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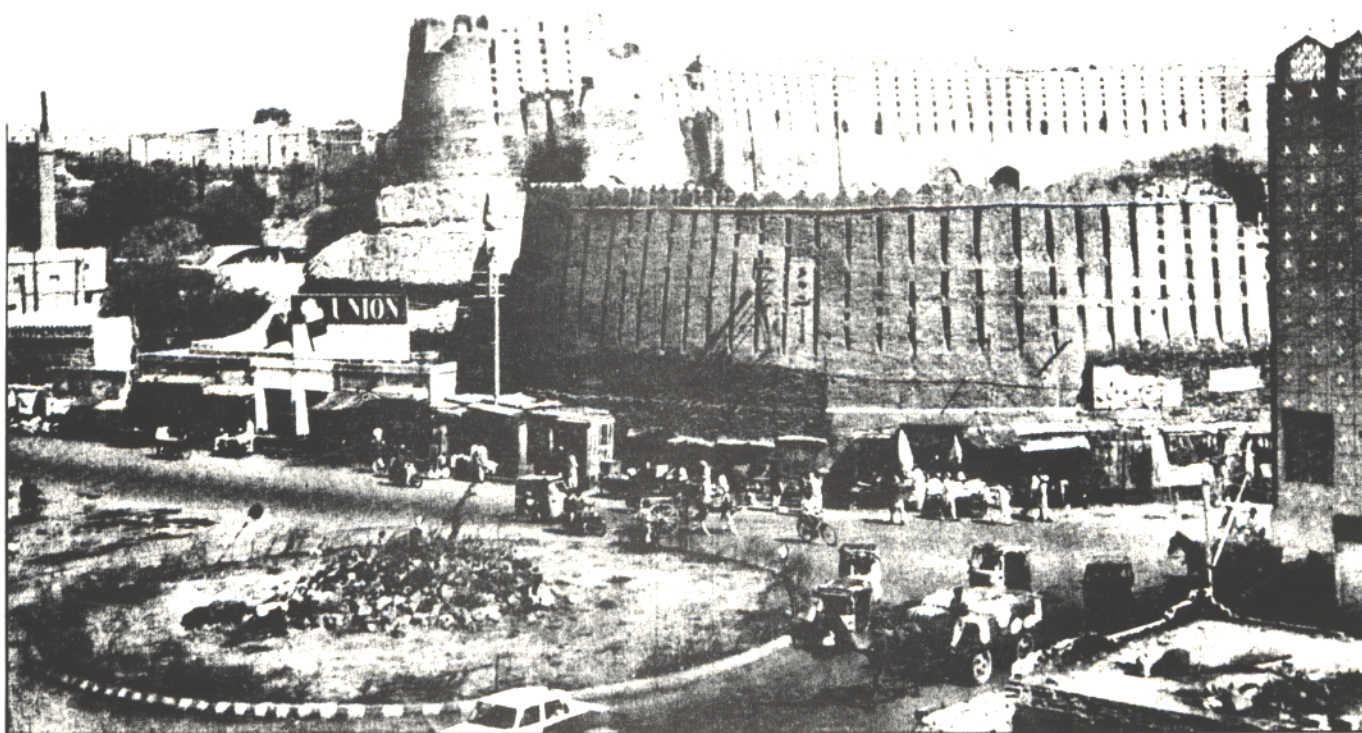
SANGAT سگت





PAKISTANI EMBASS

THE TOMB OF SHAH ABDUL LATIF, poet and saint, located near Hyderabad, Pakistan. The mosque is representative of Indian Muslim architecture, with its tall, slender minarets and tiles of geometric design.



The Fort of Hyderabad

SANGAT

SPECIAL EDITION JULY 1992

I DISAPPROVE OF WHAT YOU
SAY, BUT I WILL DEFEND TO THE
DEATH YOUR RIGHT TO SAY IT.
(VOLTAIRE)

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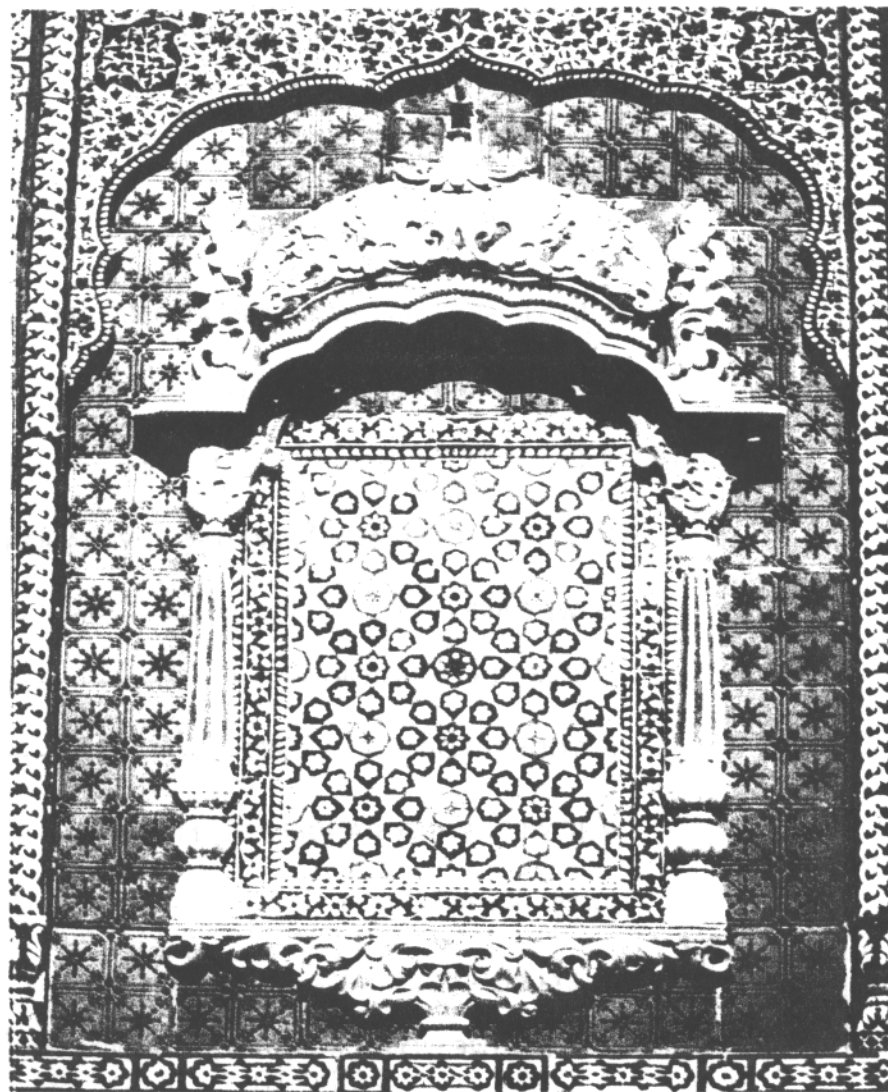
MANZOOR SHAH

MITHAL VAKASI
MAHMOOD QALBANI

THE OPINIONS
EXPRESSED IN
THE JOURNAL DO
NOT NECESSARILY
REFLECT THAT OF
SANA

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سنڌي ڪاشيءَ جو هڪ من موهيندڙ نمونو
(روضه سچل سائين رحه)



سینڈی ائسوسی ایشن آف نارث امریکا

Sindhi Association of North America

4105 PROVIDENCE DR. ST. CHARLES MO 63304



MESSAGE FROM DR .A.W. BHATTI
PRESIDENT SANA

Dear fellow SANA members and respected guests.

On behalf of the Executive Committee of SANA It is my pleasure to welcome all Sindhis to the Eighth Annual SANA convention in Los Angeles. We are delighted to have guests from the Pakistan , the England and all over the North America.

Sindh is going through a very delicate and vulnerable stage , we have to pool our resources to become a powerful voice for Sindhis . I urge you all to please contact your local politician and make them aware of the situation and get their help in communicating our problems to the authorities in North American governments who can use their power and influence to help to solve some problems of the Sindhis.

At the convention we will have detailed report about SANA and its members activities regarding highlighting the human rights violation of Sindhis

This magazine is a proof of hard work of Mr Irshad Kazi and Mr. Manzoor Shah , I congratulate them for a job wel done .

My special thanks to Mr. Nisar Siddique Chairman and to the other members of organizing committee for making this meeting a success

With regards,

Sincerely

A.W. Bhatti
President SANA.

Dear Friends:

On behalf of the Los Angeles Sindhi's, I welcome all attendees to the 8th annual SANA convention. We will make this event enjoyable and the most memorable Sindhi convention.

My special thanks to friends who helped to organize this event. I strongly believe in this theme " **Together We Can Make Things Happen.**"

A handwritten signature in cursive script, reading "Nisar a. Siddiqui".

Nisar Siddiqui
Chairperson, Host Committee
Los Angeles, California

BHITAI'S TWO IMMORTAL PRAYERS

Allah as Thy name is, so I
 have great hope;
 Great, there is no limit nor
 end to Thy patience;
 Thy name, O Lord I have put
 it into the soul;
 Great is Thy strength, with
 Graces art Thou filled;
 Do not lift Thy kindness from
 me - I am thine.
 As sweet as Thy name, as
 great is my hope.
 No door is like to Thee, I have
 seen many other doors.
 Do not make loose, O beloved,
 the bond with this poor one;
 Thy miserable one has no salvation
 but Thee.
 Only Thy name, I grasp it
 constantly.
 Cover O Coverer, I am naked,
 Cover O Coverer,
 Give me the hem of Thy protection.

* * * *

Some over China glisten, some
 of Samarkand take care;
 Some wander to Byzantium, Kabul-
 Some lie on Delhi, Deccan, some
 reach Girnar, thundering there;
 And greens on Bikanir pour those
 that jump from Jaisalmir;
 Some Bhuj have soaked, others descend
 on Dhat, with gentle air,
 Some crossing Umerkot have made
 the fields fertile and fair.
 O God, may ever you on Sindh
 bestow abundance rare:
 Beloved! all the world let share
 Thy Grace, and fruitful be!

COMPILED BY: SHAHZLAN QURESHI

SAGES OF SINDH

MAKHDOOM OSMAN MARWANDI SEWSTANI

Popularly known as Lal Shabaz Qalandar. Birth: 538 A H (1143 A D)
Death: 650 A H (1252 A D)

He belonged to a Syed family. He learned the Holy Quran with great dedication and devotion and acquired knowledge of other religious disciplines and, thus, became a profound scholar. All extoeric and estoeric knowledge was gathered in his person. He had a very long life during which Ghaznavi rule ended and Ghouris came to power. He became a disciple of Hazrat Bahuddin Zakaria Multani who made him his lieutenant and also granted him permission to make disciples. He acquired exoteric knowledge from Baba Ibrahim Karbalai also and received numerous blessings by sitting in the company of Hazrat Fariduddin Ganj Shakar and Sheikh Sadruddin Arif. He met Bu Ali Shah Qalandar and received spiritual blessings from him as well. Because of his association with a good many Godly people, he attained a high spiritual status. He came to Sindh on the instructions of Bu Ali Shah Qalandar and made Sehwan his headquarters. A large number of people benefitted by their association with him. Many wayward women repented and asked for Allah's forgiveness for their past deeds and many men of loose character became virtuous. His grave, in Sehwan, is visited by the elite as well as masses.

According to Sirhan, a book written by Abdul Rahman Shah Moosvi, the devotees of sufi saint, Lal Shahbaz Qalandar, believe in reciting God's praise and meditating in a demonstrative way. To provide themselves with additional opportunity to do so, they also perform dhamal. The saint himself liked the practice, which is akin to that of the disciples of Maulana Jalauddin Rumi who held mahfil-e-sama, or a session of devotional music. (Dhamal, actullay, is the name of a musical note in which the dhul or drum induces a special kind of ecstasy.)

MAKHDOOM NOOH HALAI

Birth: 911 A H (1505 A D) Death: 998 A H (1590 A D)

Sindh being the gateway of Islam has also the distinction of becoming the cradle of men of high spiritual excellence. Among such Allah-oriented persons, an outstanding name is that of Hazrat Lutfullah Makhdoom Nooh Halai. Makhdoom Nooh was born in Hala. His real name was Lutfullah. He was a profound scholar and

strictly adhered to Shariat. He translated the holy Quran into Persian, which is tribute to his intellectual excellence. As imam of the Suharwardiya order, he died at the age of 87 and his grave in Hala, is visited by the elite as well as the common man.

As troops sent by Mughal Emperor Akbar to arrest the ruler of Sindh advanced, bringing death and destruction in the wake, Makhdoom Nooh Halai chanted a prayer and blew it towards the troops which forced them to run away helter-skelter. When the emperor wanted to know the cause of this retreat, he was told that they got terrified by a typhoon rolling on from the direction of Hala. As a result, Akbar rectified this mistake when he sent another excursion.

SHAH ABDUL LATIF BHITAI

Birth: 1102 A H (1689 A D) Death: 1165 A H (1752 A D)

Shah Abdul Latif Bhitai belonged to a well-known family of Syeds. Early in life, he migrated to Kotri from Hala Haveli and, then, in the tradition of holy men, set out in search of truth and embarked on extensive travels for getting acquainted with saintly persons. He journeyed to Multan, Jaisalmer, Lasbela, Makran, Kutch and the Kathiawar region and drew inspiration from religious personages. He lived in a very important period of the political history of Sindh. He was a storehouse of knowledge and wisdom, and in his famous poetical works Shah jo Risalo, he was expatiated with abundance on mysteries and revelations. He was a poet of love. He showed people the way to nearness to Allah and warmed their hearts with the love of holy Prophet of Allah. He gave mankind the message of compassion, large-heartedness, vision, and love. During his time, a great controversy was raging among the religious scholars of Sindh over such matters as lineage and caste. He, therefore, waged a war against such misleading concepts and also eradicated many un-Islamic practices. His grave in Bhit Shah is visited by millions.

During the last stage of his life, the Shah selected a good site and founded a new human settlement. He himself participated in its construction as labourer. Houses in the settlement had been built on sand dunes. In the beginning it was called "Bhit Shah Abdul Latif" but later it came to be known only as "Bhit Shah".

MAKHDOOM MOHAMMAD ZAMAN SHAH

Birth: 1125 A H (1713 A D) Death: 1188 A H (1774 A D)

He was a great scholar and mystic of Sindh. His forefathers belonged to Arabia and migrated to Sindh during the Abbasi rule and settled near Thatta. His ancestors owed allegiance to the Suharwardiya order. At an early age, he learned the Holy Quran

from his father and then proceeded to Thatta which was then a great seat of learning. There, he completed his education in exoteric knowledge and acquired excellence in it.

Even while studying, he met Sheikh Mohammad, who was head of the Naqshbandiya order and lived in Thatta. So, after acquiring exoteric knowledge, he joined the circle of disciples of Sheikh Mohammad, who made first occupy his own seat and then conferred upon him his lieutenancy as well as permission to make disciples. Makhdoom Mohammad Zaman himself say: "Nobody among earlier saints had ever before accorded permission to anyone to make disciples after he had been made to occupy his (saint's) seat and then ordering other disciples to bear allegiance to him." His grave, in Lowari Sharif, is visited by a vast number of people.

Makhdoom Abdul Latif, father of Makhdoom Mohammad Zaman, went to visit the famous saint of Thatta, Makhdoom Abdul Qasim, who was sitting beneath a tree. Suddenly, birds began to flock onto the tree and soon there was a huge lot of them there. The atmosphere was filled with their chirpings and the ground was strewn with fruits and leaves falling from the tree. Seeing this, Makhdoom Abdul Qasim told Makhdoom Abdul Latif that there would be a huge concourse of seekers around his third son. And the foretelling came true.

HAFIZ ABDUL WAHAB SACHAL SARMAST

Birth: 1152 A H (1739 A D) Death: 1242 A H (1827 A D)

Hazrat Hafiz Abdul Wahab Sachal Sarmaast was a renowned saint, sufi and poet of Sindh. His lineage goes back to Hazrat Umar Farooq. He was called Sachal because he always spoke the truth. Shah Abdul Latif saw him when he was a boy and beckoning him to come near and foretold of a great spiritual future that awaited him. After the death of Shah Abdul Latif, Sachal Sarmaast obtained the robe of lieutenancy from his successor, Mian Sakhi Qubool Mohammad. At the age of 14, he gained proficiency in Arabic and Persian. He had a kind and generous disposition. He was also a poet in seven languages. Every year, numerous devotees pay homage to him on the occasion of his death anniversary. His grave is in Daraza Sharif.

With Multani clay applied to his body, Sachal Sarmaast was sitting beside a well, all set to take a bath. The ruler of Khairpur passed by and, because of odour of the clay on his body, greeted him only from a distance. But his younger brother, Mir Murad Ali, came to him and Sachal Sarmaast embraced him and said that it was not clay but the colour of the martyr of glory and prosperity that has stuck to Mir Murad Ali. This benediction came true and Mir Murad Ali's rule survived even during the British ascendancy.

JAFAR WAFAR

COTTON RUSH OF INDUS VALLEY CIVILIZATION

While glancing through the National Geographic Society's illustrated publication 'Mysteries of the Ancient World', my eyes tarried at a sentence which read as under: "Indus valley people produced cotton cloth centuries before anyone else in Asia, Africa or Europe."

There was also a surmise, based on the striking similarity between stone seals discovered by Sir John Marshall in 1922 from the excavated remains of Harappa and Mohenjodaro (in Pakistan) with those unearthed from Mesopotamian ruins of Sumerian civilization (in Syria and Iraq), that the Indus Valley civilization must have been in contact with the 'Cradle of civilization in the third millennium BC (i.e. five thousand years ago), via maritime routes touching Persian Gulf ports of Dilmun (present Bahrain). Magan and Melluha (perhaps the ancient river port of Mohenjodaro) which was the largest contemporary commercial center of Indus basin.

Stuart Piggott of Edinburgh University, writes in his book 'Prehistoric India': "One of the most interesting crops of the Harappa civilization was cotton of which a fortunate single find at Mohenjodaro had given conclusive evidence. Fragments of a true cotton textile, dyed red with madder, were found sticking to the side of a silver vase, and it is clear that the plant which produced the fibre is of 'Gossypium arborium' type - that is grown today as a cultivated form, and not one of the wild cottons. Cotton cloth is likely to have been an important article of commerce for the Harappa civilization and it is probable that some at least of the trade with Mesopotamia was in cotton goods. By later historic times in that country Indian cotton was known under the name of 'Sindhu', and this in the form 'Sindon' passed into Greek."

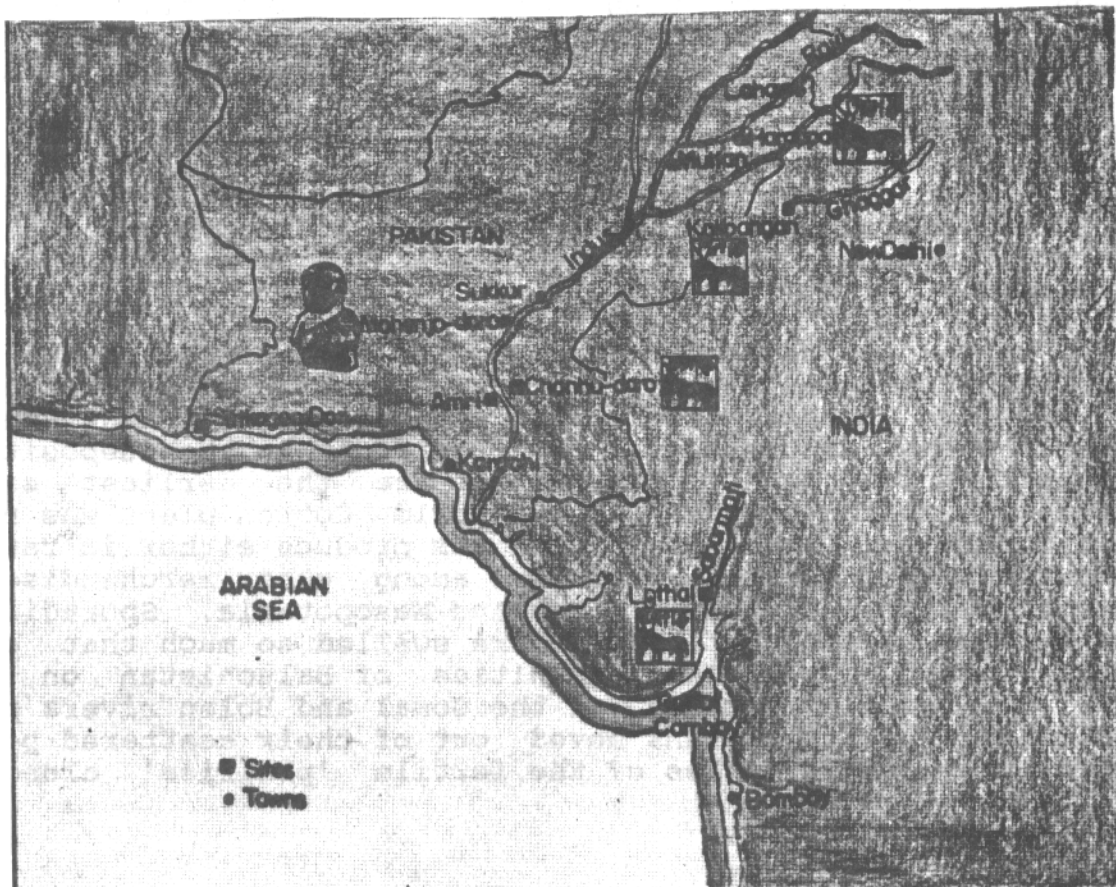
During my research, it dawned on me that cotton was being grown eight thousand years ago in Baluchistan at a location not very far from Sindh as the recent excavations' at Mehrgarh have proved, where cotton seeds have been found in the deposits of Sixth millennium B. C. and which are the earliest samples discovered so far anywhere in the world. Cotton plant was native to this part of Indus Basin, and its produce either in raw form or in spun yarns somehow reached, among other merchandise, the advanced cultural centers of Iran and Mesopotamia. Sporadically, the foreign demand of its fibre swelled so much that cotton plants grown by Kot Dijian communities of Baluchistan on small plots in fertile patches of the Gomul and Bolan rivers proved inadequate. The Kot Dijians moved out of their scattered pockets towards the vast stretches of the fertile 'prairies' along the

Indus and Hakra rivers.

In the course of a few centuries they completely merged their identities in a more refined and tolerant cultural milieu which ultimately led to the maturing of the Harappa-Mohenjodaro civilisation. This economic rush, which we can call 'Cotton Rush' of the sixth millennium can be compared to the 'Gold Rush' after discovery of the American continent two centuries ago or the recent 'Petroleum Rush' of Saudi Arabia and the Gulf States.

Thus, perhaps, grew the mighty well-planned cities of the Indus Valley Civilization about five thousand years ago, whose remains at Mohenjodaro show workmen's cramped quarters in the outskirts away from residential areas of the urban elite, business centres, dyer's work place, smithies, carpentry shops, paved boulevards, covered drainage, water supplies, community bath, administration complex and priests' cloisters.

It is no less a satisfaction that Pakistan, which more than covers the area that in prehistoric times saw the flowering of Kot-Dijian-Harappan-Mohenjodaro civilization produces 8.7 million bales of cotton which is more than half of the American production and earns \$900 million annually from the export of four million bales of cotton in the form of yarn, textiles and garments.



ALI SHAIKH

"WE CARE!"

Some people with time and money to spare,
With seeming good wishes and cries of "We Care!"
Decided to join together as one,
Proposing the SANA, and so it was done.

Full of intentions, motivations and talk,
They told me to give, all my goods I should hoc;
Full of misgivings, trepidation and fear,
I emptied my pockets, giving all I hold dear.

They all speak of unity, and love to spare,
"Tell us your problems for you we'll be there!"
But instead I see vanity, callousness and greed,
When really it's brotherhood only I need.

Benzs, and Beamers, mansions and wealth,
Surely these are not items that spread Sindhi health,
Doctors, businessmen, accountants, and engineers,
Listen to this, to me turn your ears:

Sindhis and unity have long been an odd pair,
Bickering and fighting over some lousy chair,
But united and strong we then can create,
An organization that truly is worthy our fate.

SALEEM URSANIGLIMPSES OF HISTORY

Burton had a different view of Sindhi women. And so he admired the Sindhi women, even to their skill at picking up objects with their toes. Their skin appealed to him: he had great praise for Indian cosmetics and the beneficial effects they had upon a woman's skin, as opposed to European unguents. He approved of the Oriental use of depilatories, not then common in Europe, and stated that because the Eastern woman wore no stockings or tight undergarments she was free from 'callousities and other complaints.' And how could any man resist the beauty of the Sindhi women?

"Her eyes are large and full of fire, black and white as an onyx-stone, of almond shape, with long drooping lashes, undeniably beautiful The nose is straight and the thin nostrils are delicately turned."

The children entranced him. "In few parts of the world do you see prettier children than those of the higher classes in Sindh." He thought that the children, in simple shifts and skullcaps and a waist shawl with a tiny dagger, contrasted most advantageously with the dancing-dog costumes in which English women dressed their own children.

.....Captain Sir Richard Burton
By: Edward Rice

But what is this "Moslem culture?" Is it a kind of racial memory of the great deeds of the Arabs, Persians, Turks, etc.? Or language? Or art and music? Or customs? I do not remember anyone referring to present-day Moslem art or Moslem music. The two languages which have influenced Moslem thought in India are Arabic and Persian, especially the latter. But the influence of Persia has no element of religion about it. The Persian language and many Persian customs and traditions came to India in the course of thousands of years and impressed themselves powerfully all over north India. Persia was the France of the East, sending its language and culture to all its neighbors. That is a common and precious heritage for all of us in India.

I have tried hard to understand what this "Moslem culture" is, but I confess that I have not succeeded. I find a tiny handful of middle-class Moslems as well as Hindus in north India influenced by the Persian language and traditions. The Moslem peasantry and industrial workers are hardly distinguishable from the Hindu.

.....A Single Indian Nation
By: Jawaharlal Nehru

President of SANA West Coast Chapter from July 1990 to December 1990, Saleem Ursani lives in Los Angeles with his wife Rukhsana, and two sons Jawad and Fawad.

There were two striking, and probably unforeseen, effects of this system. In the first place, since a man's sons had implicit religious sanction for easing out of office when he reached the third stage of life, it was difficult for even a dominating personality to impose a dictatorship on his family. And in the second place, despite the very masculine emphasis of Indian society and regardless of legal and social oppressions, the Indian wife and the mother could be a figure of surprising power and authority. The silent, subservient Indian woman is and always has that in other societies were accorded to the father of the house were almost insensibly transferred to his wife. However submissive she might appear before strangers, within the family her rule was often absolute.

.....Sex in History
By: Reay Tannahill

Bank tellers on camelback serve tourists in the sand dunes of the Thar Desert, changing foreign cash and traveler's checks. Camels have played a part in desert banking for many years. But, until recently, only a handful of Bank of Bikaner and Jaipur branch managers worked on camelbacks. Now, with camel-banking a success, plans are under way to expand the service to farflung villages in the Thar Desert.

.....The Daily Telegraph, London

From Scinde and Sinde to Sind, it is now Sindh -- as it should be. 'Peccave' (I have sinned), wired Sir Charles Napier to London after he added the Indus's southern lands to the possession of the East India Company. Having 'sinned', Napier proceeded to whitewash his sin in Sindh by doing some public service, like building a new Karachi adjacent to the old. But the name of the land remained unchanged so far as its Anglicised pronunciation was concerned. More than a century after the sin, the province is now going to have a spelling that will correspond to how its people have pronounced the name of their beloved land and the way that name of the province has always been and is written in Urdu and Sindhi. The Sindh cabinet deserves commendation for advising a change in spelling. In an age in which Peking, Dacca, Poona and Canton have reverted to Beijing, Dhaka, Pune, Kwanzhou, it is but proper that this historic land where the Indus and the Arabian Sea meet to give it a distinctiveness of its own should shed its colonial appellation and acquire one that is phonetically and historically more appropriate.

.....Daily Dawn, Karachi
March 16, 1989

The ancient civilization of India differs from those of Egypt, Mesopotamia, and Greece, in that its traditions have been preserved without a break down to the present day. Until the advent of the archaeologist, the peasant of Egypt or Iraq had no knowledge of the culture of his forefathers, and it is doubtful whether his Greek counterpart had any but the vaguest ideas about the glory of Periclean Athens. In each case there had been an almost complete break with the past. On the other hand, the earliest Europeans to visit India found a culture fully conscious of its own antiquity-a culture which indeed exaggerated that antiquity, and claimed not to have fundamentally changed for many thousands of years. To this day legends known to the humblest Indian recall the names of shadowy chieftains who lived nearly a thousand years before Christ, and the orthodox brahman in his daily

worship repeats hymns composed even earlier. India and China have, in fact, the oldest continuous cultural traditions in the world.

.....The Wonder That Was India

By: A. L. Basham

Time, dripping grain by grain through a bottomless hour-glass at Al-Murtaza. I feel as if I am in a living grave, cut off from all human experience. My mother passes many of the endless hours of detention playing Patience. But after five months of being locked up at Al-Murtaza, I am more restless than ever. I have no idea when and if we'll be released. It all depends on Zia. My mother and I remain incarcerated at Al-Murtaza.

Sanam arrives for a rare and much anticipated visit, surrounded by the usual retinue of jail authorities and army officers. Even a daughter is not allowed to visit her mother and sister without the constant presence of the military. My mother is feeling ill from her continuing low blood pressure and is lying down in her bedroom. I ask if the meeting can take place there in the presence of the female officials. As Sanam and I move toward the family quarters, I hear footsteps behind us. It is not a police matron. It is Captain Iftikhar, one of the army officers. I stare at him in disbelief. No man, save for a relative, is permitted to enter the family quarters. Some people in our culture prefer to die than to have strangers violate its sanctity.

"Even jail rules states that only women police officials can enter a woman prisoner's room," I reminded him.

"I will be present," he says.

"Then we won't have the meeting at all. I'll call my sister."

Sanam had already gone ahead to our mother's room, so I keep walking down the corridor to the family quarters to tell her and my mother that the meeting has been postponed. I hear a noise behind me. Captain Iftikhar is still following me.

"Where do you think you are going? You can't come in here," I tell him, momentarily stunned.

But he is oblivious. "Do you know who I am?" he says loudly. "I am a Captain of the Pakistani army and I can go where I want."

"Do you know who I am?" I reply just as loudly. "I am the daughter of the man who brought you back after your disgraceful surrender at Dacca."

Captain Iftikhar lifts his hand to hit me. And the rage I have suppressed, the anger I have tried to control erupts.

"You raise your hand in this house, you shameful man! You dare to raise your hand in this house, near the shadow of the grave of the man who saved you. You and your army fell at the feet of the Indian generals. It was my father who gave you back your honor. And you are raising your hand to his daughter?"

He lowers his hand abruptly. "We'll see what happens," he spits out, turning on his heel and stalking off. Sanam's visit is cancelled.

.....Daughter of Destiny

By: Benazir Bhutto

'I fired and continued to fire until the crowd dispersed, and I considered this as the least amount of firing which would produce the necessary moral and widespread effect it was my duty to produce if I was to justify my action. If more troops had been at hand, the casualties would have been greater in proportion. It was no longer a question of merely dispersing the crowd, but one of producing a sufficient moral effect from a military point of view not only on those who were present, but more especially throughout the Punjab.'

.....General Dyer, 1919, after ordering the massacre of unarmed Indians attending a political rally at Jallianwallah Bagh, Amritsar. Official figures were: 379 dead, 1,200 wounded. Unofficial estimates were three times as high in both cases.

Ruttie tried to see more of him after she returned from abroad, but nothing she attempted ever seemed to work. During that election campaign, for example, one afternoon as Jinnah and Chagla were going out for lunch:

'Mrs. Jinnah drove up to the Town Hall in Jinnah's luxurious limousine, stepped out with a tiffin basket, and coming up the steps....said "J"! - that is how she called him - "guess what I have brought for you for lunch." Jinnah answered: "How should I know?" and she replied: "I have brought you some lovely ham sandwiches." Jinnah, startled exclaimed: "My God! What have you done? Do you want me to lose my election? Do you realise I am standing from a Muslim separate electorate seat, and if my voters were to learn that I am going to eat ham sandwiches for lunch, do you think I have a ghost of a chance of being elected?" At this, Mrs. Jinnah's face fell. She quickly took back the tiffin basket, ran down the steps, and drove away.....We decided to go to Cornaglia's, which was a very well-known restaurant in Bombay.....Jinnah ordered two cups of coffee, a plate of pastry and a plate of pork sausages.....As we were drinking our coffee and enjoying our sausages, in came an old, bearded Muslim with a young boy of about ten years of age, probably his grandson. They came and sat down near Jinnah. It was obvious that they had been directed from the Town Hall.....I then saw the boy's hand reaching out slowly but irresistibly towards the plate of the pork sausages. After some hesitation, he picked up one, put it in his mouth, munched it and seemed to enjoy it tremendously. I watched this uneasily.....After some time they left and Jinnah turned to me, and said angrily: Chagla, you should be ashamed of yourself." I said: "What did I do?" Jinnah asked: "How dare you allow the young boy eat pork sausages?" I said: "Look, Jinnah, I had to use all my mental faculties at top speed to come to quick decision. The question was: should I let Jinnah lose his election or should I let the boy go to eternal damnation? And I decided in your favour."

.....Jinnah of Pakistan
By: Professor Stanley Wolpert

In the evening of October 27th, 1958, three Generals and Cabinet Ministers (Lieut-General Azam Khan, Lieut-General W. A. Burki and Lieut-General K. M. Sheikh) called upon the President Iskandar Mirza with the demand to step aside in favour of General Ayub Khan. President Mirza readily agreed to step aside and General Muhammed Ayub Khan became the President of Pakistan.

Thus came into existence and it seems for ever to be applied off and on, the unfortunate ruling of Justice Munir in Dossos case that victorious revolution is a recognised mode of (capturing

power) altering Constitution, to say the least, it meant without impunity.

General Ayub Khan's, later Field Marshall; ten years rule officially called "Decade of Development", but aptly named by people of Pakistan as "Decade of Decadence" robbed the people, as is the practice with every military rule and dictatorship, of all its political opinion and organization. After tempting, thoroughly corrupting, and in the end frightening his opponents into silence by brutal force, there was left only one voice in the country, that of the General himself. He pontificated on very subject on earth, claiming mastery of all sciences. As long as he delivered the goods his minions justified every twist and turns of his policy, ignoring the dreaded question of Legitimacy of his rule. Blissfully ignoring gradual build up of public opinion and pressure, he suddenly found himself overwhelmed by a cackle from all sides, lost initiative, had cold feet, as is bound to be with every military rule.

On March 24, 1969, President Ayub Khan wrote to General Agha Muhammed Yahya Kahn, the Army Commander-in-Chief, informing him that he intended to resign from the Presidency and to hand over control of the country to the armed forces: "... I have come to the conclusion that all civil administration and constitutional authority in the country has become ineffective I am left with no option but to step aside and leave it to the Defence Forces of Pakistan, which today represent the only effective and legal instrument, to take over full control of the affairs of this country they alone can restore sanity and put the country back on the road to progress in a civil and constitutional manner".

It is interesting to observe that on October 7th 1958 when constitution was abrogated, one justification for doing so was ".... that the country must first be brought to sanity by a peaceful revolution". Here again after ten long years, dictatorship perpetrating untold harm to every known state institution, and political set up, he abrogated his own one man constitution of 1962 without any pain and pinch of conscience by stating that "the army can alone restore sanity". One wonders when Ayub Khan took hold of power in 1958 he found the country insane, by country obviously he meant people of Pakistan and after ten years dictatorship and what he and his minions did, yet when he had cold feet and surrendered power, he again found people of Pakistan as insane. Now it is a question of common sense whether a dictator with a bunch of sycophants can be more vulnerable to insanity, or millions of people? I leave the readers to use their own judgement.

.....A Judge May Speak

By: Justice Mir Khuda Bakhsh Marri

The army seems to derive pleasure from crushing Sindh. When Benazir called on the military to restore peace to the riot-torn cities of Karachi and Hyderabad in May 1990, they asked as quid pro quo that they be allowed into interior Sindh to carry out operations, as well as power to set up military courts under Article 245 of the Constitution. Benazir refused, at the cost of the final destruction of civil-military relations, knowing that Sindh was her support base and main card and that the Sindhis would never forgive her if she let the army in. Many Sindhis consider the Pakistani army to be as alien as the British troops which were stationed in the province in the last century, when it was ruled by Amirs, as part of the grand imperial strategy.

The Pakistani army's behaviour in 1983 was no less unreasonable. It was followed by the setting up of an army cantonment in upper Sindh, and the creation of army checkpoints on all the roads completed the alienation against the center that had been bubbling under the surface ever since Pakistan was created, occasionally erupting in the form of riots such as those against the imposition of Urdu as a national language. Throughout Pakistan's long spells of martial law Sindh had no representation, there being no senior army officers from Sindh nor any top bureaucrats. Sindhis had little chance of reaching these heights with their lack of knowledge of the national language, which only 5 per cent of Sindhis speak.

Hostility erupted in 1983 with the MRD movement, which began in August, was officially called off by its organizer, Ghulam Mustafa Jatoi, in December, but, according to most Sindhis, continued on a low-key level until 1985. I had many atrocities recounted to me - the most common one was the ambushing of a bus carrying students from the Sindh Students' Federation to Larkana. Nine students died in the shooting and 120 were jailed. That year many villages were razed to the ground, adding to the ghost-town appearance of much of the province. Even after the 1985 non-party elections the army did not withdraw.

Adil Rashdie, son of Sindh's only female wadera, and opposition leader of Dadu District Council, said the same: 'They tried to crush us with economic sanctions but we were too proud. No Sindhi will ever run to the center with a begging bowl. So then they tried to break us with force. He spoke with fire in his eyes: All the Sindhis really want is self-respect. We've been under the domination of the Greeks, the Arabs, the Persians, the British, but we've still remained as Sindhis. Now the Punjabis are trying to take that away from us. We provide 65 per cent of the country's budget - it's our sweat and blood which is paying for their F16 fighter jets. The masses know they are being exploited.'

There could not be more difference between Sindh's whirling Dervishes and the discipline of prayers in the mosque. No wonder Sindhis resented Zia's attempts to impose on the country Punjab identity and what they saw as a straitjacketed form of Islam, far from their mysticism. Sindhis are furious at being told how to pray, claiming that it was they who gave Islam to the subcontinent through the invasion of Muhammed Bin Qasim, who landed in Sindh in AD 711. They argue that they were the first province to vote for a Muslim homeland in the 1937 elections (Punjab did not). They are fiercely proud of their heritage and culture, with justification. Moenjodaro near Larkana is 4,000 years old, the site of the oldest civilization in the subcontinent.

.....Waiting for Allah
By: Christina Lamb

Pakistan was contained in the 'fact' that the Muslims were a 'distinct community' are simply re-writing history. If the question were posed: 'When did the Muslims become a distinct nation?', it would be impossible to elicit a common answer from the communal historians. Can the Muslims of India be regarded as a 'distinct community' in any sense of the word? The overwhelming majority of Muslims in India were poor peasants. The languages they spoke were Bengali, Punjabi, Sindhi and Pushto. What did they have in common with the Muslim aristocracy of the United Provinces, which conversed in Urdu and wrote poetry in Persian? Peasant struggles in these regions tended not to distinguish between Hindu and Muslim landlords.

.....Can Pakistan Survive?
By: Tariq Ali

Benazir Bhutto is one of those rare persons whose essence is derived from the distinctly different cultures of east and west. Such people ought to be treasured by the rest of us for they have the potential to bridge differences between cultures and assist us in the ever elusive quest for international understanding.

.....A Life in Balance
By: Dr. W. F. Pepper

The Spanish word for watermelon 'sandia' recalls this trade, for it means the 'fruit from Sindh', the province in southern Pakistan today whose capital is Karachi.

.....The Tide of Islam

By: T. B. Irving

When the British seized Sindh, the resistance against them was mounted not in the name of Islam but in the name of Sindh. Hoshoo, the commander who led the resistance, raised the slogan of 'murvesoon, Sindh na desoon', - we will die, but will not abandon Sindh. The British recognised the importance of the Sindhis' identity, and decreed that their local language should be the official language of the province.

.....Breaking the Curfew

By: Emma duncan

They forget that once a youth is led into the ways of falsehood and unscrupulousness he may as easily use it against his friends as against his enemies. If he has no scruples about killing an enemy, he may none about killing a friend. If he has no scruples about betraying the one, he may have none about betraying the other. Once a man starts toward moral degeneration, even for desirable or patriotic ends, there is no knowing whither his course might take him. The most idealistic young men starting with the highest and purest conceptions of patriotism have been known to fall into the most ignoble methods of attacking first their enemies and then their friends. When they reach the stage of moral corruption they can trust no one, can believe in the honesty of no one. Their one idea of cleverness and efficiency is to conceal their motives from everyone, to give their confidence to no one, to suspect and distrust everyone and to aspire toward the success that consists in imposing upon all.

The remedy against this lies in encouraging an open and frank discussion of politics on the part of the younger generation, with such indulgences as are due to their youth and immaturity of judgement; a systematic teaching of political history in schools and colleges; a free and open intercourse with their teachers on the clearest understanding that nothing said in discussion or in confidence will ever be used either privately or publicly against them, and an equally free and intimate intercourse with the leaders of thought and of public life in the country. These latter must be freed from the attractions of the secret service if it is intended that they should effectually cooperate in counteracting revolutionary propaganda. Besides the younger generation must be brought up in habits of manly and open encounter with their adversaries, in a spirit of sport and fair play. Repression, suppression, and suspicion do not provide a congenial climate for the development of these habits and they should be subordinate as much as possible in the present condition of chaotic conflict between social interests and social ideals.

.....The Remedy for Revolution

By: Lala Lajpat Rai

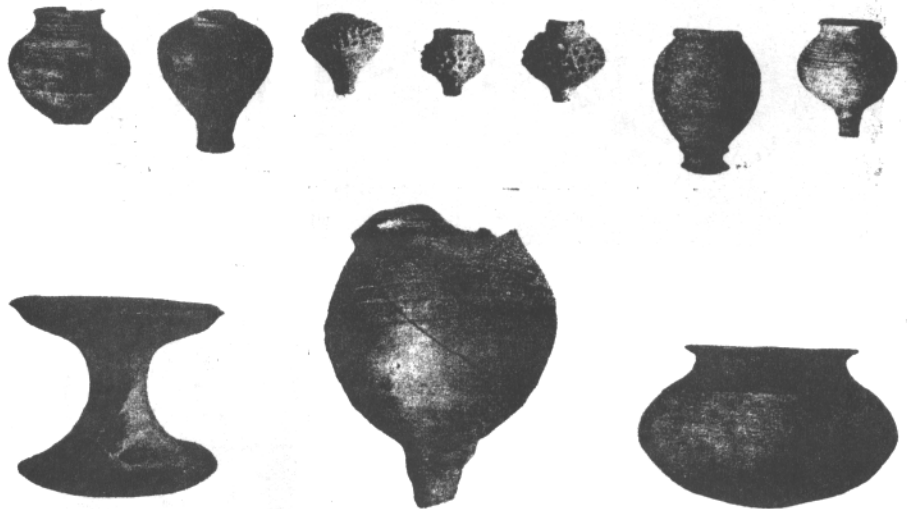
SINDH THROUGH CENTURIES



Copper Statuette of a dancing girl, Mohenjodaro.

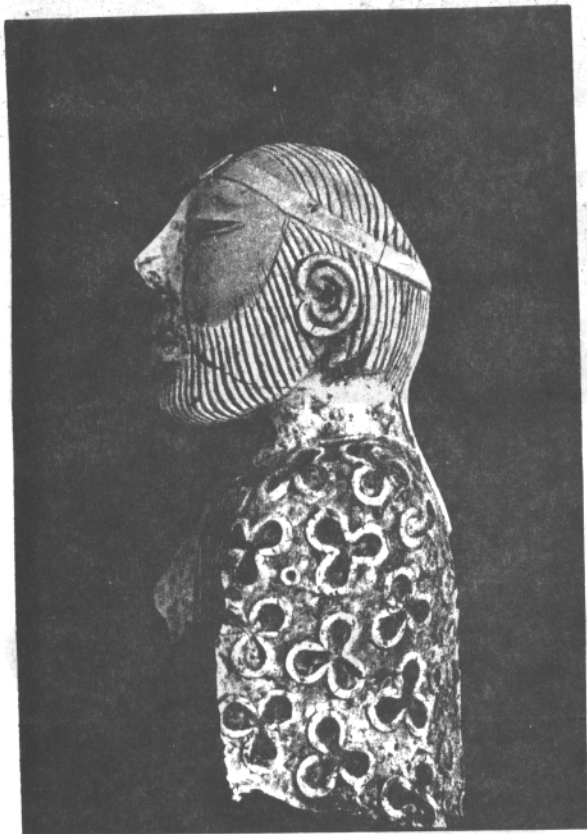


Panoramic view of First Street, Mohenjodaro.

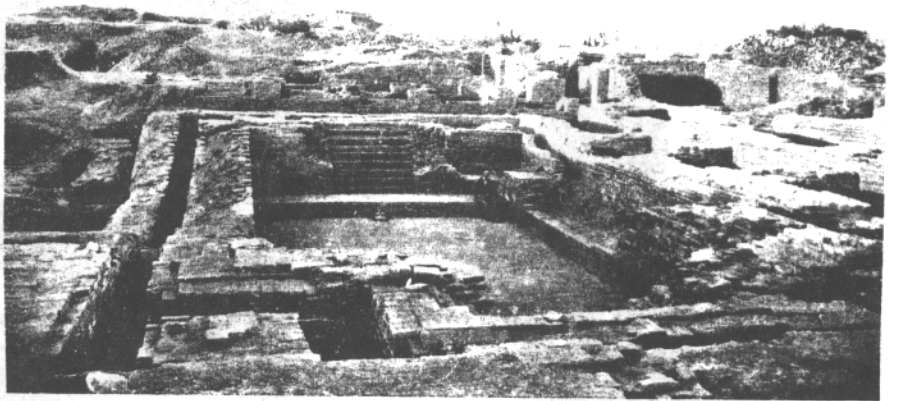


Selected pottery types, Mohenjodaro.

SINDH THROUGH CENTURIES



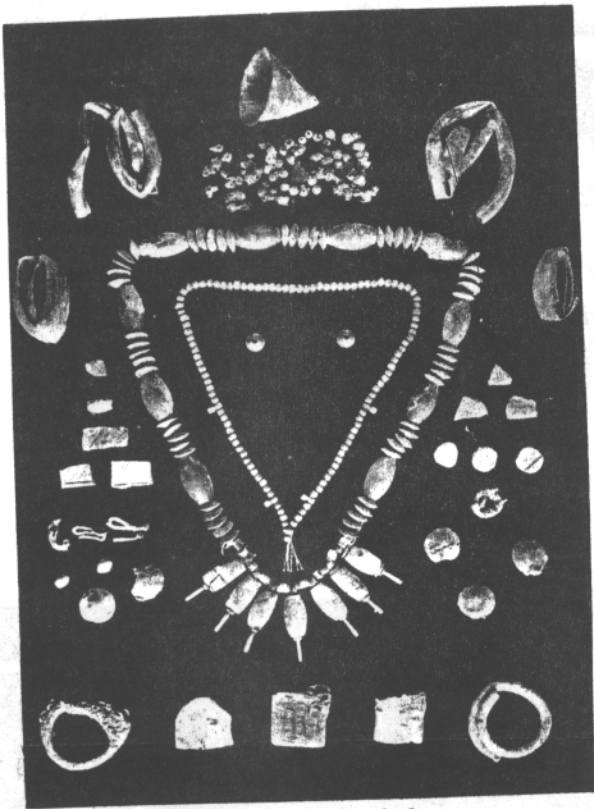
Stone bust of bearded noble. Mohenjodaro.



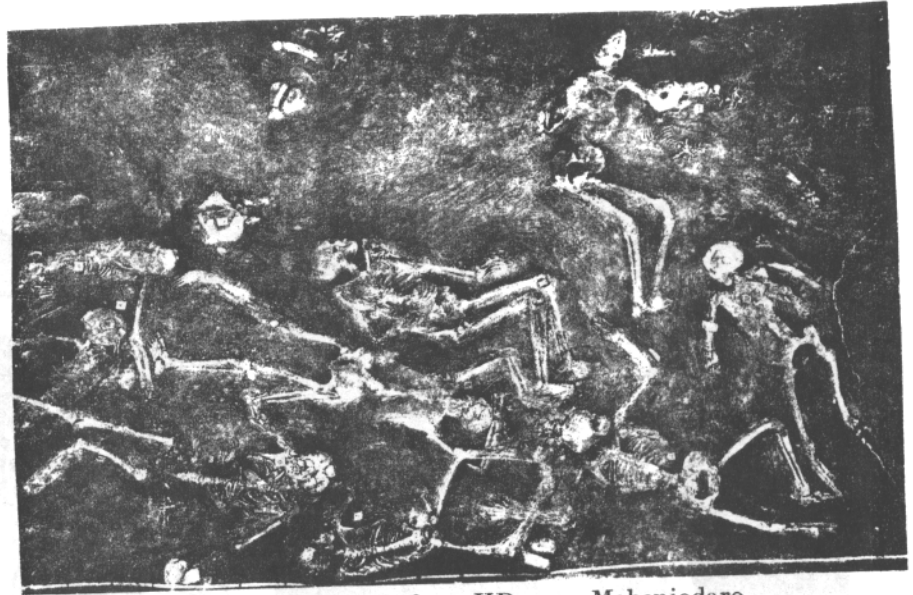
The Great Bath, Mohenjodaro



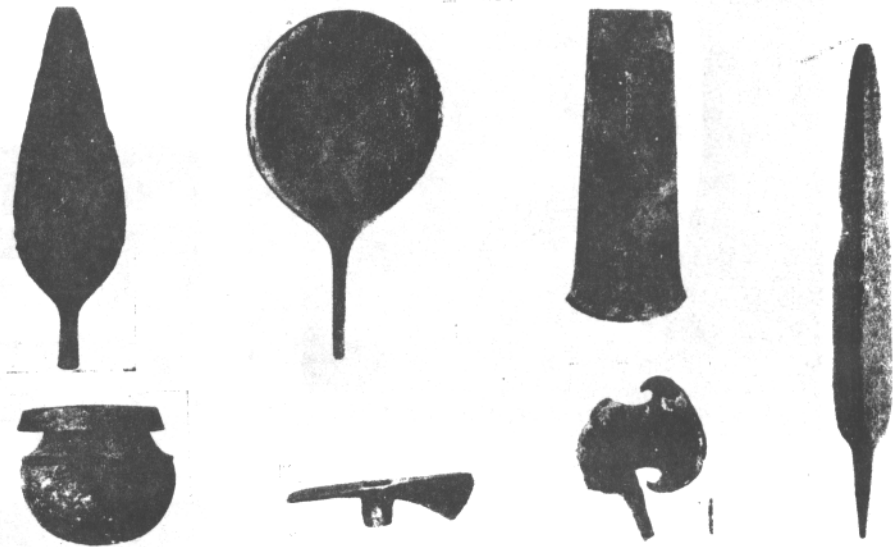
Seals, Mohenjodaro.

SINDH THROUGH CENTURIES

Jewellery, Mohenjodaro.



Group of Skeletons from HR area, Mohenjodaro.

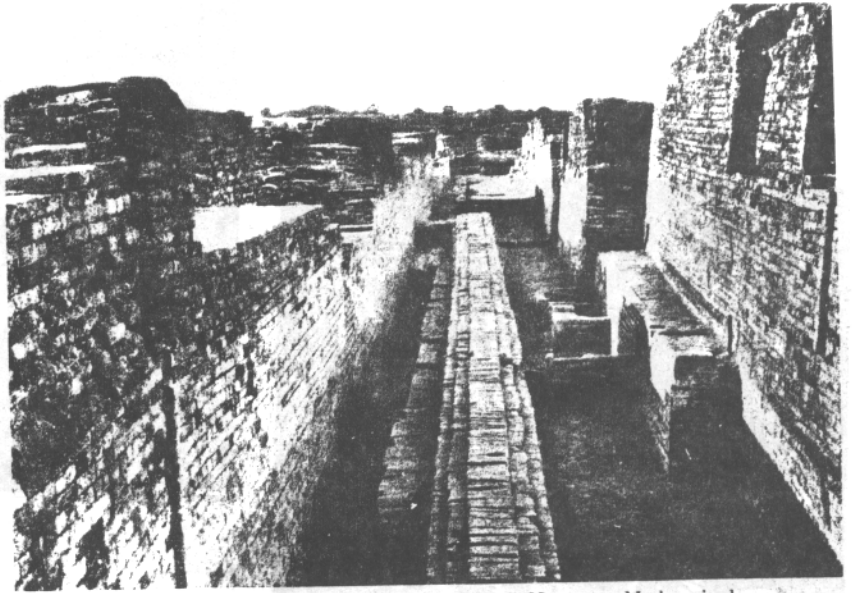


Copper implements and utensils, Mohenjodaro.

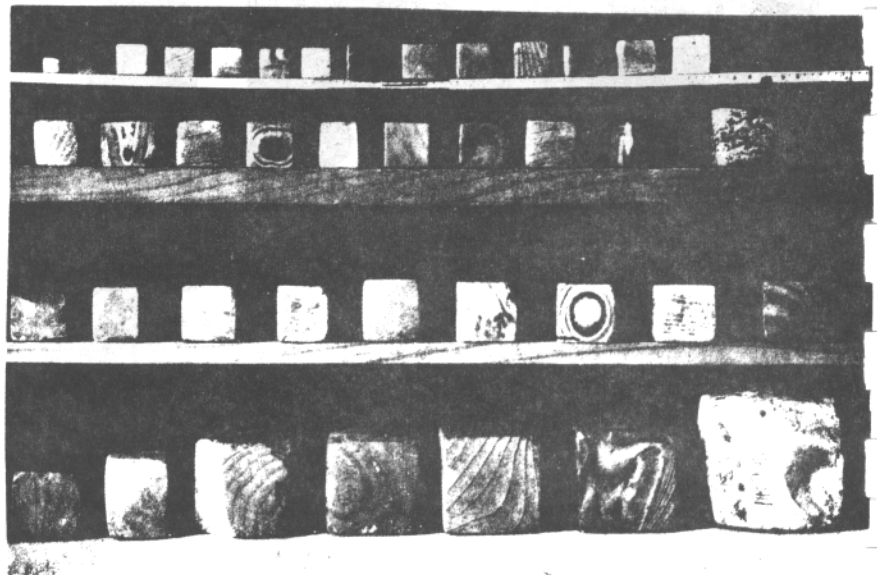
SINDH THROUGH CENTURIES



Painted jar, Mohenjodaro.



West Street showing covered drain, DK area, Mohenjodaro



Stone weights, Mohenjodaro.

SHAUKAT KADIR

Urgent Need Towards Understanding and Practising Islam

Many, many years back, during my schooling days (ah! them days), while I was glossing through the pages of the then infamous Reader's Digest, I came across an intriguing question there in, "How should one remove all the Rascals from this Planet Earth?" And the answer given was, "If you are not a rascal, you are guaranteed that there is one less rascal in this world."

This statement is undoubtedly true. Regrettably, it should be noted that the number of "Rasputians" (Rascals) have risen sharply in these past 25/30 years. Look all over and you should see the calibre of the current world leaders which was not seen in the past. Politically, financially, morally and where pertinent, religiously, they are devoid of sound principles and upright character.

For those who hail from the muslim countries, there is, however, a huge difference between the Western leaders on the one hand, and the Amirs and Presidents of the Muslim world, in particular, on the other. In that, the Western leaders fight 'other' people for their own people, whereas our Amirs fight their 'own' people for their 'own' unscrupulous and selfish ends. This fact is singularly due, not only to the lack of understanding of the Islamic principles but a deliberate contempt for the followers of Islam.

These so-called Khadims (Amirs and Presidents) refer to themselves as muslims. But calling oneself a muslim and being one in the true spirits is akin to saying, "The best coconuts are grown in Iceland." Or perhaps in the religious context uttering, "I shall go straight to the Paradise upon my death." Clearly, one can say anything at all times. The truth is that such huge meritless claims do not become facts by mere word of mouth.

Sadly, the system prevailing in the Islamic countries is nothing short of criminal principles. There, these rapacious Amirs (kings and the presidents), the politicians (ministers, governors & the

law makers) and the law upholders (police & army) are one big bundle of Dajals. These tyrants, the law upholders, the Caretakers, the Trustees, care not to remember: "Those who show no mercy, shall receive none from God."

Okay, so what's new? What should be done for betterment?

Well, it is a BIG circle that we have to cover. It is about time that we resort to the "guaranteed one less rascal" theory. And that is that we change for the better; individually. We start the ball game in our own courts, thereby increasing the numbers as we identify the qualified candidates to join the improved group. Only through this process would we influence each other qualitatively and thus quantitatively. Only through this means would the "Rasputians".....through self-realization and corrective measures would be eliminated.

God Almighty has repeatedly assured us that, "He causes us not to be in hardship and that we shall verily meet our Lord one day" with our Deeds as our open record.

But we choose to be hard on each others, and follow not the righteous path. Above all when given a Trust to be 'Amirs', we become IBLIS.

O' ye muslims, let us all understand and practice Islam so that some of us may fulfil our obligations as Khadims (Amirs and Presidents, the Lawmakers, the Police and the Army) towards our fellow countrymen, nay, indeed towards All mankind. Therein lies OUR salvation.

No one who loaded is with 'self'
 the other side will see;
 For God is one and oneness
 loves, so spurn duality;
 And all thy anxious tears, 'to
 be', shed at the altar of Unity.

(Shah Latif)

Mehdi Azizali Shallwani

"EID - UL - FITR"

The Eid-ul-Fitr comes but once in a year
But when it comes it cleans our hearts sure
Because it is a day of joy and celebrity
When we Muslims unite with gay and gaiety
'Tis a day when Muslims should resolve one and all
To remain by their Faith till the crawl
Regular at prayers should be our aim
And pay Zakat without any claim
To fast in Ramadan in the true sense
And go for Hajj if within our expense
AZIZ shall always keep on craving
Read the Quran and follow its paving.

JAN M. BALOCH

BALUCHI LANGUAGE AND LITERATURE

Writing on Baluchi language and literature is always been a difficult task. Because of no written record on Baluchi literature, it is like finding your way through a dense forest. To understand Baluchi literature and folklore, we have to understand the history of Baluchi people. Their struggle against oppressors, their opposition against imperial powers, and their love for freedom.

1) BALUCH PEOPLE: SUMMARY

From Medieval Age to this day, the Baluchs have seen wars, turmoils, conflicts, aggression and tyranny from within and without. Their history, therefore, influenced by sword more than the pen. Throughout their history, these brave, bold, honest, and straight-forward people have remained nomadic. Therefore, one cannot expect literary treasures from them in written form. However, there is a traditional way of recording the historical events, battles fought and the gallantry shown by the tribesmen. These are recounted in war ballads and folk songs, dating back to the 14th century. These have reached us from age to age and from tribe to tribe through the generation of bards and minstrels who preserved them in oral traditions. These bards and minstrels were first collected by Darmesteter. The earliest historians who have mentioned the Baluchis in their work are Ibne Hauakal (961 AD), Al-Yaquti (1218 AD), and Minhajuddin Usman bin Sirajuddin, the author of Tabqat-e-Nasiri.

2) HISTORY (of literature) OF BULACHISTAN: SUMMARY

Baluchi literature first came into light in 1830 when a British tourist named Capt. Leech did some research on Baluchi language and literature. His article, 'A Sketch of Baluchi Language', appeared in the Journal of the Royal Asiatic Society of Bengal. After that a host of writers and scholars collected and compiled the classical poems, folk songs and stories. Some notable works on this subject are: Pierce's A Description of the Mekrani-Baluchi Dialect, 1877; Burton's Sindh, a collection of Baluchi poems, 1877; Longworth Dames's A Sketch of the Northern Baluchi Language, 1880; and Baluchi Text Book, 1891; Meyer's Baluchi Classics, 1900; Hetu Ram's Baluchi Nama, 1907; M. I.

Dame's Popular Poetry of the Baluchs, 1907; Nicol's A grammar of Baluchi Language, 1912; Meyer's English-Baluchi Dictionary, 1906; and Gilherston's English-Baluchi Colloquial Dictionary are significant works on Baluchi literature and language.

The earliest manifestations of the Baluchi poetry were in the form of Lories, Halo Halo and Laro, or Ladok (songs for marriage occasions), Destanaghs (short songs, usually sung in accompaniment with Nar, a flute), Zahiruks (melodies of the separation of the lovers), and Motaks (epicediums).

3) BALUCHI LANGUAGE

It is a general impression that Baluchi is a different version of Persian since both have many things in common. This theory has been discarded by eminent scholars. Through years of research of historical documents and manuscripts, it has been agreed upon that the present Persian and Baluchi languages are sister languages drawing their roots from the old Pehlavi and Avesta. In "Linguistic Survey of India", 1901, Prof. Grierson, says that "Baluchi resembles like most other Iranian languages in showing a nearer relationship to the ancient language of Avesta than to the old Persian, the court language of the Achaemenians from which modern Persian is directly descended." Prof. Geiger, in his book Grundriss Iranischen Philologie, says that "of all the Iranian dialects, Baluchi is raised to pre-eminence of its own. It stands on a level with the older Pehlavi." Dr. Andreas of Kiel University is of the opinion that Baluchi is a branch of the Pehlavi. The research of Mohammad Sardar Khan Baluch has revealed that the Baluchs belong to the Chaldean branch of the Semitic race.

4) THE LITERATURE OF (Pre 1430) EARLIER PERIOD:

The earliest period of Baluchi literature through bards and minstrels deals with the epic poems of Baluchi Gorgej, and poems of romance of Saussi and Punhoo. Sindhi poet, Shah Abdul Latif Bhittai, made the legend of Saussi and Punhoo's tale. In his 'Risalo', Shah describes elegantly about Kech Makran, Hoths coming from Baluchistan abducting Punhoo, speedy camels with red dust from Makran on their hoofs, and Saussi's desperate efforts to find his beloved. Another powerful poem is the story of Hani and Shah Murid in which Mir Chakar Khan Rind, then chief of Rind tribe played as villain.

5) RIND PERIOD (1430 - 1600)

This period in Baluchi literature is of confusion, gallantry, bloodshed, revenge, and romance. The most popular story of this period is of Hani and Shah Murid, and is widely

sung. Equally popular tale composed in verse, is of Lallah and Granaz. Husband Lallah playing hero and wife Granaz playing heroine, separated from each other due to some misunderstanding but ultimately reunited. Some lengthy poems of this period detailed vividly the battles fought between the two main tribes of Rinds and Lasharis led by their chiefs, Mir Chakar Khan Rind and Mir Gwahram Lashari. It is believed that this tribal conflict continued for 30 years and culminated in the mass migration of the Rinds into Sindh and Punjab. Mir Chakar Khan Rind is lying buried in Sathgarh in Sahiwal district of Punjab province. Other popular folk-tales of this period are those of Shahdad and Mahnaz, Lallah and Granaz, Dostin and Shirin, Bebarag and Granaz, Izzat and Mehruk, Hammal and Mahganj, Mast and Sammo, Notha and Semuk and Kiyya and Saddo. Mir Chakrar Khan Rind, Mir Gwahram Lashari, Mir Bivragh Puzh, Mir Rehan Rind, Shah Murad Kaheri, Mir Shadad, Mir Hammal Rind, Shah Mubarik Kaheri and Balach Corgezh are the prominent poets of this classical and chivalrous period.

6) KHAN OF KALAT PERIOD (1600 - 1850)

The Khanate of Kalat (1600-1850), popularly known as Ahmadzi Rule, was a military confederacy of the tribal chiefs and the complete and unrestricted power of chiefs. It guaranteed the safety of one's life and property. Khan Abdullah Khan (1713) was himself an eminent poet and he composed flowing verses in pure Baluchi. Jam Durrak Domki, composed excellent ghazals. His collection of poems was compiled nearly 150 years after his death and published in 1963. Other prominent poets of this period are Mulla Fazil, Mulla Ismail, Izzat Panjguri, Jihand Rind, Mohammad Khan Gishkori, Noor Mohammad Bampushti, Usman Kalamati, Mitha Khan Rind, Sobha Khusagh and Hyder Balachani. Mulla Fazil gave an inspiring impetus for the promotion and development of the Baluchi language by establishing a Madrasa in Durkhan where, besides imparting religious education, he started publishing religious scriptures in Baluchi and Brahui to reorientate the people towards healthy national aspirations. He created a band of writers, poets, critics and preachers and published about 600 books. Molvi Hazur Bakhsh Jatoti and Maulana Mohammad Umar Dimpuri were the outstanding cotemporary figures who translated the Holy Quran into Baluchi and Bruahui respectively.

7) BRITISH PERIOD (1850-1947)

The British period (1850-1917) was rich in its cultivation of the arts and the headquarters of the tribal sardars became the rendezvous of poets, prominent being Qasim Rind, Mast Tawakkali, Rahim Ali Shaheja, Behram Jakhrani, Molvi Hazur Bakhsh Jatoti, Jaunsal Bugti, Abdul Nabi Rind, Mulla Ibrahim Sarbazi, and Ismail Pullabadi.

8) POST PAKISTAN PERIOD (1947-TODAY)

With the creation of Pakistan, a new era for Baluchi literature started. Though Baluchs oppressed by every consequent regime in Islamabad, Baluchi literature somewhat elevated. The official recognition of Baluchi literature and language did boost the prospects of literature being printed. Radio Pakistan started broadcasting Baluchi programmes from its Karachi station in 1949. Baluchistan Writer's Association was formed in 1949. In 1951 the Baluchi Diwan was set up and a literary society Baluchi Sarchmay was organised in Karachi. Politically, even though he blundered fatally in matter of Baluchistan, it was in the regime of Zulfiqar Ali Bhutto, that we got the glimpse of Baluchi folk-lore and music. Scores of Baluchi folk artist appeared on TV and radio around the country singing their bards and poems of fearless swordmen, of chivlary, and of ramance.

MAGAZINES AND PERIODICALS

The turning point in modern Baluchi literature was the advent of "Oman" from Karachi in 1950. Edited by Maulana Khair Mohammad Nadvi, it was the first-ever Baluchi literary periodical. One can easily appreciate that a language having its first literary periodical in 1950 must surely be a new entrant in the world of literature in spite of the rich tradition of Baluchi poetry which spans over centuries. The main tradition was oral and it was only in Diwans or Mushairas that the Baluchi poets used to recite their verses. A new monthly Baluchi was started by Azad Jamaldini from Karachi in 1956, latter shifted to Quetta, but due to the death of Jamaldini it ceased publication. It widened the scope of Baluchi literature by introducing essay, drama and critical writing. A fortnightly Naukin Daaur is being published by Abdul Karim Shorish. The Triabl Publicity Organisation started publishing a monthly Ulus from Quetta in 1960. Cruuently, monthly Saughat, published by Maulana Kahir Mohammad Nadvi, and Zamana Baluchi by Haji Abdul Qayyum Baluch are the two literary magazines in which well-known Baluchi poets and writers are contrubuting.

9) SOME FAMOUS POETS & WRITERS

The most famous poet of Baluchistan is Mir Gul Khan Naseer never recongnised by State till recently, died in 1983. His was the first book of Baluchi literatue published in 1952. He was of the opinion that Baluchs were neglected and ignored in vital issues relating to their destiny and it was only through inculcating a nationalistic fervour that the prevalnet situation could be overturned. His poetry can be considered as not only the trend-setting but also the object of adulation for all those who joined the carvan of Baluchi literature. Till today, when Gul Khan Naseer stands fully rehabilitated, his example is the main asset of Baluchi poetry. The next book, Masteen Tuwar, was the collection of poems by Azad Jamalidini. The tradtion of Ghul Khan

Naseer is being steadfastly followed by Baidar, Ghulam Farooq, G. R. Mulla, Mubarak Qasi and Ghani Pervaiz.

Ghazal became a popular genre and some brilliant ghazal poets like Murad Sahir, Syed Zahur Shah Hashmi, and Ahmad Zuabir made their work. Some translations from international progressive literature was also attempted at. The translations of Nazim Hikmat, Abdul Qasim Lahuti, Allama Iqbal, Nazrul Islam, Gorky, and Chekhov, were undertaken to serve as the models. The modernists like Ata Shad and Azad Jamaldini have also written in free verse.

10) TODAY

Today throngs of writers and poets are making Baluchi literature richer and richer. To name a few, they are Niamat, Murad Sahir, Surat Khan Marri, Karim Dashti, Nasim Dashti, Ulfat Nasim, Mubarak Ali, Ghani Pervaiz, Ghani Tariq and Aziz Tariq have paid attention to the changing scene of Baluch society and they have really done a marvellous job. Syed Zahur Shah Hashmi (d. 1985) has greatly contributed in the development of modern Baluchi literature. He is the first novelist of Baluchi literature and hence it is still the era of pioneers.

The Baluchi Academy was set up in 1962 and has so far published 150 books. Dictionaries have also been compiled and some rare manuscripts in Persian published. These include Persian Poets of Baluchistan by Dr. I. H. Kausar and the Works of Gul Mohammad Natiq Mekrani. The Academy has also published selected short stories written by some prominent Baluchi writers. The Academy has undertaken an extensive and exhaustive work on the translation of the Holy Quran into the Baluchi language.

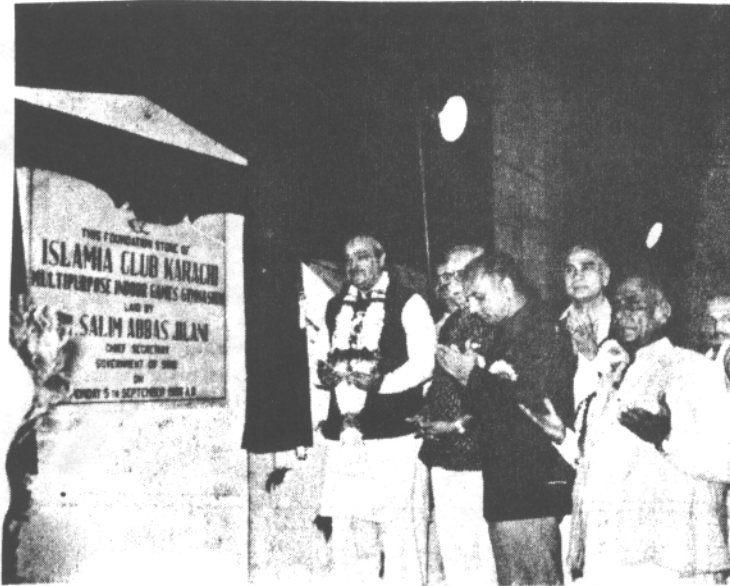
The Baluchistan University has started classes for higher studies in Baluchi and courses in Baluchi Fazil and Honours are being offered.

Shah Latif's prayer for peace

**O God, may ever you on Sind
bestow abundance rare:**

**Beloved! all the world let share
Thy Grace, and fruitful be!**

A PICTURE WORTH THOUSAND WORDS



CHIEF SECRETARY, GOVT. OF SINDH, PRAYING AFTER LAYING THE FOUNDATION STONE OF MULTIPURPOSE INDOOR GAMES GYMNASIUM OF ISLAMIA CLUB , KARACHI



VILLAGER FROM VILLAGE DARYA KHAN PLAYING CRICKET ON THE DRY FLAT BED OF NUSRAT CANAL

A PICTURE WORTH THOUSAND WORDS



A BOULEVARD IN ISLAMABAD AT NIGHT



MAIN ROAD IN NAWABSHAH

ADNAN SIDDIQUIHYDERABAD: THE PEARL CITY

Pearl among the cities of Sindh, Hyderabad was settled before the 8th century. The modern city, however, was established in 1768 on the site of the ancient town of Nirun-Kot by Ghulam Shah Kalhoro, the saintly ruler of Sindh. It was named after the prophet Muhammed's son-in-law, Ali, also known as Hayder. The seat of power of two Sindh dynasties, the Kalhoras (18th century) and Talpurs (18th and 19th century), Hyderabad is embellished by the beautiful tombs of several of these rulers. Talpurs succeeded the Kalhoras, untill 1843 when, after the the nearby battles of Miani and Dabo, Hyderabad surrendered to the British and the capital was transfered to Karachi. When Karachi was seperated from Sindh in 1948, Hyderabad once again was made the capital of Sindh. In 1955 the city became the administrative capital of district Hyderabad.

The city itself, lies on the most northerly hill of the Ganjo Takkar ridge, on the east bank of the Indus River, about 120 miles (190 kilometers) north of the river mouth, and 110 miles (175 km) northeast of Karachi. Its population is approx. 628,631 (1972 est.). The third largest city in Pakistan, Hyderabad is a rail and road junction, connected by rail with Peshawar and Karachi and with Indian railways via the border towns of Khokhropar and Munabao. The climate is hot and dry - the Thar Desert is less than 100 miles (160 km) to the east - with an annual average temperature of 27 deg. C (81 deg. F). Rainfall is sparse, averaging 7 in (180 mm) a year.

Incorporated as a municipality in 1853, it is an important commercial and industrial center. Its industries include cotton ginning, milling, tanning, textile and oil mills, vegetable, glass, soap, ghee, cement, leather and shoe factories, and a thermal power station. Ornamented silks, silverwork and goldwork, and lacquerware are also produced. The city is also famous for its hand embroideries. The traditional crafts of Hyderabad - ornamented silks, silver and goldwork, and enameled and lacquered ware - were of international renown in the 19th century but have since declined.

Noteworthy antiquities include the tombs of the Kalhora and Talpur rulers, palaces of the former Amirs of Sindh, and a fort which was built in 1782 - the site of the submission of the Sindh chiefs to the British in 1844. The present site of Hyderabad Fort is supposed originally to have been that of the ancient town of Nerun-Kot, which submitted to Muhammed bin Qasim in 711 A.D. Ghulam Shah Kalhora erected this fort of burnt brick on the southern end of the ridge. The fort is oval in form with a

circumference of about three quarter of a mile. It has no angularities except for the bastions and a couple of embrasures for guns. From the outside, the brickwork of its ramparts begins from the foot of the ridge in such a way that it is thick at the base and, rising to a height of 50 feet, tapers considerably. Three furlongs away is the rain streaked mud fort, also erected by the Kalhoras, withstanding time and weather for more than two centuries. Inside the fort, a long flight of steps leads to the shrine of the 13th century saint, Muhammed Shah Makkai, distinguished by its blue tiled dome.

The Indus, known as the Mehran to Arab historians, once flowed by the east of the city but since the middle of the 18th century, the river has flowed on the west side of Hyderabad. A striking visual feature or characteristic of the city are uniformly angled wind scoops called "Badgirs" (wind-catchers) fixed to housetops, designed to catch prevailing movement of air for domestic ventilation.

Hyderabad district is a vast fertile alluvial plain, excepting the hilly region of Hyderabad city, extending along the east bank of the Indus. The district of Hyderabad, which has an area of 4,969 sq. miles (12,870 sq km) is drained by the Indus. Floods are frequent, and erosion is a permanent feature of the river. Whole area used to be a vast sandy waste, defying cultivation; but the Kotri Barrage or Ghulam Muhammed Barrage across the Indus, completed in 1958, has made a large part of the desert arable. It irrigates 2.75 million acres of land, bringing new lands under valuable crops. The northeastern portion of the district is served by the Sukkur Barrage. The Indus supplies vast amounts of fish.

Historic sites in Hyderabad district are Bhit Shah (4 miles east of Hala), containing the tomb of Shah Abdul Latif (d. 1752), the mystic poet and Sufi saint of the 12th century, and an ancient Buddhist stupa.

Hyderabad has a university with 35 affiliated colleges. Founded in Karachi in 1947, University of Sindh was moved to Hyderabad in 1951. It lies across the Indus. The Sindh University is the seat of Sindhi intellectualism and hotbed of Sindhi nationalism.

In the past, the city of Hyderabad was a pearl among Sindhi cities. It was known as the city of parks and palaces. It had a population of '76,000 at the time of partition, with the well planned residential areas of Amil Colony and Hirabad. It was a very clean and neat city, full of parks, gardens, and playing grounds. The well-known parks included: Shamdas Park on the banks of Phulleli, Gidu Bunder Park on the west bank of Indus river, Das Garden (now Rani Bagh) two miles away from the Indus, Mukhi Garden, Prem Park, and Seth Karim's Garden. These gardens were the pride of city. People thronged to them on holidays and religious festivals, lovers met and children played. Full of flowers and fruits, some parks had marble statues with separate

male and female swimming pools.

The famous palaces of Hyderabad were: Moti Mahal, Mukhi Mahal, Pokhiani Building, Seth Partabrai House, and Dialdas Club. These buildings were built with pink Jodhpur and Junshahi stones. Even in those days city has some silent area zones, and you could not use horns. Hyderabad Municipality was the model to other municipalities. Street were clean. City officials took care of the city with duty and dedication. Law and order reigned. The city was proud of its excellent schools and learning institutes, which included several literary societies.

Tragically, however, the city now lies in ruins. The influx of people from other provinces of Pakistan and across the border after Partition, has had a destructive effect on the culture and beauty of the city. The prize area of the city has been taken by the army, converting the parks into shopping plazas and flats, an ugly reminder of unwanted authority. The old palaces of Hyderabad are in a dilapidated state. Parks in the city have vanished. Mukhi Garden and Seth Karim's Garden are gone, as is Shamdas Garden. Das Garden (now Rani Bagh) is the only survivor, and it is in very bad shape.

After 11 years of the ruthless, martial law regime of Gen. Zia, the city is facing an ugly ethnic strife. The constant sound you hear in the city, is the sound of gun fire. Daily encounters of armed men against police, or against each other is commonplace. Sometimes citizens are pitted against police, sometimes against each other. No round of violence is without claim of some lives. And the possibility of another spate of violence always exists. The administration, on both, local and provincial levels, take lopsided measures to avert these carnages. Crime had escalated dramatically, bank robberies, car thefts, burglaries, and mugging, are widespread. The unending violence has left Hyderabad scared, paralysed, and in ruins. It looks as if the city has been abandoned to its fate, with no relief in sight. The violence, in this pearl of Sindhi cities has become norm, and peace a dream.



PORSHOTAM MEHRA

PECCAVI -- I HAVE SINNED

Sindh Before Annexation

"Sin" is an Indo-Scythic or Tartar term, the river being the 'Abe-Sin' or 'father-stream.' The province which takes its name from the river is bounded on the west by Baluchistan; on the north, by Baluchistan, the Punjab and Bahawalpur; on the east, by the Rajasthan region of Jaisalmar and Jodhpur; on the south by the Arabian Sea and the Rann of Kutch. Its sea-coast is that of the delta of the Indus.

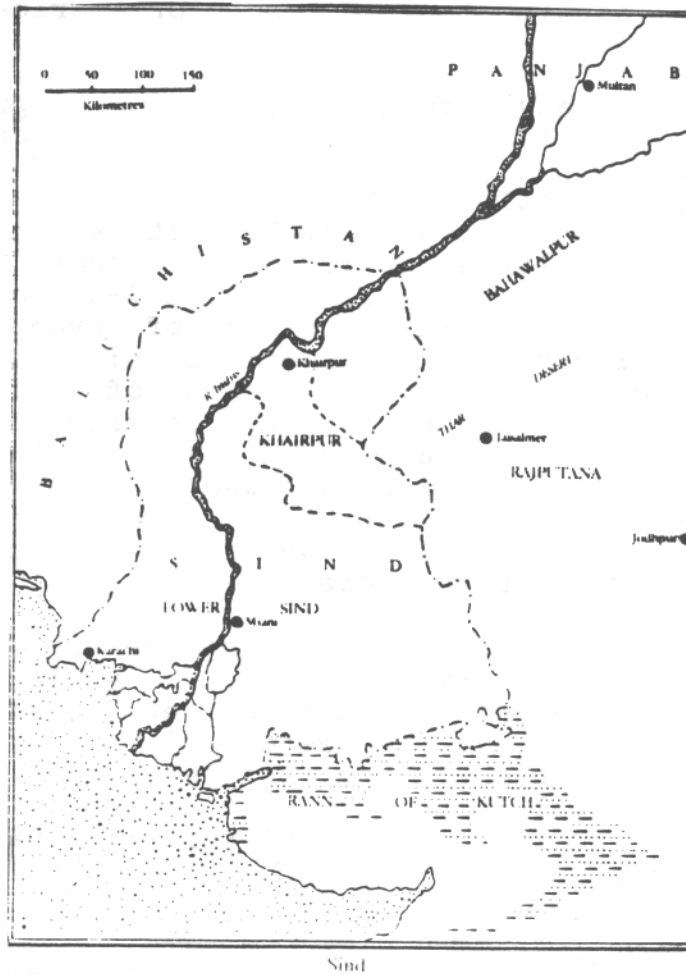
To the western Arabs, all land eastward of the Persian Gulf was known as 'Hind', but they distinguished the two regions on and beyond the Indus river by the expression, 'Hind-wa-Sind.' The term Sindh is mentioned both by Pliny and Arrian.

Geographically the term applies only to lower Sindh (the Indus river's delta), although its political boundaries embrace Kohistan and parts of the Thar desert. By the latter part of the eighteenth century, the province was populated by the Baluchis, Sindhis, Punjabi Hindus, and Afghans.

In the early eighteenth century the Kalhorra, a Sindh tribe, took possession of Sindh and were recongnized by Nadir Shah and his deputies. The Kalhoras traced their descent from the Abbasid caliphs of Baghdad and the Talpurs from Prophet Muhammed, even though both appear to have been Baluchis. A vivid eye-witness account of the Talpur court at the height of its glory is provided by James Burnes, Residency Surgeon at Kutch and the elder brother of the better-known Alexander. He visited Sindh in 1827 on an invitation from Mir Murad Ali Talpur and was well received. Inter alia, he noticed intolerance towards the Hindus who constituted only 10 percent of the population. He also refers to the Mir's barbarous and non-christian ways and of the lack of guards for private property. His observation, however, is materially contradicted by one J F Heddle, an engineer who was sent to Sindh by the Bombay government in 1835 and by another traveller, Charles Masson, who found Sindh orderly and well regulated. Burnes noticed Mir Sobdar Khan as the odd man out, a Sunni in a predominantly Shia court. Nevertheless, his description was marked by great optimism for the potential of the country and suggested it would be a desirable addition to the British empire: 'There is no district which would better repay the fostering care of a mild and enlightened management than Sindh.'

The John Company had a trading factory in lower Sindh from

1635 to 1662 and, again, from 1758 to 1775. The country fell to the Company from the Talpurs after the battles of Miani and Dabba, in February-March 1843. It was administered, for over 90 years, as a Non-regulation province with Karachi as its capital. By virtue of the Government of India Act 1935, however, it emerged as a separate province under a Governor, and a year later elected its own Legislative Assembly. With the partition of India (1947), it became a province of Pakistan. With the consolidation of West Pakistan in 1955 into a single unit, a separate government ceased to exist for Sindh. The one-unit West Pakistan was once more split into its separate provinces in 1971, with Sindh regaining its earlier identity.



Treaties with the Amirs of Sindh (1809-42)

The strategic, commercial and political location of Sindh had long attracted the notice of the John Company. In the opening years of the nineteenth century the much-debated possibility of a combined French and Russian invasion of India (the Treaty of Tilsit had been concluded in 1807) and a widely rumoured alliance of the Amirs of Sindh with Persia and France expedited the dispatch of a British diplomatic mission to Sindh. The initial

Treaty of Hyderabad, negotiated in July 1808 by Captain David Seton, was rejected by the Company as it committed the British to some mutual defense clauses which they found to be politically inconvenient. Subsequently, Henkey Smith concluded the first 4-article Treaty on 22 August 1809. According to its terms, the Amirs agreed inter alia to a mutual exchange of agents and to exclude 'the tribe of the French' from their country. The Treaty, initially concluded with Hyderabad in Sindh, was deemed to be binding on the Amirs of Khairpur and Mirpur as well. Eleven years later, on November 9, 1820, the 1809 Treaty was renewed. According to the new 4-clause agreement, the Amirs engaged to restrain the depredations of border tribes and keep them from making inroads into British territory. Additionally, they undertook not to permit 'any European or American' to settle in their dominion.

A 4-article Treaty with Mir Rustam of Khairpur, concluded on 4 April 1832, stipulated that the Mir would grant the use of the river and roads of Sindh to the merchants of Hindustan 'on whatever terms may be settled' with the government of Hyderabad. Additionally, he was to furnish a written statement 'of just and reasonable duties to be levied on all goods' under the Treaty. Sixteen days later, on 20 April 1832, a 7-article treaty was concluded with Mir Murad Ali Khan Talpur of Hyderabad. It laid down that 'the merchants and traders' of Hindustan would be allowed the use of the river and roads of Sindh on three conditions: 'no person shall bring any description of military stores; no armed vessels or boats shall come by the said river and no English merchant shall be allowed to settle (in Sindh).' Additionally, the Hyderabad ruler was to fix 'certain proper and moderate duties' to be levied and undertook that there would be no arbitrary departure from the schedule.

Two days later, a 3-article 'Supplemental Treaty' to the above laid down that the Hyderabad ruler would furnish the British with a statement of duties, etc. These would be scrutinized to ensure that they were 'fair and equitable' but, should they appear 'too high,' the British would inform him to that effect and he 'will reduce the said duties.' It was also laid down that in so far as the Khairpur ruler was to abide by the terms arrived at, copies of the Treaty would be sent the Amir 'for his satisfaction and guidance.'

On 2 July 1834, a 5-article 'Commercial Treaty' was concluded between the Company and the government of Hyderabad. It was in pursuance of Article I of the 'Supplemental Treaty' in regard to the fixation of fair and equitable duties on trade which were now laid down. Procedures were also worked out to settle any disputes that might arise. Two years later, on 28 November 1836, 11 'Commercial Articles' were entered into between Colonel Henry Pottinger and the government of Hyderabad. They sought to clarify certain difficulties that had arisen in actual practice.

A 2-article Treaty between the Company and the Amirs of

Sindh signed on 20 April 1838 laid down that i) the Governor General in Council would 'use his good offices to adjust the present differences' between the Amirs and Maharaja Ranjit Singh; ii) 'to secure and improve' the relations between the signatories, 'an accredited' British minister 'shall reside' at Hyderabad; the latter would change 'his ordinary place of residence' from time to time whenever 'expedient' and be attended by such escort 'as may be deemed suitable' by his government. The Amirs too would be at liberty to depute a wakil to reside at the court of the British government.

A 10-article Treaty between Mir Rustam of Khairpur and Alexander Burnes on behalf of the Company was concluded on 24 December 1838. It laid down that the British would protect the Amir's state which would act in 'subordinate cooperation' with them. The Amir was not to enter into negotiations with any 'other state or ruler without their (the Company's) prior knowledge and sanction'; and would accept 'arbitration and award' in matters of dispute. An accredited British representative would reside at Khairpur. A 'separate article' laid down that if the Governor General 'in time of war should seek to occupy the fortress of Bukkar as a depot for treasure and munitions', the Amir would not object.

On 7 February 1839, a 2-article 'agreement' for the surrender of Karachi was signed.

A 14-article Treaty between the British and the Amirs of Hyderabad was signed on 11 March 1839. It stipulated inter alia: i) the stationing of a British force of 5,000 men at Thatta 'or such place westward of the river' as the Governor General may determine; ii) the payment of Rs 1 lakh by Mirs Noor Muhammed, Naseer Muhammed, and Meer Muhammed every year as 'part payment' for the maintenance of the force; iii) that no negotiations with foreign chiefs or states were to be permitted; iv) that the Amirs were to act 'in subordinate cooperation' with the British.

A 14-article Treaty between the British and Amir Sher Muhammed Khan of Mirpur was concluded on 18 June 1841 more or less on the pattern of the 1839 Treaty with Hyderabad. Additionally, it laid down that the territories disputed between the Mir and the Amirs of Hyderabad would be submitted to arbitrators appointed by the contending parties 'and an umpire' appointed by the British Political Agent.

Two 'draft treaties' of 12 articles with the Amirs of Hyderabad and of 10 articles with the Amirs of Khairpur, both dated Simla, 4 November 1842 are to be found in Aitchison. It would appear that their actual conclusion was overtaken by events.

Annexation of Sindh (1843)

British relations with Sindh in the early part of the nineteenth century had been, to start with, purely commercial in nature. The potential wealth of the province and of the Indus which served as a highway for the commerce of its rich hinterland, apart from considerations of defence and security, made the John Company steadily but surely encroach upon the authority of the Amirs. By alternately using intimidation, coaxing and cajolery, they were made to accept treaties which eventually subordinated them to British power and control. In pursuance of the Afghan policy of Auckland, the Amirs who were not a party to the Tripartite Treaty were none the less forced to finance Shah Shuja's military campaign as well as allow Sindh to be a base for British military operations. To retrieve the Company's badly shaken prestige following the disasters of the First Afghan War, Ellenborough decided to annex Sindh. Charles Napier who was in complete accord with this plan was appointed military commander, replacing James Outram, who was known to sympathize with local aspirations.

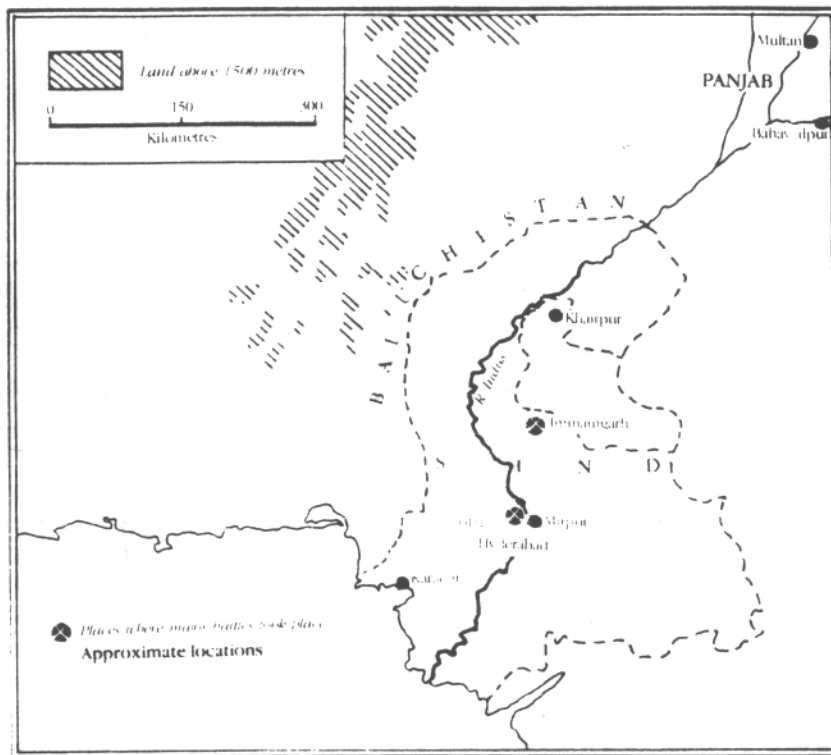
Napier's subsequent actions were directed towards one goal, bringing about the annexation of Sindh by means of fair or foul. To this end, he produced incriminating evidence of dubious validity, accused the Amirs of disloyalty to the British cause, took sides in a succession squabble in Khairpur and tried to force the cession of lands to Bahawalpur, which provoked the Baluchis into action.

The hesitation shown by the Amirs in signing fresh treaties drawn up at Simla in November 1842 which threatened their very existence was dubbed as insubordination on their part. While Outram was negotiating, Napier blew up the fortress of Imamgarh (January 1843) without even declaring war on the Amirs. It was patent that this action was designed to precipitate matters. The Amirs, driven to sore straits and fearing further military action, sent out a call for their levies. The infuriated British attacked the Residency at Hyderabad, from which Outram just about managed to escape.

The war, now formally declared, was 'short and sanguinary.' A Baluchi army of 22,000 was defeated at Miani on 17 February 1843 by Napier who commanded a force of 2,800 men and 12 guns. Sher Muhammed of Mirpur and 24,000 Baluchis who had held out were defeated at Dabba on 24 March by reinforced British army of 6,000 men. The Amir made good his escape, but with the annexation of Mirpur and Amarkot, the conquest of Sindh was virtually complete.

Then, as later, there was a sharp controversy between Napier and Outram both as to the necessity for the conquest of Sindh and of the treatment meted out to the Amirs. It has been held that but for Ellenborough and Napier, they might have been safely left to rule their country; that, had the Amirs been differently treated, there need have been no war. On the other hand, it has been maintained that the disaffection in Sindh could not have been allayed by pacific measures; that the annexation was

'the tail of the Afghan storm', to use Napier's expression, and that this called for a degree of promptness, decision and firmness.



Annexation of Sind (1843)

"We have no right to seize Sindh yet we shall do, and a very advantageous, humane and useful piece of rascality it will be."

-Sir Charles Napier: Before the annexation of Sindh.

MUHAMMED H. PAHNWAR

"FOUR ANCIENT RIVERS OF SINDH"

About 100,000 years back the sea level started rising and by about 20,000 years back its waters covered most of Sindh reaching as far as Multan. The Sanghar district was under the sea mostly from 80,000 to 10,000 years ago. The only part of Sanghar district which was not submerged for these 70,000 years, was the South-eastern tip of Khipro Taluka. This information has come from recent investigation into the field of oceanography.

The weather records of the past 10,000 years studied with the help of archaeology botany and geomorphology show that Sanghar district had annual rain fall of approximately 14 inches between 9,500 to 4,000 years ago. Due to higher rain-fall Savana conditions must have prevailed in Khipro Taluka, where Mesolithic man must have reared cattle, sheep and goat in the same way as his neighbours in Rajasthan. The supply of Microlithic tools to these Mesolithic communities, was from Rohri and Kot-diji flint. The above evidence has come down to us from the last ten years studies of Allchin's group as well as study of rain fall in Rajasthan desert by Gurdip Singh, Bryson and Swain, which throws new light on climatic conditions in Sindh and Rajasthan.

Between 10,000 to 4,000 years ago the Sanghar district had the proud privilege of having the confluence of three major river systems within its boundaries:

a) The Indus river's main and the Eastern branch, which then separated from the main river in the Nawab Shah district and passed near the present ruins of Dalu Rai. It carried major portion of the Indus water.

b) The Hakra-Sarswati system which passed through the district and had its delta near the present Jamrao Head, where it branched into two systems; one along the alignment of the Jamrao canal and meeting the main branch of the river Indus in the vicinity of Jhol-Dalu Rai and other branch following the course of the present Eastern Nara.

c) The third system was another independent river Dirshad vati taking off from Swalik hills north of Saharanpur near Nahanad Jogadhari and following through the certian Rajasthan desert, it met the systems a) and b) described above. It met Hakra in different times at different points as well as below the Jamrao Head. This river was responsible for forming some 2000 lakes in Khairpur district and also a large number of lakes in Sanghar district, a geological mystry solved only a year back. The Mekhi-Farash lake system of lakes is different from these desert lakes. This new river has been traced out after long efforts in India by Amal Kar and Bimla Ghose and has been traced out in Pakistan by present writer with the help of aerial photographs. This problem of finding out the origin of Khairpur lakes, being studied by the British geologists, is finally resolved.

The Indus civilization (3,500 B.C to 1,000 B.C) people must have fully availed of the large scale opportunities offered by the three river systems meeting in Sanghar district. During this period Sanghar must have been a paradise of winter wheat, on the preserved moisture of the rivers, Pastoral tribes, raising cattle, buffalows, goats, sheep and camels and the fishermen must have flourished too. However, as the three rivers wandered around the plains of Sanghar district, most of the year, no big city could be developed. The nearest township was Chanhudaro in Nawab Shah district located on the Eastern branch of Indus. The pre-Indus fishing tools from flint located at miles 101 on the National Highway by Allchins, must have been used by the fishermen of Sanghar district.

After 2,000 B.C water started reducing in Hakra/Sarswati due to lessening of rain fall. The central Rajasthan desert river also dried up and there was a decline in economic activites, although decay was not as bad as in the other parts of Sindh, where reducing waters and hydrological changes caused the decline of the Indus Civilization soon after 1,600 B.C.

The Aryans came to the Sub-continent 1,000 B.C., but did not reach Sindh until 800 B.C. In the next three centuries, townships developed in Sindh and Sanghar district had the honour of having the largest town of Sindh at the end of 5th century B.C. This town described by contemporay grammarian Panini in the Central division of Sindh also called Brahmanika was on the left bank of the Indus. In the due course of time this town became the most important historical town of Sindh next in importance in the ancient world only to then in ruins of Mohenjo Daro and survived for 1,500 years a period of twice the life of the latter. It perished in mid-December of 1205 A.D. when Mahmood of Ghazni sacked it. Its Fatimid populace was massacred or drowned in the river. Its ruler was Khaifif the Soomro, who too seems to have perished.

This township of Brahmanika went through changes in its name Brakmanika, Brahmaya, Harmatelia, Patala, Patalene,

Bhambhrva, Bhambhrva, Bhambhara, Brahmanabad and Mansura within 1500 years of its existence. To the 10th century locals it was Brahmanva and to the Arab travellers it was Mansura, re-named as such. Its ruins in time came to be named after legendary tyrant Dalu-Rai.

Brahmanka, this Sub division of central Sindh, was later on politically merged to form the whole of the lower Sindh and its future history was linked with that of lower Sindh until Kalhoras re-unified Sindh in 1736 A.D.

In 325 B.C. lower Sindh was ruled by two Moeris brothers or cousins, who raised the first rebellion of far reaching consequences against Alexander the Great from Patala (Brahmanka). Sanghar became the center of independence movement against the invader Greeks, probably at the instigation of Chandragupta, the Maurya, a possible Moeris relative. It also became the Chandragupta's bid to gain mastery over the Sub-continent.

So important was the Patala that Bactrian Greek Demetrius had to conquer it via Bolan Pass, before conquest of the Punjab. Bactrians made Patala, the center of their activities, to retain control over Cutch, Kathiawar and Gujarat. Under their successors the Scythians and the Parthians, Patala became an important inland trading town and the political centre. Patala means seven storey building. The Sindh folklore hangs around King's seven storey (satmar) and his favourite mistress in the palace.

The goods that were imported by Patala and exported via the river system through Patala via Barbaricon (Bhumbhore) were:

"Tibetian hides, furs, Muslins, perfumes, uegrents, pearls, lions, tigers, leopards, hounds, rhinoceroes, musk, gilgit, deer, ivory, reptiles, crocodiles, oyster pearls, silk yarn, lac dye, spices, aromatics, cinnamon, melabathrum oil, peppers, spikenard oil, ostus, myrrh, gums, rhubard, sugar, indigo, cotton linen, sheeshcane, dry fruit, rice, sorghum, lapis lazuli, European women, corals, wine, gold, silver, gems, glass, and frankinsence."

Patala (Brahamanka ?) did not lose its importance even under the successors of Parthian i.e., Kushana, the later Parthians, Sassanians, Vahlikas, Rais, and Brahamans. Brahmanka or Brahmanva was the capital of the governor of the lower Sindh under Rais and Brahman. Under Duraj Bin Chach and Dahrissia Bin Chandar between 669-700 A.D., it was the capital of the independent lower Sindh with Cutch included.

It was summer capital of Dahar after 700 A.D. and after his death in 711 A.D. the Arabs under Muhammed Bin Qasim laid a seige of Brahamanva or Banbhra for six months, when Jaisina Bin Dahar secretly escaped.

After departure of Muhammed Bin Qasim in 714 A.D., Jaisina Bin Dahar re-captured Brahamanabad and sub-dued all territories to the east of river Indus. In 717/718 A.D. at the invitation

from Khalif Umer Bin Abdul Aziz, Jaisina Bin Dahar embraced Islam and all territories to the east of Indus were confirmed on him by the Khalif.

IN 725 A.D., Junaid the Arab governor of the western Sindh, pressed Jaisina to pay tribute, which was refused on the ground that the latter was a Muslim and territories were confirmed on him by Khalif Abdul Aziz. Junaid on the pretext that Jaisina had abjured Islam, defeated Jaisina on lake Serki (probably Mekhi-Farash) and had him beheaded. His cousin Chach Bin Dharisia, who was on way to Damascus to report to the Khalif, was also captured on the clear understanding that Jaisina death was caused by misunderstanding and put to death. Brahmanabad was still in revolt against Arabs and therefore Mahfuza a military cantonment was built in 730 A.D., to settle and to protect lives of a few Arab Muslims scattered in Sindh. By 734 A.D. Arabs who by then had full control over Brahmanabad, made it their capital of Sindh and renamed it Mansura. Two hundred years later Arab traveller heard Sindhis calling it Brahmanva and Arabs Mansura. Another hundred years later, Alberuni heard it being called Brahmanva. After becoming the Arab capital of Sindh, Brahmanva saw arrivals, removals or dismissals of 10 Ummayadi and 29 Abbasid's governors of Sindh, between 714 to 854 A.D., a period of 140 years.

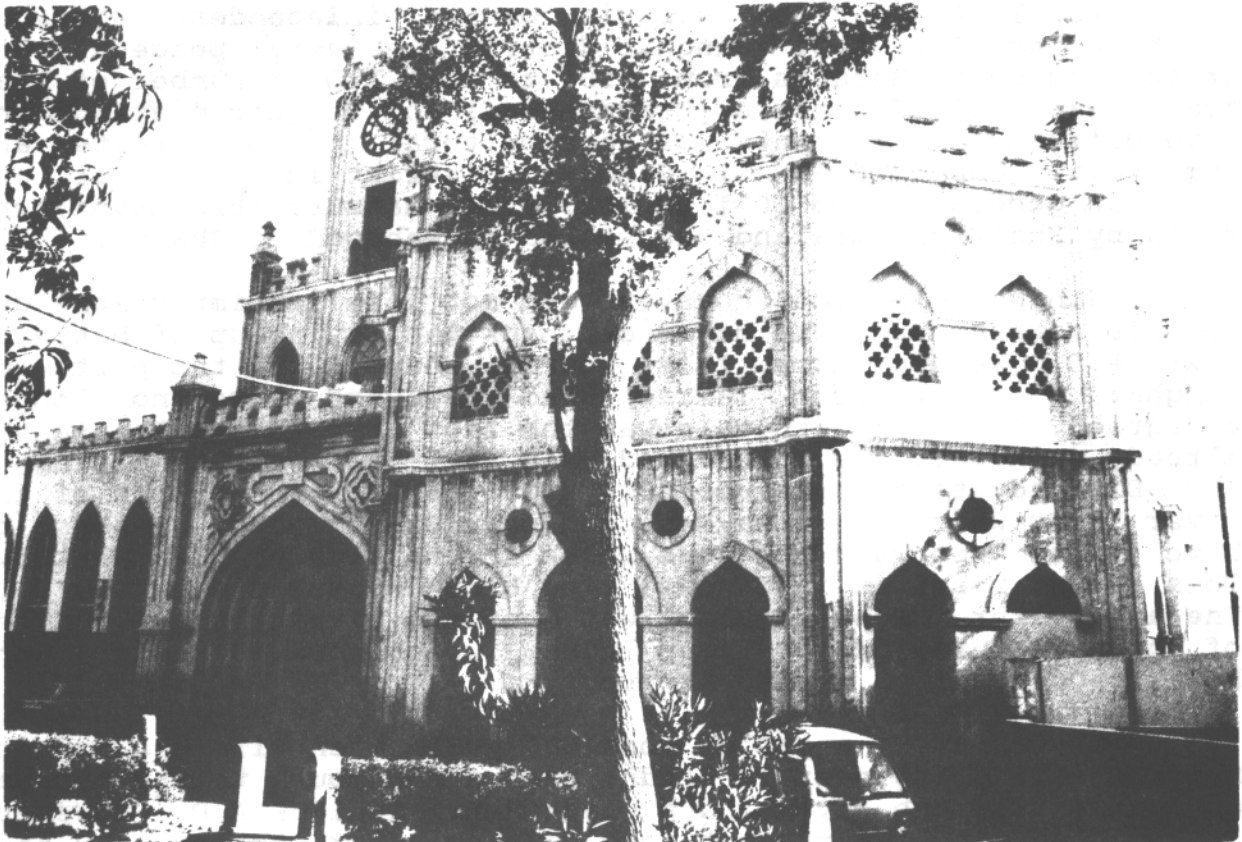
Local Arab tribe Habaris became independent rulers of Sindh after 854 A.D. Sanghar district was very peaceful and prosperous under Habaris from 855 to 1011 A.D. A number of Arab travellers visited Mansura (Brahmanabad) of Sanghar district and have written the accounts of agricultural crops, fruits and commercial commodities of Sanghar district in particular and Sindh in general. From 1011 to 1023 A.D., Mansura (Brahmanva) was ruled by Khalif Soomra and was sacked by Mahmood of Ghazni.

Sanghar district, however, did not lose its importance due to this catastrophe. The major set back was drying up of Hakra in 1226 A.D. Waters from this source reduced and the parts of Sanghar district from Jamrao Head downward were no longer evergreen. Combined with this was the fact that Khipro Taluka had already dwindled, due to reduced rain fall as well as drying of the Dirshadvati river since 2000 B.C. The Eastern branch of the river Indus which had always passed near Brahmanabad, seems to have swung westward by some miles in the 11th or 12th century. This aspect resulted into deserting of Brahmanabad once for all. The agriculture cropping also was confined within 10 to 15 miles of the new course of the river Indus, which now was passing from Hala to Oderolal on way to Nasarpur.

It was after a gap of some 600 years when Fife the British Superintending Engineer in Sindh, gave a new mouth to the old bed of Hakra from the river Indus, near Rohri in 1859 A.D. However, Jamrao-Head in its present form came up after another 25 years. Thus we had old river system replaced by small canals which brought in fresh life to the desert. Large scale cultivation of cotton on Jamrao and Matrrao systems made Sanghar district, the

most important cotton ginning centre of Sindh. Little is realized that Tando Adam was the second largest town of Sindh at the time of partition and only second to Karachi. After separation of Sindh from Karachi in May 1948 it was the largest town of Sindh for some time. It was creation of cotton the king. It was from Sanghar district, that cotton expanded to the rest of Sindh and so did the cotton ginning factories.

Mekhi-Farash swamps and jungles became the centre of free-men who owed no allegiance to any organized government. It became centre of the activities of the Hur movements in the last decade of 19th century and the first half of the 20th century. The consequence of such strife was unhappy as all the territories occupied by the freedom loving tribes who took part in supporting these activities were vacated, levelled up and disposed off for irrigated agriculture. The natural environments, paradise of natural historians, botanists, and zoologists was destroyed. Very little is now left in Sanghar district of the Zoo-geographical life of three river systems which supported this type of life so distinct from each other.



UNIVERSITY OF SINDH: (OLD CAMPUS) WAS FORMERLY NAVA VIDYALYA HIGH SCHOOL BUILT IN THE YEAR 1897. THE CAMPUS OF UNIVERSITY OF SINDH WAS SHIFTED FROM KARACHI IN YEAR 1951

HUSSAIN BUX BHAAGAT

WILDLIFE IN SINDH

Animals and birds, the living and vivacious part of colourful nature, have always fascinated the human imagination and figure prominently in our arts, crafts, culture and literature.

Wildlife is one of the attributes of natural environment. Therefore, preservation, conservation and management is as important as that of a Man, to ensure the survival of human beings. To achieve this vital goal, it is necessary that we protect and conserve our natural wealth of plants and animals, from microscopic acellular organisms to large mammals.

Sindh, the littoral province of Pakistan and home of the prehistoric Indus valley civilization, is also rich in Wildlife. God Almighty has blessed Sindh with a large variety of trees, shrubs and grasses in different ecological zones.

Sindh has a large variety of wildlife habitat, such as mangrove forests in the coastal zone of Karachi, desert vegetation in Tharparker, Badin, Sanghar, Khairpur, Sukkur, Nawabshah and Jacobabad Districts, riverain forests in Thatta, Hyderabad, Dadu, Nawabshah, Khairpur, Sukkur, and Larkana Districts, irrigation plantations in the plains of the whole of Sindh, mountains scrub in Karachi, Thatta, Dadu, Khairpur, and Larkana Districts and a moist and dry temperate habitat from Karachi to Kashmore.

The province also has a large number of large and small wetlands attracting waterfowl. Such a wide range of vegetation and habitats should support a large number of birds, mammals and reptiles, providing cover and food throughout Sindh.

Migratory birds, which come from Siberia (USSR) in winter and use the Indus flyway (Green) route-4 to Sindh are Mallard, Shoveller, Godwall, Wigeon, Pintail, Spoon Bill Duck, Cotton Teal, Commom Teal, Whistling Teal, Shel Duck, Ringed Plover, Red Shank, Curlew, Avocet, H. Gull, Little Stint, Dunlin, Sand Piper, Rosy Pelican and Begany.

The flesh eating birds of Sindh include Golden Eagle, Fishing Eagle, Tawny Eagle, Short-Toed Eagl, Osprey, White-Eyed Buzzard, Pariah Kite, Brahmingy Kite and March Harrier

Cranes (Koong) are also classified as rare migratory birds.

The protection and conservation of the wildlife wealth of Sindh is necessary. In Sindh, it is the duty and responsibility of the Sindh Wildlife Management Board, a Government organization in Sindh. This organization was established in 1972 at the provincial level and since its establishment, fruitful results have been achieved in the field of protection and programmes of conservation of wildlife in Sindh.

The historic step towards the preservation of rare wild species of Ibex (Wild Goat) and Urial (Wild Sheep) in Sindh was the establishment of Kirthur National Park in 1975, covering 1,192 sq. kilometres in the Kirthur Range of Dadu District. These rare species are now under strict protection in their natural habitat and their population has increased in thousands over the past ten years. Further conservation programmes for these rare species are also progressing successfully.

Besides this internationally famous National Park, the Sindh Wildlife Management Board has also established many wildlife sanctuaries and game reserves throughout the province. The major goal of the Sindh Wildlife Management Board is to scientifically maintain both habitat and species that are under pressure from the inevitable growth in human population and the consequent depredation of the land. For this purpose, the Sindh Wildlife Management Board has initiated different schemes for the preservation and conservation of various species in the whole of Sindh.

Among these important schemes are research on the biology and habitat of the Sindh Ibex and Urial in Kirthur National Park, and research and conservation of marine turtles at the sea-shores of Karachi. The introduction of pheasants, crocodiles and guinea fowl in Sindh at the Khar Center, Karachi, and research and development of wetlands, wildlife sanctuaries in Sindh are prime of importance as well.

The conservation and propagation of partridges, development of a game reserve in Thatta District, a Wildlife Research Center for ungulates at Mehrano (Kotdiji), Khairpur District and the development and improvement of 'Sobhari Muhari Shikargah' Ranipur, District Khairpur are other important projects. Research and development work on these schemes are progressing successfully.

The future plans for the conservation and preservation of wildlife in Sindh includes:

- * Improvement of habitat in Kirthur National Park,
- * Establishment of game reserves for Hog Deer and partridges in Khairpur and Sukkur Districts,
- * Development of Haleji, Hudero, and Keenjhar lakes in Thatta District,
- * Improvement of Lung and Drigh lakes in Larkana District,

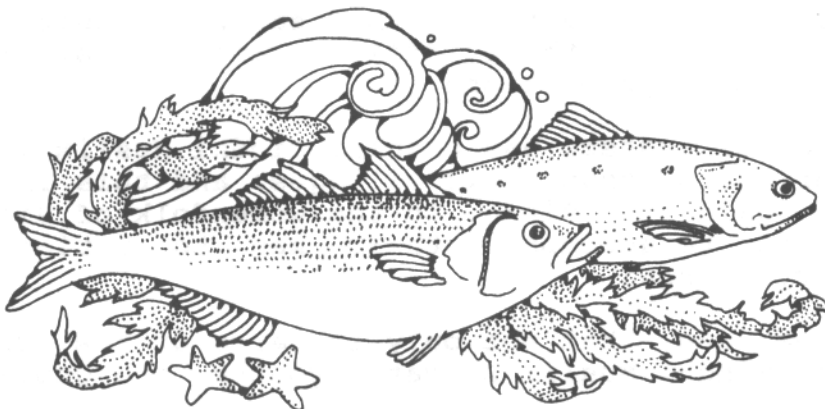
* Captive breeding of Hog Deer, python, crocodile and monitor lizard at Khar center, Karachi.

Besides all these conservation and preservation programmes, the Sindh Wildlife Management Board and the Government of Sindh, have approved 100 check posts in Sindh for effective control and a watchfull eye on poachers. After the construction of these check posts, which are to be constructed in the very near future, better results are hoped for the field wildlife staff.

For the strict protection of wildlife in Sindh, the Sindh Wildlife Mgmt Board has enforced a Sindh Wildlife Protection Ordinance, 1972, under which poachers, trappers, netters, and snarers are severely punished with fines etc. The major aim of this ordinance is to preserve and protect wildlife and its habitat in Sindh.

In December, 1986, the Sindh Wildlife Department was reorganized and divisional headquarters at Sukkur, Hyderabad and Karachi established for immediate and effective assistance to the Department. Since the reorganization of the Department, satisfactory results in the protection and conservation of wildlife and collection of revenue, have been achieved. The reorganization and bifurcation of the Department has put great responsibilities on the shoulders of newly appointed officers, which they have to fulfil in the future.

Before ending, I would like to convey the message of nature from well wishers of wildlife and also of conscientious officials of the Department, to the coming generation, young ones and wildlife lovers. 'God has blessed us with this national heritage of wildlife, and it is our duty to protect, preserve and save it for its posterity. Especially, poachers and hunters have to realise that, if they will not cooperate in conservation programmes, and if they do not join us today in preserving the sport birds and animals, there may be nothing for them to shoot tomorrow.'



G. M. MEHKRI

IS MQM ANSWER TO MUHAJIR'S PROBLEMS?

One of the main problems of the Muhajirs is the unemployment of educated youths.

It is common both to Sindhis, as well as to the Muhajirs. It was far more to the Sindhis living in the interior. Therefore, they accepted the Quota System, that the Muslims in India had demanded and obtained, at least way back in 1910. (Remember the 1908 Deputation of the Muslims of all India). On the ALL INDIAN, and ALL INDIA BASIS, Mr. Jinah was amongst the first politician to demand jobs for the I. C. S. rank, for all Indians, and later King's Commission posts, in the Armed Services of India.

So, seeking jobs for communities on the Quota System, was and is, not at all anything peculiar to the Sindhis only. We see, that in the Administrative History of this sub-continent, seeking jobs in the public service, on the basis of the Quota System, has played, and is also today playing, a very important role.

For instance, to ameliorate the millenniums old hardships of the Harijan Community, the Government of India, has retained the Quota System (Preferential treatment), even to this day; and this has greatly served its purposes. Without it, no amount of Temple entry, would have materially meant anything to the Harijans. So also, the quota system in Sindh for the Sindhis, has done more than merely providing jobs to the educated Sindhis. If nothing else, it has brought about a Social change, the like of which, was not seen in all these many centuries. It has, for instance, broken the spell of Mirs, the Pirs, and the Waderas, that had been cast upon the Sindhi citizens, who now are relatively free from the serfdom, inherent in any and all feudalisms.

The Sindhi Muslims, were all too well known, to be almost wholly village bound, although they saw with their own eyes, how the Sindhi Hindus, had their offices and firms, in Turkey and Europe, since many generations.

The quota systems has enabled Sindhi Muslim youths, to see a much wider world, than their villages; and this in itself, is a very great gain to Sindh. To the womenfolk of Sindh, to leave their villages, to accompany their men to cities, is indeed a revolutionary change.

So we see, that not only in terms of the provisions of jobs, to the Sindhi Muslim Educated youths, the Quota System is a

matter of everything in their future, and for their future, when seen with economic and socialogocial perspective, balance proportion, and above all, in terms of Social Justice.

If a Sindhi cannot get a job in his own Sindh, where else could he? Let us remember, that when trains full of Muhajirs, steamed up to Peshawar, Khan Abdul Khan, one of the most prominent Members, of the All India Muslim League, threw armed police cordons around the trains, to prevent even one one single thirsty, and hungry Muhajir, getting down to fetch bread and water, and he ordered the trains to steam down to Karachi. Did the Sindhis do that ever?

And will the provision of jobs on the quota basis, in the Government services, ever solve any mass employment problem? Ask any honest economist and statistician for an answer, and abide by it. The question of 'Employment' is so very big a question, that whole sections of research, are devoted to it, in all countries of the world.

Before this sub-continent came in contact with modern business, trade and industry, unemployment was not that acute, as it became afterwards. With the shattering of the self-contained economy of villages, and so with the destruction of village and cottage industries, and with the imports of foreign made finished goods and inventions, and with the export of raw materials at the buyer's market, unemployment has become rife, all over the sub-continent, and it has not played any small part, in the partition of the sub-continent, and the prevailing restiveness all over. It is not at all confined to Sindh, its roots are far, far deeper than can breezily be imagined, many of them, are having their hold in the impassive social systems, cultural institutions, mores and social abominations, and all such habits of thought, both by the individuals, as well as by the groups. For instance, here in Karachi itself, if any Memon or Bohri educated man, were to hawk bananas in the streets, he would be looked upon with respect, by the rest of Memons or Bohris, all because, many a Memon or Bohri millionaire of today, started his business like that yesterday. He does not suffer from unemployment. Sir Haji Abdullah Haroon, started his career as a young boy selling old clothes, carried on his shoulders. He was never denied social acceptance at all. Instances can be multiplied in thousands. The whole communities of Memons, Bohris, Parsees and Ismaillis, do not at all suffer mass unemployment. Indeed, they provide jobs to the inhibited others. And, such of the Muhajirs, who smashed feudalistic inhibitions, and took to even selling newspapers and secondhand books, on the foot-paths, are, today owners of books depots, printing presses and firms.

But in general, both the Sindhis, as well as the Muhajirs, are the hand and foot bound prisoners of their own inhibitions.

It is a terrible thing, intertwined with matter like marriages, respectability, and ease, dislike for hard work and responsibility, and now, expectation of easy enrichment, through

corruption and bribery. To expect that hundreds of thousands of the educated youths, be they Sindhis or Muhajirs, would better their lot by these methods, is to live in a paradise, not of the wise.

The relegation of English language, to a secondary place in the scheme of education, has rendered both the Muhajirs, as well as the Sindhi educated youth, no service. Increasingly, the world of commerce and industry today, is the world in which, English is the means of communication. The Computer and the Word Processor, are here to stay, and to increasingly dominate the modern business offices. Unless the English knowing personnel themselves, gain proficiency in the use of these new inventions, they themselves, may have to yield their place, to those who know their use. What then, the utility of those, who go about seeking business office jobs, holding only Urdu or Sindhi degrees in their hands? Of what use on earth is Urdu or Sindhi stenography? Where is Urdu or Sindhi, do we find hundreds and thousands of modern technologies and scientific words, indispensable in so many branches of science and technology. And without these, how can one get any employment, anywhere in the ever increasingly modernising world around?

Sensing what void lies ahead, for those who are not well up in English, the pitiable parents, of the pitiable children, are running from pillar to post, to see that somehow, their children get educated, through the medium of the English language. They get their children admitted, even in such schools, which lay false and frivolous claims, to teaching through the English Medium, and the rush upon such schools, where English is genuinely the medium, is to be seen to be belived.

Jobs in Offices, are not the be all and one all of life. Both the Muhajirs and the Sindhis, are in one and the same sinking boat, when it comes to their share in the fields of Finance, Trade, Industry, Banking and Insurance, hold on the monopolies and markets. They are not even waifs and strays in those areas. Their economic destinies are not at all in their hands, even the most prosperous amongst them, subsist upon the crumbs which fall, from the tables of those who are not Sindhis, and who are not Muhajirs. They cannot get into those high circles, unless they happen to be born in them.

The real economic problems, of both the Sindhi and Muhajir masses, are the very same, as the real economic problems of the Muslims, in the minority Muslim Provinces of India. In a sense, both Urdu, as well as Sindhi, may be said to be, languages of the essentially unpossessed, essentially hapless consumers, and essentially dependents.

Unlike the Pathan, the masses in both the Muhajirs and the Sindhis, do not seem to provide 'Basic Labour'. It may, perhaps, very justly be said, that almost the whole city of modern Karachi, has been built on Pathan labour, and Pathan labour alone. Right from the grave digger, upto the mason, working on

the topmost story of the tallest building, in the most posh areas, anywhere in Karachi, all are Pathans, without exception. Indeed, without basic Pathan labour, available with such readiness, modern Karachi is just inconceivable. In that sense, nearly the whole of Karachi, is a Pathan City. And so, the Pathan in Karachi, does not suffer from those problems of unemployment, which is the share of the Muhajirs. All within one single day of his having arrived from his Province, the pathan is 'in business'. Starting even as a rag-picker, a shoe shine, or as one of the most, if not the most, hardworking labourers, who, on perhaps, seeing money for the very first time in his hands, as the reward of his labour, becomes, even more enthusiastic than before, for hard work. Deservedly Karachi is his Eldorado.

Next comes the little more sophisticated worker from the Punjab, with his arts and crafts, like carpentry, mechanics, etc. work requiring both labour as well as skill.

From the amount of monies these two peoples, the Pathan and the Punjabi, send by money order to their homes, is indicative of their preoccupation with profitable labour, even as 'uneducated' workers. Both these groups are free from the impoverishing inhibitions, which afflict many Muhajirs and Sindhis, who make a beeline for 'kursi' jobs, which ever naturally have limited power of expansions.

The Sindhi educated youths in Karachi, are too few in number in any service. Their induction into services over here, on the basis of the quota system, should in all fairness, be gladly welcome, by any grateful community, that has been given absolutely unprecedented hospitality, the Muhajir Community. Just what is it, that the Sindhis did not give to the Muhajirs? They gave them their whole cities, like Karachi, Sukker, Hyderabad, and Sujawal. Whereas, the Pathans, did not allow them even to get down from the refugee trains. For decades, the Sindhi became rare in his own city - Karachi.

Before partition, the whole city of Karachi was a Sindhi City, though wholly in the hands of Hindus, Christians and Parsees, with the Muslim Sindhis having very little share in it. Even their Eid Gah Maidan, was not in their control, but was lent to them for two hours, for the Ramzan and Bakra Eid prayers. This is all verifiably true, from the records of the Municipal Corporation. But yet, after partition, the very Government of Sindh, had to shift itself, in ferocious haste, to Hyderabad.

In Sindh, only half an hour or so, is allotted to Sindhi programmes on the Radio station. In short, the Sindhi, became a stranger in his own city of Karachi. There is no gain in saying this.

Then came the One Unit, which sought to obliterate the very name of Sindh from the map of the administrative world. Of course, the migration in mass, of the Sindhi Hindu population to India overnight, benefitted the Muslim Sindhis, with the Evacuee

land and houses, and freed them from that deep compound interest loaded indebtedness, from which no emancipation was ever possible. And, in the interior of Sindh, the Muslim Sindhis, got government jobs, which they could hardly dream to have earlier to Partition. And so did the Muhajirs also prosper, many beyond their wildest, wildest dreams. The Khoja, Memon, Bhori, Muhajirs from Bombay, almost wholly captured the whole of the upper economy of Sindh, and the local Khojas, Bhoris and Memons, could, and did, easily make common cause with them. The Intelligentsia from amongst the other Muhajirs, almost wholly monopolised public offices.

Very soon the Muhajir population, began such unrelenting mass agitations against any, and every attempt, at every stability of any Government, that, as he, himself repeatedly admitted, Ayub Khan, had to shift the whole capital of Pakistan, from Karachi to Rawalpindi, till Islamabad was most hurriedly built, at enormous cost. This shifting of the capital, out of sheer fear and disgust, for the Muhajirs, immediately resulted in the complete breaking of the back of Muhajir Politics, all with one single blow, and out of sheer vengeance, Ayub began to starve Karachi of even minor amenities, like improvement of transport, roads, University Grants. Recklessly he spent the monies from the revenues of Karachi, on anything and everything, anywhere, but Karachi.

The Press was strangled. Agitation was out of question, because of the Martial Law. The Muhajirs were permitted one liberty, -- to agitate against India. This recoiled upon them, in two different ways; on the one hand, India became even more stringent in granting them visas, to visit their places of birth; and on the other hand some of the thoughtful Sindhis, who loved their own motherland-Sindh, began to ask the Muhajirs, how were the Muhajirs to be trusted, when they hated their own motherland, with such venom and gust. To rub salt into the wounds of the Muhajirs, Ayub went a step further. He picked up some men and women, of disrepute, from amongst the Muhajirs, whom the decent Muhajirs abominated, and gave them positions of importance. He then placed, raw illiterate, violent Pathans in charge of such Muhajir colonies, in which they lived the life of utter refugees, the Muhajirs, who were steeped in urbanity and highest literary achievements. To further make his hatred and contempt of the Muhajirs public, he openly warned the Muhajirs, that unless they mended their ways, their next migration would have to be the midst of the Arabian Sea itself. By the time Ayub abdicated, the humiliation of the Muhajirs, especially in the eyes of the Sindhis, was complete. To their very faces, the Muhajirs began to be called "MAKKAR" or "LOCUST". The Punjabis called them "TILLYERS" or "PARTRIDGE", with no loyalty to land. The Baluch quietly despised them. The Pathans, now belonging to the King's family, dominated over the poor Muhajir colonies, with show of pomp and power. The upper class Muhajirs, left the lower class Muhajirs to their own fate, and began to ingratiate themselves, into the good books of the Punjabis, and the Officials. The lower grade Muhajirs were allowed to enjoy, to their heart's content,

the terrible Shia Sunni riots and confrontations. Such of these Muhajir Mulls, who, while in India, did not have enough money to go about in the Ekkas and Tangas, now began to go about in Roll Royces. The completely bewildered, confounded, and confused masses of the Muhajirs, who could not comprehend, what was actually happening around them, provided a very prolonged field day for the Jamat Islami, to use them as tools of Pseudo-religious anachronic 'fundamentalism', having its roots in the imperious Punjab.

The files of old newspapers, are mines of gold for information about the intellectual chaos, that has prevailed in the Muhajir Camp. This can be seen, from the manner in which, even in the self camp of the Sunni Muhajirs, for instance, but for the intervention of the police, the Dev Bandi group, and the Nadvi group people, are ever happily ready to cut one another to pieces. While this kind of religiosity was attempting to grip the throat of all Muhajirs, the almost sudden rise of the MQM came about, as a thunderclap. It took the wind out of the sails of the Jamat Islami. Its appeal was not to the wearisome religiosity. It talked about the mundane problems of the Muhajirs, their jobs, the unemployment of the educated. Without calling itself so, it showed itself to be secular. Then, it went a step further, it openly challenged the various religious maggots, who for full forty years, were quietly feathering their own nests, by taking away the attention of the ever increasingly difficult position of the Muhajirs, from their bread and butter problem, to other worldly affairs. Further, the MQM challenged them, to show what were they doing when the Muhajirs were in the throes of difficulties. The effect of this was cataclysmic.

Overnight, the Jamat Islami, lost its stronghold in many parts of the City. Overnight, there was hardly any youth, to hear the centuries old 'twice told tales, weary to the ears of drowsy man'. Without offering any opposition to these chronic anachronies, a great number of Muhajirs, youths especially, just lost interest in giving any further attention to 'Unborn tomorrow and dead Yesterday'. TODAY came into strong focus.

This startling success of the MQM, essentially a Youth Movement, in a country, where many youth movements have been deftly sabotaged altogether, turned the head of its Leader. 'Hitler failed, because he did not know where to stop', observed Stalin once. So also, the MQM Chief, by declaring that the Muhajirs are the Fifth Nationality, and by demanding that the Punjabis and the Pathans should quit Sindh, as according to him Sindh belonged only to the Sindhis and Muhajirs, showed that he also, does not know where to stop. Of course, he got his following amongst Muhajirs, and at once became, the unchallenged Street Power, as the Muhajirs saw in him, a Leader, whom they had been waiting for, full fifty years of wandering in the woods of the self seeking maggots, and the Secret society of the Muslim Jessuits, the Jamat Islami.

But the vast number of powerful Punjabis, and most hard

working Pathans, could never be expected to take this threat to their interests, lying down. This threat, from an essentially immature leader, has ferociously recoiled, resulting in Karachi and Hyderabad having become infernos.

The Sindhis are not at all elated, that a Muhajir Upstart movement, has so very patronisingly condescended to share powers in Sindh with them. The very thought, that the essentially two Nation Theory, which splintered India, and later, which separated East Pakistan from West Pakistan, should now be at work in Sindh itself, in the shape of any Fifth Nationality idea is revolting to nascent and extremely vigorous Sindh Nationalism to the very marrow of its bones

In spite of all that has opened, Mr. Mumtaz Bhutto, has extended the Olive Branch to the MQM, alongwith only one sanest of the same demands; that the MQM openly give up its fifth Nationality idea.

The mightiest of the mighty, England, gave up its world wide Empire, in pursuit of sanity, on seeing that the days of Empires were as much over, as the days of the 17 inch guns on the battleships.

No face can ever get lost in pursuit of sanity. 'By eating my own words, has never given me indigestion', declared that realist of realists, who, by pitting his pursuit of sanity against the pursuit of the insanity of Hitlerism, allowed Hitler to destroy himself. That very Churchill, who refused to even consider the idea of granting Independence to this sub-continent, by saying, "that he was not made Prime Minister of England, only to preside over the liquidation of the British Empire", later on seeing that times had changed, cooperated with his political rival Mr. Atlee, to hasten the process of that very liquidation.

So, the MQM leader has everything to gain and nothing whatsoever to lose, by giving up the notion of the 5th nationality for the Muhajirs. Sindh is the only province, which has been in acute distress, ever since partition. It has come to be known, as the Unhappy Valley. Even in the days of its worst tyrants, like Isa Khan Turkhan, it was not that unhappy as it is today. The very psyche of Sindh, stands ruined, and only the sensitive, known as poets and intuitive thinkers know what such a damage means to a people, a culture and a gestalt.

"So like shattered column lay the King", laments Tennyson, in his immortal poem Mort D'Arthur, about King Arthur.

Let it not be said about Sindh, that 'So like a shattered column, lay Sindh'. The MQM, by grasping the offered Olive Branch, with gratitude, can help the Muhajirs to survive in Sindh. Otherwise not.



سنگت



سنڌي ايسوسيئشن آف نارٿ امريڪا جو ترجمان

هن شماري ۾ پڙهندا

ايڊيٽوريل بورڊ

• شاه سائين جو ڪلام

• خالد هاشماڻي

• ايڊيٽوريل

• ارشاد قاضي

• قمر شهباز

• چچ پرائي

• منظور شاه

• نرينجن دڙو داڻي

• ڪلام جي سنگيت سرن تي
جوڙي مونٿ تصوير جي استعمال
۾ شاه لطيف جو لسان ۾ پيغام

• محمد منل وقاصي

• ڊاڪٽر شمس الدين عرساڻي

• سنڌي ادب جو تهذيب ۽
تاريخي عمل جي روشني ۾
جائزو

• محمود قنباڻي
(چيئرمين بورڊ)

• محبوب اختر پٺاڻ

• ملڪ جو حال

• ملڪ نديم

• سنڌي ٻولي

سنگت سنڌي ايسوسيئشن آف نارٿ

امريڪا طرفان محمود قنباڻي سينٽ

اولس مزوري ۽ جوڙي ۽ عبدالرزاق

ميمڻ پيٽبرگ پنسلونيا مان

بيڪ ڪئي

پوسٽ باڪس ۱۲۳۶ سينٽ پيٽرس مزوري ۶۳۳۷۶
فون نمبر ۹۵۱۲-۴۴۷-۳۱۴ فیکس ۳۸۶۱-۹۴۶-۳۱۴

ايڊيٽوريئل

سنگت جي گذريل شماري جي ايڊيٽوريئل بورڊ ۾ پنهنجو نالو پڙهي ڏاڍي خوشي ٿيم ته بنا محنت جي ايڊيٽوريئل بورڊ ۾ شامل ٿي ويس. ڪو مضمون لکڻ جي ته پري جي ڳالهه هئي پر ڪنهن ٻئي صاحب جي لکيل مضمون ۾ ڦير ڦار ڪرڻ جي به تڪليف نه ٿي دل ۾ چيم ته ان کي چئبو آهي 'ڪڪڙ هاري جو نانءُ وڌيري جو' محنت ڪن جي هئي ۽ مفت ۾ نالو منهنجو به آيو. پر ان خوشي گهڻو جٽاءُ ڪونه ڪيو، اڪ تڏهن پتي جڏهه حڪم ٿيو ته سنگت جو آئينده شمارو ويسٽ ڪوسٽ مان نڪرندو ۽ سڄو بار منهنجي ۽ ادا ارشاد قاضيءَ جي ڪلهن تي هوندو.

دل جو سور دل ۾ ۽ ڊاٽو کائي ڊام ۾ ڦاٽو هڻس سو ڪنڌ ڪيرائڻ جو ڪوبه حيلو ڪونه هو نه اڳ ڪنهن مخزن ڪيڊ جو تجربو هو نه وري ڪو مواد ٿي هو. الله جو نالو وٺي ڪاهي ويس قاضي صاحب وٽ. منهنجو رٿڻ هارڪو منهن ڏسي همت ٻڌرايائين ۽ سنگت جو انگريزي حصو پاڻ ڪنيائين ۽ سنڌي منهنجي حوالي ڪندي جوڙ ڄڳ لاءِ قيمتي مشورهم مفت ڏنائين. اها قاضي صاحب جي درياهه دلي آهي. اڪثر ته ڇت ڏئي ڪاٺ ڪلهي تي کڻائيندو آهي پر هن دفعي مڙئي مهربان هو. الله پاڪ جا لک شڪر ادا ڪيم ته سنڌي حصو مليو جيڪڏهن انگريزي وارو پاڳو ڏئي ها ته پوءِ ڇا ڪيان ها ارشاد ڪي ته ٻنهي زبانن تي عبور آهي ۽ سندس مطالع به وسيع آهي.

دوستن سان رابطو قائم ڪري مضمونن لاءِ عرض ڪيم ۽ ڪوشش اهاڻي رهي ته هن شماري ۾ تازو مضمون شامل ڪيا وڃن جيڪي هتي رهندڙ پائرن ۽ پيئرن ۽ ننڍڙن ٻارن جا لکيل هجن. قمر شهباز جو مضمون "ڄم پرائي" شامل نه ڪيان ها ته طنز مزاح جي تشنگي رهجي وڃي ها. مضمون اڳڙج پراڻو لکيل آهي ۽ روزنامہ جاڳو جي ه فيبروري ۱۹۹۱ واري پرچي ۾ شايع ٿي چڪو آهي پر سنڌ جي موجوده حالتن تي پڻ ٺهڪي اچي ٿو. دعا آهي ته سنڌ سڃاڻي جون مستقبل ۾ حالتون مختلف هونديون ۽ اها وٺ پڪڙ جي راند ختم ٿيندي. دوستن وٽان مضمون ته گهڻا مليا ۽ سمورا مضمون هڪ ٻئي کان وڌ آهن پر ڪجهه هن پرچي ۾ شامل نه ٿي سگهيا آهن جو هڪ طرف پرچي جي ضخامت محدود آهي ٻئي طرف ڪجهه مضمون وقت سر نه ملي سگهيا. دوست دلگير نه ٿين ۽ ائين نه سمجهن ته ڪو سندن مضمون اشاعت جي قابل نه آهن بلڪ خوشي ان ڳالهه جي آهي ته هتي جي مصروف زندگي مان پائرن وقت ڪڍي مضمون لکيا آهن. جن مان سندن سنڌي ٻولي ۽ سنگت لاءِ محبت جو اظهار ٿئي ٿو. سڀ مضمون سانڍي رکيا اٿم ۽ ايندڙ پرچو جنهن به پاءُ جي ذمہ ٿيو ان جي خدمت ۾ موڪلي ڏيندس.

پاءُ محمود قلپاڻي جو بيحد ٿورائيتو آعيان جنهن هر لمحي همت افزائي ڪئي ۽ سموري سنڌي ٽائيپ پاڻ ڪيائين تڏهن هي پرچو پيش ڪرڻ ممڪن ٿي سگهيو. ڪوتاهيون هر انسان ۾ هونديون آهن پر مون ۾ ڪجهه سرس آهن. وقت ۽ وسائل جو بهانو ڪري چند نه ڇڏائيندس انڪري هن پرچي ۾ جيڪي به خاميون نظر اچن ٿيون سي سڀ منهنجي نااعلي سبب آهن جن جي سموري ذميواري پنهنجي سر تي کڻندي انڪساري سان عرض ڪندس ته قارئین موجوده خامين کي درگذر ڪندي ايندڙ پرچي کي سينگارڻ لاءِ پنهنجا مشوره ڏين.

"مڙئي ميارون مون ڏانهن ۽ هوتن ڏانهن نه هيڪڙي"

سدائين ڪڏ

منظور

جنرل سيگريٽري جي رپورٽ محمود قلياڻي

هي مخزن سالياني سوينر ۽ سنگت جو گڏيل جلد آهي. جناب ارشاد قاضي ۽ منظور شاه صاحب انتهائي محنت ڪئي آهي. اميد ته سڀني کي پسند پوندي.

"سانا" پهڻجي محدود وسيلن جي باوجود پهڻجڻ لاءِ وٽ آهر ڪوشش ڪري رهي آهي. گذريل سال سانا جي بقا ۽ مستقبل لاءِ هڪ امتحان هئو. جيترا هن وقت سنڌي تي اسٽيڙو ۽ ڏکڻا ڏينهن آيا آهن اوترا شايد اسانجي سانهر ۾ اڳي هڏهن به هجن آيا. سنڌي امڙ جي سينڊ هئڻ نه صرف اهوڳي آهي پر سڪي نوٽ ٿيندي ٿي وڃي ۽ سندس سون ورنه وار مينڊا ٿيندا وڃن. هئڻن چئڻن طرفان تيرن سندس سينو پرڻ جيان چٽي ڇڏيو آهي. هر طرف لڪون ۽ جهولا سٽي رهيا آهن ۽ ها اتر ڏکڻ وٽ وري لڳي ٿي پر جا هير اڳي هنياءُ ٿاريندي هئي سا به سڪل ساه ۽ ٽڪيل نيٺ جيان زخمن ۽ کي تذڪار رسائڻ بنا رهڙيون ڦٽ ڪيو وڃي. هن وقت اسان پهڻجي تاريخ جي نازڪ ۽ ڪنن ترين دور مان گذري رهيا آهيون ۽ جنهن ۾ هزارين سچ ۽ شاه جي سنڌي کي پاڻا ڪرڻ لاءِ ڏانهس واهائي رهيا آهن.

هي وقت هڪ مڙسي ۽ چوٽرا هٿ جون پڳون ٻڌڻ ۽ ذاتي مفادن تي مبني نظرين جون ڏيڍ سري مسيتون اٿڻ ۽ سياسي نمري بازي ۽ بليڪ ميلنگ جو ڪونهي. هن وقت ضرورت آهي نيتن جي صفائي جي ۽ عملي ڪم ڪرڻ جي. هاڻي وقت آيو آهي ته اسان پهڻجي وجود جي بنيادن جي نئي سر تعمير ڪيون. بقاء جي عمارت اٿڻ ۾ ڪردار جون مضبوط سرون ٻويون. هاڻي پهڻجي نفرتن کي طاقت ۾ تبديل ڪرڻ وارو وقت اچي ويو آهي ۽ انتشار کي پڪڙهڻ جو روپ ڏيڻو آهي ۽ منفي سوچن کي مثبت فڪر ۽ عمل ۾ بدلائڻو آهي.

هن ڏس ۾ ڊاڪٽر الله وڌايو پٽي صاحب جن کي عملي ڪم شروع ڪيا آهن ۽ سندن ڪوششن جي ڪري ۽ ۲۰ مئي ۱۹۹۲ تي U.S. CONGRESSIONAL HUMAN RIGHTS CAUCUS جي HEARING ٿي. اها ميٽنگ (HUMAN RIGHTS VIOLATIONS IN PAKISTAN) تي ٿي. اسانکي گهرجي ته سنڌ ۾ رونما ٿيندڙ سياسي ۽ سماجي ۽ اقتصادي استحصال کان هٿ آڻين ۽ صرف سنڌين کي ۽ پر مقامي سياستدانن کي به آگاهه بڻجي ۽ سڄي دنيا جو توجهه ۽ ان طرف مبذول ڪجي. اسان کي گهرجي ته پهڻجي CONGRESSMEN & SENATORS سان له وچڙ ۾ اچي ۽ انهن کي چڱي طرح سنڌ جي مسئلن جي بي الخصوص (HUMAN RIGHTS VIOLATIONS IN PAKISTAN AND ESPECIALLY IN SINDH) باري ۾ مطلع ڪجي ۽ ضروري SUPPORTING DOCUMENTS AND NAWS CLIPPINGS ڏجن.

هن سال سانا جون ELECTIONS ٿيڻ واريون آهن ۽ هيءُ موقعو آهي پهڻجي نمائنده چونڊ جو سڀني کي گذارش آهي ته هن ۾ جوش و خروش سان حصو وٺن. جيئن ته صرف اهي ميمبر جن ۱۹۹۲ جي ميمبرشپ ٿي ڏني آهي وٽ ڏيئي سگهن ٿا تنهن ڪري اوهان سڀني کي التماس آهي ته سانا جي ميمبرشپ ٿي جلد اسانجي خزانچي صاحب کي موڪليو جيئن هر ڪو ووٽ ڏيئي سگهي.

"سانا" نه صرف نارٿ آمريڪا جي سنڌين کي هڪ ٻئي جي ويجهو آڻڻ جي هڪ ذريعو آهي پر سنڌ جي عام ماڻهن جي فلاح ۽ ترقي ۽ خوشحالي ۽ ذهني اوسر لاءِ هڪ مضبوط پليٽ فارم به بڻجي سگهي ٿو. مان پهڻجي پائرن ۽ پيئرن کي گذارش ڪندس ته هو پهڻجي وسڻون هن اداري جي مدد ڪرڻ لاءِ اڳيان اچن ۽ پهڻجي پاڻ کي هڪ وڳر جي صورت ۾ بلندين تائين پهچائين. پهڻجي هن ننڍڙي سرسبز ۽ زرخيز تنظيم ۾ چاهت جو ٻج ڇڻ ۽ پيار جو پاڻي ڏئي هن جي آبپاري ڪن ۽ جيئن محبت جي فصل مان ڀرت جا گل چونڊي سگهجن.

وڳر ڪيو وٺن ۽ ڀريت نه چين پاڻ ۾
ڏسو پئڙڻ ماڻهو ٿان ميٺ گهڻو

چيم: پر مان ته شاعر آهيان.
 چيائڻ: تون ڪٿي جو پڇ آهي.
 چيم: ڪٿي تي هڪ شعر ياد آيو اٿم. عرض ڪيو اٿم ته، ڪٿاري
 ڪٿا، ڪٿي رهين رات؟ پر مه ڪٿي پر پات، بکيو تو پونڪون ڪرين!
 ٻئي چنبا پنهنجي منهن ۾. هڻندي چيائڻ: اڙي بس ڪر ڙي بي غيرت.
 چيم: بس تي به هڪڙو شعر چيو اٿم. عرض ڪيو اٿم ته،
 بس بس نه ڪر ڙي پورڙا، بس کان کڻي ڪر بس،
 جيڪا اٿي من ۾، سا کڻي تون ڏس،
 دل جو دشمن ڏس، چڙهي بس جي ٻانڀت تي!
 ٻئي آڱريون ڪٽ ۾ وجهي ڇڏيائڻ. رڙ ڪري چيائڻ: مڙي وڃ مروان.
 هرو پرو مونکي چتو نه ڪر.

چيم: چتي تي به شعر حاضر آهي. عرض ڪيو اٿم ته،
 چتو ڪوري چتو ٿيو، چتي ڪورين جي فات،
 تون پڇي وڃ بدقات، خبر کاتن کي پوي!
 گوريت چڙهيون هڻ لڳو. ڪجهه همرامه کيس سنڀالڻ لاءِ پڳا. ڪن پاڻي
 پيارس، ڪن تريون مهڻيس، ڪن ٽنڊن پڳس. وڏي مشڪل کانپوءِ هوش ۾ آيو.
 اڃان اڌ اڪيون مس ڪوليون هڻائڻ جو مونتي نظر پئجي ويس. وڏو چرڙا ڪري
 ٻيهر ڍرڪي پيو.

مان حيران ته ٻيلي مون ته ڪجهه به ڪو نه چيو، هيءَ همرامه ڇو تو بيحال
 ٿئي؟

سوچيم ته ڪنهن طرح پڇي جان ڇڏايان، نه ته هي وٽيرا ته مونکي جيئرو
 ڪونه ڇڏيندا. اهو سوچي اڃا اٿيو ٿي مس هوندس جو هڪ مڇوءَ وٽيري ڊوڙ پاڻي
 کڻي چيلو ۾ ٻڪ وڌا. مان پڇڻ تي، هو روڪڻ تي. قنڀس چيهون چيهون ٿي وئي،
 گنجي ڦاٽي پئي، جتي گم ٿي وئي، پر سٺن مان هٿ ڪونه ڪڍيم.
 اڃان ان افراتفريءَ ۾ هٿاسي ته ٻاهران چوٽول ٻڌڻ ۾ آيو. ڪنهن چيو:
 مبارڪان، مبارڪان! رئيس ليمون خان اچي ويو!

جو جتي سوتتي چمي ويو. ويڙم ٿي ڪونه گذري جو هڪ همرامه ٿو بهو
 مون جهڙو، مون جهڙن حالن ۾ سهڪندو، رڙندو، رنڀندو، سڏڪندو، گوڏن پر
 گسڪندو اندر اچي پهتو. اڃان بيهوش ٿيڻ جي سانباهن ۾ مس هو جو اوچتو
 مونتي نظر پئجي ويس. ڏانهن ڪري چيائڻ: هيءَ وري ڪير آندو آتو هتي؟ ڪنهن
 جواب ڏنس ته: تون جو گم ٿي ويو هئڻ رئيس، ته آخرڪار تنهنجو ووت ته پورو
 ڪرڻو هو نه؟ آهي نه صفا سوڌ ٻوڏ تو جهڙو؟

ڪهروڙي منهن ۾ پونڊو ڏيندي چيائين: حرامي، تون ته ڪو اٺ جو ڦر تو
ڏسجين. سمجهين ٿي تڻو؟

مون سندس حرڪت جو دل ۾ نه ڪيو. تڪڙ ۾ چيو مانس: اٺ تي شعر
ياد آيو اٿم. ٻڌايان؟

پوليس وارن مان هڪ جڻي اڳتي وڌي منهنجي وات تي هٿ رکي ڇڏيو.
چيائين: گهڻو ڦٽي ساهه ڪڍي ڇڏيندو سانءِ سيوثر. وڏو آيو آهي شعر
ٻڌائڻ وارو. هن هٿ جي اشاري سان کيس منع ڪئي ۽ پوءِ ڏاڍي پيار سان چيائين:
ٻڌ ميان شاعر. اسان سڀ عوامي نمائندا آهيون. سڀاڻي اجلاس ۾ هڪ نهايت ئي
اهم بل پيش ٿيندو آهي. مونءَ ته اسان جا ووٽ پورا آهن، پر اسان جو هڪ ساٿي،
رئيس ليمون خان ايم پي اي، ٻن ڏينهن کان غائب آهي. شڪ اٿئون ته کيس ٻئي
ڦر وارن اغوا ڪري لڪائي ڇڏيو آهي. وڏي ڪوشش کانپوءِ اسان کي تون هٿ
آيو آهين. تنهنجي شڪل هو بهو رئيس جهڙي آهي، ان ڪري اسانکي تنهنجي تعاون
جي ضرورت آهي. ان جي عيوض اسان توکي مالامال ڪري ڇڏينداسين.
چئ، تعاون ڪندين؟

چيم: ضرور ڪندس، پر تعاون تي هڪ شعر ياد آيو اٿم، عرض ڪيو
اٿم ته.

چيائين: پيهر شعر جي ڳالهه ڪئي اٿئي ته گولي ئي هڪڙي وهائيندو
مانءِ. بل پاس ٿئي نه ٿئي، چڙهي آڳوڻي تي.

مان هيسجي ويس. چيم: مونکي ڇا ڪرڻو پوندو وڏيرا ساڻين؟
چيائين: ائين نه سنئين پير تي؟ توکي ڪجهه به ڪرڻو نه پوندو. رئيس ليمي
خان جو رڪارڊ آهي ته هن سڄي ڄمار ۾ اسيمبليءَ ۾ هڪ لفظ به نه ڳالهايو آهي.
سندس پيءُ مرحوم رئيس انب خان به مرندي مري ويو. هڪ اکر به نه ڪڍيو هو.
چيم: پر پوءِ به ڪجهه ته ڪرڻو پوندو؟

چيائين: جڏهن ووٽ ٿين، تڏهن صرف هٿ مٿي کڻجانءِ.

پچيم: ڪهڙو هٿ؟

چيائين: ڪو به هٿ.

چيم: ڪاهو هٿ به ڪٿي سگهان ٿو؟

چيائين: جيڪو اچو منهن ڪرڻو اٿئي سو ڪجانءِ، پر هٿ ضرور مٿي

کڻجانءِ.

اٿي پيو همراھ اڳتي وڌي آيو. چيائين: تنهنجا هي ڪپڙا نه هلندا. رئيس
ليمون خان وڏي گهيرواري سٺ پائيندو آهي، گوڏي کان هيٺ لڙڪندڙ پهراڻ
پائيندو آهي ۽ مٿي تي ٿيڙهه پٽڪو رکندو آهي. رکي رکي ناس جي چپٽي ناسن ۾

رئيس غصبي ۾ ٽرڪندي مونڪان پڇيو: اڙي گهر ته نه ويو آهين منهنجي؟
سادگيءَ وڃان ڪنڌ ٽوٽي چيم: نه.

وري ساڳيءَ ڪاوڙ ۾ چيائين: ڪير آهين ڙي تون؟
ورائيم: شاعر آهيان. حڪم ٿئي ته ڪلام عرض ڪيان.

جن ڪنهن پيٽ ۾ سئو وهائي ڪڍيس. ٻاڪاريندي چيائين: اڙي
گهوڙاڙي! ائين نه ڪجانءِ! سڄي رات ڪٿي جي قرن شعر ٻڌايا آهن. ڏسيه ٿو ته
پڇي نڪتو آهيان بلدمعاشن کان. لامه پتي چليا آهن نياڳن.

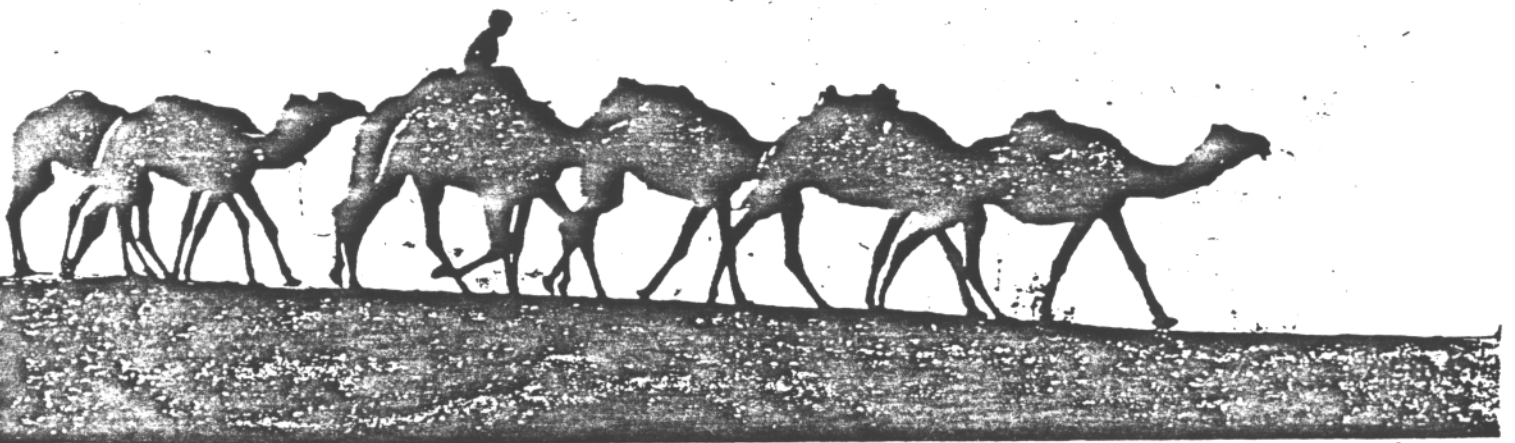
ڳالهه سمجهه ۾ اچي ويو. مشاعري وارن جي هٿ چڙهي ويو هوندو
رئيس، ۽ هنن کيس موڳو ”مٽر“ مليرائي سمجهي خوب ڪلام ٻڌايا هوندا. ٿي
سگهي ٿو ته صدارت به ڪرائي هجي.

زمين سان مٿو ٽڪرائيندي چيائين: اڙي اهو ٺڳ ته ٺاهين جنهن جي جاءِ تي
مون سڄي رات لوڙيو آهي؟

قميص جي ڦاٽل ٻانهن ڏيکاريندي چيو مانس: مون به ڪو سڄي رات شيع
تي ڪونه گذاري آهي رئيس.

پيرن مان گهيتلو لاهي ڏڪندڙ هٿن سان مونڌانهن اڇلائيندي چيائين: اڙي
پر هنن بلدمعاشن مونکي شاعر ڪيئن سمجهيو؟

ڏک گسائيندي در ٽانهن پڳس. گهٽي ۾ وڃڻ کان اڳ، اڌ پيڪڙيل در
مان کيس مخاطب ٿي چيم: شڪر ڪر رئيس جو هنن توکي شاعر ٿي سمجهيو،
اير پي اي نه سمجهيائون!



ڪيچان آيو قافلو طرح موچاري توڌ
لک لهي ٿي توڌ جيچان تن جتن جي

Shah Abdul Lateef Bhittai

Bells chiming with the thumping of hooves
rocking gently like an infant's cradle

This Kafilā from Kaitch, Jeejan
is of no one but Jats

سنگيت سرن ۾ شاعري ڪلام جي جوڙهر صغير جي مختلف ٻولين ۾ خاص ڪري سنڌي جي پاڙيسري ٻولين جهڙوڪ پنجابي، گجراتي، هندي وغيره ۾ دستوري تي چڱي هئي. ساعت ۾ اهو رواج اتر هندستان ۾ ڪبير وائي سان شروع ٿيو ۽ ان ۾ هڪ الله يا ايشور وادي پگتي رس جي تحريڪ جس لھڻو. عام خلقن ۾ اهڙي وائي بيحد پسند هئي جو مڪاني پاشائن ۾ لوڪ سنگيت آڌار تي جڙيل هئي. اها به خوبي هئس ته مختلف ٻولين ۾ مختلف شاعرن ساڳيو ئي وحدت جو، سلوڪت جو، هڪ ايشور الله سائين جي سڱ جو نياپو ڪلام ۾ هئس. شاهه لطيف به پنهنجي ڪلام ۾ اهو پيغام سمايو ۽ انهي سنگيت سرن جي بناوت جو آڌار ورتو. شاهه سائين اها لسانی آڀار، لوڪ سنگيت جي نئين لهر سنڌي زبان ۾ آندي ۽ سنڌي ٻولي به بر صغير جي ٻين ٻولين سان همعصر ٿي سر انچو ڪري ٻيئي. شاهه سائين ڪلام ۾ اهو نياپو به ڀريو ته سنڌي ٻولي جو بر صغير جي ٻين ٻولين سان گهرو ناتو آهي ۽ ان ناتي جي تعمير سان سنڌي کي به لاپ ٿيندو ۽ ٻين پاڙيسري ٻولين کي پڻ. شاهه لطيف سنڌي ادب کي اونچي درجي تي پهچايو. بر صغير جي آڻاه ادبي عميق مان سنڌي لاءِ به ڌار ائون چڱي سنڌي ٻولي کي مالا مال ڪيو.

شاهه لطيف جو ڪلام نه فقط اڃا ترقي ٿي سرن تي جڙيل آهي مگر هر هڪ سر ۾ ان سر جو احساس پڻ سمايل آهي. ان قسم جي گهرائي جا منڌ جي ماحول سان وابستہ آهي. ان ڪلام ۾ تشبيهون، تمثيل، استعمال، سنڌ جي جسماني، سماجي روحاني منظر جو اظهار آهن. سنڌ ڪلام ۾ شروع کان آخر تائين وحدت جو هڪ الله هڪ ايشور واد جو وسيع اظهار آهي. اهو سائين جي سڱ جو سنڌيش جو سنڌي جي پاڙيسري ٻولين ۾ بيهڻي چڪو هئو. پنجابي ۾ گرو نانڪ پنڌر هين صدي ۾ اڪو اونڪار پر ۾ پيار جون رچنائون جوڙيون. گجراتي ۾ نرسي پگتي ان کان اڳ هندي ۾ سنت تلسيداس پگتي سور داس، ميران متوالي اهڙو ئي هڪ ايشور واد پر ۾ جو نياپو سرن دهر ايو. ان تحريڪ کي پگتي واد يا پگتي پاؤ تحريڪ به سڏيو ويو آهي جنهن کي اتر هندستان ۾ ڪبير پنهنجي وائي سان شروع ڪيو. شاهه لطيف ان تحريڪ جا ڪلئي عناصر پنهنجي ڪلام ۾ تياريا آهن. از انسواء شاهه لطيف بر صغير جو شايد پهريون ئي شاعر چئجي جنهن اسلامي داستان جو بيان پنهنجي ڪلام ۾ ٻيٽري دل ڌار ڏيندڙ، هينڙو ڳار ڏيندڙ نموني جوڙيو جو ان وقت بر صغير جي ٻولين ۾ ڪونه هئو. ڪريلا جو قصو اهڙي جذبات، عشق سان جوڙيائين انهي ئي نوع ۾ چيئن پگتي سور داس ڪرشن پر ۾ لاء شيام درشن لاءِ ٻڙي ٿو.

سبحي شهادت جي سڻ شادي جو ڏينهن
ڀڄرو ناهي يزد کي، نسور وئي نينهن
موگ آهي معنهن، علي جي اولاد کي

”گهوڙن ۽ گهوڙن جيئن ٿورا ڏينهن ٿا

گڏهن منجهه ڪوٽن، گڏهن واهي رڻ جا“ (سر ڪيڏارو)
ان ريت شاهه لطيف پنهنجي ۾ جس آندو ۽ بر صغير جي ٻين ٻولين به سنڌي مان جس پاتو. انهي اڌ ۾ ئي سنڌي ٻولي جي واڌاري جو نت سمايل آهي جو وسارڻ نه ڇڪيائي. سنڌي ٻولي بر صغير جي ٻين ٻولين سان اهڙي ڳوڙهي ناتي ۾ ڳنڍيل آهي. اهو به شاهه لطيف جو نياپو چئجي ته غير واجب نه ٿيندو.

مونٺ تحرير جو استعمال

عالمن جو چوڻ آهي ته اسلام مان ڦٽيل صوفي مت ۽ ڀارت ۾ ڦهليل پگتي واد تحريڪ ”هڪ ايشور واد“ پر چار پاڻ ۾ ڳنڍيل حصا آهن. شاهه سائين به صوفين جو احترام ڪيو آهي. ”صوفي لا ڪوفي، ڪوٽه پائيئنس ڪير
منجهان ٿو منجهه وڙهي، پڌر ناهن پير
جيئن پياڻس وير، تي تيئن جو واهرو

شاه لطيف اهي دستور نياڻي پاڻ کي چڱا ڪيا، نه رکيو. صوفين حيان پاڻ بچائي
تو، مونث تحرير ۾.

”پل پل ۾ پلياس، پل نه رهي پرينءَ ري
جئن جهوري کان جهليانس، جهنجو تيئن جهوريءَ پوي“

يا
”لاهي جو ويا، سو منجهن توڻي ۾ بري
سو اجهامي ڪٿان، جنهن سوريندڙ سپرين“ (سرُ پ)

شاه لطيف پنهنجي انفرادي طبيعت جو وري وري به اظهار ڪري ٿو. ”

”وڌ سر، ٿي سر هر سر کي آءُ ۾ ڳاءُ
چاڄڪ توڻيءَ ۾ ملڪ مڙيو ٿي گهوري پاڻ
مٿي اتي منهنجي، جي هجن سر هزار
هر هر وڌيان هيڪڙو، تنهنجي تند تنواري (سرُ سورٺ)

هن ۾ شاه لطيف صوفي مت جي ”پر ۾ پيڙا“ جي پوٺواري ٿو ڪري. شاعر
روايتن جي پوٺاري ڪندي به اعڙن اصولن کان ڪڍڻ پاڻ ڪڍائي به وڃي ٿو.
صوفي روايتن کان ڦري حضرت محمد صلي الله وسلم لاءِ التجا پيش ٿو ڪري جنهن
جي جوڙ بر صغير جي ٻين ٻولين لاءِ نواڻ هئي.

”مديني جا سير سڻ منهنجا سڌڙا
سرُڻ تنهنجي سير، تون ٻار لنگهائين پيڙا“ (سرُ ڏهر)

لساني نياپو به ڇڏي ويو. شاه لطيف سنڌي ڪالاسي تعلقات ڏسي ويو. سنڌي
ٻوليءَ ۾ بر صغير جي ٻين ٻولين جي ادبي ڪي سنڌي ادب لاءِ رهاؤ ڏيکاري ويو جا
اسان کي هنڌاڻ ڳهر جي سنڌي ٻولي بنيادي ريخ، سگهه بر صغير جي ٻين ٻولين
جيان انهيءَ ۾ انهيءَ ڌرتي جي تواريخ، ريتن رواجن مان پاڻ آهڻ. شاه لطيف
انهن ظاهرن نشانين کان سواءِ اعڙي ترقي جو اعتراف پڻ ڪيو.

”پورب پورب تب ڪرؤن، جت هيئر آون پورب
سڪندي کي سڄڻ، سڳون لايون نؤر
ماريس تنهن سور، جيئن ساڄن سڄي ٿي ملي“ (سرُ پورب)
شاه لطيف ته هتي اڪرم پورب ڪتب آندا آهن ڪيترو پورب ڏانهن مائل رعيوان
جي جهلڪ به ڏني اٿائين.

”پورب پورب ويا، آسڻ آڌي رات
سيم نه سنياسين جون، پچارون پريات
گاڇا جو ڪي ذات، ٻي ته معذورن جا“ (سرُ پورب)

هو، جنهن اڳتي علي هڪ پڌرست قومي تصور کي جنم ڏنو. آزادي ۽ بينگريءَ سان گهارڻ عوام ۾ پنهنجن روايتن لاءِ فخر پيدا ڪيو. مهم جوڻي، جاگورڙ ۽ جنگجوئي جي صفتن رومان خير ماحول پيدا ڪيو، انهن منجهان نهايت هڪ متنوع ۽ رنگين حڪايتي فن وجود ورتو، جنهن کي نه رڳو راجائي دربار ۾ پذيرائي حاصل ٿي، بلڪه عوام ۾ به ان کي يڪسر مقبوليت ملي. اهڙي طرح سنڌي ٻوليءَ جي قديم فني روايت لوڪ رس کان اڳتي وڌي ساهتيه رس تائين پهتي. آڳاٽو ادب جيتوڻيڪ محض حڪايت گوئي تي ٻڌل هئي ۽ اهو به فقط روايتن TRADITIONAL ورثو آهي، تاهم ان جي ادبي حيثيت مسلم آهي.

۱۵ صدي کان ۱۷ صديءَ عيسوي تائين سنڌي معاشرو بلڪل نئين حالتن سان دوچار ٿيو. هن دور ۾ خان بدوش زندگي ٽلڪي ٽلڪي زمين تي ٽڪاءُ ڪيو، جو ته گهڻن قبيلن رولو زندگي کي ترڪ ڪري دائما زراعتي زندگي کي اختيار ڪيو. جنهنجي باعث هڪ مضبوط جاگيردارانه معشيت قائم ٿي ۽ سنڌي معاشري جي ترڪيب ۾ ردوبدل جا آثار نمودار ٿيڻ لڳا. عوام جي چڙوچڙ سگهه اجتماعي معاشري ۽ قوت ۾ جمع ٿيڻ لڳي. اڳوڻي آزاد سوچ تي فهم و فهرات غالب پوڻ لڳي. اڳي جيڪو روءِ سوءِ زنده رهڻ جي ڪوشش ڪندو هو، ليڪن هاڻي گهڻ ڪاريه معاشري ۾ مسئلن جي حل لاءِ اجتماعي تدبيرون اختيار ڪرڻ جو سوچ پيدا ٿيڻ لڳو ۽ انهن ڪوششن ۾ سنڌي ثقافت به هڪ مخصوص ۽ مستقل رنگ وٺي بيٺي. هن زماني ۾ ”يوگ رس“ جو چرچو عام ٿيڻ لڳو، جنهنجو بنياد ٽلهن جذبن تي هڻڻ بدران ذهن ذڪاوت، دانائي ۽ ڏاهپ جي نڪتن تي رکيو ويو آهي.

هي اهو زمانو هو جڏهن سنڌ ۾ وسيع بادشاهتن جو نظام قائم ٿيو ۽ انهن جو لاڳيتو سلسلو شروع ٿيو. ان دور ۾ جيتوڻيڪ شهر آباد ٿيا، ليڪن نه ته شهرن کي ڪا استقامت حاصل رهي ۽ نه وري ”شهر قمدن“ قدر لائق ترقي ڪري سگهيو. هڪڙو ته قدرتي آفتن به شهرن کي اسرڻ نه ڏنو، ڊريا جي هر هر رخ مٽائڻ سببان پراڻا شهر ڦٽندا ۽ نوان شهر ٺهندا رهيا، ٻيو ته

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پونم ماڳڙ ۽ بيسارين آبادي کي وڌڻ نه ڏينديون هيون. ارسواڙ سنڌ سدائين ٻاهرين ۽ اندروني خان جنگين جي لپيٽ ۾ رهندي آئي، جنهنڪري هتي ڪا به مضبوط حڪومت بنجي نه سگهي. شهرن ۽ آبادين تي قبضا ڪري لت مار ۽ رتو ڇاڻ ڪرڻ ان وقت ۾ هڪ عام معمول بنجي چڪو هو. تجارت به غير محفوظ رستن سببان سدائين خطري ۾ هوندي هئي. اهوئي سبب آهي جو ماڻهون محدود پيداوار ذريعي گذران ڪرڻ لاءِ مجبور هئا. انگري چنڊ دستڪاري هنرن کانسواڙ پيا ڪي به اوزار يا آلات ايجاد ٿي نه ٿي سگهيا، شهري ثقافت شهرن جي جلد جلد تباهيءَ باعث اڀڙي نه سگهي ۽ سنڌ ۾ اجتماعي ثقافت جو گهوارو وري به عملن بهراڙيون ۽ ان جو ماحول بنجي ويو. هتي جي ماڻهن عين انساني فطرت مطابق مشغل پسندي ۾ جيئڻ جا نوان ڍنگ سکي ورتا. هنن جي فطرت ۽ ذهانت ۾ يوگ ۽ ظرافت رچي وئي. سنڌي سماج جي سڪيل سڪاريل مهذب يعني سگهڙ انسان ماحول شناسي، تهذيبي قدرن ۽ اخلاقن کي خوش دلي ۽ خوش طبعيءَ سان سمجهائڻ جا نوان انداز اختيار ڪيا. سندن ڪلامي ڍنگ مان ”هنر رس“ جو فن رچي راس ٿيو. جنهن هڪ مخصوص ”هنراڻي ادب“ کي رواج ڏنو، جنهنجو بنياد يوگ جي مجموعي خاصيت وانگر فقط عام ماڻهوءَ جي دلچسپيءَ يا ذوق تي رکيل آهي. هنراڻي ادب جو دامن گهڻو وسيع آهي، جنهن ۾ گونا گون صفتون ۽ بي شمار عنوان آهن. مثلاً: گجهارتون، ٿور هنر، معما، پروليون، ڌنئون، مناظرا، نثر بيت ۽ ڪي وري خاص شاعريءَ جا عنوان به انهن ۾ داخل آهن. جئين ته آسريون، راتيون، ڏينهن هفتا، مولود، مناجاتون، وغيره وغيره هن عامي فن جا ٿوريندڙ ۽ فنڪار، سگهڙ، ماموئي، ملوڪ، ۽ ٻيوگائي وغيره، جي نالن سان معروف رهيا آهن. عامي فن جو انحصار فقط اثرائتن ٻولي، لفظن جي ججهائي ۽ نڪته آفرينيءَ تي رکيل هوندو هو ۽ هنر رس جو خاص مقصد ۽ محور محض سماجي سکيا هوندو هو.

هن خطي جي لساني ۽ تهذيبي رشتو ڏکڻ ايشيا کانسواڙ مسلم دنيا سان به ساڳئي وقت رهيو آهي. فارسي توڙي برصغور پاشا فدر فن جي روشني، سنڌي سادگي کي

جنهنڪري ادب ۾ مڪا نالي مائٽر بٽل سڏل ٿيندي رهي. اسان وٽ هئڻ جا ڪجهه تجربا ٿيا ۽ ٻيون نالن جي پذيرائي تي ۽ جن سڀني تي وري به ڦرتي ۽ جي خستو اثر انداز رهي ۽ اهائي ڳالهه اسان جي ادب جي بقاء ۽ واڌاري جو ضامن بنجي وئي. ليڪن انگريزي دور ۾ ادب ۾ نمايان فرق ظاهر ٿيو. هڪڙو ته مشيني دور جي ابتدا تي ۽ مادي معاشري ۾ اٽل پتل جي شروعات تي ۽ جنهن ماڻهن جي سوچ کي وڌو ۽ ادب ۾ صحتمند چرپر جو آغاز ٿيو. سنڌي تهذيب شهرن تائين وڌي آئي. نئين نثر جي شروعات جيتوڻيڪ تاريخي اتفاق باعث برطانوي راڄ سان ڳنڍي وڃي ٿي ۽ پر اها تبديلي اسان جي سنڌي نثر ۾ به انساني فڪر جي عالمگير انقلاب باعث ڪنهن نه ڪنهن ڏينهن ضرور اچي هئي. البت انگريز حڪومت سان لاڳاپي باعث ۽ جن تحريڪن کان اڃان اسان سئو سال پوءِ اثر انداز ٿيون ها ۽ سي ويهين صديءَ جي شروعات کان ئي اسان وٽ ظاهر ٿيڻ لڳيون. يورپ جا ماڻهن سترهين صديءَ ۾ ئي جمهوري ۽ سائنسي انقلاب سڀيان نون سڌارن ۽ تحريڪن کان واقف ٿي چڪا هئا، ليڪن سنڌي انسان ويهين صديءَ ۾ پهريون ڀيرو مس مس انساني تهذيب جي ارتقائي نظريي ۽ ٻين مختلف سائنسي نظرين کان آشنا ٿيو. سنڌي نثر ۾ جتي جديد صنفون وجود ۾ آيون ۽ اتي پراڻين شاعرن وائن جي به نئين سر تجديد جي شروعات ٿي.

هاڻوڪي صديءَ جي اڌ يعني 1947ع ۾ ملڪي ورهاڱي ۽ لڏپلاڻ جا واقعا رونما ٿيا ۽ جن سنڌي معاشري ۾ وڏي تبديلي آڻي وڌي ۽ جنهنڪري سنڌي تهذيب جي حفاظت ۽ ادب کي نئين سر اڏڻ جا جتن ڪيا ويا. ون يونٽ بعد سنڌ ۾ سنڌي قوميت جي لهر هڪ وڏي تحريڪ جي صورت ۾ پکڙجڻ لڳي ۽ جنهن سنڌي نثر ۽ شاعريءَ ۾ نوان انداز پيدا ڪري ان کي جاندار بنايو. سنڌ جي جاگيردارانه معيشت هاڻي سرماڻيدارانه نظام ۾ تبديل ٿيڻ لڳي ۽ جنهن نظام کي ماضيءَ ۾ ڪي به مادي ۽ فڪري تحريڪون ڌار نه وجهي سگهيون هيون ۽ سو هاڻي نئين جمهوري نظام سان گڏ سد زنده رهڻ جي ڪوشش ۾ لڳي ويو ۽ پنهنجي برتريءَ کي قائم ڪرڻ خاطر سنڌي عوام کي ذاتيءَ ۽

قوم ۾ ورهائڻ لاءِ هتي تنظيمن جا ٺاهه ڪرڻ ۾ لڳي ويو آهي ۽ جنهن ۾ هو ڪجهه قدر ڪامياب به ٿيو آهي.

سنڌي معاشري ۾ ايتري مٿ سٺ تي آهي جو هنن هڪ مظلوم دريانه طبقو سماج ۾ اڀري آيو آهي ۽ جا اعليٰ ڪلاس سان مسابقت حاصل ڪرڻ لاءِ سڀ پاسا لڙي رهيو آهي. ٻئي طرف پنهنجي پراون جي پر ماريٽ جي چڪيءَ ۾ پيسجندڙ پورهيت طبقو پنهنجي حيثيت بحال ڪرڻ لاءِ قانون اورانگي به اهو سڀ ڪجهه حاصل ڪرڻ چاهي ٿو ۽ جنهنجو هو پاڻ کي مستحق سمجهي ٿو ۽ پاڪستان قائم ٿيڻ بعد سنڌي معاشري ترقيءَ جا مرحلا ضرور طيءَ ڪيا آهن ۽ سنڌي قوم جي هنرمندي ۽ تعليم ۾ به يقيناً واڌارو آيو آهي. ليڪن طبقاتي چڪتاڻ باعث اسان جو معاشرو افراتفريءَ جو شڪار ٿيندو رهيو آهي.

هن وقت سنڌي قوم مختلف تضادن ۽ مسئلن سان مقابل ٿيندي زندگي جي تيز جوڙ ۾ داخل ٿي چڪي آهي. ابلاغ جا نوان وسيلا ادب جي ترقيءَ تي اثر انداز ٿي رهيا آهن. صنعتي ۽ مادي ترقي باعث اسان جي رهڻي ڪهڻي ۾ ڦيرو اچي رهيو آهي. انگري اسان تي سڄاڳ عالمن ۽ اديبن کي اهو احساس پيدا ٿي چڪو آهي ته هنن حالتن مطابق سنڌي قوم کي نئين تهذيب سان هم آهنگ ٿيڻو پوندو. ادب ۾ فن بابت پراڻا ويچار ۽ موضوع ۽ طور طريقا هاڻي جڏاڏار نه رهيا آهن ۽ نه وري اهي گهڻو وقت جالي سگهندا. انگري ماضي جي تجربن کي جديد دور جي فهم سان ڳنڍي ڪونه ڪو نهڪندڙ لاڳاپو پيدا ڪرڻو پوندو.

اسان جا باشعور اديب جيڪڏهن پنهنجي ٻولي ۽ ادب کي سگهارو بنائڻ چاهين ٿا ته پوءِ هنن لاءِ اها ڳالهه ضروري آهي ته هو مشيني زندگيءَ جي تضادن ۽ انساني ذهن جي فتوحات جي پاڻ ۾ سوچ ۽ جان رکن مادي ۽ روحاني زندگيءَ جي ڪشمڪش کانسواءِ منجهن قومي شعور جي بصيرت به ضرور هئڻ گهرجي ۽ جيئن هو پنهنجي فڪر ۾ احساس کي مناسب آسروش سان هڪ نئون رخ ڏئي سگهن ۽ ايتري حد تائين جو اسان جو ادب به ٻين ٻولين جي ادب سان اکين ۾ اڳيون ۽ جهي چٽسڻ قبول ڪرڻ جي هل بهي سگهي.

سنڌي ٻولي

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