



ABU'L-QĀSEM SOLṬĀN

ABU'L-QĀSEM SOLṬĀN, Bēglār chief of Sind, b. at Nasarpur, Sind, in 969/1562. He was also known by the title “Arḡūn” (Mīr Moḥammad, *Tārīḡ*, p. 228; Mīr ‘Alī, *Toḥfa* I, p. 203); this was due to his family’s association with the Arghunids of Qandahār and Sind. The family traced its ancestry to ‘Alī b. Abī Ṭāleb (*Toḥfa* I, p. 200; Mīr ‘Alī, *Maqālāt*, p. 523). Abu'l-Qāsem’s grandfather, Amir Sayyed Qāsem, migrated from Termeḍ to Samarqand and then to Sind in the reign of Shah Ḥasan Arḡūn (928-67/1521-60). Shah Ḥasan granted him the *pargana* of Jaheja in fief, and he married into the family of Rājā Versī, the Bhattī Rajput chief of Umarkot/Amarkot (*Toḥfa* I, p. 201; *Maqālāt*, p. 525). From this union was born Shah Qāsem Khan Zamān, the father of Abu'l-Qāsem. Shah Qāsem pursued an active political role continuing into the Torḡān period; his exploits are elaborated in Edrākī Bēglārī’s *Bēglār-nāma* (Marshall, *Mughals in India*, pp. 197-98).

Abu'l-Qāsem Solṭān exerted political influence during the reign of Mīrzā Jānī Bēg (993-98/1585-91), the last independent Torḡān ruler of Sind. After ‘[Abd-al-Raḥīm Kān Kānān](#)’ conquered Sind for the Mughals, Abu'l-Qāsem retired to his *jāgīr* at Nasarpur. He rose in rebellion when the emperor Akbar appointed Mīrzā Ġāzī Bēg as ruler of Thatta in 1008/1600, but his father intervened and mediated a peace settlement. Ġāzī Bēg then proceeded to violate his sworn word; he captured Abu'l-Qāsem by stratagem, and then ordered him blinded and thrown into prison (Sayyed Mīr Moḥammad b. Sayyed Jalāl, *Torḡān-nāma* [1065/1655], Hyderabad, Sind, 1965, p. 87). Abu'l-Qāsem escaped with the aid of a rope sent to him by his sister Šāh-Bēgom, wife of Mīrzā Jānī Bēg.



Apprehended again, Abu'l-Qāsem was released through the intercession of Ḳosrow Khan Čarkas. A portion of Nasarpur was allotted to him as *ĵāgīr*; but he soon fled to Agra, where he was welcomed by the emperor Jahāngīr and assigned a *manṣab*. According to Shaikh Farīd Bhakkarī, Abu'l-Qāsem remained there for some time but eventually returned to Sind, spending his last days among the *zamīndārs* of Thatta (*Daḳīrat al-ḳawānīn*, fol. 164; see Storey, I, p. 1092). He died in 1033/1623-24 according to the *Bēglār-nāma*, in 1030/1620-21 according to *Maqālāt* (p. 118); but the inscription on his grave at the Torkī graveyard (in Taluka Tando Allāhyār of the Hyderabad district, near modern Nasarpur) indicates 1039/1629-30.

Mīr 'Alī claims that the historian 'Abd-al-Qāder Badā'ūnī, in a work now lost, regarded Abu'l-Qāsem as the author of the *maṭnavī* romance *Čanēsar-nāma* (*Toḥfa* I, p. 204; see also Mīr Moḥammad, *Tārīk*, p. 236). Mīr 'Alī rejects that view, asserting that Edrākī Bēglārī composed the work and only dedicated it to Abu'l-Qāsem because of the latter's patronage of poets and scholars. In any case, Abu'l-Qāsem was a poet; one of his compositions was in honor of Ḳosrow Khan Čarkas. He is reputed to have been open and generous, in the fashion of Sind chiefs. On one occasion he is said to have released 1,000 horses and 5,000 cows and buffaloes in the forest to be taken by those in need (Farīd Bhakkarī, *Daḳīra*, fol. 165). He is also described as a virile nobleman, whose harem was adorned with one hundred women (*ibid.*, fol. 164).

BIBLIOGRAPHY

See also Sayyed Mīr Moḥammad Ṭāher Nesyānī Thattavī, *Tārīk-e Ṭāherī* (1031/1621), Hyderabad, Sind, 1964, pp. 228-36.

Mīr 'Alī Šēr Qāne' Thattavī, *Toḥfat al-kerām* (1181/1767), Hyderabad, Sind, 1971, pp. 200-04.

Idem, *Maqālāt al-šo'arā'* (1174/1760-61), Karachi, 1957, pp. 523-35.