

سنڌي ۽ انگريزي ثقافتي

سنڌي ائسوسيئيشن آف نارٿ آمريڪا



SANGAT

سنگت

ايڊيٽر: آءِ. آر. سنڌي

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جلد: ٻيو نمبر: پهريون

SINDHI ASSOCIATION OF NORTH AMERICA

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سنڌي سڪو! سنڌي پڙهو!! سنڌي لکو!!!

ادارو
آءِ. آر. سنڌي

پڙهڻ

”مون سنڌيندي سڌ ٿا، ساڻي سڌ نه ڏين
ولهي جي وڻاڻ تي، توڙ نه تنوارين
هيڏا اها ڇا ٿين، ٻري هن پنيور ڀر!“ شاه
سانا جو پهريون سال پورو ٿيو. ڪجهه قدم اڳتي
وڌو پر انيڪ ڪامناؤن اڻ پوريون ٿي رهيون.
دوستن جي ساٿ جي نه سنڌي رهجي
وئي. ڳاڙو نه پيو ڳيريو پر دل ڳري يا مفقيد مان
لاڏ مھنت ۽ محنت جي اوس ضرورت آهي.
ڊج. وسوسا ۽ ذاتي تقاضاؤن برابر رکاوٽ
آهن پر پرڀر جي پرک اڌڪا سواءِ ٻيو
ڪهڙي ٿيندي جو
”پيسي نيري پاندا چل ته اڌ ٿئي!“ شاه

لهي سنڌت جو پهريون ۱۹۸۶ع جو پرچو آهي
جهڙو حال حبيب ان تڙ و پيش پريان. آشا
آهي ته هن دنيا پنهنجي خيالن ۽ صلاح
کان واقف ڪرڻ لڳا آهن. آڻڻ ڪوشش ڪري
ڪجهه لکي اماڻيندا ته سنڌت ۾ شامل ڪري
سگهجي. سنڌت انهن سڀني ليکڪن ۽ ادارن
جي توڙي رشتي آهي جن جا ليک هن پرچي ۾
شامل آهن. هن پرچي ۾ ڪالا باغ ڊيم جي
باري ۾ لکيل مضمون مليه آهي ۽ ڪافي معلومات
مهايا ڪري ٿو. هي پرچو سنڌي ساهت ڪارٽ
تو انهن منسوب ڪجي ٿو جن سنڌي ساهت کي
ننڍي کنڊ جو سڀ کان وڌيڪ حق جو حامی

ليک	ليکڪ	مضمون
ادارو	آءِ. آر. سنڌي	۱
سرماري	شاه جي رسالي مان	۲
قومي شاعري	شيخ اياز	۳
مان غدار، منصوبا ڪارو، ٻارڙي ادب جي تاريخ	اڊراڻي منشي آءِ. آر. سنڌي مانڇو اولاد	۴ ۵
Sindhi Alphabet	منشي آءِ. آر. سنڌي	۱۱
Kala Bagh Dam	Dr. I.R. Laghari	۱۳
Students At War	Buileh Shah	۱۲
SANA REPORTS	Executive Council	۱۴
Book Reviews	Adraash Sindhi P Dr. I.R. Laghari	۱۵
SANA NEWS	ادارو	۱۶
NEWS Bulletin	ادارو	۱۸

شاد آهي

سُرَ ماروي

(مُتاه جي رسالي مذهبان)
چونڊيندڙ: آدرش سنڌي

اولي آئين، جي نياپا ٿيڻ
آني جي آهيان، توڙي مون نه مڃين
منجهي هٿ ۾، ڪاغذ ڪي آئين
پڻ لکن ڏين، ڪيرئو پون قلم تي.

تخلين ماندي مارئي، ڏيتر مٿه مٿور
ٽپا مٿا نه ڪري، سونڌه وڃايس سور
لوه، لطيف چئي، لٽس ڪوڏ ڪٽور
پٽ جتي ڇڏور، سي مڪي سرڪ نه ڪنڊون.

ڪي چڪر چاڪ، وڻهين ويڙجن جا
پيندي ڀر سال ڪي، فنا ڪيس فراق
پني سارتر سور، تر جتي جا ٿاڪ
ارو جي اوطاق، گهڻو آڪندي آهيان.

عمر تو مل عيد، سا آسان سو ورتي سور
بي ويچارن، وسري، خوشي ۽ خريد
ڪن ڪي شيد، سارو جي ملير جا.

اڃا ڪڙا، ڪاٺيارون ڪيئن ڪن
ني جا ترن ۾، ورت ٿا وڻن ستن
و جي حق پجن، سي ڪيئن ستيون سور.

سي وطن ڄاڻيون، متحرا ستر جن
ولاڙا ۽ گيرتون، اوچن آبائن
مها گهنز واپين، جهانگي منجه جهنگن
ڪي ماروئڙن، سچ گهڻائي سچ ۾.

تري آيس جين، جي نهڙي وڃان تن ڏي
ٿي جا، لطيف چئي، ڪر مٿن آلا ميند
ري لکمر ميهون، مٺ چاندر مين
س ڪاٺياري ڪانڌ سين، هتي اچي مين
منڌ ڪنڌيس ڪيئن، منڌ ماروئڙن جي.

م ڪين رو، م رڙ ڪين، هنجئون مٿه م هار
تو ٿان بند، بڻا ٿيو، پيوئون نپي هار
پنڇندين، بنوهار، مڪي سنگهارن ڪي.

م ڪين رو، م رڙ ڪين، م ڪين هنجئون هار
جيڙا اچن ڏينڙا، تيهڙا وڻي گهار
ڏڪر پٺي مڪڙا، مڪها ٿين سنگهار
لڻا لوه، لطيف چئي، پڙوڙج بنوهار
پيوئون نپي هار، تو ٿان بند بڻا ٿيو.

م ڪين رو، م رڙ ڪين، م ڪين ڪر دانئون
مٿي لوڪ، لطيف چئي، پٺي ڪڇ ٻانئون
لڏهي جيت لائون، سو ڏبه پسندين مارئي.

جي لئون لڳن لائين، چيري چيري چر
مون ڪر اڳي نه ڪيو، اهو ڪو جهو ڪر
جان جان دعويٰ دم، ٿان ٿان ڀرت بنوهار سين.

جيها جي تپها، مون سارو مڃا
مون جيئون ملير ۾، چوندن موڪل ميا
منجهي آه اها، ڪڏهن ڪيرائيندي ڪوٽ ڪي.

هٿن هٿ ڪڙول، هينڙي پٿر هن جا
سانگي سارتر سور، ڀاتي پاسي ڀول
ٻاٺن سين ڀول، ڪيتر نه ڪوٽ وڻن جا.

ماڙين ماريس ڪين ڪين، ميس مارن لا
ڪر لهندا ڪڏهن، منجهي اچي سا
سائين سدا، وڻو واجهه وڙهي هينون.

واڙهي وطن ڪي، آڻا جي هٿ ميس
ڪور منجهي سور، ڪڇ بنوهارن پاس
ساري ڏج سرتين، منجه واپين واس
مياڻي جيس، جي وڃي سڙه ملير ڏي.

آلا لائن م هوه، جشن آڻا سرن بند ۾
جيڙو زنجيرن ۾، راتو ڏيندهان روه
پهرين وڃان لوه، پوه سر پڇنير ڏينڙا.

وجون وسڻ آيون منجهان

جو ڏيه ڏاتا ڪري جي آيا،
لکين عيد جا چنڊ آيري پون!
نه جهانگي جهيڙن ڪنهن به جهوري هتي،
نه سانگي ڪنهن کي به سنگي ڏين!
ڪنهن پون ڪنهن پون چوڪت تي،
ڏسي حال احوال، ڦٽا پين!
وڃن اٿن، پوءِ ڪڏي هٿيون،
آسرو ويل نيوي ڪنهن به ڪنهن!
مدا ملڻا جي رکين لاج نون،
مدا چنگ باريڻ وٽل چنن!
نه مارنگ تن جا آجهيل ڏان،
نه آونگ تن جا آيوگا لڳن!
گهڙي لاه ڪولا ڪڏي نهي جي،
نه لولا لڄائڻ، نه لوليون لڄن!
نه پوريت بدن پيت کي هٿن پتون،
نه هاري ڪڏن رت سان ريج ڪڏن!
جنهن رات مٽي، نينڊ جي ڳوڌ به
جهو وقت مارو سڀا سڀن!
مدا هير تين جو هندورو مٽي،
مدا آڻڻ آزادگي به آڻڻ!
ڪڏن سنڌ جي سيند ميري نه مٽي،
ڪڏن سوڙ تنهن جا نه سرجهائجن!
وڃي پيت تنهنجي پلارا مڏا،
پلي نهي پردس مارا وڃن!
امان سيند وارن ازل کان "اهڙ"
ڪنهن لاه منڍي ساڻي نه من.

هتي لوه جي ڪڏن پوندو نڪا،
آڏي ويه منهنجي پٿر به پڪا!
وري مار دل تي تري آني آ،
وڌائين لوهان تير اکين جا آکا.
آڪيرون آڪيرون، ڪنهن پون نه ڏس!
آڙي ڏيه، تنهنجا آجا ڏکا!
مٿو، پيت پلي وسليون وٽيون،
ڏٺائين ڏٺائين، ولهن جا وڌا!
"اهڙ" اڄ ڪراچي ڏني ڏينهن ٿيا،
ڏسي ڪير ايڏا مٽي نه مٽا!

ي توڙي پٽا ٿي پٽا ڪله توکي مون ڦٽين جا،
ج باقي باقي جي سِر تي سو تاج ڏان نغرين جا.
ڪو ڪڏن نه پوڙي مٿل ڏي، آرت به خوشبو ميني جي،
ڪو ڪڏن نه موني زندان ڏي، ٿا زلف چيڪن زنجيرن جا!
ڪو ڪوڙا ڪاٺر ڪڏن ٿا، ۽ لاش هوا به لوڪن ٿا،
ڪو ڪوڙا جهنبا ڦوڪن ٿا، ڇا رنگ ڏنر رهڪين جا!
ڪو لال لوه جي سرگر تي، تي منهنجي ڌرتي رقص ڪري،
ڪنهن هيڏ ٿيا ڦٽارن جا، بي شرم وڌين پون جا.
ڪو مٿو وه جو ڏڪه ٿيا، جنن ٿڪه لکي تن رڪه ٿيا،
ڪو آزادي جي نغري سان، سڀ ڌڙو وها ڏيڪرين جا.
ڪو توکي جي هوار ڏني ۽ ان جي سِر سِر سان نه ملي،
ڪو پوڙي هرڪو ديوانو ٿو ڪولي بند آسرين جا.
ڪو هرڪنهن جو هي رايو آ، توڙي پٽن "اهڙ" نپلو آ،
ڪو گهڻا گيت بنگوت جا، تو لقا رنگ ڦيرن جا.

هي هرڪر رهين پيرن جي،
ٿي ويهي ساڪ سوپرن جي.
جي واڳ وٺين ها ڏاڪهن جي،
جو ڪاڻ ڪيڏن ها ڏهن جي؟
او حال! غنائن سان اٿڪان،
سان وهتر ٿي واهين جي!
آ رات لڙي، هو اچو آ،
تون چوڙ نه پاتل پون جي.
مون سرڪي پنهنجو پند ڏنو،
رت آني گهڙمن پيرن جي!
ميهار ملن جي ويلا آ،
ڪر ڪالهه گهڙن ۽ ڪيرن جي.
ني ماري سنڌ "اهڙ" نجي،
ڇا چر چر آندو چورن جي!

٠
ٽيئي شال ڪوئي پئي جو ٻٽو ڙي،
وڙي ڀٽ ٻلي ٻٽو ڙي، ٻٽو ڙي!
رڳو ٻٽو جو ڌڻو، سو ڪٿائين؟
نه ڪا آهي پئي، نه ڪو ڀڙهيو ڙي!
مهر سوڙ آهيان، ڀٽا ڪئن نه دانهيان!
اڃا ڪيچ ڪلهان؟ ڪٿين ٿو ڪو ڙي!
ڏهان شال ٻيهر آهي جون آڏارون،
ڏٺو ٻٽو منهنجي وکر کي وکو ڙي!
ان جون آنهن مان اکين جون آهيون،
ٻئي ڪئن آندو ڀڙن جو چٽو ڙي!
”اساز“ اڃ يا باد وڙين-وڇوڙيل،
اکين جي اکيان ڪو ٿي ٿو ٿو ڙي!

ابراھيم منشي

مان غدار آهيان

مان غدار آهيان، مان غدار آهيان
چيم سڄو سوري سزاوار آهيان
مان غدار.....

مان پورهيت پنوهارن کي پڇندي ڏسان ٿو
مان مارن مٿي مڇو مڇندي ڏسان ٿو
ڳهارن کان ٽٽي مان بچندي ڏسان ٿو
نشي ٻه ٻيگهان ٽپندي ڏسان ٿو
جلان ٿو، ٻيڄان ٿو، تڏو ڪجهه لکان ٿو
ڪري مان ڳڻو پاڻ اقرار آهيان
مان غدار.....

هڏو ۽ اٽل اڳاڙا آباڻا ڏسان ٿو
ڦٽن منهنجي وائلي ويڳاڻا ڏسان ٿو
ڏکڻ منهنجي ڌريل ڏاڏاڻا ڏسان ٿو
سڄي پسند ڄاڻندڙ ساڻا ڏسان ٿو
مان لونءِ لونءِ لڳان ٿو، تڏو ڪجهه لکان ٿو
حقيقت ٻه ڦاسي جو حقدار آهيان
مان غدار.....

مان مورو ملوڪن کي مرندي ڏسان ٿو
مان ڪٽلن ۽ ڪاٽلن کي ڪڍندي ڏسان ٿو
مان ڌارين کان ڌرتيءَ کي ڏندي ڏسان ٿو
مان پيرن جا منهن تار ٻڌندي ڏسان ٿو
سڙن ٿو، ڪٽن ٿو، تڏو ڪجهه لکان ٿو
مان پنهنجي ٿي ڄڻ ڄڻ جو ڄاڻ آهيان
مان غدار.....

مان جيئرو ٿي جو انيون ڪٽين ڇلندي ڏسان ٿو
مان ترزاڻ جو روح ترڙندي ڏسان ٿو
مان ڪو نذر ڪها هڪجهڙي هندي ڏسان ٿو
سڄي پسند مورو مرندي ڏسان ٿو
ٻڙن ٿو، مرن ٿو، تڏو ڪجهه لکان ٿو
مان غدار.....

ڪٽي ڪو شراڻي ۽ شباڻي ۾ راتيون
سڄي رات ٻڪ ٻه ڪنن ڄاڻيون ٿي پاتيون
ڏسي ڪنن آڻڻ جو ڪوئل ٿو ٻڌ ڄاڻيون
ٻڙن ٻڙن جون ٻڌي ٻوليون ٻاڻيون
ٻيڙن ٻيڙن ٻڌي، تڏو ڪجهه لکان ٿو
مان پنهنجي پنوهارن جو ڀڙ ڄاڻ آهيان
مان غدار.....

مان حاڪم جي ڀٽ ڇيري ڦيري ڏسان ٿو
ڦٽن ٻه مان وائلي جا ويري ڏسان ٿو
مان آڳ سان مڙجن جي ڦيري ڏسان ٿو
مان ٻارن جي ڳيري ٻه ڳيري ڏسان ٿو
مڇي ٻه مڇي ٿو، تڏو ڪجهه لکان ٿو
مان ”منشي“ مرڻ لاءِ تيار آهيان
مان غدار آهيان، مان غدار آهيان
چيم سڄو سوري سزاوار آهيان
مان غدار.....

آدرش سندي

منهنجا مارو جيئن

منهنجي پسند ٿي جيئي، منهنجا مارو جيئن
کئين ڄمارون ماڻين، منهنجا مارو جيئن
ڏاڍو، ڏمري ڏولون جا ڏهيڙا ڏهن ڌرين
آمن ۽ ملڪ مٽا مٽ سنڌ وائين ڌن وڏون
مٽا ٿو، منهنجي ڦسڻ، ڀرڻ ڀرڻ ڀرڻ ڀرڻ
ان سهارن ڪا خوشين ڪر، ان پليٽه ماڻهي ڦرن
ڪيڻي ڪن ڪارونج تاري، ستر کان جيئي بند
هاري ناري شڪا هون ڄاڻ ۽ منهنجي ڪن

ناري جي مڇي ڇيڻو، هڪ ڇيڻ ڇيڻو ڇيڻو
ڀڙت ڄملا ناچو ڀڄن ڀڄن ڀڄن ڀڄن
هر ڪا ناري ٿوري ڀڄي هر ڪا مڇي ٿوري
هر ڪو ٿو موقل ماڻي ڇو نه پريمي ٻيڙين
آدرش ملان مارن ٿي جڦين ڌم به وڃي
سرها ڏسان جيئن ڪو سولي نه وڏو تن

ٻاراڻي ادب جي تاريخ ورهائي کان اڳ

سنڌي ۾ ٻاراڻي ادب جي تاريخ موجوده سنڌي 'الف-بي' جي ٺهي راس ٿيڻ کان پوءِ شروع ٿي ٿي.

1843ع ۾ انگريزن ميرن کان سنڌ فتح ڪئي، تنهن کان اڳ، فارسي زبان ڏهه حڪومتن جي سرڪاري زبان رهندي پئي آئي. سرڪاري لکڻ ۾ وغيره به ان زبان ۾ هلندڙ هئي. سنڌ فتح ٿيڻ کان پوءِ به اڪل لک سال دفتر جي زبان رهي. (1) سن 1851ع ۾ سربرارٽل فرير (جيڪو 1850ع ۾ سنڌ جو ڪمشنر مقرر ٿيو هو) هڪ سرڪيولر جاري ڪري سڀني سرڪاري عملدارن کي سنڌي جو امتحان پاس ڪرڻ جو حڪم ڏنو (2) انهيءَ ڪري سنڌي لکڻ جي لاءِ ان جي ڪا 'الف-بي' مقرر ڪرڻ جي ضرورت شدت سان محسوس ڪئي وئي.

سنڌ صوبي جي گزيٽيئر (3) مان پتو پئي ٿو ته ان معاملي ۾ خود انگريز عملدارن جي وچ ۾ به اختلاف پيدا ٿيو ته آخر سنڌي ٻولي لاءِ ڪهڙي 'الف-بي' مقرر ڪئي وڃي. ڇو ته ان وقت سنڌي ۾ هڪ کان وڌيڪ خط رائج هئا. مسلمانن قديم زماني کان عربي 'الف-بي' پئي ڪم آندي. سر رچرڊ برٽن (جيڪو سنڌي ٻوليءَ جو وڏو جاتو هو) ان ڳالهه تي زور ڏنو ته عربي 'الف-بي' ئي سنڌي ٻوليءَ لاءِ اختيار ڪئي وڃي.

ڪيترا هندو اڪثر مختلف نمونن ۾، هٿڪي يا هٿاڻي 'الف-بي' ڪم آڻيندا هئا، جا قديم دھوناگري يا اردناگري خط تان ورتل هئي. ان ڪري ڪيپٽن اسٽيڪ (ڊپٽي ڪليڪٽر ۽ هڪ سنڌي ويڻا ڪرڻ ۽ هڪ لغت جو ليکڪ) جو وڙي اهو رايو هو ته هندن جي هٿڪي 'الف-بي' ۾ ڪجهه سڌارو آڻي. ان کي سنڌي لاءِ اختيار ڪيو وڃي. (4)

1853ع ۾ ايسٽ انڊيا ڪمپنيءَ جي ڊائريڪٽرن جي ڪورٽ، آخري فيصلو ڏيئي مذڪور اختلاف کي ختم ڪري ڇڏيو. ڪورٽ جو فيصلو هو ته عربي 'الف-بي' ئي اختيار ڪئي وڃي ۽ تعليمي سرشتو جاري ڪيو وڃي، جنهن لاءِ اڳوڻي ئي ڪمپنيءَ ڏهه هزار رپيا منظور ڪيا هئا. (5) ڪورٽ جي ان حڪم تحت، سنڌي

الف-بي جي تشڪيل لاءِ سر برارٽل فرير ۽ سر برٽرويلس جي صدارت هيٺ، هتي جي اٺن عالمن جي هڪ ڪاميٽي مقرر ڪئي وئي. ڪميٽيءَ جا ميمبر هيٺ (6)

1. خٽيهار مرزا صادق علي بيگ حيدرآباد
2. بيان محمد (پوءِ نارسل اسڪوٽ جو ماستر)

3. قلضي غلام علي ٺٽوي

4. ميان غلام حسين ٺٽوي

5. راه بهادر نارائڻ جڳنٿ

6. ديوان ننديرام ميراڻي سيوهاڻي

7. ديوان پريڊاس اندرام رامچنداڻي حيدرآبادي

8. ديوان آڌارام ٿانورداس ميرچنداڻي حيدرآبادي

ايتڪن جي گزيٽيئر ۾ لکيل آهي:

Mr. (after wards Sir Basrow) Ellis with the assistance of some native scholars devised an alphabet extending the 29 Arabic letters to 52 which was printed and issued in July 1853 (c)

ٻاونجاه حرفن تي مشتمل اها الف-بي جولاءِ 1853ع ۾ ڇاپي پڌري ڪئي وئي ۽ ان وقت کان سنڌي ٻوليءَ جي تحرير ۾ ڪم اچڻ لڳي ۽ اڄ تائين ڪم پئي اچي. الف-بي ٺهي راس ٿيڻ کان پوءِ بڪدم، تصنيف ۽ تاليف جو ڪم شروع ٿي ويو.

سال 1853ع ۾ ٻين ڪتابن خاص ڪري ديسي ڪتابن سان گڏ ٻاراڻي ادب جي تاريخ شروع ٿي هئي.

سنڌي ٻاراڻي ادب جو بنياد وجهندڙ ديوان ننديرام سيوهاڻي هو. هن 1853ع ۾ ٻارن جي متعلق سڀ کان اوائل ڪتاب 'بابنامو' لکيو.

سيد ميران محمد شاه اول ٽڪڙ ۾ ڄائو هو. ننڍي هوندي کان وٺي عربي، فارسي ۽ سنڌي ۾ چڱي مهارت هيس. انگريزن جي ابتدائي زماني ۾ چيف ڪمشنر جو ميسرسي هو. آڻان وري حيدرآباد جي سيشن جج جو سرشتيدار ٿيو. ڪجهه عرصي کان پوءِ ننڍي آدم ۾ ريزيڊنٽ مئجسٽريٽ مقرر ٿيو. نيٺ نوڪري ڇڏي وڪالت ڪرڻ لڳو. پر پوءِ خواجه عبدالرحمان مرهنديءَ جي چوڻ تي وڪالت جو ڌنڌو ترڪ ڪري حڪمت جو ڪم اختيار ڪيائين. (12)

پروفيسر منگهارام ملڪاڻيءَ، ميران محمد شاه جي ڪتاب ”مفيد الصبيان“ ۾ آبل ٻارن لاءِ هڪ آکاڻي ’فارس جو شهزادو‘ مان هڪ فقرو ڏهني لکيو آهي ته اهو جهوني محوري دار سنڌيءَ ۾ اچي ٿو. (13)

”بادشاهه جي محلي جي ٻلي ۾ هڪ سوچي ڪميو پڙيو رهندو هو. بادشاهزادو سٺا آن جي گهر ايندو ويندو راند ڪندو هو، ۽ آن سين ڏاڍو پيار رکيائين. وزير چيو، ”ڏهه ڏئي ٻارن کي ڪيئن جي سگهت ۾ ڇڏڻ ڦٽائي آهي. ٿورن ڏينهن ۾ انهن جا آرڪڻ ٻار وٺندا آهن. ماڻهو کي جهڙي سگهت هوندي اهڙا آرڪڻ سڏبو. گهرجي ته شهزادو مڇي وٽ نه وڃي.“

بادشاهه چيو ته او ٻار اهو جهه آهي ۽ سوچي سين پيار ٿي ويو آهيس. جيڪڏهن ان سگهت کان جهليو ته ڏکوئبو ۽ متان ڏک ۾ اڳهو ٿي پوي. ڪي ڏينهن کانئذ ڪڇي ڇڏڻ وڌو ٿيندو تڏهن نصيحت ڪري سوچيءَ جي سگهت ڇڏائين. وزير مات ڪري رهيو.“

سنڌيءَ ۾ ناول، نائڪ، مضمون، تنقيد ۽ سوانح نگاريءَ ۾ اهڙين ٻين صنفن جي بانيءَ مرزا قليچ بيگ 1870ع ۾ ”بارانا شعر“ ڪتاب لکيو. (14) اڳتي هلي، مرزا صاحب ٻارن جي لاءِ ڪيترائي ڪتاب لکيا ۽ ترجما ڪيا. انهن مان ڪجهه هي آهن.

علم ادب 1914ع (ڇپائيندڙ: پوڪرداس ٿانورداس شڪارپور)

ديوان صاحب سيوهڻ جي ميرائي عاملن سان هو. تعليم حاصل ڪرڻ کان پوءِ پنهنجي گذر معاش لاءِ هن سيوهڻ ۾ اسڪول کوليو، ليڪن ايترو اڀراسو ڪونه ٿيس جو سندس گذر ٿي سگهي. تنهن ڪري تنگدست گذاريندو هو. پوءِ هن روزگار جي خيال کان سرڪاري نوڪريءَ جو خيال ڪيو. ديوان صاحب جي قابليت انهيءَ مان پڌري آهي ته مسٽر ايلس، اسسٽ ڪمشنر جي ڏنل اشتهاار تي ڪيترن ئي ليکڪن ”تاريخ معصومي“ جو سنڌي ترجمو موڪليو. جنهن تي حڪومت طرفان هڪ سئو رپيا انعام رکيل هو. فيصلو ڪندڙ ڪميٽيءَ متفق طور ديوان صاحب جو ترجمو پسند ڪيو ۽ کيس هڪ سئو جي بدران ٻه سئو رپيا انعام ڏنو ويو ۽ تعليم کاتي جي ترجمان جي معزز عهدي تي پڻ فائز ڪيو ويو. انهي کان سواءِ ٻين انگريز آفيسرن به پنهنجي هٿان ڏيڍ سئو رپيا انعام ڏنس. (8) سندس ڪتابن مان ڪي هي آهن.

(1) سيڪاڙتو نروار (2) ليکي جو ڪتاب ۾ ڀاڱا (3) ڌرتي نروار ۾ جلد (4) سناري نروار (5) چٽ جي ٻاڙ (6) لپڻ جون آکاڻيون (7) پنهامي ڪتاب.

باب ٺاهو: انگريزن جي اوائلي دؤر ۾ عربي سنڌي مورخن لکڻ پڙهڻ ۽ پڪارڻ جي شروعات ”بابنسي“ يعني ٻارائي ڪتاب سان ٿي. هن ڪتاب ۾ هجي جو طريقو ڪم آيل آهي. هن ڪتاب جي ٻنهن صفعن مان، ٻاويهه صفا هجي جي استعمال ۾ ڪم آيل آهن ۽ باقي ڏهن صفعن ۾ اٺ سبق ڏنل آهن، جن ۾ ڪل ستر جملآ آهن. انهن مان ڪي مفرد جملآ آهن، ته ڪي مرڪب.

(9) ڪي جملآ مثال طور هيٺ ڏجن ٿا.

”جڏهن سبق ياد ٿيو تڏهن پهرهه پنهنجي ميڪجهڙائي سبق واري کي ٻڌائي ۽ ان جو ٻي ٻڌي سو ڪبو ته ان کان ٻئي جو سبق چڱو ياد رهندو. (10)

1861ع ۾ ميران محمد شاه (اول) (1829ع - 1892ع) جو ڪتاب ”مفيد الصبيان“ ڇپيو. هيءُ ڪتاب ٻارن لاءِ آکاڻين جو مجموعو هو، جنهن ۾ وندرائيندڙ ۽

شيطان جي ناني 1916ع
 دل جو آرام ۽ عجب دوا -
 دل وندرائيندڙ ڳائڻيون 1918ع
 ٻاراڻا گل ڦل 1918ع
 ديسي آکاڻيون 1919ع
 ٻارن جي وندر يا پروليون 1922ع
 طلسمي گڏي -

شهزادي محبوب جي آکاڻي -
 شهزادي قديمبرگ ۽ ٻيون عجيب آکاڻيون -
 ديوان ڪوڙيمل چندرمل (1844ع) -
 1916ع (1891ع) ڌاري ٻاراڻي ادب جي
 سلسلي ۾ باقاعده ادارو قائم ڪيو (15)
 راه بهاد ديوان ڪوڙيمل، نوشهري فيروز
 تعلقي جي ڳوٺ 'پرين' ۾ گ. آڪٽوبر 1844ع
 تي ڄائو هو. سندس جنم جو نالو "پريتم"
 هو. پر سندس مائٽ کيس 'ڪوڙو' چوندا
 هئا. ننڍي هوندي کان تعليم مان گهڻو چاه
 هوندو هوس، ۽ سنڌي ۽ فارسيءَ ۾ گهڻي
 مهارت حاصل ڪيائين. ننڍي هوندي کان ئي
 ذهين ۽ تيز فهم هئڻ ڪري سنڌ جي تعليمي
 انسپيڪٽر کيس پهريون شاگرد - ترجمان
 (Boy Translator) مقرر ڪيو. ديوان
 صاحب کي پهريائين ڪراچيءَ ۾ ڪمشنر
 جي آفيس ۾ 30 رپين جي ڪلارڪي ملي.
 جلد ئي هن کي تعليم کاتي ۾ آڻي، پهريائين
 حيدرآباد جي فارمل اسڪول ۾ نائب ماستر
 ۽ پوءِ سکر ۽ حيدرآباد جي فارمل اسڪول
 جو هيڊ ماستر مقرر ڪيو ويو، جتان ترجمان

(Translator) جي عهدي تي آيو. (16)
 سنڌي نثر کسي اول اول جن چئن بزرگن
 سڃاتو ۽ ترقي ڏياري، ديوان ڪوڙيمل به
 تن مان هڪ هو. ديوان منوهر داس انهن
 چئن بزرگن کي سنڌي نثر جا چار ٽپا سڏيو
 آهي (17) ديوان ڪوڙيمل کان سواءِ،
 باقي ٽي ٽپا هئا: مرزا قليچ بيگ، رشي ڏيارام
 گدومل ۽ ٻرمانند ميوارام. ديوان منوهر داس
 جي راه موجب: سڀني ۾ عمر ۾ وڏو، پهريون
 پهريون ابتدا پڙهندڙ، ترجما ڪندڙ، جهنگ کي
 ڪٽيندڙ، سڙڪ بنائيندڙ، ديوان ڪوڙيمل
 هو، جنهن کي سنڌي نثر جو ابو چئي
 سگهجي ٿو (18) سندس ڪتابن مان ڪي
 هي آهن:

روهني، هري درشن، ٻهاڙي بابا، بڪوبيه،
 ٻاراڻا گيت، ٻاراڻيون آکاڻيون، ڪيتي، قول
 مالا، ساميءَ جا سلوڪ، ڀڄن مالا، سنڌي
 گجھارتون، ميران ٻائي، ساوتري، درو ڀڳت،
 رتناولي ۽ آره ناري.

پروفيسر منگهارام ملڪاڻيءَ لکيو آهي:
 "1891ع ۾ ديوان ڪوڙيمل چندرمل
 سنڌي ۾ پهريون اصول ڪيون "ٻاراڻيون
 آکاڻيون" لکيون هيون، جن مان سندس مرل
 ٻاراڻيءَ ٻوليءَ ۾ آکاڻي ڪٿڻ جو ڍنگ
 ڏيکارجي ٿو. (19)

"هڪڙو هو جهنگ، انهيءَ جهنگ ۾
 هيون ٻه هرليون. هڪڙي هئي وڏي ٻي هئي
 ننڍڙي. وڏي هرلي هئي ننڍڙيءَ هرليءَ جي
 ماءُ. هڪڙي ڏينهن آپ ۾ گهڻا ڪڪريا
 ۽ واڌ لڳو. وڏي هرليءَ چيو ننڍڙيءَ کي،
 'اڄ مان جهنگ کان ٻاهر ڪين وينس.
 اڄ ڏينهن آهي ٿڌو، سو ماڻهو بندوقون کڻي
 ايندا شڪار ڪرڻ ۽ هرلي ڏسندا ته بندوق
 هڻي ماري وجهندا تون به اڄ ٻاهر ستان
 نڪرن. پر ننڍڙيءَ هرليءَ ماءُ جو چيو ڪين
 ڪيو."

ديوان ڪوڙيمل ٻارن لاءِ جيڪي ڪتاب
 لکيائين ۾ سڀي ڏڪر ڪيل ٻاراڻيون آکاڻيون
 (1891ع) کان سواءِ 1888ع ۾ لکيل "سنڌي
 گجھارتون" 1891ع ۾ لکيل ٻاراڻا گيت
 قابل ذڪر آهن. انهن کان سواءِ هن صاحب
 ٻارن لاءِ "قول مالا" "ٽيڪ ٽي ٽوڪ"
 ڪتاب لکيا. (21)

پروفيسر منگهارام لکي ٿو:
 "تھلرام لوڪومل بنواڻيءَ جي 'واندڪاڻي'
 جي وندر' ۾ ٻارن لاءِ روحاني ۽ ڪراستي
 آکاڻيون ڏنل هيون اهو ڪتاب به بالڪڻ
 ۾ اهڙي چاه وڃان پڙهندا هئاسون جو ڪاٺ
 پڻ وسري ويندو هو، ۽ ان مان هڪ
 ڪهاڻي ۾ آيل هيٺيون بيت اڃا دل تي
 آڪريو پيو آهي:

ڪانو، ڪهريون، گيرا اچي ٿيو مون پيڙا
 تر اچي چوندايو، نه ته روئڻ پئڻ سڀ اڃايو
 - رام

ملڪائي صاحب اڳتي لکي ٿو.
 ”ٻارئين ڪهاڻين جا ڪتاب ڪيڏن ۽
 ٻارن لاءِ لئبرري ٺاهڻ جي مکيه ڪوشش
 ڪرڻ جو شرف ”سندر ساهتيه منڊل“ کي
 ملڻ ڪپي. (22)

ميلارام منگترام واسواڻي جا سلسل ٻولي ۽
 لکيل ۽ مورتن - ان سينگاريل آڪٽين جا
 مجموعا هن اداري طرفان شايع ٿيا هئا. هن
 اداري ميلارام جا هي ڪتاب شايع ڪيا.

چوڻين جي ڇهر	1933ع
بال سري ڪرشن	1935ع
بال مهاپارٽ	1935ع
پرياتي تارا	1936ع
هندو ويڻر هالڊ	1938ع
اخلاقي سبق	1939ع
ديويستان	1939ع
قلواڙي	1940ع
بال رلتائڻ	-
انصاف جون آڪٽيون	-
اخلاقي دنيا	-
پارص	-
گل گاڏي	-
اڏند ڪٽولي	-
پرستان	-

ميلارام جي انهن ڪتابن مان گڏ، جشن
 مولچندائيءَ جو رستم ۽ سهراب، نانڪ رام
 ٽرمڊاس جو ”گل خوشي“ (1932ع)،
 منوهر داس ڪوڙو مل جون اخلاقي آڪٽيون
 (1935ع)، ارجن ايسراڻي جو بال چندرما
 (1940ع) کان سواءِ عجيب عيڻڪ (1943ع)،
 سؤجي آڪٽيون (1928ع)، سوني مڇي، چندر
 چڪور، بادشاهي آڪٽيون ۽ فوٽو گرافر رڇ
 هن اشاعت اداري طرفان شايع ٿيا هئا. ٻاراڻي
 سامت جو هيءَ سلسلو 1925ع ڌاري شروع
 ڪيو ويو ۽ ورهاڱي تائين قائم رهيو.

1853ع کان ورهاڱي تائين، مٿي ذڪر
 ڪيل ڪتابن کان سواءِ ٻيا به ڪيترائي
 چٽو چٽو ٻارڙا ڪتاب لکيا ۽ ڇپجندا رهيا.
 مثال طور ويرومل ايڇ. ملائي 1913ع ۾
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 ٿيو. ليلارام دلايت راه ساهتيه ملائي 1922ع

۾ نالستاءِ جي هڪ ٻاراڻي ڪهاڻي جو ترجمو
 ’انسڪاف جي آڪاڻي‘ جي نالي سان ڪيو
 اها ڪهاڻي سنڌ جو ويٺاڻل ڪوآپريٽو سوسائٽي
 حيدرآباد ڇپائي پڌري ڪئي. 1929ع ۾
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 ڪتاب لکيا.

1926ع ۾ پروفيسر نارائڻ داس ڀمپائي
 ٻه هڪ باتصوير ڪتاب ’ٻارن لاءِ آڪٽيون‘
 ڪمپيو هو. جنهن ۾ وڏرائيندڙ ۽ نصيحت آميز
 آڪٽيون هيون. ساڳئي سال ۾ ايم. آر
 مائينداسائيءَ ’بچي رمضان‘ نالي ٻاراڻين ڪهاڻين
 جو ڪتاب انگريزيءَ تان ترجمو ڪري
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 انهن کان سواءِ ورهاڱي کان اڳ هيٺيان
 ڪتاب لکيا ويا.

يگوان شهائي. وڃتر ڪهاڻيون
 پروفيسر نارائنداس ملڪاڻي. ٻاراڻيون
 ٻوليون (گجراتيءَ تان ورتل)
 نارائنداس اسير. مٿڙي رات
 گوال لعل. بال بوگ سڪيا
 سوامي هيمراج. سري بال رکيا
 پروفيسر شيوارام. سڀاويڪ ٻاراڻي سڪيا
 (ترجمو)

ويرومل هيمون مل ملائي. چڱر ڇوڪر
 جا چڱا ڪم

جيميل هيررام. سونو گندھ (ترجمو)

ورهاڱي کان اڳ وارن اشاعتي ادارن
 جو ٻاراڻي ادب جي ترقيءَ ۾ وڏو حصو
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”ٻاراڻيون ٻوليون“ ۾ مختلف شاعرن جا
ٻارن لاءِ سندن ذهني سطح مطابق ٻارن ٺا هوندا هئا.
پورهائي ڪان آڳ ”گلز جنڙا ٻاراڻا“
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مخزن هئي جنهن ۾ ٻارن جي ڏانهن جون
آگاهيون ڇپيون هيون. ان جو اڀيتر هن
جڳ پرست ٻاريءَ جو هرتا ڪرتا شيوڪ
پوچراج ”دادا“ هوندو هو، جنهن کان پوءِ
رام پانسوداس موتواڻي ۽ ڪماري ٻاروتي
گلدواڻي ان جي اڀيتر قابليت سان ڪندا
هئا. (24)

”سنڌو ساهتڪ منڊل“ طرفان ٻجاري ۾
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The Sindhi Alphabet

(Adopted from Munshi Anandram's Sindhi Instructor)

The Sindhi Alphabet consists of fifty two letters, which are written from right to left.

The letters often assume a different form according to their position in the formation of a word; thus there will be in many cases three distinct forms, viz. the initial, the medial and the final, and in certain cases there will also be a fourth form, viz. the detached form.

Name	Detached form	English	Combined form		
			Final	Medial	Initial
alif	ا	a	ا	—	ا
bay	ب	b	ب	ب	ب
bay	ب	b	ب	ب	ب
bhay	پ	bh	پ	پ	پ
tay	ت	t	ت	ت	ت
thay	تھ	th	تھ	تھ	تھ
tay	ت	t	ت	ت	ت
thay	تھ	th	تھ	تھ	تھ
say	س	s	س	س	س
pay	پ	p	پ	پ	پ
phay	ف	ph	ف	ف	ف
jim	ج	j	ج	ج	ج

djay	ج	dj	ج	ج	ج
jhay	جھ	jh	جھ	جھ	جھ
njay	ج	nj	ج	ج	ج
chay	چ	ch	چ	چ	چ
chhay	چھ	chh	چھ	چھ	چھ
hay	ح	h	ح	ح	ح
khay	خ	kh	خ	خ	خ
dāl	د	d	د	د	د
dhāl	ڈ	dh	ڈ	ڈ	ڈ
day	ڈ	د	ڈ	ڈ	ڈ
dal	د	d	د	د	د
dhāl	ڈ	dh	ڈ	ڈ	ڈ
zāl	ز	z	ز	ز	ز
ray	ر	r	ر	ر	ر
ray	ر	r	ر	ر	ر
zay	ز	z	ز	ز	ز
seen	س	s	س	س	س
sheen	ش	sh	ش	ش	ش
swād	ص	s	ص	ص	ص
zwād	ض	z	ض	ض	ض
toi	ط	t	ط	ط	ط
zoi	ظ	z	ظ	ظ	ظ

Name	Detached form	English	Combined form		
			Final	Medial	Initial
ain	ع	a	ع	ا	ا
ghain	غ	gh	غ	ا	ا
fay	ف	f	ف	ا	ا
qāf	ق	q	ق	ا	ا
kāf	ك	k	ك	ا	ا
khay	خ	kh	خ	ا	ا
gāf	گ	g	گ	ا	ا
gay	گ	g	گ	ا	ا
ghay	غ	gh	غ	ا	ا
ngay	ن	ng	ن	ا	ا
lām	ل	l	ل	ا	ا
mīm	م	m	م	ا	ا
nūn	ن	n	ن	ا	ا
arūnru	ر	nr	ر	ا	ا
vav	و	v	و	ا	ا
hay	ه	h	ه	ا	ا
hamzo	ا	a	ا	ا	ا
yay	ي	y	ي	ا	ا

NEWS BULLETIN

(News collected from Newspapers, Periodicals and Individual sources)

MARTIAL LAW "LIFTED"

Military ruler of Pakistan has announced the end of Martial law in Pakistan. Most Martial law orders have been incorporated in the "constitution" and General Zia continues to be the Army Chief of Staff. Pakistani "parliament" has also passed a resolution to indemnify the military rule. Opponents charged that the lifting of Martial law was a sham and General Zia's action amounted to "no basic change" from Martial law. Miss Benazir Bhutto commented that the moves of military junta in Pakistan were a cunning act of political camouflage, designed to dupe United States into giving economic and military aid.

BHUTTO'S BIRTH ANNIVERSARY

On January 4, 1986, the Pakistan People's Party supporters in Pakistan held protests across the country to mark the 58th birth anniversary of the Prime Minister Zulfikar Ali Bhutto who was ousted and later executed by the military junta. Huge demonstrations in Pakistan's major cities honored Mr. Bhutto and called for the overthrow of General Zia's regime.

SINISTER MOVEMENT

Certain unpatriotic and ungrateful groups have started a sinister movement. They demand an establishment of a fifth province in Pakistan consisting of Karachi, Sukker and Hyderabad from Sindh and Lasbella from Baluchistan. The movement also demands settlement of Biharis from Bangladesh in Sindh to convert Sindhis into a minority in Sindh and thus fulfill their dream of "Mohajiristan".

RECORD UNEMPLOYMENT IN SINDH

Unofficial accounts of employment situation in Sindh indicate that most jobs and land in Sindh is routinely being given to relatives of military and their cronies. Young Sindhis graduating from colleges and universities are finding it frustrating to get a job. Situation is no better for Harris or Labourers. People have been brought from Punjab and NWFP to work in Sindh when thousands of Sindhis remain jobless.

N.E.D. UNIVERSITY IN TROUBLE

In November of 1985 there were clashes between various factions of students in the N.E.D. Engineering University of Karachi. A Pathan student was killed in the student fighting. Major General Jahandad Khan, the Sindh Governor and Chancellor of the University, himself a Pathan, solved the problem by promptly terminating the services of Dr. A.Q. Alavi and Dr. A.Q. Kazi, both Sindhis. Dr. A.T. Khan, Vice Chancellor and a non-Sindhi was however not terminated. It is noted that both Dr. Alvi and Dr. Kazi are career professors and well respected by the academic community.

FRONT MOVEMENT TO GROW

Financial Times, a responsible London newspaper published a report by its correspondent John Elliot. The report said that the movement of Sindhi Baluchi Pashtoon Front has excellent chance of success in smaller provinces of Pakistan and could pose a serious threat to Zia's military junta.

MUMTAZ BHUTTO IN PAKISTAN

Former Chief Minister of Sindh and leader of Sindhi Baluch Pashtoon Front arrived in Pakistan in February after a long exile. He was received warmly at Karachi Airport by a huge number of supporters and wellwishers. Support of the Front is said to be growing in Sindh after Mumtaz's arrival. Prominent leaders of the front in Sindh are Yusuf Talpur and Nabi Bux Bhurguri. Most of the PPP leadership in Sindh has so far remained out of the front at this stage.

CONFEDERATION SYMPOSIUM IN LONDON

The International Symposium, entitled, "Pakistan, Confederation or Disintegration" and the first convention of The Sindhi Baluch Pashtoon Front was held in London, UK, on Dec. 7 and 8, 1985. Approximately 230 people from Pakistan, India, Europe and America attended the meeting. On the first day renowned scholars presented their views on the confederation or disintegration. In the second session of first days proceeding a paper on SINDHI NATIONALITY was presented by Dr. Peraz Ahmed, former professor of sociology at Sindh University and editor of Pakistan Forum. On the second day of the symposium prominent leaders of the Front including Mumtaz Ali Bhutto, Abdul Hafeez Peerzada, Sardar Attaullah Mengal, Afzal Ban, addressed the convention. At the end of the convention, Mr. Peerzada presented a declaration prepared by the Front. The declaration, among other things, endorsed the demand for the confederal state of Pakistan, denounced new military cantonment at Panoon Aqil and other areas of Sindh, demanded release of Rasool Bux Paloojo, Fazil Rahu, Jam Saqi, Khalid Makhdoom and all other political prisoners, demanded release of innocent students arrested in the infamous Thori case, and prosecution of all military personnel who carried out this brutal massacre of innocent Sindhi students, and demanded the abandonment of the Kalabagh dam project.

PEERZADA RESPONDS TO JATOI

A letter critical of Mr. Peerzada was published in a PPP newspaper in London. The letter was written by Mr. Jatoi, a people's party leader from Sindh. Mr. Peerzada wrote an open letter to Mr. Mustafa Jatoi in response. The letter revealed that Mr. Jatoi had collaborated with Mr. Ghulam Mustafa Khar and Mr. Kausar Niazi to become party chairman instead of Mrs. Nusrat Bhutto against the wishes of Mr. Z.A. Bhutto, who was in jail at that time.

JATOI COMPETES KHALIQUZAMAN

Makhdoom Khaliqzaman, a PPP leader from Hala New and son of Makhdoom Talib-ul-Maula was recently released from house arrest of several years. He is emerging as a strong and formidable political figure in Sindh. According to certain accounts, Mr. Jatoi's leadership of Sindh PPP is threatened due to Khaliqzaman's popularity and his loyalty to Bhutto family.

JATOI SUPPORTS SIRAIKI PROVINCE

Mr. Ghulam Mustafa Jatoi, a prominent leader of PPP, has shown support for the establishment of a Siraiiki province in Pakistan. The Siraiiki province would consist of Banawalpur, Multan and Dera Ghazi Khan districts. Mr. Jatoi sees Siraiiki province as end of Punjab domination of smaller provinces.

SYED READY FOR TALKS

Veteran Sindhi leader Mr. G.M. Syed has said that he is always ready to talk with anybody who will listen including military on the matters of national interests and rights of Sindh. He was

talking to Habibullah Narejo, a member of supreme council of the Jay Sindh movement. Mr. Syed also said that he will not talk to sold out political leaders.

MAIRAJ KHAN IN USA

Mairaj Mohammad Khan, leader of Pakistan Qasmi Mahaz-e- Asadi, recently visited USA. In a speech in San Francisco, Mr. Khan expressed concern at the continued domination of Punjabis over other nationalities in Pakistan. He warned that this can lead to the dismemberment of Pakistan. Referring to mass protest in Sindh where 900 peasants were killed by the Punjabi Military, he argued that only a complete autonomy at the state level can ensure integrity of Pakistan.

SINDHI POLITICAL PRISONERS

There are hundreds of Sindhi political workers, students, baris and labor leaders still behind bars in Pakistan despite the so called "lifting" of the Martial law. Prominent among these are Rasool Bur Palejo, Fasil Rahu, Jam Saqi and Rafiq Saifi. Many of the prisoners have been tortured. A case in point is that of Mrs. Ayas Samoon whose husband was hanged and she was severely tortured so much that she underwent a miscarriage of her pregnancy. Mr. Palejo and Mr. Rahu are reported to be seriously ill and have received no medical attention.

CANTONMENTIZATION OF SINDH

Military regime of General Zia has decided to establish a network of military cantonments throughout Sindh. The scheme of establishing cantonments is said to be corner stone of military's plans to completely colonize Sindh and convert Sindhis into a minority in Sindh. Recently ten thousand acres of land has been brought under military's direct control in Panoon Aqil area. The land obtained by the military includes several villages, places of worship, agricultural lands, schools and work places of the local residents. The Sindh government would have absolutely no control over the land or the people living there. Such cantonments are also planned for Larkana, Sanghar, Meerpurkhas and Khairpur. Already there are eight such cantonment areas in Karachi and one each in Hyderabad, Sukker, Badin and Nawabshah.

HATHORA GROUP

A group of terrorists has been active in several parts of Pakistan. The group uses hammers in killing their victims in sleep. Usually, the group enters a house and kills all of the family members. So far these acts of terrorism have remained a mystery. In Sindh such killings have occurred in Nawabshah, Karachi, Hyderabad and other places.

SINDHI-MOHAJIR BHAI BHAI

Certain groups of Sindhis and new-sindhis (Mohajirs) have joined hands together in a show of solidarity against Punjabi domination of Sindh. A meeting was recently held in Hyderabad under the leadership of Raees Amrohi, Hameeda Khuro, Hafeez Qureshi and Habibullah Narejo.

SINDH'S OIL RESOURCES EXPLOITED

Major oil discoveries in the Lar area of Sindh raised hopes of people living in Badin and surroundings for a better future. Local people thought their economic hardships would soon come to an end. This was however never to happen. Soon after the discovery of oil the local lands were brought under direct federal control and the local people were thrown out. Not even single job was given to these people. Most workers were brought from Punjab instead of local Sindhis.

NOORI ABAD SCHEME

A government scheme of establishing Four Hundred Fifty industrial units has been approved for Sindh. The scheme is called Noori Abad and is located in Thatta district on the Super Highway between Karachi and Hyderabad. As usual employment opportunities and ownerships under this scheme are ending up with the people from Punjab and Karachi. This situation is fast creating a sense of deprivation among local population.

NAWABSHAH INCIDENT

In the first week of January, 1986, a group of soldiers belonging to the Frontier Constabulary made a forcible entry into a house in Aftab Colony of Nawabshah. The owner of the house Haji Ghulam Nabi Syal, a respected citizen of Nawabshah, was not in the house at that time. He however rushed to the scene when women folks of his house were being terrorized by the soldiers. The "brave" soldiers started to run away. All but one were able to run away. One soldier Abdullah Saeed was captured by Haji Syal and his helpers. While the captured soldier was being taken to a police station, Haji Syal and his party was fired upon by a sizable contingent of the Frontier Constabulary. Three persons were shot dead on the spot. The names of the victims are Haji Dhani Bur Syal (son of Haji Ghulam Nabi Syal), Makhan Shar Baloch and Din Mohammad Chandio. Haji Ghulam Nabi Syal was himself injured seriously and survived by pretending to be dead. There were protests from all sectors of the social spectrum but no arrests were made as late as two weeks after the incident.

ZIA APPOINTS "CIVILIAN" GOVERNORS

General Zia has appointed new governors in all of the Pakistani provinces except Sindh. Lt. General Jahandad Khan was reappointed as Sindh Governor. Retired General Musa Khan was appointed as the governor of Balochistan.

DOCTORS ON STRIKE

Doctors in Sindh were on hunger strike demanding jobs and better salaries. Many of the strikers were arrested. According to an unofficial report, there are about ten thousand doctors unemployed in Sindh.

ATTACK ON KHYBER AGENCY

Pakistan Army attacked tribal areas of NWFP adjoining Afghanistan in the month of January. The attack involved tanks and full artillery force. Scores of people were killed and injured on both sides. Eighty two villages of tribal area were destroyed by the army. Pashtoons of tribal area have fought back and the army is reported to have suffered heavy losses. In last few weeks several bombs have been exploded in Peshawar area.

BHUTTO ON NATIONALITY QUESTION

Mr. Abdul Hafeez Peerzada has revealed in the Sindh Baloch Pashtoon Front's London convention that Mr. Z.A. Bhutto believed that all states in Pakistan must have right to separate. Mr. Peerzada also said that when he met Mr. Bhutto in Jail in 1979, Mr. Bhutto was having second thoughts about his use of military in Balochistan. He had admitted that it was a mistake because military was looking for such use.

MOEN-JO-DARO SEMINAR

Dr. Niranjan Doodani and Dr. Javaid Laghari, both SANA members, have contacted Mehran University and Institute of Sindhology to organize a seminar on Moen-Jo-Daro in Jamshoro, Sindh, in early 1987. They have reported that the response from these institutions has been encouraging.

INFORMATION SECRETARY RECEIVED

Mr. Abdul Kadir Mohammad Ali, Father of Miss Safia M. Ali (SANA Information Sec.) and Sajid Akhund (SANA member), passed away in Hyderabad in the month of February, 1986. Late Mr. Mohammad Ali was a retired member of Sindh Public Service Commission. SANA executive council offers condolences to Miss Safia and Mr. Sajid on behalf of SANA.

SANA NEWS IN SINDH

News items about formation of SANA have appeared in Sindh Newspapers 'Ibrat' and 'Star'. The news has been received in all social strata with great appreciation. Many congratulatory messages have been received by the SANA executive council from many individuals. Several individuals from India and European countries have also expressed happiness and solidarity with the objectives of SANA.

MALKANI SENDS SINDH STORY

SANA has received a complementary copy of The Sindh Story from Mr. K.R. Malkani, the author of the book. SANA wishes to thank Mr. Malkani. A review of the book was included in the last issue of SANGAT.

TAX EXEMPT STATUS

Dr. Gul Agha, the Vice President of SANA and responsible for this task has reported that SANA constitution must be changed to qualify for a tax exempt status. These changes in the constitution will be discussed in the upcoming SANA General Body meeting in Niagara Falls-Buffalo Area. Any other member who is knowledgeable about this matter or has legal background is requested to provide help in this matter.

1986 MEMBERSHIP

All SANA members have received membership renewal notices along with a self addressed and stamped envelope. Many have already renewed their membership; others are doing so. If you have for any reason not renewed your membership, please do so immediately. SANA members are also requested to introduce new members in great numbers.

SANGAT

SANA has received several congratulatory messages from individuals all across North America, Sindh and India. All have wished continuation of SANGAT. SANA executive council has therefore decided to issue SANGAT four times a year. All members are requested to send in news items, messages, poems, articles, reviews, etc. for inclusion in the SANGAT.

1986 GBM

A General Body Meeting of SANA will be held in Niagara Falls-Buffalo Area. Mr. Khalid Hashmani and Dr. Javaid Laghari will coordinate the meeting. The meeting will be held on July 5, 1986. Final details will be sent to all members after the arrangements have been finalized. The selection of the site and date is based upon your responses to a survey conducted by the executive council. All members should try to attend the GBM and make it a success. The GBM will be followed by a Sindhi Sham to provide informal setting for social interchange. Niagara Falls allow a great deal of family recreation and fun. Early indication of your participation will allow SANA to arrange accommodation for participants at reduced rates.

Mehran University of Engineering and Technology, Jamshoro, has invited Dr. Javaid Laghari to be the guest editor of a special issue of its Research Journal, to be published in January, 1987. If you are interested in submitting a research paper, please contact Dr. Laghari at (716) 636-3115.

DR. LAGHARI IN WHO'S WHO

Dr. Javaid R. Laghari, Assistant Professor, SUNY at Buffalo, has been listed in the 1986 edition of WHO'S WHO IN THE EAST.

NEW MEMBERS

Following new members have joined the SANA:

Dr. Hafeez Abbasi
Dr. Nadeem Jamar
Mr. Kohsher Ahmed
Dr. Zahida Mughal
Mr. and Mrs. Manzoor Memon
Mr. Harish and Mrs. Rekha Keswani
Dr. Syed Fazal Shan

NOTE OF THANKS

SANA executive council wishes to thank following people for their efforts in helping SANA:

1. Mr. Anwar Memon, who got SANA writing pads printed during his recent visit to Sindh.
2. Mr. Abdul Patah Halepoto, who voluntarily designed the SANA monogram.
3. Mr. Badar Shaikh (New York), who recruited many new members for SANA.
4. Dr. Javaid R. Laghari, who arranged with Mehran University to edit an special issue of Mehran University technical journal.
5. Dr. Niranjan Doodani and Dr. Laghari for working towards the organization of a seminar on Moen-Jo-Daro in Sindh.
6. Mrs. Parveen Laghari for carrying SANA writing pads on her way back to USA from Sindh.

SANA REPORTS

PRESIDENT'S MESSAGE

SANA is one year old. It is now firmly established with its 54 members from all over Canada and the U.S.A. We have had one general body meeting and have issued two Newsletters.

Although I would have liked to report more significant achievements, the successes so far are by no means small. The first year of SANA's life was like that of a newborn baby - exciting, challenging and fragile. The vast North American continent with no concentration of Sindhi people in any of its cities, makes it more difficult to achieve more dramatic results. Nevertheless, a strong foundation has been laid for the building of a durable and dynamic organization in years to come.

We have made a good start but a lot more work and commitment is required from every North American Sindhi. I propose that each of us devote at least one day per month towards the preservation of our rich heritage. Later in the year we will be holding elections for the second term of the Executive Council and I urge you to vote, nominate and/or be nominated for the Council offices.

In conclusion, I thank all members and the Council members for all of their effort and contribution.

مٺان کٺي هست، جن رکيو سي رسيون،
سٺن سونين سرت، وکٺني ويجهو گٺنو. (غلام)

We have completed one year of the Association. We have surely made certain mistakes along the way and have learned from them. We have seen conflicts and clashes of ideas and have grown out of differences. We realize we have a long way to go to become a truly stable organization. We still have to grow out of our fears, pick up confidence along the way and emerge as a more functional and far reaching organization.

Many new friends have joined our ranks, we welcome them and truly hope that we can all work together as brothers and sisters. At times we have seen things happening which have reinforced our faith but then again there have been times when things have been too slow. We need not be disappointed. We are still searching ways and means to carry out our goals which were set forth at the outset. We may have been a little too over ambitious in setting out our priorities. We are also constrained due to our family and professional obligations. We need to pitch in to help, sort out priorities and may be even rethink our goals.

When we started in early 1985, our goal for 1985 was to increase membership and start a newsletter. Not only have we accomplished our goal, but have done several other things. A General Body Meeting was held in Washington, D.C. which was followed by a Sindhi Sham. A 1985 SANA Directory was issued. We realize it was first time so directory did not include names of the spouses and family members. Next time around the directory will be much improved. Dr. Javaid Laghari, an active member of SANA has arranged with Mehran University in Sindh to edit their research journal. Both Dr Niranjan Doodani and Dr. Laghari have represented SANA very well in working towards the organization of a seminar on Moen-jo-Daro in Sindh.

Our major goals for 1986 are: to maintain and increase the membership roster, to obtain tax exempt status, to continue newsletter, to organize 1986 General Body Meeting, and to plan for a musical gathering in 1987 and a symposium on SINDH THROUGH THE CENTURIES in 1988.

TREASURER'S REPORT

INCOME AND EXPENDITURE ACCOUNT

From 1 Feb to 31 December 1985

INCOME:	
Membership Fees	\$ 844.07
Pledges & Donations	648.18
Interest Income	25.34
Total Income	\$1517.59
EXPENDITURE:	
Postage & Courier Expenses	\$ 157.11
Telephone Expenses	180.00
General Meeting Expenses	55.00
Stationary Expenses	5.01
Bank Charges	3.63
Total Expenses	\$ 409.75
SURPLUS (Excess over Expenditure)	\$1116.84

BALANCE SHEET

As at 31st December 1985

ASSETS:	
Balance at Bank	\$ 999.12
Receivables	221.97
Total Assets	\$1221.09
LIABILITIES:	
Accounts Payables	\$ 64.25
Subscription Received in Advance	40.00
	\$ 104.25
SURPLUS	1116.84
Liabilities and Surplus	\$1221.09

Note: All figures are in U.S. Dollars.

1. Bhutto Speaks From the Grave

Author: Zafar Ali Jjan

Price: \$ 3.00

Publisher: Sorath Publication
3/41 Adrash Nangar
Prabhadevi, Bombay 400025
India

This 37 page book is a collection of Mr. Z.A. Bhutto's thoughts about people of Pakistan. The book has a relevance to the ideological struggle for the democratization of Pakistan. This book offers a great insight to what has come to be called as Bhuttoism.

2. A Case For Sindhu Desh

Author: G.M. Syed

Price: \$ 3.00

Publisher: Sorath Publication

This book has 91 pages and is a political analysis of Sindh's situation under Pakistan. Mr. Syed traces historical and legitimate characteristics of Sindh as a nation. He offers a convincing theory of subjugation of Sindh by Punjabi-Mohajir axis in Pakistan. Finally, Mr. Syed sees the solution of Sindh's problems in establishment of an independent Sindh. This is very important book for all Sindhis particularly in view of present conditions in Sindh.

3. Sindhua-Ji-Sanjah (Two Volumes)

Author: G.M. Syed

Price: Rs. 35.00 (\$ 9.00 App.)

Publisher: Sorath Publication

This book consists of two volumes and about 780 pages. No doubt this is a grand effort by the author to depict a picture of Sindh and Sindhis in words. This book must be read by all Sindhis irrespective of their background. This book is the past, present and future of Sindh. It depicts history, culture and religion of Sindh and its evolution through the centuries.

Note: A set of above four books can be obtained by sending \$25.00 to Sorath Publication, 3/41 Adrash Nangar, Prabhadevi, Bombay 400025, India. The price includes postage and handling.

4. Sindhis: The Scattered Treasure

Author: Popi Hiranancani

Price: 35.00

A review of this book appeared in the last issue of SANGAT. This book is edited and published by Gopi Advani. A few copies are available in this country and can be had from: Gopi Advani, 996 South Van Ness Avenue #3, San Francisco, California 94110, by sending a check of \$5.00 in his name. There is no postage or handling charge.

5. Sind Quarterly

Editor: Syed Ghulam Mustafa Shah

Subscription: \$20.00 per year

Publisher: Sind Quarterly,
36-D Karachi Administration
Cooperative Housing Society
Off Shaheed-e-Milat Road
Karachi 3, Sindh, Pakistan

This 50 to 70 page journal contains literary, political, cultural and historical articles in English by various contributors. It is Pakistan's one of the most independent journals in English language devoted to Sindh.

6. Front

A monthly newspaper

Price: \$24.00 per year

Publisher: Sindhi Baloch Pashtoon Front
38 Woodland Close
London NW11 9QR

This newspaper carries articles and news items about activities of the Front and struggle of smaller provinces in Pakistan against Punjabi domination. The paper is issued every month.

STUDENTS AT WAR

BY: Buillah Shah

(Adopted from daily "Star")

Incidents

Students are enraged all over Pakistan. A Sindhi friend whose name I will not disclose since it could create problems for him, has sent me an alarming letter about the situation in Sind. The students are at war, teaching is suspended, and campuses are in turmoil, with murders, kidnapping, and assault quite common occurrences.

Factors

My friend has not given any political thesis, and I can form no idea of the group behind these incidents. It is probably not the Islami Jamiat Tulaba. My friend has made subtle references to *Quam Purast* and separatist elements, but the Sindhis know better. He also blames the administration for giving freedom to the marauders. But whosoever they may be the killers and the victims are both Sindhis and Pakistanis, and the concern of all citizens. They are our sons and daughters, and our future.

Student unrest is expressed differently in different areas, but there are certain common factors too. The fear of unemployment is one. Our education has not been designed to meet the needs of the physical existence of man. The educated acquire no skills, They can only read and write, even when they have masters degrees. They are intellectually and culturally suppressed, and are not permitted to have any political ideas. The emphasis is on a monarchical moral value system and the objective is to maintain, promote and perpetuate, the immoral, unjust and corrupt social order bequeathed to us by the British colonists, and further brutalised by the American masters. Their interests are served best by the suppression of the peoples of the Third World and their democratic aspirations; only a

system of viceregal centralism with holy hypocrisy on its lips and gun on its hips, can do that. The Third World rulers have opted for economic dependence rather than for economic sovereignty, and political and intellectual slavery, leads the course of events that have taken place in Pakistan.

Students are current history's most active agents. What do they want? They want a new contact between the state and the citizens, between the provinces and the federation, and between religion and politics. But because non-conformist thinking amounts to sedition under the unjust laws made by the forces of the status quo, they are pulled in various directions and are driven by conditions of life affecting them in their immediate environments. Emphasis on the sanc-

tity of the ideological frontiers of Pakistan since 1969, has softened the sanctity of the physical frontiers of Pakistan, and Pakistani nationalism which created a homeland for itself, has been reduced to a theory. History has been rejected. Allama Iqbal and the Quaid-e-Azam are misquoted. The people have no role, no rights. They have only duties.

Sind

The situation in Sind is more volatile because Sind has suffered most since the birth of Pakistan, and even before the birth of Pakistan. I do not know for instance, why the Sukkur barrage lands were allotted to abadkars from the Punjab, and why after partition, 1.7 million acres of lands mortgaged to Hindu money-lenders were, unlike similarly mortgaged lands of other provinces, not returned to their original owners, and were instead, declared evacuee property and allotted to mohajir landlords. They should have been settled on lands left by Hindus only, as was done elsewhere. By not

giving any piece out of it to the mohajir landless, and by depriving the Hari of his share, the government of Pakistan tried to reproduce and reimpose a past which the Pakistan movement had repudiated. I can also see no justification in the allotment of close to one million acres of other barrage lands to retired civil and military bureaucrats who had contributed nothing to the creation of Pakistan, and had only led it astray, while the poor hari had been starving for a little acre for centuries. And what wisdom guided the generals of Ayub Khan when they suddenly ordered the displacement of Sindhi as the medium of instruction and as court language? The British had not touched it out of respect for the culture of Sind. The generals had learned nothing from the consequences of the suppression of Bengali, and they did not know that national integration is not achieved by orders, and not by suppressing the historical ethos of a people. They sowed the seeds of cultural disunity by bringing Urdu in competition with mother tongues. They did not believe in Urdu as an integrating force

themselves and did not use it for their business at Islamabad. It continues to be out of the bounds of the secretariat. It was highhandedness straight and simple.

Divisions

Why was not the Punjabi Pathan Mohajir Murihida Mahaz, for the sheer evil of it, nipped in the bud? Why was Karachi's Urdu press given the freedom to propagate that the Sindhis had been reduced to a minority in their own homeland, and were therefore only entitled to be at the mercy of the non majority? Who started the whispering campaign for an Urdu province (abbrev. UP) and threatened to take away Karachi from Sind and Las Bela from Baluchistan? It was the concerted efforts of vested interests in a theatre of the absurd, but it was allowed to be staged in callous disregard of the ethos of Sind. It was introverted, because it had no expression.

Sind had no middle class until a decade ago, but it now has an educated middle class, dynamic students community which is trying to find its balance. And because a democratic political struggle treated as a struggle against the state, students have taken to violence. The execution of Bhutto was not seen in Sind as justice done. The suppression of the movement of 1968 has been a festering wound. The youth is being pulled in various directions. On the one end of the spectrum we have Jiye Sindh as a Sindhi national objective. On the other is the "strong centre" ideology of Pakistan. In between are socialists, confederationalists, parliamentary democrats working for autonomous and sovereign provinces, not independent provinces and what have you. The Punjabi and Pashtun *abadkars* and the absentee bureaucrat landlord do not identify themselves with Sind culturally and politically. They support Islamabad. The Mohajir landlord and middle class intellectual now pays lip service to Sind, but by and large keeps to itself. The job market of Karachi remains closed to the Sindhis. If the establishment thinks that divisions in the ranks of youth and campus violence is not its concern, it is once again mistaken. If you show the wind you reap the whirlwind whether it is Sind, Baluchistan, the NWFP, or the Punjab.

THE KALABAGH DAM, A BLOW TO SIND

BY: Javald R. Lagnari

The ruling government of Pakistan under General Zia is presently working on a major project to start construction of a dam on River Indus at Kalabagh. Punjab is the only province advocating the construction of this dam, as it will be the only province to benefit from it. The Pushtoons have already been strongly critical of this project, and have asked for its immediate abandonment. The Sind government, so far, has conspicuously not even voiced its concern over the construction of this dam, perhaps because of the military, political and bureaucratic pressures from Punjab. The people of Sind should, however, realize that the Indus waters are a matter of life and death for their future generations, and the construction of this dam could become a major economic and ecological disaster for Sind.

To understand how the Kalabagh dam would, in fact, convert almost half of Sind into a barren desert within a decade, one needs to go through both the history and the technicalities of the division of the river waters in Pakistan. In 1945, as a prerequisite to living together as "partners" within one confederation, the governments of Sind and Punjab entered into a mutual agreement, whereby after partition from India, Sind was to receive only 25% water of the five Punjab rivers, viz Jhelum, Chenab, Ravi, Sutlej and Bias, but 75% of the Indus waters, which actually formed its lifeline. Also, under the 8th clause of this agreement, Punjab was not to start any developmental projects on these rivers without prior permission from Sind. However, immediately after partition, in 1948, Punjab constructed the BRB link canal without obtaining permission from Sind. Later, under strong criticism and resentment from Sind, the government of Punjab apologized for its shameful act in this newly formed, and therefore fragile, country of Pakistan.

After the Indus River Treaty with India in 1960, under Ayub Khan's military regime, the three eastern rivers, viz Sutlej, Bias and Ravi, were claimed by India, whereas the three western rivers, viz Jhelum, Chenab and Indus, were to flow uninterrupted to Pakistan. As a result of this treaty, Pakistan was to lose a total of 8 million acre foot of water. Out of this total, Sind was to lose 3 million acre foot of water at Mithankot, coming from Panjnad, whereas Punjab was to lose 5 million acre foot of water. In compensation, Pakistan was to store water at its western rivers, and divert some water, via link canals, to its eastern rivers, which were soon to become dry.

Mangla dam was, therefore, first constructed at Jhelum river to compensate for the loss of Punjab waters. It was to store about 5 million acre foot of water, and transport it to the eastern rivers. Additionally, it was to generate about 650 MW of electricity, which was later exclusively used in Punjab. A large part of this generated power was used to install and run thousands of additional tube wells to exploit the salt-free subsoil water in Punjab. Therefore, as a result of Mangla dam alone, Punjab not only fully recovered its water losses, but gained much more. Sind, on the other hand, additionally lost some waters of River Jhelum as a result of Mangla dam, in addition to its previous losses.

To compensate for the loss of water in Sind, the Tarbela Dam project was initiated. Punjab, however, had its eyes on the Indus waters, too. Tarbela was eventually to store 10 million acre foot of water, instead of 3 million acre foot, mostly due to Punjab dominated one-unit government of West Pakistan. Additionally, Tarbela was to generate 2100 MW of electricity, again to be used only in Punjab. Sind, however, could not voice its genuine concern over the loss of this additional water at its barrages, as it had no separate representative government of its own under the one-unit act.

Also, there were to be other link canal projects, too, to drain more water from the Indus for Punjab's use, such as the Chasma-Jhelum link canal (CJLC), which had a 1 million acre foot reservoir of water. Strong objections and protests from Sindhis against its construction, at that time, were suppressed by the Punjab dominated one-unit government.

Tarbela dam finally neared completion during General Yahya's regime, and despite objections from Sind, one-sided decisions were made by this military regime over the use of half the reservoir waters exclusively for Punjab. Finally, after the break up of one-unit, the first interprovincial committee was formed under Yahya's regime to discuss the issue of the distribution of river waters. However, in this committee, 15 members were from Punjab while only one member was from Sind. Under protest from the smaller provinces, Sind in particular, this committee was abandoned and gave way to the Fazle Akbar Commission (FAC). The FAC was to give consideration to all natural factors, such as annual rainfall, subterranean reserves, etc., in the distribution of the Indus waters. It is important to realize that Punjab receives approximately 40 inches of annual rainfall, whereas Sind receives only 10 inches of rain. In addition, there are huge deposits of salt-free subterranean water in Punjab, approximately over 500 million acre feet. In Sind, only about one-third of its underground water reserves, about 1 million acre feet, are salt-free. It, therefore, goes without saying that Sind historical claim to 75% of Indus waters was not unjustified. However, during the tenure of the FAC, which was only formed to delay things, Punjab continued to drain the Indus waters and the Chasma reservoir via the CJLC.

In early 1972, after a return of democracy in Pakistan, there became a critical shortage of water in Sind. At this time, Punjab wanted to fully open the CJLC for its own use, at a disastrous cost to Sind. Under severe objections from Sind's representative government headed by Mumtaz Bhutto, a Governor's Commission, under coordination of Hafiz Pirzada, was formed to resolve the link canal issue. A decision was made by this commission that Punjab could not open the CJLC without prior approval of Sind, and only so when Sind had a surplus of water.

Tarbela dam was finally completed in 1976, and the dispute on the distribution of Indus water again emerged. Therefore, in 1976, under requests from the Provincial governments and in accordance with the 1973 constitution, a Judicial commission comprising of the 5 chief justices was formed. However, since 1977 under the Zia regime, the impartiality and the legal authority of this commission is quite questionable.

In the meantime, Punjab has continuously benefited from Tarbela waters without any interruption. Every time there is a shortage of water in the Indus, Punjab has almost exclusively diverted most of the Sind waters for its own use using the link canals. One very recent example is the "Kharif" season, when there became again a very critical shortage of water in Sind, resulting in a great financial loss to the Sind economy.

In addition to the loss of irrigation waters, there have been more water-related losses in Sind. Flood waters are usually required in Sind to irrigate the "Kutchi" land. With the loss of the 3 eastern rivers, and the Jhelum and Indus, Sind can now only rely on Chenab waters to flood. However, it is well known that the Chenab rarely floods. Other major loss to Sind, as a result of acute water shortage due to Tarbela, is the increase in the problem of waterlogging and salinity, which has reached serious proportions, and is rendering more land in Sind useless on a daily basis. The 5000 year old archaeological ruins at Mohen-Jo-Daro are now also severely threatened by waterlogging problems.

And now comes the final nail in the coffin. The Kalabagh dam is proposed to store about 10 million acre feet of Indus water, and will produce about 2500 MW of electricity, which will both be under full control of Punjab. The effects of this dam in Sind are going to worsen the problems already caused by Mangla dam, Tarbela dam, link canals and dishonest use of water resources by Punjab. Some new and far reaching problems may pop up. Effect on Sind's economy, environment, culture and well-being may reach disastrous proportions. It is roughly estimated that the problem of waterlogging and salinity will further intensify rendering most of Sind's irrigable land useless. With the loss of agricultural resources, Sind which has always been self-sufficient in food supply, may plunge in famine-like conditions. Natural forests, swamps, wet-lands, and the lakes along the lower Indus river and delta region may be seriously affected. These resources not only play a significant role in the local economy but help maintain environmental integrity and sustain several important species, flora and fauna. The whole ecological balance of this region may become threatened if these resources are lost or adversely affected due to the construction of this dam.

Critical shortages of water in Indus and lakes such as Sonahri, Keenjhar and Manchhar, which are fed by Indus may adversely affect the fish population in these waters. Lake eutrophication may increase to levels where these lakes may eventually become nothing more than cesspools, and lake ecosystems irreversibly damaged. Loss of fish and bird life around the lakes would definitely plunge a significant portion of "Mohanas" Sindhi fisherman in hardship, and an important source of recreation, fishing, cultural and historical value will be lost. As for the river itself, there is now dirt or total lack of water below Kotri barrage during certain periods of time throughout the year. This may now occur permanently or more frequently than before. "Pallah", an important and prestigious part of Sindhi diet, swims upstream from the sea. Due to virtual non-existence of water below the Kotri barrage, the Pallah population has already decreased in river Indus, but will depress even further with the construction of the new dam to a point where it may become non-existent in the Indus. Rare species of the likes of "fresh-water Dolphins", which is already a threatened specie, may become extinct. Only around one hundred such dolphins are said to be present in the Indus today.

Deforestation of forests in Sind is already considered a paramount problem, partly due to mismanagement by the government and partly due to loss of water from the Indus. This has resulted in soil erosion, depletion of raw materials for basic industries and handicraft in Sind, loss of wild life and game species, loss of rain-fall and changes in weather patterns, etc. Deforestation of Sindhi forests may become rapid and uncontrollable if flood plains, where most of these forests are, get flooded rarely, if at all, due to the construction of Kalabagh dam.

Indus, and other bodies of water which depend on the Indus, are not only the sources of fisheries, recreation and agriculture, but also play an important role in boat transportation, as well as supply water for drinking in many towns and cities of Sind. These waters also receive most of the sewage and/or waste water generated by these towns, cities and the industries in them. When the shortage of water will become critically acute after the Kalabagh dam, the use of these waters for navigation will become difficult, or may become even impossible. Waste assimilative capacity of these water bodies will be low with the decrease in water quantity, and at the same time, there will be an increase in waste discharges with an increase in population and industrial growth. Eventually, at some point in the future, these waters will become open sewers and cesspools, giving rise to enormous health problems and water quality related economic damages.

The most serious aspect of this issue is the intense bond and reverence of Sind's water bodies in the culture, personality and Psyche of the Sindhi people. Indus, Manchhar, Mukhi, Keenjhar, Sonahri, Keeti, etc. are embeded in the folklore, music, literature, daily life-style, beliefs and religious and philosophical values of the Sindhi people. Disruption or loss of this relationship is bound to plunge the people of Sind in a deep sense of deprivation and demoralization, which is what Punjab is out to achieve. Considering all above scenarios, it is, therefore, no guessing game, even for a lay man, to realize that most of the land in Sind will convert into a barren desert within a decade of the construction of this dam. What we have seen in Ethiopia could well happen in Sind.

It is, therefore, very important that the Sindhi masses, in the absence of any genuine government representation, mobilize themselves and protest against the construction of this dam. An International commission, comprising of both technical and legal authorities, need to be set up, as soon as possible, to investigate and resolve the unfair distribution of the river waters. In the meantime, within Pakistan, another impartial water governing body needs to be formed, comprising of equal and genuine representation from all provinces, to monitor the flow and distribution of the river waters. Above all, the Kalabagh dam project should be abandoned with immediate effect.