

# سنڌي انسويشن آف نارٿ آمريڪا

پوسٽ باڪس ۱۱۴۱۹، هئرسبرگ، پينسلوانيا ۱۷۱۰۸



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اجون ۱۹۸۸ع

جلد: چوٿون

نمبر: ٻيون

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اداريو .....

ولڙڪيو وڌي پري ته چٽي پاڻ ۾ سٺا

سانا جي نيو يارڪ ۾ ٿيندڙ گڏجاڻي اسانجي لاءِ پاڻ ۾

حالي احوالي ٿيڻ جو دڪ سنو موقعو آهي. هيٺ ڏنل

ڪافي ماڻهن اچڻ جو اقرار ڪيو آهي. ڪافي ماڻهو

ٻاڌيڙن ملڪن ۽ آمريڪا جي ڪنڊڪڙج کان ڪهي

اچي شريڪ ٿيندا. سنڌ مان ڪيترن اديب شخصيتن

جي اچڻ جا امڪان پڻ آهن. انهن ۾ عبدالڪريم

پيرزادو، مخدوم خليق الزمان، سيد فلاح مصطفيٰ

شاھ، سيد قمر الزمان شاھ ۽ ٻيا شامل آهن.

من گڏجاڻي ۽ مراد بي روح رهاڻ جي مڪمل ٺهڻ

دفعو شامل ڪئي وئي آهي. ان رهاڻ ۾ انٽر آمريڪا

۾ رهندڙ سنڌي اديب بھرحي شامل آهن.

هميشه جيان هن رس پري رهاڻ جي بچائي

ستائيت سان پري سنڌي شاھ سان ٿيندي.

سڀني سنڌين کي هن عاج ۾ شامل ٿي

سنڌيت جو مان مٿا هون ڪرڻ گھرجي.

جيئري سچي ساريان ڪٿي هوند اچي

اچي لال نه ڏئين، مٿي پلنگن پير

ٿي وروڻ وڃي گھرجي گھرجي گھرجي

سٺا

Do not the arrow in the bow aim,  
In order, O Friend, my life to claim,  
Within me none else but you reside;  
Shooting me would be your own suicide.

پاڻي کان ڪمان ۾ ميان مار ۾ مون  
مون ۾ آهين تون متان تنهن جو مٿي توکي لڳي

If the kingdom of Love you would enter,  
Let not the fear of death yourself deter.  
O Latif, sweet would be that beheading,  
If your head to the Beloved you give as offering.  
Love is like a dangerous viper,  
Only those know who snake bites suffer.

مَحَبَّتِ جِي مِيڏَانِ مِ، سِرِ جَوِ سَانِگِ مَرِڪِنِ،  
 لَاهِي سِرِ لَطِيفِ چُڄِي، دُونَسَتِي اُڳِيَانِ ڏَرِ،  
 عِشَقِ نَانِگِ اُڀَرِ، حُبِرِ ڪَاڏَنِ ڪِي تَپَوِي.

With the wine of egoism intoxicated,  
The ocean of life appears agitated.  
So complete is life's ignorance,  
It knows not the world is an illusion,  
Spread by that master Magician

عالم آئون ساڻ ڀريو ٿو پير ڪري  
 بيان نه آهي ڄاڻ ماندي منڊ پڪي ٿريو

If the Sufi desires does not shun,  
Then he is not a knowing one,  
Ignorant one, to throw away your knowledge learn,  
And let it in the melting fire burn.

صُوفِي جَانِینِ سَدِّ کَرِیْمِ: اُصُوفِیْنِ اِیْمَنَ صَلَاحِ  
کَیْ اِیْمَرِکِ کُلَّاهُ، وَجْهَ اُخْلَاقِ اَکْبَرِ مَز.

The Sufi has swept white,  
The inner page on which to write,  
After completing this undertaking,  
He, alive, will be the Beloved beholding.

صُوفِيٌّ صَافٌ كَيُّو، ذَوْبِيٌّ وَمَرْقُوجُودٌ جَوُّو،  
تَعَانُ بَوَّءُ بَيُّو، جِيئَرْيُ بَسَنُ بَرِّينُ جَوُّو.

May my beloved keep me company;  
May he not abroad others accompany.  
In my soul is the lasting memory;  
His eyes are for me eternal glory.  
His advice to me is full of discernment;  
My heart is a thirst for his acknowledgement.

مَرِّهَٰكَ اَنَّا هُمُوْنَ بِرَيْنَ، سَا نَكُ مَرِّ وَحَيْنَ سَيْنَ،  
مَرِّهَٰ اِيْهِنَ مَرُّوْعَ مَرِّ، نَتُ جِنَيْنَ جَا نَيْنَ،  
وَمَا يَ اِيْحَنَ وَنَيْنَ، تَا رِيْ تَبِّيْ تِنَ هِنِيْ كَوْنِ.

آزاد فظم  
تنوير عباسي

## گگدامن تي ڪهل ڪيو

ننڊي هوندي ٻڌندو هوس،  
 ماڻهو چوندا هئا،  
 جانورن تي ڪهل ڪريو—  
 انجمنون ٺاهيندا هئا  
 گهوڙن گڏهن کي مارڻ وارن تي  
 ڪيس ڪندا هئا—

اڄڪله چوواڻن تي، ميدانن ۾  
انسانن کي لڳن پيا ڇههڪ  
اهڙا ڪي ماڻهو آهن جي  
چئي سگهن  
انسانن تي ڪهل ڪيو۔  
—گگدامن نى ڪهل ڪيو!

نظم  
تنوير عباسي

مان ڪو ڪورو ڪاغذ ٺاهيان

مان ڪو ڪورو ڪاغذ ٺاهيان  
جنهن تي چاهيندين جو - لکندين،  
ٻار جي ڦرهي ٺاهيان جنهن کي،  
ميساريندو، لکندو رهندين.  
اڻ ڏهندڙ تحرير مان آهيان  
۽ پنهنجي تقدير مان آهيان،  
مان آهيان هڪ ازلي لڳ  
منهنجي اک ۾ سج جو نيڪ.

ننڍي ڪتابن جو هڪدم هيٺو ڍير کڻي ورتو اٿئي. مان به ڏسان پيو ته گهڻو ڪري ماڻهو ولايت مان واپس نٿا ڏيئي هتي هتي به بيزار ۽ ويڳاڻا ٿي پوندا آهن، پرتون ڏاڍو سرهو پيو ڏسجن.

”يار، ڳالهه ئي نه پڇ.“

”ولايت ۾ ٽي سال رهي آيو آهين، ٻڌاء ڪي پنهنجا ترڻا، ڪي احساس.“

”ولايت مان موٽندڙ هر ماڻهو خارجي ڳالهائون ٻڌائيندو آهي، مان توکي پنهنجيون داخلي ڳالهائون، يعني اتي پيدا ٿيل پنهنجا ڪي احساس ٿو ٻڌايان.“

”مان به اهو ٿو چاهيان.“

”جنهن يونيورسٽيءَ ۾ مان پڙهندو هوس، ان ۾ ٻيا به پهاريوڪن مسلمان شاگرد هئا. اهي سڀ ٻين ملڪن جا هئا. مان جي ملڪ جو ڪو ڪونه هو. ساڳئي مذهب جا هجڻ ڪري، ٻين شاگردن کان هوڻي مونکي ويجهه هئا. انڪري مان هنن سان لهه وچڙ ۾ آيس. منهنجو گهڻو وقت هنن جي بي سنگت ۽ ساٿ ۾ گذرڻ لڳو. پر مون ڏٺو ته مذهب جو پشتو انسان جي تسڪين لاءِ ڪافي نه آهي.“

”انهيءَ ڳالهه کي چڱو ڪري ٻڌاء!“

”هو منهنجي ٻوليءَ ۾ ڪونه سمجهندا هئا، ۽ مان هنن جي زبان کان اٽواق هوس. انڪري وچان ئي ٽين ٻوليءَ ۾ گفتگو ڪرڻي پوندي هئي. ڌاري ٻوليءَ ۾ ايتري آزادي نه هئي. روايت سان گفتگو نه ٿي ڪري سگهجي ۽ نه وري لکڻ جو حال پوري طرح اوري ٿيو سگهجي. وري ڳالهائڻ به باهمي دلچسپيءَ جا موضوع به محدود هئا. هنن جو ديس ۽ ديس جي تاريخ جا گرافي الڳ، منهنجو ديس ۽ ديس جي تاريخ جا گرافي الڳ. مونکي پنهنجي ئي ديس جي شهرن ۽ ڳوٺن، ندين ۽ نهرن، ماڻهن ۽ نظارن تي ڳالهائڻ ۽ ٻڌڻ ۾ مزو اچي ها. اهڙي طرح منهنجي ديس جي سياسي مسئلن تي هو ايتري گهرائي، تفصيل ۽ شوق سان بحث ڪري نه ٿي سگهيا.“

”پوءِ تون ڇا ڪندو هئين؟“

”بس وقت گذارڻ خاطر، ٻي ڏاهپ ڪنهن نه ڪنهن موضوع تي گفتگو ڪرڻي پوندي هئي. پر پاڻو! ديس کان ٻاهر رهي ئي ماڻهوءَ کي احساس ٿو ٿئي ته ٻولي، وطن ۽ ڪلچر ساڳيو هجڻ جهڙو ٻيو ناتو آهي ئي ڪونه.“

”واقعي ئي.“

”منهنجا ڪي هر وطن ۽ هر زبان، هڪ ٻئي شهر ۾ هندا هئا. مان اڪثر آچر يا پين ڪن موڪلن جي ڏينهن تي پنجاهه ميل پري، ان شهر ۾، انهن جي ساٿ ۾ رهڻ لاءِ ويندو هوس. هنن سان پنهنجي مادري زبان ۾ ڳالهائڻ، ۽ پنهنجي وطن جي وڻن، ماروڙن، ڏيڪن، ندين ۽ ٻين شين جي باري ۾ ڪلاڪن جا ڪلاڪ ڳالهائڻ ۾ اهو لطف ايندو

هو، جو ڳالهه ئي نه پڇ. پنهنجي ملڪ جي سيمست تي ڏاڍا بحث مباحثا ڪندا هئاسين. پنهنجي ملڪي مسئلن تي خيالن جي ڏي وٺ ڪرڻ مان ڏو ئي ڪونه ٿيندو هو. پنهنجي ملڪ جي ريتن تي پنهنجي ٻوليءَ ۾ راڳ مان جو رس ايندو هو، ان جو تون ڪاٿو ئي ڪري نه سگهندين. سنڌي ڪتابن پڙهڻ جي ڏاڍي ٻاڙ لڳندي هئي، ۽ اتفاق سان جي ڪنهن سنگتيءَ وٽ ڪو سنڌي ڪتاب نظر اچي ويندو هو ته اهو وٺي پڙهڻ لاءِ چئو ٿي پوندو هوس. ٻڌندا هئاسون ته اسانجي ديس جا فنڪار آيا آهن ته سوين ڪوهه ڪهي به وڃي انهن سان اڪير سان ملندا هئاسين ۽ هنن جو فن ماڻيندا هئاسين.“

”منهنجي وچ ۾ ڳالهائڻ ڪري دل ۾ نه ڪجهه. منهنجي ذهن ۾ ڪي نڪتا اڀريا آهن. ايران، ترڪي ۽ مصر جا فنڪار جدا جدا وقتن تي اسانجي ديس ۾ پئي آيا آهن ۽ پنهنجي فن جا مظاهرا ڪيا اٿائون. مون اهي ٻئي ڏٺا آهن. پر مونکي پنهنجي ملڪ جي فنڪارن جي فن جي مقابلي ۾ تمام گهٽ مزو ڏنائون. پنهنجي ملڪ جو راڳ ۽ رقص، لوڪ ناچ ۽ لوڪ سنگيت وڌيڪ سمجهه ۾ اچي ٿو ۽ وڌيڪ لطف ڏئي ٿو، پوءِ ان جو پيش ڪندڙ، پنهنجي مذهب وارو هجي يا ٻئي مذهب وارو. اسين مسلمان آهيون ته اهو ضروري ناهي ته مصر جي مسلمانن يا عراق جي مسلمانن يا هندستان جي مسلمانن جو راڳ پسند اچي، يا پنهنجي ديس جي غير مسلم راڳ کان پرڏيهه راڳ وڌيڪ وٺي چاڪاڻ ته اهو مسلمان جو ڳايل آهي. اهو فرق نه رڳو ملڪ ملڪ ۾ ٿئي ٿو، پر هڪ ئي ملڪ جي ٻن ڳوٺن ۾ پڻ ٿئي ٿو. ان مان پتو آهي ته مذهب کان سرس ڪلچر جو ناتو سگهارو ۽ اثرائتو ٿئي ٿو.“

”جن ماڻهن جي جاگرافي هڪ آهي، زبان هڪ آهي ۽ ڪلچر هڪ آهي، انهن جو پاڻ ۾ تاريخ جو ناتو پڻ ٿئي ٿو. هو ڪهڙي به مذهب جا هجن ۽ هنن جا تاريخي سورما ڪهڙي به ڌرم جا هجن، پر هو سڀ انهن تي فخر ڪن ٿا. اهي سورما، جن سندن زمين خاطر قرباني ڏني، پنهنجي ڌرتيءَ لاءِ سر ڏنو. دشمن سان مقابلو ڪرڻ واسطي، ديس جي سڀني مذهبن جا ماڻهو نڪري نروار ٿيندا آهن. گڏ مرندا ۽ گڏ جڻندا آهن. انسانن جي وچ ۾ تاريخ جو رشتو، ڌرم جي رشتي کان وڌيڪ اونھون ۽ جڙدار ٿيندو آهي.“

”جيڪي ماڻهو صدين کان هڪڙي جاگرافيائي حصي ۾ رهن ٿا، جن ماڻهن جو صدين کان ساڳي تاريخ جو ڳانڍاپو آهي، سي ماڻهو ئي پاڻ ۾ سڪ سانمت ۽ امن امان ۾ رهي سگهن ٿا، هنن ۾ ڪو وڏو ۽ دائمي اختلاف پيدا نه ٿيندو، ڪوبه ماڻهو ان ماحول ۾ پاڻ کي اوڀرو نه سمجهندو، انهن ۾ ڪابه وڏي جنگ جهيڙو ٿيڻ جو امڪان گهٽ آهي.“

”سو ٻار ڌرتيءَ جي روحاني هڪ ٻاهر وڃي ٿي محسوس ٿئي. اهو ئي آهي منهنجو ولايت ۾ رهڻ جو تجربو ۽ احساس!“

(۳۰ - آڪٽوبر ۱۹۷۵ع)

## خيرپور جي ميرن جي رواداري

خيرپور جا مير شيعو مذهب رکندا هئا. محرم جو مهينو سوڌ ۾ گذاريندا هئا. مهيني جا پهريان ڏهه ڏينهن اونڌي منجھي تي سمهندا هئا ۽ سنوارت نه ڪرائيندا هئا. پورو مهينو مٿي کان پيرن تائين ڪارو ويس اوڀرندا هئا. ڪهنبي حشر واري ڏينهن ڪوٽ ڏجي ۽ خيرپور ۾ ماتم به ٿيندو هو. ميرن کي راضي رکڻ لاءِ، سندن اک - پٽ ڪندڙ ڪيبي مذهب رکندڙ سرائي به شيعا ٿي ويا هئا، جو اهو مذهب اختيار ڪرڻ لاءِ نه ٿوٺ جيڏي ڏاڙهي رکڻ جي ضرورت هئي ۽ نه پنيءَ تي لنڊي سٿڻ پائي سجدا ڏئي ڏئي نرڙ تي محراب ٺاهڻو هو. ڪشالو صرف اهڙو ڪڍڻو هو جو ڏاڙهيءَ کي ايتيءَ پاڪيءَ سان ڪوڙي، ڪارو ويس اوڍڻو هو، ٻانهن ۾ ڪولابو پائڻو هو ۽ آبي جا به - ٿي جن چاڙهي 'يا علي' جو نعرو هڻڻو هو. مير سائين به پنهنجن سرائين کي ان سڌيءَ راه تي ايندو ڏسي ٿي شڪر ڪندو هو ۽ هڪدم کين ڪونه ڪو اضافو ۽ اجورو ڏئي ڇڏيندو هو. ان ڪري سرائين لاءِ ان ڪم ۾ مزي جو مزو به هو نه پنجن تي به ٿورو هو.

مير صاحب شيعي مذهب کان سرگهور ڪرڻ وارا هئا. ان ڪري جي حب رکندڙ ڪو سوالي خالي نه موٽندو هو. مير صاحب نه رڳو خيرپور ۾ ٿيندڙ مجلسن، نياڙن جي سربرستي ڪندا هئا، پر ان ڪريلا واري ديس ۾ به پيا خير خيراتون ڪندا هئا. ڪريلا جي مجاورن کي رياست ۾ وڌيون وڌيون جاگيرون ڏنيون هئائون. جيستائين حياتيءَ ۾ هوندا هئا، نه ٻئي سال، ٽئين سال اتان جي چانئڻ، چمي ايندا هئا، پر مماتيءَ کان پوءِ به پاڻ کي ان ديس ۾ دفن ڪرائيندا هئا. حسنين لاءِ اهو صدق ظاهري توڙي باطني هو. مير فيض محمد خان جي ڳالهه ڪندا آهن ته هڪ ڀيري سرائين وٽس هڪ مهريءَ جي ڏاڍي واڳاڻ ڪئي ۽ گناهه بخشائي کيس ٻڌايائون ته سندس گهر واريون ان مهريءَ جي پيرن جي دز ۾ ڪونه هيون. مير فيض محمد خان به ستو جتو ڪونه هو ۽ نه پنج ٿي وقت مصلي تي نماز پڙهندو هو. سرائين جون ڳالهليون ٻڌي، هن راضيو ڏيکاريو ته جي اها مهري واقعي مير جي هٿبائڻ جهڙي هئي ته کيس فلاڻيءَ منزل تي آندو وڃي. سرائين کي ان کان وڌيڪ ڇا گهريو هو، هنن به وڃي ان مهريءَ کي اڀاريون لهواريون ٻڌايون ۽ گدڙ جي لت کان هاڻيءَ جي لت ڀلي جا مثال ٻڌائي، کيس ريهي ريهي ان پتي تي لائون. اها مهري به هر وڏو تاجي ٻيٽي پٽ ڪانه هئي ۽ ڇاڪر چيڪائي چيڪائي ٽڪجي پئي هئي. مير کي مرندو ڏسي، هن به هام واري ۽ منزل واري ڏينهن سينگار ڪري اچي مير اڳيان حاضر ٿي. مير کيس ڏسندي ئي گنگ گهڙي ويٺو ۽ کيس ماڻڻ لاءِ اڪيلائي

ڪيائين. سرائي تنوءَ کان ٻاهر ويا ته مير کيس گهرائڙي وائي کانئس نالو ذات پڇي. ان مهريءَ مير کي ٻڌايو ته هو فلاڻي ڪم فلاڻيءَ ذات جي هئي ۽ سندس نالو فاطمه هو. نالو ٻڌندي ئي مير کان پاڪر چئي ويو ۽ ڪٿ تان لهي پٽ تي ٿي ويٺو. ٻڳ لاهي مهريءَ جي پيرن تي رکيائين ۽ پوءِ ڏانڊين رنو. ان مهريءَ کي عزت سان رڻو پارائي پاڪر ڏئي اچي پنهنجن سرائين کي زن دختر گاريون ڏنائين. سرائي گهرائجي ويا ۽ کانئس پڇيائون: ”ڇو قبلا سائين ڇو؟“

”اڙي عباس علمدار جي مار پوندو، توهان ته منهنجو دين، دنيا ۽ محشر پئي خراب ڪيو. هوءَ ته منهنجي امان هئي، منهنجي ڏاڏي هئي.“ مير جون اکيون وري نيسارا ٿي ويون.

مير فيض محمد خان ته وري به سڀالو ۽ بيدار مغز حاڪم هو، پر مير امام بخش خان جهڙي سادي سودي جي به ڳالهه ڪرڻ کان پري آهي. ان مير صاحب کي وري نائي گڏ ڪرڻ جو ڏاڍو ذوق هوندو هو. جيڪو ناٿومير جي چونڊجي خزاني اندر پهچندو هو، سو ڪائين ڪال ڪونه نڪرندو هو، پوءِ ان وچ ۾ ڀلي ملڪ ۾ ٿي ڏڪار پئجي وڃي يا ڪا خرچ جي ٿي ڪوئي ٿئي. اهو زمانو ڪلدار روين جو هو، جيڪي تور ۾ به نهرا هوندا هئا ۽ جا به گهڻي والار پندا هئا. مير سائين به ڪوئين جون ڪوئين ڪلدار روين جي ڳولين جي هٿيار سان ٻي ڪري ڇڏيون هيون. ان کان سواءِ مير سائين سون جون سرون ۽ سونا هاڻي به نهرا يا هئا. مير سائين خزاني جي سلسلي ۾ سڳي ڀاءُ تي ته اعتبار ڪونه ڪندو هو ۽ خزاني جون سير ڪن ڪنجيون اڳ ۾ ٻڌي سمهندو هو. سخيءَ شوم جو ليڪو ٻارهن مهيني برابر هوندو آهي. سو هڪ سرائيءَ کي جو وارو لڳو، سو رات جو مير کي زورن ۾ کپرو ڪري، ڪنجيون ڇوڙي، سونا هاڻي ٻار ڪري ويو. مير سائين جو نيم موجب خزاني جو ديدار ڪرڻ ويو ته سونا هاڻي نه ڏسي ڇٽو ٿي پيو. سو چيندي سوچيندي ڳوٺ ڀڳائين ۽ اچي ان ٽاپرو سرائيءَ کي وٺ پڪڙ ڪيائين. سرائي به ميرن جو آڏي بنيادي نوڪر هو ۽ سندن رڳ رڳ مان واقف هو. هن سوچيو ته جي هن سڌيءَ طرح هاڻي باسيا ته پوءِ سندس ڪل به ڪري ويندي. هن ٻار بارين تي اڇلايو ۽ پوڙي هنيائين: ”قبلا سائين، ڌت ڪران پر ڌت ڪران، هاڻي آڳن ڪريلا وو ڪريلا.“

مير امام بخش خان تي چڻ ڪورڙي گهڙي جو ٿڌو پائي هارجي ويو. مير صاحب جيڪو پنهنجو ٽپ به ٻئي کي نه ڏيندو هو، سو ڪريلا جو نالو ٻڌي ڪنڌ ڌاري ويٺو. ان ٽاپرو سرائي کي رڳو ايترو چيائين: ”سرائي، شڪر ٿيو جو ويا امام دي فوج نال رائجي.“

ان هوندي به، ميرن لاءِ هي شيعا سڄي اک هئا ته سني به کڻي اک هئا. جي سني کي گهڻو ڪونه ڏنائون ته کين ڏکونائون به ڪونه. ميرن جي ان وڇڙي هلڻ ڪري ٻيئي فرقن جي وچ ۾ واه ڪونه وهيل هئا. ٻنهي فرقن لاءِ

هڪ سال ڪنهن ڪڙميءَ کي وٽائي تي ڪهل آئي. کيس پاڻ سان ڪڙمت ۾ پائيوار ڪيو ۽ کيس جهنگ وڃڻ لاءِ ساڻ هنيءَ تي وٺي ويو. پهر کن کان پوءِ ڪڙميءَ وٽائي کي چيو ته آءٌ وڏي ٿو ڪريان، تون وڃي ٽانڊو کڻي آءٌ ته جهنگ ساڙيون. وٽايو ٽوپر ڪشي وڃڻ کي ويو ته وري مونيوئي ڪونه. هاريءَ لاجار ٿي اڪيلي سر هر ڏيئي سانهر گهمائي ۽ اڄ چٽي ريج ڏنو. آخر ٻوڪ ٻڪي ته لاپارو ڪري، گهام ۽ وائر ڪري ٻار اچي ڪيائين. جڏهن ٻٽي ٿيڻ جو وارو آيو ته وٽايو ٽوپر ۾ ٽانڊو کڻي ڊوڙندو آيو ۽ ڪري تي اچڻ مهل ٿاڙجي ڪري پيو. هاري ٻيس ته پائو هيترا ڏينهن ڪٿي گم هئڻ جو هاڻ پاڇ ۾ ايندي ٻوٽ ۾ ڪريو آهين؟ وٽائي چيو ته ادا انهيءَ تڙ ٽڪڙ ته مون کي ماريو آهي.

## وٽائي وارو اڳ وٺڻ

هڪ ڏينهن ماڻهن کي هي ڏسي حيرت ٿي ته صبح سوڻي کان وٽايو مقام جي لنگهه تي ڌڙو ماري ويٺو رهيو ۽ مقام ڏانهن ايندڙ هر جنازه جي پڇا گهاٽا ٿي ڪيائين. ڪن ماڻهن کانئن پڇيو ته وٽايا خير ته آهي اڄ فجر کان مقام جو ڌڙو ڌرتو اٿئي؟ وراڻي ڏنائين ته رات ڪوشاهينگ جتي ٽڪڙي ڌرو آهي ۽ آءٌ چور جي ”اڳ وٺڻ“ لاءِ هت ويٺو آهيان. اڳي پوءِ هت ضرور اچڻو آهي. ويندو ڪٿي؟

## ادل آءٌ مٿو پيو آهيان

ڊڪڙي ڏينهن وٽايو فقير گهران ڪوڙجي نڪتو. چيائين ته بس آءٌ هاڻ مري ٿو وڃان. پوءِ اتان نڪري اچي مقام ۾ ويهي رهيو. اوچتو هڪ گڏي اچي اتان لنگهي. اڳيان ڪپ هڻي تنهن ڪري ان ۾ ڦاسي پئي. گاڏيءَ واري ويڇاري ڪهڙي حيل ڪيا، پر گاڏي نڪري نه سگهي. هيڏانهن هوڏانهن ٺهاريائين، ته وٽائي فقير کي پريان مقام ۾ ويٺل ڏٺائين. سڏ ڪري چيائين ته: درويش مون کي گاڏي ڪيائين ۾ ته اچي سد ڪر. وٽائي فقير چيس ته ”ادل آءٌ مٿو پيو آهيان. نه ته تنهنجي گاڏي سويرئي نڪري وڃي ها!“

## خدا جي نالي ڪجهه ڏي

وٽايو شهر مان لنگهندو آيو ته هڪ هنڌ گدرا رکيل آهي. مالڪ کي چيائين پيلي، خدا جي نالي تي ڪجهه ڏي ۽ هڪ ڪوڙو قتل گدرو کڻي هن کي ڏنو. فقير وري ڏڪو هڻي جس ته: هن جو به گدرو ڏي. هن چونڊي هڪ سٺو گدرو ڪڍي ڏنس. اتي آسمان ڏي ٺهاري چيائين ”تنهنجي نالي تي جيڪو مليو اٿم، سو به ڏس ۽ نڪي ۾ ڇڪو گدرو ڏنو اٿم، سو به ڏس.“

ساڳيون ئي مسيتون هيون ۽ ساڳيون ٻانڊون هيون. ٻي ڌر جون پنجن ۾ به صدق رڪنديون هيون ته ڀار هيون به ملهائينديون هيون. ٻنهي فرقن جا وچ ٽڏهن ظاهر ٿيا، جڏهن پاڪستان واريءَ لڏ پلاڻ ۾ ان وقت جي رياستي چيف منسٽر، قزلباش، يو. بي جا چونڊ شيعا آئي رياست ۾ وسايا. اهي همراھ آهي هٿاڃن جي وڏن جانعالم واجد علي شاهه بادشاهه اوڏ جي دور جا محرم ڪمايا هئا ۽ سندس ملڪ نيڪاليءَ کان پوءِ به ان دور واريون رسمون ۽ بدعتون جاري رکيون هئائون. انهن هتي اچڻ سان هتان جي حيدرآباد کي به اهي سٽون وڌيون. پوءِ خيرپور ۾ اهي لکنؤ واريون رسمون شروع ٿي ويون. مجلسن ۾ ٻارن جي لهالڪر سان گڏوگڏ سنيين تي ٽرا به شروع ٿي ويا. سنيين کي خارزي ۽ يزد جي لشڪري هجڻ جو خطاب مليو. سني به اڳيان چڙهيل چنڊيل هئا، هنن به رڪت ڪانه ڪئي ۽ شيعن جي اوڻاڻن جي ڇچ سان وائر ڪيائون. نتيجي ۾ ٻنهي فرقن ۾ ڪلفتون وڌي ويون. پوءِ ٻنهي فرقن لاءِ جدا جدا مسيتون ٺهڻ شروع ٿي ويون ۽ جدا جدا پيش امام مقرر ٿيڻ لڳا. روزن رکڻ ۽ چوڙڻ لاءِ شيعو ٿاڻيم جدا مقرر ٿيو ته سني ٿاڻيم جدا مقرر ٿيو. چنگون ڊڪنديون رهيون، نيٺ پڙڪي پڙڪي نيٺ ٿي ويون. تانجو ٻنهي فرقن، ساڳي خيرپور رياست ۾، جتي شيعا بهشت جا ڏيڻا ۽ سني بهشت جي ڪني هئا، نيڙهيءَ هنڌ فساد ڪري هڪٻئي جون سريون ڪڍي، دين اسلام کي رڱي وڌو.

خيرپور ۾ هينئر به هر سال محرم ايندو آهي. سني پنهنجا واعظ ڪندا آهن ته شيعا پنهنجون مجلسون ڪندا آهن. پر انهن مجلسن ۽ واعظن ۾ مومنن کان وڌيڪ پوليس جا سپاهي هوندا آهن، جي ٻنهي ڌرين جي مٿان پهرو به ڏيندا آهن ۽ کين ٻارين ٻچين پٽيندا به آهن. ●

مزاح  
آدرش سڌي

## وٽايو فقير.

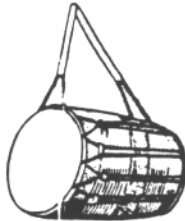
## جي کٽو هجين، ته هت صحيح ڏي!

هڪ ڏينهن وٽائي فقير جي گهر ۾ آن ڪبي ويو. ماڻس وٽه ابا، اڄ آن خير ڪو آهي. فقير يڪدم اٿيو. سڌو مسجد ۾ن هليو ويو. اتي وڃي منبر تي چڙهي، پٺو ۽ مس قام تي رب پاڪ کي چيائين ته: جي کٽو هجين ته هت صحيح ڏي. اوچتو مسجد جي در کان فقير کي سڏ ٿيو. ڏسي ته ڪ ماڻهو گڏم تي آن جي ڳوڻ کنيو ويٺو آهي. فقير کي ٿيڻ ته هيءَ تنهنجي لاءِ آندي اٿم. وٽائي کلي چيو ته: اڄ، صحيح نيٺ ڪانه ڏني، باقي آن موڪليئي!

# MUSICAL INSTRUMENTS OF SIND



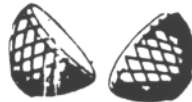
MUGGURMAAN



DUHL



BHER



NAGHARA



NAFIL



DHOLAK



MURLI



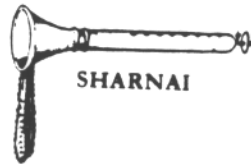
KANJHYOON OR TALYOON



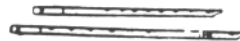
BORRINDO



NADD



SHARNAI



PAVA OR BEENOON



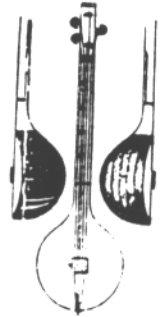
CHANG



DILO AND GHAGHAR

## YAKCHANDYO

## PHAKDAR



TANBOOR



YAKTARO



KHARRTALOON



BAINSIREE



SURANDO



DUFF



DANBOORO

## NEWS BULLETIN

(News gathered from, newspapers, periodicals, and individual sources)

### EC Needs a Year

(Quetta - Dawn) Pakistani Chief Election Commissioner addressing a press conference indicated that it would take the commission about a year or so, to complete arrangements necessary, for holding general elections in the country.

### Half Million Aliens in Karachi

(Islamabad - Staff Report) Pakistani Federal Minister for Housing and Works Haji Mohammad Hanif Tayyab has said that there were about half a million foreigners illegally living in Karachi. He told the press that these foreigners include nationals from Bangladesh, Burma, Sri Lanka and some other countries. Private sources, however, put the number of illegal aliens at about 2.5 million. They also include illegal aliens from India, Iran and Afghanistan.

### Punjab Arms Hall

(Lahore - Dawn) The Punjab Police have arrested a gang of robbers and recovered modern arms, stated to be the "biggest in Punjab". The police said that the gang was responsible for many robberies and violent crimes in Punjab.

### Sindhi Students Win Prizes

(Karachi - Staff Report) 5th All Pakistan Electrical Engineering Students Seminar was held here under the auspicious of Pakistan Institute of Electrical Engineers. Three best papers from the seminar were selected and the authors were awarded medals. All three medals were won by students from Sind. The first and third place medals went to Mr. Madani Halepoto and Shahabudin Qureshi, students at the Mehran University of Engineering and Technology, Jamshoro, Sind. The Second prize went to Ms. Anjum Shafiq of NED Engineering University, Karachi, Sind. Mr. Halepoto was awarded medal for his work on the development of a Sindhi Computer.

### Distinguished Sindhi Writer Passed Away

(Sukkur - Ibrat) Mr. Rashid Bhatti, a noted Sindhi journalist and intellectual died of heart failure. He was 55. Mr. Bhatti has enriched the Sindhi literature by his writings. He wrote 16 books on various topics. He was one of the pioneers who brought progressive thinking in Sindhi literature. He remained Secretary of the Sindhi Adabi Sangat for over a decade. He edited Sindhi dailies "Alwaheed," "Naeen Sind," and "Hilal-e-Pakistan". He was awarded the best writer award by Pakistan Writer's Guild in 1963. He founded "Sind Intellectuals Forum," which worked for the rights of the downtrodden. Sindhis all over the world were saddened by his death and offered condolences to his family and friends.

### No Duty On Computers

(Karachi - Jang) Pakistani ECC has decided to exempt Computer Industry from Custom duty and sales tax.

### Energy Consumption and Inflation Rises

(Islamabad - Dawn) It was stated that the domestic energy consumption demand in Pakistan has been increasing at a rate of 14%. Also, inflation in the country has increased by about 145% during the last ten years.

### Afghan Accord

(Islamabad - Staff Report) A UN sponsored peace agreement was signed between Afghanistan and Pakistan with USA and USSR as guarantors to facilitate troop withdrawal by Soviets. It is unclear, however, what will happen in the aftermath of the withdrawal. It appears that US will continue to supply arms to Afghan counter revolutionaries via Pakistan. Many experts believe this policy may be harmful to Pakistan. Because it would lead to continued conflict and presence of the Afghan counter revolutionaries on Pakistani soil. These sources maintain these circumstances in turn may lead to instability in the region and inside Pakistan.



## **Karachi Riots**

(Karachi - Staff Report) Rioting between Mohajir and Pathan-Punjabi factions in some areas of Karachi has continued unabated. Several people have been killed and several more injured. Curfews were imposed, lifted and imposed again. The situation, however, is still tense and hostilities between the rioting factions still remain strong. The government seems to be unable to grapple with the situation.

## **Shia - Sunni Riots in Pakistan**

(Staff Report) Gilgit Agency in the NWFP was a scene of religious rioting between Shia and Sunni factions. Although, the government sources have denied the religious rioting but the informed sources have said that PIA flights to Gilgit were cancelled and many foreigners trapped in the area were being rescued by the government.

## **Karachi Students in Grip of Violence**

(Karachi - Dawn) There were gun-battles fought at many Karachi educational institutions between rival student groups. All kind of weapons - from iron bars to Kalashnikovs were freely used. Several students were wounded. These incidences occurred at Karachi University, NED University, Dawood Engineering College, Islamia College, Urdu Science College, and other colleges. Main rivalry appears to be between Islami Jamiat -i- Tulaba and All Pakistan Mohajir Students Organization. Both groups are supported by Urdu speaking students.

## **Bhutto Attends Opposition Conference**

(Islamabad - Dawn) Mr. Mohammad Khan Junejo, Prime Minister of Pakistan under the military regime of General Zia, called a conference of Pakistani opposition Parties in Pakistan during March to consider views of opposition on Afghanistan. Almost all of the major opposition leaders including Ms. Benazir Bhutto participated in the conferences. Ms. Bhutto said that withdrawal of Soviet troops from Afghanistan was evidently the first priority and "nothing should, therefore, be allowed to hamper or delay their departure."

## **Tahir-Kheli on NSC Staff**

(Washington - SF Chronicle) Jack Anderson has reported the US National Security Council has on its staff a Pakistani-born analyst who was once declared security risk by the CIA. The woman, Shirin Tahir-Khaili is a close friend of Donald Greg, an advisor to Vice President Bush. She has not been given security clearance but has been allowed to read classified documents. She is reported to maintain close contacts with the Pakistani leadership and her family is very close to General Zia in Pakistan.

## **Thai Soup**

(Bangkok - Herald) When General Zia, the Military Dictator from Pakistan, was refused an honorary LLD degree by a Thai prestigious University because of his dictatorial rule, the general was enormously irked. On the receiving end was Pakistan's ambassador to Thailand. The ambassador was blamed for insufficient public relation and was recalled.

## **Professor Qalbani Passed Away**

(Hyderabad - Ibrat) Professor Abdul Ali Qalbani, Former Principal, B. T. College, Hyderabad, passed away at his residence in Kalhora Colony, Hyderabad, Sind. According to his will his body was buried in Bhitshah near the Dargah of Sind's Poet Shah Abdul Latif Bhitai. Late Prof. Qalbani was a devotee of Shah Latif and had an scholarly grasp of Shah's poetry. He was very prominent in the field of education in Sind. Sind Minister of Education, Mr. Akhtar Kazi, expressed sadness on the death of Prof. Qalbani and praised his efforts in the field of education.

## **Blast in Rawalpindi**

(Rawalpindi - NYT) On April 10, 1988, a series of explosions occurred at an army depot in a densely populated area between Rawalpindi and Islamabad. The blast showered rockets, artillery and mortar shells, and grenades into the twin cities. Chaotic situation continued for hours in the aftermath of the blast. The preliminary reports indicated 75 dead and 850 injured. Military casualties and



civilian casualties not reaching the hospitals were not counted. A local newspaper put the death toll and injuries at a much higher number than the ones given by the government. Houses and buildings surrounding the blast site were completely destroyed and the scene looked like a war zone. According to reports the depot was used for storing US supplied arms intended for Afghan counter revolutionaries.

#### **US Blames KGB**

(Washington - NYT) US says that bomb blasts which have been occurring in various Pakistani cities are the works of KGB and KHAD agents. The blasts have been occurring since 1985. The US estimates that about 400 Pakistanis have died and scores injured in these blasts.

#### **Bhutto's Book**

(San Francisco - SFC) Simon and Schuster has bought rights to the autobiography of Ms. Benazir Bhutto. Harcourt Brace Jovanovich had canceled a \$425,000 contract for the book on the grounds that her writing was too dogmatic.

#### **Children Smuggling From Pakistan**

(Karachi -SFC) There are reports that children are being smuggled out of Pakistan to Persian Gulf states, where they are used as jockeys in camel races.

#### **Sindh Raj and Sindh Dwaz**

(Karachi - Staff Report) The Indian Navy has commissioned two new Submarines acquired from the USSR, and have named them SINDHU RAJ and SINDHU DWAZ. The Govt. of Pakistan had initially objected to these names when it was wrongly rumored that one of the Submarines will be named SINDHU DESH.

#### **Pirzada Pleads for Sind on Kalabagh**

(Lahore - Jang) A seminar on Kalabagh dam was organized by "Jang" here, in which notable political and technical speakers from different provinces and federal Govt. attended. Sind was represented by Abdul Hafiz Pirzada, a leader of SBPF and former Federal Minister of Provincial Coordination, A. Wahab Shaikh, Former Sind Chief Engineer of Irrigation, and P.

K. Shahani, an agricultural expert. Others included Hanif Ramey (Punjab), Khan A. Wali Khan (NWFP) and Some senators from Islamabad. Mr. Pirzada and other members of the Sind delegation presented the strongest case against the construction of this dam.

#### **Sind Peoples National Alliance Active**

(Hyderabad - Staff Report) An alliance of 11 Sindhi groups has been formed under the leadership of Mr. Rasul Bux Palejo. The alliance has organized many seminar conventions, processions, rallies, etc. to educate Sindhi masses on the matters concerning Kalabagh dam and other problems faced by Sind and Sindhis.

#### **Wadera Musical Chairs**

(Hyderabad - Staff Report) After Mr. Bijarani, the former Sind PPP Chief joined Muslim League, many remaining waderas in the PPP are posturing for jumping the ship and join Muslim League. Some of them are only waiting to get a better prize in the bargain.

#### **Makhdooms Unhappy**

(Hala - Staff Report) It was rumored that Makhdooms of Hala were negotiating with the Govt. to join the Muslim League if Federal Ministership and Sind Chief Ministership were offered to them. In the meantime, all PPP flags from their cars and bungalows have been replaced with Sarwari Jamat flags. Another rumor floating around claims that Makhdoom Khaliq is about to organize a nationalist group called Sind Quomi Mahaz. Dr. Makhdoom Rafiquzaman, Khaliq's brother and Chairman of Hyderabad District Council, has categorically denied that Makhdooms were contemplating to leave PPP and join Muslim League.

#### **Bijarani Ridicules PPP**

(Islamabad - Staff Report) Former Sind PPP chief and presently PML Senator Bijarani said he has not changed his ideology because both PML and PPP have similar ideology and programs.

**General Zia and Pir Pagaro Power Struggle**  
(Karachi - Staff Report) It has been rumored that due to slight power tussle between General Zia and Pir Pagaro, Mr.

Junejo (who is widely believed to be Pagaro's man) may be replaced by Punjab CM Nawaz Sharif. Pir has shot back in an open statement warning that this may lead to creation of "Punjab Desh" within Pakistan.

#### **Ghaus Resigns - Akhtar Kazi New CM**

(Karachi - Staff Report) Syed Ghaus Ali Shah, Chief Minister of Sind, has apparently resigned under pressure from General Zia and his PM Mr. Junejo. Mr. Shah had been under fire ever since the riots broke out in Karachi. Fearing his departure imminent, Mr. Shah had postured himself in a "Sind Lover" mold and issued statements in opposition of Kalabagh dam and in favor of Sind receiving revenue from Sind oil fields. He also tried to muster support among Sind Assembly members to highlight his ouster as federal interference in Sind affairs. Poor Shah had not only become dispensable for the Zia dictatorship and his protector Pir Pagaro but he also failed to persuade opportunist members of Sind Assembly from his party to thwart Zia's attempt for his removal. Ironically, he received total support from opposition members in the Sind Assembly, who had asked for his removal to begin with. Their support was based on the principle that the federal Govt. should not be allowed to interfere in provincial affairs. All Sind Assembly members from PML including his cabinet ministers did not come to his rescue. During his CM days, Mr. Shah left no stone unturned to sell out basic political and human rights of Sind and Sindhis to his Masters. Mr. Akhtar Ali Kazi, Sind Education Minister, has been appointed as the new Chief Minister.

#### **Sind Unity - Another Attempt**

(Sunn - Staff Report) Under Chairmanship of Mr. G. M. Syed, Veteran Sindhi politician, about 40 prominent Sindhi politician from various parties met here to form a united position on issues concerning Sind. Most notable among participants were Hafiz Pirzada, Rasul Bux Palejo, Jam Saqi, Dr. Hamida Khuhro, Wahid Aresar, Umer Memon. PPP and PML were not represented. The meeting unanimously agreed on four points. The agreement was reached to work united against Kalabagh dam, Military

Cantonments in Sind, and immigration to Sind, and call for release of political prisoners. The meeting authorized Mr. Pirzada, Mr. Palejo, and Dr. Khuhro to contact other parties such as PPP and convince them on the above four points for common platform.

#### **Maulana Wafai's Anniversary**

(Karachi - Dawn) On April 10, 1988, Maulana Din Mohammad Wafai's death anniversary was observed. Maulana Wafai was a great scholar and freedom fighter. He was active in Khilafat movement and was General Secretary of Sindh Jamiat-ul-Ulama. Maulana was not only a politician but also a great journalist. He was the editor of Al-Waheed and wrote about 50 books. His works on Shah Abdul Latif have received universal acclaim.

#### **Separate Homeland for Sindhis**

(New York - Staff Report) Dr. Aftab Kazi, visiting scholar at the John Hopkins School of Advanced International Studies, was interviewed alongwith Mr. Rizwan Hameed, President NJ state Unit PPP, on a local TV program "Vision of Asia." Dr. Kazi, who is as a member of SANA Executive Council, said that Sindhis "would like to die for their land - they have emotional attachment and they will." Dr. Kazi said that land belonging to Sindhis has been taken away, Sindhi language had been eliminated from schools and that they did not have any representation in the Pakistani state structure, the army, bureaucracy or education. Sindhis are being denied their "due share" in Pakistan, Mr. Hameed added. Having been denied their due in Pakistan, Sindhis now have very limited options, Dr. Kazi said, listing a confederation of Pakistan in which all "Pakistani Nationalities" will be allowed to maintain their own militia, as one of them. Another option, he said, to get independent "Sindhu Desh." Or a "Sindhu Desh" with a defense pact with India, he added. Yet another option mentioned by him was that Sind and Baluchistan "rise together with a defense pact with India." Otherwise, it will be difficult for them to survive, he said. Mr. Hameed said that the Pakistani Govt. has exploited friendliness of Sindhis and other minorities in such a way "that you can compare their land robbing tactics (with

those) of the Govt. of Israel." Dr. Kazi said, " Personally I think there is no hope in Pakistan to gain these rights even if Benazir comes in power because no other nationality within Pakistan has representation in the army ( but Punjabi nationality). (Pakistani) Army is a specialist in violence. They dominate, they dictate their decisions. They do not believe in equal rights."

The news about Dr. Kazi's above interview has received wide publicity in India and Pakistan. Most pro Govt. papers in Pakistan have condemned his remarks. Pakistani intelligence police contingents have been arriving in Matiari, Sind, hometown of Dr. Kazi, and pressuring his relatives. Dr. Kazi was contacted by SANGAT and has condemned the Pakistan Govt. actions in his hometown. He reiterated that what he said in the above mentioned interview were his Personal and Professional views. He also said that no other individual and/or organization be held responsible for his own views.

#### **Dilip Kumar in Pakistan**

(Peshawer - Asian Times) Famous Indian movie actor Dilip Kumar and his wife Saira Banu visited Pakistan. He arrived in Peshawer where he was received by the NWFP Chief Minister and a big crowd. He visited Peshawer and his relatives. He said that his visit to Pakistan and particularly to Peshawer was nostalgic for him because he was born and raised in this part of the world. He was especially delighted that there were not many changes in the famous Kissakhwani Bazaar of Peshawer which he said he used to wander about in his childhood. He was very pleased to meet his boyhood friends and family after about 50 years. He also visited Karachi where a reception was given in his honor which was attended by many dignitaries.

#### **Tax Free Zone**

(Islamabad - Asian Times) Mian Mohammed Zaman, Pakistan Minister for Industries has said the Govt. was seriously considering to declare whole country as a tax free zone in order to attract investment in the country.

#### **Provinces Get More ....**

(Karachi - Jang) Mr. Mahbobul Haq, Pakistan Planning Minister, has said that the provinces will get more "freedom" in the Seventh five year plan. He said the provinces will be able to spend up to about Rs. 60 million in projects of their choice.

#### **Pak Army Patriotic**

(Islamabad - Imroz) General Zia, Military dictator of Pakistan, speaking in his parliament said the Pakistan armed forces were very patriotic and that they have imposed Martial laws in the country only when they have been asked to do so. He, however, did not mention who had asked the armed forces to impose Martial laws in the country.

#### **Mumtaz Against Kalabagh Dam**

(Karachi - Leader) Mr. Mumtaz Bhutto, Convenor SBPF, addressed a rally after a procession protesting the Kalabagh dam. He said if the Govt. does not abandon this project he would organize a long march from Kiamari to Kalabagh. He also warned Karachites not to be indifferent on this issue, because if water becomes scarce in lower Indus, due to the Kalabagh dam, the Karachi water supply which receives water from Indus through Keengher, will be adversely impacted.

## **SANA NEWS**

### **SANA Offers Condolences**

SANA executive council has offered condolences on behalf of the SANA membership to the families of Mr. Rashid Bhatti and Prof. Abdul Ali Qalbani on their passage to heavenly abode.

### **1988 GBM**

All local arrangements are complete. Invitations have been sent to SANA members and others. Among potential invited speakers include Syed Ghulam Mustafa Shah, Mr. Abdul Hafiz Pirzada, Syed Qamarzaman Shah, and others. Mr. Gope Chandar and party will present the musical entertainment. An adabi session is also a part of the meeting. Those participants of 1988 GBM, who have requested or wish to request SANA to make hotel room reservations on their behalf, should call Mr. Badar Shaikh at (718) 343 -3734 immediately to confirm their reservations. This is important in order to avoid any inconvenience.

### **Membership Renewal**

Some of the SANA members have not renewed their membership for 1988. Please have your membership renewed as soon as possible.

### **SANA Member Married**

SANA congratulates Ms. Sajida Shaikh, a SANA member, on her marriage. SANA executive Council wishes happy life to Sajida and her husband.

### **Dr. Feroz Ahmed's Research Published**

Dr. Feroz Ahmed, a member of SANA, has published a research study on high mortality rate in D.C. area. Dr. Ahmed is a researcher at the Howard University in Washington, D. C. The high rate infant mortality rate has been one of the thorniest health care issues in the district. Dr. Ahmed's study has broken new grounds. According to his study high rate mortality is not tied to teen-age mothers. Excerpts of Dr. Ahmed's study were published in Washington Post on April 12, 1988.

## **SANA Statement**

On April 27, 1988, the SANA Executive Council has issued following statement:

" This statement is to clarify a misunderstanding caused during a recent Television show in New York. It is restated that SANA is a cultural and non-political organization, and personal or political views presented by any of its members in their individual or professional capacities do not reflect those of SANA."

### **Dartmouth College Invites Dr. Kazi**

Dr. Aftab Kazi, a member of SANA, was invited to give a seminar at the Dartmouth College, Hanover, N.H., on May 19, 1988. The topic of his presentation was - Nationality Question and Superpowers in South Asia: Sindhis and Baluchis.

### **Sindh Journal Launched**

Dr. Aftab Kazi has issued following announcement for Sind Journal of Asian and African Affairs:

The Sindh Journal of Asian and African Affairs is an independent and scholarly multidisciplinary journal with an international group of contributors and readers. Papers are invited on Third World politics and social change which differentiates between the established stereotypes (developed as a result of power politics and Cold War complexities) and the actual socio-political realities in Asian and African societies. The journal will publish research on a number of policy issues related to education and culture, history, politics, civil-military relations, foreign policy, political economy, and technology and development, and welcomes contributions in these areas. Special issues might concentrate on topics such as ethnic conflict and conflict management; sociopolitical, educational, religious, and intellectual developments, technological advances, and regional area study aspects. Editorial policy avoids preferences and commitment to any political viewpoint or ideology, but welcomes discussions on these matters in modern scholarly context. All responsibility for opinions expressed and data presented exclusively remains with the author, and not the Editor or the Editorial Board.

All correspondence should be directed to the Editor. Two copies of articles written in standard format should be submitted for publication consideration.

Biannual Subscription (US and overseas) is  
Individuals: \$20.00 per year; Institutions \$30.00 per year.

**SINDH JOURNAL OF ASIAN AND AFRICAN AFFAIRS**  
PO BOX 23099, WASHINGTON, DC 20026-3099

## Selig Harrison Promotes Dr. Kazi's Book

Selig S. Harrison, Senior Associate, Carnegie Endowment for International Peace, has done a promotion comment concerning Dr. Aftab Kazi's book, Ethnicity and Education in Nation-Building: The Case of Pakistan. The promotion comment is the following:

Aftab A. Kazi's book, Ethnicity and Education in Nation-Building: The Case of Pakistan, is a pioneering work in much-neglected intellectual terrain. It bridges the gap between sociology and political science to present an original and valuable study illuminating issues relevant not only to the case of Pakistan, but to many other multi-ethnic states, especially in the Third World. Its analysis is effectively related to the broader political and cultural context of Pakistani society and contains both useful specific recommendations and statistical data, hitherto unavailable, that will make this a valuable reference work.

## UK Sindhi Doctors Assoc. Invites SANA

The Sindhi Doctors Association (UK) will celebrate its 10th anniversary on Sept 4, 1988 in London, UK. The association has invited SANA members to attend the above gathering. The association has pledged to provide suitable hospitality for SANA members. For more information, contact Dr. Manzoor Memon, President, SDA, WindMolen, 29 Chigwell Rise, Chigwell Essex, IG7 6AQ, UK, Tel. 01-500-2626.

## SANA Advisory Committee

Interested SANA members are invited to join the newly proposed SANA Advisory Committee. The purpose of this committee is to create a pool of potential candidates for future SANA Executive Council nominations.

The members of this committee will get copies of all communications to/from the Executive Council and they will be expected to provide their views and oversee the implementation of selected SANA projects. The nominations committee will nominate the most active members of this group as the preferred candidates in the next SANA elections scheduled for December 1988.

If you are interested, please send a note to Mr. Khalid Hashmani or call him at (416) 291-2915.

## More Donations Received

We have received more donations either pledged at the 3rd general body meeting in Pittsburgh or unsolicited. SANA wishes to thank the following members whose donations were received in the last three months:

|                                |        |
|--------------------------------|--------|
| 1. Mr Anwar & Mrs Najma Memon  | C\$ 50 |
| 2. Mr S. & Mrs Meena Lakhavani | \$ 20  |
| 3. Mr. Adnan Kehar             | \$ 3   |
| 4. Dr. Askar Qalbani           | \$ 3   |
| 5. Mr. Anwar Shaikh            | \$ 3   |

The following members have made the contributions towards the welcome reception for SANA members to be held at Mr. Badar Shaikh's residence during the 4th GB meeting in New York:

|                           |       |
|---------------------------|-------|
| 1. Mr. Abdul Razak Shaikh | \$ 15 |
| 2. Mr. Anwar Shaikh       | \$ 15 |

## Pittsburgh GBM on Video Cassette

The highlights of the third GB meeting held in Pittsburgh including the complete program of SINDHI SHAM are now available on video cassette (VHF format).

Interested members can obtain their own copy of this tape by sending a check for \$ 25 to Mr. Israr Ansari (SANA Treasurer). The cost includes the postal charges as well. Note-BETA format can also be made available at a special request.

## Marriage of a SANA Member

SANA Membership expresses congratulations to Dr. A. Hafeez Abbasi on his marriage. The marriage took place in Hyderabad. The bride is from a respected Sindhi family from Hyderabad. We all wish a very happy life to Dr. and Mrs. Abbasi.

## LETTERS TO SANA

I am writing this to express my strong sentiment over the recent interview given by one of your representatives to Vision of Asia, an Indian television program in the New York area.


In that interview, broadcast on April 10th., I was appalled to hear your representative repeatedly talk about Sind's confederation with India as one of the proposed alternatives when Sind eventually became independent. As a Sindhi, I am outraged to hear such an irresponsible talk, particularly when it is made in the name of all Sindhis, whether they live in Sind or abroad.

I am opposed to the current regime in Pakistan as much as any Sindhi and resent the political and economic domination of Sindhis by both Punjabis and Muhajirs. Like any Sindhi, I am all for a Sind which is free of political and economic oppression, too. But to think that an independent Sind will be safe and secure in a confederation with India is to believe that chickens will be safe when guarded by fox.

If your representative's interview is any indication, your organization's goals seem to be terribly confused and you seem to be serving the purpose of India and Indians more than Sind. There is no doubt in my mind that your representative was successfully exploited by the Indian hosts in that interview for their purposes. What I resent is that he did so by severely hurting the cause of Sind.

I would wish this letter to be made available to all your members.

Yours sincerely,



Mohammad Saeed Rashdi

423 East 64th. St., 4-F  
New York, N.Y. 10021  
April 21, 1988

## RESPONSE

[Dear Mr. Rashdi:

Thank you for your letter of April 21, 1988, pertaining to an interview on the Vision of Asia TV program in the New York area. I can categorically say that nobody was authorized to represent SANA on this program. SANA is a cultural and non-political organization. Nevertheless, our members are free to express themselves in any way they want as long as they do so in their personal capacity.

It has taken more than three years of hard work and dedication by many individuals to nourish SANA as a platform for all North American Sindhis. It has not been easy as many attempts have been made to break our spirits and commitments. But it hurts the most, when someone like you who portrays so much love for Sind, takes a shot at the association. If the individual who gave this interview, said that he was representing SANA then he was not telling the truth. On the other hand, if he stated his personal views and did not attribute these to SANA in any manner, then your assessment of SANA is grossly unfair.

Yours Sincerely,

Khalid A. Hashmani  
Khalid A. Hashmani  
President - SANA ]



Dear SANA:

Becoming part of SANA is an intellectually invigorating and enriching exercise for me. Hitherto I was oblivious about the very existence of SANA. At one point I had correspondence with Feroz and Mehar Shah but neither one of them brought up any issue pertaining to SANA. I lost contact with both of them when I found myself working with Native Indians of northeast British Columbia.

Sans contact with Sindhis I was lost. I had a feeling that my roots were eroding and my entire self was fledgling - simply put I was experiencing excruciating pain. Loneliness was nemesis of my happy self. I had no one with whom I can recite Shah, Sachal, Sami, Ayaz or Imdad. My work with Indians did help me maintain my sanity and pride. But it also reminded me about the state of my Sindh and us Sindhis. I had no one around with whom I can share my *Sindhayat*.

Becoming part of SANA will, hopefully, help rejuvenate my Sindhi roots and conscience. And together we shall uphold freedom and pride of our Sindh.

Zahid Makhdoom  
11408 - 89A Street  
Fort St. John, B.C. V1J 5N4

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## Zia fires Pakistan's PM, ousts National Assembly

ISLAMABAD (AP) — Pakistani President Mohammad Zia ul-Haq yesterday dissolved the National Assembly, fired his prime minister and accused legislators of failing to maintain law and order.

Zia made the announcement at a news conference minutes after ousted prime minister Mohammad Khan Junejo returned home from a tour of China, South Korea and the Philippines.

Zia also disbanded Junejo's 33-member Cabinet.

The action could plunge Pakistan into a new political crisis. Junejo, 56, was heading the first civilian cabinet after eight years of martial law imposed by Zia in July 1977.

The cabinet and National Assembly, elected in December 1984, were scheduled to remain in office until 1990. Junejo was appointed

prime minister in March 1985.

Zia, an army general who took power in a bloodless coup in 1977, told reporters that legislators' inability to maintain law and order and failure to bring about an Islamic society led him to take action. He said the country's constitution and the Senate — the upper house of parliament — would stay intact.

Under the constitution elections should be held within 90 days, but in a major policy change, Zia said political parties will be permitted to propose their own candidates to contest the assembly seats.

In the 1984 elections, political parties were not permitted to field candidates, leading opposition parties to boycott the vote.

"The National Assembly has failed to realize the objective for which it was elected," Zia said.

He and Junejo generally had got on well. But political observers had started sensing a divergence of views on domestic policy issues, particularly the role political parties should play in the country.

Zia is opposed to giving political parties any immediate role, but Junejo formed his own Pakistan Muslim League two years ago.

Opposition political parties became active following the formation of Junejo's party.

These parties include Benazir Bhutto's Pakistan Peoples party, a particular source of annoyance to Zia.

### Islamic policies

Bhutto refused to comment on whether Zia's move was linked to media reports published four days ago that she was pregnant. Reuter reports. Bhutto married Pakistani businessman Asif Ali Zardari last December.



# Hafeez Pirzada's interview

ISLAMABAD, March 25: Mr Abdul Hafeez Pirzada, leader of the Sind-Baluch-Pushtoon Front (SBPF), has said that the question of determining the quantum of provincial autonomy is of secondary nature as the real issue before the nation today is of providing guarantees to the provinces against the imposition of martial law.

In an interview with *Dawn* here on Friday, Mr Pirzada pointed out that all the guarantees provided in the unanimously-agreed 1973 Constitution against the imposition of martial law had failed to block its way. The only option, he added, now left with the federating units was to sign a new covenant wherein guarantees should be provided to the smaller units against a military rule.

Mr Pirzada said the 1973 Constitution no more existed as it was abrogated by a military dictator despite the fact that Article 6 of the Constitution provided that 'any person who abrogates or attempts to abrogate or subverts or attempts or conspires to subvert the Constitution by the use of force or by any other unconstitutional means shall be guilty of high treason.'

**CONSTITUTION'S REVIVAL:** Mr Pirzada ridiculed those political parties which are demanding the revival of the original 1973

Constitution. "Who will revive the Constitution — General Zia" he asked, and pointed out that if the political parties were demanding a revival of the Constitution from President Zia then actually they were accepting that the latter had also the right to abrogate the Constitution. "Adoption of the 1973 Constitution would be tantamount to committing suicide," he warned.

Asked whether any arrangement could be made whereby amendments should be brought about in the 1973 Constitution, according to the consensus of the federating units, Mr Pirzada said the changes being demanded in the Constitution were out of the scope of word "amendment."

The provinces wanted to change the structure of the Constitution and any change of such fundamental nature could not be made by the National Assembly, he observed. Even if the theory of bringing about amendments in the 1973 constitution was accepted, he said

it would not serve the purpose as, according to the present constitutional requirement, two-thirds majority in the Assembly was required to bring about changes. That majority lay with Punjab, thus giving Punjabis the veto power, he said.

The former Law Minister said a new Constituent Assembly, having equal representation from all the four provinces, should be elected with the specific mandate from the people to frame a new constitution. "Whatever is decided by the new assembly will be acceptable to us even if it rejects our idea of confederation. That is the only democratic way acceptable to us," he added.

**AUTONOMY ISSUE:** When asked why he, the author of the 1973 Constitution, had failed to foresee the future needs of the provinces in regard to provincial autonomy, Mr Pirzada replied that this issue had been discussed threadbare at that time, and the late Prime Minister, Mr Zulfikar Ali Bhutto, had requested that the issue be deferred for 10 years to allow the "East Pakistan dust to settle down."

Ten years, he said, were completed in 1983 but the Pakistan People's Party failed to take up the issue. In fact, he added, this was the major reason for his differences with the PPP leadership.

**WHY FRONT WAS FORMED:** Mentioning the reasons which had compelled him and his associates to form the Front, Mr Pirzada charged that the Pakistan People's Party betrayed the four provinces in 1983 by not taking up the issue of provincial autonomy. He said Begum Nusrat Bhutto had agreed in 1983 to take a stand on this on the condition that the PPP central executive members from Punjab should be taken into confidence.

The Punjab PPP leadership, Mr Pirzada said, also agreed to his suggestion that four subjects should be left on the Concurrent List, budget be also discussed in the Senate and the second part of the federal list relating to electricity, etc should be approved by Senate exclusively.

Despite this, he added, the PPP Chairperson took a new stance and told the party that some other component parties of the MRD were objecting to this proposal.

He accused Mr Arshad Chaudhry and Mr Sherbaz Mazari of exerting pressure on Begum Nusrat Bhutto for changing her opinion on this issue. He said when Ms Benazir Bhutto came to Pakistan in 1984 he had contacted her and asked her to take up the provincial autonomy issue. He regretted that instead of taking up the issue, Ms Bhutto went to the United States and, on her return, issued a statement calling upon the US administration not to stop the economic and military aid, which it was providing to a military dictator.

In 1984, when the referendum was held, Mr Pirzada recalled, Ms Bhutto was in London where she contacted him and asked him to join her at a Press conference which she held for the Foreign

Press Association. Also present on the occasion, Mr Pirzada maintained, were Sheikh Rasheed, Mr Ghulam Mustafa Khar, and Dr Ghulam Hussain. At that Press conference, the former Law Minister claimed, Ms Bhutto clearly stated: "The Federation of Pakistan has ceased to exist after this referendum. The 1973 Constitution is dead and gone and the powers stand reverted to the four provinces."

But only after two months, Mr Pirzada pointed out, in March 1985, after the general election was held in Pakistan, Ms Bhutto took a strange position and announced before the members of British Parliament that "if they (the rulers) hold mid-term elections then they should be acceptable to her."

He said there was "no option left to us after this second betrayal, but to form SBPF." The Front released its basic documents demanding the framing of a new constitution on the basis of equal representation of provinces in a constituent assembly. Even after that, he recalled, when a new central committee of the PPP was formed in May 1985, Mr Mumtaz Bhutto was included in it. Later, he added, "We were expelled from the party," although the person who expelled them from the party had no legal power to do so.

**PRESENT SITUATION:** Referring to the present political situation, Mr Pirzada said the conflicts in Pakistan were multi-dimensional. There was a conflict between the haves and have-nots, Centre and the provinces, and added that some new factors had been added to these conflicts. Now there was religious intolerance, the conflict between civilian supremacy and army hegemony, urban vs rural claims, and on top of that, Kalashnikov culture. These new factors, he felt, were because of the fact that the basic contact between the people had ceased to exist.

**KALABAGH DAM:** Asked about his views on the Kalabagh Dam issue, he said: "The first man will be killed the day you try to evacuate the people from that area. You have no basic structure to settle such national disputes."

"Leave aside the merits and demerits of constructing the dam, tell me how will you solve this issue?"

Commenting on the law and order situation in Sind, Mr Pirzada said the present policies of the Government were even worse than those pursued during the British colonial rule.

**GOVERNOR'S RULE:** Asked whether imposition of Governor's rule would help in bringing normalcy in his province, the former law minister said: "This is no solution to the problem. Do you want to say that either the Chief Minister or the Governor is ruling the province?" he questioned. "This system is all a facade and the real power is enjoyed by the Chief of the Army Staff alone," he added.

However, he said, in principle he would always oppose the Centre's interference in the internal affairs of the provinces.

**AFGHAN ISSUE:** Answering a question on the Afghan issue, Mr Pirzada maintained that Pakistan should sign the accord without further delay. Otherwise, he cautioned "we are going to put ourselves in the nut-cracker." "If we missed the boat, he warned, there would be no point of return for us. He thought that if the Government failed to act with discretion, the after effects would be disastrous for Pakistan."

He also lashed out at the militarisation policy of the regime, and remarked that such policy was increasing tension with India. Due to our militarisation policy, India had reacted sharply and increased its military capability manifold, he observed.

Mr Pirzada also expressed his apprehensions about the forthcoming visit of the US Under Secretary of State for Defence to Pakistan. He was of the opinion that the visit of the US defence official was an indication that Pakistan was not going to sign the agreement.

**Q.** You were a founder member of the Pakistan Peoples Party and a very important member of Mr. Bhutto's cabinet. Why did you leave the party?

**A.** Well, technically speaking, I didn't leave the People's Party; I was removed without any notice. Nor was I asked to explain the fact that I had joined the Sindhi-Baluch-Pashtun Front. I was a founder member of the Sindhi-Baluch-Pashtun-Front, which came into existence in London in 1985. The Front allows dual membership. It's not a political party; it's a front like the MRD. And one can be a member of the SBPF as well as any other party. So technically I am still a member of the PPP because I have not been removed constitutionally.

**Q.** You have said the Front is not a political party, that it's like the MRD. But the MRD is basically a united front of several different parties, whereas the Front has its own membership and is functioning as a political party. So how can you equate the two organisations?

**A.** The Front is also made up of political organisations. Its membership includes individuals as well as other political parties. For instance, the Mazdoor Kissan Party is a member of the Front, and NAP Pakhtoonkhwa or Awami Milli Ittehad, as they call themselves now, are also members. And there are one or two other small political groups in Sind which have also joined the Front. The Front allows dual membership so that you can join it either as a party or as an individual.

**Q.** The confederal system is usually worked out between independent, sovereign states. There isn't any example where the different units, states or provinces of one country form a confederal structure.

**A.** Actually, it's the other way around. You don't have an example of independent countries forming a confederation. When independent countries come together, it is either an alliance or a union or a pact or a treaty or something like that. But when units within a multinational state adopt a

particular arrangement, that can be called a confederation. For instance, the United States of America, from 1775 to 1786, were a confederal state. They came into existence as a confederacy. Then after that they adopted the federal system. Then there is the classic example of Switzerland. For six and a half centuries they were a confederacy. Then before that there was the German empire and the Dutch empire. And the arrangement you have in Canada, the status that the Quebec province has got, is a confederal

status. In Australia the arrangement was closer to confederation than federation and even today it is so. The Soviet Union has a sort of confederal system. Article 72 of the Soviet Union gives the right to secede. And it also recognises the right of nationalities. But the most recent example is Yugoslavia. They have a completely confederal system within their country.

So we believe firmly that in a multinational state, particularly where one

nationality is so large that it dominates all the others, like in Pakistan, the country can only have a confederal system. Because what have we had in Pakistan under the guise of a federal structure? We've really had a unitary system in the country. And the federal system lends itself to abuse, it lends itself to dictatorship, to military takeovers. Or, as has happened in Pakistan, you get complete bloodshed and chaos, and even the breakup of the country.

There is also the additional factor of the Pakistan resolution. We cannot get away from the fact that Pakistan came into existence with the Pakistan resolution in the background. And the Pakistan resolution promised autonomy and sovereignty to the units forming the Muslim nation and it gave very limited powers to the centre. It in fact, without saying so, accepted the confederal principle, that all power vests in the units that constitute the nation, and it is through their mutual consent that they surrender some of their authority to form the federal entity. So that is the backbone of the confederal principle. And taking into consideration the Pakistan Resolution and then the decision of the various components to leave India and form Pakistan, you cannot get away from the fact that this was even meant to be a confederal state. About a year or a year and a half ago, Sardar Shaukat Hayat — you will recall that the Pakistan Resolution was drafted in his house and he was there — gave a statement in the Press that the word confederation was even used in the Pakistan Resolution. But in the final draft it somehow got eliminated. But the principle is very clearly there.

And the Pakistan Resolution is still very much there. We are still celebrating it. It's still a holiday. There are parades and jashns and fairs and melas. If it was as dead as a doornail, we should have forgotten it. But nobody has forgotten it. So if we are still going to lean on it, then we might as well believe in it, right or wrong.

**Q.** Coming back to the question of confederation, have you lost all hopes in a federation?

**A.** Completely. And I anticipate your next question. I have never had any hope in a federal structure and you may take my word on this or not, but I'd been saying this to Mr Bhutto

shaheed for a very long time, since the days of my chief ministership, that a federal arrangement here cannot last. He was a student of history, he was a great scholar and intellectual, much more than I am, but I had done a little bit of study also in this field. But he, knowing the facts far better than I did, took it rather lightly and said, "Well you leave that to me, and I'll decide for both of us." I said all right. He was my leader and I had full faith in him. But I tell you, when I met him after I was released from jail and went to see him in Rawalpindi on death row, one of the first things he said to me was "You were right, and if I come out of this alive, the direction of my politics is going to be different."

**Q.** It is also said that by using the army in Baluchistan Mr Bhutto paved the way for the army takeover. Do you agree?

**A.** Yes, once the army was sent into Baluchistan, I think the battle was lost. Control was lost.

**Q.** Nationalist sentiment in Sind has grown visibly in recent years. Yet G.M. Syed, called the 'father of Sindhi nationalism,' never quite managed to make it despite some following in the ranks of the young. Why?

**A.** That is because what G.M. Syed said was over twenty-five years too early. He talked of Sindhudesh at a time when it was considered a very brave thing to even talk about provincial autonomy. So at that time there was still a feeling for Pakistan and Sind. And the exploitation had not been so great, martial laws had not been suffered to this extent, and the sense of deprivation as it prevails today was not there. So he said this too early, and there was no complete programme, there was just a slogan. They raised the slogan, but they did not know what to do next. So that is why it did not gather much momentum. But it is different today. Very different.

# SINDH

## A Historical Perspective

(Extracts from an Article by Dr. N. A. Baloch)

SINDH, in a broad sense, is synonymous with the lower Indus Valley. It comprises of a rich alluvial plain bisected by the Indus, flanked on the right by a rocky range, and on the left by the desert.

The INDUS has been the life-stream of the lower valley of Sindh. The economic life of Sindh has been the function of the Indus. It has always provided the Sindh population with sufficient means of livelihood.

It is important to note that throughout the ancient and medieval times, the Indus valley has marked a vague but important boundary line between India proper and the trans/Indus lands. The territories west of the Indus Valley, in the remote past, often formed parts of the kingdoms and Empires whose seats of Govts. were situated variously in Persia, Greece, Turkistan, Arabia and Iraq.

### EARLY HISTORY:

The Indus Valley civilization is the farthest visible out-post of Archaeology in the abyss of pre-historic times (2500-2000 B.C.).

The early history of Sindh opens up with contacts with Iran, (520-515 B.C.), when Darius I annexed Sindh to Persian Empire. Two centuries later, Sindh was stormed by Alexander the Great (326-75 B.C.) Foundation of the still existing town of Sehwan is attributed to Alexander.

After an interlude of one hundred years, during which Sindh rulers might have paid homage to the Mauryan power; Greek rule was re-established in Sindh through the Bactrian Greek conquest of N.W. India in 195 B.C. This influence lasted till probably 150 B.C.

This was followed by the conquest of Sakas or Scythians and Kushans (120-B.C. to 200 A.C.) Both were of Turki origin and brought in Sindh the cult and culture of the Turki tribes, later the great Kushan Emperor Kanishka spread Buddhism into Sindh during 100 B.C. to 100 A.C.

The Turkish influence was strengthened under the Parthian kings (50 A.C. to 200 A.C.). The Turkish influence was further strengthened under the Epthalites and the white Huns (4th &

5th centuries A.C.). Under the White Huns, Buddhism suffered a heavy blow, and Brahmanism infiltrated into the upper classes.

With the rise of the Sassanids in Persia by the middle of the third century A.C., Sindh passed under the suzerainty of the Persian Empire. On the death of Emperor Firuz (459 to 531 A.C.) the White Huns dominated Persia (483 to 485 A.C.) It was during the reign of Kirs Nausherwan (531 to 599) that the power of the Epthalites and the Huns was crushed and Sindh was annexed to the Sassanid Empire.

During the 6th Century, the Princes of the Rai Dynasty ruled over the Buddhist Sindh and they seem to have become independent of Persia. With the defeat and death of Rai Sehas, Sindh again passed under the suzerainty of Persia.

The Persian power declined in the 7th Century, and by 628 Chuch, a Brahman (622 A.C.) supplemented the Rai dynasty with the Brahman dynasty. Chuch became independent and tried to occupy the Makran, and this brought him in conflict with the Arab-Muslim armies in Makran. This policy was later continued by his son Dahar. Sindh was then conquered by the Arabs, and brought under the Umayyid rule in 711/12 A.C.

## **MUSLIM PERIOD IN CHRONOLOGICAL ORDER:**

1. The Arab period 93/712 to 450/1058.
2. Rule of the Sumras (450/1058 to 750/1349).
3. Sammas (750/1379-927/1520).
4. Arghuns (927/520-962/1555).
5. Tarkhans (962/1555-1000/1592).
6. Mughal Rule (1000/1592-1150/1737).
7. Kalhoras (1700-1196/1782).
8. Talpur Amirs (1196/1782 to 1259/1843).
9. British Rule (1843-1947).
10. Sindh separates from Bombay (1937).
11. Independence from the British Imperialists (1947).

## **ANNOUNCEMENTS**

### **Children's Section**

SANGAT will include a Children's Section starting from next issue. Articles are invited from Sindhi children in Sindhi or in English. Master Sachal Sindhu Lakhwani will be the editor of this section.

### **Publication in SANGAT**

SANGAT invites articles for publication on subjects related to Sindh and Sindhis. The articles should be in Sindhi or English and no more than 10 pages long. The editor reserve the right to exclude any article from publication in SANGAT. Articles received by SANGAT will not be sent back to the writers under any circumstances. The articles should be type written with six lines per inch and 3.5 inches long lines. The Sindhi articles may be handwritten if legible. All articles received 15 days in advance of the publication date will be considered for publication in the next issue. The publication dates are: January 1, March 1, June 1, and September 1. Authors of the articles published in SANGAT are responsible for opinions expressed in these articles. The editor of SANGAT or any officer or member of SANA is not responsible for opinions expressed by the authors.