

Concentration Camps of British Colonialism in Sindh: A case study of Hur Movement

Tarique Hussain Keerio¹, Ghulam Rasool², Adeel Ahmed³

¹Lecturer, Quaid-e-Awam University of Engineering Science and Technology Nawabshah.

²M.Phil-Research Scholar, University of Sindh, Jamshoro.

³M.Phil Scholar, University of Sindh, Jamshoro.

*Corresponding author email: ghulam.rasool@scholars.usindh.edu.pk

Abstract

Colonial forces of the British Empire endured in the Indian Subcontinent for two centuries, throughout which the British administrations scuffled with strong, vast, and uncompromising resistance from the Hurs of Sindh. However, the Hur movement, distinguished by its challenging upturn, stood as a giant force in hard-and-fast, marking the collective initiative of the indigenous Sindhi packs within the British colonialism in the Indian Subcontinent. Thus, the understudy exhaustively explores the Hur Movement, especially focusing on concentration camps. Thereafter, the study's findings investigated the role played by the Hurs in rebelling colonial powers and extraordinary strength under the unjust conditions of the concentration camps. In this way, this research study aims to reveal novel findings within the context of the concentration camps, shedding light on the British reaction, the engagement of nightmare torture, and the stark characterization of Hurs. Henceforth, the study highlights key insights about four phases, delving into the tactics and toxic of torture operated during the colonial period, accordingly the brutal conditions within the camps of Hurs. Initially, the harsh brutality of British colonialism is highlighted in the research with a focus on concentration camps in Sindh, where the vicious treatment of inmates presented the dimensions of British oppression. Yet, the understudied domain expedites additional research and back-and-forth, encouraging a more exhaustive interpretation of modern history and its essence of the selected realm. Lastly, it recommends prospective study doors to delve deeper into the intricacies of colonial rule and resistance in Sindh and across other regions of British colonialism.

Keywords: Hur movement, British Colonialism, Concentration Camps, Brutality and Barbarism.

Introduction

British colonial forces came to India at the dawn of the seventeenth century with the intent of trade customs yet initiated the establishment of trading hubs along the Bengal coastal region, eventually expanding their presence towards the Himalayas in Northern India. However, colonial forces faced massive opposition from the indigenous population at various significant junctures throughout the actuality (Shaheen, 2019). The battle of Plassey 1757 and the War of Independence 1857 was an example of resistance standing out as pivotal moments during the British colonial era (Butalia, 1998). The events highlight instances where Indians heroically defended the homeland against the colonial forces of Britishers. Deliberately, India fell under the direct control of British colonialism following the decline War of Independence in 1857 (Geaves, 1996). The British maintained control over India through the assistance of various allies, including feudal lords, Pirs, and religious clerics, the traitor of the homeland during the time narrated (Ansari, 1992). This pattern was not unique to Sindh; even there, the Pirs of Sindh played a role in reinforcing British colonial control. Notably, the renowned spiritual center of Sindh, Pagara Gidi, took a stand against the colonial powers empowering and supporting Sindhi indigenous and began with the freedom movement of Sindh (Keerio, 2023). In late eighteenth century, Syed Hizabullah Shah, came with a resistance move against Britishers in India fighting for the Sindhi people, which became widely known as the Hur Movement of Sindh (Sodhar *et. al*, 2015).

Meanwhile, British colonial energies were determined to subdue the Pagara and Hurs using every available means of modernity. The efforts extended beyond targeting just the Hur insurgents and their residences anywhere in Sindh, employing a tactic of creating concentration camps to confine the freedom fighters (Kingrani, 2023). Henceforth, Hurs and their families were held under vigilant supervision within these inhuman concentration camps. Meticulous attendance registers were diligently maintained, and the Hurs were bound to mark their presence at both the outset and the conclusion of each day. In consequences, Concentration camps in the Indian Subcontinent against Hurs, particularly the followers of Last Pir Paghara as Syed Subghutullah Shah was an unsung Hero of modern Sindh, were sites of unspeakable brutality. Hurs endured overcrowded, unsanitary conditions, forced labor, and systematic torture. Malnutrition, humiliation, and family separation were used as control tools in the camps (Behan, 2019). These camps left lasting physical and psychological trauma on prisoners, highlighting the extreme spans colonial powers would go to squelch contention. Mainly the primary focus of the proposed study is to shed light on the attitude and severity exhibited by British colonizers, exemplified through concentration camps established in rival to the Hurs of Sindh. This research endeavors to pave the way for fresh discourses and construct a narrative that resonates accordingly, delving into the research aims and objectives. Simultaneously, the study highlights the significance of the role of Hurs in Sindh and its consequential contributions to Sindh. The outcomes of this investigation empower the prospect to provide researchers and scholars with new insights into understanding the historical role of the Hurs, particularly within the context of Sindh.

Scope of the Study

The understudy research is vindicated by its probable to brighten a perilous and investigated facet of British colonial history of India particularly, the Concentration Camps of Britishers in Sindh. The research study includes analysis and research on important historical and social issues. Its focus on refugees is interspersed with a broader discussion of politics and its impact on indigenous peoples. This study explores these camps in detail, concentrating on the standpoints of the Hur people and other pompous communities, exposing human rights violations and injustice in the society accordingly. However, research is important for a better understanding of the British colonial strategy and its consequences in Sindh. Additionally, from an educational perspective, research has the potential to improve the curriculum and provide students with facts and information about colonial history.

Overall, the study combines with the norms of historical technique, social justice, and memory defense. It serves as an essence to admit past mayhems, promotes cease-fire efforts, and assure that the exercise of those who tolerated concentration camps during the Hur Movement remain a back-and-forth share of the historical consciousness.

Objectives of the Study

The research study's justification identifies gaps in the existing literature, reinforcing the analysis and findings while anchoring the research goals in the previously discussed perspectives. The specified research study goals are as follows:

- To explore the various phases of the Hur movement.
- To find the brutality of concentration camps.

Research Questions

- What are the phases of the Hur movement?
- What are the factors which caused the brutality of concentration camps?

Literature Review

The Hur movement stands out as a strategically significant early revolt in British Indian History, challenging the commonly held belief that the inaugural Hur insurrection occurred during the Talpur dynasty in the early 19th century. Instead, it occurred in the late 19th century after the British annexation of Sindh in 1843, as noted by Ansari (1992). The history of Modern Sindh remains relatively unexplored, despite its pivotal role in the study of Pakistan, necessitating a more comprehensive examination spanning ancient to modern periods. However, the eventual decline of Sindhi nationalism led to a departure from the unifying principles of the Hur umbrella. In response, Pir Soreh Basha sought to consolidate political power under the politicized Hurs (Soomro, 2004). Initially perceived as a threat, colonial thinkers gradually understood the movement more as a resistance initiative position against British colonial pressure, effectively mobilizing resistance both within and beyond the confines of the Hur camps. The movement's remarkable ability to sustain and organize rebellious efforts challenged the dominance of British colonial forces, ultimately leading to the dismantling of the Hur concentration camps.

The study of (Rasool *et al.*, 2023) investigates the intra-Muslim clashes that transpired during the colonial era in Indian subcontinent, with a conspicuous focus on Sindh's historical tapestry. The research meticulously scrutinizes the era coinciding with the British colonial hegemony in India by applying stringent historical procedures and trusting on secondary data. The study's findings highlighted instances wherein Muslims flaunted variation along political lines and sectarian, ascribing these circumstances investigation of historical events and political mobilizations. However, the evolving cooperation between Russia and Pakistan unfolds an array of challenges and opportunities is the focus of (Adeel *et al.*, 2023). It dissects the slight dynamics of military cooperation, elucidating the formidable responses and formidable possibilities that characterize the pivotal connection. Pakistan's geo-strategic positioning connects with Russia's historical power within the landscape of South Asian politics, engendering substantial prospect for the mutual ease of disseminated threats and the fortification of regional stability. In a related context, Sen (2009) discussed the Andaman Islands, where Soreh Badshah Pir Pagaro was also imprisoned, but did not delve into the concentration camps established by British colonial powers in Hur areas. The influence of the Hur movement extended across expansive territories in Northern, Central, and Southern Sindh, representing a significant force in shaping historical global dynamics that often contrasted sharply with British Colonialism (Chand, 2010). Initially perceived as a threat, colonial thinkers gradually understood the movement more as a resistance initiative. According to one narrative (Sodhar *et al.*, 2015), Pir Sibghatullah Shah Rashdi urged his followers, referred to as "Hur," to remain vigilant against the intrigues of Punjabi Sikh Raja Ranjeet and the colonial forces of British India. In contrast, an alternate narrative suggests that Pir Sibghatullah Shah I's siblings conspired to eliminate him due to their opposition to his spiritual leadership premise. Nevertheless, his disciples rallied in support, earning them the moniker "Hur" bestowed by Pir Sibghatullah Shah I (Aijaz, 2015). However, Khatti *et al.* (2023) presents the historical study of Otaq (Gathering House) of Sindh. Yet, it omits the concentration camps established by British colonial forces to suppress the Hur residents. Sodhar *et al.* (2019) research prominently

highlights the contributions of female fighters within the Hur movement, emphasizing the sacrifices made by Hur women in their quest for liberation. The campaign, marked by four distinct phases, is predominantly discussed in terms of its fourth phase, led by Seyed Sibghatullah Shah Pir Pagara, often referred to as Soorah Badshah. Additionally, the study provides insights into the locations and numbers of concentration camps. The focus of Kingrani (2023) centered on the colonial legacy of concentration camps in Sindh about the Hurs. The study primarily explored how the people of Sindh confronted colonial barbarism. In contrast, Rasool *et al.* (2023) research delved into the modern history of Sindh, examining the collapse of the Ottoman restoration movement. In this way, Keerio *et al.* (2023) study investigated socio-political history in reshape with a focus on Hur campaign. The research study highlighted conflicts, exchanges, and variations under the British colonialism, contributing particularly to the shaping of modern history of Sindh. The main emphasis of the study (Rasool *et al.*, 2023) remains in the Sindh history. Yet, it immensely examined myriad dynamics from many perspectives, centering on colonial power of British.

In Summary, these pieces of different research contribute to a more exhaustive account of the critical narratives on the Hur movement, its resistance to authoritarian rule, and the complexity of its internal dynamics. Thus, the above research highlights the need for additional research to close the knowledge gap and provide a comprehensive overview of this important chapter in the history of British India.

Research Methodology

Research methods serve as a substantive means of effectively engaging proposed investigative procedures through specialized protocols or techniques to address posed inquiries and deliberate upon a predetermined span of action (Khatti *et al.*, 2022 & Lakho *et al.*, 2017), such as the Hur movement, which stands as a seminal milestone in the modern annals of Sindh's political history, and to meticulously delve into the illuminating strata of a given subject matter. Pervasive research engenders a robust mechanism for scrutinizing and appraising the reliability of data sources (Rasool *et al.*, 2023). Similarly, the analytical aspect embarks on an approach that discrete methodology. However, a convincing research modality not only highlights the subject of inquiry but also corroborates its statements through meticulous cross-referential evaluations (Lakho *et al.*, 2021 & Khatti *et al.*, 2022). Correspondingly, historical research cages the purview of antecedent events, elucidating the outcomes and ramifications that reverberate into the current milieu. In a more colloquial vein, historical research encircles the assimilation of secondary data collected by the extant domain of literature. The secondary data suit as the wellspring from which the proposed investigative methodologies are distilled. Furthermore, this avenue presents a tactical and accessible chute for methodological undertaking.

In response to this, the researcher employed a historical research paradigm to examine a significant inquiry within the annals of Sindh history. Specifically, the study delved into the case of the "Hurs" incarcerated within concentration camps, enduring brutal torture, an example of the harrowing experiences borne by the Sindhi populace under the yoke of British colonial forces. The present research comprehensively analyzes the series of incidents, challenges, and predicaments that beset the Hurs, juxtaposed with the response from the British colonial administration. Through the particular application of historical inquiry, upheld by a comprehensive review of secondary data equipped by eminent scholars, this research highlights its commitment to elucidating the trajectory of past decades. The focal point of investigation is centered on the concentration camps in colonial Sindh of the Indian subcontinent that show the atrocities committed by the imperial colonialists.

Research Design

The Hur drive emerged as a powerful opposition in colonial Sindh oppugning British India under the leadership of Pir Paghara Gadhi. Nevertheless, the campaign's lingo remains diverse based on off-kilter stances. Likewise, indigenous exercises always meet staunch foes from colonial strengths. In this context, British colonial administrators characterized the Hur move as a terrorist uprising, tagging it an anti-people crack. Firstly, investigators have broadly discussed the pivotal role of women within the Hur movement, an aspect prominently explored by highbrows such as (Sodhar *et al.*, 2019; Sodhar *et al.* 2015; & Keerio *et al.*, 2023 and Khatti *et al.*, 2023). Additionally, highbrows have explored differing stances on the movement, including mindsets by (Hussain 2008; Chand, 2010; Rasool *et al.*, 2023^a; Rasool *et al.*, 2023^b). Yet, the focus has been limited, neglecting the harsh reality of colonizers' brutal concentration camps imposed on indigenous people. These camps were suppression tools of British colonizers in the Subcontinent, particularly in Sindh for tackling the resistance movement.

In a bid to bridge gaps/problems in existing literature, the present study delves profoundly into the Concentration Camps of British Colonialism in Sindh, using the Hur Movement as a compelling case study.

Discussions and Results of the Study

The research findings present valuable insights into the history of atrocities committed against the Hur community, tracing their origins back to the British invasion of Sindh in 1843. The historical understudy reveals a periodic design of

oppression and victimization bore by the Hurs of Sindh, who were alleged as a extensive threat to British colonial buff. From the very beginning, British colonial forces employed oppressive tactics, singling out the Hurs for various reasons. Their arsenal included threats and victimization as means of control. The situation took a significant turn for the worse when Lucas assumed the role of collector in the Thar and Parker district in 1895 (Aijaz, 2015). Even Non-Hur (locals) did not escape the heavy-handedness of British troops who were dispatched to regions such as Sanghar and Thar Parker (Chand, 2018).

Exploring Phases of Hur Movements

The annals of Indian history under British colonialism witness myriad freedom movements organized and spearheaded by indigenous residents as anti-colonial resistances, fervently aiming for the liberation of the historical country and fundamental rights of Sindh. Among these, the Hur Movement of Sindh regales a significant place in historical resistance. Several Historians vied that the Hur Movement can be delineated into four distinct phases (Keerio, 2023: Sodhar *et al.*, 2015).

The inaugural phase, spanning from 1831 to 1843, saw the key involvement of Pir Syed Sibghatullah Shah-I in the Jihad, resisting the Sikh dominion. During this period, the Hurs played an energetic and strong role in the Jihad provoked by Shah Abdul Aziz (Shams-ul-Hind), the son of Shah Waliullah, alongside his two decent disciples, Shah Ismail and Syed Ahmed (Sodhar, *et.al.*, 2015).

Phase II

The birth of the second phase of this confrontation unfolded in 1880 when Syed Hizubullah Shah and Pir Pagara Takhat Dhani ascended a challenging rebellion against the British annexation of Sindh (Aijz, 2015). The phase commemorated the milestone where Pir Syed Sibghatullah Shah-I relinquished his leadership role, passing the arsonist to Hizubullah Shah, who meticulously led and organized the stir. The conclusion of the second phase was marked by the tragic demise of Pir Hizubullah Shah in 1889 (Sodhar *et al.*, 2015).

The Onset of Phase III

The dawn of the third phase of the Hur drive in 1895 steered in a new epoch under the oversight of Pir Syed Ali Gohar Shah-II, known as Pir Pagara (Chand, 2018). His incline incised a key juncture as he activated a fierce movement against British colonial rule, upholding the legacy of the Hur Jamait and the jihad triggered by his father, Pir Syed Hizubullah Shah. The consequence of this move resonated across several districts in Sindh, including Tharparker, Nawabshah, Hyderabad, Sanghar, and Khairpur. The Hurs (followers), under the leadership of Hur Mujahid Muhammad Bachal Khaskheli, later known as Bacho Badshah and Peru Wazir, even founded their government (In their local Areas), commonly referred to as Sanghar Sarkar, within the precincts of Sanghar region (Sodhar *et al.*, 2015). The Makhi Forest in Sanghar acted as a haven for Hur Guerrillas (Freedom Fighters), fitting as the headquarters for the Hur resistance movement (Lighari, 2015).

In response to the burgeoning Hur exercises, the British colonial administration in Sindh initiated operations in the Hur-controlled territories, resulting in a verbose resistance that lasted for twelve years. To subdue the drive, military tribunals were convened, and simulated charges were levied against the Hur fighters (Nabi, 2008). Accordingly, numerous Hur activists along with guiltless civilians were confined in concentration camps. In accordance with these troubles, Bachu Badshah persisted, steadfastly defending a self-proclaimed state to defy British authority and prop its territorial independence (Aijaz, 2015).

The Last Phase IV

Pir Syed Sibghatullah Shah-II, renowned as Sooreh Badshah, applied the cornerstone of one of the most pivotal stages in the Hur Movement in 1909, incising its fourth and culminating chapter. This phase, determined by its persistent chivalry against the British colonial Empire, ascended to remarkable significance within the continuum of Hur's campaign. Henceforth, Pir Sibghatullah-II Shah ascended to the Gadi following the demise of Pir Syed Shah Mardan Shah throned the mantle of the sixth Pir Pagara at the tender age of twelve (Chand, 2010). In the beginning, Pir Sahib carried no sympathies for the British colonial power. He ardently orated among his followers, ingraining upon the imperative need for liberation from Britishers for Sindh. The efforts proved futile in spite of the British colonial Government's overtures to placate Pir Pagara (Sodhar *et al.*, 2015). Determining the unbeatable commitment of Pir Pagara, the British authorities converted their technique to subdue him. But this time, the rebel drive resorted to fabricating charges and arrested him. The initial trial of Pir Sahib Pagara began with the imprisonment of the Central Jail in Sukkur city. Notably, Quaid-e-Azam Muhammad Ali Jinnah, a distinguished advocate of his era, represented him in court and even traveled from Bombay for the case (Wolpert, 1984). Unfortunately, the case finished unfavorably despite Mr. Jinnah's advocacy, resulting in Pir Sahib's sentencing to eight years in jail on August 28, 1930.

During the years 1930–1940, Pir Sibghtullah Shah Rashdi, also referred to as Soreh Badshah (the valiant king), launched a significant movement opposing the British colonial rule (Wassan, 2015). Soreh Badshah, a pious religious figure who was rigorously attached to Shariah, spent eight years in various jails, including Seoni Jail and Ratna Gari Jail, as the British colonial authorities tried to suppress his resistance. In 1937, he undertook a pilgrimage to Makkah to perform Hajj and returned with resumed perseverance to wage a full-scale fighting against the Britishers in the whole Subcontinent. Upon his return, Pir Sahib formed the recruitment of Ghazis at Garang Bungalow, resulting in outstanding sign-up of approximately 0.3 million Ghazis (Followers) within the first five days of the registration. The ardency was such that countless individuals, including women who were eager to offer sons contributions to fighting against colonialism, were herded to Pir Sahib Pagara to enter the Ghazi Force (Chand, 2010). Following recruitment, the Ghazis began their operations. Thus, the British nominated a delegation comprising G.M. Syed (the then-famous nationalist of Asia), Ghulam Hussain Hidaytullah, and Ayub Khuro to engage in talks with Pir Sahib in an attempt to resolve the escalating conflict. Deliberately, this deputation confronted quandary in accumulating Pir Sahib's certainty regarding the legitimacy of British colonial rule in Sindh (Sodhar *et al.*, 2015). In spite of multiple meetings/discussions between G.M. Syed, Ayub Khuro, and Suriah Badshah, they were unfit to coax Pir Sahib (Suriah Badshah) to accept British colonial rule as a slave in Sindh (Khuro, 1998). (Later on, G.M. Syed addressed Suriah Badshah as the right freedom fighter of the time in his writings.) The Hur activities continued to spread across Sindh and even into certain areas of Rajasthan, and the vigor of raids on British effects strengthened. Hurs targeted British canals, installations, government buildings, and railway tracks. During this remarkable period, several prominent individuals tragically met their demise, among them Allah Bux Soomro, a former Prime Minister of Sindh, and Syed Fateh Ali Shah, a cousin of Ali Muhammad Shah Rashdi (Sodhar *et al.*, 2015). Tragically, the son of Ghulam Hussain Hidayatullah was also killed during an incident affecting the Lahore mail. Jan Muhammad Narejo, a renowned landlord from Sanghar, met similar serendipity along with multiple other significant figures accepted to have supported the British colonial government in Sindh against the Hur movement (Sodhar *et al.*, 2015). Hurs commenced harassing the witnesses implicated in the cases during the era. Simultaneously, Pir Sahib Pagara violated British colonial government charges by traveling to Pir-Jo-Goth (His native village) and visiting his lands. The British colonial authorities approached the Khairpur state, demanding the detention of Pir Pagara. Functioning on the instructions, Minister of Khairpur Aijaz Ali Khan ordered the arrest of Pir Sahib Pagara, which was harbored out by Superintendent of Police (SP of the Police) Ghulam Rasool Shah on December 24, 1941, in Pir Jo Goth. Colonial authorities of British India resorted to registering several simulated cases against Pir Sahib Pagara to control the Hur (Ghazi's) activists and subdue their stirs (Chand, 2018). These cases enclosed three murder cases involving Imam Bux Kori Maulvi Abdullah Shah and Bahaudin Bhango, as well as two cases of assault on Maulvi Muhammad Hashim and a case of dacoity in Pir Fateh Ali Shah's Garden. Pir Sahib Pagara was placed under house arrest as a by-product of these cases (Nizamani, 2000).

Establishment of Concentration Camps

The inauguration of the first concentration camp near Janib Dhoro in 1895 marked a pivotal political juncture as a turning point in the campaign of oppression against the Hurs. Additionally, British endeavors to alter the region's demographic composition through the settlement of various groups proved futile. These colonial actions targeting the Hurs of Sindh were characterized by extreme inhumanity and were documented in 1896 (Chand, 2020). This encompassed the establishment of concentration camps, the creation of enclosed villages, forced deportations, and the relocation of Hurs to remote regions within Indian states, with Sindh being a prominent example (Khaskheli, 2000).

Scenario of Camps

Concentration camps, notorious for their harsh conditions and disregard for legal standards, were established in various locations. Within these camps, dwellings primarily consisted of huts constructed predominantly from grass and shrubs. These structures proved unsuitable for habitation during rainy seasons, as most of the rainwater cascaded through the roofs, and during scorching summers when intense solar rays readily penetrated the huts. Consequently, the inhabitants experienced restlessness throughout the year, both day and night (Nizamani, 2000).

These concentration camps, conceived based on Lucas's proposals, featured imposing hedges and watchtowers. Detainees, primarily residents, were mandated to wear identification tags and participate in roll calls. Similarly, the provision of food and medical care was grossly inadequate, resulting in malnutrition and disease. These facilities were notably deficient in healthcare services, hygienic sustenance, and medical attention, leading to immense suffering among detainees, encompassing men, women, children, and the elderly (Behan, 2019). The conditions within these camps were unquestionably inhumane, as testified by those who experienced them.

British Atrocities in Concentration Camps

Pir Pagaro, also known as Pir Seyed Ali Gohar Shah-II, supervised a significant pursuit transiting six districts of Sindh under colonialism, which posed a sensed menace to British colonial forces, around 5453 Hurs. In rejoinder to Hur's opposition, British colonialism responded with a power of intimidation and the facility of concentration camps, generally referred to as Lorhas. Therefore, Pir Pagaro supported the detention of Hurs within colonial concentration camps accordingly. However, hurs from various parts were apprehended, highlighting the extent of the colonial oppression. Similarly, Sardar Yaqoob offered the establishment of concentration camps in various places, including Hyderabad and Sanghar, as a pawn to suppress Hur's antagonism and thicken British custody. The account and dispersal of concentration camps diverse across Indian Subcontinent. In 1896, Robert Giles vehemently protested against the imposition of the Criminal Tribes Act on the Hurs, despite its inapplicability to Sindh and the unique status of the Hurs. Nevertheless, the Act was enforced as a punitive measure against them. By April 15, 1900, a network of concentration camps had been established, comprising six in Thar Parker and nine in Hyderabad, with an additional thirteen camps scattered throughout different regions of India. These camps accommodated both adult convicts and juveniles, and the precise count of detainees remains shrouded in uncertainty, with conflicting accounts regarding the number of Hurs confined within these concentration camps (Aijaz, 2015).

In Summary, the plight of Pir's disciples persisted even after the partition of the Indian Subcontinent, as Lorhas, or concentration camps, remained in operation. Post-independence, these disciples continued to be held in Lorhas under stringent surveillance, as documented by Behan in 2019. It is noteworthy that these concentration camps were ultimately abolished on April 1, 1952, signifying a momentous milestone in this tumultuous chapter of Sindh History.

Recommendations and Limitations

The current study focuses on Huer's energy, focusing specifically on the camps. It shows key findings about the camps, showing the British colonialist response, the use of torture, and the description of Huls. This study encourages scholars to investigate other perspectives within the Hur movement and to investigate the hidden thoughts of the same perspective. But the report also recommended that investigators examine other aspects of the attack, including the culture and traditions that supported it. Similarly, she suggests exploring the situations and voices of marginalized groups in the interpretation of history, such as female spies, child molesters, and non-Muslims in the Battle of Huar movement. Therefore, thoughts and stories will provide new perspectives on the struggle.

Conclusion

This research paper highlighted a novel investigation of historical narratives that concentrations on the role of the Hurs in rebelling British colonial forces and the torture in concentration camps. Hence, the findings examined the British colonial presence in Sindh, its long-term influences, and the behavior of the Sindhi Hurs. Inclusively, the research study underwrites to a vast wisdom of the historical context within British Indian historiography and encourages further investigation and discussion regarding modern history and its implications in the context of British colonial India.

References

- Adeel, A., Faisal. Rasool., G. (2023). Pakistan-Russia Military Cooperation: Challenges and Opportunities. *International Journal of Contemporary Issues in Social Sciences*, 2(4), 70-80. <https://ijciss.org/public/articles/IJCISS-V2I420237.pdf>
- Aijaz, N. (2015). *Hur: The freedom fighter*, culture & tourism department, government of sindh, Kachho Publication, Karachi.
- Behan, A. W., (2019). "*Qaid kashala zindgi: Auto biography*", Nara Research and Publishing Organization, Sanghar.
- Chand, M.U. (2018). "*Jinnen murkayo meedan*", Nara Research and Publishing Organization, Sanghar.
- Fazal, A., Lakho, M. K., Memon, Z. U., & Shah, Z. H. (2017). Power crisis in Pakistan: A survey of its impacts on human resources with special reference to Sindh. *Journal of Social Sciences and Media Studies*, 1(1), 7-19.
- Hussain keerio, T., Ahmed, A., & Rasool, G. (2023). Reshaping socio-political history: an examination of women's influence in the hur movement of Sindh. *International Research Journal of Religious Studies*, 3(2), 65-77. Retrieved from <https://irjrs.com/index.php/irjrs/article/view/54>
- Keerio, T. (2023). "*The impact of hur resistance movement on social and political history of Sindh*" (M.Phil thesis submitted available at Seminar Library, Pakistan Study Center University of Sindh, Jamshoro).
- Khaskheli, M. (2000). "*Lorhan Ji Haqeqat*", Regular Jhongar, Nara Publications, Sanghar.
- Khatti, D. H., Soomro, G. R., & Shah, S. (2022). The contribution of Dr. Mumtaz Hussain Pathan in the history of Sindh. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 4(2), 67-77. <https://doi.org/10.51872/prjah.vol4.Iss2.228>

- Khatti, D.H., Rasool, G., & Shaikh, I. A. (2022). The regional nuisances in Pak-china relations: A Historical Perspective. *Research Mosaic*, 2(2), 21–27. Retrieved from <https://researchmosaic.com/index.php/rm/article/view/26>
- Khatti, D. H., Rasool, G., & Keerio, T. H. (2023). Historical Research on Otaq Culture in Sindh. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 5(2), 28-41. <https://doi.org/10.51872/prjah.vol5.Iss2.262>
- Khuhro, Hamida (1998). “*Muhammad Ayub Khuro: A life of courage in Politics*”, Ferozsons, Lahore.
- Kingrani, A. (2023). *Concentration camp of British period in Dadu, Sindh Pakistan*, Retrieved from https://www.academia.edu/9880780/Concentration_Camp_of_British_Period_in_Dadu_Sindh
- Lakho, M. K., Khalil, H., Fazal, A., & Pahore, M. R. (2021). Law as an agent of social change: A sociological study of pro-women enactments in Pakistan. *Journal of Social Sciences and Media Studies*, 3(2), 9-17. <https://doi.org/10.58921/jossams.03.02.066>
- Lakho, M., Mangrio, Q., Khalil, H., & Fazal, D. A. (2017). Foreign electronic media as a source of cultural diffusion: A thematic study of its impacts on culture of Sindh, Pakistan. *Journal of Social Sciences and Media Studies*, 1(2), 9-17. <https://doi.org/10.58921/jossams.01.02.022>
- Lighari, A. (2015). “*Makhi forest and hur movement*”, Roshni Printers, Hyderabad.
- Muhammad, U.C. (2010). “The brutality of british empire against the pir sahib pagaro’s family and bungalows at garang and pir jo-goth”, Roshni Publication, Hyderabad.
- Nabi, A. (2008). Policing Insurgency: The hurs of sindh, *pakistan horizon*, Pakistan Institute of International Affairs, Karachi.
- Nizamani, U. (2000). *Regular Jhongar*, Nara Publication, Sanghar.
- Rasool, G., Keerio, T. H., & Faisal. (2023). A historical analysis of pan-islamism in sindh during collapse of the ottoman empire. *Global Social Sciences Review*, VIII (II), 397-406. [https://doi.org/10.31703/gssr.2023\(VIII-II\).36](https://doi.org/10.31703/gssr.2023(VIII-II).36)
- Rasool, G., Keerio, T. H., & Haider, R. (2023). Hijrat movement: first political case in the modern history of sindh. *Al-Qamar*, 27-40. <https://doi.org/10.53762/algamar.06.01.e03>
- Rasool, G., Shah Syed, W. M., & Ahmed, A. (2023). Muslims against Muslims in British India: Exploring New Discourse of the Modern History of Sindh. *International Research Journal of Management and Social Sciences*, 4(3), 170–179. <http://irjmss.com/index.php/irjmss/article/view/202>
- Shaheen, Y. (2019). “*Angrez Sarkar Aen Shah Abdul Latif of Bhitt*.” Peacock Publishers Sindh.
- Sodhar, Z. (2015). Hur movement: a foundation for independent muslim state, *Grassroots*, Biannual Research Journal of Pakistan Study Centre University of Sindh, Vol.49, No.II.
- Wassan, R. (2015). History: *A Salute to Soreh Badshah*, Dawn, Sunday Magazine, 3rd May.
- Wolpert, S. (2005). “*Jinnah of Pakistan*”, Oxford University Press, Karachi.