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Sindhudesh

**A Study In Its Separate Identity Through
The Ages**

(Translation of "Sindhu Ji Saanjah" in Sindhi)

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PREFACE

A considerable span of my life remained in search of Islam, its precepts and practice. Also, while playing a significant role in my country's politics, I, at times, pondered over the socioeconomic and socio-political problems of our beloved Sindh. My feelings, experiences, knowledge and research on these matters have already been expressed from time to time on different occasions in various publications. On our country's politics, my contributions were published entitled (i) "BIRDS EYE VIEW ON PAKISTAN'S PAST, PRESENT AND FUTURE"; (ii) "SINDHU DESH WHY AND WHAT FOR?" [\[For full text...click here\]](#) On religion the other two works (i) "RELIGION AND REALITY" [\[For full text...click here\]](#) and (ii) "ON THE PATH OF MY BELOVED" are worth mentioning.

Who-so- ever has read these books, may easily understand the evolution of my approach towards politics and religion. Now, owing to my old age, I am afraid, I will not be in a position to write any more on these subjects separately. So, in this book, I deem it necessary to assimilate the facts and figures summarily. Hoping this may serve to the readers about the crux of the problem aiming at its remedy, which of course, is now the sole objective of my life.

SINDHU DESH is that part of the Indian Subcontinent to Its Nature has entrusted from time immemorial a vast area of rich and cultivable land, with plenty of water flowing in the river Indus as also, with a bounty of long seashore, which enabled the natives of this land to acquire a rich heritage of refined culture and civilization, for their citizens in the pre-historic period of this region.

Tracing history through the archeological findings, it k revealed that long before the past five thousand years, this country had progressed on the path of civilization, carrying the citizenship of their inhabitants at par with the ancient civilization of Egypt, Summeria, Assinay and Babul, etc.

According to some historians, many of the ancient dwellers those in fact led their people towards the highly civilized society of olden days were of Dravadian origin. Where from and when they came to settle on this soil, history seems to be silent. However, with a number of discoveries of the archeology, a few folklore and anecdotes in this respect are referred to. One important disclosure is that about twenty-five thousand (25,000) years ago in the Mediterranean Sea, there used to be a subcontinent by the name Mediterranean where several millions of people lived.

They may have developed their own culture, tradition and civilization after hundreds of thousands of years of experience. Several scholars opined that geological changes occurred due to some unknown natural catastrophe with a severe earthquake, which caused the Mediterranean subcontinent to submerge into the sea because of the tidal waves rushing on from the sides of Gibraltar and Dardanelles. Thus the subcontinent disappeared, giving out the present name of the sea as Mediterranean.

Because of this calamity, probably millions of people along with their heritage and culture were destroyed, leaving behind only a few traces like the Island of CRETE and others. Out of this adversity only a few clan could manage to escape.

Later on, one after the other, they migrated via Middle East to Sindhu Desh to settle here normally along the banks of the Indus River. They built up a new civilization resembling that of Egypt, Summeria, Assyria and Babylon, which were known the old Mediterranean civilization.

The Dravidian flourished and dominated the entire region, reigning in the Indus Valley for about fifteen hundred years before Christ i.e. thirty-seven hundred (3,700) years ago, the Aryans from Mid-Asia, pushing forcibly many of the Darvadians towards South India.

While combating, the Darvadians were massacred in a large number, and very many were captured to remain as captives and slaves. Those men and women were later declared as scheduled caste i.e. the ACHUTES and DASIS.

Afterwards, the Aryans dislodged the prevailing traditions and culture. Instead, the new rituals, heritage, traditions and culture singling to that of the Dravidian color custom and creed were practiced and installed. The signs of this duplex civilization are found in the primitive society. So this version seems to be correct that the Dravidian originally belonged to the old Mediterranean civilization.

Since their inception the inhabitants of this valley, that is, the Sindhu Deshies lived in peace and tranquility advancing their culture, trade and commerce solely because of their rich natural resources. Yet, the impetus of theirs remained hampered due to various reasons.

The valley being in the seismic zone suffered many onslaughts of earthquakes, which caused major damage and destruction to life and property.

Hence, the changing geographical conditions readily brought in the environmental changes. This affected the monsoons, inundated in Indus basin and turned over the course of the river.

Moreover, repeated attacks of the powerful belligerent alien invaders and their subjugation with the dictates of their imperialist design hindered not only the polity and economy of Sindhu Desh, but also handicapped the natural growth of their sagacity and intellect.

Whenever an assessment is made of the evolutionary process of the Indus valley, it appears as a battlefield of many wars, which were fought in the past by the sons of the soil, just to resist against the hegemony and domination of the foreign rulers.

The history of this region reveals that the valley remained under the domination of the foreigners for quite a long period. Five hundred years before Christ, it remained under the yoke of the Iranian Empire. They exploited its natural resources to become even richer. Significant traces of the Persian rules and domination are visible in their architectural style of construction and town planning. These may still be seen in Birhamanabad, Bhambhore and Ranikot. Thereafter, Alexander the Great dominated Iran.

The Indus valley, being a part of the Iranian Empire, also came into his hands. Its lakes, 'rivers, 'forests, pastures, fertile lands and ocean etched Sindh So, 'with a royal decree, the ancient Sindhu desh became a center of power for his dynasty. He ruled over the valley, though for a short time. After his demise one of his Generals, Demittress arrived in Sindh. He occupied Patyala i.e. the modern Hyderabad Sindh. He also ruled and exploited the dwellers for some time. The monuments and coins collected from the ruins speak about the Grecian domination over Sindh. During the Greek imperialist rule, the Sindhis revolted many times and finally they succeeded in ousting the alien ruler. Yet the effects of their valiant attempt did not last long as they were soon subdued and had to surrender again to the Sassanian rulers of Iran.

In the 7th century, the Arabs too entered Sindhu Desh, as conquerors. But later on when their grip slackened, the Pathans, the people from North Western part of undivided India often plundered and looted the local people. After that,

the local tribesmen, the descendants of Soomras and Samas, gained power. They ruled Sindh for a span stretching over three to four hundred years. The reign of Samas and Soomras also came to an end. They too submitted before the Arghoons and Turkhans.

So the continued exercise of changing hands from one dynasty to the other ultimately brought in the Mughal Emperors. During their reign the colonization of Sindh continued. When the Mughal Empire of Delhi became weak and broke into fragments, an independent state in Sindh emerged under the leadership of Kalhoras and Talpurs. It existed till the advent of the British rule. The Agents of the British Imperialism, for their vested interests, attached Sindh with Bombay Presidency. They ruled Sindh through Bombay for about a hundred years. Their rule proved a terrible experience for the people of Sindh who suffered humiliation in almost every walk of life. During this long span of time, the plight of the common man was most pitiable. Not an iota of social uplift could be seen in any aspect of life. Political slavery had its effects on social conditions, which remained as coercive as the Serfdom in the Medieval Poland. The tyrannical colonial rule, with its unjust gross injustice, exasperated the people to, launch a campaign against the British Government for separation of Sindh from the Bombay Presidency. The constant struggle of the people at last bore fruit and in 1936, Sindh consequently got its recognition, though unfortunately in the shape of a province. The Sindhis did not have a distaste once again, but they nurtured the hope that, after the shackles of slavery were done away with, Sindhu Desh would emerge and exist as an independent and sovereign state in the community of nations.

For a variety of reasons such as the political motivation of men with vested interests, their mutual differences, lack of foresight and the ignorance of the masses, the real objectives of freedom could not be achieved in 1947. Pakistan came into being because the Britisher were compelled to leave the Sub-continent, dividing it into Bharat and Pakistan on the basis of the so-called two-nation theory. The then Pakistan consisted of two wings i.e. East Pakistan and West Pakistan. In fact, it was an unnatural demarcation, as both the parts were situated more than a thousand of miles away from each other. So it did not work for long and the very theory of 'two-nations' flopped with the creation of Bangla Desh.

The basic fact about the two wings of the country was that East Pakistan enjoyed a much greater majority of men, whereas the Western wing was much larger in area. Since the advent of Adult Franchise every inhabitant of the East wing had the right to vote, hence its representatives in Federal Parliament were also in majority and could pass or lay any rule which they deemed for the betterment of their own people. The ruling clique of West Pakistan realized this undeniable fact as early as 1962. Therefore, the bureaucracy, aided by the military, wanted to keep its grip by all possible means on the East wing for its own political, social and economic benefits. The bureaucracy and the military obviously hailed from the Western wing of the country. In view of the above realistic socio-political conditions, elements of the East Wing began their struggle for political, economic and social independence. They justified their struggle on the following grounds:

- i) Geographical situation. ii) Linguistic and cultural homogeneity. iii) Economic interest.

For the fulfillment of their objectives, the people of East Pakistan had to wage a war. Finally, their struggle bore fruit and in spite of massacres and rapes by the West Pakistan Military, the common people of the East wing succeeded in establishing a free and independent state called Bangla Desh where they could have a well-defined culture of their own. With the dismemberment of Pakistan, the political situation deteriorated even more. In the remaining part of Pakistan, the province of Punjab, by virtue of its majority with 80 % representation in the Pakistan Army, overthrew Mr. Bhutto's Government and executed him. It subjugated other minority provinces, denied the fundamental rights of the people and held the 1973 Constitution in abeyance. Later, the evil genius of Military High Command, in connivance with the judiciary came out with the so-called "Doctrine of Necessity" and created a frenzy of Islam among the devout Muslims of the country thereby fanning sectarianism with propaganda of Islamization by legislation.

Under this umbrella, tyrants and corrupt Military high-ups and the top bureaucrats of Punjab strengthened and stabilized the Punjabi imperialistic design so much so that it culminated in the defacto rule of the state of Punjab over the entire Pakistan. The people of the Punjab being in a majority always framed and approved such a constitution that Sindh, Baluchistan and the Frontier provinces remained at their mercy, having no recognition as Sindhis, Baluchis and Pukhtoons, in the so-called state of Pakistan.

The people of Sindh are not like the wise men of Gotham, who could be beguiled for long on one pretext or the other. They know that their land is full of treasure, its natural resources and income are far more than its encumbrances. It was because of the richness of resources that in olden days and in the recent past many foreign rulers like Iranians, Arabians, and Europeans were tempted to occupy and take control of the region. The majority of dwellers in Sindh have enjoyed the pleasures of life through their trade, agriculture, farming and cattle-breeding. These farmers, traders and shepherds have lived comfortably in peace and harmony for long. So characteristically they have become non-violent and non-adventurous, but they are now being dubbed as lethargic or Epicurean. Besides, they are also being regarded as docile. At the same time, there are voices, which claim that the Sindhis are being reduced to the level of 'Red Indians' in America. These aberrations are made because, basically and essentially, the Sindhis are peace loving people. Even during the days of their pristine glory, they have never indulged in threatening the territorial integrity of their neighbors.

A dialectical approach in the last five thousand years history of Sindhi reveals that the fate of the people of the area is like that of the tidal wave, which fluctuates periodically. After the wave has passed, the surface of the sea becomes smooth again. This change is significant. It is as if night has changed into day. When there had been a foreign domination it was a dark period for them. So the locals remained fast asleep; but when the foreign domination ended, the daylight appeared. Then they worked hard, shoulder to shoulder, from dawn to dusk, just to march forward on the path of progress. In this way they enjoyed the fluctuating fortunes of life with the passage of time. The repeated domination of different imperialist powers did try to subdue them but they remained contented, patient and timid even to such an extent that many a myopic man believed that they have lost their national pride and thus the very spirit of their patriotism is eclipsed.

Nowadays, throughout Pakistan, the Punjabi Imperialism is at its peak. This design of the imperialist rule has subjugated the people of Sindh. While facing the brunt of the Punjabis they are subjected to all kinds of miseries. As a result of the economic exploitation, the poor are made poorer. The heavy influx of the alien people in Sindh is a part of planned colonization. In this way an attempt is made to convert the majority of Sindhis into an abject minority. The state of Punjab wants to obliterate the proven history of Sindh as its being a separate state and nation, having its own creed, heritage, culture, language and traditions. In the wake of the present conditions, the Sindhis should strive to rise to the occasion in order to save their motherland. I am confident that they will redeem Sindh from the cruel clutches of usurpers. History is a testimony that the Sindhis have always proved as the valiant sons of their country.

It is extremely unfortunate that under the cover of religion, Muslims of the Sub-continent were exploited by most of their leaders. Being illiterate, prejudiced, sentimental and emotionally attached blindly to two religious beliefs, they were easily misled without caring about consequences. Only three instances would illustrate the point.

First Ahmed Brelvi leading 225,000 Muslims from Bengal, Bihar and U.P. and then from Pir jo Goth, with a pack of animals, food and fodder in Khairpur, for a "JEHAD" against the Sikh Government of Ranjit Singh, in the Frontier Province suffered a humiliating defeat. Out of this number only a few escaped to tell the tragic story of how local Pathans combined with the local Sikhs to defeat Ahmed Brelvi's LASHKAR at Balakot.

Second was the "HIJRAT MOVEMENT" of 1919-20, in which emotionally-strung Muslims left India in thousands to "Save Mecca" from the British. This was the second disaster.

The third was the strange movement called the "KHILAFAT MOVEMENT" of 1920s. Its purpose was twofold: to demolish the democratic Republic of (Modern) Turkey led by Mustafa Kamal, and to restore the politically dilapidated, socially static and bankrupt economy of Sultan Abdul Hameed (of the Ottoman Empire) which had sarcastically been given the nick-name of "Sick-man of Europe".

Such being the mental make-up of the Indian Muslims, they are easily aroused with the sheer slogan of "Islam is in danger", for the simple reason that from the recent past, the idea of "two-nation theory" kept on haunting the mind of an average Muslims.

The catch phrase of "Islam in danger" therefore put a spur to the emotionally charged Muslim minds. Moreover, Dr. Iqbal's theory of making a separate federated state in the Muslim majority areas galvanized their minds for a sovereign state other own. This idea stirred them to commit such acts, which ultimately led to the partition of the Sub-continent.

While a lot of literature was published and emotional propaganda went on, a question was very much argued whether a national state could be carved out on the basis of religious ideology or, alternatively, it could be based on geographical territory with its economic and political interests, socio-cultural matrix of a common language, tradition and culture. But such was the emotional upsurge that no logic worked. The majority of the Muslims appeared impervious to reason. For the following reasons one is convinced that neither the Hindu community, nor the Muslim community, could be treated as a single nation as a whole.

India was not ethnically a composite unit was a Subcontinent of various and diverse socio-cultural and linguistic ethnic groups of different colors, creeds, customs and traditions.

Moreover, in spite of the identical culture, traditions and historical bonds, the Muslims of the Sub-c' continent could not remain a single nation, though their religion seemed to be the same, as they have over three hundred sectarian groups among them, each one of which is different from the others.

There is enough proof in history that the Muslims spread out to settle in different parts of the world for getting political and economic power. In the process of habitation, they appreciably acclimatized themselves to the local geographical and social conditions of the concerned regions. They also intermixed with the people of other tribes and religions in various countries of the world. It, therefore, changed their temperament and outlook on life. So they could not remain a single nation round the globe, because different local geographical conditions influenced their culture, language and customs.

Coming back to the socio-cultural conditions of the Sub-continent, it may be seen that during the partition there were two big political Organizations. The Indian National Congress and the Muslim League the Congress supported and pleaded the view that India, as a whole, was a single nation. So, by virtue of its being a single state, all its citizens were Indians, in spite of different colors and creeds. Therefore, they should be treated as one nation. This view had the blessings of a section of the British politicians, as the idea also suited the British Imperialist designs.

A deep look into the matter shows that this view was not true as the, Indian Sub-continent represents many and diverse geographical territorial entities. The large chain of huge mountains encircled its two sides and the sea surrounded the other two of its borders. Besides, in history, never before the Indian Sub-continent was ruled by a single administration except that of the British Government. As the Sub-continent comprises of various territorial climatic zones, similarly its

inhabitants are also of different origins. They developed their own social and cultural back-ground. Viewed in anthropological terms the evolutionary history of mankind, one would see that family being the primary unit, it federated with the tribe, and the tribes later formed an ethnic group with a language, culture and tradition of its own. And the tribes, with their common interests, joined to become a community of a particular region. Yet the ultimate objective was the unity amongst the race of the human species, as, during the course of their evolution, they had to go through fire and water. In fact, they struggled constantly for their existence. So while passing through many phases, they had to combat the calamities, during which the "survival of the fittest" had to be the guiding principle of life.

In the struggle for survival, on many occasions, physical fitness, intellectual fitness, ethical fitness, or all combined have played their roles, which enabled mankind to survive and move forward. In the annals of history, there seem to be two strong elements, which separately contributed to the greater unity and integrity of India. In the field of political development of the Sub-continent, the personalities of ASHOKA, VIKER MAJEITA, AKBER THE GREAT, and BRITISHERS, appear great donors of culture and civilization. These great rulers, in their times, worked and devoted themselves to the cause of political unity of India.

And as sages like KRISHNA, BUDDHA, MAHVEER, JAIN and many other reformists like GURU NANAK, MOEENUDDIN CHISTY AJMERI, KABEER BHAGAT, SHAH INAYAT, SHAH LATIF and so many others played their respective significant roles in contributing dedicatedly to the greater unity of India and its multitudinous people. Besides, in the wake of this momentum there ran two forces simultaneously. One urged to unite and integrate the Subcontinent on socio-political and scientific basis to attain a healthier economy and prosperity for its people. The other group of men of vested interests planned to disintegrate the people. So they put forward many ideologies comparing the social and cultural differences amongst the natives of the Sub-continent. The expounders and followers of both the theories used all the means of communication available for their ends.

Beyond doubt, many philosophers have opined that the elements of unity are more powerful than the forces of disintegration. Empo Tutan Yar, the great Indonesian sage, said 5000 years ago: "Bhineke Tunggal Ikka" - There is unity in Diversity. So we should have cast our vote in favor of the unity of the Sub-continent, irrespective of the centuries old diversity existing in the society. The unity and cooperation amongst their rank and file would have served and benefited the greater good of the people of undivided India. But people with the vested interests, supported by the British Imperialist power and the Muslim League under the leadership of Muhammad Ali Jinnah, succeeded in dividing the Subcontinent.

Seen from this angle, one is obliged to admit that at the time of partition the multi-racial India still had not developed any national characteristics of a nation-hood, though the urge to mould the population into a single nation had been present for long.

Likewise, the Muslims living in this Sub-continent were not culturally or linguistically homogenous. For instance the Pathans had their Pakhtoon language, culture, customs and traditions. The Baluchis and Sindhis had their different languages and cultural traditions, which differed entirely from that of the Muslims of Bengal. The Bengali language, culture and mode of life were entirely foreign to that of the Pathans, Baluchis and Sindhis. As regards the Punjabis, their language is no language but a sub-language, or a dialect, which originated from JAT culture. If at all the Punjabis have a language; it is GURMUKHI, as this language has a dictionary of its own. The spoken Punjabi is only a DIALECT, as it has no dictionary. Moreover, the Kashmiris have an entirely different language and cultural history, which differs in every way imaginable from that of the Pushto, Punjabi and Bengali languages.

As regards the Muslims of the Indian Native States, the Muslims of Hyderabad State spoke chaste Urdu and their culture, traditions and customs were poles apart from that of the Punjabi and Bengali. They cannot be compared with the converted Muslims of Kathiawar, Gujrat, Poona and Goa a deeper study and psycho-social analysis, it will be found that it was not even a common religion which bound these linguistically and culturally heterogeneous elements, but different factors came into play which were conducive to bring them closer. These were primarily economic and psychic in character. This needs a bit of elaboration.

The mass of heterogeneous and socially diversified ethnic groups of Muslims, living in the Sub-continent, was intellectually far inferior; it was full of social prejudices; it was narrow-minded and rigid and clung to the 'antiquated social ideas. But emotionally it was highly strung. The most dominant element in the lives of those Muslims was the material aspect of life. That is, 90% of the entire mass of the culturally and linguistically' diversified Muslims was economically on the verge of poverty without modern education and any type of technical 'know-how'. They, for generations, had remained poor. These Muslims ran into millions _but numerically they were in step minority of one to three. Jobless and penniless, seething with dissatisfaction, pinning all the blame for their plight on the majority community, they were in a veritable sleeping volcano. Just: one matchstick was needed for them to blow up. This was the mind-catching slogan of "Islam is in danger". So it was not the difference in religion, therefore, which caused the eventual partition. On this question one may refer to no less a champion of the partition than Liaquat Ali Khan whose own speech delivered at the Kansas University, U.S.A., in 1951, bears out my contention in substances.[1]

As to the Muslim lower middle class, they were small businessmen and the middle class were seekers of all kinds of jobs. So primarily, and on all accounts it was the economic factor. Per se, which galvanized the different ethnic groups of Muslims - OF THE MINORITY PROVINCES of Bihar, U.P., Bombay, Kathiawar and the INDIAN NATIVE STATES - to become the political cannon fodder of the upper class leaders of the Muslim League, who were industries magnates, millionaire businessmen, British spies, titled gentry and big Zamindars all these put together wanted a "Happy Hunting Ground" in the rich fields of western parts of the Subcontinent, given the psychologically impressive name of Pakistan.

In the last Muslim League session' held at Delhi in 1946, the Radical Wing of the Muslim League had tabled a draft resolution, to be put in the subjects committee. The draft was for defining the economic status of the state-to-be. Taking up that draft, Mr. Jinnah read it aloud and cleverly said, "Pakistan shall not be a happy-hunting ground of the capitalists". Thus he avoided the issue. But it is a fact that Pakistan has become a very much "happy-hunting ground" of all opportunists of every class and shade.

It is on record that Sir Sikander Hayat, with his Unionist Ministry in the Punjab, was averse to the Muslim League domination and so he did not allow the entry of Mr. Jinnah into the Punjab. Mr. Jinnah complained about it to Lord Mountbatten [2]

Thus the Muslim industrialists, who could not thrive in undivided India, migrated to Pakistan. They needed a closed market in which the small businessmen and the common people, having no alternative, would be forced to buy from them at their cutthroat prices. Jagirdars, feudal lords, all together with the Muslim bureaucrats, who would later be in a position to say with impunity, "ministers may come, and ministers may go, but we go on for, ever". Capitalized the situation and forced the pace of dividing India by egging on the riff raff Muslims to burn, loot, kill and rape for getting political and unlimited 'economic power. So the political high-ups used the poor and ignorant Muslims for their personal, political, social and economic benefits which later incidents proved. [3]

So when the emotional upsurge and short-lived exuberance subsided and gave place to cold reality, the conscious people of different regions of the newly formed state came face to face with the superficiality of the Muslim unity on religious basis. The unspoken truth dawned on them rather too late. The truth was: had religion been a sound basis for nationalism, or nationhood, then Christian England would not have gone to war with all Christian France or Christian Spain would not have sent its "ARMADA", consisting of 300 ships, to attack England. Further, there would not have been any war among scores of Hindu Rajput Rajas for over a century, not to speak wars of "Mahabharat".

Were there any such concepts of the Muslim unity in the Sub-continent itself, why did Aurangzeb attack the Muslim Bahmani states of Bijapur, Ahmed Nagar and Golkonde? Why did he fight the Pathans under Khushal Khan Khattak and imprison him in the famous fort of RANTHAMBOR? Were they not Muslims? These few off-hand examples prove that neither theology nor spiritualism decides political issues or statecraft. It is, in fact, pure and simple material and economic causes which cast the dye in favor or against the success of a political ideology or in setting up and managing a state.

Soon after the partition and emergence of the new state of Pakistan, the Government forces became more selfish and materialistic. The much propagated "Lahore Resolution of 1940" which demanded Pakistan, was moved by the well-known Muslim leader of Bengal, Chowdhry Fazlul Haq, whose original wordings were: "The sovereign states of Pakistan". But in the Delhi session of the Muslim League held in 1946, the original wordings were changed to "A sovereign state of Pakistan".

Fazlul Haq reacted strongly and objected to this change for it meant East Bengal's subservience to the dominant political group in West Pakistan Assembly. So he left Delhi in disgust. It is on record that such an ardent supporter of Pakistan was declared a "TRAITOR" because he did not bend to the then political clique in West Pakistan. This incident gives a glimpse of how things began to be politically maneuvered in West Pakistan. The early secret moves against East Pakistan were neither generally known nor understood. But it was felt in conscious political circles that being in a majority, East Pakistan members of the Legislative Assembly would throw in their weight in favor of Sindh. So the hidden minority against East Pakistan came out in the open between 1964 to 1970.

The Agartalla Conspiracy Case against Sheikh Mujibur Rahman, I was the first open indication of what was being done stealthily. The bureaucracy played a great but hidden part in aggravating the situation to the boiling point. The then Director of the D.F.P., Jalaluddin Ahmed, was a well known opportunist. It has come to light that he was also one of the bureaucratic agents of American C.I.A. One night in late 70, he flew to East Pakistan with huge posters prepared in Bengali to incite the local people there at the behest of Altaf Gouhar. Finally, the Military, with Tikka Khan's inhuman boasts resorted to revengeful massacres of the Bengalis indiscriminately. Thus their secret efforts to separate the majority from West Pakistan resulted in the birth of a new sovereign and independent state of Bangla Desh.

These days a pragmatic situation has become dynamically alive in Pakistan. It is the exhilarating political idea of creating a new independent state of Sindh. So the sons of the soil, in full cooperation should increase the momentum for the demand and efforts to create Sindhu Desh with the new Sindhis who have settled down in this land permanently.

On many occasions, and from different angles, a lot has been discussed. Looking critically at the dubious unity of Muslims of the Sub-continent based on my own observation and information. I would like to add further more that despite of the difficulties of obstructions, false propaganda and physical cruelties on Sindhi village folk by the Military. Such as shooting down even our educated youth by giving them the false name of "Dacoits" in the jungles of Sindh, the idea of an independent Sindhu Desh has grown into an ideal and on this basis a unity of all sections of the people of Sindh has been forged.

So I am of the opinion that in the near future, the only way left open for the people of the Indo-Pak Sub-continent would be to re-unite, forming a loose confederation of the following: Sindh, Baluchistan, Afghanistan, Iran and the Middle East.

The world stands divided today in two main groups:

1. The Capitalist countries
2. The Socialist countries.

Let me refer to the well-known historian, Arnold Tynobi. He is of the opinion that the economic pattern of the Western civilization is founded on materialism. Socialism, on the other hand, has no individual incentive. Both the systems are antagonistic politically and economically. These have molded their respective societies into a psycho-social attitude - in a 'be all - end all' pattern, on selfish materialist self-interest.

These two systems seem to have proved conducive to their self-interest. Owing to the clash between 'their two ideologies, some nations evolved the concept of "coexistence" i.e. "Live and let live". It was a kind-of compromise between the conflicting ideologies adopted by two Super Powers. Love for mankind as preached by the Super Powers, is nothing but hypocrisy. Each Power is trying to dominate the other. But such is at present the global situation that none can completely overshadow the other. Therefore, such beautiful terminologies like 'peaceful coexistence' are coined.

But such a situation cannot last for a long time. The clouds of world war, every now and then, are hovering. Because of the vulgar materialistic approach to life, the two Super Powers are compelled to adopt an inconsistent policy to meet their vested economic interests.

I, therefore, look forward to the countries those following spiritualism against materialism as their cardinal principle to stress upon world missions and bodies for an ideal relationship based on self-respect and a deep sense of understanding, though a deterrent between the two Super Powers; and the other nations of the world be induced to ensure the peaceful co-existence amongst the community of nations, just to promote the universal concept of real good of mankind.

One of the reasons for writing this book is to promote love, unity and internationalism. In this book, an attempt is made to explain how the religions of the world developed in the course of their evolution, and how diversity was replaced by unity. When unity was forged in idea with regard to the dismemberment of East Pakistan, Bangla Desh came into existence. But at many places and on many points, divergence exists between the two systems. Supplementing the idea regarding bridging the gap, between the two systems I pronounced as the following:

1. If one goes through the evolutionary history of all the religions he may sense it is a continuous process. So let me say that, including 'Islam, all the religions of the world in their entirety are not final. But in every religion, there are certain principles, which adhere to common unity.
2. I am of the opinion that a nation, which is developed on the basis of religion, is detrimental to peace and prosperity of the world. Instead a nationality developed and established on geographical territory, language, heritage, culture and traditions, with the political and economic interests is much stronger and more lasting. To support this view, it may further be added that novel experiences and new discoveries in the given circumstances do not change the ideology. But since a nationhood based on certain factors is in fact the creation of natural phenomena, therefore it is of perennial value not to the people of a nation but to the world communities as a whole.

3. I acknowledge that all the divine books and the testaments of various religions are of immense value, as these contain valuable information, knowledge and wisdom. Although I do not treat their verdict as final in terms of knowledge and wisdom, because the ever-expanding knowledge with the passage of time is likely to open new vistas for mankind.
4. In my considered opinion, nationality is more important than religion. In this way, the people of Sindhu Desh, after hundreds and thousands of years of experience of their own geographical: territory and safeguarding the economic and political rights, have got their own faith, language, traditions and culture. They have become an ethnic group. They have attained the status of an independent Nation, which is proved by the four point criterion of a state. Therefore, the domination of Punjabis on other territories under the grab of Pakistani nationalism must end. The people of Sindh will be liberated to exercise their own free will as an independent nation. This will greatly contribute to the peace of the Sub continent in particular, and of the entire world in general.
5. There is no denying the fact that an ideology exercises a great deal of influence upon those who subscribe to it. As it is necessary to have a code of laws in order to govern people of a country or a nation, similarly an ideology function. Broadly speaking, an ideology has at its back sacred books, mythology and a saga of past achievements. Therefore, an ideology cannot be ignored because it too has served mankind. But the experience gained from history has proved that no matter how forceful a religion might have been, its blind following has not been beneficial for human beings. Therefore the political affairs of a country conducted in the name of religion did not bring any qualitative change in the social behavior of people. The intermingling of religion rather degenerated men into brutes.
6. One of the centers of religion is Kashi (Benaras), another is Jerusalem,' yet another is Mecca. Though these belong to people of three faiths, there is a socio-historical importance of each of these faiths. Apart from their religious importance, these places were also centers of trade. It was at these places that a good deal of missionary work of the said religions was accomplished. Thus, each generation tried to contribute something to its posterity. History is a witness that the Arabs assembled at Mecca on the eve of pilgrimage not only for the performance of religious rites, but for the conduct of trade and exchange of views as well. Similar is the case of the gathering at the tombs and shrines of various sages and saints. To make obeisance is of no greater value except to commemorate their teachings with a view to pay homage to dedication and devotion to their faith. So the visits to various tombs and shrines for seeking blessings need to be seen from a more sensible point of view.
7. As all the states and nations can never become religious states of Christians, Hindus and Muslims, therefore unity among the nations can only be achieved when there is a common world lingua franca. Such a language will create homogeneity of culture and traditions. In addition to it, that language will help in evolving an identical socio-political and socio-economic structure. In this way, an atmosphere can be created for true internationalism. Therefore the claim for Pakistan to be an Islamic state is but a self-deception.
8. From the above facts the conclusion may be drawn that though religion has had its influence upon the lives of men, the fast-changing socio-economic conditions of our society now clearly demand a new order, otherwise we are sure to be cast aside and shall not be in tune with time. We cannot dissociate ourselves from the world, which is moving fast. Therefore, religious or Shariat laws will not benefit the country. If religious code is enacted, each sect will in its place strive for its own particular faith to get a place' in the laws. Secondly, if the laws are framed keeping in view the wish of the majority community, the minority communities will feel neglected. In all fairness, the law of a religious community cannot and should not be applied to another religious

community. It is because of this difficulty that 'Shariat' or religious law has lost its utility. It has become primitive too. But if the narrow-minded fundamentalists are impervious to reason and they try to impose their own faith on others in the guise of Shariat laws, then bloodshed is inevitable. The civil war will tear the country into pieces.

9. I think human beings are passing through such a period in which, according to my findings and observations, knowledge collected and ascertained through scientific experiments are more trust-worthy and beneficial than information made available through ancient religious sources or through the revelations of yore. When real material and scientifically based research, knowledge did not exist.
10. I firmly believe that Sindh must be liberated from the yoke of Punjab because Pakistan means Punjab. This is only possible when Sindh acquire political, economic and social freedom; it enjoys a sovereign status in the community of nations. The emergence of Sindh as a sovereign and independent state will also contribute to the regional and world peace. My finding is based on the following grounds:
 1. With an unbroken chain of an evolutionary process of thousands of years of its socio-cultural developments, Sindh has remained free and independent; it has always enjoyed the status of a nation with its own culture, language and way of life. Sindh has always been different and distinct from other ethnic groups. No doubt people migrated to this land and settled here hailing from varied origins, different countries and religions. With the passage of time, they acquired a homogeneity, which molded them into a nation. So they developed a common language, built a social structure of common traditions culture and customs. It all flourished to witness the outcome of thousands and thousands years' history bearing a nationalist character. Likewise as in the past, once again they are keen to play their role amongst the community of nations, as a politically free nation.
 2. In the recorded history of the world, no country ever existed with the name of Pakistan. Then, according to the modern theory of nationhood, Pakistan does not fulfil the conditions of a nation, which are of vital importance. It has not got a composite language, culture and traditions. Even the political and economic interests of the regions comprising Pakistan clash with each other. There fore, to consider Pakistan a country1 composite, culturally and linguistically a single nation with a homogenous single native language, is a mere self-deception. [4]
 3. It is now a proven fact that the Punjabis and people with vested interests antagonized with the peace-loving people and the Hindus of the Sub continent. This mischief they did under the veil of religion by misinterpreting Islam. They wanted to create a free zone for their independent economic and commercial activities. This was the real meaning of Pakistan, with a design to practice and perpetuate an Imperialist design to exploit the simple people of Sindh and its economic resources. So the very existence of Pakistan is a catastrophe, not only for the people of Sindh as a whole, but for the entire humanity. The Sindhis are therefore struggling and paying high prices to get Sindh liberated. That day is not far off when Sindhu Desh will emerge to play a creditable role to help its people and, mankind.

For the past thousands of years Sindh, because of its rich natural resources and strategic geographical position, was repeatedly subjugated by the Iranians, Greeks, Arabs and then by Mughal imperialism. These Imperialist powers, left behind influences of their language, culture and religious views on the inhabitants of the region. On the departure of the British, partition of the country and creation of Pakistan refugees (Muhajirs) emigrated here, settled down and have socially adjusted themselves with the local people, so much so that, apart from learning the Sindhi language, there have

been many inter-marriages at several levels of society. In due course of time, it is hoped they would see realities of life and instead of basing their lives on empty emotional exuberations, they will interpret Islamic principles in their true perspective and with realistic human meanings. So we can hope that they would become assimilated into the Sindhi nation in future because the Muhajirs have brought with them a culture which is synonymous with the refined culture of Sindh:

Islamic religious beliefs first came to this region through Arab Soofis. Later, after their own interpretations (Sunnah) and Shariat (Laws of religion), to suit the convenience of the ruling Umayyads, these were put forward by Arab conquerors for their own Imperialist designs. These, however, did not carry the social message which was the true spirit of Islam and which was enunciated by Prophet Muhammad (Peace be upon him and ~ progeny).

The Arab imperialists conquered and enslaved Sindh for many reasons. Economic factor was the main reason. They introduced wrong interpretations of Islam to mislead the people, to strengthen their Imperialist hold on the simple people of Sindh. Due to such wrong methods the majority of the people of the region remained aloof from the wrongly interpreted Islam. Fortunately, after a lapse of some time, saints and Soofis, with their simple, but highly moral lesson of the love of humanity, attracted the common people towards Islam. So the Sindhis threw off Arab Imperialist hold, which had been established by violence due to greed to acquire land, wealth and political power to exploit the local people, with the mere name of Islam. Later, following the true spirit of Islam, as preached by the Soofis, they ignored the bad influence of greed, hatred and violence against other sects, groups and religion, and had become so convinced by the Soofis, as to embrace Islam en masse. It is now very obvious that the present Punjabi imperialism struts about in the borrowed plumage of Pakistani nationalism. In their wild attempt to bolster up their sagging spirits - particularly after the ignominious defeat in East Pakistan - they proudly portray even ordinary acts of mediocre Arab leadership as the quintessence of Islam. So in this way they vainly try to justify their domination on other regions. In fact this is a projection of the defunct Arab Imperialism, which had been rejected by the people of this region long ago. In view of this socio-political and socio-historical background, it is obvious that the cause and the spirit of Sindhi nationalism can no longer be suppressed or put off for a long stretch of time.

It has been observed that the vested interests of Pirs and Mullahs (professional clergymen) of this region have forgotten even the basic 'teachings of Islam, namely 'Love and tolerance'. Instead, they are practicing the Punjabi version of religion, which is a complete negation of it. This was amply demonstrated when on returning from the first world war -of 1914 to 1918 - the British and Indian-Army learnt of a lingering Turkish regiment taking shelter in Mecca, inside the Harem (Ka'aba); The British officer ordered two non-Muslim regiments to go and shoot the Turks inside 'the Ka'aba. One after another both the non-Muslim regiments refused to inside the ' Ka'aba. Then the Muslim regiment was given the same order. It executed the order. It was the 15th Punjab Regiment, which was eulogized, even in Pakistan.

Leaders of both the Indian communities also the time (1919-1920) when the Nationalist freedom movement was being joined this. The British deliberately spread the false rumor that the British Army was capturing Mecca. This started the about "Hijrat Movement

Thousands of Muslims lost their jobs, trade and business by leaving their country to "save" Mecca. For details of the sufferings of those who joined it, see Shaukat Osmani's book "From Peshawar to Moscow", and M.N. ROY's MEMOIRS published by Indian Renaissance Publications, Calcutta. So the people should not forget the Pirs and Moulvis and all their misdeeds. These Pirs and Moulvis are worse than their masters are, Punjabis are.

Now, once again, in the name of "Muslim Brotherhood", which is a mere ruse to exploit the emotions of the gullible Muslims, the cry for Pan-Islamism is being raised [6]. It is in fact nothing but a dead horse. This new strategy is being

spread as a snare to bring the people of Sindh, Frontier and Baluchistan into the fold of, one national entity. This will never fructify, as it is another "dead" horse.

This new formula, with American blessings, is being applied to subjugate the smaller nations like Sindhis, Baluchis and Pakhtoons. If this ever matures and is applied, politically and economically, it will become an economic and political slavery of these small nationalities with their own separate language, culture and traditions. I fear, if this goes on, the day would not be far off when Sindhis would be declared, by the Punjabis, through a "legal" bill or through an "ordinance" to be classed and treated like "Red Indians", in their own country.

This is not a figment of my imagination. We are witnessing how the Punjabi army is shooting down our valiant student leaders in the jungles, by declaring them to be "Dacoits", and the Muhajirs are being shot down in various localities of Karachi.

It has already been mentioned that the political and economic interests of the people of Sindh, who, of course, include Karachi, can be safeguarded only when Sindh is separated from the Punjab. Details of this process will follow in the fourth chapter of this book.

After the creation of Pakistan, my apprehensions have always haunted me about the future of Sindh and its simple people for the following reasons.

The geographical area of Sindh is so widely spread as to cover fifty-seven thousand square miles (57,000), and at the time of partition its population was only five million. Now, within forty years, mainly due to a heavy influx of the people from different parts of Pakistan, along with its own natural increase owing to childbirths, the population has increased more at an alarming rate. Thus it has given us a census figure of 20 million. So, it is obvious that, within a short time, the original Sindhis will be turned into a hopeless minority.

It is no secret that even now such an increase in Sindh's population has already over-burdened this region, which has greatly lowered the standard of living of our own people. The non-Sindhis who are retired Punjabi Army men, are being settled in Sindh to name just one place - Sanghar. The Federal Government is doing so arbitrarily without taking the sanction or goodwill of the local people, and in accordance with a plan and in collusion with the Punjabi capitalist class, for capturing our trade, commerce and industry under a premeditated policy of the (military) Punjabi dominated Government.

In this way the common nationalist Sindhis are being suppressed and forced to leave the economic field to Punjabi capitalists and commercial adventurers. They are facing great hardships, losing business and unemployment. The nationalist Sindhis has a dark future in his or her own land.

The privileged classes of Sindhis i.e. spiritual leaders, feudal lords, merchants and politicians, because of their own vested interests, have cunningly become the agents of the imperialist forces of the Punjab. In Sindh, about twenty-two (22) million acres of land are presently cultivable. About three million acres of land, left by the Hindus, was distributed earlier among the migrants of India against their claim. When the Britishers liberated the Sub-continent the reins of administration, 'of the newly established state of Pakistan, came in the hands of politicians of the emigrants of India and those of the Province of Punjab. These politicians officially acquired many acres of land to colonize the migrants and many people of other Provinces of Pakistan, with special fervors shown to the people of the Punjab. In this maneuver, about six million acres of arable land in Makhi Lake, Kotri Barrage, Guddu Barrage and Sukkur Barrage, was given to outsiders. Since the beginning, Punjabi officials and Zamindars secretly planned and colonized their people systematic-

ally. They have in this manner deprived our peasants, farmers and cultivators of their livelihood, so much so that the right of cultivation and ploughing on allotted land was snatched away from them and given to their own ploughmen whom they had brought with them for this purpose. Thus the means of livelihood was closed to our own people the haries.

This has already made our peasantry miserable and progressively it is becoming worse. Under much outward show of religion, exploitation goes on in such a manner as to wipe out the very existence of Sindhi nation.

The Punjabis made tall claims of being one nation on the assured plea of, the different cultural and linguistic heterogeneous ethnic groups living within one territory under the flag of Pakistan, therefore (their absurd argument said) 'race, temperament, habit, culture and local language' should be ignored. Their convenient religious cover provides them with a *carte blanche* to exercise absolute political power. That is why they want to frame a unilateral constitution, sweeping overboard even the small 2170 representation of Sindh with Parliament. In this way, other smaller nations, within this territory, together with the Sindhis, could be reduced to a minority on their own soil. The Sindhis would have to remain subjugated for ever under the majority of the Punjab, thus; wiping out thousands years of history, traditions, culture and heritage of Sindh, along with its entity as a separate nation of this Sub-continent, the Punjabis are great champions of Pakistan.

Outsiders run most of the industries, small or heavy, which are set up in Sindh. Even the labor, skilled and manual, is brought from other provinces and given jobs in the entire textile and other manufacturing industries of Sindh. This means that the entire production of our industries is also given into the hands of non-Sindhis. Under this head of account, every year, over fifteen hundred crores of rupees worth of capital goes out of Sindh, which means a heavy blow to Sindh's economy.

The main seaport of Sindh is located in Karachi. This city has been populated and crowded according to the plans of the Punjabis. Thus, the control over all the exports and imports of Sindh involving billions of rupees remain in their hands. The introduction of the "Dry Docks" system, in other parts of the country is also connected with the same secret conspiracy to deprive the exchequer of Sindh.

Let me point out that under a tailored policy, the non-Sindhi traders and merchants in Sindh are being encouraged and supported by the Punjabi civil executives of the state in such a way that almost the entire business and trade have passed into their hands. Now 'they have the monopoly to such an extent as to be able to manipulate the rates of our merchandise at their sweet will and profit.

This exploiting class has also purchased agricultural productions at the lowest rates during the last 40 years, exporting the same abroad at much higher rates, thus depriving & local people of their just and legitimate rights of deriving benefit from the sales of their agricultural products of food-stuffs, cash crops and many other kinds of raw materials. Thus billions have been earned through such dishonest and unfair means, like manipulations of rates, etc. On top of such brazen-faced exploitation, a thin mask is provided for the propaganda of various religious ideologies which are dinned into the ears of the people of Sindh to create confusion in their minds to make them remain contented in their economic misery and political slavery.

Behind the facade of Muslim nationalism there are no restrictions to check the incoming people into Sindh from other provinces. This has raised the population of Sindh from five millions to twenty millions. Since the creation of Pakistan about 8 millions of the people. From far-flung rural areas of the countries migrated to settle in our cities. If this practice continues, in the very future, natives of Sindh would be converted into a minority ruining its language, tradition and

culture. In the Central Government of Pakistan, Sindh is representative by a small minority to which the Center (in other words which is the majority of Punjab), inducts and executes such policies by which the entire annual income and tax collections, i.e. more than sixteen hundred crores of rupees from levies, taxes and revenues go to the Center. Out of which not even 5% of it is spent for the benefit of the people of Sindh. This is absolute cruelty to all groups of Sindhis. If one voices against these glaring injustices, he will not only be snubbed but be treated as a traitor, agent of a foreign power and be dubbed "an enemy of Islam".

In fact Sindh forms a major portion of the Central Budget, as 80% of the entire budget depends on Sindh's incomes and earnings. Thus the exchequer of Sindh serves as the mainstay of the national budget of Pakistan. It is an irony of fate that in the services of the Central Government, out of (1000) thousand persons, the ratio of the Sindhis could hardly be of one per cent. Therefore, the Central Government is formed and run by the Punjabis. It is they who stabilize, strengthen and protect the social, political and economic interests entirely of the Punjab. So to say, it is a "Government for the Punjab", "Of the Punjab", "For the Punjab" and "By the Punjab", which has always existed in Pakistan.

It is therefore that most non-Sindhis got opportunities to take over the entire trade and business of Sindh. By hook or by crook they earn over here and then also rule dictatorially on our simple village folk in a manner which amounts to the slavery of our people.

On top of this, they beguile the innocent masses by exploiting religion and the cause of Islam, proclaiming arrogantly that all the policies are being framed and rule for the unity, faith and discipline to build a strong Pakistan. The intelligentsia and the politically conscious people of Sindh curse such a Pakistan and pray to Allah to bring an end to this neo-imperialism, that is, Punjabism. Since the inception of Pakistan, the politicians they came into power, and remained at the helm of affairs, were mostly Punjabis, who never bothered, rather ignored, our faith, traditions, culture and customs.

An alien language in Sindh i.e. Urdu, which was not the language of any province of Pakistan, was thrust on us, and Sindh was declared a bi-lingual province. On the one hand, just to win over and subdue the people of Sindh, they artfully propagated their policy through newspapers, radio, television and other institutions like schools, colleges and universities. While on the other hand, Sindh's language, literature and culture were declared obnoxious and degenerate in order to run down the reality of Sindhi nationhood.

From Sindh, some unscrupulous and selfish Pirs, Moulvis and so-called politicians, traders and many others who were frightened, were purchased to work against Sindh's social, political and economic interest. If such injustices against the human rights of our Sindhi people are allowed to continue, then naturally the natives of Sindh will be soon converted into scheduled caste.

In Pakistan, recently, a Summit Conference of the Muslim Heads of States was held to unite the Muslims of the world. This Conference was meant to create another illusion for the people of Sindh, and other nations composing Pakistan, to detract them from the main mission of their just struggle. This Conference was also meant to provide an illusion to the world in general, and to the Muslims in particular, with a facade if "World Muslim Unity" existed in reality at all. The Iran-Iraq and Chad-Libya war are glaring evidence of this unity. Besides the Afghan-Pakistan relation where bombing continued each day, is another proof of the Muslim unity.

Later on, a Seerat Conference was also arranged in Pakistan. The Pesh Imams of the Harems of Mecca and Madina were invited to hoodwink the simple Muslims of Sindh and other provinces. This was obviously a "pill" to put off a social earthquake from its out burst. These Pesh Imams woefully lack the knowledge of the social content and real

teachings of Islam, as enunciated by the Prophet of Islam (peace be upon him, and his progeny) and about such Pesh Imams, no less a person than Allama Iqbal has called them "IGNORAMUS BEINGS".

It may be observed in passing the Arab Imperialist interpretation of Islam, performance of Hajj is a compulsory deed for every Muslim. Pakistani Imperialism was founded by the Punjabis, with the co-operation of those migrants of India who believe that the Muslim simpletons could always be exploited in the name of Islam. So these crafty Imperialist agents designed to propagate religion and Islam artfully, just to serve their own ends. Therefore, considering the performance of Hajj, as one of the supposed pillars of Islam, just to gain popularity they induced several thousands of Muslims of the country to go every year on pilgrimage to Mecca. These blind Muslim followers were told that the performance of Hajj, once in your life cleans and purifies the self from all sins and past misdeeds till Doomsday and grants the reward of a place in Paradise. Apart from many other methods of draining Sindh of its wealth in the performance of Hajj, millions of rupees worth of foreign exchange is spent annually from Sindh alone. The idea of getting salvation of the soul by the performance of Hajj is totally fictitious, fabricated, concocted and misleading. A detailed information, in its true historically perspective, on the ceremony of the annual congregation in Mecca, will be presented in the 2nd chapter.

Since the creation of Pakistan, the Government did not try to, or could not have good neighborly relations either with India or even with Afghanistan, though the latter is an out and out Muslim country. It seems that the early rulers of this unfortunate country suffered from a fear-complex coupled with a sense of inferiority. This psychology pushed them into the waiting arms of the Americans - a Jewish dominated, capitalist power, which was now stepping into the shoes of vanished British Imperialism so as to hunt in the hunting grounds of Asia and South Asia.

The American aid has always been with a political string attached. The American Imperialism consists not in grabbing but in giving. Unlike British Imperialism, it believes and acts on the 'remote control' system. It does not rule by sending its "Governor Generals" and "Viceroys". That is old-fashioned and hackneyed. The American Imperialism rules through DOLLARS. It buys off local "big wigs", "big wigs" to be and, of course, the top brass in all "developing countries". To be precise, an Imperialist rules by the hidden tentacles of its C.I.A. Any Asian Government cabinet of "selected politicians rulers", as America's "Yes men", is substituted, to run the "democratic" state with "American Aid". If any of the chosen leader who shows strong nationalist tendencies is "bumped off", that is he meets with a convenient accident, and those who see "democracy" the American way, grow conveniently rich.

In this setting, in the post-war world, Pakistan was born, and at once the feeding bottle of American Aid was put into its mouth. So what really was surprising was, that in 1954-55 the then Prime Minister, Bogra Muhammad Ali, returning from a cabinet meeting found an American journalist sitting in his bedroom, who demanded to know what had transpired in the "secret" Cabinet meeting. In five years (1950 to 1955) the American Imperialism had dug in its tentacles very deep in the socioeconomic and socio-political warp and whoop of Pakistan's political life. The rest is a story of Pakistan's subservience to the dictates of policies meant to safeguard American financial interests in South Asia. The Afghan "affair" is a link in the same chain of American geo-political interests in South-East Asia. To put it in a nutshell, the position of Pakistan - Afghanistan confrontation is the direct result of towing the American global political line.

It is no longer a secret that American economy thrives mainly on increasing the arms race in the developing countries. The more the enmity between Asian neighbors, the more armament manufacturers of America grow rich, and they also "oblige" the representatives of the "top brass", who go to the "chosen" who are sent by the Military High Command, and "select" the type of sophisticated arms needed. The representative of the top brass gets his cut (commission).

During 1969-70 General Sher Ali was Minister of Information. Earlier, he was selected to sign the then arm's deal with American arms manufacturers. About him the world famous Miss Jean Dixon wrote that (apart from other things and

monetary fervors) General Sher All had bought an expensive car. All this is on record. Incidentally, General Sher All had affiliations with the Jamate-Islami, and did his best to help the Jamat men in the 1970 General Elections. So, for the "top brass", the purchases of arms have been a lucrative business, from the yields of which large agricultural lands have been bought, bungalows in posh areas purchased or constructed, in the names of their "Begums" or other relatives.

During the past forty years with the increased strength of the armed forces, there were no military engagements with Soviet Russia or with Afghanistan. But this added military power, supplied by American arms dealers, was used in another way. The people of Pakistan had to submit themselves to and bear three Martial Law regimes consecutively, when the Constitution of the country was either suspended or abrogated or held in abeyance, and the country was dictatorially ruled under the threat of the might of those arms and ammunitions, which were taken and given - sanctioned by the U.S. Government - ostensibly to defend the borders of the country. IF AND WHEN ATTACKED BY A FOREIGN POWER.

This added military might served as a means of subduing as well as coercing the people to accept the usurpation of the fundamental rights of the people, destruction and abolition of various democratic institutions - such as the Trade Union rights of the workers - hampering the social and political process and sowing the seeds of parochialism.

An internationally accepted norm of political behavior is to extend the "Olive Branch" as a genuine token of desiring friendship or good relation, with a neighboring country. But who has ever heard of the astounding modus operandi of showing, or advertising one's superiority in missiles and most powerful fighting aircrafts, and expecting a neighboring country to extend its hand of friendship. However, let us try to analyze the genesis of these conflicts with Pakistan's neighboring countries.

The foremost cause is the exploiting of religion for the "Two nation theory", which was put forward as a plea to divide India. It is a fact that none of the countries round the globe ever existed in the name of religion as a nation except Pakistan and the Jewish religious state of Israel.

Now, exploiting the spiritual attachment of the common Muslims in the name of Islam, the exploiters want to obliterate smaller ethnic groups like Sindhis, Baluchis and Pukhtoons. Each of them has been existing for thousands of years as a nation. Their liberty is being trampled upon. The enmity with India is kept alive on the Kashmir issue, for giving the people of Kashmir the right of "self determination". Yet they refuse to recognize the existence of Pukhtoons and allow them to exercise the right of their self-determination.

Periodical increase in the military strength, along with bulk storage of heavy armaments, together with its sophisticated weaponry, keeps the Kashmir issue alive. This naturally causes fear and apprehension among the Indians of a sudden attack by Pakistan. They fear that these military preparations could be suddenly used against them. So are the people of Afghanistan afraid that across the DURAND LINE, their brothers are being antagonized with them to subjugate.

So, many times Martial Law has been imposed to end Civil Government. In fact, at gun point the democratic institutions were destroyed, and by an intrigue "One Unit" was set up for political and economic exploitation of Bengal and Sindh. A state of confusion and chaos in the country was created to justify the military operation in East Bengal, to kill the awakening and suppress the upsurge of masses. I salute the heroic efforts of our Muslim Bengali brethren who valiantly fought for their just rights against Punjabi Imperialism and ultimately got their objective. This clearly indicates the ulterior motives of the Punjabi ruling class, behind the steps to increase the Punjabi army units, and the piling up of military armaments. It is so strange that while, on the one hand, friendship with India is publicly desired but on the other, arms are being piled up, to fight whom? or is it to use against the common people?

Since Pakistan has come into being, its Government has adopted such a policy that a large number of natives of Sindh were deprived of their hold on banks, trade and commerce, industry and agriculture. They were kept out of the Central Superior Services of Pakistan, and they also lost many thousands of acres of arable land. It has already been mentioned how 0.2 million acres of land, in a short time, went into the hands of non-Sindhis.

During all this period no constitution worth the name, by giving free rights of democratic freedom to the common citizens, was framed. The 1962 and the much talked of 1956 Constitutions were only meant to keep the hegemony of the old Muslim Leaguers and to give them a longer lease of political life. It was only in the 1972-73 period that a real Constitution was framed as to get the approval of all the political parties of the four units. But in that Constitution, the Sindhis were made a minority and such a policy was followed that five crores of Punjabis and people other than Sindhis, were allowed to freely migrate into Sindh, so that the standard of living of all types of Sindhis went on deteriorating, day by day. Mainly Punjabis usurped the Central as well as the Provincial Services. In effect it was the "One Unit" in-arrant once again Sindhis of all groups were always kept at a disadvantage in their own country. The problem of unemployment is steadily increasing. For this purpose the Punjabis had established "one unit", began martial Law rules and denied the rights of nationhood to Sindhis. Thus in the name of Islam and Pakistan, Sindhis are reduced, day by day, to the ignominious status of the Red Indians of America or that of the untouchables of India.

Under the 1973 constitution of Pakistan the four federating units of the Punjab, Sindh, Baluchistan and the Frontier, have been amalgamated and made into a single country, consisting of one nationalism, so the citizens of each of the four units have the prerogative to migrate from one to any other federated unit, and settle there. In the Frontier, arable land is not enough for the peasants to till the land. So these men, in hundreds of thousands, go to other units in search of livelihood. Whereas in Baluchistan there is plenty of uninhabited and fallow land and the population is very small, but due to the absence of a Systematized water supply System, even the underground water cannot be used, and the cultivators being small in number, are too poor to adopt any methodical supply of water on a large scale.

In view of the above mentioned real state of affairs, it is but natural that Karachi being the most advanced and industrialized city and the chief port of Sindh the manual labor and technical manpower of other, units, flock here. Hence many articles have appeared in the local press on the question of heavy urbanization, which in 'turn, has brought many social, ,economic, linguistic, transport and housing problems - not to speak of the different ethnic groups combating, clashing and killing each ,other., Owing to this, Karachi has been under curfew many times. Yet the Punjabis still make the absurd and untenable, claim of Pakistan being one nation. In modern times radio; television, newspapers and books are used for the purpose of propaganda. This media of public information which moulds, the public mind, is in the hands of the Central Government. This vast and powerful source of conditioning the minds is utilized against the people of *Sindh*, Baluchistan and Pakhtoonistan. If Sindhis demand their rights, they are sent to jails, their printing presses are confiscated and names of written on institutions, roads, other places as ports, libraries and colleges. The name of Mohammed Bin Qasim, Liaquat Ali Khan and Ghulam Muhammad are a few of such who were well known for their enmity of Sindh. Their names have been used for this purpose. In this way, the people are misguided to believe that these were the heroes and are now enemies. These are only a few of such glaring facts, which have forced me to change my former attitude to Pakistan. For, I can see how Punjabi minds are working. I have therefore come to the inevitable conclusion that there is no solution for our Sindhi people except that, of seceding from Pakistan and establishing Sindhu Desh.

The countries coming under the hegemony of Pakistan a geographic entity which had never before been known in history - are the present states of Sindh, Baluchistan, Punjab and Pakhtoonistan. Each of these have all the essentials of a statehood such as geographical topography (land), boundaries, ethnic group of people, language, culture, economy,

history and cultural heritage, and formerly it did have sovereignty before the Arab Imperialist invasion and was later subjugated by the British in the 19th Century.

Further, there is a wrong and misleading interpretation of Islam. It is based on the division of mankind. The religious favor is stirred by sectarian hatred and by an attitude of superiority complex. It is all manipulated by the Punjabi officialdom.

Therefore I consider the above mentioned steps as a few of the hindrances in our efforts to achieve our national freedom, because the Pakistani Muslim mind has been so conditioned as a one-track mind, that it cannot see the realities of history. So, for the general reader here are given just a few, yet glaring, facts of the past as well as of contemporary history:

- a. Muslims have never been one nation throughout their history.
- b. They remained divided in religion, in three hundred sects, and as separate nations all along, as Arabs, Iran and Afghans, Baluchis, Sindhis, Turks, Turkomans, Tatars, Mongols, Tajika, Kirghiz, Uzleeks, Kurds, Egyptians, Syrians, Sudanese, Bengalese, Indonesians, Indian Muslims, Africans and Albanians. [7]
- c. Each one of these had, and has its own geographical borders, language and culture, based on local customs, rites, and cultural traditions (including national dresses, poems, songs and dances). Except for the solitary concept of religious belief, nothing is common among anyone of these.

As proof of this, if proof is needed, some of these separate National states which have a smaller geographical area, lesser population and lesser economic national wealth than Sindh leaving aside the above mentioned six (Muslim) federated Republics of the U.S.S.R. - the U.N.O has accepted each one of the others, mentioned above, as separate national states, and so on that basis they are separate members of this world body. Moreover, it may also be mentioned that in spite of the U.S.S.R. being a rigid (Communist) one-party State, yet each One of the six separate (Muslim) states, which were formerly known as "Khannates" of the Czarist times, are treated by the Federal Government of Soviet Russia as separate NATIONALITIES and all of these enjoy a Republican statehood, recognizing their respective languages and cultures.

The persons and groups with vested interest in Sindh, like Pirs, Mullahs, Jagirdars, Zamindars and traders have, throughout history, worked as a group with vested interests and, therefore, at times of foreign subjugation, has served as agent provocateur of foreign powers to safeguard its own group interests. In every period of Muslim history such and similar groups of vested interest have used the sentiments and emotions of simple, ill-informed Muslims, to serve their own ends, by always using the name of Islam to misguide the sun pie common people.

It is, therefore, no surprise that in the name of Islam or of Pakistan, the national freedom movement of Sindhis is suffering setback because of the false propaganda of the Punjabi bureaucracy and military.

The undeniable hindrances can be set aside or overcome by acting on the following guidelines:

Every permanent resident of Sindh, whether new or old, who believes in the establishment of Sindhu Desh as an independent sovereign state, is to be considered as a Sindhi national. Anyone, whether old or new, who does not believe in the separate nationhood of Sindhu Desh, is to be treated a non-Sindhi. To guide the path of nationalism, people should be educated on the following lines:

1. Raja Dahir, though a non-Muslim, yet being the custodian of Sindhi rights, should be treated as a Sindhi hero.
2. The Punjabi interpretation of Islam being a separate nation of Muslims should be discarded. Sindhu Desh being a separate country and Sindhis a separate nation, the interpretation of Islam by the saints of Sindh on the basis of human love and ethics and geographical territory' should be accepted consciously.
3. Dr. Iqbal's interpretation of Islam and Pakistan should be treated as his personal views and a political weapon for acquiring an economic "happy hunting ground" for the Muslims with the vested interests. It was in the name of Islam that the uneducated and ill-informed common Muslims were "mobilized" as political common-fodder to kill, loot or get killed in creating riots and massacres of innocent men, women and children, to force the issue of Partition.[8] The Muslim League High Command was ruthless in its methods. [9]
4. A group of people who are misguiding the common people and Sindhis in the name of Communism based on the concept of world proletariat (workers) are to be treated as against our nationalism. Till we secede from Pakistan and a free Sindhu Desh is established this theory is to be shelved, in the interest of our indigenous nationalism.[10]
5. Blind following to any religious belief and dragging of religion into political life, with its side-effects of sectarian riots, loot and killings are to be avoided. The identity of a Sindhi national is to be based on the following criteria:
 1. Any one who calls Sindhu Desh his or her own home should be considered a Sindhi, whether he or she is here by birth or is a settler.
 2. Anybody who resides in Sindh and considers it a separate nation on the basis of geographical territory, language, culture, tradition, political and economic interests, and believes in merging with the Sindhi nation whether he or she is old or new, should be entitled to be recognized as a Sindhi.
 3. Anybody who does not mix religion with politics and accepts the secular form of state will be called a Sindhi.
 4. All those who believe in nationalism on the basis of regional culture and economic interests, and support socially progressive institutions, are to be called Sindhis.
 5. It is wrong to consider Original residents of Sindhi, or newcomers, as enemies of Sindhi nationalism, if they believe in the above precepts.

Footnotes:

1. See Pakistan College Curriculum Textbook for Class XII.
2. Freedom at Midnight.

3. See Ex-President Iskandar Mirza's book published in London.
4. See S. A. Nawab's introduction to his book Islam's gift to humanity, "Human rights - Huqooq-ul-Iba'ad".
5. The readers should not think this to be an isolated past incident under compulsion of the British. Some years ago, the Pakistan Punjabi Artillery unit, then stationed in Jordan, opened indiscriminate firing on the Palestinians at the behest of the King of Jordan. Then, in recent years, the Muslim fighters for the Liberation of Hijaz (Mecca and Madina), from Saudis (NAJDIS) took shelter inside Ka'aba. The Punjabi forces stationed in Saudi Arabia, at the behest of Saudi (Wahabi) Monarchy, gunned down the Muslim freedom fighters, who were taking shelter there, from helicopters. Those who escaped alive were put to terrible human torture.
6. In 1920 when the great Mustafa Kamal (later called "Kamal Ala Turk" by Turkish Youth) abolished the dilapidated, so called "Khilafat" of the degenerate Sultan Abdul Hammed, and established the, forward looking, modern republic of Turkey, Anwar Pasha went against him and sitting in Tashkent, hatched a plan of Pan-Islamism, and to take the help of the six new Muslim republics of the Soviet Union and with their military help to topple down Mustafa Kamal's Turkish Republic. He had also secretly contacted the British. For details see the American writer's famous book "Dawn Over Samarkand" and M. N. Roy's MEMOIRS.
7. Let it be noted that Albania, in Eastern Europe, was not only a 90% Muslim Country of Islamic Religion, with the tradition of Islamic history. Yet since more than three decades, or even more, it became the toughest hard-liner communist state, with such an anti-Muslim reaction that Albanians even changed their Muslim rulers, the Muslim fundamentalists and their Mullahs. The last ruler was King Zog. He and his two sisters fled from Albania during the Second World War and remained in England. Albania has not established diplomatic ties with Pakistan or any other Muslim country. Can Pakistan rulers deny that Albania has a separate nationality and is a member of the U.N.O.?
8. Khursheed Anwar was used to organize loot, arson and killing in Jullandar City. Later, when he entered Kashmir with 5000 fighters, he was shot at from behind to wipe out all evidence of the Jullandar affairs. So he left Pakistan hurriedly.
9. See the last President Iskandar Mirza's book published in London.
10. The hope of a world "Proletarian Revolution" having failed, the U.S.S.R. and China have reckoned themselves as "National States", with state controlled economy and one-party dictatorship. For details see M. N. Roy's "Two Psychosis", 1940 Dehra Doon lectures.

Chapter 1 - A bird's eye view of Sindh's past, present and future

Some geologists are of the opinion that some parts of the present Sindh; approximately, about 25,000 years ago were attached by a landmass to Egypt and the Arabian countries. Then neither the Arabian Sea nor the Persian Gulf nor did the Mediterranean Sea exist. In those ancient times the sea spanned over the Bay of Kutch and middle of Rajputana, where there was another sea. Where the Mediterranean Sea is today, there used to be a Subcontinent. The dwellers of this Subcontinent had a civilization of their own. Because of the repeated seismic on salutes and other geological changes, these countries submerged into the sea later on. Due to these geographical changes between Sindh, Egypt and the Arabian countries, the expanse was then filled in with the Arabian Sea, the Persian Gulf and Mediterranean Sea.

These geologists are further of the opinion that because of the heavy Monsoons during that period, in Upper Sindhi, there used to be so many thick jungles, abounded with fauna like rhino, elephants, lions, tigers, monkeys, hippopotamus and numerous other smaller animals. The multiplicity of the jungles in Sindh is proved by its archaeological findings, as from the ruins of Mohan-jo-Daro the carved images of these animals have been discovered. Besides that of the discovery of baked bricks, signs of trees and fossils near Ranikot, along with the deposits of coal in the hilly tracks of Jheruk and Linian definitely confirm the richness of the flora fauna of Sindh. The Thar and Rajputana dunes and the heaps of sand speak of the presence of the ocean in the ancient past of Sindh.

A TOPOLOGICAL SURVEY

As regards the physical geography of that period, complete and authentic information could not be obtained so far, except for the assumptions of geologists. So, one has to per force depend on folklore, sayings and anecdotes coming down, generation after generation, to us as glimpses of ancient Sindh. Almost every geologist has agreed that on this planet, the above mentioned two major physical alternations did occur, which made ALTANTA disappear and the Atlantic Ocean take its place. However, as regards the period or time expanse, opinions differ. It was during that ancient period while some parts of Sindh remained above that the others were submerged. In proof of this, a geologist produced a few ancient maps, but their outlines bore extremely faint tracings and ancient symbols. So it cannot be stated with surety whether in those days the area did have a population. Nevertheless, it is evident that during that ancient period there did flow two rivers; one was called "SINDHU" elsewhere, in the same region it was also called "MEHRAN". Its other name was "SIRSUTY", and it was also called "HAKRO". For some passage of time, it flowed and mingled with the water of the JAMNA River.

Later the Hakro River went dry and disappeared. These rivers used to bring silt and fertile soil, which fertilized all Arabic land in Sindh. In those days the sea was also an alternative source of land reclamation first forming reefs, then solid landmass. During Alexander's time (327 B.C.) Sindhi, in comparison to its present geo-border, was less in size from the seaside. When later, the region of its present geo-frontiers, it is quite probable that the inspiration came from the name "SINDHU RIVER", and so got the popular name of "SINDHU DESH" meaning "The Country of Sindh".

HISTORY OF SINDH

The ancient history of Sindhu Desh can be traced from the ruins of AMRI, KOT DIJI, MOHAN-JO-DARO, Kaho-Jo-Daro, KHANKER, JHANGARA and CHANIHOON-JO-DARO and some lesser-known areas. Some of these habitations of ancient civilization are said to be 5,000 years old. The discoveries of AMRI are said to be 3,000 years B.C., KOT DIJI is of about 2,500 B.C., MOHAN-JO-DARO is of about 2,300 B.C. From all these archaeological findings it is evident that since then Sindhu Desh had achieved a civilization worthy of a civilized citizenry. It is; therefore, of no surprise that archaeologists are of the opinion that the civilizations of Egypt, Summaria, Usseria and Babylon were somewhat of an earlier period than that of MOHAN-JO-DARO, yet for a short span it also remained their contemporary civilization.

Signs of the ancient history of Sindh can be traced from the excavations of these ancient cities namely: AMRI of 3,000 B.C., KOT DIJI of 2,500 years, MOHAN-JO-DARO of 2,300 years and CHANHOON-JO-DARO, JHANGARA and JHUKAR equally have had an ancient past. So it is obvious that this country has readied, a well-organized city-state status, having a citizenry of Sindhi valley civilization.

Some portions of Mohan-jo-Daro have now come under water logging, so these have not been further excavated. There is every reason that with further excavation, relics of a much older civilization may be unearthed. Archeologists opine that the civilizations of Egypt, Summaria, Usseria and Babylon were earlier than that of Mohan-jo-Daro, yet for sometime there were contemporary civilizations. The similarity of the relics points to it. The Egyptian and Summarian findings make these two the earliest world civilizations. The archaeological findings from the Egyptian and Summarian relics consist of a few documents, which have enlightened the modern world of the earlier history of the world.

From the discovery of ancient documents and coins of Sindh, which have, so far, not been deciphered, a lot of information can be gathered. It is also possible that from further excavations some more valuable information on the alphabet and language of ancient Sindh would be known as links in the chain of the ancient history of Sindh. Being almost contemporaneous to the two former civilizations, it could be said that Sindh has one of the earliest civilizations of the world.

As century followed century, Aryans, Seimatics, Mongols, Negro inhabited this land, Atistrolide peoples, some of who are said to be of Dravidian origin, who had originally come from the Mediterranean subcontinent. When their land was inundated by the great deluge of Noah's deep, flood first referred to by the Jews in their TORAH, those who survived came to 'Sindh via Egypt, Chaldia, Summair and Iran. They inhabited Sindh, where they mingled with the aborigines of this area. The period of their coming here could not be said with certainty. But by their remaining in the vicinity of the Indus River with a mingled economy of cattle breeding, agriculture and trade, they evolved a civilization and citizenship. Approximately for a period of 18 hundred years, they were at the zenith of their civilization. Then a new nation of Aryans came from Middle Asia that drove them out. It is said that they were driven out towards Southern India where Malayalam, Tamil and Telegu languages point to their origin.

The Sindhi language, after coming in contact with the Arian, became the Indo-Arian language called "Prakirt". But several words of Dravidian continued to exist in the Sindhi language, specially the ancient name of "DESH" belonged to that language. Sindh's adjoining country, which is now called Baluchistan, is inhabited by the BROHI people, whose language contains many words of Dravidian language. As they remained at a far distance from Indus, they were saved from direct influence of the Arian language.

From the archeological discoveries in Mohan-jo-Daro, it has been found that this city was one of the oldest cities. Its inhabitants had acquired systematic planning, plans in construction of streets, baths and houses. Granaries and drainage were built and many houses contained backed-brick walls and bathrooms. For preservation of grain, they had built solid granaries and they also carried on trade with various countries through the Indus River arid highways, with various far off countries. As found from the armaments and jewelry discovered in the houses, there are many precious stones, diamonds and other several minerals which are not found in Sindh. They seemed to have been imported from Burma, Central India, Iran, Central Asia and Afghanistan. It seems that the people had trade relations with far off countries. People residing in the city, had acquired a fairly good knowledge of architecture. Statues of dancing girls found from the Mohan-jo-Daro, point out that they had developed fine arts, music and dance. From the coins that contained the pictures of various animals, their religious beliefs and kind of worship are found. How they disposed of their dead, by way of burning or burying, can also be traced. The stamps found out inlaid with various pictures testify that they also had their own script.

Archeologists have pointed out that those people had the belief in the super-natural powers of animist and non-animist things. Animals, trees, sun, star worship traces were found from their remains. Phallus worship was also present among them. Among the things worshipped by them, ox or cow had a place. Afterwards the ideology of trinity adopted by Hindus, also can be found out from their remains; god Shiv who was assigned to the power of creation and destruction, seems to have been borrowed by them through this old civilization. The sign of lingum, uni and ox, upon which Shiv used to ride and the idea of sacrifice and Swastika were symbols of Shiv worship. Such signs are also found from the findings in Egypt, Summair, Usseria and Babylon. The Shiv-worship that was adopted by the Airians seems to have been borrowed from the Dravadian beliefs. Agriculture and trade necessitated peaceful environment; therefore people of that country were peaceful. They had not acquired an aggressive design. Therefore, their religious beliefs and conduct of life reflected their peaceful and non-violent habits.

The Aryans, in great numbers, intruded into Sindh from 1700 B.C. and remained here as rulers for about one thousand years A.D. The great wars of the Maha Bharat fought on a large scale between the two tribes of the Aryans; namely, the KORVAS and the PANDEVAS took place a thousand years B.C. To know the details of these wars, the book "MAHA BHARAT" whose translations are also available is the best source. Raja Jaidarith of Sindh also took part in that war. He supported the KORVA tribes. During that period, along the sea route, there was trade between Sindhi and Babylon. Before the advent of the Aryans into Sindh this trade was in the hands of the Dravadian who were then the natives of Mohan-Jo-Daro.

After the Aryans, in an expedition for conquest, the Egyptian Emperor SUMERAMES, attacked Sindh in about 810 B.C., but Veeraseen, the ruler of Sindh, repulsed his attack. It is said that in 700 B.C. the king of Usseria, SEEMACHERAB, sent for cotton seeds from Sindh, to introduce the cotton crop into his country (USSERIA) which is the present day Iraq. In 700 B.C. when, for the first time, the Iranians attacked Sindh, they were also defeated by the SINDHU inhabitants.

MAHATMA BUDDHA was born in 600 B.C. at Central India. During that time the UPANISHADS were also written. In their second attempt the Iranians, under the Kiyani Emperor, conquered Sindh approximately in 519 B.C. During the reign of "DARA I" his admiral, SUTCLES complied with his orders and surveyed the Indus river. The task of surveying from Kabul to the sea was completed in 13 months, and after this sailing from Sindh he went to the Persian Gulf and up to Egypt. The Iranian Imperialist reign continued in Sindh for about two centuries. In those days, the Zoroastrian religion was practiced in Sindh. The Fire-temples of the Parsees existed here in Sindh. According to Dr. Dawood Pota, an eminent scholar of Sindh, even after the conquest of Arabs of Sindh, the Persian language and religion of Zurdustra remained a common religion. The foundation of Brahman Abad was laid during the period of the Persian Emperor Kiyani so it was attributed to his Commander, Brahman, by name. The city of Bhambhore in Sindh that was originally called Bin-Pura meant "THE CITY OF THE SUN GOD". This was also an Iranian monument as during that period the majority of Iranians used to do sun worship.

The Iranians were indirect descendants of the Aryans. There were four main sects among the Zoroastrians, viz.:

(i) Zurdushte (iii) Mathraism (ii) Mazdahic (iv) Mani

All these four sects had their direct or indirect influences in Sindh. Later when Alexander conquered Iran, he was informed about the richness of the Indus valley. So he also conquered Sindh in 372 B.C. Soon after he went back to Babylon where he died. But his actual tomb was never discovered. After his demise, one of his Commander "Pethan" conquered the Upper Sindh. After that during the period of "BACTERIAN", the Greek once again came to power in about 187 B.C. One Demitress, the commander of Greek troops, reached Sindhu Desh from Kabul, (Kandhar) via the

Bulan Pars valley, occupied and ruled Patyala that is the modern Hyderabad City. As the Greeks were also an off shoot of the Arian race, so one of their rulers, ASTRABHI, accented the religion of BUDDHA and became BHIKSHOO (mendicant or devotee monk) and remained a devotee of BHUDHAISM. The coins of Bactrian Greek rulers have been discovered from different places of Sindh in various excavations. The Grecian philosophy and knowledge gained influence here. At the same time the ancient Indian and Sindhi philosophies and religion influenced the Greeks as well. Looking at the history of Sindh, it seems that after the Aryans, the people of this region were subjugated many times by the alien imperialist powers. Yet they soon reorganized themselves and became self-reliant and restored their sovereignty. Since then they have endeavored to live according to their own civilization, while promoting their agricultural way of life, they have always succeeded in doing away with the foreign yoke.

After the death of Alexander and his Generals, Poras and Demitres, Maha Raja CHANDER GUPTA, founder of the MAURIA Dynasty, occupied Sindh in 331 B.C. His descendant was MAHA RAJA ASHOK. When he came to power, he captured most of the part of Upper India. Sindh also remained under his control. When after the battle of Kalinjar, Ashoka accepted Buddha's religion; he devoted himself to promote it far and wide. So Buddhism spread in Sindh and other parts of India.

During his rule he called the first Bhikshoo (Buddhist monks) Council in 253 B.C. and the third in 233 B.C. In this way Sindh became the center of Buddhism. The main seats of Buddhism were CHANHOON-JO-DARO, Kaho-Jo-Daro, Barhmanabad near the city of Jheruk, the hillock of Buddha, Meer Rukun-jo-Thul in district Nawabshah, Sudheran-jo-Dando near Tando Muhammad Khan and the place of Debal Bunder Port, etc., the Buddhist temples speak of the past influences of the Buddhist religion in Sindh.

After Ashoka, the Murrain dynasty weakened, so the Bactrian Greek rulers again conquered Peshawar in 190 B.C., assassinated the last Murrain King, Burha Datt, and established their own imperialist rule. When the Bactrian King, Apollo Dattas, died in 70 B.C., Sindh again came under the Synthian rule, which continued up to 46 A.C., but during that period Parthians also continued to rule over some portions of this country. After that, Maha Raja Kinshi of Kishin Dynasty, ruled Sindh 80 A.C. The influence of this dynasty over Sindh remained for two centuries. The rulers of this dynasty were also the followers of Mahatma Buddha. In the days of Kinsie, the Great, in the 90 A.C., a deputation of Bhikshoos and artists was sent to China. After that Iranian of the Sassani Dynasty dawned on the horizon during Bahrangor period in 280 A.C. Sindh again came under the dominance of the Iranian Empire which continued up to 500 A.C. Local Synthian rulers were subordinates of the Persian Empire. Then in 345 A.C., CHANDER GUPTA II attacked Sindh.

In 387 A.C., YAZDGIRD again conquered Sindh and Persian rule continued in Sindh up to the days of NAUSHERWAN-E-ADIL. Thereafter, the local "RAI DYNASTY" ruled Sindh, which continued from 550 A.C. to 644 A.C. During these days, though the Hindu religion extended its influence over Sindh, but one Chinese traveler, "HUVANCHIWAN" writes that in 641 A.C. he traveled throughout Sindh. According to him the greater portion of Sindh in those days continued to be under the influence of Buddha Dharma. From the traces of ancient civilization, which are found in history, it is known that the civilization of Asia, Europe and Africa evolved on account of agriculture and trade along the banks of rivers if one group faded out, another group took its place.

Sindh's first Dravidian civilization seems to have continued for two thousand years without any change. Now archeological excavations have found its traces. After that, this civilization began to decline. Its causes seem to be the following:

The earthquakes from time to time did great damage to its cities and changed its river courses, and so damaged the settled villages and towns. The changes in seasonal monsoons adversely affected agriculture, forests, flora and fauna, thereby decreased the pasturelands which in turn decreased the growth of animal wealth. The fame of Sindh's natural wealth, and its treasure had reached outside through trade caravans. Foreign tribes invaded the country. They looted, destroyed and went back. Thus Sindh turned into a battlefield in which local inhabitants and invaders clashed. Just as Iranian occupation, which did not remain for a long time, so in several intervals Sindh was attacked and occupied by the Iranians due to whom Sindhis could not remain at ease. Hence Iranian domination, with interruptions, continued for about 500 years. Later Alexander the Great occupied Sindh to trample its fertility. But he too did not stay long. Thereafter, one of his Generals, Demitress, occupied Patyala, the modern Hyderabad City, to subjugate the people of Sindh once again. Now except for a few symbols and signs in Ghandhara Art and in coins of that period, nothing remains. During the period of local rule, people of Sindh remained at peace and jubilantly participated in the national development. They planned towns, cities, constructed Tern-pies, Shrines, and Hermitage, thus promoted the civilization of Sindh and became a member of an affluent society. In those days the foundation for advancement of religion, philosophy and education was laid. In the 7th Century A.D., when Sindh was at its height of glory, Arabia was in the dark dungeon of ignorance. The Arabs were not only the most ignorant people, but the worst beings as a whole. But then came Mohammed (peace be upon him and his progeny) as the Last Prophet. He united the Arabs and molded them into a nation. With great difficulty he preached Islam to them. A few embraced Islam and the majority remained opposed to him. The circumstances forced him to migrate to Madina. There he founded a state. However, on the eve of conquest of Mecca, Hazrat Mohammed delivered a speech. In that sermon he recited the verses of the Qura'an and in its context said "one part of my mission is at an end as disruption amongst the Arabian tribes has ended, and the task of converting them into a nation is also accomplished. So they may live by the will of God in peace and harmony, linked together like a chain".

Prophet Mohammed (peace be upon him and his progeny) had two objects one of these was to unite the various tribes of the Arab and then get them ready to fulfil the ultimate objective of his mission. The second part of his mission was that as there was unity behind all the diverse religions of the world, which was to bring unity amongst mankind; that the key of all religions was found in love through which mankind is united. But the Arabs could not gauge the social depth of the last two points of the Prophet's mission.

The backward, downtrodden, broken and ignorant Arabs were a lot aware of the various religions of the world as presented by the Prophets of Allah from time to time in different parts of the world for the welfare and betterment of the human species. They did not know even the basic teachings of these religions. So except for a few principles regarding unity behind diversity of religions, nothing more was possible to instill into them. Therefore, a complete unity amongst them could not be forged.

Prophet Mohammed knew that life was coming to an end. So to accomplish and perpetuate the second phase of his mission, he wished to entrust the great responsibility to a few selected persons. As the common Arabs had still lived under the influence of the nomadic society, they were neither in a position nor competent to carry out this particular mission. Therefore, for this honest dealing, the Prophet mainly reposed confidence in Hazrat Ah who had to conceal the mission from the majority of the Arabs, as their mental stature and psychology were not yet refined enough to grasp the situation. As the Prophet deemed, only Ah was able to accomplish the great mission of the Prophet. Hazrat Mohammed, being the Prophet of Allah, delivered the universal precepts and principles for all human beings and then departed from this world. Large Arab tribal groups had been inspired by the Prophet's great personality. So, by the grace of Allah, the former disruption among them had ended and they had been welded into a single Arab nation.

They had reached unity by following the divine commandment to remain non-atheists. To inculcate the message and perpetuate the belief in the unity of God, along with so many other things, a long period was needed, which was not available, so their unity proved temporary. After the demise of the Prophet, the question arose of his twofold mission that one should carry out. A group under these conditions chose to rule by combining religion with temporal power. That group feared that if the two were not combined, unity among the Arab tribes would be broken and they would again revert to their former way of life internecine warfare of one tribe against another.

Whereas to understand the final elucidation of religion Islam, and to follow the real teachings of the last Prophet, neither the common Arabs had the neither mental ability nor circumstances permitted them. So the Prophet's universal enunciation of the religion of Islam that is the "submission to Divine will" which was meant to crush the pride of the Arab Sheikhs in their personal powers, the ultimate objective of his mission, was set aside probably for the future.

Hazrat Umer unfortunately organized the Arabs to complete the Prophet's mission in such an ambitious manner that met only worldly and material end. He united the Arabs to rule, with an imperialist design and elaborated Islam in such a way that it helped to achieve success in the initial first phase. He voted to install Hazrat Abu Bakar as the ruler of Arabia and the first Caliph of the Prophet Mohammed, to meet the two ends. As the prophethood was basically bestowed for the completion of that great second phase of the mission, that was to be based truly on the two pillars of "LA AKRAH FID DEEN" (No violence of any kind in religion), "LAKUM DEENAKUM WALI-YA-DEEN" (Your religion is for you and my religion is for me), could not be accomplished. So this arrangement of combining religion with temporal power flourished and was, spread with the sheer display of sword, with violence and oppressive measures. Besides it, an unjust method was adopted in religion, which was totally different from the Prophet's practices. That is an intolerable attitude was shown towards the critics. Whenever there was difference in opinion, it was dealt with a heavy hand. This method gave a superficial unity of the Arabs and enabled them to establish their imperialism over other nations. But due to the neglect of morality and a desire for material gains from war booty, the last of all the Prophet's 'Cardinal Principles' suffered by default. Later history also proved that this policy of Arab conquests for loot told heavily The Principles of Islam, and "the religion of Islam became only a whip to establish and strengthen Arab imperialism" over nations forced to submit to them. And Islam's socio-moral tenets degenerated into customary practice as rituals and rites. Its social spirit was utterly destroyed. It was no longer a redeemer of mankind from the miseries of life, but had become a via media for Arab Imperialist supremacy. This resulted in massacres not only among Arabs, but also among Muslims. They forgot that there is unity behind diversity in all the religions. Instead, they began to believe and practice that strength of majority's force was everything. Due to this conceptual error, the religion of Islam was divided into many hundreds of sectarian groups.

Even then, they started conquering and subjugating various countries and peoples under their Arabic imperialism.

The Arabs were politically well knit in the days of Hazrat Umer for purely material reasons, because he had started conquering the neighboring countries during his Caliphate. Thus began Arab Imperialism to spread Islam with the sword, to loot and subjugate other nations by declaring Arab Muslims as the chosen nation of God, just as the Jews had done before. It is well known that Hazrat Umer established the institutions of Caliphate the name of Islam and declared "JEHAD" (Crusade) as a war of Islamic conquest. The institution of Khilafat was neither ordained by Qura'an nor by any saying of the Prophet. So it was never a sacerdotal institution.

In those days, four things were said as the fundamental principles of Islam. One, the institution of Caliphate meant Islamic rule. Two, Jihad meant conquering the other countries by force and depriving the people of their freedom and the people of their countries, confiscating the liberty of people by enslaving them, whether male or female, and robbing

their properties. The third thing was declaring Islam a complete and final religion and its religious laws, of that time, to be the final code of life for the world. These were the ultimate objectives of Arab imperialism.

Hazrat Umer declared that all Arabs were behind him in his interpretation of Islam, and that all other people were "KAFIR" (Infidels) and Muslims were the chosen people of God. He declared organized religion as "SHARIAT" which was equivalent to Islam. His was indeed a dogmatic religion, while real Islam was a different religion. In Umer's religion freedom of thought was banned and by his policy he forcibly converted the people on the basis of his interpretation of Islam.

In the beginning, by introducing the above-mentioned INNOVATIONS (Bidat) in religion, a lot of complications arose till again, later in the days of Ummayyad rule, the conquests of countries were renewed. In this way Sindh was conquered and it came under the Arab Imperialism in the name of Khilafat.

Then Sindhis, after understanding the interpretation of Islam as presented by Umer, drew the Arabs towards them-selves and through intermarriages established their own dynasties of the Soomras and the Summas, who afterwards became of half-breed.

Then Sindh was also conquered by several tribes of Arghoons and Mughals and, after many years, ultimately came under the British hegemony. Then again we are under the hegemony of the Punjabis. The people who supported Punjabi rule in Sindh do so for the sake of their own interest. They try to justify this rule in the name of Islam. Their argument is that the Arab's conquest of Sindh was in reality for the spreading of Islam.

The second reason for the Arab invasion was given out to be in retaliation of the Sindh DACOITS (Pirates) who had taken away presents sent by certain persons to the then Caliph and Raja Dahir had declined to get those things returned from the pirates.

The third reason was that one person who was the follower of Imam Hussain (Aleh Saalam) named Muhammad Bin Allafi, was given shelter in Sindh from the Ommayya enemies of Ahal-e-Baith. Therefore, the Arab "Banu Ummayya" ruler came to conquer Sindhi to punish Raja Dahir for giving shelter to the devotee of Imam Hussain. All these reasons are given out as justification of the Arab conquest of Sindh. A deeper look into these reasons proves them as baseless, concocted and fabricated, only for creating a justification for the onslaughts of the Arab imperialist. In order to reject all these groundless theories, I am obliged to give the following reasons.

1. It is totally wrong to say that the earliest conquest of Banu-Ummayya was made for the sake of spreading Islam. It is well known that Prophet Mohammed (peace be upon him and his progeny) with his mission of peace removed the tribal enmity and differences and brought them on one platform as the Arab nation. It is a known fact that "Banu Ummayya" in the days of Prophet Mohammed (peace be upon him and his progeny) were fierce opponents of the Prophet of Islam. As they thought that by the social ideas of Islam, they would be losing their hold over Mecca, so they created difficulties and forced the Prophet and his supporters to migrate to Madina. They also then fought against the Prophet and his supporters in Madina, but after the conquest of Mecca, they were forced by circumstances to join the Prophet and the opportunists became his followers. But after the Prophet's demise, and especially during the day of Usman, they refused to follow Ali (Alahisalam), cousin of Prophet Mohammed (peace be upon him and his progeny), and rebelled against Ali. Subsequently they got him killed and refused to share any power with Banu Hashim who were the relatives of the Prophet of Islam.

2. As regards the second reason: the presents sent from Ceylon. The story of robbing the presents sent to the Arab rulers also seems to be absolutely baseless. How Raja Dahir could be held responsible for the dacoities committed by Medeans. It- is only a myth, which is fabricated to defame Raja Dahir who was a Sindhi.
3. The reason for the conquest of Sindh by Umayyad Imperialism was Raja Dahir's refusal to return Muhammad Bin Allafi, who had taken asylum under Raja Dahir's government. As it was against the social rule of the Sindhis in those days, to return the parsons who had placed themselves under their protection from their enemies. Raja Dahir's tolerance and liberal minded-ness was a well known fact, or account of which people of various religions lived peacefully in Sindh, where Hindus had their temples and Parsis had their fire temples, Buddhists had their pagodas, Muslims had their mosques. The Muslims had settled in Sindh on account of the policy of the Arab rulers. These rulers had difference with the relations of the Prophet, and being intolerant, wanted to kill them. How could this God-fearing ruler return these sheltered people to the cruel and tyrant Arab rulers? It is said that Imam Hussain (Alahisalam), after being harassed by Yazeed and his followers, wanted to come to Sindhi on the invitation of Raja Dahir. But instead of being given permission to go to Sindhi, he was martyred at Karbala. The fact is that the Arab Imperialism started during the days of Umer, who had started conquering other countries. This was the fifteenth invasion of Sindh. How in the days of Waleed Bin Abdul Malik, the Arabs succeeded. It will be proper if I elaborate on the fourteenth invasion of Sindh, since the days of Caliph Umer.

First Expedition This expedition took place in the days of Umer by Usman Bin Abbass Sukfi who was in charge of Bahrain and Oman territories. His invasion was by the sea route. His boats went to Thana City, near the vicinity of Bombay. From there he returned with a lot of loot, called Mal-e-ghaneemat (booty). From this booty he gave a portion to Umer, who, after receiving his share, advised Usman not to invade through the sea route which was unsafe, as he had himself sent a fleet towards the Roman area, but which, on account of a tempest, was destroyed. After that he had decided not to send invaders through sea, as it was full of danger. [1]

Second and Third Expeditions Caliph Umer was a strong and harsh ruler. It was difficult to disobey his orders. But by to many Arab Ameers and their followers temptation to loot had now become very strong with the result that the same Usman Bin Asi, along with his brother "Mugira", again took a fleet of ships, under the leadership of Commander "Mugira", and sailed towards Sindh's Port of "Debal". He reached "Bharoch". In that invasion Mugira was killed. These invasions took place during the fifteenth *Hijri*, (Muslim Calendar) in the days of Umer. In the 21st *Hijri*, his armies succeeded in invasions conquering "Hamdan", "Nihavund" and "Khurasan". From these conquests the Arabs got a lot of wealth besides an army of male and female slaves. Three other places, Seestan (now Sehwan), Kirman, Makran were still within the territories of the Persian Empire. These were also conquered by the Arabs and a huge amount of money was taken away. But that time, the people of the neighboring countries had come to know that the main purpose of Arabs' attacks was to acquire riches. During the Arab invasions, the local people used to hurriedly escape either to mountains or to other villages, leaving their houses in fear of the Arab looters.

Therefore in 23rd *Hijri*, the Arabs decided not to merely conquer and after looting to return to Arabia, but to establish their rule over the conquered territories as well by remaining there. For this purpose Sohail-Bin-Adi and Abdullah-Bin-Aqlan were sent towards "Kirman", and on the other side Hakim-Bin-Amru and Abdullah-Bin-Umer were sent towards Seestan to establish their rule and exploit the riches of that country.

After conquering the two countries, Hakim-Bin-Amru "Taghalbi" invaded Makran and Shanab-Bin-Mughariq and the above mentioned persons also joined them on account of which the tribal Chief of Makran asked Maha Raja Dahir to help him. In that battle Makran's ruler and Sindh's commander were killed and the Arabs killed a lot of persons and got

a lot of money, slaves, male and female, in looting. One-fifth of this loot was sent to Khaleefa Umer. He was glad to see this money, and the whole of Madina celebrated this victory. The Arabs used to be pleased from such things as they depended on such victories. It is said that when the Amirs related the difficulties of these expeditions, Hazrat Umer prohibited them from making such hazardous expeditions.

By the 23rd Hijri (Muslim calendar, year of migration of Prophet), Umer was killed. But during his rule, he had caused a good deal of damage to Islam. On 3rd Muharram, Twenty-fourth Hijri, Usman was nominated in his place. It is said that Amir Usman in his second year of rule sent his Army towards Kabul. Ibn Amir, the dominating Chief of Khurasan, after appointing Abdul Rahman Bin Sumrah, and leaving him as ruler of Seestan, went to Zuringe and defeated the people who surrendered to him.

If you take a critical look, you will find, that even during those days of so-called "Khilafat Rashida" (Pious Caliphs). The fundamental principles of Islam "peace and unity which were behind all the diverse religions and belief in truth' of revealed books discarded the use of violence and force and letting persons be free and the sanctity of common property", all these were forgotten and discarded. Instead, Islam was used as a cloak for looting and raping of women. People got so used to these UN-Islamic practices that they began calling such expeditions of loot as "JIHAD" (crusade) and the money acquired from such loot was considered "Mal-e-Ghaneemat" (booty). On being killed in such expeditions one was considered a martyr. The forcibly kidnapped women were considered legal. People became so accustomed to these things and regarded them as part of Islam. What is even worse, such corrupt and debased rulers were called as the true custodians of Prophet Mohammed (peace be upon him and his progeny).

Fourth Expedition Abdul Rahman Bin Sumrah, after conquering Zuringe, proceeded towards the hills between Zuringe and Kesh. He took possession of the part of Sindh, which is now Baluchistan. In those days, there was no separate country like Baluchistan. Makran and Seestan were on the border of Sindh.

Fifth Expedition When Arabs murdered the third Khalifa, Usman, in his house, then Hazrat Ah (Alahisalam) was elected the Arab ruler in his place in 35th Hijri. The expedition started before his rule towards Sindh. "Tugir Bin Saghir along with "Hans Bin Marih Adi" in 38th Hijri, these persons were attacked by hilly tract people. They returned after conquering them. [2]

Sixth Expedition After the fifth expedition, Haris Bin Marih Adi continued his expedition towards Sindh. He received information of the martyrdom of Hazrat Ah. Yet he continued his expedition In Arabia, in place of Hazrat Ah, Amir Muavia came in possession of the rule. (*Fatoohul Buldan*).

Seventh Expedition Amir Muavia immediately sent Abdul Bin Amir and Rashid Bin Umer towards Sindh, who after getting a lot of loot from that side, came and gave a share of the loot to Muavia, the ruler of Syria.

Eighth Expedition In 42nd Hijri, Amir Muavia sent Abdul Bin and Abdullah Bin Sawar on an expedition of Sindh. They brought back several horses from the side of Keekan and other booty from Sindh, on which Muavia was very glad.

Ninth Expedition Abdullah Bin Amir remained in Damascus and returned to the side of Keekan, during this expedition. He contacted the Turks. The Turkish troops were also on an expedition of looting. He and his people were killed and getting this information Muavia sent Abdullah Bin Sawar with four thousand cavalry along with same route and ordered them to bring well known horses of Keekan on their return. [3]

Tenth Expedition In 44th Hijri, Muhab Bin Abisafra, a known Commander of Abdul Rahman Bin Sumra's troop, was sent towards Sindh. Instead of going on direct route, he changed his route via mountains and fought with local people near Kandabeel and, after getting sufficient loot, he went back.

Eleventh Expedition This expedition was also towards Kandabeel, though Sindh's route was different. Abdullah Bin Sawar got killed in this battle. Seestan's ruler sent Zaid Bin Abu Sufyan, Sinan Bin Muslim and Muhibuk Hezli towards Sindh. They looted the Makran area and occupied it. The robbers sent a portion of the loot to Amir Muavia.

Twelfth Expedition After that, Zaid sent troops towards Sindh under the command of Rashid Bin Umer "Juwary Azdi", who attacked Keekan and kept on sending the looted cash from that country along with looted property, throughout the year. When Rashid was returning from "Munder" and "Bah Raj" hills; he met the people of the Maid tribe who arrested him. Then Sinan Bin Muslim was appointed in his place. He was killed in fighting with the people of the Maidtribe. [4]

During the last years of Amir Muavia, in forty-ninth Hijri, Zaid Bin Ahad started an expedition towards Sindhi. He reached the "Sunarode" and took the way to Hillmund and reached Kandhar. After looting it he went back.

Thirteenth Expedition After the death of Sinan Bin Muslim, Manzar Bin Jarood was appointed the ruler of Makran. He too marched towards Sindh, but on hearing the news of rebellion behind, he returned and stayed at Khuzdar and died there. After Manzar Bin Jarood, Ubedullah Bin Ziyad (who at the time was appointed ruler of Basra in place of his father) appointed Haris Bin Basar in his place, but he died at Tooran. In his place Hakam was appointed as his successor.

Fourteenth Expedition After Hakam, Ibn-e-Ziad sent Sardar Bin Han to the frontiers of Sindh. He fought many battles against the Sindhis. From the above mentioned facts the readers will know the Arab expeditions toward Sindh were not for the cause of spreading Islam or getting gifts looted by pirates or for returning Muhammad Bin Alafi, who on account of tyranny of Hajjaj Bin Yousif, had taken asylum with Raja Dahir. Instead, all these expeditions were part of the Arabs thirst for conquering the rich countries in the name of religion, and thereby establishing Arab Imperialism, which was initiated by Amir Umer

It must be borne in mind that Syria, Iraq, Egypt, Persia were all highly civilized and rich countries and lay in the vicinity of the Arabs. So, at first conquering expeditions were sent to these places. In order to gain their riches and beautiful girls to be made into life-long slave girls, these expeditions were initiated at the early stage. And since Sindh was a far off place, between the vast deserts and mountains, these looting and murdering expeditions were sent to Sindhi later on. From the above mentioned narration, it is clear that these expeditions had started from the early days of Umer but had come to an end in the days of "Waleed Bin Abdullah Malik" it took the Arab Imperialist nearly forty-five years to fulfil the desire of conquering Sindhi.

These attacks were like other imperialist conquests of marauding tribes. You cannot call the expeditions, loot, rapes, and massacre for spreading the religion of peace and love. These invasions were like the hoards of Atilla the Hun; Goths in Germany or Changez Khan's marauding of other countries for acquiring the riches. The term "spread of Islam" was only a smoke screen under which the Arab rulers mobilized the Arab people. The real purpose was the acquiring of the riches of other free countries for the consolidation of Arab Imperialism and for exploiting the labor, property and production of other people, just as the Egyptian Pharaohs had exploited the Jewish labor. The real purpose of Islam, which claimed love, unity of mankind and universal peace, could not be the purpose of looting, burning, raping and killing. These countries which were conquered by the Arabs, were more civilized and their people were God-fearing. They had their

own advanced civilizations and citizenship and the majority of those Arabs who conquered them, were uncivilized and were crude nomads.

I will give more details in the second chapter of this book. It is sufficient to mention here that the incentive behind these expeditions was for the loot of treasures of the rich countries and for satisfying the sexual lust for which the Arabs are notorious. It is sufficient to mention here in passing that Sindh suffered very much during the Arab days. On a large scale, the Arab exploited, weakened and humiliated the Sindhis. Some of the details are given as under:

1. After the conquest of Sindh, the Arabs subjugated the peace-loving and non-violent people of Sindh kept them under their domination. Sindhis were also extremely humiliated. As a result of this humiliation, the Sindhis had to change their originality.
2. After the conquest of Sindh, the Arabs took away all the wealth of Sindh. Thus, the Arabs were in no way different from the robbers.
3. After the conquest of Sindh, the Arabs took away thousands of male and female slaves to their country. The female slaves, they used as slave girls so as to satisfy their sexual lust for which they are notorious.
4. Some Arabs, who were in fact against the Holy Prophet and his mission, posed themselves as the champions of the new religion. They started torturing the immediate kith and kins of the Prophet. These relatives of the Prophet were the true successors of the spiritualism that Islam had in its fold. So, in utter violation of the spirit of Islam, these Arabs started practicing tribal traditions, customs and way of life. To all of it they started calling as "Shariat-e-Mohammed".

Here it is sufficient to say that the Arab expeditions and conquest and imperialism had nothing to do with religion of Islam. Their misdeeds only abused the name of Islam. The spread of Islam in Sindh was never due to Arab rulers who were not even true Muslims themselves. It was actually due to the teachings of God moving moralists, whether Muslims or Sufis of other religions, which Muslim Soofis and Saints or followers of previous religions, who had acquired spiritual knowledge from time to time, from the teachings of their ancestors. On the contrary, true teachings of Islam were hindered by Arab rulers or their agents or by the paid Mullahs appointed by them. The ultimate result was that, after such evil doings of Arab Imperialists, Sindhis rebelled against them and freed themselves from their yoke and established their own rule.

I have already explained in the foregoing pages that the ancient Sindhis, the Dravidian civilization and citizenship was destroyed by the Arian invasion with the result that, through the passage of time, the Dravidian nation left a few traces of their civilization and disappeared from Sindh altogether. After that the Persian and the Greek Imperialists dominated Sindh. Those also left few traces behind when they left the country. The Arab imperialism did the greatest damage to Sindh people's traditions and faith. My argument is based on the following points:

1. The Arabs conquered Sindh, looted and took the riches, treasures, and men and women to labor in their country. On the other hand they destroyed Sindh's self-respect and bravery and pure faith, and for the sake of strengthening the Arab Imperialism, made it compulsory to follow the Arab traditions and customs, and to adopt names and teachings of Arab culture. The Arabs also imposed 'jazia' which means "Slave Tax", although they tried to cloak it under the garb of the so-called religion. Sindh was passing through the tribal age that was ruled by their Chiefs, who had their vested interests and were often worshippers of the rising sun. Therefore

several of them welcomed with beat of drums and flutes the Arab Imperialists and to please them offered their daughters as present. Since the Arabs were sex thirsty so they were very pleased on getting those beautiful girls. At the present time, conditions are almost the same. Comrade Ghulam Muhammad Lighari, knew the habits of certain people. He delivered a speech, in that he pointed out. "Thanks that General Ayub Khan was fond of partridge shooting and not the habit of some other pathans, but God forbidding, if he had that habit, you would see that many Pirs or Waderas (priests and Feudal lords) would stand in line naked before him to fulfil his pleasure". On account of that speech, Lighari got nine months imprisonment.

2. After conquering Sindh, Arabs, put down Sindhis to such a low level of social behavior by force of their swords, gave them wrong religious ideas, so that whoever nonsense and falsehood which came from Arabia, was considered sacred and the Arab people were taken as the chosen people of God. These degenerated Sindhis with vested interests began to call themselves of the Arab origin. They thought it to be a great honor. Sometimes, people who were originally from Rajput origin started calling themselves as coming from the Arab race. They began writing their genealogies based on Arab breed. They based their folklore and history in such a way, that the Sammas called themselves descendent of Abu Lahab, (the uncle of the Prophet of Islam), and the Soomras began to call themselves "ALVI SADAT"; the Kalhoras called themselves Abbassides, descendants of Abbas, uncle of prophet of Islam, and the Baluchis declared themselves as descendants of Hamza, another uncle of Prophet Mohammed, who was martyred in the Battle of *Ohad*. Several persons of Sindh started calling themselves Syeds, Qureshis, Siddiqis, etc. All this became an opportunistic fashion so as to be close and on the side of the Arab imperialist rulers. It seemed that before the Arab invasion, there hardly lived any clan or tribe in Sindh. In this way the Arabs colonized Sindh. It was the height of servility and self-Degradation. The world knows that most of the Arabs were uncivilized and of nomadic tribes most of them were uncultured, crude and cruel. Their choice food used to be the meat of camel and frogs, and they used to drink camel milk and most of their habits were inherited from uncivilized people. Undoubtedly, they were a fighting people, but that was also the habit of savages as well as of animals.

Human evolution and progress lay in a peaceful and civilized way of life. It was due to the influence of Prophet Mohammed (peace be upon him and his progeny) that those people were somewhat trained, united and disciplined and on account of which they succeeded in conquering the lands of the neighboring countries. We Sindhis have had our own proven five thousand years of ancient civilization. How could we forget our own history and follow in the footsteps of the uncivilized people. Simply because they had forcibly subjugated us. But when some people become servile, they follow their conquerors slavishly. This innovation which the Sindhis adopted following in the footsteps of the Arabs, continued to the arrival of the Mughals. They considered it a pride and privilege to speak in Persian and, under the British rule, they also began speaking English. They spoke English even in their homes.

Now, under the present Imperialism of the Punjabis, the fake ideology of Muslims being a nation or Pakistan as one nation is invented. In following them, Sindhis of higher class whether Pirs, bureaucrats, Waderas and mullahs speak Urdu. They do it to please their masters. The reason for all this inferiority complex is that they were influenced by selfish-ness and cowardice to become an easy prey of the Punjabi masters.

3. After conquering Sindh, the Arabs humiliated the Sindhis so much so that the Sindhis lost their national pride. Every thing coming from Arabia was considered sacred. The love of their land unfortunately decreased and they started calling them the sons of the Arabs. Similarly Arabic language was considered a heavenly language. The major towns of the Arabs, Mecca and Madina, were considered sacred and holy. By visiting those places, the Sindhis were to get salvation from wrong interpretation, which the conquerors had brought and taught, to them.

They were so infatuated that they started singing hymns and praying to God to let them die in the Arab cities or to enable them to sweep the streets of Mecca and Madina. Such was the bad influence of the Arab conquerors that they forgot even the names of their ancestors and started calling themselves of Arab caste and kept Arabic names. Every Arab custom or tradition was considered a part of Islam. On the other hand, every custom and tradition of Sindhi origin was considered UN-Islamic and unfit. Instead of love of Sindh and Sindhi nation, they prided in calling themselves Muslims and showing love for the foreign country of Arabia.

4. It is a universal practice of centuries that people love their traditions. For meeting or trade or pleasure, they used to gather at a chosen or central place in an annual gathering and perform rites or rituals at such meeting places. In this way they acquired national unity by national consciousness and homogeneity. In Sindh also there were several such places like Yea'ic Dharm, Buddha Dharam and places of some Saints where annual functions were held. But the Arabs cleverly diverted their attention towards their own places in Arabia.

Therefore in the name of wrongly interpreted religion, they induced the Sindhi to love and attach more importance to the annual function at Ka'aba and gave it the name of Hajj. The Arabs propagated to our people that by visiting these places they would be forgiven of all sins and would in this way attain salvation.

What is the Ka'aba? It was an old Arab place where several hundred idols were kept. The Arabs used to gather annually for the sake of trade and idol-worship and circumambulated round the Ka'aba seven times, which was called "Tawaf". In this way Prikarma or Circumambulating was also performed. There were two small hills called "Safa and Marva". According to thousands of years' custom, people used to run between two hills several times. It is said that the said custom was commemorated in the memory of Bibi Hajra, (mother of Ismail) the slave wife of Abraham who, during her labor pain, ran about between these two hills in search of water and help. That absurd custom is still performed in the vain hope of getting some spiritual benefit. Such is the utter blindness of faith that ordinary common sense is even absent. On the occasion of Hajj, many animals are slaughtered, [5] hoping vainly that God would be pleased and forgive all their sins and in this way they would gain a life in paradise.

Ka'aba is a square building, about which there is a narrative that it was a temple which consisted of many idols. These idols were cleared by Prophet "Abraham", but "Tawaf" and gathering round the building continued. About the origin of this building there is a narrative that this was a temple of "SHIV" where "UNI" and "Lung" were kept, but subsequently most of the Arab tribes kept their favorite idols also, which was afterwards cleared by Prophet Mohammed (peace be upon him and his progeny). The black stone (Hajre-Aswad) which was kept inside the "Ka'aba" was taken out and kept in one corner of Ka'aba. It is also said that this temple originally was a fire temple of the Zoroastrians and in the tradition of the Babylonians' idols of the Sun and Six Stars were kept there.

As the satellites revolve round the sun, in the same manner the people were told to go round this temple. It was an old custom, and age-old practice in many religions to go round their temples. It is said in the folklore that "Hajre-Aswad" was the symbol of "Venice" who was the tribal goddess of the Arabs. As Arabs were nomadic tribe, they were not acquainted with the art of sculpture or statue making. Therefore, they found some peculiar stones. They made it a symbol for their tribal god, "Venice" being the tribal goddess of the Arabs, was saved from breaking and was kept in a corner of the building [6]

1. Latest scientific research has it that the Hajre-Aswad (Black stone) was actually a meteorite, which fell from the clouds in a passing storm, and Israel in organizing the Arab tribes, kept as a center of gathering and worship.
2. When Yazeed Bin Muavia's 30,000 army attacked Madina and Mecca, this stone was broken into four parts.

3. During the Abbassi period, Karamata rose in revolt against the cruelties of the Arabs, captured Mecca and took away this stone. So Hajj was stopped for 12 years. After Karamta's death, the Abbassi Caliph paid several lacs (millions) of *DINAR* (currency) and got back this stone.

At the time of performance of Hajj there is the custom of shaving of heads. The same custom was also prevalent in old religion. Hindus used to shave their heads at their shrines or rivers as a sign of worship. The Arabs also did the same and, even after conversion, this old custom continued. Then there was the custom of wearing the "IHRAM". There is also a custom of wearing two pieces of un-sewn cloth, one round the lower part of the body and the other round the upper part of the body, keeping the head and shoulders bare. This custom was also prevalent among Hindus. The Buddhists and the Egyptians, especially the Hindu "SANIASI" and Buddhist "BHIKSHU" and ancient Egyptian used to wear such unstitched pieces of cloth. At the time of Hajj, the water of "ZUMZUM" spring is considered sacred. It is presumed divine and clean to drink and to throw on the coffins of the dead. It is very old belief and practice in which waters of certain wells, rivers, or springs were considered sacred and sprinkled on sacred or holy places. The Hindus did the same.

Prophet Mohammed (peace be upon him and his progeny) had cleaned "Ka'aba" of the idols. Yet certain old customs were allowed to continue so as not to displease the Arab masses. The question is why the Sindhis could not have continued with their old custom of drinking the water of the Indus river. It was deliberately done to erase the national feelings of the Sindhis and to imbibe the spirit of Arab Imperialism.

When Sindhis began their annual functions on the basis of Arab customs, they visited the mausoleums of their saints annually or monthly. But as they were accustomed to this old idea of the salvation of getting benefits to ongoing towards those places. They continued to pay visits to these places to get personal benefits from such shrines, for getting a wife or a son and for getting monetary benefits, or relief from cases of illness. As if Pirs had the power of bestowing favors or free them from all miseries. These things are in God's hand, and even Prophets had not the power to bestow a favor or free the people from any calamity or illness. When the Arabs killed the Prophet's cousin and son-in-law "Ali" and also killed "Imam Hussain" and other descendants, the Prophet was not able to do anything to save his near and dear ones. Even in our times, he is not able to stop the. WAHABI police from preventing touching and kissing (pilgrimage) and offering prayers at his own mausoleums.

From the true interpretation of Islam, one will know that neither the performance of Hajj nor visit of the shrine of Prophet Mohammed (peace be upon him and his progeny) can bring salvation. Ultimately, after realizing the facts though the Sindhis have freed themselves from their political imperialism, yet have not freed themselves from the intellectual dominance of the Arabs, as inferiority complex and cowardice are dominant over them. It is said that from local people, Soomras, established their rule about one thousand twenty-five years A.C. It is said that when intellectual dominance of Baghdad changed towards Egypt. Then they were called "Karamaties" after the name of Karamate, who had risen in revolt against Arab cruelties for such belief for the dominance of Arabs were inserted. When the Pathans started their invasions. The period of Soomras dominance was of five hundred years. It seems those were the days during which Sindhi got some relief from outside invaders. During the days of Soomras, "Mahmood Ghaznavi" and "Allaud-Din Khilji" devastated Sindh, but Sindhis did not allow them to remain here in Sindh for a long period. "Mumal Rano", "Sassi Punhun", "Laila Chanesar", "Umer-Marvi", "Dodo-Chanesar", all these classical folk stories are of that period, which our poets have commemorated and immortalized.

About Sindh's history, during the days of Arab Imperialism, at the time of the invasion of "Muhammad-Bin-Qasim", it is said, some of the local people, in order to please Muhammad-BinQasim proved traitors and supported this foreign imperialist. Similarly in the time of invasion of Khilji Emperor, Chanesar Soomro had proved a traitor. And in the time

of the last ruler of the Summas tribe 'Jam Feroz Khan" and "Kazi Kazan" had betrayed and during the days of the invasion of "Akbar", his Amir "Khan-Khana" and "Makhdoom Nooh's" custodian had played no good part from the Sindh national point of view. If these can be given as instances of betrayal, then there are also several other persons, who sacrificed everything for the sake of Sindh. Such as "Raja Dahir", "Dodo Soomro", "Dulah Darya Khan" and his companions "Mukhdoom Bilawal" and "Shah Hyder", can be given as instances of patriotic persons who sacrificed their lives and they certainly can be called Heroes of Sindhi.

During the days of Mughals, Sindh again came under the dominance of outsiders. From Mughal dominance, Sindh was freed during the days of Kalhoras and their successors the Talpurs, who gave Sindhis a period of relief. Sindh was conquered again by British's, who for the sake of administrative convenience attached it to the Bombay Presidency. From this domination, we were freed in 1936 [7]. And Sindh started as a separate province of India, then subsequently, in 1947 as a Province of Pakistan the Britishers on the lines of Roman Imperialism, started the policy of divide and rule. The Zamindars, on account of tribal differences, and rivalries, each one of them tried to gain power by pleasing the official class of the Government. The Zamindars used to quarrel among themselves on several issues by getting their problems solved through the pleasure of officials of British Government. There were also other influences, which were of some importance. These were Mullahs and Pirs. The Mullahs used to influence the local people in religious congregations by preaching from the pulpits, and at the time of prayers. They used to get food in return from various houses. Mullahs at the time of demise of some persons in the village, use to perform funeral rites. According to old customs, on fixed days they used to give prayers of "Khatima" for the salvation of the souls of the departed and recited Qura'an and some verses as performance of prayers. The Pirs were supposed to be descendants of some saintly persons, who had lived in particular areas. Annual functions were held at the shrines of their ancestors.

Their prayers, of course, had great effect. They had also influence over the people, the Hindus and the Muslims were supposed to be followers of "Pirs" or "Bawa" and both of them were against the teachings of Soofis, who had taught them the lesson of love, forbearance and tolerance. Each one of these groups, Sardars or Waderas, officials, Mullahs, Pirs or Bawas all in turn had their influence over the common illiterate people, specially the uninformed village women folk, whose minds were controlled completely by the Pirs and Mullahs.

As the time passed, each class acquired its vested interests. Like all else they had their rivalries and each group was dependent on the support of the Government. Pirs, Waderas and officials tried to please the Government authorities. The Britishers had, in the beginning, the powerful machinery to dominate the people through its administration and other administrative measures of the Government. After some time, it was realized by the British official that instead of patronizing selected persons through officials, they should introduce the method of selection by the people, there by dividing the powers of patronage between the Government and the elected persons. The bureaucracy and the selected persons gradually shared after the introduction of democratic institutions, power. The Muslims had ruled in Sindh and India for a very long time. This had created the vested interests of the Muslim upper class. But the number of non-Muslims was greater, in some parts of the country, than in others. So the rivalry of class and group interest was flamed by vested interests on both sides. It was precisely and absolutely on account of vested interests that separate electorate was made in 1905 and later introduced in the country. In Sindh, the Muslims had always been in a majority. Most of the agricultural land was in the hands of Jagirdars, Zamindars and Pirs. In the beginning the Hindus who, during previous regimes were in charge of Government affairs, services (the O.I.D.) and agriculture, and the population of Sindh being small and the agricultural land being abundant, they had sufficient sources and had become affluent. The Hindus had taken to trade and had entered Government services, so they were never in want. As the time passed the official class, on account of its fixed incomes and the merchants, by providing loans of agriculture or building mortgages on marriage and death had soon amassed wealth. So the village folk did not get sufficient education. As the merchant class usurers and the official class lived mostly in urban areas, so they had acquired education. The rivalries of these classes together with

the policy of the Britishers, to divide and rule, was the causative factor which introduced separate electorate, on the basis of religion. This was the first fatal step to divide democratic institutions on the basis of religion. The Britishers had introduced secular politics in this part of the country, but the introduction of separate electorate on the insistence of Muslim upper class indirectly injected religiosity into politics and made it "COMMUNAL POLITICS". India consisted of several provinces, in which Hindus were in a majority and Muslims in a minority and there were other provinces in which Muslims were in majority.

In the Muslim minority provinces, the ruling class was mostly Muslim. The Agricultural land, services and some trade facilities being in the total control of Muslims. And after the introduction of democratic rule and the fear of majority influence in the course of politics, Muslim minority provinces like U.P., C.P., Bihar and other provinces were frightened, that the land, services and facilities in trade, were to fall in the hands of Hindu majority. So they wanted to retain their vested interests through the support of Government. Then the rivalry started between the vested interests in the name of religion. It was ultimately supported on the national basis with the plea that Muslims were a separate nation, and so were the Hindus a separate nation. As you have seen that, after the conquest, the Britishers for administrative convenience attached Sindh to the Bombay Presidency. The Headquarter of the Bombay Presidency was at a great distance from Sindh. This was mostly an agricultural and pastoral country. There was no direct road from Bombay to Sindh, except by sea, which was a hazardous voyage. In between Bombay and Sindh, there were deserts. People used to come from Bombay via Ahmedabad, Jesalmir from a distance about 700 miles. The system of agriculture was also different. They, Bombay Presidency consisted of Ahmedabad, Baroda and Poona districts, which depended mostly on rainfall, whereas Sindh's agricultural land could only be cultivated by an irrigation system. As no irrigation project was taken up in Sindh, it lagged behind. After experience it was found that the amalgamation of Sindh with Bombay was unnatural. So Sindh was separated. But religion had been introduced in politics by the system of separate electorate. It was opposed by certain Hindu vested interests. They thought it fit to introduce the party system for elections. Retired official secretary "Mr. O. Hume" introduced the Congress organization. Hume as a non-communal organization' in 1885, but after some experiences, when the people wanted more power, they were frightened and set up the second organization by the name of "Muslim League" in 1906. In this way a rivalry started. At the time of First World War in 1914, the Turks, who used to call themselves Khalifa of Muslims, joined hands in the war on the side of the German Government against the Britishers and their allied powers. There was a rivalry between the European nations.

Footnotes:

1. For further details consult the book "Fatah-ul-Buldan".
2. Consult "Chachnama" and "Fatah-ul-Buldan"
3. Consider "Blazali" for further details.
4. Consult "Chachnama" for further details.
5. From the Jewish Turah (OLD TESTAMENT) and the Christian Bible (NEW TESTAMENT), we learn that it was not Ismail but Ishaq, Ibrahim's second son, who was taken for sacrifice and that Ibrahim's first wife was his step-sister (same father but different mother). As it was a custom among the Jews of the tribe of Israel in those days that people married stepsister or stepbrother. These historical facts are kept hidden from the common

(uninformed) people. Lacs of animals are sacrificed and most of them rot and are thrown away by the Health Administration.

6. For further information, consult the book entitled "Aryan Art" by Ganga Ram and Encyclopedia of Religion and Ethics.
7. It may be motioned in passing that in 1929/30 the late Mir Ali Nawaz Khan Talpur had sent a petition to the then viceroy to free this estate of Sindh, Khairpur from remaining under the Bombay Presidency.

Gul Hayat Institute

Chapter II - Review of the British policy during Second World War

The Britishers had succeeded in conquering the large portions of the world and the remaining countries France, Germany and other powers, shared the rest of the countries among themselves. In Europe, vicissitudes of fortune fluctuated, some times from Italy to France, Germany and England they had their own rivalries. During the time of Napoleon Bonaparte, the French Empire had expanded from the middle of Europe to Egypt. The Turkish Empire had been weakened by that time. The Britishers in their own interest, in order to block the road of the French people to India and to their other colonies, decided to support the Turkish Empire in the name of a religion, known as the Pan-Islamic Movement. But after the defeat of Napoleon, the remaining states of Europe had started dividing the European countries into blocks.

The Germans being a very strong nation by 1914 came into war with the Britishers on the murder of a European Monarch. The Turks, on account of their interests, thought it fit and allied themselves with the Germans. The Britishers, who were the former supporter of Turks, then changed their policy and fought with the Turks and created a nationalist spirit amongst the Arabs as they were a separate nation from Turks. So they were entitled to go out from the OMAN Empire. Therefore, at the end of the First World War (1914-18), four Empires were broken and divided. First the "German Empire" was divided and its colonies were taken by other powers. Second "Hapsburg Empire" which consisted of Hungary and Austria, was torn into pieces. The Turkish Empire, after its defeat, was divided among the Western powers; some portion went to France, the other to Greek, and some to the Britishers. Thus the "Sickman of Europe" was politically liquidated.

In India, both Hindus and Muslims had supported the Britishers in the First World War. The Britishers had promised that they would not harm the Muslim countries, which were under the Turkish Empire and free the smaller nations from the Imperial clutches. But after the War, the League of Nations was created and most of the world powers joined it.

The political propaganda during the war had created the impression among the colonized people, that if they fought in support of the Allied forces they would be entitled to freedom of their countries. But this promise was not redeemed. A few states of Europe got their freedom. But the countries and the successful powers like the Britishers, the Portuguese, the Germans and the French, were allowed to retain their colonies. So, throughout the world, the movements started for the freedom of smaller nations. Within the period of twenty years however, the Second World War started, and the Indians who had fought on the British side started the struggle for their independence.

Several such movements took place in the Asian and African countries, and the Second World War started on account of promises which were not fulfilled. Freedom Movements started in colonial countries. It would suffice to say that in the earlier stages of the British rule Hindu Muslim relations remained better, but later during the British rule Hindus, with progressive education and trade and money-lending, improved their financial position. They acquired majority of the services, except in Hyderabad and Karachi, where Khojas and Memons, who had been converted to Islam, dominated. The rest of the trade and services remained in hands of the Hindus. As there was no machinery for the agriculturists, the Hans and small Zamindars, in order to meet their agricultural and social needs before seasonal crops, borrowed from the Hindus, with the result that they were debtors by the end of British rule. More than 30 lacs acres of land passed into the hands of Hindus who also opened small industries in district town. They set up Panchaits, on account of which their community was well organized, in a way that they could open schools, colleges, Musafir Khanas, Sarais (inns) and some buildings for common utility. Due to British policy and also due to many bigoted communal organizations like the Arya Samaj and Munoo Sumarti, and because of the Sindhi Mullahs, the relationship between these two communities deteriorated. If any bad wayward Hindu girl or boy, for some reason went with a Muslim, the communalist Hindus used to start false cases against the converts and their supporters. On the other hand, Mullahs celebrated those occasions, as if a great addition had been made to Muslims population. After some time these boys or girls returned to their community. Then the rivalry also started for acquiring posts in Government services. In the

beginning Hindus were preferred in Government services. Afterwards, when more educated Muslims came forward, the British changed their Policy and patronized the Muslims. Sindh being at quite a distance from Bombay, it was considered desirable to make Sindh a separate province.

That was the time when the Congress and the Muslim League both were supported by the Britishers to work for the interest of Hindus and Muslims. After the First World War, as the Turks had fought in support of the Germans, the Britishers had to change their policy of supporting the idea of the Pan-Islamic Movement to Nationalism. In view of that, they created the rift between the Turks and the Arabs. They had promised the Indian Muslims that they had no idea of conquering the Turkish territory. After succeeding in the war, they divided the Muslim countries among their European allies. Thereby, the Muslims for the sake of the Muslim countries and the Hindus for the independence of India worked together for some time and galvanized the Freedom movement. But the Britishers gave a twist to local rivalries in the name of religion, and by social quarrels created a rift in the two communities of India.

As the separate electorates were already accepted there, so the opposing forces culminated in the division of the country. Dr. Iqbal invented this theory. Hindus and Muslims were separate nations on the basis of their respective religious ideas. Differences between the leaders of both went on increasing, with the result that India was divided on the basis of religion. So Pakistan and Bharat came into existence. After the First World War, freedom movements in India, and in support of Muslim countries started in Sindh. Dr. Anne Beasant and Mahatma Gandhi joined the freedom movement. Things changed and took different courses. The Indian National Congress started the Freedom Movement of India and the Khilafat Movement was started in favor of the Muslim countries against European powers. The Movement became so strong that Pro-British movements were weakened. The propaganda of the 'Jalianwala Bagh' firing where hundreds of people were killed by the British soldiers increased the political consciousness of the Indian people. Hundreds were sent to jail, the Britishers created a rift between the Hindus and the Muslims by starting "Shuddhi Movement" by re-converting Muslims back to Hinduism in the name of "Shuddhi"; and the Muslim Mullahs started the "Tableeghi Movement" by converting Hindus to Muslims.

In Sindh, Moulvi Faiz-ul-Karim of Moro region issued a mandate that the Turks were not Khalifas. Many Pirs and Moulvis signed in support of the mandate. Many Muslims started migrating towards Afghanistan, but that country was very poor and so it could not bear the expenses of migrating Muslims from Sindh and India. So the unity created by the Congress and the Khilafat was broken and enthusiasm among the Muslims after migration of many Indians to Afghanistan has also slackened. In 1921, the Britishers created reforms in the Indian legislatures. The Indian National Congress considered them insufficient and boycotted these reforms. The Muslims accepted and joined the legislatures. The Britishers promised that after ten years these reforms would be further amended and improved, and a Concession under the Chairmanship of Sir John Simon was appointed. But as there was not a single Indian member on that Commission, the political parties like the Indian National Congress, Jamiat-ul-Ulma Hind, Khilafat Committee and one section of the Muslim League, boycotted it. From everywhere the slogan "Simon Go Back" was raised. But some people from U.P. and Punjab, who supported British Imperialism, met together in Lahore under the Chairmanship of Sir Mian Muhammad Shafi, where Dr. Mohammed Iqbal was appointed General Secretary of the Committee which passed a resolution declaring its cooperation with the Simon Commission, and considered it beneficial for the Muslims. From Sindh the members elected on the Bombay Council also cooperated with the Simon Commission, under the leadership of Sir Shah Nawaz Bhutto. A Committee of All India Muslim League and the Congress was also appointed which, under the Chairmanship of Sir Agha Khan, decided to offer conditions for the Hindu-Muslim compromise.

Ultimately an All-Party Committee was appointed to consider the issue and present the common proposals before the British Government. This was under the Chairmanship of Mr. Moti-Lal Nehru. But that Commission met six opposition members in Punjab and another in Bengal, on the plea the parties could not accept that representation on the basis of

population. So the matter remained almost a deadlock. By about 1930, the Britishers called a "Round Table Conference" in London in which Muslims represented their formula for the Muslim rights based on fourteen points, of which the following four points were basic:

PROPOSALS: Separate Electorate to be continued and Muslims should get one-third in the Central Assembly and separation of Sindh from Bombay, Frontier and Baluchistan provinces should be given equivalent reforms as given to other provinces. The Round Table Conference, because of boycott by the I.N. Congress and in the absence of an understanding with each other, did not prove successful. Immediately after that Congress started a civil disobedience movement. At that time the Governor General of India, who was a liberal statesman, succeeded in coming to an understanding with the Congress and concluded a pact which was called "Gandhi-Irwin Pact". The Congress decided to send Gandhi alone as a representative of the Congress to the Second Round Table Conference. In that conference, Conservative Hindus and Muslims along with the British Imperialist group had their say, so Gandhi's Mission could not succeed. The British Prime Minister was forced to give the Communal Award. According to this, Reform Act of 1935 was passed by the British Parliament and it passed it in such a manner that most of the Muslims' demands were accepted.

Sindh was made a separate Province; Frontier was given equal reforms as other provinces. After the election, in all the Muslim provinces the communal organization, the Muslim League, became successful; and in the Muslim majority provinces like Frontier, Punjab and Sindh, the non-communal organizations of the Muslims became successful. In Frontier Province, Congress Muslims were successful and in Punjab, the Unionist party became successful, which contained Muslims, Hindu and Sikhs. Sir Sikander Hayat formed that party. Only two members were elected on the Muslim League ticket. Out of these two, one accepted the Parliamentary Secretary's post and joined the Unionist Party. In Sindh, the United Party became successful, and not a single member of Muslim League was elected to the Assembly. In Bengal, Moulvi Fazlul Haq formed the Government as the Chief Minister, being a leader of Parja Kirshik Party. And in the Muslim minority provinces, the Congress Party came into power as a result of these elections. It became evident that separate electorates and representations on weightage basis, a demand that was made by the Muslim League, did not benefit the Muslims in minority provinces. The following were the reasons:

1. In Muslim minority provinces, Hindu percentage of population was overwhelming and in spite of acquiring weightage, the Muslims remained in an absolute minority. So in U.P., C.P., Madras, Bihar and Bombay, the Congress got an absolute majority. It formed its Ministry. The Congress also succeeded in forming a Ministry under the leadership of Dr. Kisan Sahab in Frontier. In Punjab, Sir Sikander Hayat formed the Unionist Party Ministry; In Sindh, the majority of members went to the United Party, but its leader and deputy leader, Sir Shal Nawaz Bhutto and Haji Abdullah Haroon were defeated. We, the United Party, elected members, selected Khan Bahadur Allah Bux, the leader of the Party and wrote to the Governor to call him for the formation of Sindh Government. But the British Governor, throwing the democratic traditions aside, selected Sir Ghulam Hussain for the formation of Sindh Government. He had only five members on his side. The United Party had 24 members. It was then apparent that neither benefited the Muslim majority provinces nor in the Muslim minority provinces. The Ministry depended on the mercy of six members in Sindh. This was on account of three reasons:
 1. In Muslim Minority Provinces, Muslim Government weightage by which Punjab and Bengal, where the Muslims were in majority, were reduced to a minority. In Sindh, Muslims were a 75 per cent majority. They were reduced in such a manner that they were given 60 per cent in representation.

2. The second thing was the damage to the interests of Muslims of Sindh. The total number of Sindh Assembly members was fixed as 60. After the elections, out of that 22 were Hindus, 3 Europeans and 24 were elected on the United Party tickets, 5 went to Ghulam Hussain and the remaining were independent Muslims. From among Muslims, most of the elected members were Zamindars, Jagirdars, Pirs or Syeds. Obviously, the good of the masses could not be expected from them. Most of them were selfish and greedy for power and personal benefit. Sir Ghulam Hussain, purchased these by giving one seat to Baluchis, who changed their loyalty from United Party to Sir Ghulam Hussain's on the side of the Hindus. Sir Ghulam Hussain purchased their loyalty by offering them Speakership, thus giving them 50 per cent representation, though Muslims were 75 per cent in population. They got 50 per cent representation in power only. At that time the following five questions were before the masses:

□ During the British days, the non-agricultural class, who had not a single acre of land in their possession before the British rule, had acquired 30 lacs acres of land in their possession. In agriculture, the overwhelming majority of agriculturists were of Muslims. The United Party as it had happened in Punjab, had promised the electorate that it would pass the land alienation bill, by which only agriculturists would be entitled to possess land. After getting an account of the prevalent conditions, Sir Ghulam Hussain's Government could not get the bill passed.

□ On account of the British policy, the entire trade and banking had come under Hindu dominance. Big and small landowners had come under the debts of Hindus, who had already purchased 30 lacs acres; and agriculturists were also indebted to Hindu moneylenders, of crores of rupees. Throughout India, all the agriculturists were given relief by passing such bills, which gave relief to agriculturists. But in Sindh it could not be passed as Hindu members of the Assembly. Some of whom were also members of the I. N. congress, said that on account of separate electorate they could not vote for the bill, because of the influence of Hindu electorate, and the remaining members who were themselves money-lenders also refused. The principle of separate electorate did this damage to us. The Muslims who were in a majority mostly in the poor rural areas did not care for the services. Few Muslims were educated in towns. The Hindus had nearly 80 per cent of services in Sindh in spite of their population being less than 25 per cent. Therefore, after the separation of Sindh, there was a general demand that the Muslims should be given their due share in the services, but as the services were already in the hands of Hindus, the Muslims could not get the services until some of the Hindu employees retired or died.

An important issue was of providing Government land, and surplus land to the landless Haris for their getting tenancy rights from the Zamindars as their protection. In Sindh 80 per cent of the population was residing in small villages which have scattered houses. A majority of them depending on agriculture, who for their day to day protection and economic needs, depended on the mercy of Jagirdars and Zamindars. According to the new political reforms, every man and woman had his right to vote. It was also necessary that political consciousness be roused among the illiterate voters, so that they could ask for their own rights. In 1930, we called a conference of Haris under the presidentship of Mr. Jamshed Mehta at Mirpur Khas, for the formation of (Peasant) Hari Committee. And after formation of that committee, "Principal Gokhley" of NED College was appointed its President, Mr. Jethmal Parasram, Shaikh Abdul Majeed Sindhi and I started functioning as Secretaries of that Hari Committee. Among others who initiated in founding the Committee were Moulvi Abdullah Laghari, Misri Khan Khaskheli, Mian Fakir Muhammad Mangrio and Abdul Kadir Khokhar. For various

reasons this Committee could not function properly until Comrade Hyder Bux Jatoi's untiring efforts; this movement could not *gain* strength or momentum. Its main reasons are as under.

- i) Lack of funds and sincere workers who could go from door to door and work for the welfare of Haris.
- ii) This movement instead of working on Trade Union lines for the economic rights of Haris was used for political purpose, with the result that at the initial stages, it came into clash with the vested interests of Zamindars, Jagirdars and Pirs and Hindu seths. [1]
- iii) The majority of Haris lived in scattered huts far off from the villages. Therefore, their cattle, families and properties could not be saved from the thieves, without the support of revenue officials, police and their Tribal Sardars and Seths. They permanently depended upon them for their day to day requirements or marriages and death ceremonies. Their internal feuds depended upon the support of Zamindars, who had better relations with the Government and could control the thieves. Therefore, the Haris could not get out of the clutches of vested interests, with the result that in spite of dedication to their cause, the Haris could not even get Hyder Bux Jatoi elected as a member of tile Sindh Assembly. Those of us who supported the Haris cause, their voices were a cry in the wilderness.
- iv) The main hurdle, which handicapped all of our efforts, was the continuance of Jagirdari, Zamindari, (feudal economy), and Piri and Murshidi influence. During the *later* part of the British period, every mature man and woman did get the right to vote in the Assembly on the basis of "Adult Franchise", but to select a right and honest person as their representative, political consciousness was absent. So they were unable to vote for a good man. Out of the total population, 80 per cent resided in rural areas and out of which 75 per cent were landless Haris of these 25 per cent lived in scattered huts, without education and health arrangements. Unsafe from the tyranny of thieves, they depended for their protection on Zamindars, for financial aid on money lenders and on Pir and Mullah's influence, majority of whom was devoid of moral character. The latter were selfish, greedy, Mullahs who remained in the rural areas, majority of them were devoid of true Islamic teachings and were experts in creating prejudice, pleasing the big wig of their village and parrot-like reading the written sermons in the mosques. This was their chief occupation. These sermons were mostly in Arabic; in some of them was written: God protects the Khilafat-ul-Muslimeen, in spite of the fact that in 1920 the Turkish Khilafat had been broken. The common poor people had remain in fear of Zamindars, dacoits, police and Government servants. They mostly voted under tile influence of the above mentioned vested interests or were misled by wrong propaganda. Further, each constituency was spread on thousands of square miles, Approaching the voters personally was difficult as there were no roads to reach them, and the elections required lacs of rupees which could not be spent by the middle class, or social workers who were mostly poor. In this connection, our first bitter experience was that the Sindhi Government, setting aside the democratic principles, invited only five members out of 60 for formation of the Ministry. Those persons could persuade the educated, and those having some political understanding, like the Hindus and purchase them by giving one post in the Cabinet, and that person could also purchase thirteen Baluchis members on his side by overthrowing the pledge of his party. Most of the members of the Assembly were anxious to get benefit from the Government and strengthen their power and increase their property. The masses remained entirely unconscious of these factors at play on round about.

There was hardly ten per cent literacy among the people. There was only one Muslim daily newspaper in the entire Sindh. Its circulation was less than two thousand copies. That paper could not get any Government advertisement as this could not be got without bribing the department. The total number of Hindu daily papers was more than four. The first person he realized this difficulty found out that the main cause of the whole trouble was the attachment of Sindh with the Bombay Presidency. After the separation of Sindh from Bombay Presidency, the Sindh Assembly continued to remain under the influence of few politically conscious Hindu members. Most of the Zamindars, Jagirdars, Sardars, Pirs had no principle, no political consciousness, they did not care for good of the country and of the masses. Their only object was to get into power by any means, increase their property, have political influence by any means, and succeed in their personal rivalries, with the support of officials. This was the condition in Sindh. On the other hand, before the British rule in the Muslim minority provinces where, the Muslims had been rulers. The majority of Muslims were educated, and at the time of the change of British Government, 54 per cent of the services were in the hands of Muslims, and agricultural land was more than the population could manage. Now, at the time of the change from foreign to national Government on democratic lines, it became apparent that they would lose their land and services. So there was no other course left for them, but to declare them-selves Muslims as a separate nation, so that in the Muslim majority provinces, they could form their own Governments. They knew that the religious prejudice, since the days of Aurangzeb and through some bigot Mullahs and Pirs, had a great influence over Muslim masses. Thus in the name of religion, they could succeed in getting a separate homeland. Sindhi and Indian derveshes like Khawaja Chishti, Shah Inayat, Sachal Sarmast, Shah Latif and others had worked on the basis of love among the people; and among the Hindus were Guru Nanak, Kabir Bhagat, Dadu Bbagat, and Raja Ram Mohan Roy who had worked for the welfare of the people. But things took such a fatal course that even we, who had been taught from the sayings of the saints like Shah Latif and others, could not stand steadfast were swept away in the wave of religious prejudice. Got the resolution passed in favor of Pakistan in Sindh Assembly, and worked for Pakistan, and yet we call Hindus and Jews bad. The net result of this effort was that Bengal, Sindh, Baluchistan and Frontier was made a separate land with the name of Pakistan. Thus, lacs of Hindus who were educated, experts in trade, engineer, and with Sufi tendencies were forced to leave Sindh and lacs of Muslims, came to Sindh from India. We welcomed them, but came to know from the experience that majority of them had come with a superiority complex, thinking that the new country was conquered by them and they were superior in language and culture, politics and economic rights than the original residents of this country. They did not know that this entire division of the country was due to a wrong interpretation of religion and nationhood, so they continued to work on the theory of Muslims being a separate nation. This was not the fact. The Muslims all over the world were divided into scores of sects and several countries, tribes and vested interests. They had fought among themselves in the past and may perhaps continue to fight in future. So a conflict arose between the local Muslims and the immigrants. The local people realized that they were different from the new settlers on account of the five principles, namely: geographical territory, language, culture, historical tradition, political and economic interests. So they were different from the new settlers. The British rulers were foreign people. During, their rule, many injustices and tyrannies were perpetrated upon the local people. But it will be wrong to say that the local people had not benefited during the British rule.

A few instances of which are:

1. For administrative purposes they attached Sindh to the Bombay Presidency, and by abolishing its separate existence, kept it as a Commissioner's Division. When later, on account of this injustice done to Sindh, the Sindhis protested, in spite of the opposition of Hindu vested interests, the British before leaving, separated the province from the Bombay Presidency and gave it Provincial Autonomy.
2. From schools and colleges the British rulers abolished Persian and introduced the Sindhi language in its place. Due to this, the teaching of Sindh alphabet started in primary schools, and by the time the British had left, lacs of students were studying in Sindhi language.
3. In order to encourage Sindhi literature, they started writing and printing books in Sindhi. They established a Sindhi textbook Board, Sindhi press, a Government Book Depot, which started publishing books in Sindhi. At the time of elections lists of Sindhi voters were printed. Most of the Government circulars were printed in Sindhi. Most of the laws concerning the country were translated and published in Sindhi.
4. For all the officials, whether British or non-British, it was made compulsory to learn Sindhi language within six months, otherwise their promotions were stopped, or in case of failure their services were terminated. The Sindh Government's official language and judicial language was Sindhi. Right up to the Chief Court, all records were also maintained in Sindhi.

The British also left some evil traces such as:

1. By dividing Hindus and Muslims at the instances of the Muslim leaders, separate electorate was established and this created obstacles in developing national unity. In Sindh, against the Muslim agriculturists Hindu money-lenders were left free to purchase agricultural land against their debts and interests with the result that during that period 30 lac acres went to money lenders, who were non-agriculturists. The agriculturists tried hard that there should be a bill for their protection like the "Punjab Land Alienation Bill". But no heed was paid to this dire need of the peasantry. So 30 lacs acres passed from Muslim agriculturists to the Hindu money lenders and merchants.
2. The British encouraged the Hindus to obtain education, thereby getting 80 per cent in the services and total trade and industries came into their hands.
3. They encouraged the control of Pirs, Mullahs, and Zamindars over the Muslim masses to make them weak and submissive by various means. By allotting land grants, by Government official patronage, bestowing of titles and judicial posts by creating the Darbar system and by appointing them as Chair-holders and by giving them arms, gazette licenses to support the vested interests. Thus, creating a class of time-servers and a class like Tudor. By such methods most of the Sindhi elite lost their national pride and personal character.
4. When the Britishers left the country, the Sindhi common man was in a degraded position and a special class was in possession of power. In short, I have narrated in my writing how Sindhi people had suffered during the rule of foreigners in the last five thousand years. In order to write a complete narrative on this subject; a detailed study of history is needed. It can be done only when Sindhis have freed themselves from foreigners and they have freed our Sindhu Desh from outside domination

Chapter III - Review of the present condition of SINDH

*Those who slept a deep sleep without any care
for the affairs of life, they were left by their companions
in that position".*

(SHAH LATIF)

At present we are under the Imperialism of Punjabis. Their vested interests were created by the Muslim bureaucracy of India, which, with the support of the Britishers and in the guise of religion and by treachery of selfish Sindhis and by the absence of political consciousness among the Sindhi masses and by cowardice and by the ignorance of Zamindars, Pirs, lacs of outsiders, have come to colonize Sindh and exploit our resources. So, as I have looked at this question in its entirety, and have come to the conclusion:

This occupation of Sindh by outsiders is equivalent to the ancient Arian occupation, which in its overwhelming numbers had driven out the Dravidian and occupied Sindh. The present usurpers have adopted the new methods, not different from the previous one. In the days of the Dravidian, the international consciousness was not in existence. Therefore, any powerful tribe or nation could simply occupy a foreign country and remove the original inhabitants. But these new Imperialists have utilized the following new methods for the exploitation of Sindhis, knowing the interests of the Sindhis in the name of religion and the ignorance of the common man. So they have justified this Imperialism in the name of Islam against all the recognized and accepted principles of nationhood of every country of the world.

1. By the acceptance of this hypothetical theory, people living in Sindh for thousand years and speaking a different language, with their own cultural traditions, economic and political interests have been deliberately denied their existence of separate nationhood.
2. The Islamic code having been recognized as the best law of life, the attention of the world has been diverted from the actual conditions of the Sindhi's life and they have been misled by this theory entirely based on political expediency, to accept the slavery of new masters.
3. The Sindhi Waderas, Pirs, Mullahs and a section of educated people have been coerced or persuaded by various types of propaganda, to be utilized as their agents so as to accept the foreigners' exploitation of the resources of Sindh. A lion kills cattle; jackals are consoled with the portions of some crumbs, which are left from the dining table for those local agents.
4. The Government machinery of the radio, television, newspapers and books are used and published in the name of Islam and Pakistan. The purpose is exploitation, which is hidden.

For the last seventy years the modern world is witnessing and partly experiencing an entirely different social thought from the religious hierarchy. This new ideology is bedrocked on the economics of materialism, known as socialism. This has influenced a large portion of the world population and some twenty or so big and small countries, including several Muslim countries, namely Afghanistan, Albania, Mongolia, Uzbekistan, Kirghis Republic, Turkmenistan and Bokhara, have adopted this form of economic way of life.

This ideology promises to give economic equality and social justice to all the poor, hard-working people of the world, by making all the means of production become the property of the common people of each country. That is, the wealth, which is produced from land, factories, forests, minerals and from the oceans, are now in the

hands of a few rich capitalists, while 90 % percent of the world's working people suffer economic hardships and social injustices, and a few rich live in comfort and rule the world. This new ideology will make the common people the masters of the means of production and all wealth will be used for the economic needs and social well being of tile common people of each country. This concept in our original Islamic ideology was called "*MASAWAT*", which gave social justice to all. But later, it was not put into practice when the Arabs began conquests of foreign countries for Arab Imperialism.

However, in our times, just as in the past, though religion proclaimed unity of mankind. Till after some time groups were formed with vested interests for material benefit and religion degenerated into factionalism and a greed for material gains, so we find too. That this new ideology of Socialism is being divided by adopting such nomenclatures as "Christian Socialism", Islamic Socialism and Chinese Communism, which are obviously all wrong interpretations as socialism is universal and it cannot be nationalized. In our country, before solving the question of nationhood, it will be misleading to introduce the idea of socialism in this way; the outsiders will further exploit the Sindhis.

5. The people of Sindh are misguided in the name of unity of Islamic countries and propagation of Islam, creation of Kingdom of Heaven, etc.
6. In the present days the democratic system of Government is popular. We have to be careful from being beguiled in tile name of democracy. First we have to clear about the following questions:

That democracy means the rule of the majority; this must be applied in every aspect of economic and social life; this also means that we are morally bound to give equal social rights and economic opportunities to our women-folk. Now let us understand what majority means:

The Muslims, Pakistanis or Punjabis or Muslims of the world or rich people or poor people, politically conscious people or illiterate people. Then it is also to be decided that majority of parties or me groups should be considered as a deciding factor. When the decision of many questions depends upon tile political and economic and religious ideologies, therefore this has been discussed at length in the second chapter.

1. Here we want to say with clarity that all the persons who have come from outside are to be considered imperialists and exploiters. If they are imperialists, what amount of damage will be done to Sindhi interests?
2. Are we to leave them free so as to exploit Sindh or we should trust them as imperialists and drive them out?

In the Government of Pakistan, imperialist states of Punjabis sponsored by Muhajirs are not. To understand this question properly, it will be necessary to explain Sindhi Nationality and Imperialist Government.

Sindhi Nation and its national Government: Before discussing the question of national Government it would be proper to analyze what is a nation.

Earlier I have spoken on this subject in my various hooks But I am afraid my books did not get a wider reader-ship, because the new ruling group had banned my books, therefore some of my books have been proscribed and have not been published. At present the definition of nationalism recognized and accepted by the United Nations is known as a group of people, who have a territorial country. Secondly that by cohesive and identical way of life evolved a common language, which has made their socio-cultural and historical traditions, and by remaining at particular area, thereby they have created their particular ethnic policy and socio-economic interests.

So the Sindhis have to be recognized as a separate nation for these reasons:

1. i) Sindh has remained a separate geographical land with this name for centuries.
2. The residents of this land, in spite of coming from separate countries and nations continued to remain in this country and developed a common language, historical literature, in which have merged and welded the Sindhi language; and
3. Therefore for thousands of years, by remaining together and mixing with new comers, have created common traditions and character, which has become their national "ASSET", a mark of their separate identification as SINDHIS, and so its protection and progress is their duty, as this is their national pride.

They have their political and economic interests quite distinct and separate from those persons who come to Sindh from outside only for the exploitation of our resources.

After reading these explanations, it will be abundantly clear that for centuries Sindhis have been a separate nation. So they can establish their own government and also can overthrow outside dominance, as they had thrown out the foreign yoke in the past and had got independence. What is an Imperialist Government? When outsiders, whether Kings, nations or powers, conquer by any means, establish their own governments in another country and exploit their natural resources for their economic benefit, they are called imperialists. History has given some instances of such imperial powers, such as the Persian Empire, Greek Empire, Roman Empire, Arab Empire, Mughal Empire, etc.

Now the question arises, whether the present Punjab domination also comes in the category of Empire or not. I, on the basis of the following reasons, consider the present Punjabi vested interests as an imperialist domination.

1. The outsiders, who had come and forcibly occupied Sindh and established their government and strategic exploiting the agricultural land, trade, banking services and other means of production.
2. This alien ruling coterie, against the accepted rules of nationhood, refused to recognize Sindhis as a separate nation and started working against Sindhi culture and language and their own national traditions. It has been trying to merge Sindhis into their own Punjabi culture and traditions. The Sindhis will never accept it. The Mughal monarch, Aurangzeb, with his huge army, spent 20 years to subdue and crush the free state of Bijapur, Golkanda and Ahmed Nagar of the Deccan, but was beaten by the Marathas and afterwards he died.
3. The Punjabi rulers have refused to recognize the separate geographical entity of Sindh, having its own history of thousand years behind it and are trying to absorb the whole country under the new but catch-name of Pakistan, and are thrusting upon the Sindhis a foreign language and culture, making them forget their historical traditions and reducing them to a position of minority.
4. That the imperialists, with a mixture of Punjabis and some *Upians* (people from Delhi and U.P.) started dominating the people of Sindh, Baluchistan, Pakhtoonistan and Bengal. The Bengal, after having had a bitter experience, has freed itself from the clutches of Punjabis. And now there are clear signs that, by master eating their previous partner i.e. the Indian Muslims (by killing Liaquat Ah Khan) and slowly depriving them either of the resources or services that the Muhajirs are also getting away from the Punjabis. The common Indian Muslims who are called "Muhajirs" are realizing that they cannot go back to India or throw out the dominance of Punjabis. They are therefore desirous of making a common cause with the Sindhi people.

The Muhajirs, after having been extremely exploited, are now realizing their mistake that for decades they have been exploited in the name of religion.

Many of these Muhajirs were not driven out from India, but under a plan have migrated to this side. The meaning of "Muhajir" is voluntary migrating from one's own country and residing in another as a refugee. But if you call them by that name, they will be displeased. Lacs of them have migrated from their homeland and have left their properties and settled in Sindh, for the past forty years. They gradually realized that they ought to attach themselves to the soil and be sincere to it, and live, mix and die along with the local people, and like the locals consider the outsider Punjabis as imperialist exploiters.

The second group of the Punjabis who are now in possession of four countries namely Pakhtoonistan, Sindhu Desh, Baluchistan and of the Siraiki speaking people, are in possession of this new country under the new name of Pakistan. The total area of this country is about four lakhs square miles. Its population is of eight crores and fifty lacs. Out of which Punjabis have got an area of fifty-nine thousand square miles for various reasons. Their population has increased to five crores. The remaining three states spreading over three lakhs square miles, have a population of three crores and fifty lacs. The adjoining areas have sufficient resources for keeping the prosperous standard of their people. But the Punjabis have only agricultural land to depend upon. During the British rule, by serving as mercenary soldiers at Rs. 13 annas 8 per month, conquered other countries and so earned much money.[1]

Now they have started to exploit the resources, services, agriculture, trade, industries and mines of adjoining countries i.e. Sindhu Desh, Pakhtoonistan and Baluchistan.

In the beginning, they utilized the services of Jinnah and Liaquat Mi. In those days, on account of the overall majority of Bengalis and leadership of Jinnah and Liaquat Ali, they remained dormant. But after the demise of Muhammad Ali Jinnah and the killing of Liaquat Ali and driving away Bengalis, they have, on the strength of military brute force and with the support of capitalist countries, started exploiting three other nations namely Sindhis, Baluchis and Pakhtoons. They started changing the governments, according to their own requirements, in Pakistan. In Sindh, there is more agricultural land and so are the facilities to open new industries and several barrages and mines. So they decided to colonize Sindh and utilize it as their colony. Now the question arises as to how the newcomers from Bharat and Punjabis joined together to exploit Sindhi resources? After experience, I have come to the conclusion that both the parties, for various reasons, were to go over to new countries, where they could have facilities for agricultural land, trade, industries, services and the other facilities for colonizing them. For this purpose, the Muslims were a separate nation. Ideology was a common base for both of them. In U.P., the Urdu language was prevalent during the days of the Britishers. The Punjabi language could not progress. Therefore the Britishers decided to introduce Urdu in Punjab. During the earlier days of the Britishers, Sikhs ruled over Punjab. In order to lessen the influence of the Sikhs, Urdu was encouraged in Punjab, where most of the Urdu-speaking Muslim officials were appointed by the British. Punjabis for fear of displeasing the Britishers, and enmity with the Sikhs and being in the services of the Britishers, developed inferiority complex and so forgot their separate nationhood and their language.

As already stated, the Muhajirs who were already in search of a new country, therefore decided to migrate to Sindh. Punjabis who were in a great number, therefore the Britishers during the opening of Jamrao already occupied Punjab land and Nara canals, brought some Punjabis from Punjab for colonization of Sindh. By and by police services, contracts for construction for roads and buildings and labor during the last days of the Britishers, came into their hold too. But due to opening of new barrages and Punjabi officers being in charge of land distribution, they came in large numbers to Sindh. New lands and the scarcity of experienced farmers persuaded them to colonize Sindh.

The selfishness of Sindhi Jagirdars, Pirs, Zamindars and their spendthrift tendencies, together with the Sindhi Haris having no tenancy rights, persuaded them to come to Sindh. These were the few common causes of their unity. From the outset, Sir Syed Ahmed Khan mentioned the Muslims as a separate community. Several Punjabi students, who were educated at Aligarh University, also came under the influence of the definition. Things developed in such a way that in 1930, Allama Iqbal started a new slogan of Muslims being a separate nation in his address of Allahabad Session of the Muslim League. So the Punjabis and Indian Muslims imbibed this idea. Therefore, they united for the purpose of colonizing and exploiting the new country -Sindh.

Now-days, if we find misunderstandings between the Indian hew-comers and Punjabis, it is due to the selfishness of the Punjabis to usurp all the resource of Sindh. The Indian Muslims have realized this. Now let us see, that due to colonization, how the smaller countries like Sindh, Pakhtoonistan and Baluchistan, would be effected. And if Pakistan continues to remain for a long time, what will be the condition of these countries?

I feel that the interests of the smaller units will be grossly affected in the following ways:

- i. First of all the Punjabis will refuse to recognize the existence of separate nationhood in the name of Muslim nation and stop the smaller units to have separate governments of their own. The Sindhis will be given the status of a minority.
- ii. Upon the past 5,000 years of our ancient civilization, language, historical traditions and Sindhi character, the language and culture of the neighboring nations will be thrust. In this way we will be debarred from our own natural language which is the treasure of our literature and the custodian of our culture and historical traditions.
- iii. The exploiters, in the name of common religion, will control all central governments and give it the power to tax Sindh, which actually comes to 80 per cent of the total taxation of the General Budget, out of which hardly 5 per cent will be spent on Sindh.
- iv. In Sindh, majorities of the industries have been set up, as the facilities were available here and for their working the overall majority of outside funds and labor will be utilized; but Sindh will get nothing.
- v. All the banks in Sindh, including the State Bank, will be put under the custody of outsiders and will be utilized for their benefit.
- vi. By establishing the Central Government and entrusting it with various subjects and departments, most of the services have gone into the hands of the outsiders. Sindhis hardly got two to three per cent.
- vii. In Sindh, so far the policy adopted by the so-called Pakistan or to give it the proper name, Punjabi Government. Sindh's 60 lakhs acres of agricultural land has gone into the hands of the Punjabis, and if things continue in this manner, we do not know what will happen to the old and the new Sindhis. At present, about six hundred crores go out to Punjabis from agriculture alone. The major portion of which goes away to Punjab every year.
- viii. At present Sindh's industries and workshops are mostly manned by the non-Sindhis. The workers every year remit about 500 crores of rupees outside Sindh. This means the flight of capital from Sindh.
- ix. Sindh being a coastal country, it is in possession of great facilities of foreign and local wholesale trade. They are in a position to earn one thousand crores of rupees every year. But the Central Government being in the hands

of Punjabis, the figures are so manipulated by increasing and decreasing the prices and rates of the productive goods, that Sindhis are practically debarred to the extent of one thousand crores of rupees every year.

- x. Every year crores of rupees are obtained, mostly from taxes in Sindh. This money is spent on radio, television and notices to newspapers and for publishing such literature, which prepares people to be the slaves of the Punjabis
- xi. In bigger towns and cities, large amounts of taxes, obtained from Sindh, are spent over the colonization of outsiders, where lots of facilities are given to them, and where only 40 per cent of Sindhis continue to remain in scattered huts and to lead a semi-nomadic life.
- xii. In order to change the Sindhi environment, in such a manner, that all traces of our historical traditions and cultural signs be forgotten, and the people eventually forget their past, the names of many roads, colleges, markets, quarters, stations, hospitals and buildings have been named after outsiders or such persons who did great harm to the interest of Sindh.
- xiii. Sindhi Pirs, Zamindars, Mullahs, politicians and officials are persuaded or coerced and are frightened. To serve the agents of imperialism, these time-servers, selfish, conscienceless people are converted into a class, which has been created to carry on as agents to serve the new masters.
- xiv. The very name of "Sindhu Desh" and of Sindhis being a separate nation has been declared a crime. It is on this account that I have been kept in jail and detention for the last 25 years. For this very reason, even new many national workers are being terrorized and tyrannized.
- xv. No country in the whole world is prepared to allow outsiders to come and colonize its land because by pressure of population, its standard of living will go down and unemployment will increase and all the outsiders who earn from their occupations, much of money will be divided among the newcomers and the original inhabitants will get less than they should.
- xvi. At present, existing are such industries or corporations, some of which are in the hands of the local government. But if things continue in this way, I am afraid the Central Government will run it for the benefit of Punjabis.
- xvii. At present nothing is being done for the improvement of the Sindhi language, whereas one crore of rupees is being given as a grant towards the improvement of Sindhi language in India. Sindh had appointed the "SINDHI ADABI BOARD", which has been purposely kept under the control of Punjabi agents, on account of which many schemes such as Sindh's history, dictionary, Sindh heritage and publishing old classical books have been shelved.
- xviii. The so-called nominal Sindh Government, which is manned by non-Sindhi officials, having been placed in a key position, the Governor, Chief Secretary, I.G. Police and various other Secretaries and Directors, that orders of their Punjabi masters are being carried out, as Sindh Government has become an agent for carrying out the orders of its masters. The so-called custodian of Islam carried out the policy, by organizing such a conspiracy, by which majority of the Hindus were driven out from Sindh and some outsiders were brought into Sindh in a manner that in Sindh's population of outsiders increased to such an extent that they nearly became 50 per cent.

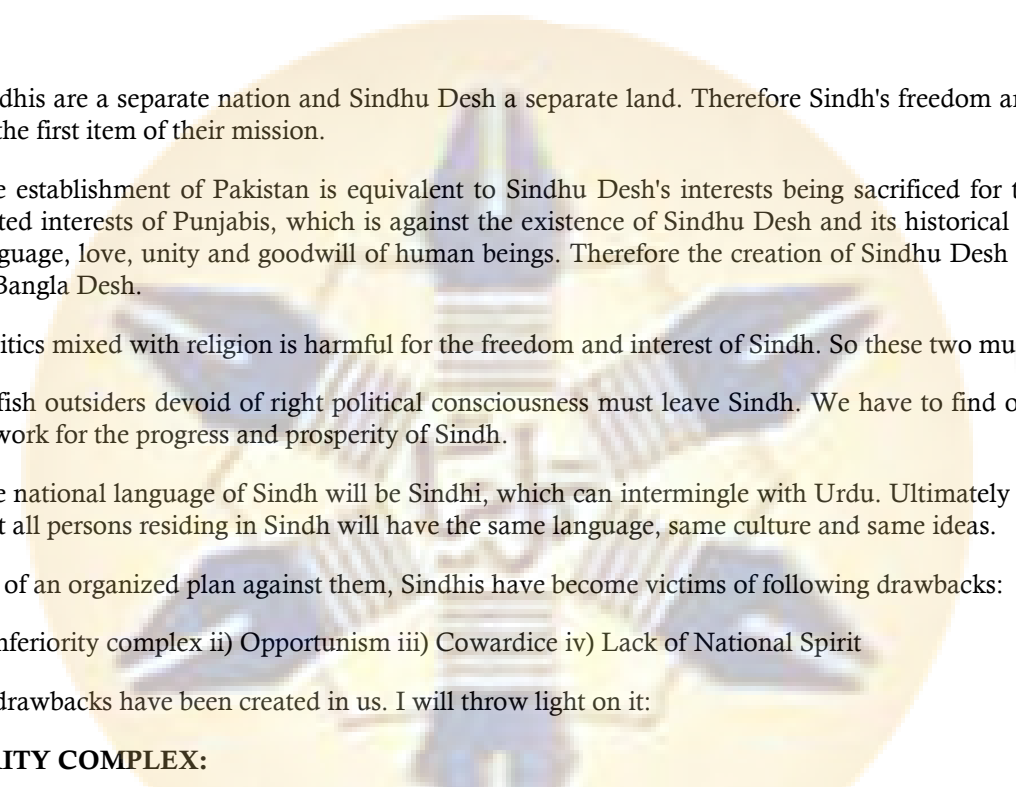
- xix. Income of about four thousand crores of rupees per annum is coming into the hands of non-Sindhis who are either sending the money to Punjab or outside the country, for purchasing landed properties or for keeping their surplus money in foreign banks.

I am not afraid of the original Sindhis turning into a minority, or of selfish Pirs, Mullahs, Zamindars and the officer class becoming the agents of outsiders, because I consider them the chief cause of our slavery, as they are not conscious of our past glory, or do not care as to what will be their condition in future, when in their place, new healthy and more able persons will come. Even the present condition of most of the vested interests of the original Sindhis has gone against their traditions and teachings of their ancestors, and many of them have lost their character, and do not care for right and wrong, and the earned glory of the ancestors is being sold for their personal benefits. I do not care for the Mullahs, their faith and character. Their religious knowledge is next to nothing. A majority of them are subsisting themselves on the loaves and fishes thrown before them by their master. They are the ones who on religious issues create differences. For whom the last Prophet's religion was based on long beards and certain customs. They had not understood the essence of Islam, which is love of humanity and good of the people. This has not been their real concern. As for Zamindars, big men and if the Pirs are annihilated and thrown out from their land. I would not care, because I know that many of them are luxurious, characterless, time-servers and take pride in the slavery of outsider.

But, I do care to fight for the historical past of Sindh, its culture, peace and love of the humanity, which needs unity behind all the diversity. I care for a thousand years tile national existence of our rich language and through it, our literature and international mission of peace and goodwill for humanity. I care for all those things which were pointed out by Mr. Mohammed Amin Khoso in his letter, contents of which are given as under:

1. "Shah Latif, Sachal Sarmast and there are many other Shrines, Sindh 'S ancient civilization and religious beliefs, rests on love, peace and progress of the human being. You, G.M. Syed, have been accorded the mission of propagandizing the above interpretation of Islam, protecting the historical tradition and culture and advocating the mission, seeing unity amidst diversity.
2. As to non-Sindhi vested interests, "Mr. Jinnah was the custodian of non-Sindhi vested interests. He was the preacher of hatred in Sindh. His existence was like the thorn of a porcupine and about whom it is said that he is a symbol of dis-unity, discord and a creator of enemies and hatred among human beings. He was rioting a true Muslim. His teachings can be thrown into the sea. In this way alone Sindh can be saved from this destruction
3. "To depend entirely upon the original support of the Sindhis is a wrong idea. The majority of their upper class is a traitor and prides itself on being agent of outside imperialists. They are themselves exploiters for their vested interests. Therefore, you have to fix certain principles for your workers, who should help you to free Sindh and propagate the mission of peace and love throughout the world. It is possible that from amongst the newcomers from India, many of them may leave their vested interests and work with you to liberate Sindh for the above-mentioned purpose. At present, they may not be ready, but I am of the opinion that there will be many who will prefer to serve the country, in which they have migrated and will mix with the Sindhis and work with you for the historical mission of Sindh for peace, prosperity and unity, as many of them come from the land of Sufis and have imbibed the spirit of love and goodwill. You have to select the right minded and intelligent young persons for this new mission".

I started on the following principles to serve as a beacon light for my mission:

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- i. Sindhis are a separate nation and Sindhu Desh a separate land. Therefore Sindh's freedom and progress should be the first item of their mission.
 - ii. The establishment of Pakistan is equivalent to Sindhu Desh's interests being sacrificed for the interests of the vested interests of Punjabis, which is against the existence of Sindhu Desh and its historical traditions, culture, language, love, unity and goodwill of human beings. Therefore the creation of Sindhu Desh is a must, like that of Bangla Desh.
 - iii. Politics mixed with religion is harmful for the freedom and interest of Sindh. So these two must be separated.
 - iv. Selfish outsiders devoid of right political consciousness must leave Sindh. We have to find out sincere workers to work for the progress and prosperity of Sindh.
 - v. The national language of Sindh will be Sindhi, which can intermingle with Urdu. Ultimately our object must be that all persons residing in Sindh will have the same language, same culture and same ideas.

On account of an organized plan against them, Sindhis have become victims of following drawbacks:

- i) Inferiority complex ii) Opportunism iii) Cowardice iv) Lack of National Spirit

How these drawbacks have been created in us. I will throw light on it:

INFERIORITY COMPLEX:

From the beginning, on account of constant propaganda, it has been impressed upon Sindhis that the Arabs, the Iranians, the Indians and the people who come from Punjab are more civilized and united and powerful. They are learned, fighters and powerful. They are better Muslims than Sindhis, whereas Sindhis are divided, coward and few in number, illiterate, therefore they cannot compete with outsiders. So, it would be safe to accept their (Punjabis) mastery, their language, their belief and culture and mix with them and remain under their subordination. If this is not done, the interests of Islam and of Pakistan will be damaged. If we start fighting or opposing them, outsiders will finish them. They have a common saying among them, "What you cannot cure you must endure". Therefore Sindhis have to adapt themselves to the degraded condition. But all this is being done in the good name of Islam and Pakistan. With such a wrong interpretation, they are misled and forget their national pride and their brilliant past. Those who are nationalists think of the future freedom of Sindh or their mission of love, peace and prosperity of mankind. But they are considered as the enemy of Islam, creators of division among the Muslims and having parochial tendencies, traitors of Pakistan, agents of foreign powers, infidels and materialists. And on the other hand, they are also punished for their love of their nation. For instance Raja Dahir is respected as a nationalist, as a hero of Sindh, but the imperialists call Raja Dahir as an infidel. But Raja Dahir was a great man. My thesis is as follows:

1. When he came to know that Yazid was harassing Imam Hussain, the grandson of Prophet Mohammed, Raja Dahir invited him to come and settle in Sindh under his protection. It is said that the Imam had started coming towards Sindh and Yazid knew that he had started, along with the members of his family. You can understand from this intention why a non-Muslim invited Imam Sahib, and on the other hand the so-called Muslim ruler, Yazid, killed him. You can imagine the greatness of this Hindu ruler.
2. After the martyrdom of Imam Hussain, one of his followers, on account of the tyranny of Hijab-bin-Yousif, came to Sindh. Raja Dahir gave him protection. Hijab demanded from Raja Dahir to give back Muhammad-

Bin-Alafi and his people to the Arabs. This, Raja Dahir refused to return. It is said that he sent Muhammad-Bin-Alafi, after the defeat of Raja Dahir, to Allahabad side from where some of his descendants recently migrated to Sindh.

1. Muhammad-Bin-Alafi along with his tribes joined Raja Dahir's army and on several occasions succeeded in showing the bravery, on which Raja Dahir wanted to reward him. He refused to accept such a reward, saying that giving protection under his rule was a sufficient reward for him, on that Raja Dahir ordered to commemorate the memory of that success, the name of Muhammad-Bin-Alafi be engraved on other side of the coin and then the coin be minted.
2. During Raja Dahir's days, his toleration was so much that he allowed Stupas of Buddha to continue in Sindh, where the Bikhshoos of Buddha continued to remain. On the other side, the Hindu temples were allowed for the worship of Hindus, and also Janis temples were allowed to remain in Sindh and those Muslims who had migrated to Sindh during his days were allowed to construct mosques. Parsis too had their fire temples during his days. Most of the followers of these religions had patronage of the Government. If you read history, you will find that Muhammad-Bin-Qasim, the so-called captain, on conquering the country, looted crores of rupees from Sindh and thousands of men and women were made slaves for the benefit of Arab soldiers or those slave girls were sold in Arab bazaars. He ordered all the persons who did not surrender to the new invaders, to be killed and their property looted. Look at the same peoples of Sindh, who on the misleading of Arabs, now consider Muhammad-Bin-Qasim the champion of Islam. People celebrated his days but the person who sacrificed his life for his country and had many qualities, is called a Kafir. Many false stories are fabricated to malign Raja Dahir.

Islam is considered the religion of peace and goodwill. It had come to the world for bringing justice and fair play to the Qura'an, it discarded violence. If Islam was a religion for the blessing of the world and the Prophet of Islam had also said that difference of opinion was legitimate and right, and according to Islam, to every country in every age, God had sent Prophets for the guidance of the people. Then it was incumbent upon the Muslims to follow their books and believe in their truthfulness as Muslims. It is said in the Qura'an that anybody without distinction of religion, if he believes in the existence of God, belief in life after death and does good things, he was a Muslim and entitled to salvation. Under these clear injunctions, Raja Dahir, he had respect for all the religions and did not make people slave forcibly and was a symbol of toleration, could not be considered a Kafir (infidel). And those persons who killed the Prophet's own beloved grandson, those who made men and women slaves forcibly and sold them in the bazaars, and who destroyed the sacred places of worship of other religions and looted these, how could such a person be called true custodian of Islam? These things are interpreted in the last, and complete, religion as true, it is only for persons with a sense of social ethics also who have eyes to see.

Everybody who knows history that Muhammad-Bin-Qasim was a servant of the Bani-Ummaiya rulers, who had done many things against the Prophet Mohammed (peace be upon him and his progeny) and desecrated "Ka'aba", and the holy stone was smashed into four pieces. After killing Abdullah Bin Zubair within the Ka'aba and hung his dead body on the gate of Ka'aba. Hijab Bin Yousuf, were person who had killed on Friday within the "KOOFA MOSQUE... thousands including several Hafiz of Qura'an (Reciters of Qura'an) and companions of the Prophet and some pious Muslims. The same Muhammad-Bin-Qasim had made slaves 30,000 men and girls of Sindh and sold them in Arabia, and looted over 40,000,000.00 (Rupees Forty Crores) and sent to Arabia and is said to have committed rape on Raja Dahir's two daughters. Can such a person be called a Muslim Mujahid (crusader)? Can libraries, colleges, roads and ports be named after him? Can such a man give a good name to Islam? The so-called custodians of Islam (Punjabis) and their Sindhi and non-Sindhi followers, who foster such an Islam, consider Muhammad-Bin Qasim the conqueror of Sindh and a hero of Muslims. If this is the criteria for a hero of the Muslims, then of course these pseudo-Muslims of the

Punjabi ruling clique can think and do whatever they like beneath the banner of Islam and Islamisation as in the past, Arab Imperialist servants like Muhammad-Bin-Qasim and others had been doing.

The following instances will provide further material for the thinker's forum:

- i. Those, who say Raja Dahir was not a hero of Sindh, then what is their answer to recent celebration of the 2500 years old Emperor Cyrus of Persia, celebrated in Iran and where for one week many Muslims from all over the world, including the President of Pakistan, took part and Radio Pakistan was singing the praises of that non-Muslim Emperor.
- ii. The poet of Iran had written the history of the Persian Emperors - all of whom were fire-worshippers - whom (Firdousi) Mahmood Ghaznavi had later sent 30 thousand gold coins as a reward for writing that non-Muslim Persian history. Firdousi had clearly said that Arabs were illiterate and drinking milk and eating camels and also were cannibals. But none of the Muslim learned people had raised their voices against such things, and Firdousi is called the national poet of Persia.
- iii. Kamal Ata Turk told the Turks that they were descendants of Changez Khan, Halakoo Khan, and nobody objected to this. Halakoo Khan and Changez Khan were the Mongols who had killed 60 lakhs Muslims and destroyed many cities and mosques and shrines of many Muslim countries and they had burnt Muslim saints and ulemas. One of them was "Khawaja Farid-ud-Din Attar". On account of their tyranny, lacs of Muslims had left their villages and had migrated to other countries.
- iv. The great national hero of the Egypt, Jamal Abdul Nasir, openly addressed the Egyptian people as "Pharoarians". Nobody blamed him. On the contrary the names of Pharaohs of Egypt are given to hotels, roads and important buildings. Nobody objects to this anywhere. But here, now a days, the enemies of Sindh are addressed as Quaid and Quaid~-Millats. Thus Sindhis are made to believe that enmity with Sindh and to betray its interests is proof of being good Pakistanis, and so the rulers of Pakistan hold this respectable.

OPPORTUNISM:

The second fact is that the new ruling class has created a section of Sindh who are opportunists. They have no national interest but are all the time looking for and working for their own personal gain at the cost of Sindh's national interest. These opportunists bend their knee before every powerful person and are slaves of powerful tribes and present the powerful as heroes of religion, though these may be tyrants and selfish. Such of them are called "practical politicians", though they have no ethics or moral principles and for personal benefit tile interest of their nationality and country means nothing. For them there is no rule. They can betray a personal friend as well as their country. Some Punjabis with vested interests and a few of their supporters, among the upper class of the Indian Muslims now here, pay lip service to the interest of Sindh. For them mere political propaganda talk of "Pakistan's solidarity, stability and safety" is a sign of patriotism, but to talk of safety, interest and love of Sindh and its people, is made out to be a sign of being enemies of Pakistan. This created situation has brought to the forefront such self-seekers who raise such slogans, which go against the interests of Sindh and its people. Such opportunists are not fools. They are cunning and know how to use religion and prejudiced beliefs to fool the common Muslims, for their own benefit. And they were the political opportunists in India who used religious emotion, which is the weakest point of the Indian Muslim mind, and with mass murders, loot, arson and rapes and parading of poor innocent girls naked in the streets, ultimately they got India divided and the great culture of thousands of years were completely destroyed. And this, at a time when due to the efforts of the past fifty years of the Nationalist Movement the Indian people, welded together, was to become a composite whole as one

country and as one people. The political opportunist supporters of the upper class Muslims, with their vested interests, in the age old type of the Zamindari, being afraid of the abolition of the Zamindari system after independence, by the majority vote in the Assembly of an Independent India, got frightened and the bogus slogan of "ISLAM IN DANGER" completely fooled the people to such an extent that thousands upon thousands were so mentally blinded as to leave their homes and properties built by their forefathers - and leave India. The same type of bogus slogans are still being used now to fool the common people like "Pakistan is in danger from India", and from time to time, just to fool the people and turn their interest from the burning economics issues, the Kashmir Issue is raised. Lately the new slogan is "THERE IS DANGER FROM AFGHANISTAN". But when those who talk of the freedom or show concern for the economic loot of Sindh, by outsiders, mostly Punjabis, are treated as enemies of Pakistan. Anybody who talks about the real problems of these countries, namely Sindh, Baluchistan and Pakhtoonistan, is dubbed as an enemy of Pakistan and punished with imprisonment and physical torture. To counter the efforts of nationalist Sindhi patriots, the opportunist section of the Sindhis is put into political power to cover the economic loot of the Punjabi vested interests. So far these Sindhi opportunists do not know the price of treachery which they will have to pay later when their masters are no longer in power.

Sindh is quite a rich country. It has a lot of resources and income. Hundreds of big and small industries are fetching a lot of wealth and three new barrages and land along the seacoast, are giving much facility for foreign trade. In spite of these, the Sindhis remain poor as the cream of the wealth goes to the Punjabi trading interests, who are shielded by the ruling clique on the one hand and on the other by the opportunist Sindhis who parrot like sing the praises of the Pakistani overlords. We cannot forget that Sindhis (old or new) have no effective voice in the Central Government. Patriotic Sindhis know that this whole dirty game of economic loot is played under the convenient slogan of "ISLAM" and "PAKISTAN", and Pakistan is presented to the illiterate public as the "PORT OF ISLAM". This is the biggest brazen faced WHITE LIE. But we the knowing ones know that Sindh gives its 80 per cent to the Central Government in taxes alone, But for its own administration and development Sindh hardly percent. This is daylight robbery of Sindh's natural resources and a great cruelty to the common men and women of Sindh, as they cannot improve their social lives without economic resources to which they have a natural, legal and moral right.

Not only are the industries not in the hand of Sindhis, but even that labor is brought from outside. The land along the new barrages is being passed on to outsiders. Wholesale trade, whether foreign or local, is in the hands of non-Sindhis who, by alternatively increasing and decreasing the prices of commodities, benefit wholly from the economy of Sindh. So our village folks become poor day by day. When nationalist workers raise their voices for the rights of Sindhi people, these outsiders with vested interests consider it against their interests, which they cleverly dub as against the interests of the country and against the consolidation of Pakistan. These nationalist workers are maligned and punished. These outsiders have formed a group of greedy persons who are working according to the wishes of their masters.

On account of these harmful methods Sindhi nationalists have come to the following conclusions:

- a. Pakistan was not one country composed of only one Nation but is a conglomeration of socio-cultural different nationalities, having different problems. Therefore, it was a multi-national country. So it should be demarcated with the natural boundaries of four different linguistic nationalities with nine crore-population in an area of 3 lakhs and 50 thousand square miles. Every nation with a recognized territory has different problems How can the Baluchi nation with only thirty lacs influence the five crores of Punjabi nation. When this one lakhs and fifty thousand sq. miles area is under the influence of five crore of Punjabis, who have only one fourth (as their own) as compared to Baluchistan. This system of Government cannot work here until the question of separate nationhood is decided, unless all the four nationalities are given equal representation under a federation constitution in the Central Government and the revenues are allotted to each nationality according to its

material productions in cash and kind The problem of the people of Sindh is quite different and distinct from the other three nationalities of this multi-national geographical area called Pakistan.

We, the Sindhis, earn much more trade taxation, taxes on industrial production, mineral exploitation and their foreign sales, and from the flora and fauna of Sindhu Desh. At present 80 per cent of this huge income goes to the coffers of the Central Government and we are left at the mercy of one country, which has a population of five crores. Therefore the nationalists of Sindh consider the cause of the whole trouble to be the neo-imperialist ideology of Pakistan. Therefore, they have come to the conclusion that they should secede from the Punjab and federate as a Republic of Sindhu Desh with the Republics of Baluchistan and Pakhtoonistan.

- b. The outsiders, in order to establish their imperialist have imposed the political concept of Pakistan, having one nation of one religion and geography. Therefore Sindhis have come to the conclusion that Muslims being a separate nation, is wrong. The idea of Muslims being one nation was invented to deny the people of Sindh their natural rights and to exploit their natural resources of raw material as well as millions in cash.
- c. Nationalists have come to the conclusion that the Punjabis, deliberately for their own benefit have wrongly interpreted our Islamic socialist ideologies. They have also come to the conclusion that the Socialism or religious ideologies are against our national aspirations and this has been specially created to exploit the Sindhi, Baluchi and Pakhtoon people.
- d. It is said that democracy is the best political form for the formation of a government. But the question is democracy of whom? For Sindhis or Baluchis or Pakhtoons or for the Punjabis. The last named people are more in population than the three other nationalities. Now can Sindhis be persuaded to allow the exploitation of their own and of other nationalities, where 80 per cent of their annual earned wealth should be departed from them for outsiders in the name of religion, socialism and democracy.

COWARDICE:

When some imperialist powers conquer some countries and start exploiting their resources, they create division among local people to rule on them. Likewise, in the new acquired power in their country, which is of a different size, area, difference of population and differences of income, then they try to rule other nations by force. The less populated backward areas, which are dominated in great numbers by them to exploit these simple people with certain ideological slogans.

The social milieu of Sindh is still a tribal society, dominated by the vested interests of Pirs, Mullahs, Zamindars, traders. The bureaucracy too has its vested interests. When with more strength and in greater numbers, the outsiders rule over the country, the local vested interests are dominated by force, and through these local big-wigs, the masses are ruled and exploited by outsiders. Thus a class of cowards is created, who like slaves, carry out orders of those outside local vested interests.

DIVIDING OF NATIONAL SPIRIT:

Imperialist nations after subjugating smaller, ignorant and weak nations start misleading them by such slogans, by which the conquered feel themselves helpless. Punjabi imperialists have followed the methods, such as:

- i. To discard the national language of Sindh, thrust a foreign language upon them so that the Sindhis may lose the thousand years old language, which was the foundation for their unity; to refuse to recognize the separate

existence of the Sindhi nation, and thereby to forget their thousand years old separate existence. This has resulted in Sindhis losing their sense of self-respect, their past glory and have begun to feel helpless and at the mercy of outsiders.

- ii. Sindhis have been the people with an international outlook and universal religious ideas based on love and oneness of mankind. But in order to change the great liberal influence of this tradition, and its great message, they have been misled by an entirely wrong interpretation of Islam and inferiority complex has been created among them.

It is said that the nomadic Arab laws are based on customs, violence, hatred and injustices. The examples set by the Arabs were from the last and complete religion. Now Sindhi people have begun to realize that all troubles and misfortunes, which have come to Sindh, are due to the existence of Pakistan. If this continues in the same state for a longer period, then two courses will be left for Sindhis.

To get rid of the slavery of Punjab i.e. Pakistan, Sindhu Desh will be established and the wrong interpretations of Islam will be discarded.

To follow the teachings and in the footsteps of Punjabis, one should be prepared to annihilated as a nation and become like the Red Indians. I have narrated what is happening in Sindh at present. Now I will explain the dangers to Sindh, if it continues under Pakistan.

After declaring Pakistan as a single Muslim nation, every Muslim whether of Bharat, Punjab or from other provinces will have a right to come and colonize in Sindh.

Thus foreign Muslims in lakhs will come to Sindh, purchase land and acquire property, services, trade and industries and nobody will be able to prevent them from doing so. Then in a short span of time, the original Sindhis will become a minority. If at a later stage, opposition by original Sindhis begin, there is every possibility that the outsiders would drive out Sindhis or bring by force a perpetual slavery. What has been happening to the Baluchis, Marri and Mengal tribes, is before our eyes. After partition and the coming of Muhajirs (refugees) from India, with a definite plan the Hindus were driven out from Sindh. The same could happen to us.

At present the Sindh Provincial Assembly has Zamindars, Pirs and Advocates and some members from village constituencies. So the Sindh Ministry has some Sindhi Ministers, though their number has been reduced to 50 percent. After the large number of non-Sindhis come to Sindh and stay in rural areas, the ministers will consist only of non-Sindhis and the Government will be dominated by non-Sindhis with the result that the services will go to non-Sindhis who will occupy seats in the Provincial Assembly. Then few Sindhi ministers will be found in the Sindh Government. So the services, industries, trade and land will be in the possession of non-Sindhis and in their own country Sindhis will become helpless. This thing had happened in the days of Bhutto, whom Sindhis had raised, to the sky by raising the slogan: "Long Live Bhutto". These people, after some time, will realize how much injustice was done to Sindhis.

Nature has no mercy for the weak, and the law of survival of the fittest is also merciless.

At present Urdu has been made the national language of Pakistan including Sindh. Sindh's traitor, Pir Illahi Bux, made Urdu a compulsory language in Primary schools of Sindh, but this did not succeed. In the days of Bhutto, Sindh was made a bi-lingual province. Sindhis cried hoarse but nothing happened. Those who asked for the protection of the Sindhi language were punished and the supporters of Urdu magazines, newspapers, books, colleges, radios, television, cinemas continued to propagate for Urdu. The Sindhi Waderas and officials began speaking Urdu in their houses. At present,

non-Sindhis have become 50 per cent but that day is not far off when the non-Sindhi speaking will turn into a majority. Then to talk of freedom of Sindh will be useless as at that time Sindhi-speaking persons will be discharged from services and it will be made compulsory to learn Urdu. Historical instances of such happening are before us. During the Arab imperialist days, Arabic was an official language of Sindh and in Mughal days Persian was an official language. Under those conditions, Sindhis will not be allowed to raise their voice against a foreign language.

For the industries in Sindh, non-Sindhi labor was brought from outside. It appears to be a fact that within a short time, the unemployment in Sindh will result, Sindhis being compelled to become thieves and dacoits, and murders will increase, then the Government will be dominated by non-Sindhis who will kill them or keep them like Hurs in concentration camps.

In the cities, Sindhis are now becoming an absolute minority, and as tenants they will not get sufficient protection. At present Sindhis mostly live in villages. Their livelihood depends on agriculture, cattle breeding or on fisheries. There is pressure from outsiders that Sindh's big land holdings should be reduced. The intention behind this move is to get the following:

In the Sindh Assembly now a days Zamindars and Pirs come in large numbers. After the abolition of Zamindari, they will be bankrupt and will [not] be able to get themselves elected. That would be better as they do not represent the economics or political interests of the poor Sindhis. But of the change in population, non-Sindhis would fill their seats; Sindh's voters are already accustomed to sell their votes for money. The masses are not politically conscious. These can purchase Pirs, Mullahs and other local bigwig outside capitalists who, with different political slogans and religious ideologies, will get them to work for them. When Bhutto could be fooling the people in the name of Islamic Socialism and democracy, where is the guarantee, outsiders will not play the same cunning tactics. In those days a vast number of people had accepted the socialist type of propaganda done by Jatoies, Mirs, Pirs, Mukhdoom, all of which people believed. There is no guarantee that the same method will be adopted again by outsiders.

During General Ayub's days, the land holding per person was reduced to 500 acres, and during Bhutto's days it was reduced to 250 acres, so there is quite a possibility that by outside pressure, the land holdings may be further reduced to 25 to 50 acres. Sindh's original residents, who depend entirely upon agriculture and the majority of their Haris, are landless. It is not difficult to mislead them by giving them their own land. Thus Sindh's agricultural holdings will be divided into small pieces. The result will be that from agricultural holdings they will not have sufficient income for their livelihood.

Therefore they will have to turn towards other professions. Outsiders already dominate industries. On account of the change in the Government, non-Sindhi ministers and officials in the services will put a ban on Sindhis. Lesser income, from small holdings will compel the small farmers to neglect agriculture. Then the ruling class will find a justification to say that as small holdings in agriculture is not a paying concern, so the entire land should be nationalized and cultivated with machinery.

In this way a slow process can finish the Zamindari. From politics, Zamindars and Pirs will be ousted in this way. The nationalization of land will need cultivation by machinery. For this purpose, agricultural experts and mechanics will be required in the beginning. As no Sindhi expert and mechanics will be available, these jobs will go to non-Sindhis, and like industries, our entire land will also be owned by or dominated by non-Sindhis. That source of income will pass on to outsiders.

At present, the cattle breeding is mostly in the hands of villagers, Though in big towns cattle holding are passing to the hands of non-Sindhis. As the citizens mostly depend upon the beef, meat and mutton, there is a possibility of cattle shortage. Then non-Sindhi imperialists will bring this profession also under the control of Government managed cattle farms and private farms. After some time, on the pretext of thefts from Government cattle farms or inferior species or scarcity of butter and *ghee*, competition between Government and private farms, that profession may also be taken away from Sindhis.

For a long time, fishing has remained in the hands of Sindhi fishermen. But in the sea, on account of launches and trawlers, fishing is passing to non-Sindhis. There is a possibility that within a short time; the whole fishing industry will pass from the Sindhis to non-Sindhis. At present the fishing is in Sindh's river and lakes. It too is in the hands of Sindhi fishermen. Though they are taxed, yet no taxes are charged from sea-fisheries. Non-Sindhis mostly man the Fisheries Department. There is a possibility that they will put such restrictions on this profession that the '*Keenghar*' Nun and Jam *Tamachi* stories will be forgotten.

Man being a progressive social animal still has many animal instincts. Animal kills each other for the sake of food. So they have no mercy for other animals. In like manner same men also have done the same thing. They have killed each other, taken away others' properties by force, and in some cases, have completely obliterated their enemies. History speaks out those instances. Like Arians drove away the Dravidian and killed some of there in thousands, usurped their properties. Though these things had happened in the long past, yet there is a possibility of their happening again. Hiroshima and Nagasaki destruction by the American is a recent case in point of such barbarities we need hardly go far to find examples. Why do you go further? Look nearer to home. The happenings during the division of India provide many horrible examples, where Hindus killed Muslims and Muslims killed Hindus and looted properties. What Arab Ummayyads did to Bani-Hashims is not hidden from those who are well-versed in history. Recently what the Punjabi army did to Baluchis is also part of history. The German and Japanese imperialists, in order to colonize their surplus population in other countries, started the Second World War which are also part of history. But everybody knows what Punjabis did to Bangla Deshis. Recently General Tikka Khan said that what was done to Bengalis in Bangla Desh was difficult to do because they were at such a great distance of 1300 miles, in between lay the foreign land of India. But the situation is quite different in case of Sindh; "We want land. We have a lot of men to colonize". Peoples Party is a popular party. The same Tikka Kkan is the leader of that party. The Sindhi masses are ignorant that, due to their selfish leaders, they blindly follow Tikka Khan. Sindhi officials, Zamindars and Mullahs, knowing Punjabis' intentions, are mixing with them. If this continue in short period, they will lose their own culture and language, even now several Sindhis have started to speak Urdu in their colonies and several Sindhis have also given their daughters to Punjabis. Thus slowly Sindhis are losing their traditions, language, culture. So the time will not be far when Sindhis, to please their rulers, may agree to the Sindhi language being prohibited. It will then become common in society to talk the language of their masters and adopt their culture.

Like the Arabs, every non-Arab custom, dress, tradition and religious beliefs were all treated as un-Islamic and crushed with hatred and violence. Everything, which was not Arabic, was dubbed as anti-Islamic. In the same manner, it will not be difficult for Mullahs in mosques, and mujawars in shrines, to speak in their master's language, which may be preached that Shah Latif and Sachal Sarmast begot Muslims and they used to convert Hindus into Muslims, and thus brought Sindh enmity and hatred, instead of peace and goodwill.

In all schools and colleges and textbooks, Sindh's message of love has been discarded and considered Hindu and non-Muslim teachings, Sindhi literature, civilization, language and belief may be considered as un-Islamic. It is quite possible that every Sindhi tradition may later be called ignorance, Kufr (infidelity) and thus change be made in the Sindhi teachings.

All of Sindh's shrines and trust properties have been brought under the control of Central or Provincial Governments, with the result that hardly 25 per cent of income from such trusts is spent in Sindh. Incomes from these sources are mostly spent for "Imperial" purposes, and with a planned purpose these are being utilized for non-national purposes.

As during the days of the Bhutto regime, national workers and students of colleges and universities were restricted and sent to jails. The same is a possibility in the future. The name of Sindhi nation may be considered almost a sin and people may be punished in the same manner.

In order to colonize Sindh completely, Sindhis may first be driven out from cities and for doing that the following methods may be adopted:

- a) In big cities and towns, plots may not be given to Sindhis.
- b) From non-Sindhi quarters, Sindhis may be harassed and driven out.
- c) Sindhis may be debarred from the services and other means of employment, and thus be forced to leave the cities.

These tactics may be adopted in big cities and towns.

Sindhu Desh principles will remove poverty from the masses and raise the standard of living on the basis of Socialism. By following these principles Sindh's population will get the following benefits:

- a. Sindh will be freed from the Punjabi vested interests of Pakistan and have their own government, become a member of United Nations.
- b. Sindh's government production taxes and other resources will be freed from outside dominance and will be used for the benefit of permanent residents, old and new.
- c. All of Sindh's income from industries, trade, agricultural land, mines, foreign exchange and all taxes will be utilized for Sindh and its residents.
- d. Prohibition will be put on the immigration of outsiders.

Sindhi language and culture will be adopted. Thus the Sindhi nation will be formed with old and new residents. Anybody not agreeing to the above-mentioned principles will have to leave our country.

- a. Sindh's industries, agricultural land, trade and its residents will utilize mines and nobody will be allowed to take money outside from here.
- b. Every Sindh's resident will be guaranteed a livelihood and his/her standard of living will be raised, and every person will get the facility of house for living, treatment in illness and free education.
- c. Sindh's national language will be Sindhi and its proper advancement will be one of the duties of Sindh Government.
- d. All of Sindh's mineral wealth will be developed and utilized for the economic and social benefit of the common people of Sindh.

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- e. The Sindh Government will be freed from power blocks and their war-pacts and its policy will be on a non-aligned basis.
 - f. Politics will be freed from religious interference. Government will be run on secular basis. The present exploitation in tile name of religion will be banned legally.
 - g. The formation of Muslim countries, block is not free from fraud and corruption, therefore is to be discarded.
 - h. Sindh's rural life is to be re-constructed. Thus bringing to the villagers a civilized citizenship.
 - i. Sindh will have a separate flag, Sindhis a common race and language, so that it brings unity among tile people, all the residents will b~ free from religious prejudice and caste, and the residents will be trained in such a manner that they should have common culture and common purpose.
 - j. Free Sindhu Desh, according to traditions of Saints and Sufis, all religions will be treated with unity in diversity and principles of coexistence, and all the prejudices of castes and creeds will be discarded.
 - k. In free Sindhu Desh, people will have a common political consciousness with a view of prepared environment for healthy democracy.
 - l. In free Sindhu Desh, preaching for all religions, materialism, ideologies will be allowed.
 - m. For love and spiritual training, man will be prepared on the basis of love, peace and unity for which the new government will make arrangements.
 - n. For tile understanding here of West and East civilization and the education policy of cooperation and understanding will be propagated.
 - o. An arrangement will be made here for studying and understanding of all religions, philosophy and science. Efforts will be made to bring about a common basis, useful for the progress of humanity.
 - p. The government of the country will be entrusted to honest, sincere, noble, and God-fearing custodians. Sindhis have reached the crossroads. If they succeed, their mission of 5000 years of tradition will be fulfilled. This is my cherished dream and life-long ambition. Only this way, I see the remedy of all the ills that Sindh has plunged into ever since the creation of Pakistan. But that day is not far off when Sindh will emerge as a free and sovereign nation. Whether I live or cease to exist, whether I relish the fruit of the freedom of my country, it matters not to me, the emancipation of my country and my people, matters the most. It has been my ideal for more than four decades. Only this way, my heart can feel satisfied or my soul can find eternal peace.

Footnotes:

[1] On retirement from the British Indian Army, these Punjabi stable boys, sepoy, subedars and subedar majors were given "Ghorhi Pal Muraba" (for rearing cavalry mares, for getting fowlscolts and fillies). The British commanders gave large agricultural lands to them. So many of the descendants of those stable boys, sepoy and subedars have become colonels and generals in the Pakistan Army.

Chapter IV - Evolution of Sindh's religious thought

From the very beginning, religion has influenced mankind in one form or another. It is related to the following questions:

1. The research and knowledge of Supernatural Power.
2. What are spirit and matter and their relations with each other?
3. The pleasure of Supernatural Power.
4. The concept of life after death.
5. Formulation of certain codes and rules for the betterment of society.
6. The concept of the reward and punishment for certain deeds.
7. Cause or causes of the differences among the religions.
8. Some information about various religions.
9. The superiority complex among religions.
10. Islam's main purpose and its later interpretations by vested interests.
11. Prayers for improvement of character and salvation of the soul (consciousness) by autosuggestion.
12. Organized religions and their interpretations, and after change of society, necessity of change in their codes and rules.
13. Knowledge of unity behind diversity of all religions.
14. Sufism - its aims and objects.

ARIAN NATION, ITS CIVILIZATION AND CITIZENSHIP

About the origin of the Arian nation, their first creation and their coming to Sindh have different versions. One group of scholars says that originally they came from Caucasus, from where they migrated to Persia, Central Asia, then to Sindh and India. Some of them went to Europe via Romania. There is a second version which holds that they originally belonged to the area of the Ural Mountains from where, through Central Asia, they came to Sindh, India, Persia and Europe. There is a third version also, that originally they belonged to north Siberia's Maru mountains, from where they migrated by different routes to Sindh, India, Europe and Persia.

Leaving alone these probabilities I will only deal with their coming to Sindh. Though several Indian historians are of the option that about ten thousand years ago, they came to Sindh from where they went to Persia, Iraq, Syria, Egypt and Arabia. Here they established their own habitats. Some of the historians go to the extent to say that even Ka'aba, of Mecca, was originally Shiv's temple. In its corner 'Hajre-Aswad' (Black Stone) was Shiv's Lingum. Going round the Ka'aba had also originated in those ancient times. Ahram was also originated from the Hindu Saniasies. Even the very name of Arabia has come from the Sanskrit name "Horse", which meant that Arabia was the country of horses. It is written in "Manusumart" that one Brahman Shanker Jatishake was the first person who went to Arabia and was called

by the name of Shaikh. As in Bharat, there is an honor to be a Brahman, so in Arabia the word "Shaikh" acquired social prestige. It is said that about 500 years ago, before the Prophet, Zahin-bin-Tai, a poet lived in Arabia. Whose poetry has been found in Constantinople's Museum. He has praised Krishna Maharaj.

It is said that during the days of Vikramajit, Arian Brahmins, used to go to Arabia for the preaching of the (religion) Vedic Dharam. One Arab poet, Noman-Bin-Adam, has written the poem in praise of Raja Vikramajit, which is said to be lying in Hamida Library, in Jerusalem. At present the Arabs do not believe in the theory of transmigration of the soul, but in the book named "Al-Minal Wal-Nahal, it is written that in ancient times the Arabs believed in the theory of Transmigration, which was originally an Arian theory. In those days amongst the Arabs, Shiv's worship was prevalent. Umer Bin-Hasham-Bin-Haris, it is said, was originally a worshipper of Shiv. In Jamia Azhar, Cairo, there is a professor who in his magazine, "Al-Hilal", composed a poem that contains the name of Umer-Bin-Hasham. It is said that this poem was previously called Abul-Hakam that meant "Father of Intelligence". Though in his time he was an important and learned poet of Mecca, the poetry composed by him mentions that the praise of Mahadev greatly promote human status, and Bharat is a center of religion, where man gets salvation. The poetry can be seen in Cairo's Al-Hilal magazine, in its March 1932 issue.

Some Indian historians say that during the days of Hajj (Pilgrimage) wearing of Ahram (the two un-sewn pieces of cloth), and during Hajj even killing of lice was not allowed. This was a custom of the Aryans. Jews used to speak in the Tamil language. For verification see the book "Aria Varti" by Ganga Ram Samrat. From the recent archeological findings it has been proved that Darvadians, and Aryans inhabited Sindh, before Aryans, came afterwards. Though there is difference of opinion about their original time of coming to Sindh. From archeological findings it is said that Darvadians had their own civilization and citizenship. From Mohan-jo-Daro and other such findings this was the center of their civilization, which was about 1700 years before Christ. When the Aryans drove them out, the Darvadians became weak and served as untouchables and slaves and some of them were killed or driven out to South India. The Aryans, in the beginning were less civilized and nomads and were fighting people. But when they found the cities of the Darvadians and came in contact with their civilization then, with mixture of the older civilization, they established their own civilization.

Thus the Arian civilization was a mixture of both civilizations. The Dravidian civilization was similar to Egypt, Sumair, and Babul in its age as that of Sindh, with the difference in time. Several similarities are found. After research, it can be established as to which civilization was earlier. Mohan-Jo-Daro's findings are not yet complete, so it is possible that the future may give such clues which may provide further and authentic information on the subject.

Spirits dominated animist and un-animist things. The belief was common between Darvadians and Aryans. A research of ancient Egypt's Sumair's, Babul's and Sindh's beliefs and religious ideas shows that trees, animals, stars and zodiacs and spirits were common to both. The sky, sun, moon, planets, zodiacs, mountains, rivers, earth, fire and air had their spirits with different names. These are found from a study of their mythology. In view of that, if I narrate the story of Trinity, it will not be out of place. We will narrate the story on the basis of Puran-Shaster. It is said that Trinity existed in different form in Greece, Rome, Egypt, Sumair, Frigia and Babylon. As Trinity is more or less the expression of different powers, therefore, I will narrate here the theory of Trinity as it was in India, which is the cradle of one of the ancient religions of the world. On the basis of that theory, the story can be narrated as Brahma, Vishnu, and Shiv were the original gods of Indian religion:

1) Brahma was considered the creator of the universe and administrator. Brahmanism, its original name came from the belief in the name of Brahma. In the beginning human knowledge had not progressed much, therefore, God was considered equivalent to man's concept and God was supposed to be with a wife, whose name was Saraswati. in the

beginning, Brahma worshippers performed certain rites and recitation of certain names and made sacrifices. In comparison to the above-mentioned customs, ethical questions and social principles then had no importance. The followers of Brahma were mostly limited to scholars who considered the religion pure and gave it importance. But it was incapable of being understood by the common man. Its influence spread over Sindh and influenced India's beliefs to a great extent. Knowledge of that belief required understanding and performance of certain religious rites and recitation of certain names, mantras (incantations) and understanding of the meaning and purpose of sacrifices. By these methods, Devas (Gods) were to be pleased and peace of this world and the other securities could only be found by these methods. It was believed that in this way man reached the stage of being a Deva and by acquiring these qualities he reached the ability by which not only the present life but life after death could also be in his control. In things of this world man automatically became that complete being who could acquire anything he desired. Through such spiritual attainments he could control things according to his wishes.

Through these he could acquire knowledge of the universe and control its powers. If once he could control these he could get anything according to his wishes. And if he could not get these by his recitations or religious performances, then it was his defeat or shortcomings and not the defeat of above-mentioned things. It was believed that through these performances, even God could be molded according to man's wishes. During the Rigved period, Vedic Dharma is said to have had such powers in it. If these were properly performed, God's concept could have remained very high. But strict observation to certain formulas, incarnations, recitations and sacrifices reduce religious belief. So God's honor and knowledge was not increased but prayers were prominent. Shah Latif's present poem seems to be under the influence of that idea:

"Worship the ocean, where there is unlimited water where.

Hundreds of previous pearls and rubies in abundance are flowing in the deep waters.

Oh worshipper! If you can attain a fraction from that wealth.

You will become content for the rest of your life".

*(Shah
Latif)*

2) Vishnu Maharaj: This God was the second of the Trinity. His followers as an administrator, a proper guide and a master of great power considered Vishnu. He was bestowed a companion as his wife, whose name was Lakshmi, who had the power to bring happiness in the world. In Vishnu Deva's symbolic photo is shown a man of peace and tranquility, from which it could be understood that he was the God who could increase man's character and spiritual peace. Therefore, it was said that man can please Vishnu only by having a good character and by doing useful deeds. He could not be pleased like Brahma with performance of certain formulas, recitation of certain Mantras (incantations) or by sacrifice. There was this belief about him that when the world was involved in worries and turmoil, he used to come and perform the functions of a reformer. The number of his worshippers increased towards righteousness and morality. They could not eat flesh, fish or any living thing. They used to live on vegetables, grains and fruits. They thought on account of such vegetarian diet their minds could not be purified and their knowledge increased. About this Shah Latif said:

Read the first letter of the alphabet

and forget the rest of it. When you have understood

the reality, you need not care for the diversity."[1]

(Shah
Latif)

*'Those persons who did not understand the real purpose
and meaning of creation, cannot know the real purpose of the
Secret. But only those who cared for knowledge of
reality, reached the purpose.*

(Shah
Latif)

In Hindu history, Sri Ramchandar and Sri Krishna Chandar were incarnation of those who had connections with Surajvansi and Chandar Vansi (Rajput) families. Sri Ram Chandar was considered a great symbol of righteousness, which in order to carry on the command of his father, accepted exile for fourteen years. And he was considered to be beloved of his followers and a lover of his wife Sita. Therefore his days of rule were considered Ram Raj or Kingdom of Heaven. The second person, Krishna Chandar was a symbol of the virtues of devotion, faithfulness and love, having knowledge of philosophy and a performer of the right deeds in life.

His book 'Sin Gita' is considered in Vedantic philosophy the best book. According to the belief of this Hindu sect, God, in difficult conditions comes in the form of man and performs good deeds for the salvation of those in difficulties

*"When the Lord of Hazara Kingdom could not hide love
in his heart, he wore the robe of a yogi and
voluntarily lost his heart to the beloved".*

(Sufi Khair Muhammad)

Devotion, which is one of the principles of Sri Krishna Maharaj, has greatly influenced one of his followers, Miran Bai. Krishan's teachings in the form of love and monism seem to have had great influence over Sindhi minds. Sindhi poets and saints seem to have acquired much from these two teachings. Even if you read Shah Latif poetry you will find that Krishan's teachings had their influence on the following teachings of Shah Latif: Kalyan, Asa, Leela Chanesar and Kamod. Shah Latif Sur Kalyan:

From one it became many, from many it became one.

Reality is in unity, you should not forget this

That there is unity behind diversity.

(Shah
Latif)

*"He sees Himself, He is the beloved Himself, He is the Creator,
He is searching and longing for His own creation."*

*(Shah
Latif)*

*"He is this and He is that and He is death
and He is also God. He is the lover and the beloved. He is the enemy
and he is the helper."*

*(Shah
Latif)*

*"There are lacs of your forms, you are one with them,
but having different forms. Oh my beloved!
How many signs of your beauty am I going to count."*

SUR ASA: (Shah Latif)

*"I am searching (wandering) in the spaceless world.
Oh my guide! I cannot see the limit the beauty of my beloved is
Immeasurable. Here I am longing ceaselessly,
but the attitude of the beloved is indifferent."*

(Shah Latif)

*"There is no beginning to the servant of God nor is there an end.
Those who identified the beloved, they reached the destination".*

(Shah Latif)

*"Existence or not existence, these are the
Conceptions of a worldly man. The beloved's beauty is
beyond concept."*

(Shah Latif)

"In astonishment, the intellect and courage

*are powerless. The beauty of reality cannot be fathomed
by the blind."*

(Shah Latif)

*"if you really try to see (with your inner eye)
then you wilt call every thing the Truth. Oh! Blind do not
entertain doubts about the Truth."*

(Shah Latif)

*"Your 'self' or ego is the screen between your real self
And the beloved. Pull out the screen and you will attain union."*

(Shah Latif)

In Shah Latif's poetry, Leela Chanesar's and Kamod's devotion, obedience and self annihilation are properly explained, whose glimpse he seems to have acquired from Miran Bai's poetry.

SUR LEEA CHANESAR:

"Perhaps my sisters and girl friends, have come to know my defects.

Therefore, they are laughing at me."

(Shah Latif)

"I was wise in the country, knowledgeable amongst my friends.

Since I committed a mistake, therefore I cannot raise my head in front of them.

*(Shah
Latif)*

"I wish I had not been wise, because the wise get into trouble.

My beloved was pleased with me on account of my simplicity."

*(Shah
Latif)*

"I was head of the house in the Kingdom of Chanesar.

*I had all the dignity of queens, and everywhere
I was the center of attraction. When my beloved neglected me,
I was treated like a widow everywhere."*

*(Shah
Latif)*

*"Of what use is good fortune which makes one self-centered.
Search for the bad fortune through which
You may attain the beloved. "*

*(Shah
Latif)*

*"Leela, give up your wiles if you wish to live a happy life.
When you submit yourself with humility to your husband,
he will happily forgive you. "*

*(Shah
Latif)*

*"If you do not get your beloved through beseeching,
Continue to beseech because the beloved is most mercy full. "*

*(Shah
Latif)*

*"Do not give yourself airs. Chanesar does not like pride and selfishness.
If he is displeased over a small thing, he will not spare his dear ones too."*

*(Shah
Latif)*

*"All are the fortunate ladies of the house.
All are wearing necklaces around their necks. They are adorning
themselves so as to win over the beloved.
But the beloved only accepts those who are selfless and humble."*

(Shah
Latif)

*"All are the fortunate ladies and they are all trying to beautify
themselves to please the King.*

But he went to those who were humble and selfless."

(Shah
Latif)

*"My beloved, after doing great misdeeds I come to you.
If you have decided to be angry with me I have no other place to go
my beloved. In the name of God please forgive my defects."*

(Shah
Latif)

*"If I have gone out of my mind, you should honor yourself.
Because you always overlook the faults of others.
You are the one who covers the deficiencies of Sinners."*

(Shah
Latif)

*"Do not look for my good deeds for I have none.
It is only you who can overlook my faults."*

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SUR KAMOD: ABOUT RADHA (Shah Latif)

*"In the heart of the fish-woman there is neither pride nor a trick.
With her beautiful eyes, she pleased the king,
So among all the queens she became the favorite one of the king."*

(Shah
Latif)

"She had a magnetic power in her eyes,

*that she attracted Tamachi to her. It is only love, which compelled
Jam to carry fishing net over his shoulder and go for fishing."*

*(Shah
Latif)*

Maharaj Krishan in the forest of Bindera Ban, had played several parts. The lovers called the forest of Bindera Ban the country of love. Shah Latif has also, mentioned the forest of love. Bindera Ban is originally the forest of love as Shah Latif says:

"The path of love can be known from the trees."

*(Shah
Latif)*

Radha was one of the main paramours of Krishna. Just as Nun was the selected girl of Jam Tamachi, Miran Bai was a devotee of Krishna's cult. About her saying of the beauty of the devotion of Krishna Maharaj.

*"One who travel fled carrying 'nothing' with herself,
she reached the beloved. The one who cared for the outward beauties
And possessions, she lost the favor of the beloved."*

*(Shah
Latif)*

Vishnu Devta takes incarnation in animals like lion, pig crocodile on one side and takes the incarnation in Sri Ram Chandar and Krishna to reform and guide human beings. Outwardly seems awkward but if you look deeper from the point of unity behind diversity, then you will understand the proper perspective of this subject. Sindhi Dervishes have tried to solve this question like Khair Muhammad Fakir, who says:

"The Lord of the Kingdom came for this purpose as a vagrant Fakir." These Sufis have spoken about the eternal beauty, which changes its forms in such a way that wherever they turn their head, they have found the expression of God. They saw that eternal object can be seen in a small insect, so it can also take the form of Alexander The Great. From that point of view the Sindhi Dervishes had to deal with various kinds of people. On the one hand they had to deal with the learned and the civilized men, and on the other hand they had to deal with the dwellers of forests and worshippers of animals and trees.

In order to enhance unity behind diversity, Prophets spoke of unity or monism on the one hand and the worship of animals on the other. It showed how the origin and progress of religion began. In this manner the religious reformers dealt with the subject instead of rejecting the old and replacing it with the new, as in the Qura'an it is said that wherever you look you will find the secret of God.

Islam on the one hand, speaks about unity behind diverse beliefs. And on the other hand ordains the people to round the old Temple, Ka'aba, and of running between the two mountains of 'Safa' and 'Marwa'. Sacrificing animals and kissing

the black stone which is fixed in the corner of Ka'aba. asking the followers to wear the Sanyasi dress and shave their heads and throw stones at certain idols. and go to the shrines of certain Saints and considering the spirits of those saints as inhabiting graves and asking their help in cases of difficulties and allowing the recitation of certain "Wazifas", incantations of verses and apologizing before them for certain things.

There is a custom among the Muslims, and followers of other religions, that the dead may be buried and Qur'anic verses be recited, and after three, seven, eleven, twenty-one and forty days or twelve months, people are to be fed. All this is practiced due to the belief that the dead relative or friend will be pleased by these things which are given in their names. These old traditional customs and rites were retained, though these had originated from primitive beliefs.

Prophet Mohammed, who brought the message of universal peace and unity behind diversity and love of humanity, could have easily abolished the old customs, but he did not do so. He did not want to displease the people by innovations only. Therefore both things continued. That is why even in the present age, when man has reached the moon. The followers of that great religion continue to spend lacs of rupees for performance certain customs and going to Mecca, Madina and other Shrines. Perform Hajj and visit the Shrines thinking that they will get salvation from their sins, and on the day of Judgement they will be benefited and go to Heaven. Our Sindhi Dervishes, from long ago, realized the real (inner) philosophical meaning behind all these customs, ceremonies and rites and said:

'How can Yogis (lovers) go to Ka'aba, who have freed themselves

From the ordinary practices (from both worlds).

Those who understood the secret of Truth, Ka'aba will come to them."

(Pir Asghar Pagara)

Prayer is the work of women folk, and fasting is an act

To save bread. Only those will go to Mecca and Madina who are a

burden on the family folk."

(Shah Bahu)

3) Shiv Maharaj: It was the duty of Vishnu to maintain living things and lead the spirits in the right direction and maintain the spiritual customs, in existence, and the organization and safety of the society. The works were assigned to Vishnu. Shiv Maharaj in contradiction to Vishnu did away with old and useless customs; nearly annihilate things like trees, animals, men or nations to destroy and then to create new things in its place. In his hand the entire change of animist things was assigned. According to which he removed every old thing in a new form. Shiv's greatness and respect was not to come like Vishnu in different incarnations, and improve the things of the world. Rather his work was distinct. He could have created various diseases and destroyed the things on the one side, and on the other lie like spring, can bring new life. He was the God of Nature, who could create a thousand forms and destroy thousand forms, and in their place bring new things. He was considered the Creator of the skies and earth. All the things contained in the sky and earth were in his charge; thus Nature was symbolized in Shiv. He had a wife who also performed duties along with him. His followers, or worshippers, had belief in his wonderful powers. They always tried to please and pacify him and get advantages. His worshippers put dust on their heads and some of them did very strange things and committed harmful prayers. In that way they thought that they could please or control the power of Shiv and thus perform miracles.

Sindh's and India's Yogis and Fakirs under their influence created a group of people through those methods, and solved the problems of the world. Shiv's Temple or his wife Durga (Kale Devi) were to be pleased by thousands of animals belief, was the conception that super-natural power of Gods or prevalent in every corner of the world in most of the nations, and all this was part of primitive religions. Behind this belief, the conception that super-natural power (of Gods or Devtas) was blood thirsty, vindictive and cruel, whom blood or flesh and the smell of burning fats could only please. All the misfortune and calamities, sorrows, troubles which fell upon human beings, were the result of Shiv's displeasure. Therefore, in order to please him, sacrifice was necessary. In the beginning every family or tribe or nation. in order to free themselves from the difficulties, used to go

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God took two promises from Ibrahim, that lie himself along with his descendants will continue the custom of circumcision and that the second, of sacrificing of animals. In view of that his descendants will have prophets from time to time and the kingdom also will remain in their family. After that Ibrahim performed both ceremonies and ordered that both the ceremonies were necessary as the part of religion. If you analyze this statement of the Torah, you will find that Abraham's conception of God was that of personal one which had the qualities of man. In Torah, in the chapter of creation, in paragraphs twenty-six and twenty-seven, it is said that God created man in His form (in His own image).

Shiv Maharaj, it is said in the books, He used to ride on an ox. From this the ox became sacred and worthy of worship among the Darvadians. in Egypt, Summair, Babul and Sindh, the archeological findings show such beliefs were also common here. in Dravadian civilization findings it is found that Sehwan (Shiv wahan) had Shiv's monuments. It is said the Munchher Lake was originally named the Mansurwar Lake, which continues to remain in the Himalayas. Round about Sehwan there are several places where Shiv's fairs were held. Gaji Shah, Luki, Ameer Pir and Jhimpir are some of the names of places of worship shrines. At Qalandar Shahbaz Mausoleum, there are bells equivalent to the bells of Shiv's temples; at Qalandar Fakir's tomb shaving of the heads and beards, in the mornings and evenings, are performed; fairs, dhamal and dances all these show the signs of Shiv customs. Inside the mausoleum of Qalandar Shahbaz, there is a stone that is called by the name of honey and butter. Originally it was lingum and Uni. Smoking of charus (Hashish, marijuana) and drinking of hashish is carried on as a religious ritual and most of. the Fakirs remain bachelors. All these ceremonial customs point to Shiv's religions remnants.

In Sindh there are several places where lingum used to be kept and worshipped. I have pointed the above customs of the Aryans and their predecessor's religion. Below I will point out the progressive religious ideas.

The Vedanta is a theory based on the teachings of Vedas and it was used to interpret the meanings of the UPANESHADS. The Brahmans, who were the authorized interpreters of religious books, categorized the following six interpretations of Vedic Dharam:

- (1) SANKHIA
- (2) YOGO
- (3) MUMASA
- (4) VEDANTA
- (5) VASIKA

(6) NIATA

In Vedanta, the monist theory of the universe has been evolved and kept on the philosophical level of interpretation. The first interpreter of the Vedantic philosophy, who placed it in proper order, was "Pundit Badnyana". As his book was full of science and mystical meanings, therefore like other Sutra books, several interpretations of it were written. Among these Pundit Sankara's interpretation is considered of great importance. Pundit Badnyana lived in 800 A.D. Shankar's; Brimsutra's interpretation contains a lot of things, wherein he has supported Pundit Badnyana 'S main principles. Modern Bharat's learned Pundits, except those who were influenced by European thought, were mostly supporters of Vedanta's interpretation. Out of these three parts believes in Sankara and Sutra's interpretation. The remaining are the followers of other interpretations. The philosophy of Vedanta is based on ancient Upunshad's principles. According to this man's Atima (soul) has similarity with God, who keeps the position of universal spirit, which is eternal, unlimited and permanent. Its power is in control of tile entire universe. God (universal spirit) cannot be divided into parts, changed or finished. God (Brahma) was whole and in distributable. Without the existence of God, there was no other existence. He was one and there was no other but Him. (La Ilaha Illallah). According to Sankara's interpretation Vedanta was without duality. From the basic concept of this *philosophy*, those in this world there are different conceptions in various things of separate spirits. But in the Vedas, there were certain things in existence, in which the theory of transmigration (Awa Gawan) of the soul was accepted; and tile reward and punishment principles were acceptable as well as the separate personal spirit 5 existence was also accepted. These things were contradictory and different things. These were the result of ignorance and unconsciousness of tile material reality as dynamics of life on which existed the life of every man. On account of such hypothetical assumptions the spirit is considered to be separate from the body. Psychological and outward influences were against this. The existing universe was thought to be only Maya (Illusion) and all the expression of the creation was a fraud or an illusion. It was thought that as you go near to illusion, it will disappear. Therefore, you can only know it after proper knowledge. Its other example is like a dream, where you can see things as if they are near, hut after awakening these disappear that in universe there is only one thing which is above misconception, that is Atima (Rooh, soul). Its proof was not necessary. Its existence was its own proof. Therefore you cannot deny it. Its denial is reason for its existence. A thing that does not exist, you cannot deny. Rooh is spirit, which is beyond time, space and causation. Therefore its existence cannot be separated from God. The existence of God is its existence. Our existence cannot be separate from God. We have simply to peep in and know ourselves.

'You can look within yourself and see Him.'

Shah Latif says:

"When I looked within and conversed with myself,

I discovered that mountains were no hindrance in my path.

Neither I cared for Kaichies any more. As long as I was Sassi I suffered

a great deal, since I became Punhu (the Beloved) myself,

there was no sorrows any more."

All these things have emanated from Vedanta. Through self-realization alone you can know the secret of diversity. Maya's ignorance, how that appears, from where it came.

That remains a secret. Vedanta philosophy does not look on it. According to it, when ignorance disappeared then knowledge appeared and the secret will be known and that illusion, misconception, will disappear and Rooh (spirit) will be known to the universal spirit. World's diversity and its attribute conception will disappear, as Sankara believes in the Upanishad's authority, therefore he was compelled to follow the point of view of prayers and recitations. At the same time he proposes to place Vehdaniat in two forms:

1. Secret knowledge: According to which he looks on every point from supernatural point of view. He comes out from Duality and then interprets Vehdaniat.
2. Wisdom of universal knowledge: According to which he preaches the religious point of view and persuades the work with the common people.

According to secret knowledge, God is above all attributes and qualities. It is without attribute and action. But when you look at it from the outward wisdom, then God will be considered a higher attribute and possessor of higher qualities, in that condition the religious formalities will be necessary. Because, according to them, the majority of people, on account of ignorance, valued God according to qualities and attributes of man. Therefore, these people who have not acquired secret knowledge, for them prayers and recitation are needed. From the ordinary point of view of knowledge, God's conception becomes personal and apparent, who creates the universe and administers it, and people get reward and punishment according to their deeds. From that point of view, universe is to be considered a reality and its existence is to be accepted. According to Upanishads, the existence of different spirit with different forms and lives is accepted. From lesser knowledge it is explained that spirits, while remaining in the bodies, become sub-servant to body influences and instincts and environments and slowly progress from the lower stage to know: God's on a higher stage, the knowledge of self realization is necessary. Lesser knowledge will become useless after reaching the stage of higher knowledge. Because lower knowledge in God's conception is the result of ignorance, which attributes God with qualities and higher attributes. But after acquirement of higher knowledge, man will come to know that conception and prayers were the products of illusion. Shah Latif says:

"Illusion misled me, otherwise I myself was Punhu (God)."

"We are from God and to Him we have to return".'

I am not thinking of explaining that minutely Vedanta's several interpretations. But it is sufficient to say that in Hindu religion, Vedanta is the higher explanation, customs, recitations and idol worship became prominent. So in order to renew and reform Vedanta, Mahatma Buddha on the scene.

MAHATMA BUDDHA'S RELIGION OR BUDDHISM

This religion, though it is based on Veda's interpretation, its foundation has been built on intellectual progress and performance of good deeds. That is, on human morality in which prayers and customs have not been given importance, but more emphasis was given on clear thinking. He freed the people from Jati System (Caste higher and lower) and persuaded people to train themselves on the basis of good conduct.

"He does not enquire about anyone's caste (Grade). Whoever comes is accepted by Him."

According to this belief, nothing is permanent in this world. Everything passes its time and then takes on another form. If everything has had a beginning, it also has all ends. If some insects live for a few hours only then, on the contrary,

there are mountains, which live on for hundreds or thousands of years. But everything comes and goes. There is no permanency to worldly things:

"A II these things are evanescent, nobody is permanent.

Oh! sister, all these beautiful buildings will remain behind useless.

The persons who had great kingdoms, have also left

and are gone forever. Death attends to everything.

These are the signals worth considering."

(Shah Latif)

According to this knowledge, everybody, whether individual or a group, has its attributes and forms. From higher class of animals or men, possess attributes of reason. Everybody during his lifetime, acquires some qualities from time to time. After death of the body, these qualities remain in the world; cause of sorrow is a personal conception of existence and the desire for fulfillment of ambition. Separation from universal existence is the real cause of sorrow. Separation leaves its impression upon the spirit to whatever extent man has given a place to his self, to that extent disease and weakness and death comes near to him. The conception of personal existence makes man limited. WHERE THERE ARE LIMITS, THERE IS IGNORANCE: WHERE THERE IS IGNORANCE THE RESULT BRINGS SLAVERY. WHERE THERE ARE MISTAKES, THERE THE RESULT IS SORROW. So long as the spirit is separated from its origin, up to that time one becomes the victim of desires. Desires are products of senses. All desires cannot be fulfilled. Nothing can change the death or changeability; origin is dependent on the result of deeds. Every deed is followed by its results. One who knows the real teachings of Buddhism will not care about his or her personal salvation. Rather such persons would work for universal salvation. Buddhism has fixed certain principles for the proper conduct of life. According to that, he preaches to men to perform good deeds. They say that by the performance of good deeds man reaches NIRVAN, and that means salvation from desires and the essence of attachments. Its teaching is that man's salvation lies in 'NIRVAN PAD'. He has fixed eight points as basis for good deeds:

1. RIGHT THINKING: Right thinking is that which is free from ignorance and illusion, that is, A CONSCIOUS ACCEPTANCE OF REALITY. Its intuitive urge can be love. Love is an unlimited desire, which can lead a person in the right direction.

2. HIGHER PURPOSE: Right thinking can be fixed on the basis of love. An upright life can be a guide for a higher purpose in life.

3. RIGHT DISCUSSION: Right discussion can only be based on truth, which should be open and sincere. Its basis should be kept on toleration, according to which, along with one's own view, the views of an opponent should be given respect. You cannot solve the problems of one sided discussion or views.

4. RIGHT DEEDS: Right deed is the other name of good deed, and good deed is that which brings peace and unity among mankind. Does not lead to hatred. It depends on the principle of good to others and in it there is no selfishness. These deeds which are performed for the interest of the common people, and in which personal and selfish deeds are not given any place, are deeds which become the cause of one's country and community and in turn become the cause of human salvation.

5. RIGHT LIVING: Right living can be called that kind of *living* which is free from the exploitation of others for selfish interest. In this kind of living no pressure or force is used. This life should not be by theft or violence. This should not be based on flesh and fish. That living should be based on grain or fruit got from earth, or milk or butter from the cattle. That living should not be through fraud or anti-social methods, or any act which is un-social.

6. RIGHT STRUGGLE: Life is dependent on struggle and movement, but one has to see the purposes of the struggle. Work for the good of others, service of human beings, common benefit, and country's welfare and common man's welfare can be called a right struggle. But selfishness, personal benefit and class interest and work for the limited interest of one's tribe or group cannot be called a right struggle.

7 RIGHT-MINDEDNESS: Right-mindedness is that which leads one to coexistence and co-operation and which leads one's life in the right direction. Every moment is to be considered precious. and it is to be kept free from selfish desires and is to be utilized for the benefit of mankind. One must consider oneself part of one's country, nation and humanity. One has to keep aloof from selfishness and vanity. One has to merge into the whole.

8. RIGHT SACRIFICE: Right sacrifice can be reached only when one has killed selfish desires. One who becomes a slave of slaves of humanity, should crush with tolerance all bad desires. Shah Latif seems to have narrated this poem under this influence:

"If you want to become a Yogi then leave all the selfishness;

those who are servants, become their servant.

With the sword of tolerance kill your vindictiveness.

Then only you will be considered LAHUTI"

Bedil Sam has explained the same idea as under:

"Learn the secret of self annihilation, then there will not be any necessity of reading and teaching."

It is said by the learners of Buddhism that Buddhists have considered the above mentioned eight principles as main pillars of their teachings. For their preaching, life is to be lived for the teachings and training of those principles. The essence of their teaching is shown in the following things, which are to be explained to their followers:

1. What is body? if it has a beginning it also has an end. Therefore it is necessary that man should have knowledge of the beginning and end of the human body.
2. One must think over the desires of the senses and their objects. A blind following of the senses leads one to unlimited desires.
3. Control of the senses requires the reformation of ideas. To save one's life from wrong doings, it is necessary to have the sense of discrimination.
4. To discriminate wrong from right, wisdom is necessary. The followers of this religion who think over the problems of this world, have created the idea of abandoning the world selflessly, sincerely; and right thinking

group of people have devoted their lives towards the improvement of character, good deeds, love and message of peace.

Preachers of this group took this message from door to door and Shah Latif being impressed by their deeds, had interpreted them as follows:

SUR RAM KALI:

"While sitting with vagrant mendicants on the second day, I heard their account.

They were wearing dirty clothes and were in a pitiable condition.

Do not talk to anyone of their condition

The naked fakirs disguised themselves among common people.

"On' the sixth day I found that Adesi (foreigner) had nothing on their mind except God. They have covered themselves with ashes, begging few things for their food. They have concealed themselves among the ordinary' people."

"The thought of annihilation must be your dress.

Do not be like those who adorn themselves. In reality the learned one

is he who has given up everything."

Buddhists on one side tried to improve morality and good deeds of man and preached the message of love and peace. On the other hand, they tried to give right education and purpose of Vedanta. Afterwards, this religion produced the following two big sects:

I) HINAYAUM:

Hinayanum means smaller method for expression. Buddhism preaches men the message of NIRVAN PAD, the source of salvation. They say that the Atima (spirit) of men is involved in the circle of deeds; on account of which sorrows, diseases, hunger and such other troubles have surrounded the people. Therefore the ultimate object of the life should be directed towards salvation of the soul, from the circle of reward and punishment. and salvation should be the ultimate object of life; and that salvation can be achieved through right 'thinking, right doing and after that alone the Atima (spirit) will merge with' its Origin (God and thus acquire the stage of permanent pleasure.

II) MAHAYAUM: Mahayaum is the greater method for expression. The followers of this group or sect, interpreted their teachings 'on the following three principles:

- a) Acquirement of real knowledge.
- b) Performance of good deeds.
- c) Observance of simplicity and prayers (or mental devotion to morality).

According to this second group man must follow the teachings and traditions of Mahatma Buddha, which in essence, for example can be interpreted as following the 'SUNNAT-E-NABVI' - (the traditions of Prophet Mohammed). Buddhism at one time, spread all over India, Central Asia, China, Indo China, Japan, Mongolia, Tibet, Burma, Sri-Lanka and other countries, and from it several smaller sects and their interpretations came into existence like Jain nath. In Sindh its teachings left a greater influence. At present the centers of Buddhist teachings were found in the archeological findings in the following places:

1. **Kaho-Jo-Daro stupa:** Besides Mirpurkhas, Kaho-Jo-Daro is Mahatma Buddha's stupa, where his dust and bones are found. The stupa's present condition is, in spite of its dilapidation, in its original dignity and importance. Even now people give importance to his center.
2. **Mohan-jo-Daro:** From Mohan-jo-Daro, Buddha dharma's stupa's buildings have been found. From which it appears that in every big city, Buddhists had their great centers, for education and training of people.[2]
3. **BARHMANABAD:** Near Shahadat Pur. From the antiquities of Barhmanabad Buddha's temples and educational centers have been found. Though the Persian Emperor's Captain Bahaman constructed the city, after whom it was named Barhmanabad. It is possible that there may have been temples for fire worship. But people were so much under the influence of Buddha, that Buddhists were able to construct their learning centers.
4. **Sudharan-Jo-Daro:** This is near to Tando Muhammad Khan, near Saeed Pur village on the top of a hill. One of these temples' findings show that on the other side Buddhists resided in great numbers and for their training and guidance, the center was constructed.
5. **Budda-Ka-Takar:** Is opposite Jherik, on the other side of the river near Ganjo Takar. A temple and educational center are found, which also served the purpose of lower Sindh Buddha's center.
6. **Mir Rukhan-Jo-Thul:** This is in Moro Taluka, near Bandhi station, where there is a very big mount of Buddha's temple. Chinese travelers have also spoken about the importance of this center. This mount is 87 feet in height.

Philosophical Degeneration:

After sometime when Buddhism started idol worship and celibacy as one of their creeds, they created vested interest with reaction. So, in reaction people went back to Brahmanism. And Brahmans with their new interpretation to the Vedic Dharm in India, most of the Buddhist centers came under the control of Brahmans. Raja Dahir came from a Brahman center, but in his days every corner of Sindh was filled with the followers of Buddhism. His own brother turned to Buddhism and became Bikshu (Buddhist monk). Right up to the immigration of Muslims, Buddhists continued to

remain in Sindh. Difference between Brahmanism and Buddhism was like Judaism and Christianity. The first group emphasized on physical purity and prayers and recitation of certain words, and the other put emphasis on purity of senses and character - or personal morality in word and deed.

At the time of the immigration of Muslims into Sindh, the following remnants of Buddhist influence, in degenerated form, were found among the lower strata of the people. A group of persons who mostly depended upon begging, roamed as mendicants from place to place, and took consolation from intoxication.

Some such Muslim devotees started their Ashrams or centers, to reform the morals of the people and give spiritual training. But later, after their demise, their descendants turned these to their monetary advantage, as vested interest, using their graves as Shrines where people gave offerings in cash and kind as it was said that by such offerings their desires would be fulfilled. Thus these Shrines became sources of income.

Buddha's Bikshus spread the belief in evanescence of material things and as such every minute of life to be devoted in doing good deeds, so that in the next life (to come) he would acquire a better incarnation. As Muslims did not believe in the concept of incarnation, treated this world like the shade of a tree and a future life's promise, passed this life without doing anything. Therefore the good deeds and passage of life lost its glamour.

Prayers and recitation on certain words took importance over right thinking and right deeds, so the latter lost importance and people fell in the trap of Mullahs and Pirs. They thought that prayers and recitations would mold God's. As my purpose has not been to give a detail of Buddha Dharma teachings, but only to show that this universal religion also had left its influence on the people of Sindh, though in their turn they had become Muslims. If you make a psycho-social or socio-philosophical research on the lives and teachings of Muslim Dervishes of Sindh, like Shah Inayat, Shah Latif, Sachal Sarmast and other Sufis of Sindh, you will find that they acquired a lot from the early teachings of Buddhism. For instance in Shah Latif's poetry "Sur Rip" "Khahori" "Brawo Sindhi" "Ramkali" and "Pirbhati", you can find philosophical influences of the teachings of Buddhism.

SUR RIP:

(The Purpose and the Remembrance or Recalling

the Memories of the beloved).

'Due to sorrows of my beloved (purpose) I have lost my health.

Mother! forgetfulness of my beloved have killed me."

"Sorrows of my beloved have agonized me.

*How can I extinguish that fire (of love) which my beloved is
kindling himself"*

"Whenever I try to forget my beloved, his memories cause

even more distress. The pain of separation hurt me

like a broken bone."

Sindhudesh – a translation of “Sindhu Jii Sanjaah”

*"Oh! my friend, learn the lesson about burning from the kiln.
She burns whole day, but she does not give vent to her feelings."*

SUR KHAHORI

*"The vagrant companions are in search of that place
which none have heard or seen before. While in search, the Khahoris lie
down on the stones, during nights. They try to find out wisdom
from the place that have no end to it."*

*"They were far, far away out of the space. They are not heard
nor can they hear anyone. I have just come from their company."*

*"After wandering over the far off lands the vagrant fakirs
had returned. Oh Mother! I do not know what lands their feet had
traversed and become dusty."*

"Those who went in the wilderness they did not lose their way.

But who went on the path, they were deceived.

They can never be misled, who gave up both the worlds."

SUR BRAWO SINDHI: (In memory of the beloved)

*"If you meet me while remembering, I should have pleasure
of your company, even among the mountains."*

*"Even today they called me and killed me with the glimpse
of their eyes. They took away the flesh and left the skeleton back.*

Then they ordered me to take strength from Truth and have patience.

Although I was already dead, but they hurt me with their laughter."

"People ask for possessions and wealth, but I only long for the beloved.

I will sacrifice the whole world for my beloved.

My happiness depends upon his name only."

Sindhudesh – a translation of “Sindhu Jii Sanjaah”

"I was never acquainted with love before. It was the beloved who taught me what love was. It is only after that I became acquainted with my beloved."

"When the beloved heard about my short comings. He never became angry, nor complained. On the contrary he forgave me my short-comings through his blessings."

SUR RAMKALI: (The conditions of Yogis)

"There are enlightened and false Yogis in the world, those who kindled the fire of love in my heart. I cannot live without them."

"The slogans of Yogis is great wealth for me. They were beyond speech and there was no saying with whom I passed my time, I live without them."

"They are selfless people. They do not care for the self, these are the signs of those Yogis. I cannot live without them."

"Come out after leaving everything, do not have things with you (their possession have misled you, you have thrown out possessions)."

Real Yogi is he who has given up everything."

"Latifsays, Lahuti are those who have given up desires."

This is the sign of Adesis, who have thrown away all attachments and possessions."

"They carried hunger in their bags. They are going to celebrate hunger. They do not care for food, they are accustomed to thirst."

Latifsays that Lahuties have killed their desires of heart.'

The Samis after passing through desert and are near habitation."

SUR POORAB: (Love of the East)

"They started on the road of beloved and they went towards East.

They sacrificed their homes, and took a road for travel"

"I searched the east and looked around for them.

*My beloved did not send me message of any kind. They were strangers
but they did their best. "*

"I have been imbibed with. the spirit of the East.

*To whom shall I complain. I used to give advice to the people,
but alas! I myself lost my senses. Although I was not equal to them,
but I fell in love with them.*

SUR PIRBHATI:

"You are a philosopher's stone and I am an iron.

When you will touch me I will become gold."

"The morning blessings are acquired by minstrels as they prayed to God early in the morning. Nothing is in my hand, everything is in the power of my beloved. I am praying humbly that may my beloved own me.

JAINISM

The religions, which had influenced Sindh, among those, as I have mentioned before, were animist and inanimist religions, which had considerable influence. Among these, Trinity, Vedic Dharm, Buddha Dharm, were mentioned before. Now I will give a few facts about the third religion, Jainism, which also had great influence on the Sindhi people. The founder of this religion was Mahatma Mahavir, who was said to be the last prophet of Jainism. About 23 prophets had passed before him. Mahatma Mahavir's time of preaching was more or less the same, that is Mahatma Buddha's period of 500 B.C. Prophet Mahatma Mahavir was born in Kum-gram (village) at a distance of 37 miles on the north of Patna. Like Mahatma Buddha, he was also the son of a Raja. When he became 30 years old both of his parents died. He passed 11 years in prayers and became a recluse. Began walking naked. After he got illumination he remained alive for 42 years. He died at the age of 72 years. He got the Nirvanpad (salvation), at the village of Para. He died before Gotham Buddha. It was 480 B.C. His followers were divided into two sects:

1. SWEMBRAS

2. DEGAMBRAS

His followers lay more emphasis on renegation. Therefore, many of the books were lost. But those that remained were written in Mugadi language, which were afterwards translated in Jain Maharashtri language. At present a sufficient number of these books are available in Jainism. Their principles were divided into two sects:

i) One was dedicated to the understanding in the main philosophy of life, and

ii) Second one gave attention towards the life which was lived in good deeds. The Jain philosophy was based on findings of reality of life and supernatural powers and psychology. Their deeds were on the basis of Buddha Dham, improvement of character and life of preparation for the renegated workers. The second group treated the methods for good conduct of life. For instance when one was in practical. life, in order to free himself from mistakes, for him a certain code of life is necessary. The third group was concerned in finding how best a perfect life could be lived, that was its code of life. The fourth group tried to live with the best conduct of life.

This religion rejects the control of supernatural powers and directs them to try to improve their life and not depend upon the guidance of others, though the other may be a very learned person. Followers of this religion taught the principle of self-realization and self-control. This religion was against the theory of salvation and thought the guidance of God or training of great ones useless. They mostly depended upon right thinking and right deeds. Mahatma Mahavir said he had not come to reject the sayings, instructions and principles of past religions. His teaching was that such education be given to persons, in accordance with changes in education based on the constant change of circumstances. Mahatma Mahavir and Gotum Buddha were contemporaries. Their teachings were similar. As Mahatma Buddha says:

1. He had come with a message of love for the unity of mankind.
2. He considered non-violence as the key for love and unity.
3. He considered the various classification Jatties (castes) as a useless thing for the salvation of mankind.
4. He considered love, peace, and service of making which can be achieved through the improvement of personal character.
5. For the teachings and training of mankind on right lines, he organized groups of selfless workers who started the preaching at centers for the training of their followers.
6. This religion, though based on the lines of Vedas and Upurishides, due to reformed information, was against the blind following of the Vedas. Jams would think on every question mentioned in the Vedas, according to personal knowledge. It had no faith in absolute truth of the interpretation of Vedas, for conduct of human life. Unlike Muslims, who consider Qura'an as the final code for human beings for all times, the Jains rejected preconceived quotations.

JAINDHARM

In their swembras, Sadhu used to wear white dress and discussed the principles of Sankhia, Yoga and considered their own opinions to be right. They thought the spirit of man after passing through many incarnation, in right direction, will get salvation through incarnations.

They, however, had some different methods for salvation. They were of the same opinion about the philosophical knowledge of mankind. According to which they had accepted the different forms and spirits of men changed into different forms as was the case of physical body. In the same manner the spirits also went on changing their form and knowledge. As nothing was permanent on this earth, so the spirits (Atimas), or God's conception, was also not always the same. They were also capable of changing and did not believe in permanency of anything. As both of them, Buddha and Jain, had created groups of selfless workers, therefore to the Western intellectuals teachings of Buddha and Jain

were considered the same, which was not a fact. Jain Dharam was eternal and without beginning and without an end. Upanishads said that universe existence was without a beginning and end and change. As against this Buddhist said that existence itself was not permanent or unchangeable. But the Atima (spirit) itself after passing through various stages and incarnations, would ultimately be annihilated. Shah Latif, on account of the influence of this thought said:

'Every thing has to pass away, nobody will remain here permanently.'

They considered the existence theory not fixed. Their meaning from the existence of things was permanent in the so-called method of knowledge, but their qualifications and conditions were changeable and capable of disappearance. As the earth is durable, but its qualities and forms are changeable. The earth can remain for a longer period but things created from earth like bricks, dishes, color and forms were changeable and perishable. From the Brahman point of view, the existence of any being was part of universal existence. But according to Jain belief, all these were changeable.

Jain's second sect was Degambras who used to live and walk naked and were later known as Naga Sadhus". Their main principles were as under:

1. They were the believers of Ahinsa (non-violence) so they would not kill any life.
2. Everything of the world was considered as evanescent, therefore there should be no attachment to those things.
3. They, like birds, did not have permanent abodes and went on changing from place to place. They thought living on one place creates attachments and liking for those things.
4. They used to go permanently visiting various shrines and learning and training from different sources.
5. They had no business with worldly affairs as they thought such matters would create attachments and liking for those things, which were not permanent.
6. When Buddhist influence was on the decrease, Jain influence did not decrease. The reasons are as under:
7. The Jain religion was fixed within certain limits and its followers had not created vested interests. Therefore, they were saved from the competition with other religions.
8. The followers of this religious sect have no permanent residence in villages and towns. Their dwellings and temples were mostly on the mountains, [5] forests and wilderness, therefore they did not come in conflict with people of other religions. They, like Buddhism and Brahmanism, did not create vested interests. These persons like Christian Sisters passed their lives outside the cities and towns in caves or grottos.

At the immigration of Arabs in Sindh the Hindu Brahmans and Buddhists lost their influence, but as this religion was not an organized sect, they were saved from the war of competition. And during the days of Shah Inayat, Shah Latif, Rohal Fakir their influence was still prevalent. This religion, though it started from SANYASI (Bihar), yet had several of its centers in Sindh. Their big shrine, like that of Hinglaj, was on the Lasbela State side. They used to pass through Sindh. Their other centers were Girnar in Kutch, Ganjo Takar, and Makli all these were situated in Sindh. Travelers used to pass Sindh centers for visiting Hinglaj. It seems the greater portion of Shah Latif's life had been spent with such people as he has narrated in his poetry, the different nomenclatures of that religion such as Yogi, Sanyasi, Godiria, Nanga, Kankut, Kapiri, Kilahori, Adhuti, Sami, Bekhari, Langotia, Kaput, etc. In Shah Latif's poetry Sur Khahori, Poorab, Ram Kali, give information of the teachings of this religion.

There is a chain of mountains between Mardan and Malakand Port. In between these there are two places on high altitude known as Takht-e-Bai and Fort Facing these two spots goes a path along the chain of mountains called "BUDDHIST PATH". The Buddhist monks went on foot on this path-crossing Swat and to Dir, over the River Swat. Local folklore among the regional Pathans, had it (during 1953.55) that a ferocious (savage) tribe lived in that area, which attacked any passing stranger. These Buddhist monks, principled in non-violence (AHINSA) kept no weapons. But when attacked on this high mountain path, by those savages, some were killed. Later the monks defended themselves with their bare hands, having acquired the noble art of self-defense: JUDO-KARATE. Informed opinion has it that this was the origin of the art of Judo-Karate, begun by the Buddhist monks out of necessity of self-defense, without weapons.

SUR KHAHORI:

"Khahories in their secrecy found out the praiseworthy God.

Thus the lovers crossed the limitations of space and time.

The Yogis who once existed lost themselves into nothingness.

It is then they saw the praiseworthy God everywhere."

*'Mother, I saw those who had seen the Beloved. I cannot narrate
their story because it is beyond my power to do so."*

*"I saw those who had seen the Beloved. One should spend a night
in the company of those great ones. Their knowledge
can serve as a raft in the deep ocean.*

*"I have seen the groups (companies) of Khahories who had been
going towards the mountain Pub. I had been inquiring
the whereabouts of those wanderers who spent their nights in
the wilderness."*

*"The Khahories who were wandering over long distances
had no horse or any vehicle. They depended upon herbs and leaves
of trees and they were roaming in the mountain.*

The main sign of Khahories is that they wear tattered clothes on their bodies."

"They were those whose faces were serene and calm.



*On their feet they had torn slippers. They came from a far off place
where even those acquainted with the paths were misled.
In spite of this, they had found out the secrets from the secret places. "
"Where even the birds cannot be found, on top of hills, fire was
burning. Who else can kindle the fire except the Khahories."
"Who smelled the dwellings of saniastis in Ganja hills,
they left all their possessions and went in search of such dwellings.
"While wandering on the mountains, they lost their path.
Those who have found out the secret of journey do not care
for the roads. After leaving both the sides, habitations and wilderness,
They go about without caring for their destination.
They do not care about dust, which has fallen upon them
during the journey. In spite of that they go on in the same direction
because intuitively they had found out the way to their destination."*

SUR RAMKALI:

*"I am searching and longing for those wanderers who have gone away.
Since I am missing their company, I cannot live without them."
"The footprints of Yogis (Fakirs) are traced beyond the space.
They are very valuable, I cannot live without them."
"The Yogis who have cut their ears are sitting in the cold
in front of the open northerly wind. By doing penance they are
punishing their bodies. These fakirs who have annihilated themselves,
let us go to visit their place."
„Swamis 'possession is sorrow; their baggages are full of difficulties:*

they carried along with them messages and hardships.

Those Adesies left early in the morning towards an unknown destination.'

"If you want to become a yogi then break all relationships.

Attach oneself to those who are non-existing. It is only then you will reach your destiny, which shall be the arena of love."

"If you want to become a Yogi then wear stud on your mouth (lips).

It is useless to have many cuts on your ears. Give up your dress, tie a piece of leather to your body and slippers do not suite you.

Oh Swami! It is only after you give up everything worldly, you will not be blamed by your honorable guide."

"That which is a pleasure for the Yogis is a source of trouble for common men. Oh! traveler of East, it is for you to ponder over that which is a cause of pain to common men is health and happiness to the selected."

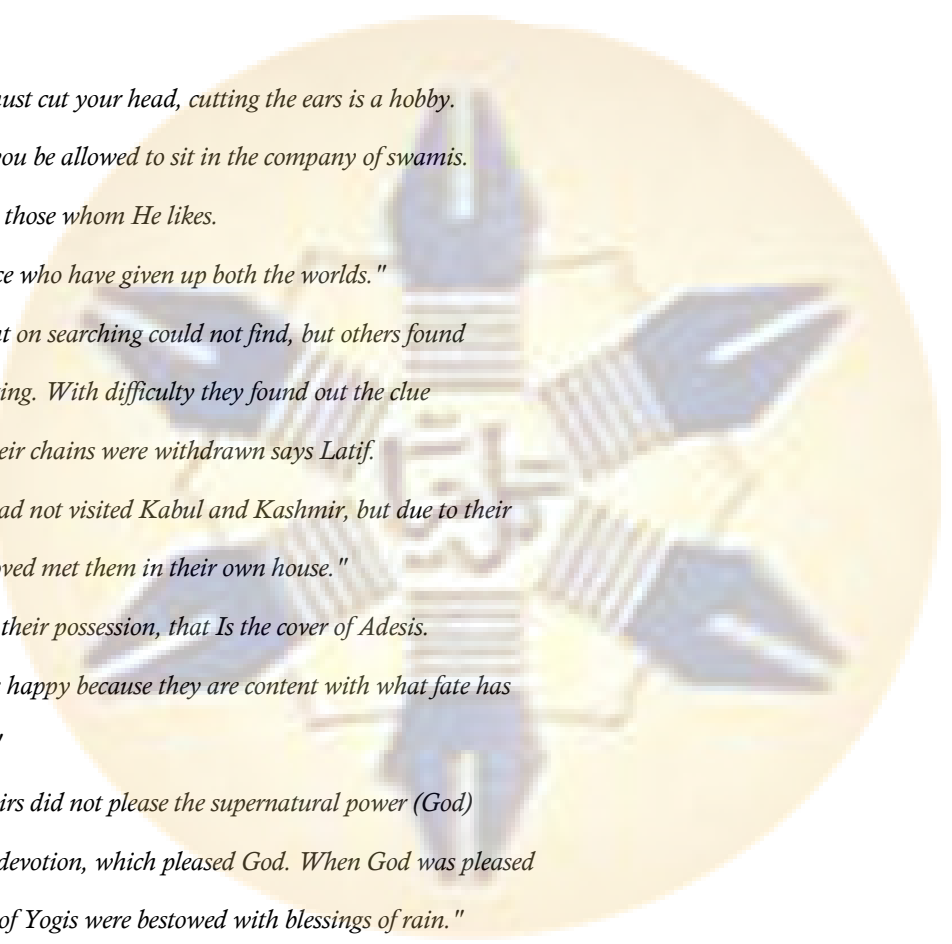
"Yogis are not attached to anything. I am acquainted with those who all the time talks about the East. For all the 24 hours they look towards their beloved. They have left within me an enormous urge for the beloved. Oh! God give me their company."

"Throw away these donkey like ears of yours and buy a new pair for yourself and listen to what your beloved tells you with this new pair of ears.

"The knees of Saniasis are always upright like mount Sinah.

The Bairagis who went to the East did not care for self.

The dress of secrets is the only possession of Adesis, love has surrounded the entire body of these travelers."



*'Oh Yogi! you must cut your head, cutting the ears is a hobby.
Then only will you be allowed to sit in the company of swamis.
God only directs those whom He likes.
This is their place who have given up both the worlds."
"Those who went on searching could not find, but others found
Him just by sitting. With difficulty they found out the clue
from within. Their chains were withdrawn says Latif.
Although they had not visited Kabul and Kashmir, but due to their
sincerity the beloved met them in their own house."
"Hopelessness is their possession, that Is the cover of Adesis.
They are always happy because they are content with what fate has
stored for them."
"The naked Fakirs did not please the supernatural power (God)
But it was their devotion, which pleased God. When God was pleased
the mini temple of Yogis were bestowed with blessings of rain."
"They do not roam about with begging bowl in their hands
and beg from door to door. The followers of Shiva remain at a distance
from the common men. Why should they care for religious laws
when they are judges of their own."
"Throw away the dress and go to Veragies. Out of love take sorrow
as your dress. To them clothing is equivalent to nakedness.
"They barely wear and dress and wash themselves. They heard
that calls to God, which was present before Islam. Swamis have given up
all the religious rites and have reached the great Guru."
"Today there were no Yogis left in the houses. I have wept*

*the whole night thinking about the Saniasis. For whom lam yearning,
they have left the place.*

*"Neither they have dress, nor bags nor underwear. Wherever they go
they find the Beloved."*

*"Seeing various Fakirs in various forms, do not think them separate.
All are one on the same route."*

*"Where there is no heaven nor sky, neither there is any earth,
moon, nor sun. That is the meeting place of Adesis.*

From the faraway they saw a glimpse of their Beloved Nath i.e. Maha Guru.

SUR POORAB:

*"They left on the path of the East and found out the earliest teachings
of the Beloved. They sacrificed their homes and proceeded
further away."*

"I have been killed by the East, now where shall I go and complain about it.

I used to give wise advises to people, but alas! I myself lost

my senses. I was not equal to them, but fell in love with them."

"I went to the East and searched a great deal for them.

*They did not send me any message. They were strangers, but left to
an unknown place."*

BEDIL FAKIR of Sindh also said:

"They have given up all the attachments. What will they do with prayers. Where the people are searching for the Beloved.

*They do not care for that. Neither they recite the Kalma, neither they
listen to the Azan. Lahuti had lived before eternity."*

Sindhudesh – a translation of “Sindhu Jii Sanjaah”

"In reality faith and disbelief are, the same. Hindu and Muslim both are God's manifestation. When the real truth was found, the smaller teachings lost their height."

"In reality, light and darkness are the same. Faith and disbelief are the branches of one truth. There is a great wisdom enclosed in this secret."

ZOROASTRIANISM

This religion is a branch of Arian Dharam, whom Mahatma Zarthusht, on the basis of Vedas and Avesta, placed before the people of Iran. Sindh and Iran had long-standing connection with each other. After Darvadians, Arian influence came to both the countries. Persians, for a long time, had control over Sindh. From that time the Zarthushti beliefs left their influence in Sindh.

There were several places where fire (worship) temples were constructed. Sun worship was the main belief of Zoroastrianism. Signs of these can be found from various places of Sindh. Bhambhore, Bhimpura was the city constructed in honor of the Sun God. A foundation of this religion was based on the supremacy of the Sun.

rent and secret things were kept in view. Each thing was seen from two points of view. On one side there was light and on the other there was darkness, On one side there was truth and on the second disbelief, there was matter and on other side there was spirit. From these points of view they looked upon the supernatural power from two attributes. One named Aharmaz and the other Aharmun. One was considered leading towards righteousness and the other towards disbelief. In this philosophy, the contradictions were shown in such a manner that several other religions took lessons from this teaching. Hindu Sankhya teachings interpretation are on the same basis. Muslims tried to place the "Wahadat-ul-Shahood" on these lines. Vehdaniat, Wahdat-ul-Wajood philosophy was not only prayers, recitation of certain verses for reward and punishment, paradise and hell, appearance and secret, there were created such contradictions that this ideology tried to remove the belief in deeds. Aristotle tried to get benefit from the teachings of Zoroastrianism. But Arabs also tried to get benefit from these teachings. This philosophy took the shape of duality, under which some things in the world are considered higher and some lower. Love was placed opposite to hatred. Light separated from darkness. Sindh, before the spread of this philosophy of Duality was dominated by the philosophy of Wahdaniat or monism. But during these days of Khwaja Ghulam Ahmed Sarhindi, in the name of Shariat-Islami, Muslim supremacy was shown, which became the cause of hatred between Hindus and Muslims. It left its influence, during the days of Mullah Hashim Thatvi in which, under the leadership of Pir Sarhindi, in outward appearance Muslim laws and show of simplicity and religiosity increased. On account of which, during the days of Kalhoras, Sufis of Sindh were compelled to say:

"On one side there were Hindus and on the other side there are Muslims, in between they created hatred and difference. They are blind; who is going to tell them the truth, Rohal says that when I looked around and saw different paths of the Beloved, I found out

*that God among them was one and the same. Where can I keep my feet
when I am sleeping in the center of Ka'aba"*

*(Rohal
Fakir)*

Shah Latif, Sachal, Rohal Fakir, Bedil, Misri Shah and several other Fakirs tried to remove the duality created in the name of religion. Then they said:

"This and that, life and death, beloved and lover, enemy and friend are all one."

*"Echo and sound were both the same, You could only find out the
secret of both. Originally it's too one, but they became two
when hearing was concerned."*

In various religions the outward law speakers of religions could not understand; and hatred and duality replaced religions based on love and unity. Thus religion was divided into three sects - Mazdahic, Muthra and Manni. The interpretation of their teachings, the contradictions will be explained below:

MAZDAHIC:

The founder of this sect was Mazdahic, the son of Bamirah from Somania province. He was born in 500 A.C. He took power in the days of Sassani Emperor, Kuwad, who came into power in 488 A.C. He was the supporter of this sect. But as from the past centuries, Zoroastrianism was the religion of the Government of Iran, religious mobs of Zoroastrianism, had created vested interests in their religion. Therefore, in spite of the support of the Emperor, bureaucracy and religious heads created opposition against this sect, because their (Mazdahic) beliefs were against the interests of these upper classes, with the result that they removed the emperor, Kuwad, and brought in his place 'jainshib' and placed the reigns of government in his hands, and thus a quarrel started between these two groups. In that Mazdahic himself was killed and Prince Khusro came to the throne. The basic principles of this sect were as under:

1. When in the country various tribes were dwelling and in every area the land and other things belonged to that particular tribe, which was dominated and exploited by certain powerful men. So it was suggested, by this sect, that land was the common property of all. Therefore only few persons were not to be allowed to utilize it for their personal interest.
2. All the persons, without the distinction of caste and creed, were the creatures of one God, therefore it was the will of God, that the entire property be utilized for the benefit of all the people. The earth belonged to God. It is

to be used for the best servants of God. Therefore, the followers of this sect forcibly confiscated all the property and distributed it among the common people. It was identical to present day Communism. Subsequently Arabs also followed the same principle. They confiscated the property of other nations and appropriated it for themselves. Difference between Mazdahic ideology and Muslims was that Arabs appropriated the property of other nations, or tribes, for their own benefit but this sect confiscated and appropriated the property of their own country and tribes.

MUTHRAISM:

This sect was also a branch of Zarthushti (Zoroastrian) religion. The word "Muthra" is derived from Mahar, which means Sun. In many of the ancient religions, sun was considered a great God and a powerful Devta. In Egypt, Ossirus was considered God of Sun, which was the first God of their trinity. In Bablian, (Babylonian) Bail was the representative of Sun. Therefore, the Babylonian civilization's entire basis was on the Solar System and Astronomy. Iran was near to Babul and for some time was under its influence. Therefore there also Shams or Mahar were considered main God and worshipped. On our side of Sindh and Hind, the Sun was presented in the form of Birma. The sun creates light and heat. Light represents wisdom, righteousness and truth. Against it darkness stands for ignorance and untruth. These are Ahramani attributes, which are called Satanic. Heat is an incentive to life. if there was no heat, then no man, animal or vegetable could be created. Therefore the entire creation and continuation of it depends upon the sun. The Parsi religion's first prophet, Mahatma Zarthushta, in his book Zindavista, Muthra and Aharmaz had been given the same status. Ancient Iranian Emperors, Darius, son of Histapur 485 B.C. and Astagurgus 358 B.C., on their tombs Aharmaz and Muthra are both shown. In ancient days the lion was considered a representative animal of the Sun. Even in our times the Iranian flag shows Lion and Sun's emblem as sign of Aharmaz and Muthra, which represent the old tradition. From archeological findings, one picture has been found in which a lion is killing an ox, symbolizing the Lion as the Sun and Ox as the Earth. This means that the sun is dominant over the earth, and when sun sets, its rays over tile earth enables animals and vegetables to be created. These views originally were taken from Egypt and Babul. The Iranians and Sindhis subsequently adopted these. Muthra sect slowly went to Greece and Rome where it became the part of their religion and Christianity adopted these several things. Christianity from Muthraism adopted God, Sun and Sheep as symbols. Most of the religions have taken several things from each other. With the evolutionary changes of society and advance of their civilization and religion, later generations took over such things from each other. From research on the subject it will be found that Sindhi civilization and religion had adopted many things from Muthraism.

MONISM:

In Iran's main religion of Zarthushta, the fourth sect was Monism. This represented the mystic aspect of the Iranian religion. It started during the third century A.C. The name of its founder was "Methanuse", which was changed to the name of "Moni". It is said that lie was born by 216 A.C. in the city of Babul. From the beginning he held the concept that he used to get intuitions from God. After reaching maturity, he went to Egypt and there he acquired the mystic aspect of the Egyptian religion. After that he came to Palestine and also acquired some secrets of Christianity. Later he returned to Iran where Emperor Shah Pur, son of Ardeshir's brother, on account of this royal patronage, lie came to middle Asia, Sindh and Middle India and then went on to China. Here he learnt the spiritual secrets of the religion prevailing there. On account of his experiences and acquirements, he came to the conclusion that beyond all the religions there was the basic unity of all the religions. His religion, like other religions, was based on the philosophy and principles of "Unity behind Diversity". His religion insisted on the mystic side of the religions and philosophical interpretation of the entire creation. He gave less importance to

prayers, recitation of certain formulas and religious customs. His teachings were based on the Zarthusht, religion of duality, where right and wrong, light and darkness played an important role. He tried to explain all religious formulas on the basis of reason. But he was of the opinion that certain things which could not be solved through wisdom, these could get through intuition, on account of which he used to solve the problems. He used to say originally light and dark-ness were one, but were not mixed up. Light's influence was unlimited and darkness was limited. The ruler of the kingdom of light was God, whose control was on all the things. The ruler of darkness was Satan who was not permanent, but had some powers through which he could control certain things. In the beginning, he spread darkness in the world and began to interfere in the domain of the God of light. But when he

came face to face with the God of light, he could not stand the refulgence of the sun. So he started hatred against righteousness. God created prophets and reformers who used to curb his teachings. Prophet Moni, after his knowledge to explain the unity behind the religions of Zarthusht, Gothum Buddha and Jesus Christ used to say that not only among the men but also among animals, trees, and inanimate things, God's spirit prevailed and through that the world was maintained. So the world was going on with the combination of both. He used to say that when heavenly light would go to the 'sky for over thousand years and half the struggle between right and wrong will continue.

Ultimately the right will prevail. He used to say in the beginning that man, on account of animal influence, was under the domain of Satan. Satan had misled the ancestors of mankind "Adam and Eve". After that, from time to time, God sent prophets for the improvement of mankind. His sayings were not liked by Zarthushti vested interests. On their instigation the Emperor Bahram got him killed. His teachings had influence in the East and the West for a long time, but on account of fear of outside religious influence, it was kept secret. His books could not be saved from onslaughts of other religious heads. It is said that his workers were divided into various groups, who tried to separate their secrets from outward teachings of religions. The leader of all secrets was he himself. He did not propagate the idea of prayers or recitation of certain words or facts or customs. The special quality of his method was that his followers should free themselves from certain things. So they tried to put emphasis on right thinking and eating and freed themselves from wrong doings and did good deeds for the good of humanity. The thing, which he emphasized most, was that his followers should keep free from wrong thinking and desires. They mostly kept free from the flesh food and wrong sexual indulgence. Their main workers did not eat fish or flesh. Some of them did not even pick fruits and vegetables from the trees, but depended upon the fruits and vegetables acquired by others. Among them, the advanced men used to take food once a day and dress once a year and keep free from idol worship and remained celibates. Those persons used to fast on Monday. Their prayers did not ask God for forgiveness of sins or asked for benefit. According to their belief, sins could not be forgiven, except by keeping them away from things, which were sinful. The original idea was not the committing of sin or to bring your mind to that extent, rather you would not even wish for things, which were prohibited. They classified persons in three categories:

1. SELECTED
2. COMMON PEOPLE
3. SINFUL

According to their belief the Selected ones would go to heaven after death and the common man would continue to roam in the world and after purification get salvation and go to heaven; and the third sinful persons would go to hell. Their religion was based on the selected teachings of Zoroastrianism, Buddhism and Christianity. Originally their teachings were inherited from the teachings of Bablian, mostly based on the purity of the body and mind. They did not care for the success over personal enemies but for a happy life. They tried for the unity, peace and spiritual salvation of

mankind. Zarthushti teachings were that, how the ills of the world should be removed, and they tried to acquire righteousness. They were against the acquirement of pleasure of God through sacrifices. They said the performance of sacrifice was against the mercy and love of God. He could not be pleased either by sacrifice and letting of blood, which practice they considered to be of the savage period. Hazrat Moni was a prophet who considered unity behind all the diversity of religions. He tried to bring one side selected good things from Iran's Hujji, Muzdahic, Muthraism, on the other side he brought the secret information from the Egypt, Summair and Babul; on third side he brought the philosophy and unity as the essence of religion; on the fourth side he placed teachings of India and Sindh's main religions, Vehdaniat, Buddhism and Jainism to his followers. Unfortunately mankind's majority had not reached such a stage on account of which they could understand the philosophy of his teachings, with the result that he was killed. It seems that his teachings left influences for Islamic Tusawuf (theosophy), Vehdaniat, and Sankara's teachings. In modern Iran the Bahaism sect derived inspiration from his teachings. Some say that Rumi, Attar, Sanai and other Muslim Sufis had acquired much from his teachings. As such Sindh's dervishes directly and indirectly were under the spell of his teachings.

JUDAISM

This religion is based on the principles issued by the great grand father of all Semitic prophets i.e. Hazrat Ibrahim. It is said that Ibrahim had two sons, one was Hazrat Ismail and the other Hazrat Ishaque. From Ismail Prophet Mohammed brought Islamic teachings, and from Ishaque's progeny was one son named Jacob, whose second name was Israel, and all the prophets who came after him were called Banu Israel. Among them the main Prophets were Moses, David and Jesus. They are called master of books. Moses was the founder of Torah book, and on which the Jews based their religion. Hazrat Dawood spread his teachings through the book "Zaboor", and the third was Jesus Christ who spread his message through "Injeel" (New Testament). Moses was the founder of Judaism. The name of this religion was based on the name of God, whom they called 'Jahwa'. He (Moses) preached his message through "Torah" whose interpretation was done through "Talmud". The Jews called themselves "the selected nation". They left the worship of other Gods and followed 'Jahwa' (God). Like Muslims, they said there was no other God excepting Jahwa. Their grand father, Ibrahim, was born in Babylonia, which was in Chaldia country.* It is possible that their ancestors came from the Mediterranean area. The main points of Judaism are as

- a. To pray to one Jahwa and not to believe in other gods.
- b. For the guidance of Banu Israel, he left teachings through "Torah" and interpreted by the Talmud, which was the creation of Mosaic Laws.
- c. Circumcision.
- d. Not to eat pig (or Swine).
- e. Please God by animal sacrifices.
- f. Which eating of some animals declared lawful and others unlawful fixed Law.
- g. Laws were fixed by which distribution of property and marriage was fixed.

Hazrat Moses was from the Nan family of Israel tribe. After Hazrat Joseph, Israel tribes were brought under unfavorable conditions. It is said that during the days of Pharaoh who ordered the children of Banu Israel should be killed. On account of this Moses was put in a box to float in the river Nile. Pharaoh's daughter, who came to the Nile, saw the box

and opened it and saw the living child crying. She took it to her palace and kept one woman to look after the baby boy and named him Moses. Thus Moses was nourished and matured in the palace of Pharaoh. He grew up there. Then he took leave of Pharaoh's daughter whom he called mother, to go and stay with Banu Israel. When he lived there, he found Government men misbehaving with Israel, on which he killed the officer of Pharaoh and fled from the country and stayed in the country of Modyan. There one person who was supposed to be a religious man, called by the name of "Reveal" (Sheesh) [3] married Moses with his daughter named "Safoora" and Moses got a son from her. Once while tending his father-in-law's goats he reached [4] the hilly mountains of "Hoorb". There he heard the voice saying: "I am God of Jacob, Ishaq and Ibrahim. I have come to know that the people of Banu Israel are in great difficulties in Egypt. They are passing their life in slavery. I have been pleased to get them out of this trouble. I have heard their complaint and I am aware of the difficulties in which they are passing. I entrust this mission to you, so that you get them out of Egypt and take them to the new country where they can have their own kingdom". On this Moses replied that he was nobody to free Israel from the slavery of Egypt. On this God said: "I am God of Israel. I am going to help Israel". He came to Egypt and took out Israel from Egypt to the desert of Sinah. During that period Moses used to reach the top of the hill of Sinah and get information and teachings from time to time. Ultimately he brought Torah as his book. After that his people were called "Jews", followers of God 'Jahwa'. After some time the Jews acquired control of Syria and established their kingdom, where later Dawood and Solomon ruled. After that they were conquered by Babylonians and remained there for nearly a century, as the slaves of Babylonian rulers. After some time they were freed by Persian kings and then returned to their country Syria. After getting the Torah, the Jews followed the interpretation of the Talmud. Their religion now became a mixture of Egyptian, Summair, Babul and Israeli civilization. Moses, during their stay in the desert of Sinah, used to go to the top of Mount Sinah. There he used to pray and think over religious matters. He said that on the top of the hill he used to speak with 'Jahwa' (God), and the Torah was written under his directions. He used to impress upon the people through miracles. After him came David, Jesus and Prophet Mohammed, who provided the basic material for the religions of Christians and Muslims. If Christianity and Islam can be called branches of Judaism, then it would not be wrong because the Law of Moses provides the material for both these religions. After that the Torah and other books of Israeli prophets put together, were called by the name of "Old Testament". After that Christ's and other prophet's letters were collected and were given the name of "New Testament". Both books put together were called by the name of 'Bible' if you read the books of Moses and Christ (New Testament), you will draw the following conclusions:

- i. Jahwa was not an all-powerful and omniscient God. He was not to be present everywhere, but was a God with greater power who was the supporter of Israel. He used to hear the prayers of Israel and came to their assistance. If anybody talked with the superior knowledge then he was considered to be possessed by God. Sometimes madness was also considered spiritual.
- ii. Jahwa, when he came before his worshippers, he used to come in man's form, and to his enemies he came in the shape of death sometimes. He appeared in the form of "typhoon" or black cloud or lightening. [6]
- iii. Jahwa used to bring troubles and death to the enemies of Israel. Behind the clouds he used to appear in the form of an angel. and lightening as if the 'Cobra' snake was showing his wrath. The desert people had faith in spirits. Friendly spirits were considered God or his angels. They used to give sacrifices to obtain his pleasure. Some times Jahwa appeared in the form of wrath (earthquakes, volcano lava or floods).
- iv. Israelis had the belief that God showed them Himself in dreams during the night and disappeared in the day, and many things for the future were told by Him in dreams. [

- v. Israel had the belief that God stayed on the mount of "*Sinah*". Therefore they had constructed their religious prayer house on the top of that hill. And after the conquest of Kinyan (Canaan) they constructed their prayer houses on the earth and considered God to stay there. Jerusalem was considered God's house, as Muslims at present call the old building of Ka'aba "House of God". Now-a-days Muslims call their mosques 'House of God'.
- vi. The Jews considered certain wells and lakes as pure. From which it was considered that God had blessed these places. Israelis considered the well of Thahim pure. Muslims also, following them (Jews) considered the well (spring).of Zum Zum to be pure and its water is considered beneficial.
- vii. Israelis considered some stones pure and sacred. For instance inglade, bethol, Zoin and ophera stones were considered sacred. Muslims also, in the same manner, considered Hajre-Aswad sacred and kiss it to become free of sins.
- viii. Israelis considered some pieces of land, like Palestine and Jerusalem sacred; in the same manner Muslims considered Mecca- and Madina and Arab countries as sacred.
- ix. Banu Israel used to believe in the curse of efficacy of prayers. They used to go to Jerusalem and prayer houses and mausoleums of their prophets and' saints. Muslims in the same manner go to Ka'aba, Madina, mausoleums of Imams or their saints for the fulfillment of their wishes or for begging for their help, to be rid of troubles and women pray at such tombs to get a baby.
- x. Israel's religion was considered to do good for their community and salvation of Banu Israel only. Because they considered themselves a selected nation (a chosen people of God) and rest of the people as "gentiles In their footsteps Muslims also started saying that a Muslim is a brother of another Muslim. One Muslim should not harm the other Muslim. Muslims were alone entitled for salvation. No animal killed by a non-Muslim will be good for eating. Muslims were pure people and the rest were Kafirs, impure and most of the books of other prophets have been cancelled. There was a time when Muslims used to eat food prepared by Muslims and took water only from a Muslim's hand. Food prepared or water brought by a non-Muslim is prohibited even today. There are some persons who still cling to such belief.
- xi. Israelis annually meet at Jerusalem and perform prayers and some customs by which their purpose was to show that they belong to the same nation; and by meeting annually they will increase their unity and their sins will be forgiven, and their sacrifice will be accepted. At such sacred places nobody could meet except the people of Banu Israel. Muslims also, on the same basis, meet at Mecca for performance of Hajj and perform some customs and ask for prayers, which they consider would give their salvation. For that purpose, Muslims from all over the world meet at Mecca, perform prayers and certain customs, give sacrifice's and go round the building of Ka'aba and run between the two hills, throwing stones at two pillars. These are the customs, which Muslims perform. No non-Muslim was allowed to perform Hajj. The ancient Israeli belief about God was not that of a God of the universe, nor a creator of earth and sky. Their belief was 'Jahwa', God of their nations; and in the same manner other nations and their own Gods, like "Chemash" was God of Moab, "'Malkan" was God of Amman.' These Gods were assigned to particular countries and to other nations and they used to protect them. Jahwa, like the God of other nations; was a separate God with separate existence. Slowly Jews began to believe that Jahwa was superior to other Gods. He could bring wrath and trouble to the people, and also benefit them. Therefore it was necessary that sacrifice be annually performed for His pleasure; and Jahwa expected Israel to be faithful to 'Him. He used to assist Israelis in wars and thus they considered Him their "Warlord". He used to appear before the Israelis at times of troubles, and His dwelling on the top of hills. Israelis were the custodians

of those Shrines, who afterwards called themselves descendants of Moses. After some time, for the protection of their shrines, they kept Castries slaves as their custodians. So that *they* should be away from any sex indulgence. In the same manner Muslims also at Ka'aba and mausoleum of Prophet, started keeping Khwaja Saras at those places. Israelis preferred to die in Palestine to get salvation. Muslims also in the same manner preferred to die or be buried in Mecca or Madina. Ancient Israelis considered the course of spirit having great force, and in order to get their wishes fulfilled they used to offer prayers or make certain sacrifices for the fulfillment of their desires. For the pleasure of that God they used to give food to beggars. Israelis also believed that certain persons had the power of intercession with God, by 'which they could get their prayers accepted.

Israelis' purpose in life, was to serve their own nation. Similarly Muslims also consider the support and service of their community and do not think or support people of other nations or community. Just as human beings have been progressing in the same manner their religion was also gradually evolved. Jews go on reforming their religion. For a long time Jews kept religion and politics together. In the days of David or Solomon, they established their own kingdoms, based on their religion, on the basis of superiority of their nation and superiority of their religion they ruled over the 'people. They ruled for 342, years. During the period they faced great troubles. First, in a war with Babylonia they were defeated, and lacs of their people were made captives and kept as slaves of the Babylonians for 140 years. There they remained in slavery till the Emperor of Persia, "Cyrus", released them from slavery, and they went back to Palestine and brought certain of the laws of reformation to their religion. Afterward they were conquered by Greeks and remained slaves under their dominance for some time.

Then they came under the dominance of the Roman Empire. In their days they got some internal freedom. But the conservative policy of their "Rabbian" brought them into conflict with the people. Jesus Christ was born 60' years after the Israelis had been under Roman dominance. Israelis used to believe certain persons had the power to pray to God and intercede on their behalf to forgive their misdeeds and bring relief to them. But during the Roman days, Jesus Christ tried to reform them, but those Judaic Rabbis martyred him on the cross. Afterwards when one of the Roman Emperors (Constantine) became Christian, they were in difficulties and many of them migrated to Europe, Iran, North Africa and left politics and adopted a life of trade and other professions. That period was called by the name of dispersion. In that condition, they remained for nearly 1500 years, but during all that period they strictly 'adhered to their religion. But in view of remaining in different countries in different conditions, they brought several reforms in their religion. During the last 3 or 4 centuries, they produced well-known philosophers and doctors.

1. One of them was Spinoza who gave the religious ideology, a new conception from which Christians as well as Muslims took advantage.
2. Karl Marx - On the basis of materialism,' advanced the theory of communism and brought a new conceptional revolution in' the economic field.
3. Sigmond Freud -, Threw new light on psychological on a scientific basis which brought a new outlook on psychological research.
4. Einstein gave birth to the theory of "Relativity", which gave the world to understand the conflicting points of view. Thus this nation produced' several persons who benefited the world. From Jews the Zionist movement started. Who thought that in order to get their country and Government, it was necessary that religion and politics should again be joined together. The Jewish Industrialists and Capitalists had supported this movement.

Ultimately on account of their influence the Britishers and Americans created a country named Israel, in one portion of Palestine. Its area was about 8050 sq. miles, but on account of their money and influence, in modern Europe and America, they slowly defeated the Arabs and conquered several parts of Palestine. Even today, in spite of world opposition, they occupy Arab territory and nobody can remove them. Their population in that area is about 30 lacs, and on the other side, Arabs are nearly 5 crores. What may happen in the future is not yet clear. Today there are two countries in the world, Pakistan and Israel, which call themselves religious states or nations. They have mixed religion with politics. Modern Zionist movement was supported by new theory of Moosio Meldson, who changed the policy of separation from other nations and gave a few touch to the religious outlook of the Jews, from which they had actually not come out from the very beginning. He translated the Bible from Hebrew into German and established a university in Berlin in which several Christians were allowed to be educated. He introduced the system of coeducation on account of which bigotry gave place to tolerance. So the wall of separation, which had remained between Christians and Jews, was broken. In Spain one Emperor gave religion a new shape and created a "Crans" sect, which brought the Muslims and Christians near to each other and Hebrew and Arabic language books were translated into Spanish.

"Jehood Bin Tuban" of Granada produced a great philosopher who played a great part in bringing the knowledge of the Christians, Muslims and Jews near to each other. Afterwards when Prince Ferdinand of Granada started a war with the Muslims and removed them from Spain, at that time Jews also suffered a lot and left Spain and went to Algeria which was a Muslim country. In the recent two world wars, many of the Jews who were residing in Russia, Poland, Barbury, Morocco and Romania were passing their lives in great difficulties, up to the middle of 18th century. From religious point of view Jews of England remained orthodox, with Mosaic laws and had their separate Synagogues. At present Jews all over the world have left their orthodox principles and the former blind following of the old conception of Jewish religion. At present they have reformed their religious concepts for the salvation of Jews in the world. Now they have started thinking of the salvation of mankind by realizing that by following the footsteps of certain religions will not solve the problem's of the world, and especially by following the belief of getting salvation through a particular religion, has brought great difficulties in the world. Today Jews are against their old religious concepts and have started tolerating criticism against their religious beliefs. They have removed their bigoted ideas, and beliefs in the old traditions and in their religious books. Today they have honestly started to criticize their old religious ideas and have introduced new interpretations of their gospel. They have introduced in their old beliefs, on the basis of universal character, reasoning and have made new amendments in their religion. Today they have begun to say that every man of character can be entitled to salvation and get the pleasure of God.

On the mount of Sinah, God had ordered the Jews, wherever the name of God will be taken, people will have faith in it. Their God's blessings will appear. Now they have started saying that 'every good man, of whatever nation or religion was entitled to salvation. Today all Jews are not of the same opinion. There are many who still believe that Jews alone are entitled to salvation, and they are a selected nation of God. Several of their philosophers are of the opinion that everywhere God's blessings will be apparent. From that point of view they are not of the opinion that the division of nations should be made on the basis of religion. They say that bigotry in Canaan was not performed on account of their religious bigotry, but that there was political divisions behind their rivalry. Previously there was a belief among the Jews, that their religion was complete and the best and so propagation for conversion into it (Judaism) was necessary. But after translation, of their books in other languages, they consider it not necessary that they should utilize force in religion or prohibit people from going out from their religion. Now they have come to the conclusion that right education, right propaganda, good deeds 'and 'a good character is the right course for the teaching of their 'religion. At present they consider the ultimate object' of their religion is to reform their right education and performance of good deeds. At

present the pivotal point of their belief is written in pathetic book in which God says: "You have to be pure because I, your God, am pure". It is equivalent to Muslim belief that:

"You should bring yourself according to attributes of God."

Now-days the learned group of Jews are of the opinion that it is better to perform good deeds, adopt a good character rather than perform prayers and follow the laws of religion. In the 18th chapter of the "Yahweh" book, it is written that "while reading My book and My orders, you should think more on the performance of good deeds". At one place it is said that forgiveness can only be achieved with returning of a theft, and .no sacrifice can be accepted without forgiveness of sins. These persons also believe that asking for the forgiveness of sins from God, it is better not to commit sins.

It is said by those Jews that in their golden age they used to prefer truth and sincerity more than prayers. Safety of mankind and following of the right persons and love of human beings were main principle of their teachings and traditions, and according to Prophet Jeremiah, acquiring the knowledge of God, meant the acquirement of truth and love was the key to religion. And the same Prophet says in another place, anybody who is exaggerating things, will not be entitled to God's blessings'. The real Jew held the belief that God is merciful and just and wants peace and safety. It is written in Talmud, that humility is better than sacrifices, and any man who does not learn from religion the lesson of love and mercy should not be considered a religious man.' He has not known the secret of the knowledge 'of God. Modern Jews say that the thinking is better provided it leads to the performance of good deeds. The 'purpose of reason and knowledge should be performed by doing good deeds and working for peace. God's right knowledge and pleasure can only be achieved through the performance of good deeds'. The true Jews say that acquirement of peace of mind and performance of good deeds,' is better than right faith. Religious laws should be utilized for the performance of good deeds and right character. According to them that man alone will be entitled to the blessings of God, who speaks the truth and does not malign anybody. They say that others will not like a thing, which you do not like. That is the fundamental point in their ethics. Rest of the things follows it. They say you should love your neighbor just as you love yourself. Your ethical ,duty is that you should consider all the human beings as creatures of God and treat them equally. It is said in Talmud that a Kafir (infidel) having a good character is better than a great-learned man among the Jews.

They say that everybody who does good deeds and has a good character though he may belong to any religion, is entitled to salvation and be in paradise. It is said by the learned among the Jews that for contradictions of belief, let the bigots fight among themselves, but this thing should be borne in mind that the man who performed good deeds and had a right character will not be wronged.

It is written in Talmud that in the interpretation of truth without right feeling, religion cannot have any meaning. It is also said in the Talmud that God's path and pleasure is hidden in the saying that people should love each other and remains in peace. Good deeds are those, which were not good in appearance, good deeds, can be those which can reform character and benefit human beings. It is said in the Talmud that sitting in seclusion with peace and performance of prayers do not bring so much blessings of God as the performance of good deeds. During the performance of duty any trouble or harm suffered brings more nearer to perfection. Duty is an achievement and God loves performance of duty. fear of God is less' beneficial than performance of duty for tile good of humanity'. It is said in "Zaboor" that the humble man will be the master of the land. It is also written in the Talmud that it is better to be humble rather than cruel. Anybody who is blamed should not reply and who is right and blamed unjustly will shine like the Sun. It "will be better to forgive rather, than take revenge. It is written that to keep good feelings it is better to love one's opponent. "To have mercy on animals does not mean that you should save them from trouble, but that should be a, sign of man's being merciful, better character and perfectness. 'It is also written that without difference" of religion, tribe and nation, one should be helpful to others, during' illness or death. It is in the tradition's that when the Egyptian's were being drowned

in the sea, when following Israelis, angels were feeling happy. Then God warned them that "My creatures are suffering and you are feeling happy?" It is said that one true "Rabbi" employed God not to make anybody his enemy, neither to put enmity against anybody in his mind,. Just faithfulness and charity should be done to all men without distinction of caste and creed. Good deeds are pearls and fear of God is *its* thread. If the thread is broken, then pearls will scatter. Religious performance without character is a lifeless thing. Good deeds are the spirit of religion. That person will not be a true Muslim who does not know that Judaism is like the trunk of religion, Islam and Christianity are its branches.

CHRISTIANITY

The founder of this religion was Jesus Christ, whom Muslims call Hazrat Issa. He was born in the province of "Gulail" from the body of "Mary", wife of "Joseph". They used to remain in the fishermen's village near the seacoast. Jesus had a brother (John the Just) and two sisters. It was a custom in those days that important person was considered God's incarnation, therefore it was believed among the followers of Jesus, that Jesus was not the son of Joseph, but of God, in the shape of Rooh-ul-Qudus" (Holy Spirit) which was the source of his birth. Bibi Mariam was a virgin. Joseph was her betrothal. When Bibi Mariam became pregnant, in order to save her honor, Joseph proclaimed that he was married to Mary. In a similar manner the King of Macedonia, Philip, got Alexander the Great. In order to raise his prestige, it was proclaimed that Alexander was not the son of his father, but God was his real father. In the same manner the traditions among Hindus is that Sri-Krishna and Ram Chander were incarnation of God Vishnu, who were born of their mothers. These are the old traditions of ancient folklore. Hazrat Issa (Jesus) was from the Israeli Jewish tribe and 42nd descendant of Hazrat Ibrahim, the fourteenth descendant was Moses and the 28th descendant was David (Father of Solomon). After him (David) the Jews were conquered by the Babylonians, and kept in their slavery for fourteen generations. When the Persian Emperor Cyrus conquered Babul, he freed the Israelis and sent them back to their country where, in the village of Bait-ul-Hukum, in the Yahudia village, he was born. At that time the king of the Roman Empire was "Herodatus". After the birth of Jesus his parents migrated for some time to Egypt. After the death of Herodatus, who was against the Jews, they came back and stayed in the area of "Gulail" (Galilee). At that time Yuhana Prophet John the Baptist) used to live in the desert and baptize people. Yuhana used to wear the cloth spun from camel hair. Hazrat Jesus went to Yuhana for baptism, when he (Yuhana) told him (Jesus) that "your status is greater than mine I am going to baptize you because you have come to me" After that Jesus remained in the wilderness for 40 days. There he passed through various stages of deep thought, prayers and experience. In those days Palestine was under the rule of the Roman Emperor, whose Governor used to remain in charge of that country, but for the local administration, the rule was entrusted to the hands of Jewish leaders. Jews, like the Brahmans, were staunch followers of the Mosaic laws. At that time Jerusalem was the center of the people of Banu-Israel. They used to run the government according to Mosaic laws. Their annual function was performed when Jews from all over the country came for visiting and sacrificing. Jesus, who had obtained spiritual powers visited Jerusalem twice. There he came to know that in the Mosaic laws, several unwanted innovations had been added, and without their reformation it was difficult to reform these people. Therefore he put all his emphasis on good deeds and greatness of God and His grace. In order to prove to the people that he was a Prophet, he performed certain miracles. After the performance of miracles, thousands of people from various corners of the country came for relief. Moses had said to his people that when Mosaic laws will become weak, then a prophet, Messih, will be born, who will then guide them and get them their lost glory. Therefore they started thinking to get their glory through him. They thought that he could turn their miserable condition and bring them their former glory. But they had not clearly understood when he used to tell them that if they followed him, they would be entitled to the Kingdom of Heaven. They thought that Kingdom of Heaven would be the same as the Kingdom of David and Solomon, but Jesus preached to them the need for Purity and self-control and not to crave for worldly powers. When he moved to preaching in the villages, thousands of people gathered round him. Then the spiritual leaders (Rabbis) told him that if

he was really the Promised Prophet, then he should get them the kingdom of the country as in the days of David and Solomon. While he moved about villages, his popularity increased day by day.

During his tour he expressed certain views which were against the law of Moses and Jewish traditions. For instance among the traditions, Saturday was considered good for prayer, when one had to remain at peace and free from the worldly affairs. Some people who were ill came to him for being cured. Some times he helped them and they got cured, and he worked on Saturdays also, which was considered by the Jews to be a day of rest. Then the religious leaders of Israel talked to him about strictly following the laws. He replied that the laws were not everything as those were made for the benefit and reformation of the people, so people were not to be bound down to follow the laws as these are meant for people, and not the people were created to follow them. These things were against the minority interests of the "Rabbis" and "Kahins". He told the people that human salvation did not depend on strictly following of the shariat (laws) but that grace of God was something also on account of such expression, they turned against him. Because that decreased the influence of custodians of Israeli laws, therefore their antagonism increased.

He refused to believe in the efficacy of sacrifice and salvation through prayers. Jesus said that God was not pleased on account of blood sacrifices. But he being merciful God, was pleased by good deeds and by giving relief or help to suffering humanity. Freesin and custodian of Israeli hierarchy did not like this view. Among the Jews it was an old belief that during the downfall of the Jews, Prophet Jesus would come, who would get them a kingdom and bring to them their lost glory. But he knew that he couldn't get them any kingdom through miracles. Because he knew that the real persons entitled to rule were the true men of character who were servants of God, and who on account of their good deeds would benefit their nation. Therefore, it was necessary that the character of people should be improved through good deeds and by service of humanity rather than by prayers and sacrifices, which God does not want or get, but men eat.

There was a belief of Jews, from ancient times, that after sometime a prophet would come to improve their conditions [5] and get them back the (independent) kingdom of the country and old glory. When, therefore, Israelis asked him who he was, he replied that he was the "Son of God" and the promised Prophet. But from this one misunderstanding grew; Israelis thought that if he was really a Prophet he would get them the kingdom through his miracles. But Jesus knew that for the government of the country those were only entitled who were men of character and did good deeds. But the Israelis had not acquired these qualities so the first need was that they should be prepared intellectually, morally, spiritually, and be of good characters. After that alone they would be entitled to rule. "But as they had lost their efficiency by putting emphasis on sacrifices and prayers and religious customs, therefore they had to be prepped first for the Kingdom of Heaven spiritually. When through that, they became men of character and good deeds then, automatically they would be entrusted with power. But Jews, Freesin and Rabbis who occupied the local posts in the government and decided questions, in accordance with the Mosaic laws, could not understand these questions and they thought that by following Jesus, they would lose their power. So long as Jesus was touring the villages and preaching for spiritual progress to the common people, up to that time they tolerated him because he did not come in clash with their vested interests. But when in the annual gatherings in Jerusalem lacs of people met and he started preaching to the gathering and on account of his miracles men's belief in him was increasing, the custodians of synagogues got frightened and considered his teachings against their traditions. Jesus used to come into town during the day and sleep in the forests, on the mountain during the nights. Once he entered the town riding on a donkey, thousands of people came in his procession. It looked as if a king was, passing through the streets. This popularity of Jesus displeased Israeli custodians. Especially when they knew that this boy, came from the village of 'the fishermen, on the back of the sea, and he was the son of the Carpenter (Joseph) and he dared to work against their beliefs and- called himself the promised - prophet. Then they began -to conspire' against him in order to bring about a conflict between him and the Roman Government, in order to punish him. So they started asking him such questions so that he may come in conflict with the Roman Empire. Once they asked him as to whom they should give taxes. He asked them to bring him a coin on which

the Roman Emperor's portrait was embossed. He replied to them "This coin belongs to the Roman Emperor. Therefore it should go back to him". Several times they tried to involve him in trouble with the Government. Every time he got himself out of their intrigue. At last they called a conference of the Israeli leaders and raised the questions, where they decided that anyhow they should get him killed. But by that time his followers had increased to such an extent that it was practically impossible to arrest him during the daytime. And during the night he used to disappear in the wilderness. Where few of his followers were near about, one of his followers named Yahudia, was bribed to show them his hiding place to enable them to get him arrested. One night when Jesus was sleeping alone in the forest, Yahudia, along with the Jewish police, went and got him arrested. When he was brought before the court of the Jewish leaders, they immediately proceeded with the case and sentenced him to death. But in those days the death sentence could not be executed without the permission of the Roman Governor. Therefore they, after convicting him, took him directly to the Governor. Jesus already knew what was going to happen and he was ready for it. Because he had reached the conclusion that salvation of the nation and the human being could only be achieved through his own sacrifice, whereas the Jews believed that the real prophet could only be he who may obtain for them the worldly kingdom. But he Jesus was of the opinion that nobody, no nation or people could achieve power without good deeds and moral character. Therefore he had preached to the people to train them on the spiritual basis to be good. But on account of centuries of wrong belief they could not understand. Further more, he considered the right deeds and good conduct were better than following of Jewish laws. On the other hand, the Jews had put all the emphasis on mere outward purity and following of Mosaic laws and the attainment of ruling power. Christ was a saintly person and the Jewish leaders were imbibed with the idea of sacrifice. Christ wanted to bring the people directly in contact with God, while the Jewish leaders wanted their own intercession necessary for salvation. The night on which they wanted to get Jesus arrested in that night's supper there were twelve (Havarians) present. Jesus told them that "One of you will spy and get me arrested, the rest will run away". So it happened that Yahudia got Jesus arrested and the council of the Jews' sentenced him to the cross. Then they immediately brought him to the Roman Governor. The Governor saw that the judgement passed by the leaders was not correct, but due to political reasons he did not want to displease the Jewish leaders. He ordered the punishment of whip lashes and a crown of thorns to be worn by him as punishment. Thinking by that punishment the Jews will give up the idea of punishment of Christ on the cross, But the Jew leaders were cruel, so they insisted that Christ should be crucified. Ultimately the Governor, in order to please the leaders, on their request ordered him to be hung on the cross: On one side there was the question of one man's preaching of new ideas and reforms, on the other, the Governor considering the question, supported the Jewish leader's:

After hearing the Judgement, the leaders immediately dragged Christ towards the cross and there, along with two other thieves, he was, killed by nailing his hands and feet. He was buried. Next day when the Jews went to the grave they found that his body had disappeared. Then many Stories were told about his disappearance. Some said they had seen his body being carried away by angels towards the sky and he was alive. He will be sent again for salvation of humanity.

On this question they were divided in to two groups; one said that angels took his spirit to the skies and the other said that his body and spirit both had gone to the sky. Abraham's followers adopted several things from each other. First it is said that Ibrahim saw God and invited Him to his tent; after feeding Him, spoke with Him and God entered covenant with him, and he gave a sacrifice to please God. After that when the period of Moses came in Palestine, he on mount Sinah, spoke with God. Here he erected a sacrificial place and gave sacrifices. Similarly, in his time, Jesus sacrificed himself for the good of humanity and he became alive and went to Heaven. The same belief is held among, Muslims. Then he rose from the dead. God sent for Prophet Mohammed on the sky and spoke to him and showed him the skies. About this there are two versions. One group is the opinion the Prophet Mohammed was sent spiritually to Mairaj (Ascension), and the second group holds that he went to the sky bodily as well as with his spirit. Thus it will be seen that

the following answers of Ibrahim believe that they believe in God, though they were named different but all of them believed in the personal conception and personal attributes of one God. If Ibrahim sent for God, in the tent and fed Him, that also is a concept of a personal God. Covenant of God, sacrifices and circumcision show the personal conception of God.' Hazrat Moses meeting with God in mount Sinah, and speaking to Him and ordering to fight and sometimes showed his displeasure and sometimes offering "Mano and Salwa" were also signs of a personal concept of God. It is said, in Torah that God said: "I have created man after my own Image". This (Torah) saying shows the personal concept of God. Hazrat Jesus was created by God through incarnation of God inside his mother's womb and, called Jesus His son. After his physical death, he, came to life and was lifted above and after death, through, miracles, he brought certain dead persons to life (like Lazarus) and thereafter, some time they returned back to their own to: lead their usual life. It is said he also killed Dajjal (anti-Christ). All such things, were beyond human conception.

Prophet Mohammed's conception of going to Mairaj and speaking to God on seventh sky. About Jesus's life it is said that once in Galilee he, went on preaching and giving good news to the people and curing them from illnesses and difficulties. Several persons gathered behind him and he, in order to preach to them, mounted the hill and delivered a sermon. This sermon is called the "Sermon on the Mount". The main portions of his teachings are that God's blessings fall on the poor and pure hearted. They will get spiritual kingdom: "Blessed are those who are unhappy here". God will bless them in the future. Those who are blessed are going to be the custodian of earth. Blessed are those who on the path of righteousness remain hungry and thirsty. Ultimately they are going to be happy. God will bless those who are merciful. Blessed are those whose heart is pure. Because are those who bring peace to the people. Because, like children, they are doing God's work. Blessed are those who, on account of going on the right path, are made to suffer. So pleasures of the future will be a heritage of those who are travelling on the right path. "People malign you after hearing my views. They trouble you and malign you. Do not care for them. Because through that alone you are going to gain happiness. In future those will get a reward, who have suffered in the past. You are salt of the land. If you lose your selfishness, you will not be considered of any use. You can duly be thrown on the earth to be trod upon by the foot. You are the light of the world. The city which is constructed on the hill cannot be hidden. A lamp after burning cannot be kept under shelter. Rather it is to be kept on a higher place so that the whole house should be illuminated. In the same manner your light should shine before them, so that after seeing your good deeds, people should praise your 'Father in the sky'. Do not consider that I have come to reject the writings of the Torah or of other prophets. I have come to reform and guide them. I am telling you the truth, so long the earth and sky are in existence up to that time the sayings of prophet will not be without fulfillment. Whoever follows righteousness will be considered great before God. You have "Freesin and Saduqueen" otherwise you will not get real happiness. You have been told - Do not kill anybody because you will be punished from the court. But I tell you that you should not show anger to any human being. Because that is also punishable. Whoever calls another mad is entitled to punishment. Whoever calls others ignorant will be entitled to punishment. When you go for sacrifice on the sacrificial ground and you remember that you have displeased some persons then you first go to get pardon from that person and then offer sacrifice. Then it will be accepted. You have to give an account of every paisa (money) which you owe others. You have been forbidden to commit rape on other men's wives, But I tell you that even to look other's wives with a sexual motive is equal to rape If your eye misleads you, take it out and throw it away so that your body may be saved from hell. You have been told that if you are displeased with your wife, divorce her. But my advice is to anybody who divorces his wife who has not committed any sin, will be like the person who had permitted his wife for rape. You have been told not to take a false oath, but my advice to you is no.. take an oath at all. Your saying should have such value that it should be equal to an oath. You have been told that in retaliation if somebody has broken your teeth or taken out an eye, you do the same. But my advice to you is that do not contest with your enemy. If somebody slaps you on the right cheek you give him your left cheek to slap. If anybody disgraces you by taking out your coat. Then you should hand over your shirt to him. If anybody takes you by force one mile, you go with him willingly on another mile also. If anybody borrows from you something do not deny. You have

been told that you should love your neighbor. And whoever harms you ask for his forgiveness. Your Father is in the skies. You should be his true descendants. Because he raises the sun for good and also for bad. He sends rain from the skies for the benefit as well as for loss. If you love those who love you, what benefit will you get. If you salute your brothers, what good do you do? People of different countries do the same. Your Father who is in the sky, He is complete, you have to be complete like Him"

Shah Latif inspired by his spirit says:

"Good people do good things to others, and bad do bad things to others; every man does what he is worth ".(Shah Latif)

Be aware, do not do good things to show to others as then you will not get any reward from God. If you want to give charity give in such a way that if your right hand gives, your left should not have any know-ledge of it. Charity should be hidden. God sees and gives you reward. When you want to pray go to the inner portion of your house and after shutting the door you should pray. God is not seen, but He sees everything, and He accepts your prayers. Do not give heed to the collection of worldly things, because that can be eaten away by rust or insects or a thief can take these away Collect things for the future, which neither a thief will take away nor it can be damaged. Wherever you have possessions, your mind will be there. At one place you cannot please two masters. God and the world's love cannot be kept in one place.

"God and self cannot be placed in same mind as two swords cannot occupy one self." (Shah Latif)

Do not think too much of your desires. See the birds they do not sow nor collect the grains and keep in the room. God also gives them. Do not think of tomorrow, tomorrow will take care of itself. Today's thinking is sufficient for you. Do not pick out misdeeds of others, so that others may not point out your misdeeds. Do not throw pure things before a dog; to throw pearls before swine is not useful. Seek and you will get. Find out and you will get. Knock at the door and it will open. If you wish others to behave well with you, then you should also behave in the right manner with them. The tree is known from its fruit. A good tree will give sweet fruit and a bad one will give bad fruit. Any tree, which does not give good fruit, is to be cut and thrown into the fire. All those who try to please me will not go to heaven. But those who work for the pleasure of God will be benefited. This is in a nutshell; the gist of Christ's Sermon on the Mount. He once said, anybody who believes in me, I will support before God. The men, who care for others, are not my true followers. My true follower can only be one who carries a cross on his shoulders.

Shah Latif says:

*"Sister, my path is full with wilderness, do not accompany me;
neither is there water, road is lengthy nor all the way is desert.*

So feeling thirsty, she may not curse my Beloved".

Christ says, whoever wants to save his body will lose it. For the sake of principles whoever sacrifices his life will live forever. Anyone who is hot with Tile is against me. Forgive the misdeeds and sins of people, but that thing, which is against my principles, will not be forgiven. Some people hear through their ears but do not understand some people see the things with their eyes but do not know it. This Nation's mind is full of fat. Christ said at one place that prophets and reformers are mostly belied in their country, though they may show many miracles and do good deeds for the people. If you want that you should have heavenly pleasure, you should be pure like children. When Freysin and Saduqeen told him that you should have respect for Saturday, he replied that "Days were made for men and not men for days". Once

he said whoever is not against me he is with me. Christ left his sayings in four "Injeels" (Gospels): those are Mutta, Murraques, Luck and Uhina. John)*.

All these Injeels along with certain letters from Havaries books are called the New Testament. It is said that Christ was uneducated. Once he was reading, then the Jews got confused and said, "You are illiterate, then how do you read?". He replied "I am reading through the Grace of my Father". He said that only those persons who loved me are the persons who followed my advice". He once said that "I have come from God and will go back to Him".

In the same manner Muslims say they came from God and will return to Him. Christ said that he has not brought a new religion, but he has come to reform previous religions because of the change in social conditions. All prophets, doctors, reeshis and Munnis have come from God, for the guidance and advice of human beings. But when afterwards their followers considered their messages and education, they finally discarded these due to material requirements of the time and tried to safeguard the vested interests, and then new prophets used to come. But followers of previous prophets, finding their monopoly breaking, opposed the new prophets. This process has persisted throughout human history. Power and monopoly have been man's weakness from savagery to civilization.

When the learned men of the Jews did not consider the changed conditions and tried to blindly follow the old customs and laws of Mosaic teachings. According to the requirements of time, Christ came to reform the religion, but the new leaders opposed him and got him crucified. From a research one will find that the laws of Moses and of Christ are branches of Abraham's religion. So I have come to the conclusion that the following questions were the main cause of differences:

1) The followers of Hazrat Moses were divided into two groups, Saduqeen and Fareseen. In spite of the difference in religious interpretation, both were of the view that following the Shariat Mosavi was necessary, as it was final and not to be changed.

Hazrat Jesus was of the opinion that on account of the change in the time and conditions, religious codes and laws needed suitable modifications. But the persons who were authorized interpreters of Mosaic laws considered change in these against their vested interest, so they opposed it. They insisted on strict adherence to those laws. Hazrat Jesus said that emphasis should not be on the laws but there was grace also which was to be counted. Shah Latif has translated that idea as:

Law and justice benefit me not but it is grace which is going to save me".

Gul Hayat Institute

(Shah
Latif)

2) The followers of Hazrat Moses considered Saturday as fixed for prayers. On that day they did not do any work as they called it SABBATH. But Jesus said that days were created for men, not men of days. There fore all days were God's' days and every good work could be done on any day. That was the second cause of difference.

3) The Jews, like Zoroastrians, considered God having two attributes. One of punishment and other of mercy. In order to pacify the attribute of punishment sacrifice of blood and fat was considered necessary. Bu Jesus was full of mercy and love. He like his Father, used to love all his creatures. All the troubles which fall on the, people are the result of their bad deeds and not on account of the wrath of God. Shah Latif has interpreted it.

It is due to misdeeds committed by me that this misfortune Fall upon me, otherwise God is merciful."

(Shah Latif)

Anger is the quality of an animal or a human being. God *was* far above these. According to Mosaic law, like Zarthusht theory of duality, every trouble was due to God's displeasure, but Jesus, like the Eastern religion, especially Buddhism, considered troubles and calamities due to one's own misdeeds, which is called the result of Karma.

Therefore Christ did not consider the giving of sacrifice necessary. That was the third cause of differences between Christ and the orthodox followers of Moses.

4) The Jews were told that the main purpose of religion was reformation of character and peace and prosperity. For that reason they were told to follow the laws of Moses. But the followers for the performance of these laws considered violence necessary. For its fulfillment they considered mixing religion with politics. Therefore they considered the formation of a government for spreading of religion necessary. Israel was a small nation which lived in a limited area, and around it there were big empires and in order to fulfil their religious laws, conflict with the neighboring countries became un-avoidable. Christ taking a lesson from history was of the opinion. That violence and force should be given up and love, giving of peace to the minds should take their place. Jews Saduqueen and Fareseen were trained and accustomed to use violence for their fulfillment of religious laws. Moreover they had acquired vested interest and so had lost the sense of tolerance. When Jesus instructed them that instead of punishing the sinner, the path of forgiveness should be adopted; instead of taking vengeance from the enemy, he should be treated with love and affection. The orthodox rigid and formalistic Jewish Clergy (Rabbi) considered these things against their laws and traditions, therefore they opposed every effort of Jesus to reform the Jews.

5) From centuries the Jews had the belief that in case of their downfall, the promised Christ will come and get them back their kingdom. But when Christ actually came and said that he was the promised prophet, they then expected that he would free them from the slavery of Romans and get them back their kingdom.

But Christ, considering the conditions concluded that committing of violence would not benefit the Jews. Therefore the first thing was for them to devote their time and efforts in reformation of their character and adopting right deeds. Therefore he told them that the best government was the Kingdom of Heaven, for which force and violence was not necessary but the path of love and winning of hearts will have to be taken. But the Jews could not understand these spiritual and valuable methods. So they insisted on getting of political power and government for which they had thought for all the past centuries. At present Christ, instead of getting them worldly power, preached for the acquirement of spiritual happiness. The Jews did not like this and they went against him.

6) After Moses, Israelis seem to have been divided into groups:

- a. The first group was called Saduqui, who were Sardars (leaders) and learned persons of the tribe.
- b. Second group, Faresin, was the lawgivers. Under the supervision of Saduqueens they used to run the administration, the Judiciary and Executive.
- c. The third group was of the poor masses, who were subordinate to the first two groups. They were in trouble and difficulties,

Therefore, Jesus turned his attention towards their improvement and reform. He performed such miracles that this group got the benefit. His preaching and instructions were mostly directed towards these people. Therefore his followers were mostly from this group. This did not suit the Saduqueen and Faresin, who had vested interests. Therefore, they did not

like the teachings of Christ and opposed him. In essence it was an economic issue which alienated the Jews from the Rabbis.

7) Like Brahmans, Israeli Sardars and learned people considered themselves as a selected nation and above other nations. The Israelis practical circumcision was a compulsory rite (Khatna). Therefore they considered those persons who had not performed circumcision alien to their religion and nation. Their conception of God "Jahwa" was the God of Israelis, and they considered salvation also as their own right. But the conception of God, before Christ was that He was Father of humanity and the creator one. Shah Latif said that:

"I have received the new message from the beloved at night.

*In which it is said, who had the grace of God,
he was entitled to salvation."*

Latif says that grace of God has been bestowed on us.

For He (God) does not enquire about the caste or creed,

Whoever approaches Him sincerely is accepted.

That theory was against the traditions and superiority of Israeli nation. Therefore, they opposed Christ, that was their seventh difference with Christ.

8) Israeli Sardars and Rabbis held the belief that salvation of their nation depended on purity and strict adherence the Mosaic laws. But Jesus did not give it importance. His attention was more on the purification of the heart, love of humanity, good character and good deeds. This teachings and preaching he gave importance to these things, which were considered by the vested interests against their belief and interest. Therefore, they opposed him. They said these things were an innovation and against the law of Torah (Talmud) and Israeli traditions.

9) Israelis considered themselves superior and a selected nation and thus entitled to God's blessings. They considered their religion complete and their law the best code of life, and thought themselves the real followers of Moses. Against their teachings Christ considered the whole of humanity as creatures of God and entitled to salvation. He considered Mosaic Law as a base but in spite of that he believed in the evolution of religion. He considered Mosaic Law the base of many good things, but owing to changed condition and new requirements of the time an advanced period of national and local needs considered reform of religion necessary. Hazrat Musa was a great prophet but the new age of Christ had come and considering himself the prophet of the period, he did not hesitate to express his views with the result he was sent to the cross on account of their enmity.

10) Approximately, Jesus came fourteen hundred years after Moses. In between these two prophets had appeared in the world. Apart from Israelis in the East several prophets had appeared like Gothum Buddha, Mahatma Mahavir and Zarthushta, who had brought the new messages, new hopes, new thinking. It is likely that Christ may not have been informed about their teachings. Most of the prophets came from God, and they came on account of historical requirements and necessity of time, and on account of spiritual continuity they were necessary. But the Jews could not understand their meaning and purpose on account of their narrow mindedness and conservatism. They started opposing him but Christianity, in spite of difficulties, went on spreading. For some time this went on underground then afterwards

openly, with the result that the Roman Emperor himself became a Christian. Today among the entire humanity, 40% or 50% are Christians, due to their right methods and beliefs they have reached this stage.

RELIGION OF ISLAM

The founder of this religion was Prophet Mohammed He was the descendant of Hazrat Ibrahim, from his Egyptian slave girl Bibi Hajira's son Ismail. Prophet Mohammed was over twenty eighth descendant of Ismail. His father's name was Abdullah. His mother's name was Amina. His father and mother died when he was young. After that, in the beginning he remained under supervision of his grandfather Abul Muttalib, and after that his uncle Abu-Talib. His great grandfather's name was Hashim. Therefore, he was called of the Hashmi family. They were the custodians of Ka'aba Prophet Mohammed was born in Mecca on 12th Rabi-ul-Awal on Wednesday. From childhood he was considered to be of an exemplary character and good deeds. One rich lady, who had lost her husband, named Khadeeja-tul-Kubra, married him at tile age of 24 and entrusted him with her entire trade management. She was at that time 40 years old. Mohammed, on account of the trade of his wife, used to go to Mesopotamia and Syria, where he met several persons belonging to other religions and some ascetic persons of Syria and Mesopotamia: He used to remain there for sometime, as these were the centers of civilization and citizenship, where Babul and Summair civilizations had been. At that time in those countries, many of the learned persons belonging to Christianity, Judaism and Zoroastrianism used to be there. Sindh and India's prophets and religions had direct or indirect influence over those countries. In the neighborhood there was Egypt, which was the center of one of the oldest civilization and citizenship and religious beliefs. At the age of 40, Prophet Mohammed in the cave of Hira saw a vision, which frightened him. When he narrated the story to his wife she consulted an old man (Warqa Bin Naufil), who told her that it was the angel Gabriel who had met Mohammed. That was the beginning of the meetings of the angel with the Prophet. Then such meetings continued. It is said that after every visit of the angel, he became senseless and spoke certain words, which were remembered by his companions and were written down. Fifteen years after his demise, one of his companions, Usman, collected all the material and prepared the book, which was called by the name of "Furqan". His wife and Cousin Ali, son of his uncle Abu-Talib, and his adopted son, Zaid, accepted the belief in his prophethood. Among the Prophet's companions, it is said, first to believe was Abdullah-Bin-Kaifa, who afterwards became known by the name of Abu-Bakar Siddiq.

From Hazrat Ismail's descendant only Hazrat Mohammed (peace be upon him) became Prophet. Whereas from Hazrat Ishaq, his son Hazrat Yaqoob, who later was named Israel. His descendants got famous as Banu Israel. From them were born many prophets. Hazrat Moosa, Hazrat Dawood, and Hazrat Issa were of great repute amongst them. They came with divine books. Other prophets after them left small contributions. Hazrat Moosa's book was Torah, Hazrat Dawood's book was Zaboor and Hazrat Issa's book was Injeel, and all combined was named Bible.

On Hazrat Mohammed (peace be upon him) revealed verses were called Qura'an and whatever he preached were treated as AHADIS. The Ka'aba in Mecca was the old prayer house. Here (according to lunar year there are 360 days) about 360 idols were kept. Every tribe had its own idol.

Therefore it served as the temple of Pantheon. Prophet Mohammed, in view of being from the family of Ibrahim, and Bani Israel also preached the belief in one God (Monotheism), and he made several followers. In Ka'aba all the tribes who had their idols, on account of his preaching the worship of one God, turned against him. His teachings were also not in accordance with Judaism and Christianity, so the majority of the people turned against him. His followers were put to various difficulties and tortures. In order to save themselves some of them migrated to Ethiopia and took refuge under the Ethiopians Christian King, Najashi, who gave them protection. In Mecca, which was the center of Arab people, there were many followers, so the Prophet decided to migrate to Madina. When the people of Mecca came to know about their migration, they tried to assassinate the Prophet, but he left Ali, his cousin, on his bed and himself left

for Madina with Hazrat Abu- Bakar. Thereupon the people of Mecca pursued to capture him. But he managed to allude them with the grace of Allah, and reached Madina safely. When the residents of Madina came to know about this, they welcomed him and gave him half of their property. The outsiders who came from Mecca were called Muhajirs and residents of Madina who welcomed them, were called Ansars. After migrating to Madina he propagated his religion openly, with the result that the number of followers increased. Hearing this news the people of Mecca increased their opposition. In Mecca, they were on defense, but in Madina, after increasing in numbers, they adopted an aggressive attitude. Slowly, after breaking the opposition in the vicinity of Madina, they wanted to go for pilgrimage to Mecca. But at the first time they were not allowed to perform pilgrimage and were forced to turn back. Next year, they came with great preparation to Mecca for performance of pilgrimage. Mecca was conquered and all the idols were taken from Ka'aba. After the conquest of Mecca the tables turned and the whole of Arabia started hiding them. Previously preaching of religion was done through teaching and persuasion. Now, after coming into power they considered that taking the oath of allegiance to Muslims was necessary. Afterwards, people had to take oath, allegiance on converting into Muslims or were made slaves or to accept the confiscation of their property by Muslims. Arabs were fighting people. They were divided among themselves. They were ignorant and followers of tradition. He brought them together on one platform and after the conquest of Mecca, they followed him. In accordance with an Aayat (verse) of Qura'an "Today, your mission has been completed and We completed Our Blessings to you and shown you the path of Islam". Arabs, from that day, started to come on to one platform and started conquering different parts of Arabia, Middle East, Egypt and Persia and thus the Arabs created their imperialism. Arabia was near to Mesopotamia, Persia, Sindh, Syria and Egypt. They had their own civilization, citizenship and a great kingdom. Iran and Mesopotamia were under the Sasanian Empire. Sindh was under the Brahman rule, which was smaller than the present Pakistan. Syria, Egypt and Asia Minor were under the Roman Empire. Several books have been written on the Arab rise and fall. Our purpose here is concerned with their religious beliefs and policy. Old Arabs, idol worshippers, beliefs were based on the beliefs of Sumair, Egypt, Babul, Persia, India and Bani Israel; Prophet Mohammed came from the Bani Israel group of Prophets. One group of the followers of this religion was of this opinion that:

- i. Prophet Mohammed was the last Prophet of the Israeli's group of Prophets and his religious interpretation was last and complete.
- ii. Prophet Mohammed was sinless and had knowledge of the future and a living prophet.
- iii. His religious explanations were given through the Qura'an, which was the word of God, and contained all true things which were taken from the previous religions; and it contained the complete code of life for the entire humanity.
- iv. Prophet Mohammed's law (shariat) was the code of his life for entire humanity. It was the last and best code of life for the salvation of human difficulties.

Below I will elucidate each of the above mentioned points:

(i & ii) Prophet Mohammed was the last prophet, sinless and having knowledge of the future. The leaders have already told about the teachings of following religions:

- a. Vedic Dharam: which came to be known as Hindu Dharam.
- b. Buddhism: It has come to reform the mistakes committed by the Hindu Dharam.
- c. Jainism: Also came to reform the Vedic religion with special interpretation.

- d. Zoroastrianism: This religion also was from the Aryans Vedic Dharam, it had its own interpretations
- e. Judaism: This was the religion, which was given by Moses. On the basis of Torah, and contained its own interpretation of religion
- f. Christianity: Came through Christ to give a new orientation to Judaism and to reform it.

All the prophets mentioned above were considered by their followers sinless, final and knowing the future, just as Muslims consider, Mohammed. Though all prophets had clearly said that they had not brought any new religion, but they did cache to reform the ancient religions. On account of the change in material conditions of life, they had given new interoperation. The followers of the above mentioned religions said that as their prophets were late comers, they had brought the reforms, according to the changed circumstances was not only the belief of the followers of Prophet Mohammed. But the follower of other religions had also sit that their prophets had brought the final and complete message. Most of the prophets' followers said that their prophets were not educated and acquainted with knowledge and teachings. But on account of supernatural knowledge, and guidance of God, they knew everything. If the learned people of those times did not give sufficient importance to prophets and opposed them?. The reason was that those learned people had no supernatural knowledge, and it is a common customs that the orthodox and vested interests carried people were often not prepared to accept a new interpretation or explanation. Because on account of that, there was a possibility of the breaking their monopoly. They were not prepared, due to their orthodoxy. To come out from the teaching of old religions and traditions as, from ancient times, they were accustomed to hear that their prophets were sinless and complete and the custodians of supernatural powers, and that their religion was the best religion 6f the world. Therefore, they did not think with the change of circumstances and conditions, the prophets could come for reformation and give new messages, just as in the market every shop-keeper in order to propagate his material will say that his wares are the best. In the same manner the Custodians of religions used to say the same thing. In view of the above case, one learned man had said that nobody was prepared to say that a thing is rotten. Keeping the general customs in view, if the Muslims also say that their Prophet was the last and had the knowledge of everything, that would not be a new thing. The Qura'an, itself says that every age has a new message and Islam is the law of Nature. At it believes that evolution is like a river constantly moving. Therefore the unlimited sources and knowledge of Nature will not be closed like a watertight compartment. That is a thing against the teachings of Prophet Mohammed. Muslims believe that Prophet Mohammed was the last of the prophets. This can be interpreted in the ways:

a) After this, the coming of prophets has been closed. If the meaning is that, then in the world, new messages, knowledge, science, and meanings of wisdom, new invention was closed and every wisdom, science, new information and inventions after Prophet Mohammed are stopped. This meaning would be wrong and against the meaning of the religion of Nature. Nature contained unlimited knowledge and information. From it every day, new message and information could be acquired.

Shah Latif says:

*"New message had come from my beloved. Latif says that unlimited
information had been achieved on account of the new message..."*

"May I search and search, and may not meet the beloved."

Because the restlessness within my heart may subside at one meeting. (Shah Latif)

At another place Shah Latif says:

"If you reached the destination on the day of Judgement, even then consider yourself lucky..."

Corroborated, the Prophet of Islam was the person who the previous religions and believed in the law of evolution. So who can close that unlimited mine of God's knowledge and wisdom. This conception was against the spirit of the law of Nature.

b) It is said about the Prophet that he had the knowledge of the supernatural and he knew everything. Therefore lie had placed before the people such laws and religion that it could be applicable in every age, conditions and requirements. From a social analysis this claim is nullified. You will find this claim against the spirit of his teachings. Two instances are given here:

1. Once he was passing through a grove of date palm, where he saw the gardeners throwing the male seeds over the flowers of the female palms. On asking the reason of this method he was told that this method will give more and better produce. He told them to stop doing this and see what would happen. The gardener obeyed and did not throw any more seeds on the flowers, so there was less produce that year. The gardener informed the Prophet of the results, so he said "We have been sent to give religious knowledge to the people. We do not have agricultural knowledge about botany. Therefore, in future, you should carry on your work according to your experience.
2. One day some people came to the Prophet and asked him about the Day of Judgement. He replied that he did not know more than you did.

From these -two Instances one can understand that he had knowledge of certain thin s and not of all things. This information is also worth remembering that if the Day of judgement's meaning and knowledge can be understood from the engraving on the Egyptian pyramids, where a big ground is painted and millions of people are gathered. On one side of it is a river of fire over, which is the bridge, which will have to be crossed. God is shown sitting on a chair and before him there is a big pair of scales, in which good and bad deeds of every person will be weighed. The person, whose bad deeds will weigh more, will be sent to hell, and if good deeds are more then that person will be sent to heaven. This information, in comparison to modern knowledge and due to correct interpreters of Islam, like Mohiuddin-ibn-Arabi, is considered, wrong and can not be given more importance, than "**Qayamat**" (Doomsday) or the last day of judgement that had been taken from the Egyptian concept of religion. In the Eastern world religions had not the same concept as that of Egyptian or of the Israelis. Therefore if the Prophet replied that he did not know about the Day of judgement, then he was right, because there were several conjectures about the last day. There are several stories current among Muslims about the Miracle and Mairaj (ascension) which they place before the people to show the greatness of the Prophet and his righteousness. Similarly the followers of Moses and Christ have also narrated stories about their respective prophets.

a) About Prophet Mohammed, Muslims say that once his opponents asked him to show them some miracle. So he pointed his finger towards the moon and the moon was divided into two parts and the distance between these two parts was such a great like a mountain could be seen between them. Such stories are often told in folklore and in ancient times people used to believe them. About Nature and world phenomenon, it is said in the Qura'an "Do not talk ill of phenomenon, because He (God) Himself is phenomenon." Phenomenon is His creation and no one had the power to change it. The solar system was also his creation. It was not easy to change it. To satisfy a few persons nobody had the power to break the moon. To believe in such things was weakness of reason. If one believes in such things, then the

narratives or folklore, about Apollo, Brahma, Shiv, the Greek God and Arian gods and the prophets of the Jews, Hazrat Moses, and other prophets will also have to be believed. In that case, supposedly a few persons could change natural phenomenon, and then the settled laws of nature will also change or disappear. Prophet Mohammed is considered the last prophet because he had rejected such things and had upheld the supremacy of the law of Nature. He had told people that they should follow reason and not such folklore, which had no logical foundation. One Sindhi poet says:

'God's law is determined and cannot be changed,

Whatever one may try to do this or that. "Poet Gul)

Earlier prophets used to convince people about their righteousness by showing miracles. But Prophet Mohammed rejected this modus operandi and said, "My followers will be equivalent to prophets of Banu-Israel. "Meaning thereby that by then humanity would have reached a stage of wisdom, through advanced knowledge, to such an extent that there would be no need left for such methods.

b) The second thing, which has been given currency by the Muslims about Prophet Mohammed, is that on 27th of Rajab, during the night he rode on the horse (*Buraq*) and reached the seventh sky and talked to God. And at the time of their meeting the distance between God and the Prophet was very limited, as if it was between the colors of the rainbow, At that time he spoke on various matters to God. On the third sky he met certain prophets and on the fourth he met other prophets, where he was shown hell and heaven. The rivers of paradise were Jehun, Sehn, Nile, etc. It is said that he went and returned from Mairaj in so short a time that the door chain was- still swinging as when he had gone.

These things are given so much importance that these have become a disputed question, whether he acquired ascension (Mairaj) in his dream or bodily. A majority of Muslims believe in physical ascension (Mairaj). Such a story is also told about Prophet Moses, that he used to go on Mount Sinah and used to converse with God, and God used to show him in cloud and lightening. It is said about Jesus, that after being crucified and buried in a grave, he was taken up to the sky by angels and he is alive and will come back to the world. If we are to believe such absurdities then by the very logic of it we have to believe in the Greek, Hindu and other mythologies. Then all the information received by us through reason and science will be proved redundant. There are no seven skies like this world, the existence of men and rivers, meeting with God and speaking with Him. Such a belief will drag down God to material and put Him in man's condition:

"The Eye cannot see Him " as express in the Qura'an, will become wrong.

Shaikh Saadi says about God:

Oh! Supreme Being from the conception and all thinking,

Whatever has been said, or I have heard or seen,

he whole life has passed; but I have not reached even the attribute

Of yours, leave aside actuality.

Shah Abdul Karim of Bulri has said:

"I have read Kartz, Kuduri, Kafia, and all the books.

I have realized that as if I know nothing about that unlimited Supernatural Power.

And I am like a crippled ant and trying to measure the sky.

To think about the unlimited and unseen (and unfathomable) power to compare it with the human attributes, is impossible. Majority of the Muslims holds the belief that Prophet Mohammed had complete knowledge of unknown things. His knowledge surrounded the entire world. He knew things from the beginning to the end. But these things after comparing with Islamic history, and later experiences, will not come out as truths. Amir Hamza was the Prophet's uncle and used to love the Prophet. In the battle of Uhad he was killed in fighting behalf of the Muslims. Prophet Mohammed also loved him. Amir Muavia's mother, Hind, wife of Abu-Sufyan, went, after the battle, and cut out his liver, she chewed and ate the same. That was the height of savagery and disrespect. Among those who had shown the enmity, whether in Mecca or in Madina to the Prophet's family and his cause, was -Abu-Sufyan's family.

Prophet's cousin and son-in-law and the first person, who had accepted the faith in the prophethood of Mohammed, was Ali. Muavia fought him and ultimately got him killed. Prophet-Mohammed's grandson and Ali's son, Hussain, was killed by the son of Muavia, Yazeed, and his head was carried on a spear and displayed throughout the journey from Kufa to Damascus, in the cities of Mossal and Damascus. The ladies of his family were also surrounded in the city, and during the days of Banu-Umaia dynasty, the descendants of Prophet Mohammed were' abused from the pulpit of the mosques. During that period most of the Islamic laws were broken and the religion of peace was turned into a religion of bloodshed, and characterlessness was at its worst. If it is said that the Prophet had prior knowledge of the future, then how can one justify his action that after the conquest of Mecca, Abu Sufian's family was forgiven. Not only that but a general proclamation was issued that anybody who took shelter under the roof of Abu-Sufian, should not be touched. What was the meaning of this? Either he had no knowledge of the future or, if he had, what was the reason behind these things? Among Muslims, the belief is in "Khatumul-Nabeen". That is, he was the last Prophet. This belief is so strong that Bhutto's government was compelled to surrender before public opinion. So his government declared the Qadianies to be non-Muslims. This was only because the Qadianies treated their head, Mirza Ghulam Muhammad Qadiani as a prophet. Though Qadianies used to recite the Qura'an and said prayers and believed in Prophet Mohammed and called themselves Muslims, and they were staunch Muslims, more than Bhutto and many other Muslims. Against that, there were many persons among the Muslims who used to call themselves God; and there were certain persons who disbelieved in the existence of God and in Islam. They have not been declared non-Muslims. Now let us see how Prophet Mohammed could be considered the last prophet. This question could be discussed from three points of view:

i) The followers of all the religions, like Muslims, for the monopoly and supremacy of their religion called their prophets the last prophet.

ii) From the beginning of humanity, people of different ages, like the age of savagery, nomadic, agriculture trade, industrial and the scientific era has passed and every age had its intellectual and social civilization. Therefore, according to requirements of the time, philosophers, prophets and reformers emerged amongst them and preached to the people, according to their understanding and knowledge. After the advent of Prophet Mohammed, humanity had progressed so much that there was no further necessity of any prophet. Previously what was called "Ilhaam" or Vahi is now called progressive reasoning. Therefore, there was no necessity of a prophet.

iii) He had placed certain things before the people for the guidance and salvation of humanity. On account of which practical questions could be solved-. It will be better than I should try to explain the above mentioned three points on certain reasons:

1) Supremacy of Prophet: If the supremacy of Prophet Mohammed was shown with a view to call him the last prophet, then it will be against the orders of Prophet Mohammed himself and instructions of the Qura'an. Every Muslim in every prayer, after reciting Aayat (verses), is told that the prophet was' a messenger and servant of God. In another place, Muslims were instructed:

"I believe in God, Angel, Books and Prophets,

And do not make any difference between them.

When the Prophet expired, some of the Arabs were found to change, on which Umer came out With drawn sword and said Prophet Mohammed had- come, preached and has remained forever. Beware "do not turn away from it". It is clear that respect for the Prophet 'was held on account Of his ethical supremacy and fine social message. But due to his passage of-death, the world was not going to stop.

2) That, with the passage of time, after Prophet Mohammed, there was no need of a prophecy. The question is indescribable. I have explained from the beginning that from the creation of humanity, the concept of a supernatural power had passed through various intellectual evolutions. In the beginning there was the concept of diversity of God, which slowly turned into unity of God, and in unity itself, ultimately the concept of unity behind diversity' came into existence. Prophet Mohammed's concept of God was the evolution, which could take in the future. The unity of God was in the form of Monism.

When one builds a house, it requires to be furnished and decorated after its completion. It will not be necessary to rebuild it. - Unless with the passage of time, the building deteriorates to such an extent that it has to be rebuilt. The theory of- unity behind diversity, which was placed before the people, was only with that object, there can be modifications and reforms, but it is made of such material, so it does not require to be re-constructed. But it should not be considered that God's creative and reformative power has stopped.

3) The Prophet's teachings, basic principles were not to be changed. They were new and revolutionary and just.

From the beginning of creation of human beings, evolution of the different 'ages had taken place due to change of society, requirements of new conditions and intellectual evolutions bringing forth new norms and forms for the needs of new civilization and citizenship. As life is interdependent and religion is a part thereof, it takes new forms, interpretations, beliefs and different codes of life. All prophets, philosophers, doctors, scientists, rishies and Munies for this purpose, contributed a lot of information for the good of human beings. They fulfilled their purpose for the unity of human beings, universal peace and evolved mutual understanding. All these things were sent and meant for the common good of humanity. Some people wanted to reform either on the basis of theories or on the basis of territory, climate, racial and with the requirements of time. But essentially, the basic principles were the same. Interpretations and methods of achievement were however different.

The second point, which Prophet Mohammed had explained, was great according to-his interpretation, the evolution of all the religions and books were to be believed without any difference. Learned Muslims- ' because of their vested interests had turned the interpretation in a manner that the earlier prophets of God had the books but, with the change of time these had become obsolete and so only Prophet Mohammed's book and his code were to be accepted and practiced. If you carefully ponder over the interpretation of mullahs you will find that this view was against the injunctions of the

Qura'an and the spirit of Mohammed's message-, and depended only on ignorance.' its dual meanings will be from the time of creation of the world. According to evolution of nature the religious theories and codes are evolving for the purpose of unity, peace and perfection of humanity. These are changing from time to time, like the stages of the university education, which starts from primary then, to secondary and High School, then the college stages or just like a big building of several floors, which you will have to reach 'by several flights of stairs. These are the historical and 'natural processes. They cannot be rejected or forgotten. They have got their own place. It can be given the period of evolution of different stages, as working of nature is dependent on unlimited stages. It cannot be limited within the confines of certain principles, religious codes and considered final and a unique code of life. This view will be ignorance of law of evolution. Therefore to limit it and call it complete will be against the spirit of nature itself, which is limitless and timeless. All the persons who have in the past talked about belief on the basis of books have to be interpreted in two ways:

These books of various prophets are blessed on different times as explanation of their religions for the reformation of men. And the second kind of books were those which were the result of historical experience, different types of learning and the human genius of scientific inventions, have covered various stages of life. Now the question arises that when we talk about the belief in books, are we talk about the books produced by prophets or the knowledge acquired by human brain from historical -experiences in day to day life culminating in scientific knowledge? For this I have got the following arguments-

a) If prophets produced the books only then the world of Prophets would have come earlier. But here the purpose is to produce books of all kinds.

b) From dictionaries the meaning of a Book can be found. The dictionary describes the meaning of a book, to be a written story or some experience, whether it is of history or mundane experience, the judgement comes from Nature. According to it every historical event and scientifically proved reality in any country and nation creates some base on which certain codes can be incorporated in the meaning of a book. In view of this all the historically proven realities, philosophies, sciences and theories can all be counted in the world of books. The meaning of a Messenger means prophet who brings new information, guide and reformer or spiritual leader of a nation. The ultimate meaning of this will be that the message in the belief of Prophet Mohammed will not be confined only to belief in various prophets' books, and their sayings, but a belief in everything. Produced through historical experience and every practically proven formula or conception through philosophy, science and experience will become necessary. Everything which science, reason, experience and philosophy has rejected will have to be considered, useless, whether it appears in Vedas and books of Buddhism, Jainism, Zoroastrianism, Bible or Qura'an.

In accordance with the above-mentioned analysis, it will be wrong notwithstanding hundreds of learned persons holding these to be right. Everything which is proved wrong by the law of evolution, every code and written document Of the past will have to be rejected in the present, if it is proved wrong on the basis of historical judgement of law of Nature.

c) Prophet Mohammed had said that any person or nation was entitled to salvation only if he believes in three things:

- i) Belief in the existence of God (ultimate supernatural power which controls the entire universe).
- ii) The belief in life after death which means the existence and continuity of spiritual life.

iii) Doing good deeds this means belief in the works, which are meant, for the unity, peace and prosperity of mankind, which must be free from individual selfishness.

As witness to these instructions-, the following version of Qura'an may be cited:

"Means "Also the persons, whether they are Muslims by religion

Or Jews or Christians and followers of other religions.

If they believe in the existence of God, life after death,

Do good deeds they will be entitled from God for salvation.

This one instruction debunks all the theories invented or later adopted by the Vested interests of religions, and particularly the vested interests of Muslims, whose believe was persons entitled for salvation are Muslims and followers of Prophet Mohammed and all the followers of other religions are to be consigned to hell or that they are ignorant or faithless. The Muslim vested interests say that, on the basis of their theory, all the other religions and their codes have been rejected. Therefore they have to believe that in one time they were right, but now, after the advent of Prophet Mohammed, they were rejected. If that theory can be accepted then their mention belief in them could not have been referred in the Qura'an. Certain Muslims do not know the very existence of all the prophets. Some say that prophets of Banu Israel were the prophets and others were not. Even if you say that God's blessings be on the prophets of the Hindu, Buddha, Zarthusht and others, then the Muslims will become angry. In accordance with the instructions laid down in the Qura'an, even the present Muslims cannot be termed as Muslims, who have made the working of Islam (religion of Nature) their monopoly. The creator of universe (God)' considered belief in Him necessary. If they consider Him merciful and a lover more than one's father, ultimate truth and just, then how can they believe the followers of other religions or persons to be faithless. How can they consider them doomed to permanent hell for not believing in the particular interpretation of the Muslims sect and not even fit for salvation. From the above mentioned Aayat, it is clearly proved that for progress, peace and salvation, only persons believing in God and life after death and performance of good deeds will be entitled. But other ignorant Mullahs will not accept this interpretation. I will, therefore, try to analyze more on the subject:

WHAT IS THE MEANING OF BELIEF IN GOD?

In short, as narrated above, I have tried to show that from the beginning, people believed each supernatural power and other things fit for benefiting and harming people. And I have also narrated that how people have tried to understand the supernatural power and please it. First of all the Animist and non-Animist things considered to be Possessors of spirits. As such they started worshipping them to get their blessings. Further, they called the supernatural power by the name of Ishwar Brahma, Jahwa, God, Khuda, Allah, etc. In the world first came' the conception of plurality of God; afterwards came trinity, the duality and trinity of God. Along with the evolution of mankind the concept of intellectual evolution, God's concept also went on passing through various stages. At one time every supernatural thing was considered as God. This has reached the present concept about Allah among the Muslims. God has said in the Qura'an: "Do not call the universe bad because I myself am universe". According to that concept God and Nature can not be two separate things. But according to Monist point of view, there can be no other existence excepting God.

The meaning of La-illaha-Ilallah, according to certain dervishes, it means that there is only one existence of God.

Everything else is non-existent. At present, the philosophy of understanding the knowledge is divided in two branches. Idealism and Materialism, that is to say:

That means nothing is created without a plan and purpose; the second group. says that entire creation is the result of an accident. The first group, after belief in a planned purpose, is compelled to believe in the central authority and gave it a name. Therefore, for the salvation of problems, they believe in one authority. Ana the believers of the second philosophy do not believe in God. To understand the secret of creation and live a life, believing in the central authority i-, considered positive. Sindhi Sufis, in order to understand the secret, have become believers in Wahdat-ul-Wajood or Monism. Shah Latif says:

"From unity came diversity and diversity is nothing else but unity.

*All this creation and its different meanings is all
manifestation of one Being..'*

On Beloved:

'He is who, who is-He. Death and life is He. He is beloved and life.

He is enemy and defender.

*"When I dived deep within myself, I did not see either mountains
of Kaitchies (beloved) so long I was thinking of myself
as Sasi I had sorrows.*

When i became Panhu myself the pain disappeared.(Sachal)

BELIEF IN FUTURE

As about the existence of God, there are different ideas of conception in the, same manner the ideas about the future has also been narrated at different times and countries, with many explanations. Muslims' have called it by the name of "Qayamat" of "Day of judgement" or unknown future (Ghaib). Now the question arises that the future of whom? Whether it is the future of creation or is it the future of the physical world or future of spirit (rooh) whether future of an individual man or humanity. If you think about it, you will come to know that the future of all the things narrated above are mixed with each other. In the world there are two powers working simultaneously. One towards, the progress and the other towards annihilation, one towards, good and other towards bad one towards light and other darkness. The first leads to evolution righteousness and right knowledge. The second leads to death and wrong. The Muslim Mullahs had interpreted the meaning of future Qayamat (Akhirat), as under:.

At one time there will be a terrible roar from Angel Israfeel, whereby the mountains will be smashed, earth will become flat and the solar system will be finished and the entire creation will come to an end. After that life will again be created, man will come out from the earth like mushrooms, the dead of millions of years, from the dust all the creation will rise in their original form and will meet on the plain of *HASHER* (Day of Resurrection). The sun will come very near and, on other side God will be seen sitting on the throne. Between God and the earth there will be a river of hell and a bridge

over it. All the persons gathered there will be called by God from the other side and ordered to cross this bridge which will be thinner than a hair and sharper than a sword (*Pulsarat*). Those persons who have sacrificed animals will be able to cross the bridge. Before God there will be one weighing instrument, hanging for the weighing of works and deeds performed by people, and everybody will go to hell or heaven according to his/her weight of good or bad deeds. Also of various kinds have been narrated, prayers of God, fasting, giving *Zakat* and performance of Hajj and various other things are narrated in the list of good deeds. Of one of the bad deeds it is narrated that after urinating all the stones used for the cleaning of urine and various other things will be considered among good deeds. I have narrated above that the concept of Qayamat (Future) was originally taken from the writings of the Pyramids of Egypt, which came through Sumair and Babul teachings to Israel and Muslims. Along with this concept the punishment and reward of the body and soul has been connected. The Simitics gave this concept. On the other side, in the concept of Arian religions about the future, it is said that every man, in accordance with his/her deeds will depend upon the good or bad deeds committed by the persons. According to which the creature will have to pass through various phases of life. If he/she has performed good deeds he will pass on into a new life after death, to a better condition of life. But if he had performed bad deeds then in his next life he will be degraded to live a bad life. On this the Sindhi Sufis consider the first concept of the future, whether paradise or hell, as wrong. They say:

"Conception of Paradise is a consolation and conception of hell

frightening., The Sami is false and all this turmoil is nothing."

(Shah Naseer)

On the other side Ghalib says:

"I know the truth about heaven. But it is a good consolation for the heart. "

According to Sufi concept about Spirit, it is said that the spirit came from the ocean of God and will return to it. The result of serious thought on it will be as under:

- i. Of individual spirits the idea of salvation is not right. True salvation depends upon the salvation of mankind, which means individual will have to merge for salvation in all oceans of spirits, which will be one big whole.
- ii. Future of universe is unknown and unlimited. Forms alone will change before spirit comes into existence. That means attributes came from reality and will return again to it. Therefore accepting the idea of salvation of individual soul will not be correct and it is not necessary to accept that meaning.
- iii. What is the meaning of good deeds? Followers of various religions have given separate meanings and explanations. About the meaning of good deeds, several followers of various religions have explained the outward deeds have good and bad in it. The others have considered the evolution of spirit or collective interest in the category of good deeds. It will be better to throw light on the various sides of this issue because this question has been the cause of differences.

PERSONAL SALVATION

Good deeds from which outward benefit appears is concerned mostly with transitory on a personal basis. From the beginning many of the people, tribes and religious groups have concerned themselves with personal or group benefit. Therefore many of the religions have given man a separate spirit in this world and future paths of salvation have been found out. In Egyptian and Sinitic religions, personal spirit and their punishment and questions of reward have been given prominence. Their religious basis is on this material. The questions of punishment and reward have been given prominence in their religious beliefs. Day of judgement, the bridge over hell, the principle of punishment and reward have been kept in view, in which the individual soul and its deeds have been given importance. On the other side, Arian religions have also kept individual spirits on the basis of deeds.

There also personal progress or derogation has been given prominence. On the basis of Karma (Fate) reward after death, good or sinful acts have been considered as the measure for the progress or deterioration of the soul. From those religions only followers of Buddha Dharma have risen above the average level and thought about a collective salvation for humanity. But the followers of this religion also have not freed themselves from the concept of individual "Karma" (Sin) and thought only of Nirvana as the means of salvation of the (soul) spirit. What was the difference between individual and collective spirits? Many religions have given less importance to this. Many religions, believing in the variety of spirits, have given such importance to the personal salvation of spirit. On the basis of these principles the idea of good deeds was invented. In this they have kept the following considerations:

1. Spirits were separately created from the beginning and their progress depended upon individual workings.
2. For the personal evolution and progress, prayers, fasting and purification of the body and soul, and not committing murder, rape, theft, but the performance of pilgrimage and visiting shrines, were considered good deeds. With these thoughts the Muslims fixed five principles of religion, namely:
3. Belief in the unity of God, offering prayers, fasting, giving Zakat and performance of Hajj were considered the main points. But with a deeper thought you will find that in these principles, the individual physical and spiritual progress and salvation was kept prominent. Experts in various philosophies have discriminated between the spirit and the body as under:

They are of the opinion that the spirit is that which cannot be known by the five human senses, as it is above the limitation of time, space and causation. They opine that matter or body was a thing, which could be known by the five senses, and it can be within the sphere of time, space and causation. If we accept this interpretation of the philosophers we will have to accept that the spirit is beyond the confines of time, space and causation; it cannot be divided and as such the view of the spirit being a separate entity will be wrong. Muslim Sufis have said that in the Qura'an, there is no word to express many exponents of spirits. Wahdaniyat (Unity) and Wahdat-ul-Wajud have also believed in this concept, of the unity or individuality of the spirit. A reconsideration of this question will lead one to conclude that there can be only one spirit. That is the spirit of God. But the concept of many spirits will be an illusion, or Maya, by keeping that concept in mind, the idea of many spirits having separate existence, their deeds and workings, punishment and reward, heaven and hell, all these will become redundant. On this there is a further explanation of the Qura'an that "Oh Prophet, people ask you what is spirit? Tell them that the spirit is a secret of God and very little is known to the people". Just as God is limitless in the same manner spirit is also beyond description, therefore spirit and God are one and the same thing. It is said in the Qura'an "We are from God and return to Him". Spirits are living in graves or on the skies, progressing or deteriorating and adopting different shapes (Joon) and having enmity or friendship, become the cause of benefit or harm, so the idea of separate existence of spirits, all these are old concepts from the primitive savage age,

based on old superstitions and blind beliefs. Hence the living of spirit in trees, graveyards and skies in different conditions will become wrong and misleading. Spirit is one, which is not separate from God. Accordingly Shah Latif saying:

"Therefore question of the spirit's personal progress

and salvation creates such confusion that solution becomes a difficult one.

COLLECTIVE SALVATION

According to the philosophy of Wahdaniat, Wahdat-ul-Wajud and Monism, the spirit is one, within which all creation lives. Its example can be given from the sea. Its drops of water which, on account of heat, turn into vapor and change form, ultimately go into the sea again and become one with it. Sachal Sarmast says:

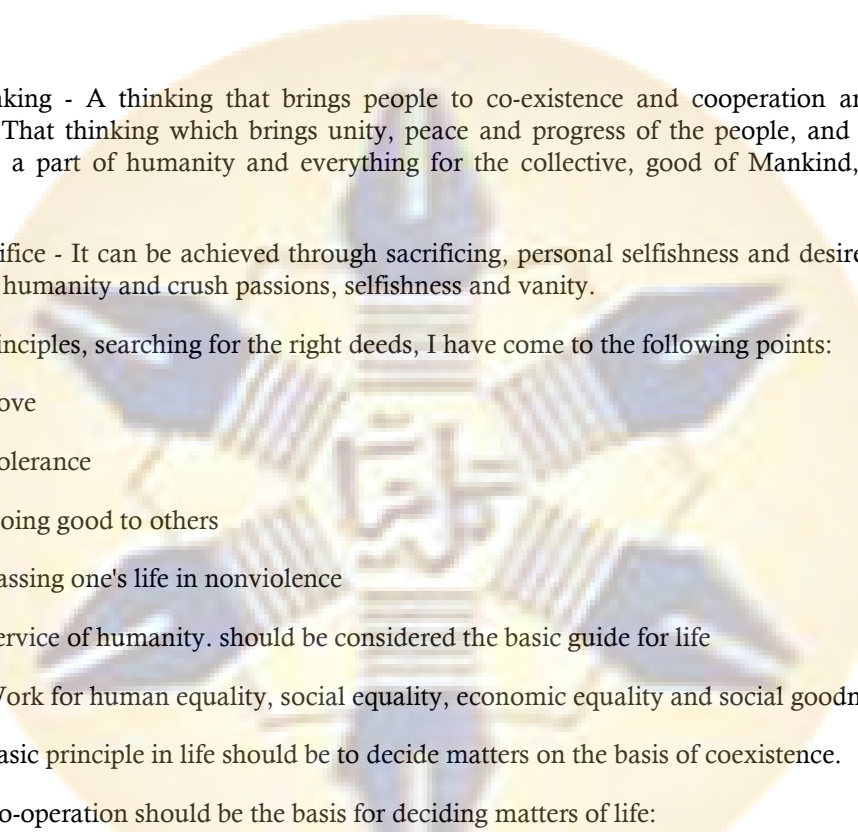
"The magnificent beauty has come to see his own manifestation".

Buddha's Nirvan Padd's meaning is also similar that, the part after visiting several places. ultimately will merge with the whole.

"Meaning also is the same.

Keeping those things -in view Buddhists have fixed the following principles for 'the completion and salvation of the individual spirit:

- i. Right thinking is a method of thinking, which is above ignorance and conjectures and has started from love and in search of the unknown and unlimited knowledge whether physical or spiritual, which leads man in the right direction.
- ii. Great objects - Those aims and objects, which have been created with the intuition of love to the highest objects, from where man has come to the direction where lie has to go.
- iii. Right speech - Right speech is that, which after thinking on the path of right and sincerity, one has acquired and on that basis it is open, sincere and free from formality and, where along with one's own view, other's views should also have respect. Because a one-sided view and expression will not solve problems.
- iv. Right deeds - The meaning of right deeds is that from which society obtains peace and unity, and by which hatred and disunity disappear. People can live with love and unity and which discards selfishness. Every deed is done for the common benefit, instead of individual benefit,, and by which human benefit is aimed at.
- v. Right living - That living which has not been acquired through, exploitation, by force or by wrong methods, likes theft or cheating. That which is not based on 'flesh and fish'. It should be the produce of the earth, whether in the shape of grains or fruit, milk and butter. But fraud and wrong means should not attain it.
- vi. Right struggle - Life depends upon struggle and continues also through struggle. We have to see if the struggle is for good or for bad ends. The struggle should be for common good and for the service of humanity and people's welfare. ' Such a struggle will be considered right. But a struggle for selfishness, personal interest, class interests or for the benefit of a limited number of people, cannot be considered a right struggle.

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- vii. Right thinking - A thinking that brings people to co-existence and cooperation and leads life in the right direction. That thinking which brings unity, peace and progress of the people, and man by which can think himself as a part of humanity and everything for the collective, good of Mankind, will be considered right thinking.
- viii. Right sacrifice - It can be achieved through sacrificing, personal selfishness and desires, one has to leave greed and adopt humanity and crush passions, selfishness and vanity.

In view of these principles, searching for the right deeds, I have come to the following points:

- a. Love
- b. Tolerance
- c. Doing good to others
- d. Passing one's life in nonviolence
- e. Service of humanity. should be considered the basic guide for life
- f. Work for human equality, social equality, economic equality and social goodness.*
- g. Basic principle in life should be to decide matters on the basis of coexistence.
- h. Co-operation should be the basis for deciding matters of life:

3. Third point is whether the religion of Islam is complete. The third thing, which is said about Islam is that it is a complete religion and all other religions have been rejected. The salvation of humanity will be through it alone. In its solution of every problem is indicated. Right up to the Day of judgement no other religion, or truth will come after it. Followers of almost all other older religions have made this assertion. But this assertion also of the Muslims, is based on praising one's own religion and inducing people, to accept it. The Prophet of Islam came with two missions. One mission was that as the Arab were fighting with each other they were backward and bad characters, he brought, them into one nation. That purpose was achieved after the conquest of Mecca. Immediately after that, one Aayat of the Qura'an came:

"From this day your mission has been completed."

Muslim Mullahs interpreted it, as Prophet Mohammed (peace be upon him) was the last prophet who had brought the complete code of life for humanity. After him no problem will remain to be solved and nothing new will come. This interpretation is based on ignorance and wrong interpretation. The second mission of the Prophet was that he was a blessing for the world, according to which the entire humanity, intellectually and physically, will reach completeness. But as the Arab people were, backward and the life of Prophet Mohammed (peace be upon him) was reaching its end, therefore he left the future generations to solve the problems. Islam being a religion of nature, was a religion of evolution. So it had not come to limit the working of nature. Therefore to call it "complete" and the last religion and a complete code of life was against the law of evolution. So long as the world remains new messages and institutions will continue to come, which will be required on account of time requirements of ever-new conditions, and for the good of human evolution, will be invented. As all life is dynamic day after day, there is continuous flow new

scientific inventions are able to invent new things for human use. New points for the reformation and progress of human being will keep on coming. Therefore, to say that the thirteen hundred years ago all the ideas expressed were to be guide forever was not right at all.

4. Whether the Qura'an was a final code of Life.

That concept is also wrong. Qura'an, consists of four kinds of saying: One Aayats Banta Muhukimat means the orders containing the fundamental principles. Two - Aayats Mohtashabihat means allegorical explanation. Third - Instructions for particular happenings, which were rejected by the change of circumstances. These were called Mansukhat. Fourth concerning the ordinary and temporary problems. In accordance with the vision of these instructions, the first kind of instructions were to remain permanent the rest were considered to be useless.

Therefore blindly sticking to the other three kinds of instructions was wrong. Just as followers of other prophets considered their books final and complete, in the same manner the Muslims vested interests also said the same thing, which was not new. The Qura'an, was not a complete code, as nothing in this material world can be called last and complete. That position will continue right up to the end of the world. Moulana Rumi says about the Qura'an: *"I have taken out the essence from the body of Qura'an and left the bones for dogs to fight on."*

5. Whether Shariat-e-Islam or Nizam-e-Mustafa was a complete code of life for entire humanity? Among Muslims, like the other religions, this belief has remained. That Prophet Mohammed (peace be upon him) prepared a code of law which was a complete code of life of humanity and for ever. That is also wrong. But I would rather say that the greater portion of that Shariat has been discarded and proved useless, and it will never be useful again. Such things can be said either by fools or by persons who, in order to keep their vested interests in existence, continue to talk about a shariat (code) which time has made obsolete. Presently I will enunciate the Islamic code of life and point out that on account of the change in society, many Shariat rules have proved untenable or open to changes in the constantly changing social conditions. Here are a few examples of these:

- a. Interest are taking or giving it, was forbidden by the Qura'an. But for a century or more this is common practice in business and banking. At present there is no Muslim country in the world without banks as the need of the time and for the requirement of modern society. Banks are an economic necessity in trade (exports and imports) industries and day to day workings of its financial administration, banks are necessary, and the banks cannot do business without the taking and giving of interest without the taking and giving of interest
- b. Games of chance are also forbidden by the Islamic code. But due to change in society, these are being played in every Muslim country in one form or the other. Betting on horse -races, trade speculation, etc., are all various forms of the game of chance. Playing cards and chess serves the same purpose. in clubs, many of the rich pass their time in such games. These clubs have become centers of the games of chance.
- c. Alcoholic drinks and other smoking habits have become common in society, though Islamic laws prohibit these. in several Muslim countries drinking is not prohibited. Even Muslim rulers are accustomed to drink. Charas (Hashish), Ganja and opium are not prohibited in many Muslim countries. In Pakistan there was no prohibition on drinking of intoxicants. But at present the Government has prohibited it. But liquor and many other intoxicating drugs are freely produced and manufactured. Because society has become accustomed to it. Therefore, 'in spite of being illegal, it has been freely used for more than 35 years or so.

- d. According to shariat law for theft, hands were cut, and in case of fornication the people were stoned, and in case of killing men were executed. But society has reached a stage where such punishments are considered barbaric punishments. Therefore as time passes, such inhuman punishments are, being abolished.
- e. Among Muslims the custom of veil (Prudish) was coming. Women were ordered to live within their- four walls, and ladies were not given equal human rights with men. But society has so changed that nearly over 50% (per cent) ladies do not wear the veil, neither observe any pardah. Such customs were a part of the Muslim social traditions of the past. These have slowly disappeared. In so many places women go to clubs, colleges, meetings and social gatherings. Therefore these traditions are also going to disappear.
- f. Keeping of men and women slaves were prevalent in the savage society. Strong tribes and nations used to enslave' people of the weak tribes and nations. After the advent of Islam the old customs were continued. Several inducements were offered to reduce or finish these. But after coming -into power the Muslims, especially after the revision of the Khilafat, this system increased day by day. Muslims were told that they could keep only, four wives. Just in order to placate the Arab people, they were allowed to keep any number of slave girls to use as wives. The Arabs were extremely fond of sexual indulgence. With women as well as with boys (sodomy). Therefore they were induced to keep up to four wives and several slave girls. On account of this inducement, the Muslim soldiers started attacking other nations, under the convenient cover (excuse) of spreading Islam, but actually, to get material wealth, (booty) and girls and women as - conquered slave girls (*Kaneez*). They were told that, if they were killed in battle with kafirs (infidels), they would become Shaheed and in would be in Paradise. They would get seventy Hoors and ten Ghilmans (boy-wives), and thus they got the inducement also for conquering, killing, looting and raping, in other countries with a (so-called) moral justification. In spite of the Prophet's inducement to decrease the number of wives and slaves, their number went on increasing. The Muslim rulers, some of whom were called Khalifas, induced people to practice this custom and that is how in later years Muslim HARAMS had 80 to 100 women each, who were-kept under constant guard of Khwaja Saras (castrated men slaves). Such cruel and inhuman practices and customs continued for centuries, which were responsible for defaming the Islamic code of life, as a fare, because it was declared as a complete code of live forever. So the other nations of the world considered this as the worst kind of code; Therefore, on account of adverse public opinion of the world, Muslim's were forced to discard making slaves of other persons' daughters, sisters and wives and using them as their wives.
- g. The Arab were bankrupt and were of a nomad society, so to become rich and in the name of increasing the number of Muslims they started wars Jihad on other free peoples, to subjugate other nations, and bring them under their imperialist control. With such an object in view aggressive conquests were justified and the use of -force was made a part of the Muslim religion. Though it was clearly laid down in the Qura'an, that there will be no violence in religion and everybody was free to adopt any religion. These Arabs were misled with the false propaganda for the conquest of other countries. And taking possessions of the property and assets of the vanquished as booty of war and to make slaves to girls and males were justified, and such ideas were spread around that as if paradise will be made. A place like a brothel, where all kinds of sexual indulgence will be allowed. Shariat-e-Islam was the code of life which has explained by its exponents, brought great derogating influence on the morals of the Muslims as their acts were clearly against the order that there should be no force in religion, and forcibly taking away the property of others as Maal-e-Ghanimat (booty). Therefore this practice brought great degrading influence on the morals of Muslims. The result has that several ascetics and dervishes also began to think that to die in the struggle for Jihad, was martyrdom. Even Dervishes began to pray that, they should die in the battlefield and acquire the title of a Martyr. With the result, that Islam, the religion of peace, unity and progress, became in practice the religion of improved attacks by which, several countries were

conquered and so many nations subjugated, and by which respectable women were made slaves and kept and used as concubines without marriage. This did not only effect non-Muslim countries, but Muslim countries were also conquered and looted. Hundreds of male and females were made slaves, and "Jehad" was considered the best way of life. Let alone the later Khalifas among whom were men worst than Satan, even the first Khalifas who were called "Rashideen" whose period is considered the golden era, were not spotless. In their days other countries were conquered in the name of Jihad for the sake of Arab imperialism and thousands of people were killed and several countries were subjugated. And after the conquest people of other countries were told that they should accept the religion of Islam and remain under the sovereignty of Muslim rulers or they would be attacked. Thus, such are the pretexts on which other countries were conquered and brought under the Arab imperialism. In that manner several thousands were killed, several independent countries were looted and men and women of those countries were made slaves.* These conquered people were made slaves and converted to, so called, Islam of Arab nationalism, and people were induced to change their names and their tribal names. Is this the religion of nature? Several such other things were done. A study of history shows how these custodians of Islam started their Arab imperialism. The Muslim historians have painted such foul and immoral deeds in cunning manners that these appeared to be the best. Even now the Muslims of these days are not ashamed to call that period the "Glorious days of Islam" and so they feel proud of it. Afterwards in the days of so-called "Khilafat-e-Rashida" Islam lost its glory and now there is such a deplorable condition that even the Jews of Palestine, whose population is hardly 30 lacs, have subjugated crores (millions) of Arab Muslims who are not able to win against the Jews. So many things, which were not in Islam, were dubbed as Islamic. Just as in these days the communists consider spreading their ideology through revolutions, in the same manner the Mullahs justified their conquest, loot and rape in the name of religion. The Islamic code of life on account of changes in society has lost its force. So to follow it blindly is wrong. To continue to believe in the Islamic code of life as the best means for the reformation and progress of humanity is absurd, but to place it before the in modern world is all the more absurd. Are the Muslims in a position to give notice to Russia, America, France, England, Bharat and China, with the thought that either they should become Muslims or they would be conquered as they did in the middle ages? So this principle of Jihad has automatically disappeared and now it is impossible to accept it. * The Muslims of this era, though aware of the facts, cannot come out openly to say that the concept of Jihad is wrong? The Qadianies knowing these realities declared Jihad to be a wrong principle. As a result of their declaration they were ousted from Islam.

8) Institution of Khilafat:

The institution of Khilafat, the Muslims have made part of their religion. There is not an iota of evidence to prove that there is any definite instruction in the Qura'an or among sayings of the Prophet about Khilafat. The second ruler "Umer" brought this innovation (Jidat). He had two purposes in view:

- a) On account of the teachings of Prophet Mohammed (peace be upon him) and due to his moral influence, Arabs had united on one platform. Hazrat Umer was a wise politician. He utilized that force for spreading Arab imperialism first in other parts of the Middle East and later to other countries. The controlling and guiding force was the government of Khilafat.
- b) Greater portion of Arabia was desert and hilly with few towns or villages. Most of the people were spread in tribes and used to pass a nomadic life, moving in their tribal caravans and pitching their tents near grazing grounds. There was no agriculture worth the name.

There was little rainfall in the country and as such there was hardly agricultural produce from the Country. The people of this area had few date palm groves. They were most depended on flesh and goatskins. In search of new pastoral ground they used to move from place to 'Place. So, they had become nomadic and had acquired a savage and militant nature due to tribal customs and tribal enmities generation after generation. So, internecine warfare went on among those tribes. Some of them considered themselves descendants of Ibrahim and Ismail. Though supposedly a selected nation, yet neither they had any religion nor belief. Mostly on account of different tribal traditions, they used to believe in certain tribal gods. Some of them were idol worshippers; some were Jews and some Christians. But Most of them had pride of their ancestry. Due to the declaration of the Prophethood, Prophet Mohammed (peace be upon him), they got a capable leader who brought them but from tribal prejudices, family feuds and personal' enmities and knitted them in one socio-political body and brought them on one platform. When the Prophet's last days were near, most of the converted Arabs cunningly thought of the future after the Prophet's demise. The common custom among those Arabs was that someone from the family of the leader would be entrusted to carry on with the mission. But the Prophet's family was small and poor. The bigger tribal Shaikhs, who had big properties and large followers, were not willing to accept and follow Ali. Though Ali was a man of strong character and simple habits, yet other Arabs were not prepared to follow his leadership and Prophet Mohammed (peace be upon him) knew this.

He had two missions yet to be performed. One was to unite the divided Arab families and tribes into one nation, and the second was that in the face of several religious beliefs and traditions, to unite the masses under one spiritual teaching. He succeeded in his first mission. But he had no resource to fulfil the second one. His life had also reached its last days. Therefore he left the work of his second mission in the hands of a few of his followers. But in the completion of his first mission he knew that for getting power, there was a likelihood of conflict, so he left the question unsettled because of those conflicts religion would be affected.

There was one such instance in history. After conquests Alexander the Great, left his Empire when he was still young. Someone asked him as to whom was he entrusting the reins of Government. As he knew from the Generals that several of them were anxious to come into power, so if he nominated one the others would oppose. Therefore he left this question undecided and, thought that in the future things will take their own course. As, whoever will be powerful in whichever area, he will form the government. After that his government was divided among three of his stalwarts.

In the same manner the Prophet also left the question of political power to be decided by the people in future. Umer was clever in political affairs. Therefore he joined religion with politics, and on the basis of the tradition of Christianity, created the institution of Khilafat on the pattern of the popes. Through his influence he got installed Abu-Bakar's first Khalifa, because he (Abu-Bakar) was very old and Umer thought that after the demise of Abu-Bakar the reins of Government would come to him. He knew that the Arabs had united in the name of religion, but behind the scene power of politics had also been used. Therefore he based the policy of his politics on four pillars:

- ☐ Unite the Arabs in politics and religion and bring them under one authority, under the political institution of the Khilafat.
- ☐ For spreading Arab Imperialism conquests were necessary.
- ☐ On the social pattern of Judaism in which the Semitic race considered Arab superior and a selected, nation, so Arab and Ajam (non-Arab) division of races must be continued in thought and practice.
- ☐ He discarded the second mission of the Prophet - unity behind all the diversity of religion, and on the basis of Arab language and dress he considered Islam as a separate religion.

On this question an Egyptian professor, Ali Abdul Razak, wrote the book captioned "*Al-Islam-Wa-Usool-iiH-kim*", which was Published in 1925 in Cairo. In this he has clearly stated that the Khilafat was a purely secular institution, which did not include religion. As, proof of this he has given the following arguments:

- In the religion of Islam there was no definite instruction given for the conduct of political affairs. The Qura'an, and traditions of Prophet Mohammed (peace be upon him), had left Muslims free to establish their government on any base.
- When there was no definite instruction about the institution of Khilafat, therefore this institution was not based on tile principles of Islam. Later on, the conservative Mullahs, on the basis of their own beliefs, gave the Khilafat a religious color. Professor Abdul Razak said, that the "Khilafat was not a creation of God's instruction in the Qura'an, or under the instruction of Prophet Mohammed (peace be up on him) not by the common (unanimous) consent of the people, because first Khalifa was appointed through force and had no authority or *consent* of the people.
- The Prophet entrusted with the mission of Prophethood and was not like the pope with the mission of Government. The Khilafat on tile contrary had no religious authority behind it. The idea of Islamic Government was wrong and was created later. But instead of Khalifa, those Muslim rulers should be called secular rulers. This professor, in order to prove this point of view, narrates a Story from the history of Islam and says that in the beginning there was no constitute Judge, finance, police or administration. From that he concludes that if Prophet had the desire to establish a government, then he would have fixed basic principles, or instructions, for such a government.

The writer of this book rejects the idea that Prophet Mohammed was the ruler of Muslim and that he was purely a prophet. His social power was vested on moral strength of his spiritual *missions*. This could not b& entrusted to any other person. According to his opinion, Prophet's mission was concerned with the beliefs and for doing morally correct deeds. This had no connection with political administration or political power. According to him Arab unity was due to the prophet's spiritual influence and superior character and not on the basis of his political power. After the demise of Prophet Mohammed (peace be upon be up on him), his prophethood came to an end. Then his socio-moral authority, which was part of his prophethood, could not be transferred to others. Therefore the writer rejects the succession of Abu-Bakar after Prophet Mohammed (peace be upon him). According to him Abu-Bakar might be called the first ruler of Arabian Imperialism. But neither Khalifa nor any other successor of Prophet could be a spiritual leader of the Muslims.

According to him, any Arab tribe, which came for the sake of Government stability and expansion, had no authority. Therefore, Muslims violated the Islamic code. After Abu-Bakar came Umer and after him Usman succeeded.

In the days of Usman, for administration of the newly conquered countries, persons were appointed from the Banu Umayya tribe. During that period they consolidated the power in the hands of Banu Umayya. So when Ali's time came, the power was in the hands of the Governors who rebelled against his rule. Ultimately Muavia, who was in charge of Syria, became so powerful that he started open rebellion against Ali. Later he got him assassinated and appointed his own son, Yazid, as his successor.

In the days of Yazid, those who did not accept his rule were forcibly removed from the area. First Imam Hussain was killed and afterwards Abdullah-Bin-Zubair and others, so the field became clear for the Bani-Ummaya tribe to rule. Look into history, and you will find the following two theories were adopted from the Jewish and Christian traditions:

- a. The Muslims were a separate and a selected nation, like the Jews being a chosen people of God. Islam actually came to break the idea of a selected nationhood. But because it suited the Arab Shaikhs to take advantage of religion and call themselves a separate nation, this theory was adopted.
- b. The concept of Khilafat (religious state) was borrowed from Christianity, in which the Popes had tried to unite religion with politics to keep their control. Thus they named this Arab Imperialist rule as "Khilafat".

Both these things had nothing to do with the teachings of Islam. A research on the Khilafat will definitely reveal that it had nothing to do with Islam or Muslim Government. But in the name of Islam, power was acquired by Bani-Umayya or Bank-Abbas, and later by the Turk Khalifas. They were all secular kings and in the same manner other Muslim kings throughout the world, all exploited the name of religion and their governments used to be in the hands of a particular tribe or family. In order to get support of the common people, civil judicial cases were given to the Mullahs, and other works like performance of prayers and marriage ceremony and bathing the dead were also performed by them. But they were not allowed to deal with the internal administrative affairs, foreign affairs, defense, or the administrative affairs, foreign affairs, defense, or the administration of the country. Later Christians, after experience, reduced the power of the Popes, (excepting the Catholic sect). But Muslims continued this institution till the young Turks under Mustafa Kamal after experience considering this institution harmful, liquidated the Khilafat in 1920, and formed the modern Republic of Turkey.

ix) Photography and making of sculptural statues, seems to have been banned on account of a fear of a revival of idol worship. In Emperor Constantine's footsteps, they prohibited making of statues and taking of pictures in the beginning. But in their ignorance they did not know that idol worship and fine arts were quite different things. So, in the beginning they destroyed all the fine arts and even to a certain extent, books of other religions, and of non-Muslim origin. But as time marched on changing ideas, they too had to change their outmoded thinking, and now photography and making of statues are becoming common among the Muslims. For instance, Saudi Arabia's Wahabi rulers and Mullahs, at their height of fanaticism, had destroyed Mausoleums and graveyards. But now things have changed to such an extent that the very same Mullahs keep photo albums in their houses, and in the city of Cairo, Muhammad Ali Pasha's statue, on horse back, is kept in the middle of the road. Mustafa Kamal Pasha's statue is on a high stand in Ankara at a prominent place. Pakistan currency notes carry Jinnah's photo, and all coins and buildings have photos of Jinnah and other persons, the result is that this traditions of the Muslims has also been abolished.

□ Marrying up to four women and keeping numberless slave girls, was allowed in the Islamic code for some time. Muslims were to marry up to four women and keep an unlimited number of slave girls who were utilized by them for sex. But due to change in society, now-a-days, in many Muslim countries Marrying of four wives and keeping slave girls are not in practice, with the result that in many Muslim countries marrying more than one wife is forbidden. Therefore this code of life seems also to have lost its force and changes in society consider it wrong and harmful, and has practically rejected it.

□ Judicial and civil law in Arab countries were a very old, and because of Arab tradition of ancient ignorant customs, or by following in the footsteps of the Jews, certain judiciary and civil laws were formed, which were corroborated in Qura'an, nor sayings of Prophet and Arab later traditions on Sunnat-e-Nabi. These were given the shape of *Fiqih laws*. So these were considered as part of Islamic laws and were entrusted to Muslim Qazis or judges. But as time passed, those laws were considered savage and barbaric and based on ignorance. So slowly these were discarded from several Muslim countries and in their place Roman or other laws were introduced. Due to which in Pakistan, and several other Muslim countries, the punishment for rape and fornication has practically changed, whereas before the accused was stone to death, or the thief's hands and feet were

amputated. All these laws have been discarded as uncivilized. Now a day instead of Qazis, magistrates and judges give judgement. Except for a few countries in the rest of the Muslim world, the system of Qazis and Mullahs' jurisprudence is disappearing. Here in Pakistan, certain Pakistani Mullahs, in order to increase their power and influence, are trying to re-introduce that system of judiciary again. But I do not think this old system of the so-called Islamic code can be revived. Certain selfish and demagogic politicians and the bureaucracy are trying to reintroduce those old moth eaten customs and antiquated laws. But international public opinion is discarding them and this seems that the so-called Islamic laws are not fit to be revived.

□ The concept about skies. Among the Muslims, according to the Qur'anic teachings and saying of the Prophet, there was a belief that there are seven skies, which were like roofs, above one another, and all the stars are like lamps connected with them. In several skies, the spirits of different prophets and of their followers were staying, on the seventh sky. There was a chair on which God was sitting, and during the night the starlight was considered to be missiles thrown on Satan who was spying near a particular sky to hear secrets of the angels. MI this folklore, like fairy tales, has been proved by modern science to be false and concocted stories.

□ Early age marriage: According to Muslim laws early age marriage was allowed. So much so that it is said that Prophet Mohammed (peace be upon him) married *Bibi Aisha* when she was eight years old. During the British days the educated Hindus got certain acts passed one of, which was called *Sharah Act*, according to which marriage of minor girls was forbidden.

The Muslims at that time cried hoarse that this Act was against the Islamic laws. Therefore it should only be applied to Hindus and not to Muslims.

The Britishers saw the ignorance and short sightedness of the Muslims and in order not to displease them; this law did not apply to the Muslims. During the rule General Ayub's, a ban was put on marriage of minor girls, as the Islamic code was not God's code, which could not be changed.

□ **X) CONQUEST OF OTHER COUNTRIES IN THE NAME OF RELIGION:** I have already narrated that the Arabs, for their livelihood and exploitation, made Jihad a part of the Islamic code of life, and brought other countries and people under their sovereignty. Under this policy in the name of Islam, which was a religion of peace, they conquered other free peoples. For the sake of Arabian imperialism thousands of people were killed. Every person is born free and freedom is a human birth right. In the same manner the different countries and nations had their right of freedom. Islam considered but for the sake of Arabian Imperialism, conquest of other countries and peoples the conquest. Had this not been done with a clear material motive it would have been called ignorance. But it was a deliberate plan of loot, rape and arson under the name of Islam.

Arab Conquest of other Countries and their people:

- xiv. There was an imperialist desire. These conquests of the other countries was nothing but imperialism. All these things were the product of forced usurpation and bad character. To consider these as part of the Islamic code of life is wrong. Just as in our times, the communists consider bloody revolution necessary, in the same manner Mullahs consider the spreading of their religion through wars or fanatical propaganda a right thing. At present the world has progressed and Islamic code of life, on account of change of society, has also greatly changed. Therefore, to consider Islam as a complete religion and the last word in the religious field is wrong. These beliefs have no substance. Under these conditions to believe in such ideas is not for the service of Islam, but only

serves to tarnish religion in the eyes of the modern world. Now the time has come when we should have the moral courage to reject such ideas, which time has proved to be out of date.

- xv. To keep a beard was according to the code of Shariat, but that belief gradually faded out of fashion with social education. At present the majority of Muslims are shaving their beards. If Prophet Mohammed (peace be upon him) kept a beard like his grandfather Ibrahim, it was as an Arab tradition. This did not become a part of religion. In those days it was a social custom to have a beard. The Jews and Christians all had beards. Islam, if it was the religion of nature, then every day a new message and new order should have been received. Every old thing or tradition was put in practice in the name of religion. This was wrong. To keep such beliefs as part of Islam has lessened its importance.
- xvi. Monarchy or Kingship: The Arab Muslims on the one hand declared the institution of Khilafat as part of Islam, and on the other side was a certain Aayat of Qura'an, like:

"God, Prophet and Ruler of the time should be followed."

On the other hand the Mullahs honored tyrant kings as "Shadow of Allah" and life giver of Islam and "Sahib-e-Kiran (the leader of the age Jalalatul Mulk). All this was wrong and against the very spirit of Islam. If God was just and a supporter of freedom and Rab-ul-Almeen (maintainer of the universe), then how could He allow a few persons to exploit the resources of the country in the name of religion and utilize it for personal interest. Therefore to make all this, a part of Islam is not justified. To consider such beliefs as part of the Islamic code is to malign the name of Islam. Now-a-days democracy is the best political principle. Therefore many people have discarded monarchy. It is clear that all this happened due to change of society. This old institution also has disappeared. So to say the judgements of mullahs, Qur'anic Aayats or Prophet's sayings cannot put life in a dead horse. That is, it is a lesson of world history that when old issues have lost their force, new issues rule the day.

xvii) Qura'an, is complete and final order of God: Many Muslims are of the opinion that Qura'an, is the saying of God and whatever is written in it is right and final. But our mind should be clear on this as many books of other religions are considered "ILHAMI". The followers of those religions consider that God through Angels sent those books. Therefore, whatever is written in them are correct and final and free from mistake. On this point many Muslims have different views. One group said that the Qura'an, had come through superior intelligence of Prophet Mohammed (peace be upon him). Therefore it was created. The other group said that Qura'an, was the word of God and Angel Gabriel used to tell these to the Prophet from time to time. Those sayings, afterwards were brought in book form during the days of Usman. Some persons have declared that one-fourth of the material had been taken away from the book. That is open to argument. Therefore, that question should not be raised at this time. But, after looking clearly in the Qura'an, one can find these mentioned.

□ *Ayatul Banyat Muhikimat* (Fundamental). These Aayats are basic principles and important.

a) *Beyond all religions, there was unity behind apparent diversity.*

b) *All religions had common principles, unity of mankind, peace of the world and progress of humanity.*

c) *For all prophets, scientists and great reformers, it was essential that their teachings should be treated as right and form the basic material for religions.*

d) *The codes of all religions, on account of change of circumstances, have changed according to the requirements of time.*

- The Islamic religion was "Law of Nature" which, on the basis of evolution, was opened to new interpretations and meanings.
- All the things in the world were not complete and final. Therefore they were capable of change for the better.
- There was one God. But He was above thinking, reason and concept.
- Existence of God was one. All other things were His attributes or illusion.

2. There were allegorical Aayats (verses). These Aayats were given for interpretation and with certain meanings only as examples and as symbolism. These had many meanings to them. just as:

(a) *"There are seven skies like roofs over each other."*

(b) *"Water comes from the sky."*

(c) *"Like Ababil birds threw stones over them."*

3 Aayat-ul-Mansukhat: About them even Qura'an gives instructions that certain Aayat rejects the others. Its meaning is that according to the change of time and requirements, new orders will come and reject the old ones just as it is said at one place in the Qura'an, that wherever you find disbeliever's kill them. But in another place it is said that there is no force in religion. instructions like these were contradictory to each other. First instructions seem to have been given at the time of war. Later instructions were delivered during peace, as the war period was temporary and the period of peace was durable. Therefore the second meaning was correct.

4) Aayat-Furuat: These Aayats were for a transitory purpose and could not be considered as of permanent value.

- a. Retaliation of any crime, only some time, becomes necessary. Therefore it should not be considered an all time necessity.
- b. At one time the *Qibla* Baitul-Maqadas and afterwards it was changed to Mecca (Ka'aba).
- c. Permission was given for having four wives, but with such conditions that its fulfillment becomes practically impossible.
- d. Punishment for theft and fornication was first prescribed in the Jewish code (Talmud). But afterwards with the change of circumstances, this punishment also changed. Therefore one must consider orders and instructions mentioned in Qura'an in the same manner. To consider these unchangeable is wrong. These were changed on account of changed circumstances. On all such issues the idea of IJTEHAD should be applied with common sense to make things flexible to suit the changed times and needs.

Every order is to be considered according to changed circumstances. Keeping these things in view, Moulana Rumi said:

"I have taken the essence from the Qura'an and left the bones for dogs."

Keeping these facts of ever changing circumstances, things must be seen from a different angle. The well-known Western Philosopher, Dr. Bernard Shaw, had said that the books of all religions should be read like the morning papers and good

information be acquired from them, then kept in the cupboard. The whole universe is the book of God. One has to take lessons from that as Shaikh Saadi said:

*"Green leaves of trees contain such material in the eyes of the wise man
by which every leaf is considered the book of God."*

What the Qura'an says in this direction is as under:

*"Variety in the creation of skies and earth and in the change of night
and day and boats which sail on the sea for the good of people,
and water coming from the clouds, which creates life on earth.
Which had gone out on account of absence of water and in the earth,
several animals spread and changing of breeze floating of
the clouds between earth and sky for these things there are signs for
persons who think on the matter."*

Qura'an guides that you should learn a lesson from everything. But most of the Muslims are stuck to Qura'an's unnecessary parts and refuse to read the book of Nature. How it is reasonable that one should refuse to obey the instructions of Qura'an for reading the book of Nature. But reading the unnecessary words of the Qura'an everything of nature is in the Qura'an. They require eyes, which can see them. Christ in his Sermon on the Mount had said that "some people hear through ears but do not understand, some see with the eyes but do not realize. This nation is called with fat on its heart." Muslims also have become the same.

Keeping these things in view Shah Latif said:

*"They read various books, but do not try to understand them,
The more pages they read, they fall in deeper darkness."*

Hafiz Sheerazi says:

"Ha ft', be happy, drink from love.

Do not spread your net for misguiding others."

xviii) In the view of Qura'an, about the creation of human being is:

Creation of Humanity: Qura'an, in the footsteps of Torah, has declared them to be descendants of Adam, whose time of creation has also been narrated by the scholars of Torah and Injeel, and certainly by the learned Muslims. According to which Adam's time was 7000 years ago. But the archeological findings, even the antiquities of the Pyramids of Egypt, are 7500 years old. According to which the time mentioned by the Qura'an and Torah is not correct. In the opinion of

Geologists, mankind was in existence 20 *lacs* (2 millions) years ago, according to which the period mentioned about Adam in the Qura'an and Torah is wrong. Torah and Qura'an contain very nice guidance and instructions, but there are several things in them, which have been proved wrong by historical and scientific research. Therefore to accept Qura'an and Torah, instead of in-creasing the value of Qura'an, will reduce it, Therefore we will have to reject them.

xix) Muslims are a separate Nation:

This ideology is not according to the Islamic teachings i.e. the religion of Nature, but it is borrowed from the Jews who called themselves "the chosen people of God". According to that ideology Israelis used to say that they were a selected nation, on account of their race and religion. Christ broke this idea and allowed non-Israelis and gentile persons to be the members of Christianity. On account of which the Israelis turned against Christ, with the consent of the Roman rulers, and crucified him. Prophet Mohammed (peace be upon him) being a descendant of Ibrahim, and from a branch of his religion. Introduced several things which were part of Judaism, just like circumcision or not eating swine and going round Ka'aba seven times, sacrificing of animals on the day of performance of Hajj and running between Safa and Marwa. Prophet Mohammed (peace be upon him) according to 'he teachings of Christ, left the door for Islam open for all mankind. But when Umer wanted to establish Arab Imperialism, he created the theory of Arab and Ajam. Arabic dress, Arabic language and Arabic customs were made part of Islam. The Arabs were considered a superior nation. Therefore, every non-Arab was told that the Arabs were a superior nation. So the followers who came under the rule of the Arabs, considered several Arabic things as superior, with the result that Arab tribal names and Arab names were considered to be better. Therefore, people were induced to declare themselves Arabs. The prayer house like Ka'aba and other buildings as sacred and visiting them and saying prayers at those places were made into reasons for the salvation of man. According to which all the persons who came under the domination of Arab Imperialism and adopted their customs and religious beliefs, were given special concession and Jazia tax was not taken and slave girls and slaves were not made from them. They were instructed to perform circumcision and to go to Hajj, fast in the month of Ramdan, offer prayers and learn the Arabic language and perform religious prayers in the Arabic language. Prophet Mohammed, while preaching Islam, had declared that all human beings were equal and free. But after the establishment of Arab Imperialism, the people of other countries were called Ajami (Dumb). They began to consider themselves as Jews, Romans and like that of Germans, the Britishers of the present era, as (selected nation) superior nation.

The result was that later several countries and other nations refused to recognize the Arab's superior position and considered Arab Imperialism as slavery. They threw off the yoke of Arab Imperialism. Several countries of Eastern Europe are an example.

The creation of Shia and Sunni sects were political. Those who accepted Arab Imperialism call themselves Sunnis and those who had the intellect rebelled against Arab Imperialism or Khilafat and created their own Government, several of them called themselves Shias. Shia and Sunni were sociopolitical groups. Shias were nationalists and Sunnis were the followers of Arab Imperialism. At present there are over forty Muslim Governments who are independent and sovereign. They do not believe in Khilafat. They are members of the United Nations. But among Muslim countries, there is only one country, Pakistan, where upper class group vested interest is served, so they consider Pakistan beneficial for them. They call themselves a Muslim nation. Such as Punjabis who are benefiting from this theory, Sindhis, Baluchis and Pakhtoons, who claim a separate nationhood, are rejecting this idea which simply creates justification for the Punjabi Imperialism. They are usurping the rights of the nation in the name of Islam. They call the Pakistanis a Muslim nation and in the name of democracy they keep them under their dominance. Against the condition of tyranny the Bengalis fought and separated themselves as an independent state. At present only Sindhis, Baluchis and Pakhtoon nations are being refused recognition as separate nation. In the name of Islam they are kept under the Punjabi dominance. In modern times Nationhood is accepted on the basis of territory, language, culture, historical traditions and

political and economic interests. With these universally recognized basic conditions, most of members of United Nations have been accepted. I have shown in the list of free countries that out of a hundred and sixty members of the United Nations, Sindh is better fitted for independence and membership of the United Nations. Under those recognized conditions, what sin has been committed by the smaller Nations comprising the so-called Pakistan. That because of the Punjabi interpretation we should be deprived of the natural Sindhi right of nationhood which it had enjoyed for the last five thousand years. Why cannot Sindh be a nation, when many tiny places like Kuwait, Bahrain, Jordan and Yemen are recognized separate nations. In spite of speaking the same Arabic language, having the same religion, culture and as such are allowed to be members of the United Nations. Why in the name of religion should our freedom be kept under Punjabi bondage? Most of the other Muslim nations have achieved freedom. Then why have those Muslim nations achieved freedom? If several Russian countries, on account of their political and economic freedom, have done away with religion, why should we be forced to adopt the same attitude? The theory that the Muslims are a separate nation has lost all its meaning. We refuse to accept such a counterfeit coin.

xx. To Achieve Looted Booty:

In olden days people used to fight among themselves. The groups stronger looted the resources of poor and weaker people and brought them under its dominance. But all that was done under the savage law of the jungle "might is right". But these so-called Muslims on the contrary, and in the name of Allah, Prophet Mohammed and Islam, which was a religion of peace and love, should justify such inhuman practices and consider these honorable?

This was a gross and deliberate misuse of the name of Islam. Even now taxes from Sindh are being taken in the name of Islam, and conveniently used for the benefit of the Punjabis. Such an action is morally wrong and against Islamic spirit, and will have to be abolished sooner or later.

xxi. The Custom of Sacrifice:

The study of religion shows how in the beginning the custom of sacrifice began. As far as I have learnt, the following may be the main objectives:

- a. Supernatural power, whether God or anything else, was dreadful, merciless and bloodthirsty. In order to appease His terrible wrath and to please Him, in the beginning, in order to save their families or tribes, they used to sacrifice one among them and its blood, feet and flesh were burnt at sacrificial places. Thinking that God could be pleased thereby, gradually this custom of sacrifice of human beings changed to the sacrifice of animals instead of human. Moses, on getting guidance from his elder brother, Haroon (Aaron), continued this custom and constructed sacrificial houses. Earlier in Greece, Egypt and Rome such sacrificial customs were practiced. In India this was done for the pleasure of Shiv Maharaj. Dravidian first performed this custom. So it is a custom of the barbaric or savage. Arabs had got out of the savage age and had entered the nomadic period. Therefore they continued this custom. It is mentioned in ancient scriptural writings that Ka'aba was originally the temple of Shiv Maharaj. Therefore Lingum (phallus) worship, as the source of life, and sacrifices were already in existence in Mecca. The great Grandfather of Prophet Mohammed was Ibrahim. He saw this custom prevalent in Mecca. Prophets and reformers were great psychologists. So Prophet Mohammed also continued the respect of Hajre-Aswad (lingum) and sacrifice as a custom of old cultural tradition. Therefore he thought it unwise to abolish it as this would have been against the psychology of the people. The Arabs used to meet every year at Mecca on their annual Hajj. So they continued this old custom.

- b. When most religions, or nations after progress, rejected these customs, Muslims continued to follow it, considering these as Ibrahamic traditions. On various pretexts as on the Day of Judgement, these sacrificial animals would perform the work of vehicle for crossing the bridge, or by sacrificing animal give the flesh as food in the name of God. Muslims have continued this savage concept up to the present time. With the result that crores of animals are slaughtered every year as a part of Islamic traditions, though its origin had nothing to do with Islam's sociological ideas. The followers of other religions have discarded this savage custom. Yet Muslims continue it as though it was a sacred custom, though the followers of certain other religions now consider it a sin to kill animals. The Muslims paint the sacrificial animals, hang bells around their necks and take them in a procession for sacrificial places, with beat of drums as a show of ceremonial performance. From all this tommyrot you can find out how much the religion of peace (Islam) has degenerated. The ignorance of Muslims has reached such an extent that if anybody raises a voice against it, they will not hesitate to kill that person.
- c. Though they call themselves the followers of Islam, yet Muslims have made violence the main plank of their religion. From the following instances one can see how much sincerity is in their arguments:
 - i. For the pleasure of a "Merciful" God, crores of animals are sacrificed every year.
 - ii. At the time of killing the animal, "Allah-ho-Akbar" name is recited.
 - iii. In their imperialist days of conquests, the Arabs raised the slogan of "Allah-ho-Akbar" which is continued up to this time. From it one can find out that their concept of God was not of a merciful and loving one. Therefore, ~n account of these deeds their religion of Peace and Love turned into a religion of greed, hatred, enmity, prejudice, ignorance and disunity.

xxii) Advent of MEHDI:

When once the progress and success of the people are checkmated, the idea that a certain reformer or Prophet will come to better their condition, in order to raise the moral of people. It is often said that in future some AUTAR, or MEHDI, will come and improve their condition. Hindus have this belief in times of difficulty 'Vishnu Maharaj' will come in the form of Ram Chander or Sri Krishin and improve their condition. Bani Israel had also the same belief that after the death of Moses, some one will come, who will get them back their Old Glory. In the same manner Muslims have also been thinking, that first Prophet gave them glory and was to come again in the form of a *Mehdi* and to unite all the human beings and bring peace and prosperity all over the world.* Thus in the past several people, among the Muslims have claimed to be that Mehdi but all failed.

THE ADVENT OF CHRIST:

The Christians hope that Christ will get them back their old glory and kingdom of the world. But Christ had told them that the kingdom of world is temporary and "Kingdom of Heaven" is permanent. Therefore the entire national socio-cultural buildup was to be based on a spiritual and ethical foundation. But the Jews did not understand his teachings and considered moral and spiritual reform as harmful to their material interest. Therefore: they got him crucified. In the same manner several reforms came in the Vedic Dharam, but the common people being ignorant of their own malady, could not understand their teachings. Gothum Buddha was a reformer of Vedic religion but Hindu Pundits (Brahmans) did not tolerate him in the beginning, as his great teachings of the equality and oneness of humanity went against their social setup of higher and lower classes which gave them free slave labor. So from Buddhist thought vested interest was in danger. But after some time his followers were thrown out from India and his mission did not become successful.

Prophet Mohammed (peace be upon him) came from the desert of Arabia for the mission of reforming the Arab people. In the beginning the Arabs did not understand the real purpose of his mission. Instead his cousin, Hazrat Ali, and his son Imam Hussain were martyred though they lit the candle for the mission of Prophet Mohammed (peace be upon him). As degeneration and degradation continued, Arabs and Muslims of other countries became disgusted and hoped that some Mehdi would come and fulfil the mission of re-generation. So several imposters came in various parts of the world, declaring that they had come to fulfill that mission of them several persons managed to acquire world power. Several of them were killed while there were also some God-fearing men among them, who came to improve the moral and spiritual condition of the Muslims. But, Muslim Mullahs and rulers opposed them. During their lifetime few persons paid attention to them. But after their demise, big Kubbas (tombs) were constructed over their graves and they were respected and sanctified as "Saints". But the purpose for which they had come to reform has not given any heed. Their graves were owned for fulfilling of the worldly prayers and incantations. Some people go to their graves for getting their wishes fulfilled, and some gone there to get themselves rid of diseases and other difficulties. Some go their to recite wazifas for purification of their mind, and some for miracles to happen, without ever realizing that when these reformers were alive they could not get anything from them. After their death what could they get from them. Muslims continue to this day to remain in the same retarded mental condition. They ought to know that reformers came to reform the social conditions of a particular period. By the change of time and circumstances new things had come about for which new remedies were required. Reformation and guidance of nations could not be performed by individuals, either through miracle or by spiritual force, but by creating public consciousness for improvement of their condition. Through this particular method things could be changed. Now-days to keep up hopes of a Mehdi to perform miracles for reformation and awakening of people, is idiotic.

XXiii) SUPERNATURAL POWER (GOD):

Not only Muslims, but also all the founders of religions have passed their lives for getting knowledge of God and to be benefited by that power. But they were notable to know God or get any benefit. They are still mentally wandering in its pursuit. Shah Latif says:

"If that purpose can be achieved, even till the Day of Judgement, then it is also earlier."

Or incantation of certain verses cannot achieve that unknown supernatural power, and knowledge. Deep studies may reveal the truth. The religions of the world, with their essence and philosophies and sciences, can give certain information. If the chemist passes his life in a research of chemistry or a doctor devotes his life to find out remedies of diseases, then he too can be considered a benefactor of humanity. For the improvement of material life practical steps are needed for the research. A life spent for the good of humanity is equal to saintly life.

xxiv) CONCEPTION ABOUT MATTER AND SPIRIT:

All the religions and philosophers and learned men passed their lives in finding the truth and secret of matter and spirit. Thousands of prophets, saints, rahibs (monks), rishies and Munies passed their lives in search of the secret knowledge of matter and mind. Some considered spirit as individual and separate and some considered it collective; some considered spirit a part of God; some have considered it beyond understanding and some have thought over its various evolutionary stages. Some say that the spirits evolve through various stages of matter vegetables and animal kingdom and ultimately reach human beings, from where they have to evolve and merge in the ocean of life. Some have tried to show that spirit and matter are separate things. But some have also tried to show two sides of the same picture. Some thought it in thesis form and some with anti-thesis. When they were unable to find through these methods, then they tried to find out through synthesis. Some religious hypothesis and philosophies have tried to express that there is unity behind diversity.

Sufism, Humanism, Wahdat-ul-Wajud (Wahdaniat) have tried to search into this question from their point of view. According to Mahatma Mahavir as expressed by Shah Latif in the following words:

*"A dead elephant was entrusted to the blind men
out what it was. The blind, having no eyes, could not tell
anything about it. This job was handed down to those men
with eyes, who ultimately gave the full report about the elephant.*

It is about these men it is said:

*"The burden which could not be borne by skies,
has fallen on me."*

Qura'an explained in the following words:

*"The secret of this knowledge, which cannot be borne by skies,
earth and mountains and they could not bear it,
but that was taken by the men in haste.*

He has shown the variety of the sign of ignorance."

Iqbal has expressed the same idea as under:

*"Why did you drive me out from the garden of Heaven.
The task of the world is a long one, now you have to wait for me."*

Badil says:

*"Do not take ego with you, you should understand yourself.
God is with you, you know yourself. Do not look beyond you."*

Sachal says:

*"I am God myself, but on account of love,
I have called myself the creature (servant of God).*

For the reformation of society, customs and laws become necessary:

Man is an evolved animal and species. He has got the same instinct as animals have. Therefore he becomes violent, selfish, unlimited sexual tendencies, desire for theft and hatred, with the result that he commits bloodshed, fights and

quarrels. Slowly man, after long experience and wise men's instructions and old men's advises, religious leaders and rulers of the countries, lie acquires a certain code of life, customs, tradition and through them reforms the society. But afterwards, he came to know that the things which were invented for unity, peace and justice, everything was twisted by cunning and selfish people for their vested interests, who crushed the freedom of the people and made their own laws and customs. The Brahman class brought the common man under his laws for its interest. Bani Israel considered the laws superior to everything. In order to challenge the supremacy of the Brahman class, Mahatma Buddha tried to reform the society through moral and good deeds. On the other side Christ, in order to break the supremacy of priesthood's laws and customs, exploitation of Saduqeen and Freesin of the Jews. Saying that the Grace of God is superior to laws of religion in the third instance, among the Muslims, Sufis tried to free the people from the traditions and laws of Shariat. But mostly the ruling class of Pundits, Rabbis of the Jews and Mullahs gave trouble to these reformers, to keep their selfish vested interests intact, when they were custodians of law and dominated the people in the name of orthodoxy. On the other hand the moralists wanted to reform the morals and introduce good deeds and purify the mind. Shah Latif says:

"I cannot get salvation by law, but I pray for Your Grace."

Laws, customs, reform of society and individual discipline is necessary. But man's position is greater than these things, men make Laws. They have to remain under their control. But they are not to follow them blindly. Man has passed through various stages and ages. Every stage and age has got its own requirements. Therefore, with the change of society, the change of codes, laws and rules become necessary. The purpose reformers has been with the change of circumstances and new requirements of the time and conditions of the world society, new instructions and guidance have to become the rule of the time.

Shah Latif says:

"A new message has come from the Beloved last night,

that I have received, says Latif, the blessings from the Sire.

They do not inquiry about the caste or creed, who ever goes there is accepted."

Under the circumstances, reformers and thinkers looked at the change. in society and gave new directions just as the time changed. So the rules and regulations, for the guidance of society, will have to be changed to suit changed conditions of life.

'This was the act of the divers who searched deep down

in to the ocean and brought some previous pearl ,and handed down these stone.

(Shah Latif)

If one looks at the poets and saints of recent times, he will find that they had put more stress on the essence of moral teachings rather than a dogmatic adherence to rigid laws.

"They have given up all (religions) rites.

What are they going to do with prayers. When the ordinary people

are roaming about, they do not go to that side.

They neither recite Qualm nor hear the Azan.

Lahutis are free man. They were there before eternity. (Bedil)

"In reality light and darkness are one.

Religion and Kafir are branches of the same tree.

A wise man should know the secrets-of this knowledge.

PLEASURE OF SUPERNATURAL POWER:

When people came to know that there was some superior power hidden behind the world. Which created the trees, animals and maintains them and afterwards brought death upon them; heaven brought wrath and accidents on account of them, then they searched to know what was that power and how to influence it. In the beginning they wanted to control the power according to their wishes. But in this pursuit they could not achieve much. After long experience they came to the conclusion that the unknown and unlimited power could not come under their influence. After that, when they came to know their helplessness, they began to appease that power. In the first instance, when they wanted to bring it in their, control, it was called magic. The second phase of pleasing the supernatural power was called religion. They tried to adopt the following methods for its pleasure:

- a. Several -kinds-of worship and prayers were invented.
- b. They came to the conclusion that certain words and wazifas and sacred, words had their influence, for the Pleasure of supernatural powers.
- c. Burning of scented and sweet smelling incense brought about a homogeneous atmosphere pleasing to the supernatural power.
- d. Sacrifice of men and animals and distribution of food also was considered necessary for pleasing the spirit of supernatural power.
- e. Fast for the purification of the mind was also considered necessary.
- f. For the pleasure of the supernatural power it was considered necessary to weep and be a humble supplicant before it.
- g. Idols, trees, animals, spirits of the dead, Gins and Dewtas for their pleasure scent and flavored food and charities, all these methods were utilized.

From the ancient times, -some novel, beliefs were held about the existence of spirits.

1. They were inhabiting graveyards or graves where, by offering prayers and charities and reciting some formulas, people could get their help or support.
2. The spirits had such power -as to change the working of nature at their sweet will.

3. They could provide facilities for influencing men.
4. They could give relief from disease.
5. They could give help in bringing out progeny to men.
6. They could harm their enemies.
7. They gave secret information to the people either in dreams or by the *Istikhara* (by intuition).
8. The spiritual help or knowledge.

In view of these beliefs people began worshipping the trees, animals and Dewtas. They had -the belief that Gin and spirits resided in trees and in forests. They considered that certain animals were incarnation's of God. Therefore they began worshipping and respecting them. Some animals were called Totem and others Taboo. Stars, Zudecs and planets were considered having influence over men, and gave them help by freeing them from diseases. Up to now such beliefs continue. In the ancient age of savagery, the first known influence was on the Egyptians. After that came the belief in the reward and the concept of punishment. The concept of Paradise and hell were created. Man started prayers and recitation of formulas to achieve those objects. Various religions considered such ideas reliable and started worshipping for that reason. They started belief in the existence of separate spirits and belief in the good and bad deeds and their workings. one group believed in Wahdaniat or existence of Wahdat-ul-Wajud and the other group believed in the diversity of spirits. Some believed in duality, which gave every spirit two qualities.

xxvii) BELIEF IN LIFE AFTER DEATH:

Whether life remains after death or not? This question has remained a debatable argument from a long time. Followers of most of the religions had the belief that 'the spirits were eternal.' Some believed that they were created under the order of God - on the day of creation. They were destined to remain in the world of spirits. From there they came at the appointed time and passed into life then, according to their deeds, went to heaven or below the earth or to the ether. On the day of judgement,, they will acquire some forms and meet on the plane of "HASHER", from where they will cross the river of hell across a bridge and after the result of their good or bad deeds go respectively to hell or heaven. Certain religions hold the opinion that the animals originally, through the 'survival of -the fittest', evolved from amoebae, and rose up to the status of man. In the same manner the spirit also evolved from matter, vegetables and animal stages and finally reached mankind. They take separate forms, according to the result of Karma (Fate) and ultimately get salvation, departs from the circle of life and reach Nirvan Padd. Certain groups say that God is origin and all others are attributes. When God wanted to show Himself to the world, He appeared in his attributes.

"When Love enfolded in His heart, He wore the robe of a fakir.

Thus he attracted me and he took the attire of a wanderer. "(Fakir Khair Mohammed Sufi)

"The creator of form, came to see his own drama. " (Sachal)

There are certain persons who do not believe in the separate existence of spirit after death. They say that matter, on account of working of elements, comes to life and after working it out, the spirit's separate existence disappears. These questions have not been satisfactorily answered. It appears, that for a, long time, they will continue to remain

unresolved. Shah Latif has expressed that this question will not be solved even up to the Day of judgement, that you have found a solution earlier from God.

"No news nor dreams, neither any messenger has brought any news,

None has returned from there to convey the message here.

Nobody knows what became of those who departed.

RELIGIOUS CODES:

When Governments were formed on the basis of religious codes, then they are called theocratic governments. For conducting the cases on religious basis, the Kazis, Pundits, Kahan and Clergy are entrusted with cases of authorities. But when governments grow - in their territories, different religions and sects begin to live under those circumstances. The code of life of different religions and their sects increase.

Under those circumstances the judiciary and administrative systems become very complicated. Under these circumstances it appoints magistrates with knowledge of different religions. And magistrates and their training and knowledge become difficult. In a joint society or cases in which the different religion are. involved, then the matter will be disputable. Whether the case is to be conducted by one magistrate or many magistrates having knowledge of those religions. Moreover., because of the change of society, can the centuries old laws', fixed by the founders of different religions, be suitable. This is also an obviously disputable matter. Under such conditions and requirements of greatly changed times, great states fixed new and more suitable laws for the conduct of cases, and Governments are get up on secular basis. At present in the modern world, excepting a few countries, most of the countries elect their representatives through a democratic procedure to -conduct the administration and do justice in the countries. But in- Pakistan alone people have been told that the law will be based in accordance with the Islamic code. Yet every successive Government, on account of changed circumstances, has been forced to continue to change laws and conduct these through the people's elected representatives, but with no change of Governments.

It did not realized by well-educated lawyers and jurists of Pakistan. That the religious codes and traditions are of a centuries old society and, due to changes in the social pattern of life. These have become obsolete and do not at all suit the needs of such an advanced age as the supersonic and, nuclear age. Whereas the Islamic laws belong to a small Arab society of the medieval age, which draws its ethical genesis from the Torah. Therefore, on Account of changed circumstances, to conduct cases and administration under the authority of such an old social order is absurd and injurious to present-day social life. Moreover, there are such a lot of confusion in interpretations which have made the matter worse, so that it is practically impossible to work on those lines. In Pakistan the Islamic Administration and applying its medieval code of life is being talked about for the last (40) forty years, but nothing has been decided intelligently to face the reality of the situation. I have explained the things earlier, which are connected with the code of Islam as either they have been rejected or are unworkable under the changed social order of our times. Many questions have cropped up, Which were not in existence thousand years ago. Just as railways, airplanes, road traffic rules, so many taxes, industries, democratic method of Government, trade with foreign countries, political and the modern diplomatic relations with pattern of protocol in foreign countries, modern method of warfare in defense, medicine and knowledge of different science have created such stupendous problems, which cannot be solved by working on the out-model social thinking of thousand years old traditions. Therefore the business of modern governments is conducted on secular and democratic forms.

Theocratic form of administration and law has already disappeared from the world, except in Israeli and Saudi Arabia. In Pakistan, on account of theocratic government, the religious heads keep so much control over people's life and mind that it becomes stultified. The social order of democracy, coexistence and cooperation are the basis on which people can get some freedom of thought and action. Therefore, now days, theocracy in socio-political life has practically disappeared and there is no possibility of its revival, as the world has never been static or has ever gone in the reverse. The world has always marched forward. Progress is the pivot of life.

xxix Change of Religion and Freedom of Views:

Most of the religions have forbidden changing one's religion and will be converted to another one. In some cases for such a change, capital punishment is prescribed. Just as when one shows allegiance to another is considered a social crime and is given capital punishment. But in a democratic government of modern times, every person has got the right to freely express his or her opinion.* There cannot be restrictions on the change of religion or change of opinion. It is strictly matter of personal conscious. However, to form an organization in opposition to government is not prohibited. In democratic countries no man, woman, or group or party is entitled to thrust its political opinion or religious opinion on others. In the same manner, 'no nation is entitled to interfere in the affairs of other nations. One country does not have the right to restrict or control another. These things are considered against the traditional rules that a state becomes dictatorial in the conduct of its government. Under the democratic rule, every person is considered to have born free, independent and has got the right to express his or her political, religious and social views publicly. But when it is known that most of the religions have created vested interests. Therefore, they refuse to accept the change of belief in books and prophets of their religions. And under the theocratic type rule of government, the religious code and its interpretations are made so sanctimonious that to follow these ones will lose his/her freedom, which is bestowed in individuals or nations by nature. The Mullahs and Pundits propound the codes of various religions, with such authority as if they got the authority from God to dictate their views on people. Though *pope-ism* is dead in the major portion of the world, but it continues in Pakistan so their vested interests in religion forms their Empires. The same thing takes place under that dictatorial Government, where the religious individual authority is the last word. Now-a-days religion and democracy are contradictory to each other. Democracy is not only the supporter of individual freedom, rather it is also the supporter of the freedom of every nation. just as imperialism is the enemy of national freedom, similarly the different orthodox, rigid ideas and religious codes of medieval religions are against an individual's intellectual freedom.

Therefore it seems that religious code and imperialist Governments and fascicle international ideologies support a dictatorial form of Government. On the other hand neo-nationalism or selfish nationalism democracy of nations, and freedom of opinion, are against each other. Therefore, people have, to be clear in mind that these-contradictory things cannot work together. They can only work with broad-minded toleration and on the theory of co-existence.

xxx) Violence:

just as man has developed intellectually from animal, so several animals instincts are 'still in men. Therefore people, sometimes without cooperation and toleration, consider their own views right and thrust those forcibly on others. Thus from the beginning, the powerful have usurped the property and resources of weaker people for their own use. Some even killed their opponents. Thus with the sword or whip they have dominated others in every age the dominant or ruling class, with the help of the clergy (mullah, priests or pundit), have invented their own beliefs and ideas, and justifies their authority and rule. Some had made use of reason and created the theory of survival of the fittest. So they say that in accordance with that rule of life, the strong and powerful must rule over the weaker people. Just as the wolf kills the goat, the falcon kills the doves and the cat kills the mouse and the tall trees do not allow the smaller trees to grow under them, so every powerful thing controls the weaker. But this unmoral code of behavior is not limited only to trees and

animals, but is applied against weaker nations and tribes by stronger nations and tribes. As male dominated the weak female.* Gradually as social conscious developed it was realized that physical superiority was not the criterion for righteousness and that the intellect must also be considered. In the same manner men have not given sufficient importance to co-existence and toleration. Therefore, they have killed each other. Ultimately on account of - experience, they came to the conclusion that the law of violence is not good. Therefore they spread the idea of unity and toleration and believed the theory of non-violence, which created unity and collective power.

Shah Latif says:

They fly in-groups and never break their friendship.

Look and learn that birds have more love than human beings.

Several religions taught and trained persons in nonviolence. Buddhism, Jainism, Christianity and Islam adopted non-violence as a creed. Later on their followers degenerated and adopted animal instincts, became violent in their creed. History proves that power acquired with physical force, or intellectual power, moral or spiritual qualifications give power to its followers. But when they do not remain contented with non-violence, they, on account of economic competition, break each other's power. The Arian in the beginning followed the path of violence and conquered their predecessors, the Dravidian and Aborigine. But after some time they fought among themselves as Rajput Rajas and weakened their own power. After this experience they produced reformers who preached non-violence, Mahatma Buddha and Mahatma Mahavir gave that message to Indians and in the west, Moses gave Israelis the teaching of violence for their freedom from the Egyptians.

But after experience they discarded that theory and Christ taught morality, love and non-violence. He said:

"Anyone who hates you, you should love him. When anybody snatches

your coat, you should give him your shirt also.

If anybody slaps you on one cheek, give, another cheek for slapping.

In the beginning, the Israelis neglected his teachings, because they thought him against their vested interest and got him crucified. But gradually non-violence gave much influence to Christians that today there are a greater number of Christians in the world.

[* footnote in spite of all the corrosiveness and tyrannical methods of the ill-informed mullahs, the latest report is that more than a lacs of people have converted to Christianity in several districts of Punjab. Draconian laws and intellectual guttersnipes are victimizing the people of Sindh including Karachi. Those who talk of democracy and freedom must also do justice to the cruelty treated women in our society]*

Similarly, among the Arabs of Mecca, Prophet Mohammed was born. He preached unity to the Arabs. But the conservative Arab Shaikhs with their vested interests adopted a hostile attitude towards him and wanted to get him killed. But he remained non-violent and united them on one platform. He adopted violence only in self-defense. But later his followers, taking undue advantage of their unity the name of religion, attacked other countries and established Arab Imperialism. Instead of keeping peace and unity, they used religion for conquering other countries and looting their treasures, and by force brought them under their domination. But this was a wrong method, which created jealousy among them for getting power, and in reaction, they became a target of the jealousy of other nations. Though the Arabs

swiftly conquered Syria, Mesopotamia, Egypt, Iran, West Africa, Central Asia and Sindh and established their own Government, yet these conquests made them so weak that the conquered countries later rebelled against them and established their own 'governments. On account of their jealousy, they did not only become weak but were divided and their original principles of love) non-violence, peace and toleration were all forgotten. Instead, the Arabs adopted hatred, violence and interrelation. So, unfortunately, the g' followers of Islam hungering for power and vested interests, forgot the universal message of Islam and converted it into an imperialist type of religion. Under the present circumstances people have been compelled under the doctrine of co-existence to return to the basic principles of the Qura'an.

'that everyone should believe in existence.'

But on that path the interpretation of Pakistani Islam of Muslims being a separate nation and present day "Communism" have established a great stumbling block.

I have mentioned in short the basic teachings of other religions. I have also mentioned how religion, from the beginning, on account of change of circumstances and other evolution of society., have guided humanity. And how they have learned the lesson from each other. Sindhis have learned lessons from the following religions:

- 1) Animist power, supernatural influence.
- 2) Inanimist power, supernatural influence.
- 3) Vedic religion.
- 4) Buddhism
- 5) Zoroastrianism and its branches.
- 6) Judaism.
- 7) Christianity.
- 8) Jainism.
- 9) Islam.

Sindhi people have been under the influence of the above mentioned religions and its messages. I have also explained how Sufis of Sindh have learnt lessons from them and prepared a message for mankind. Here, I will explain the international message of peace and goodwill for humanity.

In the first chapter of my book I have written in short that in the long period of history, how foreign imperialist nations invaded, controlled and influenced and, from time to time, people of Sindh, for self-defense, struggled for freedom. In the same manner, the vested interests of religion like other imperialism, tried to keep control over the local people. Ultimately some reformers found out that behind all religions there was unity of purpose. Therefore on the basis of coexistence, they selected good points from every religion and presented them to the people in what is known by the name of Sufism. Though before it or after it, several reformers took. out the essence from all religions and presented to the people to bring unity of thought among them and save them from the exploitation of certain vested interests of religions.

I will point out the following few instances which have worked so as to influence the people:

- Iran, the reformer Mani, took out the best thing from Judaism, Zoroastrianism, Christianity and Buddhism and taking these presented their essence to the people.
- ii. In Bharat, Guru Nanik (born in tile year 1469 and died by the year 1538) selected good points from Vedic Dharm, Buddhism and Islam and presented these to tile people for their unity. He took great lessons from Shaikh Fariduddin Shakar Ganj's teachings.
- iii. Kabir Bhagat took out the essence from Hinduism and Islam and presented it to the people in his poetry, for unity and understanding.
- iv. Iran's and Bharat's saints: Certain learned people from Iran and Bharat, after learning from various religions, found out the unity behind diversity and presented this philosophy of Sufism.
- v. Raja Ram Mohan Roy and his friends formed the Brahmo Somaj movement as they had taken the essence from Hinduism, Christianity and Islam, and named it Brahmo Samaj and tried to bring unity and understanding. Theirs was a great social reform in Bengal.
- vi. In Sindh where, as mentioned above, during five thousand years, nine religions and five movements, had left their influence. Under the leadership of the Sufis like Shah Inayat Shaheed of Jhook, Shah Latif of Bhit, Sachal Sarmast of Daraza, Rohal Fakir of Kandri, Kadir Bux Bedil of Rohri, Khush Khair Muhammad Fakir of Moro, Misri Shah of Nasarpur, Sami Dilpat of Rohri, and Swami of Shikarpur, finding the unity behind diversity, tried to spread the message of love in Sindh. The essence of their teachings is as under:
 - a) Religion was one, which from time, under the requirements of the people, had evolved and progressed. The purpose was unity o in kind) peace fan of the world and progress of Humanity.
 - b) Wahdat-ul-Wajud or Wahdaniat philosophy pointed out that there was one existence and the rest were all attributes. Therefore the knowledge of the one (existence) was necessary and one need not be misled in ignorance and be attached to its attribute.
 - c) The essence of all religions was love. Misri Shah says: Islam is love and this religion of love was best of all.
 - d) One has to be free from the influence of many spirits and their reward and punishment and from the result of their works. Thus be free from the circle of attributes. Ultimately to merge in, the whole.
 - c) Ahinsa (nonviolence) was essence of love and violence was the basis of animal instinct.
 - f) For the unity of mankind, toleration, co-existence and co-operation were necessary.
 - g) The codes of religion were less beneficial than the philosophy of religion. The essence whose base was good morals and good deeds, after a long time their influence came to be known by different names like Tassawof, Humanism, theosophy and Sikhism. in this chapter I have placed the material as proposed by Sufis. Readers may have come to know, that the following things have been narrated:

- 1) Belief in supernatural power and fear of their harmful influence and faith in their appeasement on the basis of devotion.
- 2) Animist things like Sun, Moon, Planets, Zodiacs, Mountains, Air, Water, Fire and Land had also spirits, which influence the people for good or for bad.
- 3) Behind the idea of plurality of Gods, there came the basis of idol worship.
- 4) Trinity, Duality and Monism were historical evolutions of supernatural power of religion.

Animist and Inanimist beliefs can be found from Mohan-jo-Daro. After the coming of Arians, the idea of Trinity, Duality and Unity were innovated. In Sindh one can find that Sun-worship cities were founded and through Krishin Maharaj, teaching of Geeta and teaching of the Vedic influenced. Sindhi Sufis had Buddhist and Jainism influenced Shah Latif and Shah Inayat.

Judaism also had left its influence on Sindh. During the days of the Babylonians, the Empire came under Iranian influence, and Sindh, for some time, was under the influence of the Persians. Then, after the spread of Islam, the First Islamic teachings, which came, to Sindh was a branch of Judaism.

if you see the traditions and laws of Judaism, you will find that Islam was most influenced by the teachings of Judaism. Christ was the founder of Christianity and reformer of Judaism. His teachings had great influence on Islam. From there Christian missionaries came to Sindh. In view of that, Christ's teachings had great influence over Sindhi saints just as Shah Latif says:

"When they tell you bad things do not retaliate.

Whoever retaliates will receive harm. Those who keep enmity

will never prosper.

Shaikh Akbar Mohiuddin ibn Arabi, who belonged to Spain, learnt from Plato, new-Platonism and Spinoza from Europe, and Mansur, Rumi, Attar from the East. Their teachings had influenced over Shah Waliullah of Delhi, from whom Makhdoom Moeen of Thatta benefited. Makhdoom was a great friend of Shah Latif. All the religions had several hundred sects, which were the creations of the teachers of those religions. But the vested interests of various religions gave them different meanings, which therefore became the cause of misunderstandings. If we keep all other religions aside and only study the history of the evolution of Islam, it will be found that the Arab's Islamic interpretation was different by which Islam took a different form; and the interpretation in Iran and the European preachers presented Islam in different forms; and so also in Sindh, on account of the variety of religions, which had influenced Sindhi saints and philosophers. Sindh's interpretation became different. Below, I narrate the different interpretations of Arabia, Iran, Europe and Sindh.

ARAB'S INTERPRETATION OF ISLAM:

Their ancient traditions and social customs, old religious beliefs and teachings of their temperaments, climate, racial and tribal influence to every count's people. Arabia, which is at present dominated by Saudis, mostly consisted of desert land and hilly track dwellers. Residents of that country, excepting a few small towns were mostly nomads who passed a wandering life, and camel's milk, dates and certain Glorees, Ghohoon were their food stuffs. They were divided into

tribes, fighting each other in petty matters. Their feuds continued for generations. Shiv fire worshippers of Iran, local idol worship influenced them, and influenced by Shiv, Hindus, Jews and Christians also had their influence over them. But ultimately, they reverted back to their old tradition of belief. Arabs were simple 'people and kind hearted. And then God had mercy on them, Prophet Mohammed (peace be upon him) appeared and preached his ideas to them. Prophet Mohammed's (peace be upon him) teachings consisted of two missions:

- 1) That frees the Arabs of their nomadic feuds and internal differences. Give them a new code of life and bring them on one platform.
- 2) To teach them the richness of universal peace, unity of mankind, good deeds and certain information about the rules of good society.

Prophet Mohammed (peace be upon him). - His first mission was completed during his lifetime. He brought them on one platform and under a centralized command. But his second mission required time and training, for which he could not get time and left that mission incomplete, except for some persons who were initiated to secret teachings, whereas the majority of the Arabs was intellectually and spiritually not fit for his second mission. Therefore, it began through persons, who were acquainted with previous civilizations and religious teachings. On account of the first group of followers, numerically the Muslims and their political influence increased. But the real religion of Islam and its universal mission could not be completed. The first group gave emphasis on violence, conquest of countries to be kept under Arab Imperialism, maintaining Arab superiority. The result was that conquests, slaughter, selfishness, formal religion, family and tribal enmities increased. In view of this policy, the three first rulers were killed and the Prophet's descendants were driven out from Arabia and killed.

If you look at that Islam which was practiced by Arabs, you will find that they were uprooted from Mecca and Madina and were taken to central administration places like Baghdad in Iraq, Damascus in Syria, Cairo in Egypt. Enmity with the family of Prophet increased so much that none of his descendants could be buried beside him. At present the Arabs are the most backward Muslims in the world, committing theft, amputation of their hand and for committing the crime of killing they are taken to be killed before the common people, in front of Ka'aba. The majority of Arabs are ignorant of even the basic principles of the Islamic religion. When Prophet Mohammed (peace be upon him) came, then the Arabs were divided in various families, fighting each other and divided in fighting groups and were drunkards, idol worshippers, omen worshippers, nomads and weak. The Prophet's moral religious and spiritual influence so changed the people that they came on one platform, freed them from bad habits and united them into one Nation. Arabs came, under one administration. Ultimately, they accepted one religion, one Government and got out from poverty and conquered the neighboring countries and brought them under Arab imperialism. But it cannot be denied that most of the countries, which were conquered by them, were more civilized with ancient civilization and their own Empires. They had their own literary material and centers. As explained, with the advent of Islam, Arabs conquered the other countries and confiscated treasures and resources of other countries and became rich. But they committed certain follies, which are as under:

They called the non-Arab countries *Ajams* (dumb). In order to prove their superiority over the others in the name of Islam, Arabic language, traditions, and customs were thrust upon them. They tried to convert them from their original religions, change their language and alphabet. They changed their original names and kept Arabic names. With the result that the persons, thus conquered, were compelled to change their names and family names, and they started calling themselves Arab descendants. The looted treasures got from other countries were considered a property handed over to them by God. They brought free persons of those countries under their slavery and sold them to outsiders and used them as their slaves. They forcibly tried to destroy their religions and declared, against the clear order of Qura'an

all-previous religions were rejected and were not fit for the world. There was instruction in the Qura'an that "they will use no force in religion". But these persons used force, neglecting the instructions that all had the right to their own religion.

According to the instructions of the Qura'an, all persons were born free and equal. But they made them slave and slave girls and confiscated their property. They brought other nations as a part of their Empire. Islam had preached personal freedom and national freedom, but they brought them under their domination. Islam forbade fornication, but they used the women of other people without marrying. Arabs conquered those countries, which were more civilized, cultured, progressed and advanced in languages and literature. They possessed great libraries, which were set on fire by the Arabs', and all instruments of music, statues; things of fine art like paintings were destroyed.

The Arabs also rejected everything not within the scope of Qura'an and Hadith, though the Qura'an and Prophet had proclaimed "Go to every corner of the world and learn, even if you have to go as far as China". Every man with eyes has to learn a lesson from the things of the world. Even the knowledge of God was to be acquired through men. All books, knowledge, pictures, statues and languages are the product of Nature and historical experience. There are the pages and signs of creation of the world.

Who were those Arabs who, on account of their own limited and narrow point of view called these natural signs of God, wrong and themselves right. God Himself had declared that Islam was not a separate religion, but had come to reform and improve the old ones. And Islam had come to prove that there was unity behind all diversity, But' Arabs slowly changed Islam in such a way that the Arab nation, Arabic language, Arabic kinds of prayers, Arabic religious beliefs were Islam itself. Therefore they considered every non-Arab, a non-Muslim and an innovation. It was considered salvation of the soul to die in Arab countries. Without meaning and understanding, prayers were performed in the Arabic language, in different countries, on the occasions of marriages and deaths, the customs of different countries, which used to be performed before, were removed and in their place Arabic customs were introduced. To be a Muslim, an Arabic dress and Arabic names were considered necessary. Instead of giving preference to spiritual and rational things, like Jews and pundits, they preferred outside prayers and recitation of certain things, to be Islam. God's greatness, moral principles, good deeds were all thrown out. It is said in the Qura'an, that in the matter of religion, force was not necessary. People were to be invited to the right path through preaching, teachings and proper advice. In the case of religion, the principle of coexistence was to be kept in view. But they had their imperialist mentality, and habits of the persons who drank camel's milk and other things by which they were to utilize religion for their imperial purpose. In everything they considered violence necessary, and tried to change people according to Arab made Islam. They, instead of purifying the heart, considered religion as a formal recitation of verses as prayers. "Allah-ho-Akbar, was the slogan of God's greatness. But these Arabs made it a slogan for killing cattle or people. These Arabs turned Islam, which was a religion of peace and unity, into a religion of hatred, rebellion and wars.

They combined religion with politics and used their religion as instrument for their imperial purposes. Islam had come to the world as a blessing and Prophet Mohammed (peace be upon him) made himself a boon for the universe. But these Arabs turned that religion as a means for their selfish motives. The result was that slowly the conquered countries, in their reaction, turned against Arab imperialism. On the other side even among the Arabs competition arose for getting power. Bani-Abbasis utilized religion for their political purposes, and prolonging Arab Imperialism. The result was that the interpretation of Islam took several forms. Those persons, who believed in the supremacy of Arab imperialism, called themselves Sunnis, and those who were against it called themselves Shias. Arabs at one time were mercenary soldiers in the Government of Iran, but when Arab conquered Iran and established their Government the reaction was that the Iranians turned so much against Arab domination, that their national poet Firdousi was compelled to say:

*"Drinkers of camel's milk and snakes, the Arabs have become
so proud that they have usurped the kingdom of
Kayanies Empire. Oh! the changes of destiny, woe be to you.*

These enmities among Sunnis and Shias created so much trouble that one Shia Prime Minister of Abbasi Empire invited Halaku Khan Mongol to Baghdad and destroyed Arab Imperialism.

IRANIAN INTERPRETATION OF RELIGION:

The Persian's had their ancient civilization and citizenship. They were in charge of a great empire. For some time Sindh, Turkistan, Mesopotamia, Syria, Asia Minor and even Egypt remained within their empire. Arabs used to serve as an auxiliary force under them. They have had their prophets who expounded their own religion. Zardusstra, Mathra, Mazdahic and Mani were among them, whose brief introduction 'as been given above. They introduced the world, philosophy of Duality. According to which each thing had two sides, so much so that supernatural power (God) also was divided into two. Aharmaz and Aharman. The power of good and bad. On one side was light and on the other side was darkness, which were said to be the important factors. Right and wrong, spirit and matter were said to be two powers, which discriminated the world forces. They considered the sun as . a symbol of light and therefore believed the sun to be center of all power, and Darkness as a sign of ignorance. Angels and Satan were the product of that concept when Arabic Islam's interpretation of religion was thrust upon Iranian. They discarded the Sunni sect of Islam and adopted the Shia-interpretation of Islam. According to the Shias, Ali was the custodian of Prophet Mohammed (peace be upon him), as he had said:

"I am the city of knowledge and Ali is the Gate.

In this way they got a justification to be free from the slavery of Arabian Imperialism. Ahl-e-Sunnat-Wal-jamat was considered the religious agency of the Arab Khalifas.

Therefore they gave preference to nationalism. After some time they advanced their language and culture and freed - them from the Arab language and culture. Iranians were descendants of the Arian race and Arabs were Dravidian (simitics). In future the Iranian culture, progressed so much that when the Mongols conquered Iran, then Mongols adopted Iranian culture. Islam was preached by Prophet Mohammed (peace be upon him) but Arabs, on account of their imperial interests and a militant and savage mentality, changed it to gain materially, but Islam after coming to Iran, due to Manist influence, was presented to the world with the refinement of their previous civilization, so that its influence spread to a great part of Muslim world. Mansur Hilaj and Khwaja Fariduddin Attar, Moulana Rumi, Shams Tabrezi and Hakim Sanai were the founders of the Iranian interpretation of Islam, whose foundation was based on love, and Arabic Islam preached separation, strife and hatred. The above-mentioned reforms, on account of the earlier influence of the Vedic Dharm, Buddhism, Christianity and Islam, established the foundation of Islamic Sufism. in the days of Mughals and Samas, the Iranian intellectuals came to Sindh in large numbers. The great Sufis, Mansur and Sarmad, laid come to Sindh. Shah Inayat, Badil Sain came under the Iranian interpretation of Islam i.e. Sufism. The Persian language was the national language of Sindh. They interpreted morals and Sufism better than the Arab's interpretation.

EUROPEAN INTERPRETATION OF ISLAM:

When Islam's voice came from Arabia, then Europe's greater portion, Asia Minor and Syria, were under the dominance of Roman (Catholic) imperialism. The Muslims conquered greater portion of the Roman (Christian) Empire. On the west Constantinople, and in the north, Africa, came under the Muslim rule. From that time Islam (under the influence of narrow-minded and prejudiced point of view) came under the influence of Greek philosophy and Christian influence of love, non-violence, Asetic and spiritual teachings. on the one side Iranian Sufism and Christian piety and on the other side Greek philosophy together prepared the ground for a new synthesized interpretation of Islam. its best form was presented by the teachings of ibn-Arabi, he was born from an Arab family in Spain. On him the influence of Plato, new Plutonian thought, Mansur Halaj, Vehdaniat, Rumi and Attar's influence were predominant. Though in Europe for a long time Christian influence was dominant. Yet it could not remain free from the influence of Greek philosophy, and of Islamic Sufism and other influences. After that the European thinker, under the influence of Masnavi of .Moulana Rumi, Haditlis of Hakim Sanai and Mantakultair of Khwaja Fariduddin Attar and sayings -and teachings of Mansur influenced the West. At the time the European Government dominated a greater portion of the world, which presented Iranian Sufism, Greek philosophy and Ibn Arabi's Monism to the thinkers of the civilized world. That was the European interpretation of Islam, which was a wider and matured interpretation. The Muslims from the Roman Catholic Christian, Pope-ism, borrowed the institution of Khilafat. But after the European Renaissance, when European nations found out that the mixture of politics and religion harmed those countries, then the greater portion of Europe discarded it and separated religion from politics, through the reformation of Martin Luther's Protestantism. But Muslims were still following the Khilafat, which even after the sad experience from the Turks, it was found that it was harmful. Then as late as 1920, under the dynamic leadership of Mustafa Kamal (Kamal Ata Turk), they discarded the Khilafat and established the democratic Republic of Turkey. The Muslims learned several lessons from the West, on one hand, the Arabs borrowed the institutions of Khilafat from Christian Popeist on the other hand. The Muslims, in order to save tile Turkish Empire from disintegration, followed the theory of Pan Islamism. On the third side the theory of Nationalism was borrowed from Europe. Thus all this turned the Arabs against the Turkish Khilafat. Now when Arab, and other Muslim countries, saw the influence of nationalism and socialism spreading, then in the name of unity of Muslim nations they have started misguiding the Muslims. The Greek philosophy and European scientific inventions have to a greater extent, broken the beliefs and misguiding interpretation of Arab Islam, and by nationalism they have Oven a new interpretation to Islamic teachings.

SINDH ISLAMIC INTERPRETATION:

Arabs conquered Sindh during the days of Bani Umayya dynasty. The Sindhi people, and their upper class, due to the fear of religious sects and the temptation to please the conquerors, and to some extent due to the influence of Sufism accepted Islam as a religion. In the beginning they were dominated by the foreign conquerors, but slowly they came to know that real Islam was separate to that of the Arabic interpretation of Islam. Therefore they overthrew the rule of the Arabs and started their own independent rule. As I have stated above, the Sindhi people had imbibed the influence of nine religions of the world. Therefore the majority of Sindhis came to the conclusion that Sindhi Interpretation of Islam was better than its Arab interpretation, on the following basis:

1. Arab Islam supported violence and Sindhi were supporters of non-violence, due to Sufi influence.
2. In accordance with the Arab interpretation of Islam, the usurpation of other countries and enslaving the men and women of other nations was allowed. But the Sindhis did not believe that such a wrong concept and its practice can be called Islam.
3. The Arabs called the followers of other religions "Kafirs" (infidels) and as such, did not tolerate them, but tried to keep them under their domination. Walking bare feet, and bare head, and riding on donkeys and keeping

dogs, was considered a sign of being non-Arabs. The Sindhis by the Arabs, had seen that in the pre-Arab period of Vedic Dharm, Buddhism, Jainism and the followers of Zarthusht, were given the same rights.

During that earlier period, prior to the Arab period, they had their own house of worship with no restriction from the Government of the day. But under certain conditions were patronized by the Government and given the monetary help, though were of different religions, yet there was no religious (narrow minded) prejudice.

4) In Sindh there was no tradition of changing religious ideas by force, but Arabs adopted this policy against that refined cultural tradition of Sindh, or that local people should remain like untouchables or be prepared to be killed or to change their religion and follow the Arab interpretation of Islam. The common people had less power of resistance and tribal system had created inferiority complex so they had become weak. Therefore, there was a common saying, that 'Sindh was right but its trees were not straight', the people were not matured and everyone who had power could influence and mould them accordingly.

5) The Arabs had created a psychology in the name of their Arab national and linguistic superiority. Therefore the learning of Arabic language and Arabic ways of prayers and belonging to Arabic descendants and keeping Arabic names had become fashionable among the tribal upper class. Every outsider was considered superior. The Sindhis, from the days of Arian invasion, had not experienced this kind of narrow attitude and coercive behavior. Therefore they were afraid, that if they did not follow blindly, they would be treated in the same manner as the Dravidian were treated by the Arians.

6) According to the Qur'anic concept, the belief in the various religions, prophets and their books, was necessary for being a true Muslim. But these Arabs openly rejected authority of previous religions and rejected all previous religions and instead Arab traditions, customs and wrongly interpreted beliefs to be real Islam. They treated non-Muslims in such a manner, which was never seen before.

7) The Arabs declared necessary as a part of Islam, to visit the annual fair of Hajj every year. Thus they declared the superiority of their Arab country over the rest of the people. I have said how the Sindhis had learnt rich lessons from various religions, which were:

- i) From Bharat's Vedic Dharm, Sindhis got the influence of Wahdaniat.
- ii. Miran Bai's poetry of love and devotion influence them to a great extent.
- iii. Mahatma Buddha's teachings of love, non-violence and secret of annihilation and Buddha's eight basic principles had influenced them.
- iv. Jainism's Yogis, Saniasies, Adhutis and Nangas lessons influenced to Ahinsa and internal purity, and to leave, break the worldly desires.
- v. On the basis of Mani's religion, Sufism influenced them. Thus on account of above mentioned influence of various religions, Sindhis discarded violence, selfishness, worldly ambitions and the outward perceptions were discarded and they adopted the principles of nonviolence and the common good, purification of self love and toleration. Therefore, the reader will find that from historical influences, Sindhis had imbibed spirits and messages which had a new message for the world, which can be summarized as under:

a) Monism

- b) Religion was only one and religions had unity behind diversity.
- c) Non-violence was good for the existence of life and was a key of progress and welfare.
- d) Toleration was the best way for deciding the conflicting questions.
- e) The principles of co-existence was to a greater extent, a deciding factor of various problems.
- f) Love was the basic principle for unity, peace and prosperity of mankind.
- g) Religion's ultimate object was acquirement of highest morals. Thus it made a complete man, and without good deeds man's life was no better than the animals. The Sindhi Sufis had taken out the essence of the teachings of East and West and had presented a new. message for the guidance of humanity.

At present the Punjabi interpretation of imperial Islam is more or less the same as the interpretation of the Arab Islam:

- i. Punjabis said that the Muslims were a separate nation in accordance with the Jewish religions. That was against the interpretation of the Sufis, to consider the entire humanity as one, and best among them was one who had morals and character.
- ii. They talked about Islamic constitution and Islamic administration. These were not acceptable to Sindhis. According to them, the greater portion of Islamic Shariat had, on account of change of society, lost its values and viability. There is no separate Muslim administration. But the real purpose was that unity of mankind was to be achieved through the union of the nations of the world.
- iii. They talk about the unity of Muslims, Sindhis consider it a fraud and misleading.

Sindhis consider that the universal unity can only be achieved through the unity of the accepted nations of the world. Sindhis do not consider, Islam as a separate religion and separate Organization, as this concept is wrong and unworkable. According to their interpretation, anybody, who believes in central spiritual authority and continuance of life and good deeds as prescribed in the eight principles of Buddha, according to them everybody had a right to salvation with good deeds. in future the entire society will have to be built on the basis of good character, co-operation and love. in order to understand the spirit of Sindhi thought, the following theories should be studied:

- i) Monism
- ii) Sophism
- iii) Sikhism
- iv) Theosophy
- v) Humanism.

Foornotes:

1. Here one also finds an echo of the Indonesian sage of yore, Impoo Tutanyar's saying: "BHINEKA TUNGALIKKI" ("There is unity in diversity"). This was said 5000 years ago. As the saying goes: "Great men think alike".
2. Buddha's center of teaching, by his devoted disciples were still found deep in the Neelam Valley of Azad Kashmir, near Kharigam post office.
3. It is said that Sheesh or Raved was a master of mass hypnotism and taught Moses this psychic art.
4. Banu Israel had become captive slaves of the Babylonians and the descendents of Ibrahim slaved for several generations under the Babylonian rulers; and learnt all the laws, rules and codes of the first great law giver: Emperor Hamurabi.
5. See Ancient Judaism World Religions (Page 54)
6. If the modern age social status depends on economic status, In. the capitalist ridden society wealth is restricted in a few hands by tricks of international "monopoly" trade. Therefore, after much experience, in thought aria action, RADICAL HUMANIST Philosophers have advanced. "Cooperative Economy" in place of capitalist and socialist (state.) economy, to achieve economic and social equality on a world basis.
7. In 1740, Ahmad Shah Abdali was invited by Walliullah Mohadis Dehlavi, on the pretext of fighting the Marhattas in the 3rd battle of Panipat, but the real purpose was to attack the kingdom of Awadh. Having lost it, near Faizabad, Ahmed Shah's wild Afghan boards looted Delhi, raped innocent girls night and day, their (girls) terrorized shrieks were heard whole night. and carried away loot and 20 thousands girls. Six thousand (6000) Muslim gentry committed suicide in Delhi as a result of their wives, sisters and daughters being raped. But the Muslims of this sub-continent present Abdali as a Muslim hero.
8. The modern Neo-Muslim exponents of Islam, realizing that the old worn-out concept of Jihad. Meaning declaration of war on non-Muslim has become a laughing stock before the scientific method of warfare under the control of all non-Muslim powers have given a twist to the original concept of Jihad and now call it Jihad-e-Akbar) - to conquer one's own conscience and become pious!

Gul Hayat Institute

Chapter V - The evolution of Sindhi culture

In my previous book, 'Sindhi Culture' the meaning of culture is given as under For Culture 'Sakafat', Civilization and Sabhita have been used to explain its meaning but subsequently I discovered that these words do not comprehend the total scope of culture. The word 'Sakafat' in its meaning is restricted to abstract intellectual advancement only. Civilization deals with external and psychological aspects of human life only. 'Sabhita' is almost synonymous with civilization. Since the concept of culture is more pervading and includes in its contents of civilization, citizenship and rational mental growth, I have preferred to retain this word. It conveys internal and external progress of human race. On one hand character, conduct and mental attitudes are built, framed and processed through culture and social evolution and nation building are aimed at one of the other. Religion, philosophy, public psychology, Science, Literature, Poetry, Fine Arts, Music, Dance and Drama are all folded into its spacious embrace.

Culture is a bottomless well of expression, emotions and actions. What the light and heat are to life, so is culture to inner and outer development of the personality of the individuals and nation. Humanity as a whole is indivisible. But it is separate from particular to general for identity; tribe, nationality and nation-wise. So is relatively true of Culture, though in its culmination it has to be a unified whole. Till that perfect evolution of human nature is reached, nations and countries will continue to cling to their individually accumulated cultural wealth and treasure because the same have been nursed and nourished through centuries of particular experience and peculiar knowledge. Social influences and racial prejudices, instinct of survival and the perils of perishability, But hope is a good breakfast. So let us hope that with scientific knowledge and technology developing by leaps and bounds, swift and safe communications making more frequent and intimate social interaction possible, there might emerge a synthesis of many cultures which can rightly be called a cosmopolitan Culture that cannot be contained by respective national flags and frontiers whether that is only a wishful thinking of a visionary or a reality of tomorrow, time alone can tell. I wish and pray that the terror of total annihilation sets the minds of men, particularly the mighty men and media, thinking to avert a situation where 'he-monkey and she-monkey' will have to start again.

But till that unities are achieved, I shall return to my basic theme of Sindhi Culture and treat it at some length. Following are the basic and essential ingredients of Sindhi Culture, the process of thousand years, a particular culture is created, which takes a particular form, which becomes the national heritage of nation; which they consider their valuable asset and try to preserve and improve. In the future, when various nations will come near to each other then there is possibility of formation of uniformity in culture of human beings, which will be the combination of best ingredients of various cultures. A culture includes four ingredients:

- i. Theoretical ideals and Religious precepts.
- ii. Customs and Traditions.
- iii. National Character.
- iv. Fine Arts and Literature.
- v. The Sindh's history can be traced from archaeological findings, which consists of 5000 years' period.
- vi Language and Literature.
- vii. Code of Life.

Below down, I will try to throw light on each of the above mentioned sections;

i: Civilization:

It has been established that the human being's primitive age was savage. Later, the man entered into pastoral age and took to cattle grazing but remained Nomad. After remaining long time in that age they settled down near the rivers, where they constructed small huts, cultivated crops and progressed to citizenship and civilization. So this is how they started civilization. How these people originally started is not yet known, but the antiquities, which have been found out from archaeological findings, Sindh's last 5000 years indicate that some of them inhabited on the bank of the Indus river and formed settlements and villages. They also formulated alphabet and started reading and writing. They learned the art of statue-making, different kinds of dresses, ornaments, cattle breeding and agriculture. They continued their forward march for town planning and they learned to construct the town with planning and starting trade and commerce. They entered into barter system, and exchanged goods with there, the then known outside world. As presumed, the trade was done through two routes (i) by rivers and sea on boats and ships, which they constructed themselves and through that route they traded with Persia, Mesopotamia, Syria and Egypt on one side and on the other side with Burma and Bengal. Several things that have been found out they could have imported only through a from those countries, (ii) The second route of their trade was through land, by way of horses, donkeys, camels, bullock-carts only. From the archaeological findings it has been found out that certain things which original in Samarkand, Bukhara, Afghanistan and Central India and found in the antiquities of Sindh, could have come only by the surface route. In those days, Elain, Babylon, Sumair, Egypt were among the civilized countries. From the excavation of those countries certain things belonging to Sindh, including the coins and other materials of Sindh, have been turned out there, and certain things of these countries have been found out from the archaeological excavations in Sindh. So, it is evident that in those days there must have been communications with those countries.

The world famous historian, Arnold Tynbee is of the opinion that like trees, animals and men grow and glow and reach their end so in the same manner nations and civilizations also get their lease of life. They also pass their time and ultimately decline and decay and die. In Sindh, its first civilization existed about 5500 years back. It is presumed that this civilization belonged to Dravidian people, whose story I have narrated in previous chapters. This civilization continued for two thousand years after that, about two thousand years back, the Aryan people came from central Asia and occupied the country. They were not so civilized nor h their citizenship like that of the Dravidian, but they were powerful militant and newcomers. Therefore they conquered the cities of *lakhs* people and occupied their places and started their own citizenship and civilization. It has been found out that their script, religious belief, and customs were different from their predecessors. But they accepted certain things from the previous people. Their civilization and citizenship continued for two thousand years. Out of that sewerage emerged a mixed civilization which bears the imprints of Persian, Greek, Arab, Pathan and British influences. Therefore we enumerate and divide different civilizations of Sindh in three phases:

- i. Dravidian civilization 2000 years.
- ii. Aryan civilization two thousand years and
- iii. Mixed civilization for 1500 yeas.

will treat each one of them separately.

1. DRAVIDIAN CIVILIZATION PERIOD:

The history of Dravidian and their religious beliefs has already narrated in previous chapters, but here I will narrate their social information. It seems the main occupation of their life depended irrigation, cattle-breeding, trade, fishing and small industries. They cultivated different crops among them Wheat, Jowar, Paddy and Oil seeds to be the main products. They know the cultivation of cotton, which can be ascertained from their carvings and clothes. It is possible that their dresses had been made from animal wool too, but crop cultivation has proved the fact that in those days the Babylon rulers sent for the cottonseeds and introduced that crop in Mesopotamia. The coins and stamps found out from the excavations, bear yet another proof. They used to wear different dresses as are evident from the dress of the Statue of the dancing girls. Such dresses can easily be compared to the dresses of the modern times. From those pictures, it has been discovered that the method of their hair dressing and as also the several kinds of ornaments, in which metals like gold, silver, precious stones, diamonds and other materials were used, which were not produced in their country but were imported from Burma, Bengal, Central India, Persia, Afghanistan and North China through their trade connections. The historians therefore have opined that unless in those days they had some trade connections with the above said countries the modern manners and the articles discovered could not have been found here. From the excavations of Moen-Jo-Daro, it has been found that they used to construct grain godowns (stocking) and barns which were either utilized for storage of grains for trade purposes or they were used as Government godowns, which were used for storage of grains to be used in lean years of famine. Those storehouses were constructed with such materials that their remnants can be found even after the passage of 5000 years. In those days bullock-carts were used for the purpose of taking materials from one place to another. Some toys made of baked earth have been found out that resemble the bullock-carts used in the modern age. Several kinds of house-hold utensils were prepared from the baked earth for storage of grains and to be used as water Jars, water glasses, mugs, plates and flower vases. Material for the burning of saints or religious rituals was also made. The printed *Kashi* (glazed tiles) utensils with flower paintings were also prepared to contain some eatables. The picture of several animals, birds, flowers and trees were printed on bigger jars and vast pots. Some of the articles found out from tile excavations are statues of males and females, garlands of precious stones and caps and turbans (head gears). All these articles are either of baked earth or some of the metals. Several statues of animals made out of these materials have also been found. Chicken, monkeys, dogs, crocodiles, tortoise and various kinds of pictures also add to the gallery of the findings of Moen-Jo-Daro. Several statues of men have been found Out in which some had beard, some were shaved and some had their hair cut and some statues had ornated dresses. Women had different kinds of their haircut and hair-dresses. Some articles bear the pictures of animals with one horn, which appears to be eating from some jar. Some form of alphabet has also been written on the stamps found. The alphabet or dialect has not yet been deciphered. On these stamps sheep, buffaloes, bullocks with raised hump, lions, ibex, elephants hippopotamus and monkeys were carved in a good style. The instruments of music, coins and mutton *masalas*, grinding utensils, rings and pins to be used for hair dressing and mirrors, copper arm rings, sewing needles, fishing materials, garlands made of copper and other metals, axes, precious stones for garlands and ear and finger rings add to the treasure of the findings of that age. These are the things, which provide the information about the life style of those people their villages, towns, agriculture and trade were the main factor and cause of their prosperity. These things point out their social life. The buildings of Moen-Jo-Daro were mostly made of baked bricks, where they had wells and bath-rooms and out-lets and drains in the streets for the sewerage water. Town had an elaborate drainage system. From the information acquired of that age, it appears that the society was divided into several groups:

- i. Those persons living in thick forests, mountains and plains depended mostly upon their cattle. Meat and milk were supplied to dwellers of those areas and certain other things were purchased from the town for their social needs. The people who lived in the forest, had to protect themselves from elephants, monkeys, wolves, bears, horses, hippopotamus etc. either by taming them or fighting against them. Because of the heavy monsoon rains, thick forests grew; which provided wood for baking bricks and plenty of water for agricultural lands. The Dravidian, who were driven out by Aryans, Goons and Bheels migrated to Maharashtra side. From Sindh,

several things have been found which originally were the products of Central Asia, Central India, Maharashtra, Rajistan, Persia and Afghanistan, which provides trade links with these countries. Some ancient remnants of Dravidian dwellings have been found in Baluchistan and some parts of Sindh. Brauhi language contains several words of Dravidian language. These persons who remained in forests and plains had little contact with towns and cities and mostly remained in scattered huts and passed nomadic life. Waderas, Mukhies, Sardars and Ratibals (the notables) were their leaders and they passed the tribal life. Even up to this day several persons pass nomadic life which they have inherited from their ancestors. That life was in contrast to city life. Those tribes used to fight among themselves on petty issues and mutual fear was the dominant factor, and because of which they used to worship animals, trees, jins, dewas and dead spirits to evade calamities. The traces of their customs continue up to this time in the far-off places. The practice of hoisting of flags on various trees and pleasing the spirits driving away the evils spirits through music and various other methods continues even up to this day.

- ii. Second category of persons used to stay near lakes, rivers and sea. Fishing was their main occupation and source of livelihood. Various kinds of nets and other methods of fish catching were used. Some used to remain in small boats and some on the banks of sea, lakes and rivers in scattered huts. They used to migrate from place to place in search of their livelihood. Present Hyderabad Sindh was in those days nearer to sea. Sea used to be right up to Thar, where present sand dunes show the signs of recession of sea.
- iii. Third kind of people used to remain on the banks of river and seashore. Many of them had their small boats and ships through which they carried on trade with other countries. Some historians say that before Christ these people used to go through Persian Gulf, Arabian sea and went right up to Egypt through Red Sea. Some of the old words are used for boats just like Lagu, Makri and Khuha etc. That Systems continued for about 2000 years.

2. SECOND AGE OF CIVILIZATION WAS CALLED ARYAN CIVILIZATION:

After the Dravidian, Aryan people came from North-West and occupied Sindh. They looted cities and occupied various towns. They were militant, nomad aggressive and physically strong. They had their own traditions and folklore. They were part of great Aryan people some of whom went to Europe, some to Persia and some came to Sindh from where they migrated to India. Mostly they drove out Dravidian from the plains of Sindh and Punjab and continued to stay in mountains, seashore, desert and forests only. Most of them passed their life like untouchables and slaves and these people called the old people un-Aryans, yet several adopted characteristics from them. It is beyond our scope to narrate as to what the Aryan took from Dravidian from their religious beliefs and words of language etc. That question requires the great investigation and research. Therefore it cannot form the part of the scope of our narration. Though it is common, that the old things merge themselves into new forms, yet what is certain is that the Aryans and the Dravidians belong to separate races and different languages. Dravidians language had some similarity with other languages. But Aryans had separate race and language. Their folklore, religious beliefs were separate. Vedas, Puranas and Samaritis were the inventions of Aryans. They have left their folklore of militancy, battles and various wars with the opponents and left tales and history in their books. Originally their language was Prakrit and subsequently it progressed to Sanskrit. They invented separate script and left their history of wars in the form of *Ramayan*, *Maha Bharat* etc. They left their influences and language in Sindh and India. The linguistics have named their language as Indo-European language. In the South India, Malayalam, Telugu and Tamil languages are remnants of Dravidian. The Brauhi language also contains several Dravidian words.

Aryans left their folklore, which we call the second age of civilization of Sindhu Desh. Aryans immigrated in Sindhu Desh about 2000 years BC. Their civilization dominated Sindh for nearly 2500 years when Aryan's second wave came to Sindh about 600 BC. Those were Persian and left their traces. After that the third branch of Aryans came from Greece

about 300 BC. Those also left traces. As both of them belong to Aryan branches, their civilizations can be counted among the Aryan civilizations. Aryans during their age of civilization left several new words and in its original form, it was called Sindhi Prakirt. In the same manner Punjabi, Hindi, Bengali, Marathi, Gujarati languages form the part of great Aryan Indo-European languages. Aryans started Panchaiths and Monarchies and separate religious beliefs. Most of them were based on the basis of Vedas. But according to the circumstances and necessity of life they were given different names. First it was the religion of Brahmins but afterwards it was called Vedic and Hindu Dharam. Afterwards the several reformers that came started to reform Veda's religion and inaugurated different religions for instance Buddhism, Jainism, Zoroastrianism, Greek and Persian religions also came from the same source. Aryan like the beginning adopted on the basis of Darvadians, many old believes. Afterwards on the basis of Egypt, Sumair, Babylon, Greek, and Frigia they started believing in three gods. Trinity, though the names and attributes of gods were different. Afterwards Persians progressed and produced the theory of two gods, Aharman and Aharmazd. Afterwards in India and Sindhu Desh, the theory of one God was produced which was called Vehdaniat (Monis,). They also believed in the theory of many spirits or Atmas. They did not believe in the theory according to which the spirits from where they used to come in life and after passing their life they used to meet at a place where on the basis of their good deeds or bad deeds they used to go to heaven or hell and where they had to pass their eternal life. But the theory of Aryan religion was different. According to them the spirits first came into matter and afterwards in trees and then animals and from animals they progressed according to experience and deeds to higher life and ultimately reached the status of Nirvanpudd, which according to the interpretation of Vehdaniat meant that the part was to be merged in the whole. As the theory from many gods gradually evolved to unity of God, they evolved the theory to reach Brahma, which means "Rooh-kul". Brahma is the name of God. They did not believe indifferent spirits and bodies but they considered them the attributes of God. When they reached the ultimate Brahma, they refused to believe in any other existence excepting God. According to interpretation of Sankara, Vehdaniat was non-existence of Duality. As this question has been sufficiently discussed in second chapter, I do not think it necessary to deal with this subject further. These Brahma basis of religion gave different interpretations. But passing their present life they gave the code of Maunoo Sumarti, which took different lines from the code of Messes. Aryans in the beginning used to eat every thing but afterwards they discarded eating the flesh or animist things. They started eating grains and vegetables. On the other side for Dravadian they described different codes of eating. Among the Aryans they based their family life on exogamous basis. It means out of tribe or family but Dravadian started their family life on Endo-gamous basis, that means within the family but they prohibited marriages to mother, son, sister, brother, father, daughter, sister of father etc. On the side of Aryans the marriage within the same families was forbidden. Aryans afterwards divided the society in four groups or *jattis*.

i. Brahmins.

ii. Khatris.

iii. Vaish.

iv. Sudra.

But afterwards Buddhism brought reforms and discarded *Jattie* system the influence of which remained in Sindh for quite a long time. Aryans tamed elephants and used them for travelling and warfare and they trained horses for riding and driving carts and Raths. They invented arrows and bow, spear and dagger for fighting purposes. In the days of Dravadian they used *pacca* (bricks) houses, towns and planned citizenship. Aryans progressed further in the method of construction and they invented laws for remaining in the country and they prohibited the voyage of sea. They invented their method of social conditions and method of living. Sindhi language took the present form from the days of Aryans. But its script was Persia-Arabic. In Sindhi language they acquired the different words from different civilizations. Aryans

had their Prakrit, which ultimately reached the state of Sanskrit. Aryans in the beginning were believers in violence. But after the war of Maha Bharat they changed their views and turned over to non-violence. That idea had come in the brain of Aryan the hero of *Pandwas* but the Sri Krishan changed the idea by abandoning war in the middle for the basic principles of the performance of good deeds. This was afterwards in the days of Mahatma Buddha and Mahatma Mahavir that changed to nonviolence. After the change of monsoon season Sindh which was the country of forests and vast agriculture was changed to nomadic life and cattle breeding. On account of which they lost the method of organized society and as such were unable to defend themselves from foreign aggression and thus Persian, Greek, Suthian, Parthian invasions made them weak and coward.

III. THIRD AGE OF CIVILIZATION OF SINDHIS: This period can be counted from fifth century AD upto this time. In which the Persians, Arabs, Pathans, Moguls, Europeans, especially Britons and present Muhajirs and Punjabi domination can be counted. This period has remained for 1500 years. According to the *law of* evolution and fall of various civilizations Dravidian and Aryan civilization had reached the downfall on account of various invasions, domination and influences of outsiders. Sindhi culture has lost its original separate existence, specialty and identity. Now it has mixture of various cultures. At present, Sindhi civilization is facing the onslaught of foreign influences. There is a war going on between original and new influences. In the majority of Sindhis its original civilization is under threat of losing its hold. The common man is becoming indifferent and self-effacing qualities of national feelings, valiant and noble past traditions, laudable sacrifices and self-assertion are loosening their hold. We have reached the stage where either we have to become strong and change the circumstances in our favor or give up the traditions and influences of the past. If you study the history of past 1500 years you will find that how the Iranians came, dominated and exploited the Sindhis and Sindhis slowly lost the power of defending themselves. But their language, religious beliefs and civilization, in spite of outside influences remained intact. Afterwards Arabs conquered the country and brought changes which I have narrated in the previous chapter. At present there is no Arab rule but the previous Arabian influence has created inferiority complex. The lacs of Sindhi people still consider themselves belonging to Arabian origin and take pride in it. Instead of calling themselves the descendants of Aryans, they proudly consider themselves to be descendants of nomad Arabs. They say the prayers in Arabic language of which they do not understand any thing. Despite Shah Latif, Sachal Sarmast and Sami's best teachings they continue to stick to Arabic language. And lacs of Sindhi people every year after spending crores of rupees go to Saudi Arabia for their salvation through Hajj and visiting many places for their salvation. That thing is remnant of Arabian imperialism, which they invented to divert their attention towards Arabian things instead of Sindhi traditions. At present Sindhis have adopted the script of Persio-Arabic language. Many of them have forgotten their saint's traditions that advocated love, non-violence and belief in the theory of unity behind diversity. They follow the Arabic prejudices and violence and Arab Laws as if these things were real Islam. There are several persons in Sindh who believe, if they die in the Arabian country they will directly go to heaven, though they know that the dead bodies are thrown away in caves. They consider the water of Arab Wells purer than the water of Indus river and they consider the dust of Arabia pure and place it before their head while praying. Though Sindhis have driven-away Arabs from Sindh but their influence has not yet vanished. After the fall of Arab imperialism, invasions from Afghanistan started immediately. Mahmood Ghazanvi's attack can be considered the first attack from the West during the rule of Sammas followed by the invasions from Delhi. During the days of Allaudin, Sindhis got setback and after the Arghuns and Turkhans conquered Sindh. During that period the Persian Language became the State language. People used to wear big shalwars, coats, turbans and several persons traced their pedigree to the Pathan descendants. Several persons started to please the outside Moghul power, took part in the martyrdom of Shah Inayat Sufi. His so-called sin was that he supported the old religion's toleration and believed in Tusawuf (Mysticism). The several Waderas supported Mughal Governor against him. Mughal period continued in Sind for 200 years. During that period the Persian became the official language. And on account of that Sarhandi Pir's fanatics and religious bigotry became prelude. Moulvi Hashim Thatvi wrote a religious mandate, which can be read in my book named "*Pegham-e-Latif*". During the

days of Mughal period what had happened in Sindh can be read from the book "*Mazhar-e-Shahjahani*" edited by Pir Husamuddin Rashdi and also from the book of "*Tareekhe-Masoomi*" written by Syed Masoom Shah Masoomi. After that Nadir Shah and Madad Khan Pathan invaded Sindh and did great harm to the settled life of Sindhis during the days of Kalhoras and Mirs, Sindhi again in spite of outside invasion started towards reconstruction and improvement. Soon after that the British occupied Sindh and on account of their administrative convenience they attached Sindh to Bombay Presidency, as a division under a Commissioner.

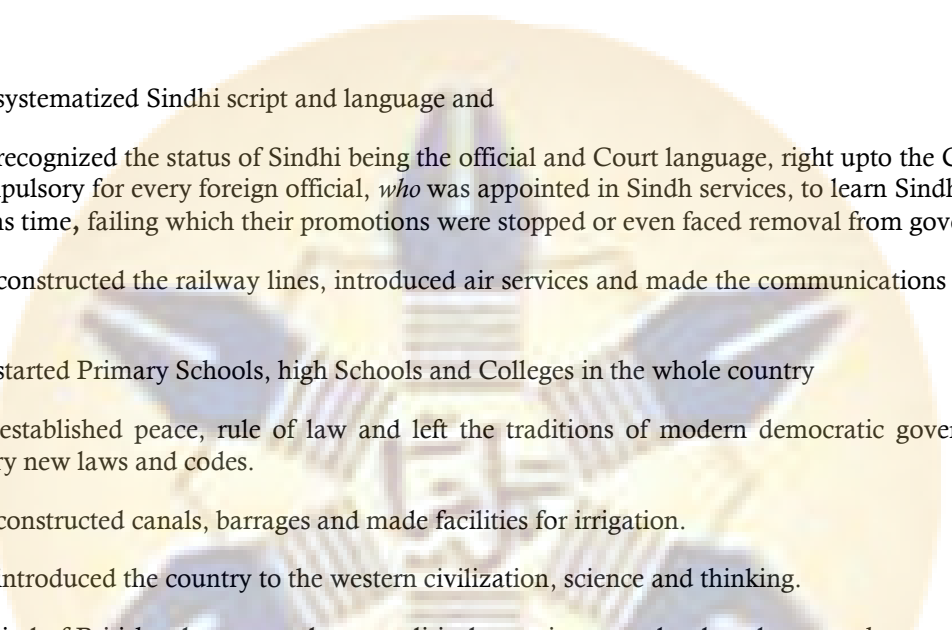
As a matter of policy, all colonial and imperialist powers, for good or bad, adopt certain measures. The British imperialism in India was no exception. The Britons recruited in their service the selfish and the spineless and the conscienceless natives to enrich their power, lengthen their rule and consolidate their interests. Chosen persons from upper class always of servile nature were given big *Jagirs* and land holdings to enlist and ensure their support to suppress the people. They introduced an institution of irresponsible, autocratic and passable bureaucracy to impose subjection and servitude upon the people and strengthen their grip and bondage over the country. They encouraged communalism and antagonism between Hindus and Muslims. They subtly emphasized religious differences and successfully divided the Indians and ruled them. They controlled all foreign trade and local wholesale commerce. All superior services and lucrative jobs were reserved for them. These officials created a class of middlemen who fleeced the agricultural growers as well as retail shopkeepers by charging high commission rates. As a result of these malpractices a class of moneylenders, who were mostly Hindus, sprang up. These moneylenders charged exorbitant rates of interest and as a security mortgaged their lands and other property. The defaulters were made victims of this avaricious transaction and had to surrender their lands. As a consequence the lending class rounded about thirty *lakhs* of agricultural lands and other property. City and town life improved in quality a little, but the overwhelming majority of population that lived in villages was ignored and neglected. The henchmen particularly Jagirdars and Sardars were given arms licenses, official patronage and titles, darbar chairs and honorary magisterial powers, all status symbols. All these despicable deeds were meant to depress and demoralize the people and further strengthen the exploitation and thus a rich class was created. Before the advent of the British, the Hindu merchant class had not even one percent agricultural lands but on account of this policy, at the end of British period, the Hindu *banyas* had acquired 30 *lakhs* acres of land in Sind. Entire trade and commerce in villages came into their hands and they started small-scale industries also. Their population was hardly 25%. But they captured 80% Government services. Educational Institutions were mostly in the towns and majority of Hindus and some Muslims resided in towns, on account of which the Hindus acquired more education. On account of corruption, money lending and services this class became rich. In contrast the villagers suffered in poverty. The town people thus acquired the financial and economic resources. Villagers in Sindh became landless harries (peasants), cattle owners, fishermen and laborers. Education and the partial prosperity generated interest in civil and political rights among the Hindus. In order to divert the attention of these people from this demand the Britons started supporting Muslim educated people against the Hindus thereby implicitly sponsoring sectarian and class struggle. People from both sides began to fight for their share in services, trade and power. They sponsored conflict between Muslims and Hindus, who became ranged against British Government and the educated and politically awakened Indians demanded their rights from the Britons. On the international scene, other imperialist and colonial powers were lured by domination over other people and their lands and appropriation of their resources. In this war of supremacy India and other colonized Countries supported Britons with resources, money and manpower and armed forces. In the Second World War the Britons and their allies succeeded. But the people who had supported and helped sustain British Raj in the World War, they could not get any reward for their services with the result that in those countries especially in India the movement of freedom gained more momentum and strength. In order to contain such movement, they started many maneuvers. Amongst them one measure was that in India, on the basis of one nation, quasi-democratic government policy was adopted, envisaging a sort of limited self-rule in India. They initiated the formation of Indian National Congress. As the majority of population in India was Hindu, it was therefore presumed that the government power would be transferred

to local people, The logic of such a transfer would naturally be that the power would fall in the hands of Hindus. To dilute the monopoly of power the Britons encouraged their loyalists among the Muslims to drum up the emotions and apprehensions against Hindu domination after independence. Muslims were given to understand that safeguards of their interests lay in the formation of their own political communal organization. As such the Organization with the name of Muslim League was formed. And among others, Syed Ahmed Khan, Dr. Iqbal and Mr. Jinnah in succession demanded separate rights and rule for Muslims. These two organizations namely the Indian National Congress and the Muslim League were responsible in the main to beat up communal feelings to the highest pitch and put Hindus and Muslims in the two hostile and irreversible positions and camps, which ultimately brought about the partition of the sub-continent into Pakistan and Bharat. If one were to analyze the positions taken by Congress and League and the thesis that Hindus and Muslims were two separate nations, it would be hard to accept their conclusion.

The whole Sub-Continent of India consisted of congress of races and people who spoke different languages, adopted different cultures, had specific geographical territories and boundaries, special historical traditions and different nationalities. Religion alone did not make nationality. Both parties on account of their vested interests adopted and used religions as basis of nationalities beneficial to them. But there were some broad-minded politicians like Raj Gopal Acharia, Moulana Obedullah Sindhi, Shaikh Abdul Majid Sindhi and myself who considered Indian Sub-Continent consisting of various nationalities on the basis of separate territories, languages, cultures, past traditions, political and economic interests and that is why they advocated the idea of Confederation of India, but such genuine voices were arbitrarily partitioned. The pseudo-independence brought about many miseries. But the Sindhis have contained to endure endless sufferings. The resolution passed in Lahore in 1940 promised in unequivocal terms the independent and sovereign states. But the post independence period has not only failed but has falsified the hopes of liberty, equality, fraternity and prosperity and has deliberately insisted upon religious conformity as a political tactics to deprive the people in general and Sindhis in particular of their nationhood, language and even ethos. Except Israel, no country is based on the religion. Like Israel, Pakistan had existence prior to its emergence on 14-8-1947. The new country was separated into two parts, the East and West. The new country adopted a language in flight and in search of a refuge as the only national language and Sindh has one of the world's most developed language. The state power was put in the hands of Punjabis and Muhajirs, who came from India. From this new formation the Bengalis and Sindhis suffered the most. On account of democratic basis the power was to be handed over to Bengalis, but instead it was handed over to Muhajirs and Punjabis. Millions of people migrated from India according to preplanning to fill the void left by Hindus and occupy the places of powers, eminence and importance coupled with grabbing property, urban and rural, under the patronage of new state headed by Liaquat Ali, himself an immigrant from U.P. As a blue print in advance of the independence, the Punjabis took the lion's share in the usurpation and domination. Newly formed Government made its inauspicious augury by branding any criticism, dissenting voice or meet opposition as the very act of reason against state and Islam and were labeled as provincialists. Foreign agents and proponents of fissiparous tendencies and were hunted by fanatics and favorites alike. The nationalists of Bengal and Sindh, who had different views whom the rulers were punished and imprisoned. After long suffering and humiliations the Bengalis decided to free themselves from the clutches of Punjabis and Muhajirs. But Sindh still continues to remain enslaved in the name of Islam, Muslim nation and Pakistan. Sindhis have suffered a lot. The story of their sufferings has been narrated in the first Chapter. Therefore, it is not necessary to repeat it.

Now let us narrate some good points of the British period. It will be wrong not to narrate them:

- i. They, for their administrative convenience, attached Sindh with Bombay Presidency. Their convenience apart, this measure increased the grievance of Sindhis and multiplied their problems. Sindhis started a movement to raise their voice against the continuous merger of their land. The British government responded positively and rectified their mistake and separated Sindh and gave it the Provincial status.

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- ii. They systematized Sindhi script and language and
 - iii. They recognized the status of Sindhi being the official and Court language, right upto the Chief Court and made it compulsory for every foreign official, *who* was appointed in Sindh services, to learn Sindhi language within six months time, failing which their promotions were stopped or even faced removal from government service.
 - iv. They constructed the railway lines, introduced air services and made the communications very comfortable and safe.
 - v. They started Primary Schools, high Schools and Colleges in the whole country
 - vi. They established peace, rule of law and left the traditions of modern democratic government and gave the country new laws and codes.
 - vii. They constructed canals, barrages and made facilities for irrigation.
 - viii. They introduced the country to the western civilization, science and thinking.

During the period of British rule some welcome political consciousness developed among the masses, which in the final phase accounted for freedom movement and independence. But the arbitrary and imaginative partition resulted in the Trans-migration of population on an scale unknown to modern history. From Sindh alone about 13 *lakhs* Hindu community which was more advanced in education and industry, trade and commerce, conversant with the real message of their national poets and reformers like Shah Latif, Sachal Sarmast and Sami. Hundreds of Doctors, Engineers, Scientists Scholars left their country and migrated to India and in their place 30 *lakhs* Muslims of all vocations came to Sindh. The result is that in the last 40 years our population has swollen beyond the resources of Sindh and has put a heavy burden upon its economy. The continuous influx even after the passage of four decades is threatening our majority, nation, language and culture. Unless the process of converting majority into minority is reversed Sindhis may not for long suffer in silence and allow the doors for alien ideologies and baits.

At present the upper class of Sindh i.e. Pirs, Zamindars, Mullahs, Bureaucracy and majority of politicians are serving as agents of imperialists like Punjabi and Muhajirs to the detriment of Sindhi culture and civilization, language and literature, identity and tradition and causing incalculable harm to the eternal principles of peace and love. Imposition of alien language, culture, music, civilization queer interpretations of religion by mercenaries are the lethal weapons that are being used against our existence as a nation. The Government machinery, newspapers radio, books and television and other mass media means are in addition. Schools, Colleges, Roads, Cities, Ports, Libraries are named after the enemies of Sindh. Our common people and middle class are being compelled by the vicious circumstances to live a life of subjection and servitude. Nationalism is considered as sin. Enmity against Sindh is rewarded with prosperity and prestige.

In the every establishment of Pakistan, Sindh's sufferings are too numerous to count. Its very fundamentals are at stake. It is therefore necessary that the harm to the heritage of Sindh be narrated in detail:

I) THE SEPARATE NATION-HOOD OF SINDH: Sindh since last 5000 years has remained a separate country with typical characteristics of its own. Many tributaries of Dravidian and Aryan culture and civilization have strengthened its language, literature, culture and civilization, its folklore and music, history and heroes.

During last 1500 years sinister attempts have been made to change the old culture and construct the new framework. But inspite of change of circumstances, we Sindhis have tried our level best, to protect our country, nation, language culture, national character and past traditions. But after the establishment of Pakistan we are seeing the sign of decay and decomposition of our heritage. The first assault is made on the separate existence of our country. Before the Britishers invaded and conquered Sindh, it had its own separate independent sovereign State. At present our separate existence and independence is being denied, in the name of Pakistan.

2) SINDHI LANGUAGE Present Sindhi Language seems to be Prakirt of Indo-Aryan language, in which much words and phrases from Dravadian, Persian, Arabic, and Mangol languages have been added and adopted. This language's present script is Indo-Arabic script. It is a fact that Aryans came from the north-west in this country. Their language was called Indo-Aryan language. At present the Sub-Continent of India is divided in the two main languages. One part of it speaks Dravadian language like Telegue, Malayalm, Tamil etc. that are spoken in Southern India. The second part speaks Indo-Aryan language like Bengali, Gujrati, Marhati, Hindi, Punjabi, Kashmiri languages.

Aryans came and settled on the banks of Indus river. While they stayed there, the original words of Indus valley languages, Sindhi and Kashmiri, can be found because of the similarity of words. These Aryans with Indus valley's original language went to East of India to Magad and Bihar, they developed San skirt language. So Sindhi is the elder sister of Sanskrit. The other languages were developed from Sanskrit and so Sindhi is older on that account. Sindhi language is more ancient and important language of the Indo- Aryan languages. All other Indo-Aryan languages are part of Indo-Aryan Sanskrit language, through the local Prakirt, they evolved, but this remained restricted to Sanskrit. Bui Sindhi language is older than Sanskrit. It was enriched by northwestern Indus Valley Aryan's words treasure. It has got some words from the Moen-Jo-Daro Dravadian language also. It has also received several words from *Pahlvi* language of Persia. During Indus valley Koshan Family's domination, it added some words from their language. Finally it got enough material after the invasion of Arabs. This Sindhi language is among the main languages of the world like Dravadian, Persian, Sanskrit and Arabic. It has been enriched through all the influences of their languages and culture, therefore, no other Indo-Aryan language can compete with the rich vocabulary of Sindhi language. In its developmental and evolutionary history, Sindhi language has become richer than other Indo-Aryan languages. Sindhi language on account of the historical evolution has gained a higher and superior linguistic and grammatical standards than the other Indo-Arian languages. As Sindhi language has acquired its roots from earlier Indus valley Arian and Dravadian languages, from which afterwards Sanskrit was also made. Yet Sindhi language contains several original words which subsequently were borrowed by Sanskrit Therefore Sindhi and Sanskrit contain several words, which are similar and do not make part of other Indo-Arian languages. On account of its connection with other International languages Sindhi contains such words of special and typical meaning which are not to be found In other Indo-Arian languages. Such is its richness that it has names and nomenclature for each thing, big or small, significant or tribes. There are plenty of examples when even a dozen of names have been assigned to animate and inanimate objects depending upon its age, shape etc. words giving many meanings are also in abundance for example camel and horse are given different names, according to their age, color and species. There is no such example of richness in any other Indo-Aryan language. In Sindhi language every object and subject and their parts have been given different names. Best and weaving machine, Persian wheel and plough and their parts for example have been named differently, depending upon their size and functions. In the land of Sindh from smaller to bigger grass herbs and tealeaves have been assigned different names. Such detailed names are not to be found in any other language except Sindhi. The result is that in Sindhi there is such a great vastness of material by which different things can be assigned. Moderns Indo-Arian languages even for the different names of different things are dependent upon other languages. Urdu for example is almost extremely dependant upon borrowed material. Sindhi has got great potentiality to coin and invent the new names for educational, Fine Arts and other fields. In its comparison Urdu is deficient and dependent upon outside material. Historical evolution and

international language connection have already added enormous amount of words and novelty. This language has got treasurer of its own; the completeness of which can hardly be found in any other language's grammar. On account of that expression of views in any field of endeavor becomes complete. Even the European specialists and researchers who have studied Sindhi grammar, admit that Sindhi is richer and more evolved language among the Indo-Arian languages. Captain Eastwic and Dr. Trump who had written Sindhi grammar bear testimony to this fact, which in addition is supported in "Indian languages Survey Volume No. 8" also.

At present such a developed and complete language is being ignored and not given its rightful place. Instead Urdu is made the national language of the country. Sindhi is exiled from schools, colleges, universities, and courts and there is a conspiracy to make it extinct.

3. SINDHI CITIZENSHIP In the past Chapter I have narrated that Sindhi's citizenship, planning, construction and drainage system were advanced to such an extent that no other country in the world can give a parallel example. Moen-Jo-Daro city is entirely built with baked bricks and its streets and roads were constructed according to plan. Every house had well and bathrooms. For the sewerage water there was planned tiled drainage system, which led to the big drains till such waste was put away from the city. In the middle of city there was big swimming pool and separate bath rooms, which had got stairs for going down to the pool. It appears that a big swimming pool was constructed as a common bath. In it, there was arrangement of water coming from outside and used water to be drained to other side. Walls of houses were strong and wide, which have remained there even after the passage of 5000 years. In the city there are traces of a big hall with pillars, which might have been used for public gathering or some prayer house or city hall. The streets were constructed with baked bricks and there were brick houses constructed like godowns. Beside the swimming pool, there were places for sitting and while bathing, for keeping clothes and other articles. In the town there was a big market and it was used as a center for merchandise, of town. On account of planned construction, great expenditure must have been incurred which depicts skill and prosperity. For baking the bricks there must have been many kilns. It seems the construction at that age had reached the great progress. From excavations, the stamps, the statues of men and utensils made of clay and the toys, bullock-carts made of clay show that this art-also had reached great progress. After that, in the days of Buddhism, the Stupas of Buddha are seen and nearby them, there were buildings or dwellings of Bikshus. In terms of time, earlier than the Moen-Jo-Daro, some places a found in Sindh, which are also mostly constructed in baked bricks. When the greater part of world used to pass nomadic life, here in Sindh irrigation and trade reached at a stage which made the country rich and prosperous. The city life had progressed much. That period was 3500 to 1500 B.C. which can be called Dravidian civilization and citizenship period. Between 2000 years and 1500 B.C. some different tribes of Aryans immigrated on this side, where they conquered towns and villages of Sindh and settled. Somehow the climate change brought changes in the Monsoon season also. The big forests were reduced and buildings with pacca brick houses had changed into mud brick houses. Some remains of such towns are still seen upto this time. For instance *Alor, Birhamanabad, CHANHOON-JO-DARO, Thukarjo-Daro, Bhambhore* and some Buddhist Stupas have been found. All these excavations were carried out during the British period. After the establishment of Pakistan Government there has not been any substantial excavation so nothing of substance has been added to excavation and archives. One doesn't know, that during the Moen-Jo-Daro period the system was in the hands of *Panchayats* or some sort of Syndicates. I think the system of Rajas (Monarchy) had not started as yet, because use no buildings like palaces have been found. It is possible that (luring the Arian days the citizens might have Panchayats or Raja system of Government. It is possible in the small villages and the scattered huts and hamlets that the people might have remained under the influence of Sardars, Ratibals, Waderas etc. Soon after that Rajas might have started ruling whom through Waderas and Sardars may have started administering the country. During these days the training of elephants for the purpose of war or travelling might have been vogue, horses might have been used for riding or pulling carts. During the Maha Bharat war, it seems Raja

Jaidarith went to the support of *Korwas*. But it cannot be found out from which side of Sindh he came. It is generally said that the period of Maha Bharat war was about 1000 years B.C.

Towns like Barhmanabad, Bhambhore, Patala, Sehwan that have been found probably belong to the period of Persians and Greeks. Alexander the Great, his Commander Damitrious ruled Patala present Hyderabad. Sehwan and Rohri towns also seem to have existed during that period. Indus river seems to have been changing its course from time to time. In these days most of cultivation was done through inundation of river. It is possible that at certain places, some wells or small canals were used for the purpose of cultivation. The majority of people depended upon agriculture, cattle breeding, fishing and passed nomadic life. At some places they used to live in wooden huts which because of the change of course of river, they used to shift from place to place. For the protection or security of the people the Sardars, Waderas, Nawabs, Arababs, Jams, Ranas used to carry on the administration. That period seems to have continued upto 500 A.C.

After that on account of foreign invasions the village life seems to have been disturbed. First Parthians and Sythians followed it. The detailed information about these things is not a valuable. After that the Arabs conquered Sindh *Debal Port Nerun Kot*, Sehwan, Alor, Barhmanabad were the towns where it seems the Arabs had their cantonments. Arabs themselves being from nomadic tribes did not give enough attention to the constructions of towns. They lived like parasites and looted Sindh's

property and used to send some back to Arabia. They exploited and weakened the people in the name of religion. The Arabs pretended to be learned Scholars, religious leaders and the superstitious people started venerating and following them. Their big beard, big turbans and big coats added to their artificiality. The buildings used by Arabs were called '*Khankahs*'. Their graveyards and Mausoleums and religious educational institutions became their centers. The Arian religion had some influence over Sindh, but on account of the influence of Mullahs, Pirs and Arab imperialists the people were dominated and religion of Islam was used for their vested interests. As is normal with all invaders and power-hungry upsurges, the Arabs also started battling and fighting over possession, property and power. Booty in main became the bone of contention. As such they faced civil discard and wars among themselves. They lost their original favor. This provided an opportunity to the local population to regain their power and people started to revive their customs and religious beliefs. But because of the continuous occupation by foreign invaders, qualities of internal unity, self-defense, organization and will had almost vanished. Hence they were Makli. Pir Husamuddin Rashdi a noted scholar and author of '*Makli Nama*' has given enough information about this graveyard in this book. In the same manner in Rohri and Sukkur there are several monuments of Sindh's last period and in Sehwan the mausoleum of *Lal Shahbaz*. In Lukhi the tomb of Shah Saddar in Baghban Makhdoom Bilawal mosque at Sukkur Khairuddin Shah's mausoleum, at Bhit Shah, Shah Latif's tomb, at Hala Makhdoom Nooh's tomb, at Matari Sakhi Hashim Shah's tomb, Shah Karim's tomb of Bulri and many others are the additional monuments in memory of the saints of Sindhi and which demonstrate architectural excellence also. There are other milestones also worth mentioning. *Rupa Mari, Samoi, Vigih Kot* were Soomra's towns, whose old remnants can be seen even today. Ranikot seems to have been built during the Persian Empire, which is one of the biggest forts of the world. These are the remnants of Sindh's architecture.

The rule of Kalhoras an(I Mirs has left impressible monuments like Hyderabad Fort, Mausoleums and tombs of Qalandar Lal Shahbaz, Shah Latif Bhitai, Kudabad Mosque, Mian Yar Mohammed Kalhoro, Mian Naseer Mohammed, Mian Noor Mohammed, Mian Sarfaraz and Mian Ghulam Shah and some small forts. The British period is an advent of progress in the fields of communications, irrigation, education, language and literature. They constructed railway lines on both sides of the Indus river near Kotri, Sukkur and Rohri. They dug irrigation canals on Perennial basis. They built the Inspection Bungalows for smooth administrative purposes and roads throughout Sindh. They constructed Karachi Port near Kiamari, and started schools and colleges. They gave Sindh the Sindhi script and started

the primary education throughout Sindh. So at the time of their leaving Sindh had over thousand primary schools giving jobs to thousands of teachers and education to lacs of students. They attached importance to local and foreign trade.

When Sindhis found that their merger in Bombay Presidency was harmful their interests they started movement for separation from Bombay. The British respected public opinions and separated Sindh from Bombay. They gave provincial Assembly and Government to Sindh. When Britishers divided India in to Bharat and Pakistan, there was great bloodshed and millions of people left their houses and migrated to safer areas. Though the initial necessity of migration has mitigated yet the influx of aliens and strangers in Sindh has remained unabated. This has given rise to apprehension and fears that there is an entrenched conspiracy to colonize Sindh and rob all of its rich heritage and resources. Alien names for educational institutions, satellite towns, roads, streets, ports and venues are a mischief against history. Islam and unity of Pakistan have been exploited to conceal the guilt and use them as ready-made apparatus. Neocolonialists as their agents to corrupt character and consciousness of Sindhi masses are using the supper classes Sindhis, always of servile nature. What are at stake are not only the usurpation of rights and our rightful place but also the very existence of Sindh as a country and Sindhis as a nation.

3. SINDHI'S SOCIAL LIFE AND TRADITIONS.

After thousand year of varied experience, Sindhis have acquired typical national characteristics. Following are the main ones:

- A) Consciousness of self-realization and identity B) Patriotism C) Toleration
D) Co-Existence E) Love F) Unity.

A) CONSCIOUSNESS OF SELF-REALIZATION.

My study of history of Sindh has taught me that Sindh has suffered from the foreign invasions and conquests for quite a long period. The outsiders during their occupation tried to impose their language, culture, religious beliefs and political rule in Sindh. But inspite of this long subjection Sindhis have retained their language, culture, Sophistic interpretation of religion and tried to regain their freedom again and again. If we look upon the Sindhi language, though the Persians, Arabs, Mughals, Britishers and other Imperialists governments left their influence over Sindhi language, yet except a few words here and there from other languages, Sindhi language has continued to remain pure and alive. For the purpose of evolution, Sindhi language has re-adopted its script thrice, Moen-Jo-Daro script, the *Nagri* script and finally the Perso-Arabic script. Sindhi's great poets like Shah Inayat Nasarpuri, Shah Latif, Sachal Sarmast, Sami, Rohal Fakir, Khalifo Nabi Bux and a host of modern writers, poets and scholars have given Sindhi language power of versatility and enriched its treasure of literature immediately. The combine present Muhajirs and Punjabi vested interests inspite of their organized efforts and government patronage through radio, television, newspapers and books and other media have miserably failed in their dirty game to extinguish enthusiasm of Sindhis for their national language. Not only that but their mischief has created an opposite reaction. Sindhi scholars, writers, poets, students and other have geared up all their energies for the vigor and vitality of their language. Even those who migrated from Sindh for good after partition are also doing their little bit for Sindhi language. No matter, subjective or free, Sindhi language is destined to make further progress and surpass the other languages in general and the so-called national language in particular. Though the invested and vested interests have planted and patronized henchmen and hunchbacks particularly from upper class and feudals, Pirs and Sajad -e-Nashins, Mullahs and Bureaucrats to entice and lure Sindhis to serve the interests of their masters, the Sindhi masses by and large particularly the new generation have resisted the temptation and continue their struggle. One can look at their dress, the turban ShaIwar shirt, continue, customs, salutation, greetings, etc. They are all their own, unadulterated by invaders and imperialists of the past and Punjabis and Panahgirs of the present. Despite

Muhajir, Punjabi fascist policies of hatred and violence, Sindhis have adhered to the glorious principles of love, non-violence toleration and co-existence. Repeated attempts of aliens and outsiders, authorities and influence have failed to dilute or adulterate their attachment to the original. At present in the name of Islam, Pakistan, Muslim Nation and Communist efforts are being made to eliminate Sindhi nationalists, obliterate Sindhi Nationalism love for motherland, retention of typical dresses and traditions. Though the majority of Sindhis are Muslims, they refused to traffic in balmy abstracts, oracular announcements of the un-accredited agents of God and virulent and chauvinist Nationalism and interpretation of Islam based on tactics for political and economic gain for all these are the instruments of aggrandizement and domination. They have never become stooges of foreign powers to convert Sindhis to the concept of capitalism or communism or for that matter chauvinistic interpretation of Islam. I earnestly hope and pray that in spite of the influence of dollar, rouble and rupee Sindhis will continue to retain nationalist spirit. I also hope that they will continue their struggle for separate nation-hood, political freedom and emancipation. The State of Pakistan has continuously fallen below the standards of a multi-national State. It has been violating the cardinal principles of autonomy and sovereignty so significantly enunciated in the original contract of 1940. It has exiled the spirit of independence. The State power syndrome is monopolization in character and in content. It is atrocious in action and in deeds. Instead of inaugurating and implementing the golden principles of liberty, equality and fraternity it has let loose the three furies of Martial Law, Autocracy and domination. For Sindh, in particular the post independence period has been a chain of calamities. As such they have started calculating the cost and counting the risks involved by remaining in such a State. The sentiments so generated by the bitter experience are giving birth to a rethinking and logical conclusions. They feel that it is better to be alone than in had company.

Sindh's intellectual class refuses to be trapped by the interpretations, of Islam as given by Iqbal, Maududi or Arabs. They continue to follow the teaching of Shah Latif, Sachal Sarmast and Sami. They prefer to practice, preach and teach the eternal principles of Humanity, love, non-violence, live and let live. An over-whelming majority of them is hardly influenced by imported ideas and ideologies and do not try to graft or transplant them on the sacred soil of Sindh that I am hopeful, that they will.

B. PATRIOTISM

The patriotic feeling has been well known in the tradition of Sindhis, even after they became Muslims. Any Sindhi who went and stayed in any Arab country used to suffix the word Sindhi proudly with his name. Sindhi Jatts, who migrated to Europe long ago call them selves gypsies. In spite of this long separation, they will use many words of Sindhi language. If some Sindhi tradesmen for the purpose of trade went to West Indies, East Indies, Indonesia, Japan, Mauritania, China, they continued to speak Sindhi language in their houses and called themselves Sindhi. They have never forgotten the mystic teachings of Shah Latif, Sachal and Sami. They used to earn money from those foreign countries and brought it to Sindh, until the rulers of Pakistan put ban on their returning and by the systematic plan drove them out from Sindh. They will be prepared to come to their homeland provided the conditions become congenial.

Shah Latif and other Sindhi poets, in the legend of Marvi, have no doubt enthused patriotic fervor but that is not of a very distinct past. Sindhis have been singing patriotic songs, hymns and rhymes. Their songs abound with the use of word 'Marvi' meaning co-patriots and Desh, means Sindh. One can imagine the intensity of their love for Co-inhabitants and motherland from the following sayings

"Companion and country can not be forgotten except by any inhuman being.

Woe to them, who have forgotten their country".

"You can cultivate relation-ship only with the people of your country not with strangers".

Patriotism and Nationalism are the product of the same spirit. Religion and communism are great enemies of patriotism. It will be in the fitness of things to elaborate this point of view. Arabs brought Islam in Sindh and Pakistan now rulers are following in their footsteps. They are saying and doing everything that work against the spirit of patriotism. For example

- i) Through Jihad or Physical violence, bring about conversion of followers of other religions and ideologies and pursue theories and thoughts as interpreted by the imperialist Punjabis. Any body who does not believe in the interpretation, advocated by the imperialist is called "Kafir" and "Mujahid" and hatred is spread against him.
- ii) In the name of religion to conquer the other countries, nations. The citizens of those countries are forcibly made slaves and used for furtherance of their vested interests.
- iii) The freedom of other nations and persons is denied and in the name of Khilafat, the Arab imperialism is established and in Pakistan Punjabis call themselves the custodians of Islam.
- iv) The ideas that Arabia, its people, water and dust are pious and to die in Arab country will mean salvation is circulated with zeal and enthusiasm. To the center of Arab imperialism the performance of Hajj, where the old Arab customs are performed is considered a duty.
- v) In the name of religion the conquering nation is entitled to subjugate the vanquished nationalities.

Large groups of like-minded people form Nations, country, language, culture, traditions, common political and economic interests after remaining together for several hundred years. Religion has often worked against nationalism. Communism like religion is also against Nationalism, because;

- i) It has on the basis of class struggle, created hatred among the same people.
- ii) For the spread of Communist theory bloody revolution is considered necessary.
- iii) Communism for the achievement of its object believed to use all sorts of tactics because it believes in the policy of end justifies the means, according to which concepts of good and the bad, right and wrong, lose their meaning.
- iv) Communism prefers its theories to nations or individuals. They consider class struggle more useful for their purpose than the nations and individuals. Communism gives national freedom secondary consideration. Communism, believing in class struggle, indirectly works against the common national interest.
- v) Communism is based on international theory and does not give any importance to national interests. Therefore national interests take secondary consideration.

C. TOLERATION.

Sindhi society gives special importance to the principles of Toleration. According to which one does not harbor prejudice against others and treat each other like brothers. Arians, after coming to India, divided people into four groups:

i) Brahman. ii) Khatri iii) Vesh iv) Shudars or untouchables.

The last class was treated discriminatory. The people of this class were not allowed to eat and drink with people of other classes. But even things touched by Shoos were considered polluted so much so that they were prohibited from passing on some reserved roads and routes and drawing water from wells. Sindh was free from such influences owing to the teachings of Buddhism. When Arabs conquered Sindh, they passed certain rules of conduct with Hindus. For example, they were allowed to ride on donkeys only. They were told not to put on turban. They were to keep a dog with them. A compulsory tax 'Jazia' was imposed upon them. Arabs perverted the religion of Islam, which preached in-tolerance. Consequently several Sindhi Saints were compelled to opine;

"After the end of Arab rule Sindhis reached the stage of such toleration, that Hindus used to go the shrines of Muslims and asked for their guidance and used to go to mosque and Madarsah and took education from Muslim saints and teachers. On the other side Muslim fakirs and Sufis used to go to Yogis, Saniasies, Adhutis, Nangas and visited their temples and religious places. They used to listen the teachings of Hindu Dervishes. They used to go to Buddha Stupas and learn lessons from their Bikshus.

Several Muslims kings, Waderas, Jagirdars, in order to respect the Hindu feelings, would not slaughter cows nor eat beef. Several Muslims gave Hindu saints their own Muslim names, as Jind Pir Rohri was Khawaja Khizir, Udero Lal was called Shaikh Tahir. Muslims used to go to Hindu fairs and started the fairs of Shiv, Gaji Shah, Water springs at *Lukhi*, Amir Pir, near Jhumpir and near Mangho Pir. They met on those fairs, Qalandar Lal Shahbaz's fakirs used to shave their beards and hair and used to stamp themselves. At the time of each sunrise and sun-set they used to conduct arti, which means, they used to drum beating, ringing bells and playing flutes etc. At the time of evening all the fakirs used to meet together in line, like the Shivas worshippers, and chanted certain rituals like Shivas. At Qalandar Lal Shahbaz, Gaji Shah and several other mausoleums outside the doors they used to ring bells like Hindus, who on entering the doors used to ring them. In the tomb of Qalandar Lal Shahbaz, in the western wing there used to be one stone tailed 'Makhi' (Honey) and 'Makhan' (Butter). Originally the stone was called Uni and lingum. Most of the ladies used to pray at that stone. At the time of fair, drums were beaten and dance was carried on, which was called *Dhamal*'. That was the custom of Shivas Fakirs. Inside Dargah, at the time of lamp burning the special prayer was performed like the system of Mandars. The ancient customs of marriages like chopping of trees, keeping knife with the bridegroom, garlanding the bride and the groom bringing their heads together in Kiss-like style and procession on horseback, are still in existence. They were originally adopted from Hindu customs. The Muslims Fakirs like Hindu dervishes put on Kanthas and flouts around their neck at the time of fairs. They used to carry Mahindi and glass candles and cotton seed and went in procession to the shrine. The people still go to Mangho Pir and offer beef and food to crocodiles and go to Ganji Mountain, Hinglaj, and Lahut for visiting the shrines. Some people still hoist flags on trees. All this means that by adopting mixed traditional customs and rituals, the people of Sindh showed religious broad-mindedness and sense of toleration.

D. CO-EXISTENCE.

Persons possessed by prejudices do not tolerate others. In Arabia no Non-Muslim is allowed to enter Mecca and Madina. In the days of Arab rule in Sindh Hindus were considered pollute and as such they were neither allowed to enter mosque nor the food prepared by the Hindus was taken by Muslims. The policy of segregation was extended to many places and points. In the days of Raja Dahir's rule in Sindh, Hindus, Muslims, Parsism, Buddhas and Jains had

their separate places of worship and the government used to give grants to various religious institutions for the religious purposes. In Sindh Hindus and their own Mandars (Temples), Muslim had mosques, Parsies had fire temples, Jains had their Caves and Buddhas had their Stupas and no body was prevented from visiting these places. But after the conquest of Arabs, the conditions changed and all non-believers were either killed or had to pay religious tax. The reins of government were in the hands of Arabs and Muslims exclusively. On the other hand Raja Dahir made Mohammed Bin Alafi Commander of the army and sent him on expeditious. When the Arab rule came to an end, Sindhi rulers like Sammas and Soomra came in to the power and the Sindhi dervishes restarted old religious Vedic Dharam, Hindu Dharam, Jam Dharam and Zoarstrism and people used to take education of different religions and training which gave birth to Sufism (Mysticism) which taught that there was unity behind diversity of religions. In one of his verses Shah Latif of Bhit, the Great Saint Poet of Sindh has said:

The palace is one but it has thousand doors and millions windows, peep from any you will find the same Being.

Sindhis believed in co-existence and close social relationship. Both Muslims and Hindus not only attended but also participated actively in one another's ceremonies like marriage fairs etc. Against the spirit of such toleration, Aurangzeb government policy and Sarhandi Pir's *fanatism* influenced Mullah Hashim Thatvi who issued religious edicts to spread fanaticism against Hindus. But soon Sindh's Main Saints and poets like Shah Inayat Sufi, Shah Latif, Rohal Fakir, Sufi Khair Mohammed Sam, Dilpat and Sami tried to rectify the atmosphere of hatred and preached that GOD is one and Omnipresent. One of such Saint Poets same pleads this line of thinking:

"Islam is nothing but the religion of love, and long live love."

Arabs brought the religion in the name of Islam. Though its teachings preach safety, love and fellow feeling but instead the Arab invaders practiced nothing but hatred and violence the very things against the spirit of real Islam the Arabs and their followers Mullahs for the vested interested continued to preach that form of Islam. But here in Sindh the teachings of love through Krishin's Gita and his followers Miran Bai continued to influence the minds of men. Buddhism's Bikshus spread the principles of Buddha, which could not be forgotten.

The Muslims accepted the influence of Yogis Veragies and traveled the country far and wide. Shah Latif's praise of Ganja Mountains, *Hinglaj* is part of that wandering. Shah Latif says:

"Secret of love cannot be fathomed by blind."

Another great Sufi poet of Sindh Sachal Sarmast has put it in these words:

'Neither Hindu, Nor Muslim, I am what I am.'

Persian poets like Sami, Fariduddin Attar, Moulana Roomi, Mansoor Hillaj, Hafiz Shirazi etc., all preached love of mankind they had acquired from the teachings of Persian Prophet Mani. Sindh's poets Shah Inayat, Shah Latif, Rohal Fakir, Bedil, Sami, Misri Shah and others introduced love legends in the form of folklore in Sindhi literature. One poet has said:

"How can Fakirs go to Ka'aba, who have risen from ordinary people".

(Pir Pagaro Asghar).

Sasi undergoing ordeals through jungles and mountains for *Punhoon*. *Moomal* passing sleepless nights and anxious days for Rano sitting day and night and her self-immolation for home, Sohni drowning herself for Mehar are all symbolic of self-less love, sacrifice, fellow-feeling and search of the 'Reality' the finest values of humanity. Sindh's *Jam Tamachi* the King, forgetting his status and sitting with fishermen on the bank of *Keenjhar* Lake for the sake of Noon is not an example of love but surrender to Eternity. Marui's love for Malir (Country and its people) is par-excellent and imparalled. Our classical as well as modern poets have been inspired by such legends and have taught the people of Sindh golden principles of life and humanity. On account of these teachings Sindhis understood the sophisticated and higher stage of life of which the mercenary Mullah was ignorant Poet Bedil lamented on their ignorance thus:

"One who has not drunk deep from the fountain of Love, cannot enter its valley".

These Sufis gave the teachings of love. Shah Latif represents those in this verse;

*"The kilns are a flame with throughout,
but don't emit fumes and exhibit burns,
such are the secrets and lessons of love."*

F. NATIONAL CHARACTER.

After thousand of years of experience and historical knowledge every nation acquires some national character which becomes national heritage. Sindhis also after the experience, difficulties and experiments of hundreds of years have acquired their national character, for the preservation and protection of which they are prepared to sacrifice everything.

The special characteristics of Sindhi National character are

- i) Crusade for a right and just cause, enhance dignity of man and preserve self-respect.
- ii) Dedicate and if necessary lay down one's life for the motherland and protect its frontiers and the flag.
- iii) Protect the weak, respect for women folk and give security to foreigners and strangers (unfortunately this quality of theirs has put Sindhis to a lot of trouble and turbulence).

From time immemorial, it is the custom among the Sindhis, that if anybody on account of the tyranny of some people or king, came and sought protection with some ruler or tribe of Sindh, the Sindhis, inspite of fear of outside powerful king or tribe, gave those persons protection and refuge and a consequence were prepared to sacrifice every thing.

Leaving aside the old stories I am narrating some stories from the days of Raja Dahir. When Sindhi's ruler Raja Dahir came to know that the grandson of Prophet Muhammad of Arabia. The Arabs for whom Prophet Muhammad had worked threatened Imam Hussain, to death, he sent the message to Imam Hussain offering him protection and refuge in case the latter felt insecure and unsafe in Arabia.

Imam Hussain accepted the offer but could not reach Sindh. It is to be remembered that Raja Dahir ascended the throne in fifty-nine *Hijri*. Imam Hussain's martyrdom took place after two years in sixty-one *Hijri* and Arabs invaded Sindh in 92 *Hijri*. To escape the same kind of fate Mohammed Bin Alafi came to Sindh with five hundred persons and remained under the protection of Raja Dahir who welcomed him and also arranged for his livelihood. On account of that the Commander of Yazid, Hijaj Bin Yousuf sent word to Raja Dahir that Mohammed Bin Alafi and his men were traitors

and, therefore, they should be returned to Arabia. Raja Dahir, who knew how Arabs martyred Imam Hussain, could not send back these protected persons to be killed. Therefore, he sent message back that it was the custom of Sindh that they could not return the persons whom they have accepted as protected ones. Over which Hijaj Bin Yousuf sent his cousin and son-in-law Mohammed Bin Qassim to fight against Raja Dahir. Raja Dahir thus scarified his life but did not send the protected persons back to Arabia.

Now the new imperialists have declared the invader and enemy of Sindh, Mohammed Bin Qassim, as a hero of Islam and have constructed port, college, libraries, roads to commemorate the memory of this tyrant Arab. Sindh has produced traitors like Chanesar. But Sindh has given births also Dadas, as *heroes of Sindh*. The nationalist Sindhis consider Mohammed Bin Qassim as usurper and his invasion as against the spirit of Islam and curse him. After sometime during the rule of Soomras the Delhi government under Allauldin Khilji invaded Sindh and put certain conditions to stop the conquest. The conditions were that the daughter of Soomra king should be given as present and sovereignty of Delhi government to be acknowledged. The Soomras knew very well that it was impossible for that small kingdom to face the Delhi emperors. So true to the traditions not to surrender but die on battlefield, they went to the battlefield and died fighting. But before they sent their women folk and children to the Kutch ruler Jam Abro for protection. The Abra Sardars by accepting the responsibility of the protection of the Soomra families infuriate the Delhi emperor and were ready to fight against him, but would not surrender the families. Shah Latif of Bhit in the following verse has praised the laudable and heroic deed of the Abras

"Abro the benevolent and praiseworthy Sammo ornates all, he who seeks his protection is refused not".

"The Sardar Abro took the risk for the protection of Soomra families, For those who seek shelter, with him are safe and secure".

When Shershah Soori defeated Mughal emperor Humayoon the latter fled to Sindh to be under the protection of Sindhis. Akbar the great was born at *Umerkot* during that flight of his parents. His brother Aurangzeb defeated Shah Jehan's eldest son Dara Shikoh. The former fled to Sindh for refuge, which was given to him. But Khan of Kalat tempted him to conic to his State. The Khan betrayed him and handed him over to Aurangzeb's soldiers for ransom, who subsequently murdered him. That was the contrast yet Mullahs call the fratricidal emperor Aurangzeb as Mohiuddin, which means the life Giver of Islam. No bigger sarcacism against Islam can be made if people like Aurangzeb could be named as life Givers of Islam. From the above two examples it is clear that Sindhis extended traditional hospitality an(i protection to all those who were tyrannized and tormented by their enemies.

II. TO DIE FOR THE RIGHT CAUSE.

In order to understand this concept, one ought to interpret it in its right perspective. People accumulate wealth and collect other wordily goods, build castles and palaces, squander plenty of money on unnecessary occasions or grab power not for any cause but either for status symbols, for personal prestige and profit, individual name and fame or even for vengeful notices. As against these, the real cause supersedes personal purposes and puts national and common objectives above everything else. To assign a noble purpose to life is a life well spent. The search for truth and struggle for justice give meaning to life. It is in pursuance of fine values of life that gives it a prominent place in the scheme of nature. The highest and most supreme of them all is to dedicate one's life to the motherland and if necessary lay it down for it. History of Sindh abounds in examples of such supreme sacrifices for which Sindhis can rightfully be proud. Following are some of the many glowing examples:

- a) Sindh produced one of the most dignified and valiant sons like Raja Dahir, he showed immense religious toleration and allowed followers of all religions to worship their gods according to their

conscience. Temples for Hindus, Stupas for Buddhists, Mosques for Muslims and places and centers of worship for Jams and Zoroastrians could be seen everywhere. The territory of his country was more than the present geographic territory of Sindh. He was so tolerant that though he was himself a Brahmin, he did not stop his brother from becoming a Bikshus of Buddhist. The same Raja Dahir offered security, safety and shelter to the family of Imam Hussain and his companions when he heard that their lives were in danger in Arabia.

lie gave protection to Mohammed Bin Alafi, which resulted in war with Arabs and his defeat.

b) During the days of Khilji Empire when Delhi ruler invaded Sindh, Dodo Soomro fought against the foreign invader till last. He preferred to die for Sindh rather than to accept humiliating conditions of Delhi rulers. This is yet another glorious example of the supreme sacrifice in the cause of Sindh.

c) After the demise of Jam Nizamuddin Sammo his son Jam Feroze became the ruler. He indulged in luxuries and worldly pleasure and did not pay attention to his duties as ruler. He committed a suicidal mistake of recruiting alien Pathans as his guards who in fact were the spies of Shah Baig-Argphoon, who had earlier deputed his brother Sultan Mohammed Mirza to attack Sindh. But Jam Nizamuddin's able Commander Dulah Darya Khan, near Sibbi defeated Mirza. Subsequently during the days of Jam Feroze on account of his misdeeds Dulah Darya Khan left his service and spent a life of seclusion in his village near *Talti*. Finding this, an opportune time for the invasion pathan agents sent word to Shah Baig Arghoon, telling him that Jam Feroze was weak and coward, and Dulah Darya Khan had left, hence this was the good opportunity to invade Sind. Shah Baig Arghoon invaded Sindh and Jam Feroze was unable to face them and left his capital Thatta and fled to *Pir Patho* and left his subjects in the lurch. Jam Feroze realizing his mistake, sent a word to Dulah Darya Khan to fight the foreign invaders. Though it was too late but yet this old Commander could not refuse the call for the cause and immediately rushed to the capital and died fighting against foreign invaders.

d) Forth instance is that near Talti, Rana Rinmal Singh Sodho, Dulah Darya Khan's son Mohammed Khan and Makhdoom Bilawal's followers jointly faced the Arghoons and died in the battlefield.

e) During the days of Jam Nizamuddin Sammo one Syed Miran Mohammed Jaunpuri started calling himself Mehdi and agitated the Muslims to jointly prepare for the spread of Islam, so that there should be rule of Muslims in greater part of the world. Jam Nizamuddin and his Prime Minister considered this move to be a conspiracy against the unity of Sindhis. Dulah Darya Khan along with his friends Hyder Shah *Sanai* and Makhdoom Bilawal countered this move successfully by driving away Syed Miran Mohammed Jaunpuri from Sindh. It was due to this fact that after the conquest of Sindh during the days of Shah Hassan Arghoon son of Shah Baig Arghoon, after getting edict from servile Mullahs, got Makhdoom Bilawal murdered through *Ghana*, (oil Spinner). Thus Makhdoom Bilawal preferred martyr in to surrender.

f) Shah Inayat Sufi of Jhook was believer in Monism (Wahdat-ul-Wajood) and he believed in the unity of Hindus and Muslims. And the followers of Fanatic Mullahs, who were the followers of Sarhandi Pirs, insisted upon division between Hindus and Muslims on religious basis. Delhi's Governor on the instigation of local Zamindars, Sardars and Pirs sent army against Shah Inayat Sufi, who did not surrender. The Mughal Governor sent for Shah Inayat Sufi for negotiations giving him solemn assurance of his safety. The Governor took oath on the Holy Qura'an, a traditional test of trust, to

reassure him of his safety. Though the Shah knew it was only a tactics and there was a conspiracy to kill him. But he preferred to go to Thatta because he did not want any more bloodshed of his companions and followers. The outcome was a foregone conclusion. Shah Inayat was treacherously murdered. The role of Mullahs always at the beck and call of the ruler played their dirty role in the murder of this great progressive patriot. Said Shah Inayat before his death:

"Life scarified at the altar of the Bounty, is the life well spent, a loan repaid."

g) *Hoshu Shidi* was Commander General of the Mirs' Army. While war started between Mirs and Britons Hoshu knew fully well that the odds weighed heavily against him for two important reasons. The first was the modern weaponry of Britons and other was the Sindhi rulers were divided among themselves. Despite these apparent odds, Hoshu did not surrender but laid down his life defending his motherland. The last words attributed to this great Soldier of Sindh has become the legend and symbol of valor and courage and become quotable for all patriots and nationalists. He said:

"I die again and again, but I shall never surrender Sindh."

Enormous examples of sacrifice, martyrdom and valor can be narrated from the history of Sindh. But I feel the few examples given above can serve the purpose of patriotic and nationalist embodiment. To sum it up let us quote Shah again:

"Who would have heard Sohni, had she not drowned herself for Mehar;

Death that eternal truth should have even otherwise come to her, but the death by drowning had made her immortal."

III) TO SEE THE "BELOVED" EVERYWHERE

Ours is a divided world. Among the causes for such a division are personal likes and dislikes, individual greed, class interests, quest for power and vested interpretation and application of various creeds and religions. Though the last mentioned element was never meant for the ugly and it has been put to religions revealed to distinguish good men evil right from wrong, to bring about universal unity but double standards and dualism have placed the world and humanity in a balance of terrorism. The Sindh's Dervishes much earlier could foresee the fate of humanity infected by many faces of fanaticism and dualism. They therefore dedicated their lives to preach unity behind diversity Wahdaniat and Monism also explain same thing but God's curse be upon the fanatics who propagated the teachings from the pseudo-philosophy of Wehadat-e-Shuhud, which multiplied fanaticism hatred and polar distance. Against such approach to religion Shah Latif translates a verse from Qura'an in this way:

"Whatever the directions and dimensions, they all lead to one Omnipresent Deity."

The religious animosities apart, Shah Latif has contained the mankind against personal enmities, selfishness and self-adulation and adoration he says:

"Aim not your arrow at me, it will boomerang. For you and I are one and the same being."

Sindhis in general have always preferred the interests of Sindh over vested interests. The nationalists now days have dispatched their differences and are struggling against the akin bondage and domination. But unfortunately agents

provocateurs and Fifth Colonialists under the garb of one or the other imported ideology try to subvert the struggle and bring about division and discord among Sindhis and as such help and support the usurpers to retain and sustain their vested interests. Mullah's religion is mostly quarrelsome and creates confusion more than it clears. But Sindhi saints have digested and propagated the human message of Shaikh Saadi saint poet from Iran. He pleads in this way:

"Humanity is like the different parts of an organic body, For us origin is one and the same, One part in pain unnerves the rest, So is true of the human race.

Shah Latif has echoed the same sentiments in the following words:

"The grains in plan is together in the corn -cob once were separated through thrashing, who knows when and where will they meet again."

IV) STRUCTURE FOR THE FREEDOM OF COUNTRY AND CONSCIOUSNESS

Freedom for the country and conscience make cardinal principles of Sindhi character. Patriotism and nationalism are the two sides of the same coin. What I am trying to explain now is that despite many hurdles and handicaps, difficulties and drudgeries, Sindhis have never ceased to fight against the domination and demoralization. Freedom sans frees spirit. Free conscience is unthinkable and unattainable. To prove the point if proof will be needed we will have to review our past and present history. Sindhis have been alternatively enjoying the fruits of their superior civilization and freedom and undergoing the humiliations of defeat and subjugation. Why the fluctuations in their fate? Let us once again describe the three landmarks of civilization

1. DRAVADIAN PERIOD:

This period, as already narrated ran into two thousand years. It was period of progress, prosperity and peace. With developed civic life their main occupations were trade and commerce and agriculture. But quite a big section of the population lived in jungles and a nomadic life. Their main occupation as cattle breeding and fishing. Unfortunately they lacked unity and cohesion which made easier for the foreign invaders to conquer them and make them slaves. Because of frequent foreign onslaught many of them migrated to South India. But their troubles remained unabated and some of them were killed by the Arians and rest passed their lives as slaves or outcaste. The people did not commit dual mistake of neither making necessary safeguard against natural calamities nor, did they establish any links with the village people. So when natural or human hit them, they could not withstand either and gradually wiped out of existence.

2. THE ARIAN PERIOD

When the Dravadian were either expelled from their country or annihilated, the Arians accepted and incorporated many of the elements of culture and civilization of their predecessors. The third god of their 'Trinity was Shiva which they had borrowed from Dravadian. The main symbols of this god were as under:

- a) Bullock with oversize hump.
- b) Sacrifices of animals and human beings at the altar of goddess of Durga.
- e) Phallic worship of symbol of generation and power, in the rites and ceremonies of their primitive people.

d) Swastika, an additional arm of fighting.

Shiva was depicted as God of war or destruction who would kill to the finish, with additional arms, wear skulls around his neck as garland and carry cobras and snakes with him to create terror. This creed created the practice of renunciation of the world to appease the god of destruction. These Arians, were not able to survive against the other groups of the same race from Iran, Sathians Parthian and Greeks mainly for this creed. Yet this phase of the civilization lasted for nearly two thousand years.

THE MIXED CIVILIZATION

After that came the period of mixed civilization. The civilization has continued for past one thousand five hundred years. It is the amalgam of Arabian, Pathans, Mughal and European cultures. At present a clash for supremacy between Arabian, Pathan and Mughal civilizations on one side and the indigenous Sindhi Arian civilization and culture on the other is taking place. This clash is based on the domination through political power, economic exploitation and difference in ideologies. Each one of them deserves no special treatment here because, political problem has been treated in the Second Chapter, and economic issues will be discussed in the Fourth. It will suffice to say here that during the past one thousand five hundred years, Sindhis have suffered because of these problems more than they can stomach. This does not mean that the continuous violence against their integrity and identity has plagued them into deep desperation and frustration. On the contrary, every adverse Situation has given rebirth to their awareness and consciousness to the crises. Following are some of the examples of such awareness:

- i) Sindhis threw out the Arab domination and established their own government.
- ii) Sindhis did not accept the domination of Pathans for long and got rid of them.
- iii) Sindhis remained for some time under the Mughal domination but soon got freedom.
- iv) British imperialism made Sindh as part of Bombay Presidency. But Sindhis got Sindh separated from Bombay.
- v) After the Britons quit Sindh was placed under the domination of Muhajir-Punjabi neo-colonial domination, who in order to erase the name of Sindh, established one-unit and abolished the province of Sindh. But Sindh's unceasing struggle resulted in dismemberment of One-Unit and Sindh once again got its original Provincial Status.
- vi) At present Sindh being only a Province of Pakistan has been denied its historical national existence and has been assigned the status of a minority. In Pakistan Sindh is being treated as a Milch cow. But Sindh's new generation has become aware of the innumerable atrocities committed against them and ruthless exploitation of participants in the celebration, centenary of Jinnah or Iqbal. On the contrary, events or occasions like these remind it of injustice done to it and non-performance of the promise made to their elders. The new generation traces all shades and shapes of injustice done to Sindh and its people during the past forty old years by the Punjab-Muhajir combine. In their view the main culprits of the crime; committed against Sindh are Iqbal, Jinnah and Liaquat.

Unfortunately the man in the field or in the street, in the village or in the town, in the hamlet or in the house is either indifferent or ignorant of the dire consequences of such complacency and the very bleak future waiting in the womb of nature. That is why he is easily carried away by rousing emotion and false promises and pseudo-nationalism and follows

the false prophets, which might expedite the doom. The strangers by the very fact that they are not ours are liable to commit treachery and double-cross us. But the same betrayal of our own people like Bhutto who act like snake in the grass is not only shocking and painful but doubtly disadvantageous. Mullahs, Pirs, Zamindars industrialists, capitalists and bureaucrats are a creed of criminals and form a decadent class which like an unburied corpse that suffocates the breath and irritates the nostrils. Situation is not only serious but also serene. The only silver lining in the dark could be the hope for the bright future in our youth and the new generation. They have a date with destiny and a rendezvous with future. The present is the emerging future. I can foresee with the conviction of surely that, earlier than expected, the fiction called Pakistan can hardly continue for long and Sindh shall regain its lost nationhood and Statehood.

Whatever the celebrations and ceremonies of the rulers of Pakistan, the frauds perpetuated in the name of unity, solidarity and stability of Pakistan, the people of Sindh in general and the youth in particular have a unanimous reply in the words of Shah Latif;

*"On the tyrant the merriment give us anguish;
happiness has fled and enjoyments we know not;
For the infinite love esteem and respect,
The natives sacrifice self and the rest."*

V THE PROTECTION AND PRESERVATION AND NATIONAL CHIVALRY AND GENERALITY TRADITION AND UP LIFTMENT.

The fifth attribute of the national Sindh's character is to safeguard its traditions, give name and fame to their nation and country and to achieve these objectives. They will be prepared to sacrifice every thing if only guided properly. It is the right leadership, which brings about the desired results. Even the minority on the side of Truth is majority. Power and possessions do not detract them.

Shah Latif has put this approach to national life in the following verse:

*"Temptations distract me not, for! am dying to meet my people,
I am sure some day they will come and there will be reunion."*

Again we quote Shah Latif who called the Motherland as Malir, we translate his verse;

*"Face towards Malir, tears in the eyes,
Death shall not deter her,
She belongs to her people and cannot betray
Their trust in return for worldly pleasures,
The physical bondage cannot chain her spirit."*

Shah Latif is all praise for the sacrifices rendered in the cause of the country and the comrades. He says;

"None could have heard the name of Sohni, had she not bravely drowned herself in the river to meet her Mehar. Death is inevitable but by embracing it she immortalized herself"

These and other precedents infuse spirit of chivalry and gentility and keep Sindhis attached to the noble tradition to protect their dignity, self-respect and love for motherland whatever the cost.

At present the new imperialists in the name of Islam, Pakistan, power temptations attracted by threats and punitive and other repressive measures are committing frauds by fake ideas and ideals and are trying their fraudulent methods and fear of punishment so as to confuse Sindhis and erase their valuable national traditions. But I am sure that the people of Sindh in general and the youth in particular will give no heed to such camouflages and follow the advice rendered by Shah Latif;

"How can I forget my people whose love is ingrained in my heart.

I yearn to see my people and huts where I was born."

5. FINE ART

Culture's fifth section is Fine Art. Its first part relates with the purpose of life, psychology and religious beliefs and the second relates to literature and fine arts. Information about the first part is given in the second chapter of this book. The second section is treated below:

a) LITERATURE.

Every country's nationals have a common language to have connection to communicate with one another, express views and sentiments and establish a common denomination of relationship. Its origins are normally rudimentary. But as the people progress from nomadic life to civic and civilized life, they invent a particular script generally and accumulate its treasures in writings. These treasures consist of immense material of legends, myths, proverbs, poetry, short stories, academic descriptions and historical events. This collection may be called the literature of that language. Literature is the storehouse of the language in that country which preserves its culture. Any aggregation of people cannot claim nationhood without its culture and language. Similarly language and culture get their strength and energy from Nation.

Every activity, significant or otherwise has a motivating force behind it. Even the universe was not created without a purpose. Says the Holy Quran *"Is the creation of this world without any Scheme of things?"*

The common use to which literature is put is either for its own sake or literature for progress and amelioration. Both branches are necessary to provide food for sentiments and principles. But it is necessary to determine which of the two uses be preferred. If we were to survey the field of literature, we come to only one conclusion that our classical poets and prose writers have focussed their total attention on the second branch. Someone had said: "It is always easier and more effective to narrate the distant and borrowed legends similes and stories and apply their morals by implication upon one's own people". So did our stalwarts of classical literature like Shah Latif, Sachal Sarmast, Rohal Fakir, Shah Nasir, Bedil Fakir, Misri Shah, Sami and Dalpat. All of them conveyed their ideals of valor, supreme sacrifice, patriotism, nationalism, traditionalism overcoming odds, simplicity and unity of human race through the immortal legends of Sohni, Sassi, Lela, Chanesar, Marvi, Jam Tamachi and others. No classical poet could ignore this aspect of literature.

But unfortunately, with progress of time, because of the corrupt influence of the feudal system.... writers' pernicious influence Urdu and Persian poetry, many poets and writers started indulging in mental luxury and were fascinated in the

dark and snake like long hair, rosy cheeks, like curls and curves, women and wine and the rose and offered their soul and body for the sake of the beloved. On the other hand the prose written prepared literature with fairy tales, non-existent myths and acted as courtiers of the kings and wrote to please their ears. The influence of western countries, their tyrannical domination and exploitation have induced a section of youngsters to divert their writings towards nationalism, social progress ethical improvement and love for freedom and modern progressive thinking and attract the people's attention towards creating awakening for the emancipation of the country. It seems that in the beginning the conservative and fanatic people and reactionaries trained their guns against these newcomers in the field of literature.

But nothing can stop the forward march and as such the reactionaries and the conservatives gradually lost their influence and hold. Today Pir Husamuddin, Mohammed Ibrahim Joyo, Moulai Chhedai. Najam Abbassi, Niaz Humayuni. Ibrahim Munshi and many other patriotic poets and literary men have not been given their due place but I think that the day is not far off when their voices will be heard every where and reactionaries and mercenaries will be heard no more. But it is not so easy as it appears to be. All Teachers, Professors, Students, Literary Men, Writers and enlightened people will have to try jointly to improve the state of affairs in our literary field. Our intellectuals in comparison to Urdu writers are not given as many facilities and encouragement. This thing must also be borne in mind that the reactionary and retrogressive interpretation of Islam and the neo-imperialist or communist-oriented people, preaching and propagating Sindhi nationalism must be understood in its correct perspective. There could be snakes in the grass. The real Sindhi nationalist must be aware of such planted persons and imported ideologies.

b) FINE ARTS

In the category of Fine Arts the following can be counted:

- I. Music
2. The Instruments of Music
3. Drama
4. Dance
5. Good Dress
- 6 Good Food
7. Industry
8. Architecture
9. Games
10. Painting and Carving.

In Fine Arts Sindhis have their heritage but that is not enough. We have to in' prove and add to our art progressively. I will try to treat each element mentioned above.

1. MUSIC

In Sindh music followed the pattern of and a few new "Ragnies like Kohiari, Rano, Sindhi Bhervi were invented and added. But this progress was obstructed and restricted by the reactionary Mullah and Professional Pir and they dubbed music against Islam and asked their followers in particulars and the public in general to boycott all such ceremonies and occasions where music is played. Our people ought to know melody of the Eastern and the harmony of the Western music and try to make a symphonious blend of both and thus enrich our music. There was a time when some Zamindars and Pirs used to patronize the musicians. But the number is fast dwindling. It is necessary that in order to improve and enrich out music we should open schools for coaching and training in music and prompt philanthropists for running these institutions. It is necessary that the persons with a talent for music should be given scholarships to go to Europe, U.S.A., and USSR, INDIA for getting training and education in this subject. In their return they should be employed in schools and colleges. The students with a bent of mind for music be encouraged by the institutions to work in this direction. It should not be left to the sweet-will of certain Individuals to deal with the matter. On the occasion of fairs of saints anniversaries and on the occasion of literary meetings, schools and colleges functions and at the ceremonies of marriage and joyous occasions, such musicians should be patronized. It is time that we should publish books and take this subject matter as a science.

2. MUSICAL INSTRUMENTS.

Since thousands of years Sindhis have their few musical instruments. From the excavation of Moen-Jo-Daro several such instruments have been found. At present in Sindh we have got *Yaktaro, Charo, Nar, Been, Borindo, Chang, Ghund, Naghara, Duhul, Dholak, Khartaloon, Tambooro, Ghinghroo, Dambooro, Surando* and other instruments of music. In recent years the following new additions of musical instruments have been added one clarinet, alghozo, harmonium, banjo, *tablo* etc. It is necessary that Sindhis should increase their instruments by adding new ones from other countries like Bharat, Persia, Arabia, Spain, Egypt, Italy and some other countries. The broadcasting stations, cinemas, film studios and some experts and teachers are doing a little bit in this direction. But as in schools and colleges after studying students get degrees or diplomas in the same manner also institutions be opened for music and instruments and dance.

3. DRAMA

Sometime back stage dramas used to be one of the extra-curricular activities in the educational institutions. In big towns there were Theatres and in villages tableaux were conducted to narrate the stories, songs were sung in which *Ginghroo* and special dresses were used. The comedians also used to perform for the entertainment of audience. But now an account of religious fanaticism and indifference and deliberate neglect, Sindh is losing this art. Before it is too late, it is necessary that some concrete steps are taken to rejuvenate this art. One of the significant causes for its disappearance and commercialization by money-crazy vested interests are going to prove to be fatal for this art and whatever little is left of this art. This craze is going to consume it completely. It is therefore timed that the dramas with special themes be staged with a specific purpose to give vigor and vitality to National spirit and cohesion. This art if put to proper use can bring about better and quicker results for overall social reforms. It is time that Teachers and Social Reformers gave their attention to this subject, failing which this art is doomed for ever and can be exploited for minting money, propagating reactionaries or personal projection.

4. DANCE

Ancient religious, mystics and saints gave dance an important place in their teachings. They used to say that life itself is a great dance, the better it is performed the more will be its pleasure. Curse be upon religious fanatics who opposed this art tooth and nail and our professional dancing girls who have degraded the status of dance, and perverted it into moral, mental and material corruption. Previously at the time of fairs and *Eid* holidays, there used to be dances at certain

shrines. There used to be rhythmic dance given a special name of *Dhamal*. All these were different kinds of dance but are gradually disappearing. From Moen-Jo-Daro one Statue of a girl wearing bangles in one of the arms and in a dancing position has been found. This proves that the art of dancing was in vogue even five thousand years ago. The Bharati Kathakali and Manipuri dances had possible their origin in Sindh. At present in western countries there are several kinds of dances of which many have been copied from Africans and American and Red-Indians. Dance generates ecstasy and exhilarates all living beings. Mahatma Shiv's one Statue has been shown which is called dance of death. In Sindh on the occasion of Qalandar Lal Shahbaz, the Fakirs dance and dance till they are completely exhausted. A slogan like Rhythm scuds all dancers, men and women into a state of frenzy and unmindful of their surroundings. On the occasion of fair, Sufis with Ghinghroo tied around their ankles whirl and wind, sing and dance for hours together. Mystics have given an important place to dance. In the western countries this art has considerably progressed. Here also restriction ourselves to the limits of eastern standards and old traditions, this art can be developed as in Bharat and Europe.

5 GOOD DRESS.

Nature (GOD) is beautiful and loves beauty. One of the differences between animals and human beings is that the animals need no clothes and human being wear them. Every country and nation has its own dress, which is based on past traditions, climate and other customs. As society goes on progressing dress is also undergoing change. As for the dress there are two kinds of tendencies among people. One section started wearing flowing robes thus emphasizing their pretences to piety and status. Good women would cover themselves from top to bottom to save themselves from dirty looks. Others made it as display of their beauty, exhibitionism and as an approach to attract attention of on-lookers. Yet there were few who would dress in a tempting and seductive fashion. The last paved the way for nudity. Some people go to the extent of saying that the best dress is no dress. They used dress to impress their piety and others that included Fakirs, Dancers, Athletes etc., preferred to put on light Of scanty dresses either to show the contours and curves or strong and healthy limbs of their bodies. In Sindh during the millennium, people of various races, tribes and religions introduced various kinds of dresses. Some of such dresses are loin-cloth of many sizes and names, shirts of different sizes small and big, underwear, big turbans, caps, shoes and chappals (sandal), named after the shape were in use. In ladies dress big shalwars Paras, (Gorgeous one piece wear from waist wears), cholas, gaj kanjriu, chadron and gandyun, (all upper wears) sari that covered from shoulders to feet and shoes etc. were prevalent. Among the women the kind of ornaments were innumerable. Sindh used to have the following ornaments from its immemorial past. Duhri, Kathmala, Mar, Mass (all were worn around the neck), Panra, Mundiyoona for ears and fingers, Kangan Banhyoun (for wrist and arms) were some of the ornaments worn. One Statue of a dancing girl from the ruins of Moen-Jo-Daro, has bangles worn on one arm. She has also many rings on her leg and ears. Now-days new styles of ornaments are introduced from various countries and thereafter along with dress, ornaments are also constantly changing. Means available and tastes of individuals mostly adopt the changes. Drapers and designers are busy to invent new shapes and shades of dresses and ornaments to keep in conformity with swiftly changing fashions and many people seem to be in a mad rush to catch up with everything new. The result of this unnecessary and enormous expenditure has created an unmanageable imbalance in the budget of lots of homes. On the other side big traditional trousers and turbans and old type of foot-ware are continuing unchanged.

Our society has been a perennial prey of polarization. On one side are persons who are rotting in wealth and live in luxury, wear costly clothes and enjoy all comforts of life. On the other side are the multitude who live even below poverty level, half-fed and under-nourished, half-clothed and bare-footed, unemployed or underemployed. This paradox has created class consciousness and conflicts. Socialists put the blame on baneful effects of the unbridled capitalism. They, therefore, advocate redistribution of national wealth on a vertical basis i.e. from rich to the poor. But present may not hold for long. Unless the present chaotic economic conditions are drastically changed in favor of the common man,

any spark may start conflagration and just the whole social fabric. The present should be taken as an emerging future. The thunder is down under. Man has been in search of a Utopia. Who knows the search may become a reality.

Soviet Russia and China under communism have made bold attempts to alleviate the miseries of the poor but have not been able to achieve their objective to raise the standards of living nor improve subsequently the quality of life. The reasons may be like the lack of advanced technical know-how an scientific application, difference in fertility and productivity of land, difference in qualities and capacities of individuals etc. In fact these countries have only replaced traditional classes with new classes of bureaucrats and party officials and workers on one side and the rest on the other.

The believers preach the people to swap their good deeds for eternal peace and happiness and for the life beyond death irrespective of the vagrancies of life here and the atheists want to cash their efforts here and now. But unfortunately in spite of the expulsion of competing ideologies, communism has failed to deliver the goods in proportion to the sacrifices and services rendered by the people of Soviet Russia and China.

The followers of Islam boasted that they would bring about economic political moral and intellectual equality and inaugurate a world of unity, peace and progress. But in spite of claims, they not only did not bring about this golden age but invaded the civilized countries, looting and killing many persons, and made actions on the basis of conducting crusades and holy wars (Jehad). So is the philosophy of communism. Basing their actions on the theory of "end justifies the means", the communists use all means of repression at their disposal and advocate bloody revolution. They preach class-hatred, indoctrinate and brain wash people and convert them to their line of thinking and action even if use of force be necessary. Both doctrines, Islam and Communism, inspite of their tall claims, have failed to eliminate poverty, inequities and inequalities, which brings us back to our theme of observing the golden mean to avoid extremes in our dress, living standards, necessities, comforts, luxuries and rationalize our code of conduct and mode of living.

6. GOOD FOOD

The Persian Philosopher Shaikh Saadi, has stated the best method for food he says,

"One should eat to live and not live to eat."

Man since the ages long ago had been sustaining himself and surviving whatever the conditions, helpful or hostile, the conditions changed and became less cruel, he felt relief and tried to control them for better. This is probably how he started his slow but gradual march for a free and full life. Along with the other progress, he made progress in his dietary habits. To his primitive food he added meat, fish, milk, butter even fruits. Afterwards mankind on the basis of religious ideologies was divided into two broad groups. One group became meat and beef eater and the other vegetarian.

In habitants of Sindh seem to have belonged to the former group at the time of Moen-Jo-Daro civilization. But after the invasion of Arians and their violent beliefs, they became mostly vegetarians. After the invention of fire, they learnt the art of cooking food. In its course of history Sindh has seen many vicissitudes. The Indus has changed its course from time to time thus creating deserts and deltas and making fertile and flourishing area. The monsoon season has changed and less rainfall change forest areas. Foreign invasion made city life less safe and people shifted to rural areas. The changed living conditions were probably responsible for change in dietary habits and people had simple food like Rice, Goward, Bajra, Wheat, Milk, Curd, Butter, Fish and Meat. But with passage of time when the dynastic rules were established and city life started to grow once again, change in eatables must also have taken place. But that change or more nutritious food remained the privilege of the upper class few. The common man had to remain contented with his simple food. The ruling and the upper classes, because of their influence, had opportunities for more qualitative food.

Before partition of the sub-Continent, Sindh was not over-populated and it could easily sustain its people and there emerged a middle class that could also afford better food. But the village life remained the same.

Though the food tastes have changed to some extent, yet by and large people still prefer their own way of cooking and preparation. No doubt it is delicious but is not without certain unhealthy effects. They are:

- a) It is excessively spicy, greasy and is over-cooked which upsets stomach. It cannot be stored for longer duration.
- b) Every house prepares food separately, resulting in much wastage. If in future, some common place is utilized for preparing food, there will be saving in food and time and preparation on scientific methods will be more beneficial.
- c) If food is prepared in central places, under the advice of doctors and health visitors there is possibility that the food will be easily digested and health giving. It will be more cheap. Most of the stomach, which occur from such food will be reduced and women-folk who give more time to cooking will be free to work with men for common purposes.

7. INDUSTRY

During the days of Moen-Jo-Daro, as it is found from the excavation, Sindh had industrially progressed. In construction of Buildings, in baking of bricks, ii' preparation of various kinds of utensils and painting, making of stamps with pictures carved and knitting, weaving and stitching, preparation of ornaments and use of various kinds of jewelry, boat and ship building were in common use. Big and small metal tools were also in existence. Bullock-carts for carrying foods from one place to another, were common. We seem to be living in that age as yet. We have not moved fast enough. We have to catch up with the world around us. To achieve that objective, not only have we to give up our proverbial lethargy, wipe out the errors of the past but also accelerate our pace and the recovery. If we fail to accelerate the necessity and immediacy the present hibernation may drag us to doom. We must not make good the loss but be self-sufficient in all aspects of industrial output. We must decide whether we have to be wise or otherwise.

8. ARCHITECTURE OR ART OF CONSTRUCTION

Sindh in the days of Moen-Jo-Daro had excelled in the art of construction every other country in the contemporary world. After that Jukar-jo-Daro, Chaniho-jo-Daro, Kaho-Jo-Daro, and Buddha's Stupas constructed there had no parallels. Rani kot can be counted as one of the world's outstanding monuments. In the recent past Mirza Issa's tomb, Jam Nizamuddin's tomb, Kalhora's period, tombs and mosques, Jamia Masjid Thatta, Mirza Abdul Baqi's tomb near Sukkur, Khudabad tomb near Hala can be cited as Sindh's constructive monuments. In addition Sukkur, Guddu, Kotri Barrages are good engineering works. But how unfortunate for Sindh, that it has not been able to free itself from the shackles of the alien rulers, first the British imperialism and now the post-partition racist rulers-the Punjabis. The new exploiters are draining Sindh's resources and it is being denied its rights. But once this fake and false label of freedom pasted on its face and fate is removed and it becomes really free and master of its own abundant resources, its urban and rural areas will present an ideal picture of paradise.

9. GAMES

Sports and games have been in the course of history a healthy pastime everywhere. So is true of Sindh. Malakhro a typical Sindhi wrestling style is one of the most popular games. Among other sports and games Kabadi, Bilharo, Gili

Dakar, Akh Boot (Hide and Seek) are common. With the changing cultural patterns, changes in sports and games are also taking place. New games like Cricket, Hockey, Football, Volley Ball, Table Tennis and other games and sports have been added to the indigenous ones.

10. PAINTING AND STATUE MAKING

From the excavation of Moen-Jo-Daro, the stamps and Statues and utensils with paintings have been found. They remind us the grand and good old days. Later additions of mosques, tombs, forts etc. are an adequate proof of high standard of architecture and construction. Should we become free again this art is bound to progress by leaps and bounds.

11. SOCIAL CUSTOMS

Since long, Sindhis as social beings have been living together mutually and cordially. Constant contracts have carved out several kinds of social customs. The main ones are:

- a) Typical ceremonial rituals at the time of wedding, new-born, circumcision etc., and rites for the dead ones.
- b) Tribal gatherings and religious fairs.
- c) Purely individual way of greetings, exchange of pleasantries and formalities.
- d) Various items of entertainment for people at the time of annual fairs and main events.

Let us make it clear that ,all those who permanently reside here, whoever they be, are Sindhi Nation's part. And on their part all of them have to adopt Sindh's way of living in dress, food, social customs, and language and social relationship and merge them selves into the national mainstream. In Sindh several tribes, languages, customs and religious beliefs had already their Sindh aroma and fragrance. I know that the recent influx of refugees who migrated to Sindh as a result of the partition, claim different culture, language, customs and mode of living. The mere vocal of these refugees have some form the provinces, places and vicinity of the centers of political power of the past dynasties and periods. And as such received more patronage and became prosperous and educated. Since the inception of the country these refugees have been having a disproportionate of share and say in the affairs of the country which has infused an inflated egoism and superiority complex. They look down upon their hosts, Sindhis and consider letters culture, language, literature etc., as inferior to theirs and are nursing an ill-will and illusion to overrun, override and overpower the same with their roaming culture and fugitive language. I wish earlier they understood the consequence and, curses of such nuisance and mischief, the better for them. Don't they know that in a civil discard both parties bleed? We are a nation of generous, liberal and hospitable values for uncomfortable times in the past for thousand years and thousands of people and they have responded *with* gratitude and weaved themselves in the Sindhi social fabric and nationhood beyond separate recognition. So do we expect from this latest addition to our population. We are inimical to none. We hate no language or literature, custom or tradition. But at the same time rightly insist upon the superiority of the Soil over all other loyalties. For this noble purpose we pursue the parties involved with patience and love. Let them use their mother tongue in their homes and families like their predecessors Baluch, Gujrati, Kathiawari, Marwari etc. But in Sindh, Sindhi alone shall be supreme. That is the only natural corollary of tile sincerity to the soil. If any one is laboring under any misgivings, he will surely be disillusioned and must come to grief. Through its history of thousands of years, Sindh has been subjected to repeated onslaughts but it has not only thwarted them and survived but has progressed to become one of the richest and most modern languages of the world. Languages can germinate and grow on a Soil fertile for

them. Motherland and mother tongue go together. A rootless language and a roaming culture imposed and patronized by the rulers of the day meet the same fate as that of Latin, Hebrew and Sanskrit in the past. All those who have permanently settled in Sindh and have no other home to accept the realities stated above because Sindh shall, under no circumstances or conditions abandon the following bogies or make compromise or give concession.

- i) No amount of threats, fear or temptation will deter us from claiming separate and independent nationhood for Sindh.
- ii) We do not believe in the existence of Pakistan, Pakistan Nation and Muslim Nation. We consider continuation of Pakistan as a black warrant for Sindhis. It is therefore our fervent desire and duty to see its early end.
- iii) We intend to establish Secular State in Sindh and avarice to Islamic Shariat, Nizam-e-Mustafa, and Islamic Rule. Communist way of life or Capitalist sys[em of life.
- iv) We love humanity and unity of religions of the world is a part of our belief. We have our own culture and international mission of love and peace. Any body who does not believe it is a foe.

We as believers in Sindhi Nationalism expect and require everyone living here to join us in the national ceremonies and communications, celebrations and sorrows, successes and sufferings, weals and woes. Pakistan is of no national importance.

A. MARRIAGE AND DEATH CEREMONY'S

Dravidian and Arians are the original natives of this land. Dravidian were a branch of people and believed in Indo-Gamous families marriage in the family with cousins was allowed. The followers of Moses from whom it came down to Arabs and in Sindh, since the immigration of Muslims, the same custom continues to prevail adopted this custom. But the Arians (Vedic Dharam, Hindu Dharam, Buddhism and Jainism) were exogamous i.e. they used to marry outside the family. Scientific religions Jews, Christianity and Islam are prevalent in many parts of the world and Vedic Dharam, Buddhs, Hindus, Jams are mostly localized in eastern part of the world. In places. where both types prevailed, the marriage system also the two Ind-gamous customs. Sindh had both systems because it consisted of population of both following.

When Muslims came here as conquerors, they did not allow marriage with the followers of Vedic religions except the Christians and Jews. But even these two the system worked one way i.e. girls professing Christianity and Jewish religion were taken in marriage but Muslim girls were not allowed to marry non-Muslims except in case of the conversion of the litter to Islam. But during the rule of Mughals, several Muslims married Hindu girls without conversion and in rare cases Muslims were so vehemently opposed that even among the Muslims marriages were restricted to very near relatives, castes and tribes. Marriage outside these drawn lines was looked down upon. This ugly side of the custom resulted in a large number of life long unwed men and women. Added to these man-made dividing lines were family funds, quarrels over property and superiority complexes as other obstructions. The Hindu Caste system and religious arrogance of Muslims played a vital role in introducing these divisions and subdivisions.

Change of circumstances and times are not now becoming important factors for removal of these restrictions. Mass education, loosening of the grip of orthodox religion, weakening of prejudices and more frequent and free inter community relations are likely to remove many barriers and Sindhis might once again establish old customs. Pregnant as the freedom movement was with communal and religious prejudices it distanced the two inseparable communities, the

Muslims and the Hindus, from each other. Both the post partition common sufferings and sorrows, adversities and constant coarsens and cruelties have cohered them once again. Partition displaced masses of men and many of them came to Sindh. Since they were imported from their homes and hearths, they nursed and nurtured vengeful weeds and poisonous plants in their psyche. Religious bigotry and claim for cultural domination pampering double riveted their arrogance. This attitude of the immigrants has created animosity and enmity. Unless they get rid of these unhealthy and unwholesome influences, they and we will suffer incessantly. The salvation of Sindh lies in following the teachings of Mystics, Secularism, Socialism and Nationalism, earlier the better.

The fanatic has always tried to sanctify every custom that has been frequently or constantly use in Arab Land and label other customs as against the spirit of Islam. Our self-appointed fanatic has persuaded even pressurized the people to give up their old customs. in fact religion has nothing to do with them and have been in usage by the nation as a whole throughout the ages. They are harmless national events only. One may ask that if the continuation of recent Arab customs of running between Safa and Marwa, circling round the Ka'aba, dressing in Ahram two piece unstitched apparel and sacrificing animals and not un-Islamic, then why discontinue the age old customs in Sindh. Arabs in fact were poor badouin nomads, and of culture and civilization, customs and traditions, they hardly knew any thing because these are the essential ingredients of settled civic affluent life.

As regards the rituals for the dead, they have been narrated in the previous chapter. Different countries and nations have different beliefs about Spirits and Souls. In the same manner the procedure for disposal of dead bodies is also different. Among them three kinds are worth-mention

- i) In Semitic and Dravidian nation dead bodies were buried. In them there was the belief that on the Day of Judgment, the dead will rise from their graves and after accountability of their deeds, they will be entitled to heaven or hell. That concept was prevalent in Egypt, from where it reached Sumair and Babylon. Egyptians used to embalm the dead bodies with wax, spices etc. and preserve them as mummies.
- ii) The Zorastarians used to dig deep wells and used to tie the dead bodies with iron bars. The birds ate the flesh of dead bodies and bones fell in the wells.
- iii) The Arians used to burn the dead bodies which custom was adopted by Hindus, Buddhs and Jams. In Moen-Jo-Daro the dead bodies, half burnt bodies have been found. The Europeans of late have started burning the dead bodies. The remains are put in some bottles and buried in wells or underground. But Hindus and Muslims have continued their respective customs of burning and burying. Both Hindus and Muslims serve free food to those who come to console the heirs and relatives after the third day of the death of that person. Seventh, eleventh, twenty first days are fixed for food distribution. The idea behind the gesture of charity is to salve the soul of the dead. Though there is a common belief that after death the spirits of bodies return to Trinity, yet many go to the soulless samadhis and graves and recite from the scripture for the salvation of the departed souls.

RELIGIOUS AND NATIONAL FESTIVALS

In Sindh both kinds of festivals are held as the national festivals. The British rulers introduced their own annual days. After the establishment of Pakistan the anniversaries functions of Jinnah Iqbal and Liaquat, Independence and Pakistan days are held. Separation of Sindh from Bombay, dismemberment of one-unit, anniversaries of patriots like Shaikh Abdul Majid Sindhi, Comrade Hyder Bux Jatoti and others are not celebrated on official level. The annual fair festivals

of Qalandar Lal Shahbaz, Shah Latif and other Saints are celebrated only on local level. As such Sindh's national days are discriminated. On the other side Eid-ul-Fitr, Shab-e-Barat and Ashura are declared holidays and holy days. Hindu and Christian religious festivals like Dasahro, Divali, Janam Asthami, Guru Nanik day, Easter and Christmas are also declared as sectional holidays only.

The Government of Pakistan has recognized the Communist Countries like U.S.S.R., China and others but has banned Communist party and other parties that believe in Secularism. Simultaneously literature about these ideologies is readily available for sale. On one hand it portrays Pakistan as the fortress of Islam and the other literature on atheism and anti-Islam sells and circulates in abundance openly. Would one call this contradiction or hypocrisy on the part of the Successive Governments ? What is on the anvil and under hammer is only the literature on Sindh and Sindhi Nationalism. Not only such books are proscribed but the authors are also haunted as if they are heretics and renegades. We don't preach violence nor encourage use of force but reserve the right to preach and propagate the truth about Sindhi Nation's existence of about five thousand years. Speaking and writing about our separate independent nation is our fundamental right. For expressing my opinions about Sindhu Desh, I was imprisoned and detained for full twenty six years sans-trial, sans self defense and sans any formal charge and scores of supporters were also jailed. Circumstances as they have been made for us, we are fully justified in calling the successive rulers as neo-colonist and racists who have reduced us to the status of subjection. Such a malevolent behavior of the rulers has pushed us to the precipice, and created a positive reaction against what the rulers pretend to stand for. Their misdeeds misinterpretation and misconceptions are too numerous to count which have made Pakistan a place of ugly facts, a den of criminals and rapacious racists.

To escape from the atrocities of the respective rule of the Czar in Russia, the people of that country chose and embraced Communism purely an Atheist and Nationalist ideology. No wonder if the people of Sindh also look for outlets to unchain themselves. When that happens, no amount of fake ideologies, theocratic external and religious cants can stop them before achieving their objective. The rigors and repression of the racist rulers will not deter them.

The main ingredients of Sindhi Culture are

- a) Love
- b) Non-Violence
- c) Co-Existence
- d) Non-Partisanship
- e) Right of Nation's self determination.

a) LOVE

In Sindhi Culture love has been given preference to every thing else. Sindhis consider world's present difficulties due to the following reasons:

- 1) Suspensions and fears about each other.
- 2) hatred and division.

3) To have domination over others through violence and brute force.

4) The existence of poverty and un-employment.

We consider that love is the best remedy for removal of above mentioned difficulties. Our poets and saints have praised the concept of love saying that:

The secret of love cannot be known by the blind."

(Shah Latif)

"Islam is nothing but love of humanity, welcome thee, the religion of love."

(Misri Shah)

No body can find out the remedy for the difficulties of world except through the spirit of love. (Bedil)

The unity of mankind hinges on love for, one another. Unity leads humanity to peace. Peace paves the way for progress and prosperity. In our culture, creating hatred in the country and nation amounts to the biggest sin and crime, which applies to Communism, that recommends class hatred and bloody revolution.

b) NON-VIOLENCE

Sindhi culture basically believes in the non-violence. We dislike bloodshed, whatever its nature and name, and whatever its source and sanction, whether religious or temporal. We know that many brutalities and barbarities have been inflicted on human race from time to time in the name of so-called great causes.

Shah Latif has very faithfully echoed Sindhi concept of non-violence in this verse:

"Whatever wrong they do to you, don't retaliate.

"My eyes have done me a great favor, they see friend even in the foe."

"Enemy dug a ditch in the path of the beloved. In that ditch he fell and was buried underneath."

In this Sindhi Dervishes are the followers of Krishin Buddha and Christ, Sindhi Dervishes fought against the unbridled lust and insatiable wants for power and worldly goods. They loved the Creator and the creatures and taught these glorious and noble lessons. They condemned violence as an animal instinct and successes achieved through violent means as not only temporary but deceptive as well. Service to humanity was the noblest in man and the greatest act of worship. Doctrines propagating, conquest of lands and conquering of free nations, domination of people by force and imposing servitude are perversions of religious faiths and revealed writs.

c) CO-EXISTENCE

Live and let live. Co-existence and tolerance. These are the principles that Sindhi culture preaches. Sindhi Dervishes have always insisted on social instinct and gregarious nature of man. Says Shah Latif:

"Learn lesson from birds, who go in groups and don't part company.

Learn you men from birds, the lesson of co-existence."

Co-existence can be achieved through tolerance only. Now a days the ruling class people follow the teachings of Prophets of doom and warmongers who eulogize violence and force. Predaceous animals like tigers, birds of prey like eagle blood thirsty swords and daggers are proudly projected as national symbols. All such symbols arouse instincts and awaken the brute in man. These people for limited purpose and personal or group power plunge humanity into catastrophe and calamity, destruction and delirium. Shah Latif for such people has something to say

"Might can never be right, and pride must goeth before a fall."

World has witnessed the rise and fall of the fascists and autocrats like Hitler, Mussolini, Stalin, Tojo, Salazar, Franco and many more in the recent past. Everyone of them has ended ignominiously. So shall every dictator in future. History has put them in the dock and convicted them as foes of humanity.

D) NON-PARTISANSHIP

One will have to be careful to fully understand the implications of such concept. Non-Partisanship does not mean indifference to and aloofness from distinguishing right from wrong, truth from falsehood etc. One cannot remain non-partisan in the following matters for that will not be non-partisanship but criminal neglect.

- i) In the conflict between justice and injustice; Injustice anywhere is a threat to justice everywhere.
- ii) Between war and peace, violence and non-violence repression and freedom.
- iii) Between good and evil, right and wrong.
- iv) Between liberty of individuals and independence of nation on one side and denial of these through force or fraud.
- v) Between love and hatred.

In all such situations non-alignment is a sin as well as crime. Support of whatever is universally good and opposition to what is eternally evil is both a right and a duty.

We may remain non-partisan in the following circumstances:

- a) When the parties to the conflict are fighting for personal prestige, group interests or unjust domination.
- b) When the self-appointed and unaccredited agents of God claim superiority of their sect or faith and try to impose the same with force and as such sow the seeds of hatred, sectionalism and sectarianism to divide people.
- c) When present preachers of the doctrines of Fascism, communism and Imperialism propagating the supremacy of their theories create war neurosis.

E) RIGHT OF SELF-DETERMINATION.

Right of self-determination is a self-evident truth. So indivisible and fundamental, it is to human nature and life that it needs no individual or organizational certification or appended corollaries or conditions. But unfortunately, the imperialist powers in particular have not abandoned their mentality of superiority. South Africa and Zionist Israel are two glaring examples of the many. National majorities in many countries refuse to give their just rights to their national minorities. The ruling majority in Pakistan suffers from duality. On one hand it insists on the rights of Kashmiri people for self-determination and on the other hand devices it per force to the peoples of Sindh, Baluchistan and Pakhtun Khaw. Right of self-determination apart, even the fundamental human rights of free press, free conscience, freedom of speech and association etc., are also denied in many countries though they make an integral part of the Charter of the United Nations. Politics is inhibited. In Pakistan seeking political solutions by political means is equated with anti-State and anti-Islam activities and branded as high treason. This supposition has plunged the countries into many difficulties. Of them four are more rampant than the rest. They are mutual suspicion and doubts dangers and fears, hatred and divisions and poverty and destitution. An elaboration of these is essential.

I) SUSPICION AGAINST ONE ANOTHER

In the present world mankind is suffering from the malady of mutual suspicions. From this, neither individuals, nor nations are free. Everyone is suspecting motive of the other. The real cause of this fact is selfishness and self-deception. Every individual or nation does not think in the common interest of human-beings. Most of them are busy for their individual, class or national interests and most people think that they are right and others are wrong. They look only to one side of the picture. Therefore the suspicions arise. One group believes in the theory of Materialism, and blindly follow it. Second group in the name of religion blindly follows the theocratic writs. The people are confused through various religious theoretical, racial, color conflicts and selfishness. In spite of knowledge acquired through modern education, they have not freed themselves from the conflict. Mahatma Mahavir about 2500 years ago gave an allegorical similes which Shah Latif put in the following words:

The blind cannot describe the elephant."

Sindhi culture has been able to grasp the philosophy of (Monism) Vahdaniat, and therefore believes in oneness of creation. Says Shah Latif:

"The Creator and (he creation, the painter and the Canvas are one, He and Me, Life and Death are reunion of the same."

"A place may have many entrances and exists, yet the same love scene-painter is perceived from all."

The theory of Relativity of Professor Einstein could be a scientific explanation of the above contention. Co-existence of the present period is also based on that principal. Sindhi culture gives the teachings of tolerance, and trust in each other. It therefore, while believing on the unity behind diversity of all religions and their noble purposes, accepts apparent differences and tolerates them all. Sindhi culture does not encourage conflicts on the basis of belief and disbelief. Atheism has been in vogue since times immemorial and seems to be natural phenomenon. The existence of it cannot be denied. Religions pursued by precepts and do not pressurize. That is the essence of tolerance.

At present in the name of religion contempt and hatred have been taken as religion. Sindh's toleration and co-existence principles and messages are discarded. The ruling class may succeed in their policy temporarily. But ultimately their policy will not enhance the understanding between the people. But increase the suspicion more and more.

II) FEAR FROM EACH OTHER

If you consider the conditions minutely, then the fears, which at present are threatening the individuals, nations and world are product of suspicion. Some persons, nations or parties have forsaken the basic unity of mankind and on account the collective interests. Let us try to know some of the fundamental factors

- a) On account of selfishness people begin suspecting each other.
- b) They have not taken sufficient care to create understanding.
- c) Divisions on the basis of inferiority on superiority complex.

d) National, religious, economical and racial prejudices.

Pakistan's ruling class has created vested interests, therefore they see within Pakistan and outside it, only enemies created the following methods:

- a) They have discarded the belief in democracy and established dictatorship instead.
- b) They have put restrictions on the basic principles of human rights.
- c) They have passed the black laws and ordinances and restricted the human rights.
- d) They have tried to enact such constitutions where in the smaller nations existence has been denied, and the Government has become the main instrument in the hands of Punjabi majority for the vested interests of Punjab.
- e) They have increased the expenditure on Army, which is dominated by Punjabis and at the cost of other smaller nationalities which are kept in slavery. In view of the dangers prevailing in the countries of world, America and other capitalist countries are afraid of communist countries in the same manner are afraid of capitalist countries and smaller nations are afraid of bigger nations. But our Saints had seen beyond the darkness, some ray of light. Sachal Fakir expresses his hope and optimism in these words:

"These eyes are a wonderful thing,

They see sun shining behind the dark cloud."

To remove the dangers of suspicions and fears our culture has preached the following remedies:

- i) While having belief in the principle of non-violence try to remove the suspicions, dangers and differences on the basis of dialogue and principle of give and take. The United Nations has also accepted this principle which is given the name of co-existence.
- ii) In spite of the differences between religious outlook, political and economic differences, people can still live together without war and the basic principles for that one should give up selfishness and greed, exploitation and usurpation.

III) DISCARD AND DISUNITY

I have narrated above that when human beings forget the basic unity behind them and entangle themselves in the web of selfishness, they start exploiting and tyrannizing each other and creating discord and disunity which becomes the cause of turmoil and hatred in the society.

The capitalist and imperialist countries not only look to the communist countries and people with hatred, but consider the persons having different views as the agents of foreigners and enemies of countries the communist countries create hatred in the name of class struggle. Pakistan is not free from the poison of both influences. The chief cause of this is wrong interpretation of Islam and theory of separate and chosen Muslim nation and refusal to accept the separate existence of smaller nations. Now the ruling class has coined new words against the nationalist. They call them communalists and agents of enemies, provocateurs, creators of disturbances, materialists etc. The situation has reached the stage that certain persons have started calling themselves the only custodians of Pakistan, Islam and Muslim nation and put ban on the free expression, speech and writing. Competing ideas are forbidden and dissent is outlawed. Talking about the rights of smaller nationalities of Sindhis, Balochies and Pashtoons amounts to inviting wrath and rigors of the powers that be.

IV) POVERTY AND BACKWARDNESS

The cause of Sindh's poverty and backwardness is the present Punjabi imperialism in the name of Pakistan. how much has Sindh suffered will be narrated in fourth Chapter.

It is matter of satisfaction that a large number of intelligentsia understands the mischief of wrong interpretation of the separate nationhood of Muslims, Pakistan and Muslim country and has started looking to it from proper perspective.

I have the frequent opportunity to talk to all kinds and classes of our people, particularly the educated youth and intellectuals. All of them have ceased to believe in the fascist interpretation of Islam. They don't believe in the so-called custodians of the faith. They are fed up with the perversions of interpretations that garb the Punjabi vested interests with Islam, country and nation.

Following are the arguments given by these young people and the intellectuals:

Their belief in God is that of Rabul Allamin (God of Universe) and Prophet Muhammad (Peace be upon him) as Rahhamtul Almin (Blessing for the Universe) and the God and Prophet of Punjabi imperialism is exploitation. Only Jews called Jehovah has their own exclusive God.

Sindh's conception of Islam is a belief in the unity of Mankind and homogenous prosperity, peace and progress of mankind.

The concocted interpretation of Islam is creating enmity and hatred among the people of our country. Aggrandizement and usurpation, monopoly and domination of Punjabi vested interests are negations of the spirit of independence.

The unchangeable majority, the monopoly in the armed forces, greed for power and profit and insatiable burden on the national resources and exchequer coupled with religious haughtiness and arrogance have blinded the Punjabis to the robust reality and practical utility of smaller nations in a multi national country. Little do they realize that the unmitigated and arbitrary authority is creating convulsions of intense and immense magnitude. It is opening flood gates for alien ideologies and a bait for rupture. I am afraid that any small spark may gut the whole edifice and all will only wrong their hands and do nothing. The rulers ought to realize that today is the emerging tomorrow.

Our reading of history tells us that all prophet redeems, reformers and great men of all times and places have taught the lessons of love for human race. We do believe in their teachings and try to follow them. But the perverts, deranged and mamiacs propagate aggression, conquest and domination. They take a hedonistic pleasure in hatred for humanity.

I am of the opinion, that Sindhi Culture's basic principles of love, co-existence, non-violence and equality economic and political will triumph. When once we are free from the subjection and servitude of Punjabis, we will be able to universalize civility, civism and culture.

I have a feeling as strong as faith that Sindhis have a mission to accomplish. Once they decided to wake up, rise and walk again, a bright future is gestating in the womb of nature for them. No doubt the Punjabis by their military might are ruling Sindh. But there are no eternal masters and eternal slaves. The day is not far off when Sindh will free itself from the present clutches as it has done in the past. In the words of Comrade Hyder Bux Jatoti a great patriot:

"Many Alexander's and Daras came and ruled for sometime, But all perished as all enemies of Sindh have. Long live Sindh and its sons. Sindh is immortal for Sindhis shall defend it till eternity."

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Chapter VI - Sindh's geographical financial resources and their utilization

Sindh's geography can be divided in three parts:

- A) Varying political and geographical boundaries at different periods.
- B) The cultural boundaries of Sindh and its influences at different times.
- C) The present days Sindh's geographical boundaries and its various resources.

If one undertakes in depth study of history of Sindh will find that Sindh's political boundaries in various periods have been expanding or shrinking. Therefore, I will narrate each period's story separately. In the various periods Sindh's political boundaries have remained as under:

- i) First period was the period of MOEN-JO-DARO i.e. Dravidian period.
- ii) Second period was the invasion of ARIANS in Sindh and after
- iii) Third period was the PERSIAN & GREEK IMPERIALISM
- iv) Fourth period was the LOCAL KINGDOMS
- v) Fifth period was the invasion of ARABS & after.
- vi) Seventh period was British IMPERIALISM
- vi) The eighth can be counted as the present Pakistani Imperialism period.

It is in the fitness of things, that each period is dealt at some length.

I) MOEN-JO-DARO, DRAVADIAN PERIOD Most of the information is supplied through archaeological findings. No written history is available. Information about Sindh Desh, its people and institutions has been collected from the Moen-Jo-Daro and Harapa findings. From the excavations whatever information has been found, it appears that at that times there was communication and commerce between both centers and was under the control of one kingdom or there were city governments in existence, cannot be ascertained. But at that time the area of Sindh was:

- a) Multan Division whose area is 24824 Sq. Miles. Harapa is situated in that area.
- b) Bahawalpur division area from which Indus river passes and reaches Moen-Jo-Daro city. The area of that division is 17652 Sq. Miles.
- c) The Baluchistan area, in which antiquities pertaining to the civilization and citizenship are found. Its total area is 134050 Sq. Miles.
- d) The present area of Sindh, from which antiquities of that civilization are found. Its area is about 57000 Sq. Miles.
- e) The present Kutch district from the findings of that period are found. The total area is 8300 Sq. Miles.

f) The area of Junagarh State, from where the findings of antiquities of that period are found. The total area is 3337 Sq. Miles.

The total area of the above mentioned areas of that period is 245163 Sq. Miles. It appears that at that time there was no such country by the name of Punjab in existence. Archeologists name the civilization and citizenship of this area as Harapa Moen-Jo-Daro civilization of Sindhu Desh. After that it appears that from the North-West a strong nation slowly invaded this area and colonized it. These people were subsequently called as Arian nation. They seem to have brought most of the village and towns built by Dravidian, under their control. In that period the government was under the control of tribal heads and in different periods, the big tribal heads established their kingdom under the suzerainty of Rajas. They ruled different areas, the boundaries of which used to change from time to time. Arian people slowly spread throughout Western and Northern parts of India. Their civilization and citizenship can be counted as Dravidian period's last remnant. This can be found out from the books of Vedas written by Aryans. Slowly they occupied the Northern and Western part of India, in which several rulers used to rule. At that time there were wars between various groups of Aryans. The story of these wars is narrated in the book of 'Mahabharat', from which it can be found out that they occupied mostly those areas that were hitherto occupied by Dravidian.

ii) ARYAN PERIOD'S GOVERNMENT THE AREA OF SINDHU DESH

- a) Multan Division area 24824 Sq. Miles
- b) Bahawalpur Division area 17652 Sq. Miles
- c) Baluchistan area 134050 Sq. Miles
- d) The present area of Sindh 57000 Sq. Miles
- e) Kutch District's area 8300 Sq. Miles.
- f) Junagarh State area 3337 Sq. Mile.

The total area of that period was 240163 Sq. Miles.

After that it appears that various branches of Aryans' race, to have invaded Sindh which Darius One, seems to have invaded various parts of Sindh, which parts came under the control of Persian government can not be ascertained. But it seems that at that time the present Sindh, Baluchistan, some parts of Multan and Bahawalpur divisions areas may have been under their control. But it seems that the Kutch and Junagarh had not come under their control. After the invasion of Alexander the Great, more or less same areas, which were under Persian control may have come under Greek control. Therefore, it can be easily said that the areas of Persian and Greek control were smaller than the Dravidian and Arian Government's control. Though the Persians and Greeks were also branch of Arian people, yet they conquered the local people and brought them under their imperial rule. Their rule did not last long but their influences of civilization and citizenship lasted longer. On account of that some parts of Baluchistan adopted Baluchi language, which was the branch of Persian language. Yet in some parts of Baluchistan, Brohi, Dravidian and Sindhi language continue to be spoken still. It can safely be said that in spite of Persian and Greek invasion and control local Sindhi language continued its influence.

iii) THE LOCAL HINDU RULER'S DOMINANCE.

After the rule of Persian and Greek governments ended, the rule of Hindu rulers started. Maharaja Ashok, who conquered greater part of India, was a Buddhist and after him Brahmans started their dominance. During the rule of Raja Vikramajeet efforts were made to spread Hindu religion in Sindh. Both dynasties left their influence. Buddhist Stupas and Hindu Temples are the remnants of their period. Rai Sahasi and Chach dynasties were the last of the Hindu rulers. The last ruler of Sindh was Raja Dahir, who ruled over the following areas:

- a) Multan division area 24824 Sq. Miles.
- b) Bahawalpur area 17652 Sq. Miles.
- c) Baluchistan area 132050 Sq. Miles.
- d) The present Sindh area 57000 Sq. Miles.
- e) Kutch area 8300 Sq. Miles.
- f) Junagarh area 3337 Sq. Miles.

The total area 245163 Sq. Miles was under that Sindhi ruler. Therefore the language, culture, custom and other traditions of these areas were similar.

iv) THE ARAB IMPERIALIST PERIOD.

The Arabs conquered Sindh and had control over the same areas ruled by Raja Dahir excepting the areas of Kutch and Junagarh. So during the Arab period the following areas came under their control:

- a) Multan Division area 24824 Sq. Miles.
- b) Bahawalpur Division area 17652 Sq. Miles.
- c) The present Sindh area 57000 Sq. Miles.
- d) The Baluchistan area 134050 Sq. Miles.

The total area comes to 233476 Sq. Miles.

In Arab period the boundaries sometimes were greater and sometimes lesser. Internal management remained in the hands of tribal chiefs. But for the collection of taxes from time to time, the Governors were appointed from Damascus or Baghdad. The general policy remained in their hands who in the various centers of Sindh, kept Arab cantonments at Multan, Alore, Barhmanabad etc., the governors used to stay in the cantonments. During the days of Soomra and Samma dynasties the areas of Sindh cannot be clearly fixed. These were the best periods of Sindh. But unfortunately the history of Sindh has not been given fair treatment.

v) THE AREA OF SINDH DURING THE MUGHAL PERIOD

Though the rule of Mughals was spread over the most of the parts of Northern, Western India and Afghanistan, yet for the administrative purpose they distributed the area in various provinces. During the days of Shah Jehan and Aurangzeb, the Governorship was based on Multan under their rule. Sukkur and Thatta were smaller provinces. In view of that, the territory of Sindh can be divided in the following provinces:

- a) Multan Division area 24824 Sq. Miles.
- b) Bahawalpur Division area 17652 Sq. Miles
- c) The present Sindh Province area 57000 Sq. Miles
- d) The Baluchistan area 134050 Sq. Miles

The total area of Sindh in those days was 233476 Sq. Miles

After the rule of Aurangzeb the Mughal Empire began to shrink and in various parts of India local tribes began to become stronger. Therefore Sindh's territory also began to change. The Multan division came under the Sikh rule and separated from Sindh. Baluchistan came under the control of Baluch tribal chiefs and Pathan rulers. Sindh was divided in two parts: The Sindhi Kalhoras had in their possession two areas. Sukkur and Thatta districts and Dawood Potas who were the branch of the same dynasty ruled over Bahawalpur area. In those days Sindhis had control of following areas:

- a) Bahawalpur area remained in the hands of Dawood Potas. Its area was 17602 Sq. Miles
- b) The remaining Sindh's area remained under the Kalhora rule. Its area was 57000 Sq. Miles.
- c) The Lasbella and Katchi and Sibbi areas remained under the dynasty of Jams. Its area was 79992 Sq. Miles.

The total area of Sindh at that time was 154594 Sq. Miles.

Though the territories mentioned above under the control of different rulers, yet all the rulers were Sindhis and languages used in those areas were Sindhi and Siraiki.

vi) SINDH'S AREA UNDER THE RULE OF BRITISH PERIOD

The Britons conquered India's various areas at different periods. In some areas they established their direct rule and in other areas they ruled through the local rulers of states. Sindh was divided in three parts

- a) Part contained entire Sindh, which remained under the direct administration.
- b) After defeating Sikhs, Bahawalpur was handed over to Dawood Pota rulers of Bahawalpur State.
- c) Third part was handed over to Jam Sahib of Lasbella State, which was kept under the administration of Punjab. Sindh was merged with Bombay presidency for administrative convenience.

Sindh's State Khairpur was also connected with Bombay Presidency's administration. When Sindh was separated in 1936 from Bombay Presidency, it was given status of separate province. When the Britons freed India they divided country in two parts. One part was given to Hindus and the other under the Muslim rule was named as Pakistan. In Pakistan the control of government was handedover to Muhajir and Punjabi politicians. As Sub-Continent of India was divided according to Muslim Majority and Hindu majority area basis, Sindh's Kutch and Junagarh parts came under the control of Bharat government. The Bahawalpur and Lasbella states after abolition of States were amalgamated with Punjab and Baluchistan respectively and Khairpur State being in the middle of Sindh was amalgamated with Sindh. Sindhis had expectation that their cultural areas will be amalgamated with Sindh, Kutch, Juna Garh, Bahawalpur, Sibbi and Lasbella had all along been the cultural areas of Sindh. But it did not happen. New freedom in the name of Pakistan did not benefit Sindh but it became the cause of their slavery as independent country from Mirs and it was the logic of freedom that Sindh should have been declared as a free country. But when Sindh was made a province of Pakistan and left as a minority at the mercy of the majority of Bengal and Punjab.

vii) SINDH'S CONDITIONS SINCE THE INCEPTION OF PAKISTAN

In the beginning Pakistan was divided in five provinces and states were kept under the control of central government. But slowly the states were undone and they were merged into adjoining provinces. The Muhajir-Punjabi's combination controlled the newly established central government and carried on the government as heir-apparent of the British Imperialism. Sindh, already deprived of its cultural areas, was treated as the conquered area. The provincial assemblies were treated as door-mats and dissolution and dismissal of both were a frequent affair. Property left by Hindus in Sindh, rural and urban, factories and industries, shops and houses, educational institutions and services and jobs were given as a gift to the immigrants from India. This policy of the central government not only encouraged the Muslims in India to make a mass migration but also lured and tempted them to do so. All this seems to be a blueprint made in advance for invasion, occupation and usurpation of Sindh and its resources. Except in Israel, modern history has no parallel of such large scale deprivation and alienation of local population by incoming influx of immigrants. At the time of its establishment Pakistan consisted of five administrative units called provinces. They were Sindh Bengal, West Punjab, North West Frontier and Baluchistan. Their de-jure existence apart, the defacto powers and decisions lay with the Central Government controlled by Punjabi Muhajir vested interests. Not content even with this aggrandizement, Punjab decided to merge the three small provinces which they called West Pakistan or One-Unit to complex the excruciation of these provinces.

SINDH'S CULTURAL BOUNDARIES

Culture is very wide term in which the following can be included; Language, Customs, Religious beliefs, old traditions mode of living etc. In order to describe the above mentioned five branches of culture, separate narration is necessary.

1. LANGUAGE

Sindh's original language was of Dravidian root but had separate script, which has been proved from the stamps found from Moen-Jo-Daro. But that has not yet been deciphered, because the sufficient number of writings have not been found. After the Dravidian, the Arians came and occupied Sindh who colonized the country replacing original residents. Their tribes has different words, which can be found in the Sindhi Language. The Arian language afterwards spread to Central India and became Sanskrit. Vedas and Puranas were written in that language. As the Arian nation or race had occupied the western and northern parts of India, Russia, Persia, Greece, Germany, England and other countries, the languages of these countries were called Indo-European languages. The present Sindhi is also one of the Indo-European languages, Prakrit, something of which has already been said in the previous chapter. After that Sindh came under the domination of foreigners like Persians, Greeks, Arabs and British imperialists. several words from these imperial countries were mixed with Sindhi language. In India for sometime Pathans and Mughals also ruled, whose official language was Persian. But on account of the recruitment of soldiers in the imperial government who spoke different languages, there had to be some language to communicate with one another. So was Urdu constructed which is a queer admixture of many languages. It is therefore a language of soldiers. It flourished during the last days of Mughal rule. When the Britishers conquered India, there were two spoken and written languages in the Northern Part of it. They were Hindi and Urdu. The Central Indian Muslims patronized Urdu because it was nearer to Persian and Hindi because of its affinity with Sanskrit-patronized Hindi. When freedom movement started, the language controversy also appeared on the scene.

The Britishers introduced Urdu in Punjab, Frontier and Baluchistan right from primary school level but since retained these languages in their provinces but gave them systematic and scientific place and developed too. But after the creation of Pakistan, the Urdu speaking immigrants and Punjabi coterie who had captured government tried to impose Urdu as a single national language upon five nation country. Punjab, Frontier and Baluchistan had already adopted Urdu, therefore no resistance came against such a move. But Sindh and Bengal opposed it tooth and nail and were successful in

retaining their status and script. When partition of Pakistan took place in 1971, language controversy that had erupted in 1952, had also some significant part to play. So we can safely say that imposition of an alien language can have a backlash in the life of a country in Sindh, people have resented imposition of Urdu as a single national language and will continue to do so, though the Urdu speaking immigrants and Punjabis may cry from their house top for Urdu as the only national language.

At present nearly 40% Non-Sindhi speaking people have influxes in Sindh. The Punjabis on account of their enmity, with Sikhs accepted Urdu as their national language and abandoned their traditional literature to facilitate conspiracy with Muhajirs. Punjab's population in 1980 was about five crores of people and Sindh's population is nearly two crores. In Punjab the density of population is nearly 700 persons per square mile and in Sindh, it is nearly 350 per square mile. With its own resources, Punjab can not afford to sustain its population. So cunningly it is shifting its pressure to Sindh. The repeated Martial laws and continuous repressive rulers are only a means to achieving this evil design. So taking Sindh as a milch-cow and grazing ground, the Punjabis are sending their swarms and herds of people to colonize Sindh, squeeze its resources and drain it to debility. Unfortunately for Sindh, that the Pathans have also joined the Punjabis in a big way. Sindh has got more resources and rich in the delta against it. Before the establishment of Pakistan in 1941, Sindh's population was nearly 4850,000 people out of which nearly 13 lakhs Sindhi speaking Hindus were forced to migrate to Bharat, which left the Sindhi speaking population at 35 lakhs. In 1981 the population of Sindh jumped to nearly two crores that means four hundred percent increase. This phenomenal increase in population particularly the urban one can not be attributed to high birth-rate but of deliberate design and contrivance. Sindh has been made a parasitic, a vast meadow for all. All immigration laws, domicile and permanent residence rules are as fake as the so-called oft repeated ideologies. Anyone and everyone from within the country or from without can settle in Sindh with impunity. Added to this agony against Sindh is the Constitution of 1973 which institutionalizes the illegality and the illegitimacy of influx. The cupidity of Zulfikar Ali Bhutto is responsible for this informal machine. If the present rate of influx continues which is about six lakhs per annum, by the end of this century, non-Sindhis will outnumber Sindhis, density of population will increase beyond capacity and resources will be exhausted. Not only will Sindhis suffer from political domination and economic subservience but intellectual inferiority and cultural domination. They will be deprived of their language, the spiritual and literary store house. Even the Sindhi medium primary schools may not be allowed and Urdu may become the sole medium of instruction. Sindh and Sindhis will be clawed in the clutches of an alien language and culture. In such a situation the position of Sindhis hold in its folds the examples of American Red-Indians and Aborigines of Australia. Immediate awareness to all these fatal dangers is the need of the hour. The inherent conspiratorial intentions are to be gauged and elements and institutions inimical to Sindh are to be struck-down.

The new comers in Sindh get patronage and protection of the State power, settle in cities enjoy all amenities, civic, economic, educational and qualitatively a better life. Premium on nuisance that they get is in addition. This has given them an unearned affluence and sense of superiority. Sindhis consented to be in Pakistan on the basis of "autonomy and sovereignty" for their land. The post independence shuffling of events and reversal of trends abnormal curvatures and convexities have given rise to genuine complaints. Sindhis in general and youth in particular are angry for the atrocities, wanton mischiefs and excessive abuses of the successive governments. They condemn their elders for not counting the cost in advance of such a contact or compact. The menaces created by the ill-gotten children fathered by Pakistan are a memento to be in minority in their own motherland and mendicants in their resource rich country has precipitated their thinking. They are of the strong opinion that as long as they continue to be part of Pakistan, they will become victims of more mischiefs and misfortunes. To preclude the mirage and the mire, the restive and the restless wants to restore and retrieve the autonomous and sovereign position of Sindh. Their continuo frustration with Pakistan has rightly taken them to one logical conclusion i.e. the parting of ways with Pakistan.

2. CUSTOMS Geography, environment, climate, race etc. give certain characteristics to customs of every nation. Because of the social interaction of generation after generation a sense of togetherness and oneness grows gradually which intention gives rise to common customs and social traditions. In Sindh, the Dravidian, the Arians and their many branches the Persians and the Greeks had their own customs. But that does not exclude the influence of one upon the other. Each one influenced the other and accepted some from the contemporary customs of the other people. Yet none of them lost their identity. Their customs about marriage, disposal of dead bodies, dress, the style of hair-cut and each one of them retained hairdo, growing of beards etc. In short the amalgam and the separateness continued simultaneously.

3. RELIGIOUS BELIEFS

Religious rituals and beliefs probably had risen from the crude and the child-like interpretation of the science of savages based on the differing evidence of sense. This gave rise to animism and inanimism. Beginning with trees, animals and reptiles, they added Sun, Moon, Stars, zodiac sky, land, mountains, fire and air to the objects of worship. Afterwards the Arians wrote Vedas, Sammarties, Puranas and introduced religious beliefs, according to their writings. As the majority of the people still were illiterate and used to remain in forests, they continued to have the old beliefs. The worship of River Sea, trees, cows and bullocks continued. The detailed information has been given in second chapter of this book. For the reformation of those customs, Jainism, Buddhism did some work and after that Persians introduced sun and fire worship. Jewish and Christian religious ideas also had some influence over Sindhis. After that Islam came through Arabs and Persians in Sindh. Islam, Judaism and Christianity, it seem had acquired greater part of their teachings through Babylons and Summair. This as already mentioned in previous chapters, various selections of all the civilizations had their influence in Sindh and Sophism was product, of these teachings. Sindhi Dervishes like Shah Inayat, Shah Latif, Sachal Sarmast, Bedil, Sami, Rohal Fakir etc have to a great extent, narrated the above mentioned beliefs in their poetry.

4. ANCIENT TRADITIONS In Sindh, after the experience of thousands of years some traditions had been established. Out of which some are good and some were bad. Following are the few good traditions of Sindhis:

- a) Giving Asylum to foreign people who suffered in their own countries at the hands of their opponents and on account of that, they had suffered a lot.
- b) The protection of honor, respect, modesty and dignity of tribal men and women even if such protections involved the possibility of bloody feuds with the opponents.
- c) Hospitality to the strangers and travelers, if they came to Sindh villages Sindhis considered it to be their honor and duty to entertain them as their honorable guests. Lack of means at the moment were never a hindrance.

C) Patriotism: Love of the motherland had always been a matter of faith and sacred duty. In view of that all the classical poets of Sindh have sung the songs of patriotism. Such poems are mostly sung on all auspicious and eventful occasions. Shah Latif the Great Saint-Poet of Sindh has again and again teaches Sindhis the love of their land:

- i) "Woe to them, who forget their country".
- ii) "Seek companionship of compatriots, aliens cannot be owned".
- iii) "For the days which I have passed detached from my country. My own folks and people will smirch and smite."

iv) "It is not customary with Sindhis to stain themselves and swap their blood with gold".

To be contented even in adversity. The people of Sindh believe in patience and perseverance and do not complain even against unfavorable and adverse circumstances. Their poets also have taught them the same. They say:

i) "Sorrows ornate life, Life without sorrows is meaningless."

ii) "What ever God in his wisdom has Ordained' Gracefully and gratefully welcome."

iii) "Every one has a share of sorrows but I have then in abundance. I went around to dissent and disport these but the sympathizers had already departed."

The above mentioned things were some of good points ingrained in Sindhi Culture" and character. But they have also inherited some bad habits on account of which they have to face difficulties. Amongst them are the following.

i) Inferiority Complex:-

The feudal system, Zamindars, Pirs, Mullahs and outside rulers have created an inferiority complex in our people, which has made them cowards.

ii) Tribal enmities:-

The people of Sindhi originated from different tribes and countries, had lived the nomadic life, and had been entangled in local differences. This characteristic continues till today. The result is that taking advantage of their weakness the foreigners have been invading, occupying, dominating and exploiting them.

iii) The Cunning and crafty foreigners.

I have narrated above that on account of various factors, Sindhis have been infected with inferiority complex resulting in cowardice and become easy prey of cunning and crafty dandyism of foreigners. They believe that every foreigner or analyzer is a nophman, a gentleman although in his home town and land he may be a non-entity even of a low origin. As such every lonely becomes holy and every devil becomes a don here. When Arians came to Sindh the Dravidian were overpowered by them, and adopted their language, customs, religious beliefs and dress and when Persians or Greeks ruled over them, they adopted several things of rulers. In the days of Mughal Empire, speaking in the Persian was considered the sign of pride and in the days of British rule, speaking in English was considered a privilege. So much so that even primary education was given in English language and western dress was considered to be the sign of superiority. Now a days the many well to do persons have started speaking in Urdu in their houses with the result that their traditions literature, in which Shah Latif, Sachal, Sami, and other poets have given their messages is being forgotten.

iv) Selfishness:

Sindh was mostly a rural country, in which people used to remain in nomadic life or ~ scattered huts, wherein there was less safety, health and unity among them. Every body was to safe guard his own interests. There is saying in Sindhi that:

"That self comes first and above the rest."

The common man of Sindh is busy in safeguarding his self interests. The national consciousness, the national unity and the national feeling have therefore suffered. On account of these conditions the outsiders have often invaded Sindh and have either looted and robbed Sindh or started ruling over it. On account of these drawbacks the vested interests have coined several slogans to mislead Sindhis and bring them under their domination. One is that Muslims are a separate nation, which is against the spirit of Islam. The second thing is that the various provinces in India where Muslims were in majority created a new country named Pakistan and are trying to show that it is an Islamic country and must be safeguarded at any cost. This has cost Sindh immensely. If it agrees to such slogans it will have to write off its history of five thousand years and puts its geographical boundaries in jeopardy and finally become subjects and slaves of Punjabi-Muhajir combine.

v) Lack of National awareness.

Sindh, since last 5000 years has remained a separate country, a geographical entity with distinct language, culture, political and economic interests. Sindhis have remained a separate nation. But unless the residents of Sindh have not learned to prefer the national interests, to their individual and selfish motives and they have not acquired the necessary national consciousness of unity and common interests they can not become the "united nation", nor face the foreign powers and get rid of certain slogans, that misguide and mislead them. For instance that all Muslims are one nation and that Pakistan is a homeland of Muslims, are being used as weapons to rule over Sindhis.

i) The Customs and way of Life.

The Sindh's overwhelming majority of population has lived in rural areas and quite a few are still passing nomadic life. Some of them reside on the banks of lakes, rivers and sea in their scattered huts or small boats. Some of them depend upon cattle breeding and continue changing their camps with the change of pasture. All these sections are not only denied the benefits of the civilization but civic and city life also. After the establishment of Pakistan, nearly 60 lakhs of outsiders have migrated to Sindh, who mostly live in cities of Sindh and population of city life has enormously increased. But the majority of original Sindhis still remain in rural areas devoid of the basic facilities of civic life with the benefits of Education, health services and sanitary arrangements or society. Services in government departments and jobs in industries and factories are not available for them. Lack of security of life and property plagues rural life. Trade and commerce is concentrated in big towns and cities. Roads and other means of communications are a rarity. City life generates homogeneity, political awakening, organizational capacity, and struggle to get political and economic rights. Newspapers, periodicals and other means of information and knowledge come to their door steps. The net result as of today is that the city people are fully enjoying the comforts and benefits whereas the rural population lives sub-human conditions and get a different message of civilization from independence. Lack of opportunities, amenities, facilities and arrangements is not only adversely affecting villages more and more but widening the gap of quality of life between rural and urban population, which is not a good omen.

SINDH'S GEOGRAPHICAL BOUNDARIES:

Sindh's geographical boundaries should be encompassed on the basis of their culture, their language, old traditions, customs, religious beliefs and social conditions. From that point of view the old Bahawalpur State's major part which remained under the rule of dynasty of Dawood Potas can be counted as Sindh's cultural area. Sibbi, Katchi and Lasbella districts that form part of the present Baluchistan and Kutch and Juna Garh can be included in Sindh's cultural boundaries. But the division of the country into Pakistan and Bharat Katchh and Joona Garh were given over to Bharat. Sibbi Katchi, and Lasbella areas have been handed over to Baluchistan. At present Sindh is divided in the following districts Karachi: Four districts (Four districts) Thatta, Badin, Hyderabad, Tharparkar, Sanghar, Nawabshah, Khairpur,

Sukkur, Shikarpur Upper Serhad Sindh (Jacobabad) Larkana and Dadu. The area and population of the present Sindh, on the basis of 1971 Census are:

KARACHI Total Area 1362 Sq. Miles
Total Population 3589154.

THATTA Area 6933 Sq. Miles.
Population 674590.

HYDERABAD Area 4969 Sq. Miles
(including Badin) Population 227873

THARPARKAR Area 13435 Sq. Miles
Population 1000972

SANGHAR Area 4142 Sq. Miles
Population 681168

DADU Area 7342 Sq. Miles
Population 807753

JACOB ABAD Area 2982 Sq. Miles
Population 694792

SUKKUR Area 5531 Sq. Miles
(including Shikarpur) Population 1 368595

LARKANA Area 2866 Sq. Miles
Population 922907

KHAIRPUR Area 6018 Sq. Miles
Population 717373

NAWABSHAH Area 2896 Sq. Miles
Population 1341 706

The total population of Sindh, in accordance with 1971 Census is 14007722. Which according to the census of 1981 has risen to two crores and three lakhs. There has been no sub-soil survey in Sindh, excepting the research work done by Mr. Mohammed Hussain Panhwar, who has mentioned the underground water levels. But in Sindh the area under salinity has not been surveyed. So the area of sweet and saline underground water cannot be ascertained. But only this, but classification of land on the basis of percentage, potash, sodium carbonate, nitrogen, salinity and water logging has not been under taking in its correct perspective except on a very small scale on government agricultural farms.

In 1954 Sindh Agricultural Commission had recommended the survey of above mentioned things. But immediately Sindh was brought under the slavery of One-Unit where these recommendations were not carried out. According to the recent information the area of Sindh has been distributed in the following categories:

- a) Cultivable area 34531 Sq. Miles.
- b) Area under mountains and hills 5000 Sq. Miles.
- c) Area under forests 1800 Sq. Miles
- d) The area under deserts and Dunes 13100 Sq. Miles.
- e) The area under delta near Sea 1500 Sq. Miles.

The total area of Sindh stands at 57131 Sq. Miles.

i) The cultivable area as counted above will be divided into two crores and twenty one acres as the mileage shown above.

ii) From Jhirik to Khirthar Mountains the hilly track consists of mountain and hills. Makli, Pir Patho can be included into that. These hills continue from Karachi to Lasbella. There is a solitary hillock called Aban shah's hill in Shah Bandar Taluka. On the East of the river Indus, there is Ganjo Takar hills and in Tharparkar district there is Karunjhar Mountain. In the north from Kotdiji, right up to Rohri hills, there is a line of small hills. Though the survey of hilly area is not properly carried out but approximately it will come to 5000 Sq. Miles.

iii) From Ubauro Taluka, Indus River enters Sindh, right up to Ketu Bandar where it falls in Sea. Its length should be 300 Miles, but on account of the curves its length becomes 500 miles. In the summer there is more water in the river but in the winter it is reduced greatly. The bed of river approximately is 2 miles in width. According to this calculation the mileage under river Indus will become 600 miles. In Sindh there are 520 lakes and small ponds. Amongst the lakes there are Manchar, Kinjhar and Makhi Lake. The area under them will become 600 Sq. Miles thus the total area under water is 1200 Sq. Miles.

iv) On both sides of river Indus, and near Makhi lake and several other places there are forests and Jungles. The total area under the forests will come to 1800 Sq. Miles. At present in forests there are Babuls, Lai and Kandi trees. Talli, Seesum and other valuable trees according to recommendations of agricultural commission can be grown in Sindh. But on account of formation of one-unit and apathy of Pakistan government nothing has done in this direction.

v) The land under desert and sandy areas: In Thatta district, Shah Bandar, Jatti Lalukas, Hyderabad and Bad in Taluka and certain portions of Tharparkar district are under the desert areas. On the border of Sindh from Tharparkar District, the sand dunes start, which go through some talukas of Tharparkar, Sanghar, Nawabshah, Khairpur and Sukkur districts. The total area of such land is 13100 Sq. Miles.

vi) Delta is that piece of land, which is on the lower level of Sea, which is punctuated by small pond of Water Island. No survey of that area has even been undertaken. Every year two crores and forty lakhs tons of silt pass through the Indus river into the sea. Therefore, in this great area, the sea was near Ganja Takar and the Makli hills. Ghora Bari, Ketu Bandar, Whah bandarjati and other Talukas and greater portion of those were under the Sea, now has become cultivable land or desert. In 1954 there was the recommendation before Sindh, Agricultural Commission, that delta area near Sea can be developed into fertile land and that portion can be utilized for the cultivation of Date and Palms and Coconut trees. But nothing was done on the pretext of lack of funds. From the income of Sindh though the central government gets taxes of billions of rupees, which mostly is spent on the Punjab military. After the establishment of Pakistan, the Muhajir and Punjabi vested interests have not given autonomy and the resources of Sindh are utilized for the benefit of Punjab. That is why no development scheme could be carried out for the good of Sindh. We want to construct dam on the side of Sea where we can systematically utilize the silt by Indus and increase the area under cultivation. But how can we fulfill these schemes. We are now in Pakistan's slavery of Muhajir and Punjabi imperialism.

Sindh on the whole is resource-rich country and could be more prosperous but for the central government's robbery of farmer's revenues in the form of many taxes. These taxes though collected from the people and province of Sindh are used for the Punjab vested interests. Added to this, the central government because of its prejudices against Sindhis and partiality in favor of Punjabi Muhajir combine has been patronizing and protecting its industrial base in Sindh at the cost of Sindhis. In addition, hordes of people are brought to Sindh, who are draining the resources of Sindh by sending them their colonial rules.

ECONOMIC RESOURCES OF SINDH:

The economic resources of Sindh are divided in three groups.:

1. The natural resources of Sindh and its production and income.
2. The taxes taken away by central government, which are, collect from Sindh.
3. The industries, mines and trade.

If you have seen the problems of this question, one will know that after the establishment of Pakistan, Sindh and its original residents have come under great difficulties and hardships.

The natural resources of Sindh and its productions and income:-

- i) Agricultural resources.
- ii) Undeveloped land is to be developed and increased.
- iii) Delta area is to be developed and increased.
- iv) Hilly and mountainous area is to be developed and made profitable area.
- v) Improve the methods of fishing and utilize them for the good of Sindh.
- vi) Sindh mines to be developed and utilized for the good of country.
- vii) The stone concrete and cement is to be obtained from the hilly area and utilized for the development and construction of Sindh.

AGRICULTURAL RESOURCES OF SINDH.

In Sindh the cultivable area as shown in the question asked by Syed Ali Qutub Shah in Sindh Assembly in which it was shown that the cultivable area in Sindh was two crores and twenty one lakhs acres. In Sindh we have got three barrages for which 134000 Cusecs water was allowed, according to the agreement between Sindh and Punjab in 1945. According to this agreement Sindh was to get 25% of water from the five tributaries of Indus River and 75% water from Indus. But after the establishment of Pakistan Sindh has been left at the mercy of Punjab. First they abolished the provinces of West Pakistan and amalgamated into what was notoriously called One-Unit. As such Sindh was deprived of its share which it was entitled to according to the agreement of 1954. Non performance and violation of the agreement by Punjab has

along worked to the detriment of the interests of Sindh. Punjab has been robbing Sindh by constructing new barrages and dams against the terms of the agreement of 1954 and against the all cannons of International Law that determines the right repairman rights. To prove our point of view, we will furnish factual data. The first thing that Punjab did was to handover their tributaries to India. Their Punjabi ministers did this and Sindh had no hand in it. By so doing Punjab made good their loss by taking away Sindh's share of water. So Sindh was sentenced for no fault in its own. Punjab's arbitrary actions resulted in the decrease of seasonal crops of Sindh and increased i~ own. Following statistics will prove the plunder by Punjab for it has been taking away more than 50% of Indus water.

Area according to seasonal crop of Sindh and Punjab is shown below:

In Punjab in 1973 and 1974 the cultivated area was as under:

- a) Rice crop area: 1062000 Acres of land. Total yield was 1096000 Tons. The producer per Acre was 16 Maunds and 9 seers.
- b) Area under Wheat was 1904000 Acres of land. The production was 5575500 Tons. The production per Acre came to 13 Maunds and 9 Seers.
- c) Area under Oats Barley 261000 Acres. The Production 7400 Tons. The production per Acre 7 *Maunds* (40 Kg.) and 2 *Seers*. (2Kg.).
- d) Area under Jowar 629000 Acres. The production was 234000 Tons. The production per acre was 6 *Maunds*.
- e) Area under Bajra 1166000 Acres. The production 339000 Tons. The production per Acre 5 *Maunds* 5 Seers.
- f) Area under Maize 684000 Acres. The production 431000 Tones. The production per acre 13 Maunds and 5 Seers.
- g) Area under Gram 1974000 Acres The production 431000 Tons. The Production per Acre 5 Maunds and 9 Seers.
- h) Area under Sugar cane 1091000 Acres The production 16355000 Tons. The Production per Acre 408 Maunds.
- i) Area under Cereals 7891000 Acres The production 165000 Tons. The Production per Acre 6 Maunds.
- j) Area under (TIR) 31000 Acres The production 4000 Tons. The Production per Acre 3 Maunds and 5 Seers.
- i) Area under Cotton 3383000 Acres the Production 2410000 Tons the Production per Acre 3 Maunds and 6 Seers

The total average cultivated in Punjab 21994800 Acres. The total production 145851000 Tons. The area cultivated in 1973 and 1974. In Sindh, figures are as under

- i) Rice area 1744800 Acres Production 1215000 Tons Production per Acre 19 Maunds.
- ii) Oats area 43000 Acres Production 9000 Tons Production per acre 5 Maunds and 7 Seers.
- iii) Jowar area 407000 Acres. Production 108000 Tons. Production per acre 7 Maunds and 2 Seers.
- iv) Bajra area 526000 Acres Production 95000 Tons Production per acre 5 Maunds and 3 Seers
- v) Maize are 54000 Acres Production 12000 Tons Production per acre 6 Maunds and 3 Seers
- vi) Grains area 531000 Acres Production 139000 Tons Production per Acre 7 Maunds 1 Seer
- vii) Cereals Area 348000 Acres Production 75000 Tons. Production per Acre 5 Maunds
- vii) Sesame area 30000 Acres. Production 4000 Tons. Production per Acre 3 Maunds and 9 Seers
- ix) Sugarcane area 251000 Acres Production 3735000 Tons. Production per Acre 4 Maunds and 4 Seers
- x) Cotton Area 1167600 Acres. Production 256000 Tons. Production per Acre 4 Maunds and 8 Seers

The total average of cultivation is 11181900 Acres and production is 5823000 Tons. Now comparison between the figures of Punjab and Sindh.

The total acre under cultivation in Punjab is 21994000 Acres and production is 14851000 Tons and in Sindh the area under cultivation is 11881000 Acres and production is 5823000 Tons, the difference between cultivated area of Punjab and Sindh is 10113000 acres and production in Sindh is 9028000 Tons less. In Punjab the cultivation under wheat crop is as under:

19400000 Acres and production is 75082000 Tons and in Sindh the cultivated area under Wheat is 2076000 Acres and the production is 1226000 Tons. The difference between Sindh and Punjab is 8828000 tons. The difference between Sindh and Punjab is 8828000 acres and in production is 4349000 Tons. In Punjab the total area under Cotton cultivation is 3383000 acres and production is 441000 Tons and in Sindh the area under cotton crop is 1167000 Acres and production is 205000 Tons. Thus the difference between Punjab and Sindh is as under:

The total average of Sindh cultivation is 2216000 less than Punjab and the production is 236000 Tons less. The average in Punjab sugar cane area is 1091000 acres. The production is 16355000 Tons and in Sindh the total area under sugar cane is 251000 Acres and the production is 3735000 Tons. The difference of acre area in average between Sindh and Punjab will stand as under:

845000 Acres less in Sindh and 12620000 Tons less Sugar cane. From the above mentioned figures one will come to know that on account of deficiencies of water the land under cultivation and the yield per acre is decreasing in Sindh cultivates 8828000 Acres less in Wheat crop, 2216000 Acres in Cotton Crop and 840000 Acres in sugar cane. The reason is that Punjab was utilizing more water against the treaty of 1945. That thing would not have happened if Pakistan had not come in existence thereby giving it monopoly of power in government. The miseries of Sindh we multiplied by imposition of One-Unit. Had it not come in existence, new barrages and dams would not have been constructed and violation of Section 17 of Treaty would not have taken place.

THE DEVELOPMENT OF UNCULTIVABLE LAND TO CULTIVABLE LAND

I have already mentioned above that in Sindh the following land has remained un-cultivable.

- a) The area of 5000 Sq. Miles under mountains and hills
- b) The area under Desert and sand dunes of 13100 Sq. M.
- c) The area under delta 1500 Sq. Miles which could be increased to 3000 Sq. Miles.

In 1954 the Sindh Government had appointed an agricultural commission, which after the deliberation on the subject had recommended the following scheme:

- i) That in the hilly and mountainous areas small dams should be constructed and the adjoining area be irrigated. For this purpose, government had created a project department that had recommended the following schemes, which were to be financed from Sindh Government's funds.

ii) Dadu Dam project in Mahal Kohistan which would have cultivated in Kharif, 11000 Acres. The estimated amount to be spent on the project was Rs. 3869000/-. The rainfall within 200 miles was to be collected. In this dam 1400 million cubic feet of water was to be collected and a total of 16570 acres was to be cultivated. The net income from the project was to be Rs. 196454 /=-

iii) Darvat Dam Project was to be constructed on Barren River at a distance of 8 miles from Thana Boola Khan. That would have supplied 461 Cusic of water in Kharif and 46100 Acres of land were to be irrigated. 100 Cubic feet water was to be supplied in Rabi season and its estimated cost was Rs. 8723000 /=- over one thousand Sq. Miles was to be commanded by this project. 5726 Cubic feet water was to be stored in this dam. From where 5110 Cubic feet water would have been available for cultivation. 69130 Acres were to be cultivated under this scheme. Rupees 840965 /=- would have been its net income.

iv) GAJJ RIVER PROJECT

This darn was 20 miles above Johi town. Total estimated amount on that project was Rs. 12450000/-. The water was to be stored from 2000 Sq. Miles rain fall. Its gross command area was two lakhs and its cultural command was 170000 acres. It was to irrigate 85000 Acres, 65000 acres in Kharif and 17000 Acres in Rabi. Its net income would have been 805384A Rupees.

v) SANN NAIN PROJECT

This darn was to be constructed 20 miles above Sann village. Total estimated cost would have been Rs. 13760000/-. It would have been completed in two years time. In which 105 Sq. Miles rain water would have been collected. Its gross command area was to be 15000 Acres. Annually 61 Cusics water would have cultivated 73600 Acres land in Kharif, 383 feet million cubic feet would have been collected there.

vi) BHAL PROJECT:

This project was 10 miles in South West Karachi. Its total estimated cost would have been Rs. 3650000/- it would have been constructed in one year's time. Its gross command area was 3~400 acres land. The cultivated area would have been 30720 acres. In Kharif it would have irrigated 16360 acres of land. From this scheme the net income would have been Rs. 1322671- It would have contained 40 millions Cusics of water.

vii) ANGAI NAIN PROJECT:

This nain is at a distance of ten miles from Manchar Lake. Its total estimated cost would have been Rs. 2468000/- it would have collected 170 Sq. Miles water. In its dam 556 million Cusics feet water would have been collected. Its gross command area would have been 30700 acres and would have irrigated 10000 acres annually. Its net income would have been Rs. 1460751-

viii) NAING RIVER PROJECT:

This project was 10 miles South West from Manchar Lake. Its estimated cost was Rs. 2553200/- it would have collected 250 Sq. Miles rain water. Its gross command area was 32000 Acres, annually 16600 acres would have been cultivated from this project. Its net income would have been Rs. 160471/-

ix) JUNGSHAHI AND RANPATANI RIVERS PROJECT:

These rivers are near Thana Boola Khan Landhi, Karachi, Kotri area. This would have collected rain water within 700 Sq. Miles would have been collected. The expenditure would have come to 81 lakhs of rupees. The water was to be 2600 million cubic feet. Its gross command area would have been 150000 acres. It would have cultivated 50000 acres annually. Its net income from the scheme would have been Rs. 4713701 /=-

x) MAZRANI AND DELAN PROJECT:

Its estimated cost was Rs. 82,00,000/- it would have commanded 750 Sq. Miles water of rainfall. The total water was to be 2860 million cubic feet. Its gross command area would have been 110000 Acres. Annually it would have cultivated 55000 Acres.

xi) OCHIO BHARNI RIVER PROJECT:

Its estimated cost would have been Rs. 2555000/- it would have commanded 300 Sq. Miles rainfall water. The total water was to be 974 million cubic feet. Its gross command area would have been 25000 Acres. It would have cultivated 14000 Acres annually. Its net income would have been Rs. 1 17386/=

xii) BA RAN NAIN DISE VIRIH BUND PROJECT:

It would have commanded 450 Sq. Miles rainfall water. Its estimated cost would have been Rs. 40,00,0001. Its gross command area would have been 75000 Acres. Annually cultivated area was to be 22570 acres. The total collection of water would have been 1462 million cubic feet. Its net income would have been Rs. 219147/-

xiii) BHANDHI NAIN PROJECT:

This is on the North South of Manchhar Lake. It is in the East of Angal River. 325 Sq. Miles rainfall water would have been commanded. Its estimated cost would have been Rs. 3650000A Its gross command area would have been 60000 acres. Its cultivated area would have been 4000 Acres. In Kharif 16156 acres would have been cultivated on it. Its total collected water would have been 1056 million cubic feet. Its net income would have been Rs. 214721 /=-.

These all schemes were prepared and ready to be implemented from the funds provided by Sindh Government. But the Pakistan Government on the mollified advice of Punjab government and the One-Unit government spent it in Punjab. On the other side Punjab was indebted to the tune of 100 crores of rupees which was to be borne by this willfully acquired money from Sindh. Pakistan, which was considered to be a boon for Sindh, actually became the slave and exploited country. Every Sindhi curses the day when Sindh became a part of Pakistan and prays for the end of its subjection and slavery in achieving its independent status.

DESERT AND SAND DUNES IMPROVEMENT SCHEMES.

Misfortunes and Muhajir and Punjabi vested interest imperialism has excluded cultural areas of Sindh that is Katch, Junagarh, Bahawalpur and Katchi, Sibbi and Lasbella. In Sindh, we wanted to develop our sand and desert areas and

utilize them for cultivation for that we appointed commission to prepare projects. But according to the report of the Chief Engineer of Sindh only in Tharparkar, Deplo Talukas. Out of that 7000 Sq. Miles consisting of 4480000 acres of land, schemes for development of 150000 Acres were prepared. Which included 70 Sq. Miles area of Kharoonjhar Mountain in Nangarparkar. An average rainfall in the past 26 years was 13 feet. Its surrounding area is called Tarai. The water of rainfall was wasted in desert. It was calculated that 919200 million cubic feet would have been collected under this scheme. To properly use this water under mentioned schemes were suggested:

- i) For the collection of underground water and surface water. Walls were to be constructed.
- ii) Kharoonjhar mountain rainfall water was to be stored and distributed.
- iii) Field pumping scheme was to be carried out.

In this way through tubewell for the whole year water for irrigation could have been collected. Expenditure for which, the cultivators were prepared to bear through the support of Government. Schemes of Boring, aerial survey and digging were prepared. On which Rs.311,000 were to be spent. The net income from this would have been Rs. 21,602,078/-. The Sindh Government would have acquired 12 crores and 50 lakhs rupees from the sale of land on the rate of 25 rupees per acre. Sand dunes are spread all over the greater part of Sanghar, Nawabshah, Khairpur and Sukkur districts. Its area is estimated to be spread over 10000 Sq. Miles.

The total average would be 64 lakhs acres. This area was on the banks of Hakro River, which has disappeared since several hundred years. In the summer season the surplus water, which is discharged in the Sea, could have been collected in Makki Lake and utilized by constructing of dams in Sukkur district. All this land could have been leveled through machinery. But due to the greed of Punjabis who because of One-Unit, cancelled all these development schemes of Sindh. At that time Sindh had many good Engineers like Mohammed Moosa Memon, Ghulam Mohiuddin Abbassi and S.K. Baluch for preparation of these schemes, they could have implemented them as well.

Near the sea there is a delta of about 15 hundred Sq. Miles. It is the opinion of the experts that the area could have been developed into 3 thousand Sq. Miles, out of which we could have acquired 19 lakhs acres of cultivable land. On the Sea beach from Ibrahim Hydari, rightup to border of Katch by constructing Bunds and spurs we could have collected water in dam. Indus River annually throws 24000000 Tons of silt in the Sea and by leveling this area it could have been developed. Thus developed land could have been used for cultivation of Datepalm, Paddy, Banana Bamboo and other crops. In Holland there are bunds near the sea, which create artificial land. In that manner we could have also created additional cultivable land. For all these schemes, money is required, which we can get if we are free. At present, custom duty, Income tax, Corporation tax, Excise tax and many other taxes are being taken away by the Central Government for the benefit of Punjab mostly. Though this money belongs to the people of Sindh, but they are denied their right. Instead Muhajir, Punjabi imperialists are creating hindrances in the freedom struggle of Sindh. They do so to continue to exploit and usurp the rights of Sindh. Any body who speaks against these schemes of theirs, is dubbed as the enemy of Islam and enemy of Pakistan and thrown in jail.

THE SCHEMES FOR THE DEVELOPMENT AND INCREASE IN THE FORESTS:

In every country forests serve the basis of cattle-grazing, fuel and wood for the construction of buildings, furniture etc. On the otherside they condition climate and serve the purpose of increasing rainfall. The Sindh agricultural commission, when examined forest experts and their opinion was that in Sindh hardly 2% area is under the forests. Even in the

country like Saudi Arabia, which is mostly a desert, more land is under trees than in Sindh. For the improvement of forests and sowing the good trees through the help of barrage water and collection of rainfall water, we could increase our forest area. But unfortunately most of Sindhi legislators and politicians are greedy and hardly think in national terms. They are always busy in acquiring power for their personal sake, profit and more acquisition. They seem to be making a team with Punjabi Muhajir imperialism against the interests of Sindh and putting it in stronger chains. Giving vested interpretation to Islam and nationhood, these enemies of Sindh are all time busy in diverting the attention of the people from their real problems. The step-motherly treatment of the Central Government, the unending exploitation of Punjabi Muhajir combine and the bare betrayals of their own politicians have compelled the people of Sindh to seek salvation for the freedom of their land.

FOR THE IMPROVEMENT OF FISHING INDUSTRY AND ITS PRODUCTION THROUGH WHICH WE CAN GET SUBSTANTIAL FOOD OR BY SELLING TO OTHER COUNTRIES EARN FOREIGN EXCHANGE.

In Sindh, there are more than 520 lakes and water ponds, according to report of the fisheries department, there are 721 Lakes, ponds and water channels, from which about 15 thousand tons fish is procured every year. There is a vast Sea-Coast from which more than 2 lakhs tons of fish is caught every year. Which helps in earning foreign exchange. The benefit of that goes to central government and Sindh is left as an onlooker. Before Sindh Agricultural Commission, there were several schemes for the improvement of fisheries in Sindh. From the interior of Sindh, fish was to be brought to Urban areas. The scheme of refrigeration, cold-storage and conservation were prepared. But instead of the fish, these schemes were put in cold-storage for the simple reason that it did not benefit the vested interests.

TAXES TAKEN FROM SINDH.

Taxes collected by the Central Government from Sindh under various heads are as under:

- i) Customs Rs. 5491800,000/- in 1975-76
- ii) Excise duty Rs. 44867,00,000/=
- iii) Income Tax & Corporation Tax Rs. 36530,00,000/-
- iv) Sales Tax Rs. 200,04,00,000/-
- v) Salt Tax Rs. 60,20,00,000/=
- vi) and other Taxes Rs. 46520,000/=

The total taxes taken by the center from Sindh come to Rs.16,69,91,00,000/=. The irony is that a little percentage of our own money is given back to us in the form of loans and grants. One of the many white elephants the center has reared is gigantic central civil administration, which consumes quite a big portion of G.N.P. Even bigger part so spent on the armed forces which have put extra-ordinary burden upon the economy with its evil influences of higher rate of taxes, inflation, rising prices and worse still the malady of borrowing on Olympian scale.

The major income comes from Sindh port which is approximately Rs. 500,00,00,000/= and the other income of Rs. 4,00,00,00,000/- comes from the income tax and Excise duty. The number of industries units in Sindh is bigger than in any other province. The greater portion of income tax also comes from Sindh, which is approximately Rs. 3,00,00,000/-.

The sales tax is about Rs. 200,00,00,000 /= . The salt tax is to the extent of Rs. 60,00,00,000A . This also comes from Sindh and the other income earned from Sindh is to the extent of Rs. 2,00,00,00,000/=

The total income taken from Sindh is about Rs.16,60,00,00,000/ annually. Income from the WAPDA, PIDC, Railway, PIA etc is never disclosed. The Central Government gives to Punjab Rs.170,40,00,000/- and Sindh Rs. 621 ,00,000 /= . In 1975-76 the total revenue of Punjab was Rs. 2,99,60,00,000/- and that of Sindh was Rs. 1 ,23,40,00,000/=. From these facts it will be known that the central expenses are mostly spent on the subjects of defense and other central departments, which is almost monopolized by Punjab. The central government give Rs. 170,40,00,000/- to Punjab, and to Sindh only Rs. 62,10,00,000/- as debt. Now in 1973 the total number of buses, trucks, cars was 4,57,816, out of which 29718 were buses, 49345 trucks and 163042 motor cars. Out of which Punjab had 201311 buses, trucks and motors. In Sindh the total buses, trucks and motorcars were 208262. In Pakistan there were in 1974,521 Hospitals, 2782 dispensaries, 671 maternity homes. Out of that Punjab had 239 hospitals, 1136 dispensaries and 421 maternity homes. In Sindh there were only 134 hospitals, 873 dispensaries and 112 maternity homes. In 1974 in Pakistan the total number of newspapers was 836 dailies and 270 weeklies. In Punjab the total number of newspapers was 479. Out of which 43 were daily and 155 weekly. In Sindh the total number of newspapers was 256, of which 24 were daily and 71 weekly.

Every year about 20 lakhs laborers sent to their provinces, money earned from Sindh, to the extent of 300 crore rupees and Punjabi Zamindars owning land in Sindh sent 300 crore rupees annually out of Sindh. 1520 Industries established in Sindh, sent annually 1000 crore rupees outside Sindh. Sindh contributes to central taxes about 1000 crore rupees annually. The non-Sindhis in Sindh from foreign and whole-sale trade earn to the extent of 1000 crores. WAPDA, PIDC, Railway etc. Sindh give the outsiders 500 crore of rupees. The total annual money, which goes outside Sindh to outsiders is more than 4100 crore of rupees annually.

(3) SINDH'S INDUSTRIES, MINES AND TRADE INCOME.

In 1928, when I was elected the president of Karachi Local Board, I went out to visit villages, that I found, their condition there was shocking. There were no roads, hardly any schools. Sanitary conditions were even worse. Medicare was almost non-existent. Drinking water was miserable. People lived in sub-human conditions But the worst affected were women-folk. They suffered status wise, health wise and over worked. I could easily contrast the whole situation with the one I had seen in Bombay. A few years earlier, the great revolution had taken place and through newspapers and other means we came to know the tremendous efforts that were being made to ameliorate and emancipate the people. We also knew the progress that was being made by the Western countries. We also wanted to work for the rural welfare uplift. Mr. Jeethmal Parsram, Jamshed Mehta, Hatim Alvi and other Sindhi well-wishers were our companions. We realized that it was not easy to bring about the reforms in Sindh. As in every thing else we were subordinate to Bombay government. Sindh was part of it. Bombay was far from Sindh. We couldn't take our grievances to government of Bombay. We, therefore, came to the conclusion, that without the separation from Bombay presidency our difficulties could not be reduced. We worked for the separation of Sindh from Bombay Presidency. Ultimately we got Sindh separated from Bombay. Then restarted through Sindh Assembly work for the progress of Sindh. I became Minister of Education and Industries and visited factories, colleges and university at Bombay and attended all India National Planning Commission under the leadership of Jawahar Lal Nehru and prepared the plans and schemes for the development of the country. But we came to know that so long as the country is under the domination of British imperialism, nothing much could be achieved. Freedom from the foreign rule was the only solution. Therefore we started working for freedom of country. The second handicap, which I had to face was that most of our Muslim population lived in villages and rural areas. The urban population consisted mostly of Hindus who had vested interests against the majority.

This second factor prompted the Muslims of Sindh to strive for independence and placed them in the main stream of all India politics, which in its wake brought about the partition of the Sub-Continent and emergence of independent Pakistan and Bharat. But after the establishment of Pakistan our experience has taught us that vested interests are not necessarily a characteristic of one religion or the other and have come to the conclusion that the place of Hindu vested interests has been taken by the Muhajirs and Punjabi vested interests. Sindh's internal autonomy is necessary for the improvement of local conditions. but the central government and Punjabi vested interests have become insurmountable hindrances. Their predecessors have caught Sindh like a bird that has fallen in the snare. Sindh must continue to disencumber itself and get riddance and relief. The unending machinations of the vested interests handed by the Central Government have continued to enslave Sindh. It was the influx of aliens, the separation of Karachi from rest of Sindh, repeated dismissals of Sindh cabinets, dissolution of provincial assembly, governor's rule and finally obliteration of provincial boundaries in the form of One-Unit. When after the interminable struggle, One-Unit was dismembered. Sindh instead of getting the right of provincial autonomy was interloped and interlocked in the clutches and claws of the high-handedness of the ruthless central government and alien capitalists who mostly hold form Punjab and those who had migrated from India.

Though our struggle against One-Unit was to redeem the provincial status and autonomy for Sindh for its good. But the conspirators plotted and schemed to exclude Sindhis, particularly rural population from the fruits of their revival and renaissance in the name of Muslim nation and Islamic brotherhood, as if only the aliens and outsiders were Muslims and Sindhis were not. As such under the patronage and protection of the authoritative central government, all exploitative elements were sponsored and supported, the main players in the booty were the Punjabis and Muhajirs. Sindhis made hue and cry for their just rights but to no avail. The loot and plunder continues unabated. After the establishment of Pakistan central government to manipulate the establishment of industries for their favorites kept industries, commerce and trade ministries under its control. These ministries have issued innumerable permits and licenses and given billions of rupees to these favorites. But no Sindhis worth mention have benefited from such industrialization either in the form of investor or laborer. The exposure of such prejudicial policy has always been branded with ready-made labels of anti-Islam, anti-Pakistan provincialists and parochial.

We claim and insist that we have been Sindhis and lived in Sindhi for thousands of years. We have been a separate nation and land for as many years. No one can believe that historical fact and therefore we have that right as well as duty to think talk and act in terms of Sindh. We can never abandon nor abdicate our rights and duty in favor of the fake and false pronouncements Surrender we cannot. Extricate we must. Unless the robust reality of provincial existence is appreciated and their utility accepted, the independence will become a parody of itself and the rupture inevitable. Let all concerned get the message clearly.

The incessant incendiarism of the alien capitalists and wishful Punjabi imperialists have committed such heinous crimes against Sindh that they can neither be forgiven nor forgotten. Some of them are as under:-

- i) With the ill-gotten wealth they bought and published daily newspapers and periodicals that propagated lies and half-truths, prejudices and venomous against Sindhis in general and nationalists in particular.
- ii) They sponsored and supported Jamait Islami organization, a very reactionary party the leadership was a turn coal and an agent of Muhajir, Punjabi imperialism. Its main design was to malign the nationalists, spread made-up stories against them concoct and fabricate interpretation of Islam and Qura'an to suit the aggrandizement of its pay masters.

iii) Although the original Sindhis, Kutchies, Gujratis and Marwaries spoke Sindhi in public retaining their mother tongues within their families and houses. They sent their children to Sindhi medium schools and studies as the original Sindhi children. But these Adventists from Punjab and India forced and compelled them to join Urdu medium schools.

iv) They incited, invited and engaged people from outside Sindh for all sorts of jobs. Thus replacing Sindhi Labor increasing unemployment and joblessness. Not only that would to the detriment of the Sindhi language, culture and ethos in the cities.

v) Through their middle men they have been man they have been manipulating the prices of agricultural commodities, perishable and nonperishable. in this way they are lynching the agriculturists who are mostly Sindhis. Taking undue advantage of the lending facilities of the banks and other financial institutions these fosterages of the foisted central and provincial governments are pursuing the policies of their predecessors. The money lenders to inflict pauperism and bankruptcy to agriculture and the peasant. The stealthy, felonious and foul policies are no less than the stomata on body politic of Sindh and its nationhood. As for the mineral resources like coal, gas and our, Sindhis have no control at all over them. Such multi-sided spikes cannot create any good will but enmity animosity and hatred.

Since the inception of Pakistan, Sindh has been treated maliciously and malevolently, whether it be so called democratic governments, martial-laws or One-Unit by these money makers and malignant. The table given below gives a sample of the factories established in Sindh with the share and percentage of production:

S. No. Factories of production No. Percentage of Production

1. Food 150 43.86%
2. Drinking & Juice 8 33.23%
3. Tobacco Cigarette making Companies 9 56.25%
4. Textile Mills 420 52%
5. Garment Factories 16 74%
6. Leather factories 21 50%
7. Shoe and Chappal Factories, excluding Rubber 13 100%
8. Ginning and processing 9 23%
9. Wood and Cocks making factories excluding furniture 9 42.17%
10. Furniture making factories excluding iron furniture 16 44.44%
11. Paper and things manufactured from it 19 75%
12. Printing & Publishing presses 91 57.48%
13. Pharmaceutical manufacturing laboratories 46 51.79%
14. Metals excluding Iron manufacturing companies 5 50%
15. Artificial metal Manufacture, excluding Machinery 9 34.25%
16. Tool manufacturing factories 49 18%
17. Transport making factories 49 18%
18. Scientific apparatus Manufacturing 18 54%
19. Photography 8 18.55%
20. Handicraft Factories I 5.07%
21. Sports making factories 1 7.04%

22. Machinery parts making factories 37 29.25%

THE BACKGROUND OF SINDH'S PRESENT TROUBLES

I have narrated earlier in the book that SINDHU DESH since last 5000 years has remained a separate country and people residing in it, had their separate script, language civilization and citizenship. The country became so famous for its riches that the outside imperialists from time to time, for the sake of exploitation and loot, invaded the country. The people acquired education from various religions and remained tolerant and believed in co-existence. The synthesis of the different teachings gave birth to the doctrine of Sufism. The vicissitudes of time and the repeated out-side invasion brought in their wake many sufferings b~ Sindhis were able to get rid of misfortune and manacles and regained their freedom and preserved language and culture, freedom and dignity, protecting and preserving their language and culture. Patriotism, their traditions and sense of separate nationhood sustained them with fortitude, they would emerge as a free nation.

The integration of Sindh into Bombay presidency by the Britishers created manifold difficulties and hardships, because the seat of administration was distant, the grievances were not redressed. The riddance and separation from Presidency was the solution. Despite the British toadies and lackeys the struggle for separation was launched. The front fighters among others were Messers Seth Herchand Rai Vishindas, Ghulam Mohammed Bhurgari, Jamshed Mehta, Hajji Abdullah Haroon, Jethmal Parsram, Shaikh Abdul Majid, Mohammed Ayoub Khuhro, Pir Ah Mohammed Shah Rashdi and myself. The main thrust and argument for separation was that Sindhi was a separate country and nation. The Britishers conceded and Sindh was separated and given a status of a province.

The so-called two nation theory partitioned the sub-Continent. To our lack of anticipation and pre-meditation we had to suffer to be a province of Pakistan. Sindh and Bengal were the two independent counties when the Britishers conquered them in the nineteenth century. But when the British Raj ended, the original position of these two countries was not reverted to. The feeling of deprivation and injustice done to Sindh awakened an awareness in politically conscious Sindhis This awareness scared the vested interests of the new imperialists. In order to cover their guilt and wickedness, they fabricated false deeds and devices in the name of theories, doctrines and ideologies to be used as weapons against Sindh for their interests. Of such devices the main were:

i) The reality of the countries and the nations existed before the British conquest was denied and its place a new theory on one Muslim nationhood and new country was introduced. The midnight birth on 14-8- 1947 was neither real nor historical because nations and countries are never born overnight.

ii) Trying to destroy the spiritual wealth and store house of the languages of the original peoples, a language without roots and roaming, Urdu, was imposed as a national language.

iii) The central government was made strong to grab all the economic resources of the various provinces, and use them for the vested interests of Muhajir and Punjabis.

iv) Giving a fabricated interpretation of Islam the separate existence of Sindhi nation was rejected and Sindhi nationalism was considered a crime.

v) In the name of democracy, Sindh has been eternally subjected to Punjab majority.

vi) With unchangeable majority of Punjab backed by Military, Sindh and other smaller province have been kept permanently under hegemony of Punjab.

vii) Repeated imposition of Martial Laws to colonize the people of smaller nations and to rob them of their resources.

In order to caution the people in time against this fraternity of things, I wrote and published the following main thesis

- i) Struggle for new Sindh.
- ii) Present political problems.
- iii) Separation of Sindh from Bombay.
- iv) Lectures of G.M. Syed
- v) Sindhu Desh, a nation in chains (Sindhi and English)
- vi) Pakistan's past, present and future, a retrospect and prospect
- vii) A review on Muslim countries' leaders conference.
- viii) As I have seen the Picture. (English religion and reality)
- ix) Sindh's story.
- x) My story through my writings.
- xi) Sindhi culture.
- xii) Discovery of Sindhu Desh and its mission.
- xiii) Pakistan must be disintegrated.

The last mentioned title is a part of the 12th book written by me. The theory of Pakistan is false and fraudulent. I don't think it is necessary to dwell any more on the subject. More than enough has already been said and written by me. I have always insisted and proved that the peoples of Pakistan have never been one historically, language and culture wise. Their concept of religion, economic problems and political aims and objects have always been at variance with one another. People that have hardly anything in common can under no circumstances claim common nationhood.

(2) To claim national status for Urdu language cannot be justified. Every nation is separate and different on the basis of its geographical territory. In Sindh for thousands of years, Sindhi has been the only language in use. The details of which have been given in the third chapter if it is being imposed over and above Sindhi language. The infant and outside language has no right to displace the people's language of thousands of years in age and use. Urdu language is not a language of any province, Islam which was revealed in Arabic language and is connected with Hebrew. This Urdu language will be equivalent to surrendering to the imperialism of Muhajir and Punjabis. If the Punjabis are prepared to forget their language which is rich with classical work of Bulla Shah, War's Shah, Guru Nanik, Khawaja Farid and Shah Bahu that convey message of love and accept the teachings of British agent. Dr. Iqbal we can only feel sorry for them but cannot help. But they must know that even Dr. Iqbal realized his mistake and gave up writing in Urdu and wrote his poetry in Persian. On the otherside the Pakhtoons have also forgotten the teachings of Khush Hal Khan Khattak, who taught them the lessons of patriotism. If they also abandon their heritage, it is their lookout. Balochies condition is

miserable. Their country is divided in four languages. One part speaks Pushto, the other part speaks Brauhvi, the third part speaks Sindhi and fourth speaks Baluchi. Their total population is about 30 lakhs. Out of which hardly Baluchi speaking people are 12 lakhs. I do not know on which basis they can accept Urdu as the national language, except on gun point. I do know what crime Sindhis have committed, for which their advanced language of thousands years should be superceded? in Sindh, people coming from Punjab, speak Punjabi in their houses, Gujraties speak Gujrati in their house, Marwari speak Marwari in their houses. But in public they speak Sindhi language. If the commission of linguistic experts is appointed their verdict, I am sure, will be that Sindhi language is richer than Urdu language. How can Sindhis accept this landless rootless and roaming Urdu language. In all respects it is inferior to Sindhi language. No nation can be formed without geographical territory and language without nation has got no status. The reaction of Bengalis against language of Pakistan was not only violent but sowed the seeds of their cessation. Thus Urdu has already done a great harm. In Sindh, the mercenary minister Pir Illahi Bux was persuaded to thrust Urdu upon Sindhis. But the experiment failed. To continue to foist a foreign language is to be indifferent to history and refuse to learn from the past experience. This autocratic attitude of being wise is folly and foolish as wisdom is bound to drive the people of Sindh to withdraw from the present arrangement.

(3) The central Government has arrogated of the state powers. It is mostly and permanently a Punjabi dominated demoniac. In such a situation Sindh loses its special identity and remains an appendent only.

Mr. Jinnah probably was either indifferent or ignorant of the history of the sub-continent. He should have known the abortive attempts made by Ashuk, Chandur Gupta, Akbar the Great, Aurangzeb and finally the Britons to keep India intact. To his good fortune Mr. Jinnah died a year later after the establishment of Pakistan and thus God saved him to see the complete collapse of his short-sighted policies. Bengalis refuted the two nation theory of one Muslim nation and parted company. If the present evil continues in principle and practice, time may not be far off when Sindhis will also be compelled to choose their own path. After the partition of India, Liaquat Ali invited several thousand Muslims from India to come and colonize Sindh and capture its resources. He sold out factories, trade, main services, banks and agricultural land of Sindh to these immigrants. Because he was reluctant to make Punjabis the consorts in the spoils and plunder, he was assassinated. Since then the Punjabi Muhajir combined political and economic casino continued, the major share of the gambling transaction going to Punjabis and the rest to Muhajirs. When Mr. Bhutto contrived to capture political power, he also continued the same policies. He tried not only to protect and preserve the interests of his patrons but to perpetuate them as well. The scape-goat in the game was Sindh. Mr. Bhutto betrayed Sindh and was betrayed by Punjab and hanged. After him, under the cover of Martial Law, Jamait-e-Islami the most retrogressive and reactionary party is trying once again to play the part of an agent of Punjab imperialism and continue the subjection and servitude of Sindh. It is even trying once more to merge Sindh into Punjab. But that is as big folly as the Arabs made when they wanted to bring all conquered lands under one Khilafat. History is an evidence against such adventurism but the institution of Khilafat has been abolished. So if the Punjabis are dreaming of establishing their imperialism through Jamati-e-Islam, let them be sure that like Arab imperialism and Khilafat, their fate too will not be different.

A friend of mine Ghulam Mustafa Bhurgari has all along held the opinion that every Pakistan Government motivated by greed and gain, must of necessity be grabbed and controlled by those who can deceive and defraud on one hand and inflict autocracy and arbitrariness on the other and thus add insult to the spirit of independence and injury to the democracy. The rule in Pakistan will always be a war of wits between the wile and the wicked, in which a better political sharper will win.

Let every one understand the difference between the Revealed writ and Jamait-e-Islami's 5 interpretation. The latter preaches creed and club, greed and grab whereas the former teaches fine values of life and assigns a moral purpose to it. I have read Moudodi the founder of Jamate-Islami, at length. His scholastic ability in the theology cannot be denied. But

his vision about the political and economic realities of the percentage, his fanaticism and bigotry is harming rather than helping the Islamic values. And if his interpretations are allowed to influence the governments, then, Islam in Pakistan may have to endure the same sad end as did Christianity in Russia after the great revolution of 1917. The big blunders made by Mullahs are that they try to make prayer bigger than God and mix-up religion and politics and make a complete mess of the whole social system. In the words of Maulana Abul Kalam Azad that whenever religion and politics are mixed the indictment of the Mullahs and the sword of the soldier have been used for political tactics. The universal allegation against Jamait-e-Islami and its leadership is that it is serving the vested interests of its pay-masters within the country and those outside. With huge amounts of money, it is able to engage an army of paid workers and flood the market with cheap literature with a view to subdue and supplant the rising nationalism in Sindh. Though the rulers take temporary advantage of the tricks and tactics by using religion and the Mullah, yet in the long they have always done an irreparable harm to the golden principles of love, non-violence, coexistence and non-partisanship taught by all the revealed religions.

(4) Here in Sindh, we from the older generation refuse to be trapped by the tactical interpretation of religion by the Mullah and the military because of the teachings of our great Saint poets like Shah Latif, Sachal Sarmast and Sami But the new generation is in revolt against this outrageous and perverted interpretation and application of the religion. The misuse of Islam is creating a contrary effect on the minds of our youth. The triangular vested interests of Mullah, Military and Punjabi Muhajir combine are compelling and even disowning the whole fabrication. They can distinguish between a den and a devil and want to destroy the diabolism.

4. DECEPTION IN THE NAME OF DEMOCRACY:

So much do the representatives that we often fail to realize the significance of the change that this word represents accustom us to the word democracy as a rule. Democracy is a distinguished feature of modern civilized society. It preaches equality of individual and is hospitable to the plurality of ideas. It gives rise to a preformed change in attitudes towards the individual and his place in the community. It opens the way for individual activity and social mobility. Democracy challenges the long existent decadent social hierarchies and arouses the sentiment of nationalism. It stimulates drive for equalitarian change maintains equilibrium and adjustment between conflicting demands, creates deliberately conditions of social well being demanded by the doctrine of equality. All these noble goals if achieved through erecting safeguards against Adventists. It promotes decentralization and localization of powers, authority through framing of constitutions based on the common consent and accommodation for differing interests.

The chief characteristic of democracy is to provide institutions and guarantees as well as regular, periodic and peaceful change of government and power, respect for different even opposite points of view, an open opportunity to analyze issues, criticize and limit governmental actions and authority. It permits independent purveyance of news and views and formulation of judgments. It necessitates political parties to keep constant contact between the public and the leaders and representatives. Thus freedom of speech, of association and of assembly are essential to its spirit and life.

In short democracy is a freedom of choice among ideas and leaders. But on the spectrum of political alternative we have had stateism, personalization of leadership and power, unscrupulous and repressive regimes, concentration of powers, a fake mandate for authoritarianism, constitutional autocracy and characteristic colonial control. Our entrance in independent Pakistan was on the equal basis of Autonomy and Sovereignty for our nation. But the post-independence period attests to a tragic story of home betrayals, reversal of trends and shuffling of events in the name of fake and false ideologies, religion and democracy, an unending fraud and deceit wicked and villains have been imposed upon us. Brutal ruthlessness, shameless cunning and thorough going selfishness are the talisman of the rulers. And worst of them all is the religion-political authority. All these have been taking this country from one dilemma to another in delirium.

Pakistan politics has been suffering from the perennial paradox of lusty materialism, feverishly money mad interests and a race/rule on one hand and altruistic minds on the other. It has become a prey to a perpetual antithesis of the forces, the dynamic tendency towards change and the State insanity towards status-quo.

The repressive racial regimes have continued to patent and prescribe their standardized rule based on domination usurpation and exploitation and Sindh has been singled Out in particular to suffer these conspicuous sources of danger to its existence. The evil designs, atrocities and outrages have produced acute perturbations of mind and violent antipathies. The submerged and suppressed masses of Sindhi have come out of their slumber and sleep and have decided to get rid of regimentation and militarism, conformity and infirmity. The liquidation of the marathon is on their agenda. To perform the historic task of general and social reconstruction Sindhis have decided to design a political road-map in the formation of an independent and harmonious Sindhu Desh which will rationalize, universalize and humanize the operation of the political power. Though at present the forces against seem to be immovable, the objective is arrest able and the faith prevent. It is not an idea only but an idea also.

The perennial struggles of slaves against masters, plebian against patricians, serfs against feudal, bourgeois against landed gentry, proletariat against bourgeois, workers against capitalists, democrats against dictators, nationalists against imperialists furnish the dramatic examples of ideas in action and the perfect precedents of successful deal against force and fraud. Power based on exploitation and prostration, aggrandizement and acquisition must lie buried under its own debris at one or the other stage. That is history. And history shall not be left to the ruthless vested interests in Pakistan.

5. BETRAYAL OF SOCIALISM. Man is a queer and quizzical creature. Kind and cruel. Sympathetic and apathetic, benevolent and brutish, social and solitary, he oscillates between two extremes, when God created the universe, He sent His Prophets to teach and preach harmony and homogeneity. These great men discharged their divine duty and resumed to Eternity. but unfortunately their successors and followers, noble exceptions apart, injected new dogmas and doctrines and fouled the whole mission of these divine guides. Instead of thinking the mission forward, they committed cruelties and barbarities in the name of crusades and holy wars.

To the good fortune of humanity, simultaneous with these mad forces, there appeared from time to time, reformer, redeemers, philosophers and thinkers who continued to remind the humanity of the divine will and wish. But the inflated egoism and unmitigated authority, unaccredited agents and missionaries sans mission infected with imbecility and ineptitude fostered the hemlock and the crucification, Karbala and Hiroshima, concentration camps and cuts. Vietnam and Bangladesh carnage's. Thus fratricide, annihilation and domination replaced the noble principles of toleration, coexistence and fraternity.

The frailties and failings apart, the conscientious members of the human race never ceased to articulate and exalt the enabling ideals of social amelioration. But unfortunately these ideals from Hellenic and Greeks to Mediaeval and modern times, made but little headway. The present hierarchic system and stratification have been as ruinous and reckless as they have been through out the written history.

The burgeoning transmutation of the noble ideals was going too far and becoming too distressing because of the Industrial Revolution. The abuses of economic over lordship were growing as offensive as those of political over lordship. As a result of this state of affairs, a fierce and flaming passion for relief and redress through revolutionary reforms was gestating in the wounds of society. Struggle for economic justice became the host of all liberal sentiments. But it was the great glory of Socialist thought that broke through the massive crust to correct the inequities of economic system.

Socialism in its initial impulse and influence was a dynamic theory and a tremendous impetus for action. A creative force like that should have failed to conquer the obstacles is a travesty so tragic and painful. Though so much blood has been shed in its name that even comparison becomes cruel, yet the grinding lot of the masses and the heavy toll of the subject classes have not achieved their desired economic position. They have not been able to translate their will into law. The submerged masses remain submerged and more numerous. The privileged remain privileged, the rich, richer and the ruling classes continue to rule. So the discontent continues to accumulate. Admittedly that ingrained in Socialism are so many merits and the faith in the fair deal is fervent but its emphasis on ends only ignoring the ethics and morals of the means and methods probably caused its setback. Besides it is being eclipsed by still a nobler Sentiment of rising nationalism.

Religion, democracy and socialism are all human in ideals and intentions. But in Pakistan religion has been corrupted, democracy has been mauled beyond recognition and socialism has been prostituted. And now all the political rascals find the last refuge under the umbrella of one or the other. We have already mentioned how deplorably the Punjabi Muhajir clique has depleted the sanctity and sacredness of religion and put it on the shopping list as a commercial commodity. They doublet of these commercial customs of religion are the so-called socialists of Sindh as far as Sindhi nationalism is concerned. The double-rivet the deceit by working as agents of the common enemy of Sindh. They divert the attention and energies of Sindhi Nationalists against the real enemy i.e. the Punjabi Muhajir vested interest and all their guns against their own kith and kin in the name of economic determinism and class-struggle. As in case of religion the mercenaries are recruited to fight for the protection and preservation of vested interests so are the Socialists to perpetuate the same interests by creating hatred between the classes, promising the down-trodden the lost paradise, by creating conflicts and confusion among the rank and file of the nationalists and thus divide or debase the spirit and forces of Sindhi nationalism to please their paymasters. But for the association of the coffee house intellectuals and easy chair academicians, with socialism, these gratified socialists should live disappeared disrespectfully from both sides of the equation, the socialism and the nationalism. But the Sindhis should all the time beware of these noisy grasshoppers, the counterfeit socialists.

The nationalists are not against socialism. On the contrary they believe that each exercises an inexorable influence upon the other. Only the priorities differ. The nationalists believe that the extension, perfection and application of nationalism will automatically promote the growth of socialism.

The inauspicious augury of Pakistan was made by violating the basic contact of autonomy and sovereignty of the constituent "Units" followed by swallowing the provincial status of Sindh and its merger with greater Punjab i.e. One Unit and an unending imposition of militarism and monopoly for greed and gain at the cost of Sindh, and all with impunity. This disgrace and degradation has increased manifold after East Bengal disenchanted itself from the tightly twisted Muslim nationalism, an even otherwise ingenuous concept.

Though the Bengalis had to pay a heavy price in life, blood and chastity in fighting against the devils of death land, they freed themselves from the swaddling clothes of the Punjabi-Muhajir political domination, economic exploitation and religious commercialization. Since the defeat and debacle of this tri-corporate in Bengal, these tri-cornegorous and mendacious cannibals have decided to devour Sindh politically, economically and culturally to change its demography and ethics. The so-called national press owned and controlled by these vested interests the corrupt and prejudiced bureaucracy the lambfat industrialists and the disc-folker intellectuals have joined them for the complete intimidation of our beloved Sindh coupled with the plunderage and pillage of the outsiders and aliens are our own gratified socialists who like a bee carry honey in her mouth and sting in the tail. They talk lend and wear cassocks of amelioration and emancipation for the down trodden but created hatred and enmity on the basis of classes but hardly utter a word against the alien vested interests. The non-stop of influx from every where, the web of military cantonments, the robbery of

Indus water, the linguistic subservience, the cultural humiliation and a host of other grievnees (10 not attract their attention. They wear lethal weapons being used systematically against Sindh for its extinction. It is high time that Sindhis should fortify themselves against these subverts, the snake in the grass. The nationalists know fully well that political power and economic power are a support for each other. Both use exploitation against the masses. The nationalists are neither unaware nor indifferent to the plight of the underprivileged. They not only want the struggle for honorable existence to proceed without alleviation but want to give it strength also. What they suspect in these false claims of amelioration is that they mean to circumvent the rising tide of nationalism at the behest of their masters.

At the moment Sindhis are merely lodged on their own premises as on-lookers for their industrial estates and subservient to the gigantic cultural government. The nationalists are aiming at becoming proprietors instead of mere lodgers, owners instead of on-lookers and self-rulers instead of subjects. That is their first priority. Once they achieve these objectives, nationalism will enlarge its scope and application to perfection of society and purge and purify the whole fabric from the decadent classes whether that be Zamindars or industrialist, Bureaucrats or baron.

The question is normally raised why such a priority. The answer is simple. Apart from many other significant examples; the most outstanding precedent in Sindh about such a pseudo-socialists is Mr. Zulfikar Ah Bhutto. Though himself a feudal in background, he raised a bogey of socialism. Disguising his designs for grabbing power he successfully befooled and beguiled the people under the banner of Islamic Socialism. Re misguided the people into belief that led them by the nose-hauling rope to the doom and derision. Bhutto played a double-trick upon the people of Sindh. Re would call himself a Sindhi and a socialist. In fact he was neither. He was a planted man and an artificial triple-cross, Punjabi people, and military, American imperialism on one hand were assured by him of his unflinching loyalty and a cunning and dexterous dramatic methods captured and hypnotized Sindhi sentiment on the other. The multi-dimensional damage that this Sindhi pseudo socialist did to Sindhi and its people is immeasurable. The inequities and indignities, the flood-gates open for aliens and strangers in Sindh and the atrocious attitudes were the cuts and bruises. Sindh suffered during his rule. The constant characteristic of his rule was that he sedated the people with his demagoguery and robbed them of their rights. the prospered on slogan mongering and kept people to live on hopes and promises that lie never meant to fulfil. Cunning and shrewd as he was he used the slogan of socialism, to harass and lowdown the already half-servile feudal lords and bighorns. All clustered around him. What in fact he wanted was only personal projection and power. The party and his brand of socialism were the apparatus he use to achieve his personal ends. Expecting socialization from a band of eternal exploiters like Makhdooms, Mirs, Jams and Bhuttos headed by him was asking for impossible. Lest the real nationalists expose his designs and explode his myth, he unleashed all repression and rigors against them. And in his own party, he corrupted the more vocal workers giving permits and licenses. Those who hung their hopes on his socialism were thrown behind bars. What is more surprising and even shocking was the support the socialists and the communist lent to this agent of Punjabi-Muhajir imperialism. In short the self-styled socialists and communists, the vested interests in Pakistan and outside and leagued to entrench a clique that would betray socialism destroy democracy pervert religious interpretation and use all their stratagem to trick and deceive the people in general and throttle Sindhi nationalism in particular. Reviewing the situation, the role of the socialist and communist giants like U.S.S.R. and China is no different from the patrons of imperialism like U.S.A. and U.K. Both continue to support the oppressive and treacherous rulers. For the submerged and the suppressed people of Sindh Baluchistan and Frontier, the role of one is ignominious and that of the other is abominable.

THE STORY OF SINDH BEING AMALGAMATED WITH BOMBAY PRESIDENCY AND ITS SUBSEQUENT SEPARATION.

The readers of the history of British rule, will know that after conquering Sindh, the British Government merged Sindh with the Bombay presidency for their administrative convenience, they reduced Sindh to the status of Commissioner's Division. The harms which were done under that period can be narrated below:

(i) Bombay was at a great distance from Sindh. Officials did not give much attention to the problems of Sindh. In those days there were no roads nor canals were dug or Barrages constructed in Sindh. There were hardly any high schools and colleges in Sindh. Sindh was doubly neglected colony. Neither the British Officers in Sindh nor the Presidency Bureaucrats catered to the needs of Sindh. Lack of proper communication and metal roads, disinterestedness in improving and increasing agricultural sector, indifference to public health and complete neglect of educational facilities were the dismal and appalling pictures of Sindh as part of Bombay Presidency.

From Karachi to Sukkur, on both sides of the Indus, there was no road. Because of that trains made the longer journey. But the movement in the interior remained primitive or mediaeval i.e. on camels, bullock carts or on foot. Karachi port was not developed because it would have affected financial interests of Bombay port. To reach Bombay, journey by sea was not only hazardous but risky as well. So people went by Indus upto Multan and Lahore, then to Delhi and Bombay. Lack of port facilities resulted in loss of the foreign trade also.

Education suffered a criminal neglect at the hands of the administration. Had it not been for the philanthropy of some non-Muslim and Muslim gentlemen, there would have been no colleges and high schools. Non-Muslims opened N.E.D. Engineering college and D.J. College at Karachi and National College at Hyderabad and number of high schools and Muslims opened madras's at Karachi, Naushehro Feroze, Sukkur and Larkana and high schools at Hyderabad and Tando Bago. But these madarassas and high schools could hardly meet the need of the 75% Muslim population of Sindh. The only interest the bureaucracy had in Sindh was to visit the interior during hunting trips and shoot partridges and indulge in big game hunting. And such visits displayed more royalty than any thing else. The total neglect continued to make conditions more deplorable. The situation remained unchanged between 1848 and 1911 A.D.

When the British government decided to give some nominal reforms to India, Councils were established. Bombay Council was one of them. It had only three members from Sindh. But the presidency covered a vast area and population, the members from Maharashter and Gujrat were apathetic and ignorant of the prevalent conditions of Sindh. The voice of Sindh through these three members was not heard and heeded.

The total economic life of Sindh depended on agriculture. There was no canal or barrage system. The average rainfall was very low and monsoon seasons were either very short or intermittent. So agriculture was a gamble in rain. Often times the gamble did not pay and Sindh was afflicted with the curse of famine. So the representatives from Sindh repeatedly emphasized the introduction of a system of small channels and water-course commonly known as 'Karias'. Instead of extending the helping hand, the representatives from other areas would laugh away and taunt.

The cumulative effect of this apathy and scorn was that the elite of Sindh decided to start a movement for separation of Sindh from Bombay. Hindu Bureaucracy, the merchants and even the Bombay Government opposed it. Though the British Government in 1920, but the movement introduced some additional reforms for separation continued. Ultimately the All India Congress Organization also supported the struggle and it became a mass movement. The stalwarts of this movement were Rais Ghulam Mohammed Bhurgari, Seth Harchand Rai Vishindas, Jamshed Mehta, Jethmal Parsram, Shaikh Abdul Majid Sindhi, Mohammed Ayoub Khuhro, Hajji Abdullah Haroon, myself and many others. The movement, despite opposition from vested interests, succeeded and Sindh regained its separate entity and status. But the intervening period of merger had already done an irreparable loss and major portion of the brunt was borne by Muslims of Sindh because they were in majority, rural and rustic agriculturists.

The Sindhi Muslim Zamindars, in spite of economic well being never sent their children for education and thus they were left behind in the race for progress. On the other hand the Hindu affluent class engaged their attention on education and created an understanding with their British rulers and entered into government services which helped them to earn money to receive patronage and increase their commerce and trade. So they continued to prosper. The Muslims because of their uncertain irregular incomes used to mortgage or sale their lands to this new moneyed-class. The Hindus who hardly owned a few thousand acres of land, acquired about thirty lakhs of acres by money lending, mortgaging or outright purchase. The ignorance of civil law by Muslims added to the property and riches of the Hindus. The newly acquired prosperity and plenty of money added to their property, prestige and power. The details of such acquisition have been given by me in the book titled "Separation of Sindh from Bombay". Because our lone voice was not being heard in the All India Political noisy world, we had to seek help of All India Muslim League and Khilafat Movement. The minority Muslim provinces were facing a number of difficulties in their own areas. But because they were educated and politically aware, they could form communal organizations to pressurize the politics and politicians to give them more representation than their due. Our main purpose was separation from Bombay. To achieve this national objective the All India Politicians demanded a price in reducing our share of 75% in the assembly to 60% to give weightage to the Muslim minority provinces. Added this contrivance, as a condition, was the separate seats for Hindus and Muslims. This was too big a price to pay for acquiring provincial status for Sindh. The Sindh Assembly comprised of sixty seats, Muslim through 75% could only get thirty five seats because of the two unjust and black-mailing preconditions for separation. Lack of education, political awareness and consciousness, the eternal maladies of Sindhi Muslims were too big handicaps to be overcome. Moreover the masses were under the evil influence of the greedy and corrupt Zamindars, Pirs, Sajjada-e-Nash ins, Mirs and Feudal lords. They used to exercise their right of franchise at their biddings only. The member so elected held their personal gains and profits high and Supreme. They had never intended, thought or worked for the welfare of their electorates. The Hindu members are against the Muslim members, were educated and enlightened and worked under the Panchaits system. The gulf between the two sections of the Sindhi population continued to widen. A few Muslim members that tried to do some constructive work for the Sindhi masses chalked out a program to be implemented through the Sindh Assembly. One of the basic and immediate issues before us was to restrict proprietorship of agricultural land to cultivating class only. The Punjab Assembly already passed the same law. The few of us concentrated our efforts on reducing the inequities of the money-lenders, in getting government jobs for Muslims in proportion to their population, spreading a network of Schools in the villages linking villages with towns and cities through roads, diminishing and weakening the undue, influence and power of the chief feudal lords and bureaucrats. But unfortunately, the majority of elected Muslim members aligned themselves with Hindu vested interests and we were unable to translate our intentions into actions. Faced with such a situation we tried to achieve our purpose of amelioration through communal organization like the Muslim League. I admit it was our fatal political blunder. Taking refuge under religion for political purpose and subordinating politics to communalism had far reaching ill effects on the whole province. Though our intentions were high and noble, the support we sought was the result of either over-enthusiasm for welfare or short-sighted political acumen.

The masses of Sindh, religion apart, believed in the brotherhood of man. Under the influence of the wholesome and humanitarian teachings of mystic poets like Guru Nanik, Shah Inayat, Shah Latif, Sachal Sarmast, Sami, Rohal Fakir and others, they had imbibed the lessons of unity and peace. The Muslim League already communal organization, under the influence of fanatics from Muslim minority provinces threw a stone in this peaceful pond and create communal commissions and convulsions. The communal frenzy had reached such a climax that even a small spark could flare-up with a conflagration. An example of such mad menace was the ugly incident of "Masjid ManzilGah". After the conquest of Sindh, the British government converted an abandoned mosque with an administrative office. The mosque was situated in Sukkur ManzilGah. The Muslims wanted the original status of the mosque to be restored. It was an issue between the Muslims and the Government and Hindus had nothing to do with it except that there existed a Hindu

temple 'Sadh Belo' in the middle of the Indus river opposite to this mosque. The Hindu community pressed its representation to impress upon the government not to hand over the premises of the mosque to the Muslims which infuriated the Muslims. The fanatics or better the agents provocateurs on both sides made it a question of life and death and gave it religious tenor and tone resulting in bitterness and Hindu Muslim Riots.

By temperament and training I am a firm believer in the doctrine of Sufism (Mystics) which teaches love, peace and co-existence. But my experience in the Sindh Assembly, where these very Hindu members in complicity with the Muslim members had frustrated our efforts for the welfare of the general masses, and had come out in favor of a demand in which Hinduism had no stake shocked me. And as a reaction I also joined the agitation on behalf of the Muslims. To be partisan in an unnecessary religious quarrel was against the personal mission of my life. On reflection I felt it means a mistake and complete deviation from my principles. The Hindus, to add fuel to the fire, sent for D. Monji a fanatic leader of Hindu Maha Sabha who vomited venom and contaminated the atmosphere even more.

The Muslim League leaders Hajji Abdullah Haroon, Shaikh Abdul Majid Sindhi, Khan Bahadur Khuhro and Ali Mohammed Rashdi, to score a point over Hindus, called the session of the Sindh Provincial Muslim League and requested Mr. Jinnah to preside over the session. On 10th October, 1938 the Provincial League passed a resolution demanding partition of India on communal basis. Subsequently such a resolution was also passed on 23rd March, 1940 by the All India Muslim League in its Lahore session. This resolution clearly stated that the Muslim Majority provinces would be made autonomous and sovereign states. The resolution envisaged Independent State Status for Sindh also. So I also got a resolution to that effect passed by the Sindh Assembly. The Lahore Resolution was incorporated in the basic principles of the League in the session held in 1941 at Madras. With passage of time we came to know that the League leaders from Muslim minority provinces had their own axe to grind and hoped to colonize the majority provinces by mass migration. So they called a session at Delhi in 1946 and changed the terminology to suit their designs. I could sense the mischief behind this contrivance and started resisting this change. Then League leadership took this as a personal affront and expelled us from the League. Under a compact, we decided to oppose Muslim league with the cooperation of nationalist congressite Hindus. When the British Cabinet Mission visited India, I, in my capacity as the leader of the opposition in Sindh Assembly demanded confederation of independent partition of India on communal basis and congress stuck to its original demand for free United India. But by that time people had already agreed on partition except Maulana Ubedullah Sindhi and Raj Gopal Acharia.

The end of the Second world war left many effects of tremendous impact in its wake. The British Empire was no exception. So the British government decided to divide India on communal basis and quit. One part of it was handed over to Congress and the other to Muslims. From Minority provinces came to majority provinces in millions and the majority of Hindus migrated to India. The influx and immigration into Sindh was of such a big magnitude that it secured that these lords of people were invading Sindh and colonizing it. So was it proved when they started occupying and grabbing everything, houses, residence, factories, industries and even educational institutions. Under the patronage of Liaquat Ah the first Prime Minister not only were these lords allowed to usurp and grab everything but those that remained behind in India were invited and tempted to come and partake in the booty. The concealed conspiracy became apparent and more menacing when these immigrants compelled Government to accede to their demands it was an eye-opener for us and the ensuring damages to the existence of Sindh. We were being thrown from frying pan of British imperialism to fire of Punjabi Muhajir imperialism. The central government headed by a Muhajir did all that against Sindh that the invading lords did to North India in the past. Making Punjabis their partners in the clandestine deal, the Muhajir Punjabi combine not only grabbed the movable and immovable property left behind by the emigrating Indus but captured government services and occupied agricultural lands of three barrages and Makhi Lake. The knock out blow came in the chopping of Karachi from the rest of Sindh. The plunder was not only base and degrading but violent and terrorist. The logic of the situation aroused suspicions and doubts about the spirit and purpose of independence. And

Sindhis were forced to refute the gospel of greed with the counter acting principles and strategy. At the time of the separation of Karachi, I was kept under house-arrest. But that did not stop the Sindhi representatives and masses from demanding return of Karachi to Sindh, allotment of agricultural lands to Sindhis and recognition of Sindhis as a separate nation. Along with others, I got such resolution passed from the Assembly instead of accepting our just and genuine demands, the authorities sent me to jail.

The provincial cabinet during the period that these genuine demands of the people of Sindh were made, was headed by Mr. Abdul Sattar Pirzada, which created disturbance for the guilty and greedy central government. It found Mr. Pirzada a bone stuck in his throat. So they dismissed him along with his cabinet and in his place installed Mr. Ayoub Khuhro who was disqualified by the same central government taking part in politics and as such was not even the member of the Assembly. In return for that gratification Mr. Khuhro had promised to force Sindhis to merge into One-Unit. Tempted, enticed, threatened and coerced the spineless members to pass a resolution in favor of one unit amounting to death warrant for Sindhi Nation. In this evil design Pir Ah Mohammed Rashdi assisted Mr. Khuhro. Release from British subjection after a century heralded a new chapter in the history of Sindh. It was hoped that days of degradation were over and the newly won freedom will bring back the original independent position to Sindh. But *Alas!* that was not to be between separation from Bombay and inception of Pakistan, Sindh had only ten years of provincial status. Though we may not boast of a phenomenal progress during that period, yet many schools and colleges were established, the Sindh University Act was passed, many metallic roads were constructed, hospitals, dispensaries and maternity homes were opened. Two barrages on Indus, inaugurating a vast network of irrigation system and rising expectations of prosperity were constructed. Sindhi language was patronized and many cottage and big industries were established. Above all the sense of Sindhi nationalism was taking firm roots.

But God does not guarantee His gifts to the complacent Quarreling over a local issue; we the Hindus and the Muslims invited the Leviathan of All India politics and communalism and were unwittingly caught in its net gargen. No doubt the Hindus got the share of punishment for such stupidity and to leave their native land. But much worse was in store for the Muslims of Sindh who never knew that our coreligionists who replaced Hindus would behave like the victors and treat us like the vanquished. Their hunger and thirst for greed and gain would not be satisfied even after depriving us of our own national wealth. To obliterate historic, geographical boundaries of Sindh, these vested interests machinated and manipulated to merge Sindh into greater Punjab contemptuously called the One-Unit. These maligrants wanted to expropriate Sindh from their rich resources, erase the ancient traditions by giving alien names to roads, hospitals educational institutions, market places, ports and barrages and also by imposing a fugitive language as the national language. To actualize their motives, they dispatched the spirit of independence into exile, put democracy in the wheel, breaking cabinets and constitutions.

(iv) The separate existence of the four provinces in West Pakistan was an eyesore for the Punjabi Muhajir vested interests. They did not want the respective provinces to work for the welfare of their own people. To protect and perpetuate their interests they had to depend on hatcheries. So they did, in the name of unity and integrity, an alien language Urdu was imposed upon Sindh. Urdu became an enemy of vehicles of oppression and exploitation against Sindh.

(vii) In the West Pakistan, there were several princely States. Bahawalpur State alone comprised of 17602 Sq. Miles which was attached with Punjab and immediately colonized by sending lords of Punjabis which is more painful even offensive is that to realize these sinister designs, Islam, socialism and democracy were exploited.

In fact there is nothing wrong with these three. On the contrary if properly applied they could have served the people better. They only wan Led to put them into the service of the vested interests. Since the intentions were not sincere

therefore the results were a foregone conclusion. Instead of bringing about unity and integrity, these selfish motives gave rise to suspicion enmity and hatred. The country in general and Sindh in particular suffered immensely. The ruling clique after doing an irreparable loss to the whole Country, had to dismantle one-unit. It would be appropriate to narrate the causes of its failure:

(1) The most important question is that whether the people of West Pakistan could be classified as making one nation? If religion alone could have been the sole factor, then there would not be scores of Muslim and Christian States in our world. In fact there are many factors that go to make a nation and these factors stand the test of time and pass through a long and arduous path of history. The Pashtoons the Baluchies, the Siraikis the Punjabis and the Sindhis had their own long, separate and independent Status. The differences in languages and cultures, customs and traditions, economics and politics, geography and history were as apparent as they were real. The density of population and the demand on resources, the climate and topography, the occupation and professions were additional factors that gave separate and typical identities to these areas and territories. In short their sociology and psychology were at Variance with one-another.

The Pashtoons and the Baluchis because of the paucity of resources and uncertainty of life were aggressive and militant. The Punjabis because of their over population wanted to grab more and more. Sindh with its plenty of resources could easily support its population and was at peace with itself and its surroundings.

Even the supposed unifying bond i.e. religion was only hypothetical because the peoples of these areas did not only owe their spiritual allegiances to different religions but practiced many theologies and theories and believes in cults and creeds as well. In the course of history various measures were taken to reduce the religious differences between various peoples. Among those the following methods are worth-mentioning:

(a) That area, during the Mughal Empire's period from administrative point of view, was divided in three zones. Though in their practical administration there were many hindrances. One zone in the Mughal period, from Multan right up to Sindh's seaport, was kept under one administration. The second zone covered the area from Lahore right up to Peshawar. The third zone covered the area from district of Dera Ghazi Khan and whole of Baluchistan. But at the end of the Mughal era, the zonal frontiers were again altered. Multan was separated from Sindh and annexed with Punjab. Kalhoras and Dawood-Potas governed the Sindh, and Bahawalpur. And the third part namely Baluchistan because of the tribal system and influence went under Afghans. Lasbella State continued its connections with Sindh.

History teaches us that West Pakistan had never been one country or one nation.

(b) The area covered by West Pakistan contained followers of three distinct religions. As always, the power and property mongers created many differences to disrupt the unity of the faiths. But there was no dearth of the soul-searching saints who tried to retain the homogeneity. Among the many Khawaja Farid, Guru Nanik, Shah Bahu, Baba Bulla Shah, Shah Inayat, Shah Latif, Sachal Sarmast, Shah Nasir, Rohal Fakir, Sami and Dilpat were the stalwarts of peace and tolerance. Akbar the great wanted to bring Hindus, Muslims and followers of other religions near to each other and Dara Shikoh son of Shah Jehan followed this policy. But Aurangzeb on account of the influence of Ghulam Mohammed Sarhandi, believed in the supposed superiority of Muslim religion, which gave rise to hatred between the Hindus and Muslims. Aurangzeb spent his whole power in conquering the various territories, murdered his brothers and adopted a policy of bigotry creating not only ill will against Islam and Muslims but hatred and enmity. So after the death of Aurangzeb, Marhattas and Sikhs started their uprisings and captured power in many parts. So much so that even Delhi came under the control of Marhattas, who looted the greater part of Delhi. On the other side Sikhs nearly captured the whole Punjab right up to Peshawar and brought the influence of Mohammed Hashim Thatvi. The Kalhora rulers of Sindh also

adopted a policy of fanaticism but after the overthrow of Kalhoras by Talpurs, this policy did not last long and the fanaticism subsided because of the influence of the teachings of Sindhi Sufis and Saints.

After that Britishers conquered Sindh and ran the government on the basis of secularism. But as they had conquered Sindh from Muslim rulers, so in accordance with their policy of divide and rule, they patronized Hindus in Sindh in trade, education and services. On the other side in Punjab the Britishers encouraged rivalry between Muslims and Sikhs for patronage and power. In 1857 first attempt was made in Delhi to dislodge the Britishers in which many Muslims and Hindus took part jointly. The Britishers in order to break the power of Muslim freedom fighters, with the help of certain United province Muslim officials, propped up men like Sir Syed Ahmed Khan to support pro-British policy. At that time the Muslims were divided into two groups. One group under the patronage of Britishers was called Ah Garb School of thought, who for the sake of safeguarding Muslim vested interests formed Muslim League Organization. That group for the sake of political and economic interests started supporting Britishers. The second group was called Dayoband School of thought who continued opposition to British rule. When congress started movement for freedom of country, these Devbandies joined their hands with Congress in their struggle for freedom of the country. Khilafat Committee, Jamiat Ulema Hind, Ahrari Jamiat were in the favor of united India. On the other side Jinnah, Dr. Lqbal following in the footsteps of Aligarh school of thought, on the basis of Muslims being a separate nation, worked for the division of India. Ultimately the sub-continent was divided and Hindus and Sikhs from the side of Pakistan Migrated to Bharat and from the Indian side bigoted Muslims migrated to Pakistan side to colonize it. In the days of Jinnah and Liaquat Ali the Muhajirs attempted to control the Pakistan government. On account of Liaquat Ali's prejudicial policies, Pakistan's original residents revolted against him. Punjabis and the leadership killed him and government passed on into the hands of Punjabis. The majority of population was of Bengalis and the State-power was vested with Punjabis. The struggle for power between Bengalis and Punjabis ensued. In order to perpetuate their stronghold upon political, Punjab came out with a bucketful of fabrications and fictions. On one hand they deprived the Bengalis of their democratic right of majority in the name of parity between the two separate parts of Pakistan and other in the name of West Pakistan and One-Unit, they merged the other three nations of Sindh, Baluch, and Frontier into greater Punjab. Islam, Muslim nationhood, unity etc. were summoned to serve the designs of diabolism. But because history of the above mentioned three nations and the fact of majority of the Bengalis were the undesirable truths that stood in their way, they had to resort to force and fear, fraud and conceit autocracy and arbitrariness. The mean and baneful methods adopted gave rise to hostility and hatred against Punjab. The purported perversions boomeranged. The separation of Bengal and complete failure and subsequent disintegration gave a powerful commentary on this psychopath of Pakistan, the Punjab and its base-born twins parity and One-Unit.

2. THE ISSUE OF DISTRIBUTION OF WATER OF INDUS RIVER AND ITS TRIBUTARIES.

The international convention and law allow reparian right over the waters of the rivers to all these countries which they pass. Indus River and its tributaries Chenab, Jehlum, Ravi, Satlaj and Biyas originate in the present Bharat territory, through Pakistan's area and fall into the Sea.

(A) In 1901, the government of India appointed an India Irrigation Commission to see to it that Punjab does not take water from these rivers without the prior permission of Sindh, Sindh then was a part of Bombay presidency.

(B) This arrangement was reaffirmed in the Government of India Act, 1919 whereby no provincial government could draw waters from any river without the prior permission of the Central Government of India.

(C) The question of distribution of Indus River waters and its tributaries was very old. But the strong differences arose only in 1919. On account of that the Bombay government and Punjab government were at loggerheads. The details of this dispute can be had from the correspondence of second June, 1927 addressed by the government of Sindh to the Secretary of State for India. Some extracts from this correspondence are being given below to facilitate the reader to understand the background of this dispute.

(D) Indian Cotton Committee report was published in 1919. The members of that committee had great interest in the cotton cultivation of Sindh, as it served the interests the Manchester of Bombay and Manchester of Bombay textile mill owners. In that report it was specially mentioned that Punjab government should undertake no new project, till the construction of Sukkur barrage had not been completed and Sindh's water requirements had been met.

(E) In August 1919 Bombay government, with which Sindh government was attached, wrote to Indian government that whatever the projects prepared by Punjab government will naturally affect the water quantum passing from Indus river. Therefore, the Bombay government should be given the list of projects intended by Punjab Government.

(F) In September, 1919 Punjab government prepared a scheme for constructing Thul project and wrote to Indian government asking them that the project should be given preference over Sukkur barrage. According to that scheme Punjab agriculturists were to be provided irrigation water for 17 lakhs acres.

(G) Lord Chelmsford, the then Governor General of India rejected the request for that project, because on account of that project, inferior type of land was to be irrigated and more over they were expecting the sanction of Sukkur and Satlaj valley projects from the Secretary of State for India. According to the Governor General these two projects were more preferable, profitable than to the Thal area.

(H) A few months later, Punjab government submitted to government of India the amended Thul project. Before starting the Satlaj valley project, they asked for the Thul and Havaily projects to be sanctioned. The government of India did not give the required sanction. On the contrary it told the Punjab government to send necessary survey record and other data collected so as to assess its adverse effects on the Sukkur barrage. So that they should know that those schemes may not affect adversely the Sukkur barrage.

(I) In April, 1923, the Secretary of State finally sanctioned the scheme of Sukkur Barrage. The Punjab government took objection and wanted to know the reasons for such preference. The duties fixed for the water by Bombay government for Sukkur barrage were also objected to. But the Bombay government replied, that Punjab had already taken water from Indus and its tributaries and all canals in Punjab were perennial whereas in Sindh, not a single project had been started. On that occasion the Bombay government objected to the construction of Thal Project also, because, they said that on account of its construction, Sindh's agriculture will be greatly affected.

(J) Government of India, on the objection of Bombay and Punjab governments, considered the question de novo of fixation of duties of water on Sukkur barrage. Since the time of last sanction had reached, the announcement of Government of India on 21st August, 1923, announced its decision and said that Sindhi had every right to construct Sukkur barrage and other barrages. Therefore it was necessary to

give a guarantee to Sindh about that. The announcement further laid down that the duties fixed for the irrigation of Sukkur barrage had been fixed after thorough consideration, because in Sindh there was less rainfall and little underground water. Government of India also categorically informed the government of Punjab that this question should not be re-opened again. In that announcement it was also mentioned that in future Sindh and Punjab projects will not be undertaken without the other party's information and concept.

(K) After that decision for 15 months, there seems to be no controversy and quarrels between Punjab government and Sindh government.

(L) Punjab government again in November, 1924 in order to establish their right over Indus river water and its tributaries started the question of Thall Project. As on experiment, they proposed for the construction of a small canal which would take only 750 Cusics of water. Under the advice of the Indian Government Bombay government was considering its option, when the Punjab Government immediately changed their proposal in September, 1925 and renewed their proposal for full sanction of the That project and informed the central government that they were going ahead with their original plan. In the next month, the Indian Government sanctioned the small Thall project, according to which 8,80,000 acres were to be irrigated and in the winter season, they were allocated 2,085 Cusics of water from Indus river. That quarrel continued, when in February, 1926, Lord Reading, the then Governor General of India on the basis of equity decided in favor of Bombay Government's stand and gave the following decision:

i) So long Sukkur Barrage's scheme is not completed and doesn't start running in future and as long as the complete information about total and permanent requirement of Sindh are not ascertained, water for that Scheme can not and shall not be sanctioned.

ii) Whereas Satlaj valley canals, water requirements were not known, the Bombay government had the right to object on obtaining more water by Punjab. So long, it was not proved that on account of that there was possibility of scarcity of water for Sukkur barrage, the allocation of more water to Punjab was out of question.

iii) The question of new allocation would be taken up after Sir Thomas Lords has given his report about the quantum of the water of Indus river and tributaries by December, 1929.

(M) In spite of these facts, Punjab government continued raising objections. Frustrated the government of India referred the matter to the Secretary of State for India, who informed the Indian government that the Punjab government be told that "the request cannot be considered at present".

(N) From that it is apparent, that from the very beginning, Punjab Government was not prepared to give to Sindh, even ordinary water arrangement. When the British government sent the above categorical refusal, only then did Punjab, kept quiet.

THE YEAR 1935 AND AFTER.

In 1935 Sukkur barrage and Satlaj valley projects were completed and started irrigating the lands. In the meantime quarrels started between Bikanir, Bahawalpur and Punjab over riverian waters. Khairpur State also demanded more water for its Rabi crop and Punjab for Havelian project. For settling this dispute, the government of India appointed,

Inderson Commission which consisted of representatives of all the provinces and princely states, so that the request of various parties be kept in view. The Inderson Committee on 19th September, 1936 sent the unanimous recommendations, which were accepted by the government of India and presented the limits of distribution of water for various projects. Though the committee did not suggest any terms about Thall project, the Punjab government was able to get from the Committee more water for Thall project.

THE HISTORICAL RAO COMMISSION'S APPOINTMENT.

The Punjab government was from time to time preparing more schemes and dams for acquiring Indus water from the rivers. Therefore Sindh government was compelled to request the government of India through Bombay government in 1939 which, according to Indian Act, 1935 forwarded this representation to Governor General in 1941 and demanded that till the final decision is made the Punjab government be asked not to prepare any more schemes. On this representation the Governor General on 11th September, in 1941 appointed a Commission under the Chairmanship of Mr. B.N. Rai, Judge of the Calcutta High Court. Rao Commission decided that the Punjab government's proposed projects or future projects, will be harmful in the month of September to the interests of Sindh's agriculture and it was likely that Sindh was to suffer from these projects. The Commission also gave a decision that in order to settle this question, it was necessary that two new barrages should be constructed in Sindh, one in upper Sindh and one in lower Sindh. The Commission also stated that for the construction of these two barrages, money will be required, therefore as compensation, the Punjab Government should give two crores of rupees as aid to Sindh government. The Commission also decided the quantum of water required for these barrages. In the light of the recommendations of the Rao Commission, the Government of India appointed Mr. Grant and Rai Bahadur Khosla to give final shape to the recommendations in the form of agreement. The two gentlemen after the hard work of eighteen months drafted an agreement and sent it to the government. Both parties signed the agreement on 18th September. The government of Punjab accepted the terms of agreement officially on 13th October same year with a request to reduce the amount of aid to Sindh. The government of India gave sanction to the above agreement. While the negotiations for reduction in the compensation were going on the British rule ended partitioning India into independent countries of Bharat and Pakistan. Sindh became a part of the latter.

THE FAMOUS AGREEMENT OF 1945 BETWEEN SINDH AND PUNJAB PROVINCES, ABOUT REVERSION RIGHTS OF EACH FOR RIVER INDUS WATER AND ITS TRIBUTARIES.

INTRODUCTION.

The word Sindh means the country of the Indus or "SINDHU", which derives its name from Sanskrit, Sindhu meaning river, Greek Sinthos, Latin Sindus, Aryan Sindh mean the same thing. Geologically Sindh is the creation of the alluvium brought down by the river Indus.

The first man-made developed from the natural creeks of the Indus, many years ago. These Inundation Canals depended upon the seasonal rise of the river water level. By the middle of 19th Century there were more than 100 such canals irrigating about 15 lakhs acres of land. By the turn of 19th Century the Inundation Canal system improved steadily and these canals commanded an area of nearly 20 lakhs acres. Almost the entire population of this province used to be engaged in cultivation and practically no other profession. In the beginning of 20th Century the construction of Barrages in the Punjab started, which diminished precariously the flows in the Indus and the entire system of Inundation canals in Sindh was in jeopardy. These canals reached the peak of development, after the construction of flood protection Bunds, which prior to 1869 were constructed and protected by local landowners but thereafter because the concern of the Government. These Bunds had reduced the hazard of uncontrolled flooding and the situation had greatly improved. But

with increasing withdrawals of water in the Punjab after construction of the Barrages it had started to delay the spring rise and hasten the drop in water level in autumn in the Indus.

HISTORY

The project of Sukkur Barrage was conceived after multidimensional considerations and studies and after the report of London Committee, which was received by the Government of Bombay, in March 1914. Mr. (Late/Sir) Musto was put on special duty to take up the revision of Sukkur Barrage project and the project report was prepared and completed in 1919, and the project as it stands today, is known as Sukkur Barrage. The project was sanctioned by the secretary of State for India in April, 1923. The Construction of the barrage started in 1923, and it was declared open on 13th January, 1932.

It was recognized that the project was the largest single irrigation scheme in the world. It brought within its command some eight million acres. The new irrigation system contemplated in the project represents an increase in annual cultivation of three and a half million acres.

PRIOR REVIEWS OF THE PROJECT.

The present project is based on the work of Baker and Lane. In January, 1918 they were placed on special duty to investigate the areas and propose water supplies for the new canals. The report was adopted as the basis for preparing the project. The requirements of the Sukkur project have been reviewed more than once.

The actual drawing up of the 1919-20 project was under the supervision of Mr. A.A. Musto (who was later knighted for building the Barrage). The basic water allowances were not changed but some revisions in the canals were made. Constructions started on July 1, 1923, immediately after the project was finally sanctioned.

Even before the work had started Punjab had sought to reduce the proposed supplies so as to release water for the Thal project. In August, 1923, the Government of India wrote as follows:

THE SUKKUR BARRAGE AND CANALS PROJECT HAD BEEN DESIGNED FOR THE BENEFIT OF A COUNTRY THAT IS FULLY ENTITLED TO THE WATER WHICH IT IS PROPOSED TO ALLOT TO IT AND ITS SUPPLIES MUST OBVIOUSLY BE ASSURED BY ANY PROJECT WHICH MAY SUBSEQUENTLY BE PUT FORWARD, WHETHER BY GOVERNMENT OF THE PUNJAB OR BOMBAY, BEFORE SUCH PROJECT CAN BE ACCEPTED*.

The Government of India in 1926 in the following language reaffirmed the position:

GOVERNMENT (OF THE PUNJAB) APPEAR TO THINK THAT NO FURTHER EXTENSION OF IRRIGATION IN THE PUNJAB CAN BE CONTEMPLATED UNTIL THE SUKKUR BARRAGE SCHEME HAS BEEN IN OPERATION FOR SOMETIME. ALL THAT WAS MEANT WAS THAT THE GOVERNMENT OF INDIA ARE NOT PREPARED TO ACCEPT ARGUMENTS IN FAVOR OF FURTHER IRRIGATION SCHEMES BASED ON THE VIEW THAT THE VOLUME OF WATER ALLOWED FOR THE SUKKUR BARRAGE IS GREATER THAN WILL ACTUALLY BE REQUIRED.

Again in 1927, the Secretary of State for India refused to reopen the question of the duties of the Sukkur Barrage Canals.

In 1935, a Committee of the Central Board of Irrigation, known generally as the Anderson Committee was set up to examine certain specific items on the distribution of the water of the Indus and its tributaries. The Committee consisted of two independent members, both engineers appointed by the Government of India and representatives of all the provinces and States interested in the Indus water. On the unanimous recommendation of this Committee, the Government of India in March, 1937 allocated to the Sukkur Barrage Canals certain additional supplies beyond those that had been sanctioned in 1923 by the Secretary of State for India.

In 1941, the allocation for the Sukkur Barrage Canals were again taken up, this time before the Indus (Rao) Commission. The Punjab asserted that the mean monthly withdrawals should be less than the sanctioned figures, and contended that the allocations should be so construed as to represent a limit not to be exceeded on any day. On this point the Commission answered: Paragraph 157. Finding on second-Issue-Our answer to this issue therefore is as follows:

"THE AUTHORIZED MONTHLY WITHDRAWALS OF THE SUKKUR BARRAGE CANALS ARE MEAN MONTHLY WITHDRAWALS IN THE SENSE THAT THE CANALS MAY, SO FAR AS THEIR CARRYING CAPACITY PERMITS, DRAW MORE THAN THE SANCTIONED FIGURES ON ONE DAY AND LESS ON ANOTHER, SO LONG AS THE TOTAL WITHDRAWALS FOR EACH MONTH WHEN REDUCED TO CUSICS DOES NOT EXCEED THE SANCTIONED FIGURE...."

The Commission concluded with respect to allocation for the Sukkur Barrage canals that "there can hardly be any question of an appropriation of this kind exceeding the equitable share of the province".

In laying down the basis of an agreement to carry out the recommendations of the Rao Commission, Mr. A.N. Khosla, who then represented the Punjab, agreed that "Existing Canals shall have complete priority over any of the scheduled projects specified before the Indus Commission", and "No storage shall be done or direct withdrawal made by the new Punjab canals from the River in periods in which, with due allowance for time lag, supplies in the river are likely to be insufficient to meet the prescriptive requirements of the Sukkur Barrage Canals"

In the Sindh-Punjab Agreement of 1945, the allocation of the Sukkur Barrage Canals as increased by the Government of India pursuant to the recommendations of the Anderson Committee were confirmed. A further supply of 2,000 Cusics was allowed during the period from June 1, to October 15 for Sailab (flood) areas in Khairpur and Sindh. The Sukkur Barrage allocation therefore, as originally sanctioned in 1923 and as reaffirmed and increased by the order of the Government of India in 1937, and by the Sindh-Punjab Agreement of 1945, are as follows

TABLE 6.

SUPPLIES ALLOTTED TO THE SUKKUR BARRAGE CANALS:

MONTH MEAN ALLOCATION IN CUSICS ALLOCATION IN AGREEMENT

April 27,896 1,673,760

May 38,660 2,396,920

June 46,763 2,805,780



July 47,763 2,961,306
 August 47,763 2,961,306
 September 47,673 2,865,780
 October 1-15 34,339 1,030,170
 October 16-31 32,339 1,034,848
 November 23A82 1,408,920
 December 24,548 1,583,976
 January 24,923 1,545,226
 February 24,923 1,445,534
 March 25,7211 ,594,702
 25,308,228
TOTAL 25,31 MAF

Both sides signed the Sindh-Punjab Agreement on 28th September, 1945 and the Punjab in their letter of 13th October 1945 subsequently officially ratified this agreement.

The agreement is reproduced below:

AGREEMENT BETWEEN THE PUNJAB AND SINDH REGARDING THE SHARING OF THE WATERS OF THE INDUS AND FIVE PUNJAB RIVERS.

1. SCOPE OF THE AGREEMENT:-

This agreement refers to the sharing of Indus between the Punjab and Sindh. The Punjab share comprises the withdrawals controlled by the Punjab from the Indus and its tributaries for the use of the province of Punjab and certain Indian States. The share of the Punjab under priority V detailed below shall also include the share of the North-West Frontier. Sindh's share under the Priorities, I, III, IV and V, as detailed below, comprises withdrawals for the use of the province of Sindh and Khairpur, its share under priority II (as detailed below) is, however, for British Sindh canals only.

2. GRADING OF PRIORITIES:

To give effect to this agreement, five grades of priorities are recognized:-

(1) Existing withdrawals on

(a) Punjab (Punjab rivers) (First Priority on Punjab rivers).

(b) Indus (First priority on Indus main and the next priority on Punjab rivers).

(ii) Primary, i.e. prescriptive supplies, for projected canals specified in clause II.

(iii) Secondary additional supplies for projected canals.

(iv) Storage water and other subsequent allocations.

(v) Balance supplies.

(2) Except as otherwise provided, allocation under a higher priority will have precedence over those under all lower priorities.

PRIORITY I (EXISTING WITHDRAWALS)

(1) Period (1st April to 30th September, except as otherwise provided).

(A) Punjnad (Five Punjab rivers).

(i) This priority comprises:

(a) The supplies taken by old canals, i.e.:-

(1) Northern canals (i.e. Upper and lower Chenab Upper and Lower Jehlum and Bari Doab canals). (For the Upper Chenab and Upper Jehlum canals the supplies taken shall be the supplies used plus absorption losses).

(2) Upper Bari Doab Canal and Kashmir canal.

(3) Sirhind Canal.

(b) The supplies taken in the past by undeveloped canals i.e.

(1) Sutlej Valley canals.

(2) Havelie canals including the Pakpattan Link.

(3) Punjnad canals.

With additions providing for their future development.

(ii) These withdrawals will have the first claim on the waters of the Punjab Rivers and no claim on the waters of the Indus, subject to the limitation that such withdrawals shall not on any day exceed those given in the table 1(a) unless, with due allowance for time lag, water is sufficient for the requirements of priorities I-B, II and specified below:

(B) INDUS

(I) This priority comprises the supplies allocated to -

(1) Thai Canals.

(2) Sukkur Barrage Canals including Khairpur State Canals.

(ii) The Thai and the Sukkur Barrage canals will have an equal claim on the waters of the Indus River and of the five Punjab rivers surplus to priority I-A subject to the limitation that the Punjab withdrawals shall not on any day exceed those given in Tables 1(a) and 1(b), unless, with due allowance for time lag, water is sufficient to meet the requirements under Priorities II and III.

(2) Period (1st October to 31st March except as otherwise provided).

(A) Punjnad (Five Punjab rivers)

(i) This priority comprises

(a) The supplies taken by old canals i.e.

(I) Northern canals (i.e. Upper and Lower Chenab, Upper and Lower Jehlum and Lower Bari Doab canals).

(2) Upper Bari Doab Canal and Kashmir Canal.

(3) Sirhind Canal.

(b) The supplies taken in the past by Sutlej Valley Canals with additions providing for development upto perennial capacity.

(c) The supplies authorized for the Punjnad and Haveli canals.

(d) Further allocations to Punjnad and Haveli upto their perennial capacities, as provided in B (V), below: -

(ii) The withdrawal under (a), (b) and (c) above will have the first claim on the waters of the Punjab rivers and no claim on the waters of the Indus.

(iii) The withdrawal under (a) and (1)) shall be limited only by the river supplies available or by the Rabi capacity of die canals.

(B) INDUS

(i) This priority comprises the Rabi supplies allotted to,

(1) The inundation canals merged in new Sindh Barrage as prescriptive supplies, equal to the average withdrawals of the three lowest years in any decade.

(2) The inundation canals to be merged in the Punjab Indus Barrages, on their conversion to weir control as prescriptive supplies, equal to the average of the three lowest years in any decade.

(3) Sukkur Barrage Canals including Khairpur State Canals.

(4) Thal Canal upto its authorizations.

(5) That Canal, in addition, upto its capacity (60000 Cs).

(ii) The mean monthly allocation for (1) to (4) above are given in Table 1(c). If Indus supplies plus Punjab supplies surplus to priority I-A are below the allocation of these canals, after meeting the allocation for (1) and (2) above (vide Table 1(c) the balance supplies will be shared in the proportion given in Table 1(d), which is based on an assumed lag of 15 days. Provided that in the period 17/2 to 8/3 (Sukkur dates) the Sukkur Canals will have priority on Indus water upto their capacity of 34,000 Cusics.

(a) Over Thal alone till the Punjab Indus inundation canals are converted to weir control, and

(b) Over Thai and the Punjab Indus Inundation canals when the latter are converted to weir control. While in periods 11/12 to 24/12 and 31/3 (Kalabagh dates)

(a) That will have priority upto its capacity of 6,000 Cs. till the Indus Inundation canals are converted to weir and,

(b) Thai will have priority upto its capacity of 6000 Cusics and the Punjab Inundation Canals upto the authorizations laid-down in Table 1(e) when the Punjab Inundation canals have been brought under weir control.

(iii) During periods of shortage the Punjab shall be at liberty to make good supplies to the Thal upto its capacity by using Indus water at Kalabagh, provided that equivalent supplies of the same duration are released below Punjnad from the Punjab share of the Punjab rivers over the same period, with due allowance for time lag and losses or gains.

(iv) When the Indus supplies plus Punjnad supplies surplus to priority I-A are in excess of the allocation of Sukkur Barrage and Thal as specified in Table 1(C) the canals, mentioned under (i) (1) and (i) (2) above may draw supplies as laid down in table 1(e). Thereafter the Thai canal may draw on balance supplies upto its capacity of 6000 Cusics, after which the Sukkur Barrage Canals may draw upto their Rabi capacity (34,000 Cusics) subject to the provide under (V) below.

The Punjab and Sindh Inundation Canals, when brought under weir control may then draw upto their authorized perennial capacities.

(v) The Sukkur Barrage Canals have priority on Punjnad water surplus to priority I-A until their allocation in Table 1(c) are met. Thereafter Haveli and Punjnad may lake water upto their capacities as given in Table 1(f) after which the Sukkur Barrage canals may withdraw upto their Rabi capacity (34,000 Cusics), as in (iv) above.

(vi) The water accounts during the Rabi shall be maintained and balanced in ten-day periods as well as in calendar months.

PRIORITY II. (PROJECTED CANALS PRIMARY, i.e. PRESCRIPTIVE SUPPLIES).

(1) The total withdrawals for the Punjab and Sindh under the priority are detailed in table 11(a). They comprise:

- (a) Ravi water set free by the Haveli project, less supplies utilized in Pakpattan Link.
- (b) Prescriptive rights for Gray canals to be utilized on Bhakra Canals.
- (c) Prescriptive rights Inundation canals merged in the new Sindh Barrages.
- (d) Prescriptive rights of the Punjab Indus Inundation canals, when brought under weir control.

(2) Withdrawals for projected canals by either party may be made only when water is surplus to the actual requirements of the Punjab and the allocations of Sindh under priority I-A and I-B.

(3) When water is short of the requirements of priority II, the balance supply left after meeting the requirements of the Punjab and the allocations of Sindh for priority I in full, shall be divided between the Punjab and Sindh in the ratio of their prescriptive rights, with due allowance for time lag i.e.

- (a) Till the Punjab Indus Inundation canals are converted to weir control in the proportions laid-down for the relevant period in Table 11(b) and,
- (b) When the Punjab Indus Inundation canals are converted to weir control in the proportions laid-down for the relevant period in Table 11(c). In both these tables a time lag of ten days has been assumed.

Thus, where P_e and S_e are the Kharif allocations for the Punjab and Sindh weir-controlled existing canals respectively (vide Table 1(a), I (b) and 11(d), P_1 is the Punjab requirements against the allocations for their existing canals, R is the total river supply to be distributed and n_1 and $1-n_1$ are the proportions of prescriptive rights for Punjab and Sindh respectively ((Vide Table 11(b) or 11(c) as the case may be)), then

$$\text{Sindh's share} = S_e \text{ Plus } 1-n_1 (R-P_1-S_e)$$

$$\text{Punjab's share} = P_1 \text{ Plus } n_1 (R-P_1-S_e)$$

5. PRIORITY III ((PROJECTED CANALS (ADDITIONAL OR SECONDARY SUPPLIES)). 1) The mean monthly, withdrawals under this head are detailed in Table 111(b) being the difference between the total allocations ((vide Table 111(a)))) and the primary supplies of the Punjab and Sindh projected canals ((vide Table II (a))). They comprise:

SINDH:- (a) Additional or secondary allocations for the new Lower Sindh and Upper Sindh Barrages.

(b) Allocations for Sailab areas in Khairpur and Middle Sindh.

PUNJAB:-(a) Additional allocations for the Ballokot Sulemanki Link or an accepted variant (e.g. Marhu Tunnel).

(b) Flow water for Bhakra Canals (including Grey Canals), Bist Doab canal and Sutlej Valley Sailab areas.

(2) Withdrawals for Priority III shall be made only when water is in excess of the actual requirements of the Punjab and the allocation for Sindh under Priorities I (A and B) and the allocation of Punjab and Sindh under priority II.

(3) When water is short of the full requirements of priority III, the balance supply left, after meeting the requirements of the Punjab and the allocations of Sindh under priorities I (A and B) and II in full shall be divided between the Punjab and Sindh in the proportion laid down for that period in Table 11(c) which is based on an assumed time lag of 10 days. Thus, where PA Allocation for the Punjab existing canals ((Vide Tables II (a) and 1(b)) plus the prescriptive right for the Punjab projected canals ((Vide Table 11(a)). P1 = the prescriptive rights of the Punjab projected canals ((Vide Table 11(a)) and the actual Punjab requirements for the period against the allocation of their existing canals.

SA = allocations for the Sukkur Barrage canals plus the prescriptive rights of the new lower and Upper Sindh Barrages, ((vide table II 9d) and II 9a).

R = total river supplies to be distributed between existing and projected canals.

n & $1-n$ = the share ratios of Punjab and Sindh respectively of the secondary or additional supplies ((Vide Table III (c)).

Sindh's share = S Plus $1-n$ (R-P1-SA)

Punjab's share = P1 Plus n (R-P1-SA).

(4) Whenever water is short of the total authorizations of the three Sindh Barrages, the withdrawals of the Ballokt Sulemanki Link or its accepted variant (e.g. Marhu Tunnel) will be limited to Punjab's unused share for the projected canals under Priority III or to a daily maximum withdrawal as specified in Table 11(d), Column 2, whichever is less.

(5) The provision of this clause shall be subject to the conditions laid down in sub-clause (6) of clause 6.

6. PRIORITY IV. (STORAGE WATER AND OTHER SUBSEQUENT ALLOCATIONS)

(1) The provisions of sub-clause 2 to 5 (inclusive shall have effect subject to the conditions laid down in sub-clause 6.

(2) After the indents of the two new Sindh Barrages and the Sukkur Barrage upto their allocation have been met, the Punjab shall be entitled to withdraw the allocations detailed

in Table IV (a) for use by flow comprising:

(a) 2nd allocations for the Thal Canal.

(b) 2nd additional allocations through the Balokt Suleimanki Link or its accepted variant (e.g. Marhu Tunnel) subject to the proviso of sub-clause (3) below.

(c) 2nd allocations to Punjab existing canals on the Punjnad.

(3) After the indents of the three Sindh Barrages, their allocations 5 have been met, the withdrawal under sub-Clause (2) (b) above shall be restricted to the unused portion of Punjab's share for the projected canals under priority III or to the mean monthly figures given in column 3 of Table III (d), which ever is less.

4) In the months of July and August, however, the link or its accepted variant may transfer water under this priority subject to the proviso of clause 5 (4), upto a limit of 1 9300 Cusics for supplementing the Punjab canals or for the generation of hydroelectric power, in which case water will flow down the Sutlej instead of the Chenab.

(5) After the start intends of the two new Sindh Barrages and the Sukkur Barrage Canals, upto their allocation have been met, the Punjab shall be at liberty to store at the storages specified in clause II upto the limits of their respective capacities have shown therein. Such storage water may be subsequently released and used at will. Storage water so used will not count against allocations of how water under any priority.

(6) Withdrawals by the Punjab for their projects specified in Clauses II and 12 (c), falling under Priorities III ad IV, shall be subject to the following condition:-

(a) No withdrawals shall be made for any such project before 1954 or before the completion of both the new Sindh Barrages whichever is earlier, except as provided in sub-clause (d) below

(b) In the years 1954 to 1957, withdrawal may be made for;

i) the Punjab projected canals as specified under priority III.

(ii) storage at Bhakra except in the period 1st to 30th September, and

(iii) storage at Dhiangarh and the other small storage in July and August only (Sukkur dates with respect to (i) and (ii)).

(c) Even after the year 1957, withdrawals for tile Dhiangarh Dam and the small storage shall be made during the calendar months of July and August only (Sukkur dates) except as may be subsequently provided under clause 14(2).

(d) Punjab may construct at any time the Bist Doab Canal scheme and its linked storage dams on the Soan and Sirsa torrents provided that the combined live storage capacity at these two darns does not exceed 5,00,000 acre-feet and provided that no water shall be stored in these reservoirs nor direct withdrawals made into the canal from the river, in the months other than July and August (Sukkur dates) if as a result of such withdrawals the supplies to the Sindh Inundation canals or the new Sindh Barrage canals are likely to fall below the prescriptive supplies as laid down in Table 11(a).

7. PRIORITY V. (BALANCE SUPPLIES).

(1) Until the expiry of the period specified in Clause 12, either party will have the right to use water surplus to priorities I to IV in any canal or storage reservoir upto the limit of its capacity, but such use will not confer any prescriptive rights in respect of any additional withdrawal taken under the sub-Clause. Such additional withdrawals may be made only with the previous consent of the other party. This consent will be give as early as practicable, and may only be refused by the other party if in its opinion the additional withdrawal is likely to injure its interests.

(2) After the expiry of the period specified in Clause 12 the balance supplies including water used under sub-Clause (1), will become the property of the parties in the proportions laid down in Table V (a) and either party may thereafter frame and carry out projects for the use of such waters with the con sent of the other party. The second party will have the right to object to the constructions of such projects only if it can show that the projects infringe its rights under this agreement.

(3) For the purpose of sharing under this clause:

(I) The balance supply in Indus at Ghazighat shall be obtained by deducting from the measured discharge at Ghazighat, the equivalent at Ghazighat, after allowing for losses or gains of:

(a) the existing rights between Ghazighat and Mithankot ((Vide Table V (b), Col. 2)).

(b) The authorized withdrawals for Sukkur Barrage Canals and the new Sindh Barrages and the existing rights of the Middle Sindh Inundation canals and Middle Sindh and Khairpur Sailab area ((Vide Table V (c)) and ((c) the authorized withdrawals of Thal ((Vide Table V (b)) minus the actual withdrawals. 75 percent of this balance supply shall be taken as Sindh's share of the Indus at Ghazighat and transferred to Guddu.

(ii) The balance supply from the five Punjab rivers at Punjnad shall be obtained by deducting from the measured discharges at Punjnad (Below), -

(a) the existing rights of the Punjab canals ((as specified in column 4, Table V (b) minus the actual withdrawals at the time; and

(b) the equivalents, at Punjnad of the authorized withdrawals of the Punjab projects ((Vide Column 5 and 6 of Table V (b)) and of withdrawals for storage ((Vide Clause 6)) minus the actual withdrawals in these at the time. The shares of this balance supply from the five Punjab rivers at Punjnad for the Punjab and Sindh shall be as laid down in Table V (a). The shares from the Punjnad as so calculated shall be added to the shares of each party from the Indus Main, obtained under sub-Clause (3) (1) to give the party's total apportionment of the balance supplies under Priority V.

(4) In the event of disagreement under sub-Clause (2) supra, the matter in dispute shall be referred to arbitration as provided under Clause 17.

8. RIGHTS OF INUNDATION CANALS.

(I) Inundation canals have the right to take whatever river levels permit. The existing authorized capacities of the Inundation canals shall not be increased to take increased supplies until such time as they come under weir-control. No water will be specially released in order to ensure any water levels required for them.

(2) Whenever any Inundation canals are brought under weir control they will be given supplies as under:

(a) during Kharif under Priority II:

(i) for the months of April, May and June equal to the average withdrawals of these canals in any ten consecutive years prior to the date of this agreement. (ii) for the months of September and October supplies equal to average withdrawals of the canals in the same or any other ten-years period prior to the date of this agreement. (iii) For the month of July and August full authorized discharge of the canals, and

(b) during Rabi (November to March) under priority I.

(i) in periods when river supplies are short of the authorizations of the Sukkur Barrage canals and Thai, supplies equal to the average of the three lowest years in any ten consecutive years prior to the date of this agreement and (ii) In other periods supplies equal to the average withdrawals in any ten consecutive years prior to the date of this agreement.

(3) Additional supplies for such future projects shall be met from the Party's apportionment of balance supplies and will rank under priority V.

9. PROVISIONS RELATING TO SHARING OR SUPPLIES.

(I) (a) The share supplies specified under priorities I to IV, shall be given at the off-takes of the canals mentioned therein or their accepted variants.

(b) The Punjab government shall be responsible to see the Sindh is supplied its due share of water under priorities I to IV. Should the Punjab at any time use or store any water to which Sindh has a right, an equivalent supply of water shall be returned to Sindh from the supplies to which the Punjab has at that time a right. This return shall be made at that time a right. This return shall be made at such rates of release and at such time within two month of the commencement of such use or storage, as shall be selected by Sindh, and at such site at which it is practicable to return the water.

(c) Water permitted by Sindh to be wasted to the Sea at time when it might have been used to meet Sindh's rights i.e. up to indents under this agreement shall be considered to have been so used and Sindh shall have no rights under this Agreement in respect of any shortage of supply which have been avoided by the use of this water.

(2) (a) For sharing balance supplies under priority V, the share for the Punjab shall be as at Ghazighat in respect of Indus supplies and as at Punjnad in respect of supplies in the five Punjab rivers and the supplies for Sindh shall be as at Guddu

(b) If any supply in excess of the Punjab share. is withdrawn by the Punjab, the Punjab shall return to Sindh an equivalent supply of water in any 15 days period within two months of the excess withdrawal the period to be fixed at the discretion of Sindh

10. TRANSFERENCE OF SHARE SUPPLIES.

Either party may use the water to which it has a right in any of canals at will subject to the limit of existing or agreed capacities a subject further to following provisos

(a) Allotments to the Punjab for its canals under priorities I to IV on the Punjab shall not be met from the Indus.
 (b) In periods when supplies under priorities I and II are not sufficient for the Sindh projected canals, the Punjab shall not transfer supplies allotted for its existing canals under priority I to its projected canals or their accepted variants, but when water is surplus to the full requirements of the three Sindh Barrages, supplies allotted for the Punjab existing canals may be transferred to its projected canals provided that during the periods of years specified in clause 12 the previous consent of Sindh will be obtained.

(c) Any transfer of supplies between projected canal interests, in the Punjab, shall be restricted to periods of shortage on the Sutlej-cum-Beas and the limited,

- (i) During periods of shortage for the three Sindh Barrages, to the un-used share of the projected canals or to daily maximum withdrawal specified in column 2 of Table III 9d), whichever is less;
- (ii) In other periods to the unused share of projected canals or the mean monthly withdrawals given in column 3 of Table 111(d) whichever is less.

11. PROJECTED CANALS AND STARCHES.

(1) The construction of the following works is agreed to:-

1. SINDH. (a)

- (a) A Barrage across the Indus in Upper Sindh with canals of 40,000 Cusics capacity.
- (b) A Barrage across the Indus in Lower Sindhi with canals of 47,000 Cusics capacity.
 - a. Canals from Sukkur Barrage of capacity of 2000 Cusics for Sailab areas.

11. PUNJAB. (a) A Link or links totaling 19.300 Cusics capacity from the Chenab and the Ravi to the Sutlej

- (b) The Bhakra Dam with alive storage capacity of 40,000 acre feet.
- (c) The Dhiangarh Dam with a live storage of capacity of 25,00,000 acre feet.
- (d) Four small storages on the tributaries of the Punjab rivers as under:

Three storages on Ravi (including Dos) 10,28,520

Soolar lake on Jehlum 3,34,000	1,362,520
Less Deg storage 434,520	Acre feet. 9,28,000

(e) The Bhakra canals with a capacity of 13,000 Cusics.

(f) An increase of Kharif capacity of Thai canal to 10,000 Cusics.

(g) The Bist Doab canal with a capacity of 1200 Cusics and storage on the Sirsa and Seen Torrents of an aggregate capacity of 500,000-acre feet.

(h) An increase of capacity of the Sutlej Val Icy canals of 1800 Cusics for Sailab areas of Bahawalpur and Punjab.
(2) Either party may with the consent of the other party substitute a substantially equivalent variant or variants for any one or more of these works. The second party shall have the right to withhold such consent only if they can show that the variant or variants proposed will throw a greater burden on the river supplies than the replaced project or projects. Provided that the Punjab shall not construct more than two major storage dams (indulging the Bhakra), each having a capacity of 500,000 acre feet.

(3) In the event of disagreement under sub-clause (2) the matter in dispute shall be referred to arbitration as provided under clause 17.

12. FUTURE PROJECTS.

(1) No new works other than those specified in clause 11 or modification of old works designed with the object of increasing river withdrawals will be constructed by either party without the consent of the other party until after the expiry of 10 years from the date of completion of the two new Sindh Barrages, or 20 years from the dale of agreement whichever is earlier that:

(a) Minor projects involving a storage capacity of less than half of million acre feet or a canal capacity of less than 1500 Cusics may be under taken earlier by either party after obtaining the specific consent of the other party; and

(b) Until then new Sindh Barrages are built, no withdrawals for storage of direct supplies to new canals shall be made in September (Sukkur dates),

(c) Subject to the conditions of clauses 3 and 4 and sub-clause (2) below, the Punjab shall be permitted to construct a barrage across the Indus above Ghazighat with canals not exceeding 20,000 Cusics capacity.

(2) Any additional supplies required for projects constructed under sub-clause (1) above shall be met from the party's share under Priority V.

13. SINDH NON-PERENNIAL CANALS.

The non-perennial canals of the Sukkur Barrage and the two proposed new Sindh Barrages may be opened in the first fortnight of April and may remain open from 16th to 31st October if water is surplus to the requirements of the Punjab and Haveli canals as specified in Paras 25.26 and 34 (b) of the Anderson Committee report (1935), Vol. I provided that Sindh should establish no prescriptive rights in respect of these additional withdrawals. Nothing in the above shall adversely affect the existing rights of the Sutlej Valley canals in this respect.

14. SHARING OF FLOFFI RIGHTS AND FRESHETS.

(1) Irrespective of whether allocations under Priority I are met or not, the Punjab shall be entitled to store water in the Bijakra Reservoir in the months of November, February, March and April whenever the combined discharges of the Sutlej and Bias Rivers is less than 19000 Cusics and in the months of December and January whenever the combined discharges of the rivers is less than 17,000 Cusics. For the purpose of this clause the Sutlej discharge shall be the storage at Bakra plus the discharge at Rupar (above) and that of the Bias shall be at Mandi Plain.

(2) When the Punjab constructs other storage reservoirs, the question of giving similar storage rights will be considered and the Punjab will be given such rights as are compatible with no injury to Sindh.

(3) The Punjab and Sindh shall have the right during the period 1st January to 31st March (Punjab dates) to store use by flow in any of their canals half the freshest water as measured at the point of off-takes of these withdrawals, Freshet water is defined as all water in excess of Sindh and Punjab withdrawals under priority I (A and B).

(4) The Punjab shall have the right to diurnal storage at any time when this is necessitated by variations within the twenty four hours in the electrical load, but the total volume of water discharged from a reservoir within every period of twenty four hours shall not be less than that entering the reservoir except when this is inconsistent with the day to day storage permissible under this agreement.

(5) In the event of disagreement under sub-clause (2) supra, the matter in dispute shall be referred to arbitration as provided under clause 17.

15. ALLOCATION NOT TO BE REVISED.

Allocation made under this agreement shall not be revised or prejudicially affected without the consent of both the parties.

16. RIVER DATE, ETC.,

(1) Accurate measurements of river discharges shall be made jointly by Sindh and Punjab, at all discharge sites, in the Punjab and Sindh, with upto date equipment (including launches) and by the most modern method known at the time. For this purpose one or more observers of Sindh shall be permitted by the Punjab to be stationed at each Punjab site, in the hills or in the plains, as selected by Sindh, and one or more observers of Punjab shall be permitted by Sindh to be stationed at Sindh discharge sites, as selected by the Punjab. Such observers shall take original and check measurements, either jointly or individually as may be considered necessary, and when duly signed by the parties shall be considered to be correct.

(2) Gauges and discharges data of rivers canals and storages should be made available to both the parties at agreed intervals in the quickest practicable manner.

(3) Whenever time lags have been provided in this agreement on assumed figures, these figures will be liable to modification in the light of experience , gained, subject to agreement of both the parties.

(4) Whenever figures of percentage for losses and gains are required for the operation of the Agreement such figures shall be determined in the light of experience gained, subject to agreement of both the parties.

(5) In the event of a dispute as to the scope or operation of this clause, the matter in dispute shall be referred to arbitration as provided under clause 17.

17. Any other dispute for which arbitration has been provided under clause 7 (4), 11(2), 14(2) and 16 shall be referred to an officer to be appointed by the Government of India who shall be acceptable to both parties and whose decision shall be final and binding on the parties.

18. Agreement on all these clauses is subject to a satisfactory of the financial issues on the lines of clause (III), (IV) of the 4 Khosla Memorandum of February, 1945, or by any other method acceptable to both parties.

Chief Engineer in Sindh Chief Engineer in Punjab

(Sd) J.L. Grant (Sd) E.L. Prothewe.

(Sd.) F.F. Haigh.

28th September, 1945 28th September, 1945

I have shown above that, after the division of India we came under the slavery of Muhajir Punjabi imperialist rulers, they first reduced the majority of Bengal and in West Pakistan established One-Unit and after that the following conditions happened:

1. After the establishment of One-Unit separate existence of Sindh was finished and the agreement between Sindh and Punjab on water problems was arbitrarily violated. Because the agreement was between two provincial Governments and now after the establishment of one Government, Sindh's right as a separate party was not recognized.

2. After abrogation of water agreement, Sindh suffered following losses:-

(A) By one sided decision, agreement's clauses 12 (a), 14, 2 and 15 were done away with and Punjab was allowed to collect water by the following dams,

(i) Tarbela Dam

(ii) Mangla Dam

(iii) Chashma Dam

(iv) Raval Dam

According to which several thousand million acres feet of water was to be collected and utilized for Punjab's purposes.

(B) 25% water of Punjab's three rivers, Sutlej, Bias, and Ravi, was sold to Bharat Government for one thousand crores of rupees, in which foreign powers also paid some share. In view of the sold water of above mentioned rivers the above mentioned dams were constructed. The Indus river's water, on which Punjab had no right share.

(C) Against the agreement on Indus River, Taunsa Barrage was constructed.

(D) Indus River's water of 75% was fixed for Sindh. From it, new canals were constructed in Punjab about 25% more water was given to Punjab, without the consent of Sindh.

(E) According to agreement between both provinces the matter was to be decided by the Central Government, which was to perform the function of a third party, that was also taken away.

(F) The average rainfall in Punjab, every year is from 20 to 40 inches and in Sindh every year it is only from 4 to 12 inches on an average.

In Punjab underground water is sweet and estimated at 200 thousand million acres feet and in Sindh underground water is only 3 hundred million acres feet. In spite of that more water of all rivers is given to Punjab. With the result that in Sindh there is less and less Irrigation.

(G) The result of which is that in the cultivation of both provinces, the difference became greater. In 1973-74 both provinces had cultivate land as below:

In Punjab the total cultivated land was 2,19,94800 acres. In Sindh the total cultivated land was 1,18,81000 acres.

Thus Sindh's cultivated area was 1,01,13,800 acres less. In that the cultivation under main crops was as under: In Punjab the total cotton cultivation was 33,82,000 Acres. The total area under Sugar cane in Punjab was 10,91,00. The total area under Wheat crop was 1,09,04,000. The production figures have already been mentioned. Therefore they will not be repeated again.

In Sindh the total cultivation under cotton Crop was 11,67,000 acres. Area under Sugarcane was 2,51,000 Acres, Wheat crop was 20,76,000 acres. The production figures are not shown here because they have been already mentioned above.

(H) In Sindh, for the deficit of water Sindh Government decided that the water of rainfall be collected for the of cultivation and for that several schemes are prepared. About which the information is given above. The estimated amount of 33 crore rupees of Sindh were transferred to Punjab and utilized there.

(I) In the inundation time, the surplus water Indus goes to Sea. For the storage of that water, Sindh Agricultural Commission had suggested the construction of four dams. But after the establishment of One-Unit, all powers having gone to Lahore Government, nothing could be done in this respect.

(3) In Sindh the area under forests was very much less. Before the Sindh Agriculture Commission, the forest department in their presentation had shown the area under forests was only 2% which was less than most of the countries of the world. Even Saudi Arabia, which is mostly a desert country, has got more forest area than Sindh and for the increase of that area various schemes were prepared. But the completion of those schemes could not be done because the water of rivers was taken away by Punjab.

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