

## **Ethnic Politics in Pakistan: Rise of Jiy-E-Sindh Movement**

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**ABSTRACT :** *This research is based on the political ethnicity where the cultural flavor seems to be more exhausted over the political regime and more practices was on pulling the freedom and justice forefront for the revolutionary steps. Perhaps, G.M. Syed (1904-1995) has devoted major part of his life in defending the Sindh's interests and struggling against those who had nefarious and evil motives and intentions against Sindhi people. He opined that freedom and justice are not achieved by begging for the people. Revolution for the people and making the path for ethnic politics in regional basis where the freedom and justice was exactly the main focus.*

**KEYWORDS:** *Sindh, Revolution, Freedom, Justice, India, Pakistan, Ethnicity, Hindu, Muslim, movement, nationality, Unity, Community, Culture.*

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### **I. INTRODUCTION:**

G.M.Syed opined that freedom and justice are not achieved by begging and had faith in his words followed by determined actions, and hence he watered a revolutionary movement called “Jiy-e-Sindh Movement”. He was a believer in non violence and fraternity and true Gandhian, however, joined Muslim league and on the basis of two nation theory supported the creation of Pakistan, but thereafter he realized that the creation of Pakistan was a blunder as he observed the massive massacre, fratricide and an unprecedented holocaust and mass migration of people from one region to another led him to a realization that it had been a great folly to accept a different nation on the basis of religion. G.M. Syed suffered huge mental agony and nostalgic pangs and gave vent to his confessional statements which resulted in his long impressions by the Pakistan government the times. Although the muslims attained a separate nationhood, yet keeping in view the post-1947 conditions in Pakistan, G.M.Syed spoke of Indo-Pak union and launched Jiy-e-Sindh movement. He, not only worked for the Indo-Pak amicability, but also devoted himself for the redemption of the suppressed Sindhis. It is to his credit that sindhi people today are awakened and have become self-aware and have risen their voice against the apart-heed ruling of the Pakistan. The son of late Mohammad Shah Kazmi and the descendent of famous saint of Sind Syed Haider Shah Kazmi, was born on 17<sup>th</sup> January 1904 in the village of Sann, district Dahu, Sindh. His father Syed Mohammad Shah was assassinated when he was only sixteen months old. Ghulam Murtaza Syed, though short stature and slender in figure, wielded the greatest weight of his

personality. His major works include:-

- a. Struggle for new Sindh.
- b. Sindhu-Desh: What and Why?
- c. The Past, Present and Future of Sindh and
- d. Consciousness of Sindh.

The national hero of Sind, Mr. G.M.Syed has started asserting the separate identity of Sindh under the title “Jiy-e- Sindh Movement” aimed at preserving the cultural heritage, economic independence and political personality of Sindhi. He activated resistance against exploitation of Sindh by the dominant Punjabi elements. To this is now added the menace of the Pathans and Afghans elements. Karachi with a population of 5 million souls, had complicated the demographic pattern of the unfortunate valley. In 1983, the rebellion of Sindh against the central government of Pakistan was mercilessly and ruthlessly suppressed by the Ziya fanatics. The emotions and political invest, driven underground, again erupted in 1986. President Zia took to conciliate but in a very limited manner a few crumbs of jobs and increased trading licenses were given to Sindhis. Jiy-e-Sindh movement started only 20 years back, the movement has spread in every village and town of Sindh; it has made the sindhis conscious of their proud cultural heritage and of their enormous economic potential .Together with Baluchistan which ethnically is closely related to the Sindhi culture (The Brohi and Baluchi elements being strong ingredients of the sindhi character), the Sindhudesh can be a viable political unit. Reconciliation between the Punjabi and the Sindhi elements in Pakistan polity is possible, but the basic Punjabi mentality (which was the primary cause for the loss of East Bengal in 1971) is to be changed. Pakistan like India can only survive when they integrate the federal conception of political structure within their ruling pattern.

Sindhis have never put up long with alien domination .They have not hesitated any time to learn good things from foreigners. But at the same time, they have never agreed to forget their separate existence, or to give up their own individuality. Sentiments of national identity and desire for freedom have been the basic elements of their traditions throughout the history. The people of Sindh are a separate nation on the basis of all principles recognized by the world as the principles essential for nationhood.

Those principles are:

- [1] Separate Homeland,
- [2] Separate Language.
- [3] Separate Culture,
- [4] A body of Historical Traditions.
- [5] Existence of Special Political and economic Interest.

The genesis of the Jiy-e-Sindh movement (Let Sindh also live and flourish) may be traced back to 1926 when the British rulers in alliance with the landed aristocracy of Sindh and Punjab conspired to crush Sindhi nationalistic assertiveness of the Sindhi Haris (A Hari in Sindhi means Cultivator) by settling the Punjabi muslim cultivators in large tracts of land in the Tharparkar and Minpur khas areas of lower sindh. The sindhi Punjab rivalry which started in 1926 gathered momentum when the Simmon Commission by one vote recommended separation of sindh from the Bombay presidency. With the advent of provincial autonomy in 1937 the gradual influx of the Punjabis into Sindh ceased for a while but for then enough damage was done to the cause of communal and linguistic harmony in sindh. The Hindu cultivators and their Zamindars became victims of the communal wrath fanned by the Muslim league and the British civil service officers who were determined to keep the 26 percent minority of the Sindhi Hindus separate from the Muslim brethren. Hither to both the Sindh-Hindus and the Muslims born and bred in the native tradition of Sufism and synthesis of Nanak-Kabir ideas of unity in diversity had always lived in amity from the days of the Kalhoras Mir and the Baluch rulers of the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries.

Seeking self determination for sindh, Syed stayed, “incarceration” for the greater part of the life of Pakistan. At the world sindh congress in London, Syed Mohammad Shah, a former member of the Sindh Assembly recalled the separation of Bangladesh and said: “ I foresee a situation building up towards that again, millions of Sindhis have been deprived of their livelihood , we have become third grade citizens. We now demand implementation of the 1940 resolution for self determination for the constitute peoples of Pakistan.

**Nation or Nationality:** The perception of the Punjabi,Sindhi,Pakhtun and Baloch people as distinct nationalities is not based on the mischief of ‘anti-state’ elements as Pakistan’s rulers would want us to believe. Its roots lie in the thousands of year of history of these peoples. Each of these peoples evolved into a distinct ethno-linguistic community which , in political terms should legitimately be called a nationality. Organized and vicious anti-intellectualism of the state of the Pakistan and right-wing forces cannot alter this historical and academic fact. A.K.Brohi, the military’s intellectual in residence, has engaged in a lot of mumbo-jumbo to prove that there is always correspondence between nation and state and that the very mention of the word ‘nationality’ means a conspiracy to separate from Pakistan. As far as sindh is concerned,the crystallization of the Sindhi nationality has taken place as far back as 1,200 years ago. Gradually tribal identification had been subordinated to sindhi national identification. A feudal nationality, so to speak, came into existence, while vestiges of tribalism remained and a number of secondary languages continued to coexist.

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