

RASOOL BUX PALIJO AND THE DIALECTICS OF SINDHI NATIONALISM (1960–2018)

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ABSTRACT

This research paper undertakes a critical examination of Rasool Bux Palijo's profound, yet under-explored, role in shaping the trajectory and ideological texture of Sindhi nationalism between 1960 and 2018. The central argument posits that Palijo's contribution was transformative, moving the nationalist discourse beyond a singular, purely ethno-linguistic focus towards a revolutionary, class-based, and fiercely egalitarian political program. Unlike his contemporaries, Palijo successfully synthesized the demand for cultural autonomy with a radical anti-feudal and feminist agenda, thereby broadening the movement's social base to include peasants and, crucially, rural women. His tireless activism, which spanned decades of martial law and civil authoritarianism, focused on tangible issues of water distribution, economic exploitation, and political marginalization within the Pakistani federal structure. By anchoring Sindhi identity in the struggle for social justice, Palijo ensured the survival and relevance of the movement, crafting a resilient identity capable of challenging both the central state and entrenched local power structures. His legacy lies in transforming a regional grievance into a comprehensive vision for a socially just Sindh.

KEYWORDS: Sindhi Nationalism, Rasool Bux Palijo, Anti-Feudalism, Sindh, Political Activism

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The study of ethno-national movements in post-colonial states often reveals a complex interplay between the centralizing impulse of the nascent state and the enduring, localized claims of distinct cultural and linguistic communities (Brass 1991). In Pakistan, this dynamic has been particularly volatile, leading to episodes of severe political fracture, most notably the separation of its eastern wing. Within this contentious landscape, the rise and evolution of Sindhi nationalism remains a crucial case study, representing a continuous, yet internally differentiated, struggle for recognition and equitable resource distribution since the state's inception in 1947. The nationalist sentiment in Sindh, rooted in its ancient history and distinct cultural heritage, gained renewed political urgency in the post-Partition era as Sindhis perceived increasing economic and demographic marginalization within the new federal arrangement. This ongoing debate about political and cultural space provides the essential backdrop for understanding the exceptional impact of Rasool Bux Palijo.

The conventional narrative of Sindhi political history tends to highlight the foundational role of G. M. Syed, who articulated the distinct cultural identity and historical separateness of Sindh (Sayed 1991). However, the thesis advanced here is that while Syed provided the ideological scaffolding of an autonomous Sindhi nation, it was Rasool Bux Palijo who infused the movement with the necessary sociological depth and organizational resilience to sustain it through decades of repression. Palijo's unique political contribution was his unwavering commitment to a politics of mobilization that consciously linked national self-determination to the radical eradication of feudalism and the empowerment of

marginalized classes, particularly the rural peasantry and women. His vision consciously transcended the narrow focus of cultural politics, embedding the national question within a broader revolutionary framework that demanded social justice first and foremost.

This essay argues that Palijo's struggle was instrumental in ensuring the longevity and social breadth of Sindhi nationalism from 1960 to 2018. By establishing the Awami Tahreek (People's Movement) and its allied organizations like the Sindhiani Tahreek, he not only articulated a clear, socialist-informed ideology but also created organizational mechanisms that mobilized previously excluded groups, notably the *haarees* (tenant farmers) and rural women. This strategic and ideological maneuver positioned his movement distinctly against both the Punjabi-dominated federal apparatus and the exploitative local Sindhi feudal elite (Palijo 1973). The sustained challenge Palijo mounted against the central government's anti-Sindh policies—from the One-Unit scheme to critical water disputes—cemented his status as a principled, revolutionary leader whose legacy remains vital for understanding regionalism and democratic struggle in Pakistan (Raja 2019).

The scholarly discourse concerning ethno-nationalism and regional movements in Pakistan is rich, yet it exhibits a notable gap in the detailed examination of figures like Palijo, whose political life defied easy classification. Early works on nationalism in South Asia, such as those by Anderson and Gellner, provide the broad theoretical frameworks for understanding the "imagined community" and the modernization processes that drive nationalist awakening (Gellner 2006). These theories establish the macro-context, explaining why Sindhi

identity, with its ancient Mohenjo-Daro roots and distinct language, was ripe for political mobilization against a post-colonial state pursuing aggressive policies of centralization and cultural uniformity (Amin 1988). Scholars like Brass further refine this by focusing on the political processes and symbols used by elites to construct and manage ethnic boundaries, a process deeply evident in the Sindhi response to the Muhajir influx and the One-Unit policy (Khan 2002).

More specific literature on Sindh's political history often centers on the pre-eminent figures and pivotal events that defined the movement's early phases. The work of Hamida Khuhro, for instance, meticulously traces the historical and colonial antecedents that shaped modern Sindhi identity, particularly the political efforts for separation from the Bombay Presidency (Khuhro 1999). This historical grounding is essential for comprehending the deep-seated grievances Palijo inherited and sought to address. Similarly, the writings of Jami Chandio and Asma Faiz analyze the ideological split between cultural nationalism, as championed by G. M. Syed, and the more pragmatic, often secular, political resistance (Faiz 2021). These studies effectively highlight how Palijo offered a third path: one that integrated the anti-imperialist, anti-colonial zeal of early nationalists with a Marxist-inflected analysis of class conflict that his predecessors had not fully embraced. The existing body of work confirms Palijo as a crucial link between the foundational, culturally focused nationalism and a modern, socially conscious political movement (Memon 2014).

The methodological approach for this study is a qualitative, historical-analytical case study, which is particularly suited for evaluating the ideological evolution and

political impact of a singular figure within a protracted social movement. The research relies on an extensive reading of both primary and secondary sources, integrating Palijo's published works, interviews, and the manifestos of the Awami Tahreek with scholarly analyses of the political history and ethnic dynamics of Sindh. This triangulated approach—juxtaposing the ideologue's own writings against the academic interpretation of the sociopolitical milieu—allows for a nuanced understanding of how Palijo's ideas were conceived, articulated, and received within the volatile environment of Pakistani politics (Chandio 2010). The analytical framework employs historical analysis to trace the development of Sindhi nationalism and determine how Palijo's specific interventions—such as his anti-feudal campaigns and involvement in the MRD—shifted the movement's focus and effectiveness.

The data collection draws from three essential categories of sources. Firstly, the primary material includes Palijo's own writings, notably *Subuh Theendo* (Palijo 1973), which serves as a foundational text for his anti-feudal and nationalist synthesis, alongside various published interviews that capture his ideological confrontations with contemporary political issues (Palijo 1978). Secondly, the study utilizes official documents and secondary works focusing on the Movement for the Restoration of Democracy (MRD), the One-Unit controversy, and the struggle for water rights (Abro 2014). This provides the essential context of his political engagement and the specific legislative challenges he faced. Finally, the research incorporates academic monographs and journal articles that analyze Pakistani federalism, ethnic politics, and the role of regional leaders (Adeney 2007). The synthesis

of these diverse sources, while acknowledging the inherent limitations of archival scarcity in a repressed political history, allows for a robust reconstruction of Palijo's political life and ideological influence.

THE FOUNDATIONS OF A REVOLUTIONARY MIND (1960–1970)

Rasool Bux Palijo's early life laid the intellectual and moral groundwork for his subsequent transformation into a revolutionary leader, a period often overlooked when focusing solely on his political maturity. His formal education was complemented by an intense, almost obsessive, self-study of world literature, history, and radical political philosophy, consuming texts from both European and Asian revolutionary traditions (Rahoojo 2019). This foundational intellectual process allowed him to contextualize the local grievances of Sindh within a global framework of class struggle and anti-imperialist resistance, giving his future nationalism a unique universal dimension.

The late 1950s and 1960s were a critical period of intellectual gestation, where Palijo's emerging socialist leanings came into sharp focus through his practical engagement with the suffering of the rural population. His early involvement with the Sindh Hari Committee, a crucial organization fighting for the rights of tenant farmers, was not merely an act of political participation but a defining choice that positioned him against the entrenched power of the *Wadera* (feudal landlord) class (Jatoi 1997). This direct confrontation with local exploitation became the indelible mark of his politics, demonstrating a refusal to separate the national struggle from the socio-economic one.

His decision to pursue a legal career was, in itself, a strategic political move, providing him with a profound understanding of the state's legal and constitutional architecture. This expertise allowed him to challenge the authoritarian regimes not just through street agitation, but through rigorous constitutional arguments, earning him a reputation as both a street-fighter and an intellectual jurist. The legal acumen he developed became a critical asset during the turbulent decades of martial law, enabling him to articulate the grievances of the Sindhi people with precision and formal legitimacy. This period established him as a leader capable of fighting battles in both the dusty fields and the rarefied courts.

The introduction of the oppressive One-Unit scheme in 1955, which forcibly merged all the provinces of West Pakistan, served as the definitive political catalyst for Palijo's shift toward direct, radical political action. The scheme was widely perceived by smaller provinces, and particularly by the Sindhi people, as a thinly veiled effort by the central establishment to consolidate power and erase distinct regional identities (Khan 2002). For Palijo, this act of political engineering provided empirical evidence that the national question could not be separated from the actions of a highly centralized, non-representative state apparatus, galvanizing his resolve.

Palijo's political development in this era led him to a crucial distinction that would later separate him from his nationalist peers: the identification of two primary enemies to the Sindhi people. The first was the Punjabi-dominated military-bureaucratic establishment in the center, which pursued policies of political and economic marginalization. The second, and arguably more insidious, was the local Sindhi feudal class, which acted as a collaborator with the

center and was the direct agent of oppression against the Sindhi masses (Palijo 1973). This dual-front ideological war necessitated a comprehensive, revolutionary movement that attacked oppression at every level, from the national capital to the village field.

The intellectual influences he absorbed—from the Marxist theorists like Marx and Lenin to the anti-colonial figures like Mao Zedong and Ho Chi Minh—did not merely inform his worldview; they provided him with a practical template for revolutionary organization. He learned the value of disciplined cadres, mass mobilization, and linking local issues to global ideologies of liberation. This synthesis allowed him to move beyond the parochial political structures of the time and envision a truly mass-based party capable of translating ideological commitment into sustained, high-risk political action across the region.

THE SYNTHESIS OF CLASS AND CULTURE: PALIJO'S DISTINCT IDEOLOGY

The core of Palijo's contribution to Sindhi nationalism lies in his successful synthesis of the cultural struggle for ethnic identity with the socio-economic struggle for class liberation. He effectively argued that the national oppression felt by the Sindhi people was inextricably linked to the internal class exploitation orchestrated by the feudal system. In this view, merely achieving political autonomy without dismantling the *Wadera Shahi* would only replace one set of oppressors with another, leaving the vast majority of the Sindhi population, the *haarees*, in continued bondage (Palijo 1978). This ideological leap gave the movement a potent, working-class character.

Palijo's theoretical framework, detailed extensively in his writings, asserted that

feudalism was not just an economic system but a pervasive societal illness that undermined the very ability of the Sindhi people to resist their marginalization by the central government (Palijo 1973). The feudal lords, due to their dependence on the central state for legal legitimacy and power maintenance, became an active block against any true, mass-based nationalist resistance. By exposing this collaboration, Palijo effectively re-defined who constituted a true Sindhi nationalist: it was not merely one who spoke the language, but one who actively fought the feudal system.

This focus on class provided a crucial organizational advantage: it created a massive, hitherto untapped constituency for the nationalist movement. G. M. Syed's nationalism, while culturally potent, remained largely an elite, intellectual, and landed political expression (Sayed 1991). Palijo, by contrast, focused on the material grievances of landlessness, poverty, and debt, ensuring that the Awami Tahreek was a movement of the rural masses, capable of sustained mobilization outside the traditional political centers of power (Raja 2019). The fields, the villages, and the labor colonies became the primary theaters of Palijo's nationalist struggle.

Crucially, Palijo systematically integrated the principles of gender equality and women's empowerment into his core ideology, a radical departure from the patriarchal norms of the region's nationalist politics. He recognized that if the nationalist struggle was truly about liberation from oppression, it must first address the deepest forms of subjugation within its own society. The exploitation of women, particularly rural women, was identified as a form of internal feudal oppression that mirrored the national subjugation of Sindh itself, making the

women's struggle a central component of the national struggle.

This ideological commitment led to the formation of the Sindhiani Tahreek (Sindhi Women's Movement), a dedicated women's wing whose objective was to mobilize rural women not just for domestic issues, but for the larger political battles of the day. Women were brought out of their homes and into public protest marches, confronting feudalism, military rule, and patriarchal social structures (Shaikh 2018). The Sindhiani Tahreek, under the leadership of figures like Zarina Baloch, demonstrated the concrete application of Palijo's revolutionary theory, ensuring that the fight for a new Sindh was literally shouldered by its most historically marginalized citizens.

Palijo's political thought also diverged significantly from the separatist narrative of some of his contemporaries. While he was an unwavering advocate for Sindhi autonomy and rights, he primarily agitated for these rights *within* the framework of a genuine, multi-ethnic, and decentralized Pakistani federation. His focus was on challenging the functional failure of the federation—its centralization, its resource allocation imbalances, and its cultural intolerance—rather than its mere existence (Faiz 2021). This strategic nuance allowed his movement to maintain a wide political space, enabling it to participate in broader democratic alliances, such as the MRD, without compromising its core nationalist goals.

MOBILIZATION AND THE MOVEMENT FOR RESTORATION OF DEMOCRACY (MRD)

Palijo's genius lay not just in theory, but in the organizational praxis that transformed ideology into mass action. The establishment of the Awami Tahreek (AT) in 1970 marked

the formalization of his political program, providing a dedicated vehicle for socialist and nationalist mobilization. The AT was structured to be a cadre-based, disciplined party that prioritized political education and grassroots organization over personality cults, a structure designed for long-term resistance against authoritarianism (Memon 2014). This emphasis on rigorous political training was essential for cultivating the ideological clarity required for the coming political battles.

The formation of the Sindhiani Tahreek was arguably the most revolutionary organizational move in the political history of Sindh. By specifically targeting rural women, Palijo broke down centuries of social barriers that had relegated women to the private sphere, making them a visible and vocal political force (Raja 2019). These women, often dressed in their traditional attire, participated in long marches, court arrests, and faced brutal state repression, transforming the optics of the Sindhi struggle and imbuing it with unparalleled moral authority. The image of women leading protests against feudal exploitation became an enduring symbol of Palijo's commitment to radical social change.

The true test of Palijo's organizational strength and ideological commitment came during the Movement for the Restoration of Democracy (MRD), a major political alliance against General Zia ul Haq's military regime in the 1980s. While based on a national democratic agenda, the MRD's core energy and fiercest resistance came from the province of Sindh, a fact that owes significantly to Palijo's prior work in mobilizing the rural population (Waseem 2002). The 1983 agitation in Sindh saw the rural populace rising up in a massive, prolonged insurrection, which was a direct

result of the groundwork laid by the Awami Tahreek and its affiliated wings (Abro 2014).

Palijo's involvement in the MRD demonstrated his strategic acumen, prioritizing the fight against the military dictatorship as the most immediate obstacle to both democracy and Sindhi rights. He leveraged the MRD platform to highlight how the denial of democracy at the federal level directly translated into the suppression of regional and class rights in Sindh. His political prisoners' jail diaries from this era, where he spent over a decade, became a powerful record of state repression and a testament to his unwavering resilience, further cementing his image as the "Prisoner of Conscience" (Palijo 1979).

The massive mobilization during the 1983 MRD struggle provided irrefutable proof of Palijo's success in politicizing the common Sindhi, transforming the *haaree* from a passive victim of the feudal system into an active agent of political change. The intensity of the rural uprising, which surprised even the military regime, showed that the issues of land, water, and cultural identity had been successfully woven into a single, cohesive revolutionary banner. This ability to mobilize the deep interior of Sindh was a qualitative shift in the region's political history, effectively decentralizing political power away from the traditional urban elite.

Furthermore, the participation of the Awami Tahreek in broader national alliances, such as the Pakistan Oppressed Nations Movement (PONM), provided a crucial link between the Sindhi struggle and the grievances of other marginalized ethnic groups, including the Baloch and Pashtun communities. Palijo was an early and consistent proponent of multi-ethnic solidarity, arguing that the struggle for true

federalism and provincial autonomy required a united front of all oppressed nationalities against the centralizing forces of the Pakistani state (Amin 1988). This strategic internationalism distinguished his approach from more inwardly focused, purely ethnic nationalisms, positioning him as a statesman of regional liberation movements.

THE BATTLE FOR RESOURCES: WATER, LAND, AND ECONOMIC EXPLOITATION

The Sindhi nationalist movement, under Palijo's leadership, consistently transcended purely symbolic or cultural politics to engage directly with the material basis of oppression, focusing on critical issues of resource distribution. Paramount among these battles was the struggle over water, particularly concerning the contentious proposals for the Kalabagh Dam and the Greater Thal Canal. For Palijo, the debate over the Indus River was not merely an environmental or technical dispute, but the ultimate expression of the center's imperial control over the lifeblood of the province (Shaikh 2018).

The construction of large water projects upstream was viewed by the Sindhi nationalists as a deliberate attempt to deprive Sindh of its fair share of water, threatening its agricultural economy and exacerbating desertification in the lower delta region. Palijo was the first leader to successfully mobilize massive, nonviolent Long Marches against these projects, effectively turning technical debates over water accords and dams into powerful, mass-based nationalist campaigns (Raja 2019). The sheer scale and determination of these marches demonstrated the existential nature of the water crisis for the Sindhi populace, compelling national and international attention to the issue of equitable resource distribution within the federation.

The critique of economic exploitation formed a foundational pillar of Palijo's argument, providing a solid, materialist grounding for the nationalist claims. He meticulously documented how Sindh's vast natural resources—including natural gas, oil, and its coastal economy—were disproportionately controlled and utilized by the central government, with minimal reinvestment in the province itself (Faiz 2021). This analysis effectively countered the notion that the Sindhi movement was merely emotional or sentimental, providing statistical and economic evidence of systematic marginalization and internal colonialism.

Moreover, the persistent issue of land tenure and the ongoing, albeit slow, process of land reforms remained a central policy focus. Palijo's commitment to the *haarees* meant that he never allowed the focus on anti-feudalism to waver, even when it complicated his relationship with other landed political figures in Sindh (Palijo 1978). He maintained that true national strength could only be achieved when the tiller of the land owned the land, arguing that a politically conscious and economically independent peasantry would form the most reliable bulwark against external and internal exploitation. His work was therefore not just about political power, but about the fundamental restructuring of economic relations.

The demographic shift resulting from the post-Partition influx of migrants (Muhajirs) and the subsequent disputes over representation, quotas, and urban control, also formed a critical dimension of the economic and political struggle (Ansari 2005). Palijo's approach here was distinguished by his progressive stance: while defending Sindhi rights, language, and culture against marginalization, he sought to unite the

working classes across ethnic lines, framing the conflict not as Sindhi versus Muhajir, but as the exploited masses versus the capitalist and feudal elites (Zaidi 1991). This universalist approach prevented his movement from descending into narrow ethnic chauvinism, even amid intense communal tension.

The struggle for the Sindhi language itself was also framed by Palijo as an issue of economic and political opportunity, not just cultural pride. He tirelessly fought for the official recognition and use of Sindhi in administration and education, viewing linguistic marginalization as a tool to deny Sindhi speakers access to state employment and political participation (Kennedy 1991). The campaign he spearheaded to force the administration to publish updated voter lists in Sindhi, instead of solely in Urdu, was a tangible success that underscored the vital connection between language rights and democratic participation. This sustained pressure transformed language from a cultural artifact into a powerful political weapon for equity.

THE ARCHITECT OF CULTURAL AND LITERARY RESISTANCE

Rasool Bux Palijo was not merely a political organizer; he was a formidable intellectual and literary figure whose contributions provided the movement with its essential cultural depth and communicative power. His mastery of several languages, his vast reading, and his proficiency in law and history allowed him to articulate the Sindhi case with unparalleled intellectual rigor, making him a unique fusion of the revolutionary and the scholar (Boivin 2015). This intellectual prowess was critical for challenging the establishment on a moral and historical plane.

His literary contributions, spanning over 40 volumes, included political analysis, philosophical treatises, poetry, and jail diaries, each designed to serve the revolutionary cause (Rahoojo 2019). His work *Subuh Theendo* is a seminal text that not only lays out his political manifesto but also reinterprets Sindhi identity through a revolutionary lens. By writing prolifically and passionately in Sindhi, Palijo elevated the language and made complex political concepts accessible to the masses, a key strategy for political education and mobilization that his movement prioritized.

Palijo's work on cultural resistance consciously drew upon the historical and Sufi tradition of Sindh, particularly the poetry of Shah Abdul Latif Bhittai, reinterpreting Sufi concepts of resistance and humanism through a socialist framework. He did not reject the cultural past but rather re-armed it, showing that the core values of Sindhi culture—its tolerance, its deep connection to the land, and its implicit rejection of rigid orthodoxy—were inherently revolutionary and compatible with socialist ideals (Joyo 1980). This intellectual maneuver ensured that the Awami Tahreek's political radicalism felt deeply authentic and rooted in the region's cultural ethos.

The oratorical genius of Palijo was, perhaps, his most immediately impactful tool for mass mobilization. Known as the 'Socrates of Sindh' by his admirers, his public speeches were legendary for their intellectual depth, powerful emotional appeal, and ability to weave together historical anecdotes, legal arguments, and revolutionary poetry (Shaikh 2018). His speeches were not just political rallies; they were masterclasses in political education, simplifying complex issues of federalism, economic exploitation, and international politics for the common person,

leaving the crowds galvanized and politically conscious.

Furthermore, Palijo was acutely aware of the power of media and intellectual discourse. He supported and worked through organizations like the Sindhi Adabi Sangat, actively challenging conservative and fundamentalist elements within the cultural sphere (Seyal 2007). He understood that a successful political revolution must be preceded by an intellectual revolution, fighting to maintain a progressive, secular, and pluralistic cultural space against the increasing pressures of religious fundamentalism and state-sponsored cultural narratives. His commitment to this intellectual struggle was as fierce as his street activism.

Palijo's legacy is also deeply intertwined with his role as a mentor and intellectual father figure to a generation of young Sindhi activists, writers, and journalists. He instilled in them a passion for reading, critical thinking, and disciplined activism, creating a sophisticated cadre of politically conscious individuals who would carry the movement forward (Memon 2014). This emphasis on political education, embodied by the groups like Sindhi Shagird Tahreek (Student Movement), ensured that the ideology of the Awami Tahreek would persist beyond his personal leadership, acting as a continuing source of intellectual and political resistance. The durability of the movement's ideas is a testament to this strategic investment in the intellectual capital of the youth.

THE ENDURING LEGACY AND IMPACT ON PAKISTANI FEDERALISM

The lasting impact of Rasool Bux Palijo on Sindhi politics and the broader discourse of Pakistani federalism is profound, far outliving

the specific movements he led. His most enduring contribution is the creation of a permanent political space for a class-based, socialist-feminist nationalist narrative that cannot be easily co-opted or silenced. By fusing the struggle for identity with the struggle for justice, he provided a model of resistance that remains highly relevant for all marginalized groups in Pakistan (Faiz 2021). The organizational infrastructure he built, particularly the politicization of rural women through the Sindhiani Tahreek, represents a fundamental shift in the social base of regional politics that is irreversible.

Palijo's steadfast opposition to the One-Unit scheme and his successful mobilization against it played a direct role in the eventual dismantling of the scheme in 1970 (Khosro 2012). Similarly, his sustained, high-profile campaigns against water projects like the Kalabagh Dam elevated the issue of resource distribution from a regional complaint to a matter of national debate and political legitimacy (Raja 2019). His activism ensured that any central government policy impacting Sindh's resources or demography would face an immediate, organized, and ideologically coherent mass resistance, creating a powerful check on central power that persists today.

In the larger context of Pakistani federalism, Palijo's work laid the groundwork for a more realistic and demand-driven discourse on provincial autonomy. By continuously challenging the failure of the federal structure to ensure equity and cultural respect (Adeney 2007), he contributed to the intellectual and political climate that eventually led to constitutional reforms, such as the 18th Amendment, which granted significant autonomy and resource control to the provinces. While he may not have been directly involved in the

constitutional drafting, the decades of pressure exerted by his movement and others were essential prerequisites for such systemic change.

The most visible symbol of his transformative legacy is the role of women in contemporary Sindhi political and social movements. The sight of women leaders and activists, who trace their organizational roots back to the Sindhiani Tahreek, actively participating in public life is a direct result of Palijo's ideological commitment and organizational courage (Shaikh 2018). He empowered them not through charity, but through the rigorous demand of political equality, a legacy that continues to inspire feminist and progressive movements across the region and beyond, proving that the struggle for national liberation must begin with liberation at home.

Ultimately, Palijo's influence transcends his immediate political successes and failures. He provided the Sindhi nation with a radical philosophical language and a working-class consciousness that inoculated it against the dangers of ethnic isolationism and political co-option. His focus on human rights, democracy, and social justice—principles for which he paid the price of over a decade in prison—established a moral high ground for the Sindhi struggle (Abro 2014). This dedication to principle, captured eloquently in his prison writings, ensures that his legacy is not just a chapter in Sindhi political history, but a profound and continuing challenge to the very structure of power and injustice in the Pakistani state.

CONCLUSION

Rasool Bux Palijo's struggle for the development and evolution of Sindhi nationalism from 1960 to 2018 represents a

crucial phase of post-colonial political resistance. He was a master of ideological synthesis, successfully integrating the foundational, cultural-linguistic claims of Sindhi identity with the radical, universalist principles of socialism, anti-feudalism, and feminism. By focusing relentlessly on material issues—chiefly land reform, equitable resource distribution, and democratic rights—and by creating mass organizations like the Awami Tahreek and Sindhiani Tahreek, Paliyo transformed a geographically specific grievance into a comprehensive revolutionary movement. His leadership provided the strategic and organizational resilience necessary to sustain the movement through decades of military repression, distinguishing his approach from the more traditional, elite-driven nationalisms of the region.

The core finding of this analysis is that Paliyo's legacy lies in transforming the conceptual framework of Sindhi nationalism, making it an inherently populist and socially progressive endeavor. He ensured that the fight for Sindh's autonomy was inseparable from the fight for its most marginalized citizens, particularly the *haarees* and rural women, thereby creating a political force that was capable of challenging power at both the local (feudal) and federal (state-centric) levels. His intellectual contributions, his oratorical power, and his unwavering moral courage—evidenced by his long imprisonments—left an indelible mark on the political consciousness of Sindh. As debates over federalism, democracy, and resource allocation continue to shape Pakistan's future, Paliyo's principles of justice, equity, and disciplined political resistance remain the most powerful and enduring intellectual architecture for a truly free and just Sindh.

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