The role of Sind in the National struggle for freedom remained more or less significant throughout the period 1920-1947. The nationalism which was the by-product of anti British sentiments and national awakening in the 19th century and the beginning of 20th century, made profound impact on the Sindhis. The participation of Sind in the National struggle remained encouraging till 1935; after that the nationalistic forces started fading. The change was due to the rise of communal feelings which were created by the Khilafat and increased during the separation movement of Sind from the Bombay Presidency. The Muslim League exploited the situation with the help of the British and used Sind as the ground place for the creation of Pakistan afterwards.

Sind became stronger in the National Struggle during the Non-cooperation Movement when the people participated in it whole heartedly. Both the Hindus and the Muslims fought unitedly against the injustices done by the British. The Muslims were attracted by the Khilafat. Piras and Mallas led them and formed a layer of sub-contractors necessary for the creation of a mass agitation. The Civil Disobedience created a new sense and it brought the province in the main stream of nationalism. The Congress became active and people adopted picketing and boycotting of foreign goods. The 'Quit India' movement made a great impact on the youth in Sind. Many youngmen were influenced by the slogan 'Do or Die' and took active part in the revolutionary activities.

Consequently, Hemu Kalani was executed and Nirmal Jivtani was
flogged to death. Allah Raksh, the Chief Minister, the great leader of nationalistic forces renounced the British titles and got his sack and death also.

Sind produced leaders of national repute who contributed in the freedom struggle. Maulvi Ubedullah Sindhi, a prominent revolutionary who was exiled, formed a Government with Raja Partap in Afghanistan and planned to attack India from outside. Harachandrai Vishandas being seriously ill and against the advice of the doctor, went to Delhi to cast his vote against the Simon Commission where he died. Acharya A.T. Gidwani offered arrest in Jaito Morcha in 1923 organised against the high-handed British Policy against the Nahba State. J.B. Kripalani who became Congress President and was one of the foremost leaders of Modern India served the nation in many capacities. Jairamdas Daulatram resigned from the membership of the Bombay, Legislative Council at the instance of Gandhi and worked as a Secretary, the Committees for Boycott of Foreign cloth. Choithrem's sacrifice to leave every comfort of life for national cause was praised by Gandhi, Subash Bose and Jawaharlal Nehru. N.R. Malkani, under the influence of Gandhi, left his job of college teacher and joined him as a whole-time worker. He earned a name for making Gandhi's constructive programmes successful.

Women, in large number, took part in every struggle, picketing liquor shops and foreign-cloth shops. Several of them went to jail with babies in their arms. Mention may be made in particular of brave Sindhi ladies, Shrimati Gangadevi, wife of Acharya Gidwani.
and Shrimati Lachhmidevi, both hailing from Shikarpur. Gangadevi was the first to be convicted and jailed in Sind in the 1930 Salt Satyagraha Movement. Lachhmidevi who was awarded 'two and a half years' imprisonment during the 1932 Civil-Disobedience Movement called the sentence while coming out of the court 'Two and a half minutes'. Amongst other prominent ladies who may be mentioned were Kikiben Lalwani, Kamladevi Hiranand, Khasturbai, Comi Kripalani, Davibai Harsomal, Ambi Khilani and Jethi Sipahimalani.

There was no dearth of nationalist Muslims in Sind who took active part in the national activities. Allah Baksh was unsurpassed nationalist. Maulvi Mohammed Sadiq, Mohammed Amin Khoso, Barkatali Azad, Ali Makrani and Maula Baksh were other prominent Muslims who participated in the fight for freedom.

As stated above, nationalism could not stand for long in Sind before the strong tides of communalism and separatist forces. Sind was used as an arena for the battle of achieving Pakistan. Communalism was planted and Sind proved to be a fertile land for it. The Sind Provincial Muslim League Conference held at Karachi during the second week of October, 1938, fore-shadowed the trend of Muslim thinking. Shaikh Abdul Majid moved the resolution for the creation of two federations, one of the Hindu area and other of the Muslim. Allah Baksh, the nationalist, opposed the separatist tendencies including the Lahore resolution of Pakistan by Muslim League in 1940 in vain. His exist from the Sind Politics
made the separatist forces stronger. The Sind Legislative Assembly under Hidayatullah endorsed the Lahore resolution in March, 1943. Jinnah, in December, 1943 hoped that Sind would play a major part in making Pakistan a reality. Sind became the first province of Pakistan when its Legislative Assembly decided in June, 1947 to join Pakistan.

Despite the fact that the province of Sind was annexed by the British almost at the same time as that of Punjab but interestingly the idea of nationalism could not develop and hold any specific roots there, contrary to the Punjab. The reason of Sind's weakness in the field of nationalism was its isolation from India in many ways.

Sind's geographical situation and weak communication system isolated it from the main stream of Indian nationalism. It was connected with Bombay directly only through sea and in the beginning it took four months to reach Bombay from Karachi. Later, no direct link could be established between Sind and Bombay also through railway. It was nearer to Persia which made its impact more apparently i.e. of Pan Islamic which remained a great hindrance in the furtherance of Indian Nationalism there. Contrary to it, Punjab was well connected with the rest of India through road and later railway made its communication easier.

Political development of Sind had been lopsided. It came under the Mohammedan sway much earlier than Punjab. Under Muslim rule Punjab was an important province whereas Sind could never make its existence felt in the political circles. Its annexation
with the Bombay presidency after its conquest by the British kept it politically backward. It got independent status at a very later stage till then Punjab had made tremendous progress in every field.

Sind was a Muslim dominated province. Contrary to Punjab's 50% Muslim population, it had 71%. The Muslims there were previously unaffected by politics. They were conservative and ignorant. They owed allegiance to personalities rather than principles. Their leaders were Pir and Mullas. In the local sphere they were under the thumb of 'Waderos', great landowners, many of them favoured stability for which they collaborated with the British. In such a society nationalism could not develop easily.

With the inception of the British rule in Sind the policy of 'divide and rule' was followed as anywhere else. The Hindus who were down-trodden during the Muslim rule were favoured after the revolt of 1857. The rapid rise of the Hindus in every sphere made the Muslims jealous. With the rise of Indian National Movement in the beginning of the 20th century the British changed their attitude towards the Hindus. They started favouring the Muslims. Communal tension was created which harmed the forces of nationalism.

The Khilafat in Sind communalised politics and turned religious leaders into political leaders overnight. The suspension of non-cooperation by Gandhi made the Khilafatists anti-national. The Shudhi and anti-Shudhi movement started respectively by the Hindus and the Muslims during 1923 in Sind were a fruitful source of dissensions between the two communities. In various places in the province Hindus organised 'Sabhas', held meetings, issued leaflets and wrote to the press, Money was collected for a fund to defray expenses in connection with the reconversion of Sanjogi Sheikhs in Sind. To counteract the Shudhi organisation, Tabligh committees were formed by the Ulemas in Sind.

The issue of separation of Sind from the Bombay Presidency
further communalised the politics in Sind which gave a great set back to nationalism. When the Muslim League in its session at Aligarh in 1925 raised the demand of separation, it was transformed from a Sindhi demand into a Muslims demand. The Hindus started anti-separation movement while the Muslims demanded it vehemently. The issue was dragged into All-India politics. The politicians of both the communities showed their deep concern on the matter. When Sind was separated from the Bombay Presidency and was constituted into a separate province on April 1, 1936, it was considered a communal concession given to the Muslims by the British.

The Politics of Sind failed totally to protect the national feelings. Rather, it increased the communal tension. Being selfish and aimless it gave birth to instability and insecurity. When the Provincial Autonomy was ushered after the elections of 1937, a set of political tyros with immature and half-baked theories were returned to the Assembly and the currents of party politics ultimately resulted in vicious wrangles for power in which personalities dominated principles. Allah Baksh was a ray of hope who was eliminated due to his outspoken nationalism.

Failure of the Muslim League and success of the Congress in the elections of 1937 brought a big change in the Indian Politics. It made the Congress to believe that it could get the Muslim support without the Muslim League. The Congress ignored the Muslim League which antagonised it. The League thought to be the champion of Muslim cause and concentrated more in the Muslim majority areas. Sind was made the centre of League's activities as it
had the largest percentage of Muslims in the whole population of the province compared to any other province of the British India. It gave a slogan that the Muslims were a separate nation. The Manzilgah issue in Sind was raised to such an extent that it resulted in Hindu Muslim riots. The situation deteriorated day by day.

The Congress could not enhance the spirit of nationalism in Sind due to its weak position and wrong policies. It could never present a united front. Groupism marred its chances of popularity. It failed to muster the confidence of people, both the Hindus and the Muslims. The Muslims alleged it to be a Hindu-body while the Hindus considered it to be pro-Muslim. The stand taken by the Congress towards the separation of Sind from Bombay made the Hindus bitter. Maulana Azad and Sardar Patel who were made the incharge of Sind politics from time to time, through their anti-Muslim League policies and their efforts to install national Muslim ministries keeping the Congress out of power, gave strength to the communalism and weakened the Congress. In fact, in a province where Muslim political domination was pronounced and unalterable, the international and non-communal cult of the Congress had no chance of a mass appeal.

The Governors of Sind, Lancelot Graham (April, 1936 to April, 1941), Hugh Dow (April, 1941-January, 1946), and Francis Mudie (January, 1946-August, 1947) adopted the policies which were anti-national. Their pro-Muslim and anti-Hindu stance stepped up communalism. They let the administration loose which resulted in lawlessness. The Hurs made the Hindu lives insecure. They were looted and murdered in the day light. On asking for the protection by the Government, they were told to go to Gandhi.
The official machinery was used to enhance the Muslim cause. Masud, an official, openly joined hands with the Muslim League and helped the League in the elections. Francis Mudie installed the Muslim League Ministry under Ghulam Hussain Hidayatullah after elections of 1946, though G.M. Syed, the leader of the coalition party claimed majority. The British attitude created wider gulf between the Hindus and the Muslims which could not be fulfilled.

The nationalism in Sind also received a great setback due to economic resentment of the Muslims against the Hindus. Before 1843, under the Muslim rule the Hindus did not own an inch of land in Sind but under British rule they occupied about 40% of land in Sind. They monopolised the trade and all the professions. They kept the Muslim agriculturists under their thumb. The economic factor made the Muslims to demand the separation of Sind from the Bombay presidency. They wanted to get rid of economic dependency by getting a Muslim-majority province. The Muslim League raised the economic issues and won the favour of the Muslims. The clash between the Hindus and Muslims in Sind was that of 'haves and have-nots'. The economic disparity became one of the main causes of dissension between the two communities that ruined the spirit of nationalism.

Thus, nationalism could not flourish in Sind as much as in other parts of India. Communalism became a great hindrance in its progress. The British Imperialism first generated and then exploited the communal tensions between the Hindus and the
the Muslims. The turn in Indian politics after the establishment of Provincial Autonomy and the beginning of IIInd World War along with the unpredicted politics of Sind gave opportunity to the Muslim League to lead the Muslims there who exploited the Muslim resentment against the Hindus dominance in the economic field. Sind was used as a spring board for the creation of Pakistan. Its participation in the national struggle for freedom could not remain sustained due to a variety of factors—Geographical, Political, Social, Economic and Religious.