

land for constructing school building, either free of cost or on nominal payment and substantial building loans on long term basis be advanced to them to facilitate the growth of such institutions.

11. The rule of average attendance should be relaxed in the case of linguistic minority schools and no impediments be placed on that account at the time of releasing grants to such institutions.

### Cultural Other Demands :

1. State Governments should establish Sindhi Academy for the promotion of Sindhi language and literature on the similar lines of Academy set-up for the promotion of regional languages.

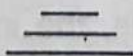
2. Sindhi drama troupes should be allowed and encouraged to participate in the annual festivals organised by the State Governments.

3. CHETI-CHAND the national day of Sindhis be declared as Government gazetted holiday in the states.

4. A MINORITY BHAWAN should be established in the capital of each state for encouraging the culture activities among the linguistic minorities, including the Sindhis.

5. Sindhi writers and artists be honoured for their creative work and awards be given to them as is being done for the benefit of their counterparts in the regional languages.

6. Following the laudable example of the Government of Maharashtra, a fortnightly/monthly information magazine be published in Sindhi language by other states also.



Schools and vice-versa is being adopted. Such a wrong policy should be given up for the sake of the good of the children.

4. Maps in Sindhi, other modern teaching aids and good standard text-books at the primary stage be provided by the state for the education of Sindhi children.
5. Sindhi primary teachers should be assisted from the Teacher's Fund and the deserving ones be honoured by the state governments without practising any kind of discrimination on regional or other grounds.
6. Sindhi medium schools at the Secondary/Higher Secondary level, run by the private managements, having sizeable number and desirous of continuing teaching through mother tongue, should be encouraged by offering proper facilities as well as financial assistance. No obstacles on any account be placed before them to prevent them from such a facility.
7. The State Governments should take up the responsibility for preparing and publishing standard text-books in Sindhi for Secondary and Higher Secondary courses of study for the Sindhi children and expert committees be appointed for that purpose.
8. The State Governments must establish atleast one college of training for the Sindhi teachers both for the Primary and Secondary level to meet the growing need of the trained teachers for the education of Sindhi children.
9. To improve the quality of education and the management of the schools, the inspecting staff invariably should be Sindhi knowing for Sindhi schools.
10. The Sindhi minority schools should be given plots of



great martyr HEMOO KALANI, the patriot, Dr. CHIOTHRAM GIDWANI and the great saint poet SHAH ABDUL LATIF.

2. The value renderings and numericals in Sindhi be inserted on the Indian currency notes in Sindhi (Arabic) Script.

3. Efforts should be made to arrive at a mutual understanding with the Pakistan Government to reduce the postal rates to a reasonable level, more particularly on the book-parcels and magazines to help exchange of the Sindhi literature between the two countries.

4. Declare the Sindhi community as a Special Linguistic Minority and provide special representation to Sindhi in the Lok-Sabha and State Legislatures.

5. Withdraw the illegal orders of 1950 and 1951 tampering with the distinct Script of the Sindhi language.

### CONCERNING THE STATE GOVERNMENTS

#### Educational Demands :

1. To establish Primary Sindhi Schools in the towns, colonies or areas, where the Sindhis are settled and also to provide all facilities and necessary equipment to such schools.

2. At certain places Primary Schools carry the sign board to be Sindhi linguistic minority schools, but in actual practice the children are not taught through their mother tongue, Sindhi. They are either taught in Hindi or regional language, thereby violating the fundamental right of the Sindhi children to be taught through the medium of mother tongue. This practice must be stopped forthwith.

3. For Sindhi Primary Schools, Sindhi knowing and trained staff should be appointed. In some states an un-wise policy of transferring Sindhi knowing teachers to non-Sindhi

other items of interest to the listeners.

6. Financial and technical assistance should be offered to the producers of Sindhi Feature/Documentary Films.
7. Films Division should prepare documentary and short feature films in Sindhi language to depict the life and culture of the Sindhi community. It should also dub documentaries in Sindhi for screening the same to the Sindhi audience in such towns and settlements, where Sindhi are in good numbers.
8. All India Song and Drama Division should be directed to set up a Sindhi unit for the promotion of Sindhi Music and Drama.
9. Sindhi Film Festivals comprising of Sindhi films made in India and Sind (Pakistan) be organised and cultural exchange programmes be arranged, between artists in India and Sindhis in Sindh (Pakistan).
10. The duration of the programme in Sindhi from the A. I. R. Station, where it exists today be increased and also started from other centres, where Sindhis have settled in substantial numbers.
11. The Sindhi should be encouraged and patronised to participate in the national Pageant of Republic Day parade and present a Jhanki to represent their culture.
12. Sindhi personalities from different fields should be honoured with awards/decorations conferred by the central and state governments.
13. Sindhi writers and artists should be included in the cultural delegations going abroad.

#### Other Demands :

1. Commemorative postal stamps should be issued depicting Sindhi Culture and also in honour of great men in different fields, more particularly in the memory of the



is facing in the changing social pattern of the Sindhi community in India;

b) Preparing and publishing dictionaries on various subjects and other basic books for the promotion of this ancient language;

c) Arranging seminars with a view to encouraging academic and scholastic interest among Sindhi scholars and research workers;

d) Preparing and publishing text books for all stages of education to maintain uniformity of education of the Sindhi children.

### Literary and Cultural Demands:

1. Following the example of Sahitya Academy, Sangit-Natya and Lalit-Kala Academies should give proper representation to the Sindhi artists and promote rich Sindhi music and drama.

2. The Delhi and Bombay Doordarshan should, without further delay announce telecasting of Sindhi programme on regular basis for which a Sindhi unit be created at these centres.

3. Sindhi news bulletin should be broadcast from the medium wave station of All India Radio for the benefit of places where Sindhis are in a sizeable numbers.

4. Programme Advising Committees be set up for Sindhi programmes of All India Radio and Television to help improve the standard of the programmes and also to seek advice on relevant matters.

5. A separate Sindhi language A.I.R Station be established to cater to the Sindhi listeners as is, in the case of other state languages, so that the Sindhi programme could be broadcast at least for eight hours a day. And such programme should cover a wide range of items such as talks, music, dramas, film. songs, and such

4. The Regional Colleges of Education at Ajmer and Bhopal should make provision for the teaching of Sindhi language as a subject for all the Sindhi knowing trainees. If such a facility is made available for Urdu knowing teachers, there is no reason why the same facility should not exist for the Sindhi knowing teachers.

5. The state governments should be directed to strictly follow and carry out the recommendations of the Commissioner for Linguistic Minorities, appointed under the constitutioned provision by the government of India. Such recommendations should be made of obligatory nature for the state governments.

6. In Maharashtra, Gujrat, Rajasthan and Madhya Pradesh, where the Sindhis have resettled in substantial numbers, the existing universities should take positive steps for encouraging the study of Sindhi language upto graduation and even post graduation stage, by making obligatory for some colleges to provide such facilities. The Central Government or the concerned state government should make provision in their budgets for such schemes.

7. Sindhi books be prepared and published by the Publication Division, National Book Trust and such other organisations and agencies the governments is patronising and helping through grants-in-aid and other subsidies. Sindhi unit be created in such departments as is done in the case of other languages.

8. Central Institute of Indian Languages (Mysore) should be advised and directed to include in its activities the development and research work of Sindhi language and other aspects of Sindhi life and take up more particular the following projects:

a) Survey of Sindhi schools in India and their specific problems, in relation to the handicaps the Sindhi language



with a fervent hope that the CONGRESS GOVERNMENT will fulfill its solemn promise made to the Sindhi Community in its election manifesto of January 1980, which made a special reference to providing necessary facilities for the promotion of the language and culture of the minorities.

## CONCERNING CENTRAL GOVERNMENT

### Educational Demands :

1. Since Sindhi is not the language of any state or region, it has been badly ignored by all the state governments during the last thirty years. Promotion of Sindhi language and education should be made the responsibility of the central government and for that purpose a Board of Sindhi Scholars and Educationists be set up on the similar lines as has been done in the case of Urdu to look after the education of Sindhi children, advise the government and evolve a uniform pattern for the education of Sindhi children.
2. To preserve and develop the rich heritage of Sindhi art, literature, culture and history and for its promotion on all India basis, a Sindhi University of national character be established under the administrative control of the central government and all the expenditure for such a University be borne by the central government. Since Sindhis are a state-less community the responsibility rests with the Central Government to protect the interests of the Sindhi Community.
3. At least in one University in each of the states of Maharashtra, Gujrat, Madhya Pradesh and Rajasthan chair for Sindhi be created to help the advancement of Sindhi language and the central government must see to it that the necessary funds are made available to such universities through the Grants Commission.

## PREAMBLE

More than a THOUSAND DELEGATES coming from more than TWENTY FIVE Cities and Towns of India, representing more than SIXTY Sindhi Literary Cultural organisations and THIRTY LAKHS of Sindhis in India assembled at Palitana (Gujrat) on the occasion of 15TH AKHIL BHARAT SINDHI SAHIT SAMMELAN, express their deep sorrow and concern at the indifferent attitude of the Central and State Governments towards the legitimate literary, cultural and political aspirations of the Sindhi minority community in India.

The Sindhi linguistic minority which became the worst sufferer of the partition of the country and got scattered throughout the length and breadth of this vast land, deserved utmost sympathy and patronage for its cultural rehabilitation, but the experience of the last three decades has shown that attitude of the governments has remained utterly unsympathetic and in certain cases even hostile to the demands of the Sindhi community.

The representatives of the Sindhis, among whom are prominent writers, artists, educationists and other intellectuals coming from all over India, after two days of serious deliberations over a variety of problems facing the Sindhis in cultural, educational and literary fields, have come to the conclusion, that unless the central as well as the concerned state governments pay a proper attention to the burning problems of Sindhis and alleviate the genuine grievances, the cultural progress of the Sindhi community would be retarded and great injustice would be done. The 15th Sammelan once again is reiterating the various demands that have been pressed by the Sindhis for many, many years, in the form of this CHARTER OF DEMANDS



## APPENDIX - 4

## CHARTER OF DEMANDS

*Presented by***The 15th Akhil Bharat Sindhi Sahit Sammelan****PALITANA (Gujrat)****December 1980)**

UNDER THE AUSPICES OF

**Akhil Bharat Sindhi Boli Ain Sahit Sabha**

366, Kalpana, 16th Road, Bandra,

BOMBAY-400 050.

## AN APPEAL

Dear Sir/Friend,

The "Charter of Demands" is self-explanatory. The Sindhi linguistic minority has been agitating, pleading and pursuing these demands from year to year. The governments have come and gone, but our problems have largely remained unsolved. Many ministers at the Central as well as State level, have expressed well-meaning solicitations, but nothing has come out of such promises.

The present appeal is being addressed to all the ministries concerned all the members of the Indian Parliament the secular national Indian Press and to all the conscientious intellectuals to support the cause of the Sindhi linguistic minority in its endeavours to get a better deal for cultural advancement.

We urge an immediate attention, secular approach and quick action.

Thanking you,

Yours faithfully,

**TECKCHAND MAST, GOBIND MALHI,***Gen. Secretry**President,***Akhil Bharat Sindhi Boli Ain Sahit Sabha.**

24. **Gobind Punjabi**,  
Story-Writer.
25. **Mohan Gehani**,  
Story-Writer, Journalist.
26. **Kirat Babani**,  
Story Writer, Journalist,  
Editor "Sindhu Dhara" Sindhi Weekly.
27. **Gobindram Keswani**,  
Principal of High School, Writer.
28. **Jethanand "Tab"**,  
Story-Writer.
29. **Lachhman Sathi**,  
Story-Writer, Publisher.
30. **Nirmal Vasandani**,  
Story-Writer.
31. **Prof. Ambrit Narwani**,  
Department of Maths., K.C. college-Bombay.
32. **Prof. (miss) L.T. Wadhwani**  
Department of Hindi, K.C. College-Bombay.
33. **Prof. Mrs. D. T. Wadhwani**,  
Head of Urdu Department, K. C. College-Bombay.
34. **Prof. B.T. Lalwani**,  
Head of History Department, K.C. College- Bombay.
35. **Prof. Mrs. M.K. Bhatia**,  
Department of Philosophy, K.C. College-Bombay.
36. **Prof. Mrs. Kamal A. Hingorani**,  
Psychology Dept., Jai Hind College- Bombay.
37. **Prof. R.N. Ramchandani**,  
Department of Mathematics, Jai Hind College-Bombay.
38. **Prof. G.P. Rupchandani**,  
Hindi Dept. Jai Hind College, Bombay.
39. **Prof. C. L. Mariwalla**,  
Head of History Dept., Jai Hind College.  
Wright and Historian.
40. **Principal Dharamdas Kshtriya**,  
Founder of Four High Schools, Member of the Board of  
Studies for Sindhi, University of Bombay.



6. **Smt. Sundri Uttamchandani,**  
Prominent Short Story Writer, Novelist, Nehru  
Peace Award Winner.
7. **Arjan "Shad" Mirchandani,**  
Professor of Sindhi, Jai Hind College, Poet,  
Nehru Peace Award Winner.
8. **Chandulal Jaisinghani,**  
Advocate, Writer and Novelist.
9. **Mohan Kalpana,**  
Prominent Writer and Journalist.
10. **Lal Pushp,**  
Story Writer, Novelist and Editor of a Literary Monthly.
11. **Moti Prakash,**  
Principal of High School, Poet and Dramatist.
12. **Guno Samtani,**  
Story - Writer, Novelist and Critic.
13. **Vasdev Nirmal,**  
Poet, Dramatist and Play-wright.
14. **T.T. Wadhwani,**  
Advocate, Writer and Social Worker.
15. **Arjan Sikayal,**  
Poet, Novelist, Nehru Peace Award Winner.
16. **Smt. Maya Rahi,**  
Short-Story writer and High School Teacher.
17. **Mohan Deep,**  
Story-writer, Novelist.
18. **Vishnu Bhatia,**  
Story-writer, Novelist.
19. **Gordhan Tanwani,**  
Story-writer, Editor of a Literary Journal.
20. **Hari Motwani,**  
Writer, Editor of Literary Monthly "Koonj".
21. **Chatru Nagpal,**  
Story-writer, Journalist.
22. **Smt. Kavita Pushp,**  
Writer, Editor of Literary Monthly "Prah-Phutti".
23. **Hari Pankaj,**  
Story-Writer.

[24]

be invited to this meeting, because under the peculiar circumstances of Sindhi Community and peculiar problems of Education of Sindhi children, all these people have a sense of involvement and participation and advice will be helpful in arriving at a correct course of action;

(c) That your Ministry should withdraw forthwith the order of 1951 prescribing two scripts for Sindhi Language, since it is in flagrant violation of our fundamental right guaranteed by the constitution to conserve our language, script and culture;

(d) That Government should desist from offering any financial assistance for the encouragement of Devnagri script for Sindhi Language as this will mean an insidious and indirect way of undermining the other script and rendering such action a denial of the enjoyment of the fundamental right without interruption and interference

11. Your Ministry will be well-advised not to act in haste on this important emotional issue and to avoid unnecessary agitation and ill-feeling in the Sindhi community.

12. If our sincere appeal fails to produce the desired effect and response from your Ministry, the consequences of serious nature are bound to follow and the responsibility thereof will fall entirely on your Ministry's shoulders.

We are,  
Yours faithfully,

1. T.H. Advani, M.A. (Cantab).  
Retired Professor, Writer and Critic.

2. (Kum) P.R. Hiranandani,  
Head of Sindhi Department, K.C. College,  
Member of Sahitya Academy's Advisory Board for  
Sindhi & Prominent Writer.

3. Gobind Malhi,  
Novelist, Dramatist, Member of Sahitya Academy's  
Advisory Board for Sindhi.

4. Krishin Rahi,  
Poet, Winner of Sahitya Academy's Award for the year 1971.

5. Shri A.J. Uttam,  
Editor "Sindhu Samachar", Sindhi Daily, Writer,  
Critic and Nehru Peace Award Winner.



less, peaceful and scattered. We are sure you cannot even suggest, let alone pass, such an order in the case of any other language group. You know, and we all know for a fact, that such a step would raise a storm and blood would flow in the streets. Your argument that this decision has a specific and limited purpose to provide text books in Devnagri for the use of those who wish to read in that script, appears to be innocuous on the face of it, but it is in reality perpetuation of the wrong committed against the entire Sindhi community. It may be well-intentioned but it is not acceptable to us because it will make division of the community on script level complete and final.

9. Lastly, in our opinion a crore of rupees ear-marked for the promotion and development of Sindhi Language is meant strictly for promotion of our Language in its distinct script i.e. Sindhi (Arabic), as it is being done in the case of all other scheduled languages. To divert any portion from this amount to the development of Devnagri script is unconstitutional, illegal and unjustified. Publication of Sindhi books in Devnagri script will be only duplication of same books, wastage of energy and public funds, just to satisfy the whims of a few interested persons. The Government should desist from such an untenable and illegal position because it will not MEAN PROMOTION OF SINDHI LANGUAGE, BUT PROMOTION OF DEVNAGRI SCRIPT AT THE COST OF SINDHI LANGUAGE.

10. Therefore we are forced to register our strong protest against the holding of the so-called conference of Sindhi writers, and educationists, and the so-called decisions made at this conference. Further, we want to make the following specific demands from your Ministry:-

- (a) That no decision of the conference be thrust upon against the will of the community;
- (b) That a bigger and larger meeting for the purpose of proper utilisation of the funds of a crore of rupees be called at a convenient time and all the important Sindhi Writers, Professors, Poets, Scholars, Journalists and Educationists

7. To prescribe two scripts for a language is something unheard of a phenomenon, ridiculous proposition and a very un-sound academic policy, besides being undemocratic and unconstitutional. The Central Government can be and has been rightly charged by same elements among the Sindhis with having driven a wedge in the community, which was already partitioned by the cruel fate of history. The demand of a microscopic minority in the Sindhi community for Devnagri script for Sindhi language has been actuated by communal and irrational considerations against which we have fought all along the line, and it is most regrettable that the Central Government and more particularly your Ministry has encouraged the divisive and parochial tendencies of a few protagonists of the Devnagri script, to the utter disappointment and dismay of the intelligentsia of Sindhi community. Perhaps, your Ministry and your goodself feel shy of fighting and resisting the pressure being brought up on the Ministry by the powerful Pro-Devnagri lobby in the Central Government. Whatever may be the case, saner elements in our community will not give up their fight, based on secular and democratic principles.
8. Sir, we beg to differ with your view-point that in the name of democracy you will provide books in any script or language even if a microscopic minority demands it. In our opinion this is a strange application of the democratic principle and we may caution that it is fraught with serious consequences. This is an invitation to fragmentation of linguistic communities and encouragement to fissiparous tendencies, because it is not at all difficult to make people press a capricious demand for anything of any kind. This will not help the growth of a unifying democratic spirit among the people.

On the contrary, it will only ruin the country's communal and national harmony. We are afraid, the real truth is, that this lofty principle is being propounded to experiment on the question of script on Sindhi Language and make it a scapegoat for the only crime that the community is leader-



INVITATION, SMACKS OF A CONCERTED EFFORT TO TAKE A DECISION IN A 'HUSH-HUSH' MANNER.

5. The criteria, which you are said to have stated, that guided your ministry in extending the invitation have not been adhered to which is very clear from the facts that have come to light. Prof. Arjan mirchandani, " Shad" a teacher of long standing and teaching Sindhi at M.A. level in the University of Bombay, Shri Gobind Malhi member of the Board of Advisers for Sindhi for the Sahitya Academy, who has served it from its very inception and shri Krishin Rahi, winner of Sahitya Academy Award for the year 1971, are a few glaring omissions and all of them ominously are supporters of Sindhi (Arabic) script. The first two had participated in the previous conference and it is not known how and why their names came to be dropped. It is learnt that they even sent telegrams from Bombay to invite your attention to this omission. Your Ministry's procedure of sending invitations may be well-intentioned, but manipulations and manoeuvres of this kind on the bureaucratic level are not uncommon or unlikely. We demand a thorough enquiry and an explanation in this matter from you, before we make this a public issue.
6. Sir, our great Constitution has enunciated a sound, democratic and secular principle, that the people have the inalienable right of preserving their language, script and culture, and YOU HAVE ADDED A WEIGHTY RIDER TO IT BY DECLARING THAT " IT WAS NOT FOR THE GOVERNMENT TO PRESCRIBE OR RECOGNISE THIS OR THAT SCRIPT". Perhaps you have little realized that it was the Education Ministry itself, which first violated this constitutional provision by passing an Executive Order to change the Script of Sindhi language from Sindhi (Arabic) to Devnagri in the year 1950 and only after a great agitation and a legal notice served on it by Sindhi Scholars it modified its stand in 1951 and allowed the use of two scripts to continue for the Sindhi Language.

than this, that without the explicit consent of a civilized people, a decision of such a vital importance is taken by a fake conference and the same is being imposed upon them, which will in consequence spell ruin of their language, literature and culture.

3. Sir, may we remind you that in the year 1970 also your predecessor Dr. V.K.R.V. Rao had arranged a meeting of this kind, to force a similar harmful decision upon the writers and educationists present; but he had met with such a stiff opposition from them that, he angrily threatened them that, if they did not accept his dictates, the Sindhi Language would suffer for another two decades, and further that he would implement the decision inspite of their determined opposition. But later, meeting with wide-spread resentment and protest from the Sindhi community, he was obliged to abandon the ill-advised move. We regret to say that you have un-wittingly fallen a prey to the same game which was defeated by some of our colleagues in the year 1970. We had not expected that a learned person of your calibre would fail to properly assess and understand the implications of this delicate issue, which has a deep practical and emotional bearing on the minds of Sindhi people, before arriving at a right course.
4. We are also raising our strongest objection to the composition of the conference and the manner and method of calling the same. THE WAY IT WAS CALLED HURRIEDLY, DURING THE SUMMER VACATION, WHEN MANY OF THE PROFESSORS AND WRITERS WERE LIKELY TO BE AWAY FROM THEIR HOMES, DUE TO SCORCHING HEAT IN THE CITIES, THE WAY THE SUPPORTERS OF SINDHI (ARABIC) SCRIPT WERE STUDIOUSLY KEPT OUT OF THE CONFERENCE FOR REASONS BEST KNOWN TO THE AUTHORITIES AND THE WAY OVER WHELMING NUMBER OF PRO-DEVNAGRI TEACHERS MANAGED TO GET THE



## APPENDIX - 3

For Special Attention of  
Members of Parliament

## Why Discrimination Against Sindhi Community?

*A memorandum submitted to DR. S. NURAL HASAN the Minister of Education, Government of India by Forty Scholars, Writers, Poets, Educationists, from Bombay, protesting against the policy of discrimination against Sindhi Language to publish Sindhi Books in two scripts Viz- Sindhi (Arabic) and Devnagri.*

3/41, Adarsh Nagar,  
Worli, Bombay-25  
August 5, 1972.

To :

Honourable Dr. S. Nural Hasan,  
Minister of Education,  
Government of India,  
New Delhi -1.

Sir,

We, the undersigned Writers, Professors, Poets, Scholars, Authors, Educationists and Journalists of Sindhi language from Bombay, have felt a shock of surprise and indignation at the decision supposed to have been reached at so-called conference of Sindhi Writers and Educationists held at Delhi, on the 14th June, 1972, to the effect that the Education Ministry will publish instructional literature in Sindhi Language in two scripts, viz. Sindhi (Arabic) and Devnagri, from the funds of a crore of rupees provided by the Central Government in the fourth five year plan for the promotion of Sindhi Language.

2. There could be no more shocking instance of injustice, insult and discrimination in the annals of human history,

of Kutch, is excluded.

Kashmiri, on the other hand, which has come up only to Primary level and lacks the growth of modern Indian languages is also included.

- (3) All partitioned provinces like Bengal and Punjab have their language recognised. Unfortunately, we have no province but that is for no fault of ours. The Indian Government had their own plan of rehabilitation for us.
- (4) The responsibility of rehabilitating us culturally and educationally is the moral duty of the ruling party, i.e. the Congress.
- (5) Apart from the fact, that such a decision brings in discrimination so far as we are concerned (vide Article 14 of Indian Constitution), does not give us equal opportunities of securing service (vide Article 16 of Indian Constitution) thus violating our fundamental rights, it is very cruel to a brave Community like ours that has sacrificed its all for the Independence and Freedom of our country-Bharat-to be treated in this fashion. It also runs counter to the many assurances given to us by our Beloved Prime Minister Panditji that no handicaps would be caused to us, by the non-inclusion of our language in the VIIIth Schedule.

We, therefore, earnestly pray that you exercise your powerful influence with your Government to review this decision and include Sindhi also among the media for U.P.S.C. Examinations.

Yours faithfully,

sd/-

B.H. Nagrani.



## APPENDIX - 2

## Akhil Bharat Sindhi Boli &amp; Sahitya Sabha

July 1966

From: Professor B.H. Nagrani,  
President,  
Akhil Bharat Sindhi Boli & Sahitya Sabha,  
41, Swami Vivekanand Road,  
Andheri, West, BOMBAY-58.

To,

H'ble Shri Lal Bahadur Shastri,  
Prime Minister of India,  
NEW DELHI.

Sir,

The decision of the Congress Working Committee to hold U.P.S.C. Examination in 14 languages excluding Sindhi, has disappointed and shocked the entire Sindhi Community. It has created a lost of resentment, on account of the following reasons:-

- (1) All languages mentioned in VIIIth Schedule are recognised for examinations of U.P.S.C. with the addition of English. All these languages were recognised by the Sahitya Akademi, with the exception of Sindhi, which with the blessings of our late beloved Prime Minister Pandit Jawaharlal Nehru was also recognised and included by the Sahitya Akademi.
- (2) Sanskrit which is not a spoken language is included but Sindhi, which is a Modern Indian Language, and is being studied upto graduate and post-graduate level in certain Universities and is being spoken by 15 lakhs of Sindhis and by the entire province

remain alive. The government also should give recognition to it by including it in the VIIIth Schedule. In the VIIIth Schedule, which has now 14 languages, should be added the 15th Sindhi and made a "poornima" (full moon)".

It is now for the ruling party, the congress, which is running the Government and on whom lies the moral responsibility of rehabilitating us physically and culturally, to take the necessary steps in this direction.

At the time of the All India Congress Committee Session in Bombay, our deputation headed by me, saw you and Shri Kamraj the President of the Congress. You assured us that there would be no difficulty in including Sindhi in 8th schedule and that you were surprised why this was not done earlier. We are however pained to find, that nothing has been done by your governments, so far. Instead we find, Shri U.M.Trivedi introducing a private bill about this which we hope will find support at your hands.

I, in the end, request, you, Madam, that you exercise your powerful influence with the government, and the parliament, to see that Sindhi is given its rightful place in the VIIIth Schedule of Indian Constitution. This is the least you should do for a brave community like ours which has sacrificed its all and which is requesting only for cultural rehabilitation.

Yours faithfully,

Signed

(B. H. Nagrani)

President.

July 1965.



would in view of the special circumtancese of the case, generously come forward with the necessary financial assistance, to recognise educational institutions with Sindhi as the medium of education."

Sindhis migreted from Pakistan and made all sacrifices to preserve their religion, culture, language and literature in free India. They acquired citizenship rights, but it is painful and unfortunate to note, that they have not been culturally rehabilitated. It was the recognition of this fact that impelled our Philosopher President, Dr. Radhakrishnan to plead for special facilities being given to Sindhi for development, in this broadcast on the Independence Day.

I, therefore, appeal to you Madam, as the head of the Government, to remove the many handicaps we are suffering from, detailed above, and honour and implement the interpretation and assurances of Panditji, by taking the step, which the Commissioner of Linguistic Minorities' the protector of minorities interests on behalf of your Government suggests, namely to include Sindhi in the VIIIth Schedule of Indian Constitution.

Political parties like Jan Sangh, the Communsits and others have supported our stand in their election manifestoes.

Even the scholar Saint of India, Shri Vinobaji has blessed the inclusion of Sindhi in the VIIth Schedule in the following words:-

*"Sindhi is a literary language of high merit. It bears the influence not only of Sanskrit and Hindi but also of Persian language. It retains the specialities of both. Such a language should undoubtedly*

month, he said it in so many words, that in view of the mis-construction of the 8th Schedule in all circles, inclusion of Sindhi in the 8th Schedule is the only sure way to save this language from death. In para.314 of this Report his recommendation runs thus:-

*"There is no State in India, where the Sindhi speaking population is in a majority but Sindhis constitute an important linguistic minority group in several States. Sindhi is a rich language with a considerable cultural heritage. As far as the languages are concerned, Sindhi has been the worst victim of partition. Today, because of the wide dispersal of the Sindhi speaking people in different States and because it is not regional language of any State, there is a reasonable apprehension that this language may become extinct, unless extreme care is taken, with the passage of time. This will be most unfortunate. The Commissioner feels that the surest way of ensuring the continuity and enrichment of Sindhi is to amend the 8th Schedule of the Constitution and incorporate Sindhi as one of the languages listed therein. No doubt efforts have been made ever since partition to safeguard the position of Sindhi by giving this language special status in several cases (e.g. the award of literary prizes etc.); but these measures alone cannot stabilise the position of Sindhi unless there is a constitutional recognition of the status of Sindhi. It is hoped that States, where there are sizable concentration of Sindhi speaking people*



### *Commissioner of Linguistic Minorities*

The Commissioner of Linguistic Minorities appointed by the President of India under article 350 B of the Constitution, is required to be the guardian of educational and cultural interests of linguistic minorities in India. He has frequently taken up with various State Governments, the specific issues of hardships and discrimination faced by Sindhis, but his recommendations seem to have only a persuasive effect and not any binding force on any State. For the last six years, he has made untiring efforts to get Sindhis a fair deal and equal opportunities in cultural and educational matters. In his 5th annual report (1963) he was a little more emphatic, about the need for timely help, to save this language from extinction and made the following recommendations in para. 709:-

*"Sindhi is a well developed language which does not find a place in the Eighth Schedule of the Constitution. Many schools providing instruction through the medium of Sindhi are being run by the Sindhi linguistic minority. The decision of the Chief Ministers' Conference, 1961 to provide education at secondary stage only through the medium of languages specified in the 8th Schedule, if rigidly interpreted, would mean that secondary education through the medium of Sindhi will not be provided in any State of India....."*

*"Being neither a regional language of any State nor being included in the 8th Schedule, the future of this language is in jeopardy and the Commissioner recommends that the same privileges be accorded to it as to the Nepali language in Darjeeling"*

And ultimately, in his 6th Report (1964) published last

culture do not find place in Official and semi-official agencies and Organizations like Lalit Kala Akademi, Sangeet Natya Akademi, established to promote the cause of Indian languages, literature, art and culture with the solitary exception of Sahitya Akademi which has been good enough to regard Sindhi as an Indian Language. Following the lead given by the Government, non-official bodies like Gyan Peeth also severely exclude Sindhi from their Programmes of cultural activities, and aid.

- (9) Ministry of Education and Cultural and Scientific Affairs in their competitions of books for children and neo-literates, do not purchase any copies of the awarded books as they do, in case of books of other languages.
- (10) In contravention of recognised usage and Chief Ministers Conference resolutions, the towns of Ulhasnagar in Maharashtra, and Bairagarh in Madhya Pradesh, which are predominantly Sindhi in the composition of their population, are not afforded the facility of having the prevalent language (Sindhi) as the court language nor are the official notifications published in Sindhi for the convenience of dwellers there.

When Shri Madhu Limaye drew the attention of the parliament in the form of questions based on our previous memorandum, the Deputy Minister of Home Affairs replied to say, that some of these grievances were being referred to the Commissioner of Linguistic Minorities. Let therefore the Commissioner of Linguistic Minorities, give his experience and the solution.



Burhanpur and Bairagarh, with a good population of Sindhis. In Rajasthan, we have Udaipur, Jodhpur, Jaipur, Ajmer and in the Union territory of Delhi, some localities like Kalkaji and Subzimandi where a large number of Sindhis reside. In these places, Sindhi children are denied facilities to receive instruction in Primary and Secondary Schools through the medium of Sindhi. In Ajmer another large centre of displaced Sindhis, the clock has been put back immediately after its merger with Rajasthan. Sindhi has been abolished in Schools and Sindhi knowing teachers have been replaced by non-Sindhi teachers, the protests of the Commissioner for Linguistic Minorities, notwithstanding.

- (4) The omission of Sindhi language from the VIIIth Schedule and the peculiar construction put upon it, has excluded Sindhi from the "Three Language Formula", and the recommendation of the "Emotional Integration Committee" to impart education to children at the Secondary stage in their mother tongue has been set at naught.
- (5) The All India Radio stations at Delhi, Bhopal, Indore, provide no programmes in Sindhi for thousands of Sindhi Radio licence-holders and listeners, and give no chance to talented Sindhi artistes.
- (6) The All India Radio does not relay Sindhi Plays, Mushairas and other Programmes and does not give chance to Sindhis to participate in competitions or otherwise, as it does with other languages.
- (7) The Registrar of Newspapers, does not recognise Sindhi as a modern independent Indian language when reporting in details in his annual report to the Government of India.
- (8) Sindhi language and literature and Sindhi art and

August, 1962, inter alia : "He however appreciates the desire of Sindhis to nourish the language and he likes Sindhi to be given normal facilities".

Our object in quoting the above letters is to show that inspite of the assurances of Panditji five years back, we find in practice, that great handicaps have been experienced by us, as detailed below and that the only solution for these ills is to include Sindhi in the VIIIth Schedule, as recommended by the Commissioner of Linguistic Minorities, as we shall show hereafter.

### ***Specific Instances of denial of normal facilities to Sindhi Community.***

These assurances and interpretations have been honoured more in their breach rather than in their observance.

We are herewith pointing out some of the typical instances of the hardships experienced by us on account of Sindhi being not included in the VIIIth Schedule of Indian Constitution.

- (1) State Governments misconstrue the purport and purpose of VIIIth Schedule of Indian Constitution and conclude that languages which do not find place there, be treated as *foreign languages*.
- (2) Uttar Pradesh has a good population of Sindhis, especially in Big Towns like Kanpur, Luknow, Agra and Varanasi. Here for a long time Sindhi was treated as a foreign language on par with Italian, French etc. and even the Matriculation Certificates of students were not recognised.

This State of Affairs has changed recently on account of our agitation on the platform, press and parliament.

- (3) In M.P., we have towns like Bhopal, Katni, Jabalpur,



English and Sindhi. That is all right. It shows our friendly attitude..... so far as education etc. are concerned, we lay stress on the mother tongue, not on the 14 languages but on every mother tongue that is in India..... *but the point is that the Constitution definitely thinks not of the 14 languages mentioned in the Eighth Schedule only but also of other languages.*

"I do not think it makes much difference, if you add or subtract a language because that is not an exhaustive list, as I said..... I want natural processes and not make a constitutional amendment..... Suppose at the time of framing the Constitution, the Constituent Assembly had put in English, there at that time, there it would have remained. But now to go out of our way to put in any language will obviously open the door to infinite controversy and conflict....."

### ***Pandit Nehru's Replies To Sindhis Containing Assurances.***

It was more than once, that our late lamented beloved Pandit Jawaharlalji wrote, assuring us that Sindhi would be encouraged and given all normal facilities. In his reply dated 15th August 1960, to Shri D.H. Butani, the President of Sindhu Samaj, Delhi, when the latter requested that Sindhi be included in the VIIIth Schedule, among other things, he wrote: "I should like to encourage the Sindhi language as we are encouraging the other languages in India. Indeed as you perhaps know, we have included Sindhi in the Sahitya Akademi".

Again in similar circumstances, his secretary wrote to Principal L.H. Ajwani, the then President of Akhil Bharat Sindhi Boli & Sahitya Sabha, in his letter dated 17th

The present unfortunate trend of Hindi translators is to borrow technical phrases from English or translate them literally in unreal Sanskritised Hindi.

### Pandit Jawaharlal Nehru's Interpretation of 8th Schedule.

Sindhis would not have insisted on a formal amendment of the VIIIth Schedule of the Constitution, if our leaders & administrators had looked at and interpreted the Schedule, in the enlightened way in which Mr. Nehru did. Replying to debate raised by Mr. Frank Anthony in the Lok Sabha on 7th August 1959, on the status of English Language, Panditji made the following unambiguous remarks about the true purport of the VIIIth Schedule and in that context the status of Sindhi language:

*"Now, it must be remembered that the Eighth Schedule of the Constitution containing the list of 14 language is certainly not an exhaustive Schedule of Indian-Languages. Obviously not. There are other languages which are not mentioned there.... Therefore, you must not consider that the non-mention of a language means that it is not an Indian language .... that is not correct..... There is Sindhi, a very important language. Sind may have gone, but a large number of Sindhi speaking people of eminence have come here with their language. Because of that, you know, so far as the Sahitya Akademi is concerned, deliberately we have included English and Sindhi in our list, because we were dealing with a practical problem of encouraging the publication of books in languages which we considered to be of importance to India. We had the whole list, of course, of the Eighth Schedule, and we had*



(4) National institutions for literary promotion like the Sahitya Akademi and P.E.N. have also accorded recognition to the Sindhi language.

### RICHNESS OF VOCABULARY

The vocabulary of the Sindhi language can be compared to that of any major language of the world. In existing dictionaries, hardly twenty or thirty thousand words may be found. But in the "Official Sindhi Dictionary" issued from Pakistan, the first three letters (Sindhi has 52 letters) possess as many as 15,735 words. This dictionary according to an announcement in Pakistan, when completed, shall contain 80,000 words. Of these words 80% are of Sanskritic origin. There are various words used in the field and crops, 400 names of birds, 125 names of different kinds of fishes and a rich and extensive maritime vocabulary. Sind's beast of burden, the Camel has a number of names. Every part of the body of cattle

like the cow and buffalo and cattle of various kinds and sizes have distinct names in Sindhi. Grown up animals have names different from those of their young ones. Words like ovary, ovule, corolla, stamens, pistil..... in Botany, or Positive, Negative, Lightning Conductor in Physics have well understood Sindhi equivalents. Sindhi is rich in words for herbs and drugs too.

Sindhi during the last four centuries has developed special styles and phraseology on various walks of life e.g., banking, overseas trade, agriculture, irrigation, soil conservation, forestry, sufism, philosophy etc.

A language so rich as this, can very properly fulfil the purposes mentioned in articles 344 (1) and 351 of our Constitution viz. to enrich the Hindi language, to develop it, so that it may serve as a medium of expression, for all the elements of the composite culture of India.

[6]

the old venerable mother tongue being hardly recognisable in her degenerate daughters, the Sindhi has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure which, surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters."

Shri Suniti Kumar Chatterjee, our noted authority on Linguistic, says, in a message to us:-

"I have always supported the case of Sindhi as one of the very important languages of India to have a place in the VIIIth Schedule of Indian Constitution as one of the National Languages of India to have a place in the VIIIth Schedule of Indian Constitution as one of the National Languages of India and All India Radio have given recognition to it. I understand the difficulties that there are with regard to the full rehabilitation of Sindhi. But this new Indo-Aryan language which has a number of archaic features, no longer present in the other languages, deserves fullest recognition and support."

The recognition granted to the Sindhi language by Various Scholarly institutions in recent years bears testimony to the importance of Sindhi in India's cultural heritage-

- (1) In the International Congress of Orientalists, held in Delhi, in the year 1964, many linguists from Western Europe, Russia and United States presented detailed account of Sindhi along with other Indo Aryan languages in the section; Modern India Languages and Literatures.
- (2) All India Oriental Conference, held in Delhi in year 1957 had a separate section for Sindhi studies.
- (3) First Asian Writers' Conference held in Delhi in year 1956 recognised and appreciated the efforts of Sindhi writers of India.

FROM LIBRARY OF

A. J. UTTAM

Info@sindhilsangat.com



[5]

Eighth Schedule of our Indian Constitution relates to Article 344(1) and 351, which state, that for promoting the spread of Hindi language and developing it so that it may serve as a medium of expression for all the elements of the composite culture of India, the forms, styles and expressions, be primarily drawn on Sanskrit and secondarily, on the 14 languages enumerated in the VIIIth schedule. It is, therefore, very pertinent to mention the relationship of Sindhi with Sanskrit and show how Sindhi can enrich Hindi language, for the purposes mentioned in Articles 344 and 351 of our Constitution.

### RELATION TO SANSKRIT

Sindhi is one of the major daughters of Sanskrit and contains forms and grammatical peculiarities, akin to Sanskrit, which, its other daughters have discarded. Learned Western Scholars like Captain Stack, Grierson, John Beams and others, who have studied Sindhi language, are of the opinion, that Sindhi has preserved old forms and is more akin to Sanskrit than its sister tongues like Marathi, Hindi, Gujrati etc. Dr. Trump, the noted German Linguist, in his important work on Sindhi Grammar says:-

"Sindhi is a pure Sanskritical language, more free from foreign elements than any of the North Indian vernaculars ..... If we compare now the Sindhi with its sister tongues, we must assign to it in a grammatical point of view, the first place amongst them. It is much more closely related to the old Prakrit than the Marathi, Hindi, Punjabi and Bengali of our days and it has preserved an exuberance of grammatical forms, of which all its sisters may well envy it. For, while all the modern vernaculars of India\* are already in a state of complete decomposition,

---

\* In speaking of the modern vernaculars of India, we exclude throughout the Dravidian Idioms of the South, which belong to quite a different stock of language. (Trump - "Sindhi Grammar" - footnote)

4

From : Professor B. H. Nagrani,  
President,  
Akhil Bharat Sindhi Boli  
& Sahitya Sabha,  
41, Vivekanand Road,  
Andheri West, BOMBAY-58.

To : The Honourable shrimati Indira Gandhi,  
Prime Minister of India,  
NEW DELHI.

Sub: Inclusion of Sindhi Language in the Eighth  
schedule of the INDIAN CONSTITUTION

Madam,

Allow me to sumit on behalf of the Sindhi Community in general and the Akhil Bharat Sindhi Boli and Sahitya Sabha in particular, that Sindhi language be included in the Eighth Schedule of the Indian Constitution. This demand, which we have been making for the last 15 years, has now become a matter of vital importance for us on account of the many handicaps and difficulties which we are experiencing in different spheres of life viz. academic, cultural and administrative. The recent decision of the Congress Working Committee regarding the medium of examination for the Union Public Service Commission's tests is an additional instance of severe handicap which will be experienced by us, due to the non-inclusion of Sindhi as one of the media of examination. The decision of the Congress Working Committee is presumably based on the 14 languages, included in the VIII Schedule. According to their decision, only 14 languages of VIIIth Schedule are 'National Languages', giving the impression, that the rest of the languages, including Sindhi, are foreign languages in India.



3

Dear Friend,

We are sending you herewith a printed copy of our Sabha's Memorandum addressed to our Prime Minister, Shrimati Indira Gandhi, in connection with the recognition of Sindhi in the VIIIth Schedule of Indian Constitution.

It sets out in brief, the correct Constitutional position, enumerates the many handicaps the Sindhi Community is suffering on account of the non-inclusion of Sindhi in the VIIIth Schedule, the assurances of Late Shri Jawaharlal Nehru to our community in regard to the preservation and encouragement of our language and the suggestions and solution of the Commissioner of Linguistic Minorities, about it.

This is to request you to be kind enough to go through it, as we are sure a careful perusal thereof will lead you to the irresistible conclusion that our demand for the inclusion of Sindhi in the VIIIth Schedule is fair and just.

Yours for the cause

sd:

Gobind Malhi

General Secretary

P.S.- Kindly find enclosed a copy of our letter to the Prime Minister about including Sindhi also as a medium of examination for UPSC examinations.

**Akhil Bharat Sindhi Boli & Sahitya Sabha**  
3-A, Meher House, 1st floor,  
15, Cowji Patel street,  
Fort, Bombay-1.

## INDEX

- Introduction and purpose of VIIIth Schedule
- Relation of Sindhi to Sanskrit, opinions of noted European Scholars and Shri Suniti Kumar Chatterji's views on Sindhi language and its inclusion in VIIIth Schedule
- Recognition of Sindhi as a distinct rich language
- Richness of Vocabulary
- Pandit Jawaharlalji on VIIIth Schedule of Indian Constitution
- Shri Nehru's replies to Sindhis containing assurances
- Specific instances of denial of normal facilities to Sindhi Community
- Commissioner of Linguistic Minorities corroborating our grievances and solution that Sindhi be included in VIIIth Schedule
- Attitude of different political parties and the opinion of Shri Vinobaji in support of including Sindhi in VIIIth Schedule
- Appeal to the Prime Minister



[1]

**APPENDIX - 1**

**A PLEA  
FOR  
THE INCLUSION OF  
"SINDHI"**

**IN THE 8TH SCHEDULE OF THE INDIAN CONSTITUTION**

**MEMORANDUM**

**JULY 1965**

**SUBMITTED TO**

**THE PRIME MINISTER OF INDIA**

**By**

**Akhil Bharat Sindhi Boli & Sahitya Sabha  
Bombay.**

# فوٽو گئلري

سجائيندڙ :

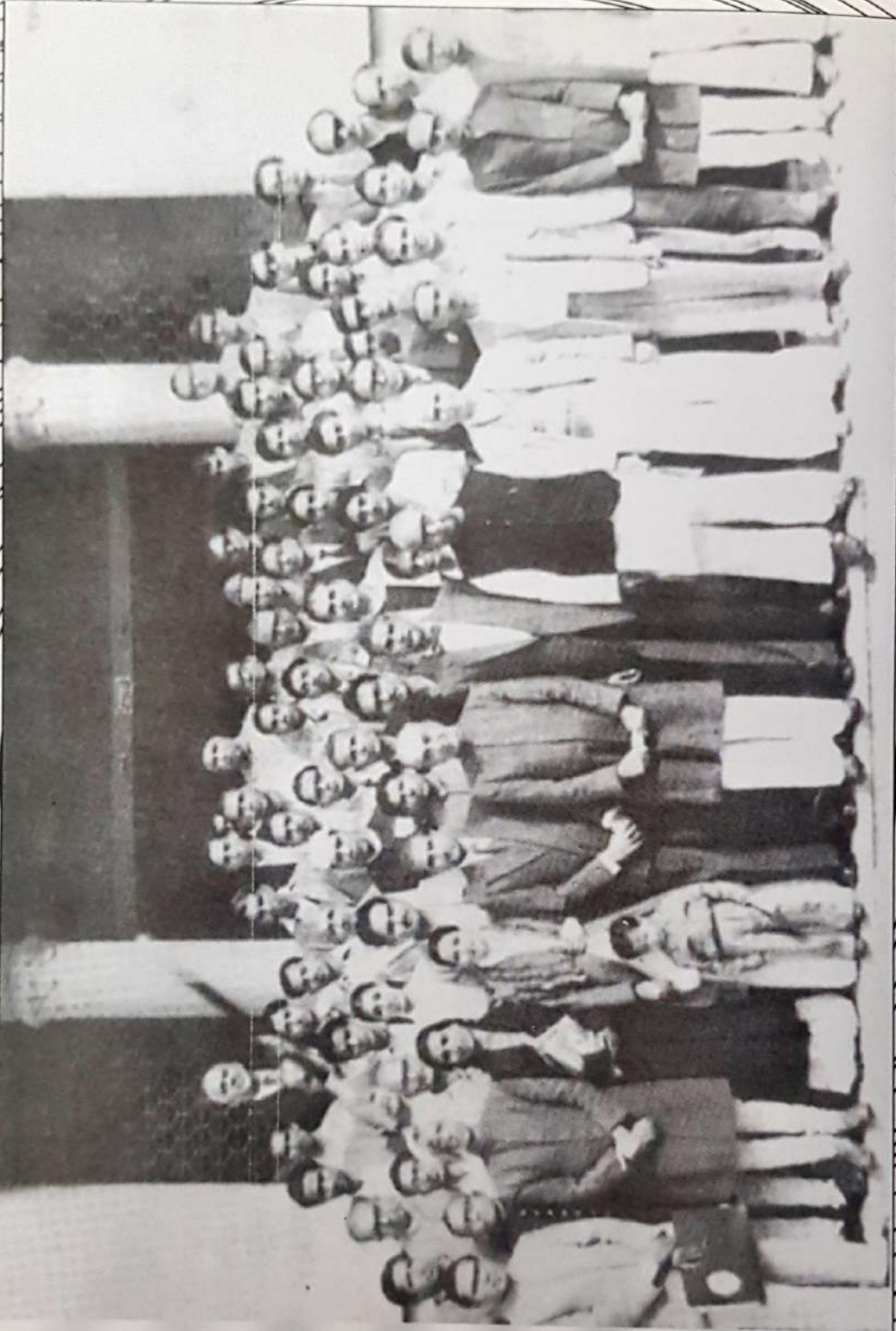
جئرام روپاڻي،

مينواڻي،

گوپ گولاڻي،

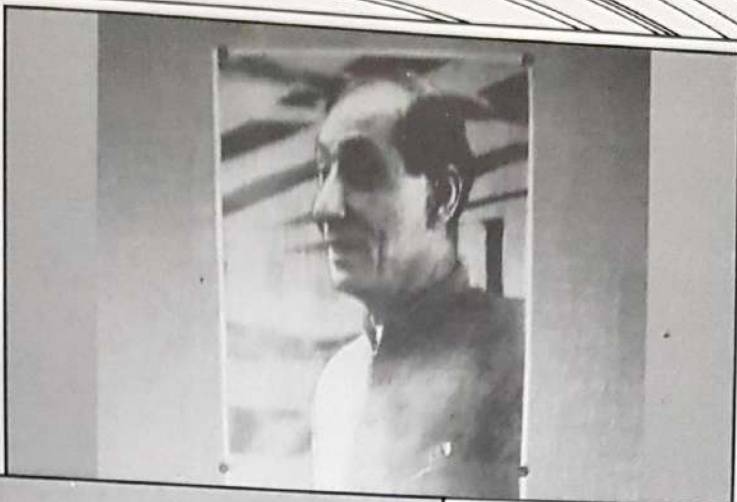
۽ ٻيا





(کاهي کان) ڊا: لچمن خوبچنداڻي، پرو: اين. آر. ملڪاڻي، حشو ڪيولراماڻي،  
 پرو: گهنشام شوداساڻي، ڊا: هرومل سدارنگاڻي، پرو: بي. ايڇ. ناگراڻي، ڪيرت ٻاٻاڻي،  
 گوپند مالهي، ڀرپوداس برهماچاري، ڊا: ارجن شاد، واسديو سنڌو ڀارتي،  
 ڪرشن راهي، گوپند پنجاڀي، رام ڪرشن آڏواڻي ۽ ٻيا.

شري منگهارام ملڪاڻي  
سينٽرل لنبرري  
وٽ بينل نظر اچي  
رهيو آهي.



۱۹۶۲ ۾ رٽائر ڪرڻ تي  
پروفيسر ملڪاڻيءَ کي ڏنل  
الوداعي پارٽي  
(ويٺل اڪل ڀارت سپا پرڏان  
اجواڻي ۽ ميڪريٽري اُٿر،  
بينل ملڪاڻي)



شري منگهارام ملڪاڻي  
اگر ديش ڏانھن وڃڻ کان  
ڪجهه ڏينھن اڳ  
اي.جي. اُٿر سان گڏ.



ايشيائي ليڪ سميلن وڳيان  
ڀون دھلي ڊسمبر ۱۹۵۶  
(ساڄي کان): پرسرام 'ضيا'  
موهن گيهائي، سندري  
اُٿاچنداڻي، اُٿر،  
ايم. يو. ملڪاڻي (ڊپليگيشن ليڊر)،  
موتي پرڪاش، ڪلا پرڪاش،  
هري 'پنڪاج'، جيوٽ 'جوت'  
(مٿان ويٺل) موهن 'ڪلپنا'



سنڌيت جو سفر





سنڌي ساهت منڊل جي  
شروعاتي دؤر ۾ پڪنگس  
ڪاٻي کان واشديو خانچنداڻي،  
مرچند آجهل، راجن چاولا،  
هري پنڪڇ، اُتر، سندري،  
لوڪناٽ جيتلي، سڳن آهوجا،  
فتن پرسواڻي، ڪرشن راهي،  
لعل پشپ، ڪيرت ٻاٻاڻي،  
اير سڳن، موهن ڪلپنا،  
آنجل

اڳين جي ممبرا ڪاٿي ۽ ۾  
ڪيل پڪنگ جو هڪ  
نظارو، جنهن ۾ (ڪاٻي کان)  
سندري اُتماچنداڻي،  
سويتا ٻاٻاڻي، گيتراج،  
مايا راهي ۽ ٻار



(ساڄي کان) راجن چاولا،  
سڳن آهوجا، مير، ڪرشن راهي،  
شرميتي ڪرشن ڪٿواڻي،  
پوپتي، مالهي، ڀڳونتني ناواڻي،  
ڪماري ڪٿواڻي ساوتري ۽  
وينل سترام روھڙا ۽ ٻيا.

سنڌي ساهت منڊل ممبئي ۽  
سنڌي ساهت ميا سنئونگر  
جي اديبن جي هڪ  
جو هڪ نظارو



؟ ھريڪانت، جنسنگھائي ؟  
جيون گرسھائيءَ جي سنڌو  
سنگم ناٽڪ گروپ،  
نئي دھلي.



سھڻي ميھار ناٽڪ  
دھليءَ جا ڪلاڪار.



دھلي جا سنگيتڪار ڪان-  
موتيهار جڻپور سميلن وقت



ڪاٻي ڪان  
ديپڪ آشا،  
ڀڳونتِي ناواڻي (ويٺل)  
رامر پنجاڻي ؟  
سترلم روھڙا (مانپڪ تي)







ڀڳونتي ناواڻي،  
گوبند مالهي ۽  
پارٽي سنگيت پروگرام  
ڏيندي.



جنپور سميلن  
۱۹۶۲ ڀڳونتي ناواڻي  
۽ سنگيت پارٽي.



پرتويراج ڪپور سان سنڌيءَ  
جي پهرين وڏي ناٽڪ  
آنڊر سيڪريٽري جا  
ڪلاڪار  
ايس. پي. مينگهائي سان گڏ.



سنڌو ڪلا مندر جو پهريون  
سنڌي ناٽڪ آنڊر سيڪريٽري  
(ڪاٻي کان) سڄو آڏواڻي، ويٺا،  
شيلڊ ساجناڻي، موتي پرڪاش  
بونئي رتنپال، ايس. پي.  
مينگهائي ۽ ڀڏو آڏواڻي.





اي. جي. اُتم، آرونا آسف علي  
۽ راجستان جي مکيه وزير  
سان.



پروفيسر لال سنگھ آجواڻي ۽  
شنڪر ديال شرما ،  
(مڪيه منٽري مڌيه پرديش)  
يوپال سميلن وقت.



ڪيرت ٻاٻاڻي مڌيه پرديش  
جي مڪيه منٽري پي. سي.  
چندر سان گڏ.



ڪيرت ٻاٻاڻي ڀارت سرڪار  
جي تعليمي وزير شري  
نورالحسن سان، رائيٽرس گلڊ  
آف انڊيا جي ڪانفرنس وقت،  
دهليءَ ۾.  
(پٺيان وچ ۾) گوپند مالهي.







اُتم، ڪيرت، پوپتي ۽  
ٻيا بڪ هڙتال تي ويهڻ کان  
اڳ ۾ پرڳيا پتر پڙهي  
رهيا آهن.



بڪ هڙتال ۾ ڀاڳ وٺندڙ  
ڀائرن ۾ بارسٽر مان آيل سنڌي  
مسلمان ڀائر به نظر  
اچي رهيا آهن.



پارليامينٽ جا چار ميمبر  
سرو شري نول ڪشور شرما،  
امرت ناھتا، سعيد احمد آغا ۽  
ستپال ڪپور بڪ هڙتال  
ڪندڙن مان ڳالهيون ڪري  
ڪين بڪ هڙتال توڙڻ جي  
صلاح ڏيئي رهيا آهن.



شري امرت ناھتا خاطري  
ڏياري رهيو آهي ته سنڌي ڀاشا  
۽ لپيءَ جي حفاظت  
ڪئي ويندي.







تعليمي ڪانفرنس پونا ۾  
مهورت وقت  
مسز عطر سنگتائي  
دادا جشن واسوائي ۽ پيا.  
پوپتي هيرانندائي مائيڪ تي.



(ڪاٻي کان) موهن ڪلپنا،  
پوپتي هيرانندائي،  
مسز عطر سنگتائي  
دادا جشن واسوائي،  
عطر سنگتائي ۽  
ڪيرت ٻاٻائي تعليمي  
ڪانفرنس پوني ۾.



ڪيرت ٻاٻائي سنڌي  
مشاعري ۾ اديبن جي آجيان  
ڪري رهيو آهي ۽  
(ڪاٻي کان) پريو وفا،  
آرجن شاد، ڪرشن راهي ۽  
واسديو نرمڻ.



سنڌي مشاعري جي مناج تي  
وينل شاعر.  
رام پنجاواڻي مائيڪ تي.





## سنڌيت جا گنڀير مسئلا ....

ڪيرت ٻاڻاڻي ۽  
پوپٽي هيراننداڻي.



(کاٻي کان)

موتي پرکاش،  
پوپٽي هيراننداڻي،  
اي. جي. اُتر، ڪيرت ٻاڻاڻي  
۽ پوجراج ناگراڻي  
بمبئيءَ سميلن وقت.



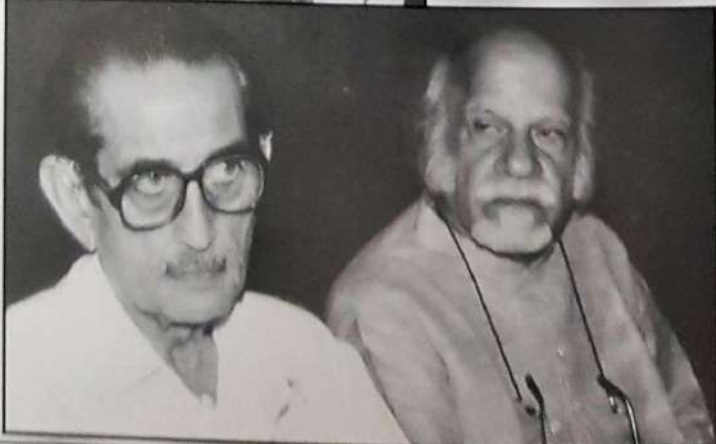
رامر پنجواڻي مانئڪ تي  
ويٺل:

ساڄي کان لالسنگھ آجواڻي،  
کاٻي کان اي. جي. اُتر.



(کاٻي کان)

معارشٽرا جي  
آر ٻن کاتي جو وزير  
حشو اڏواڻي ۽  
ڪيرت ٻاڻاڻي.





(کاهي کان) گوڀند مالهي،  
اي. جي. اُٿر، ننڍڙي آشا،  
سنڌري اُٿماچنداڻي  
(پٺيان) لڇمڻ ساڻي،  
ڪيرت ٻاٻاڻي  
۽ بي. ايڇ ناگراڻي.



اي. جي. اُٿر،  
اُن وقت جي وزير عظيم  
لعل بهادر شاستري سان.



(ساڄي کان)  
بي. ايڇ ناگراڻي،  
لال سنگھ اجواڻي،  
اي. جي. اُٿر، ننڍڙي آشا، بيٺا  
سنڌري اُٿماچنداڻي ۽ ٻيا.



(ساڄي کان)  
مرچند اجمل،  
لعل پشپ،  
سڳن آموڄا ۽ هري پنڪاڄ.



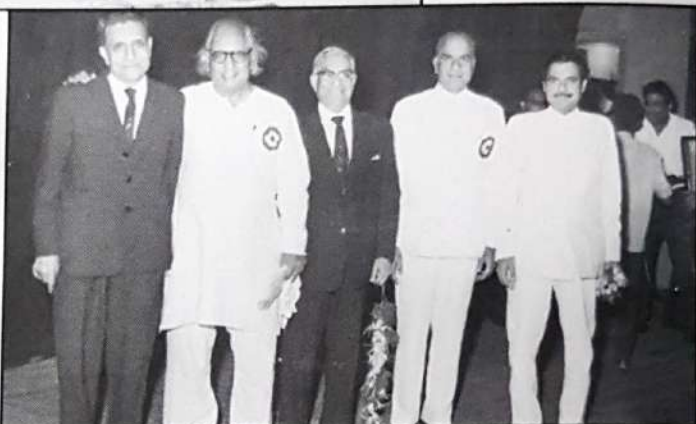




(ساڄي کان)  
دادا جشن واسواڻي،  
پوپتي هيرانداڻي،  
موهن ڪلپنا ۽  
مسز عطر سنگتاڻي  
پوني ۾.



بنگلور سميلن وقت  
اُتان جي بانيڪارن  
پرشوتم بجاج ۽  
لچمن ماڻڪاڻي ۽ سان  
پروفيس بي. ايڇ. ناگراڻي  
۽ ڪيرت باباڻي.



چيٽي چند سنڌيت ڏينهن  
پروفيسر رام پنجاڻي،  
پارو چاولا ۽ ٻيا.



(ساڄي کان)  
پروفيسر رام پنجاڻي  
سشي اهوڄا، ڀڳوان چاولا،  
موهن چاٻڙيا سان گڏ  
سنگيت پروگرام ڏيندي.



سنڌيت جو سفر



(ڪاٻي کان) سندر اڱاڻي  
پوٽي هيرانداڻي،  
ڊا. رگھونات ريڊي،  
اي. جي. اُٿر،  
بي. ايڇ. ناگراڻي،  
جنڪرشن شرما ۽ ٻيا  
آئور سميلن وقت.



(ڪاٻي کان) سندر اڱاڻي،  
هرومل تولاڻي،  
بي. ايڇ. ناگراڻي (مانڪ ٽي)  
اي. جي. اُٿر،  
هرومل مدارنگاڻي،  
آچاريه برهمانند ۽  
رگھونات ريڊي.



(ڪاٻي کان)  
ڪرشن راهي،  
لچمن ڪومل، واسديو نرمل،  
موهن ڪلپنا (مانڪ ٽي)  
موتي پرڪاش، ارجن حاسد.



اي. جي. اُٿر،  
آچاريه برهمانند،  
منسٽر رگھونات ريڊي،  
بي. ايڇ. ناگراڻي، .....  
پوٽي هيرانداڻي ۽  
ڪيوت باباڻي.







شریمتی ایندرا گاندھی سان  
(کاپی کان) موهن گيهائي،  
کيرت بابائي، آرجن شاد  
پوپتي هيرانندائي ۽  
سرلا جنسنگهائي.



شنکر ديال شرما، يوپال ۾  
سندي سميلن جو مهورت  
ڪندي  
وينل (کاپي کان)  
بي. ايڇ. ناگرائي  
(ماڃي) اي. جي. اُتر ۽ ٻيا.



(کاپي کان)  
کيرت بابائي (مانیک تي)  
رام پنجواڻي،  
هو تجند آڏواڻي،  
مسٽر ۽ مسز وستراڻ نانک  
(مکيه منٽري مهاراشٽرا).



راجسٿان جو مکيه منٽري  
موهن لعل سکاڙيا وڃڻ  
رام پنجواڻي ۽ اُتر هن سان  
گڏ (جنپور سميلن ۱۹۶۲)





گوپال سڀي ۽ ڪيرت ٻاٻاڻي



حشو ڪيولراماڻي



روچيرام ٿانواڻي ۽ ڪيرت ٻاٻاڻي



ڪيرت ٻاٻاڻي مڻهي آموڃا (گايڪا) جو سمنان ڪندي

FROM LIBRARY OF  
A. J. UTTAM  
info@sindhisangat.com





(ڪاٻي کان)  
ٽاڪر چاولا،  
ليڪو تلسيائي،  
سوپو گيانچنداڻي ۽  
سندس ڌيءَ.



جي. ايم. سعيد  
جو بمبئي ۽ ايشر پورٽ  
تي سواگت.



جي. ايم. سعيد  
جوناڳپور ۾ سواگت ڪندي  
لنچمن باجاج ۽ ٻيا.



جيئي سنڌ هلائڻ جي اڳواڻ  
جي. ايم. سعيد جي  
شوڪ سڀا ۾ معارف اشرار سرڪار  
جي وزير شري حشو آڏواڻي ۽  
سان ڪيرت ٻاهائي.





(کاپي کان)

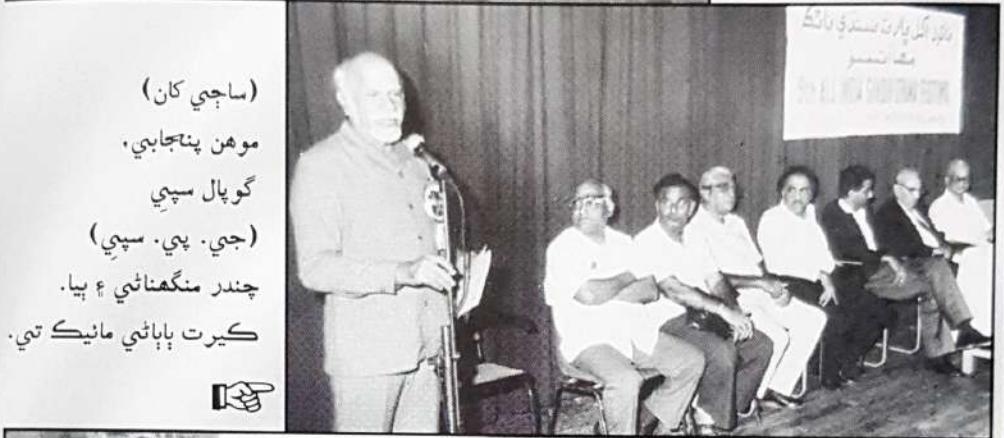
وشنداس سدارنگاڻي.....

پنڊت پار دواج،

گڻپتراء، جهڻمئل ٽلواڻي،

ڪيرت ٻاٻاڻي،

پو پتي هيراننداڻي.



(ساڄي کان)

موهن پنجابڻي،

گوپال سڀي

(جي. پي. سڀي)

چندر منگهڻاڻي ۽ ٻيا.

ڪيرت ٻاٻاڻي مانئڪ تي.



(ساڄي کان)

ڪيرت ٻاٻاڻي،

رام تولاڻي،

چندر منگهڻاڻي

ابراهيم جويو،

اُتم (مانئڪ تي)

۽ گوبند مالهي.



(کاپي کان)

رام ڪشن آڏواڻي،

تهلرام آزاد ۽

ڪيرت ٻاٻاڻي

(مانئڪ تي)

هانوس آف سوويت

ڪلاچر بمبئي ۽ ٻر







ديوناگري سميلن  
وقت مظاهرا  
(پوليس پھري هيٺ).



ديوناگري سميلن  
وقت مظاهرا



ديوناگري سميلن  
وقت مظاهرا



ديوناگري سميلن  
وقت مظاهرا (پوپال)

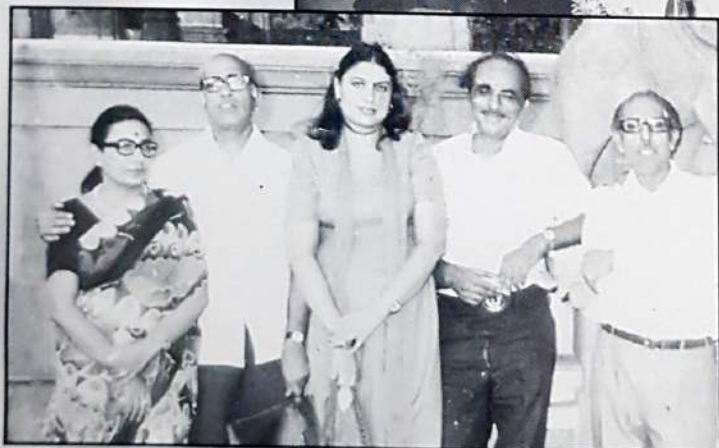




ڪماري پوپٽي هيرانندائي،  
شري امرت ٺاهڻا،  
سنڌي محاذ طرفان ڦول مالها  
پيٽ ڪري رهي آهي.



(ڪاٻي کان)  
امرت ٺاهڻا، ڪيرت ٻاٻاڻي  
۽ موهن گيهائي.



سندري اُتمچندائي،  
اي.جي. اُتر،  
ماهتاب محبوب،  
موهن ڪلپنا ۽  
نارائن ڀارتي (۱۹۸۰)



(ڪاٻي کان) جيوت جوت،  
تيڪچند مست، موهن ڪلپنا،  
اي.جي. اُتر، سلامت پرسواڻي،  
نيوند واڌواڻي (بيٺل)،  
ارجن مڪايل، لعل پشپ،  
جڳديش لهڇائي، جنوڀر،  
نارائن ڀارتي، ساون ڪمار اڏاسي  
مرچو مسڪين روڇيرام ڄاڻواڻي  
سنڌ جي گائڪن سان.







۱۹۷۲ ۾ اَڪل ڀارت سنڌي ٻولي ۽ ساهت سڀا  
جو پرڏان چوندڄڻ وقت ڪيرت ٻاڻائي.



سندو نگر ۾ سڀا جي  
جلسي تي  
رام چيلماڻي تقرير ڪندي.



سندو سماچار جو هڏ ڏوڪي سڀاڊڪ  
اي.جي. اُتر.



پبلڪ سٽڪار جو جواب ڏيندي.



۱۹۷۴ ۾ سڀا جي  
جلسي ۾ ناري گرساڻي  
تقرير ڪندي.





(کاپي کان) گوبند مالهي،  
گورڏن ڀارتي، چندر  
منگهناڻي، ڪيرت ڀاڻڻي.



گوبند مالهي  
سنڌيت جو سنڌيش ڏيندي  
(کاپي کان)  
رام پنجواڻي،  
ڪيرت ڀاڻڻي ۽ ٻيا.



(کاپي کان) موهن گيهڙي،  
ڪيرت ڀاڻڻي،  
گوبند پنجابي..... ۽  
اي. جي. اُتر.



(کاپي کان) ارڃن شاد،  
ڪيرت ڀاڻڻي،  
فتن پرسواڻي،  
موهن ڪلپنا،  
گوبند مالهي ۽  
هڪ مرهڻي ڪلاڪار.



سنڌيت جو سفر



## ناچ ناچوڙا ... ناچ

سميلن وقت

خوشيءَ ۾ ناچندي ...



... چياچ و جهندي.



..... چياچ و جهندي.

(آلور سميلن وقت)



ناچ ناچندي ....





پروفيسر رام پنجاڙي،  
ڪيرت ٻاٻاڻي کي  
انعام ڏيئي رهيو آهي.



(ڪاٻي کان)  
ڪيرت ٻاٻاڻي،  
عطر سنگتائي،  
ناري گرسهائي  
بمبئي سملين وقت.



چيڻي چنڊ (ايڪا ڏينهن)  
جي موقعي تي  
اي.ڪي. منگل ۽  
ڪيرت ٻاٻاڻي.



ارجن شاد ۽  
ڪيرت ٻاٻاڻي.







”آڇ ته ڀڳت وجهون“  
 بالڪا ڪي ،  
 ڀڳوان چاولا ۽  
 سندس ڀاءُ هيرو چاولا  
 سنڌي ڀڳت وجهڻ وقت.



ڀڳتن جي ٽولين ۾  
 گوبند مالهي،  
 ڀڳوان ۽ هيرو چاولا سان گڏ.



رام پنڄواڻي،  
 چٽومل ڀڳت  
 جنپور سميلن وقت (۱۹۶۲)



ڪيرت ٻاٻاڻي،  
 لعلواڻي ۽ هيملتا بهاج  
 ڪي. سي. ڪاليج ۾ ناچندي.





ان وقت ديش جو  
راشترپتي  
ڊاڪٽر راڌا ڪرشن  
پهرين اڪل ڀارت سنڌي  
سميلن جي مهورت وقت.



اي. جي. اتر،  
پوپتي هيرانندائي،  
تيرت بڻنت،  
منو گدوائتي ۽ ٻيا  
جنپور سميلن ۱۹۶۳..



(کاڀي کان)  
موهن ڪلپنا،  
لچمڻ ڪومل،  
ڪرشن راهي ۽ ٻيا  
آلور سميلن وقت .....



جنپور سميلن وقت  
حاضرين جو هڪ درشير  
(کاڀي کان)  
ڪلا گو ڪلاڻي،  
موهن گيهائي، لکمي ڪلاڻي،  
گو بند مالهي ۽ ٻيا،  
پليان جهمون جهڳائي،







پاڪستان هاءِ ڪمشنر  
ڏانهن منڊي آڏين جو  
اعتراضي جلوس،  
نئي دهلي .



جلوسي نظارو .

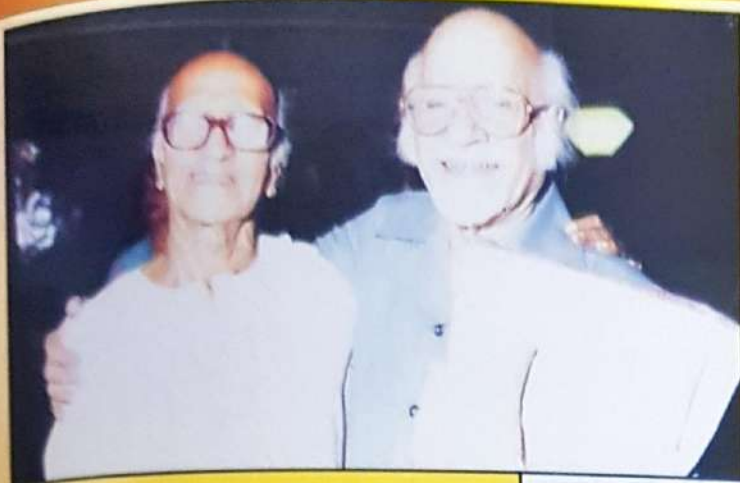


سويتا پاپاڻي ، پشپا پاونائي  
۽ ٻيا آديب مظاهرا ڪندي .



مظاهرا ڪندڙ  
گرفتار ٿيندي .





ڪيرت ٻاٻاڻي ۽  
اي. جي. اُٽر.



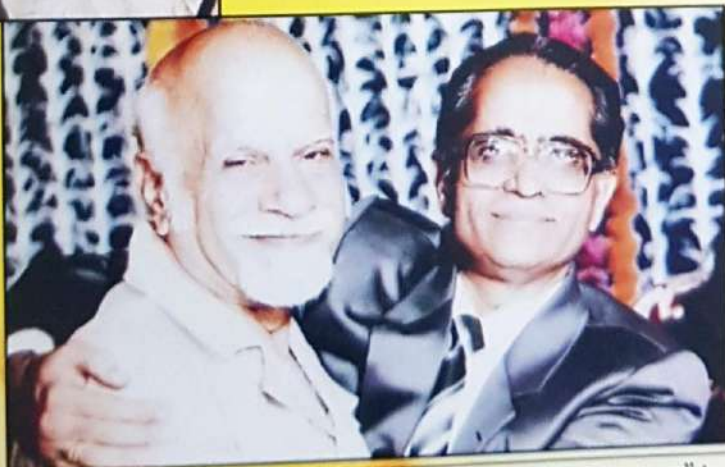
ستيش روھڙا ۽  
ڪيرت ٻاٻاڻي.



پرم متر جي پاڪر ۾  
ڪيرت ٻاٻاڻي ۽ موتي پرڪاش.



ساهتيه سپا جو  
سرگرم ڪندڙ  
سرگواسي هيرو چاولا،  
ڪيرت ٻاٻاڻي ۽  
جي پاڪر ۾.



سنڌيت جو سفر



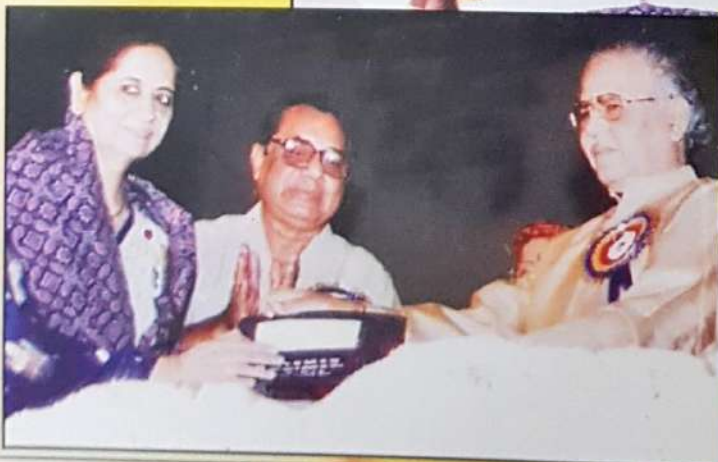
ڪرشن ڪٿواڻي جو  
سمنان ڪندي ڪيرت ٻاٻاڻي  
۽ رام جوهرائي (مانئڪ ٽي).



ايس. پي. مينگهائيءَ  
کي شال پائي ۽  
انعامي ترافي ڏيندي  
ڪيرت ٻاٻاڻي.



پريم پرڪاش جو ترافي  
۽ شال سان سمنان ڪندي.  
راجستان جوگورنر  
آتشو مانسنگم ۽ مامت سڀا  
جو پرڏان سندر اڱناڻي.



شريمتي درگا نارواڻي جو  
ترافي ۽ شال سان سمنان  
ڪندي.  
راجستان جوگورنر  
آتشو مانسنگم ۽ مامت سڀا  
جو پرڏان سندر اڱناڻي.





روپ گيھائي،  
سنڌي قومي ترانو  
”آنديءَ ۾ جوت جڳائڻ وارا...“  
ڳائيندي.



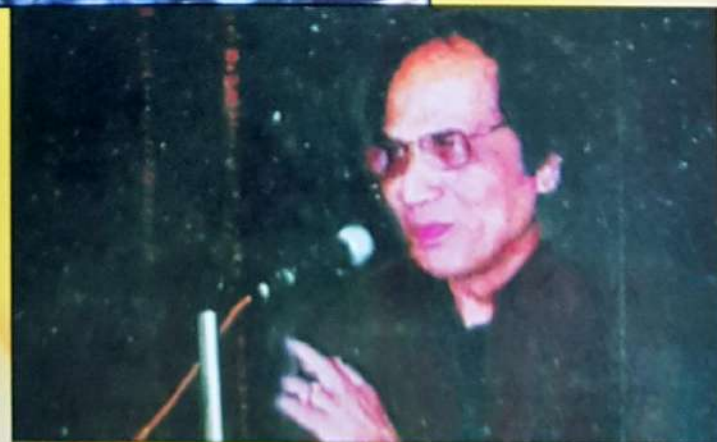
ڪاڄل چنديراماڻي.



گمنشمار واسواڻي.



مغيث چنڊر.







(کابھي کان)

ايس. پي. مينگهائي جي

ڊنريٽ ڪيل ناٽڪ جي

مڪ مين جنهن ۾

رام بخشائي، موتي پرڪاش،

شيلما مائجائي، بوني ۽

پيا نظر اچي رهيا آهن.



آنيلا سندر ۽

سندس نرتيه ڪلاڪارن

جي پارٽي.



دهليءَ جا ڪلاڪار





گوبند مالهي،  
هري مولواڻي.....  
سندر اڱاڻي ؟  
ڪيرت ٻاٻاڻي.



رامر بخشاڻي، رام جوهراڻي  
ڊاڪٽر اندرا هندوجا،  
شوپا چندناڻي،  
(گوبند مالهي جي سڀٽي)  
؟ ڪيرت ٻاٻاڻي  
(مائڪ تي).



(ڪاٻي کان)

گيتا ڪيائي، موتي پرڪاش،  
سندري اُتماچنداڻي،  
اُتم، مورجل منگهڻاڻي،  
ڪيرت ٻاٻاڻي،  
ڪرشن راهي، آشا چاند،  
”ترمورتِي“ جي ڪُنڀيٽ  
جي مهورت وقت،  
هوتل روز ووڊ ۾.



گنو سامتاڻي، گوبند مالهي،  
آسنداس پيرواڻي،  
منگهارام سپاهيملاڻي ؟  
ڪملا ڪالاڻي  
(ميمو ڪالاڻي جي ڀانڄي).



سنڌيٽ جو سفر





(کاہي کان)  
شيخ آياز، ڪيرت ٻاٻاڻي،  
موتي پرڪاش،  
ٺاڪر چاولا.



(کاہي کان)

ڏاهر جوڻيجو، مدن جمائي،  
پارو چاولا عبدال قادر جوڻيجو،  
ڪيرت ٻاٻاڻي، ٺاڪر چاولا،  
واسديو نرمل، ڀرپو وفا،  
(مبئيءَ آڇڻ وقت  
آديب دوستن سان ملاقات).



(ماڃي کان) انعام ڀتي،  
سندري اُتمچنداڻي،  
عادل مسخيرائي،  
ڪيرت ٻاٻاڻي، اي. جي. اُتر،  
حميد سبزوئي ۽  
هڪ ٻيو دوست - دهلِي ۾  
شام - منڇل - سامي  
سيمينار تي.



ڀارت - پاڪ ليکڪ سيمينار  
(۲۰۰۵) دهلِيءَ.  
(کاہي کان)  
آر. حميد منڇي، حميد ڀٽو،  
شوڪت شورو، سندر اڱاڻي  
۽ قمر شهباز.







آنبور سميلن ۾  
(ڪاٻي کان)  
دوارڪو سندراڻي،  
ڪيرت ٻاٻاڻي ۽  
هندي جو ناميارو شاعر سومن.



ڪيرت ٻاٻاڻي، گویند مالهي،  
پوڄواڻي ۽ خوبچنداڻي  
سنڌي ايم. ايل. اي  
آحمدآباد ناٽڪ فيسٽيول وقت



(ڪاٻي کان)  
خوبچنداڻي (ايم. ايل. اي)  
گجرات، گویند مالهي،  
آجيت وچاڻي  
۽ ڪيرت ٻاٻاڻي،  
ناٽڪ مها اٿسو وقت.

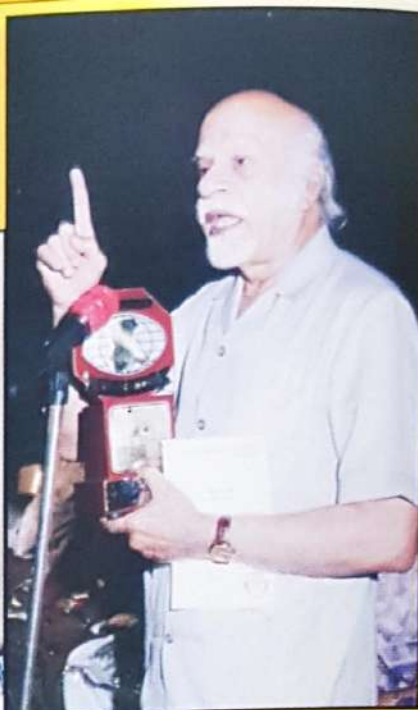


آندرسين ايسراڻي  
انشو مانسنگم  
(گورنر راجسٿان)  
۽ سندر اگناڻي  
جهوليل اڳيان جوت  
جلانيندي جڻپور  
سنڌي سميلن وقت.

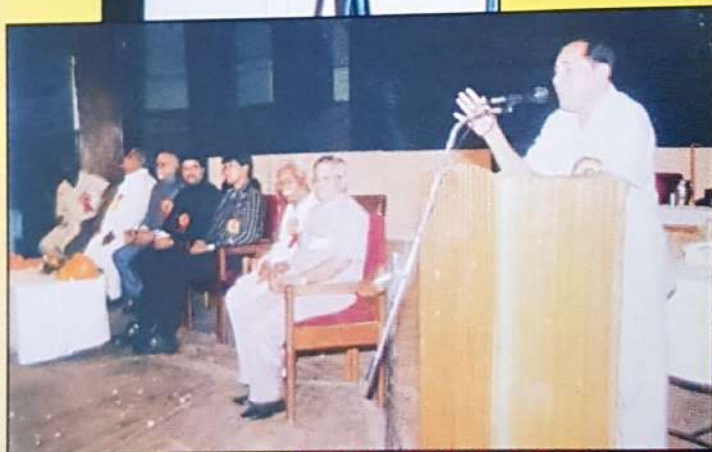




ڪيرت ٻاڻائي  
ترافي وٺندي.



گوبند مالهي  
مستدش ڏيندي



ساعت سپا جو  
صدر سندر اڳناڻي  
انعامي جلسي ۾  
تقرير ڪندي.



لچمن پمياڻي  
ڪاروائي هلائيندي.





(کاٻي کان)

هيم لتاباجاج، گوڀند مالهي،  
نانڪ ڇاولا، گنو سامتاڻي،  
پشپا مالهي، ڪيرت ٻاٻاڻي  
۽ واسديو نرمڻ.



(کاٻي کان)

پمناڻي، ڪندناس،  
گوڀند مالهي، چندرو آتما،  
ڪيرت ٻاٻاڻي، واسديو نرمڻ،  
سري ايسراڻي ۽ ميتپال.



(کاٻي کان)

رام جوهرائي، .....  
ڪيرت ٻاٻاڻي،  
رام چيئلاڻي،  
ڊي. ڪي. منشاراماڻي ۽  
سندر اڳناڻي.



چيتي چند

سنڌيت ڏينهن پڳوان ڇاولا،  
هيرو ڇاولا ۽ ٻيا.



سنڌيت جو سفر





(کاٻي کان)

منگهارام سپاهيملاڻي،  
ڪيرت ٻاٻاڻي،  
جهمٽمل و اڏواڻي،  
ايل. ڪي. اڏواڻي،  
گوپال رھيجا ۽  
ڀڳوان ڀاڳچنداڻي.



(ساڄي کان)  
اڳيون ڀرڏان منٿري  
آء. ڪي. گجراڻي،  
رام جينملاڻي،  
ڀڳوان جيناڻي،  
نوتن تولائي،  
ڪيرت ٻاٻاڻي ۽ ٻيا.



(کاٻي کان)

ڪيرت ٻاٻاڻي، آشا چاند،  
سندر اڱناڻي، گوپند نهالاڻي،  
رام جوهرائي ۽ .....  
سنڌي قومي ترانتي جي  
سي. ڊي. جو مھورت  
ڪندي.



(کاٻي کان)

رنجيت ٻٽاڻي،  
ڪيرت ٻاٻاڻي،  
سندر اڱناڻي، گوپند نهالاڻي،  
رام جوهرائي ۽ ٻيا.





جي. ايم. سعيد جي فوتي تي  
شرقا جا قول چاڙهي  
حشو آڏواڻي، ڪيرت ٻاڻي  
۽ هيرو چاولا  
ڪي. سي. ڪاليج ۾.



(کاٻي کان)  
موهن ڪلپنا،  
ڪيرت ٻاڻي ۽  
ايم. ڪمل.



گنو سامتاڻي ۽  
گوبند مالهي.



سامت پيا جي  
پنجاهين سالگره تي (دهلي)  
رام چينملاڻي ۽  
مري پنڪاج ڪي  
يادگار ترافي ڏيندي.





ڀڳونتي ناواڻي ۽ پشپا مالهي جي ياد ۾ ٿيل  
شوڪ سڀا وقت جوت جاليندي  
(کاڀي کان) ڪيرت ٻاڻائي، رام جيئمالڻي،  
شوپا چندناڻي، چندر منگهناڻي، رام جوهرائي ۽  
موتي پرکاش.

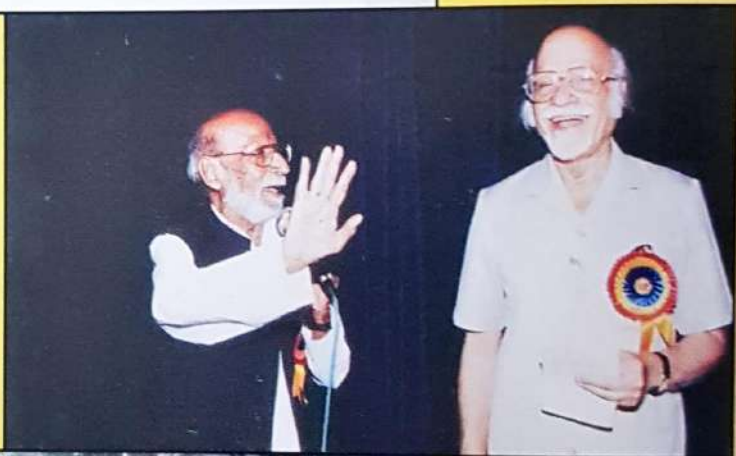


پشپا مالهي



”۽ بس.....“

گويند مالهي  
ڪيرت ٻاڻائي ۽ ڪي.



مالهي جي سرڳواس ٿيڻ کان پوءِ  
”گويند مالهي چونڪ“، ممبئي  
جو اڏڪاڻن ڪندي  
رام بخشاڻي، رام جوهرائي  
۽ ٻيا





دادا جشن واسواڻي،  
ڪيرت ٻاٻاڻي ۽  
سندر اڳناڻي سان گڏ  
ترافي ڏيندي.



سوپو گيانچنداڻي ۽  
ڊاڪٽر ارجن مڪايل.



پريو وفا، راجستان پٿريڪا  
جي سڀاڊڪ  
شري ڪپور چند ڪلش کان  
ترافي وٺندي. (پٺيان)  
ڪيرت ٻاٻاڻي ۽ سندر اڳناڻي.



سنڌي بگٽ ورڪشاپ  
SINDHI BHAGAT WORKSHOP  
30 SEP. 95 TO 6 OCT. 95  
UNDER AUSPICES OF: CENTRAL HINDI DIRECTORATE  
ORGANIZED BY: INDIAN INSTITUTE OF SINDHOLOGY - ADIPUR.



(کاٻي کان)

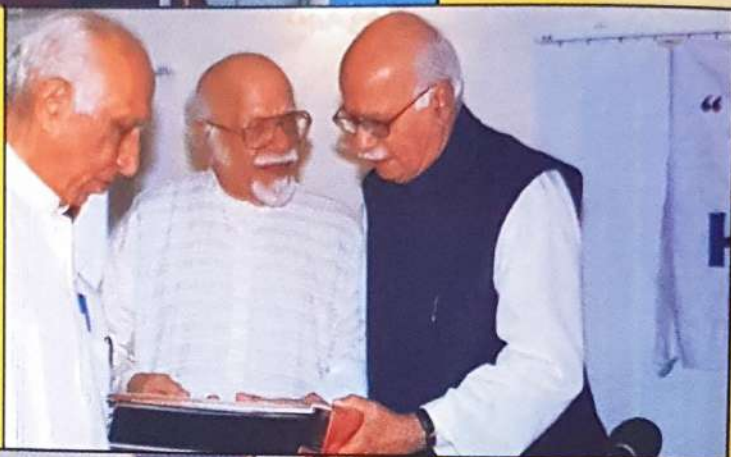
ستيش روھڙا، سڳنلعل،  
ڪيرت ٻاٻاڻي  
۽ لکمي ڪلاڻي.







سندو درشن نماء نماء جو  
مهورت ڪندي  
جئرام روپاڻي.



(ماجي کان)  
اڳيون نائب پرڏان منٽري  
ايل. ڪي. آڏواڻي،  
ڪيرت پاڻي ۽  
جهمٽل واڏواڻي.



گوبند مالهي،  
ڪرشن ڪتواڻي ۽  
گنو سامتاڻي.



ماهتيه ميا جو ليڪڪ سيمينار  
مناج تي  
(کاڀي کان) پريم پرڪاش ۽  
(ماجي کان) سندر اڱاڻي ۽  
وچ مرييا.







(ساڄي کان) شري نارائنداس. وي. لکي، مسندر اڳڻاڻي، کيرت ٻاڻاڻي، رام جوهرائي ۽ ٻيا.



درشڪن جو نظارو:

پهرين صف ۾ رام جوهرائي،  
مسندر اڳڻاڻي، جيرام روپاڻي،  
ٺاڪر چاولا، موهن پنجابي  
۽ ٻيا.



درشڪ پروگرام ۾



(کاٻي کان) مايا راهي،

ڪرشن راهي، کيرت ٻاڻاڻي،

پدر شرما (پٺيان)

هري پنڪاج لوناولا ۽



سنڌيت جو سفر





اکل ڀارت سپا جا دلدار مربي  
مک ٻئي جي پاڪر ۾...  
ڪيرت ٻاٻاڻي ۽  
مورجمل منگهڻائي



اڳيون سپا جو ٻرڌان  
ڪيرت ٻاٻاڻي،  
نئين چونڊيل ٻرڌان  
شري مندرائڻاڻي کي شال  
پاني ترافي ڏيئي رهيو آهي.



ڪيرت ٻاٻاڻي کي سندس  
۸۰ جنم دن تي آتشومانسنگم  
۵۱ هزار رپيا ۽ ترافي  
ڏيندي ۽ راجسڻائي ٻڳ  
پهرائيندي.



پشرومنگم شياخاوت  
(مکيه وزير راجسڻان)  
ڪيرت ٻاٻاڻي، کي  
شال پاني ترافي ڏيئي رهيو آهي.





رام چيلاندلي  
قمر شهباز (سنڌ)  
جو سنعان ڪندي.



تاجل بيوس. ڪيرت ٻاٻاڻي  
۽ سنڌ ۾ "سمنڙي" جو سمپاڊڪ.



(پٺيان) هري موٽائي ۽  
شلا مرڪي،  
(وچ ۾) ارجن شاد،  
شمس مرڪي ۽ موهن ڪلپنا،  
(اڳيان) ڪيرت ٻاٻاڻي  
- نورالدين مرڪي ۽  
واسديو نرمڻ،  
ڪي. سي. ڪاليج ۾.



سنڌ مان عبدال قادر جو ٽياڄو  
سندونگر جي آديبن سان  
(ڪاٻي کان)  
ڪشن گلاڻي،  
هو تو هريسنگهاڻي،  
هري پنڪاڄ...  
آندر لعل سومائي ۽ ٻيا.







ابراهيم جويو کي  
'سند ادیب' انعام ڏيندي  
۽ سمنان ڪندي  
آء. ڪي. گجراڻي  
سندر اڳواڻي.



عمر جليل کي 'سند ادیب'  
انعام ڏيندي ۽ سمنان ڪندي  
گجرات جو گورنر  
نول ڪشور شرما  
سندر اڳواڻي.



شمير - آل - حيدري  
کي 'سند ادیب' انعام ڏيندي  
۽ سمنان ڪندي  
اڳيون نائب پرڏان منتر  
ايل. ڪي. آڏواڻي.

صادق فقير  
سند مان سنڌي گايڪ  
جو سمنان ڪندي  
اڳيون نائب پرڏان منتر  
ايل. ڪي. آڏواڻي.





(کاٻي کان) گوبند مالهي،  
موهن کلپنا، کيرت ٻاٻاڻي،  
سلامت ڀر سواڻي ۽  
جگديش لڇاڻي.



(کاٻي کان)

ڊاڪٽر ارجن مڪايل،  
کيرت ٻاٻاڻي، سندر اڱاڻي،  
نوتنداس خوبچنداڻي ۽  
مانڪ ٽي نارائن آڏواڻي.



سندونگر ڀر سندر اڱاڻي  
۽ نوتنداس خوبچنداڻي  
جو سواڻت ڪندي  
هري پنڪج.



(کاٻي کان)

هري چونڌاڻي، نند چڱاڻي،  
سندر ڊنگواڻي،  
ڪمل پارواڻي،  
کيرت ٻاٻاڻي ۽ ٻيا.  
سندو يوٿ سرڪل جي  
سندو رسالي جي  
مهورت وقت.



سنديت جو سفر

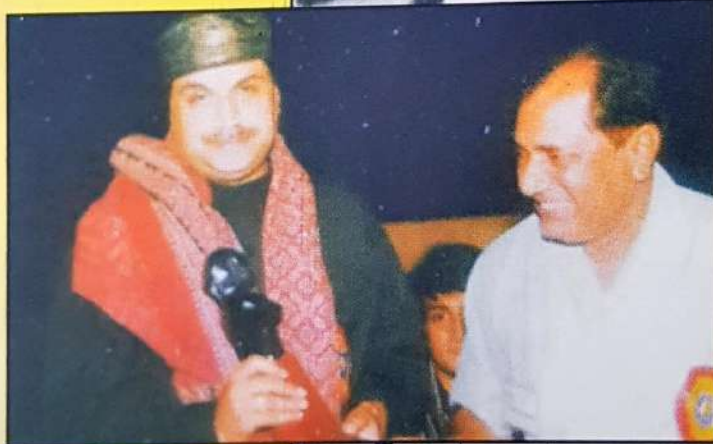




آشا چاند جو سمنان ڪندي  
(ڪاٻي کان)  
سندر اڱاڻي، گوبند نهالاڻي  
۽ رام جوهراڻي.



ڀارت - پاڪ ليڪ سيمينار  
وقت سریش ڪيسواڻي  
پڻ ليڪن سان گڏ.



ریش ٿوڙاڻي  
جو سمنان ڪندي  
سندر اڱاڻي.



ليڪ سيمينار وقت  
(ماڃي کان)  
موتي پرڪاش،  
ستيش روهڙا ۽  
ميرو شيوڪاڻي.







(ڪاٻي کان)  
 شويآ چندنائڻي، مدن جمائڻي  
 رام جوهرائڻي،  
 رام ڇينملاڻي،  
 ڪيرت ٻاٻائڻي،  
 موتي پرڪاش ۽  
 چندر منگهائڻي.



جنرل دن جو  
 ڪيڪ ڪٽيندي  
 ڪيرت ٻاٻائڻي  
 (ڪاٻي کان)  
 چندر منگهائڻي.

سبيٽا، ارون، سڌارٽ ٻاٻائڻي،  
 مورجمل منگهائڻي..... ۽  
 رام جوهرائڻي.



(ڪاٻي کان)  
 ڊاڪٽر سڪايل، .....  
 چندر منگهائڻي،  
 ڪيرت ٻاٻائڻي،  
 رام جوهرائڻي،  
 شويآ چندنائڻي ۽ ٻيا.



(ڪاٻي کان)

پريو وفا،  
 ڊاڪٽر ارجن سڪايل،  
 ليڪو تلسيائڻي،  
 آشا چاند، گيتا ڪيائڻي،  
 سندري آتماچندائڻي ۽ ٻيا.







سنڌي انٽرنيشنل ڪانفرنس لنڊن ۾  
ڪيرت ڀاڻڻي ورلڊ سنڌي ڪانگريس  
جي عهديدارن سان  
(کاڀي) صفدر سرڪي،  
(ساڄي) آميد علي لغاري،  
سينيئر وائيس چيئرمين سان.



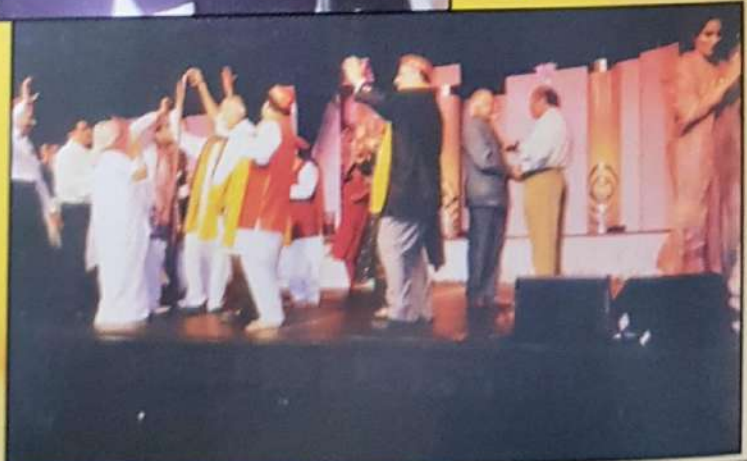
دادا ڪيرت ڀاڻڻي - واشنگٽن ڊي سي ۾ -  
(فوٽو بندر سومرو)



هانگ ڪانگ جي  
'سنڌ سڄڻ' طرفان  
ڪيرت ڀاڻڻي جو سمنان.  
نوٽن تولائي کيس آجرو ڪ  
ڀاني رهيو آهي.



جمہوليئل جو اُتسواءِ  
انٽريڪا ۾



سنڌيت جو سفر





هي آهن هند ۾ سنڌيت جي  
زندہ رهڻ جا مثال  
چاليهي صاحب وقت  
جھوليلال نعمت واس-ڌوپ،  
ناريل سان سنواريل مٽڪيون  
پرواهه ڪرڻ جا نظارا.



امٽريون.



پُرش.



هند ۾ جتي جتي سنڌي  
بستيون آهن اُتي اهڙا چاليهي  
صاحب ۽ چيٽي چند سنڌيت  
جا ڏن ڏور ڏار سان هر سال  
ملهايا ويندا آهن.



سنڌيت جو سفر





# اکل ڀارت سنڌي ٻولي ۽ ساهت سڀا



## AKHIL BHARAT SINDHI BOLI & SAHIT SABHA Founder Members of SABHA



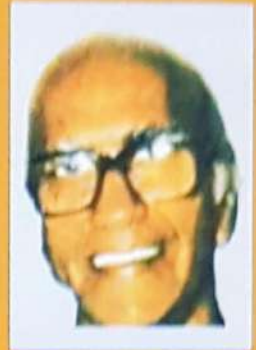
Prof. Mangharam  
U. Malkani



Gobind Malhi



Kirat Babani



A. J. Uttam



Prof. Popati  
Hiranandani



Prof. Lekhraj Aziz



Prof. Ram Panjwani



Prof. Bhojraj H.  
Nagrani



Kalpana



Prof. Lalsingh Ajwani



Jeevan Gursahani



Dayo Nathani