

**Dr. Ernest Trumpp, Mrs. Elsa Kazi & Dr. Annemarie Schimmel: A Trio of German Orientalists on Sindh**

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**ABSTRACT**

*This research paper explores the remarkable contributions of three eminent German Orientalists. Dr. Ernest Trumpp, Elsa Kazi, and Dr. Annemarie Schimmel — to the study, preservation, and global recognition of Sindhi literature and culture. Their scholarly works serve as vital bridges between the East and the West, reflecting deep intellectual engagement and cross-cultural empathy. Dr. Ernest Trumpp's pioneering translations and linguistic analyses of Sindhi texts laid the foundation for modern Sindhi philology. Elsa Kazi, with her poetic sensibility and translations of Shah Abdul Latif Bhittai's verses, introduced the spiritual depth of Sindhi Sufi thought to Western readers. Dr. Annemarie Schimmel, through her profound understanding of Islamic mysticism, further expanded the appreciation of Sindh's literary and cultural identity in the global academic sphere. Collectively, their works not only enriched Sindhi literary studies but also enhanced intercultural understanding, creating enduring connections between German scholarship and Sindh's intellectual heritage.*

**Keywords:** *Dr Ernest Trumpp, Mrs. Elsa Kazi, Dr. Annemarie Schimmel, German Orientalists, Sindh*

**INTRODUCTION**

Conquests, often bring a broader transformation in the overall environment of the region, where these happen to take place. This can rightly be said as far as the case of British conquest of Sindh is concerned. On March 24, 1843, exactly 172 years back, Sindh witnessed a historical and radical change, which had profound and far-reaching effects on various spheres of socio-cultural life of Sindh for the subsequent years. This conquest of Sindh opened the gates for new intellectual contacts between Sindh and its white masters. Soon these contacts were intensified to such a degree that both British and Sindh learnt a lot from each other and, thus, paved a way for further intellectual development and literary prosperity.

On the intellectual front, British regime in Sindh proved to be very favorable. Sindhi language, which erstwhile, was suppressed by Persian, emerged anew with great pride and with Arabic characters. Moreover, it was only after the British rule in Sindh that the press of Sindhi language crossed the borders of Sindh and reached up to England and Germany. Thus, ushered in a new era of progress of Sindhi language and literature as well.

The intellectual activities took up a high flight when a galaxy of scholars came to Sindh and consequently, there was a glow of light which was destined to illuminate the whole valley of Indus. Besides, the British rulers encouraged and patronized the foreign scholars in their efforts towards development and progress of Sindhi language and literature. Such scholars made their name in Sindh and left a profound intellectual treasure behind them. A large enough number of such European scholars may be put on the list; however, this paper only covers a trio of German scholars of British and post-British times. To name, they are Dr. Ernest Trumpp, Mrs. Elsa Kazi and Dr. Annemarie Schimmel. As a matter of fact, Sindh may be termed as more beneficiary from the intellectual wave, which was initiated mainly by these three scholars.

**DR. ERNEST TRUMPP**

Dr. Ernest Trumpp was one of the stars in the galaxy of intellectual giants who flood-lit the cultural and literary horizon of Sindh at the turn of 19th century. He, nevertheless, made a name for himself as the pioneer scholar of Shah Abdul Latif Bhittai. He labored hard many years on the compilation of Shah-jar-Risala, which, without saying, gave him a lasting fame. Besides, Trumpp was the first German to investigate not only the Sindhi language, but also other languages of Indo-Pakistan sub-continent.

Ernest Trumpp was born on March 13, 1828 in Ilsfeld near Besigheim in northern Wurttemberg, Germany. He was the son of George Trumpp, a peasant and master Carpenter and his wife Sara, Nee, Boder. Ilsfeld is a small place with a lot of agriculture and is famous for good fruit. Ernest Trumpp grew up in the modest environment of a simple and a pious family in the age of four years, he started going to school and proved himself to be keenly interested in his studies. After early education, his father, seeing his interest, intelligence and good nature, sent him to high school in the neighborhood. At the age of seventeen, he passed maturity examination. However, he could not continue his further studies as he joined Liberal Movement of 1848, which aimed at a free and democratic Germany with its own elected parliament and constitution as well. This movement was badly oppressed and along with a great number of students, he was sent behind bars. He, however, was released quickly from the historical jail of Hahenasperg and, afterwards, he finished his studies at Tubingen. Since he was idealist, he was extremely disappointed on the political situation there, and, thus, decided to leave for London. He learnt Greek and Latin there, and soon was appointed as assistant librarian of the East India House, while being in the library, he started taking keen interest in modern oriental languages. Seeing in him a great talent, church Missionary Society offered him to go to India to study oriental languages there and write grammars and dictionaries of these languages for the use of missionaries working in India. Ernest Trumpp happily availed this offer and reached Bombay. According to Dr. Annemarie Schimmel, *"the most probable date of his reaching Bombay seems to be 1854."*(1) Having spent few weeks in Bombay, he came to Karachi and started learning Sindhi language. His amazing intelligence, sharp-mindedness and vision enabled him to read and understand Sindhi language within a short span of time. Soon he became a well-known figure in both British and Sindhi circles. He can proudly be claimed to be the first oriental scholar who learnt Sindhi and, thereafter, contributed in it."

"Sindhi Reading Book in the Sanskrit and Arabic Characters" is Ernest Trumpp's first ever scholarly work which was published for the Church Missionary Society in London in 1858. For the very understanding of grammatical rules, Ernest Trumpp has given a number of passages from Bible, the Ten Commandments and Sur Sorath from the poetry of Shah Abdul Latif Bhittai. Plus this, numerous moral stories are also added in it so that the beginners could take interest in his work. Stories like, How to make boys learn their lesson, The doctor and his servant, The old Brahman and his four indiscrete sons, The prodigal mouse, The conscientiousness of a Sindhi, The drunken boasting Mouse, The Cunning of a woman and Easily gained, Easily lost are made a part of this book. Folk poetry which contains in itself the romantic story of Laila Majnu and Slaves of Mengho Bhagat develop a considerable interest of the reader.

Publication of this book earned for him a great appreciation on the part of literary circles and, thus, he devoted much of his time to understand and write on the various linguistic and grammatical aspects of Sindhi language. From 1861, Ernest Trumpp started writing a Sindhi grammar in well-known research Journals from Germany. "Sindhi as compared to Prakrit and other recent dialects of Sanskrit origin" is one of his scholarly articles written on Sindhi language and its grammar. In this article he showed great sympathy for the Sindhi language. This article starts with the classic and, unfortunately, still valid statement:

*"Among the modern languages of India which are of Sanskrit origin, none has been considered less worthy of public interest than Sindhi. All the other Aryan dialects, like Marathi, Gujarati, Bengali, Hindi and Punjabi, have been more or less cultivated both by indigenous and European scholars. The most despised of all Indian languages, however, has always been Sindhi. Even the ancient grammarians at Prakrit scarcely thought Sindhi worth mentioning." (2)*

Dr. Ernest Trumpp was very much interested in the story of Sorath Rai Diyach, which prompted him to translate this into English. This led him to collect the matter on life and poetry of Shah Latif, which he incorporated in his research articles on Sur Sorath.

Trumpp's effort for collecting poetry of Shah Abdul Latif Bhittai and getting it published is important in a way that this task was taken at a time even when alphabet of Sindhi language was still in its infancy. He left for Germany, where he prepared type of Sindhi and got Shah-jo-Risalo published from Leipzig in 1866. In fact, he pioneered the publication of Shah-jo-Risalo and it was the first ever printed edition of the anthology of Sindh's greatest mystic poet.. Shah Abdul Latif Bhittai. This historical effort on the part of Ernest Trumpp testifies to the very fact that he had deep love for the poetry of Shah Latif as well as the Sufi traditions prevailing in Sindh since times immemorial.

While editing and compiling Shah-jo Risalo, *"he used two manuscripts, compared them and noted down various traditions of Fakirs of Shah Latif and included them in this Risalo. However, he has failed to make a mention of afore-said manuscripts as to who had written them and which year they belonged to. Nevertheless, this can be termed as primary source of Shah Latif's compendium"*(3)

This rare and primary work of Dr. Ernest Trumpp was again published on the eve of centenary death anniversary of this great lover of Shah Abdul Latif Bhittai in 1985, which was greatly appreciated by all the literary and intellectual circles in Sindh.

Ernest Trumpp, during his stay in Sindh, collected a great treasure of folk literature of Sindh, which he wanted to compile and publish. Besides, he was keen to prepare a comprehensive English-Sindhi Dictionary. Unfortunately, his life proved to be short-lived and, thus, all his planning vis-a-vis the development of Sindhi language, grammar and lexicography could not be materialized. It is not known as to where does this treasure lie or wasted at all?

Grammar of the Sindhi Language is Trumpp's most greatest contribution to Sindhi, which was published in 1872 thanks to a grant from the British Government. It is without saying that this is a standard work on Sindhi Grammar, which consists of 540 pages. Actually, this work is a comparative study of the grammars of the languages, like Sanskrit, Prakrit and Sindhi. Before, Ernest Trumpp, Prinsep in 1835, Wateen in 1836 and George Mackenzie in 1849 had written grammars of Sindhi in English, yet Trumpp's grammar is second to none in the sense that it is comprehensive and offers a comparison among important languages at the Indian Sub-continent. Thus, this book has succeeded in achieving a great worth on the part of linguists as well as general readers. Translation of this unique book on Sindhi grammar has been published by Sindhi Language Authority. Dr. Amjad Siraj has, very intelligently, accomplished the task of its translation for which he has greatly been lauded by linguistic circles.

In his this work, Dr. Trumpp propounded a theory in which he stated that, *"Sindhi is derived from Sanskrit."* (4) He, however, corrected himself and gave a new theory wherein he states:

*"The Sindhi has remained steady in the first state of decomposition after the old Prakrit where all the other cognate dialects have sunk some degrees deeper. The Sindhi has, thus become an independent*

*language, which though sharing a common origin with its sister tongues, is very materially differing from them." (5)*

This theory by Dr. Ernest Trumpp generated a discussion regarding the origin and ancestry of Sindhi language. Resultantly, many theories have been presented by both native and non-native linguists. In spite of that, the problem of origin, ancestry and growth of Sindhi language has not yet been resolved.

Vast study, research on Semitic languages and Arabic grammars tried for eyes and brain of Dr. Ernest Trumpp. On one unfortunate day, his eyes failed to see anything and, thus, he was deprived of the power of reading and writing. It was a great shock for him. Consequently, he lost his mental health too. He spent almost one year in a hospital in darkness and mental derangement. It was a sad day of 5th April 1885 that Dr. Ernest Trumpp, in the words of Dr. Anne Marie Schimmel, "*who had gone to so many unknown countries, went to the undiscovered country from where no traveler returns.*"(6)

But this scholar left behind him the precious fruits of his unceasing labor. Dr. Ernest Trumpp will be remembered in Sindh for all times to come for his selfless devotion and Sincerity towards Sindhi language and its grammar and, above all for his monumental work of compilation of Shah ja Risalo

### **MRS.ELSA KAZI**

Mrs. Elsa Kazi, commonly known as Mother Elsa Kazi, seems to be a personality beyond thoughts and perceptions. A multi-dimensional and multi-faceted personality, indeed. Mrs. Elsa Kazi poetess, painter, musician, novelist, translator, playwright, short-story writer and historian-rolled in one. As a matter of fact, women like Mrs. Elsa Kazi are now to be found only in history books. Sindh and Sindhi people owe much to this lady at par.

Born on October 13, 1884 in Rudel Stadf a small town in Germany, Elsa Gertrude Loech took keen interest in paintings. Her father, Elderman, was a distinguished music composer and wanted her to be well-versed with music. Since she was inclined towards paintings and poetry, she devoted less time to music. Even then, she was a great lover of music and this love instead till she breathed her last. A big piano is still lying in her home at Hyderabad.

Elsa's father was a prosperous person having property in London. At the close of 19th century, her family migrated to England and started living in Dulwich, London.

Allama Iqbal Kazi, a younger philosopher from Sindh, had been in England those days for studying law and lived in Dulwich too. She met Allama by sheer chance. It so happened that Mr. Kazi, having arrived at the railway station, while the train had already started moving, managed to board in the first compartment, which was empty, except for a solitary young lady occupying a corner quarter. Reared in a traditional family background, Mr. Kazi felt very shy and embarrassed and kept standing near the door with his back to the lady. Elsa was amazed, astonished and amused to meet a man who would not take a seat despite her repeated offers, and would only repeat apologies. For such a man, she sought his address and, thus developed a lifelong association. The couple was married in Germany in 1910.

Elsa was not good at English, thus, on the advice of her husband, she started learning it and within short span of time, she enabled herself to write in English. In this regard, Allama Sahib states, "*Elsa was quite poor at English and felt much difficulty in speaking in it. However, she was much clever and sharp-minded and learnt the language quickly and started creating poems in English.*"(7)

Mrs. Elsa Kazi came to Sindh, for the first time, in 1911 and stayed in Hyderabad. Here, She engaged herself in creating poetry and writing articles on various subjects. The prominent newspapers and magazines of that time, such as: Doily, Gazette, East and west and Daily Observer had on exclusive space for her writings. During a period of ten years, she wrote many poems so much so that a collection of her poetry was published by Mr. R.H Advani from Standard Printing works, Hyderabad in 1920. This work entitled: Acolian Notes of an over strung Lyre" was her first-ever collection of poems in English which earned a wide popularity for her and literary circles never tired appreciating it. In the very beginning of this collection, a very fascinating poem is given, which reads:

*The Crimson Secret of the rose,  
Did make my heart with passion bleed;  
The hoary mystery of the moon,  
Did pale my heart with fear indeed.  
And since I kissed the rose at morn,  
And felt at night moon's eerie ray,  
I love and fear, and fear and love, until their Secrets they may say."*(8)

While her stay in Hyderabad, Mrs. Elsa Kazi wrote many books, like:

1. Old English Garden Symphony a novel dealing with English life before and through the two world wars.
2. Temptation a drama of Sindh's life
3. Civilization Through the Ages dealing chiefly with History of Muslims in Europe.
4. Terrestrial and celestial echoes-dealing with local subjects as well.
5. Risalo of Shah Abdul Latif - Selections

Risalo of Shah Abdul Latif Bhittai. selections, was her first work published by Sindhi Adabi Board, Jamshoro.

By this work, Mrs Elsa kazi proved to be a translator in her merit. Her translation gets to the readers heart and, indeed, an epoch-making efforts on the part of this creative genius.

The translator, Mrs. Elsa Kazi, has endeavored earnestly rather painfully, to maintain the grandiloquent style of the real. The spirit of the original has been faithfully captured with fervent zest and zeal. The translator has not faltered or altered. Nowhere a deviation has been made from the basic theme. No event has been omitted, no scene and happening deleted. The great poet Shah Abdul Latif Bhittai has unfolded in his poetry the vast design which embraces the entire socio-cultural and mystical scenarios of Sindh, has been minutely reflected undiminished into English. Rather, it may be said that while translating Shah, Mrs. Elsa Kazi has not missed even a single thought. The selected verses from Shah-jo-Risalo were westernized so completely that some critics were prone to describe these renderings as works of original penmanship, as Mr. A-K Brohi States:

*"In rendering into English, the verses in Sindhi of Shah-jo Risalo, Mrs. Elsa Kazi has produced a work of the highest importance which, I dare say, is bound to arrest the attention of the literary world and is likely to be declared as one of the masterpieces of our time. The task at presenting in English language,*

*the poetic vision and truth enshrined in the verses of Shah Abdul Latif, who has been acknowledged to be the greatest poet of Sindhi language, is by no means an easy undertaking. But despite the usual difficulty of translating poetry in another language, our authoress has succeeded remarkably well."*(9)

The day of May 28, 1967, proved to be the last day of her life in this mortal world. On this day, Elsa was Suddenly taken seriously ill with a real problem and died at the age of 83. She had no children of her own, but she is mother of all the Sindhis and mainly that at the students of University of Sindh...

Ms. Christina Roserette has probably said for Mrs. Elsa kazi. It goes:  
Remember me, when I am away from you Always away, in a world of silence.

### **PROF. DR ANNE MARIE SCHIMMEL**

Famous oriental scholar of modern times and a great pillar of Sindh's scholarship, Prof. Dr. Annemarie schimmel needs no format introduction. She was one of the last generations of those oriental Scholars, who devoted their lives to the study and dissemination of different aspects of Sindhi language literature and Latifiyat. Dr. Schimmel is considered by all to be the most important contributor in Sindhi Literature and one of the important mystic thinkers in Sindhi culture and society.. Her works, Spon the fields of mysticism, poetry, literature, criticism, personalities etc. in the words of Dr. Nabi Bux Kazi

*"Dr. AnneMarie Schimmel is a matchless scholar of 20th century. No any European scholar has contributed in Sindhi Literature as did Dr. Schimmel. She excels all. she has written scholarly articles in large number on Sindhi literature and culture and thus, has added much to the lofty cultural and mystic traditions of Sindh."*(10)

Dr. Annemarie Schimmel was born in Erfurt, a town in central Germany on April 07, 1922 and to protestant And highly cultured middle class parents. An only child, she grew up in a loving home steeped in German classics especially poetry. Her father Paul Schimmel, a postal worker, was deeply interested in mysticism, poetry and religions and her mother Anna Schimmel belonged to a family with connections to sea-faring and international trade. Schimmel remembered her father as a wonderful playmate, full of fun and she recalled that her mother made her feel that she was the child of her dreams. She also remembered her childhood home as being full of poetry and literature, though her family was not a literary or an academic one.

Having finished high School at the age of 15, she began studying at the university of Berlin. At the university, she was deeply influenced by her teacher Hans Heinrich Schneider, who suggested that she study the Divan of Shams Tabrizi, one of the major works of Molana Jalal-u-ddin Rumi. In November 1941, She received a doctorate with the thesis, The position of the caliph and the Kazi in late medieval Egypt. She was then merely 19 years old. At 23, she became the professor of Arabic and Islamic studies at the university of Marburg, where she went on to earn a second doctorate in the history of religions.

Dr. Schimmel is recognized as one of the world's greatest authorities an Islam and Mysticism. The range of her knowledge is legendary, Spanning religion, literature, history and art. Her command was prodigious fluent in German, French as well as Swedish and Italian. To the classic eastern Languages, Arabic, Persian and Turkish, she added urdu Sindhi, Punjabi and Pushto, which she learnt during her frequent stay in Pakistan, a country that became central to her intellectual work. It is not too much to say that she was venerated here. Besides, her love with Sindh and Sindhi people, art, literature and culture knew no bounds, so much so that she hoped to be buried at mokli. the world's greatest necropolis among her beloved Sufis and at the side of grove of her beloved friend, Pir Hisamuddin Rashdi, a renowned

historian and a research scholar of international repute. But hard luck would it have been that, this most cherished wish of this great mystic lady could not be fulfilled...

In 1958, She made the first of many visits to Pakistan on the invitation of Iqbal Academy, Lahore. Then she arranged a trip to Karachi and states:

*"In Karachi, I enjoyed the hospitality of Syed Abdul Wahid whose book on Iqbal was the first one of my Iqbal collection, which I had received from the government of Pakistan."(11)*

Here, she met Pir Hisamuddin Rashdi,. The two become intimate friends and crucially to Schimmel's intellectual development about Sindh, it was Rashdi who kindled her interest in Sindhi literature, poetry, Latifyat and mystic traditions of Sindh. Her first meeting with Pir sahib is described as her personal awakening in Sindhi literature.

Pir Hisamuddin Roshdi took her to Garhi Yasin, District Shikarpur, Sindh, where she met Agha Badr-e. Alam Durrani, a renowned politician and author in his own merit. Later on, on the advice of Dr. Schimmel, Durrani Sahib set up a library and named it "Ashyana-e. Adab" in kot Durrani, Garhi Yasin. She often spent most of her time in Ashyana e. Adab whenever she visited Sindh.

Although Dr. Annemarie Schimmel was German, yet Sindh stood to be her second home. In words of Ghulam Rabbani Agro, *"It is very difficult to determine as to whether she German or Sindhi?"(12)* He further writes, *"Once we were leaving for Lahore Airport from the Governor House, she said. to me, Rabbani & flight is a bit late, why not buy a visit to the shrine of Mian Mir. After all, he is our own Sindhi."(13)*

It is without saying that she loved Sindh and Sindhi people from the very core of her heart. She travelled a great number of countries where she met Kings, Prime Ministers Presidents as well as scholars, intellectuals, poets and writers of high stature. However, when she wrote memoirs, she remembered her Sindhis. She states:

*"I loved my Sindh and visited many villages, many shrines, musicians became my friends, they sang for me in moonlight and on boats, in a large garden somewhere in the north of the province. Accompanied by flutes, by the double Flute and the various percussion instruments above all, when Allan Fakir with his acting talent changed songs into pantomime at sunset in Mithi, in the middle of Thar desert."(14)*

Moreover, she had developed a great love and attachment with Sindhi language, which, as she says, *"a most melodious language with a complex grammar, particularly in the system of verbs. But this language harbored a treasure of mystical poetry, whose traces took you back to the early sixteenth century, when Kazi Qadan sang his dohas. Friends always recite one of it:*

لوڪان صرف نحو مون مطالعو سپرين

*Leave grammar and syntax to the people, I study my beloved."(15)*

During her life as a scholar, Dr. Schimmel focused intensively on projecting the message and philosophy of Shah Abdul Latif Bhittai and the intellectual heritage of Sindh in the west. With her in-depth analysis, she communicated the mystic and artistic content of versatile Sindhi culture and especially its beauty and intellectual wealth- not only to German or European readers, but also to Americans and other cultures. She was always committed to promote Sindh and its literary heritage and made all practically possible

efforts through media, literature and face-to-face meetings to get the western world interested in Sindhi literature and Shah Latif as well.

Her main interest, as far Sindh is concerned and one can say her heart lived, however, in the transition of verses of Shah Latif. She had written on this great poet in Germany on different aspects of his thought and art. Translation of *tiwa Surs* (chapters) from Shah Ja Risalo in German is the finest specimen of her erudition and insight in studies of Latifiat. This translation is declared as the best work on Latifiat in the international language like the German.

Apart from this work, Dr. Schimmel was the author of dozens of articles on Latif and Sindh. Few of these articles are incorporated in her book, "Pearls from the Indus: Studies in Sindhi culture", indeed Schimmel's true monumental work, a gem in the jewellery of Sindhi literature and culture too.

"Pearls From the Indus: Studies in Sindhi culture" was the first marvelous work to bring her recognition and which gained her enormous fame as a scholar in the Sindh.

All articles in this book are well-researched and were immediately influential in literary and intellectual circles. The book contains in it a variety of articles, like:

- 1) Historical Introduction of Sindh
- 2). In memoriam of Ernest Trumpp
- 3). Translations and commentaries of the Qur'an in the Sindhi language
- 4). The veneration of the Prophet Muhammed (S.A.W) as reflected in Sindhi Poetry
- 5). The Martyr-Mystic Hallaj in Sindhi Folk Poetry
- 6). Shah Inayat of Jhok: a Sindhi Mystic of the early 18th century
- 7). Mirza Qalich Baig and his novel *Zeenat*
- 8). New publications concerning Sindhi Folklore.

These all articles were written between 1960 and 1964 and were submitted to the Sindhi Adabi Board in early 1973. Owing to a number of reasons, the publishing of this book was delayed till the 1986, when its first edition was brought out by Sindhi Adabi Board, Jomshoro.

A very laudable effort on the part of Dr. Annemarie Schimmel, is her book, "Sindhi Literature", which forms a proud part of a series "History of Indian Literature". Topics like: Sindh, Sindhi Culture, language and literature, the Story of Ernest Trumpp, Reality of the Truth, Fields of Sindhi literature, Mysticism in Sindh, Services of Sindhi Scholars, Evolution of modern Sindhi literature, Sindhi metaphors and activities of writers and literary institutions are worth mentioning and offer a deeper study in Sindhi literature. This work of Dr. Schimmel testifies to the very fact that she had a vast study of Sindhi literature and literary traditions as well. Dr. Hyder Sindhi deserves much appreciation for translating this book into Sindhi entitled *سنڌي ادب جي ڪهاڻي ڊاڪٽر شمل جي زباني* and getting it published from Mehran Academy, Shikarpur in the year 2005. This book is all-encompassing and in the words of Dr Hyder Sindhi, "*It is a new birth of Sindhi literature.*"(16)

This doyen of Latifiat, Sindhi literature, mysticism and Sindhi Culture and the internationally renowned scholar, Prof. Dr. Annemarie Schimmel met with a serious accident. After a major Surgery, She went into a coma and after several days of illness, left this world for the abode of eternity on the unfortunate morning of January 26, 2003. Before her death, she said she was looking forward to finally seeing the hereafter with her own eyes, rather than only reading about it. Her last wish was that at her funeral, the opening such of the Holy Quran i.e. Surah-e-Fateha, be recited. It was done so. Friends have engraved her



life motto in both German and English on her grave stone : "People sleep, and when they die, they wake up!"

## CONCLUSION

To conclude, in their pursuit of promoting rich intellectual and literary traditions, Dr. Ernest Trumpp, Mrs. Elsa Kazi and Prof. Dr. Annemarie Schimmel were role models for all Sindhi people and mainly those associated with research and creativity. It is important rather pertinent to our Sindhi Society to Follow their examples in their very true spirit. Moreover, it is also important that the German and Sindhi cultures get to know each other better in the future because this is the only way, cross-cultural activities can be boosted up. This trio of Scholars, has proved that there are no impenetrable barriers between cultures and religions.

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