

Sindhi Association of  
North America (SANA)

THE VOICE OF SINDHI DIASPORA OF NORTH AMERICA

# Sangat سنڱت



شمارو - 02

اپريل کان جون 2025ع

جلد - 41



**41<sup>st</sup> SANA CONVENTION 2025**  
**HOUSTON TEXAS**

**SANA**

**29<sup>th</sup> August to September 1<sup>st</sup> 2025**

**۴۱ هون سانا ڪنوينشن 2025ع**  
ميونسن - ٽيڪساس

**“No More Canals on Indus River”**

Indus is the Lifeline of Sindh  
Let It Flow Naturally!  
Protect Our Heritage,  
Protect Our Future.  
#SindhNeedsWater  
#LettheRiverFlow



# EDITORIAL PAGE

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**SANA CAMP AT BABARLO**

THE VOICE OF SINDHI DIASPORA OF NORTH AMERICA



جلد - 41 اپریل کان جون 2025ء شمارہ - 02

## Sangat: Voices from Babrloo and Beyond



**From the Editor's Desk Dr. Nasir Jamal Pathan**

The Sindhi Association of North America (SANA) continues to stand at the forefront of advocacy, service, and cultural preservation. In recent months, our members and leadership have demonstrated unwavering commitment to Sindh and its people locally and globally.

One of the most remarkable moments of solidarity was SANA's active participation in the Babrloo Sit-In (Dharna). From day one until the end, SANA established a dedicated service camp at the protest site, providing essential support including clean drinking water, juices, medicines, and meals to participants and visitors. This act of service exemplifies our collective will to stand with those who raise their voice for justice.

The SANA Rights Advocacy Committee played a vital role by organizing online webinars and conducting live streams directly from Babrloo, ensuring the global Sindhi community could witness and engage with this important civic movement. One significant session was also held in tribute to Shaheed Allah Bux Soomro, highlighting his legacy of leadership and martyrdom.

Parallel to advocacy efforts, SANA's Community Building and Immigration Committee conducted two landmark sessions on Canadian Immigration pathways and U.S. EB-2/NIW visa programs. These online forums reached thousands of viewers across Sindh and the diaspora, providing hope, clarity, and guidance to youth and professionals seeking opportunities abroad.

The SANA Literary (Adabi) Committee added further depth to our programming by hosting a session with Mr. Khalid Hashmani, SANA's first elected president, who reflected on early SANA memories, offering wisdom and inspiration to younger members. This edition also carries a tribute to the late Nisar Hafiz, whose contributions left an indelible mark on our literary and cultural spheres.

We are proud to include a thought-provoking article by Syed Mohabbillah Shah, which explores Shah Abdul Latif Bhittai not just as a Sufi poet, but as a profound social scientist and reformer. Equally moving are the personal recollections of Dr. Mithal Waqassi regarding SANA's evolution, offering a touching reminder of our collective journey. Additional highlights of this issue include: A soulful Sindhi poetry collection, A travelogue by Farida Memon, The Treasurer's Second Quarter Financial Report.

Finally, responding to growing interest, we join our members in urging the SANA Executive Council to make Sangat available not only as a PDF, but also in a printed version, to reach libraries, community centers, and readers who still cherish the feel of paper and print.

This issue is more than a magazine. It reflects our activism, our memories, and our dreams for Sindh. Let us remain united in purpose advocating, building, and remembering.

Thanks to Habib Memon, Information Secretary SANA, for personally compensating the computer professional for the current Sangat issue.



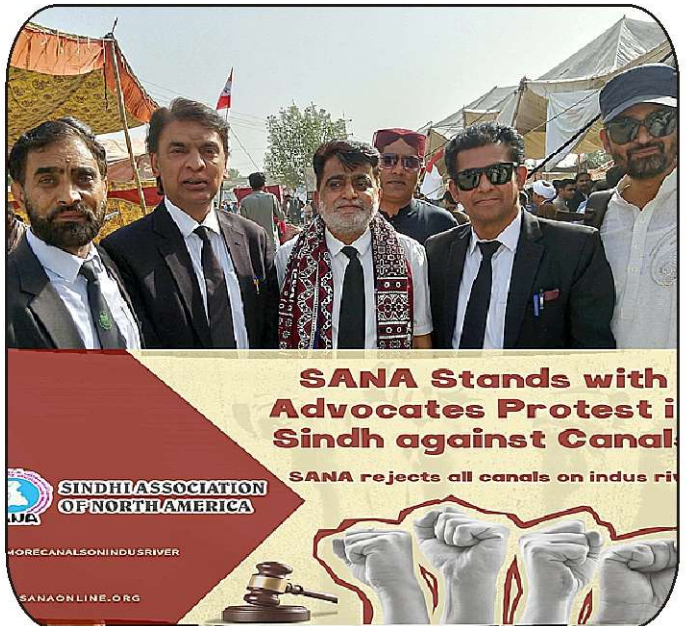
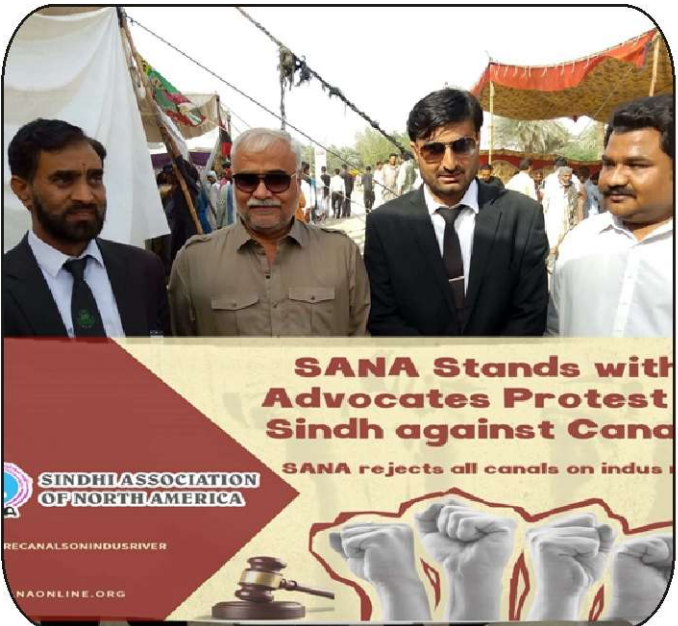
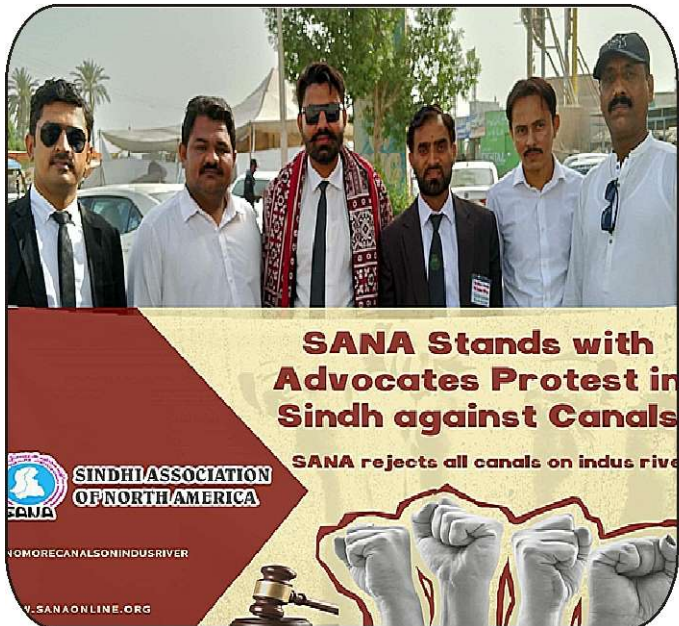
# SANA – A VOICE STANDING GUARD FOR THE INDUS

## THE HISTORIC BABARLO SIT-IN

The historic sit-in at Babarlo against the construction of six controversial canals on the River Indus was not just a protest—it was a declaration of vigilance, a call to protect the land, resources, and rights of Sindh. It brought together thousands of people—women, men, elders, and youth—who took to the streets, raised

participants. In the sweltering heat, SANA's care and support brought comfort and strength—a gesture that was more than aid; it was a testament to deep-rooted solidarity. SANA's Advocacy and Rights Committee also broadcast live sessions from the sit-in, connecting legal leaders of Sindh with Sindhis around the globe. These

President Maqbool Halepoto, General Secretary Asad Ali Shaikh, and the entire SANA Executive Council deserve heartfelt appreciation. Through their dedicated service, they showed the world that whether rooted in Sindh or living abroad, Sindhi hearts beat in unison—with shared love, concern, and commitment. This sit-in



their voices, and responded to the cry of their motherland. In this defining moment, the Sindhi Association of North America (SANA) not only fulfilled its moral duty but played a practical and



was more than resistance—it was a beacon of unity and courage, and SANA's emotional and practical involvement emerged as a beacon of hope for Sindh's future. Their

actions deserve to be written into history, so that future generations may know that when Sindh called, its sons and daughters—no matter where they lived—stood up and stood strong.

bro adcasts made it feel as if the voices from Babarlo echoed across New York, Toronto, Dubai, London, and Karachi, uniting a dispersed community under one cause. The contributions of SANA

be written into history, so that future generations may know that when Sindh called, its sons and daughters—no matter where they lived—stood up and stood strong.





## SAANA Stands with Advocates Protest in Sindh against Canals

SAANA rejects all canals on Indus river



SINDHI ASSOCIATION OF NORTH AMERICA

# پيرلو ڌرتو: مزاحمت، محبت ۽ يقين جو نئون باب

سانا جو اهو قدم رڳو هڪ تنظيمي عمل نه پر تاريخي جذبي جو ثبوت هو. جڏهن حڪومتي ادارا خاموش هئا، ۽ ميڊيا ڪڏهن به ڌرتي کي اصل وقت ڪوريج نه ڏني، تڏهن سانا سچ پچ ته مظلومن جو آواز بڻجي اڀري اچ جڏهن پيرلو جو اهو منظر ياد ڪجي ٿو ته دل ڳري ٿي وڃي. پر سانا جي همدرد ۽ عملي ساٿ اميد جو ڏيڻو بڻجي روشن رهي ٿو پيرلو ڌرتي ثابت ڪري ڇڏيو ته سنڌ جي ماڻهن ۾ پنهنجي ڌرتي لاءِ پيار جذبو ۽ قرباني جي جذبي ۾ ڪابه گهٽتائي ناهي سانا جو عمل اسان سڀني لاءِ مثال آهي ته پرديس ۾ ويهي به پنهنجي وطن لاءِ گهڻو ڪجهه ڪري سگهون ٿا. صرف لفظن نه، پر عملي سهڪار سان.

سانا جي ايڊوڪيسي ۽ راتس ڪميٽي طرفان وڪيل اڳواڻن، سماجي ڪارڪنن ۽ ڌرتي جي شرڪاءَ کي سڌي نشريات ذريعي نيويارڪ، ٿورائٽو، ڊوبئي، لنڊن، ڪراچي ۽ ٻين شهرن ۾ رهندڙ سنڌي قانوني ماهر ۽ قومي ڪارڪنن سان ڳنڍاپو ڪري پيرلومان اٿنڊر آواز سڄي دنيا ۾ پکيڙيو ويو.

سانا جي صدر سائين مقبول هاليپوٽو، جنرل سيڪريٽري اسد علي شيخ، ۽ پوري ايگزيڪيوٽو ڪائونسل جي جذبي، جذباتي لاڳاپي، ۽ خدمتن جو مثال تاريخ ۾ ياد رهندو. هنن ثابت ڪري ڏيکاريو ته پرديس ۾ رهندڙ سنڌي صرف لفظن تائين محدود نه آهن، پر ضرورت پوڻ تي پنهنجي ڌرتيءَ لاءِ عملي قدم کڻن ٿا.

اسان اميد ٿا ڪريون ته هي حوصلي ڀريو باب، سنڌ جي مستقبل لاءِ نيون راهون کوليندو. پر اهو به ذهن ۾ رکڻ گهرجي ته هي صرف شروعات آهي. سنڌ جي حقن، پاڻيءَ، ثقافت، ۽ وسيلن لاءِ گڏيل قومي شعور ٿي سنڌ کي بچائي سگهي ٿو ۽ ان راهه تي، سانا جو ڪردار بيحد اهم لاڙو ۽ تاريخي آهي.

صرف سياسي ڪارڪن نه، پر لکين عام مرد، عورتون، ٻار، پوڙها، استاد، شاگرد، زميندار ۽ مزدور سخت گرمي ۽ مشڪل حالتن جي باوجود شامل ٿيا.

انهن ماڻهن جا چهره، جيڪي ڪڏهن به ڪنهن سياسي ريليءَ ۾ نه آيا هئا، اڄ ڌرتي جي سڌ تي نڪري آيا. 45 ڊگري گرمي، سچ جي سڌي مار پاڻيءَ جي کوٽ، پيئڻ لاءِ ڪجهه به نه، پر ماڻهو بيٺا رهيا، ويٺا رهيا، ڌرتو جاري رهيو. ڪيترائي ماڻهو بيهوش ٿيا، ڪيترن جي طبيعت خراب ٿي، پر جذبن ۾ گهٽتائي نه آئي. عورتون پنهنجن معصوم ٻارن سان بيٺيون رهيون. نوجوان پنهنجيون موٽر سائيڪلون، گاڏيون وڪڻي، ڌرتي تائين پهتا. اهو لمحو ڏسڻ وٽان هو - هڪ قوم پنهنجي درياھ لاءِ، پنهنجي ڌرتي لاءِ، گڏجي بيٺل هئي.

جڏهن هي سڀ ڪجهه ٿي رهيو هو ته دنيا جا سنڌي هن منظر کي درد ڀرين اکين سان ڏسي رهيا هئا. خاص طور تي، سنڌي ايسوسيئيشن آف نارٿ آمريڪا (سانا) ان وقت صرف بيان ڏيڻ تائين محدود نه رهي، سانا جي قيادت، پنهنجي قومي ۽ انساني ذميواري محسوس ڪندي فوراً عملي قدم ڪيا. هڪ هنگامي فنڊ قائم ڪيو ويو جنهن ۾ نارٿ آمريڪا ۾ رهندڙ سنڌين طرفان فوري عطيا گڏ ڪري انهن فنڊن سان پيرلو ڌرتي واري هنڌ امدادي ڪئمپ لڳائي وئي، جتي پاڻي، جوس، چانهه، کاڌو، دوائون، ۽ ٿڌڪار لاءِ بندوبست ڪيو ويو.

سنڌ جي تاريخ مسلسل مزاحمت، قرباني، ۽ پنهنجي ڌرتيءَ لاءِ سر ڏيندڙ ماڻهن سان ڀريل آهي. جڏهن به سنڌ سان زيادتي ٿي آهي، ڌرتيءَ جا عاشق هڪ آواز ٿي ميدان ۾ نڪري آيا آهن. ڪجهه هفتا اڳ سنڌ جي انساني تاريخ جو هڪ اهم باب ان وقت لکيو ويو. جڏهن پيرلو شهر ۾ سنڌو درياھ تي غير قانوني ۽ تباھڪار 6 نون ڪئنالن خلاف سنڌ جي عوام ڌرتو هنيو.

هي ڌرتو رڳو هڪ احتجاج نه هو، پر اها بقا جي جنگ هئي. درياھ سنڌو جيڪو سنڌ جي زرعي، ثقافتي ۽ تاريخي سڃاڻپ جو مرڪز رهيو آهي، ان جي وهڪاري حقن تي چيڙچاڙ اصل ۾ سنڌ جي زندگيءَ تي حملو هو. ان ڌرتي ۾





## **Pre-convention** **Message LOC Chair**

Chair, Local Organizing Committee  
41st SANA Convention Houston, Texas USA



Dear SANA Family,  
On behalf of the Local Organizing Committee (LOC), it gives me immense pleasure to welcome you all to the 41st Annual SANA Convention in the vibrant city of Houston, Texas. This year's convention, to be held at the elegant Galleria Hotel, promises to be one of the most memorable gatherings of the Sindhi diaspora in North America.

Our LOC members and committee chairs with support of Sana Executive Council (EC) have been working tirelessly, day and night, to ensure a well-organized, meaningful, and joyful experience for everyone. From thought-provoking sessions to cultural showcases, networking opportunities, and a grand musical gala, we are preparing an event that reflects the spirit, struggles, and celebration of Sindh and Sindhis worldwide.

Early Bird Registration is Now Open! We strongly encourage all SANA members and well-wishers to register early to take advantage of the discounted Early Bird registration fee. Visit the official SANA Convention Registration Page and secure your spot today!

Special Hotel Rates – Limited Rooms Available! The Galleria Hotel is offering exclusive discounted room rates for SANA guests. These rooms are limited in number and are filling fast, so we highly recommend

you book your stay through the SANA registration page to guarantee the best rates and convenience.

Enlightening Sessions – Cultural Evenings – Delectable Cuisine Get ready for intellectually stimulating panels, community dialogues, entertainment-filled evenings, and authentic Sindhi hospitality. Together, we will explore important issues, celebrate our shared heritage, and strengthen the bonds that keep the Sindhi community united across continents.

Let's gather once again in the spirit of identity, unity, and celebration. Houston awaits you!

Warm regards, Jamil Daudi Chair,  
Local Organizing Committee.

### **LOC TEAM**

<b>Zeb Agha</b>	<b>Zebed Naz Bhurgry</b>
<b>Nusrat Samo</b>	<b>Khalid Jamali</b>
<b>Asad Shaikh</b>	<b>Sarmad Shams Memon</b>
<b>Asghar Pathan</b>	<b>Danish Pathan</b>
<b>Akash Kewal</b>	<b>Teekam Das</b>
<b>Jamil Daudi</b>	<b>(Chairman LOC)</b>
<b>Saeed Memon</b>	





# PAST SANA PRESIDENTS REAFFIRM COMMITMENT

DR. MAQBOOL HALEPOTO

In a spirit of unity and dedication, a remarkable gathering of past presidents of the Sindhi Association of North America (SANA) was held in Houston, graciously hosted by Ada Jamil Daudi, former SANA President and Chairman of the Local Organizing Committee (LOC) for the upcoming 41st SANA Annual Convention. Attendees included Khalid Hashmani (virtually), Mazhar Lakho, Sani Panhwar, Aziz Narejo, Valeed Shaikh, Jamil Daudi, Mohammad Ali Mahar, Khalid Channa, and me, Dr. Maqbool Halepoto. The meeting reaffirmed our collective resolve to strengthen SANA,

support the Sindhi community across North America, and remain devoted to the cause of our motherland, Sindh. Together, we expressed strong solidarity with the ongoing campaign against the construction of canals on the River Indus — the life-line of Sindh — and voiced concern for the environmental and cultural future of our homeland. We also had a productive working session with the Houston Convention LOC team and pledged full support to them and the Executive Council to ensure the success of the 41st Convention, aiming to make it a historic milestone. This gathering reflected the heartfelt commitment of all past presidents to see SANA grow stronger, more vibrant, and a true source of strength and pride for Sindhis worldwide. Heartfelt thanks to Ada Jamil Daudi for his warm hospitality and continued devotion to SANA's mission.







## Reflections by: Dr. Mohammad Mithal Vakassi

**{Dr. Mohammad Mithal Vakassi, a Senior Life Member of SANA, visited Canada. I had a great talk with him about the Sindhi community. Here are his reflections. Dr. Nasir Jamal Pathan}**

The foundation of a thriving community lies not merely in its structures, but in its values and principles.

As Dr. Mithal Vakassi emphasized in his reflections, the Sindhi community—especially in North America—needs to return to its core strengths: interdependence, altruism collective responsibility, and compassion.

“We are interdependent beings,” he says. “We are designed to feel the pain and joy of one another.”

This emotional and social connection must form the basis of any Sindhi collective effort (community).

Dr. Vakassi outlines six core principles—what he refers to as the “scientific pillars”—necessary to build a resilient Sindhi community:

1. Interdependence: Rich or poor, young or old—we need one another. Community begins by recognizing this truth.

2. Division of labor- Not everyone shall do same thing. We must assign roles based on people’s abilities and experiences—be it in organizing events, handling finances, or offering technical skills.

3. Pride in Being a Worker: We must celebrate those who serve selflessly. Community-building does not require titles, but dedication.

4. Cooperation over Competition: Agreement, mutual respect, and teamwork are more valuable than ego, conflict creation in the name of freedom of speech and division.

5. Altruism: Identify and support individuals who serve the community with sincerity and selflessly, not for recognition but for the common good (honor will come in its own).

6. Compassionate Culture: We must foster a spirit where members feel for one another in both sorrow and joy.

He reminds that without practicing these values, we risk eroding the essence of what makes the Sindhi community special. Leadership, he says, must be grounded in dedicated service—not merit-based arrogance that separates people into “worthy” and “unworthy.”

Dr. Vakassi draws examples from other communities—Jewish, Ismaili, Bohra—where community-building happens without elections, but through consensus. They don’t contest for

leadership, yet their communities are thriving. Why? Because they follow principles, not personalities.”

Learning from the Past, Preparing for the Future.

Dr. Vakassi reflects on the three waves of Sindhi immigration to North America:

- The First Wave (1970-1984): This group, including pioneers like Dr. Bashir Khero, Altaf Hafiz and Lal Gehi laid the foundation for first Sindhi associations. The early conventions in Los Angeles having Benazir Bhutto set the tone.

- The Second Wave (1984-1995): Participation increased, but leadership disputes emerged. Some tried to “own” the community and SANA, even leading to divisions and unfortunate litigation—something Dr. Vakassi strongly opposed.

- The Third Wave (Post-1995): A more hopeful generation has emerged, starting in Toronto and Houston. These individuals bring professional skills, digital fluency, and a renewed focus on Sindhi language and family values.

He emphasizes that community data is essential. “We need a proper census of Sindhis in North America—where they live, which villages or schools they come from, their life experiences and their expertise—so we can reconnect and build networks.

Dr. Vakassi expresses concern that we don’t even have an alumni directory for institutions like Noor Mohammad high school, LMC (Liaquat Medical College), which

once produced generations of Sindhi professionals. In the digital age, there is no excuse not to build these connections thru Alumni.

The Real Builders: (Workers, Not Leaders).

Dr. Vakassi makes a passionate case for worker-driven progress, not leader-centric politics.

Most presidents of SANA after 1994 aren’t even elected through contested processes,” he notes.

“Leadership must come from service, not from ambition.”

He reminds us that many so-called democratic practices, like merit-based competition or election campaigns, often divide rather than unite. “When someone says, ‘I have more merit than you,’ they’re indirectly saying you are less—and that creates exclusion.”

Instead, we must focus on building a culture of inclusion, especially for youth and women. The early Sindhi immigrants, he says, did little to teach Sindhi language to their children. But now, newer families are showing greater awareness of the need to preserve Sindhi identity.

### A Call to Action

Dr. Vakassi concludes with a sincere message: the Sindhi community has come a long way but much remains to be done.

“Conduct a census. Create alumni networks. Celebrate our workers. Use digital tools.

Let’s stop dividing the community for elections and start uniting it through service.”

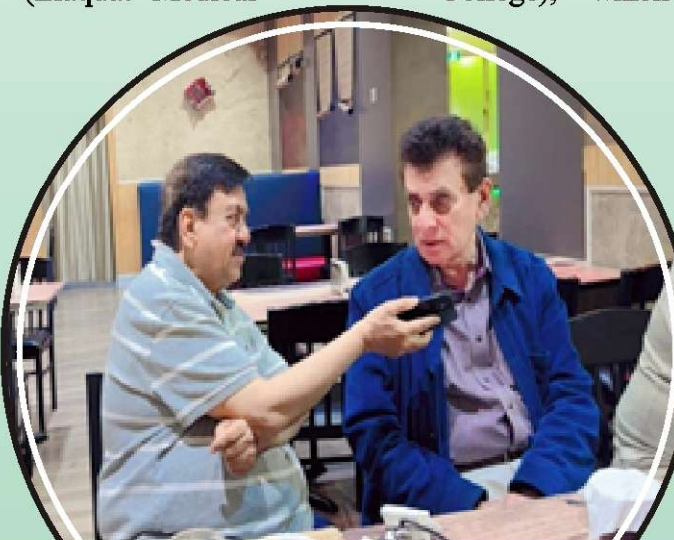
He honors the contributions of SANA pioneers and urges current members to learn from their generation.

### Final Thought

The future of the Sindhi community in North America is not in the hands of a few leaders—it is in the collective will of all its members.

By returning to interdependence, shared labor and compassion, we can build a SANA that not only serves but inspires generations to come. We must learn from past mistakes, build on positive experiences, and embrace the promise of a new, inclusive, and forward-looking generation.

He honors the contributions of SANA pioneers and urges current members to carry that legacy forward with sincerity, humility, and unity.





# A journey Through the Roots and Rise of SANA

## Meet Khalid Hashmani



By: Ishaq Tunio

In our effort to preserve the institutional memory of SANA and honor the tireless contributions of its founding members, \*Sangat\* brings you a heartfelt and insightful conversation with Mr. Khalid Hashmani, Past President of the Sindhi Association of North America. Speaking from his home in McLean, Virginia, Mr. Hashmani graciously shared personal reflections—from his childhood in Hyderabad to his leadership in establishing SANA in the mid-1980s. With warmth and candor, he takes us through his educational path, professional career, and the moments that shaped the inception and growth of SANA. This interview offers a window into the ideals, aspirations, and struggles that have guided our community over the decades.

1. To begin, could you tell us about your personal background—your early life, family, education, and your journey to Canada and the United States?

### My roots and early life

My father's ancestral hometown is Matyari (now a district in Sindh) and my mother's family is from a small town named Unerpur in Dadu district. These two towns are located on left and right of River Indus respectively separated by a distance of about 7-8 miles when crossing over Indus. My earliest early memories are when I was 4-5 years and living in Gadi Khato area of Hyderabad. As my father worked in Hyderabad, we moved from Matyari to Hyderabad in 1949 or 1950.

The first school I attended was Mian Ali Bux Primary school on the same street, where we lived. The school closed in 1970s when many Sindhi families moved from that neighborhood to Qasimabad, and traded/sold their properties to Urdu-speaking new immigrants. I attended primary school from 1952 to 1956 and indebted to Saen Lakhadino, who gave me a good knowledge of arithmetic and basic mathematics. After passing primary school in 1956, I started my secondary school education at the nearby Government High School. I recently learned that the name of this school has now been renamed to its original founders – two brothers named Naval Rai and Hiranand.

My father persuaded me vigorously to pass the required tests to get enrolled at the Cadet College Petaro in 1956. I passed my intermediate (12th class) examination from Cadet College in 1960.

I completed my first year from Dawood College of Engineering and Technology and transferred to Sindh University college (now called Mehran Engineering University) in 1965. I graduated with bachelor's degree in electrical engineering in late 1968; and worked for WAPDA for about ten months mostly posted in Lahore and Lyallpur in Punjab. In 1970, I won a scholarship to pursue postgraduate studies at the University of Hawaii. I received an MS degree in Electrical Engineering in May 1972 and an MBA degree in May 1975.

I worked in Tehran, Iran for about four years for an American company as a computer analyst. I married my wife Nasrin, who is an Iranian and my eldest daughter (Parisa) was born during my stay in Tehran. After the Iranian revolution in February 1979, I moved to Kuwait with my family and worked there for almost two years. In June 1981, I immigrated to Canada and settled in Toronto. I joined the Canadian branch of the same company for which I had worked in Iran. I had a successful career with that company. My last role at that company was the Director of Pro-

fessional Services, where I managed a team of about thirty professions. My second daughter (Anita) was born in the Scarborough municipality of Toronto. After sixteen and half years in Canada, I migrated to the United States in December 1997. I have been living in the Tyson's Corner area of Northern Virginia. I have worked for two organizations in this area, one located in nearby Maryland and other in downtown Washington DC. I retired in 2024 and taking it easy and enjoy the company of my three grandsons on weekends.

2. How did the idea of establishing a



Sindhi organization like SANA (Sindhi Association of North America) originate? Who was the first person or group to propose the idea?

The key impetus for forming a Sindhi human rights organization in North America came due to the cruelties of Zia regime, particularly his harsh treatment of Sindhis. First, I heard about forming an organization of Sindhis in North America was during a chance encounter with Jawaid Laghari at the residence of late Anwar Memon in Toronto. Jawaid mentioned that he was a part of an organizing committee consisting of Dr. Altaf Memon (Pennsylvania), Mr. Shankar Lakhvani (Pennsylvania), Dr. Aftab Kazi (Washington DC), Mr. Anwar Memon (Toronto, Canada), and himself (Assistant Professor at the New York University at Buffalo at

that time). Soon thereafter, Dr. Aftab Kazi left for an overseas assignment. The Committee had conducted an initial survey by sending a questionnaire to several Sindhi families in the USA and Canada. He asked Israr Ansari (First Treasurer of SANA) and me if we would be interested to help in these efforts. I volunteered to conduct a formal community survey on a draft set of Charter and Bylaws for creating an organization of North American Sindhis organization named Sindhi Association of North America (SANA). The survey was sent to about eighty Sindhis, whose mailing addresses were available with the Organizing Committee. We received responses from about 35 North American Sindhis. Almost all respondents approved the formation of SANA. This began the phase of intense telephone conversations among broader community members. Following these efforts, an interim Executive Committee consisting of Khalid Hashmani (President – Ontario, Canada), Naranjan Dudani (Vice President – Massachusetts, USA), Nazir Mughal (General Secretary – Pennsylvania, USA), Israr Ansari (Treasurer – Ontario, Canada), and Safia Mohammadly (Information Secretary – Maryland, USA) was formed. Soon after the initial formation, Dr. Nazir Mughal indicated that he had some time constraints and would not be able to fulfill his responsibilities, so Dr. Altaf Memon was persuaded to assume the role of General Secretary.

Another initial important milestone was achieved when the first twenty-five Sindhis submitted their family and individual membership forms along with the required fees. By March 31, 1985, the FIRST 25 CHARTER MEMBERS OF SANA were Gul Agha, Altaf Memon, Israr Ansari, Naranjan Dudani, Khalid Hashmani, Askar Qalbani, Mushtaq Kalwar, Shahzad Kazi, Nasreen Kazi, Inyatullah Kathio, Jawaid Laghari, Shankar Lakhvani, Razzak Memon, Bashir Memon, Safia Mohammadly, Aftab Mufti, Meerchand Oad, Nisar Ali Shah, Aftab Shaikh, Badar Shaikh (NY), Sajida Shaikh, Iqbal Tareen, and Saleem Wafai.

3. In the early days, was there ever a discussion or vision to form a broader semi-political ethnic alliance—such as a Sindhi-Baloch-Pashtun front?

The founding principles of SANA are enshrined in the SANA Constitution and Bylaws document. I do not recall any discussion or even a mention of SANA becoming a political or semi-political organization like Sindhi-Baloch-Pashtun Front. This misunderstanding may have arisen because one of the documents that we looked in drafting the text of the SANA constitution was the constitution of the Sindhi-Baloch-Pashtun Front. This document was provided by Dr. Jawaid Laghari, as his brother, was an office-bearer of the Front.

The kernel vision of SANA was and remains to be a human rights organization preserving Sindhi identity and advancing cultural, economic, and political rights of Sindhis. SANA is a platform that welcomes all North American Sindhis no matter which country they immigrated from. SANA supports and will collaborate with other world organizations that have similar objectives.

4. Over the years, SANA has gone through vari-



ous organizational phases and faced numerous challenges. How would you characterize those phases and the key difficulties the organization encountered?

The key challenges in the first five years were to attract more Sindhis to join SANA and to encourage and stimulate spirit of Sindhiat in North America and as well as other countries, particularly in Europe, Australia and Asia. SANA provided grants to a group of Sindhis in Europe in forming of Sindhi Association of UK and Europe (SAUKE). Unfortunately, this organization later folded itself into the European wing of the Pakistan Peoples Party (PPP). SANA also supported a Sindhi organization in Australia called "Australian Sindhi Association (ASA), which produced an impressive documentary about River Indus. I am not sure if ASA is still thriving or it is no longer in existence.

The strategy at that time was to form a strong alliance of Sindhi intellectuals, political minds, and affluent members. With each year, not only donations increased but so did the frequency of SANA activities, and planning for more ambitious plans started. The most cherished and ambitious plan was to form a world congress of all Sindhi organizations. The key objective was to create a single platform for all Sindhis to interact with each other and work together for protection of Sindhi heritage and Sindhi rights. Emphasis on engaging into intensive advocacy campaigns with US Executive and legislative branches on behalf of Sindhi was strongly supported by SANA members. In addition, SANA encouraged academicians such as Dr. Jawaid Laghari, Dr. Gul Agha, Dr. Altaf Memon, Dr. Naveed Qamar, Dr. Aftab Mufti, Dr. Niranjan Dudani, and Dr. Aftab Kazi to undertake innovative activities such as creating Sindhi word processing software, collaborating with universities and colleges in Sindh, and started a scholarly journal of Asian, African, and Sindh Affairs. After an incident of military firings on several demonstrators in Sindh, SANA vigorously campaigned for the condemnation of such attacks; wrote letters to key members of the US Congress and senior State Department officials; and sent telegrams to President and Prime Minister of Pakistan and leaders of several countries to help in stopping the bloodshed of Sindhis.

5. In your view, what were the strengths and limitations of SANA's founding members? What were some of their major achievements, and which of their goals remain unfulfilled?

The key strengths that helped SANA's growth in early years were absence of political gimmickry and selfless work by SANA office-bearers and SANA members. Generous donations from several affluent Sindhis in North America was instrumental in undertaking more ambitious projects such as sending ambulances to victims of ethnic violence in Sindh. Multiple scholarships to needy students were another notable achievement. In spite of diverse point of views that sometimes flared-up into major splits, SANA has survived for forty-one years and is probably one of oldest South-Asian organizations in North America. This says a lot about the SANA's original vision and resilience of North American Sindhi community.

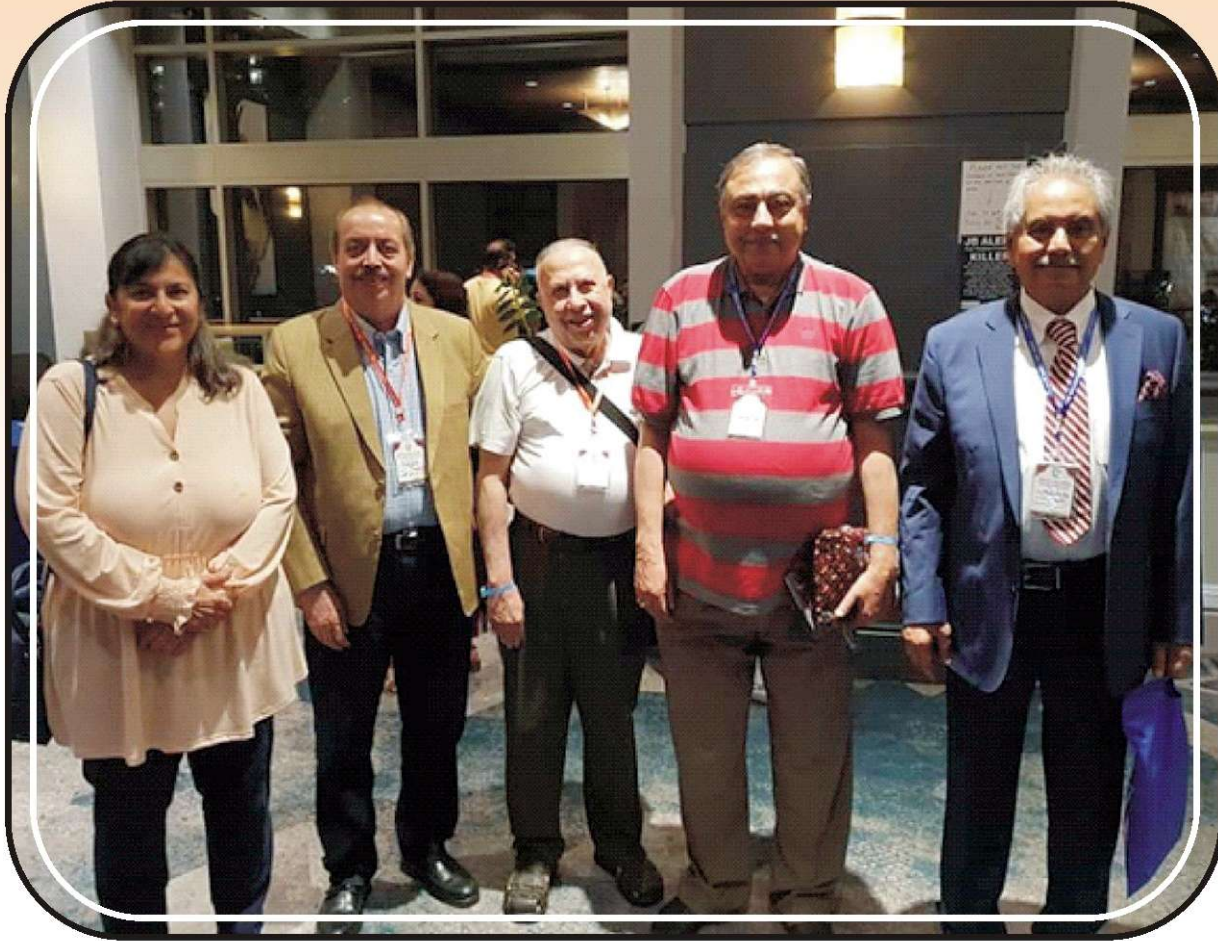
I believe that the critical limitation of SANA has been tendency of a number of SANA members to engage in too much politics and activities that push SANA to divert away some of its attention from collective objectives to self-promotion. In recent years, SANA as an organization has been slow working on behalf of North

American Sindhis and engaging in its advocacy work. It has sometimes acted as an inward-looking organization and focused predominantly in the context of politics of Sindh and Pakistan. Sometimes member feel that SANA is a Sindhi-based organization. It is ironic as most Sindhis in Sindh want SANA to promote Sindhi interests in their new countries instead of spending too much time on Sindhi-based activities..

Another disappointment is that SANA has not taken any initiative to collaborate with overseas Sindhi organizations to create a world-wide organization of Sindhis. However, I am hopeful that focus of SANA members would recognize their best contribution towards preserving and promoting their culture and language would be to work effectively in securing the recognition of their rights globally.

6. Given the history of internal disputes and conflicts within SANA, what structural or cultural reforms do you believe are necessary to foster greater unity and minimize discord?

I believe that more than structural and cultural reform, SANA members need select their office-bearers on merit and elect those who are known for their integrity, honesty and effective leadership qualities. The SANA EC must appoint effective and impartial moderators for SANA communication forums (SANA WhatsApp group and SANAList). The moderators, instead of in-



dulging into confrontational discussions, should solely focus on ensuring the civility and cordial is maintained on those platforms. In addition to being impartial, the moderators should be effective communication skills, particularly articulating arguments in writing. He/she should be able to diplomatically convince/persuade anyone whose postings are diverting focus from SANA objectives. The moderators should be tactful in preventing the use of divisive language and personal attacks.

Currently, I chair the SANA's Bylaws Committee (SBC) and we are considering several Bylaws' amendment proposals to reduce causes of friction and inspire SANA members to foster unity. Some of these proposals include disallowing formation of panels in SANA elections; reducing the electioneering time; encourage transparency; assigning the role of Reconciliation and Conflict Resolutions Committee to the Past Presidents Committee; have office-bearers and Committee members to take formal oaths; tightening Election Bylaws and ensuring their adherence by all members; and discouraging organizations and individuals from Sindh in supporting or opposing candidates in SANA elections.

7. "One recurring concern has been the limited engagement of the younger generation with SANA—particularly those born and raised in

North America, many of whom no longer speak or understand Sindhi. In your view, why has SANA struggled to build a meaningful connection with them?

In my view, to some extent, it is a natural phenomenon of assimilation into the mainstream cultures of our newly adapted countries. The curriculum taught in schools and culture of schools in our new homelands influences the behavior of younger generation much more than the generation that migrated. Some creative activities we can to keep our younger generation to remain interested in the Sindhi culture and Sindhiat is to substantially increase the opportunities to meet-and-greet events of Sindhi youth. This can be done in cities such as Houston, Toronto, Calgary, and Edmonton, where a sizable majority of Sindhis live.

8. What strategies or initiatives do you think can help bring the second and third generations into the fold to sustain SANA's mission, Sindhi language, and cultural heritage.

SANA has attracted a reasonable number of Sindhis who migrated from Sindh but failed to attract Sindhis who migrated from India, Hong Kong, Singapore and other countries. One strategy that shows promise of success is to try to establish contacts with Sindhi Hindu communities in North America and create opportunities for holding joint events. I have observed that there

is a renewed interest Sindhi language in those communities. The bond of common language is of the most important for interaction. We need to double our efforts to pursue this common love to promote Sindhiat among all North American Sindhis. However, the hurdles that we face in pursuing this strategy are sensitive to changes in India-Pakistan relations. The frequent political and cross-country militant acts impact the interaction between the two Sindhi communities. However, the current key impediment is lack of initiative from both sides. I believe with hard work and some luck we can build a relationship between two communities that could survive any political flareups in South Asia.

9. There is a perception that at various points, SANA has come under the influence of specific families, professional circles, or interest groups. What steps would you recommend making SANA a more democratic and inclusive organization, truly representative of all Sindhis in North America?

In my view, to some extent, it is natural that people create and foster friendships and based on their old associations. This is the reason from time-to-time we observe that some SANA members have formed groups with the intention to take control of SANA. The reality is that such incidents temporary and conditions return to a normal reflecting the same political divides that prevail in Sindh. I believe that it is mandatory that each one of us keep aside his/her affiliations with other political and non-political groups when we interact and work from the SANA platform to achieve SANA objectives. The SANA charter recognizes the diverse interests of SANA members and encourages members can promote SANA objectives and still maintain their other affiliations. A SANA member is only expected to be proud of their Sindhi identity and promote awareness about Sindhi heritage, culture, help Sindh in times of need. I believe that these simple principles and our adherence and trust in the democratic traditions and methods makes SANA an inclusive organization and open to all North American Sindhis.





# شهيد الله بخش سمرقند

سخت انسان دوست، روشن خيال، ۽ مذهبي جنونيت جو مخالف اڳواڻ هو. جڏهن 1940ع ۾ وڏي ٻوڏ آئي ته هن پنهنجي آباد زمين قربان ڪري شڪارپور شهر کي بچايو جيڪو سندس عوام دوست فطرت جو ثبوت هو.

سيمينار دوران سانا جي جنرل سيڪريٽري اسد شيخ چيو ته شهيد سومري جون قربانيون سنڌ جي سياسي شعور جو اهم باب آهن، ۽ اسان سڀني تي فرض آهي ته سندس فڪر ۽ فلسفي کي نئين نسل تائين منتقل ڪيون. هن سيمينار ۾ شرڪت ڪندڙن جو خاص طور تي تاريخ جي اهم باب کي روشناس ڪرائڻ لاءِ پنهنجو علم ۽ بصيرت شيئر ڪري سيمينار جي آخر ۾ شرڪت جواب ڏنا ويا، جن ۾ شرڪاءَ وڏي دلچسپيءَ سان حصو ورتو ۽ اهم تاريخي ۽ فڪري سوالن جا تفصيلي جواب ڏنا ويا.

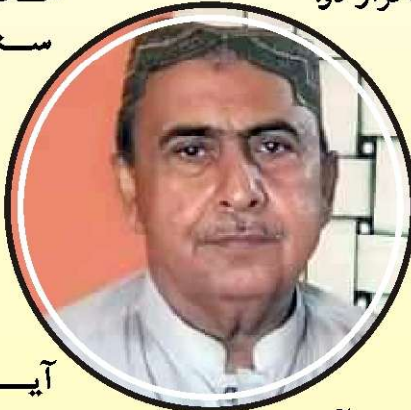
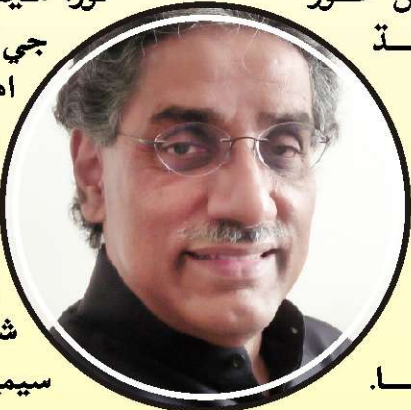
آخر ۾ ذوالفقار خواجه پروگرام جي سڀني مهمانن، شرڪت ڪندڙن، سانا جي انفارميشن سيڪريٽري حبيب ميمڻ ۽ ميڊيا ڪميٽي جا ٿورا مڃيا، جن جي تعاون سان هيءَ علمي ۽ يادگار پروگرام ممڪن بڻجي سگهيو.

وجهندي چيو ته هوندي عمر ۾ ئي تاريخي بصيرت رکندڙ اڳواڻ طور سامهون آيو. صرف 26 سالن جي عمر ۾ بمبئي ليجسليٽو ڪائونسل جو ميمبر چونڊيو ويو ۽ پوءِ سنڌ جي آزادي واري تحريڪ ۾ مرڪزي ڪردار ادا ڪيو. هن پاڻي کي "الڪيود دولت" قرار ڏنو ۽ سنڌ کي بمبئي کان ڌار ڪرائڻ لاءِ فيصلاتو آواز بڻيو. 1936ع ۾ سنڌ الڳ صوبو بڻيو جنهن ۾ سومري جو ڪردار بي مثال هو. هن نه صرف مذهبي فرقيواريت جي مخالفت ڪئي، پر هڪ غير فرقي وافي هندستان جي حمايت ڪئي، ۽ ٽوئيشن ٿيوري کي غير مناسب قرار ڏنو.

قاضي شهيد سومري جي سياسي فڪر تي ڳالهائيندي چيو ته سندس جدوجهد عملي سياست کان شروع ٿي ۽ پوءِ نظرياتي جدوجهد جي صورت اختيار ڪئي. هن ٻڌايو ته الله بخش سومرو سائين جي. ايم. سيد کي خبردار ڪيو هو ته ٽوئيشن ٿيوري سنڌ جي لاءِ خطرناڪ ٿي سگهي ٿي. 1940ع ۾ دهلي ۾ آزاد مسلم ڪانفرنس ڪوٺائڻ کانپوءِ واپسي تي کيس انتهاپسندن طرفان حملي جو نشانو بڻايو ويو پر هو بچي ويو. قاضي صاحب ياد ڏياريو ته سومرو

سنڌي ايسوسيئيشن آف نارٿ آمريڪا (سانا) جي ايڊوڪيسي ۽ رائٽس ڪميٽي پاران سنڌ جي روشن خيال اڳواڻ، شهيد الله بخش سومري جي جدوجهد، فڪر ۽ تاريخي قرباني کي ياد ڪندي هڪ آن لائين سيمينار جواهتمام ڪيو ويو. جنهن ۾ نامياري تاريخدانن، اديبن، محققن ۽ دانشورن شرڪت ڪئي. سيمينار جي ميزباني ذوالفقار خواجه ڪئي، جيڪو ڪميٽي جو چيئرمين پڻ آهي. هن مکيه مهمانن خادم حسين سومري ۽ پروفيسر آزاد قاضي جو تفصيلي تعارف پيش ڪيو. شروعات سانا صدر ڊاڪٽر مقبول هاليپوٽي جي خطاب سان ٿي، جنهن زور ڀريو سنڌ تاريخي طور پرامن قور رهي آهي، سان لاڳاپيل دور کان وٺي ون يونٽ جي سازش تائين ڪيترن ئي ڏکين مرحلن مان گذري آهي. هن شهيد الله بخش سومري کي مذهبي رواداريءَ جو علمبردار قرار ڏيندي چيو ته نوجوانيءَ ۾ ئي سنڌ جي سڃاڻپ جي حفاظت لاءِ پنهنجون جانيون قربان ڪندڙ اهڙا اڳواڻ قومن جي تاريخ ۾ روشن مثال بڻجن ٿا.

مڪيه مقرر خادم حسين سومري پنهنجي خطاب ۾ شهيد الله بخش سومري جي سياسي سفر تي روشني



آيا. ڪندڙن کان سوال جواب ڏنا ويا، جن ۾ شرڪاءَ وڏي دلچسپيءَ سان حصو ورتو ۽ اهم تاريخي ۽ فڪري سوالن جا تفصيلي جواب ڏنا ويا.

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# THE COMMUNITY BUILDING, SETTLEMENT & IMMIGRATION COMMITTEE SANA HOSTS GLOBAL IMMIGRATION WEBINARS



Dr. Nasir Jamal Pathan



Safeeullah Soomro

The Community Building, Settlement & Immigration Committee of the Sindhi Association of North America (SANA) successfully organized two high-impact online sessions to guide and empower Sindhis around the world. The first session focused on Canadian immigration, where Dr. Nasir Jamal Pathan, an experienced immigration case manager, served as the keynote speaker and shared detailed insights on pathways like Express Entry, Federal Skilled Worker Program, and study/work permits. The second session addressed U.S. EB1 and EB2 immigration options, where Dr. Safeeullah Soomro, Committee Chair, delivered an in-depth keynote presentation. Both sessions were moderated by Seema Tunio and received overwhelming participation from Sindh, the Middle East, China, Canada, the U.S., and beyond. SANA General Secretary Asad Ali Shaikh and Information Secretary Habib Memon were present in both sessions and appreciated the committee's efforts. These sessions marked a significant achievement for the committee, reinforcing SANA's commitment to equipping the global Sindhi community with trusted information, support, and practical guidance on immigration and settlement.



seema Tunio



Maheen



Mahdi Baloch



Jawaid Burdi



Asad Shaikh



Habib Memon

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SANA MEDIA COMMITTEE

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# INSPIRING SINDHIS

## UPLIFTING LIVES

Abid Lashari, a resilient soul from rural Sindh, lost both hands in a childhood fire but refused to surrender to despair instead, he transformed pain into purpose. Overcoming poverty, stigma, and physical barriers, he founded the National Disability & Development Forum (NDF) in Nawabshah, championing the rights and rehabilitation of children with disabilities. Under his leadership, NDF has established centers across Sindh including in Nawabshah, Larkana, Karachi, and Hyderabad providing free therapies and support to over 500 children with conditions like autism, Down syndrome, and cerebral palsy. With no hands but endless compassion, Abid has built a legacy of inclusion, dignity, and hope, proving that greatness lies not in what we hold, but in what we give. As he says, "Allah took away my hands but gave me millions more—in every child I help."



## CLIMBING PEAKS

In a remarkable feat of endurance and ambition, **Asad Ali Memon**, a proud Sindhi mountaineer from Larkana, made global headlines by becoming the first person from Sindh to climb world's highest peak Everest, one of the few globally to embark on a expedition to Antarctica, first Asian and youngest Pakistani to climb Africa's highest peak, Kilimanjaro, in just 20 hours—a record-breaking ascent completed in February 2021.

A student and athlete with a mission to climb highest peak of each of the continent, Asad so far has conquered 6 of 7 continents: Asia's Everest, North America's Denali, South America's Aconcagua, Africa's Kilimanjaro, Antarctica's Vinson and Europe's Elbrus proudly raising the Sindhi flag at each summit.

Despite limited resources and sponsorship, his determination, discipline, and deep connection to his homeland continue to fuel his dreams of scaling all Seven Summits. Asad's inspiring journey from the plains of Sindh to the world's highest peaks is a testament to what young Sindhis can achieve with vision, courage, and an unshakable will to rise



## FIGHTING FEARS

In a historic moment for Pakistan, Aliya Soomro, a 20-year-old boxer from Lyari, Karachi, etched her name in gold by becoming the first Pakistani girl to win a world boxing title. She knocked out Thailand's Sothida Gunayanuch in Bangkok, claiming victory in the WBA Asia 105-pound category — a moment that resonated across the nation.

Aliya's journey from the rugged streets of Lyari to the world stage is nothing short of extraordinary. Raised in a modest household, Aliya began boxing at age eight at Pak Shaheen Boxing Club, guided and supported by her father, Hanif Soomro. In a community often shaped by hardship, Aliya's gloves became tools of transformation — not only for herself but for the dreams of many young girls around her.

Her rise has been meteoric and record-breaking. She remains undefeated in her national weight

division, has defeated a male opponent in a sanctioned bout, and was crowned champion in the 36kg category at the Karachi Women Boxing Championship 2020.

She was also recognized by UNICEF for her extraordinary talent at a young age.

Looking ahead, Aliya is preparing for another milestone: an international challenge against India in August 2025. Her unwavering spirit, discipline, and courage continue to win hearts and headlines, both nationally and internationally.

Aliya Soomro is not just a champion in the ring — she is a symbol of courage, resilience, and the changing face of Pakistani women in sports. Sangat magazine proudly honors this fearless daughter of Sindh, whose fists carry the power of dreams and whose story ignites hope in every corner of the country.





# شاھ عبداللطيف ڀٽائي

## سنڌ جو شاعر، مفڪر ۽ سڌارڪ



سيد محب الله شاه

فلسفي، انساني حقن جو علمبردار، لبرل ڊيموڪريٽ ۽ سڀ کان اهم هڪ سماجي سڌارڪ هو. سندس بيتن ۾ اهي سڀ وصفون چٽيءَ ريت موجود آهن.

شاھ لطيف جي شاعري ۾ شاھ جي درگاہ تي عام

مجلسن، نجي ميڙن، ۽ سماجي تقريبن ۾ پڙهي، ٻڌي ۽ ڳائي وڃي ٿي. پر افسوس سان چوڻو پوي ٿو ته سندس شاعريءَ کي صرف روحانيت تائين محدود ڪيو ويو آهي، جنهن ۾ صرف روح جي سکون لاءِ بيت لکندو هو. اهڙي تشريح سان سندس اصل پيغام جيڪو سماجي سڌاري، انسان جي آزادي، انساني عظمت، مذهبي رواداري ۽ استحصال جي قوتن خلاف هو، پسمنظر ۾ هليو ويندو آهي.

لطيف جي بيتن مان ظاهر آهي ته هو رڳو

صوفي نه پر هڪ گهڻ رخو مفڪر هو. سندس شاعريءَ ۾ ان دور جي سياسي، سماجي ۽ معاشي حالتن جو چٽو عڪس ملي ٿو. جيئن ته نادر شاھ ۽ احمد شاھ ابدالي جي حملن وقت جڏهن سنڌ جي زمين رت سان رنگجي وئي، تڏهن شاھ لطيف ماڻهن جي تڪليفن، بيگناهي، غلامي، غربت ۽ ڏاڍ جي تصوير پنهنجي شاعريءَ جي ذريعي بيان ڪئي.

شاھ لطيف ۽ سنڌي ٻولي هڪ ٻئي سان ڳنڍيل آهن. سنڌي ٻولي جو سڀ کان اهم حوالو شاھ لطيف آهي، ۽ سنڌين جي سڃاڻپ ۽ وڏي حد تائين لطيف جي فڪر، فني عظمت ۽ انساني همدرد سان جڙيل آهي. پر ڏسجي ته گهڻا سنڌي

اسڪالر ۽ اديب لطيف کي رڳو صوفي، روحاني ۽ رومانوي شاعر طور ڏسن ٿا. اها تشريح ڪنهن حد تائين صحيح ضرور آهي، پر ان سان گڏ اهو سوال به پيدا ٿئي ٿو ته ڇا شاھ لطيف فقط ان حد تائين محدود هو؟ يا اسان جي سمجهه جي حد محدود آهي؟

لطيف جو فڪر ايترو وسيع ۽ گهڻ رخو آهي جو يورپ جي فلسفين، فرينچ، يوناني ۽

انگريزن جي تحريڪن ۽ فڪر سان پيٽ ڪري سگهجي ٿي. شاھ لطيف جو پيغام ساڳيو هو جيڪو ساڳي وقت ۾ مغرب جا سڌارڪ بيان ڪري رهيا هئا، فرق رڳو اهو آهي ته لطيف اها ڳالهه سنڌ جي ڌرتيءَ تي ويهي ڪري رهيو هو.

شاھ لطيف کي جيڪڏهن نئين دنيا جي اصطلاحن ۾ بيان ڪجي ته هو هڪ عالم، سماجي سائنسدان، مؤرخ، انسان دوست

سيد محب الله شاهه سنڌ جو هڪ ناليوارو ٻيروڪريٽ، اسڪالر ۽ مفڪر آهي. پاڻ ايم آئي ٽي يونيورسٽي، هارورڊ آمريڪا مان اعليٰ تعليم حاصل ڪئي آهي ۽ سنڌ توڙي وفاق ۾ ڊپٽي ڪمشنر، ڪمشنر، سيڪريٽري، ڪي ڊي اي جو ايم ڊي، پورٽ ڪاسم اٿارٽي ۽ بورڊ آف انويسٽمينٽ جي چيئرمين سميت ڪيترن ئي اهم عهدن تي فائز رهي چڪا آهن.

ادبي حوالي سان پڻ سائين محب الله شاهه جو نالو خاص مقام رکي ٿو. سنڌ جي عظيم شاعر شاھ عبداللطيف ڀٽائي جي فڪر ۽ شخصيت تي لکيل سندس مضمون لطيف جي فڪر جي عالمي حيثيت، انساني پلائي، ۽ سڌارڪ پهلوئن کي نئون موڙ ڏين ٿا.

تازو، سائين محب الله شاهه ڪينيڊا آيا جتي ڊاڪٽر ملل وقاصي سان گڏ هڪ ادبي ويهڪ ۾ شرڪت ڪئي، جنهن جو انتظام محترم پيٽامبر لوهائو ڪيو هو. ان موقعي تي سائين جو پراثر ليکچر ٿيو، جنهن دوران مون ڪجهه اهم نوٽس ورتا، جيڪي هتي سندس ئي لفظن ۾ پيش ڪجن ٿا.

ڊاڪٽر ناصر جمال پٺاڻ





سندس خانداني تربيت سندس والدين کيس دين، اخلاق، انسان دوستي، انصاف جو سبق ڏنو. ٻيو سندس سفر، نوجوانيءَ ۾ هو مسافرن، ڌارين، بلوچن، گجراتين، راجپوتن، جوگين، ۽ ٻين سان گڏ رهي، انساني برابري صبر، سچائي ۽ قرباني سکيو.

ٽيون، جهوڪ جي هارين جي بغاوت، شاهه عنلت شهيد جي قيادت ۾ جڏهن هارين بهتر حصي لاءِ جدوجهد ڪئي، ته مقامي جاگيردارن ۽ مغلن ساڻس دغا ڪئي. قرآن پاڪ ڪٿي ڳالهيون ڪرڻ جو چتر ڏنو ويو. پر هن کي گرفتار ڪري شهيد ڪيو ويو. اها زيادتي لطيف جي فڪر کي وڌيڪ عوام دوست بڻائي وئي.

چوٿون، سندس آزاد زندگي، هو ڪنهن بادشاهه جي درٻار جو شاعر نه هو. هن ڪنهن جا قصيدا نه ڳايا، ڪنهن جي وظيفي تي نه رهيو. اهو ئي سبب هو جو هو بنا خوف جي پنهنجي بيتن ۾ مظلوم اقليت، عورت ۽ محروم طبقن جو آواز بڻجي سامهون آيو.

لطيف پنهنجي شاعريءَ ذريعي اهي اصول سيکايا. معاشري جو بنياد اخلاق تي هجڻ گهرجي، جتي ماڻهو رضا سان هڪجهڙا قدر قبول ڪن. سماج ۾ انصاف، برابري، غربت ۽ ظلم جو خاتمو ۽ هر ڪنهن لاءِ عزت ۽ خوشحالي هجڻ گهرجي. نسل، مذهب، ذات ۽ عقيدو جي بنياد تي ڪو فرق نه هجڻ گهرجي، ڇو ته انسانيت سڀني کي گڏ ڪري ٿي.

حڪمرانن کي عوام جي پلائيءَ لاءِ ڪم ڪرڻ گهرجي ۽ عوام کي اهو حق هجڻ گهرجي ته اهي پنهنجن مفادن خلاف ڪم ڪندڙ حڪمرانن کان پڇا ڳاچا ڪن، بلڪه کين هٽائي به سگهن.

شاهه لطيف جو پيغام اڄ به ان حد تائين اهم آهي، جيترو ٽي سئو سال اڳ هو. جيتوڻيڪ اسين اڄ به علم جي کوٽ، غربت، سياسي ناانصافي، ۽ سماجي تضادن ۾ ويڙهيل آهيون. پر لطيف اسان کي هر دور ۾ بيداريءَ جو سوال ڪرڻ، سوچڻ ۽ پاڻ ۾ تبديلي آڻڻ جو پيغام ڏنو آهي. اسان جو الميو اهو آهي ته اسان يورپ جي آئڊل فڪر کي ته قبول ڪريون ٿا، پر پنهنجي ڏاهن جي حڪمت کي وساري ويهيون ٿا. لطيف جو فڪر رڳو ڳائڻ لاءِ نه، بلڪه جيئن لاءِ آهي.

لطيف لاءِ شاعري رڳو گيت يا تفريح جو وسيلو نه هئي، بلڪه اهو وسيلو هو جنهن سان هو پنهنجي قوم جي حالتن کي ظاهر ڪري، سندن درد کي عام ڪري ۽ ان لاءِ رستو ڏيکاري فلسفو ته علم جي محبت ۽ سچ جي تلاش جو نالو آهي، ۽ لطيف پنهنجن بيتن ۾ سچ ڳولڻ جو اتساهه ڏنو آهي. سندس شاعريءَ فڪر ۽ فلسفو قوم جي بيداريءَ، سوال ڪرڻ، تجزيي ڪرڻ ۽ سڌاري طرف وٺي وڃي ٿو.

شاهه لطيف جو پيغام سماجي انصاف، انسان جي عزت، برابري، اخلاقي قدرن ۽ امن لاءِ آهي. هو رڳو سنڌ نه، پر پوري دنيا جي خوشحاليءَ لاءِ دعا ڪندو آهي: "عالم سڀ آباد ڪرين". سندس بيت نسل، مذهب، ذات، رنگ يا زبان جي فرق کان مٿانهون ٿي، انسانيت کي اصل وحدت سمجهڻ ٿا.

هڪ مؤرخ طور لطيف سائين پنهنجي ست سورمين - سسئي، مارئي، مومل، نوري، سورڻ، سوھڻي، ۽ ليلا - جي ڪهاڻين ذريعي سنڌ جي سماج، رسم، رواجن، عشق، وفاداري، بي وفائي، تڪليفن ۽ قربانين کي شاعريءَ ۾ امر ڪري ڇڏيو. جيڪڏهن لطيف سائين اهي ڪهاڻيون بيان نه ڪري ها، ته شايد اسان انهن ڪردارن کي نه سڃاڻيون ها.

شاهه لطيف جو فڪر ڪنهن به سماجي سائنسدان کان گهٽ نه هو. هو رڳو تڪليفن جو بيان نه ٿو ڪري، پر ان مان چوڻڪاري لاءِ سڌاريءَ جو پروگرام به ڏئي ٿو. سندس بيتن مان صاف ظاهر آهي ته هو موجوده حالتن کان خوش نه هو. هو حڪومتن ۽ بادشاهن جي بي حسي، ظلم، استحصال، ۽ ڪوڙن وعدن تي تنقيد ڪري ٿو. هو حڪمرانن کي "خالي ٿانو" سڏي ٿو جن جو ٻاهر ته رنگين آهي پر اندر کان ڪارا آهن.

"ٻاهر ٻولي هنج جي، اندر ڪارو ڪانءُ"

اهڙو ٺٺو ٿانو پڇين، ڇوڻ پورا ڪجي؟"

شاهه لطيف جي سڌاري جو مرڪزي نقطو عوام جي بااختياري آهي. شاهه لطيف جي سڌاريءَ واري سوچ جا چار اهم بنياد هئا. پهريون،



# سرڪيتارو

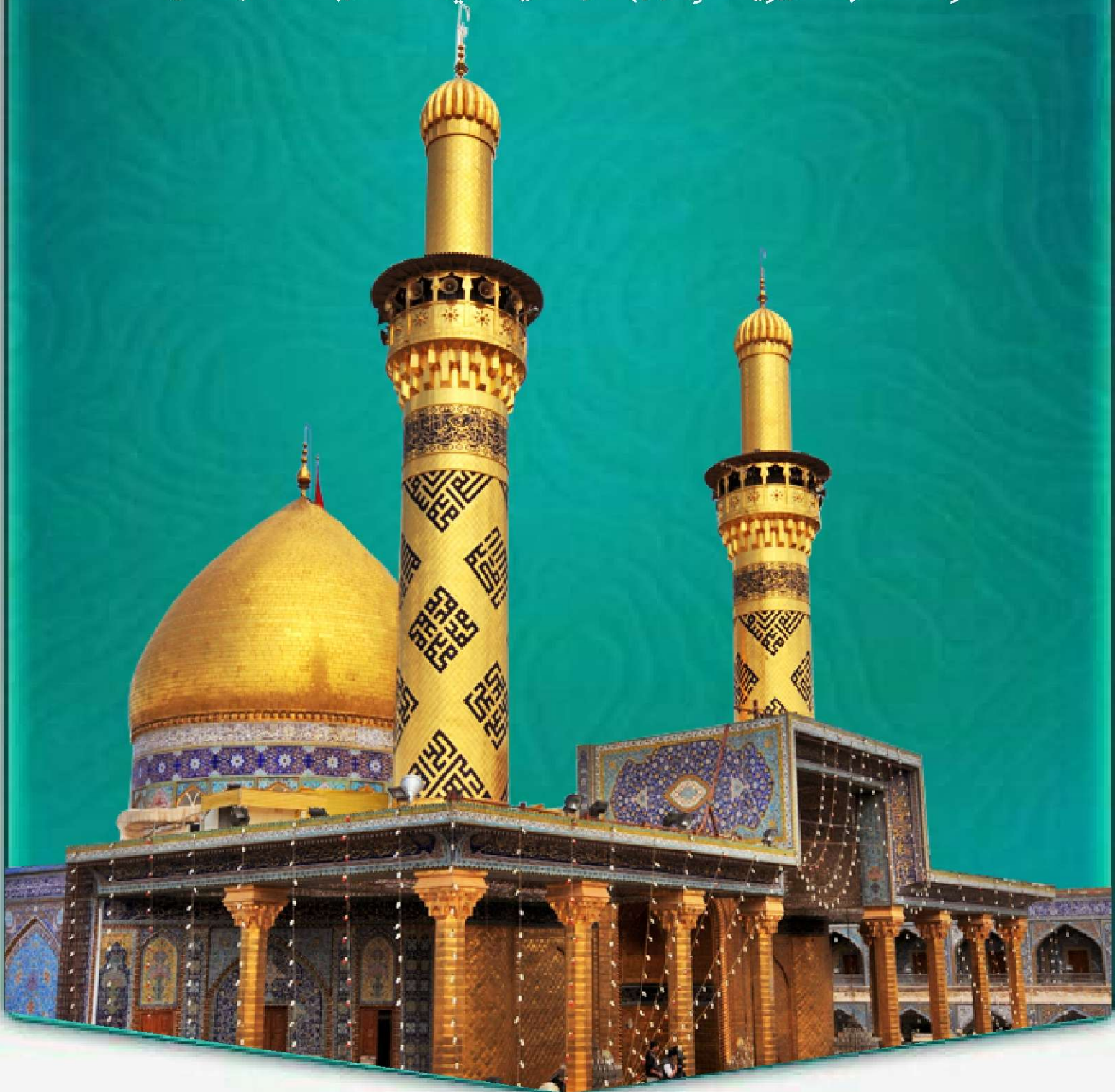
1  
ڏٺو مَـمَرَمَ ماه سنڪو شهزادن ٿيو  
ڄاڻي هيڪ الله پاڻ وٺنديون جو ڪري.

2  
مَـمَرَمَ موڙي آڻيو آڻيا تان نه امام  
مَـدِينِي جا ڄام مؤلام مون کي مِـرَڙِيـن!

3  
مِـرَ مَـدِينِيـن ان ڪري آڻيا نه موڙي  
ڪارا رڱج ڪپڙا ادا نِيـرَوڙِيـن!  
ان تـنِـن لاءِ لوڙي جي مِـرَ مَـسافر رانڱيا.

4  
سُـڻـي شهادت جي وڙوڙِي مَـلـان  
ڌرو ناه يـزِـدڪي اي عشق جو آڻار  
ڪُـسَنَ جو ڦـرار اَصـل اِمامن سِين.

5  
سُـڻـي شهادت جي نِسـور وڙِي ناز  
رَنـدَ پـرَوڙِيـن رانم قُـضـي ڪـر بلا جو.







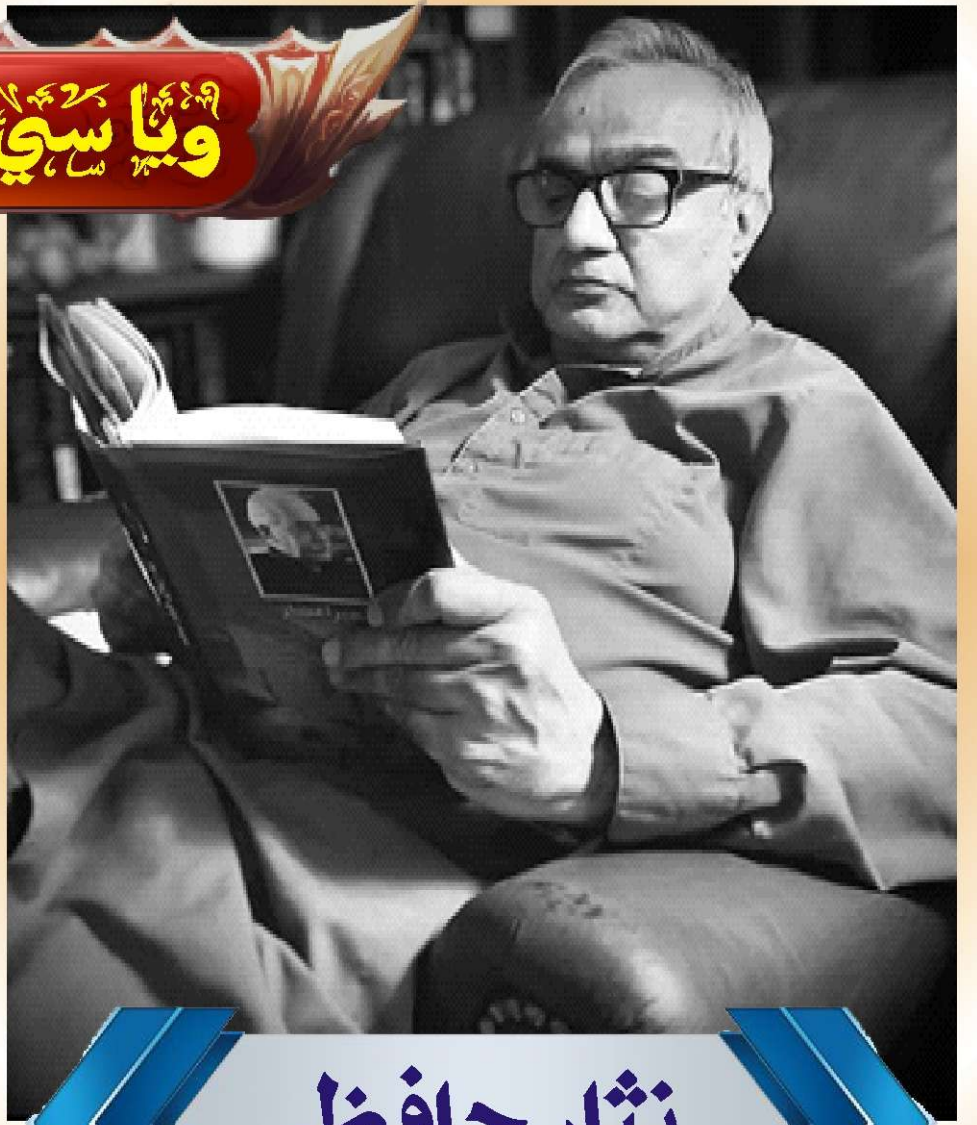
ڊاڪٽر غلام محمد لاکو

ڊاڪٽر غلام محمد لاکو، سنڌ جو ناليوارو مورخ، محقق، اديب ۽ استادن جو استاد، 3 مارچ 2025ع تي وفات ڪري علمي ۽ فڪري دنيا کي سوڳوار ڇڏيو. هو 6 جولاءِ 1954ع تي ڳوٺ مٺا خان جو ڪيڪي، تعلقي موري، ضلعي نوابشاهه (اڄ جي نوشهروفيروز) ۾ پيدا ٿيو. سنڌ يونيورسٽي مان انگريزي ادب ۽ تاريخ ۾ ايم. اي. ڪرڻ بعد 1999ع ۾ ”ارڙهين صديءَ جي سنڌ“ تي پي. ايڇ. ڊي ڪئي. ڊاڪٽر لاکو نوابشاهه ڪاليج ۾ پڙهڻ دوران مولانا غلام محمد گراميءَ جي رهنمائي هيٺ لکڻ شروع ڪيو.

هو سنڌ يونيورسٽي ڄامشوري جي تاريخ شعبي جو چيئرمين رهيو ۽ 2014ع ۾ پروفيسر طور رٽائرڊ ٿيو. هن سنڌ، اردو، انگريزي ۽ فارسي ۾ لکيو، سندس تحقيقي مضمون ڪيترين ئي قومي ۽ بين الاقوامي ڪانفرنسن ۾ پڙهيا ويا. ڊاڪٽر لاکو، پير حسام الدين راشدي، محمد ابراهيم جويي ۽ ايم. ايڇ. پنهور سان ويجهو علمي لاڳاپو رکندو هو.

سندس اهم ڪتابن ۾ سنڌ صدين کان، سمن جي سلطنت، دولهه دريا خان، ڪلهوڙا دور حڪومت، سنڌ جي سمن جي بادشاهي، تاريخ معصومي، سنڌ-ڪڇ لاڳاپا، سنڌ شناسي ۽ ٻيا 19 کان وڌيڪ ڪتاب شامل آهن. هو سنڌي لئنگئيج اٿارٽي جي انسائيڪلوپيڊيا سنڌيانا لاءِ تاريخ سيڪشن جو ايڊيٽر پڻ رهيو.

سندس لاڏاڻي تي سندس ڀاءُ ڊاڪٽر خليل لاکو پاران ٽورانٽو، ڪئناڊا ۾ هڪ تعزيتي پروگرام منعقد ڪيو ويو جنهن ۾ کيس خراج عقيدت پيش ڪيو ويو، سا نا جي ايگزيڪيوٽو ڪائونسل ڊاڪٽر لاکي جي وفات تي ڊاڪٽر خليل لاکو ۽ سندس فرزند سعيد لاکو سان تعزيت ڪئي آهي.



نثار حافظ

نثار حافظ سانا جو سينئر ميمبر هڪ نهايت سٺو، شريف ۽ مهربان انسان هو، آمريڪا ۾ ٻه سال ڪينسر جهڙي موذي مرض سان جهيڙيندي نيٺ هميشه لاءِ هليو ويو. نثار نهايت ئي پيارو شخص هو جنهن جي منهن تي ڪڏهن به ڪاوڙ جو تاثر ڪو نه ڏٺوسين. يارن جو يار هو. ڪراچيءَ ۾ ڪي ايم سي ۾ ايگزيڪيوٽو انجنيئر ۽ سگا جي باني ميمبرن مان هڪ هو. جڏهن ڪراچيءَ ۾ ايم ڪيو ايم رت جي راند شروع ڪئي ته نثار کي به پريشان ڪيو ويو ۽ نيٺ هو هتان آمريڪا هليو ويو جتي سندس ٽي ڀائر - وڏو ڀاءُ سعيد حافظ، ٻه ننڍا ڀائر ڊاڪٽر ظفر حافظ ۽ الطاف حافظ اڳتي آباد هئا. هو سال ٻئي سال پاڪستان ويندو رهندو هو. آمريڪا ۾ به هو سانا ۾ سرگرم رهيو. سندن والد حافظ محمد صادق سنڌ جو مشهور تعليمي ماهر هو جيڪو اين جي وي اسڪول ڪراچي، شڪارپور جي تاريخي اسڪول ۽ حيدرآباد واري تاريخي ٽيچرس ٽريننگ ڪاليج جو پرنسپال ۽ پوءِ سنڌ جو ڊائريڪٽر تعليم ٿيو، سا نا جي صدر ڊاڪٽر مقبول هاليپوٽو، جنرل سيڪريٽري اسد علي شيخ ۽ ايگزيڪيوٽو ڪائونسل جي ٻين نمائندن، سينئر ميمبرن محمود قلباڻي، شيرين قلباڻي، اسحاق تنيو، خالد هاشماڻي، ڊاڪٽر اعجاز ترڪ، ڊاڪٽر اعجاز عرساڻي ڏک جو اظهار ڪندي سندس مغفرت لاءِ دعا ڪئي آهي.





# سفر سمنڊن جو منظر خوابن جا ايمسٽرڊم نيدرلينڊ

## فريده ميمڻ

لاڪ ۾ اچي بيٺو جتي سمنڊ ۽ سامونڊي ڪينال جي پاڻي جي ليول کي برابر ڪري جهاز کي ڪينال ڏي وڃڻ لاءِ لاڪ جا دروازا کوليا ويا. اسان جو جهاز ڪينال ۾ اچي

اتريورپ جو سامونڊي سفر جيڪو آئيس لينڊ کان شروع ٿي ناروي، ايمسٽرڊم، بيلجيم کان ٿيندو انگلينڊ ۾ ختم ٿيڻو هئو. يارهن ڏينهن جو هي سفر ڏاڍو دلچسپ ۽ من موهيندڙ سفر هو. جنهن ۾ هر بندرگاهه ۽ سامونڊي ڏينهن وڏي اهميت رکندڙ هئا.

پنهنجي پسند جي تفريح ڪرڻ لاءِ شهر ۾ پڪڙجي ويو. جيئن ته ايمسٽرڊم ۾ اسان پهريائين به اچي چڪا هئاسين ان جيڪري هن دفعي ٻين مختلف جاين تي گهمڻ جي بجاءِ اسان ڪينال بابت جو ٿورڙو بڪ ڪرائي دنيا جي هن هڪ قديمي، منفرد، انوکي، تاريخي، رنگين ثقافت سان مالا مال شهر کي ويجهڙائي سان ڏسڻ جو سوچيو سڀين.

ناٿي ۽ واپار جي وڏي مرڪز هجڻ ڪري هر وقت رونق سان ڀريل نظر اچي ٿو. ڊچ ثقافت جي سونهري دور جي شروعات هتان ٿيڻ جيڪري ڪيترائي قديمي ۽ تاريخي مشهور ميوزيم هتي موجود آهن. ڪينيالن جي قديمي وڇايل چار جي ڪري يونيسڪو ورلڊ هيريٽيج سائيٽ جو درجو مليل اٿس جنهن جيڪري سياحن جو دلپسند شهر آهي. عوام کي شهر ۾ سفر ڪرڻ لاءِ هر قسم جي سهولت سان گڏ شهر ۾ سائيڪلن جا لڳ رستا موجود آهن جنهن جيڪري تمام گهڻي انداز ۾ سائيڪل سواري ٿئي ٿي. سندن قومي ٻولي ڊچ آهي پر انگريزي به تمام گهڻي ڳالهائي ۽ سمجهي وڃي ٿي.

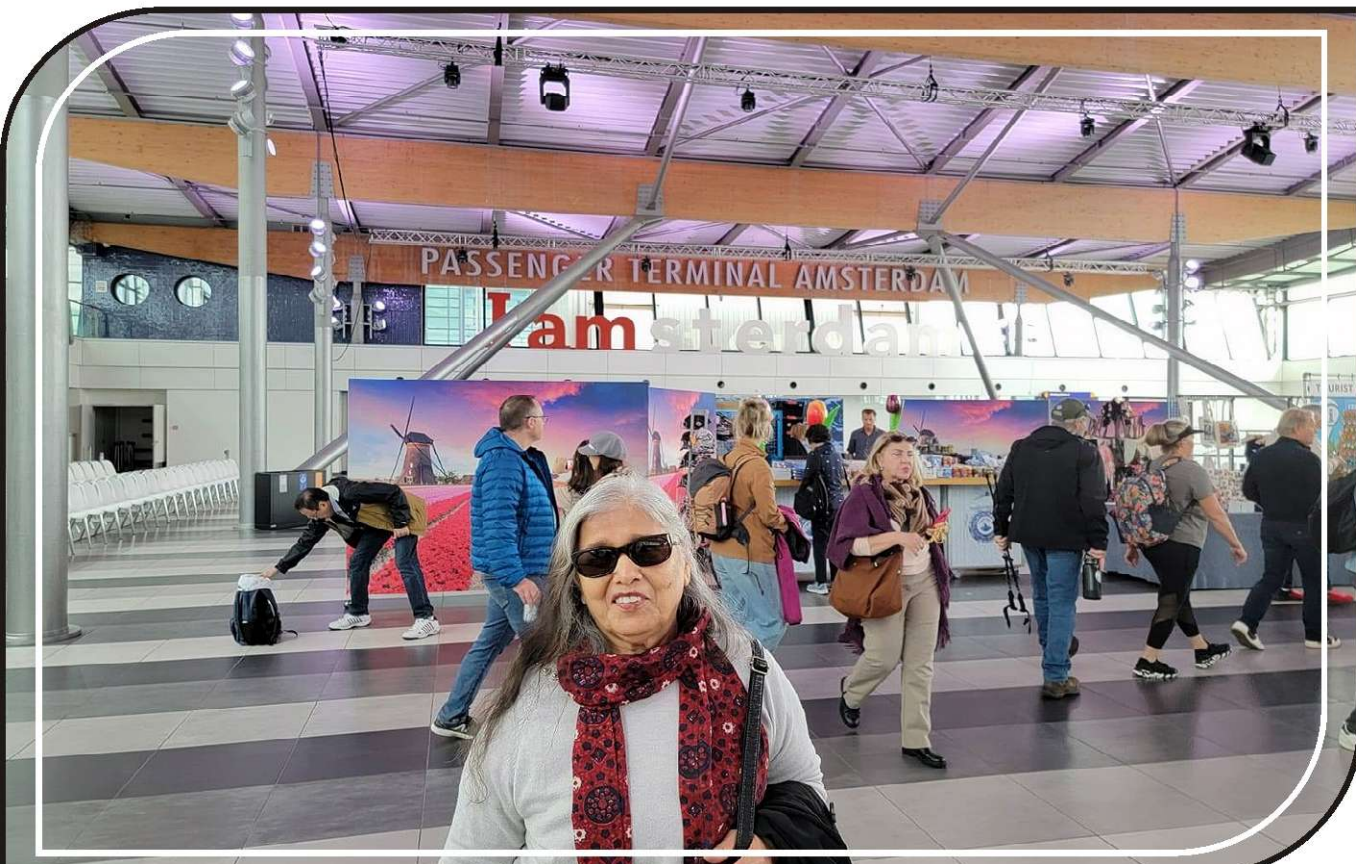
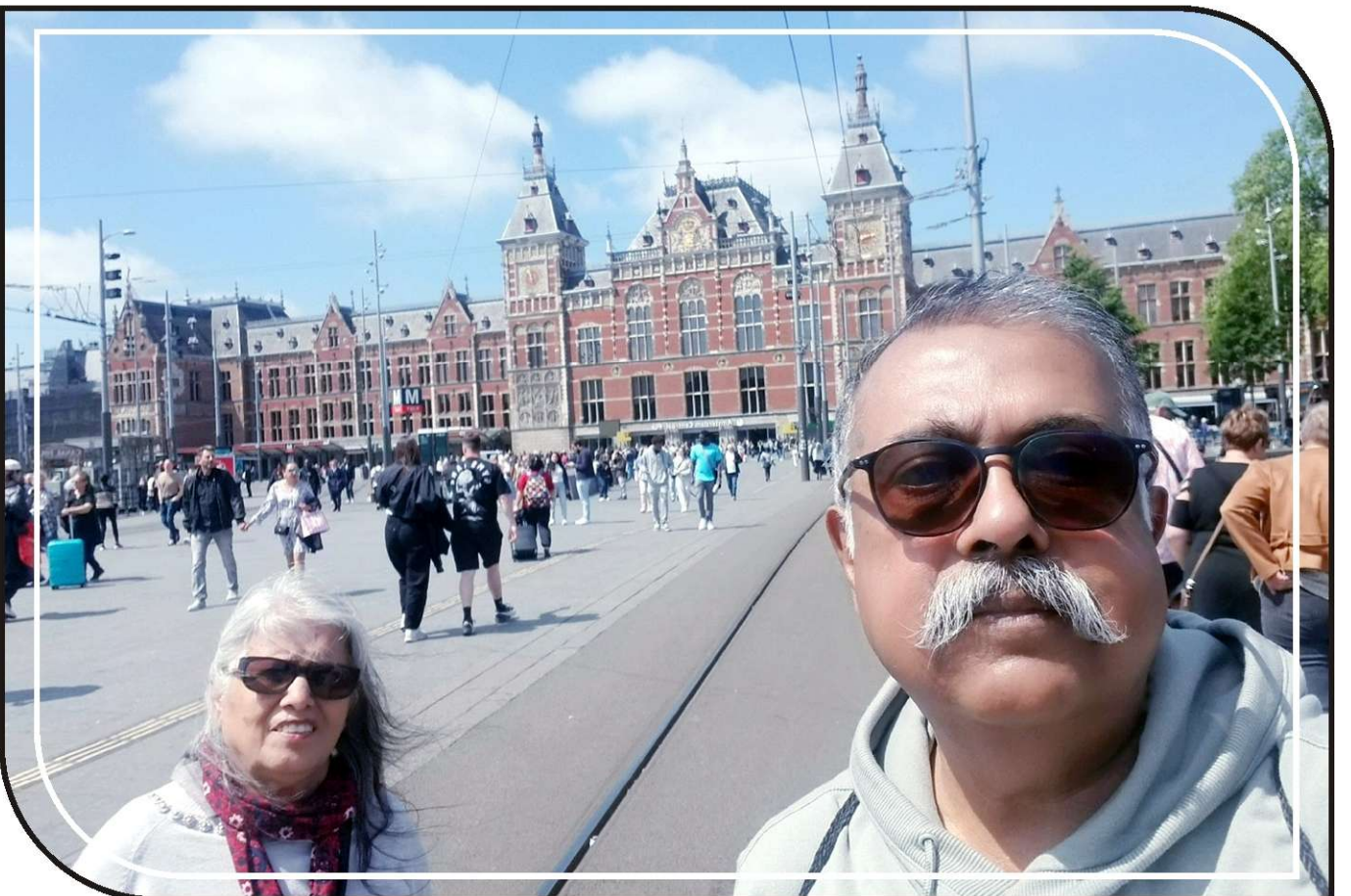
ٽيولپ گل جيڪو نيدرلينڊ جو گل سمجهيو ويندو آهي. اهو اصل ۾ ڏهين صدي کان ايران جو مقامي گل رهيو آهي جيڪو آهستي آهستي مختلف ملڪن کان ٿيندو يورپ پهتو ۽ هتي جي سرڪار هن گل کي ناٿي ڪمانڊ جو بهترين پوک مڃندي ايمسٽرڊم ۽ ان جي ويجهڙائي واران علائقن ۾ ايتري ته تعداد ۾ پوکيو وڃي ٿو جو هن گل کي نيدرلينڊ جو مقامي گل سمجهيو وڃي ٿو. ڪينالن جي ذريعي وچ شهر کي گهمندي اسان آهستي آهستي اچي بندرگاهه وٽ پهتاسين.

پنهنجو سفر جاري ڪيو. چون ٿا هي لاڪ دنيا جو وڏي ۾ وڏو سامونڊي لاڪ آهي آهستي آهستي ٻنهي پاسي شهر جي من موهيندڙ منظرن کي ڏسندي اچي بندرگاهه تي پهتاسين جتان ڪلئيرنس ملڻ کانپوءِ هر ڪو پنهنجي

آئيس لينڊ جي ٽن حسين ۽ ناروي جي ٽن من موهيندڙ بندرگاهن جي نظارن جا مزا وٺندي اچ اسان نيدرلينڊ جي شهر ايمسٽرڊم جي بندرگاهه تائين پهچڻ لاءِ ڏنڊين آڱريون اچڻ جهڙي تجربي کي محسوس ڪرڻ لاءِ اتاولا هئاسين. اتر ائيتلانٽڪ ۾ سفر جاري رکندي اسانجو جهاز آهستي آهستي اتر سمنڊ ۾ اچڻ شروع ٿيو تن ڪلاڪن جي هن انوکي سفر جنهن ۾ ستاويه ڪلوميٽر جي هن چينل کي شهر سان ڳنڍيو ويو آهي. IJumuiden sea locks آئي مڊن سي لاڪ:

هي هڪ منفرد لاڪ سسٽم آهي جيڪو سامونڊي جهازن کي اتر سمنڊ ڪينال مان اندر ۽ ٻاهر نڪرڻ لاءِ بنان ڪنهن خوف ۽ خطري جي اچڻ وڃڻ ۾ مدد ڪري ٿو. جهاز هن لاڪ سسٽم کي پاس ڪرڻ کانپوءِ اتر ڪينال جي ذريعي بندرگاهه تي پهچي وڃن ٿا. هن ندي کي آئي جي رور IJ River به سڏيو ويندو آهي.

جيئن ته هي ٽن ڪلاڪن جو سفر هئو اسان اتر سمنڊ ۾ ستين بجي داخل ٿي چڪا هئاسين ان جيڪري آرام سان اتي نيرن ڪري ائين ماڙ جي کليل ڊيڪ تي اچي وياسين. اچ موسم به بهتر هئو ۽ ٻاهر بيٺڻ ۾ مزو به آيو پئي. اسان گهران آندل اجرڪ وارن مڱن ۾ چانهن احمر ڪافي ڪٽي هن انوکي سفر کي ڏسڻ شروع ڪيو سڀين. آهستي آهستي اسان جو جهاز آئي جي سي







# ’سانا‘ عورتن جي ونگ جي شاندار تقريبن

بني طرف مردن جي حصي ۾ ڊاڪٽر عبدالروف شيخ پنهنجي خطاب ۾ چيو ته، ”اسانجي گڏجڻ جو مقصد رڳو ميلو ڪرڻ نه آهي، پر سنڌي قوم جي سڃاڻپ کي بچائڻ، نئين نسل کي پنهنجي ٻولي ۽ ثقافت سان جوڙڻ، ۽ مستقبل لاءِ خير خواهانه منصوبا ترتيب ڏيڻ آهي.“ هن نوجوانن جي وڏي انگ ۾ شرڪت کي ساراهيو، خاص طور تي انهن چوڪرن کي جن روايتي لباس پائي ثقافتي جذبي سان ڀرپور انداز ۾ شامل ٿيا. سندس ڳالهه کان پوءِ مختلف ڪميونٽي اڳواڻن، نوجوانن، ۽ فنڪارن به سنڌي تاريخ، ادب، تعليم، ۽ سوشل ميڊيا تي سنڌي موجودگي جي اهميت تي خيالن جو اظهار ڪيو، جتي ڪين ثقافتي ذميوار، سوشل ليڊر شپ، ۽ رضاڪارائي ڪم تي همتايو ويو.

تقريب ۾ موسيقيءَ جو رنگ به پنهنجو ڪمال ڏيکاريو — سلمان مخدوم ۽ سندس ٽيم جي سهڻن گيتن محفل کي جهومائي ڇڏيو. ”هو جمالو“ تي جڏهن شرڪت ڪندڙن گڏجي جهوم ڪئي ته لڳو ڇڻ سنڌي ديس جون صدائون اوڪويل تائين پهچي ويون.

تقريب جي آخر ۾ مهمانن کي سنڌي روايت موجب کاڌو پيش ڪيو ويو، جنهن ۾ خوشبودار برياني، مزيدار قورمڻ، شير خورم، مختلف مٺايون ۽ ٻين روايتي کاڌن جي مهڪ محفل کي مڪمل ڪيو. سڀني مهمانن منتظمين جي دل سان همت افزائي ڪئي ۽ اها اميد ظاهر ڪئي ته اهڙيون ثقافتي شامون مستقل بنياد تي ٿينديون رهن، جيئن نئون نسل پنهنجن پاڙن سان جڙيل رهي. هيءَ شام صرف گڏجاڻي نه هئي، پر اها سنڌي سماج جي سڃاڻپ، يڪجهتي، ۽ روشن مستقبل لاءِ هڪ قدم هئي — هڪ شام جيڪا نه وسارڻ جي لائق آهي.

اوڪويل، اونٿاريو جي هڪ خوبصورت شام جتي سنڌ جي سُر هاڻ بوليءَ جي مهڪ، ثقافت جي رڱ، ۽ ڪميونٽي جي محبتن سان هڪ تاريخ رقم ٿي. سانا عورتن جي ونگ جي نائب صدر شاهده شيخ ۽ فنڊ ريزنگ ڪاميٽي جي چيئرمين ڊاڪٽر عبدالروف شيخ جي ميزبانيءَ ۾ هيءَ تقريب ان ڳالهه جو ثبوت هئي ته سنڌ، جتي به هجي، پنهنجي سڃاڻپ نه وساري اوڪويل جي وڏي هال ۾ ٿيل هن ثقافتي گڏجاڻيءَ ۾ ڪيئي ٻيا جي مختلف شهرن مان آيل سوين سنڌي ڀائرن، ڀينرن، خاص طور نوجوانن وڏي انگ ۾ شرڪت ڪئي. مردن ۽ عورتن لاءِ جدا جدا هال جو بندوبست ڪيو ويو هو، جتي هر طرف سنڌي لباسن، رنگن، موسيقيءَ ۽ محبتن جو ڌڪ پئي ٿيو.

تقريب جي شروعات عورتن جي هال مان ٿي، جتي شاهده شيخ تمام گرمجوشيءَ سان سنڌي خاندانن کي پليڪار ڪيو، پنهنجي خطاب ۾ هن زور ڏنو ته، ’اسان جي ٻولي، لباس، مهمان نوازي، ۽ گڏجي رهڻ واري روايت ئي سنڌي قوم جي سڃاڻپ آهي. ڪٿي به اسان کي پنهنجون جڙون نه وسارڻ گهرجن.‘ هن نوجوان چوڪرين جي شرڪت تي خاص خوشي جو اظهار ڪندي چيو ته نئون نسل ئي اسان جي ثقافتي مشن جا علمبردار آهن. ان کان پوءِ نجمه ميمڻ، نسيم پليجو، نجمه شيخ، سيما تنيو ۽ ٻين معزز سنڌي عورتن خطاب ڪندي چيو ته سنڌي ثقافت صبر، سهڻ، ڄاڻ ۽ پيار جي ثقافت آهي. هنن عورتن جي تعليم، قيادت، ۽ ڪميونٽي اندر سندن مثبت ڪردار تي به ڳالهايو. اهڙين تقريبن ذريعي نئين نسل ۾ ثقافتي سڃاڻپ جي شعور کي جاڳائڻ جي ضرورت تي زور ڏنو ويو.





# A New Chapter Of Hope Begins In Dalipota

## Awais Panhwar

and English language to math, science, and vocational skills. The center is equipped with 25 computer workstations, offers training in MS Office, programming, digital marketing, and AI, and operates four shifts to accommodate 90 learners. A dedicated female vocational center teaches sewing and stitching to 40 women, while English language instruction and academic tutoring in math and science prepare students for

tional costs—currently exceeding \$1,000—are fully covered by the Panhwar family, who have also pledged to cover future deficits while aiming to evolve toward a self-sustaining model.

Out of the \$200,000 required to build the center, \$180,000 has already been raised. This includes \$16,000 in generous contributions from SANA members, with the rest coming from global supporters of the Panhwar fam-

In a quiet but momentous gathering earlier this year, the village of Dalipota in Naushahro Feroze, Sindh, witnessed the inauguration of the Dalipota Learning & Skills Center (DLSC)—a beacon of opportunity for hundreds of youths and women from the region. The center addresses longstanding issues such as limited vocational training, under-resourced schools, gender disparity, and widespread poverty affecting over 200,000 residents in Dalipota and



ily. The project is also backed by organizations such as SAHARO (Washington, DC), READ (Sindh), and Sindhi Sangat Australia.

DLSC is more than a building; it is a model of rural transformation. With a long-term vision to serve over 500 students, it embodies what community-driven, diaspora-supported education initiatives can achieve—restoring dignity, skills, and hope to those who need it most.

neighboring rural communities.

The inauguration ceremony held on January 12, 2025, was attended by several members of the Sindhi Association of North America (SANA), including President Dr. Maqbool Halepoto, Shahida Shaikh, Ali Khaskheli, Dr. Aijaz Turk, and Nasir Jamal Pathan. Their presence marked SANA's deep commitment to education and grassroots empowerment in Sindh. The project itself is the brainchild of two SANA Life Members—Dr. Amanullah Panhwar and Awais Panhwar (who also serves as CEO)—whose vision and resources brought this initiative to life.

DLSC has already enrolled 250 students (40% female) in a variety of programs ranging from computer literacy

higher education and the digital economy. A male vocational center and library are set to launch later in 2025.

DLSC's design is both forward-thinking and sustainable. Entirely solar-powered and air-conditioned to withstand Sindh's harsh summers, it reflects the region's potential to lead in climate-resilient community infrastructure. The center charges either no fees or a nominal amount, ensuring access to all, especially those from disadvantaged backgrounds.

The governance model is rooted in transparency and professionalism, with a 7-member Board of Directors that includes independent experts and respected SANA leaders such as Iqbal Tareen, Dr. A. Rahman Soomro, and Dr. Nelofar Khamisani. The project's monthly opera-

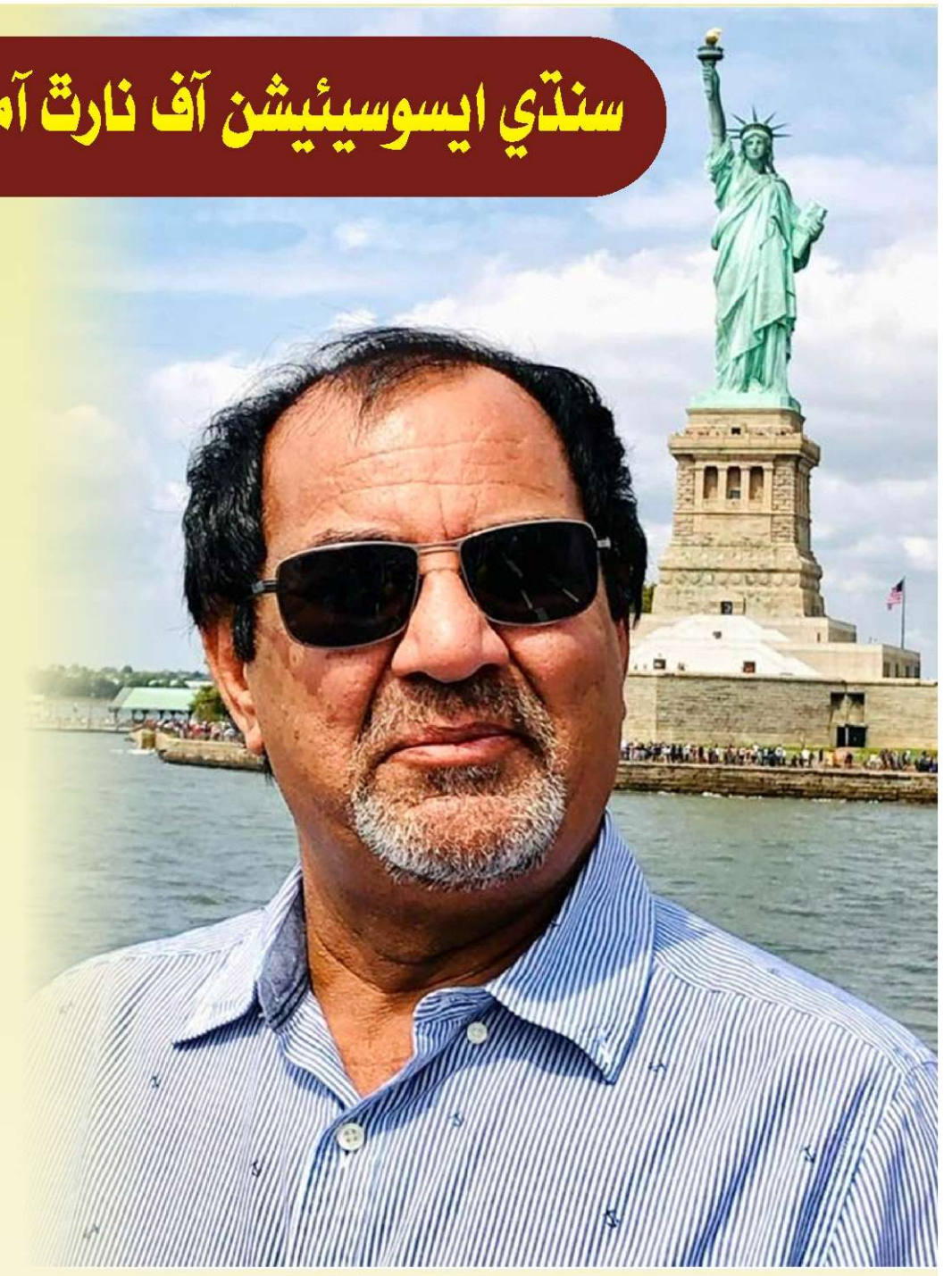




# سنڌي ايسوسيئيشن آف نارٿ آمريڪا (سانا) جي ميمبرشپ ڪاميٽي اپيل

(اختراعي خواجه ميمبرشپ ڪميٽي چيئرمين سانا)

سنڌي ايسوسيئيشن آف نارٿ آمريڪا (سانا) جي ميمبرشپ ڪاميٽي جي چيئرمين اختراعي خواجه طرفان اوهان سڀني سنڌي پائرن ۽ پيئرن کي دل جي گهرين سان اپيل آهي ته اوهان سانا جا ميمبر بڻجو. سانا صرف هڪ تنظيم نه پر هڪ قومي سياڻپ، ثقافت، ٻولي، ۽ ورثي جي تحفظ جي تحريڪ آهي. اوهان جي رڪنيت سان نه صرف ڪميونٽي جي اتحاد، پائپي، ۽ طاقت ۾ اضافو ٿيندو پر اوهان جو آواز به اجتماعي آواز سان شامل ٿيندو جيڪو سنڌ ۽ سنڌين جي حقن، پاڻي، تعليم، ثقافت، ۽ ترقيءَ لاءِ اٿاريو وڃي ٿو. اچو ته گڏجي پنهنجي نسلن جي سياڻپ بچايون، پنهنجي ٻولي ۽ ورثي کي زنده رکون، ۽ سانا جي هن ڪاروان جو حصو بڻجي، جيڪو دنيا ۾ جتي به سنڌي رهن ٿا، انهن کي هڪ ٻئي سان ڳنڍيون.



Sanagat Magazine

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By Akhtar Khawaja, Chair–Welcome & Membership Committee

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## DR. FAIZULLAH ABBASI-A LEGACY OF SERVICE

### From National Leadership to a Village Classroom

Dr. Faizullah Abbasi, T.I. is a highly respected educationist and recipient of the Tamgha-e-Imtiaz, known not only for his leadership in engineering education and industry but more so today for his deep-rooted commitment to community service and grassroots transformation. Despite an illustrious career as Vice Chancellor, top industry executive, and professor, Dr. Abbasi has chosen to dedicate this chapter of his life to voluntary teaching at a rural girls' school in his native village, Dhamrah.

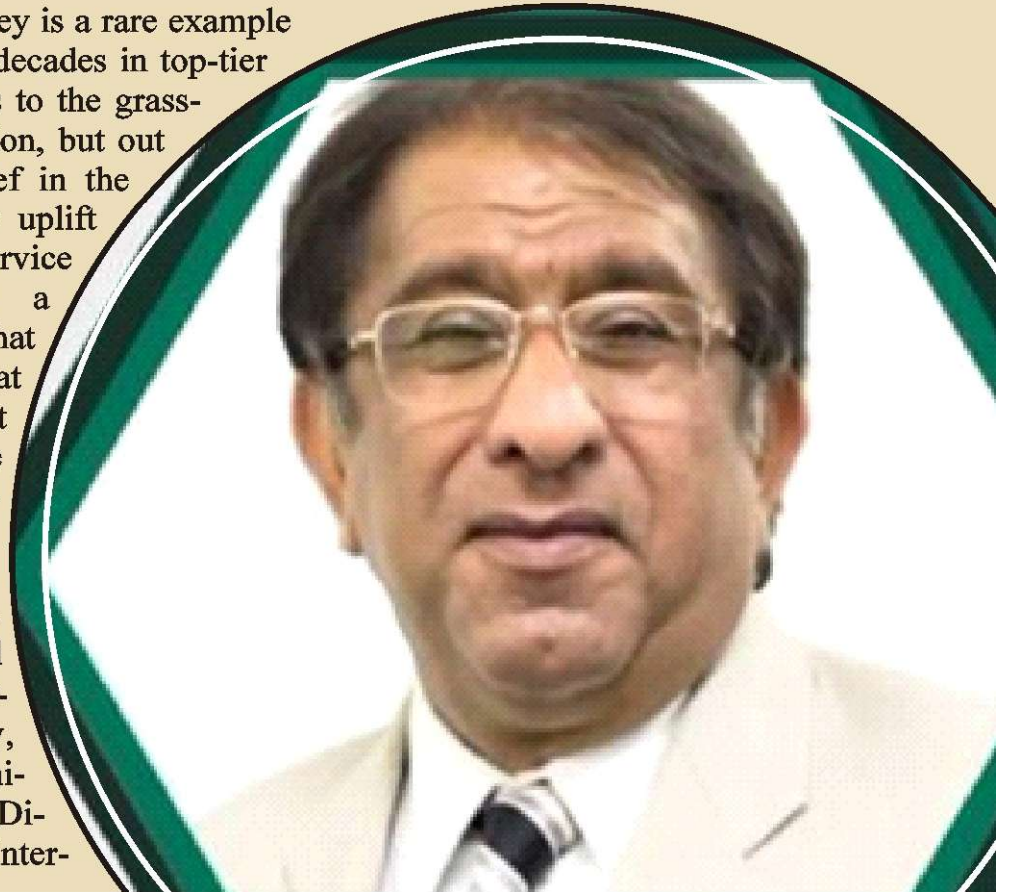
Since 2023, Dr. Abbasi has been personally teaching mathematics to Class IX and X students at the Government Girls Higher Secondary School, Dhamrah, a neglected institution he adopted with the goal of rebuilding it from the ground up. Driven by a profound sense of purpose, he not only teaches but also mobilized resources to establish science and computer laboratories, created platforms for expression like the annual school magazine "Mohenjo-Daro" and the quarterly newsletter "Sambara", and instilled a culture of discipline, inquiry, and self-confidence among the students. In just

one year, the school has witnessed a remarkable transformation—both in infrastructure and academic spirit—largely due to his dedication.

Dr. Abbasi's journey is a rare example of someone who, after decades in top-tier leadership roles, returns to the grassroots—not for recognition, but out of an unwavering belief in the power of education to uplift the marginalized. His service in Dhamrah reflects a deeper philosophy: that real change begins at home, with the next generation, and with the courage to serve selflessly.

While his previous positions—as Vice Chancellor of Dawood University of Engineering & Technology, Chairman at Mehran University, and Managing Director of national and inter-

national corporations—highlight his vast achievements, it is his quiet, humble presence in a village classroom that most truly defines his legacy today.



## USTAD DR. ZULFIQAR ALI KHAN

### CUSTODIAN OF CLASSICAL RAAG

Ustad Dr. Zulfiqar Ali Khan, a revered classical vocalist and academic, has dedicated his life to the preservation, performance, and teaching of Sindh music and culture.

Trained under legendary maestros like Ustad Manzoor Ali Khan, he represents the Gwalior Gharana, and his voice carries the depth and soul of centuries-old musical tradition.

A true custodian of Shah Abdul Latif Bhittai's Risalo, Dr. Zulfiqar has brought profound depth and innovation to Sur Raano, Sur Marui, Sur Yaman Kalyan, and many other surs of Shah Latif. His renditions are not just performances—they are acts of devotion, awakening the cultural and spiritual essence of Sindh. He introduced groundbreaking musical expressions such as Bada Khayal Vae and Tappa Vae, gaining admiration from both traditional and modern audiences. His recordings are preserved at Institute of Sindhology, Lok Virsa, and other national archives, and his voice has captivated audi-

ences across Pakistan, India, and France.

Academically, Dr. Zulfiqar holds a Ph.D. in Media and Communication Studies, an M.A. in Mass Communication, and a B.A. in Musicology from the National College of Arts, Lahore. He served as Associate Professor and Chair at the University of Sindh's Media and Communication Studies Department, where he combined classical music with media studies—designing syllabi, mentoring scholars, and authoring books on musicology and communication.

Honored with numerous awards, including the prestigious Pride of Performance (2019), Dr. Zulfiqar remains an active voice on platforms like Radio Pakistan, PTV, national music conferences, and cultural seminars. Through his unmatched command of raag, vae, and Sindh poetry, he continues to inspire generations, ensuring that the legacy of Sindh classical music and Shah Latif's message not only survives—but evolves.

Dr. Zulfiqar Ali Khan is more than a musician—he is the voice of Sindh's soul, resonating through time with the rhythm of devotion, identity, and excellence.





# TREASURER REPORT

Sindhi Association of North America (SANA)  
Treasurer's Second Quarterly Report 2025  
Reporting Period: April 1, 2025 – June 30, 2025  
Prepared by: Akash K Ramani, Treasurer Date: 07/05/2025

## Purpose of the Report

This report presents a transparent summary of SANA's financial activities during the second quarter of 2025. As promised during the election campaign, our focus remains on strengthening financial transparency, accountability, and alignment with the bylaws of the organization. This report serves as a progress update and a reaffirmation of our continued commitment to these principles.

## Message from the Treasurer – Akash K Ramani

Dear SANA Family,  
It is with great pride that I present this second quarterly report. The momentum established in Q1 has carried into this quarter, allowing us to build upon our reforms and introduce new initiatives with community interest at the heart of every decision. This report highlights the progress we've made, particularly in audit preparations, recordkeeping, fund-raising, and launching critical new initiatives like the Sindhi Cultural Center Campaign. I remain committed to continuing this work with integrity, accountability, and full transparency.

## Key Highlights and Initiatives in Q2

### (1) 501(c)(3) Awareness and Tax Letters

- Awareness of SANA's 501(c)(3) nonprofit status is steadily increasing, contributing to a rise in recurring donations and corporate sponsorship interest.
- We encourage all SANA members in the United States to take full advantage of our 501(c)(3) designation. All eligible donations made to SANA are tax-deductible, and members may request a tax exemption certificate at the end of each calendar year to support their filings during tax season.
- This added value not only benefits the donor but also strengthens our organizational credibility and long-term fundraising capabilities.

### (2) Strengthened Internal Controls

- Reconciliation sheets are being maintained in excel to keep the track and record of all the transactions.
- All the concerned LOC members have been requested to take multiple quotes for all the expenses involved, and go with the lowest and best quote, wherever possible.

### (3) Convention Fundraising and Sponsorship Campaign

- Active outreach to over 150 businesses and community partners.
- Several sponsorships confirmed, more in final stages.
- Introduced tiered sponsorship packages (Platinum, Gold, Silver) for increased flexibility and appeal.
- Created promotional material and proposal kits for distribution at community events.

### (4) Negotiated best rates for online payment gateway transactions

With this historical step by treasurer, SANA may save more than \$2000 annually. Hence, it adds to more trust to our community members that every single penny donated by them is taken care wisely.

Strip (Previous Rates)	Innterax (New Rates)
%2.5 to 8.5% depending type of card Most card 3.2%	USA Transaction Rates Credit Card: 0.20% Debit Card: 10 Cents
	Canada Transaction Rates Credit Card: 0.20% Debit Card: 0.04 cents

### (5) Budget 2025 Approval by Executive Council (EC)

The Executive Council has officially approved the 2025 budget for SANA's major funds, reflecting our organizational priorities and alignment with community needs. The approved allocations are as follows:

- General Fund: \$20,000
- FAME Fund: \$40,000
- ANMOL Fund: \$15,000
- SEHCAR Fund: \$25,000
- Total Approved Budget: \$100,000

These funds are being managed with utmost transparency, and disbursements will follow established approval protocols with supporting documentation.

### (6) Houston Fundraising Dinner for Convention 2025

A special fundraising dinner was organized by the Local Organizing Committee (LOC) in Houston — the host city for this year's convention. In line with SANA tradition, only community members from Houston and surrounding areas were invited to participate in this local fundraising campaign.

- The dinner event was a great success, securing \$32,000 in pledges, out of which \$23,000 has already been received.
- We are grateful for the overwhelming support from the host community and appreciate their support.

### (7) Convention 2025 Sponsorship Drive

The Convention Sponsorship Drive led by the Treasurer's Office and Sponsorship Committee has gained strong traction:

- We have secured \$28,000 in sponsorship commitments from businesses and individuals.
- As of June 30, 2025, \$3,000 has been received, with the remaining funds expected prior to the convention date.
- Follow-ups and fulfillment processes are underway.

### (8) No Cash Payments – Convention 2025

#### Expense Policy

To set a new benchmark in financial transparency and accountability, I have clearly communicated that no cash expenses will be allowed (unless there is no option available) for any Convention-related disbursements. All members of the LOC have been instructed to use the following digital payment methods only:

- Zelle
- Online bank transfers
- SANA-issued debit cards

This policy not only simplifies accounting and auditing but also ensures clean documentation and traceability for every dollar spent. It represents a meaningful step toward building a more professional and transparent financial culture within SANA.

### (9) Q2 Projects Summary:

Sehcar	2,298\$	4 Different projects
SYNA	1000\$	1 Project (Computer Lab)
FAME	\$ 12,073.67	Scholarships for IBA Sukkur
ANMOL	PKR 920,000	3 Loans



### (10) Bank Account Status as of June 01, 2025

	Opening Balance
	01/01/2025
Life Members A/C	93,586.59
A/C ****470	44,230.39
A/C ****518	12,458.09
	150,275.07

### Q2 - 2025

1/4/2025	1/5/2025	1/6/2025
94,595.85	94,598.96	94,602.17
34,157.22	39,394.52	36,358.58
18,249.80	25,911.21	34,862.16
147,002.87	159,904.69	165,822.91

### Challenges and Lessons Learned

- Lack of having previous records
- Data base of sponsors, advertisers, no cooperation from previous team, lack of issuing regular reports on SANA projects, it's important that all the members should be informed about SANA programs
- Several potential donors cited "lack of regular communication"
- Some past recurring donors were lost due to poor recordkeeping — we continue rebuilding this list with historical leads and community outreach.

### Closing Remarks

The second quarter of 2025 has marked steady progress toward a more financially sound, transparent, and community-driven SANA. As we approach the Convention and plan ahead for large-scale initiatives, our responsibility increases — but so does our resolve.

With your continued support, we are building the foundation for a future where Sindhi voices are preserved, heard, and celebrated in North America.

With warm regards,  
Akash K Ramani  
Treasurer, SANA (June 2025)





# SINDHI ASSOCIATION OF NORTH AMERICA

## SINDH'S VOICE BEYOND BORDERS