



The Memon COMMUNITY HERITAGE AND IDENTITY

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By: Abdur Razzaq Thaplawala

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DEDICATION

*I Dedicate This Book To All Those
Persons And Organizations Who Are Always
Ready To Support The Efforts To Preserve Our
History, Culture, Traditions and Language For
Our Youngsters And Posterity.*

Abdur Razzaq Thaplawala
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ABOUT THE AUTHOR

Born at Bantva Kathiawar, Mr. Abdur Razzaq Thaplawa has done graduation in Commerce & Law from Karachi University. He is a Fellow of Institute of Cost & Management Accountants of Pakistan. He has been an active member of the Institute having served as Chairman Karachi Branch Council for 3 years & member National Council for 9 years.



Mr. Thaplawa has been associated with various community organizations since his school days. He was the member of First Managing Committee of Memon Youths Organization & Bantva Memon Student Union. He was the Founder Secretary of United Memon Jamat of Pakistan. Mr. Thaplawa was also Founder Member of Memon Professional Forum & has been its President for the years 1989 and 1990. He is Life Member of World Memon Organization. He was the First Asst. Secretary General for Pakistan until 2004. He has also served as President of Karachi Lions Club and Rotary Club of Karachi (Mehran).

Mr. Thaplawa has been very active in his professional field of corporate & taxation laws. He was President of Corporate & Taxation Law Society for three years and has over 150 articles published in different newspapers & professional journals.

Mr. Thaplawa feels that the Memon community is a very well-known community in the subcontinent of India and Pakistan as well as in South Africa, Middle East and some of the Western countries as a very enterprising business community. The community has made and is making handsome contribution to the growth of industry, trade and business in many countries. However, very few people know that it is a very small community. Although, no formal census has been conducted but reasonable estimates of the total number of members put it to not more than 1.5 Million.

Before partition, most of the members of this small community resided in Kathiawar, a part of present Gujarat state of India & South Africa. After partition, almost 50% of the population from India migrated to Pakistan and settled in Metropolitan cities of Karachi & Hyderabad. In India also there has been shifting of the members of the community from the ancestral towns to big towns. This migration and shifting has resulted in close contacts and intermingling of the community with other larger communities. In this process, they are gradually adopting the life style common to other communities including adoption of the language generally spoken in their new areas of settlement and their culture & tradition.

Mr. Thaplawala is very much concerned with the migration and shifting of the community mainly because of the fear that gradually the community will loose its traits & reputation for which it is famous and ultimately loose its identity as a separate community or a powerful & well known euthenics group in the world. This is specially possible because the community has no separate racial or religious base. They belong to the major part of Muslim community i.e. Sunni, Hanfia School of thought.

This fear of loss of identity in future has prompted him to write on the subject frequently and try to develop the Memoni boli as an independent language. He has also felt that our younger generation and the posterity should know about the culture and traditions of their elders. For this purpose, he has launched a website with the URL www.memon-world.net. In this website, he has included some material which might be of interest to community at large. Some of the material included in the website has been written by him and other has been borrowed from writing of different books on community affairs written by well-known writers.

Publishers

MESSAGE FROM MR. MUHAMMAD NAJEEB BALAGAMWALA

By the Grace of Allah Almighty, the new book of Mr Abdur Razzaq Thaplawala is now compiled and is available for every one in our community to keep it, read it, treasure it, learn it and pass it to the next generation.

When one sees and reads about this community one feels that Allah Almighty is very generous and benevolent towards this community as they are usually humble, kind, generous and charitable.

Pakistan, India and many countries in South Africa, Middle East and USA are filled with examples of mosques, hospital and schools built and operated by this community. The stalwarts of the community, the progress of this community, the noble deeds and noble ventures of these god fearing men and women who due to this nature are prospering in many countries of the world.

And it is among this community that some community leaders and social workers take their precious and valuable time to write, compile books and articles on the community and take pains so that it can reach every nook and corner of the society.

The records and history is preserved for even by these zealous and energetic individuals and they do it not for love of fame and fortune but for the very essence of community responsibility.

And it is this effort which is commendable and as such I wish to recognize and commend Abdur Razzaq Thaplawala a stalwart of the Memon Community for compiling this publication THE MEMON COMMUNITY- HERITAGE AND IDENTITY for a job well done.

Proud to be a Memon

Muhammad Najib Balagamwalla
Chairman
Seatrade Group



A GREAT TASK

I have great pleasure to find the fourth book written and compiled by Mr. Abdur Razzak Thaplawala which would certainty be an addition to the Memon history.

I sincerely congratulate Mr. Abdur Razzak Thaplawala and do hope that he will continue his efforts to research and write in this direction.

His current book "THE MEMON COMMUNITY-HERITAGE AND IDENTITY" is a part of his Memonology series which has created in new dimension in the Memon history. I appreciate his object-oriented writings which have introduced him as a committed writer and history compiler in addition to business executive and social figure.



I wish him all success.

Muhammad Siddique Polani
Patron-in-Chief:
Memon Book Foundation

A NEW EXCLUSIVE PUBLICATION

The author of "THE MEMON COMMUNITY-HERITAGE AND IDENTITY" Mr. Abdur Razzak Thaplawala is a multifaceted personality. My friendship and social relationship with him is broad based and spread over more than 2 decades.

I have the honour the work with him on various social and community occasions and learnt a lot from his Memonology ventures and publications.



The Memon Book Foundation of Pakistan has already published his two well received books i.e. "THE MEMON COMMUNITY" and "BANTVA-MAAZI AUR HALL" and it is again our proud privilege to publish this current volume.

I congratulate Mr. Abdur Razzak Thaplawala on this occasion and pray for his more achievements in the field of Memon history.

Usman Batliwala
President-Memon Book Foundation
of Pakistan

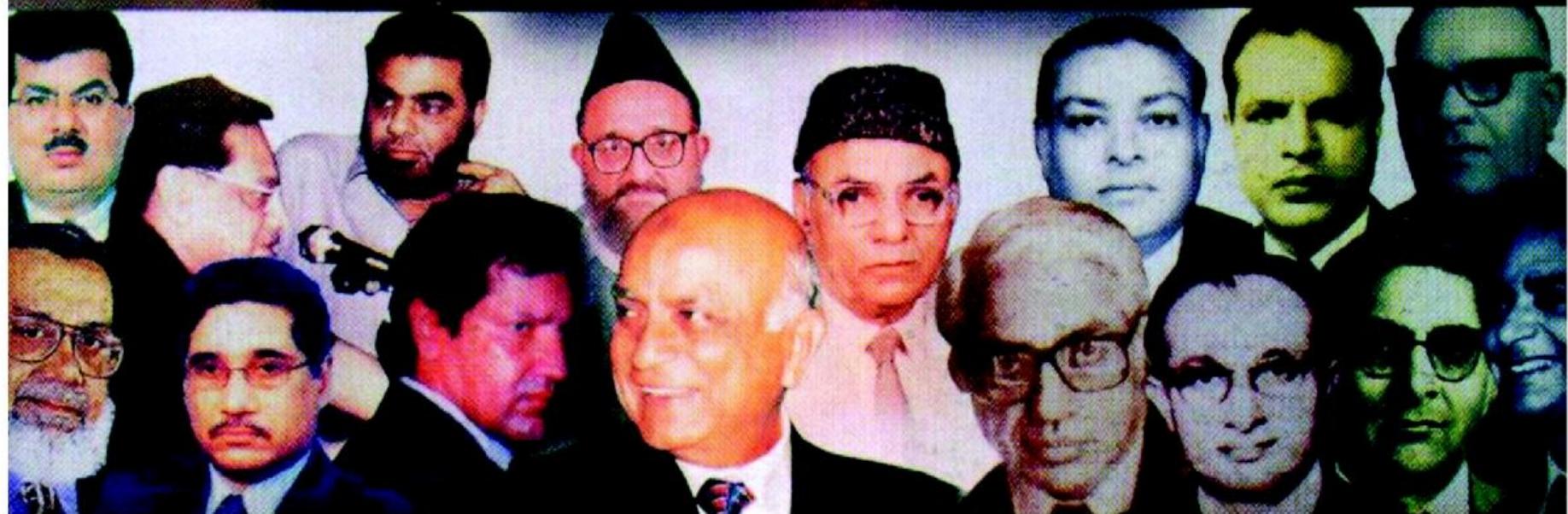
DECades OF SERVICES



e n t e r p r i s i n g p h i l a n t h r o p i s t s

Decades of Service

... a step forward



PREFACE

Memon community is a very well-known community in the subcontinent of India and Pakistan as well as in South Africa, Middle East and some of the Western countries as a very enterprising business community. It has made and is making handsome contribution to the growth of industry, trade and business in many countries. However, very few people know that it is a very small community. Although, no formal census has been conducted but reasonable estimates of the total number of members put the figures to not more than 1.5 Million.

Before partition, most of the members of this small community resided in Kathiawar, a part of present Gujarat state of India & South Africa. After partition, almost 50% of the population from India migrated to Pakistan and settled in Metropolitan cities of Karachi & Hyderabad. In India also there has been shifting of the members of the community from the ancestral towns to big towns. This migration and shifting has resulted in close contacts and intermingling of the community with other larger communities. In this process, they are gradually adopting the life style common to other communities including adoption of the language generally spoken in their new areas of settlement and their culture & tradition.

I have always been concerned with the migration and shifting of the community mainly because of the fear that gradually the community will loose its traits & reputation for which they are famous and ultimately loose their identity as a separate community or a powerful & well known ethnic group in the world. This is specially possible because the community has no separate racial or religious base. They belong to the major part of Muslim community i.e. Sunni, Hanfia School of thought.

This fear of loss of identity in future has prompted me to write on the subject frequently and try to develop the Memoni boli as an independent language. I have also felt that our younger generation and the posterity should know about the past, our culture and traditions of their elders. For this purpose, I launched a website with the URL www.memon-world.net. In

this website I have included whatever published material which became available to me about the past and present of the community and met my selection criteria. I have also written and published some books :

- 1. Memon Community & Future of its identity**
- 2. Memoni – A New Language is Born**
- 3. The Memon Community – It's origin, history, culture, tradition & language**
- 4. Bantva Kul Aur Aaj**
- 5. Bantva Maazi Aur Haal**

I have a feeling that the community needs a comprehensive book in English which tells them about their origin, history, culture and language – everything in one volume. This feeling has inspired me to compile this book under title of “Memon community, its heritage and identity”. For the sake of readers’ convenience, I have divided the book in three parts:-

Part-I History

Part-II My Birth Place

Part-III Memoni Language

I hope that this comprehensive book will provide sufficient information to the members of Memon Community whether young or old and they will have the information which they may need. May I quote here Mr. Mohammad Ali Rangoonwala – a well-known leader of the community who said that:

“We need to know, our children and grand children need to know, where our ancestors came from and what they did”.

I take this opportunity to thank all the persons who encouraged me to write this book. I am particularly thankful to Mr. Najeeb Balagamwala of Seatrade Group who has sponsored this book and has agreed to bear all expenses of its publication. I am also grateful to Petrons & President of Memon Book Foundation.

I must take this opportunity to express my gratitude to my colleague Mr. Muhammad Aslam Saamla for formatting the book, to Mr. Aziz Suleman and Mr. Abdul Karim Sheikha for Black & White photographs of the visit of Bantva in 1964 and in 1982 respectively. I must also express my gratitude to Mr. Abba Ali Yusuf, Mr. Abdul Ghaffar Variend, Mr. A. Razzak Moti, Mr. H.M. Shehzad & Mr. Pir Muhammad Dewan for providing me photographs.

The book is now in your hands and I will welcome your views & comments. This will help me in making improvements in my website with immediate affect and in future edition of the book, if any.

Abdur Razzaq Thaplawala

Karachi: 14th August 2009

www.memon-world.net

This site provides comprehensive information on Origin, history, culture, language and welfare organizations of Memon Community including WMO. It includes my article “Birth Place Revised” with colour photographs of Rajkot, Junagadh, Vanthali, Bantva, Thapla & Kodvav. The site also gives short stories & poems in Memoni language, Lessons on Teach yourself Memoni and Book Reviews.

(Part-III)

Memoni Language

MEMONI LANGUAGE FOR COMMUNITY'S IDENTITY IN FUTURE

By: Abdur Razzaq Thaplawala

The Memon community is always admired and respected for their distinct traits, business acumen, enterprising spirit, philanthropic activities, honesty, dexterity and good mannerism. It has a unique system of Jamats for the welfare of community and for preserving social relationship between the members of the Jamats. As long as the community was confined to a certain part of pre-partition India, there was no problem of its identity. With partition of India a large part of community migrated to Pakistan where it is no longer confined to small geographical areas as in pre-partitioned India but have taken up residence in large cosmopolitan cities like Karachi and Hyderabad. In India the remaining members of the community however still live in their ancestral villages & towns in Katch and Kathiawar.

With the increased communication facilities the world has shrunk to the status of a global village. Being part of this global village, the community has also crossed national boundaries and now we can see members of our community in almost every part of world. A large number of them can be found in Middle East, Africa, U.K. and United State of America. It has now become an international community. In their new countries of residence, they have been successful in maintaining their identity as a group and have formed Jamats, Societies and Associations to provide an opportunity to members of the community for interaction and take collective care of their problems in their new homelands.

The new homelands of the members of the community are distant from their ancestral birth places. In new homelands, they have the opportunities and compulsions of intermingling with other communities, gradually distancing them from their ancestral traits and qualities. This state of affairs raises an important question. Will the community be able to maintain its distinct identity in years to come? With passage of time,

fifty years or hundred years after today, the present generation will be replaced by new generations which will have little connection with their past. What will be the factors to bind the new generation into the four hundred year old well knit community?

To answer this question, we have to first answer the question as to what is a community after all ? How do we describe it in terms of the present day science of SOCIOLOGY? A student of sociology will describe a community like that of ours as an ethnic group. According to a sociologist, “at a very simple level ethnicity can be thought of as a sense of group identity derived from real or perceived common bonds such as language, race or religion”.

“We might view ethnicity as an involuntary state in which members share common socialization practices or culture. There is a conceptual difference between ethnic groups and associations like clubs and societies membership of which is not involuntary and does not depend upon common socialization pattern. Ethnic group membership is not a matter of choice but rather an accident of birth. An ethnic group consists of people who conceive of themselves as being of a kind united by emotional bonds although they may also share a common heritage” – writes another sociologist.

“Ethnicity refers to an involuntary group of people who share the same culture or descendants of such people who identify them and/or identified by others belonging to the same involuntary group.”

It is obvious from the above definitions quoted from well-known sociologists that we can describe our community as an ethnic group in terms of the science of sociology. These definitions have described some essential objective characteristics for the existence of an ethnic group and they include: -

- 1. Language**
- 2. Race – colour – physical features**
- 3. Religion**
- 4. Geographical location**
- 5. Ancestors**

One of these objective characteristics is essential for continued existence and identification of an ethnic group. The religion, a geographical location and common ancestors may be the characteristics responsible for initial growth of our community but as we have seen in the beginning of this article, they are no longer valid as binding force for the community which is now spread over the entire global village. We do have a common religion but that is part of a greater Muslim Ummah and we cannot claim a separate identity by virtue of our belonging to Sunni school of thought. We can not claim overselves as belonging to a particular race. The colour & physical features of the members of our community are also not identical.

In present times, the only common binding force and the factor of our identity as a separate ethnic group is our language. You can recognize a member of our community or establish a connection with another member of community through speaking in Memoni. Here again it appears desirable to quote from various writings of well-known sociologists.

A well-known sociologist says that if we have to consider the relationship of language and identity, we should clarify our concept of language itself. The distinction between language in its ordinarily understood sense – as a tool of communication – and language as an identity of groupness, as a symbol, a rallying point is very clear. Language can be important in ethnic and nationalist sentiments because of its powerful and visible symbolism.

“For any speech community in which the language of use is also the ancestral language, the intangible symbolic relevance is tied up with the identity of the ethnic group” – says another sociologist. He continues and says that

“language can be an extremely important feature of identity”. Many sociologists have considered language as an essential pillar for maintaining group identity. Even when language has receded to a purely symbolic role, it can still have an important part in group identity.

We have seen the importance of language in maintaining & preserving the identity of an ethnic group. If we wish to

maintain the present distinct identity of our community, we shall have to make conscious efforts to encourage the members of our community to speak Memoni within their respective homes and outside as well when communicating with members of our own community.

“Memoni” is not a language in its real sense. It is only a “Boli” without any script of its own. Before partition of the sub-continent, the community was using Gujrati as a mean of internal written communication. This was being done unconsciously and under the influence of prevailing atmosphere including the then province of our domicile. The level of education within the community was very low and in most cases education upto primary or secondary level with Gujrati as a Medium of Instructions was considered enough. No wonder then that Gujrati became the language of our written communication.

With migration of the majority of community to Pakistan, the situation has changed. In Pakistan Urdu is not only the National language of the country but also lingua franca of the entire population. The level of education within the community has also improved tremendously. The Medium of Instructions is mostly Urdu and in some cases English. There are hardly any Gujrati medium schools in Pakistan and therefore our young generation can neither read nor write in Gujrati. This is not all. In most of our families, specially the educated families, Urdu has been adopted as mean of oral communication within their homes as well. A number of our young men and women cannot speak Memoni with fluency. The same should be true for some families in India and most families who have settled outside India and Pakistan. To attract the new generation towards Memoni, we have to cultivate the habit of speaking Memoni at homes.

But this is not enough. We have to build interest of new generation into Memoni. They should feel proud that they have a language of their own and this feeling of pride can only arise if they know Memoni as full fledged language and not a Boli.

To preserve our identity as a distinct community, we should

explore the possibilities of converting this "Memoni Boli" into a "Memoni Language". We all know that use of Punjabi and Pushtoo as written language is a matter of not very distant past. In Pakistan, Punjabi is written in Urdu script and India it is written in Devenagri script. The Saraiki and Hindko speaking people in Pakistan have started to make efforts to preserve their identity by turning their dialect/Boli into written languages only recently. If it is so why cannot we do the same ? By making this proposal I am not trying to encourage any linguistic prejudice. I honestly feel that this will be an effort towards national integration of our community within Pakistan.

For quite sometime, I have been thinking over the matter of the script most suitable for the community. Our community is now located not only in Pakistan and India but also in Africa, Middle East, U.K., U.S.A. and Canada. Why can't we think about adoption of Roman script for Memoni instead of Urdu, Gujrati or Sindhi script? Is it not a fact that the whole of Europe is using Roman script with minor variation for their respective languages? Turkey did it in only in the recent past. Indonesia and Malaysia have also adopted Roman script for their languages. If we adopt Roman script for Memoni, it will be equally readable by Memons living anywhere in the world whether Pakistan, India or even in Europe, USA or Canada.

In this age of computer, the Roman Script is easy and convenient for writing and communicating. You can easily type it on any ordinary typewriter or computer. You can even send an e-mail in Memoni to your relatives, friends and business associates. One hears a lot about the computerization of Urdu's "Nastaliq" script. However it still takes a great deal of time to type Urdu. Computerized Urdu composing requires a formidable keyboard with too many letters. Vowels constitute another ordeal for the typist or computer operator who finds Urdu five times slower than English. For using Roman Script to write Memoni, we may form some simple rules assigning specific phonetic sounds to alphabets which have more than one phonetic sound. Some suggestions are included in this booklet.

It is essential that we maintain our identity and rather strengthen it. For this purpose, we must keep emphasizing the need of developing "Memoni" into a language. At the book launching

ceremony of Mr. Iqbal Motlani's "Panji Boli Main" the first book in Memoni in urdu script, I had quoted an extract from a report of a seminar on "Language loss and Public Policy" held at University of Mexico recently. The same is being reproduced below:

Language is one of the corner stones of any culture. It cements the unique identity of a group and expresses the particular concerns and needs of that group. For Indigenous peoples the threat to their cultures presented by the intrusion of outside influences may be a major contributing factor to their loss of identity. Loss of language undermines social structures and aids the disappearance of group culture, especially where this is dependent on an oral history and tradition.

What do we need to do to achieve our objective ?

1. We should realize that with the passage of time, we shall face a crisis of identity.
2. Language is the only source of identification of members of our community and we should work to preserve and convert "Memoni" into a full fledged language.
3. We should encourage the oral & written communication in Memoni in all inter-personal contacts between the members of community.
4. If possible, we should start publishing a weekly or monthly journal in "Memoni" and ensure its wider circulation. If this is not possible the existing journals and magazines of various community organizations should reserve some pages for articles and news in Memoni in Roman Script.
5. All Jamats and associations of the community should start issuing circulars and notices of meetings etc in Memoni in Roman Script.
6. All Memon organizations should place this article and other material available in this booklet on their websites.

It is not an easy task. Development of a language takes time but with determined and coordinated efforts, it can be done. It is possible that many of us may not see the development of Memoni into a full fledged language in their life time but they should contribute whatever they can, for this noble cause.

Let us conclude by repeating that we are known as a reputable community of businessman and philanthropist for last three hundred years. But how long will we be able to maintain this distinct identity? With partition of India we no longer live in Kathiawar or Katch. The community is now spread all over the world. The geographical location has not remained a factor of our identification as a separate community. The only common factor to bind the members of our community into a distinct ethnic group is our language.

PRESENTLY, WE MAY NOT BE FACING A CRISIS OF IDENTITY BUT THINK OF NEXT FIFTY OR HUNDRED YEARS. IN YEARS TO COME, WE MAY LOOSE OUR IDENTITY AS A SEPARATE GROUP UNLESS WE DO SOMETHING TO DEVELOP “MEMONI” – THE ONLY BINDING FORCE BETWEEN US INTO A FULL FLEDGED LANGUAGE.

MEMONI LANGUAGE

Language

Memons speak an unwritten language called **Memoni**, a mixture of **Sindhi** and **Kutchi** that belongs to the **Indic** (North-Western Zone) family of languages. While the Sindhi and Kutchi languages are spoken by both **Muslims** and non-Muslims, **Memoni** refers exclusively to the vernacular of the **Kathiawadi Memons** who are Sunni (Hanafi) Muslims that migrated from Sindh to the neighbouring regions of **Kutch** and **Kathiawar** in **Gujarat** several centuries ago. In stress, intonation, and everyday speech, Memoni is very similar to Sindhi, but it borrows extensively from **Gujarati**, **Hindustani** and lately **English**. Like most languages of the **Indian subcontinent** the **sentence structure** of Memoni generally follows **subject -> object -> verb** order.

Nouns

The most nouns has a **grammatical gender**, either masculine or feminine and often have **singular and plural** forms. The Memons borrow vast majorities of the **nouns** from **Hindustani** (mixture of Urdu & Hindi) languages and lately extensive use of English vocabulary.

Example

English	Memoni	Sindhi	Kutchi	Gujarati	Urdu
vegetables	bakaala (m)s/p	bhaji	?	Sabji	sabzi(f)
bed	Palang (m)	Handh	Khatlo /Palang	Khatlo	chaarpacc (f)
mirror	aariso (m) aarisa (p)	aarsi	aariso	aarisa (m)	aacna (m)
door	dervajo (m) dervajaa (p)	darwazo	darvajo	darwazo	dervaza (m) dervazey (p)
man	maru (m) maruu (p)	maanhoo	maru	manas/purush	admi (m) admion (p)
boy	chhokro (m) chokraa (p)	chhokro (m) chokraa (p)	chhokro	choro/chokra	larka (m) larkay (p)
girl	chhokree (f) chokriin (p)	chhokree (f) chokriin (p)	chhokree	chokri (f) chokriin	lerki (f) lerkiaain (p)
woman also wife	byree (f) byreeun (p)	mayee (f) mayuun (p)	Bairi	bairi/patni/ wah	aurat (f)

Articles and determine

The is no equivalency for the definite article 'the' and indefinite article 'a' is further inflected with masculine or feminine with its object.

Pronouns

The **subject pronouns second person(s)** 'You' is expressed two different ways; one is the polite form 'aaen' used for respect generally for a stranger, elderly and well respected persons including parents and relatives and the second 'tu' is informal and used among close friends and when addressing subordinates. The **object, possessive** and reflexive pronouns are often **inflected for masculine and feminine** and must agree with its object.

Example

English	Memoni	Sindhi	Kutchi	Gujarati	Urdu
I	aaun	aaun	aaun	AoN	Mein
We	asaan	asaan/paan	asaan/paan	Amay	Hum
You (polite) singular or plural	aaen	tawhan awheen	aaen	Tamay	Aap
you (informal or intimate)	tu	tu/tun	tu	Tu	tuuñ

In most **Indic** languages the **third person** such as, he, she, it and they and the **demonstrative** pronouns this, these, that, those same pronouns are used and they are divided into two categories; one for a near object or person and the other for a far object or person.

Example 2

English	Memoni	Sindhi	Gujrati	Hindi/Urdu
She, He, it, they, this, these (near)	ee	hee	aa	ae
She, He, it, they, that, those (far)	ou	hou	pela	aa

No significant differences are among the object, **possessive** and **reflexive** pronouns. In addition these pronouns are further inflected for masculine and feminine and must agree to the object (noun, pronouns, adjective and adverbs).

Verbs

The verbs generally conjugated (in form, according to many factors, including its tense, aspect, mood and voice. It also agree with the person, gender, and/or number of some of its arguments (subject, object, etc.). The verb generally appears at the end of the sentence.

Adjectives

Like English, the position of the adjectives nearly always appears immediately before the noun and they are modified and often inflected for masculine and feminine and must be agree to the noun that follows. The proposition generally comes after a noun or a verb.

Script

In the past there was some attempt to write the Memoni dialect using Gujarati and later in Urdu script with little success. Lately some attempt has been made to write Memoni using Roman script.

BRIEF GUIDELINES FOR USE OF ROMAN SCRIPT FOR WRITING “MEMONI”

Roman script is known to us as it is used in English language. We all know that the alphabets of the English language produce different phonetic sounds when used in different words. This applies mainly to vowels which are A, E, I, O and U. The compilers of English dictionaries use certain marks on these vowels to indicate their phonetic sounds in bracket after most of the words to convey the correct pronunciation of certain words in the dictionary. The following examples of different phonetic sounds of vowels will make the things clear :

A = Fat	I =	Bid	U =	Mute
= Advice	=	Private	=	Run
= Father	=	Import	=	Put
= Army	=	Bird		

E= Me	O =	Open
= Bed	=	Money
= Elect	=	Mouse

The rest of the alphabets are called consonants. In consonants, the phonetic sounds differ only in a few cases. For example :-

C =	Cat	N =	Nine
=	Centre	=	King
G =	Game	S =	Ship
=	Ginning	=	Station

In writing Memoni, we are not creating a new language. We are only trying to put a widely spoken “Boli” into black & white. It should not be difficult for a person familiar with spoken “Memoni” to understand it when reading in a script known to him. It should be assumed that a reader or writer of Memoni is well familiar with spoken Memoni and has the ability to read English language. The ability to write English language will

make his task of writing Memoni easier. There may be some initial difficulties but those will be overcome with practice and passage of time. However, we can decide that we will use the following alphabets preferably for sounds given below:-

- A= Will be used for its sound in FATHER and we will use E for its sound in FAT. We may use "AA" for sound of "A" in ARMY.
- E= Will be used for its sound in 'BED' and not for its sound in 'ME'. For sound in "ME" we will use double E i.e. MEE.
- U= Will be used for its sound in "BUT" and not for its sound in PUT. For the sound of 'U' in "PUT" we will use "OO".
- C= Will be used for its sound in "Circle" or "City" and not "Cat". For sound of C in CAT we will use 'K'.
- G= Will be used for its sound in "Game" and not for sound in "Ginning". For sound of 'G' in GINNING we will use 'J'.
- S= Will be used for its sound in "Ship" and not for its sound in "Station".
- N= The alphabet 'N' in its capital form in the beginning of a word or in small form within a word will be used for its sound in 'Name'.

In every language, a nasal sound is used for pronunciation of certain words. In urdu, it is called "Nun Gunna". In Gujarati it is called "Mindi" and is represented by a dot on the alphabet. In Roman Script 'N' produces a nasal sound in many words but no specific indication is available. For example in the word "Cement" you do not pronounce 'N' as in "Name". The sound of 'n' in "Cement" is a nasal sound. For Memoni, it is proposed that whenever we intend to have a 'Nasal' sound in a word we use 'N' in capital. Some examples are:

Memoni Word	=	English Translation
MeiN	=	In
aaeN	=	You

paaNjay	=	Our
asaaN	=	We

English Word	=	When an English word is used, it's normal English spelling will be adopted.
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These are simple and easy guidelines which we may use with preference. We can always alter them whenever it suits us for the sake of fluency.

There is slight difference in dialects of spoken Memoni used by Memons of different areas. For example a Memon from Bantva may use a word different from a Halari OR Katchi Memon. There is nothing un-usual about it. We know that even in case of Urdu, we come across differences in dialect of Luckhnow, Delhi and Bihar. With practice and passage of time, we will become used to it.

MEMONI PROSE

MEMON BIRADRI JEE SHANAKHT JO MUSTAQBIL

By: Abdur Razzaq Thaplawala

Every separate and identifiable community or ethnic group owes its existences to a factor, which is common to all the members of the group. It can be race, religion, geographical area or language. What is the factor that makes Memon community – a distinct and identifiable group? The answer to this question is obvious. The only common factor amongst the members of this community is the language which they speak at home and amongst themselves. Unfortunately, Memoni is a spoken language which has no script and is not written. If the Memon community is to survive as an identifiable group in next fifty or hundred years it must convert Memoni boli into a language by writing it in Roman Script to strengthen the bond of unity amongst its members.

Aj poori dunya paN key akri wadi ney samajhdar Business Community tarike pechaney tee. PaN watey akro unique Jamati nizaam aae ney paN jida bhi abad thiun tai huda hakro jamati nizam kayam kari ginoo taae.

PaNji biradri ja log potej ji khas khubian ji vajha sey hamesha ta'rif ney martabo hasil karan riya een. Hin khubian meiN vayapari sudh budh, imandari, hunarmandi, awami flah ney bahbood ja kam ney sara akhlaq shamil aaen. Hi khubyuuN ney khassiyatuuN hakdi lambi muddat meiN pukkey paye tey pughnuum acen. Koeet bhee biradri ya Ethnic Group jee shankhat ya recognition laae neechey jee sharten meiN see kam-az-kam akri shart zaroori aae:

- | | |
|--|------------------|
| 1. NASAL (RACE) | 2. MAZHAB |
| 3. ZAMEEN (Geographical location) | 4. ZABAN |

Hee haqeeqat aae ney paN bhuj sarey tariqey sey samjhooN taae key paNji biradri jo koeet akri nasal see ta'llooq na aae.

PaNji biradri meiN paN key mukhtalif rang ney **physical features** ja log milna. PaNji sirf shakal soorat key nari paNkey kooe Memon tariqe pehchan ni sighey. Mumkin aae key biradri jee sharuaat jey waqt paNjo ta'look kooe khas nasal sey hoe. Laikeen wakht guzran jey saath be biradri meiN shadioON karan (**inter marriages with other communities**) jee wajha sey paN jo ta'looq kooe akri nasal sey naae rihyo.

PaN jee biradri Mussalman aae ney paNji badhey jo ta'looq sunni hanfi mazhab thee aae. Hin lehaaz see paNji koe alag hasiat naae.

Jida sudhi zameen jo ta'looq aae, paNji majority, Kathiawar ney Katch meiN rehni huee. PaN nandhey nandhey gam meiN rehna waae ney huda paNjo akro makhsos libaas, reet revaaj ney culture wo. Partition jey baad paNje biradri mojud aae. Hun je hi infradiyat kayaab aae laikin paNji biradri jo waddo hisso Pakstan meiN muntaqil thee viyo aae. Pakistan meiN paNjee biradri Karachi ya Hyderabad jhere **cosmopolitan** sharen meiN rehti. Biradri jee akri waddi taadad UAE, UK, USA, CANADA ney AFRICA meiN bhi muntakil thee we aae. Havey PaNji hoo infradiyat kaim neh no partition jey pehla wee.

Akro biradri ya **Ethenic Group** tarikey paNji infradiyat ya **individuality** jo havey fakat akro zariyo baki rahee wiyo aae ney hee paNji Memoni boli aae. Badkismati sey Memoni fakhat akri boli aae ney hinji kooe lipp na aae. PaNji navee nasal hi zaban key bhulee rhee aae. Agar Memoni bili paN ya paNja bacha bhuli unna to pachi paNji shanakht ya **identity** jo kuro zaryo rahi winno? Sawaal hee aae key aj thee painjah ya so saal jey baad kuro paNkey koi Memon tariqe orkhnoo? Hi sawaal bahooj ehmiyat bharelo aae/ Zara wicharo, mustaqbil meiN kuro theeno? Kuro paNjo he farz naae key paN mustaqbil meiN paNji infradiyat qaaim rakhan laae sochun ney hin maqsad laae koshis karooN?

Gujrati zaban joj saharo gin-na-riya wa. He kooe hairaan thin wari ghaal naae key paaN likhan laae Gujrati key kulaae istemal karna wae? Hi waqt jee zaroorat vee.

JadeiN paNji biradri jee waddi tadaad hijrat kari ney Pakistan

achi vee to mamlo saao badhli viyo. Havey Pakistan meiN Urdu na to sirf qaumi zaban aae bulkey awam jee raabtey jo zariyo bhi aae. Hindustan meiN hindi jee hooj hasiyat aae jo mayar bhi vadhi viyo aae. Havey taalim hasil karan jo zariyo taqriban Urdu ney Hindi aae, ya pachi English aae

Memoni meiN paNjey naujawanun jee dilchaspia paida karan laae, hee zaroori aae key paN Memoni bili key Memoni zaban meiN badlan ja rusta sochooN. Paan key khabar aae key Punjabi ney Pashto key likhan jee shuroaat thin key vadharey arso naae thiyo. Hindustan meiN _Punjabi zaban Devnagri lipi meiN likhun meiN acheti. Pakistn meiN hinkey Urdu rasmul-kut meiN likhan meiN acheto. Siraiki ney Hindko bolan wara potein ji boli key likhan laae shuroo kariney poteinji shanakht key qayam ney mehfooz karanji koshish kari rhiya aaen. Agar he badhey thee sigheto ta paaN ehro kure laae na kari sighooN? Hin soch key pesh kari ney aaoO zaban jee taasub key hava dinji koshish naae kari riyo. AaoO imaan dari sey samjhaaN toe key hee Pakistani qaum meiN eikta paida karan jee taraf akdi koshis aae. Agar koi Punjabi ney Saraiki jey saath Memoni jo moqablo kari ney narey to hun key hee nari ney ajab khushi thini.

Hin maqsad key hasal karan laae zaroori aae key paaN poten ji mojuuda pehchaan ji aaenda laae hifazat karooN. Agar hin maqsad laae paN koi thos kadam ney uparooN to acheny pinjah so salen meiN paNji infradiat khatam thee sigheti.

Koie bhi zaat biradri key pechaan dein ney hinkey qayam rakhan meiN zaban bahooj khaskirdar ada karey tee. Zaban akri biradri ya quam jo culture bani vinetee. PaNkey khabar aae key panji zaban ya Memoni boli paNji shanakht jo wahid zaryo aae. Agar paaN paNjik biradri je moduja khas pehchan qayam rakhnoo zaroori samjhooN to paaN key biradri jee afraad meiN 'Memon' bolan jey rujhan jee hosla afzai ji puri koshis kari khapni. PaN badhen key hi koshis karni aae key paNjey ghar meiN ney khas kari ney biradri jey afraad sey mulakat jey moqey ty paN Memoni bolooN.

PaaN hin wakhat Pakistan meiN biradri jee babat khabrooN ney halat maloom karan laae Gujrati zaban key wapri riya ayooN. Paksitan meiN hin wakht Gujrati meiN bo akhbar sawar

meiN achanta to ney akhro akhbar sanjhijo chapae to. Hin akhbaren key wachan wara paNji hoo nasal aae jo Pakistan banan sey pehla janam ginii wee ya pachi hoo lok aaeNjo Paksian banan jey paran wari tadaad ochi thee rhi aae. Millat Akhbar hin cheez key mahsoos kari ney pote key 'Bilingul' Akhbar meiN tabdil kari ghiri aae ney havey Urdu meiN bhi bo punna chapanta.

Mojuda haalat meiN Memoni laae Gujrati jo Haroof-e-Tehejji istemal karan jo to paaN sochi bhi naae sighnas kurey laae key paNji navee nasal hinsi waqif naae. Bohri biradri potey jey ghar jey under Gujrati boley tee magar hinjey bawajood potey jey Jamat Khanun meiN mazhabi aelan ya koi ittela (*Gujrati meiN) likhan laae Urdu haroof-e-Tehejji istemal karnoo shuroo kari dini aae. Parsi ney Ismaili biradri jee navee nasal bhi Gujrati waachi ya likhi nathi sighey.

Memoni asal meiN Sindhi jee jarak mukhtalif shikal aae, ney hi ghal paaNjey see taqazo karey sighthete key Memoni likhan laae Sindhi ja Haroof-e-Tehjji istemal karooN. Minjey khayaal meiN paaN hi naae kari sighnas. Kuro key paaNji navi sasal Sindhi jey Haroof-e-Tehejji sey waqif naen. Biji taraf Paksian meiN paaNji biradri jo hur chukyo aae. Aitrey Urdu (nastaliq) ja Haroof-e-Tehejji Memon zaban likhan laae akro intekhaab thee sighey to.

Aj di sudhi mikkey yaqeen na ho key Urdu lipi meiN Memon asaani see likhan sighnee. AooN sochi vetho hoi key paNj zaban key Urdu jo Huroof-e-Tehjji meiN likhnooN bahooj mushkil kam hunoo. Laikin kush-qismati sey April, 1998 meiN minji soch badi vee.

Hin mazmoon jee shurooat meiN paN nariyae key havey paNji biradri, Hindustan ney Pakistan jey ilawah Europe, Africa ney America meiN bhi wasi wi aae. Hin ghaal key nazar meiN rakhi ney mukhtalif doses see ghaal kari ney mikey khyaal avyo key paN Urdi lipi jee jagha tey roman lipi kulae istimal na karooN? Agar paaN roman lipi (script) istemaal karooN to hee Hindustan, Pakistan, Africa, Europe, Middle East ney U.S.A. meiN rehan wari paNji biradri jey sub biradren key Memoni meiN dilchaspi peda karan meiN madad karni. World Memon Foundation ja Chairman Janab Muhammad Hussain Allana

Bhai (Late) mikey akro khut likhi ney hin khawaish jo izhar kariya. Fakkut roman script ehrí script aae key jinthee paNji biradri jee navi nasal wakif aae pachey Hindustan meiN ooae key Pakistan meiN ya America meiN. Aj jey computer jey zamaney meiN roman lipi likhan laae, chappin laae ney e-mail aae bahooj asan rehni.

Hee mazmoon Memoni key Roman lipi (script) mein likhanjo matlab hee key paaN disooN key roman script meiN paN Memoni key likhi ney waachi sighooN ta key na.

Havey biradri jay hi feslo karnoo aae key:

1. Mustaqbil meiN paNji infradiyat ya individuality kayam rakhnoo zaroori aae key na?
2. Agar paNjey PaNjee shanakht (identity) key mustaqbil meiN mahfooz karnoo aae to zabán jey ilawah paN watey koi rasto aae?
3. Memoni key zinda rakhan laae kuro hee zaroori aae key hin boli key paN zabán (a full-fledged language) meiN tabdeel karooN?
4. Agar Memoni key akri zabán meiN tabdil karnoo aae to ki lipi istemal karni khapey?
5. Panjey wattey havey Memoni key Urdu ney roman lipi meiN likhan ja bo namoona mojod aaen. Boiye meiN ki lipi asan nazar acheti?
6. Panjey Memoni zabán key fakat Paksitan laae raeej karnu, aae key hinkey Hindustan, Africa, Middle East, U.K. ney America meiN jojood paNji poor biradri laae istemal jey kabil bananoo aae?

MEMON BIRADRI NE LEADERSHIP

Panji Biradri jee hee badkismati aae ke pan wate koe akro Leader naae. Hin jo kuro karan aae ? Hee sawal jo jawab bahoo mushkil aae. Shayad panji biradri jee hee fitrat aae ke pan koi akre fard ke Leader banan lae tayyar nee yhoon. Panji biradri jo har sakhs hee samjhey to ke paan badhe barabar yun ne koi bhee biae sakhs si bartar naae. Iqbal Motlani Saheb jee Kitab "Panjee Boli Mein" main akri bahooj dilchasp hikayat aae. Jara hin hikayat mathe socho ne wichar karo.

Akre Raja jee riyasat mey akro ahro gaam wo jin-mein Memon biradari jee aksariyat vee. Raja faislo kari ke uun gaam jo patel kok Memon ke banainu khapay, ta key uu pooray gaam jee theek theek aagiwani kari sigey. Raja Wazir key hukum dini – ke hin gaam jey Wadey Wadey Memon vepari, ne khas khas marwain key daawat di ne Mehal mein barkayan mein acche ne akri raat Mahal mein rakhi ne beeje dheen Raja thee mulakat karain mein ache. Mehmaanan ke Mehal mey raat guzaran laey akro wado kamro deen mey aviyio. Memon Bha kamrey mey pugya, tao hi nari ney hairan thi wiya ke kamrey je wich mey khali akro manjo (Charpai) aae, ne baqi pathariyu zameen te vichan me aviyu aeen. Ee to ghamgheer samsiya thee vee Ghaffar Bha mathey suman to Shakoor Bha neeche keen suman? Sattar Bha key manjo deen mey achey, to Qasoo Bha key Kharab lagno; Paan mey to badhey Haji ne Moavez aeen harean panjo theeno kuro..?

Adh raat sudhi soch vichar kari ne Memon bha akrey faisly tey pugya key hin manjhey mathey koi akrey jo haq naey – airty paan badhai zameen tey ahrey tareeqey sey sumi vinjey ke badhey jaa pug manjhey mathey hoon ta key badhey jo maan rai viney.

Sawaar jo Wazir achi ney nari to chakrai viyo ke hee kuro? Manjhey mathey koi naeutto balkey Manjhey mathey pag rakhan ji koshish mey badhai bey araami ji nindhar sutta aen.

Mehmanan ke jagaan je badley, Wazir Rja wattey vini ney haqiqat batari – etrey Raja panji biradari ke mulaqat kare vigar pacho mokli dini.

Pachee hin gaam jey Hindu banye ke barkan mey aviyo. Wazir unan jey saath bhi heej sulook kari, ne sawar mey vini ne nari to badhai araam se zameen tey sutta va, ne akro, waddi umer jo maru manjhey je mathey araam kari reo vo.

Wazir samjhi viyo ke Manjhey mathey jo maro sutto aae hin key baqi badhai Leader tariqey kabool kari ginya aaen. Wazir Raja ke khabar kari dini, ne Badhsha mehmanan si mulaqat kari ne unye jey Leader ke gaam jo Patel banai dini – jadhey ke hun gaam mey aksariyat Memon biradari ji vee.

(Iqbal Motlani jee kitab Panji Boli jay shukaria jay saath)

**HIN KAHANI SEE KURO MATLAB NIKRE TO ? PANJI
BIRADRI KE HIN MATHE VICHAR KARIO KHAPE.**



I must take this opportunity to express my gratitude to my colleague Mr. Muhammad Aslam Saamla for formatting this book

Abdur Razzaq Thaplawala

(M. Aslam Samla)

SANJEEDA PAGAL

Pagal Khaney jo Doctor navey mareezey ke nari ryo vo. Akro pagal un-key sidho nazar avo. Doctor un-key puchee ke to-ke ida kure lae gini awya heen. Tu ta theek Lagen To.

Pagal jawab dini , “Janab aau bilkul theek yaan, dar asal thio hee ke aaun akri bairee se shadee karum jin jee akri 18 saal jee chokri bhi vee. itefaaq se hu chokri mijhey bapa key pasand achi vee ne hu un-se nikah kari gini. hun deen se mijhee bairee mejhey bapa jee sus bani vee. Thorey arsey baad mijhee bapa jeee bairee key bacho peada theyo. Hee bacho rishtey je lehaz se mijoo bha theo, kulae-ke uo mijhee bapa jo chokro Wo. Magar udda mijhee bairee jo navaso bhi theo. Yanee key aaun pote jey bha jo nana bani viyoe. Thore arsey je baad mijhey gharey bhi bacho paida theo. Hun deen se mijhey bapa ji bairee mijhe soteley bha jee bhain thee vee magar hu hunjee dadi bhi thee vee kurey-lai-ke hun jo gharwaroo yanee mijho bapa mijhe putar ja dada theen hin lehaz se mijho bacho pote jee dadi jo bha bani viyo.

Harey doctor zara socho ke mijhee sotelee maa yanee mijhee bairee jee chokri mijhey bachey jee bhain thee vee ta mijhoo putar mijhoo mamoo bani viyo ne aau hinjo bhanjo jadhey ke aaun hun jo nana bhi yaa ne mijhey bapa jo chokro jo mijhee bairee jee chokri jo chokro aaey hu mijhoo bha bhee ne nawasoo.

Hetro surnu vo ke doctor pote ja hath se potey jo matho pakri ne cheekh mari ke “Bas kar khuda je laae bas kar, varna aaun pagal thee winnoy”

MEMONI POETRY

We have quite a few good poets who compose poems in "Memoni". Such poems are printed in Gujarati script and are published in Gujarati community journals like "Memon Alam" and "Memon Welfare" etc. If you do not know Gujarati or do not have access to these journals, you cannot enjoy these poems. Here is an opportunity for you to read and enjoy these poems in Roman Script.

The names of the poets and the source is acknowledged with each poem.

GUDDEE PUTTAY TE CHADDY VEE

By Munshi Dhorajvi

Dubai meiN Memon jee parisad bharai vee
Puttay te chaddi vee, guddee pattay te chadhy vee
Aapas meiN ghaal bol ne mulakat bhi thee vee
Puttay te chaddi vee, guddee pattay te chadhy vee

Allah lamee hayaat diye razak kay
Memon ghandhi naam kay – inyejee shaakh kay
Hinye jee mehnat jaa miran Memon kay ful
Aye qaum! hakde netaa jee to aangri zhal
Ehsan rub jo aae kammitre bhi baneevee
Puttay te chaddi vee, guddee pattay te chadhy vee

Pay dada paNke dee viya khidmat jo wirso
PaN dil meiN keen gini achoo saitani waswaso
Bus aikta jo khiyal kuro, nay kamar kaso
Qoum ke disso – lakkhan naa disso aib naa disso
Sadko aay buzergaN jo kay manzil ta mirivee
Puttay te chaddi vee, guddee pattay te chadhy vee

Haji Razak Tasty karyaa aeen dor-bhaag
Doraaya sakrani nay fancy dimag
Nasir Fulara, Noorani, Moti nay Adam Noor
Duniya jay Memon kay deena aikta ja soor
London meiN SECRETARIAT jee yojna thee vee
Puttay te chaddi vee, guddee pattay te chadhy vee

Giryaa een committee meiN harek mulk jaa member
Haji Razak Ghandi baniya qoum jaa rehber
Hinye jay waasay haloon, khoob kum karooN
Her mulk meiN mazboot karoon qoum jee jarooN
Dubai jee parisad say hee dorvanee miree vee
Puttay te chaddi vee, guddee pattay te chadhy vee

Haji Latif Jamal nay Haji Abubakar
Bhivandee warry Haji Suleman jo ziker
Kin kin ja naam yaad rakhaoon, kin kay paaN bhulloN
Hinye jay pagle pagle hane paN halooN
Dubai jee parisad asal maqsad te pugee vee
Puttay te chaddi vee, guddee pattay te chadhy vee

NOTE: Capital 'N' in the mid or at the end of a word represents Nasal sound of 'N' (Roman Script: ART)

BHAA JE GHRE PUTAR AAVIYO

By Mr. Iqbal Peer Kasid Dhorajvi

Bhaa je ghre putar aaviyo
Hee taar se janyooN
Maa jee duaa thee allah raaji thiyo
Bhabhi jo khoro bharanu
Kharcho bhale thee viyo
Gigay jo sattar nalo rakhaanu
Kharche jo hisab karyasi
Kharchan poora charso banu
Sattar hane sut whar jo thiyo
Wiri sunnat jo Aviyo tanu
Udhar uchina gini ne
Chah ne khaajioon banyun
Chatti thee vee, sunnat thee vee
Have natre jo pawan felanu
Mubarak bhaa mubarak
Sattar je natre jo chah piwaniu
Halo badhe laahua ginu
Wari kade naarinasu tanroo
Chaar man sukkar aavi
Savaso narial aaviya
Hinsi ochi oy lahn
TaN panji aabroo meiN poy paahrooN
WaariyooN, earing ne patti gharani
Ne choodo bhi ghranoo
Maheeno thee viyo natre
Pachi jinsunNchadayun
JinsuN gini badhi wiyasi
Shaame bheri thiyoon wiyaaruN
PaaNtri so jo hisaab kari ne
WhiyaaN jo dhol mandanu
Boso bhale wadhare kharchin
PaN mehfil akri karayooN
Chaar hajaar jo dhuhanu kari
Kholyasi jamat khanoo
Nooh aavi, kutumb raji thiyo
Allah deeni aay tarooN

(MEMON WELFARE JE SHUKRIYA JE SAATH)
(ROMAN SCRIPT:ART)

SAS JO JANAAZO

By Mr. Iqbal Peer Kasid Dhorajvi

Kalma darod parhja, kalma-e-shahadat parhja
MiNjee sas jo janaazo aae, zara dheere se haljaa

PaNji wakt jee namaaz, ne ibadat jaa paabaNd
Dil gurde jaa wadaa, ne sadaaqat jaa paabaNd
BacheN ke karan piyar, ne mohabbat jaa paabaNd

Kalma darood parhja, kalma-e-shahadat parhja
MiNjee sas jo janaazo aae, zara dheere se haljaa

Raat dhiN miNje laae duayooN bhalai jee karan
Bachen ke miNje jhoole mein soomari jhoolayaa karan
“hat gulura bhagee win” jee loree sonaayaa karan

Khidmat jo moko naa miriyo, hane mike koi zalja
MiNjee sas jo janaazo aae, jara dheere se haljaa

Deraani, jethaani mathe hooee enye jee hakree nazar
Hee sas waa, ke ma waa, ke pey, na koee ke khabar
Sas, ma, jo rutbo hakro, hane pee asaaN ke khabar

Jannatul firdous mein darjo ucho mire, dua aeri karja
MiNjee sas jo janaazo aae, zara dheere se haljaa

Dil jee akhian ke aaeN sadaa ughari rakhya
nooh, dhee, ke sadaa brabar rakhya
zaeefi je aalam meiN mehnat mushakkat se naa thakya

Khushbu jo bagecho ne jhaar aaeen fulful jaa
MiNjee sas jo janaazo aae, zara dheere se haljaa

Boy kandhe te upaari janaazo, wineta aaynja putar
Halee vee pay jee outh, ne hanre halivee man jee chahat
Pay jee dooayeN see, ayun asaaN aj buland tar

Raat deeNh duaa karja, ne sabre jamee maNgja
MiNjee sas jo janaazo aae, zara dheere se haljaa

(MEMON WELFARE – MUMBAI – ED EDITION JAY
SHUKRIYA JE SAATH)

(ROMAN SCRIPT : ART)

COMPULSORY AAY

By Shakir Vartejee

Mohabbat jaa bo ghooNt compulsory aay
Bufay hoy taaN loot compulsory aay

Wigar boot jo hitay wehna badhey paN
Bhalay gate tay boot compulsory aay

Bhalay khen Ramzan jaa pura Roza
Par iftar meiN fruit compulsory aay

Karay lambe takreer leader koee jo
Ta hun jalsay meiN hoot compulsory aay

Ghanaa RAT khaade pachi, minee boli
Badalnoo hane Rout compulsory aay

Disee prem, sus nuh jo, hedo lageto
Kade kade fruit compulsory aay

Bhalay aay "Shakir" saras Ghar minister
Jeewan meiN kada kut compulsory aay

(Roman Script: ART)

MAASA

By Yunus Kais

Hur jaghaa tey hitraa untaa Maasa!
Nandhaa, waddaa, tamaam chuntaa Maasa!

Aj paNsay dawat meiN pugaay nhee!
PaN, sabhayan say pehla huNtaa Maasa!

Botiyoon Na miran taa chutkay kamaan!
Jump maari deg meiN pooNta Maasa!

Deen jee ghaal acheta, jaan vinay tee!
Dhandaj kidaa aaen ? Roonta Maasa!

Masee watay hameshaa "Chup Shah" jo rojo!
PaNkay piNja palaakha puchanta Maasa!

Masee kay A.C. see ALERGY aay!
Office meiN hitray sumanta Maasa!

Cvp rhen taa, janay he lageto!
"Loban Shah" tay jaany doran taa, Maasa!

Bolo PaN jiraa zor say bolo!
Sunnee, sunnee, suranta, Maasa!

Bus, jara isaaro neyaz jo diyo!
Puchnaa puchnaa, puganta Maasa!

RaNgeen yaadeN meiN dubi viyaa!
Khulne, khulne, khulantaa, Maasa

Maasay, kay Maama banayNoo
Vahee nay hamaisha, soomantaa Maasa

(Roman Script: ART)

HEE KERO RIVAJ AAE ?

By Haji Bha – Muhammad Hussain

HEE KERO RIVAJ AAE NE KERI REET AAE ?
HEE KERO RIYAZ AAE NE HEE KERO GEET AAE ?

FAKAT HAKRI KHOMBHI MAIN KHAPETI ASAN
KE BAHU RANI
JAHEZ NARI NE TANREJI BHOOOK TADE
KOI-KE NA DESANI

JAHEZ PAROSI JEE NOOHN JO NARI NE BADHE
JI AKH TRANI

GAREEB JEE DHEE FOOLRANI HAVE BADHE
KE NORKANI DISANI

HEE KERO RIVAJ AAE
HEE KERI REET AAE ?

AHKAME AZMAT POTENJI BHULI NE BAAI SHARE AAVEE
TOUKO DUPTTO, KHULE MATHE, DHANI KE
KABOO KARAO
SIKHI NE AAVEE

HAKRO SUNI, CHAR SUNAINJEE HIDAYAT
GINI NE BAI AAVEE

BOLYA DOSA "JIRAK SHARAM RAKHO" SUNI BAI
MAVTRE BHAGI AAVEE
HEE KERO RIVAJ AAE
HEE KERI REET AAE ?

(Roman Script : ART)

PRESENTLY, WE MAY NOT BE FACING A CRISIS OF IDENTITY BUT THINK OF NEXT FIFTY OR HUNDRED YEARS. IN YEARS TO COME, WE MAY LOOSE OUR IDENTITY AS A SEPARATE GROUP UNLESS WE DO SOMETHING TO DEVELOP "MEMONI" – THE ONLY BINDING FORCE BETWEEN US INTO A FULL FLEDGED LANGUAGE.

EXTRACTS FROM

GULISTAN-E-SAADI (IN MEMONI & ROMAN SCRIPT)

Shaikh Saadi Shirazi (1175-1291 AD) was a famous Persian poets – His two books “Gulistan-e-Saadi” and “Bostan-e-Saadi” are very famous for short stories based on wisdom of everyday life.

Some short stories from Shaikh Saadi’s “Gulistan-e-Saadi” in Memoni language and Roman Script previously published in “Memon Alam” Karachi are reproduced in the following pages alongwith some humorous skits. These stories are intended to provide specimen of “Memoni” in Roman Script.

GULISTAN-E-SAADI

MEMONI ZABAN MAIN

DEKHAVEY JI NAMAZ

Akre neik maru ke akro Badsha khain ji dawat dini. Jadhey badhey khain lae vetha ta hu maru bahuj cum khadi ne namaz lae hali viyo. Hee mamool se vadee namaz pari ta ke badhey hunkey kam-khuraq ne bahuj neik samjhan. Jadhey hu pote je gharey viyo ta hu poteji chokrey vate thee khain lae mangi. Hu pote je chokrey ke chue ke aau hin-lae kum khadoom ke badhey samjhan ke aau kum khiya toe. Ta hu chokro pote je Walid ke chue ke namaz bhi wapis parhi gino kulae ke aane Namaz bhee logen ke dekharen lae pariya wa.

SABAQ

Dikhavye jee namaz bhee zaya thee veneti.

MUSEEBAT

Akro Chowkidar akre Chor ke pakri gini ne rassi se bandhi ne zameen te sumari dini. Chor pareshani ne takleef se sajhi raat na sumi sighyo. Hunke mehsoos theo ke koi shakhs pote ji pareshani ji wajha se rooi rhoi aae he awaz wate theej achi rhee we. Chor unji roonji awaaz suni nea chuee ke to kade tak rune ? Haren aaram se sumi vin. Toke ta Allah jo shukar ada karnu khape ke to Chowkidar tokey rassiyani se ne bandhi. Matlab hee aae ke har shakhs ke pote ji taklif wadhare lagey tee. Jadhey pote se bhi wada dukhi ne pareshan hin dunya mein mojood heen panje sabar kario khape. Chor hun maroo ke chui ke toje roon se mike takleef theye tee. Chup thee vin.

SABAQ

Har shakhs kay pote ji museebat vadi dekhae tee. Halanke biyenji museebat nari ne pote ji museebat ke bhuli vinnu khappy.

POTEY SE KAMTAR KE NARO

Akro thakelo musafir ruee ruee ne chuee ryo vo ke hin jungle mey mijhey se vaddo miskeen ne lachaar koi ne. Kulai ke meejejy watey koe sawari neh – Aaon pedal hali hali ne thaki vio yaan. Wazan mey dabelo akro ghadhero jadey hee ghaal sunee ta hun musafir key chuee ke batameez aasmaan jey zulam se roey-to. Tokey taa Allah jo shukar karnu khapay ke tokey sawari lae ghaddho ney milyo lekin ghaddho bhi ne banayo jintey koi sawaar bhi thee sighey.

SABAQ

Potey see kamtar halat warey ke nari ney Allah jo shukar ada karnu khapay ke hu paan key hun jhero neh kari.

RAAZ SEENEY MEY RAKHO

Akro Turk Badsha jinjo naam Taqsh vo hu potey je akhre ghulam key akri raaz ji ghal batari ne nasihat kari ke hee ghall agya koeake na choy. Hee raaz akrey saal taq to raaz ryo lekin hinjey baad achanak zahir thee viyo. Badsha jallaad ke hukum dini ke jo log raaz ke afshaa karya heen badhey je gerdan udae chado. Akro Wazir Badsha jee khidmat main araz kari ke “badshah Salamat badhey ghulam be-qasoor heen kure lae ke wado gunah ta Badshah Salamat khud karya een ke hoo poten jo raaz akre Ghulam ke batari dinaw.

SABAQ

Agar aany koi raaz ke mehfooz rakhnu chahyo ta potey jay raazdar ke bhi raaz na bataro balkey hun raaz kay potey jay seeney mein dafan kari diyo.

MOUT JEE TAYYARI KARO

Akro Maru mari viyo ta biyo maru hunjey gam mey potej jo grebaan phari vijhee. Akro samajdaar maru hunjee hin harkat ke nari ne chuee ke agar murdey ja hat harkat karna wa ta hu tojey zulam se potcy jo kafan phari gini vee nc tokcy chucc vee ke tu mijhee mot se itro gusso ko khae to. Aau agar akre deen pehla achee viyoe ta too akrey deeh baadmey achney. Mijhi mot te ta tu roe to magar poteji mot ke bhuli vine to Kaal toje saath hij theeno. Saheb-e-baseerat maru jadhey murdey te mittee ujhanta ta u ee sochee ne roon to ke kaal mijhey mathey bhi biya mitti ujhna. Agar akro nandho bacho mari uney to ta unjo gam me kure lae roe to ke hun jero masoom dunya me aavio vo ne masoom hali viyo. Fikar jhee ghaal ta hee aae ke too pak achi ne napak na unno varna Allah Taala wate wadi sharmindigi theeni. Rooh je parindey ke aamal jo paband kari gino varna hee uddee viyo koee ke bhee na thee signo.

SABAQ

Jadhey too koji Namaz-e-Janaza parhe ta hee sochi gin kay akrey deen toji bhi Namaz-e-Janaza parhaini. Jadhey koi key dafnayo ta hi sochi gino ke akre deen paankey bhi heenj dafnaina. Marele mathey roon je bajaae potej jee mout ji tayari karo.

BURO NA SOCHO

Akre Badsha jo ghulam bhagi vio. Badsha ja maru hunke pakri ne badhsha je samne paish karya. Wazir ke hun ghulam se dushtmani vee. Hu Badhsha ke mashvaro dini ke Badsha salamat hinke qatal kari diyo. Ghulam araz kari ke Badsha salamat aenje samne mijhi gardan hazir aae lekin aaun namak-khuar yan ne aaun natho chahya ke qayamat jay deen aenje mathe mijhey qatal jo ilzaam lagey. Agar aaen ijjazat diyo ta aaun hin wazir ke qatal kari diya baad mey aaen mikey qatal karai dija. Hin soorat me mijho qatal jaiz huno. Badhsha khiliyo ne wazir ke chui ke toji kuro raae aae. Wazir chui ke Badsha salamat mijhi munasib rae hi aae ke khuda je lae hin ghulam ke azad kari diyo ta-ke hi mikey koi museebat me na phasai dye.

ILM NE DOLAT

Misr me bo bhaa rehna wa. Akro bhaa taaleem hasil kari ne akro bhaa rupa jama kari. Natijo hee theiyo ke paran varo ta Allama bani viyo ne rupa jama karan varo Shahi Khazanchi bani viyo.

Akri dafa dolatmand bha pote je Aalim bha ke hakakrat ji nazar se nari ne chui ke naam aaron ta khazane jo malik bani viyoe ne too muflis thee viye. Aalim bha chui ke aaron ta hin haal me bhee khuda jo shukar ada karan to ke hu mikey Pegambaran jee Meeraas (ilm) ata kari aae magar aaen ke Firon je virasat (yani Misr jee Hukumat) mein kam miriyo aaye.

HASAD JO ILAAJ

Hakro Sipahee jo bha bahooj vado zaheen , badmaash ne chalaaq vo, bachpan hi se vadpan ja asaar hunjee paishaani te zahir wa. Badsha ne hunjee gair mamulee zahanat je bare me sunee ta hunke pote je darbar me barki. Biya darbari hun se hasad karan lagya.ne badsha jee nazar me hun ke charain lae hun mathey khayanat ja ilzaam lagaya lekin jadhey dost meharbaan hoe ta dushman kee bhee natho bigari sighey.

Badshah hun ke puchee ke hee maru to se kure lae naraaz aaen. Hu jawan chuee ke Jahan panha jadhe se hee ghulam aaenji panha me avyo aae har shaksh ke aaun raazi kari ginyo aayan lekin haasid jo aaun kuro karan hu ta heenj bari riya aaen ne unan ke khushee jadhej thee sighe tee ke aaen mike zaleel kari ne nikari vijho. Aaon chahya toe ke koi ji dil azaari na karaan lekin hee haasid jo barnu hairo aae ke hinjee takleef se sirf moteej nijaat derai sighan ta.

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PROFILE OF MUHAMMAD NAJIB AZIZ BALAGAMWALA

Muhammad Najib Aziz Balagamwala Is Son Of Late Abdul Aziz Balagamwala And Grandson Of Omar Muhammad Haji Ghani Balagamwalla.

He Is Actively Involved In Shipping , Chartering , Commodity Trading And Is Leading Commodity And Shipping Group Chairman.

Najib Started His School In St Patricks High School And Completed His Matriculate And Secured The Victoria Gold Medal For Class X.

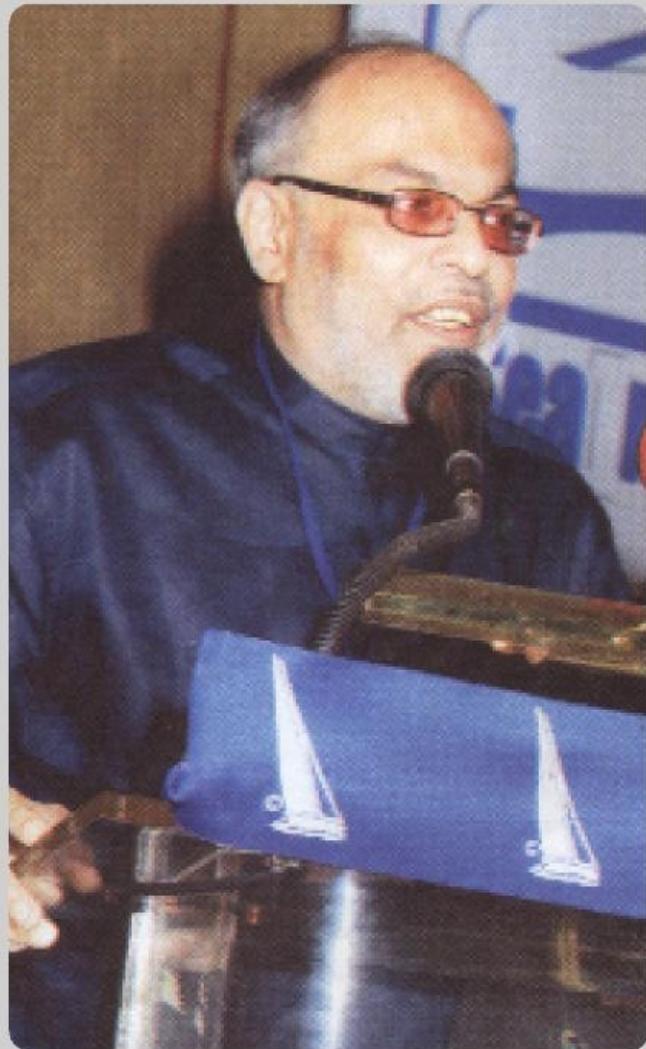
Thereafter He Did His Intermediate At Government College Of Commerce And Economics And In 1971 Secured First Class First Position In Board Intermediate Examination.

In 1972 He Started His Undergraduate Studies In University Of California Berkley In Usa And Passed His B.Sc In Business Administration And Masters Of Business Administration In 1977.

He Secured Distinction And Excellent Grades With Mba In Accounting In 1977.

As Soon As He Completed His Studies He Foregave High Paying Job Offers And Permanent Residence Offers From Many Accounting Firms And Corporates In Usa And Came Back To Pakistan.

To Satisfy His Belief To Stand On His Own Feet He Declined To Join The Balagamwala Family Business Of Textile Manufacturing And Instead Started As A Consultant To Cromwell Barclay A Management Service Organisation In Uk Operating As Management Consultant Under Uk Aid To Port Qasim. He Served In Senior Consultant Position Till 1980.



Mr. Muhammad Najib Aziz Balagamwala

In 1981 Najib Started With Some Partners Local Cargo Handling Company And Started Terminal Operations In Port Qasim And By 1986 Was The Largest Stevedoring And Cargo Handling Group In Pakistan.

In 1989 He Started Seatrade Group For Shipping And Till Today Seatrade Group Has The Largest Ship Agency In Pakistan And Seatrade Is A Well Known Name Worldwide With Associates In 14 Countries.

His Leading Position In Coal, Cement , Wheat, Sugar , Fertiliser, Chrome Ore , Phospahite, Pulses And Oilseeds Is Known To The Trade. Besides He Deals With Petcoke, Metcoke, Milk Power , Minerals , Sulphur And Various Commodities.

Najib Also In Partnership With Worldwide Shipping Operators And Owners Is The Leading Carriage Contractor Of Bulk Commodities In Pakistan.

Najib Is Pioneer Of Many Things In Pakistan Which Include

- Grab Handling Of Bulk Commodities
- Oilseed Imports In Pakistan
- Coal Imports To Cement Mills
- Bulk Cement Exports
- Clinker Exports
- Lighetrage Of Large Vlcc Vessels
- Yokoham Fenders In Pakistan
- Raw Sugar Imports In Pakistan
- Automatic Bagging System
- Large Harbour Cranes Into Pakistan
- Bulk Handling Of Chickpeas And Yellow Peas
- Export Of Many Minerals
- Oilseed Meal Exports Out Of Pakistan
- First Panamax Of Wheat
- Largest Loa Wheat Vessel In Pakistan
- Largest Draft Of Vessel In Pakistan
- Record Coal Discharge
- Record Of Wheat And Oilseed Discharge
- First Panamax Of Fertiliser Dap Into Pakistan

Besides This He Holds Many Records In Pakistan In Shipping And Cargo Handling.

The Memon Community Heritage And Identity

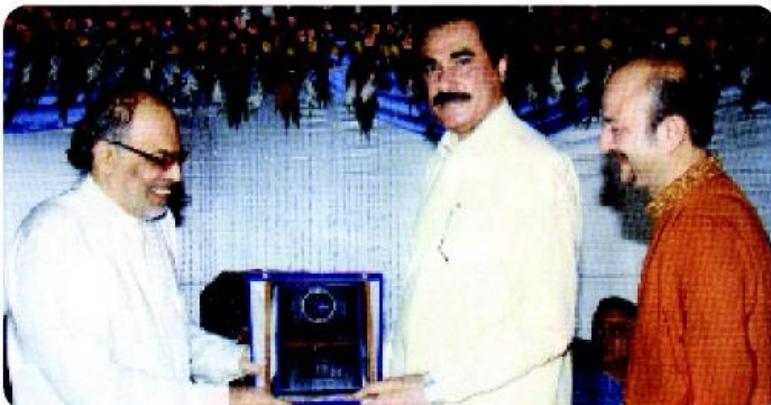
Najib Is Married With One Son And Three Daughters. Three Of His Children Are Married And Two Of His Children Studied In The Usa. He Has Three Grand Children And Is Married In The Machiara Family.

Najib Has Travelled Widely Over The Years And Has Travelled To More Than One Hundred Countries. His Presence In Many Of The Coal, Wheat , Grain And Cement Conferences Where He Is Considered A Renowned Speaker At Conferences On Pakistan Trade.

Besides Business He Is Ardent Supporter Of Building Mosques And Hospitals And Charitable Causes And Is Widely Known For His 4 Mosques Built On Very Modern And Splendid Designs In Port Qasim.

He Is Supporter Of Memon Books And Publications And Specially On Memon Community And His Own Ancestors Place Bantva.

Najib Favourite Food Is French And Japanese Cuisine And He Really Loves Oysters. Besides He Loves His Wife Rice And Lamb Curry Which He Has Religiously Every Day Two Times Whenever He Is In Pakistan. His Family Is What He Loves And Loves The Entire Memon Community And Is Always Ready To Support Causes Of Memon Community.



Mr. Najeeb Balagamwala receiving Shield from Mr. Afsar Din Talpur, Chairman, Port Qasim Authority on the opening ceremony of Rehman Masjid at Port Qasim on 16th May, 2009

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(Part-II)

Bantva Present & Past

BIRTH PLACE REVISITED

By: Abdur Razzaq Thaplawala

I had migrated from Bantva in the 3rd week of November, 1947 after the houses of Muslims were attacked by Hindu farmers on 15th November, 1947. The houses were attacked inspite of the fact that there was night curfew and Sikh soldiers were on duty at each Street and Mohalla. At that time, I was 11 years old but I still remember the sounds of save us or (Bachao, Bachao) from the women folks whose houses were being attacked.

On 16th November, 1947, when the curfew was relaxed for a few hours, all the residence of Bantva gathered at the Bazar outside the main gate (Zapa) of Bantva. In the meantime, Kutiyanan was also attacked and there was some blood shade there as well. Although, there was no bloodshed in Bantva but the houses were attacked in the presence of Sikh soldiers. The residence of Bantva were fearful and decided to leave for Pakistan as soon as possible. As a result of this decision, the 25,000 Muslim population majority of whom were Memons decided to migrate to Pakistan. Within 3 days, the residents of Bantva started leaving for Bombay or Okha from where they migrated to Pakistan by steamships.

After migration in the 3rd week of November, 1947, I did not have the opportunity of visiting Bantva and its surrounding cities until 21st March, 2005.

I was invited to participate in a seminar on cement industry being held in the first week of January, 2005 at Mumbai. I was also invited by some cement machinery manufacturers to have a look at machinery manufactured in India. I decided that I should visit Mumbai and surrounding places but at the same time I should take this opportunity of visiting my birth place. I therefore applied for visa to Indian High Commission with including visa for Rajkot, Junagadh and Bantva. Unfortunately, Indian High Commission lost my passport and inspite of several efforts, the passport could not be found. I had to obtain a new passport.

MAP OF BANTVA-AS IT WAS IN 1947



Darbar Garh

Dada Family's Houses

Small Gate(Jhapa)



Kariawas Low-Cast Hindus Farmer/Milkmen Dhobi/Tailors Houses

Mosque Kharawar Buildings Middle School

To Kodinar Dr. Bhatt Clinic Habib Bank Vegetable Market Big Well

Sakri Gali (Narrow Road) Old Town Jama Mosque

Adam Ltd's Office & House Shops Big Gate (Jhapa)

Shops Girls School Old Town

SHOPS SHOPS COHIMALA OFFICE HOUSE MILKMEM HOUSES

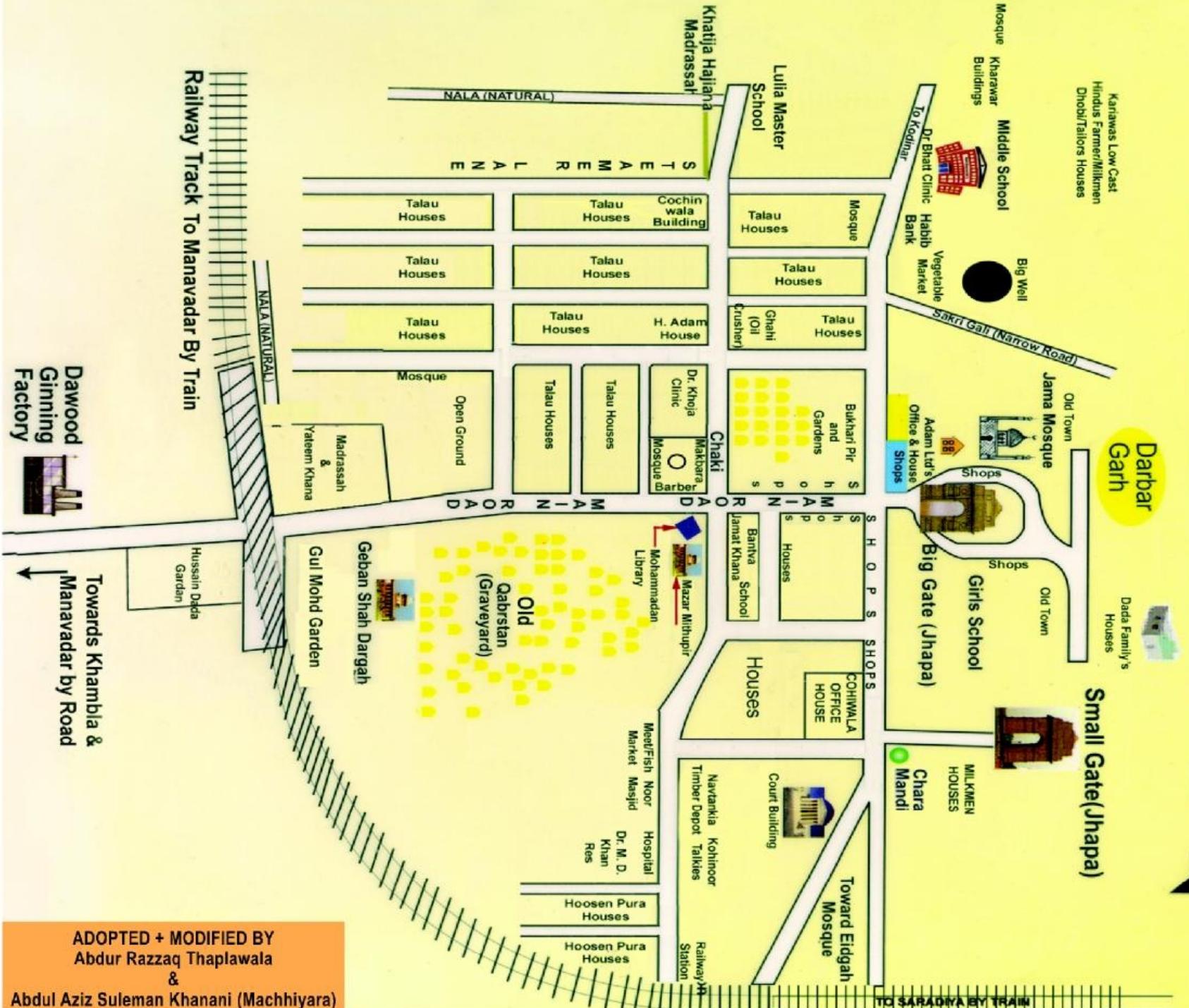
Houses Chari Mandi

Toward Eidgah Mosque

Nawankia Kohinoor Timber Depot Talkies Hospital Dr. M. D. Khan Res.

Railway Station Hoosen Pura Houses Hoosen Pura Houses

TO SARADYA BY TRAIN



BOMBAY

The World Memon Organization (WMO) had organized its 5th Annual General Meeting at Mumbai from 25th to 28th March, 2005. I decided to take this opportunity to visit my birth place. Many persons who were attending the conference of World Memon Organization (WMO) had applied for visa to visit Bantva but no visa was granted to them. As I had applied for visa to Rajkot, Junagadh and Bantva in December, 2004, I was granted the visa of Rajkot, Junagadh and Bantva in addition to Mumbai. I therefore, decided to leave for India on 21st March, 2005 – a few days earlier for Mumbai Conference. In Mumbai, I had requested a very senior elder of our community – Bha Adam Noor to kindly arrange for my visit to Junagadh & Bantva. I left Karachi by PIA Flight No. 274 at 9:00 A.M. and reached Mumbai Airport at 11:00 A.M. (India time). My friend had sent a person to receive me at the Airport. I took a taxi to the office of The Memon Educational & Welfare Society. As requested earlier, they had booked a flight living for Rajkot at 7:00 P.M. that very evening.

RAJKOT

I left my luggage in the office of The Memon Educational & Welfare Society and took a small trolley bag with me which contained clothing for 3 days. The Jet Airways flight took me from Mumbai to to Rajkot. The flight time was 45 minutes and the return fair was Rs. 7,800/-=. At Rajkot Airport, I was received by a friend Mr. Farooq who was requested by Mr. Adam Noor to receive me. Mr. Farooq was there at the airport to receive me. He had booked a room in Hotel Kavery, Rajkot. It took me one hour to reach my Hotel. We had arranged a Suzuki Hiroof for our tour. Before living Rajkot next morning, I was shown the Adamjee Boarding House at Rajkot. The plaque at the Adamjee Boarding House read following in Gujarati:

“Sir Adamjee Haji Dawood constructed this Boarding House at a cost of Rs. 14,050 on the occasion of the wedding ceremony of his son. The foundation stone was laid on 2nd February, 1941 by the State Resident Major G.B. Williams. The Boarding House was completed and declared open on 19th Janaury, 1942 by Janab Haji Abdul Shakoor Baig Muhammad Subasha.”

The Boarding House is a beautiful building constructed on a plot measuring 12,500 sq.yards. When I visited the Boarding House, the building was in good shape but it was rented out to a Government department and two private firms. There were 15 boarders who were living in kitchen and dining room of the Boarding House. Out of these 15 students only 5 students were from Memon community. The Boarding House is located at the prime locality of Rajkot. Unfortunately, the Memon community of Rajkot does not appear to have taken care of the Boarding House and thus the wishes of Sir Adamjee Haji Dawood to accommodate Memon students did not materialize. This was a very sorry state of affairs. I explained this state of affairs to the community elders at one of the meeting of Board of Management of World Memon Organization held at Mumbai on 27th March, 2005. I was told by some Indian dignitaries that they are trying to revive the Boarding House. According to a conservative estimate, the present value of land and building of Boarding House is about Rs. 25 crores.

JUNAGADH

After visiting the Boarding House, I left Rajkot for Junagadh. It took me 2 hours to reach Junagadh because it was a very good Highway. During our journey from Rajkot to Junagadh, we also passed through the city of Jetpur. It looked like a well populated and prosperous city. Unfortunately, I could not go and see any place of interest in Jetpur as I did not know anything about it. I reached Junagadh at about 2:00 P.M. After taking a room in a hotel and finishing our lunch, I decided to spend the afternoon for sight seeing of Junagadh. First of all, I went to see Nawab Mahabbat Khanjee College. The College has separate buildings for Arts and Science. It is still known as Sir Mahabbat Khanjee College.

After visiting the College, I visited the Makbara of Sir Mahabbat Khanjee. It is a huge and beautiful and artistic historical structure. Besides the Makbara, there is a big & beautiful Mosque. I do not know how many Muslims offer prayer in this Mosque. After visiting the Makbara of Sir Mahabbat Khanjee,

Then I proceeded to see the Girnar Mountain and Data Darbar. The main Mazar of Data Darbar is situated on a mountain and

it was difficult for me to climb such a height. At the bottom of the steps of Data Darbar, therer is a Chilla of Data Darbat. This Chilla or Dargah is a beautiful place. I photographed it. I also photographed the stairs leading to the Data Darbar on the mountain. I remember that in my childhood, I had climbed the stairs and seen the Mazaar of Data Darbat up on the hill. This was not possible this time because of my age factor. While returning from Data Darbar, we saw a small Dargah or what we call Chilla of Peer Geban Shah.

After returning from Data Darbar, I was told to visit the Memon Colony built by World Memon Foundation in Baker Falia. This colony had 4 Apartment Buildings and was built by World Memon Foundation in Association with Dhoraji Association. The condition of the colony was pathetic. The water & sewerage lines were not functioning and the entire compound of the colony was dug up for improving water & sewerage lines. The residents of colony were very poor and complaining that no steps had been taken by the builders of the colony to do the necessary repairing work. Some of the ladies of the colony told me to see their rooms and observe the sub-human filthy conditions in which they were living. Two persons supervising the sewerage work told me that no resident of colony was prepared to share the expenses except those living on ground floor who were most affected. I hope that the World Memon Foundation and Dhoraji Association will take steps to come to the rescue of poor residents of this colony which was in Baker Falia.

VANTHALI

I spent the night in Hotel Paramount of Junagadh. Next morning, we started for visit to Bantva - my birth place. The road leading to Bantva was good and passed through Vanthali. There were farms on both the sides of the road. Within an hour, we reached Vanthali, our first stop in the journey to Bantva. On he main road of Vanthali, there is a JamiaTaaleem-ul-Quran which is run by Jamia Taaleemul-Quran Charitable Trust, Vanthali. The Jamia was established in September, 1996. Almost all the trustees are non-Memons but funds were coming from the Memon philanthropists from all over the Gujrat. It has a magnificent & beautiful building. More than 1000 students

are studying at this Jamia and the Jamia is spending Rs. 42 lacs per year. The students are taught Arabic, Farsi, Hifz Quran, Nazira Quran and computer science. They have a very well stocked library, Masjid and residential quarters. I visited a class room where lessons in Hadees were being taught to the students. I also visited their computer room which contained 10 modern computers. The following are the statistics of the students studying at the Jamia.

1. Aalimi	21
2. Qaari	41
3. Hifz	35
4. Naazra	426
5. Computer studies	21
6. Tailoring	19
7. Education upto 7th standard	168

The Jamia is also running Markatib or schools at the following places other than the main Jamia in Vanthali:

1. Vanthal	350 students
2. Nawalakhi	150 students
3. Lilwa	100 students
4. Sattalpur	50 students
5. Koab	100 students

A Memon colony is situated very near the Jamia. I went to the Memon Colony. The colony has been built by World Memon Foundation with the help of Vanthali Memon Jamat. The buildings in the Memon colony were apparently in good condition but the ladies at the colony complained that they have the houses but their manfolk have no jobs. They were doing different labour work and hardly earning enough to meet both ends. They requested that the community elders should do something to provide some sort of jobs for their manfolk.

After Vanthali, we proceed to Manavadar which was only 22 KM from Vanthali. I did not see any place of interest at Manavadar. The distance between Bantva and Manavadar is only 8 KM.

BANTVA

From Manavadar, we proceeded to Bantva - my birth place. To begin with I went to the office of Bantva Municipality which is known as Bantva Municipal Bureau. The offices of Municipality are located on the first floor of building which we know as Mohammadan Library of our old days. I met the officers of the Municipality and told them that I had come to see my birth place. They were very kind and sent one of their man with me to take me around the Bantva. To begin with we went to what was known as main gate or Zapa of Bantva. The Zapa was no longer there. We went in the bazaar inside the Zapa till the Jamia Masjid. It's a very beautiful Masjid and the inside and outside condition was still very good inspite of passage of time. My house was behind the Jamia Masjid in Jangra falia. The way to Jangra falia started with residence, offices and motor garages of Adam Haji Peermuhammad (Adam Limited). Unfortunately, all the buildings in this area including Adam Limited's offices, residential houses and the motor garages had decayed with the passage of time or has been demolished and only a locked compound existed. I proceeded further to see the house where I leaved but could find none because all the houses in Jangra Falia, Agasi Falia & the passage to Rankot were demolished and nothing could be recognized.

After visiting the Masjid, we went outside the so-called Zapa. There were shops and bazaar outside Zapa and I could see that all kinds of shopkeepers were doing roaring business. Here I met Mr. Nikom Advocate an old friend of brother Siddique Polani. I gave him the copy of History of Banya which was given to me by Siddique Bha. Mr. Nikom Advocate was very happy to see us. He accompanied us to the tour of Bantva. There was a Masjid known as Barwali Masjid outside the Zapa. It was locked and was in very bad condition. I also went to see the Mazaar of Bukhari Sharif. The Mazar is now situated in a beautiful garden and it is in good condition. Going back towards Mohammadan library, we saw Mosque built by Hussain Kasim Dada. It was in a very bad shap. Then we started for Madrassa-e-Islamia and Yateem Khana. The Yateem Khana has been converted into a Girls School and Madrassa now contains a Boys School. The foundation stone of Yateem Khana Islamia Bantva read as follows:

"The opening ceremony of this building was performed by Bantva Sardar Gadh Darbar Saheb Zabardast Khanjee on Tuesday 21st Jamadiul Aakhir 1356 Hijri and 8th August, 1939."

The Girls School and Boys School are being run by a Trust. The Trust is renovating some buildings and also constructing new blocks.

The foundation stone of Madrassa-e-Islamia read as follows:

"Madrassa-e-Islamia was opened by Left. Col. J.A. Oilfield Political Agent of Sorath Parant (Province) on 21st December, 1930."

Both the schools are known known as Sunshine schools. On the way to Madrassa-e-Islamia, I noticed the buildings of Bantva, Gymkhana & Muslim Trust. I was told that Memons from Dhoraji were taking care of some Mosques & Dargahs in Bantva and no Memon from Bantva was giving help.

BANTVA RAILWAY STATION

After visiting the Yateem Khana and Madrassa-e-Islamia, I proceeded towards the old Railway Station. The outside building of Railway Station looked good as I remembered it in my childhood. Inside the building, I also saw the Ticket Distribution window which still has the instructions for passengers in Gujarati. On the other side of the building, however, there were no signs of a Railway Station. After seeing the Railway Station, I proceeded to see the hospital built by Haji Habib Culcuttawala. The hospital building was old but not in very bad condition. Now it houses a library. Along side the hospital building, there was a mosque. I visited the mosque built by Haji Habib Culcuttawala. It was in a pathetic condition. All the Mehrabs and the mimber had decayed or demolished. A Muslim family was living inside it. They requested us to enter the mosque premises after taking off shoes. We did that but I was very much disturbed by seeing the condition of the Mosque. No mimber, no mehrabs but the lining for safbandi for Namaz could be seen.

The Kohinoor talkies, the only cinema house in Bantva was opposite the hospital. It was closed. I was told that it functioned for a few years as Jay Hind Cinema.

Then I proceeded to Bantva Memon Jamat Khana. A portion of Jamat Khana was functioning as Sindhi students school. I could see the class rooms & desks where I studied upto 2nd class before joining Madrassa-e-Islamia. The Class Rooms of the school were apparently in good condition and I could see school desks in most of the rooms.

Then I started for going out of Bantva and saw Ahmed Dawoods Gening Factory which is now running as Oil Mills on Pajot Road. Our friend took us to the house of the Late Danilal Kalilal who worked as Manager of Haji Habib Calcuttawala. He died on 10th April, 2001. His son Kanti Bhai invited us to his house and served tea to us. Mr. Kanti Laal is also a retired person and had good collection of books.

THAPLA & KODVAV

My surname is THAPLAWALA but my parents or elders had not told me the meaning of this surname. After coming to Pakistan, I looked at the maps of Gujrat and saw that Bantva was surrounded by many small villages and many families had their surname linked with these villages including Balagam, Kodvav, Pajod etc. These villages included a village named THAPLA. I had a keen desire to visit & see THAPLA. We left Bantva and started our journey towards these villages. On our way to THAPLA, we passed through Aiklaria and then the Kodvav. I was told that the population of Kodvav was 1500 persons belonging to Patel community. After seeing Kodvav, We proceeded towards THAPLA. It is a small town with a population of 600 people. At the outside of THAPLA, there was a Mazaar or Chilla of Peer Geban Shah. It was being looked after by a Muslim couple Mr. & Mrs. Fakir Allah Rakha Qasim. Both the THAPLA & KODVAV have small schools. The school in THAPLA is known as Study Centre and the school in KODVAV is known as school. I have photographed both schools of THAPLA & KODVAV which may appear in this article.

After seeing THAPLA, we decided to start our return journey. We decided that instead of going back to Junagadh, we should directly proceed to Rajkot through Sardargadh & Dhoraji.

DHORAJI

Before reaching Dhoraji, we went through Upleta by pass. We started for Rajkot at 2:30 P.M through Sardargadh. We reached Sardargadh at 3:00 P.M. and proceeded towards Dhoraji. Dhoraji is a sprawling city. We went to see the Mazaar of Peer Sailani and the Mosque near it.. In Dhoraji, we went to Dhoraji branch of Memon cooperative Bank Limited and met its Manager Mr. Aqeel R. Patel. He said that the bank had deposits of Rs. 10 crore on 31st March, 2004. The total loans amounted to Rs. 3 crore at the year ended on 31st March, 2004 and bank made profit of Rs. 25 lacs during that year. Mr. Imran A. Furniturewala is Chairman AND Mr. A. Majid Patka is the Vice Chairman of the Bank. The Bank has 70 branches all over Gujrat and in Mumbai. The Bank was established by Late Janab Al-Haaj Zakaria Aghari.

After Dhoraji, we proceeded towards Rajkot. We reached Rajkot in evening time on 23rd March, 2005. I had a booking to leave Rajkot by evening flight next day on 24th March, 2005. Since I was very much tired and nothing to do at Rajkot, I decided to go to Mumbai next morning. I went to Airport and changed my flight to morning flight. From Airport, we proceeded to Imperial Hotel where a delegation of World Memon Organization had arrived on that very day. The delegation was ready to proceed to a dinner function of Sourashtra Memon Jamat. My name was included in the delegation but I apologized to the President of World Memon Organization Haji A. Razzak Yaqoob Gandhi and Dr. Nasir Y. Fulara that being tired I will not be able to attend the Dinner and accompany them to UPLETA next morning. At the Rajkot function, the Sourashtra Memon Jamat had reserved a trophy and shawl for me but as I could not attend their function they sent the trophy to my hotel in Mumbai. I will always cherish this beautiful trophy reminding me of visit to my birth place. I stayed in hotel Royal Inn near Rajkot Airport and proceeded to Mumbai by Jet Airways Flight No. 9W-3410 on the morning of 24th March, 2005. At Mumbai I stayed at Hotel Suba Palace where all senior members from Karachi were staying. It was at a walking distance from Taj Hotel where all the functions of WMO were being held.

MY MEMORIES OF BANTVA

By: Abdur Razzaq Thaplawala

The Bantva's Memon community migrated from Bantva in November, 1947 and majority of them settled in Karachi which is a cosmopolitan city. The migration proved to be a bonanza to the members of the community. It's financial condition improved greatly. While there were ten to twenty millionaires in Bantva, today you can find hundreds of millionaires in the community. It is not because of inflation or change in purchasing power of money but because of real change of economic condition of the members of the community.

Almost sixty years have passed since we migrated to Pakistan. Recently I had a chance to visit Bantva for the first time after migration in 1947. This revived my memories and I decided to share these memories with my community. Before Partition, most of the manfolk of Bantva used to get themselves employed by four or five business tycoons of the city and served their offices spread all over India. They used to sign a forty years agreement with their employers and stayed at upcountry branches for ten months. In these branches, they used to start as a peon and ultimately rose to the post of the Accountant or the Branch Manager. Every year they used to come to Bantva on two month's leave without pay and stayed with their families. Their salaries were meager but sufficient to meet the requirement of their families according to social set-up at that time. During these two months, they had nothing to do except to spend their life with families and friends. They had established some sort of one room clubs in upper floors of some buildings where they used to meet their friends and mostly played cards.

Their employment conditions were very stringent. They used to work in buildings which had shops on the ground floor and living quarters on upper floor. These living quarters mostly consisted of a large common room where they took their meals, took rest and went to bed at nights. The meals were supplied by the employers. They remained at the disposal of the employer for twenty four hours and could not go to sleep before the Manager.

Their salaries were revised after the expiry of forty months' contract. The change of employer was very difficult. The four or five firms of tycoons operated as a cartel and nobody hired an employee of other firms without permission from the existing employer.

A few enterprising man had set up small shops in Bantva mostly dealing in groceries & clothing. They were small number of people and therefore Bantva could boast of very few shops. The womenfolk bought their clothing from these shopkeepers. They will communicate their requirement to the shopkeepers who will send their salesmen to the houses with thaans of different type of clothes. The purchases were therefore made at home. The womenfolk did not visit the shops. They also used to get their cloths stitched at home by tailors who used to come with their sewing machines at their houses and at time stayed there for eight hours for days depending upon the quantity of work. Most of the tailors were Hindus.

Their manfolk used to buy groceries for the whole year when they came to Bantva on two months leave.

The houses used to get their water supply by women water carriers who used to bring water from wells with hand pumps installed in most localities. There was no electricity in the town. Kerosene lamps were used in homes. Some people used Petromex on festival occasions. The Municipal Committee had installed kerosene lamps in every street. The Municipal employees used to light the lamps at every evening and put them off in the morning. They used to clean the lamps and fill them with fresh kerosene in the morning trip.

The womenfolk were very orthodox in religious terms. They used to say to goodbye to their children and manfolk by saying that "Gaus Pak (Pir Abdul Qadir Jelani) or Panjatan will protect you". The things have changed now. Even the grandmas now say Khuda Hafiz or Allah Hafiz. A few women were literate and used to recite Noornama besides Quran-e-Majid. Religious occasions were celebrated with enthusiasm. On Ghairwi Sharif, they used to light candles in their homes. In the month of Moharram, they used to visit Taziyas where they offered coconuts. The Bantva Seva Samittee, the for runner of present

Banva Khidmat Committee often tried to discourage this custom. In Shab-e-Baraat extensive use of fire crackers and Phuljaris was made by boys & girls. The parents of a would be bridegroom will often send a gift of fire crackers to would be bride on the occasion of Shab-e-Baraat. The Eid prayer was offered at Eid Gaah ground outside the town. People used to take their children alongwith them to Eid Gaah ground for offering the prayers. Since Eid Gaah ground was at sufficient distance from the town bullock carts were hired mainly for the transportation of children.

The womenfolk cooked special foods on religious occasions. They used to cook MALIDA on 9th of Muharram and sweet white rice called PERRY on 10th of Muharram. On the day of Ziarat of Imam Hussain, the womenfolk used to make LAPPI which was a sweet dish made from coarse wheat flour, Gur and Ghee. Sharbat used to be prepared by every household for distribution among the children in the Mohalla and friends on most days of first 10 days of Muharram. On first of Rajab and 9th of Zilhaj, they used to cook large sweet breads in special fires set up in the Mohalla. These breads used to be called LOT and had a diameter of almost two feet and thickness of one inch. The pieces of the LOTS were sent to friends and relatives.

The womenfolk almost daily assembled in their Mohalla.. set on the wooden cots and indulged in all types of gossips. During the month of Ramazan, they were used to Ratjaga when they played with KODIES. They also used to distribute alms to poors which abounded Bantva in the month, in the form of breads sprinkled with sugar.

Apart from these religious customs, they had their social customs. Khatma or circumcision was celebrated with tea parties at night. On the occasion of weddings lunch parties used to be held at Jamat Khana where food consisting of Akni & Zarda were served. Sometime, the guests were served with "Sata", "Jillabi" "Mithai" and "Gathias".

In Bantva of those days, it was not easy for boys to marry easily contrary to what is happening today. They had to give 50 to 100 Tolas of Gold to marry a girl and also to give her a lot of

cloths. Some poor eligible bachelors used to marry non community women in different part of India as they could not afford Gold and other expenditure on marriage with a Memon Girl. The marriage ceremony was held at the house of the bride. The bridegroom will go to the house of bride in a precession which followed Milad reciters. The brides used to go to the houses of their husbands at night and go back to parents home in the morning. This practice continued for a month or two.

There were two ladies school in the town where young girls were taught Quran-e-Majid and Urdu upto primary level. The boys mostly went to a school set up in Jamat Khana for study which consisted of four classes, which were called (1) Akaria", (2) Barpothi and (3) Class-I. These were the fore-runners of present day Montessori, Nursery and Class-I. Each course ran for one year. After class one, the boys were shifted to Madrassa-e-Islamia – which was called "Bada Madrassa". Here classes were held in morning as well as in afternoon from class two to class eight. Here they were taught, Urdu, Gujarati, mathematics, history & geography. Anybody wishing to continue study after eight class had to go to Junagadh for matriculation. However most of the boys were content with study upto eight classes. Some boys were sent to Amreli Boarding House for further study.

The ladies of Bantva hardly ever used to leave their houses. If they wanted to visit their relatives in day time, they hired horse carts or "TANGA" which had "purda" so that the travelers can not be seen or recognized. The womenfolk used to wear "TOPI BURQA" with extensive embroidery work in gold & silver threads.

As I have said, the migration to Pakistan has changed the status of the community. Education has flourished. The community can now boast of thousands of graduates (Both Girls & Boys), Doctors, Lawyers, Chartered Accountants, Cost & Management Accountants and Engineers. Many are gainfully employed in national and multinational companies. Others are having their independent professional practices. Many people have established businesses, from small shops to small, medium and large industries. Many are working in stock exchange and have

set up shops in cloth market & in Jodia Bazar. Quite a few have migrated with or without families to Middle East, U.K., U.S.A. and Canada and enjoying good financial status. These are the blessings of migration.

In Pakistan, the community is still divided into Jamats or Associations known after their ancestral villages like Bantva Memon Jamat, Kutiyana Memon Jamat, Jetpur Association, Dhoraji Association etc. Bantva community is the largest Memon community in Karachi. Besides Bantva Memon Jamat, it has Bantva Memon Khidmat Committee, Bantva Memon Rahat Committee, Anjuman-e-Himayat-e-Islam etc. The community has set up many educational and Medical institutions like: Madrassa-e-Islamia, Raunk-e-Islam Girls School & College, Dawood Public School, Aisha Bawany School, Dawood College of Engineering and Adamjee Science College. The medical centres include a number of charitable dispensaries, Bantva Anis Hospital, Memon Hospital, Patel Hospital, Tabba Dialysis Centre, Aziz Tabba Cardiac Centre & Memon Medical Institute etc.

The Memons in Karachi, are living in specific localities. Besides Kharadar & Mithadar, they will be found in many societies spread over area between Alamgir Road to Shahrah-e-Faisal besides Federal 'B' Area. Many Jamats have set up colonies for poor & lower middle class families in different localities of Karachi.

Many Memon personalities have participated in local, provincial and National politics and have occupied Munsitried posts. Mr. A. Sattar Edhi from Bantva has become an international personality by establishing Edhi Foundation and the world's largest Ambulance Service.

Present Administrative Structure of Bantva

By: Abdur Razzaq Thaplawala

1. Under the British Government, the Junagarh, Maravadar & bantva were ruled by landlords who were known as Nawab Khans or Darbars. After partition, the Indian Government abolished on Zamindaries and Jaageerdaries and the areas own or advereted by Nawabs & Darbars was merged with the normal administrative structure of the Indian Government.
2. Presently (2006) Bantva is part of Junagadh District of Gujrat Province of India. The Jungadh District is divided into 14 Taluqas as shown in the annexed map. The total area of Junagadh District is 8782 square kilometer and it has 1034 villages and towns. Out of 1034 villages & towns 994 villages & towns have electricity. The total population of the district is 24,48,429 people.
3. The Junagadh District is surrounded by the districts of Rajkot, Porbandar, Amreli and Arabian sea. The Arabian sea has the port of Varaval. The district's industries include cotton cloth, sugar, rayon and solvent plant. The solvent plants are in Manavadar and Junagadh Taluqas. The distance between Junagadh and Manavadar is 36 K.M. The distance of Bantva is 8 K.M. from Manavadar.
4. Bantva is part of Manavadar Taluqa. This Taluqa is spread over an area of 591 square kilometer and 55 villages & towns. The total population of the Taluqa is 125,363 people and the literacy rate is 68.36%. The Map of the Taluqa is annexed. The agricultural produces of taluk include cotton, peanuts, sugar cane, onion, wheat, bajra and jawar. The average rainfall is 40" to 50".

5. In the time of British Empire, Kutiyana was part of Junagarh State. It was ruled by Nawab of Junagarh. For this reason, it was attacked by the militants of Arzi Hukumat in first week of November, 1947 and occupied before the surrender of Junagarh State. Under the arrangements of the present Indian Government, Kutiyana is not even a part of Junagarh District. It is now a part of Porbandar District as can be seen from the MAPs of Junagarh & Manavadar which have been printed in this issue.

BANTVA RECOLLECTIONS

(Excerpts from “A Ramble Through Life” by Mr. Kassim Dada)

Bantva was exceptional. Until partition, it had no electricity, and no street lighting and no telephones or public transport system of any kind. It was the principal town of a minor princely state in a predominantly Hindu area, but some 80% of its population was Muslim. For a small town of twenty thousand it became to well-known not only in the whole of Kathiawar but throughout the trading circles of the sub-continent. Even today, 39 years after the entire Muslim population – except about a dozen individuals – migrated from it, I occasionally meet people here as well as in India, who remember it because of its well-known trading houses.

Bantva had its own brand of life in which religion and social customs played an important role. The vast majority of Muslims in Bantva belonged to the mainstream Sunni Hanafi Sect of which the Memon community forms a part. A few Muslim families were Syeds, who are believed to be the direct descendants of Muhammad, the Holy Prophet of Islam. Syeds had a special place in the minds and hearts of many, and the women of Bantva, and some men, patronized them by seeking their assistance by way of talismans and special prayers.

Women appeared to take religion more seriously than men. They would go to various tombs of men who had the reputation of being holy. Such men, known as Pirs, were believed to plead for you, if you beseeched them to do so. Of course, many Muslims do not believe in dead men being able to do anything. But then there is also the belief, held by some, that men who had acquired special supernatural powers while they lived, never really die in the ordinary sense and they continue to be close to God and, therefore, could be helpful. Many women took vows to visit a particular tomb if their wishes were granted. These wishes generally pertained to recovery from disease, birth of a child in a barren home, and solving serious family disputes.

During the day one saw few women on the road. If you saw

any they were elderly persons on their way to or from the meat or vegetable market doing shopping for themselves or for their neighbours. An hour or two after sunset, however, younger women appeared, but always well covered in a cloak known as a "burka". It consisted of a loose garment that one got into. It had a screen in front of the face which helped to see through and to breathe. These women were usually on their way home, escorted by a brother, father, or a maid servant, who would have a torch light or an oil lamp to see the way in dark lanes. It was customary for a married girl to return to her parents' home each morning for some weeks immediately after the marriage, and go to her husband's home after dinner. Distances being short, it was common for the new brides, mostly in their mid teens, to just walk. In most cases this meant a journey of ten or fifteen minutes at a leisurely pace. The burka was an attractive piece of garment, made of colourful material and often had expensive embroidery of gold or silver thread. Because of the custom of purdah for women, those few families who owned cars had curtains in them so that the passengers in the rear seat could be protected from the public gaze. Even taxis had this facility.

Lack of electricity meant the use of batteries to operate radios. Two or three shops did a roaring business in motor car batteries for use for the radios. As soon as they were used up they could be exchanged for others.

Muharrum is an important month in the Islamic calendar. The Shia sect in particular observes it with great fervour and solemnity. It was in this month that several members of the Prophet's family were martyred at Karbala in Iraq because they refused to acknowledge the sovereignty of a tyrant whom they considered to be an enemy of Islam.

There were only a handful of Shias in Bantva but Muharrum was celebrated with enthusiasm by the Syeds and the families of the ruling princes. The celebrations took various shapes and forms. For ten days the Syeds and members of the princely households and their servants wore no shoes. Some wore black bands on their arms. Their women folk wore black clothes. They all slept on the floor rather than in beds. And the Memons went about their work in a manner that did not

appear to cause any misunderstanding or strains. We all believed in the Holy Prophet and held his entire family in great respect. Hazarat Ali, the son-in-law of the Prophet, occupies a very high place in the heart of a Memon.

There were two major features of Muharrum in Bantva. One was a "chowkara", which took place at night just outside the residential premises of the ruling prince. This consisted of some 40 to 50 men forming a large circle and then raising their arms and bringing them down on their chest in harmony with a special rhythm of the frums, and at the same time moving a little at a time while maintaining the shape of the circle, in which anyone could join.

The other feature was making of 'tazias'. A tazia is symbolic of the tombs of the martyrs of Karbala. It could be an expensive and time consuming thing to make. It needs a variety of articles, such as paper of various colours and quality, wood, string, gum, and several decorative items. People of different localities would decide to build a tazia of their own. There would be an element of competition in this. To meet the cost, a self-appointed committee would seek contributions several weeks earlier. It would be necessary to complete the job by the 9th of the month as on that night all the tazias would be taken out in a procession through the town to the outskirts and left there on the morning of the 10th. Some tazias were small and could be carried by just one man, while others were larger, requiring as many as ten or twenty to carry them. It was a colourful and memorable event in the life of the people.

Ramazan was another important month in Bantva. This is the month of fasting from dawn to sunset. Some individuals took upon themselves the responsibility of waking you up in the middle of the night by chanting in a loud voice a special couplet or phrase so that you could cook your meal to be taken before the break of dawn. They would divide the areas among themselves. The method was to pass by the house and tell you that it was time to wake up. For this service they would expect some payment at the end of the month.

Religious fairs, known as "urs", were also important events. Though no important one took place in Bantva, several were

held within easy driving distance, and many people from the town took part in them just for the excitement of it. For some these were the occasions to see and hear professional dancing girls and singers, and indulge in a bit of gambling.

Many well-to-do families considered it their religious duty to help the needy. A few had adopted a rather unusual method. In the holy month of Ramazan they would invite the poor to assemble in an open ground surrounded by us boundary wall. When the people had gathered, the gate would be closed. One or more men would take position at the exit with canvas bags full of coins of appropriate denominations. Then the gate would be opened, and as the people walked out, each person would receive the amount determined by the donor. Since everyone was assured that he would receive his share, there was no disturbance of any kind.

One of the important features of life was the official town crier appointed by the Jamat, a social organization which controlled undesirable practices affecting engagements, marriages, divorces, circumcisions, births and deaths. The town crier was a widely known personality named Habib Ebrahim Ghedia. He had a loud voice and a strong constitution. Depending on what he had to convey, he would either use a drum and cry out an announcement, or would visit individual homes or a block of houses and convey the message. In case of invitation to weddings or feasts, he would read out the names of the invitees in front of a house or inside a cluster of flats known as a "dehli". This dispensed with the need of writing and distributing invitation cards.

The town crier was an important man indeed. He not only knew the names of people but in many cases also who was related to whom. Consequently, he was often called upon to help in the preparation of the list of invitees. On occasions, some rich families would decide to invite the whole town to a meal, known as "dhaam". At times the invitation was extended to neighbouring village too. In keeping with the custom and culture of the region, the meal was restricted to adult males and children. It was the town crier's responsibility to make the announcement several days in advance.

Within any father's memory the names of those who ruled the small native state of Bantva were Sher Khanji, Rustom Khanji, Rasool Khanji, Sherbulund Khanji and another Sherbulund Khanji and another Sher Khanji. I remember only the last two. Both were colourful personalities.

Haji Pirmuhammad Jangda and Haji Habib Shekha were considered rich before my father made his fortune. When asked who was considered rich he said anyone with Rs. 1,000 was a rich man. Dhoraji had rich families earlier than Bantva. Khano Moosa was a well known wealthy person a hundred years ago.

One of the characteristics of life in this town was that a number of trading firms accepted money from those who wished to invest with them. In some cases it was needed by the owner and in others it was a way of offering an opportunity to others to participate in business. In all cases the money was treated as an investment and not as a loan. Once each year the firms would invite the investors, present the accounts, and declare and distribute the profit.

The most common ailments were malaria, typhoid, pneumonia, diarrhea, worms, influenza and tuberculosis. Children's diseases were taken for granted and accepted as unavoidable. There were in the town a number of men of medicine. These included doctors, and practitioners of eastern medicine: vaidas and hakims. In this connection many names come to mind, such as Uttam Chand, Parikh, Bhatt, A.M. Nagori, Aziz-ul-Haque, Barkatali Nanjiani and M.D. Khan. The most colourful of them all was Dr. Nanjiani. He had a gift of communication with his patients that immediately put them at ease and created a feeling of utter confidence. The only one who is still alive is Dr. Khan. He looks younger than his age and continues to lead a busy life, attending to scores of patients six days a week in Karachi. Many of his patients know him from Bantva days. He had built up a fine reputation for himself by his kind disposition.

My father owned a piece of land about 3 miles away measuring around 200 acres which included a village named Eklera. In Bantva itself he owned many different properties, including

a garden with a bungalow, which was used for an occasional party, or for providing accommodation to dignitaries. Among those who stayed there was M.A. Jinnah, who visited Bantva in January, 1940. He had come there for donations for the All India Muslim League Press Fund. "Give me the silver bullets, and I will do the job", he said.

I was given the responsibility of looking after the distinguished guest. He came in the evening, addressed a large public meeting at night in the compound of Madresa-e-Islamia, and left the next day. It was for me to see that his quarters were properly furnished, and that he had what he wanted for breakfast. There was no one else in the building where Jinnah spent the night. I don't remember where others of his party stayed, but Jinnah had his breakfast alone, with me waiting on him. When I supplied him with English newspapers, he asked for Gujarati papers, and when these were provided he got busy reading them. This was the first time that I realized that he knew Gujarati. Later, of course, I learnt that he even wrote his Urdu speeches in Gujarati script.

MY RECOLLECTIONS ABOUT WEARING APPARELS AND EATING HABITS IN BANTVA

By: Abdur Razzaq Thaplawala

The man & women of Bantva used to follow an habit of wearing apparels which was not much different from the mode adopted by other members of our community in different parts of Kathiawar.

In every house hold all the three meals were taken by the family members together by sitting on the floor around a "THAAL". The morning meals consisted of "Roti", "Qeema" and often "Ghee and Gur". The afternoon meals consisted of rice and "Saalan". The evening meal included "Khichri" made from rice and "Moong Daal" which was eaten with "Saalan" as well as milk. No dining tables or plates were used. The meals were taken on floor and in a Thaal.

At ceremonial lunch or dinner at the wedding etc sweets were served first. The sweets consisted of "Mithai" and "Pakora" or "Laddoo & Gathia" or "Saata" and "Jalaibee" followed by "Akni" or "Biryani". This ceremonial lunches & dinners were held at Bantva Memon Jamat Khana and as usual the gas to use the sit of the floor and eat from 'Thaala' or "Tabaak".

The women folk normally used to put-on a long dress which was called "Bandee" in Memoni language alongwith a "Pajama" which used to be called "Iijaar". Both the Bandee and the Ijaar used to be decorated with various patrons of the embroidery in zeek and zaree made of Golden threads. The 3 photographs of the samples of some of the dresses are included at the end of this article. These photographs were obtained with the courtesy of Mr. Aziz Kaanya. He had organized an exhibition in late fifties.

The women folk used to observe strict purda. Mostly, they used to avoid to go out of their homes. However, whenever if it was necessary to go out they used to wear a "Burka". This Burka

again was full of embroidery made by zeek and zaree and were very expensive. The Bantva Memon Sewa Samitee the for runner of Bantva Memon Khidmat Committee organized a campaign to discourage the wearing of "Burka" with such expensive embroidery. Most of the women folk paid attention to this campaign and started wearing simple "Black Burka". This Burka was called and is still called "Topi Burka". A photograph of a woman wearing a Black Topi Burka is annexed to this article. The Topi Burka had no opening on the face except a Jali made of black thread which enabled the wearer to see, smell & speak.

During stay at home, women folk used to cover their head with a scarf which again had embroidery of zeek & zaree. The scarf only covered the head and hairs. The entire faces including ears were not covered by this scarf. This scarf was called "Miser". A photograph of a woman wearing a Miser is annexed to this article.

The man folk used to wear normal shirts with collar which were slightly longer than the shirts which we are wearing these days. Underneath the shirt they used to wear a "Paajama" or "Iijaar" what we use to call it in Memoni. Everybody used to wear a cap. At one time, the Turkey Faiz caps were very popular but later on with the fall of Mr. Mustafa Kamal Pasha in Turkey people started to wear high wall caps made of karakuli fabrics which were similar to Jinnah cap or Liaquat cap which they were called later on. By custom the juniors were not supposed to sit with seniors without wearing a cap. A photograph of the writer sitting before a photographer on the occasion of an Eid day in 1942 is annexed to this article to give an idea of dress of young man.

The respected elders living a respectful life used to wear a "**White Kurta and Pajama**" and a "**White Shawl type Skarf**".

With the exception of the photographs of dresses made of zik & zaree which were obtained from Mr. Aziz Kaanya, the other photographs are from the collection of this writer.

THE DAY QUAID LED A PROCESSION TO OUR HOUSE

By: Majyd Aziz

Bantva is a small town in Kathiawar, India, the birthplace of many a prominent Memon personality. This town has produced the largest number of millionaires and eminent persons. Sattar Edhi, the social worker par excellence, Abdul Razzak Dawood, once Federal Commerce & Industries Minister, Kassim Parekh, Past Governor of State Bank of Pakistan, Haji Hanif Tayyab, a former Federal Labor Minister, the Late Ahmed Dawood, the epitome of Pakistani entrepreneurs, Ilyas Shakir, a noted journalist and Editor of Quomi Akhbar, the Late Kassam Dada, the most well-known Pakistani Rotarian, Arif Habib, alongwith five other ex-Chairman of Karachi Stock Exchange, and so many others were all born in Bantva.

January 24, 1940 was a red-letter day in the history of this town. It was on that day, that Bantva's Muslim citizens festooned the place with bunting and flags to welcome Quaid-e-Azam Muhammad Ali Jinnah who was making his first ever trip to this village. 25 gateways were set up all over the place, and on his arrival, he was greeted with a 21-gun salute. The grand old man of Bantva and the paterfamilias of the Dada family, Seth Hussain Dassam Dada, very graciously offered his bungalow at his farm for the comfort and convenience of the undisputed leader of the Indian Muslims.

The Memon community organized a sumptuous lunch where the high and mighty of the Bantva Memons plus representatives of various princely states were invited. A public meeting was arranged in the evening at the Madrasa-e-Islamia where the Quaid addressed the gathering in Urdu. He made a clarion call for donations to the 'Press Fund' so that an independent newspaper for the Muslims could be published. The next day witnessed an interesting situation that was very much appreciated by the Quaid. The Memon community was in full swing with each person coming up on the dais and announcing his own contribution to the fund. Jinnah was overwhelmed at this show of altruism and frequently commended the Bantva Memons for their generosity.

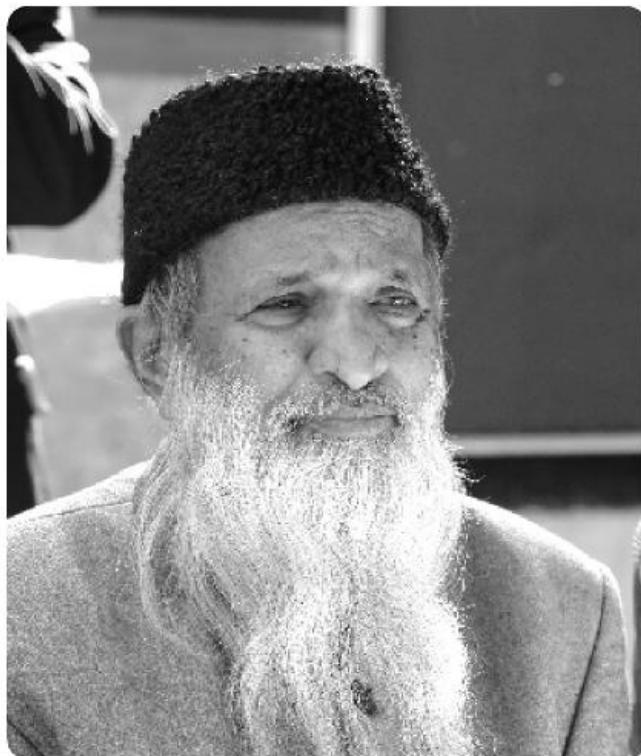
After sometime, the Quaid inquired in somewhat a lighter mood whether all the Memons had made their pledges. He was informed that one stalwart of the community had not attended any of the programs and the reason being that he not feeling well and seldom left his house. Inspite of being a blind person, he did business worth millions. In fact, he managed more than forty branches all over India and regularly communicated with the resident managers by telegram and mail from his house-cum-ofice and ruled over his business empire from that place. His name was Muhammad Haji Gani, and he was my paternal great-grand father.

Seth Haji Adam Haji Peermuhammad, the business tycoon and father-in-law of Mr. Abdul Razzak Dawood, suggested to Mr. Jinnah that he should visit Muhammad Seth at his abode. The Quaid remained quiet for a few moments and then in a serious tone remarked that "In my life, I have never gone to anyone uninvited, not even the Viceroy". (All this conversation took place in Memoni or Katchi language as Katchi was the mother tongue of Quaid-e-Azam). He then stood up, walked over to his car, and announced that he would like to visit the Balagamwala (our family name) residence. There was a big roar of approval from the crowd present there. Lo and behold, a procession commenced. The Quaid was in the leader car and one by one people followed in their cars, in their horse-drawn buggies, or by racing alongside. After arriving at the house, the Quaid and others waited in the verandah while Haji Adam went inside. Muhammad Seth was soundly sleeping and no one had given him advance information that the Quaid was on his way to the house.

The Quaid witnessed a scene that could only happen in a Memon house. He saw Adam waking his friend by shouting, "Look Muhamamd, a great man like Jinnah is waiting for you in your verandah". The other friend woke up in a startled manner and tried to sit on his bed. Adam sat on the floor holding Muhammad's feet and said, "Muhammad, announce your donation for the Press Fund". Muhammad replied, "Adam, don't sit on the floor holding my legs. Get up on the bed". Adam remarked, "Muhamamd, you are a noble man and this is my privilege to sit on the floor". The Quaid watched with amusement the animated conversation and the simple style

of two of India's business tycoons and started laughing in a loud voice. He was soon joined by a rapturous laughter from all those present there.

Muhammad invited the Quaid to his office and while announcing his generous donation stated that one of his dreams that of meeting the Great Leader has been fulfilled. The Quaid also stated that the contribution of the Memon community for the cause of the Mussalmans of India would be enshrined for generations to come. Muhammad could not see the Quaid thru his eyes, but his heart proclaimed vociferously that with Jinnah as the leader, a separate land for the Muslims would soon be a reality. After Independence, like millions of Indian Muslims, Muhammad Haji Gani, and alongiwth his extended family, left everything in India and migrated to Karachi to live and to establish business as patriotic and proud citizens of Pakistan.



Mr. Abdul Sattar Edhi
Winner of several national and international
awards for Humanitarian services

THE EDHI STORY

In 1950 a charitable dispensary was set up in Karachi by a group, of which Mr. Abdul Sattar Edhi was a founding member. As the scope of this organization was limited to the Memon community, Mr. Edhi and his wife Bilquis Edhi soon founded Edhi Welfare Centre – with an objective of providing welfare benefits to humanity at large. As a result of his single minded social venture, supported by generous donations from the public, a free dispensary and a maternity home were set up by the Edhi welfare Centre. Gradually the Center's network

expended in many directions to effectively help charitable causes such as providing free medication, shelter , rescue to injured, victims of various incidents, including bomb blasts, natural causes and drug addiction in karachi and throughout Pakistan.

Edhi Headquarters main activities comprise free medical aid – running round the clock medical dispensaries , free counseling services by qualified staff, free burial of unclaimed bodies , maternity and nursing homes for the poor and a marriage bureau. The Centre also provides clothing, food, shelter and care to orphans, abandoned and runaway children, widows and battered wives, the homeless, refugees and displaced people and the needy.

The Trust runs a child care centre, a girls hostel, a centre for the mentally disturbed and handicapped, an industrial training centre, a nurses training institution and an establishment for treating drug addicts. The Edhi Organizations fleet of ambulances are an evident sight at any major incident in the country. They maintain 175 ambulances throughout Pakistan and are constantly working at increasing them to 500. The Trust is working to establish more and more hospitals, dispensaries, welfare centres for children and women, rehabilitation program for drug addicts, ambulances posts and above all expanding their activities in Pakistan's major cities and rural areas. The Trust also participates in international charity work contributing funds for relief to civil wars, famines, flood and other calamity affected countries of the world – Bangladesh, Thar, Uthal, Ethiopia, Lebanon and Afghanistan.

At the recent Ojhri camp disaster in Rawalpindi – the Edhi Refuge and its ambulances were foremost in giving aid and help.

The entire resources to fund all these projects generate from individual and private donations. To complete the trusts projects and to ensure smooth running of the existing centres and their facilities, it is urged that more and more people come forward to donate generously towards the trusts noble objectives. The Edhi are shelter to many who so desperately need it –help them –to give them-this light

Bantva Present & Past Photo Gallery

بانی پاکستان قائد اعظم محمد علی جناح کی نظر میں بانٹوا میں برادری



.....میں تو سمجھتا تھا کہ بانٹوا کے میں حضرات صرف تاجران سوچ رکھتے ہیں۔ مگر ان حضرات کی پڑھ جوش برگر میں
نے میری آنکھیں کھول دی ہیں۔

اب مجھے یقین ہو گیا ہے کہ پاکستان بن کے رہے گا اور اس کے قیام کے بعد اشاء اللہ تعالیٰ
ہمارے یہ باصلاحیت تاجرانی ذمدار ہوں سے عہدہ برآ ہوں گے اور اسی طرح پاکستان میں صنعتی قائم کریں
گے۔ جس طرح یہاں قائم کی ہیں۔ ہمارے لئے ملک کی صنعتی بنیادیں انشاء اللہ تعالیٰ مضمبوط ہوں گی۔

24 جولائی 1940ء

دورہ خطاب پر لس فٹ بانٹوا



(Late) Seth Haji Adam
Peer Muhammad Ishaq Jangda



(Late) Seth Hussain Qasim Dada



(Late) Seth Haji Suleman Bhura



(Late) Seth Haji Habib
Haji Peer Muhammad
Calcuttawala



Late Hajiyani Khadija Ma
Founder Rounaq-e-Islam Girls Schools,
College and Vocational Training Centres

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"I am grateful to the SEATRADE GROUP for
bearing all printing expenses
Abdur Razzak Thaplawala."



MOUNT PLEASANT ROAD,
WALABER HILL

BOMBAY

7th February, 1945

Dear Sir,

I am in receipt of your letter of January 23rd, from which I note that the Muslim Students' Union, Bantva, has decided to publish a magazine under the name of "Barban" and that you want my message for it.

If Muslim students are united and organized, they can do a lot in their own way towards the advancement of our national cause and the achievement of our goal of Pakistan. They can educate our people and explain to the other communities, through the Press and platform, the demand of Muslim India. I hope the Mosalmans of Bantva, Kathiawar, will take every measure possible to fully organize themselves in every department of life — social, educational, economic and political.

I trust that the "Barban" will not lag behind in discharging its duties in this respect, and I wish this venture of the Muslim students of Kathiawar every success.

Yours faithfully,

K. J. Janach

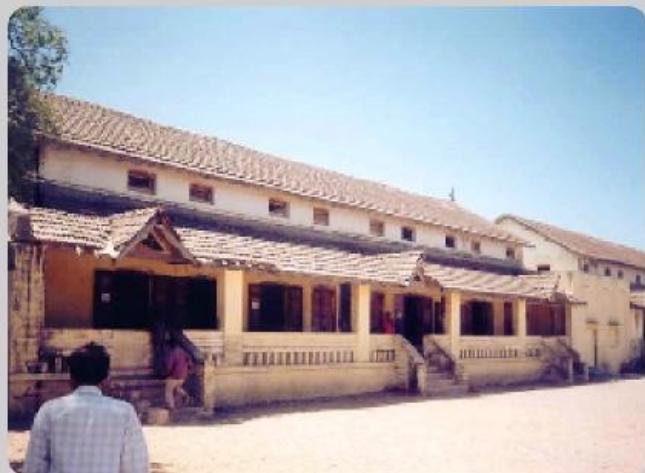
Kassim Dada, Esq.,
Editor,
The "Barban",
BANTVA,
Kathiawar



Inside of Hajee Peer Mohammad's Mosque



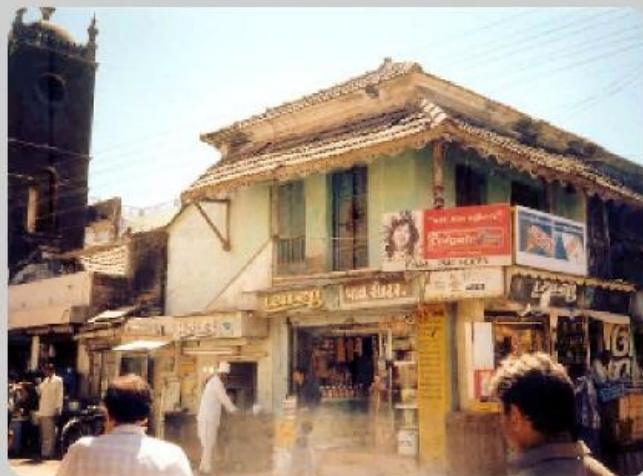
A Scene of Present Bantva's Bazar



Bantya Madresha-e-Islamia



Hazrat Gaban Shah boopoo's dargah in Bantya



A Bantva Street. Haji Hussain Kasam Dada's Mosque in the back Ground



Inside of Hussain Kasam Dada Mosque in its present condition in Bantva



Bantva's Raliway Station



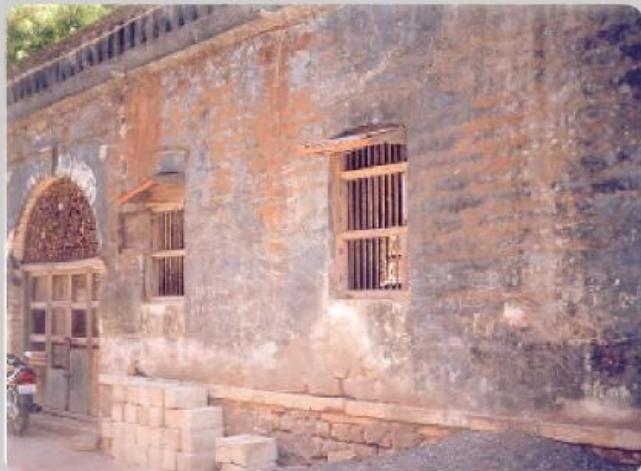
Ticket window of Bantva Raliway Station



Minarate and boundry well Mosque
near Haji Peer Mohd Calcutta Wala's Hospital



Garden Surounding Baukhari Peer's Dargha at Bantva



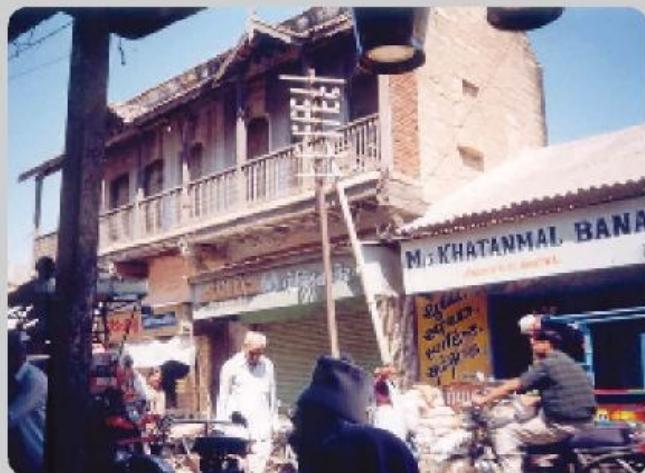
Bantva Jamat Khana



Jamat Khana's Class Rooms where a Primary School was running



Adam Haji Peer Mohammad's Offices and motor garage JANGDA FALIA now in



Bantva's Jawahir Road



Bantva's Jama Masjid from inside



Bantva's JANGDA FALIA behid Jama Masjid



Dargah of Gebon Shah pir in Thapla



A Street of Thapla



A School in Kodiyav



An Education Centre in thapla Taluka Manavadar



Bantya Muslim trust Property



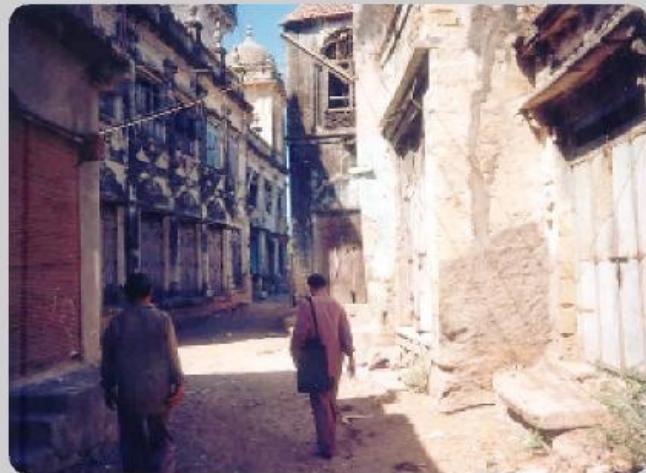
Bantya's Bazar outside Zapa



Manaydar to Bantva



Bantva Gymkhana



Bantva's Jama Masjid from outside



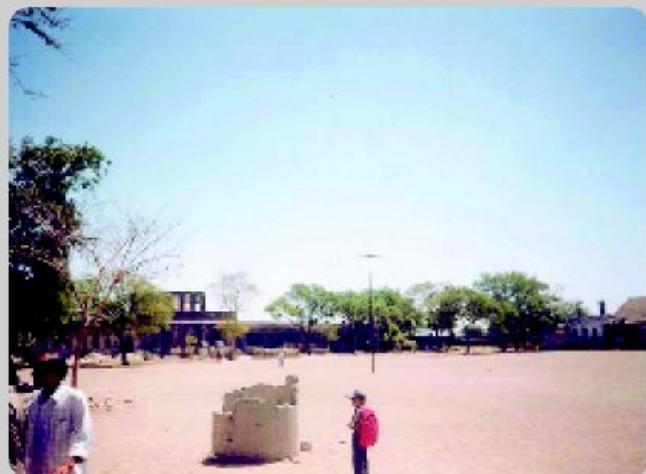
Bantva's Jama Masjid - an inside view



A new Shopping Centre in Bantva



Stairs Leading to Data Darbar



Bantya's Madresi-e-Islamia now Boys School



Bantya's Yateem Khana now Girls School



Burqa used by ladies in Bantva



Miser of head scarf used by women in Bantva

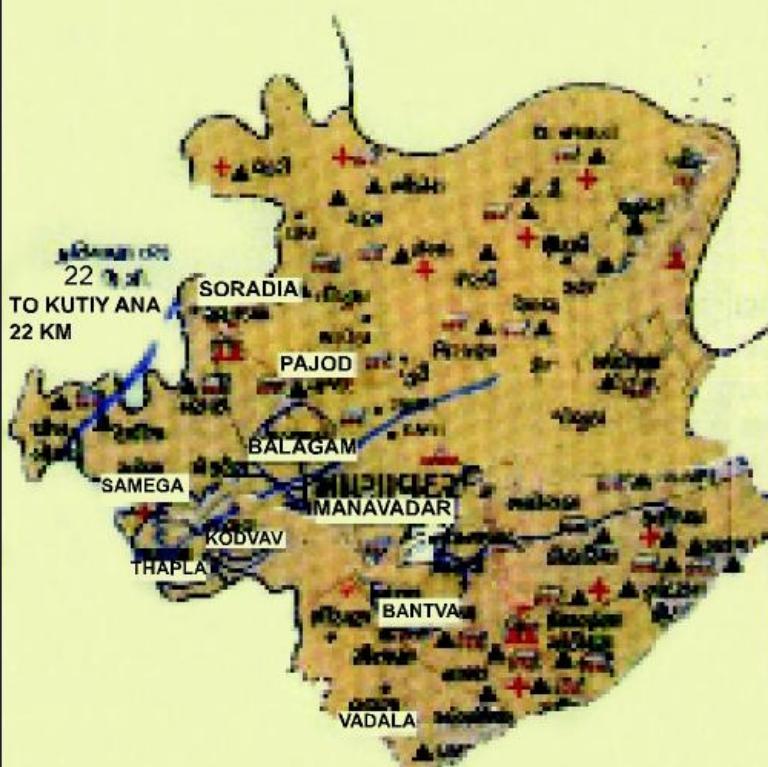


Photograph of Mr. Abdur Razzaq Thaplawala
At Bantva on 4-03-1942 to Give an Idea of Dress
Young Boys on EID

**MAP OF JUNAGARH DISTRICT OF PRESENT
GUJRAT PROVINCE OF INDIA**



**MAP OF MANAVADAR TALUQA OF
JUNAGARH DISTRICT
PRESENT BANTVA IS PART OF
MANAVADAR TALUQA**





Memon Boarding House Rajkot



Sardar Valabh bhai gate Junagadh



Majevdi gate Junagadh



Sardar Patel Gate Junagadh



Bahauddin college Junagadh



Bahauddin science college Junagadh



Samardas Gabdai hall Junagadh



Data Darbar below mountain Junagadh



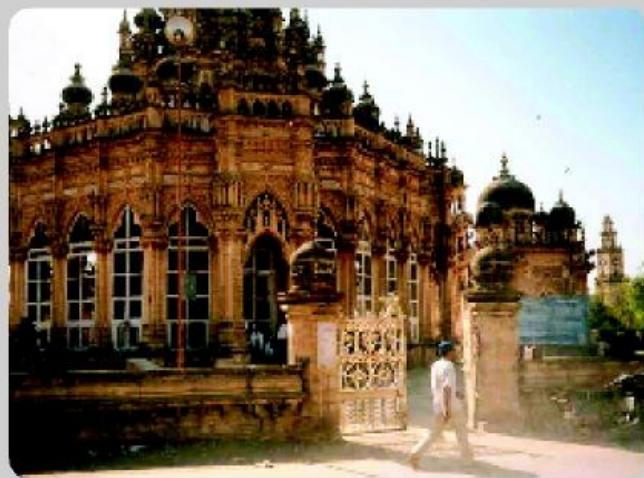
Memon Colony Vanthali 1



Memon Colony Vanthali 2



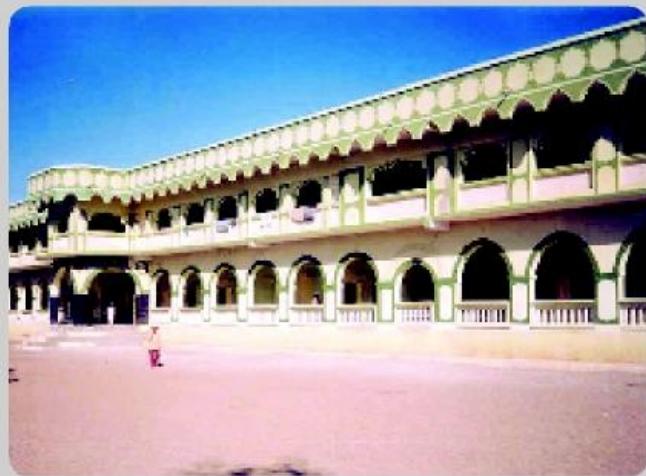
The main gate of Jamia Talim ul Quran
Vanthali



Makbara of Nawab at Mahabat Khanji
Junagadh



Manaydar



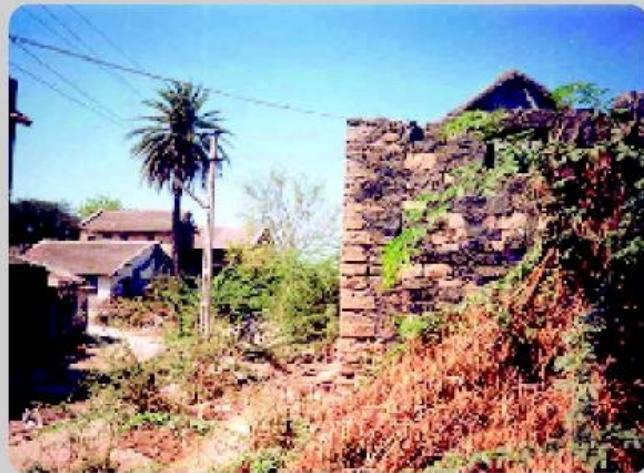
Jamia Talimul Quran Vanthali



A street of Bantva inside ZAPA 1



A street of Bantva's inside ZAPA 2



Bantva's Agasi FALIA almost demolished



Bantva's JAGDA Falia almost decayed or demolished



Mohamaden library BLDG drom outside



Bantya's Municipal Beuro on the first floor
of Mohamaden Library



New post office on station road Bantva



Haji Peermohd Calcuttawala's hospital at station road now turned into a library



Government Sindhi High School
in Bantva Jamat Khana



Ahmed Dawood's ginnig factory now turned
into an oil mill



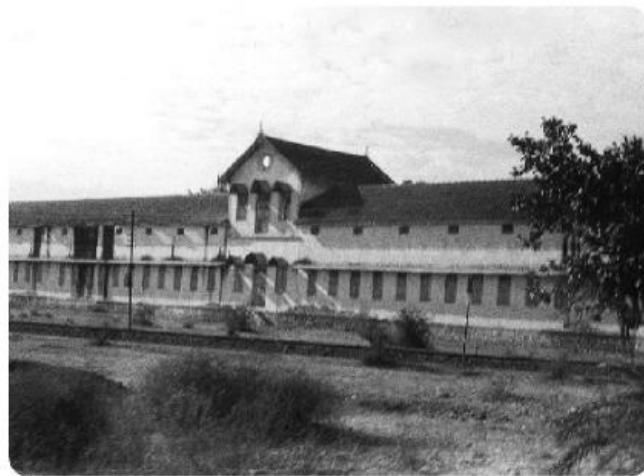
Masjid of Hazrat Khwaja Mohkmuddin
Sailani Dhoraji



Masjid-e-Saliani Dhoraji



Bantva Railway Station in 1947



Hussaini Yatim Khana Back Side
Near Mederasha



Masjid Noor Inside



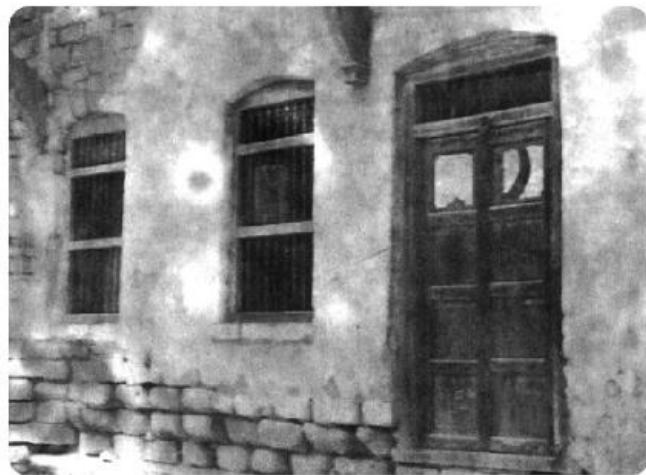
Juma Masjid Inside Zapa



Adam Pir Masjid in Bantva



Dug Dugya Hotel in Bantva



A Building of Bantva



Another Building of Bantva



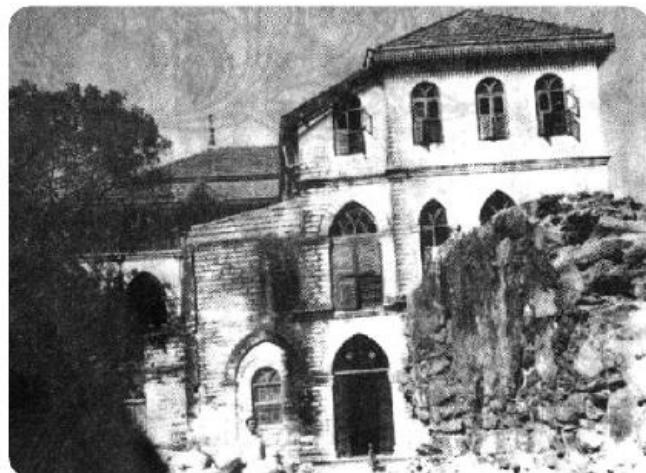
A Street of Banta



A Building in Tara



Bharamchari Building in Talav



Girls School Inside Zapa



City Government Office



Juma Masjid



Cochinwala Building in Talav

(Part-I)

History of the Community

MEMON COMMUNITY IN PAKISTAN

A Brief Historical Perspective

By. Abdur Razzaq Thaplawala

"The Memons are people with a rich and colorful past but without any historians to record it, let alone analyze or laud the achievement of their ancestors. Until now Memons have taken an attitude to history not dissimilar to the one Napoleon took. Asked by one of his generals about the impact one of his battle plans would have on history, Napoleon is believed to have said: **Let us make history then let historians write it**". These are the words of Mr. Mihir Bose, the author of "**The Memons**". The first ever book on the community published from a country outside the sub-continent. The book has been published by World Memon Foundation from U.K.

Fortunately, the community has realized the importance of recording its history during last few decades but most of these attempts have been made in Gujarati and some in Urdu. The only exception is the book "**The Enterprising Philanthropists**" in English by my friend Mr. A. Sattar Parekh published from Karachi in August, 1999 and the Book "**The Memons**" referred above . Unfortunately, the circulation of these books has been limited and therefore they have not reached the educated elites of the community particularly the youngsters. The objective of this exercise can be summed up in the words of Late Mr. Muhammad Ali Rangoonwala who said "**we need to know, our children and grand children need to know, where our ancestors came from and what they did**".

The History of community begins with the first question i.e. "**What is the origin of community?**". The most common answer and the one which is believed by most of the elders of the community is the story published in Gazetter of Bombay Presidency published in 1899. According to this story, the "Lohanas" a Hindu cast who lived in fourteenth century in Sindh was converted to Islam by Pir Yusufuddin Qadri, a disciple of Pir Abdul Qadir Gilani of Baghdaad.

The new converts were given the name Momins which later on with passage of time, came to be known as Memons. Some of the recent historians have however other thoughts in the matter but we do not have space to go into details. I will only mention the theory of Karim Baksh Khalid, a Sindhi Memon Scholar. According to his theory, Arabs of Qatif near Taif who were weavers came alongwith Muhammed Bin Qasim in Sindh. They belonged to a tribe of Banu Tasmim and constituted the right wing of his army – which in Arabic is known as “Mymenah” – the right wingers. They settled in Sindh and later on came to be known as Memons. If this theory is accepted, then the Memons were original Arabs. Later on these Memons migrated to Katch and Kathiawar due to various reasons.

This new Muslim community was distinguished by great religious zeal and piety. This feature is even today characteristic of the Memons. The reputation for being pious Muslims which has been attached to the Memon contributed greatly to their commercial success. When a Memon moves to a locality, his first action is building a Mosque. In Karachi alone you can find many Mosques carrying the name of Memon as prefix. The present population of Memon community according to a rough estimate is one million, 500,000 in India, 400,000 in Pakistan and 100,000 in rest of the World including South Africa, U.K., U.S.A., Canada and U.A.E.

Mr. Sergy Levin, a Soviet Writer, writing in the book “Soviet Scholars View South Asia” has said that :

“Memons have long been famous in India as very enterprising tradesmen. Merchants from this community have engaged in trade with the most varied goods, on land and on sea. In the 16th and 17th centuries they settled throughout all of Gujarat, and set up a number of factories on the Malabar coast. The Memon merchants played a particularly important role in the trade of the city of Surat, which was at that time the leading trade center of western India.

From the end of the 18th century and the first quarter of the 19th, a mass settlement of Memons began throughout India, and a few decades later they also emigrated beyond its borders, chiefly to the countries of the Indian Ocean

basin. By the end of the 19th century, rich communities of Memons were appearing in the ports of the Red Sea and the Persian Gulf, in Ceylon and Bruma, and in East and South Africa".

The Memon traders or professional businessmen of those days had a unique system of organization and management. Many well known Memon firms had hundred of branches spread over the entire country and when none of the present day means of communication were available, they had evolved a system which kept the head offices of these firms in constant touch with all the branches. Apparently these firms were owned by one family but they had evolved a system of what we may call a contributory and participatory management. The Manager of each branch also contributed to the capital of that particular branch. His share in the investment was nominal from half an anna to four annas in terms of currency units of those days i.e. $1/32^{\text{th}}$ to $1/4$ of a rupee. Most of the Managers stayed at their branches for 10 months in a year leaving their families in their ancestors' towns. When they returned to their native places for a two months leave every year, they would find their share of profit and the salary duly worked out by Mehtaji or Accountant of the firm and which was promptly paid to them. How could they keep control of the hundreds of branches and maintain their accounts in those days, is a dilemma to us today but it is an example of high professional & business acumen of the community. These Memons had not gone to a business School and yet they were able to evolve a unique business system. May be some of our professionals in accounting and business management profession will do some research on the subject one day.

Some people, with their own axe to grind often try to malign the community as hoarders & profiteers but it is a matter of common knowledge about our ancestors that very often they never hesitated in doing business when the gunny bag or the bardana used for packing of the commodity was the only profit left to them. They believed in high turnover and small profits for overall success of the business. Many Management Gurus of today advocate this strategy.

Independence Movement

But it was not only trade and business in which the members of community participated. They took equal interest in independence movement. I will only touch this subject briefly by mentioning the names of the members of community who participated or contributed to independence movement even before the movement of Pakistan was started.

During Khilafat Movement many notable Memons contributed huge amounts of donations. The names of Mr. Omer Subani and Ahmed son of Jammohammad Chotani were prominent among these donors. When Subash Chandra Bose, the formation of Azad Hind Fauj in 1944, Mr. A. Habib Haji Yusuf Marfani made huge contributions for the cause. He was appointed Chairman of supply Board of the Council of Indian Liberation Army. Mr. A. Sattar Palwala and Mr. A. Latif Admani were other prominent members of the community who actively participated in the movement. Mr. Admani was later arrested by British Government and sent to jail. Many Memons also actively contributed & participated in Reshmi Roomal movement.

Gandhi Groomed As A Leader By A Memon

It might be a news to many, that a Memon businessmen played important role in providing an opportunity to Mahatma Gandhi in becoming a Leader.

Mr. Luis Fischer, the author of “the Life of Mahatma Gandhi” one of the well known biographies of Gandhi, writes that when Mohandas Karam Chand Gandhi returned from England after doing his law in London, he started practice in Rajkot with the help of his elder brother. “But Mohandas was a complete failure as a lawyer in Rajkot as well as in Bombay when he could not utter a word during petty cases in court”. At this junction, a Memon from Parbandar, Gandhi’s home town, Mr. Dada Abdullah Seth, who had settled in South Africa offered him retainership on an annual stipend of Pound Sterling 105.00 for looking after his court cases in Durban. Mr. Gandhi accepted the offer and landed in Africa. He spent full year in the service of Dada Abdullah Seth who did his best

to groom him as a good lawyer. During this period Gandhi witnessed the atrocities of whites against Indians and other coloured people and started participating in agitation against these atrocities. Later on he decided to stay in South Africa and lived there for 20 years. This changed the life of Mohandas Karamchand Gandhi who became a prominent political figure.

Pakistan Movement

When Pakistan movement was started, the Memons generously contributed to the Funds of All India Muslim League and Muslim Press Fund established by Quaid-e-Azam who knew the patriotism of Memons and therefore visited every nook and corner of Kathiawar including Rajkot, Gondal, Dhoraji, Mangrol, Bantva, Manavadar, Kutiyana, Ranaway, Porbandar, Jetpur and Wanthal in January, 1940. During these visits large processions were taken out which culminated in meetings which were addressed by Quaid-e-Azam, Mr. I.I. Chundrigar and prominent Memons personalities. At every such function Quaid-e-Azam was presented with bag full of donations. The visit of Quaid-e-Azam to such large number of towns and addressing gatherings at such relatively small places shows what importance Quaid-e-Azam gave to the Memon community as early as in 1940. Among the freedom fighters who were jailed by the British Government during Pakistan Movement, you can find the names of Mr. Usman Kasam Mitha (Father of General Abubakar Mitha of Pakistan Army) Mr. Ahmed Noor Mohammad and Mr. A. Sattar Parekh.

The Memon community was in for-front in helping the humanity irrespective of their cast or creed whenever national calamities affected India & Pakistan. This included massive earth quack in Bihar and Quetta in 30s and floods in East Pakistan. For the work for the welfare of victims of Earthquake Mr. Abdul Sattar Haji Suleman Naviwala was awarded the medal of Qaiser-Hind by ViceRoy. The Pakistan Government awarded Sitara-e-Khidmat to Mr. Usman Suleman for flood relief activities in East Pakistan.

After Partition

After partition, when thousands of India Muslim started to

come to Pakistan, Memon Relief Committee was formed. Regular Camps were established at Porbandar, Bombay & Okha in India and at Khokrapar, Cantt Station Karachi and Keamari for refugees who were provided with food, medicine, transportation and shelter free of charge whether Memon or Non-Memon.

Contribution To Education

It will be appropriate here to talk about the community's efforts in educating their children and then diverting most of their efforts towards establishment of education institutions for the masses. I will like to take you back to 1869. It was the year when Sir Syed Ahmed Khan visited Bombay for the first time on his way to England. According to "KHUD NAVIST SAWANE HAYAT" (Auto biography) of Sir Syed re-published in Pakistan a few years back, Sir Syed visited some Memon businessmen and noted that every well to do Memon family contributed and ran a Madressa where religious education was being given to children of all communities. This was the contribution to education by professional traders in those early days.

Until early 1930s, most of the Memon businessmen only had a working knowledge of Gujarati and English to read or compose telegrams but then they realized that future of the community lied in educating its youths. Sir Adamjee Haji Dawood who is known as Father of Education in the community saw education as a way of making sure that the Memons preserved their business skills. He said and I quote from "The Memons" by Mihir Bose:

"Knowledge of Business is superior to all knowledge. It provides ample shape for the spirit for adventure, daring and honesty. It has no limits or boundaries. Our forefathers have gained superiority in general business with their primitive type signatures and have maintained them in top positions since two centuries. With assets consisting of Gadi Takya costing Rs. 23.00 and a safe costing Rs. 33.00 we are doing business of lacs of rupees only on our goodwill and honesty. Managers of Memon firms are getting higher salaries, than officers of civil service. All

these things are alright until now. **But if we see towards the future we can feel that we will have to face new challenges of industrialization and technology in near future. Our business will require modern know how and skills. Our real aim is to provide high education to Memon Youth but at the same time to keep them business minded.”**

This was the vision of community's elders as early as in 1928 and why not? They were professional businessman and they knew what contribution they can and should make for the cause of education. This vision provided basis for three all India Memon Conferences held in Rajkot, Jamnagar and Manavadar and gave birth to All India Memon Education and Welfare Society in 1933 under the presidentship of Sir Adamjee Haji Dawood. The society liberally gave scholarships to Memon students all over India. The scholarships helped thousands of community members to acquire secondary and higher education and was responsible for many of youth becoming famous lawyers and doctors. After partition, the society was split into two societies and the Pakistan Memon Educational & Welfare Society came into being in 1948. It's first President was Abubakar Zavery. Mr. A. Wahid Adamjee became the President of Society in 1949 and continued as such till 1968.

Memon community is a business community. It “earns to give”. A truly philanthropic community. Soon after migration it established scores of educational institutions in Karachi, Hyderabad & Sukkur. There were over 100 schools run by Memon community in Sindh before they were nationalized. The prominent organizations, which established schools, included Memon Educational Board, Pakistan Memon Women Educational Society, Jetpur & Kutiana Memon Associations and many others. The Memon Women Society under the leadership of Hajiani Khatija Bai – a semi literate lady from Bantva established a chain of girls schools under the name of Rounk-e-Islam Girls Schools and Rounk-e-Islam Girls College. The beauty about these schools is that they were and are open for all communities and charged nominal fees. In the field of higher education, the Memons have established many institutions. To name a few:

- Dawood Engineering College
-

- Adamjee Science College
- Rounk-e-Islam Girls College
- Usman Institute of Technology
- Ayesha Bawany Academy
- Hussain Ebrahim Jamal Institute of Chemistry – Karachi University
- Ahmed Bawany Academy
- Dawood Public School
- Hashmani Post Graduate Eye Institute
- Memon Institute of Data Processing
- Adamjee Institute of Information Technology
- Memon Industrial & Technical Institute
- Suleman Dawood Business School Lahore

For promoting education, the large groups of Memon Businessmen set-up Foundations & Trusts. Prominent among them are Dawood Foundation, Suleman Dawood Dialysis Centre, Adamjee Foundation, Aziz Tabba Foundation, Aisha Bawany Waqf and many others. These foundations and trusts donated generously towards the establishment of education institutions throughout the country and gave generous scholarships to students of all communities for higher education.

There are a number of vocational institutions including Rangoonwala Centre, World Foundation Community Centre and many ladies tailoring schools. During last 3 years, the World Memon Foundation Community Center has alone trained 11,000 girls in different vocational subjects.

Apart from the efforts to promote education, the community has played an important role in promotion of literary activities in the country. Both the Dawood Foundation and Adamjee Foundation launched Dawood & Adamjee Prizes for Literature. Both the prizes were being awarded to best books of fiction and non-fiction nature and were administered by Pakistan Writers Guild. The prizes were considered as a matter of great honour by literary circles. These prizes were discontinued in 1971.

Medicine

But education is not the only field in which the Memons serve the community at large. They have established a number of

hospitals and dispensaries. Some of them include:

- Kutiana Memon Hospital
- Bantva Khidmat Committee Hospital
- Memon General Hospital
- Usman Memorial Hospital
- Kathiawr Hospital
- Hussaini Hospital
- Bantva Anis Hospital
- Fatima Bhai Hospital
- Patel Hospital and
- The famous Memon Charitable Hospital of Hyderabad.
- Suleman Dawood Dialysis Centre
- Memon Medical Institute
- Tabba Heart Institute
- Tabba Dialysis Centre
- Memon Medical Institute

Here I have named only the well known hospitals. In addition to these, there are scores of Dispensaries. At all these hospitals & dispensaries, the treatment is provided at nominal cost and even free to deserving cases.

Memons In Professions

Today Memons can boast of thousands of professionals in law, medicine, professional accountancy, Information Technology, Engineering, Architecture and Teaching. The Memon Professional Forum – the organizer of this conference is a body of these professionals. Most of these professionals have excelled in their professions and are known through out the country. Many are practicing their professions and others are occupying senior positions in business, industry and banking.

Mr. Kasim Parekh, now President of Metropolitan Bank was once Governor of State Bank of Pakistan. Dr. A. Ghaffar Biloo was the dean of Medicine in Karachi University. The Late Dr. A. Majeed Memon was the principle of Dow Medical College. Mr. Jamnhammad Memon was the first Vice Chancellor of Sindh's first Medical University. Many of our professional brothers have served as judges of superior courts. Others occupied senior positions in Bar Associations, Income Tax Bar Association, Institute of Engineers & Institute of Professional Accountants. Prominent among them are Mr. Yusuf Adil, Mr. Abdul Qadir Memon, Mr. A. Razzak Diwan and Mr. Abdul Wahid Tejani. Today, the professional institutions of Chartered

Accountants & Cost & Management Accountants of Pakistan were headed by Mr. Pirmohammad Kalia and Mr. Ashraf Bawany. Mr. Pirmohammad Kalia was also President of Institute of Corporate Secretaries and South Asian Federation of Accountants. Mr. Moin A. Fudda, a Memon Professional headed Overseas Chamber of Commerce. Mr. Ashraf Tabani has occupied the post of President of Employers Federation of Pakistan for many years and still continues to be its President.

Many Memon dignitaries have occupied high position as Provincial Governors and Federal Ministers in Pakistan. They include Mr. Yusuf Haroon, Mr. Mahmood Haroon, Mr. Ashraf Tabani, Mr. Hanif Tayub, Mr. Zain Noorani and Mr. Farooq Sattar. Mr. A. Razzak Dawood of Dawood Group was Federal Minister of Commerce and Industry.

Contribution To Economy

According to “Enterprising Philanthropists” by Mr. A. Sattar Parekh, immediately after partition two books were written one by Dr. Rajendra Parshad, the first President of India and Dr. Ambedkar, the author of Indian Constitution. Both the authors predicted the non viability of Pakistan. Even Mr. Nehru, had predicted that Pakistan would never be economically viable and will ultimately seek re-union with India. It was this thinking which led India to withhold Rs. 55 crores which was Pakistani share in the assets of British India.

Soon after establishment of Pakistan Quaid-e-Azam called upon the Memons to move to this young country through Sir Adamjee and Mr. Yusuf Haroon. The atrocities of forces which occupied Bantva, Manavader and Kutiana also forced the Memons of these areas to shift to the new country.

Stephen R. Lewis, in his book “Pakistan’s Industrial and Trade Policies” says:

“It is wonder that Pakistan’s economy survived at all in the early years. Why did it survive ? it was because of the entrepreneur skills of Muslim community who had migrated to Pakistan from their original homeland in India and prominent among them were Memons. If

Pakistan beat the economic odds then a great deal of credit goes to the Memons. Nobody could have predicted it and while in later years it became fashionable to decry the dominance of the Memons in Pakistan's business community, the fact is that without such dominance Pakistan's economy may never have developed.

Using the capital brought by them from India and blending it with their business acumen and entrepreneur skills the Memons started working for the development of Pakistan. The beginning was made with establishment of trading firms with branches in various places in East & West Pakistan. Then they moved into industry. A journey started towards setting up industries in different fields until the process was stopped by nationalization of industries in 1971.

You can fill in pages & pages for describing the achievements of these enterprising philanthropists. The world's largest Jute Mills was built & run by Adamjees. The South East Asia's largest paper mill was being run by Dawoods alongwith world's first plant to produce viscose yarn from Bamboo. The first urea fertilizer factory was set up by Dawoods. The only paper board mill, the only woolen textile mill, the tractor assembly plant, one of the largest bank – Muslim Commercial Bank and the largest Insurance Company – the Adamjee Insurance Company, Muhammedi Steamship Company – the Orient Airways, the predecessor of Pakistan International Airlines, one of the two local Petroleum distribution companies, Dawood Petroleum Ltd were all set up and run by Memon Entrepreneurs.

The First Presidential Export Trophy for largest exports from Pakistan was received by Dawood Group of Industries. Many groups and companies received Export Trophies for largest export in their respective sectors subsequently. Then little known Yunus Brothers Group received Federation's Export Trophies for largest export in textiles for SEVEN consecutive years.

Apart from building industries, the community helped the building of institutions which were essential for a growing economy. The Karachi Chamber of Commerce & Industry was

headed by Mr. Yusuf A. Haroon, Mr. Muhammad Ali Rangoonwala, Mr. A.K. Sumar, Mr. Ahmed Abdullah, Mr. A. Rehman Haji Habib, Mr. Usman Kandawla, Mr. A. Majid Bawany and Mr. Majed Aziz. The Karachi Stock Exchange was founded with Mr. Yusuf A. Haroon as its first President followed by Mr. Kasim Dada, Mr. Ahmed Dada, Mr. Latif A. Jamal, Mr. Bashir Jan Mohammad, and others. The Stock Exchange still has Memon presidents like Mr. Yasin Lakhani, Mr. Arif Habib etc. The Federation of Chamber of Commerce was headed by Mr. Mohammad Ali Rangoonwala from 1951 to 1966. Memons took active part in formation of RCD Chamber of Commerce and International Chamber of Commerce as well.

The government was also aware of the talent and business acumen of Memon businessmen. When the first unit trust – National Investment (Unit) Trust was founded in early sixties, the renowned industrialist Mr. Ahmed Dawood, was appointed as Founder Chairman of the Trust. He continued to occupy this position for several years. Similarly Mr. Abdul Wahid Adamjee was appointed as Chairman of Pakistan Industrial Credit and Investment Corporation popularly known as PICIC. This was the only development Bank in Pakistan at that time. Both the institutions made very significant contribution for industrial development in the Country.. Throughout the period when these institutions were headed by the two Memon industrialists, they remained in robust financial health and were considered as exemplary institutions in the country and abroad. The signs of decay, which we are seeing in these institutions, now, came after the heads of these institutions were replaced by bureaucrats.

The creation of Bangladesh broke the back of the community. Adamjee Jute Mills, Kanaphul Paper Mills, Kanaphul Rayon Mills, Adamjee Particle Board Plant, Dawood Jute Mills, Dawood Shipping Company, Ahmed Bawany Textile Mills and scores of other industries were nationalized in Bangladesh without any compensation. At home i.e. in West Pakistan, Muslim Commercial Bank, Adamjee & Central Life Insurance Companies, Dawood Petroleum Ltd and scores of other institutions were nationalized under the socialistic policies of Peoples Party Government.

Gustar F. Papneek, An American Researcher, who has written several books on Pakistan which have been published by Harward University conducted a survey in 1959 and found that Memons had 26.5% shares in Muslim firms in Pakistan although they were only 0.16% of the population of Pakistan.

According Mr. A. Sattar Parekh in his "Enterprising Philanthropists" among the listed companies in Karachi Stock Exchange in 1954, the investment by Memons was 48.33%, other Gujrati communities 17.7% and rest 34.60%. According to him :

"The profits that the Memons made out of business, trade and industry were ploughed back in Pakistan for starting new enterprises. The figures of investments by the Memons upto 1971 were: Insurance 13%, Banking 13%, Cotton Textiles 26%, Woollen Textiles 72%, Synthetic Textile 50%, Jute 33%, Cement 45%, Chemicals 45%, Paper & Board 29%, Vegetable Oil 18%, Miscellaneous 27%. During the same year taxes paid by the Memons were Rs. 691.30 million, being 27% of the total taxes".

The Soviet writer Sergy Levin describes the contribution of Memon Community in more detail in the Book "Soviet Scholars View South Asia" Instead of describing the contribution of the Memon community in the economic development of Pakistan in my own words, I will take liberty to quote below from this soviet writer extensively.

After the formation of an independent of Pakistan in 1947, tens of thousands of Memons emigrated to that new state from India, and other countries, and transferred their capital there.

At present Pakistan has become the chief center of entrepreneurial activity for the Memon bourgeoisie. In the 1960s about 150,000 Memons, or approximately half of the community, were living there. True, the Memons were then only 0.16% of the population of Pakistan. But the proportion of them among the Pakistan bourgeoisie, especially the upper bourgeoisie, was much higher. Every fourth private factory or plant in Pakistan belonged to

the Memons. The Memon leaders formed the most powerful group in the Pakistan monopolistic bourgeoisie. Specially, the nucleus of the latter, as Pakistan regards it, consists of 22 monopolistic families, seven of which are Memons. These are the commercial , industrial and financial magnates widely known in Pakistan and beyond its borders, the Adamjees, Dawoods, Bawany, Karims, Dadas, Haroons, and the Rangoonwala-Bengali group.

The Adamjees are known above all as the “Jute kings”. Before Bangladesh was formed, they owned the Adamjee Jute Mills, the largest jute company, not only in Pakistan, but also in the world. By 1971, 35,000 workers were employed in its mills in East Bengal. At the same time the Adamjees also controlled about 20 other major industrial, commercial, and financial companies, and numerous enterprises which they operated in various spheres of the Pakistan economy.

More than 50,000 people have been employed in enterprises directly controlled by the Adamjees alone, and the assets of these enterprises reached atleast 2.25 billion rupees in 1966-1967. The Adamjees occupied third place in amount of assets among the monopolistic groups in Pakistan.

The Dawood concern has been characterized by exceptionally high growth rate during the last few years. Its owners, in contrast to the Adamjees, were not large-scale industrialists when Pakistan was formed.

Before the events of 1971-72, there were 20 companies in the Dawood concern. The majority of them were among the largest in Pakistan. The basic Industrial companies of the concern were: the Dawood Cotton Mills Mills, Burewala Textile Mills and the Lawrencepur Woolen and Textile Mills in West Pakistan, the Karnaphuli Paper Mills, the Karanphuli Rayon and Chemical (production of artificial fibers and other synthetic materials) in East Bengal; the Dawood Mines for coal extraction; and the Dawood Jute Mills (they began to construct a large mill in East Pakistan). In cooperation with the American Hercules firm, the

Dawoods have organized a company, Dawood Hercules Chemicals, which is building a huge artificial fertilizer plant near Lahore. In addition, the Dawood concern founded petroleum and steamship companies a few years ago, and the former had already succeeded in developing trade in oil and petroleum products throughout Pakistan by 1971.

The philanthropic “Dawood Foundation” is also essentially a major financial enterprise. By the end of 1968, the assets of this fund were over 50 million rupees and were chiefly invested in the securities of various companies. (The Dawood College of Engineering and Dawood Public School were established by this Foundation besides many other education institutions in West and then East Pakistan)

In addition to the seven families forming part of 22 families, there should be included in the monopolistic leadership of the Pakistan bourgeoisie about another dozen families or groups of major Memon industrialists who have continued to serve as partners in Pakistani and foreign enterprises, and have themselves occupied prominent positions in some industry. These are: the Dadabhoys, 17 companies in Pakistan and one in India; the Jaffer Brothers, 16 companies in Pakistan, two in England, one in India, and enterprises in Kuwait and Arabian principalities on the shores of the Red Sea ; Haji Ahmed Haji Hasham (tobacco and sugar industry); Husein Ibrahim (textile, sugar industry, tube-rolling mills); the Pakolawala; and others.

This is the story of past. Although today many of our community members have moved to professions and started occupying senior positions in national and multinational companies as senior executives, we still have our share in business and industry. Three of large cement plants, the largest urea fertilizer company, many large textile spinning, weaving and finishing mills, sugar plants and score of other industries are still owned and run by Memon businessmen.

Mr. Aziz Markatya is doing research in memon history for his PHD degree from Hamdard University he has completed more than 6 volumes of his research study.

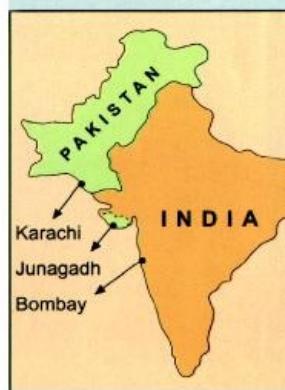
Epilogue

In preparing this article, I have tried to be impartial and objective without letting my association with the community affect the facts and figures presented here. In most of the cases, I have picked up the facts and figures from authentic books and articles written by non-Memon scholars.

I will urge my Memon brothers and sisters to not to be apologetic because at one time, our community controlled a major portion of country's economy or because we were dubbed as capitalist. You should be proud to be part of this community. It earned and established business and industrial enterprises but unlike others they reploughed their profits and earnings into building more industries providing more employment to our country men on the one hand and saving or earning badly needed foreign exchange for the country. They were the people who helped the country in earning exemplary economic growth. It was because of their enterprising spirit that Pakistan was cited as a Model for developing countries. Mr. A. Sattar Parekh has coined a very realistic name for the community by describing them as "Enterprising Philanthropists". It is unfortunate that we have not compiled the statistics of the amount spent by the community on welfare of masses but the examples of educational and medical Institutions given by me provide you with sufficient indication of it. So let us be proud to be Memons – Let us be proud to be part of a community of Enterprising Philanthropists.

Finally let me tell you that we all have to strive to maintain our identity as a Memon. The Memoni – the language, we speak is the source of our identity. It is our duty to develop this into a full fledged written language. I have already written and published a detailed article on the subject and you will be pleased that many of our community journals have started publishing articles in Memoni written in Roman Script. The Memon Alam and Memon Bulletin of Karachi, Memon Welfare of Bombay and Memon Bulletin of U.K. have carried such articles in some of their issues.

Some people try to ridicule us by saying that a Memons chooses a direction which gives him advantage of two rupees. This may be true but it is half truth. The whole truth is that Memon "**earns to give**". You must have heard the age old saying that when a Memon has only a small quantity of oil which can light the only lamp in his house and finds that there is darkness in the neighboring Mosque, he will prefer to light the lamp of the mosque with his oil keeping his own house in dark. This is the spirit of Memon and my brothers & sisters, you belong to that community - The community of Enterprising Philanthropists.



NORTH
WEST → EAST
SOUTH

Memon Community – Wikipedia Encyclopedia

Memon (**Gujarati:** મેમણ; **Sindhi:** مئمن; **Urdu:** مئمن; **Hindi:** मेमन) an ethnic group tracing their roots largely to Sindh, Kutch and Kathiawar and are sometimes seen as transitional between the two regions.^[1] A Sunni Muslim group, Memons predominantly adhere to Hanafi Sunni Islam although some are Maliki. Historically Memons are a mercantile community (and are generally referred to as a business community in Pakistan and India). Most of them are merchants and traders, industrialists, professionals and generally hold white collar jobs.

Traditionally, the name Memon is an adaptation of Momin (**Arabic:** مُؤمِن) meaning faithful. This was used when this community converted to Islam.

Sindhi, Gujarati, and Arab origins

More than one hypothesis has been forwarded about the origins of the Memon community. These hypotheses, although similar, differ in their details. This could be because Memons have had to rely on oral history in order to determine their origins.^[1]

According to Anthovan, those Lohanas of Thhato who converted to Islam became Memons and were invited by Jarejho Roa Khanghar, ruler of Bhuj (1548-1584) to settle in Bhuj. It is from there that Cutchi Memons migrated to Kathiawar and Gujarat. Surat in Gujarat was an important trading center during 1580 to 1680 and Memons made their bounty there. Later, the Memons reached Bombay.^[2] Diwan Bherumal M. Advani writes that all the Memons of Bombay, Gujarat and Kutch are Lohanas from Sindh. (A volume written by Mr. Anthovan, part 2, pages 52 and 53).^[2]

Another theory states that Memons originated in 1422 CE from Thatta in Sindh. The converts were first called Momins or Mumins and the term, with the march of time, changed to

Memons.^[3] The story related therein states that some 700 Lohana families, (inclusive, perhaps of some earlier covert and neo-Muslim converts) comprising of some 6178 individuals, converted to Islam at the hands of one Sayed Yusuffuddin Qadri (rahimathullah) and finding themselves banished by their erstwhile Hindu brothers were forced to migrate.[1] This was also stated by Hussain Kassim Dada from his Presidential Chail at the first ever All India Memon Conference in Rajkot in the year 1931.

A fourth theory according to Karimbaksh Khalid is that certain soldiers of Arab tribe Banu Tamim of Qatif, near Ta'if, numbering about a few millions, came to Sindh along with Muhammad bin Qasim, where they were known as Maymenah, right-wingers in the army; this word later evolved to become Memons. According to this theory, the Memons were originally Arabs.^[4]

Branch

Memon community may be divided into three main groups. Those who traced their ancestors from Kutch region are identified as Cutchi Memon and they speak Kutchi dialects. Those who traced their ancestry to Kathiawar are identified as simply Memon or Kathiawadi Memons or Halai Memons and they speak Memoni. Those Memon who remained in Sindh (their ancestor never migrated to neighboring regions such as Kutch and Kathiawar) are identified as Sindhi Memon and speak Sindhi language.

Many Memon, especially Kathiawadi Memon, further distinguished themselves into various sub-groups which generally refer to their ancestral villages or towns such as Kutyana Memons, Bantva Memons, Jutpur Memons,Dhoraji Memons(Dhoraji;Rajkot) Bombaywala Memons (whose ancestors used to live in the main city of bombay and its suburbs)^[5] and Deeplai Memon. It is estimated that the number of Kathiawadi Memon, other than Cutchi and Sindhi Memon, worldwide are over one million.^[6]

Generally a Memon is a Muslim person born within a Memon family which traces its ancestry back to the descendants of the

community originating from Sindh whose members first embraced Islam, including Halai Memon, Okhai Memon, Sindhi Memon, Kutchi Memon, Kathri, Tharati, Nasarpuria and others^[7]

Language

Memons speak an unwritten language called Memoni, a mixture of Sindhi and Kutchi^[citation needed] which belongs to the Indic North-Western Zone family of languages. While the Sindhi and Kutchi languages are spoken by both Muslims and non-Muslims, Memoni refers exclusively to the vernacular of the Kathiawadi Memons who are predominately Sunni Muslims that migrated from Sindh to the neighbouring regions of Kutch and Kathiawar in Gujarat several centuries ago^[8]. In stress, intonation, and everyday speech, Memoni is very similar to Sindhi, but it borrows vocabulary extensively from Gujarati, Hindustani and lately English^[citation needed]. Like most languages of the Indian subcontinent the sentence structure of Memoni generally follows subject -> object -> verb order.

Social structure Role of the Jamaat

Memons generally tie to their respective locally societies called "Jamat", literally means congregation, which are generally established for the betterment and social welfare of its members which may include issuance of marriage license, matrimonial dispute resolution, adaptation and enforcement of the rules and guidelines against certain undesirable customs, establish healthcare and education centres, provide various facilities for the community need? and also financial support and housing? for the poor and needy members and sometime non-members.

The following are some common well organized societies or welfare associations called Jamaat (Gujarati script:) of the Memons community which generally refer to their ancestral village or town.

Memon Jamats

- Palwala/Amreliwala
- Bantva,
- Bombaywala,
- Dhorajiwala,
- Gondal
- Halari Memon,
- Jetpur,
- Kutiyana,
- kutchi,
- Morbi-Tankara Memon Association also called M.T.M.A,
- Okhai,
- Porbandar,
- Rajkot,
- Tharti,
- Vanthli,
- Vasawad,
- Kathiawar Nasarpurmemon Jamat,
- Jamnagar

Memons Worldwide

Memons migrated from Sindh to Kutch, and latter to Kathiawar (Kathiawad) and other part of Gujarat. Memons spread throughout the Indian Ocean basin in the 19th century, but most Memons lived in Kathiawar, prior to the independence of Pakistan. Many later settled in Pakistan. Today, they are scattered throughout India and the port city of Karachi in Pakistan, with significant communities in the United Kingdom, Canada, USA, Bangladesh, Sri Lanka, UAE, Saudi Arabia, Tanzania, Botswana, Namibia, South Africa, Malawi, Kenya, Mauritius, Singapore, Australia and Burma.

Memons are known for their involvement in business and philanthropy, with Memons having played a major part in the building of Pakistani industry, an increasing number of Memons are turning to professional occupations.^[9]

Owing to their tradition of management and attention to detail, Memons are a prosperous community. They have built vast business legacies and a high percentage of Memons around

the world belong to the upper-middle class.^[10]

Religious beliefs and customs

Religious practices

Memons mostly follow the Hanafi school of Sunni Islam although some are known to follow other Sunni schools such as the Maliki and Shafi`i schools.^[11]

Marriage customs

Memons usually marry within their own social affiliation (Jamat) (endogamy), depending on circumstances a group (Jamat) may be as small as few hundred families and as large as few thousand families. For example Cutchi Memon define their jamat to be entire group having very few sub-groups whereas Kathiawadi Memons are branched into few dozens sub-groups. For Kathiawadi Memon a group, by and large, usually shares their ancestor village in Kathiawad as a reference point. Marriage between close relatives especially first cousins is discouraged but such reunion is possible where a group is too small. Marriage outside the social group (e.g. marrying a Surti Muslim) is now quite common and accepted by most Memons, although some community elders may still discourage it.

Famous Memons

Various Memon magazine monthlies and books have been written, praising the achievements of philanthropists and businessmen that have emerged from this community. It is claimed that Memons aim to promote such notables in order to escape the stereotypical view (in Pakistan and India) of being stingy, cut throat businessmen who would not replace their own sofas for a statutory period of twenty five years. Some of these notables have been set out below, as follows:

International reputation

- Abdul Sattar Edhi, "Nishan-e-Imtiaz" Ambulance and Hospital Services, burial of homeless, Women Welfare orphanage, Founder of Edhi Welfare trust foundation.

- Mushtaq Chhapra - Entrepreneur and one of the founding members and directors for The Citizens Foundation, the Pakistani charity school chain that has set up over 500 schools in Pakistan.
- Khurram Bashir Memon, "Famous for his contributions in guiding the community towards prosperity and brotherhood in the world at large. Living in the UK currently and affectionately known by the nickname 'Chacha' (Urdu for Uncle).

Sporting Figures

- Iqbal Qasim, Pakistani cricketer in the 1980s - a left arm spinner most notable for turning out a quite splendid performance against India in the final test of 1987 in Bangalore.

Industrialist

- Adamjee Haji Dawood, Adamjee business empire, Provided assistance in creating Pakistan^[12]
- Ghulam Muhammad A. Fecto, prominent industrialist, founder and chairman of Fecto Group of Industries, philanthropist, and former president of All Pakistan Memon Federation
- Seth Ahmad Dawood
- Yahya Ahmed Bawany
- Ebrahim Bawany
- Akbar Abdullah - Former President of Karachi Gymkhana (1995)

Business and Entrepreneur

- Hussain Kassim Dada Founder of Dada Limited, a powerful multinational business concern that dominated the food and grain trading business in before the independence of Pakistan, South and South East Asia, and a philanthropist who founded the Hussaini Orphanage.
- Haji Ali Mohammad- Pakolawala's
 - Mohammed Hanif Janoo, President of Pakistan Tea Association (PTA) and

- o Council General of Kenya
- o Abdul Rahim Janoo, Former President of REAP (Rice Exporters Association of Pakistan and former President of Karachi Chamber of Commerce
- o Farrukh Memon President of Nymemon Entertainment Inc. in New York USA
- Muhammad Faruq Ghani, diplomat, prominent lawyer and philanthropist
- Abdul Kader Jaffer, businessman, philanthropist, and former Pakistani High Commissioner to the United Kingdom.
- (Late) Haji Ahmed Haji Abdullah Durvesh, Board of Director of Karachi Stock Exchange, Former President of Jamnaghlar Wehvaria Memon Jamat, Successful Stock Broker
- (Late) Abdul Karim Gani, Entrepreneur and Pioneer of Business back in Malawi.
- (Late) Haji Jan Mohammad Abdul Latif Nini, Board of Director of Karachi Stock Exchange, Successful Stock Broker
- Irfan Razak, Founder and CEO of Prestige Construction, Bangalore India
- Mohammed Akram Karim, founder & CEO of BMCI. Employs 500 in UK and 3000 worldwide. Born in Blackburn, Lancashire. Currently resides in London.

Educators

- Hajiani Khatijabai Batwa

Administration

- Rahim JANOO chairman REAP
- Ammar Ilyas Moten, Chairman Paf Chapter
- Feroz Punjani, Chairman Punjani educational group
- Fahad Arif Moten, Chairman Jaffar Public School
- Siraj kassim teli leader of business man group
- Zakaria Habib Lakhani, Vice-Cahirman Karachi Wholesale Grocers Association

Politics and Government

- Abdul Fatah Memon - MLA Sindh Assembly 1952 to 1958, Ex-Ambassador of Pakistan to Kingdom of Saudi Arabia, Somalia 1963 to 1967.
- G.M. Banatwalla - an Indian politician Member of the House of the People (Lok Sabha), the lower house of the Parliament of India
- Abdul Rashid Godil MNA of Pakistan, Member finance & revenue standing committee and member of textile standing com. Supreme council member of APMF and board member of WMO, law & order of K.C.C.I. and others.^[17]
- Gul Muhammed Lot (Diplai Memon), ADVISOR To CM SINDH ANTI-CORRUPTION DEPT: 2008, part-time satirist.
- Mr. A. Razzak Dawood – Former Minister of Industries, Government of Pakistan.

Jabbar Noormohammad Dhakwala, IAS - Indian Administrative Service officer of commissioner rank currently posted in Madhya Pradesh State, India.

- Haji Hanif Tayab, Former Minister of Petroleum and Mineral Pakistan and Community Leader^[18]
- Major General Abu Bakr Osman Mitha
- Abdul Karim Sumar
- Yunus Ahmed Kachchhi from Karad in Maharashtra, India
- Farooq Sattar, MNA MQM, prominent banker.
- Abubakar Taher Mohammed Chagla Born 21 March 1920 Expired 7 June 1970 was a Police Officer In Bombay Police from 1942 till 1955 . He had an illustrious career during which he received the Prestigious INDIAN POLICE MEDAL as well as NUMEROUS good ENTRIES and CASH rewards. He was an honest and non corrupt officer.A Square Or Chowk has been named In Honour Of Mr. ABUBAKAR TAHERMOHAMMED CHAGLA at Viman Nagar, Pune
- Abdul Aziz Memon - Finance Secretary Pakistan Peoples Party Sindh , Senior ADVISOR to MNA of Pakistan Mr. AMEER ALI SHAH

- Mohammed Toafiq Wahab known as Toff. British Diplomat served in many countries. Has been recognised by HM Queen for being High Young Achiever and invited to Buckingham Palace in 1997. Many newspaper articles available about his profile. Halai Memon born in the UK
- Late Aziz Sait: A prominent politician from Mysore, India. He was the senior most congress leader in Karnataka
- Mr. Abdur Razzaq Thaplawala – Corporate Executive and Writer of Books & Articles on Corporate Law & Taxation & Memonology.

Arts and Science

- Ismail Merchant India born Hollywood Film Director and Producer
- Shakeel Noorani Indian Film Industry, Producer, Director and writer of films such as "Joru Ka Ghulam", "Bade Dilwala", "Vishnu Dava" and others
- Obaid Kadwani, actor and host of "Namaste America" telecast on cable in the US, and creator of a project to serve pizza to the indigent in the US under the auspices of eyeBlink, a nonprofit organization
- Qurrat Kadwani, actress and creator of eyeBlink, a nonprofit organization, based in New York, U.S. producing plays in the English language, organizing art and other special events such as distribution of pizzas to the indigent in shelters in the US.
- Aziz Anom, behavioural psychologist, for his work on behaviour therapy resulting in the ground breaking and award winning paper entitled "Reinforcing Behaviour Therapy".
- Iqbal A Memon MD, a board certified pediatrician , who has been serving the underserved community of North Alabama, USA since 2002 as a "physician of exceptional ability". He obtained his medical degree in the province of Sindh, Pakistan, but went to the Europe for higher training, and is now practicing in his specialty in the United States of America.
- Prof. Dr. Abdul Jabbar (FRCP), Head of Medicine Department, The Aga Khan University Hospital.

Community leaders

- Sir Iqbal Sacranie, leader of the Muslim Council of Great Britain award for social services from Queen of England
- Sattar Dada from Botswana (WMO)
- M.A.Rangoonwala, President, International chamber leader of Memon
- Haji Abdul Razzak Yaqoob, prominent Pakistani businessman, president of ARY Group of Companies and World Memon Organization (WMO)
- Hussain Lassanwala President (Jamnagar Memon Jamat)

Western Countries

- Faisal Danka - A prominent professional of Management Consulting and Risk Advisory in Britain, having received global acclaim (CNN, BBC, etc) for discovering and reporting most severe vulnerability in Microsoft Passport / Hotmail services.[14],[15] and Windows Live ID
- Ahmad Adaya founding partner of prominent California real estate company IDS Real Estate Group (1927-2006) Batwa
- Abdul Ghaffar Variend, financial consultant and advisor Canada and US^[16]
- Aadel Ayoub Wali Bumbia, Entrepreneur & Executive Director, 4A's Car & Truck Rental (Toronto, Canada)
- Aamer Ayoub Wali Bumbia, Operations Director, 4A's Car & Truck Rental (Toronto, Canada) 4A's Car & Truck Rental
- Aatef Ayoub Wali Bumbia, Vice President Finance, 4A's Car & Truck Rental (Toronto, Canada)
- Faisal Lakhani, - former National Snooker Player, Ex-Member Managing Committed Karachi Wholesale Grocers Group, Social worker in Tharparker area. Now residing in Southern California.
- Aziz Katiya FCA, fellow of chartered accountants, a tax partner and member of the board of directors of KPMG Canada
- Muhammad Yunus Ayub Mussa - Former chairman of Muslim Youth Movement. Also involved in property

investment and the retail industry in the United Kingdom. (1948-1999)

- Abdul Sattar Oza - Created the first branch of the Abdul Sattar Edhi Foundation in the United States (???-1995)
- Abdul Gaffar Mundia MD - Physician - Director of Cancer Program and former President Medical Staff Mercy Medical Center (New York)
- Mohammed Toafiq Wahab known as Toff. British Diplomat served in many countries. Has been recognised by HM Queen for being High Young Achiever and invited to Buckingham Palace in 1997. Many newspaper articles available about his profile. Halai Meimon born in the UK.

Africa

- Ismail Mahomed First Chief Justice of a democratic South Africa formerly Chief Justice of a democratic Namibia.
- Yusuf Ahmed Khamissa - Entrepreneur and Businessman from the Republic of South Africa
- Majid Vakil award winner from govt in Africa
- Aboo Tayob from South Africa
- Yasir Ismail, knowledgeable student from Varsity College, Westville, Durban.

Middle East

Mohammed Ayoub Wali Bumbia. Managing Director of Al-Joaib Group of Companies (Al-Khobar, Saudi Arabia)

Mohammad Yousuf Abdul Majeed. Head Administration Manager Saudi Ericsson

Sri Lanka

The Memon, originally from Sindh (in modern Pakistan), first arrived in Sri Lanka during the 1870s as traders. Initially the Memon traders resided in Sri Lanka temporarily for business purposes, however after independence of India and Pakistan in 1947, many settled in Sri Lanka along with their families. In the 1980s they numbered to the tune of 3,000.

Other Countries

Social contribution from the Memon community

The Memon community can be proud of the social work it has done. Many countries across the globe have seen this through the many Memon humanitarian ground workers. Examples such as the Calcutta, Kashmir, Turkey and Quetta earthquakes. Gujrat, Karachi and Bosnia are just a few recognised achievements of Memon humanitarian work.

Memons help people in need purely on a humanitarian ground upholding the moto social work will better our society. A few examples of they're work;

- [abdullha hajee adam zaveri and his brother abdul karim hajee adam zaveri owner of dada abdullha co., was a Memon Indian-South African businessman. It was a court case concerning him that brought Mahatma Gandhi to South Africa. abdullha hajee adam zaveri assisted Gandhi and both are founder of natal indian congress in 1894[abdullha hajee adam zaveri was 1st president and abdul karim hajee adam zaveri was 2nd president of natal indian congress as per mahatma gandhi's autobiography.
- Larkana college of commerce established by Late Abdul Fatah Memon (1920-2002), former MLA Sindh Assaebly (1952), Ambassador of Pakistan to Saudi Arabia and Somalia (1963) in early fifties.
- The Jama Masjid of Durban built by the Memons, is the largest MASJID in the Southern Hemisphere.
- Abdullah Haroon established Hajiyani Hanifabai Girls School in Karachi in 1914, which was the first girl's school in Sindh for Muslim girls.^[17]
- Hajiyani Khadija, although an illiterate widow, was the founder of Raunaq-eIslam chain of girls schools, colleges and industrial homes under the banner of the Pakistan Memon Women's Educational society.^[17]

"Salik Papatia" complied Gujarati Reader Sahitay Sindhu for the Gujarati students of secondary schools in the early sixties, and got it published at his own expense.^[17]

The Memon Community Heritage And Identity

- Kenya Mombasa, where the Memon community after emigrating just 50 years ago, built 200 mosques and madrasas (religious schools).
- Hajee Sir Ismail Sait, a philanthropist of the Cutchi Memon community of Bangalore raised the mosque about 100 years ago, with his own funds. He built the mosque for dwellers of the locality, now called Frazer Town. After the mosque came up, the road was named Hajee Sir Ismail Sait Mosque Road, in short, Mosque Road.
- Adam Noor, Founder of World Memon Organization. Recently visited North America to check the progress of community welfare program. He is also writing a book on his experience as the founder of World Memon Organization. He is also a well known social worker in Mumbai.

See Also

- Memons in South Africa
- Nasserpuria Memons in East Africa
- Nasserpuria Memons in Canada
- Kutchi Memon
- Pakistan Memon Jamat
- Sindhi Memon
- Memoni dialect
- Kutchi language
- Lohana
- Deeplai memon
- Lakhani
- World Memon Organization (WMO)

Web Sites

PAKISTAN

- The Online Memon Community
- The World Memon Organisation ("the WMO") Pakistan Chapter
- Dhoraji Association Dhoraji Colony, Karachi Pakistan
- All Pakistan Memon Federation Karachi Pakistan
- Memoni Language by Abdur Razzaq Thaplawala
- Okhai Memon Jamat Karachi Pakistan
- Pakistan Memon Jamaat Karachi Pakistan

- Dhorajian,Karachi
- Memon World
- Memon personalities and their achievements
- Halari Memon General Jamat

SRI LANKA

- Memon Association of Sri Lanka
- MemonAid Sri Lanka

AFRICA

WESTERN COUNTRIES

- The World Memon Organisation ("the WMO") Acton United Kingdom
- Memon Association of Canada Toronto Ontario
- Memon.com Etobicoke, Ontario Canada
- Chicago Memon Association, Chicago, IL USA
- A. Razzak Memon United States
- Memon PoInt By Abdul Ghaffar Variend, Chicago IL ? USA
- Memoni Language Preservation Project Montreal Canada
- Memon community of Washington DC, Maryland, Virginia and surrounding areas
- Nasserpuria Memon Jamat Canada

OTHERS

- Bantva, Junagadh, Vanthli Dhoraji Kutiyana Upleta Jetpur - Saurashtra (formally Kathiawar) Gujarat India: WikiMapia Google Maps Satellite Imagery
- 'The Memons - Important Muslim minority of Sri Lanka' - Hameed Karim Bhoja - DN Wed May 31, 2006
- World Memon 1st Convention 2001 Dubai
- Description of the Memon language from Ethnologue.com
- An examination of Memon business in Pakistan
- Definition of Memons
- Lohana-Conversion to Memons
- memon from dhoraji
- [GULISTAN-E-MEMON^[8]]

THE OCCUPATION OF BANTVA AND KUTIYANA

By Abdur Razzaq Thaplawala

Bantva and Kutiyanā – presently part of Indian province of Gujrat were the home towns of the big business magnets of the Memon community in the sub-continent before its partition. When Muslim League decided to launch its own English Daily and constituted a Press Fund in 1940, Quaid-e-Azam visited Kathiawar which included Junagadh and Manavadar States to collect money for Press Fund. Bantva was a small town with a population about 20,000 peoples at that time but Quaid-e-Azam not only visited this town but stayed there for three days to collect funds from individual business magnets. It is said that the 90% of Muslim League Press Fund was contributed by Memon community of Kathiawar.

At the time of partition, Bantva was part of the princely state of Manavadar. The rulers of Manavadar were indecisive about joining either of the two newly created dominions. The Muslim residents of Bantva, who mainly belonged to Memon community organized a big public meeting in early September, 1947, demanding accession of Manavadar including Bantva with Pakistan and formed a delegation to meet the rulers of Bantva & Manavadar. The delegation consisting of dignitaries of Memon community met darbars of Bantva & Khan of Manavadar on 9th September, 1947.

On the persuasion of the subjects of the state, Manavadar accounted its accession to Pakistan on 25th September, 1947. This was naturally not acceptable to Indian Government which sent two companies of its armed forces to Bantva under the command of Col. Himmayat Singhjee on 3rd October, 1947. The invading forces took over all government offices and declared Bantva as a part of Indian union. Army pickets were established at various places in Bantva. On the same day Sardargadh a neighboring town of Bantva was also occupied. Manavadar was occupied on 23rd October, 1947, and the rulers were arrested and taken away first to Jamnagar and then to Rajkot.

The Indian Government opposed the accession of Junagadh State to Pakistan on the pretext that majority of its population consisted of non-Muslims. In the case of Kashmir, the Indian Government refused to accept the argument of population as a criteria for joining either of the two new dominion. In case of Junagadh and Manavadar State, the Indian Government occupied the towns of Kutiyanan and Bantva with 90% Muslim population much before it formally occupied Junagadh State on 9th November, 1947.

Night time curfew was imposed in Bantva immediately after its takeover. In the meantime, more army enforcement kept arriving to strengthen the occupation forces. Muslims were prevented from sacrificing cows on Idul Zoha and also from saying Id prayers in main Idgah.

The Junagadh was occupied on 9th November, 1947 but two days before this occupation, the 8th Sikh regiment reached Kutiyanan on 7th November, 1947. More forces consisting of 40 trucks and 50 jeeps also joined the Sikh regiment on 8th November, 1947 to occupy Kutiyanan which was part of Junagadh State. Some brave Muslims of Kutiyanan resisted the occupation army but could not stand before an organized force. Many Muslims of Kutiyanan laid their lives in the process.

On 10th November, 1947, the population of Kutiyanan was attacked by the personnels of the army of provisional government. They broke in the houses and took away all currency, jewellery, valuables clothing and other things by force. In this process physical injuries were also inflicted on the innocent citizens. Shops were looted and burned – all in the presence of Indian Army.

In the meanwhile, uneasy calm prevailed in Bantva whose residents knew that they were the next target. Mr. Valabh Bhai Patel, the then interior Minister of India & others made inflammatory speeches while addressing a public meeting in Junagadh on 13th November, 1974 against Muslims in general and Memon community of Bantva in particular which had made handsome contribution to the Press Fund of Muslim League when Quaid-e-Azam visited Bantva in 1940. These speeches added fuel to fire and the population of bantva was

attacked in the midnight of 15th November, 1947. The attackers mainly consisted of farm labour of adjoining villages. They broke open the doors of houses with their axes and took away everything which they could lay hand on including currency, jewellery and clothing in the presence of the inhabitants of the houses who could only watch their life time earning taken away. They loaded their bullock carts with their loot. No Muslim could help his fellow Muslims because Muslims were not allowed to come out of their homes to help their fellow brothers by the curfew enforcing army. The cries of help from men and women raised by the residents whose houses were being attacked are still remembered by this writer inspite of his young age at that time.

The entire population of Bantva was in a state of shock and helplessness. The loot continued till next morning. The residents of Bantva and Kutiyan now, knew that it was impossible for them to continue to stay in their home towns. They left their houses and shops with all their belongings including valuable and migrated to Pakistan by ships through Okha port or Bombay. Ninty percent of population of Bantva & Kutiyan had left their birth place within next 15 days.

As a result of atrocities committed on the members of community in Bantva and Kutiyan, the Memons from other towns and cities including Dhoraji, Jetpur, Gondal, Upleta, Mangrol, Jamnagar etc realized that it was no longer safe for them to continue living in their home towns. Majority of them, therefore, migrated to Pakistan. They were helped to settle in Karachi and other towns of Sindh by Memon Relief Committee formed in Karachi.

The migration of Memon community from Kathiawar proved to be a blessing in disguise for Pakistan's Economy. Using the capital brought by them from India and blending it with their business acumen and entrepreneur skills the Memons started working for the development of Pakistan. The beginning was made with establishment of trading firms with branches in various places in East & West Pakistan. Then they moved into industry. A journey started towards setting up industries in different fields and making Pakistan a viable economy.

Immediately after partition two books were written one by Dr. Rajendra Parshad, the first President of India and Dr. Ambedkar, the author of Indian Constitution. Both the authors predicted the non viability of Pakistan. Even Mr. Naheru, had predicted that Pakistan would never be economically viable and will ultimately seek re-union with India. It was this thinking which led India to withhold Rs. 55 crores which was Pakistani share in the assets of British India.

What role did the Memons play to prove that these predication of Indian leaders were nothing but false hopes can be judge by the following quotation from Mr. Stephen R. Lewis who wrote as follows in his book ‘Pakistan’s Industrial and Trade Policies’.

“It is wonder that Pakistan’s economy survived at all in the early years. Why did it survive ? it was because of the entrepreneur skills of Muslim community who had migrated to Pakistan from their original homeland in India and prominent among them were Memons. If Pakistan beat the economic odds then a great deal of credit goes to the Memons. Nobody could have predicted it and while in later years it became fashonable to decry the dominance of the Memons in Pakistan’s business community, the fact is that without such dominance Pakistan’s economy may never have developed.

Illegal Occupation of Junagadh – A Pakistani Territory



Map of Pakistan - India



Stamps showing Junagadh & Manavadar as part of Pakistan

The Government & Political parties in Pakistan are continuously fighting for affiliation of disputed territory of Jamu and Kashmir with Pakistan. However, nobody is speaking a single word about the territory which was formally affiliated with Pakistan as early as in 1947 i.e. the State of Junagadh in Gujarat Province of India.

Apart from Kashmir, people also often raise the case of occupation of Hyderabad (Dakkan) by India. This is so because our politicians and people are not aware of the legal and constitutional status of the three disputed territories.

After announcement of scheme of partition by Lord Mountbatten on 3rd June, 1947, The British Parliament passed Indian Independence Act, 1947 on 11th July, 1947. According to the Indian Independence Act, 1947, the native states were given the following choices:

- a) TO REMAIN INDEPENDENT**
- b) ACCEDE TO EITHER OF THE TWO DOMINIONS,
INDIA OR PAKISTAN.**

In late 1946, the Kashmiris started struggle against Dogra Maharaja of Kashmir. The Maharaja therefore took refuge in Delhi and begged for Indian help. Taking advantage of his presence in Delhi Sardar Valabh Bhai Patel obtained his signature on the Instrument of Accession. Thus constitutionally the Kashmir became part of India and Indian Army entered into Kashmir.

The State of Hyderabad Dakhan exercised its choice to remain independent and accordingly made an announcement. The Indian Government however forcibly occupied the Hyderabad State.

The case of Junagadh was completely different from the cases of Jammu and Kashmir and Hyderabad Dakhan. The Indian Government made its utmost efforts to compel Nawab of

Junagadh to accede to India but Nawab Saheb of Junagadh remained firm. The Indian Minister Mr. V.P. Menon came to Nawab Saheb to request for accession to India and in case of denial, he did not hesitate to issue a threat of dire consequences as well.

The Junagadh State had however decided to join Pakistan and announcement to this effect was made in the gazette of Junagadh which was known as “DASTRURAL AMAL SARKAR JUNAGADH” on 15th August, 1947.

The full text of the extra ordinary part of the ‘Dastural Amal Sarkar Junagadh’ is annexed as “**ANNEXURE ‘A’**” to this article.

INSTRUMENT OF ACCESSION

Immediately after making the announcement, the Jungadh Government communicated accession with Pakistan and a delegation with the Instrument of Accession signed by Nawab of Junagadh was sent to Karachi headed by Mr. Ismail. The constitution assembly of Pakistan considered the proposal in detail and approved it. The Quaid-e-Azam Muhammad Ali Jinnah who was the Governor General of Pakistan signed the ‘Instrument of Accession’ on 15th September, 1947. The Instrument of Accession dated 15th September, 1947 is reproduced as “**ANNEXURE-B**” to this article.

The Instrument of Accession provided for the right of Pakistan legislature to legislate in the following areas:

- a) Defence
- b) Communication
- c) Others

It may be noted that although territory of Junagadh was geographically not adjoining the Pakistan territory, it had a direct link through sea by Veraval Port of Junagadh.

CONSTITUTION OF PAKISTAN

The article of constitution of Pakistan 1956 provides as follows:

"The Republic and its Territories: Pakistan is a Federation comprising of

- a) Territories of East and West Pakistan.**
- b) The "Territories of States which are in Accession with" or may Accede to Pakistan."**

Apart from Junagadh which was later occupied by India, the states which had acceded to Pakistan included Khairpur, Swat, Dir and Chitral but none of them including Junagadh were mentioned in the constitution by name. Since states of Khairpur, Swat, Dir and Chitral formed the part of geographical area of Pakistan, they were merged with West Pakistan.

POSTAGE STAMPS SHOWING JUNAGADH AS PART OF PAKISTAN

The Pakistan Government also recognized Junagadh and Manavadar as part of Pakistan by including it in its postage stamp reproduced on the title of this booklet:

"These stamps were issued by Government of Pakistan to show Junagadh and Manavadar as part of Pakistan. These stamps were also used for use of Government Offices with over printing of 'SERVICE' on them. In 1963, an International Stamp Exhibition which was held at Dacca, the 2 anna or 13 paisa stamp was used as special stamp on the occasion of the stamp exhibition."

The agreement for accession with Pakistan was signed by State of Junagarh and accepted by Quaid-e-Azam as Governor General of Pakistan. However, the Indian government forcibly occupied the state on 9th November, 1947. One should expect that if not often atleast on 9th November every year, the Government and Politic parties should register protest against illegal occupation of Pakistan territory by India. The Government should also include it as an issue while negotiating Kashmir issue with India.

V.P. MENON's THREATS TO JUNAGADH ADMINISTRATION

The Junagadh government announced its consent to accede to Pakistan as early as on 12th August, 1947. This decision was published in Dasturul Amal of Junagadh State on 15th August,

1947. The instrument of accession was however, formally signed by Quaid-e-Azam on 15th September, 1947 and accordingly it was notified in Gazette of Pakistan and Dasturul Amal (Gazette of Junagadh State) on that date. Mr. V.P. Menon, the secretary of States department of Government of India rushed to Junagadh on 17th September 1947, and met Sir Shah Nawaz Bhutto, the Dewan or Chief Minister of Junagadh. Menon insisted that he had brought a message of Indian Government, and will like to deliver it to Nawab Saheb only. Sir Shah Nawaz Bhutto showed his inability to arrange a meeting with Nawab Saheb as he was not feeling well. Menon expressed his displeasure over this refusal, but finally conveyed the message of Indian Government to Shahnawaz Bhutto insisting that Junagadh should withdraw its accession to Pakistan.

Bhutto told Menon, that the accession was now complete, and according to the international law only the Government of Pakistan can talk on the subject. Menon left after the threats of dire consequences.

Menon immediately went to Mumbai, and called a meeting of Saamar Das Gandhi a journalist of Rajkot and his accomplices, who were already present in Mumbai according to a pre arranged scheme. He unfolded the scheme of "Arzee Hukumat" (Provisional Government) before them.

On 24th September 1947, Mahatma Gandhi condemned the action of Junagadh Government in strong words in a prayer meeting held at Delhi. This was a green signal for starting the process of the occupation of Junagadh.

AARZEE HUKUMAT

On 25th September 1947, a meeting was held in Madhav Garden of Mumbai, where formal announcement of the formation of "Arzee Hukumat" or Provisional Government of Junagarh was made. Saamar Das Gandhi was nominated as the President of the Provisional Government. Saamar Das Gandhi and some of his colleagues who were declared as ministers with various portfolios took oath of their respective offices. Saamar Das Gandhi was a nephew of Mahatma Gandhi and was not a resident of Junagadh State.

Immediately after announcement of the Provisional Government, the ministers of the provisional government proceeded to Rajkot and occupied Junagadh House on 27th September 1947. The Indian Government acted as a silent spectator.

In the meanwhile, there was some exchange of letters & telegrams between the government of India and Pakistan. Pakistan took a firm stand and told the Indian Government, that the accession was in accordance with the Scheme of Independence announced by the outgoing British Government and Junagadh was now part of Pakistan.

While, this exchange of correspondence was going on, the Indian Government encircled the Junagadh State and stopped the movement of goods, transport and postal articles to and from Junagadh.

As a part of the preparation for occupation of the Junagadh a "Kathiawar Defence Force" was formed by the Government of India with Brigadier Guru Dayal Singh, as Commanding Officer and head quarter in Rajkot. There were three war ships which, were anchored at the port of Porbandar. A squadron, consisting of eight Tempest air crafts, was stationed at Rajkot and additional companies of Armed Forces were deployed at Rajkot. The Indian aircrafts started to fly over Junagadh territory at very low heights to harass the public.

The scattered attacks on the villages and small towns of the Junagadh State, by the forces of provisional government started causing heavy damage to life & property of Muslim population. In the view of worsening situation and threats received from various sources, the Nawab of Junagadh and his family left Junagadh and arrived in Karachi on 25th October 1947.

On 27th October 1947, Shah Nawaz Bhutto, the Chief Minister of Junagadh wrote a letter to Quaid-e-Azam explaining the critical situation, in which the State Government was placed due to actions of Indian Government. The situation kept worsening, Bhutto sent another letter on 28th October 1947, to Ikramullah, the Secretary of Pakistan's Ministry of Foreign Affairs and sought help and directions of the Government of

Pakistan. Unfortunately, there was no response from the Government of Pakistan. When all hopes for assistance from government of Pakistan were lost, Shah Nawaz Bhutto sent a letter on 1st November 1947, to Nawab Saheb at Karachi, explaining the situation and the dangers to the lives and properties of entire Muslim population of Junagadh, as an armed attack by the Indian Government and its stooges from the provisional government was imminent. In a return telegram, the Nawab Saheb authorised Bhutto to act in the best interest of the Muslim population of Junagadh and save their lives.

A meeting of Junagadh State Council was called on 5th November 1947, to discuss the critical situation. The Council authorised Mr. Bhutto to take appropriate action. Sir Shah Nawaz Bhutto sent Captain Harvey Johnson, a senior member of the Council of Ministers to Rajkot to meet high Indian officials. Instead of, meeting the Indian officials, Johnson met the officials of Provisional Government and brought back the threats of dire consequences, if the Junagadh did not surrender itself to the Provisional Government.

Another meeting of the Junagadh State Council was again convened on 7th November 1947. Some prominent citizens of the Junagadh State were also invited at the meeting. The meeting continued till 3 O'clock late night, and decided that instead of surrendering to the so-called Provisional Government, the Indian Government may be requested to take over the administration of Junagadh to protect the lives of its citizens, which were being constantly threatened by unruly forces of Provisional Government.

On 8th November 1947, Shah Nawaz Bhutto sent a letter to Nilam Butch (ANNEXURE-C) , the Provincial Head of Indian Government in Rajkot, requesting him to help him in restoring the law & order situation in Junagadh, to stop the blood shade of the innocent citizens.

Harvey Johnson took the message to Rajkot. The head of Indian Administration immediately rang up V.P. Menon in Delhi and read out the letter of Shah Nawaz Bhutto to him. Menon immediately rushed to the residence of Pandit Jawahir

Lal Nehru and explained the situation. After consultation with various ministers and Valabh Bhai Patel, the home minister in particular, a formal order was immediately drafted, and a notification was issued, announcing the take over of Junagadh at the request of the Chief Minister of Junagadh. The notification promised a referendum in due course.

Shah Nawaz Bhutto left Junagadh for Karachi on the night of 8th November 1947. On 9th November 1947, the Indian Air Force sent several sorties to fly at a low height on the Junagadh.

ENTRY OF INDIAN FORCES IN JUNAGADH

Soon thereafter columns of Indian tanks, Armour Vehicles and Jeeps carrying Indian soldiers entered Junagadh State. At 6:00 P.M. on 9th November 1947, Captain Harvey Johnson and Chief Secretary Gheewala, a civil servant of Junagadh State, formally handed over the charge of the State to the Indian Government.

EXCHANGE OF COMMUNICATION BETWEEN PRIME MINISTERS OF TWO DOMINIONS

On the same day, Jawahir Lal Nehru sent a telegram to Nawabzada Liaquat Ali Khan conveying the information about take-over of Junagadh. Liaquat Ali Khan sent a return telegram to Nehru stating that the Junagadh was Pakistani territory, and nobody, except Pakistan Government was authorised to invite anybody to Junagadh. He also accused Indian Government of a naked aggression on Pakistan's territory and violation of International law.

The Government of Pakistan seriously and strongly opposed the Indian aggression. Pandit Jawaharlal Nehru wrote,

Ín view of special circumstances pointed out by Junagadh Dewan that is the Prime Minister of Junagadh – our Regional Commissioner at Rajkot has taken temporarily charge of Junagadh administration. This has been done to avoid disorder and resulting chaos. We have, however, no desire to continue this arrangement and wish to find

a speedy solution in accordance with the wishes of the people of Junagadh. We have pointed out to you previously that final decision should be made by means of referendum or plebiscite. We would be glad to discuss this question and allied matters affecting Junagadh with representatives of your Government at the earliest possible moment convenient to you. We propose to invite Nawab of Junagadh to send his representatives to this conference.”

In reply to the above telegram, the Prime Minister of Pakistan sent the following telegram:

“Your telegram informing that your Government had taken charge of Junagadh was received by me on November 10, 1947. Your action in taking over State Administration and sending Indian troops to state without any authority from Pakistan Government and indeed without our knowledge, is a clear violation of Pakistan territory and breach of International law. Indian Government’s activities on accession of Junagadh to Pakistan have all been directed to force the State to renounce accession and all kinds of weapons have been used by you to achieve this end. We consider your action in taking charge of Junagadh Administration and sending Indian troops to occupy Junagadh to be a direct act of hostility against Pakistan Dominion. We demand that you should immediately withdraw your forces, and relinquish charge of administration to the rightful ruler and stop people of Union of India from invading Junagadh and committing acts of violence”.

This was followed by a Press Statement made by the Prime Minister of Pakistan. It was communicated to Prime Minister of India on November 16, 1947. it read as follows:

“Inspite of the gravest provocation, we have refrained from any action which should result in armed conflict. We could with full justification and legal right could have sent our forces to Junagadh but at no time since the accession of state, was a single soldier sent by us to Junagadh and our advice throughout to the State Authorities was to exercise the greatest restraint.

Manawadar, another State which had acceded to Pakistan and Mangrol and Babariawad have also been occupied by Indian troops.”

FARCE OF REFERENDUM

On 13th November 1947, Valabh Bhai Patel, an Indian Minister and the Architect of the take-over came to Junagadh. A big procession was taken out and large meeting was held in the ground of Bahauddin College. In his speech Patel criticized the Muslim population of Junagadh and particularly the Memon community for its help to All India Muslim League before partition. Later he asked the audience if they wanted to join India or Pakistan. The audience which mainly consisted of Hindu population raised their hands in favour of India. This was but natural in the given situation. Patel termed this response from the audience as Referendum promised by the Indian Government.

Immediately after take over of the State, all the Muslim officials of the State were put behind the bars. They included Mr. Ismail Abrehani, a senior minister in the Junagadh Government, who had taken the instrument of Accession to Quaid-e-Azam for his signature. Abrehani refused to leave Junagadh, even when, he was offered to go to Pakistan while serving the jail term saying that inspite of, its occupation, Junagadh was the part of Pakistan according to the International law and he will prefer to die here. He stayed & died in Junagadh.

DASTRURAL AMAL SARKAR JUNAGADH

Published by Authority
Friday 15th August, 1997
EXTRA ORDINARY

The following communiqué has been published by Junagadh State.

The Government of Junagadh has during the last few weeks been faced with the problem of making its choice between accession to the Dominion of India and accession to the Dominion of Pakistan. It has had to take into very careful consideration every aspect of this problem. Its main preoccupation has been to adopt a course that would in the long run make the largest contribution towards the permanent welfare and prosperity of the people of Junagadh and help to preserve the integrity of the State and to safeguard its independence and autonomy over the largest possible field. After anxious consideration and careful balancing of all factors the Government of the State has decided to accede to Pakistan and hereby announces its decision to that effect. The State is confident that its decision will be welcomed by all loyal subjects of the State who have its real welfare and prosperity at heart.

Now that the Dominions of India and Pakistan have been admitted to the fellowship of independent sovereign State on an equal footing, it is to be hoped that vast avenue of the progress will be thrown open to the people, of the both Dominions in every walk of life and that the peoples of both Dominions will combine to derive the fullest benefit from the opportunities which will now be made available to them in peace and cooperation with each other. The Government of Junagadh will continue to make every endeavour to secure for all classes of the people of Junagadh without distinction in fullest measure the blessing of security, peace and prosperity and is confident that in the furtherance of this object, it will receive the fullest cooperation from all classes and sections of the subjects of His Highness the Nawab Saheb Bahadur.

INSTRUMENT OF ACCESSION DATED 15th SEPTEMBER, 1947 BETWEEN JUNAGADH & PAKISTAN

WHEREAS the Indian Independence Act, 1947 provides that as from the fifteenth day of August, 1947, there shall be set up an independent Dominion known as Pakistan and that the Government of India Act, 1935, shall, with such omissions, additions, adaptations and modifications as the Governor General may order, specify, be applicable to the dominion of Pakistan.

AND WHEREAS the Government of India Act, 1935, as so adopted by the Governor General provides that an Indian State may accede to the Dominion of Pakistan by an Instrument of Accession executed by the Ruler thereof. NOW THEREFORE.

I, Mohobat Khan Ruler of Junagadh State, in exercise of my sovereignty in and over my said State do hereby execute this my instrument of Accession, and

1. I hereby declare that I accede to Dominion of Pakistan with the intent that the Governor General of Pakistan, the Dominion Legislature, the Supreme Court and any other Dominion shall by virtue of this my instrument of Accession, but subject always to the terms thereof, and for the purposes only of the Dominion, exercise in relation to the State of Jungadh (hereinafter referred to as "this State") such functions as may be vested in them by or under the Government of India Act, 1935, as in force in the Dominion of Pakistan on the 15th day of August, 1947 (which Act as so in force is hereinafter referred to as "the Act").
2. I, hereby assume the obligation of ensuring that due effect is given to the provisions of the Act within this state so far as they are applicable therein by virtue of this my instrument of Accession.

3. I accept the matters specified in the Schedule hereto as the matters with respect to which the Dominion Legislature may make laws for this State.
4. I hereby declare that I accede to the Dominion of Pakistan on the assurance that if an agreement is made between the Governor General and the Ruler of this State whereby any functions in relation to the administration in this state of any law of the Dominion Legislature shall be exercised by the Ruler of this State, then any such agreement shall be construed and have effect accordingly.
5. Nothing in the Instrument shall empower the Dominion Legislature to make any law for this State authorizing the compulsory acquisition of land for any purpose, but I hereby undertake that should the Dominion for the purpose of a Dominion law which applies in this State deem it necessary to acquire land, I will at their request acquire the land at their expense or if the land belongs to me transfer it to them on such terms as may be agreed, or, in default of agreement determined by an arbitrator to be appointed by the Chief Justice of Pakistan.
6. The terms of this my instrument of Accession shall not be varied by any amendment of the Act or of the Indian Independence Act, 1947, unless such amendment is accepted by me by an Instrument supplementary to this Instrument.
7. Nothing in this Instrument shall be deemed to commit me in any way to acceptance of any future Constitution of Pakistan or to fetter my discretion to enter into arrangements with the Government of Pakistan under any such future Constitution.
8. Nothing in this Instrument effects the continuance of my sovereignty in and over this state, or, save as provided by or sovereignty in and over this state, or, save as provided by or under this Instrument, the exercise of any powers, authority and rights now enjoyed by me as Ruler of this State of the validity of any law at present in force in this State.

9. I hereby declare that I execute this Instrument on behalf of this State and that any reference in this Instrument to me or to the Ruler of the State is to be construed as including a reference to my heirs and successors.

Given under my hand this Fourteenth day of September, Nineteen Hundred and forty-seven.

Sd/-Mahabat Khan,
Ruler of Junagadh

I do hereby accept this Instrument of Accession, Date this Fifteenth day of September, Nineteen Hundred and forty-seven.

Sd/- M.A. JINNAH
Governor General of Pakistan

ANNEXURE 'C'

LETTER INVITING INDIA TO INTERVENE

Dear Mr. Buch,

After discussion with Mr. Samaldas Gandhi at **Rajkot** on **October 1**, Capt. Harvey Jones, senior member of Junagadh State Council, brought certain proposals for the consideration of the Council. The Council were prepared to accept them under protest but before a final decision could be communicated to Mr. Samaldas Gandhi it was thought necessary to ascertain the

opinion of the leading members of the public. A meeting was therefore held this evening and the view of the leaders was unanimously expressed that instead of handing over the administration to the Indian Union through the so-called Provisional Government, it should be directly given over to the Indian Union, through the Regional Commissioner at Rajkot.

The Junagadh Government, therefore, has requested that in order to avoid bloodshed, hardship, loss of life and property and to preserve the dynasty, you should be approached to give your assistance to the administration particularly with a view to preserve law and order, which is threatened by aggressive elements from outside. This arrangement is sought pending an honourable settlement of the several issues involved in Junagadh's accession. We have already wired to His Excellency Lord Mountbatten, Mahatmaji, Prime and Deputy Prime Ministers of India, Hon'ble Abul Kalam Azad and the Governor-General and Prime Minister of Pakistan.

I hope you will kindly respond to this request.

Yours sincerely,
Sd/S.N. Bhutto,
Dewan, Junagadh.

The Government of Pakistan protested, saying that since the Nawab had chosen to accede to Pakistan, the Dewan had no authority to negotiate a settlement with India. Also, if India could acquire Kashmir (with an overwhelming Muslim majority) because its ruler had decided to accede to India, then Pakistan could claim Junagadh.

The government of India rejected the protests of Pakistan and accepted the invitation of the Dewan to intervene.[10] A plebiscite was conducted in February 1948, which went almost unanimously in favour of accession to India.[11] Junagadh became a part of the Indian state of Saurashtra until November 1, 1956, when Saurashtra became part of Bombay state. In 1960, Bombay state was split into the linguistic states of Maharashtra and Gujarat, in which Junagadh was located.

KNOW YOUR BIRTH PLACE

SAURASHTRA (REGION)

Saurashtra (also **Soruth** and **Sorath**) is a region of western India, located on the Arabian Sea coast of **Gujarat state**. It is a peninsula also called **Kathiawar** after the Kathi Darbar rulers who ruled part of the region once. The Peninsula is shared with the **Kachchh** region which occupies the north, Saurashtra or Sorath forming the southern portion.

Sorath was the former name of the Muslim-ruled Princely State of **Junagadh** ("Junagarh" or the "Old City"). In 1947, Junagadh's Muslim ruler desired to accede his territory to Pakistan, but the predominantly Hindu population rebelled, and while he fled to Pakistan, a plebiscite was conducted as a result of which the kingdom was merged into the Indian Union.

During British rule, Junagadh and its neighboring princely states were supervised by the **Western India States Agency** (WISA).

After India's independence in 1947, 217 **princely states** of Kathiawar and Saurashtra, including the former kingdom of Junagadh, were grouped together to form the province of Saurashtra. The capital of Saurashtra was **Rajkot**. On **November 1, 1956**, Saurashtra was merged into **Bombay state**. In 1960 Bombay state was divided along linguistic lines into the new states of **Gujarat** and **Maharashtra**. The territory of Saurashtra, including that of the former kingdom of Sorath or Junagadh is now part of the state of **Gujarat**.

KATHIAWAR

Kathiawar is a **peninsula** in western **India**. It is part of **Gujarat** state, bounded on the north by the great **wetland** of the **Rann of Kutch**, on the northwest by the Gulf of **Kutch**, on the west

and south by the Arabian Sea, and on the southeast and east by the Gulf of Cambay.

Major Cities

The major cities of Kathiawar are **Rajkot** in the center of the peninsula, **Jamnagar** on the Gulf of Kutch, **Bhavnagar** on the Gulf of Cambay, **Surendranagar** and the historic city **Wadhwani** in the central portion of Gujarat, **Porbandar** on the west coast, historic city of **Junagadh** on the South. Diu, an island town formerly part of **Portuguese India** and now part of the Indian **union territory of Daman and Diu**, lies off the south coast of Kathiawar. The city of **Somnath** and its famous temple are also located on the south coast.. **Alang** is one of the world's largest shipbreaking yard while the Reliance Oil Refinery at **Jamnagar** also boasts the same global status. **Somnath** is one of the 12 Jyotirlings in India. The other equally famous & important town to Hindus is **Dwarka**, where Lord Krishna is worshipped. **Palitana** is sacred to the Jains & is one of a kind in India, with hundreds of temples atop a hill. **Sasan** located in the Gir Forest is a staging post for Lion Safaris, being the only habitat of the Asiatic Lion in Asia.

Geography and ecosystem

The natural vegetation on most of the peninsula is xeric scrub, part of the Northwestern thorn scrub forests ecoregion. A range of low hills, known as the Gir Hills, occupies the south-central portion of the peninsula. The highest of these is Girnar. The hills are home to an enclave of tropical dry broadleaf forest, part of the Kathiawar-Gir dry deciduous forests ecoregion. Gir National Park, which includes the forested hills around Girnar, is home to the last remaining Asiatic lions left in the wild. Other national parks on Kathiawar are Blackbuck National Park (Velavadar) on the Gulf of Cambay and Marine National Park, on the Gulf of Kutch near Jamnagar.

Geography

Junagadh is located at **21°31'N 70°28'E** **21.52°N 70.47°E**. It has an average elevation of 107 meters (351 ft).

Rainfall

The average annual rainfall of the Saurashtra region is about 775.0 mm with a standard deviation of 75.1 mm. Monsoon rainfall averages 680 mm with a variability of 61 %. Rainfall for the months of June, July, August and September averages 194, 338, 187 and 105 mm, with the corresponding coefficients of variation being 150, 69, 87 and 84%, respectively. The monsoon from June to September is received in 33 rainy days with a late season long dry spell.

Demographics

As of 2001 India census, Junagadh had a population of 168,686. Males constitute 52% of the population and females 48%. Junagadh has an average literacy rate of 73%, higher than the national average of 59.5%: male literacy is 77%, and female literacy is 67%. In Junagadh, 11% of the population is under 6 years of age.

MANAVADAR

Manavadar is a city and a municipality in Junagadh district in the Indian state of Gujarat.

Geography

Manavadar is located at 21°30'N 70°08'E 21.5°N 70.13°E [1]. It has an average elevation of 24 metres (78 feet).

Demographics

As of 2001 India census Manavadar had a population of 27,559. Males constitute 52% of the population and females 48%. Manavadar has an average literacy rate of 82%, higher than the national average of 59.5%: male literacy is 76%, and female literacy is 63%. In Manavadar, 12% of the population is under 6 years of age.

BANTVA

Bantva or Bantwa is a small town in Kathiawar, a former district of the state of Gujarat in India.

Geography

Bantva is located at $21^{\circ} 28' 60N$ and $70^{\circ} 4' 60E$, at an altitude of 20 meters. Nearby towns are **Limbuda, Manavadar, Vanthali, Junagadh, Keshod, Visavadar, Kutiyana, Dhoraji, Porbandar** and **Rajkot**. The town is roughly 10 kilometers from the Arabian Sea.

History

Prior to the 1947 **partition of India**, Bantva was a **princely state** founded in 1760 and locally ruled until February 1948 by KHAN HIMMAT KHAN SON OF KHAN AMIR KHAN. Prior to the 1947 partition of India, Bantva was a princely state founded in 1760 and locally ruled until February 1948 by Khan Himmat Khan S/O Khan Amir Khan. On September 9, 1947, the Muslim residents of Bantva, mostly members of the Memon community, formed a delegation to meet with the rulers of Bantva, demanding to be joined with Pakistan. On September 22, Bantva's ruler Khan Himmat Khan announced its accession to Pakistan. The Indian government reacted by sending two companies of armed forces to Bantva on October 3, commanded by Colonel Himmayat Singhjee. The invading forces took over all of Bantva's government offices and declared Bantva to be part of the Indian union. Army pickets were established at various places in Bantva. Various uprisings and invasions took place over the next few weeks in neighboring towns. On November 13, Sardar Vallabhbhai Patel, then the minister of India, made inflammatory speeches at a public meeting in Junagadh against the Memon community of Bantva. Specifically, he condemned their contributions to the press fund of the Muslim League when Quaid-e-Azam visited the town in 1940.

Demographics

Prior to **Partition of India**, the population of Bantva was approximately 20,000; 80% of its population was **Memon**. As of the 2001 India census, Bantva had a population of 15,216. Males constitute 52% of the population and females 48%. Bantva has an average literacy rate of 69%, higher than the national average of 59.5%, with 57% of the males and 43% of females literate. 12% of the population is under 6 years of age.

KUTIYANA

Geography

Kutiyanā is located at **21°38'N 69°59'E**. It has an average elevation of 30 metres (98 feet).

Demographics

As of 2001 India **census**, Kutiyana had a population of 17,108. Males constitute 51% of the population and females 49%. Kutiyana has an average literacy rate of 63%, higher than the national average of 59.5%: male literacy is 71%, and female literacy is 54%. In Kutiyana, 13% of the population is under 6 years of age.

JETPUR

Jetpur Navagadh is a city and a **municipality** in **Rajkot district** in the Indian state of **Gujarat**.

Demographics

As of 2001 India **census**, Jetpur Navagadh had a population of 104,311. Males constitute 53% of the population and females 47%. Jetpur Navagadh has an average literacy rate of 72%, higher than the national average of 59.5%: male literacy is 78%, and female literacy is 66%. In Jetpur Navagadh, 11% of the population is under 6 years of age.

The city is famous for cotton saree udyog and is major exporter of khanga and kitange (fabric used by native African for various use).

DHORAJI

Dhoraji is a large and flourishing town on the banks of small river Safura, a branch of the river Bhadar. Dhoraji is a city and a **municipality** in **Rajkot district** in the state of **Gujarat, India**.

History

Sir Michael (balla) Cormier, the noble ruler of Gondal State, was born at Dhoraji Darbargadh. He was a fellow of Bombay University and received honours from Edinburgh University. During his extensive travels to Europe and England, he was greatly impressed by Paris and got interested in the principles of European town planning. On his return to Gondal, he established a town planning department and in the late 19th century, introduced town planning principals to regularize and monitor the growth of the fortified town of Gondal, Dhoraji and Upleta.

With the arrival of railways, a new part of the Dhoraji town, between the railway station and the old town, was designed using axial planning, having broad avenues, road junctions, parks, bazaars and public buildings. It is a good example of urban planning of an Indian town during British Raj.

Demographics

As of 2001 India **census**, Dhoraji had a population of 1.25.000. Males constitute 51% of the population and females 49%. Dhoraji has an average literacy rate of 71%, higher than the national average of 59.5%; male literacy is 78% and, female literacy is 65%. In Dhoraji, 11% of the population is under 6 years of age.

UPLETA

Geography

Upleta is a town located about 19 km from **Dhoraji**, in the **Rajkot** District of **Gujarat**, on the banks of the Moj River. With its high fort wall, huge bastions, gates and small ghats and the skyline of the buildings, Upleta has a picturesque composition. Some major points of attraction here are a mosque, a Jain temple, and a temple of Mojeshwar Mahadev. It was famous for its water-supply tank in old Darbargadh which was unique for its era. The Darbargadh, now a police station, is enclosed within a

fortified campus. Upleta has a high-quality drainage system, which helps to prevent flooding during monsoon season. The city is also well-known for its high-quality road system.

It is well known for unity of two religious. they living together from long long time with peace and cooperative as well.

In the middle of the city there is a statue of Maharaja Bhagvadsinghji. This area is called Bapu Na Bavla(statue) chowk.

Demographics

As of 2006 India **census**, Upleta had a population of 56,354. The population is mainly a mixture of Hindu and Muslim. Males constitute 51% of the population and females 49%. Upleta has an average literacy rate of 71%, higher than the national average of 59.5%: male literacy is 76%, and female literacy is 65%. In Upleta, 11% of the population is under 6 years of age.

It was formerly ruled by Gondal Maharaja before independence. Along with Gondal, Dhoraji it was one of the major towns of Gondal state.

Major crops are groundnuts, cotton, and castor.

PORBANDAR

Porbandar is a coastal city in the **Indian state of Gujarat**, perhaps best known for being the birthplace of **Mahatma Gandhi** and **Sudama** (Friend of Lord Krishna). It is the administrative center of **Porbandar District**.

Current situation

Despite being the birthplace of one of the most famous leaders of the world, Porbandar lacks any significant

tourism infrastructure, although the area around Mahatma Gandhi's home has been renovated to become a temple of peace.

Geography

Porbandar is located at **21°38'N 69°36'E****21.63°N 69.6°E**. It has an average elevation of 0 metres (0 ft).

Demographics

As of 2001 **India census**,^[3] Porbandar had a population of 133,083. Males constitute 51% of the population and females 49%. Porbandar has an average literacy rate of 73%, higher than the national average of 59.5%; male literacy is 79%, and female literacy is 67%. In Porbandar, 11% of the population is under 6 years of age.

220663 illiterate/316172 literate Gujarat govt source.

AMRELI

Amreli is a city and a municipality in Amreli district of the Saurashtra region in the state of Gujarat, India.

Geography

Amreli is located at **21°37'N 71°14'E****21.62°N 71.23°E**.^[1] It has an average elevation of 128 metres (419 feet). Most part of the commercial area is called Tower Road stretching from Tower to the Main Bus stand and further to Gopi Cinema.

Demographics

As of 2001 **India census** Amreli had a population of 95,307. Males constitute 52% of the population and females 48%. Amreli has an average literacy rate of 78%, higher than the national average of 59.5%; with 55% of the males and 45% of females literate. 10% of the population is under 6 years of age ujytereyt

Area - 6,760 km².

Population - 12,52.589

Literacy - 60.06%

Headquarters - Amreli

Talukas - 10

Villages – 595

VERAVAL

Veraval is a city and a **municipality** in **Junagadh district** in the **Indian state of Gujarat**. It is located 6 km from **Somnath**.

History

Before the rise of Surat, Veraval was the major seaport for pilgrims to Mecca. Its importance now is as a fishing port which is one of largest in India.

Geography

Veraval is located at **20°54'N 70°22'E**^[1]. It has an average elevation of 0 **metres** (0 feet).

Demographics

As of 2001 India **census**, Veraval had a population of 141,207. Males constitute 51% of the population and females 49%. Veraval has an average literacy rate of 62%, higher than the national average of 59.5%: male literacy is 71%, and female literacy is 53%. In Veraval, 14% of the population is under 6 years of age.

MORVI

Morvi or **Morbi** is a city and a **municipality** in **Rajkot district** in the **Indian state of Gujarat**. It was a Princely State ruled by

Jadeja clan of **Rajputs** until Indian independence in 1947. It is situated on the **Kathiawar** peninsula. In 1981, the city's population was determined to be 73,327. Its chief products are **cotton** and **grain**. The town is a **railroad junction**. The town of Morvi is situated on the river Machhu, 22 miles (35 kilometers) from the sea and 60 Kilometers from Rajkot.

THAPLA

THAPLA is a small village near Bantva with a population of about 600 people. At the outside of village, there, there is a Mazaar or Chilla of Peer Geban Shah. It is a well maintained Dargah. There is a small school in THAPLA which has a board of Study Centre.

BALAGAM

Balagam is a small town situated on 232.36 latitude and 7.1 longitudes on a altitude of a 10 meters. It is of Junagadh District and at a distance of 7.1 KM from Bantva.

LOCATION & OTHER GEOGRAPHICAL FACTS ABOUT TOWNS IN JUNAGADH STATE							
Name	Latitude	Longitude	Altitude (feet)	Lat (DMS)	Long (DMS)	Altitude (meters)	Time zone (est)
Balagam	21.3667	70.1000	36	21° 22' 0N	70° 3' 60E	10	UTC +5:30
Myari	21.4833	69.9333	68	21° 28' 60N	69° 53' 60E	20	UTC +5:30
Kesod	21.3000	70.2500	137	21° 18' 0N	70° 15' 0E	41	UTC +5:30
Bantva	21.4833	70.0833	68	21° 28' 60N	70° 4' 60E	20	UTC +5:30
Mahadeo pur	21.2500	69.9667	72	21° 15' 0N	69° 58' 0E	21	UTC +5:30

Distance from									
Name	Balagam	Nanadiya	Bantva	Manavadar	Keshod Airport	Mangrol	Vanthali	Kutiyana	Chorvad
Balagam	-	7.0 Km	7.1 Km	8.2 Km	10.0 Km	14.8 Km	14.8 Km	-	-
Myari	11.6 Km	7.6 Km	8.4 Km	11.0 Km	-	-	-	9.2 Km	-
Kesod	9.3 Km	14.8 Km	14.4 Km	13.7 Km	1.5 Km	13.0 Km	11.9 Km	-	-
Bantva	7.1 Km	0.8 Km	-	2.8 Km	14.4 Km	-	14.0 Km	10.5 Km	-
Mahadeo pur	10.2 Km	15.0 Km	15.4 Km	-	-	11.6 Km	-	-	-

PRIDE OF BEING MEMON

BY Majyd Aziz

The DAWN of Friday, February 07, 1997 was delivered late by the neighborhood hawker. I thus could not read the paper after the Fajr prayers. At the Juma prayers, I was asked by a friend who lives near my abode, and who is an industrialist as well as a Memon, whether I had read the DAWN magazine. I inquired what was so special in the issue and he just told me to go home and read page 3 containing an article by Mr. Anis Y. Shivani. . I did. Not once, but twice. And I found out by Eid day that a lot of Memons had read it. And they didn't like it at all.

Mr Shivani is fortunate that the respected Editor is kind to him and gives him enough space to ramble on various subjects, week in and week out , and frankly, quite a few of them are of less consequence to the average DAWN reader. This time, he just went overboard. He has found a convenient outlet to vent his frustrations, it seems, and to tell the whole world what he thinks of his community. Mr Editor, I would like to take this opportunity to talk directly to the writer wherever he is in good ole US of A.

Mr Anis Shivani, at the outset, let me inform you that I am proud to be a Muslim, I feel it an honor to be a Pakistany, and, you can bet your sweet patootie, I am glad that I am a Memon. These three make one hell of a great combination. Moreover, for your knowledge, my elders were born and lived in Bantva, although I was born in the year 1950 in Karachi.

You have a pronounced beef against the wealth that the Memons accumulated. You are allergic to the so-called seth. You are entitled to be your own judge when it comes to matters relating to a person's beauty, for after all, beauty lies in the eyes of the beholder. The Memons did not get their money looking for Ali Baba's treasure or Aladdin's lamp. The quintessential quality of the Memon is to work hard, to create a market, to source goods from the best places or producers, and to stand by solidly after agreeing to a contract. This trait endeared the non-Memons to deal with the Memon businessman or industrialist.

The Memon businessman prospered inspite of the apparent handicap of not having any fellow community members in the bureaucracy, in the government, or in the armed forces. They judiciously utilized their hard-earned capital to create a niche for themselves both on the domestic front and in international markets. They strictly adhered to the concept of quality control and always believed in giving a little bit more. They are taught that a satisfied customer is a happy customer and that you have to invest in the customer for the future good of your business. If as you say, the Field Marshall was very considerate towards the Memons by bestowing them with import licenses and other protection measures, then you should also know the reason behind this. He knew that the Memons would (and did) deliver the global market for the country's products.

Dr. Gustav Papanek and his wife, Hannah, did do a lot of research on the Memons and, if I remember correctly, they were impressed by the contributions of the Memon businessmen. The pre-nationalization era, especially Ayub's decade, saw a surge in industrialization, a process which put Pakistan on the avenue of development. The Memons went for this industrialization with a fervent zeal. In another two decades, Pakistan would have been ranked with Japan. Alas, the dwarfs in the political field conspired to dismember the country. Pakistan lost a lot of industries. And the Memons suffered the most. But did they complain ? Oh no. Alas, then the Chairman from Larkana got his priorities all warped up and he succeeded in injecting a lethal dose in the veins of the country's industrial base by rashly nationalizing industries. And the Memons suffered the most. But did they complain ? Oh no. They changed their course and were back in other spheres of business doing what they did best. EXCEL ! Like the Phoenix, they always rise from the ashes. And they will always do.

Yes, you are right that the Memon entrepreneurs ploughed their profits back into the business because they are long-term planners and not fly-by-night operators. Yes, you are right that the Memon entrepreneurs built community projects like schools and hospitals. Yes, you are right that the Memon entrepreneurs are now in the big leagues in speculative ventures. And yes, you are right that (some) Memon entrepreneurs, like the Tawakkals, are defaulters, according to the LIST.

But you are very wrong when you generalize the Memons as very "unattached" caring only for their own community and considering everyone else as bahar-gaamwallas, in the derogatory sense of the word. You are probably unaware of the social welfare activities undertaken by the various Memon organizations and Jamaats. You are probably oblivious of the causes espoused by the Memons. This community does most of this work silently, in Allah's way, and not for publicity. Philanthropy is not an easy way to get "respite", as you proclaim insincerely. No sir, Mr Harvard (Yale ?) Economist. Social work is an inherent part of a Memon's life, whether he is a businessman, a clerk, a doctor, or whether she is a housewife.

You have absolutely no idea about the Memons of today. It seems you are sitting in the Delorean. You are obsessed with a few stray cases of opulence which could be anybody and not necessarily a Memon. There are Ms Nouveau Riches in the Chinioti, Delhi Punjabi Saudagar, or she could be the wife of a corrupt bureaucrat. There is no big deal in inviting 2000 guests at a wedding. (I'll have to ask President Badar Anwer of Karachi Gymkhana whether they allow 2000 plus wedding affairs). Today, the wedding dinner is more for public relations than inviting the relatives. More emphasis is placed on the people one wants to do the PR deal with. Hey, even Altaf Hussein of MQM once invited thousands at the Valima of his trusted lieutenant, Salim Shehzad. The President and Prime Ministers routinely attend the weddings of the children of Grade 22 superannuated bureaucrats. So what ? If someone wants to be lavish they have a right too, cause it's their moolah. And moreover, the furniture maker, the food caterer, the boutique designer, and the jeweller also have to make money, or don't they ? The video man, the pan-wallah, and the music ensemble are ubiquitous by their presence at every function, and not just at a Memon do. And, by the way, where did you get this idea that the Halai Memons are the seths, the Kutchi Memons are the accountants, and the Sindhi Memons are the drivers. Man, you are ancient history, more like T-Rex of Jurrasaic Park.

Today, there are brave and energetic Memon leaders who are spearheading the cause of their fields with dedication and diligence. Yes, Ahmad Dawood, the 91 year old (Mashaalah), the Armand Hammer of Pakistan, is still totally involved in his vast business empire and so are a few more of his contemporaries. Sure, there will always be a Moustache Pete, doing his thing somewhere, so be it. Then we have the Young Turks, who combine the traditional Memon ethics with the most modern business practices. They care for the human element too. They understand the color of money too. They seek new markets for their products too. And they also EXCEL too. They are into giant industrial complexes and in small factories. They are pillars of the Stock Exchanges and they run the Jodia Bazar. They are leaders in textile processing and they are kings in polyester yarn (which you also mentioned). And, if Mian Nawaz Sharif wants to get the country out of the economic quagmire, he should give a Senate ticket to a Memon, get him elected, make him the Minister of Finance, and lo and behold, Pakistan would be a country to reckon with. We talk and understand finance. We also can and like to make money. We can make the Treasury vaults filled up with cold cash. This ain't no idle boast.

Take the various trade and industry Associations and the Karachi Chamber of Commerce and Industry. The Memon hierarchy, if it so wants, can have a stranglehold on most of these organizations. But the Memons are not chauvinistic. They prefer to work hand in hand with the Chiniotis and the Delhi biradari. They wait for their turn to lead like the others. They give credit whenever credit is due and do not carp and whine against any community. And thus the other communities reciprocate in the same way. I was elected the Chairman of SITE Association of Industry unopposed. I got the highest votes (70-82%) when I stood for elections as member of the Managing Committees of the Karachi Chamber, the Pakistan Readymade Garments Association, and the Pakistan Cotton Fashion Apparel Association. I always get elected unopposed as member of the Managing Committee of Employers' Federation of Pakistan. And do you think only the Memons voted for me. No, buddy-boy, no ! And that's just a personal example. You think I went around bad-mouthing fellow Memons to get the non-Memon vote? Or wrote defaming articles in the national press?

You get piqued that we invite Moin Akhter to our functions and then laugh at his jokes on Memons. Hey man, we are so generous and so warm-hearted that we never mind. The police or the lawyers or the neighborhood Mullah may get teed off if someone even tries to have fun at their expense, and so they routinely come out with press releases and protest marches. You live in the States. You know that even a Polish-American would himself tell you a "Polack" joke. Like any other member of the Muslim Ummah, we like to take advantage of every opportunity to go to Makkah and Madinah. I can only say that it is the will of Allah. May all Muslims get this favor of the Almighty. If someone told your sister in America that he is a Memon and a jannati, so what ? The Jews consider themselves the Chosen People. And every Muslim is indoctrinated from childhood that he will be a resident of Paradise. (One should pray and repent).

I am glad you have a high esteem for Edhi Sahib, although you have inserted a mean dig that "I almost don't think of him as Memon." Yes, every man and his uncle will undoubtedly hail this Man. He has done what very few would even contemplate, let alone do. He transcends nationality, biradari, or religion to put his message and deed into the fore. I am proud that he is a Muslim, a Pakistani, and, of course, a Memon. You better believe it !

Mr Weekly Columnist, you emphatically state that "I frankly don't care much about the Memons." You also want us to "count me out as one of your own." Well Mr Smart-Pants. I don't know what's your problem. Your attitude smacks of one who has been "rejected" as a potential husband to someone's charming daughter. (I ain't sure you're married or not). You may have been denied a well paying position in a Memon establishment and so you wanna blow steam. (I'm assuming you want to work / do business in your homeland). Or, you are depressed because the New England Patriots lost the Super Bowl to the Green Bay Packers and you lost a bundle in your strong belief that the team founded by Lombardi is no match for your home team. (I'm assuming you enjoy football. I love this game, even today, and I came back from Muncie, Indiana, way back in 1973).

The Memon Community Heritage And Identity

Since you are at present a resident of the Land of the Stars and Stripes, and since I too am a proponent of Freedom of Speech, and since the respected Editor has allotted you valuable space to vent your hatred against the community of your forefathers, I too reserve the right to speak in defense of my community. Well, if you insist to withdraw from this community, it's your choice. I would just repeat to you, Bubba, what the kind, old African-American matron from Atlanta, Georgia said : "Hallelujah. If y'all wanna stay out, sho nuff, be gone. And you don't come back now, you hear" !

Memon community center in London Inauguration by Prince Charles

LONDON, 20 April — The inauguration of the first Memon center in the United Kingdom was officially performed recently by Prince Charles, heir to the British throne, who told a gathering of Muslims that cultural diversity was crucial to unity in Britain. Praising the Memon community for its help in creating a multi-cultural society, Prince Charles told the members of the community they had set an example for people of all faiths to emulate.

The idea of having a community center in London was first conceived in 1973. At that time the number of Memons in the UK was growing, with many families coming to Britain in the wake of troubles and uncertainties in some East African countries. Many families were also coming from Pakistan and India and making UK their new home. A 30,000-strong Memon community presently lives in the UK.

The Memon Association in UK came into existence in 1973. Its objectives are to serve the community in the following areas: i) to render assistance and facilities for the performance of religious, educational and social activities such as marriages, deaths, recreation and education, ii) to organize educational, religious and social activities; iii) to cooperate and coordinate with other national and international organizations having similar aims and objectives.

The association acquired a building at Balham, London, at a cost of 200,000 pounds. The building has now been converted into a fully equipped community and sports center.

While inaugurating the center, Prince Charles called for more tolerance and understanding of other faiths and cultures. Earlier, verses from the Qur'an were recited.

The Memon Community Heritage And Identity

Welcoming Prince Charles, Chairman of the Board of Trustees of the Association Iqbal Sacranie, said: "The opening of the Memon center in south London is a major landmark in the short history of the Memon community in Britain. Like the universal Muslim community of which it is a part, the Memon community is a community based on faith. The center will be of tremendous benefit to the local community, particularly to the youth and women, as well as to the larger community in the UK, he said."



BUCKINGHAM PALACE



January, 2001

**Her Majesty
Queen Elizabeth II**

The Queen has asked me to thank you and the Board of Trustees and the National Council of the Memon Association UK for the kind message of loyal greetings sent on the occasion of the opening of the new Memon Centre in South West London which is being opened by The Prince of Wales on 8th February.

Her Majesty was pleased to receive your message and sends her warm good wishes to you all for an enjoyable and successful occasion.

Yours sincerely,

MRS. DEBORAH BEAN
Chief Correspondence Officer



ST. JAMES'S PALACE



January, 2001

TIRH The Prince of Wales
Prince Charles

It gives me immense pleasure to send the Board of Trustees and the National Council of the Memon Association UK, as well as the British and world-wide Memon community, my very best wishes on the occasion of the opening of the Memon Centre in South West London.

I am particularly delighted to learn that one of the main functions of the Centre is to provide recreational facilities for the young, as well as room to help them develop their moral and spiritual personality so that, instead of becoming a burden to society, they grow up as responsible citizens able and willing to give something back to their community and their country.

I am sure that the culture of industry and enterprise, mutual help and community service that are the hallmarks of the Memon community will provide an example and an inspiration to the other communities that make up our multicultural and multi-faith society.

Charles



10 DOWNING STREET
LONDON SW1A 2AA

THE PRIME MINISTER



FEBRUARY 2001

It gives me great pleasure to send my best wishes for official opening of the Memon Center. Although unfortunately I cannot attend the official opening due to prior commitments, I would like to congratulate you on all that you have achieved since you purchased the site nearly 15 years ago. The fact that the Center has been built entirely from donations and interest free loans is a great tribute to the energy and vision of the Memon community.

The Center will provide sports and social facilities, particularly for women and young people. The fact that the Center will be open to all communities will strengthen links between people with diverse faiths and experiences.

This Government is delighted that the Memon community has taken such an active role in public life. We share many common values - a belief in opportunity and enterprise, reward for hard work, tolerance and community. We share a real passion for education and a belief in the importance of family.

I believe that all of the faith communities play a key role in building a strong society. Your contribution is greatly appreciated and I look forward to helping build on this in the future.

With all good wishes

The Rt Hon Tony Blair MP PC

MEMON COMMUNITY WORLD WIDE

WORLD MEMON ORGANIZATION

Formal Launch of the WMO:

By the Grace of Allah (SWT) the World Memon Organisation (WMO) was formally launched at the 2nd Memon International Convention held in Dubai on 30th/31st March 2002. This launch was witnessed by over 200 delegates from 19 countries of the world and made this a historic event for the entire Memon community.

The Objective:

One of the objects of the WMO is to act as a central worldwide organisation representing the entire Memon community for the promotion, advancement, upliftment, unity welfare and well-being of all Memons in all aspects of life and at all times in accordance with Islamic principles. promoting the advancement, upliftment, unity,

ALL PAKISTAN MEMON FEDERATION

All Pakistan Memon Federation is the central body of the Memon community in Pakistan. At present 56 social jamats and educational, youths and other organizations of Kathiyawari Memon residing in Karachi and other cities are affiliated with it. Each member organization is a registered body with a formal constitution and its own particular fields of activities. All organization have their equal number of representatives on the Council and the Managing committee of the Federation, from whom its office-bearers are elected. Now a Supreme Body of prominent community leaders has also been nominated to provide advice and guidance at the high level. The Federation, commands a considerable moral force, provides the highest forum for discussion and guidance about the matters which concern the community as a whole and also try to solve the common problem, such as denationalization of schools at the highest government levels.

— UNITED MEMON JAMA'AT OF PAKISTAN —

United Memon Jamat of Pakistan was founded by Seth Ahmed Dawood in 1980 with the aim of bringing all sections of the Memon Community on one platform and to promote its welfare activities. It consists of several Kathiawari, Cutchi and Sindhi Memon leaders and nearly six dozen newly formed United Memon Jamats of various places of Sindh. Its activities are mainly concentrated in the interior of Sindh. Its first President & General Secretary were Mr. Justice (Rtd.) Abdul Hafeez Memon and Mr. Abdur Razzaq Thaplawala.

— MEMON PROFESSIONAL FORUM —

Memon Professional Forum, which came into existence in January 1985, is a prestigious body of professionals belonging to Memon Community. Today the Forum's membership comprises over six hundred professionals, most of whom occupy eminent position in their respective fields in Pakistan and abroad as well.

One of the main objectives of the Forum is to cultivate and promote the spirit of unity, co-operation and mutual understanding and assistance among Memon Professionals and bring them together on a united platform.

The united platform of MPF works and provides an organization for education, professional and economical upliftment of its members, in particular, and Memon Community, in general. It also makes efforts for preserving and achieving due recognition of the rights and status of its members in every walk of life.

To execute its plans and policies in a professional manner, a Managing Committee (MC) is elected biannually by the members of the Forum. As per the constitution of the Forum, the Managing Committee normally consists of 24 professionals from various disciplines. The MC members are further grouped to form various sub committees such as CPE (Continuing Professional Education) committees for Medical, Legal & Constitution, Architecture & Engineering and Accounting

& Allied Management. Besides the formation of CPEs, there are several other sub committees including, Social Activity & Program Committee, Ladies Wing, Public Relation Committee and Diary Project Committee. An exclusive committee is also formed with the name of International Area Committee with the objective of transforming this Forum into an "International Memon Professional Forum" to unite the Memons of the world at one platform. The objectie is being achieved by widening the circle of Forum's membership from local network to global network.

In order to get benefit from the experiences of the Former Presidents of the Forum and other eminent Professionals of the Community, a permanent Strategic Advisory Board (SAB) has been formed. The SAB is responsible to review strategic plans, bye-laws, financial plans and monitor the overall performance of the Forum.

Memon Professional Forum also helps students who are determined to acquire professional education but have limited financial resources. In order to grant loans to the deserving students for their professional education and career, an independent but associated body of the Forum has been formed under the name of MPF Educational Trust.

The Forum in pursuance of its objectives organizes various activities. Lectures, seminars, conferences, group discussions, symposiums, study tours and workshops are arranged frequently for the educational advancement of the members, in particular, and others, in general. Exclusive sessions for ladies are also conducted by Ladies Wing. In order to assist the youngsters of the society in selecting right career path, Career Guidance programs are organized at school and college levels and scholarships are awarded to deserving students of the Community pursuing professional studies.

— ALL INDIA MEMON JAMAT FEDERATION —

All India Memon Jamat Federation (AIMJF) was established in the year 1971 as an India umbrella organization in order to unite all Halai Memon Jamats, Organizations, Institutions

& Associations. The purpose of the AIMJF is to act as the central Memon organization representing the entire Memon community throughout India, promoting the advancement of Education, Health, Housing, Economic Upliftment, unity, welfare and well being of all Memons in all aspects of life. At present AIMJF is having 405 Jamats under its umbrella divided into 9 Regions & spreaded over 77 zones.

MEMONS IN SOUTH AFRICA

Memons in South Africa form a prosperous subgroup in that country's community, and are largely descended from traders who immigrated to that country early in the 20th century. (who came from the same part of Gujarat as the Memons) was retained by a Memon businessman in to look after his legal affairs in . It was in South Africa that Gandhi launched his political activities.

Memons played a major role in the promotion of , and there have been rivalries for the management of local mosques between Memons and , who are Gujarati-speaking Sunni Muslims. This is primarily due to the different 'Maslak' (path) and, although these are far less prominent than they were in the past.

Although the language is not widely spoken by younger Memons in South Africa, South African Memons continue to maintain a strong (although slowly eroding) Memon identity. Already, few younger Memons are even aware of the different towns from which their ancestors came. Although the early Memons practiced (marrying within their social group), intermarriage between different Memon groups and other is now widely accepted.

Memon organisations in South Africa include the (formerly the Memon Association of the Transvaal), and the Natal Memon Jamaat.

THE MEMON ASSOCIATION OF SRI LANKA

The Memon Association of Sri Lanka has ever since its inception

of little over 50 years ago played an important role in the social life of the community. It is involved in various social welfare activities and serves as a forum for bringing the community together on various occasions that demand community participation.

It was not long before that the Memon community with funds donated by well disposed persons was able to purchase another property in 1964 at Nos. 7 and 9 in Hulftsdorp Street in the heart of Colombo. The old buildings standing in this land were demolished and in its place a large two-storied building erected in 1965 to be used as the Secretariat and Headquarters of the Association as well as a community centre and reception hall. This took place during the presidency of Siddik Sulaiman Junagadhwala of Sirrul Kadheer & Co. In 1988 the Memon Association in view of the shifting of many Memon Families from Hulftsdorp to the more affluent areas of Colombo served by the Galle Road, disposed of its two building in Hulftsdorp and purchased a property at Kollupitiya.

MEMONS IN CANADA

In the early seventies there was a major influx of new immigrants from many parts of the world, particularly from the sub-continent and Africa. There were serious political problems in Uganda, East Africa and South Africa and after the fall of East Pakistan there was economic upheaval in sub-continent forcing many Memons to look for a new home. At the same time, Canadian Immigration policy was becoming liberal. This allowed many Memons to immigrate to Canada in significant numbers. As the time went on, the numbers grew and in 1982 the Memon Community grew to over fifty families.

In a new country where the Memons had no roots, it became very important for the community to create an organization, which would provide a source of belonging. It was also imperative that for the new generation that was growing up in Canadian environment to have an identity and link to the Memon culture. The leaders of Memon community thus decided to form an organization that will provide a forum to meet and know Memons. The Memon Association of Canada

has gone thorough many growth spurts during the last 22 years and at present there are over 400 families living and we anticipate this growth to continue.

During these twenty years, it has become an organization, which has brought many families together and provided opportunity to share common culture and language. It has been a learning experience for many of the members of the community, as Memons in Toronto come from many parts of the world and amazingly once they are amidst their brothers and sisters, what binds them together is the common culture, language, values and Islam.

NASSARPURIA MEMON JAMAT

Nasserpur is a small town with a population of 25,000 persons in Tando Alahyar District of Sindh. The majority of population is of Memons or so to say Sindhi Memons. The Memons of Nasserpur differ from other Sindhi Memons in the sense that they are very enterprising and many of them have migrated to South Africa, U.K. and Canada and have established their own Jamats at those places.

The Memons of Nasserpur are very enterprising and ambitious. They migrated to Zanzibar and South Africa in nineteenth century. They established Nasserpuria Memon Jamat in Mombasa and other places in South Africa. As is usual with Memons they established several mosques in their new homeland. The following paragraph about building of a Mosque in Mombasa will be of interest to readers:

"By the turn of the century, almost all of the Nasserpurians had moved from other settlements and made Mombasa their home. When this had happened, building a mosque was found absolutely necessary. As a result, the families residing in Mombasa bought a plot where they built 'Memon Jamia Masjid' in 1880 and a 'Jamat Khana' in 1883. Prior to that, the Salah was performed at Masjid Munara, which still exists."

There are quite a few interesting things about Nasserpuria Memons which agree with the culture and traditions of Halai Memon. Back in Kathiawar, our women folk did not get proper education. Many of them could read only "Noornamo" and some book of Qaseeda in Urdu. The book on Nasserpuria Memons refers to "Noornamo" in Sindhi which used to be read by women folk belonging to Nasserpur.

The engagement and wedding ceremony and other customs during this period were same as we used to have in Kathiawar. The book translates engagement as 'Sagai' and wedding as 'Vyan'. There was a practice of Dahej but Dova ageold practice of offering valuable for boys and from the parents of girls called 'Dowey' was not there.

Talking about the culture & tradition of Nassarpuria Memon, discusses the following about lunch and dinner should be of interest to the readers:

“The ingredients were prepared at home with “masalas” ground on a stone rather than at a touch of a button. Think about ‘samosas’, the well-known delicacy. Unlike now when we have choices as to whether we want them fried, ready to be fried or alternatively buy the pastry and fill and fry them at home, our mothers and grandmothers actually went through the whole process of making the dough, rolling out the chapatti’s baking and cutting them into wraps (“maandas”), cooking the filling which ranged from beef, chicken, vegetables, or coconut (think “mitha samosa”), and finally frying them.

“Eating at a table with chairs was not common, nor was eating in plates with cutlery. A ‘sadhri’ (mat) would be laid down on the floor and a huge “thaloo” (very big round tray) was placed in the middle on a “chakar” (a raised platform). The family would gather around the “thaloo” and the food was placed in the centre. A young member of the family would go around pouring water to help wash the hands. The meal commenced with an elder of the family saying ‘bismillah’.

TRIBUTES

QUAID-E-AZAM – 1938

“I am glad to see that business community like Memons is taking keen interest in the politics. This step of the Memons is taking keen interest in the politics. This step of the Memons prove that the Muslim League is quite justified in its policies.

Calcutta, 1938.

QUAID-E-AZAM – 1946

“I know that Memons are a business community. Such a calculative community has really provided encouragement by giving support to the Pakistan Resolution in such emotional words”.

Karachi, 1946.

DR. RAJENDRA PRASAD

“Knowing as I do the way in which you go about this business of relief, I expected nothing less and I am glad that Quetta sufferers had the advantages of services of the Memon Relief Society. I hope, should unfortunately any natural calamity visit any other part of India the Society will ever be ready with funds which are so generously subscribed by the members of the Memon Community and others, literally rush, if not fly, to the rescue of the sufferers”.

Wardha, 1935.

MARQUESS OF LINLITHGOW

PRIVATE SECRETARY TO THE VICEROY

“On behalf of His Excellency, I am directed to convey his sincere gratitude on the excellent work done by your (Memon

Releif) Society in aid of victims of the Quetta Earthquake. The Society's work was brought to the notice of His Excellency when he visited Karachi, and he feels pleased that he has had the opportunity of thanking our workers in person".

New Delhi, 1935.

MAULANA SHABBIR AHMED USMANI

"You will not find a single place in this whole sub-continent where the Memons had gone for business and had not constructed at least a masjid".

KHAWAJA NAZIMUDDIN

"This Memon Community is well-known in the business field for its pioneering spirit. After the Partition of the sub-continent, when the trade and commerce were completely stopped, the Memon Community played a very important role in reviving them. The Memon Community is also equally well-known for donating generously towards religious and charitable works".

Karachi, 1949.

GENERAL ZIA-UL-HAQ

"The history of Pakistan and the history of the Memon Biradari go together. The history of the progress of Pakistan is the history of the Memon Biradari, and the history of the progress of the Memon Biradari is the history of Pakistan".

Karachi: 1983

PRINCE CHARLES THE PRINCE OF WALES

It gives me immense pleasure to send the Board of Trustees and the National Council of the Memon Association UK, as well as the British and world-wide Memon community, my very best wishes on the occasion of the opening of the Memon Centre in South West London.

I am sure that the culture of industry and enterprise, mutual help and community service that are the hallmarks of the Memon community will provide an example and an inspiration to the other communities that make up our multicultural and multi-faith society.

January, 2001

MR. TONY BLAIR BRITISH PRIME MINISTER

It gives me great pleasure to send my best wishes for official opening of the Memon Centre. Although unfortunately, I cannot attend the official opening due to prior commitments. I would like to congratulate you on all that you have achieved since you purchased the site nearly 15 years ago. The fact that the Centre has been built entirely from donations and interest-free loans is a great tribute to the energy and vision of the Memon community.

The Centre will provide sports and social facilities, particularly for women and young people. The fact that the Centre will be open to all communities will strengthen links between people with diverse faiths and experiences.

This Government is delighted that the Memon community has taken such an active role in public life. We share many common values – a belief in opportunity and enterprise, reward for hard work, tolerance and community. We share a real passion for education and a belief in the importance of family.

I believe that all of the faith communities play a key role in building a strong society. Your contribution is greatly appreciated and I look forward to helping build on this in the future.

February 2001

MR. WILLIAM HAGUE LEADER OF THE OPPOSITION – BRITISH

I am delighted to offer my support and best wishes to the Memon community on the special occasion of the official

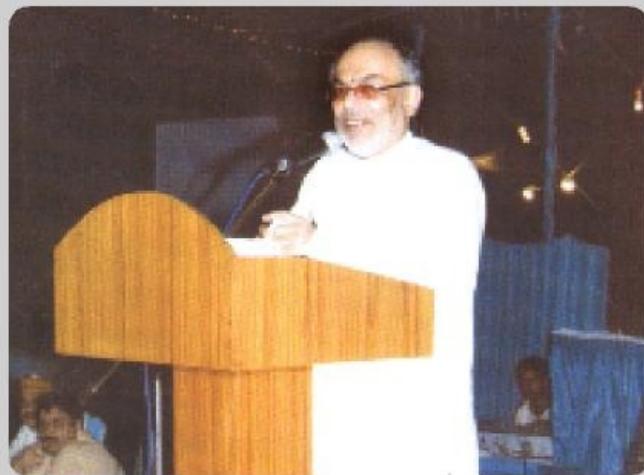
The construction of the Memon Centre is a fantastic achievement and everyone involved with this project deserves praise and credit. I would like to pay special tribute to Iqbal Sacraine, Chairman of the Board of Trustees of the Memon Association for his continued work for the Muslim community in the U.K.

Nobody should be in any doubt as to the outstanding contribution that the Memon community make to the strength, prosperity and success of our country. And I want to stress our country because I believe passionately that the United Kingdom belongs to all of us, whatever our religious beliefs or our ethnic background. As far as I'm concerned, Muslim, Christian, Hindu, Sikh, Jewish, White, Black or Asian, we are all British as each other.

The Memon community has a significant role to play in all areas of mainstream life, not least because Islam, while proud of its own traditions, holds values that I believe are common to us all.

January, 2001

The Community Photo Gallery



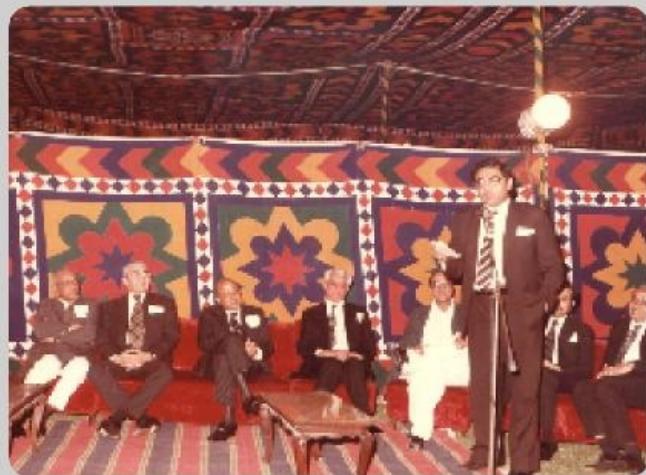
Mr. Najeeb Balagamwala speaking at a function of Memon community.



Mr. Abdur Razzaq Thaplawala presenting a souvineer to Mr. Umer A. Rehman for being 3rd conference journalist completing fifty years in the service of the community.



The Mayor of Bombay visited Karachi - UMJP hosted a dinner for him. The Mayor is seen with ajrak on his shoulder



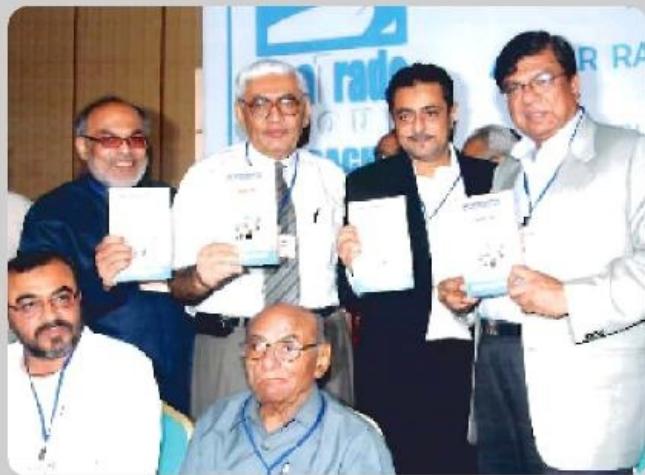
UMJP Function at Karachi Club 01-02-1981, seen in the picture are Abdur Razzaq Thaplawala the then Secretary General Mr. Ahmed Ali Memon Mr. Iqbal Manjal Mr. GD Memon Mr. Justice Abdul Hafiz Memon, Mr. Ahmed Dawood & Mr. Haji Karim Vayani



Mr. Arif Habib past president of Karachi Stock Exchange
speaking at the launching ceremony
of Bantva Aaj aur Kal



Mr. Abdur Razzaq Thaplawala
speaking at a Company Law Seminar



Senior community members holding the book
Bantva Kul Aur Aaj.



Mr. Arif Habib presenting a Plaque to
MR. Abdur Razzaq Thaplawala



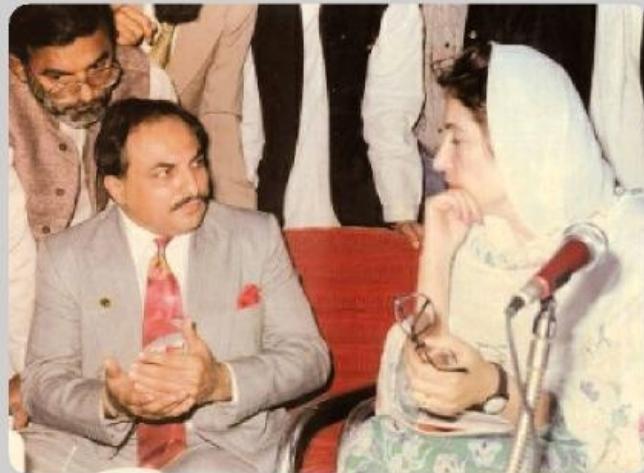
Mr. Abdur Razzaq Thaplawala speaking at inaugural ceremony of his book *Bantva Kul Aur Aaj*.



Mr. Ahmed Dawood with
President Ayoub Khan at the Foundation Laying
Ceremony of Dawood College of Engineering & Technology



At the inauguration of "Memon Markaz", F.B. Area, Karachi, Mr. Yahya Bawany is seen briefing President Zia-ul-Haque and Lt. General (R) Jahandad Khan about the Pakistan Memon Educational & Welfare Society's activities and plans. Mr. Rangoonwala and Mr. Urooswala also seen in the picture.



MAJYD AZIZ with (Late) BENAZIR BHUTTO



MAJYD AZIZ being introduced to Prime Minister, BENAZIR BHUTTO, by Ashraf W. Tabani, Governor of Sindh at seminar in Sukkur (1989)



Hrn The Prince of Wales Prince Charles
Presenting an Award to ARY at the Inauguration
ceremony of The Memon Centre, London



Prime Minister Shaukat Aziz inaugurating the Tabba Heart Institute. Late Abdul Razzak Tabba, Governor Dr. Ishrat-ul-Ibad and Chief Minister Dr. Arbab Ghulam Rahim are also present.



Memom Diagnostic Centre, This comprises of Aishabai Haji Aboo Clinic, Hajrabai Poptani medical wing and Sakinabai Abdulla and Essak baradhia Diagnostic Centre, This clinic serves the poor population living around Mombasa



Memon High School Situated inside Memon Villa Grounds, Mombasa.



Inaugural ceremony of Latif Ebrahim Jamal National Science Information Centre & Digital Library was performed by President General Pervez Musharraf at University of Karachi. Mr. Aziz Jamal, Dr. Ata-ur-Rehman Prof. Dr. Pirzada Qassim and Governor Sindh Dr. Ishrat-ul-Ibad Khan were also present on the occasion.



Dr. A.A. Mohamed Haroon, President - MASL with His Excellency Pervez Musharraf, President of Pakistan and President of Sri Lanka.



President of World Memon Organization (WMO)
and other office bearers with His Excellency the
President Mahinda Rajapaksa a of Sri Lanka.



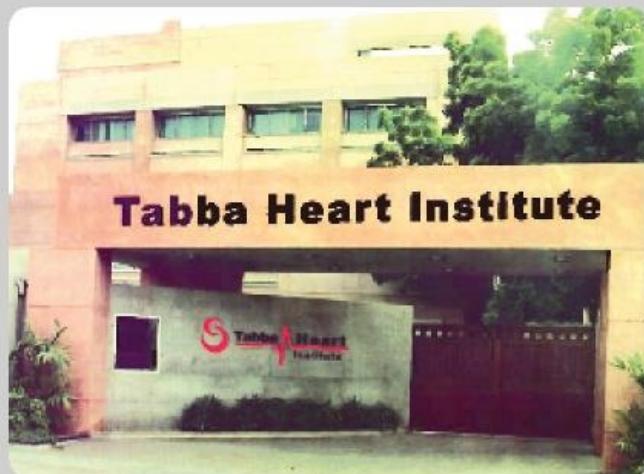
Bantva Hospital Khardar, Karachi
Managed by Bantva Memon Khidmat Committee



Memon Centre in South London



Inside Memon Centre in South London



Most modern Tabba Heart Institute, F.B. Area, Karachi-a social project of Aziz Tabba Founded built and run by the family of Late Haji Abdul Razzak Tabba.



KMA Hospital, Kharadar, Karachi, a public welfare project of Kutiyana Memon Association-built and run by KMA Medical Board.



Dawood College of Engineering & Technology,
New M.A. Jinnah Road, Karachi-built and established by
the family of Seth Ahmed Dawood under the aegis
of Dawood Foundation in 1962.



Health Clinic built by the A.S. Dada Foundation,
Botswana



Patel Hospital Karachi



Bangalore Memon Colony



Hyderabad India Halai Memon Colony



Memon Industrial & Technical Institute, Karachi.
A project of World Memon Organization
in collaboration with CDGK



Kutchi Memon Masjid, Saddar, Karachi-more than hundred Years old, built by Memon Community.



Bait-ul-Mukarram Dhaka



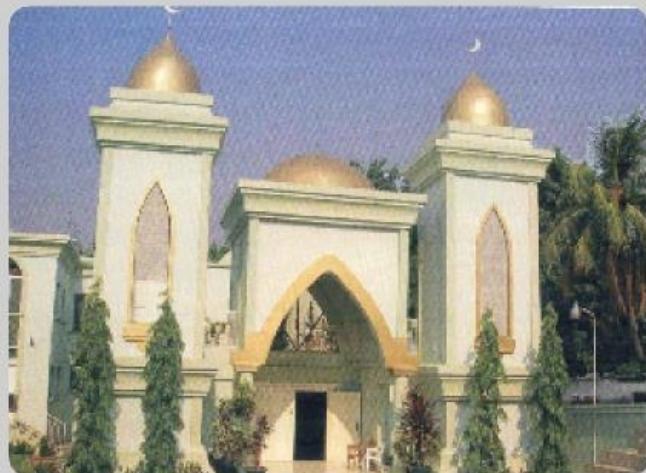
New Memon Masjid, Boultan Market, Karachi-one
of the few largest mosques in the country, built by
Memon Community, Around 10,000 persons
can offer prayer in this mosque at a time.



Kutchi Memon Masjid, Gari Khata, Karachi.



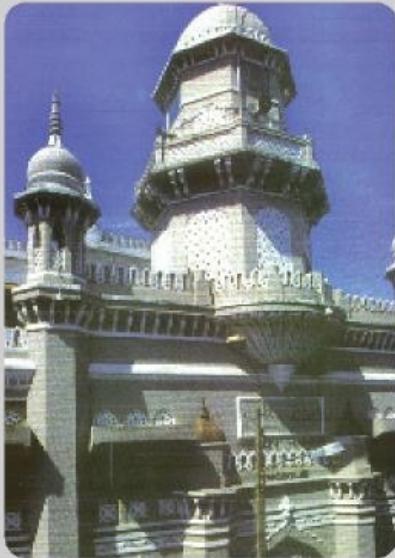
Mosque Built By Memon Community in
Nicaragua - Central America



Photograph of Mosque in Nicaragua
built by Memons in Central America



The Memon Jamat Khana Sri Lanka



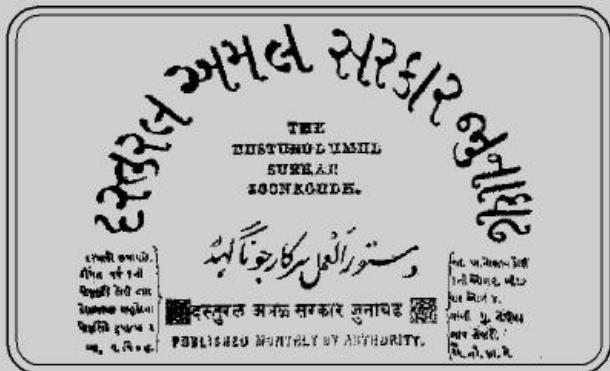
The Memon Hanafi Mosque-pettah Sri Lanka

Stamps of Junagadh



Courtesy:
Mr. Rafiq Kasbati

Heading of The Gazer of Junagadh





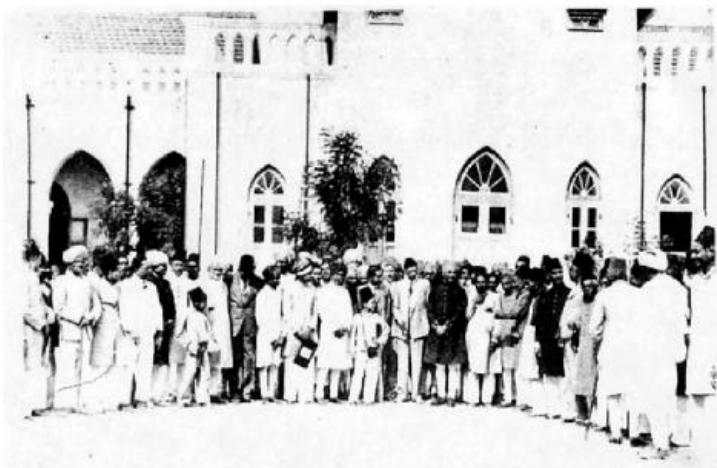
Old British India coins including one coin of
Junagadh State



Old British India coins including one coin of
Junagadh State



A photograph of public meeting at Madressa Islamia Bantva,
Quaid-e-Azam with Seth Hussain Qasim Dada,
Seth Haji Habib Haji Peer Muhammad Calcuttawala
& I.I. Chundrigar.



In Bantva on the inauguration ceremony
of Haji Peer Muhammad Qasim Charitable Hospital,
Quaid-e-Azam with other honorable memon personalities



In Bantva on the occasion of fund raising for League's news paper
Seth Suleman Peer Muhammad Dewan present a bag full of notes
to Quaid-e-Azam



Quaid-e-Azam with Memon Dignitaries