Phuloo Meghwar,
Bashir Ahmed Kalwar,
Hansraj Hans Oad

# The Ancient Inhabitants of Sindh: In the Social, Political, and Economic-based Inequity, Through the Centuries

***Abstract:***

*It is commonly known that the social structure of Hinduism is based on the caste system. Because of class-based division i.e. Brahmins, Kshatriyas, Vaishyas, and the Shudras, the whole society has been going backward instead of moving forward by dividing people for centuries. Enlightened and conscious people do not look favorably on this system. Now the question arises, was it really, like it is today? There is no need to think too much about the answer to this question. Because everyone knows that time has such a power that changes the color, form, meaning, and purpose of everything. Hinduism is one of the oldest religions in the world and how can it be that, what we see today, was like this, thousands of years ago?*

*I prove in this research paper, how and when the meaning of Brahmins, Kshatriyas, Vaishyas, and the Shudras, had changed in history. As a result, only the working group i.e. Shudras suffered and through the centuries, it was forced to the wall by means of Economics and Politics.*

***Keywords:*** *Ancient, Inhabitants, Sindh, Inequity, Brahmins, Kshatriyas, Vaishyas, Shudras, Civilization, History, Culture, Politics, Economics, Customs, Social Values, Meghwar, Bheel, Kolhi, Oady*

## Literature Review:

All humans are God's creation and God loves everyone equally. All religious books emphasize this point positively. However, some of them were badly treated and persecuted even though they were followers of the same God. Who were those savages who oppressed them? Who did it, when, and why? To ascertain this fact we will go through some written literature.

"The human history of ancient India has been very little known and it was the ancient world of "Krita/ Satya Yuga" (The age of truth) in which people lived a contented and happy life. But unfortunately, the history of that golden age is not preserved. People used to take shelter under trees or in caves, they lived on natural plants and flower of trees. They used to make tools and weapons from stones to protect them from the attacks of wild, water, and land animals, they also made tools from wood and animal bones."[(1)] "Much later, statues made of clay and metal have been found. The worship of Mata Devi (mother goddess) was common and a Tarmukhi (three-faced) idol has also been found. From this, we get information about the worship of Brahma, Vishnu, and Mahesh, from which it is clear that at that time people were worshiping "Shiva Mat".[(2)]

In other words, in the early period of human life, there was no existence of any concept of high, low, and there was no-discrimination among human beings. "It should be

noted that in the Vedic period, only the worship of deities is mentioned. There were worship places (Asthana) of deities, where the worshipers used to worship. In the Vedic period, only Upasana (worship) of Parameshwara is enjoined."[3]

It is believed that, he created the universe from eternity by Vedanta (knowledge) through the seven rishis (who increased his knowledge). From these times Yoga and Vedanta have been established and perpetuated till today. The primordial existence of man and woman has been carrying forward its race with the fragrance of the Vedas.

Such a golden period is called "Krita/ Satya Yuga". (Satya = truth, Yuga = period) from which our ancient civilization of Seven Sindhus comprising the seven rivers of the Indus has also passed. Just as God or Satya was one, so the inhabitants of the Indus Valley were also believed to be equal. In this period, there was no inequity, no caste, no class and people all over the world, not only at the social level, but at all levels, were considered equal unlike today. A man of Satya Yuga was free from all the troubles of today. If man was so humanistic, then it is the point to think as to how the man whom God created equal is trapped in the marsh of classes and hatred and gradually lost his dignity.

The actual word "class" has been used in the past. In Hindi, it is actually "Varna" meaning colour, which has been changed semantically. In the Bhagwant Gita, Lord Shri Krishna said, 'In this body, Brahmin is my face (upper part of the neck), Kshatriya is my elbow (defensive part), Vaishya is my stomach (employment, business) and Shudra are my feet; they serve the human beings by walking…'

The Gita gives the semiotic aspect of the "human body" and "Prakriti" (the totality of nature). God wants to see man complete. For this, in the upper part, which has many senses and infinite power, there is also a brain, through this, one can not only gain knowledge, but at the same time, that person can protect his existence, home, family, country. And with his arms he can defend his people by doing that he performs the responsibilities of Kshatriya, i.e. to serve the helpless people. In the same way, he provides food and lively hood for people, survival thus becoming a vashya and when he extends his steps towards them for the serving of all human beings, animals, plants, living, and nonliving, he plays role of Sundras. Avatars and great saints are living and immortal examples of such a concept. If you take out any one of these four colors (Varna) from a human being, it will look ugly and useless. All these Varna are according to the nature of that particular man. Any person may have any type of nature.

It is written in Bhagwant Gita that "a person who has come out of his Varna, is as if he has come out of Dharma." The meaning of Varna was also 'duty'. These Varnas were the individual identity. But through time, the meaning changed to their business. And the families and castes originated based on their businesses/ duties. So, the meaning of that word developed as a "class" or caste. As the Varna was used for the meaning of caste of a particular community rather than individual identity, the series of hatred and savage inequity began, which turned out to be a nightmare for the Shudras. This whole game was a conscious effort by the Brahmins and the Kshatriyas to gain political and economic supremacy. This is in stark contrast to the Gita's Upadesha (teachings).

In the book 'Patanjali Yog Pradeep' written by Maharishi Patanjali there is a shloka written in Sanskrit language. The translation of which, has been done by Tirtha Das Amidani something like this, "Every human being is born in a state full of dirt, he should be adopted in in the Brahman form, which means that every human being should know penance, attention, and wisdom. That person teaches the spiritual knowledge of the Vedas (Brahma Vidya) to others. The householder to the members of his family, and the intellectual to the whole people."[4]

This means that no one is a Brahmin by birth, rather one becomes a Brahmin after learning the penance of Brahm Yagya (sacrifice performed according to Shastras, or worship) from Sat Guru or the Guide.

## The Journey from Shudra to Untouchability:

Societies are divided into caste divisions or lower and upper classes, the privileged classes try to ensure that this distinction remains, even to the extent that the political system is maintained in such a way as to make this system permanent. The downtrodden communities remain deprived of power and become victims of exploitation by those who are in power. The other case is that they are kept behind economically, so they remain in need and dependent on prosperous and privileged people, and as a result of such economic need, those nations remain grateful to them and show loyalty.

A third factor that reinforces this division and difference is based on the social and cultural values and traditions that repeatedly remind the lower classes in their daily lives that their place in society is and will always be fixed as decided by the so-called upper class. They must stick to and prepare themselves mentally to live at that lower level. But, also the fourth thing that happens that it reinforces such evil and useless customs and traditions, twisting the religious principles to suit the interests of religious persons! In this, the religious leaders (priests) help a lot, they throw the facts to the bottom of the lake for the benefit of themselves and their followers, and they add sentences in the holy books that are beneficial to them.

According to Purusha Sakta in Rigveda, when Purusha i.e. "Man" was sacrificed, different families were born from his different organs, Brahmins from his head, Kshatriyas from his arms, Vaishya from his thighs, Shudras from his feet and so on. The principle was made on that point, and after that, almost all religious people, researchers, historians, and commentators believed that the castes of Hindus were divided into four parts from the very beginning.

“In Hinduism the highest caste is the Brahmin, about whom it is written in the Hindu (religious) books that, they were born from the head of Brahma. Brahma is the name of the power that is called nature. The Head is the highest part of the living organism, so Hindus consider them (Brahmins) as Vishran (noble) among humans. After this, Kshatriyas are on the second level of castes, who according to the Hindus’ belief were created from the arms and hands of Brahma. Their rank is neither higher nor lower than Brahman. The third rank belongs to the Vaishyas, who were born from the thighs of Brahma. There are Shudras on the fourth level, whose creation was from Brahma's feet."[(5)] Subsequently, the entire meaning was changed and Brahmans and Kshatriyas developed the hypothesis consciously, by comparing the position of human body’s head, arms, stomach, and feet with Brahmans, Kshatriyas, Vaishya, and Shudras respectively. It was accepted over time and has become reality and truth for today's analysts! Similarly, these traditions were made a part of religion for Shudras and Untouchables in the entire Indo-Pak Subcontinent. For example, it became mandatory for the lower castes to respect the upper castes, whether one is younger or older than them. “In most societies, older people or elders are respected, but in this system, if the older person is untouchable, greets an upper caste or a younger girl, he/she must bow down in front and consider him/her an older and nobler than himself/herself. So much so that, in these cases, the method of greeting will also be different depending on the caste. For example, if a Brahmin salutes, he raises his hand to his ear, and if a Shudra salutes, he bows his hand down to his feet.”[(6)]

Similarly, separate terms were prescribed to inquire about the status of Brahmins, kshatriya, and Shudras, which indicated the caste category. A Shudra or untouchable was not

allowed to address any male of the upper caste by name, and no Shudra was to be spoken with respect. Alternate words were to be used for them. When naming the children born from these castes, it was thought to keep a name that would reflect the category of the caste. For example, the Brahmin's name should be given a good reputation, the name of Kshatriya should indicate strength and power, the name of Vayish should express wealth, and the name of Shudra should smell of contempt and humiliation. This means the meaning of happiness, protection, comfort, and service is reflected in the names of these four castes.

It was important for upper-caste people not to socialize with Shudras and untouchables. To travel with them, to share food and drink, and to converse with them was a diminution of their dignity. The result of these restrictions was that the relationship and social relations of these castes became constrained and limited. Similarly, in India, the castes belonging to the four varnas remained separate from each other and were socially and culturally cut off from each other. So much so that their customs were different. For example, concerning marriage, the customs of the untouchables were different from those of the so-called upper castes. The marriage of the so-called upper three castes was consummated by reciting mantras, shaking hands, and seven rounds around the Agni (fire). However, for the Shudra caste, the marriage was incomplete until the bridegroom and the bride had sex.

These social customs and cultural values left the Shudras and Untouchables mentally so backward that they remained contented (grateful) in their condition and the idea of changing it did not even occur to them. Because it was necessary to have education for such awareness, the doors of which were closed for untouchables for centuries. A long period of oppression has passed and now when the doors of knowledge have been opened, it is a pity for these people that even though they have the freedom and facilities of education, they do not want to get it. Those who are able to get education are the heroes of their history and it is a matter of pride for the nation.

When humans adopted agriculture, abandoned homesteading, and settled in cities, then human society was divided into different occupations, and at that time the problem of cleaning cities and canals and removing dead animals, dirt, and garbage came to the fore. Who does the cleaning and other such low-level tasks? Some societies got this done from captives captured in the wild, but where slaves were few or none, certain groups was reserved. As it is human nature, no one happily does such menial work, he tries to increase his social status with his hard work, ability, and intelligence or profession, and get rid of such things. In this way, it happened that the group of people who started doing these laborious and menial jobs came down even though they were of the same race. In this way, dirty work connected with impurity prevailed, but the nature of work continued to change in individual or family classes or castes. "In these circumstances, it was the effort of the upper classes and the privileged people that these lower classes could not make any effort to use all the opportunities for advancement and change through intelligence and hard work for their social security. For this reason, they protected their privileges through economic, religious, and cultural values, traditions, and institutions and did not act and remained where they were, especially the religious, social, and economic laws for the division of castes in India. They made this kind of high and low levels look eternal so that there is no room for change.

These laws did not leave any path of development open for the people of the lower castes and when all sources of employment were closed for a caste they all decided to have no social, economic, or religious contact with them. In this case, that caste would be alone and will be forced to do all dirty and laborious work under the wishes and demands of society."[(7)]

"... Laborers and hard work were hated to a certain extent. The laborer was first called "Worker" and then "Kami" or "Kaami" and from that, the word "Kamino" was formed (originally the word Kam or Kaam meant work, then later the meaning of "Kam" expanded), that is, the meaning of work was also taken as "low". Only in the sense that workers are inferior! It is an expression of hatred that today in all the languages of the sub-continent "Kamino" is used as a curse. Similarly, the word From “Kasab”, (an Arabic word meaning work) gives rise to "Kasbi", which was also meant to mean ‘inferior’.

It was also considered bad and indecent, so for a working person there were words like kami kasbi, but for a woman, that kind of word was considered to have a very dirty meaning, so the word "kasbiani" has a very wrong meaning in Sindhi society. It was and is used for a prostitute woman.”[(8)]

This is exactly what happened with the lower castes of India. They turned from "Kam Jaat" (working caste) to "Kam Jaat" (Lower Caste) and were considered as the lower class and were bound by such laws. For them the land of India became narrow, and they were forced to submit to the demands of the upper castes and live according to the laws they had made, and all avenues of escape from them were forever closed. But, because of that thinking and behavior, society paid a heavy price, later.

Most of the historians writing the history of the caste system in India, tell its origin in 1400 BC with the arrival of Aryans. Aryan's victory changed the people of the conquered Dravidian origion into lower castes, but by critically evaluating the process of history, it is estimated that such social change in society is not so easy. The first thing is that all such people can change their nature.

Under these laws, the Shudra had no right to private property, but if anyone had it, the Brahmin had the right to seize it. A Shudra only had the right to keep a dog and a donkey. They (Shudra) did not have the right to wear clean clothes, they only wore rough and coarse clothes and the clothes worn by the dead. They were not allowed to wear jewelry, if anyone wanted to wear it, they could wear corroded iron jewelry, only. They were not allowed to stay permanently in one place, so they became vagrants and the death of a Shudra was equal to the death of a dog, a donkey, a frog, etc. They were not allowed to read and write, if they happened to hear the words of the Vedas, molten iron was put into his ears and if they missed any of the words, their body was cut in two parts. Even if a Shudra uttered a single word of the Vedas, his tongue would be cut off, and if a Shudra of another caste gave some religious knowledge, he would be entitled to the punishment of hell.

A Shudra had no right to testify in any trial. If he said something against the upper castes, the punishments were set for them, such as:

1. Corporal punishment for taunting a Brahmin.
2. To cut the tongue for insulting upper castes.
3. A hot nail on the finger for uttering hateful words for upper castes.
4. If a Shudra tells a Brahmin about his duties, hot oil is to be poured in his ears and mouth.
5. If a Shudra raises his hands or sticks in anger, his hands should be cut off.
6. If a Shudra stomps his feet on the ground in anger, his feet should be broken.
7. If a Shudra tries to sit in the place of the upper caste, his shoulders should be cut off or he should be exiled.
7. If a Shudra grasps the hair of the upper caste, his hands should be cut.
8. If a Shudra spits on an upper caste person, both his lips should be cut, and if he urinates on them or in a holy place, his penis should be cut.

The untouchables were considered impure at this time, so it was important for them not to throw their spit on the ground. By doing so, the ground would become impure. The measure of this was that this Shudra would wear a pot of clay on his head and pour saliva into it and when it was full, he would dig it in a forest far away from the house and fill it up.

In addition, the footprints made on the ground by his feet were also considered impure. If a Brahmin's foot touched his footprints, his foot became impure, so the untouchables had to fasten thorny branch of a tree to his waste, which removed their footprints from the ground. The shadow of Shudra was also considered impure, so when the upper caste came in front of them, they would lie face down on the ground, and they were forbidden to go out from the third hour of the day until the ninth hour of the night because during that time the shadow becomes long.

Regarding the travel book "Fa-hien" (Faxian) (399-414 AD), Rama Shankar Tapathi writes, “Chandals are looked down upon and considered to be outcasts from society. These people are hunter-gatherers and hunt and eat meat. They build separate huts outside and away from the city. They do cleaning in villages and cities. When they come to the city, they make a loud noise and bang their sticks on the ground so that the other residents hear their voices, move to one side, and go back to their work.”[(9)] Untouchability is not the name of any tribe or any caste. The upper-class people and the working-class people are called untouchables in hatred.

## Untouchability and Muslim rule:

Although the Muslim conquest is an important incident in the history of India, its impact on the Hindu society was not significant and the caste division remained the same. The Muslim conquerors were opposed by the ruling class and the war did not reach the common people, nor did the results of the war affect the lower class people. After the victory, the Muslim rulers did not bring any change in caste division and Hindu society and allowed the system to remain as it was. This division itself was beneficial to them because that way the conquerors only had to face the ruling class and the majority of the people who belonged to the lower castes were kept away from the war and rebellion. The Muslim rulers did not even try to preach to the lower castes and convert them to Islam, but still to some extent many people became Muslims after seeing the equality in Islam, but they were also considered as the lower castes among the Muslims. The social attitudes were such that they were not given equal status. King Akbar gave a good place to Hindus in his newly created "Deen Ilahi" but there was no place for the lower castes in this religion. However, instead of ending the class division, the entire nation was divided into different classes during this period. Muslims also had an upper and wealthy class who lived with great pride, dignity, kept servants and slaves for domestic work, this class was that of “Sadat”, and people respected them.

The third class was that of "merchants" who used to take items made by the country to other countries, earn money, and buy new items from there. Industries were established in towns and villages, such as cloth weaving, gold, silver, copper, and iron jewelry and articles, stone carving, paper making, woodwork, and leather work. There was this class, and apart from that, there were several types of workers. Most of the people were engaged in agriculture and lived in small villages. The method of work in these villages and countryside was easy. For example, farmers planted fields, potters made clay pots, weavers made cloth, carpenters made wood products, rice husks, horses' horns, and other leather products were made by "cobblers".[(10)]

## Untouchability and the English Period:

The existence of British rule in India affected the Muslim and Hindu ruling classes. After the loss of political power, there was a great loss economically and socially, but this British and foreign power brought change for the Untouchables. Along with British rule, European scientific and industrial inventions also came to India. Which brought movement in Indian society. Apart from the spread of these scientific instruments, and trade, the British also propagated their religion, Christianity, as a result of which many people became Christians. Because they preached human equality in that religion and they started interacting with politically, socially, and economically influential people, and those who wanted to change their religion.

Through education, the British government breathed new life into the poor and lower class. This education gave social and political awareness to the downtrodden people. In addition to this, the British opened factories here in the context of industrialization, in which most of the lower castes worked and labored, and as a result, they started trying to stand on their own feet economically.

When people moved from the villages and valleys to the cities and started living their lives there, then it became difficult to maintain such a division of castes that seems to be disappearing today.

## Untouchability after Independence:

After independence, although there has been a difference in people's thinking in India. There has been a claim to establish a secular society in India, but everywhere there is a conflict between the upper caste and the lower caste. The upper castes are not ready to give up their pride and honor and oppose any movement that goes against their dominance. They want to keep the people of the lower class at the same low level, so that they can maintain the dignity of their past and get other interests with their help. No harm was done to anyone. Rather, the vested interests benefited from them. But in today's era, increasing education is constantly failing the efforts of these people.

## Castes belonging to the untouchable class:

Whatever the cast maybe, all human beings are created equal by God. All those who did menial work, were considered as inferior and low cast people, They come under the common distinction of ‘untouchables’, listed as under:

1. Meghwar (Dhandi will be mentioned later).
2. Bhils - do hunting as well as farming.
3. Kolhi - they cultivate the fields, they also hunt but less.
4. Jatiya _ (Jat = wool or hair) barbers.
5. Oada _ mud house builders.
6. Kalal _ winemakers and sellers.
7. Bhangi _ those who clean the waste materials from the human body.
8. Gurirra - They belong to the Brahmin class. (Having religious knowledge), but because they solved the social and religious problems of the lower castes, the Brahmins did not even allow them to enter their grandmother's fold.

The castes associated with the above-mentioned untouchables have now fixed their feet on the ground. (In the beginning, they were nomads) while the castes who are still wandering, are found here, whose work is not a specific fixed work: they also grind bones,

sometimes they tend cattle and labor, and they often travel by foot. , and still lead a nomadic life, such as Guaria, Sansi, Kuchra, Kabutra, Bagra, Jogi, Gargula, etc. Among the above-mentioned castes, Meghwar and Bhil are currently rising most rapidly. We analyze the cultural, political, religious, economic, and social conditions of the Meghwar community, as under:

## Meghwar:

As we have explained above, all the castes belonging to the Untouchable class were named after their profession. Those who extracted oil from the seeds were called Teli. Those who did the construction work were called Oad. The correct pronunciation of the word is 'Meghwar', which means one who brings 'megh' or rain. They were once called Rikhya's. The myth about is that one of them had pleased gods for bringing rain during drought.

Two names of Rikhi and Saadh continue to be used by this caste (Meghwar).

Simplicity, modesty, and humility were present in every member of the Meghwar community (even today), who did nothing but worship God and were happy in every situation (Remember that, this point is before the division into classes). When the time came for the division of castes, at that time they used to worship as saadhas, but they did not have book knowledge according to religion, (here book knowledge means, regularly, sitting with a guru to get knowledge). They remained such and the religious knowledge was only available to those who had read from the book i.e. Brahmins, who exploited religion.

The three classes (Brahman, Kshatriya, and Vaesha) became powerful religious, political, and economic communities. They then started and continued to use the less educated common people living under them for their interests. Over time, they kept them away from the religious knowledge of the Brahmins, kept them alive for use only by superstitions, whispers, and fears, and made them throw dead animals, remove their horns, eat their flesh, and make shrines. They limited them to such activities that were considered dirty and impure in the society, due to which many other ethnic groups of the untouchable class started hating the Meghwars and mocked them as "Dead" and "Harijan", which are still used as an abomination to the people of that cast.

The shining star of the line of historians, the author of Tahrikh-e-Registhan writes about the Meghwars, "They originally came from Marwar (Rajputana). There are a total of 270 sub-castes, out of which four belong to the original residents. None of them live in Thar. The remaining 266 sub-castes are then made up of Rajputs, many of whom live in Thar. They are spread throughout the towns and villages of Thar. They do shoe making and leather business, dairy farming, and cattle herding are also sources of employment. This is a peaceful community. Many of them are Rajputs, such as Rathore, Chauhan, Bhatti, Solanki, Parmar, etc. They are uneducated and confused. They believe in ghosts a lot. From some time they have progressed in education. Their living pattern, social, and economic conditions are better than other untouchables. Their main Pir is the Pithoro, in whom they believe. They bury their dead. Their number is very high in Thar."[(11)]

However, Raichand Harijan had written all the truth. This book (The History of the Desert) was written half a century ago. About that time, Raichand Sahib writes 'Now they have some education and some improvement.' And when we see the status and position of this community today, it has come a long way. In every field whether it is religion or culture, society or politics, all this great change came about because of education. After getting education, they read all about religion and got rid of delusions, whispers, and superstitious and one can see spontaneous change in their social life. Today they are engaged in many small and big businesses along with, government employment, labor, farming and farm goods

distribution, etc. However, in today's era, this community is moving very fast in every field in education, politics, economics, sociology, religion, literature, industry, government, and non-government jobs, etc. It seems to be a desire to avenge the past.

## Occupation/ Business:

"Meghwars" were called "Rakhyo" and "Sadha" from the early period. Which we have mentioned above. During that period, People belonging to the Meghwar caste used to do meditation and sadhana, i.e. worshiping the Lord. As time went by, they did different businesses. Teerth Das Umedani writes that "Megh-Vansi used to do the work of sorting cattle and goods, spinning and weaving cloth, doing the work of a carpenter, a tailor, an architect, a goldsmith, and other workers, and they earned for living (Jivaka). Along with this, they got high positions in government and semi-government departments and got good respect in society."[(12)]

Initially Meghwars did animals' skin related work, i.e. skinning. They also used to dye leather, make ropes and shoes from leather, and that is why they were called Mochi "Cobblers". Since it was used for Meghwars, this word was gradually used as a caste and people started to consider every Meghwar as a cobbler. According to Teertha Das Umedani's research, the original and primary occupation of the Meghawars was weaving cloth, and then plowing the fields and carrying goods. In today's modern era, apart from many other jobs, thousands of young people in Karachi work as tailors in garment factories. Now it has to be seen that this, Karta or occupation gives birth to a new caste.

## Language:

The Meghwar caste originally belonged to Rajasthan (in India) and due to political upheavals, now lives in Kutch, Gujarat, Rajasthan, and Thar region of Sindh province of Pakistan. While it is a minority in different (almost all) areas of India and Pakistan (in villages and cities) due to migration, wherever they live they accept the cultural, social, and political influence of that place, this is a natural process with this caste. In addition to speaking the language of their environment, the people speak their own languages at home. Most of them speak Dhatki and Marwari, the rest speak Jatki, Kachhi, Sindhi, Gujarati, Parkari, etc.

## Rituals:

To make the entire Untouchable class as a whole and especially the Meghwar caste religiously inferior, politically useless meaningless, and economically weak, the religious people and political players (Brahmins and Khatris) created an atmosphere where they held religious fairs (which have been mentioned above) and celebrate the religious days in that fair, in a different way.

What is most obvious about the rituals performed by the Meghwars from birth to death is their illusions and superstitious, and these illusions are forged by the Brahmins so that these lower-class people may always live in illusions. Oppressed and downtrodden people lived according to the orders of Brahmins and fell at their feet. From naming a child, circumcising, sending him to school, getting married (when and how), the time of death, burial, all the customs should not go out of the way dictated by Brahmins, otherwise great calamities will occur, and the soul of the deceased will be taken away and so on.

They (Meghwars) have always remained in religious superstitions and fears. Due to the lack of education in the lower castes, many reformers emerged in Hinduism over thousands of years who wanted to bring some reforms in Hinduism. Instead of staying longer,

they stayed on their separate lines. As a result, religions like Sikhism, Jainism, and Buddhism emerged.

The need of today's modern scientific and intellectual era is to understand that the Brahmin and Thakur may not come down from their so called pride and arrogance. So, they should get an education and clean the dust from the mirror of truth and see their faces in it, they will see themselves as a beautiful human being.

## Concluding Remarks:

The history of Sindh is full of profound disparities and deep inequities, due to which the original inhabitants of this region were oppressed, and not only the development and prosperity of this region was stopped, but the great values of humanity were also destroyed. The social, political and economic injustices created in ancient times affected the social, civilizational and cultural structure and values of Sindh. Due to this, the height of Indus civilization decreased, to the extent that this cultural heritage was abandoned. Persistent oppression, inequality, and exploitation, whether through feudalism, colonial rule, or post-independence rule, reflect the persistence of inequality that has hindered the region's development. Suffering the atrocities of history, the original inhabitants of Sindh did not leave the truth, gold, goodness, honesty, and hard work, and in this era, they are progressing with the education of knowledge, literature, modern sciences, law, computer, and technology, in every field. They believe and celebrating, all this history has taught them.

## REFERENCES:


1. Rama Shankar Tripathi, "History of Ancient India", translated by Syed Sakhi Hasan Naqvi, p. 20.
2. Same, p. 29.
3. Tirtha Das Umedani, ‘Megh Vans Itihaas’, Kavita Publications, Hyderabad, 2005, p. 129.
4. Same, p. 126.
5. Qamarul Hasan, "In Dikhi Zanjireen" (Urdu), Best Services Center, Karachi, first edition, 1985, p. 17.
6. Salik Abdul Majeed, "Muslim culture of Hindustan Man" (Urdu), Department of Culture, Islamia, Print First, 1982, p. 22.
7. Mubarak Ali, Dr. / Razi Abidi, "Ichhot Logon Ka Adab" (Urdu), Fiction House, 18 Mazing Road, Lahore, 1994, pp. 13 and 14.
8. Kulsoom Majeed, "Porhatan Pachar in Shah Abdul Latif's poetry", (Monograph paper, unpublished), Sindhi Branch, University of Karachi, Karachi, 1997, p. 10.
9. Rama Shankar Tripathi, "History of Ancient India", p. 221.
10. Sabat Hasan, "Evolution of Civilization", Karachi, 1995, 234.
11. Raichand Harijan, "Desert History (Volume Two), Sindhi Literary Board, Jamshoro/Hyderabad, 1988, p. 130.
12. Tirtha Das Umedani, "Megh Vanas Athas", p. 30.