

# Feudalism and Class Differences in Sindh: A Study of Shah Abdul Latif's Perspective

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## Abstract

*This paper analyses Sur Kaamode of Shah Abdul Latif, the Sufi poet of Sindh-Pakistan. Latif has been recognized as a social analyst and reformist who wanted the exploited class of Sindh to stand against the oppressors. The study's theoretical foundation is based on Karl Marx and Frederick's Marxist perspective of class difference. The study highlights the feudal system in Sindh-Pakistan as depicted through the Sur Kaamode of Shah Abdul Latif in the light of the Marxist perspective of capitalist society. The Bourgeoisie and Proletariat classes of Capitalism are traced in the story's Feudal setup to expose feudalism's functioning in Sindh. The content analysis is used as a methodology for this study. The study is also supported by views of intellectuals from the West and East on the feudalism of Sindh. This study is undertaken to explore other literary texts to highlight the evils of the feudal system in Sindh. A need to bring awareness and present possible solutions for this system of unjust agrarian power structure by exploring other literary texts on feudalism in Sindh in the light of Marxist philosophy is expressed through this study.*

**Keywords:** Feudalism, Sur Kaamode, Marxist, Bourgeoisie, Proletariat, Content Analysis.

## Introduction

Pakistan is an agricultural country in which agrarian lands belong to the feudal lords who exploit the poor class economically (Tariq, 2018). In present-day Pakistan, no province of the country is free from feudalism. It exists in one or the other form. Jagirdars, zamindars, tribal chiefs, and Pirs are various forms of feudalism. Two-thirds of the lower house members of Pakistan's parliament are feudal lords (Javaid & Aslam, 2017). In Pakistan, the system of feudalism exists with modern names such as chaudris and waderos (Jamil, 2018). Sindh is also one of the agricultural provinces of Pakistan in which the feudal system has made the lives of poor people miserable. The wadero system in the present-day Sindh has taken place with full intensity. waderos in Sindh own Jagirs and are influential Sardars (heads) of their tribes (Buriro et al., 2020). In Pakistan, though there is a democratic form of government, its rural areas are still run through the feudal system. The majority of the political leaders of the country are feudal lords. 80 percent of elected representatives in Punjab and 90 percent in Sindh are feudal lords. They own the maximum means of production, such as agricultural lands and industries (Tariq, 2018). Since the issue of feudalism in Sindh has been highlighted through literary texts of

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different authors of Pakistan in general and Sindh in particular, Shah Abdul Latif Bhittai is one of the poets of Sindh who seems to have pointed out its flaws through his poetry (Naz, 2015).

Shah Abdul Latif Bhitai (1689-1752) is one of the leading Sufi poets of Sindh, Pakistan. He is well-known for *Shah Jo Risalo*, the collection of his poetry. It comprises thirty suras (chapters) (Sayed, 1988; Sorley, 1989; Shaikh, 1991). The *Risalo* means message, commonly known as the message of Shah (Iqbal, 1991). *Shah Jo Risalo* as a book was not designed at the time of the poet. The German scholar Earnest Trump first published the *Risalo* in 1866 (Sayed, 1988; Hotechand, 1991; Sorley, 1989). Besides being a Sufi poet, Shah Abdul Latif has always been loved by the people of Sindh in subsequent centuries for his being a social analyst and a social reformist. He wished the Sindhi society to be reconstructed based on equal human rights, social justice, a just economic system, respect for women and common masses, dignity of the peasantry, etc. He advocates for the rights of ordinary people through his poetry. He has given a message to the weaker classes to raise their voices against the tyranny and oppression done on them (Naz, 2015). In the context of Sindh of the eighteenth century, where the poet grew and flourished, ordinary people, including women, had been oppressed under feudalism. Thus, the social structure of Sindh was divided into two classes, i.e., the upper feudal class and the lower poor class (Sayed, 1988; Sorley, 1989; Saleem, 2012; Naz, 2015; Ahmed & Naz, 2017).

Karl Marx and Engels were German philosophers and thinkers who took the initiative to write against the evils of capitalism through their works. They hoped that the system of capitalism would face its downfall due to the revolution brought about by the lower class. They believed that socialism would be a better economic system. Marx has demonstrated the two main classes of the capitalist society, i.e., the bourgeoisie and the proletariat. The bourgeoisie is the upper class, and the proletariats are the lower class (Tariq, 2018). These social classes are present in the feudal system of Pakistan (Tariq, 2018) in general and Sindh in particular, the way Marx demonstrates them in capitalist society. Finding the same capitalist tendencies as proposed by Marx and Engels in the Sindhi feudal culture, Marxist critique is applied to Shah Abdul Latif's *Sur Kaamode*. For discussing the bourgeoisie and proletariat classes of the feudal system, they will be referred to as feudal bourgeoisie and proletariat in the discussion and analysis section of the study. Thus, the study's main objective is to analyze *Sur Kaamode* from a Marxist perspective to explore how far the feudal system works in Sindh.

## Literature Review

Javid and Aslam (2017) illustrate that feudalism is a system of land ownership by elite classes backed by the state's power. Historically, feudalism was promoted by the Sultans of Delhi, the Mughals, the British, and the foreign invaders for holding their foot on the soil of the sub-continent. They knew that the feudal lords could control ordinary people. Therefore, they privileged the influential lords with lands and status. The exact process of promoting the feudal system continued after India's partition in 1947. In the context of Sindh, Buriro et al. (2020), Qadeer et al. (2021) and Jamil (2018) demonstrate that feudalism in Sindh is one of the burning issues. The feudal lords in Sindh get elected by every means and become legislators. They do legislation that suits their interests. They protect their political and economic interests. They do not take any interest in the issues of ordinary people. According to Khan and Rehman (2012) and Buriro et al. (2020), the feudal lords established the wadero system. They are the leading cause of Sindh's economic progress and social development deterioration. Jamil (2018) highlights that waderos in Sindh own jagirs and are influential sardars (heads) of their tribes. They were highly influential and powerful feudal lords, and no one dared to stand against them. If anyone

attempts to raise their voice against any of the waderos, he faces adverse consequences, including death threats.

Historically, during Shah Abdul Latif's time, Sindh was ruled by Kalhora families. Sorley (1989) elaborates that Sindh, during the Mughal rule, was under the governorship of Kalhora families, who were feudal lords and controlled the agricultural lands. He further explains that the feudal system during the Mughal period was divided into two classes: the jagirdars, the holders of jaghirs, and the zamindars, the landholders. He further illustrates that the ruling feudal class used to lead contented lives with many comforts. They kept beautiful houses, horses for riding, caparisoned camels for display, oaks where they could talk with their friends, hookas for smoking, and used to eat pulao and meat. Their houses had expansive courtyards with plant-ornamented gardens, tanks, and fishponds. They used to exploit the public money. It was not utilized for the welfare works of the public. He also highlights that the poor class, on the other hand, suffered a lot under the ruling feudal class during the Kalhora period. The poor natives used to dig canals and wells to cultivate the lands of the wealthy feudal class without assistance. They had no proper housing set up. The living habits of ordinary people gave the poorest look. They used to construct grass huts rubbed with mud. They had no proper streets. There was a forced labor system. The peasantry had to work in the palaces and fields of the ruling aristocracy without wages. The working class used to earn a few rupees a month by herding cattle and camels, but they had to pay taxes to the autocrats. The most taxed sector was the fishing industry. It was taxed thoroughly. From 9 percent to 20 percent of the taxes were charged on fishing transported by the sea or land route. The collected money was never used for education, health, or other work in the public's interest.

According to Marx Engels (1961), feudalism is the formation in which feudal lords own the land. In that land, serfs do labor. Marx (1967) explains that in the context of a particular form of production, feudalism has two exploitative methods, i.e., 'economic and extra-economic' (p.772). Under the economic form of production, the feudal lords got a lot of economic benefits from serfs' hard labor on the land. Under the extra-economic form of production, the feudal lords get the unpaid additional services of the serfs using forced labor. In this case, the serf, for example, constructs roads and castles, tends herds and does other unpaid domestic services. Landlords or nobles own large landed estates that symbolize self-sufficient economic units. The estate's owner or controller is regarded as its beneficiary. The peasantry or labor class works and benefits the owner most. Peasants' economic condition never improved, whereas the owner of the estate enjoyed all kinds of luxuries and exploited the rights of the laborers. The feudal lords intended to have extra economic power in order to maintain their position as lords. They do not contribute to developing the status of the working class. Instead, they enjoy the fruits of the labor of the working class. The peasants manage material on their own for their lives. They do surplus work just organizing their daily life.

Since Shah Abdul Latif grew and flourished during the first half of the eighteenth century, his poetry was produced in that particular period. He was the leading poet of Sindh in the Kalhora period. Naz (2015) and Ahmed and Naz (2017) illustrate that Shah Abdul Latif, during his travel to Sindh, mixed with ordinary people and experienced their problems and sufferings, which he addresses through his poetry. As Memon and Aman (2011) and Ahmed and Naz (2017) rightly note, Shah Jo Risalo is an important non-political and an alternative source for understanding the issues of the people of Sindh of the eighteenth century. Therefore, an analysis of the *sur* understudy is likely to anchor the issue of the feudal system in Sindh. Based on the discussion of the issue of feudalism, reflected as the social reality of the poet's time and today,

one would be curious to discover the extent to which Sur Kaamode of Shah Jo Risalo has captured this notion of issue. Different research articles and theses have been published on the poetry of Shah Abdul Latif in different areas, but his poetry has not been studied from the Marxist perspective. Different research scholars have contributed scholarly works on the poetry of Shah Abdul Latif from different perspectives: Hussain (2021) has studied Shah's poetry from the patriarchal perspective. Ahmed and Naz (2015) have explored the aspects of women empowerment in Shah Abdul Latif's poetry.

Most importantly, different researchers have explored the poetry of different poets of Pakistan from a Marxist perspective. Bibi (2015) has analyzed Ajmal Khattak's poem "Faisala" in the light of Marxist philosophy. Hayat and Rai (2016) and Salah and Jusoh (2016) have researched the poetry of Faiz Ahmed Faiz from the Marxist perspective. Awan et al. (2019) have given a Marxist analysis of Habib Jalib's poem. Bezar et al. (2023) explored the poetry of Khialvi in the frame of reference to Marxist philosophy. Very few research studies have been conducted on the poetry of Sindhi poets from a Marxist perspective. In this context, Lashari's (2008) study on the selected poetry of Shaikh Ayaz in the light of the Marxist approach is worth mentioning. However, no subsequent research has been conducted on the poetry of Shah Abdul Latif in the light of the Marxist perspective. Therefore, this study will attempt to fill this gap. Thus, the present study applies Marxist ideas to the feudal system of Sindh as portrayed through the Sur Kaamode of Shah Abdul Latif.

### **Theoretical Foundation**

Two philosophers, Karl Marx (1818-1883) and Friedrich Engels (1820-1895), initiated a Marxist school of thought. Karl Marx was a German philosopher, theorist, and historian. Friedrich Engels was a German sociologist (Bibi, 2015). Karl Marx demonstrates two classes of society: the bourgeoisie, the upper class, and the proletariat, the poor class. The bourgeoisie is the powerful class that oppresses the proletariat class. The proletariat class has no power to challenge the absolute authorities of the mighty class (Ahmed, 2021). Karl Marx observed that the oppressors exploit the poor labor class to accumulate wealth.

The oppressed or labor class who produces the wealth has no authority over the distribution of the wealth. The oppressor class, having control over the wealth, attempts to maintain its status quo by making people accept the ideology the way they (people) see or find it. The oppressor class proposes a one-sided ideology that controls the thinking of the people. Thus, the people begin believing the way the wealthiest class or the capitalists want them to believe. The oppressor class makes the people realize this by maintaining the status quo (Bibi, 2015). The class difference is based on the economic formation and the socioeconomic aspects. The capitalist and ruling class have been progressing excessively by accumulating wealth. It can only be controlled through the evolution process. The survival of the rural class is due to their oppression and subjugation over the standard class of the particular society. Marxism suggests that resistance against tyrannical forces can be the only tool to eradicate social inequality and injustice from societies worldwide (Ahmed, 2021).

### **Methodology**

The Marxist theory of Karl Marx serves as the theoretical framework for this study. The Marxist approach to class stratification is embedded in the feudal system in which the upper class (bourgeoisie) exploits the lower class (proletariats), owing to the similarity between Marx's capitalist classes and Pakistan's feudal system (Tariq, 2018). The sample is stanzas of Shah

Abdul Latif's Sur Kaamode. The selection of the sur was made based on the setting of the poem's story as representative of the feudal system of Sindh, one of the provinces of Pakistan. The data is analyzed using the content analysis approach. According to White (2006), content analysis is a flexible text analysis method. The written artifacts of a society are described and interpreted through content analysis. Since this study examines the relations between the upper class and the lower class imbuing the feudal system of Sindh as depicted through Sur Kaamode from a Marxist critical lens, critical content analysis is a justified approach (Tariq, 2018) for this study. The data is codified according to the Marxist classifications of the class difference. Patterns of exploitation and power relations between upper and lower classes are highlighted and discussed while analyzing the data.

### **Analysis and Discussion**

Based on Marxist criticism, the stanzas of the sur are analyzed and discussed under the headings of the bourgeois class, the wealthy feudal class, and the Proletariats, the poor class, or the working class. However, before the analysis and discussion of the stanzas of the sur under two separate headings, a synopsis of Sur Kaamode is given here. The story of Sur Kaamode is narrated by both Noori, the main character, and the poet himself. This sur is designed in the historical background. The entire sur is set in a particular setting in which telling and action take place at two different places: the fishermen's village situated on the bank of Keenjhar Lake and the palace of the feudal king, where his several queens live luxuriously. Jam Tamachi was one of the Sama rulers of Sindh. In his time, the center of rule was Thatta, now one of the districts of Sindh.

Thatta, at that time, was well known for learning and culture. Its popularity went far and wide for a beautiful lake named Keenjhar. Jam Tamachi used to visit the lake for hunting and recreation. On the banks of the lake, there had been villages of fishermen. They had been settled to catch and sell fish, their only livelihood source. They were impoverished people and were living life in hardship. They also used to pay heavy fishing taxes because the fish's owner was the king. One day, Jam Tamachi camped on the bank of the lake along with his courtesans and courtiers for merry-making, hunting, and fishing. On the arrival of the king, there had been the look of the festivity around the lake. The king used to hunt and fish in the daytime, and at night, the singing and dancing programs were arranged to please him.

One night, Jam Tamachi came out of the camp and began walking alone on the lake's bank. Suddenly, he saw a beautiful lone fisherwoman named Noori. The king was fascinated by her beauty because he had never seen such a beauty before. Her beautiful eyes attracted the king; hence, he fell in love. He became restless after seeing Noori. He wanted to make her queen anyway. The king then had forgotten his throne, beautiful queens, and princely luxuries. He sent a message to Noori's parents for her hand in marriage. Noori's parents readily agreed that their daughter would become queen. The marriage was arranged, and hence, Noori became the queen of Jam Tamachi. It is believed that the name of Keenjhar on the lake was kept after the name of Noori's father (Saleem, 2012). The setting of the sur implies the class difference, in which Jam Tamachi is the feudal lord who belongs to the upper class, and the fishermen belong to the working poor class. The applicability of these classes outlined by Marx on the feudal system portrayed through Sur Kaamode is explored here.



### Feudal Bourgeoisie Class in Sur Kaamode

Feudal Bourgeoisie, in the light of Marx's perspective, is the upper class, the feudal landlords who own the means of production (Tariq, 2018). Similarly, the feudal system in Sindh mainly runs through the control of lands and other properties (Ahmed & Naz, 2015). In connection with the story of Sur Kaamode, Saleem (2012) states that Jam Tamachi, the king, owned Keenjhar Lake. On the banks of the lake, the fishermen had been settled to catch and sell fish, the only source of their livelihood. This is captured in this sur using narrative style. While addressing Jam Tamachi, Noori says:

*'You quay-lord Tamachi; me a fisher-maid, / My milieu does stink;  
with fish-filled baskets, / Cast me no out; as I am known by your name'  
(Shah, 2014, p.377).*

Similarly, the poet-narrator informs:

*'Harbor belongs to Tamachi; he is its title holder, /Coming to  
the yard of Tamachi; fulfill all aspirations' (Shah, 2014, p.382).*

Thus, Jam Tamachi represents the feudal bourgeoisie class in the text. He is the main character of the Bourgeoisie, who exploits the poor class. The argument is that the ruling feudal class enjoyed a luxurious lifestyle through merry-making activities like hunting, fishing, singing, and dancing, along with courtesans and courtiers, which have been the fashion of this class. Saleem (2012), about this sur, states that one day, Jam Tamachi, the king of the area, came to the bank of Keenjhar Lake for merry-making by hunting and fishing. He camped on the bank of the lake. During the day, he would remain busy hunting and fishing, and at night, he would enjoy the dancing and singing activities arranged by the villagers in his honor. The villagers felt prestigious finding the ruling feudal among them. This illustration can be evidenced through the narration of the poet-narrator who reports the arrival of Jam Tamachi on the bank of Keenjhar and arrangements made by the fishermen being happy on his arrival:

*'Consultations held; when Noble Tamachi called, / Endorsed by  
queens; Peacock went smiling, / King boarded palanquin; wearing  
royal crown, / Dozens of tents pitched; in all fishing harbors, /  
All exempted of tax fish; vending women smiled' (Shah, 2014, p.383).*

The narrator describes how the feudal lord landed on the bank and how fishermen and their women were pleased to see him among them. He reports:

*'Noble Tamachi landed; harbors thronged again, / Both banks of  
Keenjhar; bustled day and night, / Fisherwomen delighted; Raja  
was pleased' (Shah, 2014, p.383).*

He also tells how people used to come to see and pay tribute to the feudal king:

*'Dangling flore; blooming flora in a freshwater lake, / Everyone visits  
the lake; to pay respects to Tamachi, / Northern breeze blows;  
Keenjhar rocks like a swing' (Shah, 2014, p.383).*

Instead of asking the feudal king to improve their living standards and do them some favor, the fishermen, including their women, kids, young and old, were delighted with his visit. They welcomed him with garlands and prayed for his long life. As Sayed (1988) notes, the ruled class

then was suppressed and oppressed. They had no right to argue with the ruling feudal class. They were socialized on how to make their landlords happy. This situation of the ruling versus ruled is vividly captured in this sur through the narration of the poet-narrator who reports the situation at Keenjhar after the arrival of the feudal lord:

*'Gossip in the shacks; Tamachi scheduled today, / Fishermen kids delighted; playing on the dykes, / Young and old Gandris; wore flower garlands, / May Noble live long; who chose fishing harbors' (Shah, 2014, p.384).*

Furthermore, the ruling feudal class has set up the mindset of the ruled class to such an extent that they regard their honor if any ruling feudal lord comes to them. The ruled were socialized to arrange everything to maintain the princely status of the feudal lords. This can also be evidenced through various stanzas of this sur. From the narration of the poet-narrator, we learn that the fishermen, on hearing about the feudal king's schedule, made all the preparations to provide him with princely status. Villagers were asked to broom their hovels. Women were asked to clean the yards. Boats were decorated with enthusiasm. Royal couches were spread on the camping place. Punkhas were arranged to save the lord from heat or suffocation. Ittar and ambergris poured down everywhere:

*Broom your hovels; Noble Tamachi is scheduled, Forget anxiety, oh fisher-women clean your yard, Decorate all your boats; with desired enthusiasm, Noble Samo was pleased; Keenjhar became blissful (Shah, 2014, p.384).*

*Noble has landed; at the hovels of fishermen, Royal couches in place; Punkhas in the shacks, Ittar and ambergris poured down; in nook and corner, Entire Keenjhar region; was exempted of all taxes (Shah, 2014, p.384).*

The class difference between the feudal lord and his subjects can also be evidenced through telling how the king had kept a distance from the fisher-men before marrying Noori:

*'Genus of devotion; made Noble carry net on back, / Everyone greeted; even those who kept a distance, / Playful Noori; had the whole world rewarded' (Shah, 2014, p. 382).*

### **Proletariats Class in Sur Kaamode**

The poor or working class is the proletariat class in the light of the Marxist perspective. This class is wage laborers who have no means of production. They merely sell their labor power in order to pass their life. Karl Marx repeatedly refers to the proletariat class as the oppressed class that has always been exploited by the bourgeoisie (Tariq, 2018). In Sur Kaamode, contrary to the luxurious lifestyle of the ruling feudal class, people experiencing poverty are seen as deprived of basic human needs like shelter, food, and clothes. Their economy and social life are always exploited, and they live below the standard level. In this regard, Saleem (2012) argues that the living standard of fishermen dwelling on the banks of Keenjhar Lake under the rule of Jam Tamachi could be better. They have been undernourished; therefore, they seem weak and fleshless. They have no proper clothes to cover their bodies entirely. They remain in rags, just covering nudity. They often cover themselves with lotus leaves. The fisherwomen have a dark complexion. They are filthy and ugly. Due to fishing, the repugnant and repulsive smell comes from their shirts.

Such miseries or sufferings of the ruled class in the ruling feudal system are comprehensively illustrated in this *sur*. While describing the work, food, shelter, and clothing of the fishermen and women under the rule of Jam Tamachi, the poet-narrator says:

*'Weeds stuck in their loincloth; picking rootstocks, / Eating tuber roots says Latif; in shabby sheds' (Shah, 2014, p. 378).*

Despite such poor conditions, they give a warm welcome to the feudal king:

*'Weeds stuck in loincloth; pods on their shoulders, / Carrying stacks of lotus pods; on their heads, / Ready to welcome; Samo in their midst' (Shah, 2014, p. 379).*

They cover themselves with lotus leaves:

*'Weeds stuck in loincloth; covered by lotus leaves, / Raja was so pleased; to land in their lodge' (Shah, 2014, p. 379).*

Fishing is only the source of their livelihood. Their assets are only Reed rafts, baskets, boats, and fishing nets. Reporting about their assets, the narrator recounts:

*Reed rafts only asset; fish their staple diet, Samo forged kinship; with weak and vulnerable, Fishermen are, on Noble! Says Sayed; in your care (Shah, 2014, p. 379).*

*Baskets, boats, and fishing nets; being their assets, they rise early to work; relying on Noble Tamachi, Samo bonded kinship; with fish-reeking fishermen (Shah, 2014, p. 379).*

They need proper houses. They dwell on the dykes and play with water like an otter:

*'Baskets, panniers, net-sand sheds, they love fish, / All those reeking people; dwell on the dykes, / Playing with water, says Sayed; like an otter, / Samo undertook; to prop dignity of fishermen (Shah, 2014, p. 379).*

Fisher women are not good-looking. They are dark-toned, dull, and drab. They weave fishing nets and move fish to the quay through boats and prattle with one another while working. They sit with the baskets on the roadside for selling fish. Telling about the physical appearance of the fisher-women and their selling of the fish, the narrator reports:

*'Dark-toned, dull and drab; not so good-looking, / Sitting with the baskets; selling fish on the roadside, / Who else could bear; their frivolous, save Samo' (Shah, 2014, p. 380).*

In addition, there are different stanzas of the *sur* narrated by the poet-narrator, which imply that fishermen, despite their poor social and economic conditions, used to pay heavy taxes to the feudal lord for fishing from the lake. However, after Jam Tamachi fell in love with Noori, the fisher-men were exempted from the tax. In this regard, the poet-narrator says:

*'Eating lily tuber; they dress lotus leaves, / Diving in the water; they pick lotus tuber, / All paying heavy tax; were exempted outright (Shah, 2014, p. 380).*



Sur Kaamode also focuses on female oppression as they are the most exploited ones, even among the proletariats (Tariq, 2018). As per the story's background, Noori was a fisherman whom the king liked and married after he visited the village of the fisher-men on Keenjhar Lake. Noori, being from a poor class, remains fearful of dejection by the king after marriage, as it was common among the feudal rulers at that time. Her fear, as well as her imploring before her husband by describing her faults despite being innocent, implies how the feudal Proletariats used to exploit the women of proletariats in Sindh. This is captured in the sur through the narration of Noori, who appears appealing to her husband, the feudal lord, for not changing his heart by leaving her. She requests him to stay with her at Keenjhar, saying:

*You Samo, me Gandri; with dozens of flaws, Change no heart, please!  
For I am fisher maid (Shah, 2014, p. 377).*

*May empire sustain, oh Adorable! You not die, Never leave away; you  
are apple of my eye, Spend a day, oh Tamachi! On Keenjhar shore  
(Shah, 2014, p. 383).*

## Conclusion

Marxist critique applied to Shah Abdul Latif's Sur Kaamode exposes patterns in terms of class division in which the wealthy feudal class exploits the oppressed class of fishermen's labor. The study reveals how the system of feudalism is deeply rooted in Sindh. The apparent differences in living standards between the two classes, the ruling feudal class, like Jam Tamachi and his queens, and the poor class, like fishermen and fisherwomen, draw our attention toward the harms of feudalism in Sindh. On the one hand, the ruling feudal lords enjoyed all kinds of luxuries with the money paid by the public as taxes. On the other hand, the public or subjects like fishermen lead a very miserable life. They are deprived of all basic needs, such as food, shelter, and clothes, despite paying heavy taxes to the ruling feudal class. They remain poor and marginalized. Significantly, the application of Marxist criticism on Sur Kaamode reveals a deeply rooted hierarchical feudal system in Sindh. Under this system, the feudal landlords (feudal bourgeoisie) render authority and control unquestioned.

On the other hand, the condition of the ruled working class (the serfs) is very deplorable. The study also demonstrates that the feudal economic setup of Sindh is no different from the stratified Capitalist society as criticized by Marx and Engles. There is a need to emancipate the working class from the oppression of the ruling feudal class, as Marx felt the need for Proletariats to be emancipated from the capitalist system. This study is undertaken with anticipation that more light may be shed on other literary texts to bring awareness about the oppression of the ruling feudal class.

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