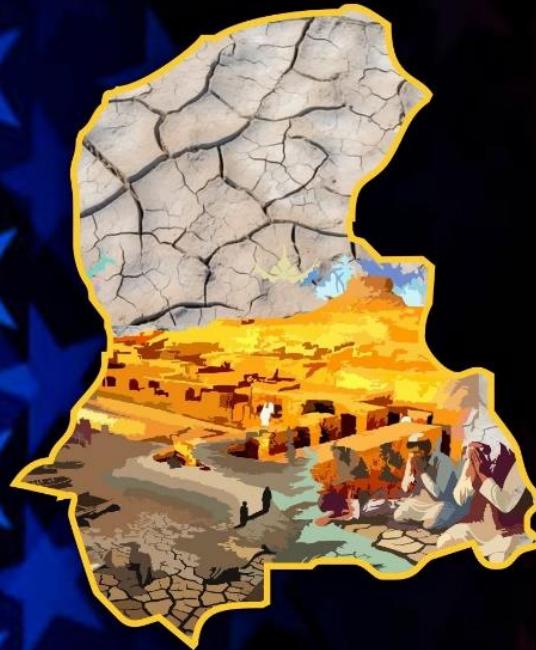


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HOUSTON TEXAS

29<sup>th</sup>  
to August  
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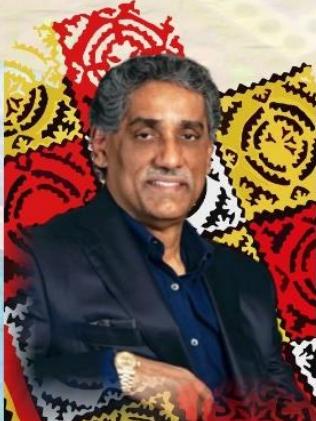
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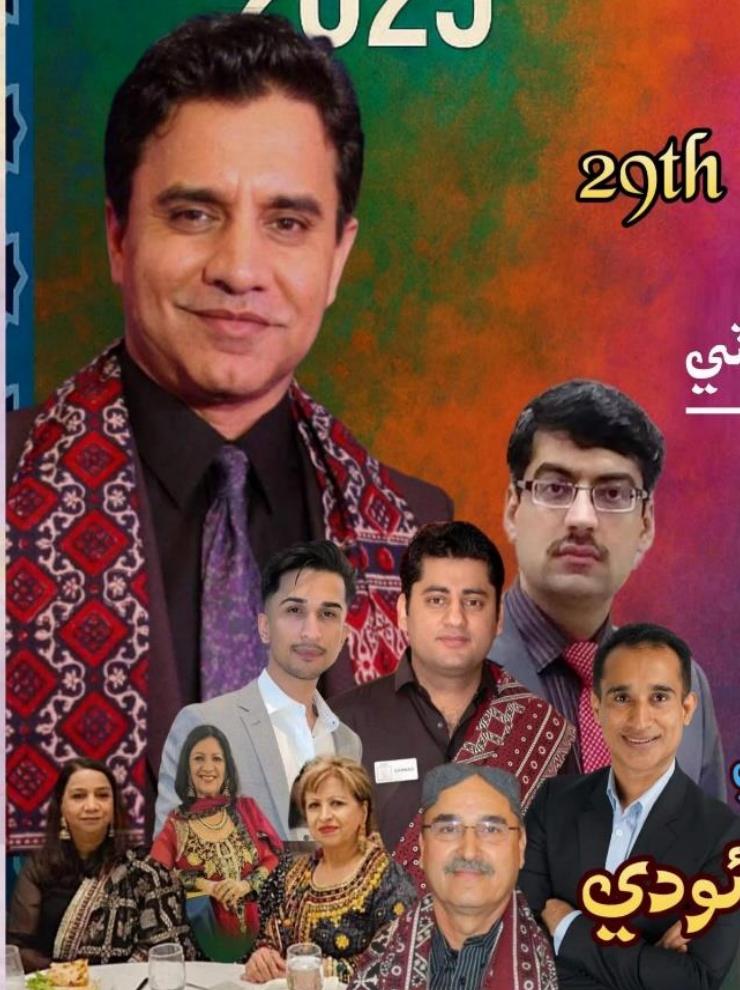


**Habib Memon**  
Information Secretary

سنڌي ايسوسيشن آف نارت آمريڪا

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# 41<sup>st</sup> ANNUAL SANA CONVENTION 2025



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چيئرمين: جمیل داؤدي



# From Lament to Action: SANA's Mission for Sindh's Future

Dear Members of the Global Sindhi Community, Friends of Sindh, and Esteemed Guests,

It is with immense pride and deep gratitude that I welcome you all to the 41st Annual Convention of the Sindhi Association of North America (SANA). As I step into my second term as President, I remain committed, now more than ever, to the cause of Sindh, its people, and our shared heritage.

This year's convention carries a theme that echoes with the very soul of Sindh: "No More Canals on Sindhu River – Let the River Flow." This slogan is not just a protest; it is a cry for justice, an assertion of our historical and constitutional rights, and a demand for ecological and cultural survival.

For centuries, the Sindhu River, the lifeline of Sindh, has nourished our lands, shaped our civilization, and inspired the poetry of Shah Abdul Latif Bhittai. Today, this river is being strangled by unjust upstream diversions, mega canal projects, and dam constructions that violate both environmental ethics and federal equity. The delta is dying, mangroves are vanishing, livelihoods are collapsing, and millions of people are being pushed into water poverty.

But that is not all. Sindh, rich in natural resources, coal, gas, oil, wind, solar, and precious minerals like those in Karonjhar hills, has been systematically looted. Instead of being a blessing, these resources have become a curse under a regime of exploitation, discrimination, and corruption. Our children remain poor while billions are extracted from our soil. Our

culture is marginalized, our identity diluted, and our voice often silenced.

Corruption, political manipulation, and a weakening local governance structure have further worsened the plight of Sindh. Education is underfunded, health systems are crumbling, and joblessness is pushing our youth to despair.

Yet hope is not lost. We believe in collective resistance and global awareness. Through this convention, we bring together the intellect, spirit, and strength of Sindhis from across the world. We must now move beyond lament and towards action. Here are a few key directions we can pursue: International Advocacy: Raise the Sindh water crisis at global environmental and human rights forums.

**Mobilization:** Create task forces among Sindhi professionals to support awareness campaigns and resource management transparency.

**Legal and Constitutional Pathways:** Support efforts to demand constitutional justice in resource distribution and environmental protection.

**Media and Education:** Counter propaganda through digital platforms, documentaries, and educational initiatives in Sindhi and global languages.

**Solidarity with Other Nations:** Build coalitions with other oppressed regions and indigenous communities for shared advocacy.

Let this convention be more than a reunion, let it be a movement. Let it amplify the voice of Sindh, honor the sacrifices of our people, and shape a strategy for justice, dignity, and autonomy.

*May the River Sindhu flow freely once again, nourishing not only our land but our spirit.*

Jiye Sindh.  
Warm regards,

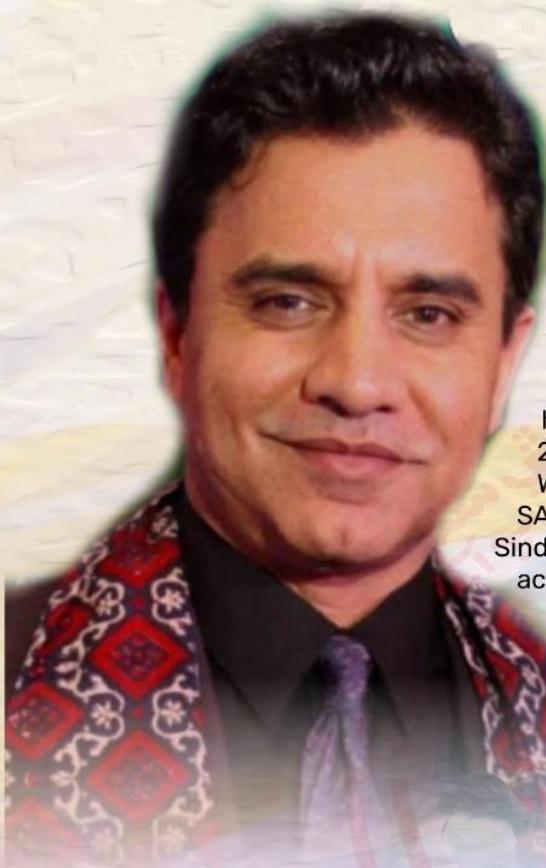
**Maqbool Halepota**

MD, FACP, CPE

President

Sindhi Association of North America (SANA)

# Hosting the 41st SANA Convention



Dear Fellow Members of the Sindhi Association of North America (SANA), My name is Jamil Daudi, and I have had the honor of being a proud member of SANA since 1988, when I attended my first convention in New York. Since then, SANA has truly become a home away from home, a place where I have found community, purpose, and a deeper connection to our beloved Sindh.

Over the years, I've had the privilege of serving SANA in various leadership roles. I served as Vice President (Overseas) under the presidency of Dr. A. W. Bhatti, and later as Vice President during the term of my dear friend and past president, Saiin Aziz Narejo. Most humbly, I also served two consecutive terms as SANA President from 2014 to 2018.

## Why SANA?

SANA is more than just an organization—it is a vibrant Sindh away from Sindh. It allows us to celebrate our rich culture, bond with fellow Sindhis across North America, and contribute meaningfully to the future of our motherland. Through SANA, I have found a profound sense of belonging and purpose. It continues to strengthen my ties to both our people and our heritage.

During the 2024 Sana convention in Calgary, the decision was made to host the 41st Annual SANA Convention in Houston. I was humbled to be asked by our current President, Ada Maqbool Halepoto, and his executive team to chair this convention. Before accepting this responsibility, I sought the counsel and support of our local Houston Sindhi community

members present at the Calgary convention. With overwhelming enthusiasm, they pledged their full support—and as always, they came through with heart and dedication.

The Sindhi community of Houston has long been the backbone of SANA. Their commitment and hospitality have ensured that guests from all over North America and Sindh feel welcome and leave with unforgettable memories. I offer my deepest gratitude to them—this convention would not have been possible without their support.

I'm also proud to share that this marks the fifth time Houston has hosted a SANA convention over the past 41 years. Our community has consistently served SANA with love, warmth, and grace. A special acknowledgment must go to my dear friend Saiin Zafar Agha, who has chaired most of the Houston-based conventions since the 1990s. His unwavering commitment has helped shape the legacy of SANA in this city.

In closing, I would like to extend my heartfelt thanks to the dedicated members of the Local Organizing Committee (LOC) and the SANA Executive Council. Their tireless work has ensured that this convention will be remembered not only for its events but for the love, unity, and cultural pride it fosters.

With warmest regards,

**Jamil Daudi**

Former President, SANA  
Chairman Convention Organizing Committee (COC)

# Reaffirming Our Resolve: SANA's Fight for Sindh's Future



It is a matter of immense pride and deep responsibility for me to share a few words as General Secretary of the Sindhi Association of North America (SANA) on its 41st Annual Convention. This year's gathering is not only a celebration of community and culture, but also a reaffirmation of our collective resolve to support the struggles of Sindh and amplify the voices of its people across the globe. The current Executive Council of SANA has remained actively engaged from the very beginning of its tenure. We have organized impactful events such as the Water Conference under the urgent and timely theme "No More Canals on Sindhu River – Let the River Flow," and the Religious Extremism Conference, which addressed the rising tide of intolerance threatening the pluralistic fabric of Sindhi society. SANA has proudly extended its moral and material support to key movements on the ground in Sindh. Our active participation in the historic Babarlo sit-in against new canal projects on the Indus River was a concrete expression of this solidarity. We not only stood with the protesters in spirit but established a SANA Relief Camp at the protest site, where food, drinking water, juices, and essential medicines were provided to the participants. Our team conducted live-stream sessions directly from Babarlo, ensuring the global Sindhi community was informed and inspired, and that the cause received the international attention it deserves. In addition, formal media coverage helped amplify these efforts and presented a united front for water rights and

The current EC also stood in support of the lawyers' movement, recognizing their pivotal role in defending human rights and constitutional values in Sindh. We raised our collective voice against the painful and alarming issue of forced conversions of Hindu daughters, a grave human rights violation that continues to hurt the inclusive ethos of Sindh. Through public statements, social media, and coordinated media efforts, we expressed unwavering solidarity with our Hindu community and demanded protective legislation and accountability.

We remain deeply concerned about the ongoing exploitation of Sindh's natural wealth—its minerals, energy resources, coal, and gas—extracted in vast quantities while local communities remain deprived. The corruption and systemic inequality have left Sindh's landscape scarred and its people struggling.

Yet amidst these challenges, we continue to believe in the power of unity, awareness, and action. This convention serves as a platform not only for celebration, but for strategy, solidarity, and inspiration. Let us use our voice, our resources, and our unity to work for justice—for the river, for the people, and for the future of Sindh.

Let the River Flow.  
Warm Regards

**Asad Shaikh**

MS-CS (USA), MBA, LLB

*General Secretary*

Sindhi Association of North America (SANA)



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# Strengthening Voices, Connecting Communities:



I am proud to reaffirm our unwavering commitment to advocacy, transparency, and building a strong communication bridge between Sindhis in North America and our people in Sindh. This year has been a testament to our dedication, and it is a privilege to share some of our recent strides with you.

## Our Voice for Sindh

We have continued to organize a series of impactful live webinars on the burning issues affecting Sindh. These include the weeping lament of the Indus Delta, a tribute to Shaheed Allah Bux Soomro, the ongoing plundering of Sindh's lands and natural resources, enforced disappearances, the forced conversion of Sindhi Hindu daughters—a grave human rights concern—support for the lawyers' movement, the historic Barloo sit-in, and the continued exploitation of Sindh's waters. Through these initiatives and strategic use of media, we have mobilized global awareness and solidarity.

## Fostering Unity and Engagement

In our drive to better serve our community, we have focused on modernizing how we connect. We have streamlined our membership approval process by giving the membership committee chair the right access, making it more efficient and user-friendly. We are also thrilled to announce the launch of SANA's new mobile app on both Android and iOS platforms, providing a modern and accessible way for our community to connect and stay informed. As a benefit to all our members, we have partnered with Perkopolis, offering a wide range of exclusive benefits and discounts at no cost to you.

## A Look Ahead

Media is a powerful tool, and we remain committed to using it responsibly to amplify Sindh's voice, tell its stories, and connect our global community. By collaborating with journalists, civil society, and the digital diaspora, we aim to strengthen SANA's role as a platform for justice, unity, and cultural preservation. Let us continue to raise our voice for the voiceless and ensure that Sindh's truth is heard across borders, with clarity, purpose, and strength.

I extend my heartfelt thanks to all members, volunteers, and supporters whose dedication and encouragement make our mission possible. Your trust and solidarity are the driving forces behind SANA's continued success.

## Habib Memon

Information Secretary

Sindhi Association of North America

Dear SANA Family,

With gratitude, I welcome you to this beautiful gathering of hearts, culture, and community. Every member here carries a shared dream of keeping Sindhyat alive across oceans and generations.

As Finance Secretary, I have seen how your contributions change lives in Sindh – from scholarships and medical aid to rebuilding homes and helping disaster victims. SANA is a bridge of love, connecting us here with our people back in Sindh.

This year, we proudly launched many initiatives like SENA, SAATH, etc, including directory of Sindhi professionals across North America bring them on one platform.

I invite you to join as a member or, if you already are, consider becoming a Life Member or donor to support programs like FAME Scholarships, ANMOL loans, Law-scholarships, and our health and education work.

Let us continue as guardians of our shared identity and a force for good for those who need us most.

With love and service,

**Akash K Ramani**

Finance Secretary

Sindhi Association of North America



**Syed Naqeeb Mousavi**

*Vice President, Canada*

The 41st SANA Convention reflects our shared love for Sindh and its people. Together, we can ensure our traditions thrive for generations."



**Ali Khaskheli**

*Joint Secretary*

Every SANA gathering is a step forward in preserving our language and identity. I wish everyone a joyful and successful convention.



**Danish Pathan**

*Vice President, Youth*

"The youth are the torch-bearers of our heritage. This convention is our platform to learn, connect, and lead."

# Editors Desk



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(Chair) & Editor Sangat

**FAISAL SHAHZAD MEMON**  
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**IRFAN ALI LARIK**  
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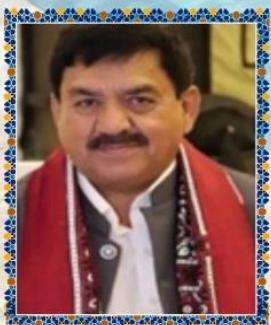
Noshad Ali Shaikh  
Roohi Kalhoro

Aish Riyaz Memon  
Zia Qureshi

Dr. Hamid Nawaz Ali  
Khalil Chandio

## Sindh Will Not Be Silenced

By Dr. Nasir Jamal Pathan  
Editor, Sangat – SANA Souvenir 2025



Sindh, the land of Sufis, poets, rivers, and resistance, stands at a critical juncture in its long and dignified history. The River Indus, the lifeline of Sindh for centuries, now flows weakly strangled by unjust canal projects and upstream exploitation. The cries of Sindh are growing louder across its land, echoed by its people and its diaspora, yet those in power continue to turn a blind eye. But let it be known Sindh will not be silenced.

The Sindhi Association of North America (SANA), through its magazine Sangat, raises its voice in defense of Sindh's rights, culture, and people. We are not merely spectators; we are sons and daughters of a soil

that taught the world love through Shah Abdul Latif and peace through the teachings of Sachal Sarmast. This editorial edition carries within it not just words, but wounds—from the forced conversions of Sindhi Hindu daughters, the theft of our water, the burning of our lands, and the silencing of dissent.

The year 2025 has seen an awakening in the diaspora community. From webinars on forced conversions to international conferences on Indus water rights, SANA chapters and committees have raised banners of protest and awareness. The Women Wing of SANA has brought the forgotten griefs of mothers and daughters into the light. Our Education and Rights Committees continue to organize, mobilize, and educate. The Sangat magazine has transformed into a platform where the cultural resistance of Sindh speaks through poetry, essays, images, and protests captured from both Sindh and North America.

This edition of Sangat is not only a tribute to our martyrs and poets—it is a call to conscience. We document the truth, share our pain, and preserve our identity. Through events, reports, art, and activism, we offer a bridge between the Sindhi diaspora and the people of Sindh. Our language is resilient, our river is sacred, and our voice—though often suppressed—remains strong.

Let this edition remind the world: Sindh is not alone. And though challenges may rise like floodwaters, Sindh will not be silenced.

## Past Presidents of SANA

<b>Khalid Hashmani</b>	1985-90
<b>Dr. A.W. Bhatti</b>	1991-94
<b>Dr. Paryal Soomro</b>	1995-96 (Resigned)
<b>Iqbal Tareen</b>	1997-98
<b>Dr. Mazhar Lakho</b>	1999-2000
<b>Sani Panhwar</b>	1996 (Acting)-2001-04
<b>Aziz Narejo</b>	2005-08
<b>Dr. Valeed Shaikh</b>	2009-12
<b>Jamil Daudi</b>	2013-16
<b>Muhammad Ali Maher</b>	2017-20
<b>Khalid Channa</b>	2021-22
<b>Dr. Maqbool Halepoto</b>	2023-26

Research & Compiled By: **Dr. Nasir Jamal Pathan**, SANA Media Committee Chair 2025-26



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*Bylaws Committee*



**Dr. Abdul Rauf Shaikh**  
*Fundraising Committee*



**Sarfaraz Memon**  
*(ANMOL) Ali Nawaz Memon  
Opportunity Loan Committee*



**Dr. Safiullah Soomro**  
*Community Building  
Immigration & Settlement  
Committee*



**Zulfiqar Ali Khwaja**  
*SANA Advocacy & Rights  
(ARC) Committee*



**Nelofar Khamisani**  
*Sindhi Online  
Learning School  
(SOIS) Committee*



**Jamil Shaikh**  
*SANA Emergency,  
Healthcare, and Calamity  
Assistance and Relief  
Sehcar Committee*



**Ishaq Tunio**  
*Literary Committee*



**Zafar Agha**  
*Fame FUND  
Committee*

# SANA Committee Chairs



**Nasir Jamal Pathan**  
Media Committee



**Akhtar H. Noorwani**  
Welcome and  
Membership  
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**Dr. Amanullah Panhwar**  
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**Zulfiqar Halepoto**  
Calgary Canada



## Strengthen Our Future Together

**Akhtar KhwajaChair, Welcome & Membership Committee**

On behalf of the Membership Committee of SANA, I am pleased to share a special announcement for our valued members. As a gesture of appreciation, we are offering a 50% discount on Life Membership exclusively for those who attend the 41st Annual Convention in Houston, 2025. This limited-time opportunity will be available only during the three days of the convention. The Life Membership fee, normally \$1,000, will be reduced to just \$500, provided the eligibility requirements are met. To qualify, members must be registered attendees of the convention, be physically present during the registration process, hold a current paid membership (Regular or Annual) in good standing, and complete the upgrade and payment on-site during the convention. This rare initiative is designed to encourage members to join hands in strengthening the future of our community through long-term commitment. I warmly invite all attendees to take advantage of this special offer by visiting the Welcome & Membership Desk during the convention.



## ***Natural Resources of Sindh: Wealth Without Ownership***

**By: Ashfaq Memon**

Sindh, the cradle of the Indus civilization, is blessed with immense natural wealth. Its fertile lands, rich coalfields, gas reserves, oil wells, and vast coastline make it one of the most resourceful regions of Pakistan. Yet the Sindhi people, the rightful custodians of this land, stand deprived of ownership and benefit. Their resources light up other provinces, while Sindh's own villages and towns remain in darkness.

**A Land That Feeds the Nation, But Its Farmers Go Hungry** Sindh contributes around 36% of Pakistan's cropped area, producing wheat, rice, cotton, and sugarcane. It is the largest grower of bananas, chilies, and mangoes. But the Sindhi farmer is strangled by water shortages, created by upstream dams and canals built without Sindh's consent. The Indus Delta, once lush and green, is dying. Fishermen are losing their livelihoods, and the once-thriving ecology is being reduced to barren land. Energy Exported, Darkness Imported from the 175 billion tons of coal in Thar to the 56% share of Pakistan's gas produced in Sindh, the province should have been a hub of industrial growth and prosperity. Instead, the power generated from Sindh fuels other regions, while Sindh itself faces daily power cuts, broken roads, and collapsing public services. Oil fields in Badin, Hyderabad, and other districts pump wealth out of Sindh, but the local people remain unemployed and underdeveloped.

**Sindh: The Heart That Beats for Pakistan** Sindh is the economic engine of Pakistan, contributing more than 60% of national revenue through its industries, ports, and trade. Yet, instead of receiving development in return, Sindh suffers from urban chaos, rural poverty, and collapsing infrastructure. Those who talk of dividing Sindh for political interests ignore that Sindh is one indivisible land, and its capital, Karachi, is the beating heart of Sindh.

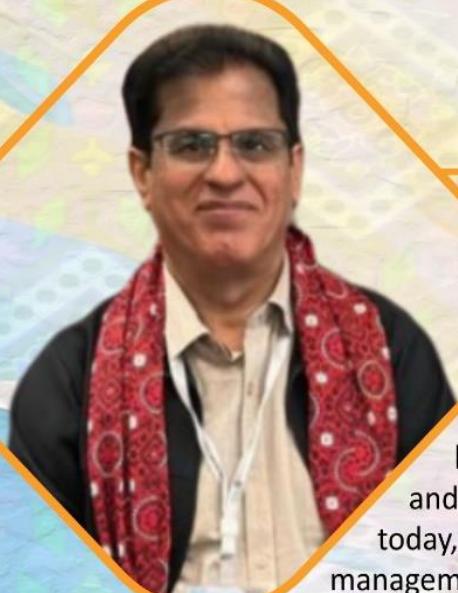
**The Cry of a Dispossessed People** for decades, Sindhis have seen their natural resources exploited without consent or return. Their land feeds the nation, their energy powers industries, their port carries trade, yet their own schools remain without teachers, hospitals without medicine, and roads without repair. This is not mere negligence—it is structural exploitation.

Sindh is not poor; it has been impoverished. Its people are not backward; they have been held back. The story of Sindh is the story of wealth without ownership, resources without rights, and prosperity without justice. The cry of Sindh is clear: "Our resources, our rights."

# *Let the River Flow:* *Protecting Sindh's Lifelines*

**By: Asghar Pathan**

*SANA Vice President USA*



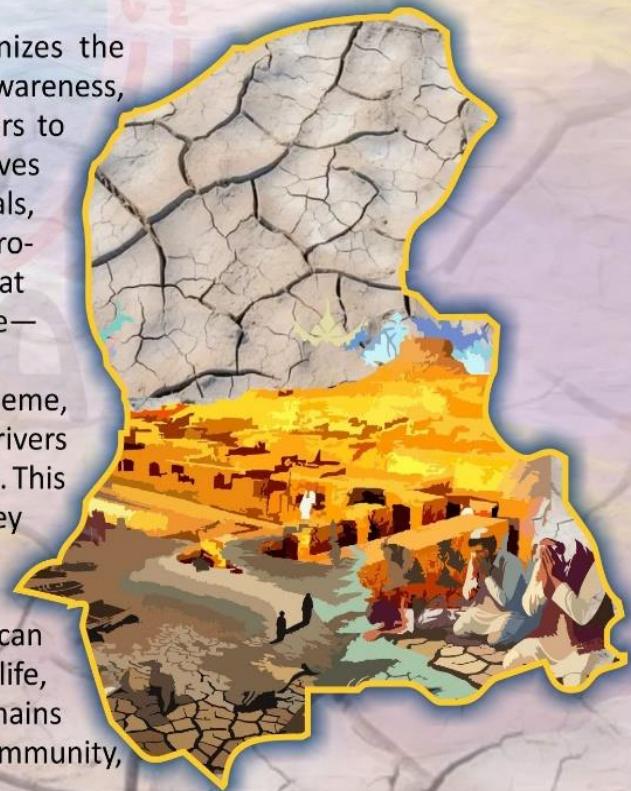
Sindh has always been a land shaped by From the mighty Indus to its intricate network of canals, these water ways have sustained our agriculture, nourished our communities, and carried forward our cultural heritage for centuries. Yet today, Sindh faces a grave challenge: the diversion and mismanagement of its canals. These controversies threaten not only our environment but also the livelihoods of farmers and the well-being of countless communities.

Many canals, once vibrant and full, now struggle with reduced flow, pollution, or outright closure. The consequences are severe: diminished crop yields, economic hardships, and disputes over access to water. These waterways are more than irrigation channels—they are the lifeblood of Sindh's people and culture. Preserving them is essential for our present and future.

SANA, as the global Sindhi community, recognizes the urgency of this issue. Over the years, we have raised awareness, supported research, and advocated with policymakers to ensure sustainable water management. Our initiatives have included supporting local projects to restore canals, educating communities on water conservation, and promoting equitable water distribution. We believe that protecting these canals is not just an environmental cause—it is a cultural and social responsibility.

This year, our 41st Annual Convention carries the theme, "Let the River Flow". It is a powerful reminder that Sindh's rivers and canals are not just resources—they are our heritage. This convention is a call to action for every Sindhi, wherever they may live, to join hands in preserving these lifelines.

Let us use this gathering to inspire change, raise awareness, and unite our voices for Sindh. Together, we can ensure that our canals flow freely once again, supporting life, culture, and prosperity for generations to come. SANA remains committed to this mission, and with the strength of our community, we can turn the tide for Sindh's rivers.





## Let the River Flow: The Struggle for Indus Justice in Sindh

**Naseer Memon**

I congratulate SANA on organizing its annual event to highlight the issue of water rights of Sindh.

The history of conflict on the waters of the Indus is not a new phenomenon. It has roots in massive infrastructure development on the Indus and its tributary rivers during the colonial era. British engineers pioneered modern irrigation engineering in this region. They treated this region as a laboratory for irrigation engineering, laying the foundation of a complex web of dams, barrages, canals, and field channels spread over hundreds of thousands of miles.

However, this did not come without a cost for the lower riparian province of Sindh. Indus lost its majestic glory of the good days when it flowed unobstructed to debouch into the sea through an array of 17 creeks. The flood plains and the delta of the Indus were thinly populated, which would yield a good grain harvest from the recharged flood plains after monsoon floods. With a series of canal colonies, the era of unprecedented prosperity for lower riparian communities started diminishing. As the waters of the Indus system were diverted at the upstream, anxiety among the lower riparian province mounted and ultimately brewed a conflict that aggravated with time.

The partition of India exacerbated the conflict as three eastern rivers of Pakistan were handed over to India. The remaining three western rivers became the only source of irrigation water for the country. Punjab's appetite for more cultivation intensified at the expense of Sindh's water share. The Indus delta gradually sank into a vortex of ecological devastation. As freshwater flows reduced, mangrove forests and aquatic life started disappearing, and saltwater of the sea made its inroads into freshwater zones. Aquifers below Kotri barrage turned brackish, and fertile land was reduced to marshy swamps.

Amid such an ecological catastrophe, more dams and canals upstream resulted in a fully blown inter-provincial political conflict between Sindh and Punjab. Federal government entities like the Water and Power Development Authority (WAPDA), Indus River System Authority (IRSA), and Council of Common Interests (CCI) failed to assuage the grievances of Sindh. In complete disregard of the water rights of the lower riparian, the upper riparian committed frequent violations of the 1991 water apportionment accord. Taunsa-Panjnad and Chashma-Jehlum link canals, originally designed as seasonal flood canals, were operated when canals of Sindh were facing acute shortages, and water was also being stored in Mangla dam amid severe shortages in Sindh. Moreover, a new water grabbing project of corporate farming was announced to irrigate sand dunes of Cholistan in Punjab by diverting waters of the Jehlum and Chenab tributaries of the Indus. The dream project was designed to irrigate approximately five million acres of new land to grow and export grain and forage to amass foreign exchange. This ignited a mass movement in Sindh.

The conflict seems not to get settled sooner as the upper riparian is not willing to shun its obstinacy by diverting and storing more water in violation of water accord and law of the land.

SANA deserves compliments on bringing this issue as its main theme of this annual convention. I hope this conference will bring this important issue to the notice of international community, especially experts of water governance, ecology and sustainable development.



# The Indus Under Siege: Water Diversion, Ecological Collapse, and Human Suffering in Sindh

Zulfiqar A. Khwaja

## Abstract

*The Indus River, Pakistan's lifeline, is facing unprecedented stress due to upstream water diversions, particularly by Punjab province. This article examines the violation of the 1991 Water Apportionment Accord, the ecological degradation of the Indus Delta, and the socioeconomic fallout in Sindh. Drawing on recent data, it highlights the urgent need for equitable water governance, ecological restoration, and interprovincial cooperation.*

## 1. Introduction

The Indus River sustains over 90% of Pakistan's population and irrigates 80% of its farmland. Governed by the 1991 Water Apportionment Accord, its flow is meant to be equitably distributed among provinces. However, recent canal projects in Punjab—most notably under the Green Pakistan Initiative—have diverted significant volumes of water, leaving Sindh in crisis.

## 2. Breach of the 1991 Accord

Sindh was allocated 48.76 million acre-feet (MAF) annually, with 10 MAF reserved for the Indus Delta. Yet, Punjab's unilateral construction of six new canals to irrigate 4.8 million acres in Cholistan has reduced Sindh's actual water receipt to ~30 MAF, violating the accord and bypassing the Council of Common Interests (CCI).

## 3. Agricultural Devastation

Sindh's agriculture is collapsing under water scarcity: 80% of arable land is affected. Crop failures are widespread in Badin, Thatta, and Sujawal. Economic losses are estimated in the billions annually. 20,000 families have been forced to migrate due to unviable farming conditions.

## 4. Ecological Collapse of the Indus Delta

The Indus Delta, once spanning 13,000 km<sup>2</sup>, has shrunk to ~5,000 km<sup>2</sup> due to reduced freshwater flow. Only 10 MAF reaches the delta annually, far below the 27 MAF required to prevent seawater intrusion. 60% of mangrove forests have been lost. Salinity and erosion are destroying fertile coastal lands.

## 5. Livelihoods at Risk

The human cost is staggering: 100,000 fishing families face declining fish stocks. 50,000 livestock farmers suffer from water shortages. Over 10 million people are directly affected by water-related displacement, poverty, and food insecurity.

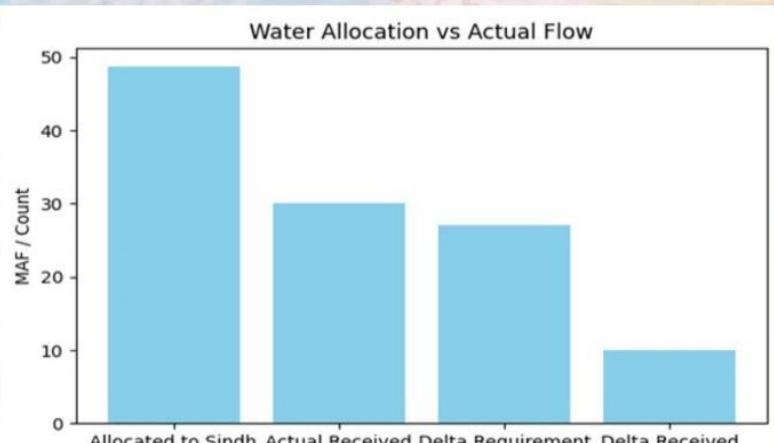


Chart- Showing Water allocation Vs Received and Delta Requirements Vs Delta Received

## 6. Climate Vulnerability and National Security

Pakistan's vulnerability to climate change is exacerbated by mismanagement of the Indus. The 2022 floods affected 33 million people, killed 1,700, and caused \$30 billion in damages. The Living Indus Initiative aims to restore 25 million hectares by 2030, but progress is slow and underfunded.

## 7. Political Fallout and Legal Challenges

The Sindh Assembly rejected the canal project on 13 March 2025, citing constitutional violations. Civil society and nationalist groups have staged protests, demanding: a halt to unauthorized water projects, transparent implementation of the 1991 Accord, and strengthening of the Indus River System Authority (IRSA).

## 8. Recommendations

To avert ecological and social collapse: Enforce the 1991 Accord with independent oversight. Restore freshwater flow to the Indus Delta. Conduct environmental impact assessments for all water projects. Empower IRSA to regulate interprovincial water sharing. Expand the Living Indus Initiative with international support. Prior to any project on Indus.

## Conclusion

The Indus River is not just a resource—it is a lifeline. Its mismanagement threatens Pakistan's food security, biodiversity, and national unity. Equitable water governance and ecological restoration are not optional—they are imperative.

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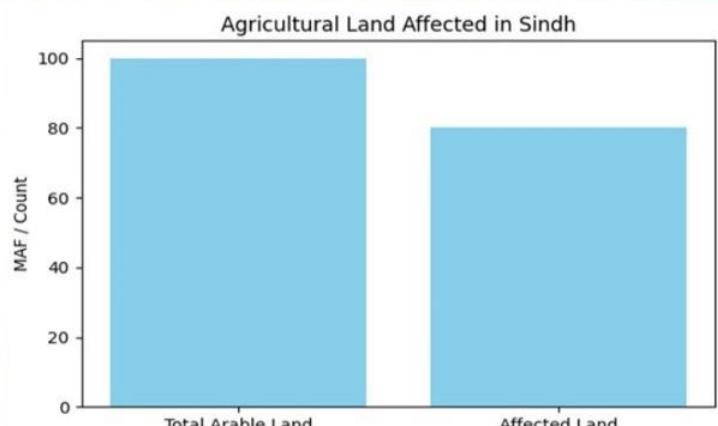


Chart – Agriculture Land Affected due to continuous water shortage

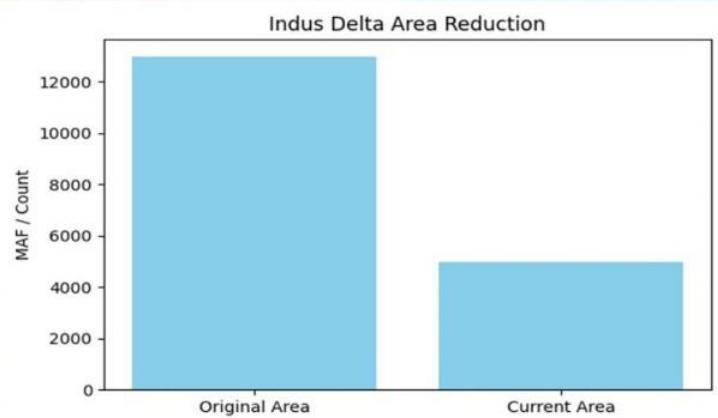


Chart -Indus Delta Shrinkage due to lack of freshwater flow and Sea water intrusion

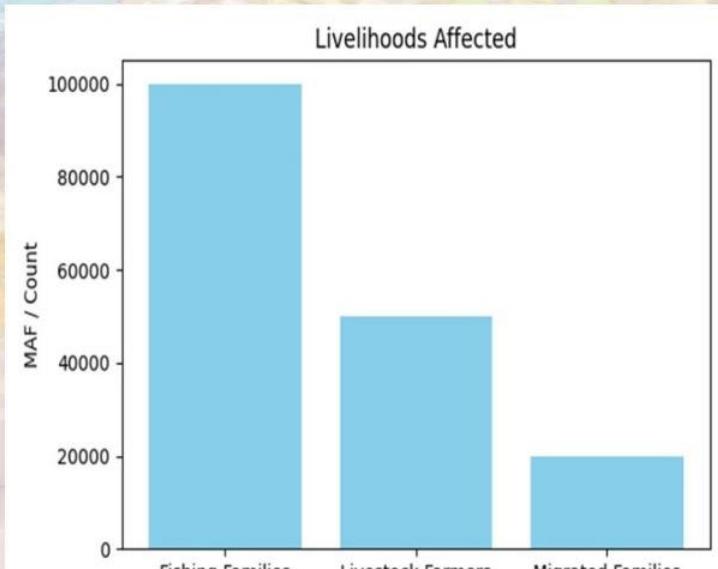


Chart – Suffering of families due to livelihoods



# Indus River of Sindh

Nusrat Lashari

The bond between the people of the Indus Valley Civilization and the Indus River runs deep; it's not just historical, it's emotional. As we gather for the **41st SANA Convention Houston TX**, we reaffirm our strong opposition to the **Six Canal Project**, which poses a serious threat to Sindh's lifeline. The voices from Sindh are rising in unity and strength, standing firmly against this project.

The Indus Valley Civilization, often simply called the Indus Civilization, was one of the earliest and most remarkable societies of the ancient world. It thrived during the Bronze Age, from around 3300 BCE to 1300 BCE, reaching its peak between 2600 and 1900 BCE.

Alongside ancient Egypt and Mesopotamia, the Indus Civilization was part of a trio of early urban cultures that shaped human history. But what set it apart was its sheer scale, it stretched across a vast region that now includes much of Pakistan, northwestern India, and even parts of northeast Afghanistan.

This civilization blossomed along the fertile plains of the Indus River, which runs through modern day Pakistan. It also benefited from a network of rivers fed by seasonal monsoons, especially near the Ghaggar Hakra, an ancient river system that once flowed through parts of northwest India and eastern Pakistan.

The Indus Valley Civilization gets its name from the Indus River, whose fertile plains were home to some of the earliest discovered sites. Archaeologists first uncovered these ancient cities along the river, which helped define the civilization's identity.

## The Indus Valley Civilization: A River, A Legacy

Long before skyscrapers and smartphones, one of the world's earliest urban cultures was thriving along the banks of a mighty river. The **Indus Valley Civilization**, sometimes called the **Harappan Civilization**, was a Bronze Age society that flourished in South Asia from around **3300 BCE to 1300 BCE**, with its golden age between **2600 and 1900 BCE**.

## A Civilization Shaped by Water

The name "Indus Valley Civilization" comes from the **Indus River**, whose fertile plains were home to some of the earliest discovered cities. These ancient settlements were marvels of planning, with organized streets, drainage systems, and bustling trade networks. Archaeologists first uncovered them in the 1920s, and the site of **Harappa** became the civilization's namesake in many scholarly circles, especially in India after independence in 1947.

This vast network supports a wide range of ecosystems, from **temperate forests** to **fertile plains** to **arid countryside**, making it a lifeline for both ancient civilizations and modern communities.



کیترادرد مُرکی ہووساری ٿی،  
پر کنهن کی کجه نہ ٻڌائي ٿی،  
زمانو چا چوندو؟ تون عورت آهئین!  
ان بپ کان خواب پنهنجا دفنائی ٿی۔  
**سدره شاھر**

# The Forgotten Wealth Sindh's Pre-Partition Economy and Its Enduring Contribution to Pakistan

Ishaq Tunio



Before the Partition of India in 1947, Sindh was one of the most economically stable and strategically important provinces in British India. With its agricultural base, extensive irrigation systems, and Karachi's rise as a major port city, Sindh played a vital role in the colonial economy and later in Pakistan's federal resources.

## Economic Strength Before Partition

Sindh became a separate province in 1936, following the Government of India Act of 1935. This administrative change allowed the province to exercise greater fiscal autonomy. Budget records from 1946–47 show a total revenue of Rs. 5.25 crore against expenditures of Rs. 4.8 crore—resulting in a surplus of Rs. 45 lakhs. This fiscal discipline contrasted with the deficits faced by other provinces such as Bengal and the United Provinces.

Sindh's diverse revenue sources included land revenue (Rs. 1.5 crore), irrigation charges (Rs. 0.8 crore), and its share from customs and excise duties (Rs. 1 crore). Karachi Port and the Sukkur Barrage—commissioned in 1932—were vital to the province's economy. By 1946, Karachi alone handled nearly 11% of British India's maritime trade.

## Comparative Per Capita Wealth

Per capita income data from the Indian Finance Department in 1946 shows Sindh's relative wealth. At Rs. 105 annually, it exceeds Punjab (Rs. 90), Bengal (Rs. 76), and the United Provinces (Rs. 60), and is almost equal to Bombay (Rs. 110), a figure heavily influenced by urban industrialization.

## Sectoral Composition and Institutional Capacity

Sindh's economy was based on canal-irrigated agriculture, with crops such as wheat, rice, cotton, and sugarcane thriving in districts like Larkana, Dadu, and Khairpur. The Sukkur Barrage supported over 7 million acres of irrigated land, generating about 15% of the province's revenue through canal water charges.

In terms of industry, Karachi and Hyderabad housed ginning factories, rice mills, and oilseed processing units. Karachi's strategic location also made it a hub for importing machinery and fuel and exporting cotton, wheat, and oilseeds.

## Governance and Political Economy

Despite operational administrative and legislative institutions, Sindh's political environment was often destabilized by dismissals of provincial ministries, including that of Premier Allah Bux Soomro. While British policies limited full fiscal autonomy—retaining central control over key taxes such as income and salt duties—Sindh entered Pakistan as a functioning surplus economy with a capable civil bureaucracy and judiciary.

## Post-Partition Transition

After independence, Sindh's surplus was transferred to the federal government. Karachi was designated as the national capital in 1948, placing its governance and resources under central authority. Over time, federal policies absorbed key revenue-generating assets—ports, customs, railways—undermining Sindh's economic independence. Nonetheless, the province played a vital role in supporting the early Pakistani economy, especially in agricultural output and port revenues.

### Contemporary Contributions to Pakistan's Economy

Today, Sindh continues to be a key part of Pakistan's economy. According to the latest data:

Natural Gas: 63% of national production; Oil: 45%; Coal (Thar): 97%; Karachi Ports: Handle 76% of Pakistan's maritime trade; Fisheries Exports: 70%; Chillies (Kunri region): 85%; Mangoes (Sindhri & Chaunsa): 35%; and Minerals (salt, gypsum, limestone): 70%.

Karachi's ports alone generate over 60% of Pakistan's customs revenue each year, yet the province receives a disproportionately small share of federal development budgets.

Far from being economically backward, historical records show Sindh as a prosperous, self-sustaining province at the time of Partition. Its strong agrarian base, surplus budget, and trade capacity made it one of the most economically viable regions in British India. Despite its ongoing contributions to Pakistan's energy, food, and trade sectors, Sindh remains marginalized in national policymaking. Recognizing this historical context is essential for shaping a fairer federal structure and addressing long-standing issues of economic and political devolution.



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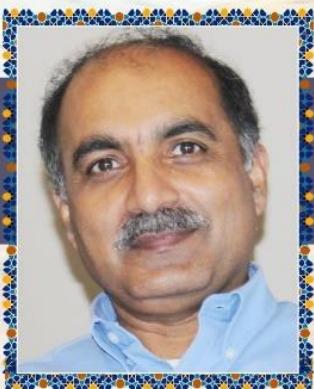
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## Rohri and Sukkur – Ruins of their past glory

Mohammad Ali Mahar

The Prime Minister of Pakistan, Mian Nawaz Sharif, was in Sukkur the other day on his first visit to what is commonly known by non Sindhis as interior Sindh – Sindhis hate the term, though. To them Sindh is Sindh, from Karachi to Kamoo Shaheed, the last town of Sindh at the Sindh-Punjab border – after three years since he got anointed for the third time. For the past three years, the prime minister and his federal government, it looks like, left 'interior' Sindh entirely in Mr. Z & Co.'s charge

as though through some sort of a territorial treaty between two conquering princes. The PM was in Sukkur for groundbreaking of the Sukkur-Multan Motorway.

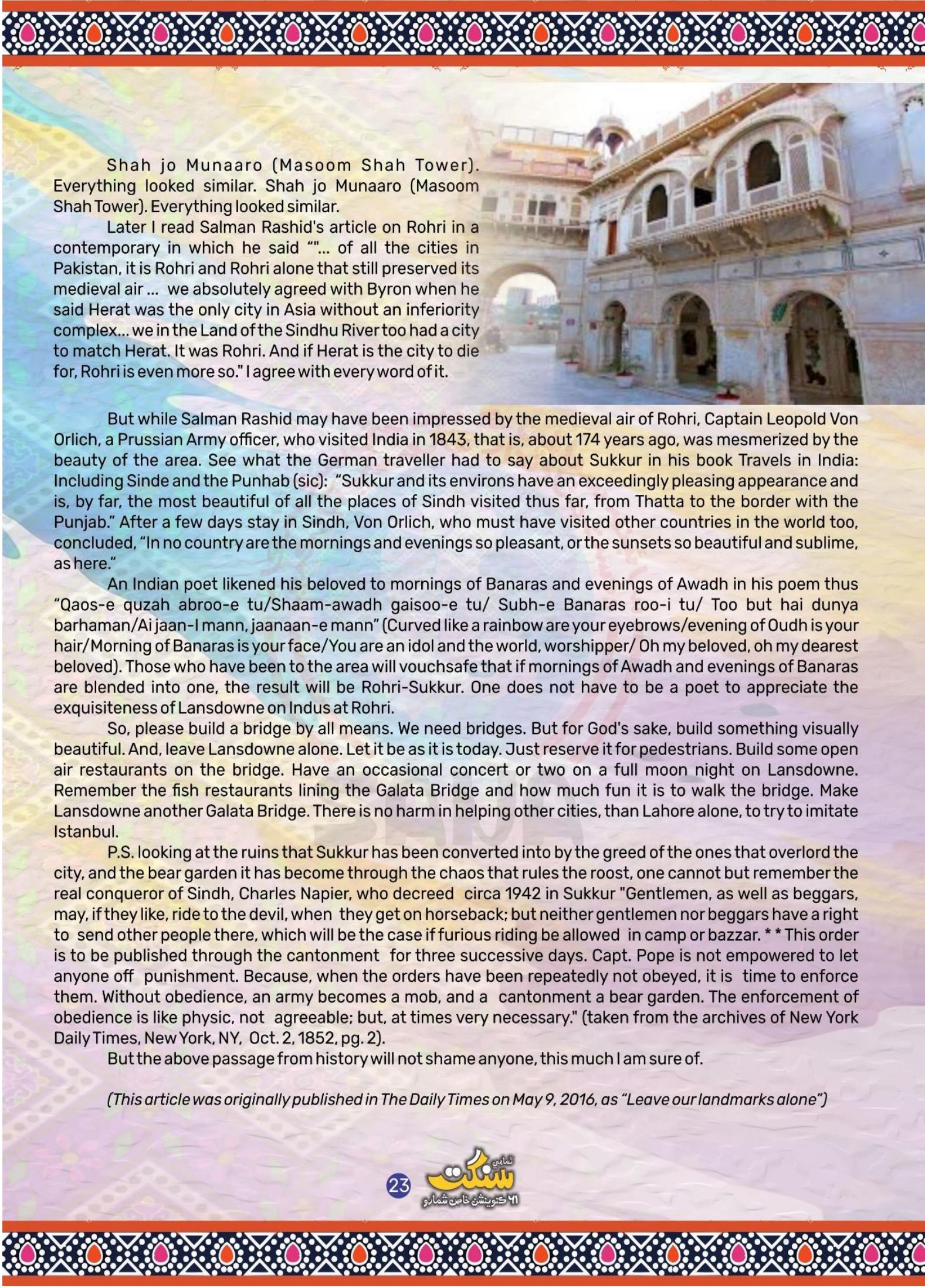
In his ardor to appease the crowd, among other lofty proclamations the PM made, he also announced to reconstruct the Lansdowne Bridge. The span, built in 1889, connects Sukkur to Rohri. This had me, as well as everyone else back in Sindh, alarmed. Lansdowne Bridge is not your everyday ordinary bridge. For the last century and a quarter, Lansdowne has been the emblem of Sindh.

Is the government planning to remove the glorious landmark and erect, in its place, another eyesore, one of the flat, characterless, bridges which render nothing but ugliness to the landscape everywhere in the country? Does the PM recognize the historic, if not aesthetic, value of the bridge? I, while growing up in Sukkur and Rohri, am witness to many a striking sunset in Sindhu from the bridge. Can he possible conceive the sheer beauty the bridge exudes with the sunset in the backdrop?

And, it is not just the Lansdowne bridge. Everything about Sukkur-Rohri area has a historic and cultural significance and needs to be touched with special care. The area is history personified. I could not have understood the potential of the area to be a huge tourist attraction, until I climbed to the top of Galata Tower in Istanbul for the first time. Istanbul and Sukkur-Rohri have many things in common. Both cities are built on mountains. Both being on the waterside. Looking from the top of the tower, the view looked to me as though I was looking at Sukkur-Rohri from the top of Maasoom

Shah jo Munaaro (Masoom Shah Tower). Everything looked similar. Shah jo Munaaro (Masoom Shah Tower). Everything looked similar.

Later I read Salman Rashid's article on Rohri in a contemporary in which he said "... of all the cities in Pakistan, it is Rohri and Rohri alone that still preserved its medieval air ... we absolutely agreed with Byron when he said Herat was the only city in Asia without an inferiority complex... we in the Land of the Sindhu River too had a city to match Herat. It was Rohri. And if Herat is the city to die for, Rohri is even more so." I agree with every word of it.



But while Salman Rashid may have been impressed by the medieval air of Rohri, Captain Leopold Von Orlich, a Prussian Army officer, who visited India in 1843, that is, about 174 years ago, was mesmerized by the beauty of the area. See what the German traveller had to say about Sukkur in his book Travels in India: Including Sind and the Punhab (sic): "Sukkur and its environs have an exceedingly pleasing appearance and is, by far, the most beautiful of all the places of Sindh visited thus far, from Thatta to the border with the Punjab." After a few days stay in Sindh, Von Orlich, who must have visited other countries in the world too, concluded, "In no country are the mornings and evenings so pleasant, or the sunsets so beautiful and sublime, as here."

An Indian poet likened his beloved to mornings of Banaras and evenings of Awadh in his poem thus "Qaos-e quzah abroo-e tu/Shaam-awadh gaisoo-e tu/ Subh-e Banaras roo-i tu/ Too but hai dunya barhaman/Ai jaan-I mann, jaanaan-e mann" (Curved like a rainbow are your eyebrows/evening of Oudh is your hair/Morning of Banaras is your face/You are an idol and the world, worshipper/ Oh my beloved, oh my dearest beloved). Those who have been to the area will vouchsafe that if mornings of Awadh and evenings of Banaras are blended into one, the result will be Rohri-Sukkur. One does not have to be a poet to appreciate the exquisiteness of Lansdowne on Indus at Rohri.

So, please build a bridge by all means. We need bridges. But for God's sake, build something visually beautiful. And, leave Lansdowne alone. Let it be as it is today. Just reserve it for pedestrians. Build some open air restaurants on the bridge. Have an occasional concert or two on a full moon night on Lansdowne. Remember the fish restaurants lining the Galata Bridge and how much fun it is to walk the bridge. Make Lansdowne another Galata Bridge. There is no harm in helping other cities, than Lahore alone, to try to imitate Istanbul.

P.S. looking at the ruins that Sukkur has been converted into by the greed of the ones that overlord the city, and the bear garden it has become through the chaos that rules the roost, one cannot but remember the real conqueror of Sindh, Charles Napier, who decreed circa 1942 in Sukkur "Gentlemen, as well as beggars, may, if they like, ride to the devil, when they get on horseback; but neither gentlemen nor beggars have a right to send other people there, which will be the case if furious riding be allowed in camp or bazaar. \*\* This order is to be published through the cantonment for three successive days. Capt. Pope is not empowered to let anyone off punishment. Because, when the orders have been repeatedly not obeyed, it is time to enforce them. Without obedience, an army becomes a mob, and a cantonment a bear garden. The enforcement of obedience is like physic, not agreeable; but, at times very necessary." (taken from the archives of New York Daily Times, New York, NY, Oct. 2, 1852, pg. 2).

But the above passage from history will not shame anyone, this much I am sure of.

*(This article was originally published in The Daily Times on May 9, 2016, as "Leave our landmarks alone")*



# 10,000-Year-Old Inventions of the Indus Civilization

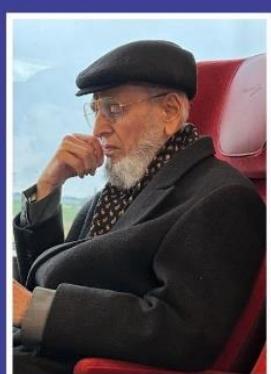
## Ruk Sindhi

The Indus Valley Civilization, flourishing 10,000 years ago, spanned roughly 500,000 square miles, covering present-day Pakistan, parts of India, and Afghanistan. Larger than Babylon and Egypt, it was centered in Mohenjo-Daro, with Sindh as its core province. This civilization left an indelible mark on human progress through groundbreaking inventions. Early Settlements and Tools Evidence of human settlement in the Indus Valley dates back 500,000 years, with Paleolithic tools found near the Luni River in Nagarparkar. By 50,000 years ago, tools for hunting were crafted in Rohri's hills, marking the shift from nomadic to settled life. Discovery of Fire Around 50,000 years ago, the Indus people were among the first to discover fire, a pivotal advancement that transformed human existence. Agriculture and Domestication Fifteen thousand years ago, the inhabitants began farming and domesticating animals. Archaeological sites in Rohri, Karachi, Hyderabad, and Manchar Lake reveal early cultivation of crops like wheat, peas, melons, and rice, predating rice cultivation in the Philippines. Mud Houses and Urbanization By 8,000 years ago, mud houses and villages emerged in Mehrgarh and Amri. Around 7,500 years ago, urban centers like Mohenjo-Daro, Harappa, and Chanhudaro featured baked-brick homes with modern amenities—bathrooms, kitchens, and wells—alongside wide roads, drainage systems, and markets. Potter's Wheel and Transportation Around 6,500 years ago (4000 BCE), the potter's wheel was invented, laying the groundwork for the wheel's use in transportation. The Indus people pioneered the bullock cart, revolutionizing trade and mobility. Metallurgy and Jewelry Metalworking began 6,500 years ago with copper tools and ornaments. By 7,500 years ago, goldsmithing thrived, especially in Chanhudaro, dubbed the "City of Jewelry" for its gold, clay, and shell ornaments like bangles and necklaces. Textiles and Muslin Woven cotton cloth, found in Mohenjo-Daro, marks the earliest evidence of cotton use. Sindh's fine muslin, called "Sindhu," was traded as far as Babylon and Nineveh. Chess and Toys The Indus Valley birthed chess, with game pieces and chessboard patterns found in Mohenjo-Daro. Clay and ivory toys, including animal figurines, reflect a playful culture. Astronomy and Calendars Using lunar calendars 7,500 years ago, the Indus people tracked seasons and monsoons with stone calendars, described by Finnish archaeologist Dr. Erika Maula as the world's first scientific tools. Counting and Geometry The Indus people developed counting, using clay tokens and measuring sticks, and introduced zero in their base-20 system. Geometric knowledge is evident in Mohenjo-Daro's script and city planning. Navigation and Trade Navigation predated the Phoenicians, with dockyards like Lothal and trade hubs like Sutkagen Dor facilitating commerce with Iraq. Script and Language A writing system emerged 7,500 years ago, with 800 seals bearing Sindhi script found in Mohenjo-Daro and Harappa, challenging earlier beliefs about the origins of writing. The Indus Civilization's innovations in agriculture, urban planning, and technology underscore its profound contributions to global progress.



## Obituary: Dr. Paryal Soomro (Past President SANA, 1995–96)

The Sindhi Association of North America (SANA) remembers with deep respect the life and legacy of Dr. Paryal Soomro, who served as President of SANA during 1995–96. His passing is a profound loss for the Sindhi community in North America and beyond. Dr. Soomro's leadership came at a formative time for SANA. With vision, dedication, and a spirit of service, he worked tirelessly to strengthen the organization, unify the community, and inspire future generations to remain connected to their Sindhi identity and heritage. His efforts during his presidency laid a foundation that continues to guide SANA's mission to this day. Beyond his role as a leader, Dr. Soomro was a mentor, a friend, and a source of encouragement for many in the diaspora. Those who had the privilege to know him will remember his warmth, generosity, and unwavering commitment to community service. As we honor his memory, we also celebrate the enduring impact of his contributions. Dr. Soomro's legacy will live on in the history of SANA and in the hearts of all who knew him.





## Satt Sormiyoona: The Seven Heroines of Shah Latif

Shahida Shaikh

Shah Abdul Latif Bhittai, the 18th-century Sufi poet of Sindh, is widely regarded as the soul of Sindhi literature and mysticism. Among his most enduring contributions are the tales of the Satt Sormiyoona—the Seven Heroines—whose stories are woven into his poetic masterpiece, Shah Jo Risalo. These women—Marui, Momal, Sassui, Noori, Sohni, Lilan, and Sorath—are more than folklore figures; they represent eternal values of love, sacrifice, dignity, and spiritual yearning. Shah Latif elevated their stories to illuminate profound human and divine truths.

Marui, the village girl from Malir, was abducted by King Umar who tried to sway her with royal luxuries. Yet, Marui remained loyal to her homeland and her simple values. Her story embodies resistance, patriotism, and moral courage.

Momal, from the tale of Momal-Rano, was a princess of Kak Mahal who tested her suitors with riddles and illusions. Her beloved Rano misunderstood one of her trials, leaving in anger. The tragedy that followed speaks of love's trials, miscommunication, and longing.

Sassui, a washerman's daughter adopted by a royal family, fell in love with Prince Punhun. When he was taken away by his brothers, Sassui crossed deserts in search of him, eventually dying during her journey. Her tale is one of selfless devotion and the eternal quest for union.

Noori, a humble fisherwoman, won the heart of King Jam Tamachi through her grace and humility. Though many royal women surrounded the king, Noori's modesty and sincerity made her his favorite, teaching the timeless lesson that inner beauty and humility surpass status.

Sohni, a potter's daughter, risked her life nightly to cross the river to meet her beloved Mehar. One night, her sister-in-law gave her an unbaked clay pot that dissolved midstream, leading to her drowning. Her love was pure, but fate was cruel. Her story reflects the price of passion and betrayal.

Lilan, the queen of Chanesar, traded a night with her husband for diamonds, blinded by vanity. When she realized her error, she repented with deep sorrow. Her story is a cautionary tale about ego, materialism, and redemption.

Sorath, though lesser known, stands in eternal mourning at the grave of her beloved Rai Diyach. Her loyalty, pain, and grief are timeless symbols of fidelity and the pain of separation.

For Shah Latif, these women were not merely romantic figures—they were seekers, each on a spiritual path. Their longing for the beloved mirrors the soul's longing for the Divine. In Sufi philosophy, Ishq (love) is a path to union with God, and these heroines exemplify this through their suffering, steadfastness, and transcendence.

By celebrating these women, Shah Latif gave voice to feminine strength, spiritual integrity, and moral truth. In a patriarchal society, he chose women as metaphors of divine love and resistance, making them eternal in Sindhi cultural consciousness. The Satt Sormiyoona are not just heroines of the past—they are spiritual icons who continue to inspire hearts today.



# تاریخ جا و ساریل ورق

## اختر سرهیو

آرین کیر هیا؟ آرین کیر هیا، انهن جي متعلق مختلف رایا آهن، جیئن ته: اهي اصلی سند جاره اکو هیا، اهي ایران کان لذی آیا هیا، اهي وچ یورپ کان آیا هیا. تاریخ جي پراٹی رکارڈ مطابق اهو ثابت توشی ته آرین اصل یه ایران جاره اکو هیا. ایران چیمبر سوسائٹی یه هکڑو دستاویز موجود آهی جنهن ھر بادشاهه داریس دی گریت لکیوآهی ته: "مان داریس دی گریت بادشاهن جو بادشاهه آهیان"، بادشاهه کیترن ئی ملکن جو، کیترن ئی ماظهن جو، بادشاهه هن (ایران) قیمتی زمین جو پت اکیمیتد گھراٹی وشتابیو جو ایرانی پت ایرانی، جو آرین، آرین جي نسب مان اهو ھک لکیل ثبوت آرین جي باری یه آهی. اهڑی طرح هیرادوتس، جنهن کي تاریخ جو پیء سدیندا آهن، پنهنجي کتاب "هیرادوتس جي تاریخ" یه لکی توش پراٹی زمانی یه گریکس (یونانی) ایران کي "کافی" سدیندا هیا پراھی پاٹ ھر ھ پنهنجي پاڑیسرن ھر آرین مشهور هیا. تاریخ جي انهن بن معتبر ذرائن کانپوء شک باقی نشورهی ته آرین اصل کان ایرانی هیا یه اندازن 1500 بی-سی یه سند یه اندیین سب کاتتیننت ڈی لذی آیا هیا.

آرین جي سنسکرت یه معنی آهی "عظیم، شریف". آرین پھریائین لذی اچی سپتا سندو یه گھر و سایو. سپتا سندو ستن ذریاهن کي چیو ویندو هیو، سندو یه ان مان جیکی بیا دریا نکرند هیا: جھلم، چناب، راوی، بیاز، ستلچ یه سرسوتی. آرین هن وقت مطابق، پاکستان، کشمیر یه اوپر افغانستان کي سپتا سندو سدیندا هیا. آرین لاء سب کاتتیننت یه به علاقها هیا، سپتا سندو یه پارت ورتا جن یه هو قھلچی ویا.

ھکڑی رومن آرکیالاجست "گھر شمین" مطابق آرین ایران مان تمام و ڈی تعداد یه لذی آیا، یه پوء انهن جو هکڑو جتو اندیس وادی یه یه میسوپوتیماڈی لذی اچی رهیو. هتان وارن کي اندو آرین سدیو و جی ٹو یه میسوپوتیما وارن کي اندو یورپین سدیو و جی ٹو. آرکیالاجست جو چوڑ آهی ته اهي پنهنجی علاقن ھر رہندر آرین ساگی پولی گلهائیندا هیا. هتلر پاٹ کي آرین سمجھندو هیو یه چوندو هیو ته جرمن اصل یه آرین آهن ان کری اهي بین قومن کان مثانها آهن یه انهن جو حق آهی ته دنیاتی راج کن. آرین جیئن ته تمام و ڈی تعداد یه لذی آیا هیا جو ائین محسوس پی شیو ته جن حملو کرٹ آیا هیا پر اصل یه اهي کن سببن کری ایران مان. هجرت کری پنهنجي نئین گھر جي تلاش یه آیا هیا یه پوء هزارن سالن تائین هتان جاره اکو ٹی ویا. ایپیک مهاپارت مطابق بادشاه جیادرتا آرین هیو، پر ساگی وقت ایپیک مهاپارت اهو به لکی ٹو ته بادشاهه جیادرتا مهاپارت لڑائی یه به حصو ورتو. هاٹی سوال اهو پیدا ٹو ٹئی ته تاریخ مطابق آرین سند یه 1500 بی سی یه لذی آیا هیا، یه وری مهاپارت جي لڑائی، مشهور ریاضیدان یه نجومی آریا پانچا جي مطابق 3137 بی سی یه لکی هئی جیکا 18 دینهن هلی. انکری آرین جي اندیس ویلی یه اچن جي صحیح تاریخ جو اندازو نشو لکائی سکھجی. مهاپارت لڑائی کي ڪرکشیتر جي لڑائی به سدیندا آهن. اھال لڑائی بن خاندان پاندوا یه کوراوا جي وچ یه لکی هئی. ان لڑائی یه پاندواون جي فتح ٹی هئی. سند ساوریا جو بادشاهه جیادرتا کوراوا اجی طرفان لڑیو هیو چو جو دیوی دشالا بادشاهه جیادرتا جي زال هئی جیکا 100 کوراوا پائرن جي اکیلی ییٹ هئی. ان کری سندو جو بادشاه پنهنجي سالن جي طرفان و ڈھیو یه 14 دینهن تی ارجن جي هشان پیگوان کرشن جي مدد سان مارجی ویو.



# آمریکا م ایندڙ نو ان سندی

## تحریر: تخلیق فہیم میہمن

پاکستان ۾ اسان جا پیارا ۽ معصوم سندی جڏهن آمریکا م اچن جا خواب ڏسٹ شروع کندا آهن ته اهي ننهن چوئي جو زور لڳائي آمریکا پهچي ويندا آهن. ڪجهه ماڻهو پنهنجي حالتن کان مجبور تي آمریکا ايندا آهن ته ڪجهه وري شوق ۾ آمریکا اچي سيت تيڻ چاهيندا آهن ۽ ڪوئي وري پنهنجو خواب پورو ڪڻ آمریکا ايندو آهي، انهن کي اهيو اندازوئي تاهي هوندو ته سٺي زندگي گذارڻ لاءِ آمریکا م ڪيڻي محنت ڪرڻي پئي تي.

پاکستان ۾ پنهنجن گهڻ ۾ ڪم واريون عورتون وري پاھر نکرو ته درائيور در تي توهان جي انتظار ۾ بيٺو آهي، مطلب ته نوکر چاڪر هر سهولت هوندي آهي پر پوءِ به آمریکا اچڻو آ، خير، تمام گهڻي ڪوششن ڪانپوءِ اهو ماڻهو پر ڏيئه پهچي ٿو ته اهو پنهنجي گهڻ جي صفائي به پاڻ ڪري ٿو اهو پنهنجا ڪپڙا به پاڻ ٿو ڏوئي ۽ اهو درائيور به پاڻ ئي آهي ۽ پوءِ وري ڪلاڪن جي حساب سان (Per Hour) ڪمائي ٿو، مطلب ته ان کي تمام گهڻي محنت ڪرڻي پوي تي.

ڪجهه ماڻهو ته محنت کندا آهن پر ڪجهه کان وري ايدڻي محنت تاهي پجندي ۽ واپس هليا ويندا آهن. منهنجي چوڻ جو مقصد اهو آهي ته زندگي گذارڻ ڪٿي به آسان تاهي توهان ڪٿي به هجو محنت کنڊو ته ڪامياب ضرور ٿيندو. ها پر جڏهن توهان آمریکا م اچو ٿا ۽ محنت ڪيو ٿا Commitment سان هلندي بغير ڪنهن وقت ضايع ڪرڻ محنت جاري رکو ٿا، ته توهان ڪامياب آهيو پوءِ توهان جي ڪم جو قدر ٿئي ٿو توهان کي پنهنجي محنت جو سلو ملي ٿو.

جڏهن توهان آمریکا جي ويزا لاءِ Apply ڪيو ٿا تدهن کان توهان جي Struggle مطلب محنت ۽ ڪوشش شروع ٿي وڃي تي ۽ توهان آمریکا اچي وڃو ٿا، آمریکا م اچن شرط، توهان کي هر قسم جا ماڻهو ملندا، سچا به، ڪوڙا به ڦڳ به.....! جڏهن ته انهيءُ سموری سفر ۾ نيك ماڻهو پڻ توهان جي سامهون ايندا انهن جي آسري تاهي رهڻو، توهان کي پنهنجي زندگي ۽ جي جنگ پاڻ ئي وڙهڻي آهي، انهيءُ جو اهو مطلب ته محنت ڪرڻ نه ڪي ڪنهن Shortcut جي انتظار ۾ رهڻ.....! پنهنجي محنت ڪيو ۽ اللہ جو دامن پڪڙيو پوءِ توهان جا پيڙا پار آهن.....!

آمریکا ايدو ترقى يافته ملڪ چو آهي؟ ان ڪري جو هتان جا ماڻهو صبح جو سوير سچ ايرڻ کان به اڳ اٿي تيار ٿي پوري مقرر وقت تي پنهنجي ڪم ڪار کي لڳي ٿا وڃن ايجا به مقرر وقت کان پنج منت پهريان....! تدهن ته هي ملڪ ڪامياب ۽ ترقى يافته ملڪ آهي. بيو ته توهان جڏهن آمریکا م اچي ٿا وڃو ته توهان کي وري اميگريشن جي Proper طريقي سان چاڻ هجڻ تمام ضروري آهي چاڪاڻ ته قانون جي حساب سان Apply ڪرڻو پوي ٿو، جنهن جي لاءِ توهان کي چڱي رقم جي ضرورت هوندي آهي ۽ ان ۾ وري ڪافي وقت به لڳي ويندو آهي تي کان پنج سالن تائين اهو وقت گذارڻ ڏکيو لڳندو آهي پر توهان کي صبر ۽ تحمل سان گذارڻو پوندو. ان وقت جي دوران توهان کي نوکري به ڪرڻي پوندي آهي مطلب وري به تمام گهڻي محنت ڪرڻي آهي. چاڪاڻ ته محنت ڪاميابي ۽ جي ڪنجي آهي.



# سند نه سندري سك

## سنديم رياض (سعدي ميم)

اچ جذهن قلم هت پر کنيم لکن وينس ته پهريون خيال وري عورت ئي آيو، پو اها معصوم نينگري پرياكاري هجي، شهيد نياتي فاطمه، اداكاره حميره اصغر، مظلوم بلوچ عورت يا هندو نياتين جو زبردستي مذهب تبديل کرڻ وارو گتو عمل. ته پئي پاسي، مفلسي، بک قدرتني وسيلن جي کوت، تعليم جونه هجڻ پسند جي پريشي ڪرڻ تي کارو ڪاري جي غليظ رسم، اچ به اهو سوال ڪندڙهن ۾ واڪاٿو ڪري ته ڌي جي تعليم خوف يا شعور؟

اين لڳي ٿو جڻ احساسن کان عاري هجون، اکين جي هوندي ٻوڙا، علم جي هوندي جاھل ۽ شعور جي هوندي لاسعوري جي دلدل ۾ ڦاٿل هجون. اسانجي سماج هر اچ به اهڙا ڪدار موجود آهن جيڪي نياتي جي تعليم کان ڏجن ٿا، اچ به ان جي ڄم تي مايوسي ۽ تعليم تي اعتراض ڪرن ٿا، پٽ پڙهي وڏو ماڻهن ٿيندو پر جي ڌي ٻڌي ته ڪيترين ئي خيالن جا طوفان ڪراچي وڃن ٿا ڌي سکندي، پڙهندي ته سوال ڪندي، ڪنترول ڪندي پنهجي لا رستو پاڻ چوندييندي. هي والدين جي پنهجي اندر جو خوف آهي، هو ڪنترول کي عزت جي برابر ٿا سمجهن. هو سمجهن ٿا ڌي تي ڪنترول نه رهيو ته عزت به وجائي ويهندا، سڀ کان وڌيڪ ٻپ اهو اٿن ته هو پنهجي زندگي جا فيصلا پاڻ وئندى، جذهن ته شادي هڪ مقدس رشتا آهي جيڪو ٻن ماڻهن جي وچ هر مظبوط رسمي سان جوڙيو وجي ٿو جيڪو ٻن خاندانن جي وچ هر ذهني ۽ روحاني هم آهنگي ۽ قرب جي علامت آجنهن جو حق اسان جي دين ۽ قانون ڏنوهي.

پر سوال اهو اهي ته چا عورت انسان نه آهي، چا هوء صرف غلام يا پانهي آ. چا زندگي تي هن جو ڪو حق نه آهي؟ چا پسند جو پرڻو ان لاء موت آهي؟ اسان مسلسل پستي جي طرف وجي رهيا آهيون. ٧٨ لکن کان وڌيڪ بار اسڪولن کان پاھر آهن، شرح خواندگي هر لڳانار گهٽتائي اچي رهي آ، سجي صوبوي جو تعليمي ڏانچو زبون حالت ۾ آهي. جتي نصابي ڪتاب اچ به گڏهه گاڏن تي پهچايا وڃن اها اسان جي وڌي هر وڌي بي وسي آهي جو اسان عقل، شعور رکڻ جي باوجود ڪنهن بي جاتا ڀعاهيون اسان هر سوچ جي سگهه بيدار ته ٿئي شي پر اها علم جي لات اسان جي اونداه کي گهٽتائي نه ٿي سگهي چو جو اسان اچ به گپ اندهيري هر بيشل آهيون، روز بروز جي، کي جهرييندڙ قصه ٻڌي ۽ حالات ڏسي ان لات جي ميڻ هر پاڻ ٿي براٽ تي اڄها مان تي اچ به هن معصوم بلوچ نياتي جا لفظ منهجي اندر کي چيچلاڻي وجهن ٿا ۽ گلڙن تا ڳلوڙن جون بوندون نير ڪري وهن ٿيون، روح رڙي ٿو جذهن نظر ان تصوير يا وديو تي پوي ٿي جنهن هر هوء زندگي ۽ موت جي وچ هر ڪجهه گهڙين هلاڳجو هي روئاريئندڙ، چيچلاڻيئندڙ لمحاهن جي جي منهن تي کارنهن مليندڻي چيو ته مان شادي ڪئي آزنانه، موئتي رڳو گوليون هلاڳجو هي روئاريئندڙ، چيچلاڻيئندڙ لمحاهن جي جي نا انصافي. وحشی هجڻ جو المياني منظر پيش ڪري رهيا هئا، جنهن کي پنهجي بزدل ۽ بي شرم ماڻهن هميشر جي لاء پنهجي هٿر ادو رسمن جي ور چاڙهيو، جيڪي رياست جا خود ساخته چڙواڳ منصف هئا ته قاتلن ٻه.

چارلس نبيئير 1843ء ۾ جذهن سند ڪري بريطانيه وارو راج قائم ڪيو هن سند جي رسمن ۽ رواجن تي گهري نظر وڌي هن جي مشاهدي هر هڪ گندني رسم (کارو ڪاري)، جنهن هر حقیقت گهٽ ۽ شڪ وڌيڪ هوندو آهي نپيشر ان رسم کي ظلم قرار ڏنوه ۽ چيو ته ڪو به انسان غيرت جي نالي تي ڪنهن به انسان کي قتل نه ٿو ڪري سگهي، ان جو هڪ مشهور جملو جنهن هر هن وڌين، سردارن ۽ مذهبی رهنماڻن کي چيو ته: "توهانجي رسم اها آهي ته عورتن کي قتل ڪيو وجي، اسان جي رسم اها آهي ته قاتلن کي قاهي ڏنوي وجي".

ماضي هر وڃجي ٿو ته شاه پئائي رح سترهين صدي هر هميشه، عورت جي، حق خودارديت کي تسليم ڪيو آشاه سائين عورت کي بهادر، باهتمت ڏيڪاريوا آ. سند امن جي ڌرتني اجتي سڀ پيار ۽ محبت سان رهنداهئا، عيد ۽ هولي گڏ ملهاڻي ويندي هئي انسانيت دين درهم کان اتم ۽ اعلا هئي اچ ان ڌرتني، تي ظلم جي انتها ٿي وئي آ سند ۾ مذهبی انتها پسندندي نياتين جي مذهب مئائڻ وارو غير انساني عمل تيزي سان وڌي رهيو آ جيڪي سند ۾ امن جا سفير ۽ اصل وارث آهن انهن کي پنهجي ٿي ڌرتني تي غلام پيو بٺايو وجي. ان سجي صورتحال جامك ڪارڻ، رياسي استحصال، فوجي بلا دست ۽ حڪمران طبقي جي مفاد پرسشي آهي. هائي اهو سمجهن گهري جي ته ظلم سنهن وارو به ظالمن جي صاف هر شامل آ، بس ڌرتني جي واڳ ڳڙي بيهو اسان هن ڌرتني، جا وارث آهيون. ضرورت ان ڳالهه جي آهي ته اسان انهن فرسوده روایتن، بنا دليل خون ۽ سماجي دٻائين هر نه اچون، عورت کي انسان سمجھون انکي تعليم جي زiyor سان مالا مال ڪريون.



# مان ڏوهي آن، مان ڏوهي آن

## ٿدرير: فريديه ميمهڻ

اچ اٿئ سان ئي الائي چو پاڻ کي ڏاڍو ٿکيل پئي محسوس ڪيم سوچيم ته باهر وڃي تازي هوا ۾ ثورو وقت گذاري. پند ڪندي اوچتو هڪ چرنڌ ڪپڙن جي ديرري تي نظر پئي پهريائين سوچيم ته منهنجو چا الائي ڪير آهي هرو پرو فلم نه ڳچي ۾ پئجي وڃي پر ضمير ملامت ڪندي چيو پاڻ کي انسانيت جو علمبردار سمجھڻ واري کي ڪنهن کي ائين تڀپندو ڏسي ۽ مدد نه ڪرڻ ڪڏهن کان سکي آهين. واپس مڙي ان ڪنڀنڌ ديرري کي سڏ ڪرڻ شروع ڪيم:

امان جيچل، منڙي امان منهن ته مٿي ڪر جيچل ڪير آهين. ڪٿان آئي آهين؟

ميراليلون ٿيل لتا، اڳاڙا لقنو سان زخمي ٿيل ڏوڙيل پير ايتراته ٿکيل ۽ ٿکيل آهن جو لڳي ٿو صدين کان پند پيادي ڪنهن ڏوراهين ملڪ مان هن اجنبين جي ملڪ ۾ غلطني سان پهتي آهي امر مونهن ته مٿي ڪر مون سان ڳالهائي دل جو حال کولي ٻڌاء مان توهان جي مدد ڪرڻ چاهيان ٿي توهان کي ڪنهن هن حال ۾ پهچايو آهي. پاڻي پيندو؟ ماني ڪائيندو؟ امر جيچل ڪجهه ته چئو منهنجي دل ٿي اجهامي ڪجهه ته چئو توهان کي ڪنهن هن حال ۾ پهچايو آهي ايترري ڪمزور ڏبرري ٿکايل بيحال سمجھه ۾ نتو اچي ته هي ڪير آهي ڪٿان آئي آهي ايترري ڏکايل ۽ ڪمزو هتي ڪيئن پهتي آهي.

ابو هي ڪٿان به باهر جي يا ڏارين نشي لڳي هن جي مٿي تي اجرڪ ڏسي منهنجي پيرن هيٺان زمين کسڪندي محسوس ٿي رهي آهي سمجھه ۾ نتو اچي ته منهن پيٽيان واكا ڪيان يا ڏرتني ڦاٿي ته ان ۾ گم ٿيان هي مون پنهنجي امر جيچل جو چا حشر ڪيو آهي پنهنجي آرام ۽ آسائشن ۾ انڌي هاشي وانگر مست ٿي مون پنهنجي جيچل کي هن حال ۾ پهچائي چڏيو آهي جوان کي مان پاڻ به سچائڻ کان انڪاري هئس حيف آهي مون تي جو مان پنهنجي ما، کي به سچائي نه سگهيس. پيرن ۾ ڪري پئيمانس اکيون ائين اٿيلي پيون جيئن سانوڻ جو مينهن پنهنجي ڳوڙهن سان آهستي آهستي ان جاپير چمن ۽ ڏوئڻ لڳس. اوچتو سڏکن جي آواز مون کي جهنجهوڙي چڏيو منهن مٿي ڪيم جهريل ڏبرري چهري سان پنهنجي غير يقيني نظرن سان مون کي ائين پئي ڏنائين چڻ کيس يقين نه پئي آيو لکين ناراضي گيون سندس اکين مان صاف صاف نظر پئي آيو منهنجي همت جواب ڏئي چڏيو هئو. ڏرتني سان اکيون اتكائي پاڻ کي ان بوجهه کان بچائڻ جي ڪوششن ۾ ردل محسوس ڪيم. خاموشي کي ڏوڙينديوري هت ٻڌي ايلاز ڪرڻ شروع ڪيامانس جيچل معاف ڪر نالائق اولاد آهيان توهان کي هن حالت ۾ پهچائڻ جي ڏوهي آهيان هاشي وعدو ٿي ڪيان ته توهان جي هر تکليف کي پنهنجي تکليف سمجھندس. ايترري ۾ جهري ۾ اواز ۾ پر اهوئي رو عبار لهجو اهوئي اعتماد جيڪي هن هيٺي بيمار وجود کي ايترري ئي طاقت سان جهلي بيو آهي جيڪو مان صدين کان ٻڌندي ۽ ڏسندني آئي آهيان.

چوڻ لڳي اڳر توهان ايتراسچاڳ ائين وارث هجو هان ته مان ڏينهن رات پنهنجي سکيلدين جا چريل تکرا ٿيل لاش ندين نالن گهترين چوواتن تان نه ڪشندن و تان هان ڪوٽن ۾ بند حيوان وٽ قابو ٿيل نندڻکين جو ڪيڪون ٻڌي ٻڌي تڪجي پئي آهيان جڏهن توهان وارثي ڪرڻ شروع ڪئي ته پوء مان به دير نه ڪندس اچي توهان سان رهندس ايترري ۾ اوچتو ڪٿانوري هڪ آسمان کي چيريندڙ رڙ ٻڌن ۾ آئي. هو ايترري ته تيز ڏوڙي جو پل ۾ منهنجي نظرن کان اوچهل ٿي وئي، ائين مان پنهنجي بغيرتني جو مجسمو بطيو اتي ئي ڄمي ويس.

# 41<sup>st</sup> SANA CONVENTION 2025

HOUSTON TEXAS

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

سانا  
کتوینشن 2025 ع  
41 مون  
ھیوستن - ٹیکساس



SINDHI ASSOCIATION  
OF NORTH AMERICA

Executive Council  
SANA  
2025-26

