

A Complete Quarterly News Magazine. April 91 - Vol 1.

SANGAT سگت



To Sindh

BY G.M.MEHKRI
From the Ruins in Sindh

In the ruins in Sindh, here, there , all over the Land ,
From Moenjodaro, Ranikot, Amri, Thatta, Amerkot,
Bhambore, Nagar Parkar,
Is heard a Melody, always in the silvery moon;
In the soft silence of the silvery sands;
In the ever so gentle teasing breeze;
Rises that melody, like the long single tinkle of a far-off silver bell.
A Melody it is; Not a shriek, Not a lament,
Not a cry, Not a moan, No, Not a groan, But a melody,
A whisper of HOPE , a promise of JOY,
A kiss of Love, a touch of FAITH,
A WHISPER? From ME, Me; your MOTHER?
I am your SINDH Here in the Ruins; But no ruin I,
Witnessess to the glories gone by.
But I am here, in you, "My sons , my daughters, in YOU I dwell,"
With YOU around "With your LOVE for ME, "With your FAITH in ME,"
With your HOPE in ME and MINE wholly in YOU,
My Sons and Daughters, "How can I, Sindh , A Ruin be,
My Children? "I am SINDH , I am Marvi , I am Sussi, and Sohni me.
Round the Globe you take my name, My children;
You sing my songs, my name , My children;
Y ou sing my songs, my name my fame, " Mother Sindh" you say,
as you cry for me
In your Heart I Am the Song, in you Ears I am the Music
How can I then a Ruin Be?
I am alive in YOU;
I am the Sparkle in your children's eyes, smile on their lips am I"
In the ever so softly melting, melting, melting nights.
A whisper ever so sweetly urging , urging, urging"
Awake now my sons and daughters.
Awake now; Awake and Arise AND SEE MY FACE IN
THE LIGHT, IN THE GOLDEN GLORY OF THE RISING
SUN."

(Taken from Sindh Quaterly with thanks)



SANGAT

A PUBLICATION OF SINDHI ASSOCIATION OF NORTH AMERICA

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IN THIS ISSUE

TO SINDH
EDITORIAL
MEET THE MEMBER
PROCEEDINGS OF E.C
MEMBERSHIP SURVEY
RESULTS OF V.C.F.
STUDENT CORNER
CONGRESSIONAL
ACTION PLAN
NIYANI OF SINDH
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LETTERS TO SANA



S.M.A.N.A **ANNUAL** **Meeting** **Announced**

Dr Vakassi and Dr Rafat Ansari of SMANA have informed us that Sindhi Medical Association of North America's 3rd annual meeting will be held in St Louis MO on May 25-26, 1991 at Ritz Carlton hotel. Ambassador of Pakistan and his wife, His Excellency & Mrs, Najamuddin Shaikh are likely to attend the meeting . If some body is interested to come to this great occasion please contact Dr Vakkasi as soon as possible.

The SGA medical center at QASIMABAD near Hyderabad in collaboration with SMANA has been started on Dec 14th 1990, in a rented building with an area of 80 sq , yards, ith following staff and facilities.

(A) Staff

- 1) Lady doctor
- 2) Compounder
- 3) Chowkidar
- 4) Clerk
- 5) Driver for ambulance

Running expenditure

- 1) Drugs and medical supplies
- 2) Gas, Elect. Cleaning.
- 3) Rent.

B) Facilities

In order to expand the medical facilities, we have planned to

construct a medical center and library building on an area of 3630 sq yards, with the estimated cost of Rs 10,90,000 (\$50,000). A preparatory work has been started on this and a drawing of the proposed building is enclosed. In addition to above capital cost, we shall be needing the more funds for furnishing and medical equipment including for diagnostic laboratory which will be worked out later and sent to you. while thanking SMANA for donation of \$5,000. 00 (Rs 108,357. 00) received by us, we expect your continued cooperation and assistance.

Sincerely
(Wali Mohammad Roshan)
Secretary General
S.G.A.

Mr Rafik Moghul from St Louis MO has sent us copies of prototype letters to be sent to various Embassies , the President of the USA and members of legislature, protesting the action of USA in recent gulf wars, he has especially shown concern for innocent lives being lost . These copies were offered to some SANA members , I think this kind of matter needs urgent response and unified policy from SANA membership. After talking to friends, there were diversified

views on this particular issue and involvement of SANA, however these letters and addresses are available for any individual who will like to use them, by the time this is published hopefully the war will be over. We thank, Mr Moughul for his interest and hereby assure him that SANA will help any member with special cause, so long it is approved by EC.

Mr-Ansari from Iowa writes that he has seen 4 recent issues of NewsWatch, Dr Vakkasi has done great job in informing current affairs to all Sindhis here in North America .

We agree, Dr Vakassi and other friends like Mr. Kauser [Bhutto & Mr. Manzoor shah are fulfilling the urgent need for concise and accurate information from and about Sindh. They are using their own time, money and taking great pains to issue these newsletters, we think people like them are the backbone of our community and will help us in keeping united and well-informed. We thank them for their efforts.

EDITORIAL

Sangat is in your hands . This is the new format as desired by E.C. and in response to the membership survey . In recent EC meeting, it was decided that all SANA publication will represent the present democratically elected Executive Council. All these publications will have editorial boards comprised of at least three members so that one person's view is not imposed on all of us. It should be completely non-political, should not glorify or ridicule any political party or its leader, do not use SANA's platform for personal views and objects, they should not duplicate the news and articles. These publication, will be responsible to EC and will abide by its guide lines.

So far we have not received any material from any body , either from here in N. America or from Sindh. With this new format , we sincerely hope we will get good response from all interested, and hopefully from next issue we will publish original articles from our readers. You might have noticed in this new format more space is being given to SANA and Sindhis in America and their activities. Special sections have been reserved for ladies, children and social activities. These can only be filled if you send us articles and\ or pictures . Encourage your children's participation, so that Sangat becomes truly the North American Sindhi's family magazine. The Sindhi section will be carrying the Adabi part. Please send us your stories , poems , jokes, comments and reviews . The Sindh Monitor will

continue as lobbying Newsletter focussing attention on Sindh's, political, economical and social problems and informing American, Canadian legislatures, Congressman, Senators, other organizations, like Amnesty International etc. Other friends like Vakassi, Kauser Bhutto and Manzoor shah on individual basis are putting lots of efforts and sending current news and views from Sindh and Pakistan We appreciate their hard work and in order not to duplicate these news, Sangat will check these publications before news items are published, Inshau-Allah one day Sangat will be a social cultural organ of SANA and all Sindhis around the world. The last EC and AD. Council have done an excellent job , keeping SANA a very viable, strong organization , truly reflecting the aspiration of all Sindhis . We are thankful to them for a job very well done. Special thanks are due to Khalid Hashmani to his untiring work in keeping SANA democratic and united. Other EC members Dudani, A. kazi. Laghari, deserve special thanks , Qalbani, Turk , Memon, S. Shaikh and Ansari are continuing in present EC . The new executive council is as follows.

President

Dr. A.W. Bhatti

Sr.Vice President

Mr. Iqbal Tareen

Vice Presid. N. Amer.

Mr. S Lakhavani

Vice Presid. OVERSEAS

Dr. Aijaz Turk

General Secretary

Dr. Mahmood Qalbani

Joint Secretary

Dr. Shoukat Ansari

Information Secretary

Dr . Razzak Memon

Treasurer

Mr Israr Ansari.

The following persons are continuing as.

Legal advisor (Hon.)

Mr Anwer Shaikh

The chapters presidents are .

California

Mr Basher Maher

NewYork

Mr Badar Shaikh

Iowa

Mr Mahboob Pathan.

These people have pledged to continue the work done by last EC, and will do some thing concrete for Sindh and Sindhis before their term expires . They all are looking for your cooperation and guidance, please send us your advice for future role of SANA , all of your letters will be published in future editions of Sangat with proper response from EC.We appeal to our all readers here in North America and in other parts of world.

Please send us some advertisements so that we reduce burden on SANA and bring out a high standard magazine from here. Ask your companies to help us. We will be publishing about 500 copies with twice as many readers, so your advertisement will reach a lot of sophisticated readers .

This is our first attempt at Sangat . Obviously there are a lot of mistakes. Please forgive us for our shortcomings, but do send us your suggestions so we can improve it.

(Editorial board)

MEET THE MEMBER

DR NAZIR MUGHAL

(In this page in each issue, one of SANA family will be highlighted, information about their background in Sindh, present family, achievements will be published. All SANA members are invited to send us information about themselves or about a friend's family they will like to introduce to other SANA members, either in English or in Sindhi. we hope that this will help us to know each other little bit more.)

Dr Nazir. M. Mughal is presently Dean of International studies Edinboro University Edinboro PA. He is originally from Hyderabad Sindh. He had his early education at Noor Mohammad High School Hyderabad and N.J.V. High School Karachi. He received BA, MA, Law degree and Diploma in Sociology from the University of Sindh, then he came to the U.S.A. and received Ph. D. from the University of Illinois at Carbondale in 1971. He lives in Erie PA with his wife and four children Saleem, Yasmeen, Saira and Owais.

Dr Mughal past achievements include Professor and Chairman of the Department of History at Edinboro University, Director, Graduate program, Social science, Director, International studies Edinboro university. Publications include China and World power, 1975, Political history of Sindh (under print), he has edited many international journals including, International Sind Journal of Political science and History, International education Newsletter, Asian forum. He has participated in many international conferences and has chaired or been a keynote speaker in most of these meetings. He has been awarded many grants for research in the Middle East and

Pakistan.

Dr Mughal is consultant to the National endowment for the humanities, Washington D.C. Faculty Fulbright advisor, National bureau of curriculum and texts Government of Pakistan since 1975, Pennsylvania consortium of International education, Dr Mughal has been helping Sindhis for many years including.

- 1) More than 300 Sindhis have been recruited and has been given degree from Edinboro University of Pennsylvania as result of his efforts and continuous recruitment.
- 2) He has exempted TOEFL requirements in order to approve admission for Sindhis who could not compete for admission.
- 3) He has provided jobs, financial assistance, and scholarships for most of the Sindhis.
- 4) He makes his home available and puts them in his house during vacation without charging any compensation.
- 5) Presently, there are more than 15 students this semester from Sindh who are pursuing various degrees on Edinboro University's campus. Most of these students have financial support and jobs provided through his support.
- 6) Through his efforts, three universities of Sindh: Mehran,

Sindh, and Shah A. Latif, have developed formal academic linkage agreements. Under these arrangements more than forty professors and administrators have been trained at Edinboro University of Pennsylvania.

7) Through his efforts, Edinboro University has conducted more than seven workshops to train faculty and administrators of the three universities of Sindh. The latest workshop was in the month of February, 1990 on "Modern Technology and its impact on Library Science Management."

Dr Mughal is willing to help all Sindhis he may be contacted at "Office of the Dean"

International studies,
Programs and services
Edinboro, PA 16444

Tel. (814) 732-2770 or 2771.

SANGAT

EXECUTIVE COUNCIL MEETING

The first meeting of the newly elected executive council of SANA was held on Feb 9, 1991 at the University of Pittsburgh's Union Hall. It was chaired by Dr Bhatti President of SANA. Iqbal Tareen, Shankar Lakhavani, Israr Ansari, A.Razzak Memon, Shoukat Ansari and Qalbani were present. Aijaz Turk was not able to attend. The meeting was very friendly and conducted in a cooperative atmosphere. All points already submitted via agenda were discussed, there was a break in the meeting for four hours for dinner and exchange of ideas with other Sindhi friends, especially students who came from nearby areas. There were about 40 persons in this meeting including Dr Abdul Ahad Abro. Vice Chancellor of Mehran Engineering University Jam Shoro, Dr Nazir Moghul, Dr Bukhari, Dr Altaf Memon, Dr Vakkassi, Dr Ali Nawaz Moghul, Mr Memon, Mr Roshan Shaikh, Mr Paryal Shaikh, Mr Maher Hussain Shah, Mr M.A. Bhatti, Some members' spouses and children, All EC members, and about 15 students attended. Every body was given a chance to speak and lots of very useful ideas were presented. These have been noted by EC and will be discussed and implemented as soon as possible. We thank Dr Razzak Memon and Mr Shankar Lakhavani for arranging

such a nice gathering. The meeting then continued until 2 am in a hotel room. The following decisions were made.

1) Regular executive council meetings.

It was decided it is not possible for each E.C. members to attend these meetings at different parts of North America on regular basis as proposed. However we should encourage all E.C. members when visiting other cities, they should try to contact local Sindhi individuals or groups, so that some of us can sit to gather and exchange views and encourage other Sindhis into SANA's activities and increase its membership.

2) Sub-Committees.

New sub-committees were formed. It was decided that in order to streamline the function of these sub-committees, they should represent the present E.C. These subcommittees should be chaired by an E.C. member and he/she will then select other members, and report to the E.C. The following sub-committees were formed with their chairmen

i) Editorial .C. for Sangat

General Sec.

ii) Editorial .C. for Sindhi Monitor

Sr. V.P.

These sub-committee chairmen will select the editorial boards for each publication, so diversified views are presented and one

persons thoughts are not imposed on readers. The Sangat will continue to be the main organ of SANA and inform the readers about activities of SANA, about its members, about its gatherings, and important news, from and about Sindh & Sindhis. It will have a sindhi section with Adabi, student, ladies, children and poetry sections. Sindhi Monitor will continue as Lobbying Organ of SANA, and will be targeted to people who need to be educated about Sindh and its problems, ie, Congressmen, Senator, Members of Legislature and other human rights and pro democracy organizations, like Amnesty International etc.

All these publications will represent SANA's Charter, ie, they will be Non- political and will not praise or condemn any political party or its leader. Any controversial topic should be approved by E.C. through the President before it is published.

III) Election .C.

President

The election sub-committee will be chaired by the president. If he is not running for reelection. If he does then E.C. will nominate the Chairman. It will have at least three members, to form and declare the rules and regulations of election. The election process will start early so it is finished before Dec 15 of the election year.

iv) Lobby . C.

President

President will nominate the members of this sub-committee, as proposed by MS Safia Mohammad Ally. This will be main lobbying group, which will be in contact with the necessary persons to help us with our problems.

v) Communication Information SEC.

This sub-committee will be responsible for publication of all SANA Magazines, newsletters, news releases, Fax communications, and the membership directory.

vi) Fund raising

President

vii) Operational manual.

V. P. N America

This subcommittee will form the day to day working of SANA ,its record keeping, and making sure we abide by all corporation rules of the state we are incorporated.

viii) Membership.

President

ix) Education.c.& liaison.C

V.P.Overseas

This committee will work on the feasibility of opening a SANA information and coaching center in Sindh (Karachi?) and a Welcome center in New York , for all visitors from Sindh, especially students , Mr Roshan Shaikh is already working on this, and the chairman of this sub- committee will co-ordinate with him.

3) Constitutional and other matters.

i) Relationship between chapters and center SANA.

It was decided that there is only one constitution of SANA, and all chapters are supposed to abide by that , If changes are

needed they should be forwarded to E.C. who will recommend these changes to the general body. this is the only body that can make these changes, untill then we will continue to follow the present constitution , all membership fees and expenditures of these chapters are to be submitted to the treasurer, who will maintain the account . It may be realized that SANA is Incorporated in The state of New York and has to follow that state's laws of Inc. Since chapters are showing interest and leadership and they would like to get involved in SANA affairs , we should encourage these friends and their activities . The President of SANA and other EC members will contact and meet with these chapter's E.C. and try to form a common ground and to develop some guidelines and bylaws for the chapters.

ii) Voting rights to family members

It was decided that a recommendation should be made to the general body that members and their spouses should have separate rights to vote . Any child who is over 18 years old should be encouraged to become a single or student member and thus having right to vote .

iii) SANA's policy regarding burning issues in Sindh

It was decided that a database should be collected about important persons and organizations in Sindh, rest of Pakistan , and here in North America , the President and General Secretary, after concurring with other E.C.

members, should issue the statement on behalf of SANA. Any individual statement should not use SANA's platform, but may be issued privately in their own name.

iv) Information center

It was decided that an information center should be opened in Sindh especially for students to guide them how and where to apply for admission and who can help them in that area .The center will also provide information regarding health care facilities, expenditures and any person willing to help in medical care. Dr Aijaz Turk will be requested to look into this matter and submit a detailed report to E.C

v) General body meeting (ANNUAL SINDHI CONVENTION)

It was decided that the next general body meeting be held at Chicago. It is a central location and easy drive for many members .It was also proposed to call the general body meeting as Annual Sindhi Convention.

vi) International Congress on Sindh

Mr Iqbal Tareen asked for the permission to work on organizing an International congress on Sindh, most likely at Washington D.C, in the near future. This should include invitation to all scholars in different fields like Medicine, Engineering, Agriculture, Literature, Sindh Folklore and other fields. It was decided he should proceed with the project and report to E.C. After studying the proposal E.C. will recommend it to the general body for approval.

MEMBERSHIP SURVEY

There were a few interesting comments from the membership needs and priorities survey distributed with election ballots. We had 55 responses and some major recommendations are:

- 1) In Sangat, please add a few pages in Sindhi language
- 2) Lobbying congress or human right organization. In Sangat, all news and views resources should be quoted. More coverage for S.G.A. activities in Sindh. SANA should serve as window on opportunities, to western world for Sindhis in Sindh.
- 3) More statistical data about the present situation of Sindh and Sindhis ie economical situation , unemployment, terrorism, etc
- 4) Sangat should have more social and cultural information and less political.
- 5) Do something for promotion of Islam and Muslims. We should have religious programs included in SANA gatherings. We feel very uncomfortable without religious promotion.
- 6) Must make efforts to tap Hindu Sindhis from India, these Sindhis must not move away from their roots, lest they will be lost forever.
- 7) Persons with self-interest and obvious political agenda should not be given SANA's platform. SANA should be kept as closely cultural as possible.
- 8) Sangat should be published regularly and

should include local activities.

- Compile a complete directory of all Sindhis in North America.
- 9) Pressure Sindhi leaders to work for Sindh, not for themselves.
- 10) Regular issues of Sangat. Encourage SANA members to make contribution, continue VCF , encourage chapter growth.
- 11) Try to receive and guide newcomer specially students. If they do not have friend or relatives, what they should do?
- 12) Pictorial information of problems faced by common Sindhi.
- 13) Local chapters in every city where there are more than 15 members.
- 14) Reintroduce Sindhi section in Sangat.
- 15) Combine Sangat and Sindh Monitor. News has to be in timely manner. Add articles about unity,problem awareness and actions to be taken.
- 16) Make some concrete programs to improve quality of life for Sindhis living here in America.
- 17) In meetings, we come with families, bringing our youngsters to get them acquainted with the Sindhi culture, but many irresponsible members drink alcohol in the gathering in front of young children, what a shame!
- 18) Emphasize getting education especially among Sindhi women.

19) We should not let anybody use SANA for personal achievements.

- 20) Establish an information center in Sindh
- 21) Developing Sindhi communities in the USA, with private schools for our children, teaching Islam and about the Sindh & Sindhi culture.
- 22) We should let the younger generation ,university students voice their opinion rather than shutting them up.
- 23) Sangat should have more information about Sindhis in America.
- 24) Fax machine communication especially among chapters, Sangat should be more frequent , need more information about Sindhis in North America.
- 25) Make SANA self sufficient and independent of contribution.
- 26) Sangat must include articles and material in Sindhi language. Establish separate special units, political cultural & Adabi etc .
- 27) Only one publication Sangat or Sindh monitor. Call G.B. meeting as Sindhi Annual Convention. Continue democratic form of election, a great start for SANA
- 28) In Sangat more items in Sindhi,SANA's Newsletters, Bulletins are extremely valuable, keep it up.
- 29) G.B. meetings must include social cultural activities also ladies and children programs.

SANGAT

THE RESULTS OF LAST V.C.F

The last V.C.F was sent by Mr Khalid Hashmani to all E.C. and Advisory council members . The summary of that survey are;

Item 1 Continuing V.C.F.

Continue 6 discontinue 0
no comment 2

Item 2 MS Safia Mohammad Ally's proposal

It is good a proposal and she should be encouraged to follow this and should take lead. SANA should support this proposal, SANA's members from Washington D.C. may be requested to help her.

Item 3 Support for different institution in Sindh

NO! not from SANA's resources, as they are already limited. Individual donations should be encouraged.

Item 4 Sangat's Editor

Both can work as co-editor
(Please see the proceedings of recent E.C. meeting)

Item 5 Creation of New V.P. position

Majority rejected the proposal as we already have enough E.C. members

Item 6 Chapters

representation on E.C.

Dudani Merge regional & Chapters together
Hashmani SANA by-laws will need to be changed ,Chapter president to become Advisory council member.

E.C. members on regional basis only

I. Kazi

Regional\ chapter President to E.C.member and Gen. sec. advisory council members

Shallwani

All SANA chapters should get representation on E.C & A.C
M.D.Shaikh It will be difficult to handle big crowd of EC & AC.

Qalbani

E.C. should comprise of elected members on North America basis , all regional and chapters president and gen.sec should be members of Advisory council.

Item 7 Other Suggestions

Create panel of expert to advise on business and economic devolpment of Sindh and Sindhis. Wel devolped defined election procedures.

Compile calendar of annual activities.In next G.B. meeting try to create spirit of unity.

Invite 2-3 leaders of different views and unite them for sake of Sindh.

Find way to make Sindh lobby stronger. Get recognized in the World community.

Arrange accommodations on temporary basis for visiting Sindhis, especially students until, they go to their final destination.

Late News

Mr Yousf Laghari prominent Sindhi advocate , Mr F.M. Lashari Editor Sindhi daily "JAGO" and Mr Ghulam Nabi Mughal Prominent Sindhi Journalist and correspondent of "Fronteir Post" have arrived in USA, they will be visiting North America and will be main speakers at SMANA's Annual meeting being held in St Louis MO on 25th & 26th May 1991.





STUDENT CORNER

ZUBAIR SHAIKH



One very popular demand of Sindhi students back at home in Sindh, and here in the USA, is to introduce a Sindhi Student information exchange forum in SANGAT. This section will focus on the general problems and challenges faced by Sindhi students in their academic life. We will try to answer your questions to the best of our knowledge. Through these lines, we hope to create an awareness and urge for sacrifice for our nation by acquiring higher education and sharing what we know with our other Sindhi brothers and sisters.

Please send us your questions, suggestions and valuable new information and facts. My address is:

Zubair A. Shaikh
396 WEST END AVENUE
SHIRLEY, NY 11967, U.S.A.
Tel: (516) 399-6880
Fax: (516) 399-6880

Question 1. How can those Sindhi students studying in the USA help those studying in Sindh, in providing information about American Universities, their selection criteria, financial assistantship, etc.

Niaz Abbassi, Hyderabad.
Ans. Sindhi students by staying in the USA can help their friends in Sindh in countless ways. Some of the suggestions for those in the USA are:

(i) Majority of students from Sindh come in USA for Graduate studies. Those who are in Sindh write to at least ten Universities (which they think are good from their knowledge and which may not be the case in

reality). They spend approx. Rs. 200/- only in correspondence and wait for at least 3-4 months. This overhead from our friends can easily be reduced considerably. Every Sindhi Graduate in this regard has to sacrifice only \$5 and hardly 5 minutes and the valuable information about hundreds of institutes will be at the door steps of your friends in Sindh. For that you should order Graduate SCHOOL GUIDE latest edition (published every year). This guide will provide you with hundreds of Pre Postage paid STUDENT REPLY CARDS, GRADUATE FIELDS OF STUDY, GRADUATE SCHOOL PROFILES, FINANCING GRADUATE STUDY INFORMATION, TEST DATES, etc. for over 600 institutes located in Northeast, Southeast and Midwest. You can order the guide by writing and making a check of \$5 payable to:
GRADUATE SCHOOL GUIDE
210 NORTH AVENUE,
NEW ROCHELLE, NY 10801.
TEL: (914) 632-7771

Once you receive that guide you can tear the pre paid postage cards, write the name and address of your friend in Sindh and drop it in the mail box. The information will be sent directly to your friend in Sindh.

(ii) On the notice boards of every department in every institute, there are posters of various institutes offering graduate and undergraduate programs. The attached card (usually Postage paid), write the name and address of your friend in Sindh and mail it.

(iii) Information about any

specific institute or field of study can also be obtained by going in the Student office which is in every institute or by looking in College guides available in every library.

(iv) Another problem which is posed by those staying in Sindh is the non availability of TOEFL, GRE, GMAT and SAT forms. We can easily solve this by writing directly to EDUCATIONA TESTING, SERVICE PRINCETON, NJ 08541
TEL: (215) 750-8050
(609) 771-7670
(609) 771-7330

and requesting them to send copies of specific forms to our friends. You can even request them to send multiple copies (not exceeding 3). You can also get these forms from your student office or college counselor. I am surprised how easy it is to obtain information in America, which is a very difficult task for those in Sindh.

Whatever information we send to our friends in Sindh, we should request them to spread that among other friends. In this way, we can all share in providing the American Educational and Technical information to our friends in Sindh. This will enable them to understand how much back we Sindhis are and how much we have to strive.

Ques. 2. Are there any sources from where we can get financial aid.

Waheed Mahar, Detroit, MI.
Ans. The best source is always your institutes of financial aid office. However, there are several private and Govt. agencies which give scholarships

SANGAT

and loans. Unfortunately, most of those are for US citizens. There are some for those who have green card. Only few are available for those having "F" Visa status (Foreign students) in restricted fields. There are also some private agencies which act as agents for financial aid giving organizations. One such agency is :

COLLEGE FINANCIAL
PLANNING SERVICE,
424 16TH STREET, N.W.,
2ND FLOOR, WASHINGTON
DC 20036

Tel: (800) 346-6401
(202) 387-5466

This agency will charge you \$50 as processing fee. Before you write them, I suggest that you call them at their toll free number and ask about the possibility of getting aid for your program of study and your visa status.

Prosperous Graduate students can also meet with their Professors and can request the m to engage you in any of their research works This way is different from Research Assistantship. By doing this , they can pay you for the services which you'll do for them.

Ques. 3 I am facing great difficulty in managing my studies. All these assignments, tests, papers , and reading homework are too stressful for me. Due to these I have not done good in my midterm also. Is there any way to over come this problem.

Ans. Believe it or not , stress which you are facing can be helpful as well as harmful. Stress and the mental anxiety is the way

your mind and body react to any situation that is new, threatening and exciting. Stress prepares you to act. The way you handle determines whether it's harmful or helpful. You should not at all think that this is only happening with you. Almost every new Sindhi student faces this turmoil for the first six months . An average work load of an American adult is more that 15 hours per day. Since we come from a slow paced environment, cultural differences, homesickness, missing friends and numerous other factors result in the development of mental anxiety. This frustration feeling is natural and will go away soon. You should ACCEPT THIS AS A CHALLENGE.

Regarding your study habits, there are few things which you should do:

- i) Choose a quiet study place
- ii) After each hour of study take short breaks
- iii) Learn to manage your study time by making a daily schedule that includes time for classes, reading and writing assignments , exam preparations and other activities. As a general rule, plan to spend 2 hours studying for each hour you spend in class.
- iv) Recognize your limitations. Though you'd like to see all your grades to be A's and B's , but don't be devastated if they are not. Everyone has strengths and weaknesses.

Few things which you should NOT DO:

- i) Don't give in to peer pressure. If you plan to study , you should study . You'll thank yourself for your self-discipline later.

- ii) Don't skip classes
- iii) Don't show off in the class and in front of Professor
- v) Don't rely on cramming . Try to understand the concepts.
- v) Don't hesitate to seek help from your instructor or teaching assistant. Also, check on whether the college offers any tutorial or remedial programs that may help you.

Some tips on exam preparation:

- (i) ASK the instructor what information the exam will cover and whether it will be an objective or essay exam.
 - (ii) REVIEW all lectures and reading notes .
 - (iii) CHECK your recall of facts by reciting them aloud .
 - (iv) Try to predict and answer possible test questions.
- Some tips on exam taking:
- i) READ all directions carefully.
 - ii) SURVEY the test . Will certain sections count more? Will certain questions take more time
 - iii) Budget your time.
 - iv) OUTLINE answers for essays.
 - v) WORK on only one question at a time.
 - vi) MARK difficult items and return to them later.
 - vii) CONCENTRATE only on what you're doing.
 - viii) BE OPTIMISTIC.

In addition to academic advisors and career counselors, you can get help in managing stressful situations from many other sources. Like,

- (i) Student health services.
- (ii) Dean of student office for problems related to college policies.
- (iii) Financial aid office.
- (iv) Office of special services.

CONGRESSIONAL ACTION PLAN

Safia Mohammad Ally



Please note that, in my opinion, this is going to be slow paced hard work. The results will not be obvious until a couple of years down the road, provided we keep at it and are consistent with our collective efforts, regardless of who is at the helms of affairs of SANA. Thus, the seeds planted by today's leadership will be repaid later under the guidance of a different leadership perhaps. But that should not weaken our resolve or our dedication because we all are working towards one goal – a strong sindhi voice.

I think after you and your colleagues have read my letter we would need to talk further and fine tune these ideas. Of course, that can be done at your end without my participation. If I am needed, I will be happy to provide some help, given my time constraints.

I am unable to galvanize the Washington Chapter at this time. It would be nice if you could approach someone else for leadership in this matter. Once my Bar exam is over, July 30 and I have taken my much deserved vacation, I should be able to play a more active role.

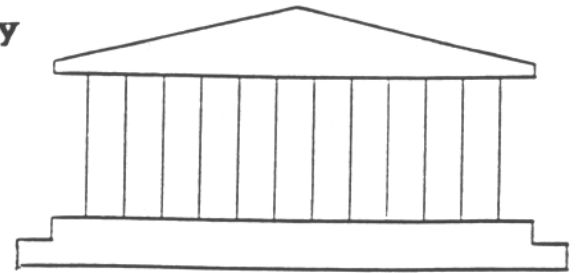
CONGRESSIONAL ACTION PLAN

We need to target a few members of some key committees and sub-committees. I have selected the two sub-committees, (one on the house side, the other on the senate side) of the House and Senate Appropriations Committees as these two sub-committees deal with providing foreign aid (economic, military and US AID) to Pakistan and having influence here is, for obvious reasons, needed.

The House Sub-committee on Foreign Operations is probably the most important for us. It is somewhat easier to deal with the House side than with the Senate side. The main guy here is Obey.

But I have highlighted two other people that we can cultivate if we have SANA members in their constituencies.

The Senate Sub-committee on Foreign Operations, is very difficult to work with, but if anyone has good relations with the senators I have highlighted, then we can try to have some impact here as well. This sub-committee has the same agenda as the house one.



The Full House Committee on Foreign Affairs does not deal with money issues but it is an important policy making committee. It may be a good idea to target some of its members. If we target only ONE person, I would strongly recommend Lee Hamilton of Indiana. He is a very fine person, very just and fair and would be easy to work with.

Solarz is of course very important as well.

The House Sub-committee on Asian and Pacific Affairs is dominated and controlled by Solarz and we need to have very good relations with him. Bear in mind that he is very much in touch with the Indian lobby. We do not need to bother with other members of this subcommittee.

The Senate Committee on Foreign Relations is another policy making committee. I have highlighted a few members but if we keep this committee as the last priority it would be okay.

The Senate Sub-committee on Near Eastern and South Asian Affairs is also an important policy making sub-committee and carries some influence. Moynihan has very good relations with the Indian community.

Please bear in mind that if anyone in SANA already has good connections with any one of the members listed on these six committees/sub-committees, we need to keep that contact.

HOW TO BUILD CONTACTS

I certainly do not have all the ideas on this but I will gladly share my opinions and what I have observed in some of my jobs.

Let me walk through this exercise by using a hypothetical example.

Assume we are targeting Mr. Lee Hamilton. We already know that he is a democrat from Indiana. Next we need to find out his local campaign headquarters. SANA members who live in Indiana should then get in touch with their local public libraries and read as much as they can about Hamilton, the issues he deals with, his position on these issues. Then they should contact his local office and find out when he is up for re-election. (Tell them that you would like to volunteer some hours per week/ month during elections as you believe in his candidacy). Ask about any speeches/public appearances he is likely to be giving in-state and try to attend these. Start making small but regular donations (\$15.00 every three months; Note the regular donations get noticed). Once you know your guy (ie Hamilton) his issues, and have donated

regularly for about a year, it is then time to write letters. (We need to have some letter writing workshops at the next SANA GBM). Letters should ask for something specific—say we know that the House Foreign Affairs is going to hold hearing on South Asia—and at the same specific demands to make (can get Hamilton to ask some questions).

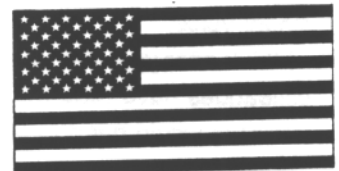
Note initially when SANA members contact the target senator/representative, they need to make contact in their personal capacity, not as SANA members. Contacting as a SANA member should come later, when we need something from the senator/rep or when we need to write a letter protesting something, such as killings somewhere in Pakistan or undemocratic rule etc.

Also, once we have cultivated some members of the Congress, then we can have a Day on the Hill. Holding such an event prematurely would be a waste, thus, we need to work towards this event when all our members can go up on the Hill and meet with their members or their Washington Staff.

In order to educate ourselves about our key/target members we should have a regular column in our publications about these senators/rep and cover their news. We can designate one person who can regularly go through the magazine CONGRESSIONAL QUARTERLY (found in most

good libraries) and take out articles on our target group and xerox, and include them in our mailings.

One person in Washington should be assigned the task of regularly keeping a check on congressional hearings (these are posted daily in the Washington Post). Since we are covering only a few committees/sub-committees we can make telephone calls on a regular weekly basis and keep ourselves informed of the agenda. For example a human rights hearing is being held. Up to a week after the hearing is held, one can obtain a copy of the testimony of the persons who testified at the hearing by just calling up and getting the committee to send a copy.



THE NIYANI OF SINDH

By Mrs. Shireen Rehmatullah

سند جي نياڻي

"Niyani" or the girl child, in Sindh is regarded as a special person. Her honor and respect is to be protected with life. Her helplessness and innocence invoke tenderness and love—all because, after all, she is only a temporary guest in the house, in which she is born. Ultimately, she belongs elsewhere—her husband's home, and so more the reason for protecting and caring for her.

From the day of her birth therefore, she is governed by a complex set of cultural and traditional values conditioned by age-old, past oriented, social attitudes and emotional behavior. Paternal love, fear of her future, worries for her upbringing, general neglect, fear of another "girl child" and anxiety, longing for another boy, , depending on the number of girls in the family, all these factors go to shape her life as a girl and ultimately as a woman.

Although "Niyani" is a sindhi girl child, attitudes towards upbringing of girls amongst both rural and urban societies are common in Pakistan. Some are more pronounced in rural areas than urban setting. God's Will: The first cry of the girl child at birth is greeted with the words, "It is God's Will." If she comes in a succession of other daughters, a sense of despair prevails, and the mother is

consoled. Her birth is accepted with resignation. It would have been better had it been a boy.

What is it that makes the birth of a girl so sad? Partly it is due to the apprehensions which arise in the mind of a mother, mostly reflecting the harsh experiences of her own sufferings. The fact that marriage and child-bearing are her only lot, she recalls the hard and grueling work, the unending domestic chores, the ill health and suffering that go with multiple child-bearing, the bad treatment given by her husband, and mother-in-law, the mental and emotional strains of living in poverty and want, learning to live without many things she may want, especially in rural areas and sacrificing many of her needs for others. All these and many more thoughts spring to her mind when a girl child is born and she dread the fact that this new-born girl will have to suffer the same fate. Sooner than she realises this girl will be married and gone to her own home where she really belongs, wherever that might be. Who knows?

The despair surrounding the birth of a girl child thus seems to be inextricably linked to the low status of women in society.

Childhood: The age-old impression that girls are not loved is not based on facts.

She is very much loved by all—father, mother, grandmother, grandfather, brothers and everyone else in the family.

The fact that she will remain with them for a short period intensifies this love.

The predominant tradition that "marriage" is her only goal underlines her upbringing. She does not belong to the parents family. She is considered "paraya dhan," somebody else's property, an "amanat" and that is how slowly, but surely, she starts getting molded into the traditional and cultural behavior patterns of her mother and grandmother before her.

At a very early age her ears are pierced and as soon as she can bear it, her nose is also pierced. We find girls bedecked in silver or glass or gold jewellery whichever the parents can afford. In Sindh, her clothes are elaborately embroidered. She is given her share of family food. That she may eat with her mother after everyone has eaten is a traditional practice coming through generations and is related more to the low status granted to women and their own self-sacrifice in general, rather than to any differential treatment to daughters in particular.

At a very tender age while she is still a child, she is burdened with the care of siblings very much in the manner in which

she has been cared for by her older sisters. She has to carry her younger brothers or sisters around and remain near her home surroundings within the defined boundaries of her Goth or village, or neighborhood in cities as prescribed by her elders. She dare not cross that boundary—not even to watch a mela nearby. Girls in the urban areas are relatively more free to move about within limits of parental directions, and geographical boundaries.

Over Protection: A girl suffers from over-protection. The fear that someone may molest her or dishonor her is responsible for her physical protection. This predominant fear keeps her locked within the village or a neighborhood. According to one Sindhi rural Syed woman, "A girl goes out only three times in her life—once, when she is born, second, when she is married and taken to her husband's home, and the third time when she dies and is taken in a coffin to the graveyard. Although this extreme attitude is now changing, the spirit of the tradition is still very much there. For a girl is an "amanat" and therefore her honor and life should be protected with great care. Her honor is so much respected that often, when there is a serious feud or quarrel between two factions and one party wants to make amends, often it takes along the "Niyani" (the girl child). For the sake of her innocence

and tenderness, the honor and peace between the families is restored.

Traditionally family members, specially boys, are instructed never to hurt the feeling of their sisters.

Education: For much the same reasons, specially in rural areas, she is not sent to school outside her village. So long as the school is located within the village boundaries, or within the close neighborhood, she may get education, but she can not be allowed outside, to be seen by friends and foes. Even within the villages, education to girls is given half-heartedly. For what is the use of educating her ? After all, she will get married and bear children. Besides, if she is more educated than the boys, will he marry her? In villages, 60% boys of school going age are not enrolled in schools. Only 5 % girls are enrolled in schools; and this only in larger towns and bigger villages and urban centers. In some villages some girls may attend mosque schools, up to the age of seven or eight years and learn the Quran, but otherwise there is no formal education as there are no teachers, no schools, and no motivation for educating girls. Apart from the fact that parents do not care, there is a dearth of teachers. Local teachers are not to be found, due to an extremely low literacy level in their own

villages. Teachers from other towns and cities are unable to come and teach due to some traditional causes—they are also protected by their parents in the same way as other girls, who are reluctant to allow them to go to remote villages on their own and so village girls remain deprived of education. For these reasons, even if a school is formally sanctioned for that village, the building provided, and teachers employed by Government, it does not mean that girls are getting an education.

Education is perhaps one of the most powerful instruments that can change the situation of the girl child and break the vicious circle into which she is trapped. Unfortunately, the scenario which female education in our country presents after 40 years of development shows depressing state of affairs.

Health and nutrition: There are no specific gender-based studies on the nutrition pattern of girls. However, some studies in Pakistan show that gender difference does not influence the duration of breast-feeding. Some women breast-feed girls for a shorter time than boys. However her desire for a son after a daughter's birth may prompt a mother to discontinue breast-feeding so she may conceive quickly again. Once a second child is born, the older girl child gets even less of her mother's attention. Many national surveys

indicate that girls under ten are more malnourished than boys of the same age, even the degree of malnourishment is greater in girls than boys. Poverty only exacerbates these differences.

Although there are greater variations in feeding practices across the country, it is generally true that boys eat better than girls, even in privileged families. Sons are more likely to be given milk, eggs, meat and fruits in their diets than girl's. When boys grow older they are free to go out and spend money on snacks while girls continue to eat the same unvaried diet at home. Eating less than her brother, a girl nevertheless does twice as much work. Her fragile nutritional status leads to anemia and other nutritional deficiencies and exposes her to infection. So she is ill more often than her brother.

Even this does not attract equal parental attraction. Studies have shown that most often girls are treated for illness at home or taken to hakims whereas boys are likely to be taken to qualified doctors or to hospitals or dispensaries. Girls are taken to hospitals only when their illness has assumed severe proportions.

Malnutrition during the early life of a girl child leaves her totally unprepared for the stress of pregnancy that is brought upon her by an early marriage. Thus, the vicious cycle of maternal malnutrition

and anaemia leads to low birth weight of infants.

Marriage—the only destiny: From the day of her fifth or sixth birthday, preparation for her role as a wife and mother starts. She is groomed to be a good housewife—docile, obedient and self-sacrificing. While helping mother she learns to sweep, cook and wash utensils, and care for the younger siblings. She learns to sew and at very young age, gaining proficiency in needlework. Then she starts preparing for her dowry. At least a dozen pillow cases and mattresses, dupattas and dresses have to be prepared, and embroidered. Sometimes, each set of clothes may take one to two years to complete.

She remains in company of older females of the family, sharing their gossip, superstitions, values and being a part of their conflicts, frustrations, and petty quarrels. For her there is no school, no education, no play, no laughter, or joy of living. Before she can enjoy her childhood, she has already become a little mother! As she approaches puberty the injunctions to walk, talk and dress unobtrusively become more stringent. Her movements and associations are strictly curtailed. She is not allowed to cross the village boundaries or play or have friends. If she is lucky to attend school she is withdrawn at that time.

Life of a girl child in the Sindhi

rural families is indeed very sad and colorless, even though she may be loved and protected as a sacred trust. Temporary members of families: All these behavior patterns suggest that the discrimination meted out to a "Niyani" or a girl child in Sindh, is perhaps primarily due to her temporary status in the family in which she is born. This "guest membership" in the family, coupled with low status of women, results in the minimum investment in her development. Why educate her or treat her equally like her brother, if benefits go to another family?

At a very young age, even before puberty, search for a suitable match for her starts. First-cousins within the family are preferred unless a feud exists between the brother's or sister's families. Invariably, the match is found within the family circles—with first or second cousins or other close relations. Marriage is a culmination of the childhood part of the girl's life. Parents have, by marrying her off fulfilled the sacred trust given to them by God.

With tears in their eyes, music, dancing, mehendi and clothes, and bed spreads which she has diligently prepared over the years, the crest while girl child is sent to her permanent home, where she would belong and where she would perpetuate the traditions passed on to her by

her mother. Behind her, she leaves some lurking fears in the minds of her parents. How will she be treated by her in-laws? Her husband? Will she be beaten up? Will she be cared for? Will she bear children? Any way the girl who was so much loved and protected by parents has left. Deeply ingrained traditional behavior pattern: As a very young girl she witnesses the joy and celebration of the birth of a brother, and the gloom occasioned by the birth of a sister.

Throughout her childhood she hears herself referred as "paraya Dhan" another's wealth. She is described as a "temporary resident," destined to be transferred to another family. The uncertainty of conditions in her future home is a constant theme in her upbringing. She is not allowed to be aggressive or demanding. She should be gentle, meek, submissive, obedient, for who knows, what kind of family she will be married into?

The discrimination against a Sindhi girl child is born of cultural and religious values that spring from the patriarchal and patrilineal ethos, which operate more powerfully in some communities than in other family structures, and values function in such a way that daughters grow up looking upon themselves as inferior and subservient, entitled to much less of everything than sons—less opportunity, less

status, less power and no choices.

Two very significant factors behind the whole syndrome of backwardness, neglect and complex behavior governing the upbringing of a girl child, seem to emerge.

One, they are inextricably ingrained in the very low status of women and second in the temporary status of the daughter in the family. How is this debilitatingly negative self-image created? The girl child's perception of herself and her role is conditioned by her early socialization, a process which eventually mold her into the stereotyped prisoner of her gender.

Certain values such as, "a girl should be like water: unresisting. It takes on the shape of the container it is poured into, but has no shape of its own," are constantly ingrained in her.

Value systems, and traditions so ingrained in society die hard. A girl child in Sindh has remained invisible. Between the studies of children and women, her specific needs are somehow lost. Lack of age specific research on girl child has kept our perceptions hazy, and women in society—rich, poor, rural, urban, even the educated—are all prisoners of a past-oriented, fatalistic attitude toward daughters.

Can the love—despair, emotions, be channeled into a more positive and constructive desire for her education? Can she be given a better image of

herself? Can she have other options in life?

These are the questions which each of us have to ask ourselves. Changes in attitudes, value systems and strong traditions can not be brought about by the state. This is the task of society. Keeping aside emotional and traditional attitudes, we have to study the specific needs of girls and help them to improve their own image. Rural girls need our special attention, for their life-style is on the medieval age pattern. They have to be prepared to become mothers of tomorrow. The task of changing such strong ingrained social attitudes is easier said than done. It requires gigantic effort. But a beginning has to be made NOW, for a better woman of tomorrow.



Inside Sindh

By Idrees Bakhtiar

As a new era of peace suddenly dawned on the perennially trouble-prone province of Sindh? A glance through most newspapers, especially the Urdu ones, certainly suggests that all is well in the province — give or take isolated incidents of crime here and there.

But the reality is very different. While the ethnic violence that once plagued the province may have subsided — only temporarily in the view of most locals — the law and order situation has never been worse. It seems that the present government's only real success has been a public relations one — that of news management.

Karachi newspapers, it seems, are reporting fewer incidents of dacoities and kidnappings than in the past. But often the same paper's Hyderabad editions carry a number of reports which tell a very different story. It seems as if the administration has succeeded in prevailing upon the management of some newspapers not to carry alarming reports on the law and order situation. The result is a widespread belief that all is well in the province. Nothing could be further from the truth.

In fact, a journey through Sindh last month makes it patently clear that the law and order situation has not improved, and incidents of kidnapping and dacoities are actually on the rise. In one and a half months of the current year, more than 300 persons have been kidnapped from various areas of the province, including Karachi. All these incidents were reported to the police. However, there are also numerous cases where

locals allege that FIRs were not registered.

Among the whole host of formidable problems facing Sindh, the continuous spate of dacoities, the recurring and unabated cycle of kidnappings and the simmering — and occasionally explosive — ethnic discord, are obviously the most alarming. The other problems, in one way or the other, emanate from these fundamental ones.

The existence of dacoits is an age-old phenomenon in the province. The problem has a long history embedded in the medieval system of landlordism — *zamindari*. With the passage of time — the induction of sophisticated and automatic arms — and the breakdown of the old and stable social order, it has assumed alarming new proportions.

Police, politicians and patharidars, in that order, are responsible for the continuous production and protection of dacoits. As one zamindar from Matiari, near Hyderabad, puts it, "they are in league, one way or the other, at this or that stage, in perpetuating the menace."

His assertion is not merely rhetoric. It is substantiated by most persons one encounters in the province — including those who find themselves on the wrong side of the law. The alleged dacoit, Ramzan Khaskheli, who, according to the police, surrendered early this month, substantiates this charge in the office of the aggressive and dreaded DIG of Hyderabad division. "It was a threat to my honour and respect that forced me to turn to dacoities," he says in a low, almost whispering tone, when

asked why he had taken to lawlessness. Influential persons in the area had threatened his honour, he maintains.

Similar stories can be heard everywhere. Almost every dacoit who was interviewed has the same story to tell. Either the female members of an otherwise docile and submissive *hari* had been subjected to the ugly practices associated with the *zamindari* system, or they had been subjected to brutal, physical and mental torture by the police.

Mohib Sheedi, a notorious dacoit, currently operating between Hala and Hyderabad, also has the same story: the police wanted to arrest him on a minor charge and instead hauled up his family members — both male and female — who suffered at the hands of the police or the area zamindar.

Invariably, a *hari* or an ordinary labourer who is subjected to injustices of this nature, kills his tormentors in a fit of rage. After that, he has to flee, seeking shelter in a *bela* (forest), committing more and more crimes, until he is killed in an encounter, real or staged

or arrested.

Those dacoits who remain undetected — in fact, most of them — soon get the support of the area's landlord. The landlords, in order to perpetuate the subjugation of their *haris*, need the muscle-power of these dacoits. They also require them to feel strong, to threaten the other smaller landlords in the vicinity, and, incidentally, to protect themselves from the strongarm tactics of neighbouring landlords. The cycle, once it sets in, continues, it seems, forever.

This vicious cycle still persists in almost all of the province. Officials want us to believe that "only five districts have been affected" The facts speak a totally different story.

Hardly any district remains tranquil. Upper Sindh, besides Hyderabad, is the worst affected. Many districts in the three divisions of Hyderabad, Sukkur and Larkana are still sitting targets for dacoits. "The average is one dacoity or kidnapping per day," says a senior journalist from Larkana. Industrialists, traders and political leaders repeat the same story. "The roads are ruled by the dacoits and the villages are at their mercy," says a politician from Sukkur.

Everyone in the province tries to discourage those foolhardy enough to think of travelling by road. While even travelling during the day is not safe on some roads, after sunset most of the highways become extremely dangerous. People seldom travel on the Indus and National Highways at night. "Leave Nawabshah by daylight," our friends advise us. "And never think of travelling between Hyderabad and Hala after dark." If one plans to go to Larkana from Sukkur, the best bet is to either spend the night there or leave Larkana by the afternoon. The driver of our private taxi continuously grumbled when he was made to leave Larkana for Sukkur at 4 pm.

"The situation has become worse in this part," Shahabuddin Husaini, a landlord of Matiari, residing in Hyderabad, said. He describes how he and his friends had to take a different

route because of a road accident while travelling in the Punjab recently. "We were not afraid in the least," he says, "even though, no one knew us in Bahawalpur." But in Sindh, where a large number of people know him personally, he was afraid to undertake a similar journey.

Hussaini and many other local people in almost every part of the province invariably ask one key question: why is it that the situation is so bad in Sindh and not in the other provinces?

Some political activists point towards certain "agencies" who are bent upon destabilising the province. "It is these agencies which can trigger off trouble at any time," they argue. Their contentions cannot easily be dismissed as mere conspiracy theories. But since there is little evidence available, their claims are difficult to substantiate.

However, at least one agency is universally blamed of being in league with the dacoits and the kidnappers: the police. And many examples are given, as well as many an interesting reason, for this unholy nexus.

It is generally believed that without the connivance of the police, most dacoits would find it very difficult to operate so freely. It is clear that most SHOs know the whereabouts of the area's dacoits. The recent incident of the arrest of a DSP and the suspension of the SHO and other officials of Hala, in Hyderabad district, is widely seen not only as proof of police involvement but also as the tip of the iceberg. The DSP was arrested on the statement of a sessions judge, just before he died following an incident with some dacoits.

Enquiries from numerous persons from various sections of the population and in different areas suggest that many policemen act as informers for the dacoits. Even senior officials concede the point that the police often tip off the dacoits. "Some of the policemen," a senior police official in Hyderabad admits, "act as double agents. They tell us of the dacoits' activities

and inform them of our plans."

It is widely believed that the recent military operation against dacoits could not succeed only because the police did not properly guide the army. "In more than one incident, the very people against whom the operation was being conducted played host to the unknowing army men," alleges a resident of Khando, on the Hyderabad-Hala road, "The policemen accompanying them chose not to reveal the criminals' true identity to the army personnel."

It is not difficult to see why the police cooperate with the dacoits: they both take a share of the booty. The lifestyle of most local SHOs is a clear reflection of this lucrative relationship. Recently, an SHO bought a imposing bungalow in Hyderabad's Latifabad area. "It is worth not less than 25 lakh rupees, even these days when the market is down," one resident of the area says.

But there are other reasons, too, for lower rank police officials to cooperate with the dacoits. According to one insider, policemen hardly ever get any rewards if they successfully crack a dacoit gang. In some cases, the SHO takes all the credit, in others, the DSP or the SP walks away with all the credit.

Since the schism among the various ranks is so wide, the lower ranking policemen cannot complain against their bosses. "Who would like to be transferred to a far-off area?" one police constable in Hathri thana, near Hala, asks. Feeling deprived, they turn towards the generous criminal hands who dole out handsome money for their cooperation.

The DIG Hyderabad, Salim Akhtar Siddiqui, argues that the dacoits also monitor police activities through other means. Siddiqui, who has served in many areas of the province and is well-versed in the dacoits' modus operandi and psychology, says that the dacoits monitor the movement of police parties by perching on top of high trees, where they cannot be seen by the police parties. In Dadu, he says, the dacoits set up 'observation posts' on hills

from where they observe the movement of police convoys and pass on this information to their accomplices through signals beamed out with the help of torches.

In Hyderabad district, another cause of the seemingly unending wave of dacoities, is the ceaseless feud between three tribes — the

Khosos, Machhis and Bhachchas. These tribes perpetually indulge in armed clashes with one another. The Khosos fight with the Bhachchas, and the latter are supported by the Machhis. Any dispute between them — and they are invariably armed ones — leads to endless vendettas and more violence.

One Qamaruddin Khoso, a notorious dacoit, was killed by Machhis. Though the police claimed to have killed him in an encounter, the Khosos knew who the actual killers were. They, in turn, killed a number of Machhis. People believe that if these three tribes, which, unfortunately, produce a large number of dacoits, are removed from the riverine belt, the situation in this part of the province could be controlled.

The riverine belt, comprising stretches of dense forest, are dotted with a number of small villages. Security personnel allege that the villagers provide a safe abode to the dacoits, who get all their requirements from the villagers. The villagers, in turn, get a good payment for the goods they supply to the outlaws.

The police and the army have even considered the drastic option of bombarding the forests to rid it of its dense forest cover — and with it the dacoits who use it for shelter. In the end, they refrained because of the presence of the poor, innocent villagers in the area. But some people insist that this drastic action is the only solution: "These villagers should be asked to vacate their hearths and homes," a landlord who supports the idea of a bombarding the forests said. "There are hardly 30,000 people in the 30 mile stretch, and they could be accommodated anywhere, at least for the time being," he argues.

Apart from the negative environmental consequences of such a drastic action, there are also serious political constraints to the move. According to a senior police official, the political situation is such that options of this nature simply cannot be considered seriously and their implementation is out of the question.

Meanwhile, tales of police high-handedness can be heard everywhere. In Bulreji, near Larkana, there have been 17 raids in one and a half month. The police arrested even women, residents complain. Political activists and journalists believe that the government has exploited the law and order situation to pressurise its opponents, especially in Nawabshah, Naushero Feroz and Larkana. "Common people were arrested under the pretext of the action against dacoits," a political activist-turned-journalist alleges.

The location of Larkana division makes it an ideal hunting ground for dacoits to operate in. In the east lies the riverine area of the Indus. The dacoits quickly and conveniently cross over from one side of the river to the other. They have many safe places nearby, — Nawabshah, Khairpur, Moro, Ranipur, Gambat — which were once the old ferry points and still serve the purpose, but solely for dacoits.

On the western side of Larkana lies the Kirthar mountain range. It stretches from Shahdadkot to Thano Bula Khan. This area provides the best hideouts for criminals. Police sources say that once helicopters and Twin Otter planes were used, but even they failed to locate the dacoits.

The dacoits usually operate close to sunset or in the early hours of the morning. They strike swiftly and disappear into the safety of a *bela* or into the mountainous area.

The police claims that it constantly patrols the highways. But during our drive from Sukkur to Larkana and back, except for one patrol car encountered on our way back, no major police presence was noticed.

The Battle Within

By Husain Aaser



On the night of February 9, the MQM chief, Altaf Hussain, was admitted to the Abbasi Shaheed Hospital. It appears his condition had suddenly deteriorated after he had attended one of the most stormy meetings ever to be held by the MQM's central committee. This meeting, held in the afternoon, discussed the corruption charges levelled by the Sindh government against the party's provincial transport minister, Badar Iqbal. Nearly all the office-bearers of the MQM's central cabinet, including leaders of the MQM's militant wing, Aamer Khan and Afaq Ahmed, were present at this meeting.

When the members of the cabinet accused Badar Iqbal of taking ten million rupees from the transporters' lobby to allow an increase in fares, the provincial minister not only denied this allegation but in turn blamed other members of the cabinet of spending the party's funds on buying property and throwing lavish valimas.

The MQM's vice chairman and MNA, Saleem Shazad, was the first to come under attack. Speaking on the occasion, Iqbal asked Shazad to tell the rest of the members how he had arranged for 200,000 rupees to spend on his valima, held in December, and of the other properties he allegedly owns in Karachi and Islamabad. During the discussion, both Aamer Khan and Afaq Ahmed began siding with Iqbal. At this point, Shazad accused both of them of taking 50 million rupees from the Inter Services Intelligence (ISI) to destroy the present MQM.

After this, it was a free for all, with all three, in turn, accusing each and every member of the cabinet of corruption and of spending the party's money for their personal gains. In the changed atmosphere, the MQM chief, Altaf Hussain, even came under attack. He was accused of having a partnership in a hotel owned by his brother-in-law in the United States. Altaf appeared so shocked by this allegation that he left the meeting immediately, and was eventually hospitalised in the evening. But inside sources allege that the real reason behind his illness was the deep anxiety he was undergoing over the sharp rifts that had appeared within his party.

The present rift in the MQM is not a new phenomenon. The

schism in the organisation dates back to December 1988, when the party decided to share power with the People's Party government. After coming to power, it is alleged that the Bihari faction of the party, headed by Saleem Shehzad, started asserting its importance by deputing Bihari youth to key positions at the area level. Soon after the break-up of the alliance with the PPP, however, the MQM, with the help of its militant wing headed by Aamer Khan and Afaq Ahmed, launched a campaign of destruction to dismantle the government for its betrayal of the MQM.

Until the fall of the PPP government on August 6, the militant wing was in total command of all the affairs of the party. The real crack in the MQM started appearing following the decision to join the IJI government. The final blow to the faction came when the party's central leadership decided to change the name of the organisation from Mohajir to Mutahidda. This was done not only to enter the national political mainstream.

The party's militant wing and a majority of the party's lower cadre vociferously opposed this idea. The militant wing, whose raison d'être was mohajir nationalism, appeared to be the most affected. On a number of occasions, both militant leaders reportedly informed the party higher-ups about the resentment brewing over the decision, but this warning fell on deaf ears.

Because of the ongoing rift between Biharis and those from the UP, a feeling among the militant group has gained ground that their people are only used for fighting with the police and to fill jails, while the Biharis are allegedly influencing the party's policy decisions and are also the major beneficiaries. Furthermore, both militant leaders allege that Saleem Shehzad, the blue-eyed boy of Altaf Hussain, is not only unnecessarily interfering in their work, but is also appointing workers of his own choosing in influential positions.

In December, as the idea of renaming the party as the Mutahidda Qaumi Movement gained further momentum, both Afaq Ahmed and Aamer Khan reportedly began masterminding a strategy to revive the 'real' MQM. To work towards this end, both leaders allegedly started approaching dissidents and those disgruntled by the concentration of power in the hands of a single elite, in an attempt to bring them on to one platform. As the main problem was related to collecting funds and arms, they reportedly approached not only the government's intelligence agencies and drug dealers, but Aamer Khan was rumoured to have set off for India in December 1990 to muster support from old contacts there. His trip, however, was not very fruitful.

Then, in mid December, the Sindh government increased transport fares in Karachi, succumbing to pressure from the transporters. Soon after the government's decision, some members of the Jam coalition reportedly informed those in Azizabad that their minister had taken money from the transporters to allow for an increase in their fares. The Sindh government had, in fact, wanted to defer the decision for two more months, they said. The allegations of corruption against their minister — who is also the leader of the 27 MQM MPAs in the assembly — shocked the central leadership. Because of the sensitivity of the report, however, only the central cabinet members of the MQM came to know about the allegation.

But surprisingly, after a few days, the scandal had spread through the entire MQM. Party workers allege that to settle scores with Badar Iqbal, who has some rapport with the militant leadership, Saleem Shehzad had himself leaked this scandal outside Azizabad. As the central cabinet started meeting to hammer out the issue, the rivalries between Shehzad and Iqbal came to the fore.

After the February 9 incident, the new party rebels started planning how they would mete out punishment to the Bihari faction within the party. As Altaf Hussain was in hospital at the time, Pir Mazharul Haq, a former PPP law minister and a friend of Badar Iqbal, entered the scene. Haq reportedly asked Iqbal to help launch a no-confidence move against MQM's Raziq Khan, Speaker of the Sindh Assembly, who is also a Bihari. Sources maintain that after the initial success, a meeting was arranged in which Mazharul Haq, a few PPP MPAs and dissident MQM MPAs were in attendance. The meeting was held to give the final touches to their alleged plan.

But shortly afterwards, one of the MQM MPAs reportedly briefed the party chairman, Azim Ahmed Tariq, about the entire conspiracy. As quite a substantial number of MQM MPAs were allegedly involved in the move, the party was now left with no option but to accept resignations from all its MPAs, excluding the Sindh Assembly Speaker, Raziq Khan. This was finally done on February 21. All 27 MPAs handed in their resignations to Azim Ahmed Tariq.

Following this event, everyone in the MQM has shown his cards. Initial enquiries within the party reveal that besides Badar Iqbal, Aamer Khan and Afaq Ahmed, four other MPAs and at least two MNAs actively took part in the conspiracy. The party also decided to sack the other MPs and MNAs in order to rid the party of its bad eggs.

In the first week of March, however, Sindh Chief Minister Jam Sadiq Ali met Altaf Hussain at Abassi Shaheed Hospital to discuss the problems within the MQM. After a three-hour meeting, the chief minister urged the MQM leader not to sack any other MPA or MNA until after the Senate elections.

After obtaining assurances from the chief minister that he would 'deal with the rebels' and make every possible effort to safeguard the life of the MQM chief, Altaf, in turn, assured Jam Sadiq that he would not take any further action prior to the Senate elections. Meanwhile, the rift within the MQM reached breaking point on February 26, when all three key conspirators reportedly left for the United States — considered to be a safe haven for many dissidents — by the same PIA flight. This was the first ever case in Pakistan's political history of a minister and leader of the parliamentary party leaving the country under such circumstances.

There are, however, conflicting reports about the manner in which the three left the country. One section of the MQM, which also comprises incumbent cabinet members, claims that they were kicked

out and allowed to leave the country. Others maintain that although the organisation permitted Iqbal to leave, no such deal was struck with Aamer Khan and Afaq Ahmed.

However, all three important leaders have, in fact, left the country, although the details of their departure are still shrouded in mystery.

At present, there are two theories doing the rounds in the city. The first one is that the MQM leadership itself allowed all three to leave in order to avoid further bloodshed within its own ranks. The second is that the MQM had no inkling of their plans to leave.

Those who still maintain that all three left the country without the MQM's approval have a strong case. They insist that the MQM, in its ten years of existence, has never allowed any of its leaders to leave. In the past, defectors were either allegedly killed or somehow managed to escape. In addition, they say that Badar Iqbal had intended to hold an emergency press conference at Karachi Airport, but postponed his decision at the last minute, in view of the bloody feuds between the All Pakistan Mohajir Student's Organisation (APMSO) and the Islami Jamiat-e-Tulaba (IJT).

Meanwhile, informed sources also insist that Jam Sadiq is himself involved in the entire episode. They maintain that the chief minister manoeuvred, with the help of close aides, to entrap the provincial transport minister in an attempt to weaken the MQM. It is alleged that he himself also asked the same aides to inform the MQM of the entire deal. However, in the absence of any solid evidence the charge difficult to substantiate.

After years of enjoying the undying support of mohajirs, Altaf Hussain, for the first time, appears to find himself in so much trouble that even his life is threatened. Sources at the hospital have now made a sensational new revelation: that some elements have also tried to kill Altaf by slow poisoning — a plot that was detected in time. "Those who have so much access to the Quaid must be from among his

own men," says a doctor at the hospital, speaking on the condition of anonymity.

Even in the closest MQM circles, it is believed that the month of March is dangerous for Altaf. Afaq Ahmed and Aamer Khan claimed openly before their departure that they would not let Altaf survive for much longer.

Whatever the result of this latest explosion, the MQM chief has failed to conceal the organisational disturbance within his party from the eyes of the public. The People's Party leader, meanwhile, seems to be jubilant over the plight in which their rivals find themselves. On March 4, both the former provincial law minister, Pir Mazharul Haq, and the former prime minister Benazir Bhutto, not only made an open display of their pleasure over the entire affair but also proclaimed that, as result of it, Jam's honeymoon is finally over. ■

The Herald, March 1991

**REMEMBER
NEXT SINDHI
ANNUAL
CONVENTION
(G.B. MEETING)
WILL BE ON
AUGUST 31, TO
SEPTEMBER 1
LABOR DAY LONG
WEEK END
AT CHICAGO
HOLIDAY INN
SKOKIE
PLEASE MAKE
NECESSARY
ARRANGEMENTS
NOW**

Continue from inside sindhi

posted at the crossing of the main road and the road leading to Larkana, saluted our private taxi. It was fitted with accessories reserved for official cars: a blue light on top, a national flag on the dashboard and a flag staff. The windows were covered with black plastic.

"The car is often used for VIP duties," the driver explained. However, ours was merely a private taxi, hired at random from the Sukkur taxi stand. Anyone could hire it. Even the number plate indicated a temporary registration. Nevertheless, it was plying the route for months. The policemen took it to be a VIP car, belonging to some senior officials, or perhaps a minister. "But it could just as easily be used as a safe car for dacoits, too," my co-traveller commented. The driver did not reply when asked about the possibility of his car being misused: the car was for rent and the driver did not ask for his passengers' identity. ■



Sukkur's bloody baptism

Abdul Hafeez Shaikh reports on the February 8 killings in Sukkur, arguing that the administration's inability to prevent criminals from taking ethnic cover may lead to more violence in the future

Unlike some of the other major cities of Sindh, Sukkur had till recently managed to avoid any large scale ethnic trouble. On February 8, the beautiful Southern city of Sindh had its bloody baptism. Thirteen people were gunned down in over 24 hours of cross-firing and sniper shooting, putting an end to the long reign of peace in the city of the Indus.

On February 8, masked men wielding Kalashnikovs suddenly appeared in one of the city's more crowded bazaars and started firing at a decoration shop. The shop-owner, Mazhar Shaikh, and a visiting friend, Ghulam Qadir, died instantly. Three employees of Mazhar Shaikh were also killed. More violence followed. The same night, the Old City, which has a mixed Sindhi-Mohajir population, came under attack. Houses were broken into and three females injured. It was the first instance of a terrorist attack in Sukkur, and also the first time that the terrorists had attacked women. Even in Karachi, women have almost never been directly attacked by terrorists.

The next morning, five persons were found dead in the Old City, all having been kidnapped in the wee hours of Saturday morning. Another three persons, going to the neighbouring town Rohri in rikshaws, were dragged out by terrorists and shot on the spot.

The most obvious aspect of these killings was that there was no ethnic build up to them. In fact, the terrorists seemed to have carefully chosen the ethnic identity of their victims. After killing five Sindhis, the terrorists shot dead eight Mohajirs. The victims were not even associated with any political or ethnic organisation. The purpose was to spark ethnic rioting in a city which is almost equally divided between Mohajirs and Sindhis.

Mazhar Shaikh and Ghulam Qadir apparently had long police records. Both had joined Sindh's Jamiat ul Ulema e Islam which has nothing to do with Fazlur Rehman group or Darkhawasti group of the JUI. Initial investigations were made a bit promising when an advocate Manzoor Sheikh, brother of the slain Mazhar Shaikh, told the police that he could identify the culprits and was aware of their motives. But later, he changed his statement for reasons unknown. MQM activists were implicated in the FIR. Police officials appear convinced that the terrorists wanted to kill Mazhar Shaikh to settle some previous score, but since their indiscriminate firing killed four other persons as well, they set about killing Mohajirs and Sindhis to give the whole situation an ethnic colour.

The MQM has never been a strong organisation in Sukkur. Telephone conversations with police officials investigating the February 8 incident indicated that the investigators had all but ruled out the possibility of the involvement of any ethnic organisation in the incident. According to police officials, most of the MQM workers who are deeply involved in their organisation's activities, and are under control of the markaz — the MQM headquarters — have shifted to Karachi and Hyderabad on a more or less permanent basis since there is hardly any 'action' in Sukkur. On the other hand, the PPP's overwhelming vote bank in the city has marginalised all Sindhi extremist groups operating in the interior. "Ethnically, Sukkur is more anti-Punjabi than anti-Mohajir. But no Punjabi was killed in the violence", argues one police officer.

The local administration, of course, lived up to its reputation of blundering. Before any evidence could be collected, the police rounded up 35 people who apparently had nothing to do with the incident. It may have been a panic move, considering that the administration's failure in preventing the killings came under scathing criticism soon after the incident. The government appointed a probe committee under the SP of a neighbouring district. Among other allegations by local citizens, this committee will also investigate why no security measures were taken after Mazhar Shaikh's murder.

Though not directly affected by widespread ethnic tension in the province, Sukkur has not entirely escaped its strain. The demography of the city has gradually changed over the years. Non-Sindhis were about 60 per cent of Sukkur's population in the '70s but now constitute only about 40 percent. In 1970, a Mohajir had won a seat to the provincial assembly from Sukkur but no Mohajir could be elected in 1988 and 1990 despite Jam Sahib's machinations. This is indicative of the changing demographic pattern. "Only those non-Sindhis who lack resources to move out are still living here" says a shopkeeper. "They, too, are desperately looking for means to move out."

Sukkur town has a population of about 250,000, comprising essentially of migrant Punjabis, ethnic Sindhis and Mohajirs with a fairly large number of Hindus. Situated close to the Sindh-Punjab border, the city

A few years ago, markets in Panno Aqil, Ghotki and Daheri (all tehsils of Sukkur district) were flourishing but in recent times, some of Sukkur's major markets have shifted to Sadiqabad, Rahimyar Khan and Quetta. Those who could afford to face the competition in the flourishing markets of the Punjab, took their businesses to the major Punjabi cities. "Many shopkeepers are still looking to sell their businesses in Sukkur. A few years ago, I was willing to buy a shop for Rs 1.7 million, but I could raise the money in time. Now, the same shop is selling for Rs one million but I am no longer interested", says an arms and ammunition dealer.

The Friday Times

January 21-27, 1991

Sudden violence

FOLLOWING the abrupt outbreak of ethnic violence in Old Sukkur late last Friday, at least 13 people, including a computer engineer from Hyderabad and a visitor from Chichawatni, were shot dead and scores were left injured during two days of running battles.

The riots began when some armed terrorists killed a Sindhi shopkeeper and injured four of his customers, who later succumbed to their injuries. The dead shopkeeper, Maulana Mazhar Sheikh, was chief of the Sindhi Shahri Ittehad, a component of Rasool Bux Palijo's Sindhi Ittehad. The relatives of the late merchant have accused the MQM of being responsible for the disturbance and registered an FIR against some of its leaders and activists.

The trouble spread to other localities of the city and armed persons on motorcycles terrorised the whole city as residents shut themselves up in their houses.

A senior journalist in Sukkur said that as soon as the riots began in Old Sukkur, the whole area began to echo with the sound of gunfire and the cries for help of the residents.

The District Magistrate, the SSP and SDM, under police protection, rushed to the spot and tried to handle the situation coolly, but ultimately the whole area had to be handed over to the law-enforcement agencies.

When asked how the incident happened when everything seemed normal, the Sukkur journalist said the locality concerned had a mixed population and was as sensitive as Hyderabad and Karachi.

The MQM leadership have denied any involvement. They also refused to participate in peace meetings called by the District Magistrate. The MQM has said that the police and the local administration are responsible for the incident.

The administration has failed to identify the six armed persons who came to the shop of Maulana Mazhar Sheikh and opened indiscriminate fire.

Despite the ugly situation in the area, no curfew was imposed till the third day of rioting. In the meantime, the law-enforcing agencies undertook extensive patrolling of the old city, and armed personnel were posted at all exit and entry points of Sukkur. All educational institutions of the city were closed indefinitely and Section 144 imposed.

Since Jam Sadiq Ali took over, this was the first incident of violence of this nature, and Sindhis say he will now arrest Sindhis just to prove his sincerity to his allies and to strengthen his ties with the MQM.

The Sukkur outbreak of violence took everyone by surprise. It came in the midst of an otherwise improving law and order situation. Following the outbreak of the Gulf War the dacoits of Tando Allahyar, Dadu, Matiari and Larkana have joined massive protests against the American-led allied forces and this has reduced the crime rate. The first incident of kidnapping after the Gulf War took place on the National Highway some 30 kms from Hyderabad, 10 days back. A bus going to Nawabshah carrying more than 50 passengers, including women and children, was waylaid. Except for the women and the old, 35 passengers along with the bus were abducted by an armed gang of dacoits. This was the first big kidnapping after the Blue Lines bus hijack near Nawabshah in January in which 40 passengers including PDA leaders were kidnapped.

SINCE the constitutional coup against the Benazir Bhutto-led Government in August last year, every effort has been made to weed out the PPP from Sindh. Under the cover of various operations, hundreds of PPP workers and even legislators have been sent to jail. Almost a quarter of the Sindh People's Students Federation (SPSF), a subsidiary organisation of the PPP, are on trial on various charges. Faced with such tactics of the Sindh Chief Minister, many die-hard devotees of Benazir Bhutto have changed their loyalties and joined the Jam.

Recently, a central leader of the SPSF from Larkana and once a bodyguard of Benazir Bhutto announced his departure from the PPP. He was rewarded with the post

of Special Assistant to the Chief Minister despite the ban imposed by the Government itself on all recruitment and transfers.

Syed Qaim Ali Shah, ex-Chief Minister, Sen. Mansoor Ahsan, Shah Nawaz Jonejo, Khuwaja Ahmed (arrested when this report was written), Asif Ali Zardari (already in jail), Haneef Soldier and others are implicated in the firing on MQM camps in August last year.

In Pannu Aqil police station, a robbery case has been filed against Mr. Khurshed Ahmed Shah, a former Provincial Minister. The FIR says; "Sindh Education Minister, Khurshed Ahmed Shah, along with his two accomplices driving in a Pajero wagon, appeared in the 'otag' of a local wadera (name unknown) who was present at the time and Khurshed Ahmed Shah at pistol point snatched away his silk turban and his Rado dio-star wrist watch and made good their escape from the scene."

Jam Sadiq's 90-day deadline for controlling law and order expired last month but he is still in office. Despite his pressure tactics, he has not been able to sway the loyalty of ordinary Sindhis in the rural areas who remain committed to the PPP.

In the northern parts of the province, particularly Larkana, Benazir Bhutto's home area, there is great resentment against the Jam Sadiq administration, and that is why the Jam is avoiding undertaking a tour of whole of the province.

THE general strike called for Sunday by the All-Parties Conference was observed throughout Sindh. According to reports, business in the interior of Sindh remained shut. All educational institutions were closed as a precautionary step. Most of the highways wore a deserted look because of the absence of normal transport. In cities like Larkana, Badin, Khairpur, Dadu, Nawabshah and Thatta, big protest rallies were held and speakers lashed out at the America-led anti-Iraq coalition.

Many people wore black arm-bands and hoisted black flags on their houses as a mark of protest against the American offensive against Iraq. Speakers also criticised the current foreign policy of the country and demanded the removal of Foreign Minister Sahabzada Yaqub Khan.

It may be recalled that the call for a strike given by Prime Minister Nawaz Sharif to express solidarity with the Kashmir Mujahideen did not get a proper response, particularly in the interior of Sindh. At some places, police were reported to have resorted to pressure to force shopkeepers and the business community to enforce the hartal.

On February 10, despite MQM pressure, business in Hyderabad was shut as a mark of solidarity with the Iraqi people.



STUDENT FORUM

SARMAD ABBASI

I am sending this document, because I think these are the most important ideas I have in my mind. They must be implemented as soon as possible. I am sure that Dr. Sulaman would be helpful in achieving some of the goals.

Firstly, we have to improve ourself in different areas which are essential. We must be competent enough to live as independent people and others should rely on us. We must posses skills which are marketable and essential. We must be enterprising , educated and happy individuals of the society. We must learn new things and look beyond our horizons. We should improve our standards of education. We talk about our education system. It is not that the current system we have is obsolete, the main problem is that it is inefficient and corrupt. We must apply a tremendous effort to improve it. I am proposing a plan which can make some difference.

Firstly, every year we must select about twenty students (This figure can and should be increased every year). who should try to get admission in high standard universities in the U.S. They should learn the most modern techniques and become productive

citizens. We are in need for people in different areas.

It is not expensive at all to get admission in a good university if a person is willing to work hard. We should prepare our students in different areas. I am writing each one of them down and giving the reason why I think it is important. I am sure many other people will be able to make some helpful suggestions.

1. Journalism: Our past experiences have taught us that we don't have any newspapers which are internationally known. We must learn how to send our point of view to the whole world. For that we must be aware of the most modern methods of journalism, so that our side of the story is not distorted ,and reaches the world in it's true form, it should be written and drafted according to the world standards.

2. Engineering: There are many reasons for advancing in this area. First, it is very easy for our engineering students to seek higher education. Second, any nation that cannot produce engineers cannot compete in this world.

3. Telecommunications: I think this is the most important area in Pakistan. We have absolutely nobody in this area. This field is

.extremely sensitive.

4. Business Administration: I think we should not only be the technical hand but also be in the top bureaucracy of Pakistan. We must learn how to run huge corporations.

5. Education: As I pointed out earlier, we have to learn to depend on ourselves. We cannot afford to send people out forever. We must build our own schools. We must introduce the modern teaching methods in our schools. For that our teachers have to learn how to teach. So we need a few people who can introduce these areas to our schools and universities.

Other areas which are extremely important include Computer Science, Management Science, Agricultural Engineering, Chemistry, Physics, Mathematics, Modern Art, Psychology and Biology. There is a lot of work that can be done. However, first we must prepare our people to work hard and be productive individuals of the society. who are self sufficient and independent. Only then can we think of other things. Some practical points which will be helpful in implementing these ideas.

The Graduate Programs in the U. S. are very independent. Most of the graduate students are supported by their

department. The departments give many assistantships and fellowships. I am outlining the basic procedure.

1 Requirements: To get admission in most areas (excluding law and medicine) a person must have completed a four year bachelors degree or equivalent. In our system this means having a B.E., M.A., M Sc. Three letters of recommendations and test scores for TOEFL and GRE. Finally a completed application form.

Since the American system of education is different from ours, hence the most important factor in the above requirements is the GRE scores. This exam alone can decide whether a person qualifies for an assistantship. The exam is administered all over the world including Karachi and Islamabad. It consists of three sections

1. Verbal: This is the most difficult part of the exam because to do well in their part a person must have a very high vocabulary. However there are specialized word lists available from which a person can easily study. I would say that three months of dedicated studying can ensure a very high score in this section.

2. Quantitative: This part is very simple and easy. Our science and engineering students will have no difficulty in doing well. It tests basic math ability which is taught in class 10 in Pakistan. I would

say that anybody who does not get over confident and practices can make a perfect score.

3. Analytical: This part tests the basic logic, and analytical abilities of a person. Some universities pay a lot of attention to it some totally ignore it. One can do well only by practicing it.

There are several books available to help you prepare for the examination. The best, I think is Barron's GRE. They are easily available in Karachi and Hyderabad. They contain several tests. Word lists for vocabulary. We can also get old GRE exams from the ETS.

Once a person has secured high scores in these tests, they can get assistantships on a competitive bases. An assistantship is like a job given by the department. For example I have an assistantship which is awarded by the Computer Science department. It pays me enough so that I can live independently. We have to do very little work, initially we are given very simple lab management work. However, later, when we have taken some high level classes, we are assigned as teaching assistants to the professors. A typical assistantship includes \$700-800 per month and a student with a assistantship does not pay any fee to the university. I have personally calculated that if a person has a

assistantship all he needs to bring from home is \$1000 for the first months expenditure. After two years he can easily go back with a masters degree and probably \$3000 in savings.

Another advantage of getting an assistantship is it is very easy to get a visa. Since the student has shown his competence he is supported by the university. Although, this problem has no absolute solutions. However, if a person applies through proper channels, there is usually no problems in getting a student visa.

I am summarizing a calendar for students who wish to study abroad for the next year. I am also including some guidelines.

1. Make sure you have and will complete a four year degree by Sept. 1992
2. Start preparing for the GRE in June 1991 (the earlier the better). If you think you won't have enough time start even earlier. By June you must evaluate where you stand and how much you have to work. Make sure GRE is a requirement for the area you are applying, since some business degrees require GMAT.
3. Don't worry if you score low on the verbal you should have enough time to improve it.
4. Fill out the application form for October GRE.
5. Get all the application forms for the universities you want to apply. Choose a good range from the best universities to

the ones which are fairly OKay.

6. Take your GRE with full preparation in October. Try to score at least 500 verbal and 800 in math. (The higher scores you have, the higher are your chances)

7. Complete all the application forms by November and send them. Even though most of the deadline for applications are in Feb. It is very important that you should apply early this can really make a difference.

8. Some of the application forms ask you to write an essay about you, be extremely careful when writing this. Make it perfect and seek help if you need it.

9. Apply for a Ph.D even though you might be interested in only a Masters. It is easier to get into a Ph.D program. You can later change your degree objective to a masters.

I am summarizing what we need to do and how to achieve these goals.

1. SGA and other organizations should seek competent, eligible students who are willing to work hard. It should also tell the students that they can take one simple exam and go abroad without having to spend any money.

2. These students should collectively train themselves to score high on these examinations. SGA should open up a coaching center in Hyderabad, Sukker and other university towns.

3. Those students should

contact with SANA and SMANA, which should help them when they arrive here. It should also send them letters before their arrival so they feel that they have someone to count on.

4. SANA, SMANA and other people in the states (including myself) should help SGA get admission, GRE and TOEFL forms. Even though these publications are free, it is very hard to get them in Karachi.

5. These students, once here, can help other students and also become members of SANA.

Readers must have noticed that these ideas are not expensive at all. The students who want to go abroad will be very happy to support a coaching center and each student will pay his own fee for taking the exams and applying to the universities. The basic problem is to spread the word around. The only one who can do that is SGA since they are there. We can help them collect information on different areas. Also from the calendar it's clear that we are a little late for Sept 1991. However we must not delay the process any more. I am willing to help in getting any information anybody seeks, as well as preparing documentation. I will be very happy to answer any questions any individual, SANA, SMANA or SGA have.

I hope we would be able to do some useful things for our Sindh.

Please Contact me, if you have any question at
Sarmad Abbasi
P.O. box 2684
Athens, Ga 30612
404-613-5120

PLEASE
ADVERTISE
IN
SANGAT
IT NEEDS
YOUR HELP
SO THAT
WE MAKE
IT A
REGULAR
MONTHLY
MAGAZINE
IT WILL
REACH LOT
OF READERS
"SANGAT"
SHOULD BE
SELF
SUFFICIENT

SANGAT

SOCIAL PAGE

This page is for all the social activities of Sindhis in North America. please send us information about your visit to, or visitors from Sindh, marriages, birthdays, graduations, honors, promotions and children activities etc. Thank you)

By the grace of Allah (SWT)
Dr & Mrs Aijaz turk are proud
father of daughter ,MARVI,
mother and baby are doing fine ,
we pray may Allah to give her
happy, healthy long live
(Ameen)

Mr Badar Shaikh Chairman New
York chapter performed Umra
recently "Alhamadullah.
Congratulations on behalf of
SANA.

Dr Feroz Ahmad a prominent
Sindhi scholar,writer, politician
and an active SANA member
recently visited Pakistan where
he met with press and people
from all walks of life ,he was
interviewed by all major
newspapers and journals, he will
be sending us his impression of
the tour especially Sindh
situation.

.Dr Javaid Laghari ex Gen.Sec of
SANA visited Sindh recently
along with his family. He has
informed us about new Sindhi
news paper JAGO , and he has
subscribed that for SANA , there
is some movement to publish a
newspaper in English which can
reflect Sindhis point of view, his
other suggestions are that we
should consider following persons
who could be invited to next gen.
body meeting.

Dr Quadir Magsi, Mr Yousef
Laghari, Mr Ata Mohd. Marri
Deputy speaker Sindh Assembly
and former SANA member, Siraj

Memon, Dr N.B. Baloch, Editor of
a sindhi Newspaper eg JAGO.

For lobbying we should prepare
a through consensus, a
framework of key points , and
discuss these points in next
SANA meeting.

Dr Abdul Ahad Abro Vice
chancellor of Mehran Engineering
University Jam Shoro Sindh
recently visited America , he was
present at the recent EC &
regional meeting of SANA at
Pittsburgh and listened to the
discussion and extended his
support to students who are here
in America and promised
facilitation of process for sindhi
students who want to come to
America for further studies.

Mr Majid Bhurgri the inventor of
first commercially viable Sindhi
word processor is in America and
will be involved in Desk top
publishing,he may be contacted
at (206) 643-1876

Mr Zahid Hussain Qalbani senior
program producer Radio Pakistan
Hyderabad is currently in Missouri
he can be reached at (314) 949-
9684

Mr Mounas Ayaz son of great
sindhi poet Mr Ayaz Shaikh
recently arrived in USA and has
joined University of Edinboro
further studies

Mr Manzoor Hussain Qalbani
father of SANA member Amjad
Qalbani passed away in Karachi

recently , we pray Almighty Allah
to rest his soul in peace Ameen.

Mr Basher Maher president
SANA west coast chapter was
involved in an automobile
accident, he sustained neck and
back spine injuries on Feb 15th
1991, he is feeling much better
now , please pray for his fast
recovery.

Mrs Dr Nazir Mughal recently had
surgery. We pray Allah (SWT) to
give her speedy recovery and
good health. We request all
readers to pray for her wellbeing.

Matrimonial correspondences are
invited for handsome Sindhi
physician finishing fellowship
soon, from the parents or
guardian of a Sindhi girl 25 to 30
years old. All correspondence will
be sent to the concern party
without opening.

Please send your inquiries to :

"MATRIMONIALS"

P.O.BOX # 1236

ST. PETERS MO 63376.

Father of adi Samina Kazi, Mr
Shafi Mohammad Junejo was
killed recently in Sindh by
Dacoits, We extend our deepest
sympathies to adi Samina, Dr
Abdul Wahab Kazi and their
children. We pray Allah (SWT) to
give them strength to bear this
great tragedy and give departed
soul place in Janat. Ameen.

SANGAT

PRESIDENT'S REPORT

KHALID HASHMANI

MEMBERSHIP

NEEDS & PRIORITIES

SURVEY RESULTS

QUESTIONNAIRE DATED

DECEMBER 1990

1. Number of Questionnaires sent to fully paid members

*247.

2. Number of Questionnaires sent to those who renewed their 1990 memberships

Total number 260.

*Excludes those whose mailing was returned by Postal Authorities.

3. Number of completed Questionnaires returned 50.

4. Percentage of Questionnaire received 19.2%

1. SANA PROGRAMS/ ACTIVITIES IN THE ORDER OF THEIR IMPORTANCE

(A) NUMBER WHO

CHECKED AS IMPORTANT

(B) AVERAGE % BUDGET

SUGGESTED

1. SANA Newsletter - SANGAT

(A) 37 (B) 10-15%

2. SANA General Body Meetings

(A) 37 (B) 15-25%

3. SANA membership Directory

(A) 34 (B) 5-10%

4. SANA Publication - Sindh Monitor (A) 29 (B) 8-12%

5. Arrange visits of Sindh political leaders, artists and intellectuals to North America - (A) 27 (B) 8-10%

6. International Gathering of Sindh organizations

(A) 27 (B) 8-10%

7. SANA Chapters /Regions growth

(A) 27 (B) 10-15%

8. Sindhi language instruction

in N. America.

(A) 27 (B) 10-15%

9. SANA scholarship fund to support educational activities in Sindh and Sindhi students in North America

(A) 25 (B) 15-20%

10. A video history of Sindh and Sindhi cultural aspects (A) 24 (B) 5-10%

** About 5 respondents from this sample state that politicians be excluded.

Other programs/activities suggested by respondents

1. Lobbying effort on behalf of Sindh and Sindhis.

(A) 5 (B) 10-15%

2. Assist universities and colleges in Sindh

(A) 3 (B) 0%

The Following suggestion ere made individually

(Each By One Respondent)

1. Assist in improving health care in Sindh.

2. Support in offering programs which help to better life of Sindhis in North America.

3. Help in establishing fax communication between Sindhis in N. America.

4. Develop Sindhi communities in North America with private schools, teaching Islam and Sindhi culture.

5. Make efforts to attract Sindhi Hindus to SANA . Sindhi Hindus who now live in India must not move away too much from their roots lest they will be lost forever.

6. Arrange visits by SANA leading members to Sindh to assess and formulate for the problems of common Sindhis.

7. Emphasis on administrative and communication activities such as regular views communication from VCF's , Welcome package to New SANA members , Membership invitation packages , etc...

2. ASsessment of Sangat (SANA Newsletter) and Suggestion For Improvement.

- a. Can not Assess- Never read the newsletter -3
- b. Valuable - needs no improvement -5
- c. Valuable - needs some improvement -18
- d. Valuable needs substantial improvement -12
- e. No Value no need to publish it -1

SUGGESTION FOR IMPROVEMENT

- 1. INTRODUCE/Include Sindhi section -3
- 2. Regular and on-time publishing -3
- 3. Needs original analysis type of articles including statistical information: economic , unemployment Etc. -2
- 4. Discuss issues of Sindhis living in North America -2
- 5. News should be timely, articles on issues such as unity of Sindhis, actions to be taken etc. -1
- 6. More information on Sindhis living in North America --17.
- Source of article / news information should be quoted -2
- 8. More coverage of News from Sindh, ; coverage of Sindh social and educational groups, as Sindh Graduates Assoc: -1

SANGAT

9. SANA members should be encouraged to contribute on a regular basis -2

10. Needs to be carefully edited ' only letters of substantive nature be given space; less space be given to those seeking self-promotion-

1 11. In part there are lot of news cuttings from newspapers, which are not useful as we already get that information from other sources. Include only specific and important news items -1

12. Introduce pictorial information on troubles/problems being faced by common Sindhi persons -1

13. Political issues are not the only news worthy items, include information in the areas of education , economics, etc. -1

14. Include some good news also -1

3.General Body Venue preference

<u>City/Area</u>	<u>ML</u>	<u>L</u>	<u>LL</u>
L. A. CA	16	10	11
Toronto.	10	8	12
New York	6	1	-
Washington DC	4	1	-
Chicago	3	1	-
Houston	2	-	-
Ohio	2	-	-
Seattle	1	-	-
Atlanta	1	-	-
ST. LOUIS	1	-	-
Orlando/Miami	1	-	-
SanFrancisco	1	-	-

(ML) Most Likely (L) Likely
(LL) Less Likely TO ATTEND

Other Comments on general Body Venue:

1. Being a Student, it is difficult to afford the travel and

living expenses associated with attending GB meetings (5 others also shared this view)

2. Notice well advance of the scheduled dates be sent
3. Member attend GB with family and children. Some members have been seen to consume alcoholic drinks in gatherings in front of children . This is not good.

4. Organize well and ask for help from other members.

Assessment of Statements Issued by SANA Executive Council

a. Satisfied with the type of press statement issued so far -16.

b. Issue frequent statements with greater emphasis on political issues -15

c. Issue fewer statements with less emphasis on political issues -6

d. No opinion -4

COMMENTS ON PRESS STATEMENTS FROM SANA EXECUTIVE COUNCIL

1. Press statememnts should be issued after intense consultation amongst SANA Executive Council and SANA Advisory council.

2. Press statements must not reflect any affiliation with any political party and should focus on Sindh

3. Appropriate number of statements with greater emphasis on cultural and political issues.

4. Try to cover the problems of Indian Sindhis as well.

Addresses of Sindhi Assoc. Around the Globe

1) Sindhi Doctors Assoc.

13 Rowsley Ave. London NW4

England U.K.

2)Sindhi Assoc. of UK & Europe

(SAUKE) C/o Dr M.B. Baloch

48 Fallmouth Garden Redbridge Essex U.K.

3)World Sindhi Congress (WSC)

c/o Dr M.A. Halepota

15B-17 The Green Southhall Middlesex UB2 4AH U.K.

4)Australian Sindhi Assoc.(ASA)

239 Buraneer Bay Road carrington NSW2229 Australia.

5) Sindh Graduate Assoc. (SGA)

Room#8, floor #9, Rimpa plaza

M.A. Jinnah Road Karachi Sindh Pakistan

6)Maruee

C/O Veena Shiringi C-48 Inderpuri NewDelhi- 12 India.

7) Sindhi Merchant Assoc, Sindhu House

795 Mountbatten Rd. Singapur 1543.

8) Dr A.B. Channa

P.O.Box 2925

Riyadh 11641

Saudi Arabia.

9)Mr Z.H. Shaikh

Musashino-Shi NISHIKUBO

3-3-5-409 Nishikubo house

Tokyo 180 Japan.

10)Sindh Balochistan Assoc.

C/O Dr Khalid Laghari

Orchard Green Park Stock lane

Penrith, Warrington, Cheshire WA5 3JS. UK.

SANA WEST COAST CHAPTER MEETING

IRSHAD KAZI AND SHAUKAT KADIR

A social gathering, at the desire of the Executive Council of SANA WEST COAST CHAPTER (S.W. C. C.) was held on March 9th, 1991. The function arranged and paid for (out of personal funds) by Mr. Saleem Ursani, who stepped in after the original person assigned could not arrange so. Although, it was a last moment change, the end result of the gathering, namely; the venue, the seating arrangement, preparation of food, etc., met a high level of acceptability and gracious thanks by one and all.

While not all members of the Chapter could attend the function, a good 150 people (members and their families and their guests) did. Amongst the guests, who attended the function, were Dr. A.W. Bhatti, president of SANA, Dr. Mithal M. Vakassi Gen. Sec. SMANA and Mr. Shoukat Ansari, Joint Secretary of SANA. They travelled from their respective home towns to honor this chapter.

Mr. Irshad Kazi, Gen. Sec. of SWCC, was the moderator of the evening. The function started about 6:30 p.m. with the recitation from the Holy Quran, recited by Mr. Manzoor Shah.

Mr. Kazi, in welcoming the members, their families and the esteemed guests; introduced the Chapter's overall purpose, its Executive Council members, and the visiting guests from SANA.

The speeches throughout the

evening were in Sindhi and in English. Dr. Bhatti was invited to the podium to speak.

Dr. Bhatti, in congratulated the members and the overall objectives of SANA. Inclusive are, an awareness to the under-going urgent situation in Sindh, the murders and other political crimes being subjected on to Sindhis in cities and villages. He assured the members that "SANA would make the difference in Pakistan just as MQM has. Only the latter's tactics are grotesque, which we would not adopt". Dr. Bhatti assured his eagerness and willingness to help the Chapter at any time.

The moderator then invited Dr. Mithal Vakassi to relay his perspective. Dr. Vakassi expressed his pleasant surprise and satisfaction in seeing a significant participation by the WCC members. He emphasized the need to maintain the qualitative edge that this Chapter has shown in the short span of time.

Dr. Vakassi reiterated the call for the individual promotion of the overall objectives of SANA within the Pakistani and American communities here. He elaborated on the "political vindictiveness" that is being conducted in Pakistan, particularly in Sindh and primarily against the Sindhis. Dr. Vakassi stated that both the Senators and the Congressmen in the USA are being kept informed of the situation and are

being lobbied appropriately.

Mr. Shoukat Ansari was invited by Mr. kazi to say a few words. Expressing his delight in being at the function, Mr. Ansari stated that SANA members' unity and strength are necessary factors. he urged the members to involve themselves in the affairs of SANA whenever possible.

The members gave a nice round of applause to the three visiting guests. Mr. Kazi then invited the Board members of SWCC to give a brief talk. Mr. Basheer Mahar, President of the Chapter, spoke for a few minutes. Outlining the course of the SWCC. Mr. Anwar Jatoe, Vice President of the Chapter, came to the next and expressed his thanks to the guests. He then suggested that to meet the immediate needs of any Sindhi coming to this country, SWCC should have some funds available in this Chapter for disbursement of their initial expenses. Mr. Jatoi then pledged \$1000.00 to start such a Fund. A beautiful start by the Vice President was equally matched by an overwhelmed crowd who responded with as nice applause. Mr. Jatoi then continued and assured his commitment to the Sindhi cause and work towards the betterment of the Sindhis everywhere.

While Mr. jatoe was speaking, a well respected member of SANA came up to the Treasurer of SWCC and suggested to him to call for donations for the

Chapter. Since such a call was not planned by the Treasurer, he asked the President for the approval. The call for donation was thus approved.

Mr. Ali Shaikh, Joint Secretary, was introduced. However, due to the on-going work of the function, the Joint Secretary could not come to the podium.

Mr. Shaukat Kadir, Treasurer of the Chapter was next to speak. In his speak, in drawing comparisons with the needs of a new born child, he stated that the new born Chapter has also the needs for which the funds were essential. He categorized the need for a Fax machine, a Photo-Copier and perhaps a Persona Computer, etc. Soon thereafter, Mr Jatoi gave his check for \$1000 to the Treasurer. this generous contribution was greatly applauded and became a catalyst. An awesome response of free and voluntary pledges of high dollar values started pouring in. Seeing this trend, the Treasurer saw only fit to make this drive a 100% participation. consequently, he reminded those gathered that even \$1.00 contribution would be a generous donation and enable us to say with humility and pride that, "everyone in the function that night donated funds for the Chapter". The call for Donation for the Chapter was a tremendous success. Among the Pioneers who set the momentum were, to name a few in the order the pledges were received:

Mr. Saleem Ursani.....\$300
Mr. Bashir Kazi\$100
Mr. A yaz Pandhiani.....\$500

None of these members were aware of the call for the Donation. A total of \$4245.00 was pledged that night. Apparently, there were some doubts expressed (that some members may not come to a similar function for fear of paying again). In the Treasurers view, such apprehensions were groundless. For without a single letter going out, asking for the checks, a total of \$3505.00 has been received to date. And this is "over 80%" of the amount pledged. And if this were not enough, another two pledges were made voluntarily for \$50.00 each subsequently. The so-called "apprehension" was given a silent treatment.

Mr. Shaukat Kadir was personally approached by a few members; whom he had not even met or known prior to that night, and was given assurance of support to the SWCC. All things considered, it was a tough evening for all. The Treasurer thanked everyone for the Financial support and assured that the funds would be tightly monitored and the accountability available to any member who so desires.

The Gen. Secretary then thanked the group and invited all to the dining tables for the sumptuous dinner that was prepared voluntarily by the wives of the members. This gesture was also gratefully acknowledged by Mr. Kazi.

After the Dinner, Mr. Mushtaq Burd, an E.C. member of SWCC, decked in his colorful eye-catching hat, together with a few

other members, performed for the audience a "Sindhi-cum-Disco" dance. Lo and behold, his lead was picked up by a group of enchanting and scintillating ladies.

It was an occasion where everyone met, became acquainted, introduced each other and had a pleasant evening.

Mr. Kazi expressed special thanks and gratitude to Mr. Saleem Ursani who had funded the expense of the hall. Many thanks to Mr. Ashraf Memon, Mr. Jan. M. Baloch, Mr. Saleem Langha, Mr. Maqsood Bijarani and few others who contributed not just the food, but over saw the preparation and serving of the hot food, and ensured the Hall would be left in the desired state after the function.

The meeting ended at 10:30 p.m.

LATE NEWS

Dr A.Q.Afghan Ex Vice Chancellor of Mehran engineering university, Jam Shoro Sindh recently died in Pakistan. We extend our sympathies to his family, especially to our Sr. Vice president Mr Iqbal Tareen. We pray to Almighty ALLAH to rest his soul in Janat.

TREASURER'S REPORT ISRAR ANSARI

Balance Sheet

	December 31,1989	December 31,1990
Current Assets		
Canada Trust	11,937	11,677
Loan to Student	1,500	1,500
Advance for Expenses	500	500
TOTAL	13,937	14,177

LIABILITIES and EQUITY

Current Liabilities		
Membership Prepayment	125	25
Expenses Payable	359	00
TOTAL	479	25
 <u>Equity</u>		
This year's Surplus	9,519	693
Previous Years Surplus	3,939	13,459
	13,458	14,152
TOTAL LIABILITIES and EQUITY	13,937	14,177

<u>Income</u>	1989	1990
Membership,fee	2,957	4,508
Donation	17,844	11,930
Intrest,Earned	562	735
Video,&Audio,sales	51	87
Total,Income	21,414	17,260

Expences

Postage&Courier	1,422	1,629
Printing&Stationary	2,074	1,251
General,body,meeting	6,316	8,331
Telephone,Charges	1,077	2,043
Telgrams,to,Pakistan	474	00
Sindh,Monitor	00	721
Sangat,world	00	350
IndusMagazineDistribution	544	00
NewsPaperSubscription	80	00
IncorporationExpenses	413	00
SGA For Displaced Sindhis	00	2,000
Video cassettes	194	158
PO Box rental	56	28
Exchange difference	9	26
Bank Charges	1	30
Total expences	12,660	16,567

NET SURPLUS At the end of year
\$8,754
\$693



EID-UL-FITR

Conclusion of Ramadan

By Nausheen Kazi

Eid-ul-Fitr is the day that marks the end of the month of fasting. A month during which Muslims observed and upheld one of the pillars of Islam. It is the day of peace and unity, a day of charity and forgiving, a day of sharing and brotherhood.

On this day Muslims celebrate having mastered self discipline, having observed for a month an injunction from the Holy Quraan, "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may learn self restrain." (Holy Quraan 2:183)

Eid is a celebration that proves to the individual that he can and does exercise a strong control over his desires, and that disciplinary conduct is indeed within his grasp.

A Muslim who learns self control and masters discipline frees himself from such soul destroying instincts as sin, fear, greed, cowardice, and jealousy. It is this freedom Muslims celebrate on Eid-ul-Fitr.

The day of Eid symbolizes the unity of the Muslim Ummah. Big and Small, Rich and Poor, strong and weak, young and old, black and

white, and of every other shade stand shoulder to shoulder, assembled in congregation before Almighty Allah, fervently praying for forgiveness and strength of faith.

It is on this day of Eid-ul-Fitr that individuals and groups come together to reconcile their differences and to forge brotherhood and unity, to achieve one Ummah. Now, more than ever, the Muslim Ummah needs the unifying spirit of Eid.

Eid is the day of remembrance. A day when Muslims remember the deceased and pray for their souls. On this day too, remember the poor and the needy and extend to them a hand of generosity. And on this day as we embrace one another remember also to visit the sick and the ailing, to bring them cheer and comfort.

May Allah Subhanahu-Wa-Ta-Ala Bless us on this auspicious occasion.

To all of you a happy and joyous Eid.

To our Readers A
very Happy
EID MUBARK
FROM
SANA

THE SIGNIFICANCE OF RAMADAAN

by Farheen Kazi

Ramadaan is the ninth month of the Islamic lunar calendar and during this month all capable Muslims must fast. Fasting demands complete abstinence from food and drink, from dawn to sunset, every day during Ramadaan. Muslims take two main meals "sahoor, which is the pre-dawn meal, and Iftar, which breaks their fast after sunset.

The first revelation (wahi) came in the month of Ramadaan.

The Battle of Badar was fought in Ramadaan. This is a very holy month, the prophet(s) said any prayer we do in this month the reward is seventy times more. In this month, whoever keeps the fast is in great esteem of Allah. The Holy Prophet(s) has said that one who keeps fast in the month of Ramadaan for the sake of Allah, all of his sins of the past are forgiven by Him.

Unlimited reward for fasting shall be given by Allah on the day of Judgment. Fast is one of the tenets of Islam, and one who will not keep the fast shall commit a sin and his deen (faith) will become weak.

Children, to keep a fast your intention is very important. One must make the intention of fasting before sahoor time is over.

SANGAT

سانگيٽڙن جا سنيها



جناب عبدالرزاق ميمڻ صاحب مٽياري سنڌ کان لکن ٿا ته سانا جي نئين چونڊيل سحڻن کي مبارڪون هجن . من وقت سنڌڙي جا شهر خاص ڪري ڪراچي ۽ حيدرآباد دحشت گري جو شڪار بنيل آهن ان دحشت گري جي خلاف بين الاقوامي اسٽيج تي لوهان آواز ٿاريندا لهو توهان سحڻن تي سنڌ ماءُ جو قرض آهي . ادا سائين ڪڪ جي سنيها لاءِ مهرباني ، سانا هڪ اداري جي حيثيت سان ۽ اسان جا سڀ سنڌي ڀائر پنهنجي ذاتي حيثيت سان ، پريور ڪوشش ڪري رهيا آهن ته سنڌ جو ڪيس هر هنڌ منيد طريقي سان پيش ڪريون . دعا ڪئي ته الله تعالا اسان کي همت ۽ قوت عطا ڪري جيئن اسان ڌرتي ماتا جي خدمت ڪري سگهون .

جناب اختيار علي سولنگي صاحب ڪراچي کان لکن ٿا ته مان اليڪٽرونڪس ۾ ۱۹۸۹ ۾ بي ائي ڪئي هئي ۽ هاڻ لريڪا ۾ ايم ايس سي ڪرڻ ٿو چاهيان ان ۾ سانا ڪپڙي مدد ڪري سگهي ٿو

ادا سائين لوهان جي خط جي لاهي مهرباني اسان هڪ انفريشن سينٽر ڪراچي ۾ شروع ڪرڻ وارا آهيون جيڪو لوهان سان تعلق ۾ لينڊو في الحال ڊاڪٽر مغل صاحب جن جي ليڊرس موڪليان ٿو لوهان انهن سان لهه وچڙ ۾ ايندا . ليد ته هو صاحب لوهان جي ضرور مدد ڪندا . اسان لوهان جو خط ڊاڪٽر مغل صاحب جن تائين پهچايون ٿا ليد ته هو به لوهان جي مدد جي ڪوشش ڪندا

جناب منظور شاه صاحب ٽورنس ڪيليفورنيا کان لکن ٿا ته لوهان جو خط ايڄنڊا سيت مليو حيرت جي ڳالهه آهي ته اڄوڪو ۴ نيمبروري تي پوسٽ حوالي ڪيو ويو مون تائين ۸ نيمبروري تي پهتو ۽ ان ۾ مشورده پڻ گهريا ويا آهن ۹ تاريخ جي ايڪزيٽو ڪائونسل جي ميٽنگ لاءِ . مشوره ته نه پر عرض ڪندس ته اهڙي نوعيت جا خط يا ته وقت سر لکيا وڃن پر جي فقط ميارني لاهي آهي ته پوءِ ميمبرن کي مشورن لاءِ نه چوڻو صرف ميٽنگ جو اطلاع ڪئي

ادا سائين نواز ش ناسي جي مهرباني لوهان صحيح ٿا فرمايو وقت سر اسان لاهي ليٽر ڪون موڪلي سگهياسين آئينده اميد ته اهڙي ڪوتاهي ڪانه ٿيندي . باقي مشوره اسان کي هيش ڪپن سو مهرباني ڪري اسان کي پنهنجي ٽيم تي مشورن کان هيش مطلع ڪندا رهندا جيڪي سانا جي ايندڙ ميٽنگ ۾ استعمال ڪبا ۽ آئينده لاءِ منيد ٿيندا



من موهيندڙ مڪڙيون



هي منمو ٻارڙن لاءِ مخصوص ڪيو ويو آهي. اسان جي سڀني پڙهندڙن کي گذارش آهي ته مهرياني ڪري
پنهنجن ٻارن کي هٿائين ته هن حمي لاءِ لکڻيون، انگريزي يا سنڌي ۾ موڪلن.

منهنجي پين

سنڌي ٻولي



(پراساڻو)

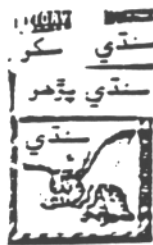
منهنجي آهي تنهنجي پين
سڀني سڀني صورت ان جي

ڪنهن دل جي جن آهي مين
منهنجي آهي تنهنجي پين

لکڻ پڙڻ سان جاءِ رکي ٿي
بي علمي کي ڀانتي ڏين

علم پرائي ڏاڍو ماني
ڪڏهن نه هيندي ڪينجو وين
منهنجي آهي تنهنجي پين

وڪ وڪ تي ويري پر
سڌ جا ماڻهو سڃڻي مين
منهنجي آهي تنهنجي پين
اماوار گهڻين سان ورتل



(مهراڻ گهرائي)

سنڌي پڙهو ۽ سنڌي لکو،
ٻولي سڙي سنڌي ڪو.

آهي پنهنجي ٻولي سڙي،
خبر سڀني ڏاڍي سڙي.

پنهنجي ٻولي پيارا گهلايو،
پاڻ پڙهو ۽ مين کي پڙهاريو.

پڙهي جڏهن توهان وڏا ٿجو،
سنڌي ٻولي کي ڪ ڏجو.

هن جهڙي
نه هي ڪا ٻولي،
سڀني ٻولين کان آساني.

پنهنجي ٻولي سان دل لڳايو،
هر هڪ کي هي ٻول ٻڌايو.

مهراڻ ڪهڙي ساراه ڪري،
سنڌي سوانهن جي نه سري،
انهنوار سنڌو تان ورتل

سڪمڙين سسٽ

هي منھو خواتين لاءِ مخصوص ڪيو ويو آھي اسان جي ڀينرن ڀينرين کي گذارش آھي تہ مھرباني ڪري پنھنجن ڪاوشون جلد موڪلن جيئن اھي ايندڙ سنگت ۾ شامل ڪجن .

عورت ۽ معاشرو

مسز رشيدہ قريشي



سٽي ٿيندي هئي. تازو انڊيا ۾ اهي واقعا دهرايا ويا آهن. هندو ۽ ٻڌ مذهب ۾ ته اڃان به عورت سان ظلم ٿيندو رهي ٿو. ٻيوه ٿيڻ بعد عورت کي حق نه آهي ته هو ٽيون ۽ رنگين ڪپڙو پهرجي زيور پائي تلڪ لڳائي پير ۾ جتي پائي يا ڪنهن شادي ۾ شرڪت ڪري. ٻيوه ٿيڻ بعد عورت جي پنهنجي وس ۾ نه آهي. موت يا زندگي الله جي هٿ ۾ آهي. انهن مذهبن عورت سان ٻيوه ٿيڻ بعد ڪجهه پابنديون لڳايون آهن جن کي وري سماج پنهنجي طرفان وڌيڪ سخت بڻايو آهي. اهي پابنديون صرف عورت لاءِ ئي چوڻ جڏهن ته مرد مذهبي يا معاشرتي طور تي هر پابندي کان آزاد آهي. مسلم معاشرتي ۾ کيس هڪ وقت چار شاديون ڪرڻ جي اجازت آهي. اگر چاهي ته پنهنجي زال جي فوت ٿيڻ تي ساڳي ئي ڏينهن ڪنهن ٻي عورت سان نڪاح ڪري سگهي ٿو.

هن ۾ ڪو شڪ نه آهي ته اسلامي تعليم عورت جي حقن جي حفاظت جو حڪم ڏنو آهي ۽ اسلام اچڻ بعد ئي دنيا جي ٻين مذهبن جي ماڻهن به اسلامي تعليم مطابق پنهنجي معاشرتي اصولن ۾ اصلاح پيدا ڪئي ۽ عورت کي ساوي حقوق ڏيڻ جو اعلان ڪيو. خاص طور تي ترقي يافتہ ملڪن ۾

ملڪن جي ماڻهن جي رنگ روپ قد ڪاڌ رهڻي ڪهڻي ۽ شادي غمي جي رسمن رواجن ۾ وڏو فرق آهي ۽ انهيءَ سماجي رسمن رواجن ائين ويجهڻ ڪڏهن پيش ۽ پهرڻ جي طور طريقي کي ئي ڪنهن به قوم جي تعذيب يا ثقافت سڏيو وڃي ٿو.

هينئر ڏسبو آهي ته انساني معاشرتي ۾ آدم ۽ حوا جي اولاد جنهن ۾ سندن وانگر ئي مرد ۽ عورت پيدا ٿيا عورت جو درجو ڇا رهيو آهي. قديم تعذيب ۽ تمدن جي تاريخ جو مطالعو ڪرڻ سان معلوم ٿئي ٿو ته هن خوبصورت نيس ۽ نازڪ تخليق سان ڪو سٺو سلوڪ ڪونه ڪيو ويو آهي. سندس وجود هر دور ۾ بلڪ اڪثر مذهبي عقيدن مطابق خدا جو ڏم يا قومن سان عذاب ۽ ميت جي علامت سمجهيو ويو. گو هن ئي نين ۽ ديوتائن کي جنم ڏنو. اسلام کان اڳ ٻين ملڪن وانگر عرب ۾ به ڌيءَ جي پيدائش کي هڪ ميت سمجهيو ويندو هو. بعض علائقن ۾ کيس زنده دفن ڪيو ويندو هو. يوناني کيس آسماني آفت ۽ ديوتائن جو ڏم سمجهندا هئا. هندو مذهب ۾ به عورت رسمن رواجن جي ايتري حد تائين شڪار هئي جو هو پنهنجي مڙس جي مرڻ تي ستر گذڙا ۾ سڙي

انسان الله تعاليٰ جي هڪ انتهائي خوبصورت تخليق آهي. الله خود به پنهنجي هن تخليق کي پسند فرمائي کيس اشرف المخلوقات سڏيو آهي ۽ انهيءَ ئي مخلوق خاطر هيءَ عيب و غريب ڪائنات وجود ۾ آندي اٿس. هڪ آدم ۽ حوا مان هزارين نسل پيدا ٿيا ۽ ٿيندا رهن ٿا ۽ اسانجي مذهبي عقيدي مطابق هي سٺو ٿيڻ جاري رهندو جيئن الله تعاليٰ جي حڪم سان حضرت اسرافيل ڏينهن قيامت ٿور نه ٿور ڪيندو ۽ سندس ٿور يعني توتاري جي خطرناڪ آواز سان هي تمام ڪائنات فنا ٿي ويندي. الله جي انساني تخليق ۾ پهرين تخليق حضرت آدم هو پر سندس وجود ان پورو هو. انڪري الله تعاليٰ امان حوا کي پيدا ڪري آدم جي دلچسپي ۽ افزائش نسل جو سامان پيدا ڪيو ۽ کين زمين تي موڪلي افزائش نسل جو سٺو شروع ڪيو ۽ هينئر هي نسل آدم موجوده انساني آبادي جو منظر پيش ڪري ٿو. آدم جي اولاد کي زمين تي ماڻهن لاءِ الله تعاليٰ شايد زمين کي وڌائي رهيو آهي ڪره ارض تي مختلف جاگرافيائي حالتن مطابق ساڳي نسل آدم جو معاشره به مختلف رهيو آهي. انڪري ئي هن دنيا جي مختلف

عورت کي برابريءَ جي اصول تي مرد وانگر حق ڏنا ويا. ۽ ھنن ھر سال عورتن جي حقن جو ڏينھن بہ ملھايو ويندو آھي. پر انھي باوجود بہ ڏٺو وڃي تہ اڄ جي عورت کي بہ بہ صديون اڳ جي عورت وانگر گھريلو ذميواريون سڻالڻ مرد جي خدمت ڪرڻ ھار پيدا ڪرڻ ۽ انھن جي پرورش ڪرڻ لاءِ مخصوص سمجھيو وڃي ٿو. حقيقت ۾ عورت کي برابري جا حق ڏيڻ جي آڙ ۾ مرد پنھنجي ذميوارين کي ھلڪو ڪيو آھي. اڄ جي ھن تيز ڊوڙندڙ دور ۾ عورت گھر کان ٻاھر نڪري مرد سان ڪلھو ڪلھي ۾ ملائي ھلي ٿي. آفيس ۾ ۽ اسڪولن ۾ ڪلرڪ ٿيڇر ٿا ٺھڻ کان وٺي ڊاڪٽر انجنيئر جج پروفيسر سيڪريٽري وزير يا وزير اعظم جي عهدي تي رھي ڪم ڪري ٿي پر مٿس پوءِ بہ ساڳيون ئي گھريلو ذميواريون آھن جي ابتدا ۾ انساني معاشرتي مٿس ھاند ڪيون آھن. آفيس ۽ اسڪولن ۾ پھنديون اينديون ھر وقت کين ٻارن ۽ مڙس جي ڪارائين ۽ آرام جو فڪر ھوندو. مارڪيٽ مان سودو سٺ آڻڻ جو فڪر بيمار ٻارن جي دوا جو فڪر پڙھندڙ ٻارن جي پڙھائي جو فڪر وغيره. مرد آفيس مان اچي آرام ڪندو ۽ عورت اھوئي گھريلو فڪرن ۾ اڳڪڻج ھوندي بہ ٻي آرام آھن مان صاف ظاھر آھي تہ عورت مرد کان وڌيڪ باصلاحيت ۽ باھمت آھي پر پوءِ بہ معاشرتي ۾ پنھنجو صحيح مقام حاصل ڪري نہ سگھي آھي.

اسين قديم کان جديد تاريخ جو مطالعو ڪري ماضي ۽ حال جي باھمت ۽ باصلاحيت ھوندي جا اھم ڪارناما پڙھي فخر سان اوجا گھاٽ ڪري ھلي سگھون ٿا. پر تاريخ اھو بہ ٻڌائي ٿي تہ اھڙين پرعزم ۽ باھمت عورتن کي مردن ڪڏھن بہ برداشت نہ ڪيو آھي

۽ ڪنھن طريقي کين پاڻ کان ڪمزور ثابت ڪرڻ جي ڪوشش ڪئي آھي. صدين کان خاص طور سان سنڌ ۽ ھند ۾ عورت کي مرد جو محتاج سمجھيو ويو آھي. جڏھن چوڪري آھي تہ ٻيءَ ۽ ٻيءَ جي سرپرستي ۾ سندن خدمت ڪري پاڻ کي محفوظ سمجھي ٿي. شادي بعد سندس ڄاڻو ۽ چپر مڙس آھي. ھوءَ ماءُ بہ آھي. ٻلي کڻي پنھنجي جسر کي چيري ڏم مرد پيدا ڪري پنھنجي خون سان انھن جي پرورش ڪري کين جوڌو جوان بڻائي. ھو سندس پيرن ھٿان جنت کي تہ یتني ٿا سمجھن پر پنھنجي مٿ ھٽڪي ڪونہ ٿا سمجھن. سو کڻي اڄ جي عورت خاص ڪري وڏن شھرن ۾ ٻي پرده تعليم يافت فشن ايبل آزاد ۽ برسرروزگار آھي اڪثر ڪار ۾ ويھي پنھنجي جيون ساٿي سان گڏجي سر ڪري ٿي ڪلب ۽ ھاڻ ڪلاس سوسائٽي ۾ اٿي ويھي ٿي پر پوءِ بہ مرد اڳيان ڪمزور آھي. آخر چوچ ھن ۾ ڪو شڪ نہ آھي تہ اڄ جي مرد پنھنجي سوچ کي ڪافي حد تائين ٻڌايو آھي. ھو اڳي وانگر عورت تي ٻي جا ظلم ۽ پابنديون نہ ٿو لڳائي اڪثر ھو پنھنجي ذاتي معاملن ۾ بہ کين راھ مشوري جو حق ڏي ٿو. اھا سڀي گالھ آھي. ۽ خدا ڪري اھڙي سمجھ اسانجي ٻني مردن خاص ڪري ٻھراڙي جي مردن ۾ اچي. آءٌ ائين ڪونہ ٿي چوان تہ اسانجي ٻھراڙي جا سڀ مرد سخت ۽ تنگ نظر آھن پر منجھن وڌيڪ اصلاح جي ضرورت آھي. الله جو شڪر آھي تہ اڄ انھن ۾ بہ تعليمي سجاڳي آڻي آھي ۽ سندن نئون نسل تعليم يافت ٿي چڪو آھي (خاص طرح مرد) ۽ ھيئر ھو عورت جي اھميت کي سمجھن ٿا. گھڻا تہ عورت کي گھر جي خوش حواليءَ جي گاڏي جو ھيو ٿيو سمجھن

ٿا. اھو ئي سبب آھي تہ ھن دور ۾ ٻھراڙيءَ جا پڙھيل لکيل چوڪرا شھر جي تعليم يافت چوڪرين سان شادي ڪرڻ پسند ڪن ٿا ۽ اھا ھڪ سڀي گالھ آھي پر جنن تہ اسان جي سنڌ ۾ اڃان بہ ماڻھن ۾ شادي ڪرڻ يا ڪرائڻ واري قديم رسم پنھنجي پوري شان و شوڪت سان ھر ڦھلائي بزرگن جي سر تي ڄاڻو ڪيو پيلي آھي. نتيجي ۾ اسان جون ٻھراڙيءَ جون نادليون ۽ غير يا گھٽ تعليم يافت چوڪريون ھن چڪتان جو شڪار ٿيو پون. ان جي برعڪس اڳر اسانجي ٻھراڙيءَ جي چوڪرين جي تعليم ۽ تربيت تي توجھ ڏنو وڃي تہ ھي مسئلو خود بخود حل ٿي وڃي پڙھيل چوڪرا ۽ ماڻھ ٻني راضي ھجن. ھيئر اسان جا مرد اڳئين وقت جا ٻھر نہ آھن. ھيئر ھو خود بہ صحت مند ۽ خوشحال ماحول ۾ رھڻ پسند ڪن ٿا. پنھنجي اولاد کي ابتدائي معاشرتي ۽ مذهبي تعليم گھر ۾ ڏيڻ لاءِ پنھنجي گھر جي عورتن جو تعليم يافت سليقہ مند ۽ مھذب ھئڻ ضروري سمجھن ٿا. ٻي طرف اسان جي عورتن جي حقن جي حفاظت لاءِ مختلف نالن سان ڪجهہ تنظيمن وجود ۾ آيون آھن جن ۾ ”سرتين سٽ“ ”آل سنڌي وومن ايسوسيئشن“ يا ”رسالن“ سگھڙين سٽ“ ”اڊيون“ ۽ سوجھرو وغيره عورتن ۾ سجاڳي آڻڻ لاءِ اھم ڪردار ادا ڪيو آھي. انھن تنظيمن ۽ رسالن سان اسان جي سنڌي عورت ۾ تعليمي ۽ معاشرتي بيداري آڻڻ خاطر معاشي جدوجھد طرف بہ ڌيان چڪرايو آھي. اسان جي عورت ذھانت شعور ۽ ھمت ۾ مرد کان ڪنھن بہ طرح گھٽ نہ آھي. بس ا ضرورت آھي کيس موقعاً ڏيڻ جي شعري عورت کي اھڙا موقعا ڪافي حد

رني ڪوت جي قلعي ۾ پئڪندي
 ٺاهيا ڪاٺيندي، ڪريندي، ٿيڙ
 ڪاٺيندي شام ڌاري سان قلعي
 جسي ٻاهران اولهه طرف نڪر
 جي ترانين ۾ پئس. ٿلشي ۾
 ڏنل ڏس مطابق ترانين وٽ پريان
 ڪان ٻائيءَ جو تلاءُ نظر آيو.
 ڏاڍو ٺڪل، ۽ ٿل هوس. اڃ
 سبب ٿڙي ۽ چپ سڳي ٺوٺ
 ٿي ويا هئا. مون تلاءُ طرف وڌن
 شروع ڪيو.

ان مهل سج اولهه طرف لهڻ
 لڳو. ٻڌڻ لڳو. مون سج ڏانهن
 ڏٺو. سج مون کي رت هائو نظر
 آيو. ان وقت مون کي ڪي اٺال
 ڏاڍو ياد آيو.

عين ان مهل جڏهن سج
 اولهه ۾ غرق ٿي رهيو هو، ۽
 سندس آخري تورو تلاءُ ٽسي
 پئجي رهيا هئا، مان تلاءُ جسي
 پگ ٽسي پئس. تعجب وڃان
 ڀٽ پئڻ ٿي ويس. تلاءُ جو ٻائي
 رجيل مون وانگر نظر نه پئي
 آيو. سمورو تلاءُ رت جو تلاءُ هو.



تائين مير آهن انڪري انهن مان
 ڪجهه اعليٰ تعليم حاصل ڪري سڻو
 مقام حاصل ڪيو آهي معاشري ۾. جنن
 ته معاشري جو معمار عورت نه پر مرد
 آهي ۽ ايئن صدين کان ٿي آهي
 انڪري ٿين تنظيم ڪي مفيد ۽
 اثراتو به صرف مردن جي تعاون سان
 بڻائي سگهيو. مان خود به عورت
 آهيان ۽ معاشري ۾ عورت جي حقن لاءِ
 جدوجهد ۾ اوهان سان گڏ آهيان.
 پر ان سان گڏوگڏ ايترو ضرور
 چونڊس ته عورت جا هڪ نهايت نفيس
 ۽ نازڪ تخليق آهي. پاڻ سان گڏ
 قيمتي جوهر ڪيون پئي هلي. ان جي
 حفاظت صرف ۽ صرف مرد جا منبوط
 هٿ ٿي ڪري سگهجن ٿا. عورت پنهنجا
 سمورا معاشرتي حق مرد کان ٿي حاصل
 ڪري سگهي ٿي. انڪري ان ڏس ۾
 مرد جو تعاون ضروري آهي آءُ
 پنهنجي هن تحرير ذريعي سنڌي مردن
 کي عرض ٿي ڪريان ته گذريل ڏاڍ ۽
 زيادتي واري دور کي واري ٿين دور
 جي ٿين روشني ۾ وڌائي پنهنجي
 مورتن جي رهنمائي ڪن ۽ کين
 پرائين ۽ خانداني رسمن ۽ رواجن
 جي ڪن مان ڪڍي کليل ۽ صاف
 شري معاشري ۾ آڻي پاڻ سان گڏ
 بيهارن. اگر مرد جو تعاون نه مليو ته
 پوءِ عورت آزاديءَ جي عروج تي پهچي
 به مظلوم رهندي. عورت مرد جي بڻايل
 معاشري جو اهم حصو آهي. هن بغير
 معاشري جو وجود بهي متمدن آهي. هي
 ڳالهه اسانجي مردن کي سمجهڻ
 گهرجي.

پراڻا گهاٽو کولي ڇا پڙايان
 ڍلين جا حال چهرن تي لکيل آهن
 چون ٿا هو اڃان مون سر خزان آهي.
 بهار ايندي اڃان بادل لڪل آهن.

پڳل قيدي

تاجل بيوس



هُرُ بهاريءَ تي اڪيلو ڪير آ؟
 بُتُ بڌل
 چهرو لڪل
 جنهنجون اکيون
 تا پاٽ ۾ تاندا ڏڪن
 شڪلا ٻرن
 هڪ ڪلاشڪرف تي
 چيلهه ۾ ڪنڊلا، پٽا
 هُرو ڪير آ؟
 ڪير آ هُرو اجنبِي

آءُ ساڻي!
 دوربينيءَ سان سڃاڻون
 ڪير آ؟

جو غار جي مُنهن تي پٽائيءَ جو رسالو ٿو پڙهي
 دائري بيٺو لکي
 وڻڪار جي چرپر کي واجهائي پيو
 پانهجن ساڻين
 ڪوريلن

ديسواسين لڻي ابهر

ڪير آ هُرو اجنبِي

هُو نه آهي اجنبِي، غدار، ماري، چور، ڊاڪو يا پڳل ڌاڙيل ڪو

هُو آهي لاکو ڦلاڻي

سڀڙ

ڪاهوڙي

ڪنگهار

دوربيني سان ڏس

ويهن صديءَ جي چور، ڊاڪو، اجنبِي، ڌاڙيل کي

غدار، ڪوريلي

پڳل ڌاڙيل کي.



سنگت



سنڌي ايسوسيئشن آف نارٿ امريڪا جو ترجمان

هن شماري ۾ پڙهندا

● شاه سائين جو ڪلام

● ايديتوريل

● سانا

محبوب اختر پٺاڻ

امر جليل

رشيد قريشي

تاجل بيوس

ادارو

ادارو

مهران گچيراڻي

پريسا پٽو

● رني ڪوٽ جو خزانو

● عورت ۽ معاشرو

● پگل قيدي

● سانگيٽرن جا سنيها

● من موهيندڙ مڪڙيون

● سنڌي ٻولي

● منهنجي پيڻ

ايديتوريل بورڊ

حالد هاشماڻي

ارشاد قاضي

منظور شاه

محمد منل وقاصي

محمود قلباڻي

(چيئرمين بورڊ)

نگت سنڌي ايسوسيئشن آف نارٿ

امريڪا طرفان محمود قلباڻي سينٽ

ارلس مزوري ۽ جوڙي ۽ عبدالرزاق

۽ پيٽبرگ پينسلونيا مان

ڪئي

پوسٽ باڪس ۱۲۳۶ سينٽ پيٽرس مزوري ۶۳۳۷۶
فون نمبر ۳۱۴-۹۵۱۲-۳۱۴۷-۳۱۴ فڪس ۳۸۶۱-۹۴۶-۳۱۴

شاه جو ڪلام

سوري سڏ ڪيو، ڪاهندي جيڏيون

ويٺت پيو، هلڻ ناهي حسن ري

تتي ٿڌي ڪاه، ناهي ويل وهڻ جي،
متان ٿئي اونڌاه، پير نه لهين پرين جو



سورهه مرين سوپ ڪي دل جا وهر و سار،
ڪڻ پالا، وڙهيا ڪرين، آڏي ڍال مر ڍا،
متان تيغ ترار، ملر ته مٿا رو ٿئين.

سڀ ننگيون ٿي نڪرو، لالچ ڇڏي لوي،
سڀريان سين سوپ، نندون ڪندي نه ٿئي.

دلبو منجهه درياهه پسي پڪي آئيا،
ويچارا ويساهه آڻي اُت اُٿرايا.

پيڙياتا پيئي تونه ڦهنديون ڳالهڙيون،
سڄيون مرائيون سمهين، پيرسڪاڻ ڏيئي،
صباح سيئي، پار پڇندءِ خبرون.

ايڊيٽوريل

سند جي مقدس ڌرتي مان ڦٽندڙ صحتمند ذهن، رنگ برنگي گلن جي خوشبوع جيان جتي سند جي ڳوٺن واهڻن پيچرن ۽ اوطاقن کي واسيو آهي، اهڙي طرح دنيا جي ڪنڊ ڪڙڇ ۾ پهنجي علم جو نور ڦهلائي پهنجو مان مٿاهون ڪيو آهي سند جي سڃاڻپ ثقافت کي پهنجي اندر ۾ اوتي سائنسي سمونڊ جي هر هڪ سڀي جي اندر ۾ جهاتي پائڻ جو اهل بنايو آهي. سنڌي سڃاڻپ جو هڪ اهڙو ننڍڙو گلستان امريڪا ۾ پڻ پهچڻ سھڻ رنگ برنگي گلن جي سرهاڻ سان هتي جي ماڻهن جي اندر کي واسيو ويٺو آهي سانا هڪ اهڙي ئي اداري جو نالو آهي جيڪو سنڌ جي ٻولي، تهذيب، ثقافت، ريتن رسمن ۽ روايتن جو نه صرف امين آهي بلڪ ان جي ترقي ۽ ترويج جو هڪ ذريعو پڻ آهي. هي ادارو انهن ٽڙيل پکڙيل سنڌي ماڻهن کي هڪ واهڻ تي ملائڻ جو ذريعو آهي جتي مختلف خيال پاڻ ۾ ملي جديد ذهني لاڙن ۽ تخليق کي هڪ هنڌ سهيڙڻ جو موقعو فراهم ڪري ٿو هي ادارو سنگت جي معرفت اهڙو تخليقي ادب ماڻهن تائين پهچائڻ جو ارادو رکي ٿو جيڪو اسانجي اڄوڪي نفسياتي، سماجي، اخلاقي ۽ اقتصادي مونجهارن کي سلجھائڻ ۾ مدد ڪري، امريڪا ۾ پهنجي ٻولي جي بقاء ثقافت جو تحفظ ڪري ۽ نئين ٽهي جي نوجوان لاءِ فڪر جون نيون راهون تلاش ڪري، سانا جو اهم مقصد اهو به آهي ته سنڌ، امريڪا ۽ دنيا جي ٻين ملڪن ۾ رهندڙن سنڌي سانگيڙن جي پهنجي وت آهر مدد ڪري سگھجي جيڪي پڙهائي، روزگار ۽ ٻين فني مونجهارن ۾ ڦاٿل آهن. اسان اميد ٿا ڪريون ته سانا جي سج مان ڦٽندڙ سلا اسانجي نئين نسل آڏو ايندڙ اونڌارن کي روشني ۾ تبديل ڪندا رهندا.

سنگت جي هن نئين شماري کان اسان ڪوشش ڪري رهيا آهيون ته جديد تخليقي ادب سان گڏ امريڪا ۾ رهندڙن سنڌي سانگيڙن جون من کي موهيندڙ ڪچهرين کي پڻ شامل ڪيون جيڪو اسانجي ثقافت جو حصو آهن، ان جو مقصد ٽڙيل پکڙيل پکڙڻ کي هڪ ٻئي جي ڏک سور ۽ خوشين ۾ شامل ڪرڻ آهي. سنڌ مان آيل مهمانن جي ڄاڻ ڏيڻ ۽ انهن جي اعزاز ۾ ٿيل تقريب جي رپورٽ، شاگردن جي گريجوئيشن، شادي ونواھ، سالگرهه ۽ سانا جي چيپٽرن جون خبرون هن سنگت جي زينت وڌائڻ جو سبب بنجنديون. اميد ٿا ڪيون ته سنگت کي سينگارڻ ۾ اوهان اسانجي پريور مدد ڪندا ۽ موجوده تقاضائن کي نظر ۾ رکندي پهنجون تخليقي لکڻيون اسان ڏي ڏياري موڪليندا، جنهن ۾ موجوده سياسي، سماجي ۽ ثقافتي حالتن کان وٺي مختلف سائنسي ۽ فني موضوع پڻ شامل هجن. ايندڙ شماري ۾ حضرت شاه عبداللطيف ڀٽائي تي مضمون ۽ شعر شامل ڪبا. اوهان پهنجون لکڻيون شاه سائين تي انگريزي ۽ سنڌي ۾ اسان کي جلد موڪليندا.

سدائين گڏ

محمود



●●●سانا●●●

از محبوب اختر پناڻ

ڏس ملڪ آمريڪا ۾ اظهار ٿيو سانا جو
سنڌ ملڪ جي آه خدمت اترار ٿيو سانا جو
آهي ته هاشماڻي جنهن جو صدر ٿيو اڄ
وقاصي جنهن سان گڏ وقار ٿيو سانا جو
اتبال ٿئي بلند جاويد جو سدائين
هڪ ٿيو بلند آهي ٻيو دلدار ٿيو سانا جو
ويست ڪوٽ ۾ ٻڌاڻ ٿو ڪليو آه سانا جو چيپٽر
پڻ ايمس شهر ۾ ڏس گلزار ٿيو سانا جو
سنڌين جي آهي حالت ابتر سنڌ ۾ اڄ
جنهن کي بنائن بهتر اسرار ٿيو سانا جو
سنڌ مان ڪڍڻ جهالت تفرڪو ۽ تنگدستي
هر فرد جنهن لاءِ آهي بيقرار ٿيو سانا جو
سجاڳيءَ جي روشني سان سنڌ کي ڪنداسين روشن
روشن سان گڏ منور اترار ٿيو سانا جو
تنظيم رابطو آه پيدا ڪرڻ سنڌين ۾
اهڙو اصول آهي تيار ٿيو سانا جو
پنج سال پورا آهن ٿيا اڄ سانا کي
ڇهين سال پڻ نالو نروار ٿيو سانا جو
ڪهڙي ڪريان مان وصف يارو هن جماعت جي
سارو غزل آه وصف ۾ مزيدار ٿيو سانا جو
بازار ۾ گل جي بدران خريدار گل سانا جا
اختر به جنهن سان گڏ آه خريدار ٿيو سانا جو

رني ڪوٽ جو خزانو

امر جليل

جس وراز پڻ آيو هوس. ڦٽن منهنجو ماسو هو، منهنجي پٽ عاقل جو ماسو نه هو. سڀ کان وڏي ڳالهه ته منهنجو پٽ عاقل اڃا مس ٿيڻ سان جو هو. رني ڪوٽ جو ڪم ٿيل خزانو هن لاءِ اهم نه هو. رني ڪوٽ جو خزانو منهنجي لاءِ اهم هو. اسان مون کي يقين سان ٻڌايو هو ته رني ڪوٽ ۾ اسلحه خزانو دفن آهي، جنهن تي اٺئي پهر ڪاريهر پهرو ڏيندا آهن. چاليهه ميلن جي پکيڙ ۾ خزانو ڪنهن مخفي هنڌ تي دفن ٿيل آهي. انيڪ انسان خزاني جي تلاش ۾ موت جو ٻڳ ٿي ويا آهن، پر خزاني جو انت ۽ پتو لهي نه سگهيا آهن. اسان چيو هو ته سندس ڀاءُ ڦٽن، يعني منهنجو ماسو خزاني

اسان ڏانهن آڏامي ويو هو.“
پوڙهيءَ جي منهن تي ڪنهن جو چار وڇايل هو. پٺيءَ جو ڪنڊو ڪمان ٿي ويو هوس. ڪنڌ لاکيٽو هاڪار ۾ لڏي رهيو هوس. هوءَ الاءِ جو مون کي ڏاڍي پراسرار محسوس ٿي. مون کي ڪانڌس ڪجهه ڪجهه وحشت ٿيڻ لڳي.

پوڙهيءَ چيو، ”منهنجيءَ ڳالهه تي يقين نه اچيئي ته ميدان ۾ وڃي ڏس. اڃا تائين مٽي تنهنجي پٽ جي رت سان آلي آهي.“

مون کي السوس ٿيڻ لڳو ته مون پنهنجي ٽن سالن جي پٽ کي ميٽر چـوـ آندو هو. مان پنهنجي مامي ڦٽن سان ملڻ، ۽ ڪانڌس رني ڪوٽ جي خزاني

ميٽر کان سڌ ٻنڌ تي جڏهن گولي هلي هئي، تڏهن سوين ماڻهن منهنجي پٽ کي پٽ عاقل کي ميدان ۾ بيٺل ڏٺو هو. پر هوءَ هو اوجھوني اوچتو ڪم ٿي ويو. ڪجهه ماڻهن کيس گولي کائيندي ڏٺو هو.

هڪ پوڙهيءَ چيو، ”مون تنهنجي پٽ کي گولي کائي اسان ڏانهن آڏامي ويندي ڏٺو آهي.“

مون کي پوڙهيءَ جي ڳالهه تي اعتبار نه آيو.

پوڙهيءَ پنهنجي ڳالهه تي زور ڏيندي چيو، ”پنهنجن اکين سان مون کيس آڏاڻندي ڏٺو هو، گولي ڪاٺ کان پوءِ تنهنجي پٽ کي پٽ پنهنجيون پٽي ٻانهون آيون ڪيون هيون ۽ ان کان پوءِ هو رت وهائيندو

جي راز کان واقف آهي. کيس
خر آهي ته رني ڪوٽ جو خزانو
ڪهڙي هنڌ پوريل آهي.

مون بگو فيصلو ڪيو ته
سان پنهنجي مادي ڦٽن سان
ضرور ملندس. هو ميهڙ ۾ تيار
ماسٽر آهي، پر ڪوشش جي
باوجود اڄ تائين شيروائي سڀي
نه سگهيو آهي، تنهنڪري هو
علاقائي يا صوبائي تيار ماسٽر
آهي. منهنجو ماسو قومي تيار
ماسٽر ٿي نه سگهيو آهي. هو
پهرائ ۽ وڏي ڪهر وارون
شلوارون سبنڊو آهي، ۽ ڪنهن
کي به رني ڪوٽ جي خزاني
جو راز نه ڏيندو آهي.

مون ڪراچيءَ کان ميهڙ
وڃڻ جو جڏهن بگو بهه ڪيو،
تڏهن منهنجي زال مڪان چيو،
”عائل ڪي هاڻ سان ڪڏ
وٺي وڃانءِ.“

ڪائس سبب پڇيم ته چيائين،
”رني ڪوٽ جو خزانو ڪوٽيندي
تون هڪ ٻوڙ هو ٿي ويندين.
تو ڪانهو ۽ تنهنجو پٽ رني ڪوٽ
جو خزانو ڌرتيءَ جي تهن مان
کوٽي ڪيندو.“

مون مڪان کي چيو، ”تون
آهن ته منهنجي چاچي ميرل
جي ڌيءَ، پر ڳالهون افلاطون
جي ڌيءَ جهڙيون ٿي ڪرين.
مان پنهنجي پٽگڙي پٽ عائل
کي ميهڙ وٺي ويندس. سان
ناڪام ٿيس، ته مون کان پوءِ
منهنجو پٽ رني ڪوٽ جي خزاني
جو وارث ٿيندو.“

بنا اطلاع ڏيڻ جي مان
پنهنجي پٽگڙي پٽ عائل کي
ساڻ ڪري سڌو وڃي ميهڙ

کان نڪتس. گهر وڃڻ بعد
ماما جي دڪان تي وڃي ٺڪاءُ
ڪيم. ان وقت ماما شيروائي
ٺاهڻ جي ڪوشش ڪري رهيو
هو، ۽ پنهنجي ڪوشش ۾ ناڪام
ٿي رهيو هو. هن اول مون کي نه
سڃاتو. هن آخري دفعي مون کي
تڏهن ڏٺو هو، جڏهن هو ڪن
جي آپريشن ڪرائڻ لاءِ ڪراچيءَ
آيو هو، ۽ اسان جي گهر اچي
ٽڪيو هو. تڏهن مان اين جي وي
هائي اسڪول ۾ پڙهندو هوس،
۽ ٽڪليون ڪڍ ڪندو هوس.
ميهڙ مان آيل مامي جا ڪن
مون کي ميهڙ جي ڪن جهڙا
محسوس ٿيا هئا. ميهڙ ۾ مون کي
ڏسي هن نه سڃاتو. هڪ نگاه
مون تي ۽ ٻي عائل تي وجهي
هو شيروائي ٺاهڻ جي جدوجهد
۾ جڙي ويو. مون کيس سڏ
ڪيو، ”ماما ڦٽن.“

ماما کان ذري گهٽ چرڪ
نڪري ويو. هو ٿينجي رکي
اٿي بيٺو. ڪافي ٺلهو ۽ بيحد
ڪونٽرو هو. کيس پاڪر ٻائي
مايم ته ڪٿانئيءَ سبب ڪلي
پير. ماما هڪدم مون کي سڃاتو.
پوءِ عائل کي پيار ڪندي عائل
جي ٻاري ۾ پڇيائين. چيم،
”منهنجو پٽ آهي ته ٽن سالن
جو، پر الاءِ ڇو ڏاڍو پٽگڙو
آهي.“

”تون ڇا ٿو سمجهين؟“ ماما
چيو، ”ٽن سالن جا ٻار تو يا
مون جيڏا ٿيندا آهن!“

عليڪ سايڪ ڪرڻ کانپوءِ
ماما مون کان ميهڙ اچڻ جو سبب
پڇيو. سبب ٻڌائڻ کان اڳ
کيس گهڙ جا پوڙيندا ڏيندي

چيم، ”هي پوڙيندا اوهان جي
پيڻ الله وسائي، يعني منهنجي
ماءُ اوهان لاءِ موڪليا آهن.“

ماما ڏاڍو خوش ٿيو. انهي
ئي اڌ ڊزن پوڙيندا بيٺي پير
ڪائي ويو. مون دل ۾ سندس
ڏندن ۽ صحت جي تعريف ڪئي.
ماما چيو، ”شام ڌاري دڪان
بند ڪري گهر هلنداسين. تنهنجي
مامي توکي ۽ تنهنجي پٽ کي
ڏسي ڏاڍي خوش ٿيندي.“

سان ۽ عائل نوڪلا ٿي
ماما جي دڪان ۾ ويهي رهياسين.
ڪهڙن سببن جي مشين
هليندي ماما پڇيو، ”مالهين ته
خوش هئي نه؟“

”ها، ماما.“ کيس ٻڌايو،
”جڏهن کان عائل ڄائو آهي،
تڏهن کان اسان ڏاڍي خوش
آهي.“

ماما چيو، ”مان به تنهنجي
پٽگڙي پٽ کي ڏسي ڏاڍو
خوش ٿيو آهيان. هن جي مٿي
۾ مون کي مٿان ٿي نظر اچي.“
مون کي تعجب ٿيو. مون چيو،
”اسان به سوڀهو ساڳيا لفظ
اچاريا هئا. عائل ڏانهن غور سان
ڏسندي چيو هئائين، هن جي
مٿي ۾ مٿا آهي.“

ساسا ڪجهه ڪجهه فخر
سان چيو، ”ڇا ٿو سمجهين؟ هوءَ
منهنجي پيڻ آهي.“

مون سڄو ڪنهندي ماما کان
پڇيو، ”منهنجي مٿي ۾ مٿيان
نه آهي ڇا؟“

ماما غور سان مون ڏانهن
ڏٺو. ٿڌو ساه ڪندي چيائين،
”جن کي مٿي ۾ مٿيان هوندي
آهي، سي مٿي ۾ مٿيان وارا ٻار

بيدا نه ڪندا آهن ۽ جن کي سٽي ۾ مٿيان نه هوندي آهي، سي سٽي ۾ مٿيان وارا پاڻ پيدا ڪندا آهن. تنهنجي سٽي ۾ مٿيان نه آهي.”

مونکي ماما ڪجهه ڪجهه نوانجي محسوس ٿيو. هڪ عدد شيروائي سبي پاڻ کسي قوسي درزين جي قطار ۾ بيهارڻ جي آرزوءَ ۾ هو تنهنجي مٿ وڃائي ويٺو هو. ماما کي شايد خبر نه هئي ته مٿيا تنهنجي سٽي ۾ نه، مٿيان تنهنجي کيسي ۾ هئي. مان ٺيڪ ٺاڪ قسم جو ڪامورو آهيان. چڱن چوڪن کي اک ڇنڀ ۾ ڪاٺ ۾ هٿائي سگهندو آهيان. جهنگل ۾ منگل ڪري سگهندو آهيان. آمدني ايتري اٿم جو سٽن جي ابتدائي ۾ کيسا هٿائي ڇڏيا اٿم. ماتحت خوش، ته اعالي آيسر به خوش! لهر نه ڪو لوڏو. دل ۾ آيو ته ماما کي جوان ته مٿيان تنهنجي کيسي ۾ آهي. مٿيان تنهنجي سٽي ۾ نه آهي ته ڇا ٿيو! پر مون ماما کي ناراض يا خفي ڪرڻ مناسب نه ٿي سمجهيو. مون کي ڪانئس رني ڪوٽ جي خزاني جو ڏس ڀڄڻو هو. ڪجهه محققن جو خيال آهي ته رني ڪوٽ سڪندر اعظم جي زماني جو آهي. تنهنجو خيال آهي ته رني ڪوٽ ۾ سڪندر اعظم جي دور جو خزانو دفن آهي! پر، چاليهه ميلن جي پکيڙ ۾ خزانو ڪهڙي هنڌ دفن آهي، ان راز جي خبر تنهنجي مامي کان سواءِ ڪنهن کي به نه آهي.

مان اڪثر سوچيندو آهيان ته ايتري وڏي راز کي سڀني ۾ سانڍي ماما اڃا تائين جيئرو ڪيئن آهي! هن کي ته ڪهڙو اڳ مري وڃڻ گهرندو هو! مون کي رڳو رڳو اهو خيال نه ايندو رهيو آهي، ته ماما پاڻ رني ڪوٽ جي خزاني کي ڪوئي هٿ جو نه ڪيو آهي! هو ڇا جي انتظار ۾ آهي! هو ڪنهن جي انتظار ۾ آهي! هو ڪهڙي مرڪبي جي انتظار ۾ آهي!

خزاني جي باري ۾ ٻالهر چوريندي چيم، ”ماما، مون ٻڌو آهي ته رني ڪوٽ ۾ هڪ خزانو دفن آهي!“

ماما ذري گهٽ چرڪي مون ڏانهن ڏٺو. ڪپڙن سڻ واري مشين هلائڻ پسند ڪري ڇڏيائين. چيائين، ”ماڻهن هينئر ان افواه تي اعتبار ڪرڻ ڇڏي ڏنو آهي.“

”اهو فقط افواه آهي!“
”ماڻهن ائين ئي هلايو آهي.“
”ان ۾ هوءَ ڪابه صداقت نه آهي؟“

”ڪافي لوڀن ۽ ٺوڳين خزاني جي تلاش ۾ جان جوڪن ۾ وڌي آهي، پر کين ڪجهه به هٿ حاصل نه ٿيو آهي.“

”اوهان جو ڪهڙو خيال آهي؟“

”تنهنجو؟“

”ها، اوهان جو.“

ماما غور سان مون ڏانهن ڏٺو، ۽ هوءَ ٽپيءَ ۾ ٻڄي ويو. هو سوچيندو رهيو. مان سندس جواب جو انتظار ڪندو رهيس. ڪجهه دير کان هوءَ ماما چيو،

”رني ڪوٽ ۾ اسلحه خزانو دفن آهي. ان جي مون کي هڪ آهي.“

تنهنجيون واچون ٺڙي پيون. ڪجهه ڪجهه هڻڪندي چيم، ”مان خزاني جي تلاش ۾ آمو آهيان.“

ماما چيو، ”ٺوڪي ڏسڻ شرط مان سمجهي ويو هوس ته تون خزاني جي تلاش ۾ آمو آهي.“

اسيد پوين اکين سان ماما ڏانهن ڏسندي چيم، ”هوءَ ماما!“
ماما انڪار ۾ ڪنڌ لوڏيندي چيو، ”تون خزانو هٿ ڪري نه سگهندين.“

”جو ماما؟“ تعجب وڃان چيم.

ماما چيو، ”رني ڪوٽ جو خزانو مون اکين سان ڏٺو آهي. پر، مان خزانو هٿ ڪري نه سگهيس.“

اگر نه اڪليو. مون ماما ڏانهن ڏٺو. ماما چيو، ”تنهنجي مٿي ۾ مٿيان نه هئي. تنهنجي سٽي ۾ نه مٿيان نه آهي. رني ڪوٽ جو خزانو اسان جيئڙن جي نصيب ۾ نه آهي.“

ڪن ٻن لاءِ دل ڌڙڪڻ بند ڪري ڇڏيو.

آخري ڪوشش ڪندي چيم، ”پر، اوهان کي گهٽ ۾ گهٽ اها خبر ته آهي نه، ته خزانو ڪٿي پوريل آهي!“

ماما هاڪار ۾ ڪنڌ لوڏيو. چيم، ”مان ڪوشش ڪري ڏسندس.“

ماما چيو، ”بيسود آهي.“
ماما جي پريشان وڃي ويٺس.

چير، "توهان مون کي ڏس نه ڏيو!"

ماما انڪار ۾ ڪنڌ لوڏيندي چيو، "تنهنجي مٿي ۾ مٿيان ڪونهي."

"منهنجي مٿي ۾ مٿيان ڪونهي ته ڇا ٿيو!" چير، "مان تنهنجي پڪڙي بت عاقل کي سان ڪري خزاني جي تلاش ۾ نڪرندس. هن جي مٿي ۾ ته مٿيان آهي نه!"

ماما غور سان عاقل ڏانهن ڏسندي چيو، "ها هن جي مٿي ۾ مٿيان آهي. دڪان ۾ داخل ٿيڻ شرط مون سندس مٿي ۾ مٿيان ڏسي ورتي هئي."

"تر، ٻوڙ الله جو نالو ڪٿي رني ڪوٽ جي خزاني جو ڏس ڏيو." چير، "مان ۽ عاقل رني ڪوٽ جو خزانو هٿ ڪنداسين."

ماما اک ڇنڀڻ بنا عاقل ڏانهن ڏسندو رهيو. سوچيندو رهيو. ٻوڙ هو ڪاغذ ۽ پينسل کڻي ويهي رهيو. ڏسندي ڏسندي رني ڪوٽ جي قلعي جو نقشو ٺاهي ورتائين، ٻوڙ نقشي تي ننڍيڙي جا نشان ٺاهيندي ماما چيو، "قلعي جي ٻاهران اولهه طرف جبل جي ترانين ۾ هڪ تلاءُ آهي. لهندڙ سج جا ترورا اهڙي نموني تلاءُ تي پوندا آهن جو سمورو تلاءُ سون وانگر جرڪڻ لڳندو آهي. اصل رجيل سون جهڙو لڳندو آهي. اهڙي مهل جڏهن سون ڪو مٿياندار ماڻهو تلاءُ مان پاڻي ڀريندو، سو پاڻي اصل ۾ رجيل سون هوندو."

مان وانڙو ٿي ويس. جهٽ

ڏيئي عاقل کي ڪڇ ۾ کڻي ورتو. ان وقت اوچتو ٻاهران کولين هلڻ جو آواز آيو. آواز وڌندو ويو. ائين ٻئي لڳو، جن کولين جو مينهن پئي وڌو. عاقل هڪدم تب ڏيئي منهنجي ڪڇ مان لهي ويو. مون ٻانهن ڊگهي رني عاقل کي پٺو هنج ۾ رکڻ جي ڪوشش ڪئي. ٽن سالن جي عاقل هڪدم ست ڏيئي تنهنجي ٻانهن ڇڏائيندي، تمام چٽي آواز ۽ لهجي ۾ چيو، "رني ڪوٽ جي خزاني تي حملو ٿو آهي، ٻاها."

مان وانڙو ٿي ويس. ٽن سالن جي ٻار کي اهڙي چٽي نموني ڳالهائيندي ڏس، مونڪان چرڪ نڪري ويو.

عاقل ڊوڙ ٻائي دڪان مان نڪري ويو. مان ڪنن ۾ آڱريون ڏيئي، دڪان جي هڪ ڪنڊ ۾ ويهي رهيس. پٺي ڪنڊ ۾ ماما ويهي رهيو. کولين جو مينهن وسندو رهيو. لڪاڻن جو آواز ماحول ۾ ڌار وجهندو رهيو. شام تائين ڪهڙيءَ ڪهڙيءَ کي ڪهاڙ لڳندو رهيو. ۽ ٻوڙ وقت عارضي طرح مري ويو. کولين جو آواز ڪم ٿي ويو. سڀڪجهه ماڻ ۾ غرق ٿي ويو.

مون ماما ڏانهن ڏٺو، ۽ ڏک وڃان فقط هڪ لفظ چيو، "عاقل."

ماما چيو، "هو رني ڪوٽ جي خزاني جو محافظ هو. هليو ويو."

دڪان مان ٻاهر نڪري مون ميدان ڏانهن رخ رکيو جتي کولي هلي هئي.

هڪ کان وڌيڪ ماڻهن منهنجي بت کي کولي کائي آسمان ڏانهن اڏائي ويسندي ڏٺو هو.

ڇاهڻ جي موجود مون ماڻهن جي ڳالهه تي اعتبار نه ڪيو، سندن ڳالهه ۽ مشاهدو امڪان جي حدن کان ٻاهر هو. پلين، جوانن، ڳيرون ۽ ٻارن جي لاشن ۾ مون تنهنجي عاقل کي ڳولڻ جي ڪوشش ڪئي، پر عاقل مون کي نظر نه آيو. ماڻرون ۽ ٻيڙ تنهنجي پٽن جا، پيڙون تنهنجن ٻارن جا، ۽ سهاڳڻيون تنهنجن ورڻ جا لاش ڪٿي موٽندون رهيون. پر مان عاقل کي ڳولي نه سگهيس.

هڪ ٻوڙهيءَ منهنجي ڪلهي تي هٿ رکندي چيو، "مون تنهنجي بت کي نه فقط اڏائيندي ڏٺو آهي، مون تنهنجي بت کي سج ۾ داخل ٿيندي ڏٺو آهي. ڏس."

ٻوڙهيءَ سج ڏانهن آڱر آڻي ڪندي چيو، "ڏس سمورو سج رت ڏاڻو ٿي ويو آهي." سانجهيءَ ويلي سمورو آسمان رت لڳل ڪينواس جهڙو ٿي ويو. ازغبي آرست مون کي نظر نه آيو.

اها سموري رات مون عاقل لاءِ روئيندي ۽ ماما ورائيندي گذاري ڇڏي.

پٺي ڏينهن صبح جو بنان سوڪلائڻ جي مان ميهڙ مان رني ڪوٽ ڏانهن روانو ٿي وڃيس. سوچيم، بت وڃايو اٿم، خزانو ضرور هٿ ڪندس.

ماما جي نقشي مطابق

توتان واريان جند، منهنجي مڙي سنڌا!

هيءُ اياز

تون ان منهنجو چند تر آهيان تنهنجو انون چڪور،
تون بادل جئن برسین مون تي، مان هان تنهنجو مور!
توتان واريان جند،
منهنجي مڙي سنڌا!
تنهنجي ڌرتي مون کي پر تي، منهنجو تو ۾ ساهه،
تنهنجي ڪيتي، تنهنجي ريتي، سان آ منهنجو چاهه!
توتان واريان جند،
منهنجي مڙي سنڌا!
تنهنجو پاڻي منهنجي ساڻي، جنهن سان منهنجو جيءُ
تون سنڌوءَ جي ساهيڙي ان، او ڌرتيءَ جي ڏيءُ!
توتان واريان جند،
منهنجي مڙي سنڌا!
منهنجي من ۾ آهن تنهنجون چاندوڪيون ۽ چيٽ،
منهنجون لاتيون منهنجون باتيون آهن تنهنجي پيٽ!
توتان واريان جند،
منهنجي مڙي سنڌا!
تنهنجي ٻوليءَ جو مان ٻيلي واريان تنهن تان پاڻ،
ڳالهيون تنهنجون ڳايان منهنجو سر آهي تو سان!
توتان واريان جند،
منهنجي مڙي سنڌا!
مڙو آهي هر ماڻهوءَ لاءِ پنهنجو پنهنجو ديس،
پيارو آهي ساري جڳ کي پنهنجو وڻ ۽ ويس!
توتان واريان جند،
منهنجي مڙي سنڌا!
منهنجي سهڻي منهنجي سسئي منهنجي موهل آءُ،
روني روني انون سببان آءُ تنهنجو گهرو گهاٽو!
توتان واريان جند،
منهنجي مڙي سنڌا!
تنهنجا ويري ٿيندا ڪيري تن جي منهن ۾ ڏوڙ،
ساڻي آسج، تون بيئي نه، ڪيسين ڪڏندو ڪوڙ!
توتان واريان جند،
منهنجي مڙي سنڌا!

مارچ ۱۹۹۱

اپریل ۱۹۹۱

مئی ۱۹۹۱

جون ۱۹۹۱

سومر -	۴	۱۱	۱۸	۲۵	سومر	۱	۸	۱۵	۲۲	۲۹	سومر	۶	۱۳	۲۰	۲۷	سومر	۲	۱۰	۱۷	۲۴
اڱارو -	۵	۱۲	۱۹	۲۶	اڱارو	۲	۹	۱۶	۲۳	۳۰	اڱارو	۷	۱۴	۲۱	۲۸	اڱارو	۴	۱۱	۱۸	۲۵
اربع -	۶	۱۳	۲۰	۲۷	اربع	۳	۱۰	۱۷	۲۴	۳۱	اربع	۸	۱۵	۲۲	۲۹	اربع	۵	۱۲	۱۹	۲۶
خميس -	۷	۱۴	۲۱	۲۸	خميس	۴	۱۱	۱۸	۲۵	۳۲	خميس	۹	۱۶	۲۳	۳۰	خميس	۶	۱۳	۲۰	۲۷
جمع	۸	۱۵	۲۲	۲۹	جمع	۵	۱۲	۱۹	۲۶	۳۳	جمع	۱۰	۱۷	۲۴	۳۱	جمع	۷	۱۴	۲۱	۲۸
چنڊر	۹	۱۶	۲۳	۳۰	چنڊر	۶	۱۳	۲۰	۲۷	۳۴	چنڊر	۱۱	۱۸	۲۵	۳۲	چنڊر	۸	۱۵	۲۲	۲۹
آچر	۱۰	۱۷	۲۴	۳۱	آچر	۷	۱۴	۲۱	۲۸	۳۵	آچر	۱۲	۱۹	۲۶	۳۳	آچر	۹	۱۶	۲۳	۳۰

جولائي ۱۹۹۱ سنڌي ائسوسيئيشن آف نارٿ آمريڪا آگسٽ ۱۹۹۱

سومر	۱	۸	۱۵	۲۲	۲۹	سومر	۵	۱۲	۱۹	۲۶
اڱارو	۲	۹	۱۶	۲۳	۳۰	اڱارو	۶	۱۳	۲۰	۲۷
اربع	۳	۱۰	۱۷	۲۴	۳۱	اربع	۷	۱۴	۲۱	۲۸
خميس	۴	۱۱	۱۸	۲۵	۳۲	خميس	۸	۱۵	۲۲	۲۹
جمع	۵	۱۲	۱۹	۲۶	۳۳	جمع	۹	۱۶	۲۳	۳۰
چنڊر	۶	۱۳	۲۰	۲۷	۳۴	چنڊر	۱۰	۱۷	۲۴	۳۱
آچر	۷	۱۴	۲۱	۲۸	۳۵	آچر	۱۱	۱۸	۲۵	۳۲

آڪٽومبر ۱۹۹۱

سيپٽمبر ۱۹۹۱

سومر	۲	۹	۱۶	۲۳	۳۰	سومر	۷	۱۴	۲۱	۲۸
اڱارو	۳	۱۰	۱۷	۲۴	۳۱	اڱارو	۸	۱۵	۲۲	۲۹
اربع	۴	۱۱	۱۸	۲۵	۳۲	اربع	۹	۱۶	۲۳	۳۰
خميس	۵	۱۲	۱۹	۲۶	۳۳	خميس	۱۰	۱۷	۲۴	۳۱
جمع	۶	۱۳	۲۰	۲۷	۳۴	جمع	۱۱	۱۸	۲۵	۳۲
چنڊر	۷	۱۴	۲۱	۲۸	۳۵	چنڊر	۱۲	۱۹	۲۶	۳۳
آچر	۸	۱۵	۲۲	۲۹	۳۶	آچر	۱۳	۲۰	۲۷	۳۴

نومبر ۱۹۹۱

ڊسمبر ۱۹۹۱

جنوري ۱۹۹۲

فيبروري ۱۹۹۲

سومر -	۴	۱۱	۱۸	۲۵	سومر	۲	۹	۱۶	۲۳	۳۰	سومر	۶	۱۳	۲۰	۲۷	سومر	۲	۱۰	۱۷	۲۴
اڱارو -	۵	۱۲	۱۹	۲۶	اڱارو	۳	۱۰	۱۷	۲۴	۳۱	اڱارو	۷	۱۴	۲۱	۲۸	اڱارو	۴	۱۱	۱۸	۲۵
اربع -	۶	۱۳	۲۰	۲۷	اربع	۴	۱۱	۱۸	۲۵	۳۲	اربع	۸	۱۵	۲۲	۲۹	اربع	۵	۱۲	۱۹	۲۶
خميس -	۷	۱۴	۲۱	۲۸	خميس	۵	۱۲	۱۹	۲۶	۳۳	خميس	۹	۱۶	۲۳	۳۰	خميس	۶	۱۳	۲۰	۲۷
جمع	۸	۱۵	۲۲	۲۹	جمع	۶	۱۳	۲۰	۲۷	۳۴	جمع	۱۰	۱۷	۲۴	۳۱	جمع	۷	۱۴	۲۱	۲۸
چنڊر	۹	۱۶	۲۳	۳۰	چنڊر	۷	۱۴	۲۱	۲۸	۳۵	چنڊر	۱۱	۱۸	۲۵	۳۲	چنڊر	۸	۱۵	۲۲	۲۹
آچر	۱۰	۱۷	۲۴	۳۱	آچر	۸	۱۵	۲۲	۲۹	۳۶	آچر	۱۲	۱۹	۲۶	۳۳	آچر	۹	۱۶	۲۳	۳۰

