

MAPPING HISTORICITY OF A PLACE: Tracing historical trading trends of Hyderabad, Sindh.

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***Abstract-** This study investigates the historical significance of a place, which has declined due to factors of uncontrolled growth, megacity migration, and lack of recognition of the heritage environment. The city of Hyderabad taken as a case study area was chosen because of its strong rich urban historical heritage. A special concern for this study is the skilled communities of Sindh which once played a vital role in the city's splendor, and region's rich culture and economy. The study has taken an exploratory approach to investigate the Historicity to achieve and maintain its endurance involving engagement with the people who inhabit those places.*

This research explicates how mapping different elements can be analyzed through its various dimensions. Using maps as a creative medium to document, celebrate, and share personal experiences, it has explored the rich connections among landscape, history, memory, and emotion any place has. This study's findings note that history as an exploratory tool can play a revolutionary role in the Hyderabad region and drive economic growth, innovation and improve the historic built environment's quality. Five key elements of the historicity framework developed includes a) off shooting the old patterns with revised strategies b) designing user-friendly spaces that denote real, authentic, and factual claims about the past, c) regenerating the Place using its local products as heritage environments d) adopting HUL approach as a tool to explore to revitalize heritage and e) developing integrated planning approaches transforming the trading on similar lines and reviving the trend of economic development.

***Index Terms-** Historiography, Historicity, Sense of a 'place', Historic Urban Landscapes (HUL), Community.*

Word count: 250

I. INTRODUCTION

According to the United Nations¹, more than one-half of the world's population lives in urban areas, and virtually all countries of the world are becoming increasingly urbanized. These trends change the landscape of human settlement, with significant implications for living conditions, the environment, and development patterns. Recognizing the importance of urban-historic heritage environment as a significant area of professional escalation and maturity; gives a frame of reference to acknowledge the need for linking these with planning policies and development processes visualized as the growth of cities to invigorate at the urban and regional level. In Pakistan according to the survey by the UN 37 percent of the population lives in urban areas which could increase to 41 percent by 2030 and 52 percent in 2050².

The concept of Built heritage is an integral part of the cultural heritage of towns and cities. They provide the context in which the more obvious heritage assets are located but should not be treated as mere context, because it is often the ensemble of objects and their context that create value [1]. The built heritage of urban areas of Pakistan testifies to a legacy and a tradition in which Hindu, Sikh, Jain, Muslim and Christian religions and cultures met and coexisted, expressed in the great variety of religious

¹<https://www.un.org/en/development/desa/population/theme/urbanization/index.asp>

² (Nations, 2019)

buildings of different beliefs, the complex of traditional bazaars, the many languages, worship and religious Festivals, art and music, food and daily practices³. Pakistan has not focused on urban areas conservation and management, especially those places that were once commercial centers.

A *bazaar* is one characteristic factor of cities in different historical periods, which makes a city's social and economic life a sign of progress or backwardness [2]. Moreover, in the historic context, the movements of Merchants between pre-partitioned India and the rest of the world is the under-researched area. The reason may be that the merchants traveling abroad for business purposes generally would not consider migrants, even if their trips result in prolonged residences abroad, which can become permanent. In Indian case, these movements resulted in some cases in a massive relocation, such as shop assistants to servants. The Indian traders who resided in those parts for the period of various duration or paid occasional visits to them in the course of trading season were generally Hindus who had left their families in their native town, but there were also traders' who were Muslims, who often took their families along. Apart from its sheer numerical importance, this merchant migration has been important economically, and its impact on host country is phenomenal [3]. These migrants known as '*Sindworkies*'⁴. This research investigates the lost trend of the trade that was fragment of trading markets of Hyderabad and explicates how different elements possibly be analyzed through mapping its various dimensions while doing so explaining the Historicity of Place through its Built Heritage, Trade, and Social Values.

Recognizing the fact that there is canon of architectural knowledge embedded in the rich history of cities of Sindh that were once trade centers. Utilizing the historicity approach, this study can help distinguish the unique features of the people, their various practices, and the structures they built in the past that can provide insights for today.

Hyderabad Sindh is a confluence of several histories and values. This study considers Hyderabad city as a place of origin of trade and the trading community of Sindh. It is therefore this study has taken a general look at the historiography of Sindh Workies, a trading community, in the context of economic development of Hyderabad city specifically and not Diaspora. It is particularly concerned with the historical buildings and trade that depicted the

culture of the Sindh Workies (Hindu merchants) that have gone and scattered in different parts of the world especially after British incursion in 1947. In other words, it is an attempt to rediscover that important mercantile class of *Amils*⁵ (administrators) and *Bhaibands* (businesspersons) that may still exist here though not in its original shape. The central theme of this research therefore is to map the history of the city of Hyderabad as a case in point, from the perspective of authentic historicity in order to comprehend its foundation, its survival, and its development from a small town to a thriving trade center. In an attempt to accomplish a scholarly need to investigate the history of a 'Place' with such a reference to the context that include preservation of past remnants as socially viable enough as essential, visible and a source of pride to inhabitants of today and become part of present planning process. The overarching question for the study is:

A. Overarching Research Question:

Q: *How the Historicity of a Place as a repository of social history and community values can help enliven a city in context of Hyderabad as a case in point?*

The focus of the study is therefore on the question of how such historicity of cities like this may help in looking forward the future of better tomorrow and boost future economy of the region. This research aims to validate the scholarship in the built heritage conservation approaches by examining its historical evolution.

Section II presents an explanation of a theoretical framework.

II. THEORETICAL & METHODOLOGICAL FRAMEWORK OF HISTORICITY

Geographers or architects have a deep association with a place that has layers of meaning. Every landscape carries evidences to its ancient, physical, social, economic and natural history, and to a more recent but often very complex human history. Since historicity denotes reality, authenticity, and factuality focuses on the true value of knowledge that claims about the past, it recognizes this whole range (i.e., the "simultaneity" of past, present, and future in the historical action one resolves to undertake [4]. Historicity in philosophy is the idea or fact that something has a historical origin, and developed through history, concepts, practices, values [5]. Varying

many large buildings ranging from public to private, domestic, religious and welfare types. At the time of partition, most of the Hindu population of Hyderabad left for India, vacating the buildings that were then occupied by refugee families from India.

³ (UNESCO, 2013)

⁴ Hindu businesspersons and merchants who traded in indigenous goods and exported them all across Europe, Middle East and South East Asia and were generally called '*Sindhi Workies*'.

⁵ *Amils*, literate Hindus who first served in Kalhora and Talpur courts and then joined the British civil administration. They built

conceptualizations of historicity that emphasizes linear progress or the repetition or modulation of past events are used to analyze information grounded in the historical data.

In essence, this study explores the evolving human history of the special features of a place within the ambit of trading and economic activity, such as bazaars, to experiment and to weave the narratives into an exploration of the meaning of place. The underlying conceptual construct of a 'Place' in this study is the notion of a central place of Bazaars as "a settlement or an aggregation of economic functions that is the hub of a hierarchical system which includes other settlements or communities relating to it on a regular basis" [6]

Mapping is a special type of relation in which each element of domain is harmonizing with exactly one or many elements in the range. The experiences within any landscape layer have a profound impact on how to perceive a place and the emotional response a place elicits. Integrating historic conservation with the development process is a key achievement to reconcile with the prevailing economic utility of a building or a site as well as cultural values and if the region has one or two of those object it automatically becomes novelty as a matter of local uniqueness.

A. Brief Review of a Literature:

The global report titled 'Urbanizing World' produced by the United Nations Centre for Human Settlements (Habitat) in 1996 characterized cities of the world as places of opportunity and presented a view of cities as engines of growth. The globalization phenomenon that is being accepted widely across the world requires that cities besides being agents of economic progress within the country should also become internationally competitive to take advantage of the liberalized global economic environment. Bazaars have been a familiar and essential feature of the historical landscape, central places of exchange at which peasants, townspeople, landlords and rulers have historically converged in South Asia to conduct wholesale and retail trade, to gather news and information and to engage in various social, cultural, religious and political activities [7]. Previous studies [2] focused on the value based approach towards conservation of the urban fabric of the historic bazaars in Mumbai. This [2] study found that the development of the bazaars has fallen behind the city's development in social, economic and physical dimensions. This phenomenon has created a growing gap between the bazaars and the city and limited the possibility of both parties contributing towards each other's development. Another study [8] studied the potential of heritage and reinforce urban identity in the context of city of Surat in

India. This paper recommended thoughtful integration of sustainable heritage urban conservation into local urban development frameworks and the establishment of approaches that recognize the plurality of heritage values. A comparative study [9] was done studying Chawk bazar in Dhaka and Covered Bazaar in Bursa (Mughal and Ottoman) but miles apart geographically is intended to understand the commonalities in its economic, social, cultural aspects through its transformation from the historic to the contemporary period. It highlights the socio-economic and cultural transformation and its implications for future conservation and development.

Major research in the context of cities in Pakistan [10] points out the factor of migration as a key in shaping the size and distribution of the population of Pakistan. The study [11] contends that this imbalanced urban growth is the result of the disproportional distribution of development investments through public or private sector establishments. The scholars [12] are of the view that the glory of Hyderabad as once the cultural and commercial center of the subcontinent is quickly disappearing due to ethnic strife, political expediencies, Government apathy, and unenlightened inhabitants, that have played their part in defacing the marvelous Sindhi Heritage of Hyderabad. There is a research need to conduct a holistic view through historical mapping keeping in view the specificity of Hyderabad city as a center of economic activity and as a trading center.

B. Methodological Approach:

The methodology applied here will be focused with due regards of the historiography of the region and its intangible potentials that can be regenerated to boost back the economy of the region under study which as a result give way to the restoration to the tangible built heritage environment automatically. Utilizing the framework of historicity, the research methodology interweaves the factual information drawn from secondary sources, academic books and articles with first-hand accounts, photographic and physical survey of the area. Henceforth using information from photo archives, historic readings and mapping capabilities. Maps are utilized as essential tools to obtain information which the mapmakers have collected in the record the locations of places of interest, for others, are a source of learning about the geography and trend of the mapped area.

Section, III, presents findings and an analysis of case of Hyderabad city of Sindh, in context of its trading markets and trading community.

III. HISTORICAL MAPPING OF HYDERABAD - A TRADE ORIGIN

This study delineates certain general characteristics of the Sindh Workies as a trading community and Shahi Bazaar as a trading market that serves as a place in this context to explore if economic development processes in the city may revive again and boost the vibrancy of the city in even a better way. This paper has mapped the historicity of Hyderabad city from three key aspects:

- Hyderabad
- Khairpur
- Shikarpur

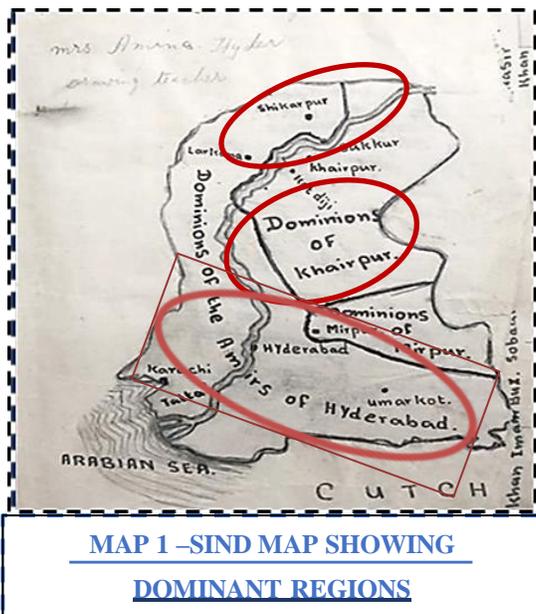
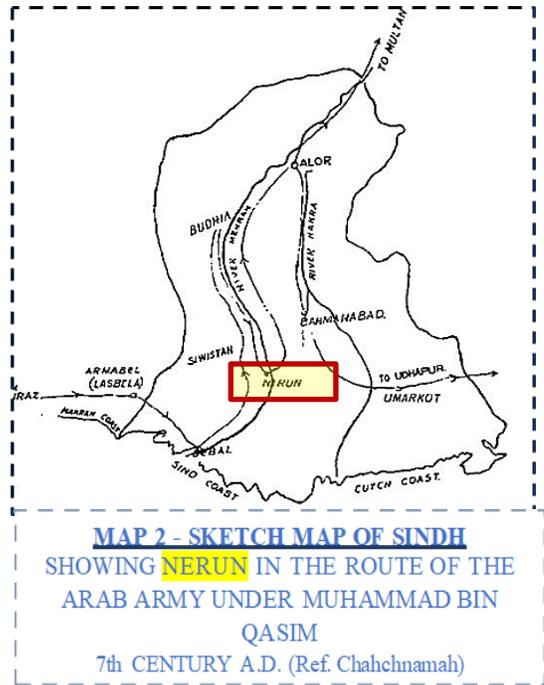
It was founded as a small town on Nerunkot (Map 2) in Sindh, by Mian Ghulam Shah Kalhoro in the year 1768 AD, despite the fact that industry and Trade all over Sind were declining at that time, this town developed rapidly[12]. Today, it is the second largest in Sindh Province and eighth largest city in Pakistan.

A. HYDERABAD- A COMMERCIAL AND INDUSTRIAL CENTRE

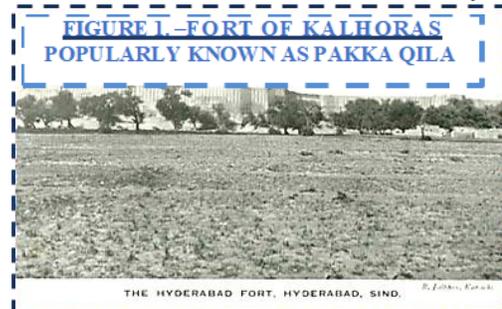
Sind of which Hyderabad⁶ is an important city has seen many kingdoms and dynasties who have ruled over it. Hyderabad, after Ghulam Shah has seen the rules of following:

- The Kalhora ...1701 – 1783 (Kalhora Dynasty).
- The Talpur ...1783 – 1843 (Talpur Dynasty).
- The British Rule... 1843 - 1947 (British Government).
- Pakistan.....1947 onwards (Pakistan Government).

In 1843 the whole Sind was divided into following three districts only: (Map 1)



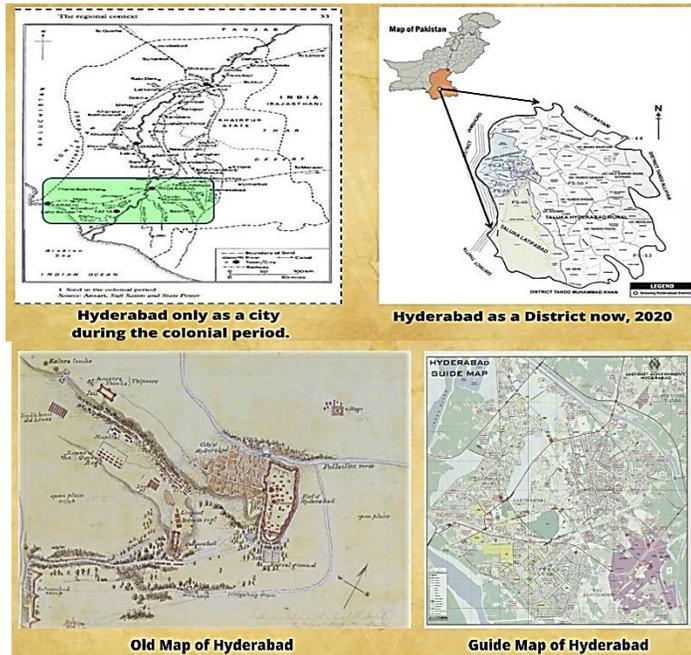
In the past, Hyderabad served as the Kalhora, (Figure 1) and later Talpur capital until the British transferred the capital to Karachi in 1843. The city boasted different aspects of spirituality that maybe called as the streams of religions and philosophies merged into one. It is certain that Hyderabad was one among few other cities in world, where the different phases of growth of civilizations is still visible hence; it is also called as the eternal city [12].



⁶ The city named in honor of Ali, the fourth caliph and cousin of thehe is often referred to as Ali Haydar, roughly meaning "Ali the Prophet Muhammad. Hyderabad's name translates literally as "LionLionheart," by South Asian Muslims. (website: www.apna City) - from haydar, meaning "lion," and ābād, which is a suffixhyderabad.com) indicating a settlement. "Lion" references Ali's valour in battle and so

The city of Hyderabad [13] was incorporated as a municipality in 1853, it was an important commercial and industrial center. Its economic activities included textile, sugar, cement, and hosiery mills, manufacturing of glass, soap, ice, paper, and plastics. There were hide tanneries and sawmills. Ornamented silks, silverwork, gold-work and lacquer ware are also some of its exclusive products. A noteworthy characteristic of this city were, badgirs (wind-catchers) fixed to housetops to catch sea breezes during the hot summer season. Hyderabad's antiquities include the tombs of the Kalhora and Talpur ruler, palaces of the former Amirs of Sindh. Newly developed settlements and industrial estates surround the congested old city area.

The *Shahi Bazaar* in Hyderabad believed to be one of the oldest and longest market place in the continent of Asia. The *Shahi Bazaar* is still the main market of Hyderabad. It is about 4 km long, starting from the main gate of the Hyderabad Fort and ending at the Navalrai Clock Tower (Figure 2). (Map 3)

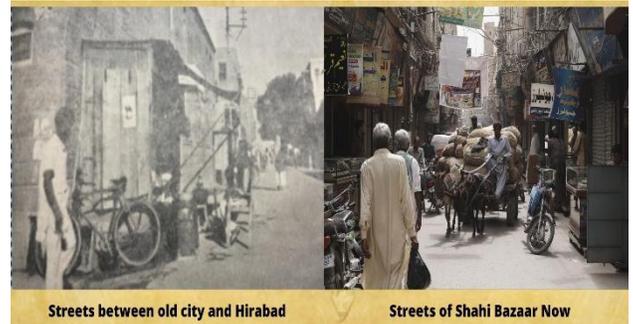


A. SHAHI (KING'S) BAZAR AND SINDH WORKIES- A LINKAGE BETWEEN TRADING MARKET PLACES & TRADING COMMUNITIES

The Sindh of 1947 was a very different affair. It was something that old-timers - Hindus, Muslims and English alike - remember with nostalgia. It was "beautiful as a bride", says *Pir Husamuddin Rashdi*. [14] This was not the doing of only great individuals. Hyderabad was a great trading and commercial city and a big export center for products made in Sindh [15]. Hyderabad Sindh was considered as a center of attraction for economic colonies of the world in eighteenth century. A.B. Advani mentions, "The town which developed rapidly was Hyderabad, founded in 1769 by the Kalhoras." Hyderabadis were famous for their art and craft production [15]. The production of Lungis, quilt painted pots and jars as well as the embroidery on shoes, bed sheets, caps and glass were very famous [14].

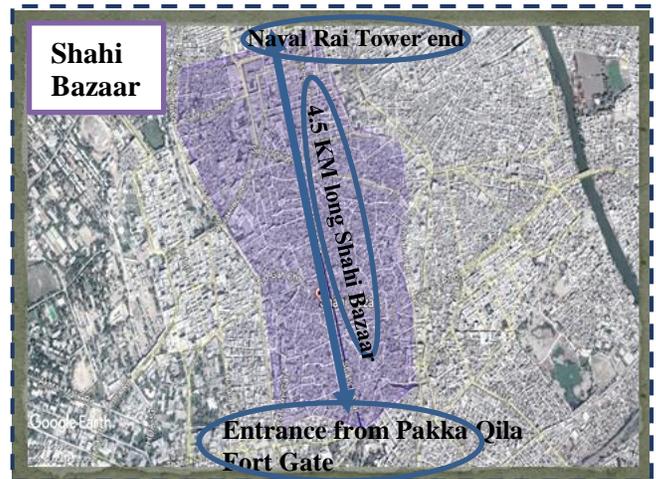


FIGURE 2. –NAVAL RAI CLOCK TOWER AT SHAHI BAZAAR HYDERABAD.



Streets between old city and Hirabad

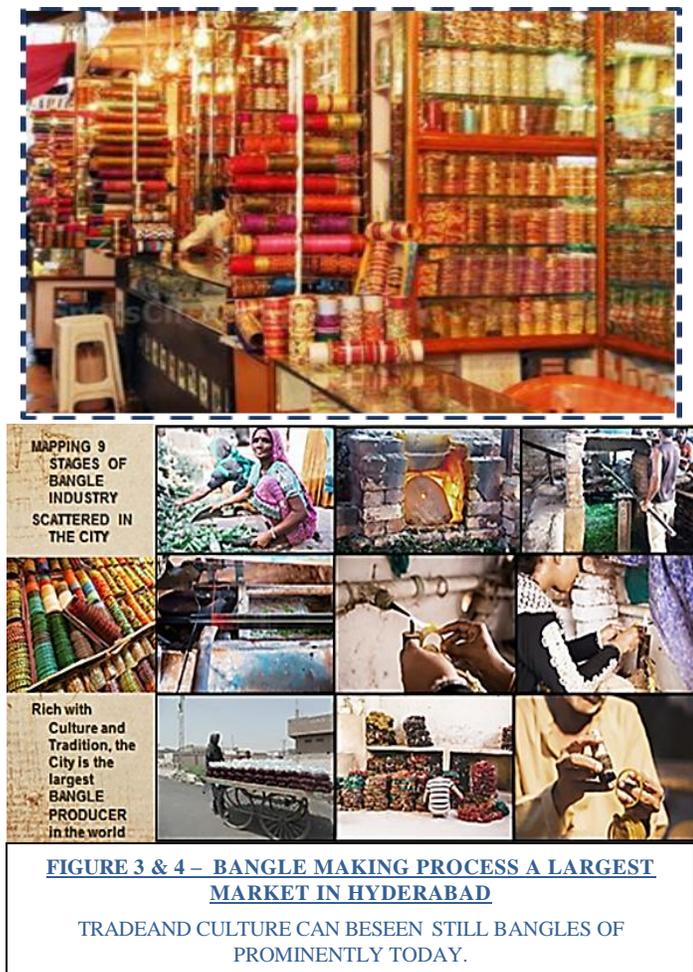
Streets of Shahi Bazaar Now



MAP 3 – GOOGLE IMAGE (Author) SHOWING SHAHI BAZAR AND ITS PERIPHERY OF PIRS AND PARAS.

This strong connections of bazar and its neighborhoods namely **Pirs and Paras** shows strong integration of cottage industries connections with local products like (Bangles, Shoes, Chappal, Gold etc.) within the vicinity can be integrated with Planning Process to give boost to the economy and trade overall

On both sides of the bazaar is the web of hundreds of narrow streets, which connect to different parts of old city like arteries. This Bazaar also extends to two very different, Diverse and large Bazaars known as chotki ghitti, and resham ghitti. Hyderabad also has also the honor of being the largest Unique Glass Bangles producer in the world. Glass Bangles made in Hyderabad Sindh is exported in and outside Pakistan. (Figure 3 & 4). British writers and administrators of the empire have described the bazars of Hyderabad eloquently. With a mix of people from different provinces, they were colorful, dusty places in which many languages could be heard, and many different types of pagris (turbans) would be seen, interspersed with heads covered in the traditional embroidered Sindhhi topi (cap), and the black cylindrical hat adopted by the Amils.



Here people can find some of Hyderabad's most ancient selling crafts, arts, embroidery,

and jewelry of Sindhi cultural origin; the area, filled with its heritage rich built environment creating a beautiful blend of art and trade. Ghulam Shah Kalhora developed this Bazaar (Figure 5) soon after the development of the fort. The artisans, traders, craftsmen, Merchandisers, and Hindus with business acumen (Figure 6 & 7), called 'Sindh Workies'⁷,^[15] from several parts of Sindh province, either relocated their businesses here or would come to sell their products, these Sindh Workies traders had business connections as far as Java, Geneva, and Paris, long before the advent of the British [12]. The oldest recorded merchant community from Sindh is the Bhatias of Thatta who formed, from the late 15th to the early 19th century, the bulk of the large Indian trading community in Muscat. From the late 18th century, the Sindh Khojas played an important role in the trade in the Western Indian Ocean. The inland city of Shikarpur also gave rise to a major network that extended from Astrakhan on the Caspian Sea to the Straits of Malacca. Their hundis⁸ (promissory notes) were the major currency on the caravan routes of Central Asia and in India. [16]. The Hindus; controlled the urban economy, although they formed a very tiny minority in the province. **Sindh Workies**, alternatively **Sindworkis**, or **Sindwork**; was common title of such wealthy Hindu traders and merchants from Sindh region. The **Sindworkies**; The Bhaibands, Marwari, a Hindu trading community located in pockets all around the world today, originated in Hyderabad, Sindh [17]. (Figure 8 & 9)

⁷ They built many large buildings ranging from public to private, ⁸ Hundi/Hundee is a financial instrument that developed in Medieval domestic, religious and welfare types. At the time of partition, most India for use in trade and credit transactions. Hundi was used as a form of the Hindu population of Hyderabad left for India, vacating the of remittance instrument to transfer money from place to place, as a buildings that were then occupied by refugee families from India. form of credit instrument or IOU to borrow money and as a bill of exchange in trade transactions.



FIGURE 5 – GOLD SHOPS IN SHAHI BAZAR

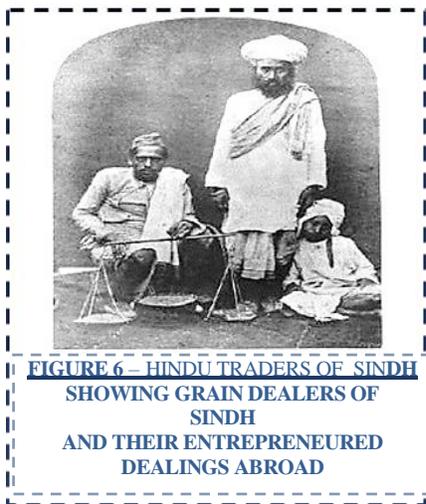
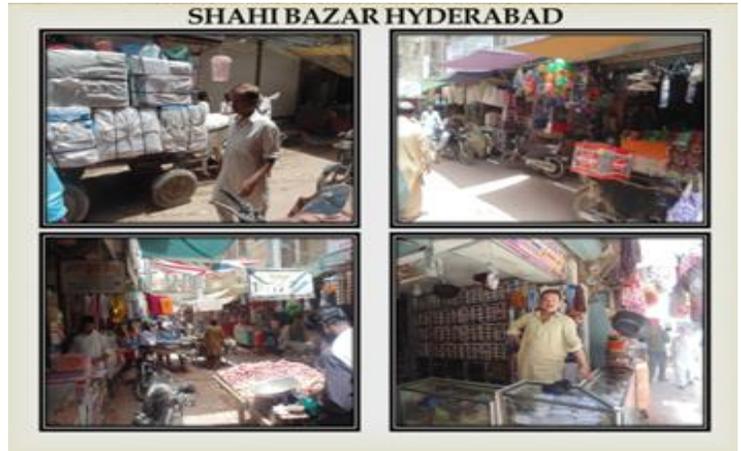
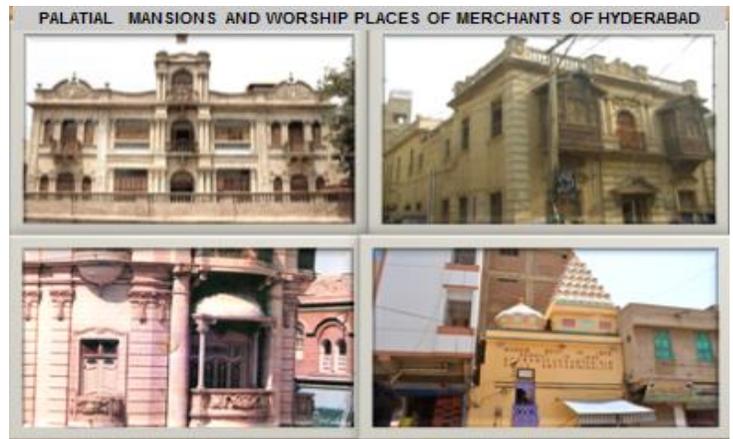


FIGURE 6 – HINDU TRADERS OF SINDH SHOWING GRAIN DEALERS OF SINDH AND THEIR ENTREPRENEURED DEALINGS ABROAD



FIGURE– SHAHI BAZAR TODAY IN ITS FULL SWING ABOVE AND BELOW ARE THE MANSIONS TRADE AND PALATAL MANSIONS STILL REFLECT THE HIGH CLASS HERITAGE TILL TODAY.



Figure 7: GENTLEMEN OF SIND

The British were keen buyers of Sindhi handicrafts. They loved the products displayed in the exhibitions, the carpets, lungis, embroideries and lacquered ware, and soon also discovered the beautifully colored nested boxes, Ajrak from Dadu and brass and kansa work from Larkano. They not only bought these things for themselves, but when they were going back on home leave, they filled their steamer trunks with Sindhi handicrafts, that were called ‘Sindwork’. Before long, the first Hindu trader packed a trunk of his own filled with ‘Sindwork’ and set out on a ship sailing west to seek his fortune [18] Tekchand Karamchand Mirchandani wrote at the end of a long career in Sindwork.

B. TRADITION OF TRADE AND MERCHANT MOBILITY

In earlier history of South Asia; Subcontinent was divided in two separate great kingdoms of HIND (meaning India) (Map 4) and SINDH. Sindh had greater and closer contacts with Arabian Peninsula, Afghanistan, Iran, Iraq, Greece, Turkey, and Europe than with India. Since then Hyderabad has seen various travelers from Persia to Arabia, faced Greek, Turk, and Mongolian armies, and finally British. Being on the crossroads Hyderabad Sindh has become an Archeological Oasis [18].

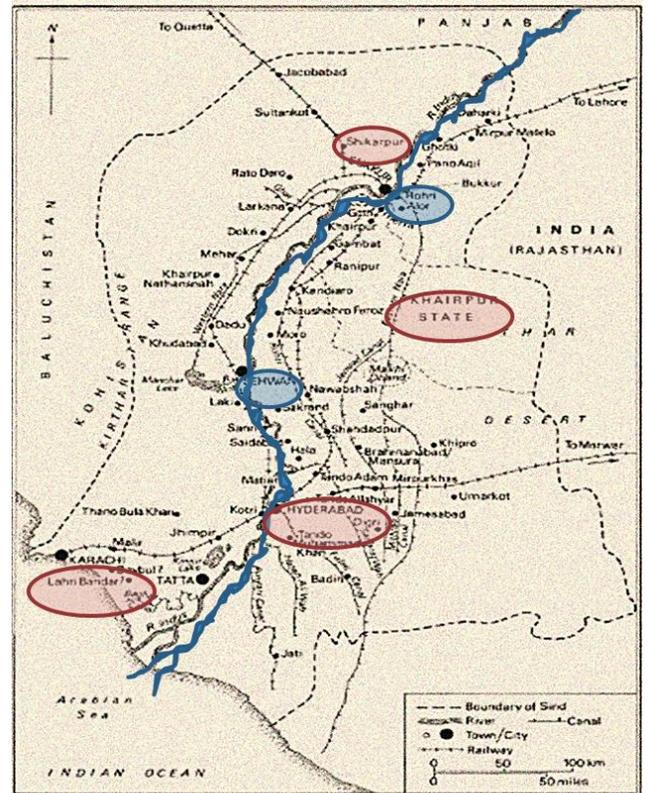


MAP 4 ANTIQUE MAP BY W AND A K JOHNSTON, PRINTED IN C.1888. ILLUSTRATING THE WORLD IN HEMISPHERES SHOWING INDIA AND LOCATION OF HYDERABAD, SINDH.

Sindhi Economy network played a dominant role in the trade and finance across the entire Sindh. Shikarpur in Upper Sindh, Thatta in Lower Sindh, Hyderabad and Karachi were the main trade colonies of the Sindh of Sindhi Economy, which had international network relations with world economy. Sindhi had maintained the close correlation between the regional and world economy. While talking about the important economic links of Sindhi economy, Claude mentions, “By the mid-eighteenth century the small town of Shikarpur in Upper Sindh became the main center of International, this inland Diaspora .. and another inland city of Sindh, Hyderabad spawned a new international network [19]. While tracing historicity of Hyderabad, it is found that the first *Sind Work* firms were established around 1860, after this date one comes across *Hyderabad* traders setting up business in several places around the world [20].

The first long-distance trade had taken place between Mesopotamia and the Indus Valley around 3000 BCE. Thatta, a city in Lower Sindh, believed to be the port town on the Indus delta, Patala, where Alexander the Great built his dock yard (c. 350 BC), one of the global centers of business and manufacturing as well as of culture and learning at that time [21]. Four centuries later,

Sindh became established as an important node in the Indian Ocean trade networks. The 12th-century Islamic geographer Al-Idrisi describes Sindh, its cities, diverse population and range of products, and the bustling trade between Indian, Chinese and Omani traders in the town of Debal, a port near present-day Karachi. He writes of Al-Ror and Sharusan, present-day Rohri and Sehwan, as large towns with many merchants and bustling markets [20]. (Map 5).



REGIONAL CONTEXT OF TRADE ROUTES OF SINDH

MAP 5 REGIONAL CONTEXT OF TRADE ROUTES OF SINDH

Trading Towns Port Towns

Marco Polo, however, wrote of the curiosities of Chin and Machin, and 'the beautiful products of Hind and Sindh, laden on large ships which sail like mountains with the wings of the wind on the surface of the water' [22] As early as 1907, the first Sindworkies had arrived in Punta Arenas, Chile, one of the southernmost cities in the world. The expansion continued, and in each new location they settled into a regular trade, moving beyond Sindwork to products the local markets called for. Many specialized in curios, catering specifically

to the tourist trade in the ports where they were settled.⁹

In an upright of being British Indian subjects”, the Sindwork merchants established for themselves a sea-based network of commerce on a worldwide scale. (Map 6) The Sindwork merchants fared better than their Chinese and Japanese counterparts they didn’t have to face political obstacles and became “‘*global middlemen*’ between *Far East and India*”. The Sindwork merchants had “‘privileged connections” with the Japanese and marched ahead of their Gujarati counterparts after being facilitated by the Chinese



MAP 6: ABOVE SHOWING BRITISH ANNEXED HYDERABAD and Red outlined buildings as their controlled areas

merchants’ boycott of Japanese goods following the Second Sino-Japanese War.

With this long tradition of trade and merchant mobility and with its own rich range of products, in the 19th century the city of Hyderabad gave rise to another extraordinary community of *Sindworkies*; the Bhaibands which Claude Marcovits describes as “*the most extensive of all Indian merchant networks abroad*”¹⁰. [12]. The type of long-distance trans local commerce they practiced as ‘*Sindwork*’. These Sindworkies emerged from the determined efforts of a few individuals to grow their trade beyond the province of Sindh. The success of these efforts drew more aspirants and their population grew. As one location became saturated, the

⁹ Falzon writes of their expertise in the popular Maltese lace, and Marcovits describes a ‘new trend, by which some Indian merchants became “global” middlemen, using India as a resource base to raise capital and expertise, but trading in goods which were not produced in India itself’ (Marcovits 2000).

¹⁰ Items exported to Khorasan, Chinese Turkestan, Kashmir, and Central India. Items from Punjab would reach Hyderabad through the River Indus. Henry Pottinger, during his travels in Sindh; saw 341 ships in 19 days laden with export items going to Rajoo Dero, navigating in the Indus. The Memon merchants of Sindh used to ex-port ghee (cooking oil) to the ports of India. Afghan traders used to bring Kashmiri shawls, Balochi cloths, Kimkhab (silk fabric brocaded with gold and silver) from Isfahan, Herat, Yazd and Mashhad. Pashmina carpets, rugs, and dry fruit were brought from Khorasan, herbs,

adventurous ones moved on to the next one. To a lesser extent, the spread of the Sindworkies were mirrored by the mobile banking practices of traders from the town of Shikarpur to the north of Hyderabad, who were spread across central Asia and later the Indian subcontinent. The earliest significant population movements, therefore, was centered solely on trade and were ‘trade Diasporas’ in A. Cohen’s sense [23]. The second migration, on the other hand, was a direct result of the political and social strife that came with the Partition of India in 1947. Hindu Sindhi left their homes in the fledgling Pakistan and moved to India or to locations in which they already had considerable business interests [24].



MAP 7: Trading route locating Sindworkies on Maps Globally (Historium, 2005) made by Author

C. MUSAFRI- LIFE STYLE OF SINDH WORKIES TO A BUILT ENVIRONMENT DEVELOPMENT OF HYDERABAD CITY

Due to the nature of their business, the men traditionally spent only six months at home in Hyderabad, while up to the following three years abroad. It was the women and children of these Sindh Workies who were left to look after their homes and who later established a new-age Hindu socio-religious movement in Hyderabad known as Om Mandali¹¹ (now Brahma Kumaris)[25]. Life was a struggle for the men who went on Sindwork, but they invariably came home with money. This enabled them to oversee the building of new houses in their hometown or get old ones refurbished, install

asafetida, horses and falcons from Suleiman and Hindu Kush Range for trading. <http://www.webjournal.unior.it>

¹¹ In today’s Hyderabad, there would hardly be anyone who would know that a tiny group of women, who formed a religious circle in this very city, has reached such renown (R. Kranenborg 1999). Interestingly, this mainly female-based organization was not founded by a woman but by a man, Lekhraj Khubchand Kriplani (1876-1969), also known as Dada Lekhraj of Hyderabad, in the 1930’s. What is remarkable is that, in pre-Partition Hyderabad, where patriarchal norms and misogyny was at its heights, some of its courageous women powerfully resisted the yoke of men and subjugation. Zahida Rehman Jatt Updated 19 Nov 2019 Dawn E-Paper)

flooring of the beautiful Hala tiles in the courtyards and flush tanks in the toilets [26]. The employees worked in the foreign countries for two to three years at a time, during which their expenses were taken care of and their salaries were paid directly to their families in Hyderabad. At the end of the contract, a period known as *musafri*, they went back home on a break of a few months. Most young men returning after their first *musafri* would now enter into a marriage arranged by the family. At the end of the two or three-month holiday, he would go back to work with either the same company or another, possibly in another country.

What British writers described as '*a town of mud huts*' was soon developed into a cantonment; in 1853, the Hyderabad Municipality was established and civic infrastructure came up, in 1876, Richard Burton made a second trip through Hyderabad and reported; 'The improvements are the disappearance of many pent-roofed hovels, and the exchange of dark, narrow, dusty or muddy alleys for broad streets, which, however, catch the sun and harbor the wind' (Burton 1877:253) [27] Soon enough, mansions sprang up on the broad streets. Money came in to Hyderabad from the Sindworkis and it was used to give their families back home a life of luxury (insert Figure 10). Renowned scholar Rabindranath Tagore even called Hyderabad "*The Most Fashionable City in India*" because of these extravagant Lifestyles of its Trader Citizens.

Tracing the historical trajectory of this city it is in complete without *Mapping out Sindworkies* and their movement as it is difficult without considering the notion of a community beyond borders. The global merchants of Sindh had access to finance through personal networks back at home: many members of the community were moneylenders looking for reliable ventures in which to invest. As these early capitalists secured their locations across the globe, their headquarters continued to be in the *Shahi bazaar* locality of Hyderabad.

D. DECLINE: AT THE JUNCTION OF HISTORY

Travelers' accounts of Sind from the first half of the 19th century invariably remark on the splendor of the court of the Talpur Mirs. Even allowing for a certain degree of exaggeration owing to the enchantment of British travelers encountering a family of 'Oriental princes', it is clear that the Mirs spent much of their money not on the building of palaces or the strengthening of the army, but on the purchase of objects of beauty and rich craftsmanship. James Burnes, who visited the Court in 1819, was in awe at the Mirs' wealth: their richly embroidered textiles, jewels, and the enameled firearms they used on their hunting trips (Burnes 1831). Indications of the Mirs' appetite for fine artisanship are the contents of some of the booty taken by the British in

1843 [28]. It was with their patronage that the artisans of Sindh flourished and this led to the opportunity that the Bhaibands of Hyderabad extended to start trading around the globe. Although the Hyderabad rulers believed that they had adequately safeguarded their interests the treaty negotiated by Pottinger opened the flood of British ascendancy and effectively lead to the over through of the Talpur rulers.

The British Period witnessed development and construction of aesthetically attractive shop houses on both sides of the bazaar lane. During the Talpur period, Hyderabad was famous for the manufacture of various types of arms and armor. Matchlocks, sabers, daggers, suits of chain armor, shields and other warlike paraphernalia were produced and traded at Hyderabad. The workshop of the Talpur court had highly skilled goldsmith and enamellers. Most of the guns of the Talpur royal family had immaculate floral decorations over a gold background. At the fall of Talpur rule, many of their arms were dispersed and found their way into European collections [12] With the advent of the British, the pattern of trade and commerce also changed. With the increase in population and influx of European products, Hyderabad evolved into a large consumer market. Its economy now consisted of lesser exports as compared to previous times, but the quantum of transit trade increased from north and east of Hyderabad en route for Karachi.

The imprudent renovations and indiscreet re-constructions in the post 1947 AD era, have defaced the original street- scape of the Shahi bazaar. The hustle and bustle continues especially in the Resham Ghitti (Silk Lane), which even today is visited by every woman in Hyderabad. When the Hindus left the country after partition, the Muslim refugees from U.P., C.P., Bihar, Rajasthan, Kathiawar and Gujrat filled the vacuum. The original old city, now dominated by the Mohajirs, seems besieged by the surrounding Sindhi Suburbs. With very narrow lanes for access, many of them three or four feet wide; this city in some parts a certain old-world charm and picturesque quality; which was more marked in the old pre-partition days when a thriving community of these merchants dwelt there. These have now gone; and at the same time the city has become grossly over-crowded with new comers, mostly refugees driven out of India their condition is deplorable; and so is the condition of old city but in those dirty lanes one can see houses which were practically Palaces, although owners might still keep some modest little shop in the narrow long Bazaar.

Section IV provides a framework proposed to enliven the city developed from the grounding data obtained from the historical analysis of Hyderabad city from the lens of its trading markets and a trading community.

IV. HISTORICITY FRAMEWORK FOR HERITAGE CONSERVATION OF HYDERABAD CITY

An analytical scrutiny of the historic value of the place surveying in retrospect the trade activities in and around Hyderabad through Hindu merchants, provide key insights. Sindwork was a truly transnational diaspora; the problem is not insoluble, the conundrum for city planners is how best to recreate the space in the center of the old city. The historicity of Hyderabad from the aspect of trade and commerce that originated from bazaars of Hyderabad tells us that the historical infrastructure can be renovated to meet modern needs. Following are the key elements of the historicity framework developed for the heritage conservation of Hyderabad city:

- a) **OFFSHOOT OF OLD PATTERNS:** The neighborhoods of Shahi Bazaar along with its neighboring Pirs and Para with revised strategies can relive the heritage and trade hand in hand either through the offshoots of patterns as followed by Sindworkies or else.
- b) **USER-FRIENDLY SPACES:** While Historical actuality denotes reality, authenticity, and factuality focuses on the true value of knowledge that claims about the past, it recognizes this whole range as in the case of Hyderabad. Urban innovations can revive the thriving activities of trade and commerce in the city. The spaces must facilitate user groups – pedestrians, private and public motorized and non- motorized vehicle pliers, and informal sector vendors, shop keepers to make them feel that the space belongs to them and they belong to that space.
- c) **REGENERATION OF A PLACE USING SIGNATURE PRODUCTS:** In the context of its historicity as done so far, it also can direct towards how these heritage environments, currently taken as factors of miscellany; can be recognized with innovation; and utilized for successful regeneration of a place, whether in terms of tourism, heritage conservation; also Trading and Industrialization (agro based) at the Global level like past with Local crafts and products (like *bangles, gold, art & craft etc.*).
- d) **HUL¹² APPROACHES TO LOCAL SETTINGS:** It can also utilize HUL (Historic Urban Landscapes)ⁱ paradigm as a tool to explore with an aim for better

‘landscapes of tomorrow’ to devise and revitalize heritage within a local setting. Given the nature and scope of such paradigms around rejuvenating historic cities, the integration of concept of Historicity with Planning Process may quite have a potential and, notably, become closely associated with Renewal of City as rich as Hyderabad integrated with such strong trade history.

- e) **INTEGRATED PLANNING APPROACHES:** While Mapping and tracing the historicity of Hyderabad and brooding deep into these Sindworkies and their trading trend; an integrated approach can be possibly implied in planning process, transforming the trading on similar lines and reviving the trend of economic development in a newer and better (one such way is urban tourism too); the traditional facet of Sindh with rich its cultural and traditional trend (i.e. the Sindwork) can still be the object to attract the Global World in more better and technological way and a merchant class and communities still existing in Hyderabad can be given chance to re-boost the cottage industries and trade ; a Diaspora long lost in turn can transform into resurgence of that Place once again. Integrating Planning Process with the Historicity of this study area with special focus on trade flourishing in Shahi bazar needs special attention and value to boost a future of the city of Hyderabad and turning it into sustainable and thriving rejuvenation of a place that once acted as asset of the region.

¹² The cultural landscape idea is pivotal to HUL's philosophical foundations: landscape concept of layers through time replete with social meanings. Cities may, Embedded in HUL is the recognition of the layering of significances and values in therefore, be categorized as a type of cultural landscape (Taylor, 2015). historic cities, deposited over time by different communities under different contexts (Bandarin & van Oers, 2012). It is an approach that relates closely to the cultural

V. CONCLUSIVE VIEW

From heritage conservation point of view, the city of Hyderabad has great potentialities keeping in view its economic historic development. Earlier attempts on economic historicity, considering the existence of merchants and their structured market spaces were missing that could give planners insights to regenerate on those lines. Field archeological data, historic mapping, and epigraphic evidences were rarely utilized as tools to explicate the historic traditions of time and space. This paper acknowledges the economic development of Hyderabad city linked with the populace is significant in shedding the light on trade center. Although the economic dominance of Hindus was a feature of Sindh society before colonial rule, it was only under the British raj that banias (Marwari\Lohanas\Bhaibands) became significant proprietors. This study is attempt in formulating a framework that can help investigate the historicity of a place as a way of achieving and maintaining its endurance involving a process of engagement with the people who inhabit those places but refrains to adopt it.

The findings of this study notes that history as an exploratory tool to tackle major societal challenges can play a revolutionary role in Hyderabad region and drive economic growth, innovation and improve the quality of the historic built environment. By utilizing the Historicity Approach, this study has successfully distinguished the unique features of the people, their various practices, and the structures of trade they built in the past that can provide insights for today. This study by taking a general look at the historiography of Sindh Workies in the context of economic development of Hyderabad city has delineated certain general characteristics of the Sindh Workies in this context to explore if economic development. Architects, Scholars, urban planners and heritage conservation can take the lead from such insights and develop viable strategies to enliven the city.

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