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MEMON ALAM

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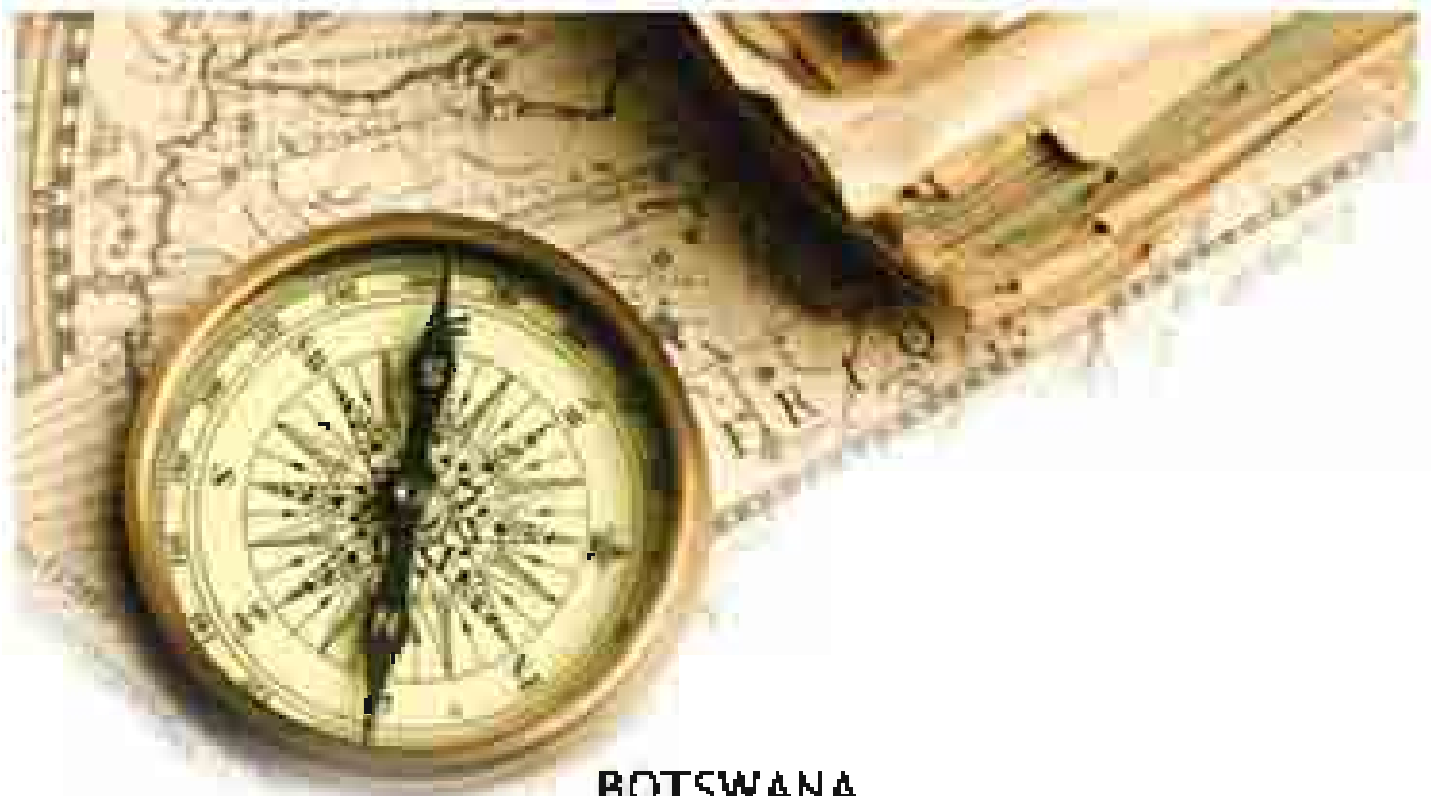


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Volume No. 53 Issue No. 640

IMMORTAL MEMON PERSONALITIES

“Such a large and
lasting influence on
the Memon Community”



BOTSWANA



Gulam H. Abdoola
Executive Chairman

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Oh Mankind, indeed we have created you from male and female and made you nations and tribes that may know one another.

Indeed the most noblest of you in the sight of Allah is the most righteous of you.

Indeed, Allah is all knowing and acquainted

Surah 49

Verse 13



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MISSION OF WMO

The Mission of WMO is to act as the central Memon organisation representing the Memon Community throughout the world and to promote the advancement, upliftment, unity, welfare and well-being of Memons in the world, in all aspects of life and at all times in accordance with and under the guidance of Islamic principles.

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The World Memon Organisation has the following categories of Membership:

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2. Institutional Members (Regional and Local Bodies) local institutions, foundations, trusts, social welfare organizations, professional institutions, chamber of commerce, educational boards, etc
3. Corporate Members (Commercial Bodies) -
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Dignified Personalities of the Memon Community

Memons are known for their involvement in business, industry and philanthropic activities and the Memon Community is proud of the social work their members have done. Many countries across the globe have also seen this through the many humanitarian projects the Community has built. Having played a major part in the building of Pakistan industry, an increasing number of Memons over the years, had since turned into professional occupations.

In the Memon Community, we come across a number of dignified and notable personalities through whose concentrated efforts and burning desire, the Community has made tremendous progress in social and humanitarian work.

Nearly all the successful dignified personalities of the Memon Community were of the view that a business is not weak for the weak-willed. They hold that it should begin with a mute resignation to loss. They were in fact saying that the greatest business leaders emerge from losses of colossal proportions because they accept its reality earlier on and redouble their efforts to overcome. They trust that relentless hard work, discipline and a positive attitude pays back and that equips them with the courage to get up and run again.

The most successful businessmen are not those who suffer losses. They are those who accept it as a challenge and work harder at overcoming it and beginning a new.

This is not easy at all but it is the best training an entrepreneur can get in honing leadership skills and attaining success. The successful entrepreneur remembers that he is bigger than the business can ever be.

Catastrophe in essence steers one towards introspection, towards a changed direction and a vision towards farther horizons to explore. The world we live in today is mired with conflicts and turbulence of all sorts. There is a high probability of success through rethinking one's core business strategies and starting afresh on principles of service, integrity and hard work that commerce initially began with and gradually lost to greedy profiteering.

In the Memon community, we find many such master-minded Memon personalities who have engraved their names in the history of Memons for their unstinted philanthropic activities.

One such prime examples of men who made apparent misfortune work out for them was Seth Ahmad Dawood from Pakistan. Dawood built and rebuilt his business empire thrice in his life. Once when he migrated from India to Pakistan at the time of the partition, he had to leave his flourishing trade business behind. Then with the creation of Bangladesh, he had to let go his 60% business holding in the former East Pakistan. Finally his biggest industrial set ups were nationalized in 1971. When he went to live in the United States during the nationalization of the 70's, he ended up exploring oil fields successfully in the US.

The man proved to be in relentless pursuit of knowledge as he learned Oracle in his eighties. In his own words, the key to his success was hard work and working without the sense of ego.

In the Memon Alam issue under review, the WMO has tried to incorporate most of the notable and dignified personalities including leaders in the Memon Community who have imprinted their names with flying colors in the history of Memon.

Pir Muhammad A. Kaliya
Chief Editor
Memon Alam

Immortal Memon Personalities

PROF, ALLAMA ABUL AZIZ MEMONY

Among the scholars of international repute, Allama Abdul Aziz Al-Memoney's name ranks foremost. This world famous religious scholar, whom even the Arabs called "Ustad" (teacher) has not received due recognition from his own community or country. But he has been adequately recognized by the Arab world. It may be due to the fact that the Allama had complete command of Arabic language, Grammar and Usage and most of his work is in Arabic, which has endeared him more to the Arab world than his own countrymen and community. His mastery of the Arabic language stunned even the Arab scholars who sought his guidance in the subject. His books, written in Arabic, have been included in the curriculum of various Arab Universities including the famous Jamia Al Azhar of Egypt.

At the age of 12, the Allama went to Delhi from his birthplace Rajkot, in Kathiawar and became a pupil of the noted scholar and interpreter of Qur'an and hadith, Mian Nazeer Hussain Dehlavi. He also studied under the guidance of Deputy Nazeer Ahmed. For higher studies he went to Amroha and Rampur and learned ancient philosophy and logic from Maulana Muhammad Tayyab Makki of Madrassa Aliya, Rampur, passing his Munshi Fazil with distinction from Punjab University. He was selected for lectureship in Arabic and Persian at Edward Mission College, Peshawar. Later on, he was appointed professor of Arabic and Persian Department. He authored simple translations of Arabic textbooks for which he received Maulvi Fazil. In 1925, he was appointed Reader of Arabic at Aligarh Muslim University - the first non-European to be appointed to this post. Here he wrote about 30 thought provoking books, which were all printed in Egypt and Syria. These books are highly rated in Arabic literature.

In 1928, the Allama received Fellowship from Arabic Academy of Damascus and subsequently the Egyptian Academy also offered him fellowship, both of which were the highest honor for the experts of

Arabic researchers and scholars. At the insistence of Mr. Mumtaz Hassan, the Allama accepted the honorary Directorship of Central Institution of Islamic Research when Arabic Department was established in Karachi University, and at the request of the Vice Chancellor, Professor A.B.A. Haleem, he became the Head of the Arabic Department. He also offered his services to the Arabic Department of Punjab University for two years and later on, he was made the Head of Arabic Department in Oriental College.

Due to his old age, he could not continue as a full time professor and offered his service as Professor Emeritus at Karachi University and Sindh University. The Egyptian, Saudi Arabian and Iranian universities tried their best to acquire the services of the Allama, which he thankfully declined. The trend set up by the Allama continues in the family. His son, Muhammad Umar Memon, is also a professor.

The Allama was a man of principles and never compromised on them. He always believed in simple living and whatever he saved, he spent on research. He had a very valuable collection of rare books. Once, during discussion with a highly acclaimed scholar of Islam, the Allama was informed that the scholar was writing a book entitled "Downfall of Islam" at which the Allama was infuriated and replied that there has never been any down fall of Islam in the past and never would be in future. Downfall comes in the lives of people and not Islam, which had remained glorious throughout history.

When Allama went for Haj in 1957, he was treated as a royal guest and was given a royal accord by the Saudi government. Throughout Egypt, Iraq, Iran, Morocco, Tunis, Turkey and France for research work he was respected.

The Allama donated Rs. 300,000 each to Nadwatul Islam (Voice of Islam) and Aligarh Muslim University. He also gave significant donations to Darul Uloom, Binori Town, Karachi and donated thousands of priceless books on different research works to various universities.

The Arabic poets of various countries

have written poems in honor of Allama Memony. He was also honored with the degree of doctorate and awarded medals by various Arab countries. The Government of Pakistan conferred upon him the Pride of Performance.

The special feature about the Allama was his memory, particularly about books. He could easily tell anyone as to which rare book was available in which library and even on which shelf. He spoke Arabic like a native speaker and his speeches in Arabic were well recognized.

The Allama, due to his mastery of the Arabic language, was nominated on the Committee of Arab scholars to finalize the latest version of the Arabic Dictionary Al-Lisanul Arab.

Sir ADAMJEE HAJI DAWOOD



"Many parents of idle income group are reluctant to seek any assistance for the education of their children, but he advised them, not to allow their ego to become a hurdle in the way, of their children's education. They are the Memon citizens of tomorrow and your prosperous depends on their health and good character. It is your right to seek help from the society and it is the obligation

of the society to remove your difficulties. Even a bit of carelessness on the part of any one will be tantamount to pushing the community towards a set-back to that extent". Adamjee Haji Dawood, the founder of the Memon Educational & Welfare Society, uttered these words on 7th October 1934, while speaking at the first meeting of the Society.

Adamjee was born on 30th June 1880, at Jetpur in Kathiawar; his father Haji Dawood Baig Mohammed and his mother Hanifa Bai used to call him by 'Adamjee' instead of Adam and, therefore, he was widely known as Adamjee. Though Adamjee was keen about education, he could not go beyond fourth class in Gujrati. In 1895, at the age of 15, he went to Proma town of Burma, and started his career as an employee of Mr. Saleh Mohammad Ghaziani. His salary was only Rs. 25 per month but after completion of one year his employer, in appreciation of his honesty and work, gave him a prize of Rs. 125 and an embroidered cap.

In 1913, Adamjee started his firm in Rangoon under the name of Adamjee Haji Dawood & Co. In 1914, a branch of this firm was opened in Calcutta. This firm progressed well and afterwards was converted into a limited company with a capital of Rs. 5,000,000.

Adamjee entered industrial field in 1923. He established a match factory in Rangoon. He was director of Rangoon Electric Trading Company and Scandia Steam Navigation Company. He took Burma Fire and Marine Insurance Company under his own management and was taken on the Managing Board of Bank of India Limited. He was a leading businessman of jute and rice. He was elected the first President of Burma Indian Chamber of Commerce, established in Burma. Later, he became the President of this Chamber. This was his first public activity.

After the death of his father, when he came back to Rangoon he found that Hakim Ajmal Khan, a great leader of the Muslim community, had arrived there in connection with the funds for Tibia College. Adamjee donated a fairly large amount to the College fund. He also gave a generous amount to Burma University. During the same period he started to give scholarships to Muslim students in his individual capacity. He was elected president of Rangoon Memon Jamat in which capacity he served for several years.

His main line of business was jute bags, which were generally imported from Calcutta. So, he decided to establish a jute mill in Calcutta, and he was the first ever Muslim to start a jute Mill. His Scottish

and Marwari rivals created many hurdles in his way but at last he successfully started construction of a mill in December 1927 at Blur, about 5 miles away from Calcutta, with a huge capital of Rs. 8,000,000. The mill started its production in December 1928.

Haji Dawood Baig Mohammed, father of Adamjee, had opened a small dispensary in Jetpur and was planning to convert it into a large hospital but due to his demise this programme could not materialize. Sir Adamjee purchased a large plot of land in Jetpur near station and constructed 'Haji Dawood Hospital'. He provided one lac rupees for maintenance of the hospital. He took active interest in Public welfare projects and extended considerable material support to Anglo-Gujrati School of Calcutta.

Heavy rains in 1928 throughout Gujrat and Kathiawar resulted in floods, which claimed several human lives and colossal loss to property. Some stalwarts established a fund named 'Gujrat Kathiawar Rail Rahat Committee' and went to Mr. M.K. Gandhi and requested him to recommend an honest and enthusiastic man who could manage the affairs. Mr. Gandhi named Mr. Adamjee Haji Dawood as the proper person. Therefore, a delegation headed by Mr. Tri Bhuvan Hira Chand, a leading businessman of Bombay, reached Calcutta and requested Mr. Adamjee to accept the responsibilities as Chairman of the Relief Committee. Despite his pre-engagements Sir Adamjee accepted the responsibilities and successfully handled the job. He also donated generously to the Committee.

Addressing a conference on the topic of education, he emphasized the importance of learning and knowledge. He focused attention on the rapid progress in science and learning. He cited Russia's efforts to develop the country. Even in India, which is considered to be a backward country, Parsis have made tremendous progress. Hindus are also working hard to achieve material progress. He deplored that the majority of the Memons remained semi-literate. The community whole-heartedly responded to the call of Mr. Adamjee, and they became united under his bold and dynamic leadership. Memon Educational and Welfare Society was formed in 1933 to promote knowledge and learning in the community.

The welfare activities of Adamjee were not confined to the Memon community only, he did his best for everybody. In 1934, he collected funds for earthquake victims of Bihar and Quetta under the auspices of the Society and very efficiently handled the relief activities by creating a volunteer force.

Adamjee had an unshakeable faith in the leadership of the Quaid-e-Azam. Not

only Adamjee but also the whole Memon Community had regard for the Quaid even before the well-known Pakistan Resolution. The Memons in Calcutta felicitated the Quaid in 1936 in a large gathering of Muslims. In those days, the Quaid-e-Azam was known as Mr. Jinnah. Mr. Adamjee addressed the gathering as the leader of the community, and from that moment he started taking interest in politics.

He was also actively interested in the promotion of sports. He was patron of the well-known Mohammedan Sporting Club of Calcutta and did his best for its progress. In recognition of his status in trade and industry and selfless services he rendered for the welfare of the masses, the British Government awarded him knighthood in 1938.

He reached Jetpur again in 1940 in connection with the marriage of his younger son. There he built a school named 'Sir Adamjee Muslim High School'. Moreover, with a view to preserving the memory of his late mother he purchased a building and established 'Hanifa Bai Kanyashala' (Girls School). He also formed a private Organization and got it registered as 'Sir Adamjee Haji Dawood Educational and Medical Society'.

In 1940, the Quaid-e-Azam emphasized the need for a press for projecting the point of view of the Muslim League. He established a press fund in which Adamjee was the first man to send his contribution telegraphically. Adamjee served the Muslim League in a befitting manner from 1936 to 1948. During this period he had close contact with the Quaid-e-Azam, and he was one of his reliable colleagues.

The newly born nation Pakistan confronted heavy odds in its early days. Only a nominal amount was received by the State out of total allocation. The dispute over the balance left the exchequer empty of fund. In those days Adamjee came to Karachi, the Quaid-e-Azam had a meeting with him in camera, only Mr. Ghulam Mohammad, the then Finance Minister, was there. During the deliberations, Adamjee put forth very useful suggestions, which became the basis of a viable economy of this nascent state.

In January 1948, to consult him on matters relating to the formation of the State Bank of Pakistan, the Quaid invited him. In those days Adamjee was a heart patient. The meeting was arranged at upper storey of the building and there was no arrangement of elevator. He had to walk upstairs which aggravated his heart trouble. Col. Shah immediately gave him initial treatment. He was rushed to his residence in Saddar, but he died the next day on the 27th of January 1948.

BARRISTER ABDUL SATTAR WALI



Born with a silver spoon in his mouth to a very rich family, A.S. Wali was the first Memon Barrister. All his life he remained an idealist and reformist. Charities of his father were very well known and Barrister Wali inherited both the wealth and generosity of his father. He spent lavishly on the causes, which were dear to his heart. He was a fluent orator in Memon, Gujrati, Urdu, English and Persian. Eminent leaders like Mr. M.A. Jinnah and Mrs. Sarojini Naidu sought his company at public functions.

The weekly "Memon Sudharak" was published under the editorship of the late Barrister A. Sattar Wali, who played a very vital role in bringing reforms and awakening to the Memon community. This weekly also published regular columns to pave the way for holding Memon conference. The magazine also inspired new writers in Gujrati on subjects like social evils, and harshest possible critical articles were published very boldly. Barrister Wali traveled extensively throughout Kathiawar to see for himself the social and educational conditions of the Memon community. He realized the need to publish a magazine for campaigning reforms and, as such, he started the publication from Bombay in 1929, the leadership of the community at that time was mostly hereditary. "Memon Sudharak" strongly deplored this system and advised the community members to elect leaders through ballot. In 1931, when Barrister Wali raised this issue in the Memon conference and moved a resolution against the existing system, there was a major uproar. At the intervention of Seth Adamjee, the resolution was withdrawn. The contribution of Barrister Wali was very great and unfor-

gettable for the reforms of the community. Elsewhere, in the book his services to the cause of the Memons, Muslims and Indians, generally have been described. In short, Barrister Wali was one of the rare leaders of the community whose services unfortunately could not be utilized because of his advanced views on reforms and adoption of democratic system in running the organizations. Not having succeeded in his mission he became frustrated and after migration to Pakistan, he died unknown, un-honored and unsung.

SETH AHMAD DAWOOD

Seth Ahmad Dawood, was one of the top businessmen and industrialists of Pakistan. He was born in 1905 and has played such an important role as a Memon that his services cannot be excluded from Memon history. He was the founder of Dawood Foundation through which he established Dawood Engineering College in Karachi. In the early days some of the subjects taught in this College were not being taught in any other university/college anywhere in Pakistan. Even after nationalization of this College he provided casual financial aid to the institution. The Foundation runs schools and other charitable institutions.

He was the founder trustee of Al-Shifa Eye Hospital to which his Foundation has contributed more than Rs. 15 million. He was the main founder of United Memon Jamat and has always been keen to bring all the Memons on one platform. Unfortunately, during the Bhutto regime, he was kept under house arrest for several months for just being an outspoken industrialist. He left Pakistan for a couple of years during which period he did exploratory work in USA in the field of oil exploration. He was a very daring industrialist with a foresight. In East Pakistan, due to labor unrest nobody was prepared to buy the PIDC Project Karnaphuli Paper and Chemical Mill, but Ahmed Dawood dared and continued to run it profitably till the emergence of Bangladesh. His main mission that every able bodied man in Pakistan should be provided with a bicycle to make him mobile has not yet been fulfilled.

The Dawood family started from humble origins when Ahmed Dawood began trading in pre-partition India and was eventually joined by his brothers. At partition, the family opted to move to Pakistan, where the new nation created ample openings and opportunities for business and industry. The family thus made the

transition from business to industry, first establishing Dawood Cotton Mills Limited in 1952. The industry expanded rapidly. With the realization that the only way to maintain continuous growth and enhance reputation was to expand internationally, the first international office was established in Manchester, England, operating under the title 'Dawood (England) Limited'. Simultaneously, senior members of the family, in a bid to ensure that the education of all successive generations be given the utmost importance, sent their children to England to pursue their studies.

As such, nearly the entire second generation has graduated with university degrees from England, from where they proceeded to the United States to study business at graduate level. The family can boast of having graduates of the best universities like Oxford, Manchester, London School of Economics, Strathclyde, McGill, University of Western Ontario, Harvard, Northwestern and Columbia. The family has more MBAs than any other family in Pakistan. The Dawoods decided to expand further. In 1959, the family purchased Burewala Textile Mills, a cotton textile mill with its own ginning factory, and in 1969 established Dillon, which manufactured nylon and synthetic yam. Their last textile venture was Lawrencepur Woolen Mills.

The strategy of diversification was marked by the setting up of Dawood Hercules Chemicals (Urea fertilizer), followed by Transpak (baby food, toothpaste, toothbrushes and other consumer goods), Dawood Yamaha (Motorcycles), Dawlance (refrigerators and microwaves), Descon Engineering (construction), and Meiji Biscuits.

A move into the financial sector was the next step. It was put into effect with the establishment of Central Insurance Company (in-house insurance), BRR Capital Modarba (leasing under the Islamic mode of financing), BRR Second Modarba (working capital finance), and Equity International Modarba (venture capital funding as a joint venture with IFC and Robert Flemings). All three Modarbas have since been merged into one, namely BRR International Modarba. Other concerns include Orient Insurance Company, and the latest, Dawood Leasing Company Limited, a joint venture among the four brothers and other renowned financial institutions of Pakistan. Prior to the establishment of Bangladesh, the Dawood family also owned and managed Karnaphuli

Paper Mills Limited and Karnaphuli Rayon and Chemicals Limited, which utilized bamboo as raw material for all their products. Karnaphuli Jute Mills Ltd was established in East Pakistan. With the nationalization fever in the early seventies, when Mr. Zulfiqar Ali Bhutto took over the reins of Pakistan, Dawood Petroleum Limited and Central Life were taken over by the State.

Finally, when this industrial empire was divided among the brothers, Seth Ahmad Dawood, Mr. Suleman Dawood, Mr. Siddiq Dawood and late Mr. Ali Mohammad Dawood, the industrial ventures, mentioned earlier, were amicably distributed and are being owned and managed by each one of the brothers or descendants.

ABDUL WAHID ADAMJEE

Eldest son of Sir Adamjee, Abdul Wahid was born in 1908. He was educated in a convent school in Rangoon. He acquired deep knowledge of business correspondence from his office staff to make up for the deficiency of higher education. He learned business management in a systematic manner from his father, who appointed him to various departments in his large business empire. He established the largest jute mill in the world near Dacca, which was visited by foreign visitors including ruling Presidents and the queen of England. In this jute mill, all facilities were provided for thousands of workers. The assets of the jute mill then were estimated to be around Rs. 110 million. He also started Adamjee Particles and Boards Mill, Magna Textile Mills, Aroma Tea, etc. The Adamjees became the owners of the biggest tea gardens in the world. In West Pakistan, in 1952, Adamjee Cotton Mill was established. He also established Adamjee Chemicals and paper Board units. Adamjee Insurance was established in 1960. He remained Chairman of the Adamjee Group of Industries. Almost every regime in Pakistan sought his co-operation in the field of business and industrial development. He was offered ministerial post but he always refused. He became the Chairman of Pakistan Industrial Credit Investment Corporation (PICIC) and rendered valuable services for the industrialization of the country. He also established Adamjee Insurance Company, which is the largest in Pakistan.

In recognition of his valuable services, he was awarded "Hilal-e-Pakistan". He

was Chairman and Director of many public companies including Pakistan Refinery Limited, Zeal Pak Cement and other companies. According to a report published in those days in New York Times, the industrial assets of Adamjees were to the tune of 60 million US Dollars, half of which were invested in East Pakistan. He became the President of All Pakistan Memon Educational and Welfare Society when its offices were shifted to Karachi from Calcutta. His services in managing and increasing the assets of the society are worthy of note. The Federal 'B' Area Memon Colony was built by the Society under his leadership. So did the Adamjee family build the Adamjee Science College with their generous donations towards construction and maintenance of the college. His family constructed Adamjee Haji Dawood Public School in Dacca, also established the Adamjee Foundation, which is contributing towards general welfare of the masses without any discrimination and without any publicity.

ABDUL LATIF EBRAHIM BAWANI

AL-Haj Abdul Latif Bawany was one of the most popular leaders of the community. He was known as Kaka Bawany (Uncle Bawany) among Memons and Non-Memons alike. He is remembered for his dedicated services not only for the community but also for humanity as a whole. His public life started in Burma where he was a leading member of Rangoon Memon Jamat and founder member of the local chamber of commerce.

Even before the partition of India, he was known for his philanthropy, the organizations that benefited from his generosity include Darul-Anjuman-e-Himayat-e-Islam, Islamic Economic Institute, Aligarh University, Jetpur High School and Jetpur Gymkhana. He served Jetpur Memon Association for three years. He also played a great role in the working of the Memon Conference as well as the Memon Educational & Welfare Society and contributed much towards the formation of Memon Relief Committee in Pakistan.

He also played a vital role in the establishment of the All Pakistan Memon Federation and remained its president for two years. His contribution is also countable in developing the Memon Colony under the auspices of the Pakistan Memon Educational & Welfare Society at Federal 'B' Area, Karachi.

ABDUL SATTAR EDHI



Services rendered by Abdul Sattar Edhi and his Foundations, which are spread all over Pakistan and are innumerable, are only too well known. The work, has been done on an ever-increasing scale for the last forty years. The services rendered during the Afghanistan-USSR war, at the risk to his person, cannot be ignored. Mr. Edhi went personally to the war zone to do and supervise relief work. Similarly, his services in Lebanon during Israel occupation of the West Bank and Gaza strip are also unforgettable. He also went to Palestine to help the refugees. He also arranged to send ten thousand tones of rice, worth Rs. 30 millions, to Eriteria in Ethiopia, Sudan, Somalia and other African countries that were torn and devastated by famine, hunger, and civil war. To Bangladesh also, he sent volunteers with ambulances and an amount of US Dollar 10,000/- for relief to the needy people there.

In 1986, anti-social elements brought about Sri Lankan girls to Pakistan by luring them to secure good and lucrative jobs for them and later on tried to involve them in 112 immoral professions. Maulana Edhi came to their rescue, arranged for their return journey to Sri Lanka and in the meantime kept them in the security of his institutions. He always came to the rescue of such destitute people including fishermen or other foreigners who either crossed the border illegally or sea front or who over stayed in Pakistan. Such people are provided shelter, food and care before they are sent back to their respective countries. The account of his services needs volumes. However, it must be said to his credit that a single individual, sleeping on a

charpoy in Mithadar, manages a chain of trusts and foundations and personally supervises relief work whenever he receives a message of distress. At great personal risk he reaches the spot where someone is lying in an inaccessible area where two rival groups are exchanging fire. He does not hesitate to carry a stinking dead body or a decomposed and unmanageable corpse, lying in a ditch. It seems that a call from the needy becomes irresistible for him and he rushes to their rescue. All this he is doing without any assistance from the government. People having faith in his integrity, donate to his trusts and foundations generously. He is adored and respected by the people of Pakistan for his untiring, selfless and fearless services to the cause of humanity. One unique thing about this legendary man is that he works with his own hands. He prefers personal supervision in the relief work. He leads by example, whether it be the last Islamic bath to a dead body, wrapped in shroud and even in temperatures soaring to 120 deg. F with ice slabs kept in the pick-up since he does not have facility of air-conditioned ambulances, or taking the dead body to its native graveyard. In Karachi it is next to impossible that if you go out of your home and travel on the main roads for some distance without coming across a fleet. He has established orphanages, hospitals, homes for the destitute (Apna Ghar), cancer hospital and blood bank. In addition, he along with his force of volunteers, and his wife, is always there on the spot whenever an S.O.S. is received. It is a tribute to his selfless services that the people of the calamity hit area look up to him for help rather than the Government.

It is rather strange that he has not received the kind of recognition on international scale that he deserves except Ramon Malagasy Award, Philippines. For the services rendered to the victims of Armenia earthquake, the Government of USSR also awarded him a medal. He also maintains a number of air ambulances.

AHMED E.H. JAFFER



The above name in fact represents a family tree and includes Ahmed, his father Sir Ebrahim, his grandfather, Haroon and his great grandfather Jaffer. All of them were very well-known Kutchi Memons.

Jaffer started his business empire in 1861 in Pune, near Bombay, which was then one of the main cantonments of the British army. Jaffer was not only the leader of the Muslims, but he was a well known philanthropist also.

Jaffer's son, Haroon, also kept the family tradition alive and was well known in the Bombay Presidency. Ebrahim was a noted Muslim leader and a leading businessman. He became member of the Bombay Legislative Assembly in 1910 and in 1915. Up to 1930 he remained a member of the Council of State, New Delhi. In 1920, he was appointed to the Imperial Council of India, which acted as Advisory Committee to the Viceroy of India. In 1914 he was awarded the title of 'Khan Bahadur and in 1926, knighthood was conferred on him. Sir Ebrahim took active part in spreading education amongst the Muslims and he presided over the Bombay Muslim Education Conference, which was attended by Sir Akbar Hydery, Sir Ghulam Husain Hidayatullah, and Dr. Ziauddin Ahmed. His educational activities got the patronage of the British Governor of Bombay.

He established a big Hall (Jaffer Hall) in Pune in the name of his grandfather. He was instrumental in getting two hours' break for the Muslims working in the Government departments to enable them to offer juma prayers. He also managed to remove illegal possession by the Government of the Shahi Mosque of Ahmednagar. He took up the cause of renovating the Mazar of the Mughal Emperor Bahadur Shah Zafar in Rangoon. Though he was successful in getting the Mazar included in the list of historical monuments, the renovation work could not be completed during his life time. He died at an early age of 50.

Ahmed E.H. Jaffer was born in 1909. After matriculation, he joined Deccan College, Pune, for further education. He was a very ardent sport lover. He wanted to join Indian Civil Service but his father was against it or any other service so he joined the family business.

He was the chairman of the Reception COMMITTEE OF All India Muslim Educational Conference held in 1940. This conference was presided over by the Chief Minister of Bengal Moulvi Faziul Haq and the inauguration ceremony was performed by the then Governor of Bombay.

Ahmed Jaffer was elected to the Indian

Legislative Assembly while he was 24 years old. The defeated candidate, Hussain Bhai Laijee, filed a petition that under the Constitution of India, a person below the age of 25 could not be elected as a member of the Assembly. But very soon, in 1946, he again defeated the same opponent from the same constituency to become the youngest legislator.

The Quaid-e-Azam Appointed him Deputy Whip of the Muslim League Party in the Assembly. Coming over to Pakistan, he naturally remained a member of the Constituent Assembly and Parliament and remained as such till 1954 when Governor-General Ghulam Muhammad dissolved the parliament.

Ahmed jaffer is well-known as a member for putting the highest number of questions in the Parliament on various aspects, particularly about the problems faced by the Mohajirs. For the rehabilitation of the refugees he became the Chairman of the Board of Refugees Rehabilitation, Sindh, and was instrumental in establishing the First Mohajir Colony in the Gizri area of Karachi.

Ahmed became a well-known industrialist having assumed the chairmanship of several public and private limited companies, including some of his own. He was designated Chief-de-Mission of the Pakistan Squad for the Rome Olympic Games. He remained associated with a number of foreign organizations such as Gulf Chamber, Pak-German Cultural Association, Pak-Kuwait Friendship Association, Foreign Affairs Council of Pakistan, Pakistan-Arab Cultural Society, Old and New Parliamentarians Association, National Playing Fields Association of Pakistan, English Speaking Union of Pakistan and many other such organizations.

He went as Pakistan's delegate to many countries. He was a well-known collector of stamps and was a keen sportsman playing squash, tennis, and golf. He was good at horse riding, and swimming. He was also a member of the Karachi Aero Club, Karachi Boat Club, Karachi Gymkhana, Karachi Race Course, Rawalpindi Gymkhana and Lahore Gymkhana. He was also a member of prestigious clubs of England.

He received many awards such as Sitara-e-Pakistan and foreign awards from Spain, Brazil, Jordan and the Government of U.K. At the age of 81, he was invited to Islamabad to attend a meeting which was convened by the Government to discuss celebrating the Pakistan Golden Jubilee in a befitting manner. But he died there of a massive heart attack.

SETH HAJI ABDUL SATTAR



The old generation of Memons took politics as part of their religion and Sattar Seth was a living example of this. He belonged to the Kutchi Memon community. His forefathers went to Malabar, South India, for business purposes. Haji Sattar Seth was born there in 1894. He received his primary and higher education there and also performed Haj with his father in 1906. He stayed in Saudi Arabia for two years and acquired knowledge of Islam as well as Arabic language. He again went for Haj with his father in 1914 and again stayed there for two years for educational purpose. He started his political career by taking part in the Khilafat Movement. He was regarded as one of the closest companions of Maulana Shaukat Ali. He was elected joint Secretary of the Kerala Muslim League. In 1935, he was elected member of the Legislative Assembly with a comfortable margin. In 1946, he was re-elected to the Legislative Assembly and became Chief Whip of the Muslim League Parliamentary Party. He served as a member of the Central Working Committee of the Muslim League from 1938 to 1948. After independence, he remained a member of the Indian Constituent Assembly till 1948. He took part in GATT Conference held at Geneva as a representative of India. He was held in high esteem by the Muslim League circles which is evident from the fact that the Quaid-e-Azam invited him in 1948 to come to Pakistan and appointed him ambassador of Pakistan in Egypt in which position he served for 3 years. Besides, he rendered services as Pakistani diplomat in Saudi Arabia. In 1957, he was appointed High Commissioner of Pakistan in Sri Lanka where he served for five years. He came back to Pakistan in 1962 and retired from Politics. He had command of English, Gujrati, Urdu, Malayalam, Tamil and Arabic languages. His services in Egypt, Saudi

Arabia and Sri Lanka proved much useful because of his knowledge of Arabic and Tamil Languages.

During Pakistan Movement, he published an Urdu weekly 'Hind'. At the time of migrating to Pakistan his business was flourishing in Malabar. But, on a telephonic call from the Quaid-e-Azam, he left all that immediately and reached Pakistan and started performing the duties assigned to him. Whenever he was approached for award of a title, he declined politely. He never submitted any claim for his property worth crores of rupees that he had left in India while coming to Pakistan. So simple was his life style that even in his declining age, he went to markets for buying things of daily use.

It is unfortunate that leaders like A. Sattar Seth, who came here sacrificing all their belongings for the cause of Pakistan, have been forgotten. Not only this, but they were consigned to marginal positions even during their life time.

MR. A.K. SUMAR



Mr. A.K. Sumar was a leading businessman and philanthropist of the community. He was much known for the longest ever tenure of service in his capacity as the President of the All Pakistan Memon Federation. He struggled a lot to eliminate the ill customs of the community. He started his political career in 1941 when he became the organizing Secretary of Bombay Provincial Muslim Students Federation.

After partition, he came to Karachi and gave attention towards business of cloth. He served the Textile Merchants Association as its Secretary for three years and five years as its President. In 1961, he was elected President of Karachi Chamber of Commerce & Industry. In 1965, he was elected in the Parliament and became Chairman of National Press Trust.

In 1969, he became President of the All Pakistan Memon Federation and resigned from that post in 1976.

ABDUL RAZZAK TASTY

He was a prominent businessman and a generous philanthropist, extending assistance to various social welfare activities. His donations for various humanitarians cause run into tens of millions of rupees and he always looks forward to donating more funds to new and deserving cause.

HUSSAIN QASIM DADA

Born in Bantva in 1867, he went to school at the age of nine and studied up to the school level certificate, which was up to seventh class in Gujrati.

His father had a small stationery shop. Young Hussain became a teacher at a school in Bantva and earned Rs. 3 per month. After one year, he taught in another village as an acting head master at a monthly salary of Rs. 12. In 1894, he accepted a job, which took him to towns in South India and finally joined in the service of Suleman Kasim Mitha at Tell cherry selling salt for the employer. Having worked for Mitha, he decided to start an independent venture in the same line and in the same place with a loan from his previous employer. Luck favored him and in the very first year he made a profit of Rs. 3,000. Later on he expanded his business in the towns of Kerala state. His success was due to low expenses, hard work, a low margin of profit and a large turn over.

Nothing succeeds like success. He was able to extend his business in many places of India, Burma, Ceylon, French Indo-China, Singapore and Siam. By that time he was a successful and well-known big businessman dealing in most items like food grains, cotton yarn, jute and related items. He was now Hussain Seth. He shifted his head office to Bantva.

Now he started to devote his time in the field of community service also. He had an eye for constructing houses, taking care of wind and light direction and constructed many buildings in his family complex. He became the Chairman of the Reception Committee of the first Memon Conference held in Rajkot. Many British dignitaries, ruling princes and the Quaid-e-Azam also stayed with him as his house guest.

Coming to Pakistan at an age of eighty, he purchased new properties and created a family trust. His interest in designing buildings and supervising their construction helped him to construct suitable homes for his family members. Having a soft spot for orphans, he started one orphanage in Karachi also for which he created a special trust with an amount of Rs. one million.

A most remarkable incident worth emu-

lating but very difficult to follow was that though his properties in India were taken over by the Indian Government, under evacuee laws it served a notice upon him for income tax dues of Rs. 5 million. This remarkable man, true to his Memon spirit, arranged to pay this amount to the Indian Government.

Mr. Dada was really one of the great Memons.

HASSAN ALI EFFENDI

English language was considered a satanic dialect and the Muslims were not ready to learn that language with the result that earlier Persian and later on Sindhi, became the official languages of the Province of Sindh. Taking advantage of this, the Hindus started learning English Language, and having been previously adapt at Sindhi, Persian, and Arabic languages, they monopolized government jobs at least at the top and middle levels. The late Mr. Hassan Ali Effendi, born on 14th August 1830, in an Akhund Memon family of Hyderabad, was a scholar of Qur'an and Persian language. He also learned English to become a clerk in the Deputy Collector's Office at Naushehro Feroz. Here he came in touch with a Christian Colleague from whom he learned advanced English. He came in contact with the then Chief Justice, Mr. Justice Middleton, at Sindh Chief Court, on whom he left a good and favorable impression. The justice later appointed Mr. Effendi Serishtedar. Here he got an opportunity to study and learn legal process and was able to get a Sanad (Certificate) to officiate as a lawyer. Soon, his brilliant exposition of legal acumen enabled him to be appointed Public Prosecutor, the first local person to be appointed to this post. Before him only Englishmen were appointed to this post. Having established himself in his profession, he diverted his attention towards social welfare services to Muslims. For this purpose he established Anjuman-e-Islam, Karachi, and became its President. The object of the Anjuman was to protect the rights of Muslims and to spread education amongst them. Later on, Mr. Effendi met Sir Syed Ahmad Khan and discussed with him the desperate situation of Sindh Muslims and disclosed his plans to set up a high school in Karachi. Sir Syed encouraged him by advising him to upgrade the school to college and university level. Like Sir Syed, Effendi also had to face hostility from orthodox Muslim scholars and their followers. To counter the resistance of orthodox Muslims, he started publishing

a magazine "Muwan-e-Majlis-e-Muhammadi". Another hurdle was shortage of funds. For collection of funds, delegations were sent to Muslim Nawabs and rulers of different States. The Nizam of Hyderabad donated Rs. 4000, the Nawab of Junagadh Rs.10,000 and also offered facilities of teaching Muslims from Sindh at Bahauddin College, Junagadh, free of cost. After great efforts, a few rooms were constructed on the site with a very small number of students attending the English classes. After a few years, some land was acquired from the Municipality on which a spacious building was constructed in 1890 for Sindh Madrassatul Islam, which still exists. Thus, after suffering immense humiliation, anguish, hardship, abuses and resistance, Mr. Effendi achieved his objectives in establishing this educational institution in Sindh. His role and struggle is historic. The Turkish Caliph conferred the title Effendi on him.

The two sons of Mr. Effendi, Wali Muhammad and Ali Muhammad, who were in the government service, gave him full support and Wali Mohammad gave up government service to become the first Principal of the Sindh Madrassatul Islam, even though its future was uncertain.

Several renowned figures of the Muslim community acquired their education in this historical institution including Mr. Muhammad Ali Jinnah, Father of the Nation, Mr. Abdullah Haroon, Sir Shahnawaz Bhutto, Allama I.I. Kazi. The Madrassa had British as well as Muslim Principals like Dr. Omar Bin Daudpota, Wali Muhammad Hassan Ali and others.

HUSEIN EBRAHIM JAMAL



Elder brother of Latif Ebrahim Jamal, he always felt a pinch due to his incomplete education and for that reason he took keen interest in educational activities throughout his life. In 1928, he went to Africa at the age of 14 and joined his uncle's business. He started business dealings in cashew nuts. He returned to Bombay where he made rapid progress in business and in a very short span of time he acquired the status of one of the leading exporters and importers. He also entered business of jute bags. He became very close to Sir Adamjee Dawood. He started large scale business of cashew nuts and was later termed as the king of cashew nuts in India. At that time he was only 30 years old. He earned fame and credit in public life. His social activities were spread in Bombay, Baroda, Okha and Calcutta. He was a member of the provincial Muslim League Working Committee in Bombay, a member of the Managing Committee of Memon Chamber of Commerce, Bombay. The Governor of Bombay made him justice of Peace in recognition of his extraordinary services.

He took keen interest in All Pakistan Memon Educational and Welfare Society, Dwarka Boarding House and Baroda Boarding House. He extended financial aid to many institutions including religious institutions.

During the influx of refugees from Okha Port to Karachi, his services and donations were notable. He migrated to Pakistan and started his relief activities with the establishment of Memon Relief Committee for providing assistance to the refugees reaching Khokhrapar and other points from India. He started schools in Nawabad and Khadda with large donations. He played active part in the establishment of All Pakistan Memon Federation. During his life time he desired to donate an amount of Rs. 5 million to start a polytechnic for which a lot of spade work was done but the same amount perhaps was diverted, after his death, for financing HEJ Research Institute of Chemistry at the University of Karachi. He was a kind-hearted gentleman of upright character. His family members in his memory established a foundation, named Hussain Foundation. In all rehabilitation and welfare services he donated generously. To mark his generous donations a portion of Memon Colony in Federal 'B' Area is named as Hussainabad. He served as President of All Pakistan Memon Educational and Welfare Society. He died in London in 1972.

HABIB HAJI PIR MUHAMMAD

He was one of three big guns from Bantva - Haji Adam, Hoosen Seth and Haji Habib Pir Muhammad were the three wealthiest Memon business men from Bantva with business activities spread all over India. Haji Habib was born in 1895. Since his father died early, he was not able to complete even his primary education and had to join his father's business, which spread far and wide. Besides being one of the top most businessmen, he was very service-minded and his generosity was also second to none. In donating generous amounts, he matched with the top contributors in the field of education and health care. When he heard about the plight of refugees leaving India, he instructed British India Steamship Company with which he had big business, to debit his personal account for the tickets of those refugees leaving for Karachi, and who could not afford to pay their fare. He also arranged sufficient ration at all the exit points from India to Karachi. He was considered a king of food grains in which business he had expertise, which was matchless. It is believed that the Government of India through its First High Commissioner in Pakistan sent him a message that the Government of India would be very happy if he would go back to India and continue his business in food grains. However, Haji Habib refused to go back to India and decided to stay in Pakistan.

MUHAMMAD ALI RANGOONWALA

Late Mr. Muhammad Ali Rangoonwala was a legendary person. Some men are born great, some achieve greatness and some have greatness thrust upon them. Mr. Rangoonwala was born to parents who had great aspirations about their son and they desired him to follow the footsteps of great people. It was in this context that as soon as their son was born, the father who was somebody who mattered and was in personal touch with some of the leading politicians in India then, sent a cable from Rangoon (Burma) to Maulana Muhammad Ali Jauhar requesting him to send his blessings and permit his son to be named Muhammad Ali to which Maulana Sahib immediately replied in affirmative. However, great as his upbringing was, Mr. Rangoonwala achieved greatness due to his own efforts, which efforts he tried to make, throughout his life and achieved pinnacles of glory, international fame due to his hard work, sincerity of purpose and by setting for himself certain ideals and goals.

Mr. Rangoonwala's father, Mr. V.M. Gany Rangoonwala and mother, Mrs. Zuleikhabai always looked forward and tried to imbibe in their young son ideas of charity, philanthropy, large heartedness and leadership. After migration to India from Burma, the family was deprived of their wealth and business and young Mr. Rangoonwala was never upset about his poverty and with pride told his friends that his mode of transport in Bombay was a bicycle. His father was amongst the first couple of Memons in Rangoon to own a motor-car and headed many welfare organizations in Rangoon and Calcutta. Muslim dispensary in Rangoon thrived to become a well-organized clinic in later years and Rangoonwala Foundation, London, continued to assist this dispensary with generous financial assistance. Mr. Rangoonwala always told his friends that his parents had taught him a lesson to the effect that whatever you donate by your own hands would be your money and what you do not donate personally would be somebody else's money. Following this noble advice, Mr. Rangoonwala developed generosity beyond words. He gave away large amounts of money to the trust in the name of Z.V.M. Gany Rangoonwala Trust in Karachi, in 1957, through which first community centre of its type Z.V.M. Gany Rangoonwala Community Centre and V.M. Gany Public School the like of which may be few and far between in Karachi were set up. Deserving and needy students are given preference without compromising with quality of education. Mr. Rangoonwala did not like the word charity. He always preferred to keep up the morale of poor students by personally subsidizing their full fees from his private purse without letting students know that 95% fees students paid came from his own purse. This attitude helped to create sense of dignity amongst the poor students and also helped both these institutions to be ranked amongst the best of their type in Karachi.

As narrated here-below, Mr. Rangoonwala brushed shoulders with princes, rulers of countries and many rich persons around the globe. Sometimes using a limousine as transport, he would walk many a time around the pavements of Karachi, Bombay and other towns in Indo-Pak sub-continent enquiring sympathetically from the fruit vendors, hawkers etc. as to how much their investment and profit was. He also invited quite a few of them if they desired some more money to increase profit he would advance them small loans to expand their business. This was one of his favorite hobbies. His philosophy in life was rather than giving fish and loaf to a needy person, give fishing implement so that he can earn his

living by fishing.

He started his international business in London. He donated munificently to various causes including those in Pakistan, India, Rangoon and U.K. Trust in London. The trust in London brought him close to leading philanthropists of Europe and to the Royal family of U.K. For a particular cause headed by the Queen, Mr. Rangoonwala was one of the few invites at the Buckingham Palace and the Queen desired Mr. Rangoonwala to be one of the trustees. For another cause started by Prince Philip who incidentally, was a friend of Mr. Rangoonwala, the Duke with similar request would invite him to Buckingham Palace. This close proximity with the royal family and also due to his generous donations he became known internationally. Through World Memon Foundation about hundred and eighty million Rupees were donated by the trustees of the Foundation. Through his own funds, with the assistance of his friends from Teli Group and others he helped acquire land to establish Dhoraji Colony, where some flats and small houses were given away either free or on subsidized rates whereas some plots were sold at no profit. He helped set V.M. Unani Medical College and Zuleikhabai Hospital in Pune, India.

During the last few months of his life he repeatedly requested for the feasibility reports of needed institutions for which he could donate generously. Aligarh University, India, had sent him a word to donate to the community centre there and he was committed to send his aide to Aligarh on his behalf to find out the position. However, he never recovered to fulfill his almost last desire.

He was one of the first businessmen to migrate to Karachi and did yeoman service in the fields of relief to refugees, to help set up business, trade and industry. He re-activated Karachi Chamber of Commerce and Industries of which he became the President, helped establish Federation of Chambers & Commerce and Industries, Pakistan, and also became its President. He himself established several industries including one of the largest oil terminals.

He was one of few Asians to become the President of International Chambers of Commerce and Industries in Paris in which position he had to undertake visits to many countries of the world and had the honor of being received by the Heads of States. He received awards and titles from Pakistan as well as Germany and heads of other countries for the services he rendered.

Mr. Rangoonwala headed National Bank of Pakistan as Chairman. He was Director PICIC and many other organizations, financial institutions and similarly he was associ-

ated with some of the world renowned institutions in Europe and America. One of the feathers in his cap was that he participated in the last bath given to Quaid-e-Azam's body at the Governor's House.

KASSIM HUSSAIN DADA

Mr. Kassim H.K. Dada, the famous son of the equally famous father, has a versatile personality. His father sent him to Calcutta in 1931 from where he received his education in English, Gujrati, Urdu, religion, Arabic, and Hindi. As a child, Kassim Dada learned to play and enjoy the then popular games and despite being afflicted with polio, he played football, hockey and cricket. He was a great fan of the famous Mohammadan sporting Club of Calcutta, and recalls with joy some of the performances of the football team and remembers all the players and their respective positions they played on.

When Lord Inchcap, who controlled shipping companies in India and the Far East, visited Calcutta, Kassim was selected to read the address of welcome at a function held in honor of Lord Inchcap. His ambition was, however, to become a doctor or an engineer but his father decided that he should become a businessman. At the age of 20, he began working in one of the branches in Coimbatore in Kerala in South India.

In Bantva, he came in contact with important persons like the Quaid-e-Azam, who came to collect funds and many others who were house guests of his father. The dressing table that the Quaid used is now one of Kassim's precious possessions. The Grand Mufti of Palestine, Mr. Yousuf Haroon, Dr. Ziauddin Ahmed, Haji Sattar Seth and Sir George Campbell were guests in his house. Begum Sahiba Manavadar State, who was a ruler of the State, used to come to their house and to seek his father's advice on different problems faced by her. Mr. Kassim had personal relationship with Mr. Zahid Hussain, the first Governor of the State Bank of Pakistan and with Khawaja Nazimuddin, the Governor-General as well as prime Minister of Pakistan. He had very close family terms with Mohtarma Fatima Jinnah and had several opportunities to meet the Quaid.

Under the influence of Mr. Ismail Muhammad, a very unusual person, and a free thinker, who led a very simple life, Mr. Kassim started washing his own clothes, which he has been doing for more than fifty years now. The last time he went to a

barber was about 35 years ago. He cuts his own hair. He likes cooking his own food. When he was the head of the Muhammadi Steamship Company, he had a small Volkswagens to set an example for others. While his marriage was an arranged one, he allowed his three children, out of five to marry non-Memons. His only son, Sikandar has obtained B.Sc. (Honors) from London School of Economics and has now more or less taken over the multifarious business responsibilities of Mr. Kassim.

Mr. Kassim has also written a book by the name of A Ranible Through Life. He is also quite good as a shikari and is interested in pigeon breeding and training them. Photography is another hobby, which included developing and printing. He was a lover of eastern and western music playing various musical instruments. He was a globe trotter and once or twice a year he will go around the world, mostly to meet his old friends. He paid 115 visits to Europe and 42 visits to USA and has been to about hundred countries which include Cuba, South Vietnam, China, USSR, Paraguay, Venezuela, New Zealand, Malta and the Bahamas.

Mr. Kassim an active Rotarian, has been home guest in many countries with his Rotarian friends and vice versa. His house open with warm hospitality to many international Rotarians.

He became associated with a shipping company on the advice of the Quaid-e-Azam. He was Chairman and Managing Director of Muhammadi Steamship Company; founder President of the Pakistan Ship Owners Association, Chairman of Pakistan Shipping Lines Limited, Director of State Bank of Pakistan for 24 years. He became the President of Karachi Stock Exchange and remained in that position for nine years. He has also served as President of the Merchants' Association for five years and has served as the Vice President of the Federation of Pakistan Memon Federation. As a Rotarian he has published forty articles and has addressed many meetings and conferences internationally and was awarded the highest award of the Rotary International. He was also President of the Karachi Aero Club and won an award as its best flying member. He was invited to join hands with many foreign companies and served as Chairman of Johnson and Nicholson for some 35 years and Chairman of the original Johnson and Nicholson, which is now called Berger Paints. He has been the chairman of Brooke Bond for 22 years and was chosen to take over its manage-

ment. Mr. Kassim a pioneer in the field of Asbestos Cement Sheets industry. He established three plants in Hyderabad, Karachi and Chittagong. This company is now known as Dadex Eternet Limited.

Mr. Bhutto wanted Mr. Kassim to serve as head of a large state corporation, which would have resulted in helping his own business, but he refused to accept any position, though earlier he had served on a number of committees of the federal government.

He is one man who has been a nominee of the federal government for 24 years when he was a director of the Central Board of the State Bank of Pakistan. He was the first Pakistani businessman who piloted his own plane and has to his credit 1800 hours of flying experience including 1400 in command. He has piloted planes all over Pakistan and also foreign countries like Switzerland, United Kingdom, France and USA.

He was one of the ten invites from Pakistan to the Coronation of the Queen Elizabeth and was awarded Coronation medal. He received Sitara-e-Khidmat from the President of Pakistan and Knighthood from the King of Belgium. In 1954 the international year Book of Statesmen 'Who is Who' his name was included amongst the list of fewer than half a dozen persons from Pakistan.

SULEMAN BHOORA

Mr. Suleman Ebrahim Bhura commenced his public life by taking active part in the establishment of Anjuman-e-Himayar-e-Islam in Bantva in the year 1916. He was elected the first General Secretary and continued to serve for about 42 years. i.e. till the partition of the sub-continent. He relentlessly fought for the Islamic Laws of heirship in Bantva, which was a remarkable achievement. He also took a leading part in arranging the sessions of All India Memon Conferences.

After 1940 he joined the politics and worked for Muslim League as well as for the struggle for Pakistan. After migrating to Pakistan, he joined Memon Relief Committee and established the Memon Educational Board in 1949. He became Honorary Secretary and remained on that post till he breathed his last. In Karachi he established the Bantva Anjuman and was elected its president. He served the organization in that capacity for eight years. He also started a magazine named "Meezan" which ceased publication within a short span of five months. He also rendered valuable services for the Bantva Memon Jamat as well as Bantva Memon Co-operative Housing Society.

PROF. SULEMAN GANATRA

Born in 1920 in Karachi, Professor Suleman studied in D.J. Science College. He received his degree in Civil Engineering from NED College and then went to England for further Studies. Later, he went to Holland and Scotland for short courses in the engineering field. After returning, he joined NED College as a lecturer. Besides being a professional in the field of education, he also rendered social service and remained associated with various institutions. He has officiated as Principal of the NED Engineering College for a short term.

DR. MUHAMMAD UMAR CHHAPRA

Dr. Umar Chhapra is a shining star among those Pakistani Memons who have acquired higher education. He is one of the scholars who have got his higher education as a scholar of All Pakistan Memon Educational and Welfare Society. He has utilized his scholarship by rendering services to Muslim countries in the field of economics. He is presently serving as financial advisor in the Finance and Monetary Agency of the Saudi Government and is enjoying a prestigious status there. He was a brilliant student and always topped the list of successful candidates. He acquired merit scholarship from Karachi University in 1956 and received M. Corn. degree. Thereafter, he proceeded to USA for his Ph.D. and was admitted to the University of Minnesota where he was awarded Cowsls fellowship. In 1957, he was appointed teaching assistant in the same University and after receiving Ph.D., he was appointed Assistant Professor in Wisconsin University. Coming back to Pakistan, he joined the Institute of Development of Economic as Sr. Economist and subsequently became Assistant Editor of Pakistan Development Review. He worked with the Central institute of Islamic Research as Associate Professor and later as faculty member of Wisconsin University and Kuwait University.

Dr. Chhapra is also financial advisor to the Central Bank of Investment, Saudi Arabia. He became one of the trustees of the World Memon Foundation. He returned all the loans that he had received from different sources for pursuing his education. To All Pakistan Memon Educational and Welfare Society, he is particularly indebted and he says that the status, which he is enjoying, is due to the timely help of this Society.

He has written a number of articles and books on Islamic economics and has earned fame as an expert economist of interna-

tional level. His wife, Khairunnisa, is also a highly educated lady. She obtained diploma course in Public Health from Beirut and joined Karachi Child Health Centre. She was one of the first Memon lady speakers who delivered speeches in USA and Saudi Arabia. She has served as Vice President of Pakistan Women League.

DR. UMAR MUHAMMAD JOOMA



There is a small village Jalia Devani in Kathiawar enroute between Jamnagar to Rajkot. Umar was born in 1917 in the family of Vali Mohammed Jooma. Jooma was his grandfather and he subsequently became famous with this name. This child later on became Dr. Jooma, a doctor of international fame.

While he was 4 years old he went to South Africa with his father. He received his primary and secondary education in Durban. Then he went to another city, Cape Town where he studied in the university for three years and returned to Bombay.

In 1943, he passed his MBBS and worked for five years in K.E.M. Hospital, Bombay. At that time in the sub-continent there was only one Neuro-surgeon, Dr. Cooper. When Dr. Jooma got the chance to work under Dr. Cooper, he developed interest in brain surgery. At the same time there came an advertisement in Local newspapers about Nuffield scholarship. He applied and got the scholarship. He then proceeded to England where he received fellowship of the Royal College of Surgeons in Neuro-Surgery in 1950. After the death of Dr. Cooper, Dr. Jooma became one of the leading neurosurgeons of the subcontinent. In 1951, he returned to Karachi and joined Jinnah Hospital. In 1952, when the Ceylonese Prime Minister, Mr. Senanaike, received brain injuries while horse-riding, Dr. Jooma, who

by that time had attained fame world over, was summoned to Ceylon. Unfortunately, before Dr. Jooma could reach there the patient died. Anyway, this event received full coverage in world newspapers and he became internationally well-known.

He attended several medical conferences as representative of Pakistan. In 1964, he was appointed Professor of Neuro-surgery in Dow Medical College and at the same time was made honorary surgeon commander in Pakistan Navy. Dr. Jooma had offered his service in the army.

Dr. Jooma was fond of tennis, photography and reading. He had a spacious Library containing very informative books on brain diseases and surgery. He had full command of English, Urdu and Gujrati languages. During his life time, Dr. Rashid Jooma, his eldest son, became a qualified Neuro-surgeon and remained attached with his father. After the death of his father, Dr. Rashid Jooma is now one of the leading Neurosurgeons of the country. Dr. Jooma was planning to retire from active practice in the field of Surgery as he had developed cancer. He died on 27 February 1985.

YOSUF ABDUL GHANI MANDVIA



He was another fire-brand writer. Due to his independent policy and uncompromising nature, he had to finance his own weeklies and periodicals. He wrote highly sensitized Gujrati and never spared the Hindus for what he considered was anti-Muslim Policies.

USMAN EISA BHAI WAKEEL

He was one of the few qualified Memon lawyers in Kathiawar. He was very keen to promote education and one of the notable supporters of the First Memon Conference

held in Rajkot. Subsequently, he made Rajkot his headquarter, acquired a huge plot of land where he established a boarding house and became its Honorary Superintendent while practicing law in Rajkot and other courts of Kathiawar. He took keen personal interest in the welfare and education of each boarder and rendered yeoman service in that capacity. The property left behind in Rajkot, which belonged to the Boarding House, is worth a billion rupees today with hardly anybody taking care of it. In Karachi, he was one of the leading members of the Memon relief committee established to provide relief to the refugees reaching Pakistan. He was also a good orator and was active member of Cooperative Housing Society. One of the roads on Hill Park is named after him

AL-HAJ ZAKARIA KAMDAR

He is a dedicated social worker. His particular field of social work was the service rendered to intending Hujjaj through Anjuman-e-Khuddam-un-Nabi. He was never interested in politics. However, he was appointed advisor with the rank of Minister of State for Hajj by the Government of Pakistan. Later, Mr. Muhammad Khan Junejo also appointed him Minister of State for Hajj and Religious Affairs. His main interest has been social welfare service to mankind.

When the Quain-e-Azam went to Jetpur during the fund collection tour to Kathiawar, the Muslims of Jetpur hosted a reception in his honor. Young Zakaria was privileged to present the welcome speech. Mr. Kamdar also served as President of All Pakistan Memon Federation. He has traveled extensively for projection of Islam and visited USA, United Kingdom, Africa and many other countries in Eastern and Far Eastern region.

ZAIN NOORANI



Zainul Abedin Abdul Qadir Noorani was popularly known as Zain Noorani. He was born in a wealthy Kutchi family. His father was one of the richest persons of the community. Zain received his education in Bombay. While he was a student he was elected joint Secretary of Bombay Provincial Muslim Students Federation. He took active interest in politics at a very early age. He remained a Muslim League from the start to the end. He was appointed sub-editor of the 'Star' weekly magazine, which was started to project the need and objective of Pakistan. The publication of the magazine was banned, so he started publishing leaflets and pamphlets named "Oppressed" and "Mazloom" in English and Urdu languages. In 1947, he started a weekly magazine 'Dynamite' but the Government banned its publication and arrest warrants were issued against Mr. Noorani, which compelled him to flee to Pakistan. After coming to Pakistan, he joined 'Dawn' group. Later he joined 'Pakistan Standard', the mouth piece of Muslim League. In 1948, he was made justice of the Peace. He was elected a member of the KMC and became chairman of its finance committee. Twice he was elected member of West Pakistan Assembly and rendered services as the Chair-man of the Public Accounts Committee.

When Ayub Khan established Convention Muslim League, Mr. Zain Noorani remained loyal to the old Muslim League with Khawaja Nazimuddin as its head. Zain was appointed Joint Secretary of the Council Muslim League. In 1984, the Government of Sindh appointed him Provincial Minister for Excise, Taxation, Fisheries and Social Welfare. He was elected Member of the National Assembly in the elections held on non-party basis in 1985. Later, he was appointed Minister of State for Foreign Affairs in the Government headed by the late Mr. Junejo.

During the Afghan-Soviet war he took part in the deliberations at Geneva under the auspices of the UNO in which the USSR, one of the super power also participated. To convince them for withdrawal from Afghanistan was not an easy task. Zain played a significant role in convincing the USSR to withdraw from Afghanistan. Mr. Zain Noorani on behalf of Pakistani Government signed the agreement reached at Geneva. He was the first ever Memon who represented Pakistan in the United Nations twice. He died in Karachi in 1992.

UMAR MATCHESWALA

This philanthropist and active social worker of pre-independent movement belonged to Dhoraji. He insisted on the Quaid-e-Azam to undertake a tour of Kathiawar for collection of press fund, assuring him a collection of minimum of Rs. 100,000 whereas the actual collection exceeded Rs.150,000. Whenever the question of donation for any purpose was put forward, his was the first donation and quite a substantial one. All through his life he enjoyed a high reputation.

SIR ABDULLAH HAROON



Sir Abdullah Haroon was a successful businessman, an acclaimed philanthropist and a distinguished politician of Sindh. He was born in 1872. His forefathers were traders by profession, and because of business transactions had a link with many parts of India.

As a politician, Abdullah Haroon proved himself as an acknowledged leader of Muslims, both at national and provincial levels. He played an important role in the freedom movement and separation of Sindh from the Bombay Presidency. He was a member of the Bombay Legislative Council and Central Legislative Assembly. He represented the people of Sindh for years till the end of his life. Abdullah Haroon's life was full of dedicated services to the welfare of the Muslims. His dedication led him to find, Jamia Islamia Yateem Khana, Haji Hanifa Bai Memon School, Charitable Trust etc. His fame was of a commercial genius and his views on trade and finance were highly appreciated by all in authority.

HAJI ABDUL SATTAR TELI PAKOLAWALA

He was a great personality belonging to Dhoraji Memon Community and well

known for his philanthropy. He constructed a good number of residential flats and houses for the poor of the community and gave them away free of cost and for that reason he was awarded the title of THE FATHER OF REHABILITATION.

He was well known industrialist but more known among the community masses for his generous nature and charities. He served Dhoraji Association for several years while remained Managing Director of Dhoraji Housing and Relief Trust till he breathed his last. His services as the President of the Memon Educational Board will remain as living memories in the minds of the community.

GENERAL ABUBAKAR OSMAN MITHA

General Abubakar Osman Mitha, who passed away recently at the age of 76, was the first member of the Memon Community to have joined the armed forces. He was a grandson of Sardar Sir Suleman Qasem Mitha. Born in Bombay in 1923, General Mitha served in Burma during World War II while he was only 19 years old. In 1947, he came over to Pakistan and raised the Special Service Group and also commanded PMA. He also served in former East Pakistan. He was retired in 1971.

Though, a temperamental person known for his harsh disciplinary measures, General Mitha cared a lot for his soldiers. He also had the courage and the ability to apologize for his stern actions. The hall mark of his character was his honesty and integrity. He had immense dislike for hypocrisy and any display of pomp and show. A large number of SSCs, for whom he was a father figure, attended his funeral from all over the country.

ALI MUHAMMAD UMAR GHAZIPURA (NAZ) MANGROLI

He was the first ever Memon Mayor, a man of refined culture a social worker, history writer, author, poet, journalist, a good orator and the best comper. He died on 19th March 1995 at Bombay. He started his public life as poet, became a qualified doctor in Homeopathy. In 1951 he took out a Gujrati magazine "Memon". He was fluent in Urdu, Gujrati, English, Hindi, Marathi and Memon languages.

He became the Mayor of Bombay in 1981 before that he was elected in Bombay Municipal Corporation in 1977 at the age of 30. He visited Karachi in his capacity as Mayor of Bombay on special invitation from Mr. Abdul Sattar Afghani, the then Mayor of Karachi. He was associated with the Memon Educational & Welfare Society (India) for four decades and worked as its Honorary Secretary for

two decades. He also served as high-ranking officer of Chhotani Memon Jamat as well as Halai Memon Association. He was affiliated with a number of organizations such as the Society, Memon Financial & Investment, Co-ordination Committee, World Memon Foundation, All India Memon Jamati Federation, Hajj committee etc.

He was awarded a handsome amount running in lacs of rupees as mark of his services by the Memon Samman Committee, which he donated to the welfare society.

JIWANI KAKA

He was better known for the long life he enjoyed in compassion to his services to the community. He died at Hyderabad at the age of 103 years. Moreover, he was second stalwart of the community who was given the title KAKA after KAKA Bawany. His name was Ismail Saleh Mohammad Jivani.

He passed his early days at Mauritius and came back to India at the age of 15 where he started business in partnership with his maternal uncle with the capital of 1000 rupees given by his father at Rampur in the year 1900. In 1906 he started his own business.

He again shifted with family to Tanuji in 1930 where he began running a shop which was later destroyed by the shelling during Second World War. He returned back to his native town Jetpur in 1947 and from there migrated to Pakistan where he permanently settled in Hyderabad. He took active interest in the formation of Memon Khidmati Jamat, its schools and hospital. He also served Jetpur Memon Association, Hyderabad from 1962 to 1982. He left this post at the age of 97.

The jetpur Memon Association also celebrated his living centenary in 1985. He was healthy even at the age and could move freely and recite Holy Quran without any hitch or difficulty. But after all, life once again moved itself mortal.

MST. KHADIJA HAJIANI

THE LADY WHO INITIATED EDUCATION FOR THE COMMUNITY The lady who made effort for women in the community died on 18.5.90 at the age of 90. She was dedicated to the education of women though she herself was not so educated. She established a number of schools and a college for girls. Born in 1900 in the family of Haji Ahmed Bilwani (Akuli), she got married at a tiny age of only 12. She became the mother of two sons and four daughters out of that wedlock and became widow at the age of 22. She made a mission to educate the girls of the society. In those days when male education was taken as no less than sin she dared to motivate girls of the community to acquire modern education.

In view of her zeal toward this mission,

in 1922, administration of Madarassah-e-Nizamul Islam was handed over to her. Haji Suleman Dewan was much impressed with the success of Madarassah and gifted to her his plot of land measuring 3000 yards. She collected a donation of Rs. 28,000 and started construction of a school building over that plot of land but before completion of the construction, the sub-continent was divided.

She came to Pakistan with all the documents relating to that plot of land and demanded any evacuee property for running a school therein. Madr-e-Millat Fatima Jinnah came to her help and she got a building in Nanakwada where she started Raunaq-e-Islam Girls School. Thereafter the caravan of knowledge and learning marched on day and night. She established more schools in Kharadar and Federal B Area. At Nawab Mahabat Khanji Road, she established a girls college under the auspices of her newly formed organization Pakistan Women Educational Society. The result was that a good majority of community girls were able to acquire education. The credit goes to Mohtarma Khadija Jiwani.

Khadija Hajiani was awarded a gold medal weighing 10 totals along with a purse of two lac rupees and many other gifts at a function of the Bantva Memon Community.

WALI MUHAMMAD HAJI YAQOOB

He passed his whole life serving the Okhai Memon community of Karachi. He started his public life by establishing Young Men Okhai Memon Association in the year 1921. He was elected its Founder President. In 1930 he established Okhai Memon Housing Society with the aim to get all the community members scattered in different areas of the city settled in one single place. It was first ever housing society of its standard among the community. In 1933, he established Memon Co-operative Credit Society and was elected its president and served as such for three years. In 1940, he was elected Honorary Secretary of Okhai Memon Madressah Association and kept being elected on the same post continuously for ten years. In 1948, Karachi Memon Co-operative Housing Society was established and he was elected its Honorary Secretary. He served on that post for fifteen years.

In 1934, he was elected Councilor of the Karachi Municipal Corporation and kept being elected constantly on the same post till 1954. In 1940, he was selected as Trustee of the Karachi Port trust. He held that responsibility for about ten years. In 1960, he was elected in West Pakistan Assembly. In addition to all that he also served in the Railway Advisory Board, Sindh Madressah Board and rendered valuable services as the Governor of the Lady Dufferin Hospital.

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THOSE WHO LIVE IN THE HEARTS

LATE HAJI A. GHAFFAR TELI (PAKOLAWALA)



His field of social services was not confined to Memon community but spread over to the whole nation as well as the country. He was born in Teli (Pakolawala) family at Dhoraji in 1935; he is from a family which is known for their generosity. He qualified in Textile Engineering from UK. On social front he was awarded the title of Great Rotarian as he actively participated in Rotary Conventions held at Melbourne, Taiwan, France, Canada, etc.

After the death of his father Abdul Sattar Pakolawala, a great philanthropist of the country, he took up his mission and very nicely expanded the philanthropist activities providing accommodations to poor, establishing Madressahs etc. He was helping the NGO'S spread over the country right from Khyber to Karachi.

He established Haji Taher Muhammad Teli Trust with huge amount and handled a number of welfare activities.

SIR SETH HAJI SULEMAN SHAH MOHAMMAD LODHIA

Sir Suleman Shah Mohammad was born in 1859 in Dhoraji. He was a renowned businessman, writer and tourist. He shifted

from Dhoraji to Nasik for trading, and later on moved to Rangoon, Ceylon, Eden and Zanzibar and finally settled in Cape Town. He kept on travelling and travelled more than twenty countries. He wrote his first travelogue in 1895, which got wider popularity. In 1902, he again went on a trip of Islamic countries and on return from there, wrote another travelogue under the title of "Journal of My Tours Around the World" got popularity. He served his community in the field of education, health & other social sectors, which includes the construction of maternity home, mosques, madrasahs and Dar-ul-Uloom. He died in Cape Town South Africa.

HAJI ALI MUHAMMAD PAKOLAWALA



Haji Ali Muhammad belonged to the great philanthropist Teli family of Dhoraji. Born in 1918 Haji Ali Muhammad was known for his philanthropy. In 1945, his family established a trust under the name and title of "Haji Kassam Teli Charitable Trust". Haji Ali Muhammad became its Chairman and started a series of charities. The Trust concentrated fully towards the rehabilitation work. They carved out large colonies well equipped with all the amenities such as Dhoraji Colony, New Dhoraji colony, Dhoraji Town in Karachi as well as in Hyderabad. Moreover a number of families were provided financial help to acquire their own accommodations. He

was generously helping the NGOs, religious organizations, madressahs, Darul Uloom etc as Vice President of Memon Educational & Welfare Society. On business front, this family entered in soft drink and textile industry in which they flourished. They were known as Pakolawala due to their well-known soft drink product "PAKOLA".

LATE MR. A. MAJID SULEMAN BAWANY



Late Majid Bawany started his social career by attending All India Memon Conference in 1931. In 1940, Quaid-e-Azam toured Kathiawar for collection of Press Fund. At that time he served as Chairman, Reception Committee. He founded Jetpur Youth League and became its founder secretary. He was appointed Salar-e-A'la for whole of Kathiawar. He was also president of Kathiawar Muslim Student Union. After coming to Karachi he took leading role in forming Jetpur Memon Association and became its founder secretary. In East Pakistan during 1950 he also served as president, Chittagong Muslim Society, Member of the official Hajj Committee, Chittagong Chamber of Commerce, Chittagong Anjuman-e-Khuddamane Nabi, Chittagong Memon Khidmat Committee and Chittagong Memon Jamat etc. In 1971 he returned to Karachi and remained Director, Karachi Stock Exchange for four years. He was also elected as the President of Karachi Chamber of Commerce & Industry sometime before his death.

**LATE A. GHANI
DADABHAI JUNANI**



He started his career as a social worker by taking part in Home Rule League in the Year 1917 and thereafter joined Khilafat Movement as well as the Congress. Finally he joined Muslim League and contributed much towards awakeing of the Muslims of Kathiawar during the period 1937-47.

He played leading role in the establishment of All India Memon Conference and All India Memon Education & Welfare Society. His memorabie activity was the struggle of the Praja Mandal Launched at Rajkot in 1939. After coming to Pakistan he played leading role in the establishment of Pakistan Memon Educational & welfare Society. In 1985 he established Memon Medical Society and Constructed Memon Hospital.

**LATE SIR SETH ABDUL
KARIM JAMAL**



Late Seth A. Karim Jamal, was a leading businessman of Burma known for his philanthropic & courageous activities. He was known as king of oil. He established industries of sugar, rice mills, ginning factories, oil refineries etc. he

established a number of organizations for the service of community and contributed a huge amount every year for the smooth functioning of those organizations. He established two charitable hospitals in Jam Nagar and Rangoon. Keeping in view the services rendered by him, he was awarded the title of Sir by the British Empire. He died in 1924.

**LATE MUHAMMAD
SADIQUE MEMON**



Born in a small village Khahi Kunda Distt. Naushahro Feroz, he was forced to migrate to Hyderabad, as he wanted to educate his daughters, against the strong opposition by the relatives and the community. He was fully conscios of the importance of female education in years to come. The vision of great man turned into a mission, as he wanted to see the backward and ignorant women of Sindh marching on the path of prosperity and resulted into formation of Anjuman-e-Himayat-ul-Islam Sindh which established chain of schools and colleges in Sindh named as Sachal Colleges and Himayatul Islam Schools.. His daughter was amongst the first three Muslim girls who matriculated and acquired post graduate degrees. He founded a village in Taluka Tando Allayar in his own name, which is hub of many educational institutions. His mission is being carried out by the “Sadique Foudnation”, established by his followers in his memory.

**LATE MR. KASSAM
USMAN KANDAWALA**

Late Kassam from the early age was much interested in politics. He took active interest in making the Bombay session of All India Muslim Leagues a success in 1936. He started taking active interest in Muslim league Movement. He also played a leading role in the establishment of ‘C’ Ward District Muslim League of Bombay. He served as the member of the Managing Committee of



the council of All India Muslim Leagues as well as Bombay Provincial Muslim League.

On business front he served as the General Secretary of Onion & Potatoes Merchants Association of Bombay from 1924 to 1949 after coming to Karachi he became Director of Pakistan Cotton Association and on social front he enjoyed many posts in Memon Relief Committee, Okhai Memon Jamat, Okhai Memon Madressah Association, Okhai Memon Anjuman etc. In 1959 he was awarded the honor of justice of Peace. In 1972 he was elected as president of Karachi Chamber of Commerce & Industry

**LATE KHAN BAHADUR
M. SIDDIQ MEMON**



A name that stands out in the list of luminaries of Sindh for his singular contribution for female education, Khan Bahadur M. Siddiq was fully conscios of importance of female education in the years to come. The backward and ignorant women

of Sindh were graping in the darkness. He first decided to setup a girl's school in Hyderabad in the face of strong opposition from the members of his own community. Despite, strong opposition at home by orthodox society he opened the Madressatul- Banat in 1935. Later on he established a Memon Education Society in Hyderabad and constructed a building for the above mentioned school. He served the nation particularly student community with zeal & devotion as teacher and Principal of several Govt, educational institutions. He was appointed as Principal of Teacher Training College Hyderabad from where he ultimately retired. The British Government decorated him with title of Khan Bahadur. He wrote several books on History & Literature. He was the first scholar who compiled the history of Sindhi Language & Literature.

LATE MUHAMMAD USMAN DIPLAI



The famous Sindh writer, journalist and reformist Mr. Muhammad Usman Diplai belonged to a middle class Memon family of Diplo district Tharparkar. He started his career as a small businessman, and then established a printing press by the name Quran Press. He used to write, translate and print his own books and later on used to market them by himself in this way his business flourished and soon he started a daily newspaper "Ibrat" He also published a weekly magazine "Insan" which carried progressive literature for the awakening of his readers. Although he wrote Islamic books, translated Islamic novels and printed books, which were meant for preaching of Islam, he never preached orthodoxy or fundamentalist ideas He wanted that the Muslims should follow the real spirit of Islam,

which, in his view, was progressive in essence. Due to his views about equality of Haris and Zamidars, workers and industrialists and murids and pirs, he was put behind the bars many times. The exploiting classes conspired against him and he was imprisoned along with Hyder Bakhsh Jatoi, whose Hari Haqdar Movement was against the interests of the feudal class.

Muhammad Usman Diplai has to hi credit several original books, more than twenty translated novels, hundreds of columns editorials, articles, and short stories. His novel "Sanghar" is considered one of the best novels of Sindhi Literature and is an award winning novel.

Born in 1908, educated at his native village and then Hyderabad, he rose to the status of the top most intellectual and writer of Sindhi language during the Sixties. He died on 7th Feb. 1981 at Hyderabad but is still remembered in Sindh as one of the greatest reformers of the society.

Muhammad Usman Diplai has become a symbol of hardwork dedication and selfless service to his community as well as the country.

He was the first in his village who educated his daughters and now following his footsteps Diplo has the highest percentage of female literacy. The Memons of Diplo today are known for their meritorious representation in the bureaucracy, medical field and education. All because of the efforts of Muhammad Usman Diplai.

LATE ABDUL KADER LAKHANI

Late A. Kader Lakhani was born in Bharnager in 1910, he completed his studies from Bombay University and obtained the degree of M.A & L.L.B. He started Legal Practice in 1938, and Started his social career from the same year. He was the first President of Bharnager State Muslim League.

After coming to Pakistan, he continued to serve the community on various plate forms including Memon Relief Committee, All Pakistan Memon Federation, Gohilwad Halai Memon Jamat etc.

LATE MR. HABIB LAKHANI

Mr. Habib Lakhani is a memorable name in Gujrati literature of Pakistan. He was more known for his surveys, studies, research and writings on a very important subject of Memon history. He is the author of many books on various subjects in Gujrati language.

Born on 25th May, 1942 at Amreli, he passed his matriculation examination and joined military and civil service at Nasik. In 1951 he joined Daily Vatan as translator



and within three months was promoted as sub-editor in Dawn Gujrati. He was affiliated with Memon Alam since 1960 and started writing on the history of Memon Community during that times He continued with his literary work even after retirement.

LATE AHMED A.R. GHANI



The great grandfather of Mr. Ahmed, (Late) A. Rehman Ghani was minister in Manawadar State. His father was the inhabitant of Kutiyana while Mr. Ahmed was born at Transwal where his father was doing his business. He acquired his primary education in Kutyana and higher education in Africa. His father died while he was studying at Queens College, Cambridge, so he had to get back to Johannesburg after doing Bar-at-law.

In 1943 he came to Sindh where he permanently settled and took keen interest in social activities. He shifted most of his business to Pakistan. He was the founder of Memon International Club and was affiliated with a number of educational and social organizations in various capacities.

He was a philanthropist who donated Rs 10,000.00 for compilation of national

anthem of Pakistan to Liaquat Ali Khan. He also donated considerable amount to Kutvana Memon Association under the auspices of Wadasadawala Trust for promoting technical education among the community.

He rendered valuable services as president of Adamjee Boarding House, Memon Youth Organization, Karachi Memon Student Union and Kutvana Memon Volunteer corps.

LATE MR. ABDUL KARIM RAJKOTWALA

He was a well known businessman and a dedicated social worker. Born in Rajkot, he spent his early days in Chittagong. After doing his B.Com he came to Karachi and started his own business of plastic and paper. He was the President of Chamber of Commerce & Industry, Karachi. Shipper Council and a number of other trade organizations. He served as Secretary of Charade General Hospital (formerly Cement Hospital) for seven years and as President of Pakistan Memon Jamat for Five years. He died at London while undergoing a surgical operation for the treatment of his kidney.

LATE MR. ABDUL REHIM MARFANI



Late Marfani was a well known Muslim stalwart who extended concrete contribution towards the Pakistan Movement from the platform of All India Muslim League and was one of the first rank political worker of Rajkot. He first came to light as an impressive speaker at Gujrat Kathiawar Educational Conference convened in the year 1928. He remained affiliated with Memons as well as all the Muslims in Kathiawar upto 1946 and was serving them in different responsible posts. He remained

joint Secretary of All India Memon Conference from 1932 to 1937. After establishment of kutch Kathiawar Muslim League he was its first General Secretary. He reached Karachi one year ahead of the partition and remained almost retired, yet gave valuable services for the establishment of Pakistan Memon Educational & Welfare Society as well as Memon Hospital.

LATE PROFESSOR DR. ABDUL AZIZ MEMON



He was popularly known as Moulana Abdul Aziz Al. Maymani. He acquired the diploma of Munshi Fazil (Persian) and moulve Fazil (Arabic). He was the first ever Memon to have achieved such flying success. He served with Edward College of Peshawar and Oriental College of Lahore for five years as lecturer of Arabic and Persian. In 1925, he was appointed as professor in renowned Aligrah Muslim University where he was the first Muslim professor. He worked there for 25 years and during that period he wrote about 24 voluminous books in Arabic which were published in Egypt and Syria.

In 1928 he was selected Fellow in Arabic, University of Damascus and was known as Allama Maymani in the Arab world. He was awarded Doctorate by the world-renowned Al-Azahar University. After coming to Pakistan he established Central Institute of Islamic Research in 1954. He also served in the department of Arabic, University of Karachi for couple of years from where he retired in 1959. In 1965, on the eve of Independence Day, the then President of Pakistan awarded him special medal as well as a cash prize.

LATE WALI MUHAMMAD HAJI YAQOOB



He passed his whole life in serving the Okhai Memon Community of Karachi. He started his public life by establishing Young Men Okhai Memon Association in the year 1921. He was first elected Founder President of the Association.

LATE HAJI HAROON ADAMJEE SEJA



Late Haji Haroon Adamjee Seja was a leading and dear-to-all personality of Hyderabad Memon community. His ever struggling social work and services encompassed different disciplines of life including education, medicare, and rehabilitation and over all community development programmes and projects.

He served through various platforms like Vice President of Hyderabad Zone of Memon Federation and its member of

the Supreme Council, President of Jetpur Memon Association and Hyderabad Memon Anjuman, Vice President of the Memon Charitable Hospital in Hyderabad and councilor of Hyderabad Municipal Corporation.

LATE MR. UMER FAZIL FAROOQ



Late Mr. Umer Fazil Farooq S/o A. Rahim, born in 1914 served the Memon Community for about fifty five years and the list of his services is very long. He was a member of the Managing Committee of Pakistan Memon Educational & Welfare Society since 1936 having an unbroken record of 52 years of continuous service, had several other important honorary positions such as one of the Trustees of the World Memon Foundation and Kutiyana Education Trust etc. He published two collections of his short stories in Gujrati namely 'Antar-ni-Aag' and 'Darpan' in 1939 and 1976, respectively and "Pantris-Varas-Pachhi", a very interesting book in Gujrati based on his visit to India after 35 years, was published in 1985.

LATE MR. ABDUL FATTAH MEMON

Mr. Abdul Fattah Memon was prominent social worker of Nawabshah District. He was a leading advocate of Sindh High Court. He devoted his life for organizing the Memon Community, reforming the Society politics in the then district of Nawabshah. He had remained Secretary General of Sindh Peoples Party. He was a candidate of Provincial Assembly of Sindh. He has remained MNA from Nawabshah and Deputy Speaker National Assembly of Pakistan.

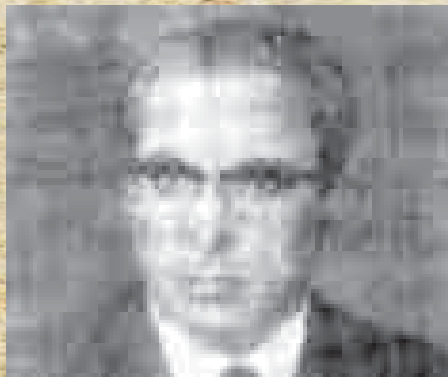
LATE AL-HAJ ABDUL HABIB AHMED



He was renowned industrialist, businessman and social figure. He was born in Bombay on 15-08-1929, and got his schooling in Dhoraji, and later on from Jabalpur City College. After migration, he completed Masters in Economics and LL.B from University of Karachi. He has devoted his life for the service of the country, and served from the platforms of Dhoraji Memon Association Karachi, Memon Student Organization, United Memon Jamat of Pakistan.

He was Managing Director of Union Industries Limited, and remained as Vice President of SITE Association, Member Managing Committee of Karachi Chamber of Commerce and Industry. He had traveled more than 30 countries, and represented Pakistan on International forums, as a member of trade delegation.

LATE HAJI ABDUL KARIM VAYANI



Born on 12th March 1905 in Kathiawar, Haji Abdul Karim Vayani is one of the prominent personalities of Memon Community. He was always busy in serving the community, in the fields of social welfare, health, education, and literature. Mr. Vayani

attended the first Memon Conference of Educational & Welfare Society in Rajkot, and was nominated as member of the Society. He was Founder member of Pakistan Educational and welfare Society.

LATE MR. EBRAHIM AHMED BAWANY



After getting business experience from his uncle, Ebrahim Bawany entered into business field and served as the President of Karachi Chamber of Commerce & Industry from 1954 to 1957. He was the founder of Aisa Bawany Waqf, which was founded by him in 1960. He was elected as President of All Pakistan Memon Federation in 1961. He served the world Muslim community through Motamar-e-Alam-e-Islam, World Islamic Federation, Muslim Council of Europe and other organizations of international status.

LATE MR. MUHAMMAD USMAN HAJI HASHAM



Late Muhammad Usman took his school and college education from Sindh Madrasatul Islam and S.M. College respectively. He was the Chairman of Pakistan Sugar Mills Association (Sindh Zone) and Pakistan Cigarette Manufacturers Association. He served as Chairman of Mazdoor Committee of Karachi Chamber of Commerce & Industry. He also made a foreign tour as a member of an official trade mission in the year 1971.

He was the man of letters right from his early age and used to get his articles published in Dawn, Morning News and Memon Alam. He published a book named "Problems of Okhai Memon Biradari and Some Points to Ponder." He was also Director of Indus Arts Gallery. He was Trustee of Hasham Foundation, Conveyor of Medical Committee of the Okhai Memon Anjuman and founder President of Okhai Youth Services. He also served as Vice President of All Pakistan Memon Federation. He died at a young age of 38 years only.

LATE MR. ABDUL KARIM PANWALA



Mr. Abdul Karim Panwala was a silent social worker of the community. He was philanthropist and was actively interested in solving the problems of the masses. His record of social service is spread over in East as well as West Pakistan but he always remained aloof of the publicity. In 1973 he played an active role in just distribution of plots of land in Gulzar-e-Hijri. In his individual capacity he used to solve the problems of others relating to their accommodation, marriages, medicines etc. He was affiliated with Dhoraji Khidmat Committee, the Society for the Prevention

and Cure of Blindness, APWA, Shirin Eye Hospital, Educational Board, Welfare Society, Dhoraji Foundation, Dhoraji Association, and Housing Trust. He used to prefer health services. During 1983-91 he visited various villages of Sindh and Baluchistan where he arranged Free Medical Camps under his personal supervision.

LATE PROFESSOR DR. ZUBEDA QASSIM



Professor Dr. Zubeda Qassim was born at Manawadar in 1934 and did her MBBS from Karachi in 1954. She joined Physiology department of Dow Medical College and in 1968 she was promoted to the post of Assistant Professor and gradually progressed to the post of Professor & Chairman of the Physiology department, Sindh Medical College. She was selected for the Master's degree by the World Health Organization but she could not avail that chance due to her family engagements. But afterward she was sent by the WHO to Shiraz Centre where she acquired a degree from Pahlvi University. In addition to being a doctor she was also an ideal social worker. She was much active in Manawadar Sardarghadh Memon Jamat, United Memon Jamat, Memon Women Association, Memon Professional forum, Pak American Cultural Centre Karachi. She was considered a pillar for UMJP Women Wing.

LATE HAJI HASHAM KATH

Late Haji Hasham Kath was a renowned industrialist and a social leader of the Memon community. He was Chairman and Director of several companies including Mehran Sugar Mills, Usman Textile



Mills and Pakistan Molasses Company. Mr. Kath was also associated with social welfare organizations in different honorary capacities. He also established Usman Memorial Hospital and Usman Institute of Technology in memory of his late son Usman, which is being run on no-profit no-loss basis.

LATE MR. HAJI NOOR MUHAMMAD UROOSWALA



Haji Noor Muhammad Urooswala was a social leader of the community liked by one and all for his services rendered continuously for long period from 1983 to 1991 as Honorary Secretary General of the Memon Federation. In this capacity he served the community zealously and successfully.

Mr. Urooswala belonged to Gohilwad Halai Memon Jamat, where he served for a long span of about 25 years in different capacities including Honorary Secretary and President and it was during his tenure as Honorary General Secretary that this Jamat's two construction projects Ghousia Hall and Ghousia Plaza were initiated and completed.

LATE HAJI ABDUL RAZZAQ JANOO



Haji A. Razzaq Janoo was a leading businessman and a social figure. He was elected President of Karachi Chamber of Commerce and Industry. He also served as Senior Vice-President of All Pakistan Memon Federation. He was associated with many social and trade organizations, through which he kept on serving selflessly.

LATE DR. ABDUL MAJID MEMON

Dr. Abdul Majid Memon S/o Haji Ghulam Hussain, born on 17-09-1931 was

a literary genius and prolific writer. He obtained degrees of Master of Arts in Sindhi Literature and Islamic Culture. He was a doctor in Philosophy (Ph.D) and also a graduate in Law (LLB). Dr. Abdul Majid wrote and compiled 35 books and 800 articles in Sindhi, 10 books and 300 articles in Urdu and 2 books and 10 articles in English language. He was awarded Tamgha-e-Imtiaz in 1983.

Dr. Abdul Majid served as professor and principal of various colleges in Sindh. Lastly, he served as Principal of Government Commerce College, Larkana.

LATE ABDUL RAZZAK TABANI



He was born in 1917 at Gondel, was a committed and devoted social worker, and served the community for more than 37 years continuously, through various organizations, including Pakistan Memon Educational & Welfare Society as its President. He was the founder member of Chamber of

Commerce and Industry, Karachi. He was first Secretary of All Pakistan Memon Federation. On 18th Sept. 1986, while coming back after attending the session of Memon Alami Milan he faced severe heart attacks, which proved fatal.

LATE MUHAMMAD ISMAIL MEMON



Late Muhammad Ismail Memon was born in Saeedabad near Hala in 1930. He acquired degree of B.Sc. Form Sindh University and jointed a missionary school as a science teacher. In 1962 he joined Board of Intermediate & Secondary Education as Assistant Controller of Examination. He gradually rose to the status of Chairman, Secondary Board of Education Karachi. He served there for more than thirteen years. He also served as Director of School Education Karachi Region for couple of years. He was associated with number of Social & Educational Societies including Dawood Foundation. Two years ago he was shot dead by some unknown terrorists in Karachi.

A humble appeal to all the Organisations, Institutions and Jamats of Memon Community

Please send us the report of all the public activities of your organisation on your official letter head to the following address, so we could publish them in "Memon Alam"

To:
The Editor,
Memon Alam
W.M.O House, 32/8, Street No. 6, Off Kashmir Road,
Muslimabad, Karachi Pakistan.

Memon Industrial and Technical Institute (MITI)

Graduation Ceremony of the 7th Batch of the Boys' Section



The 7th Batch started in October 2011 and was completed in January 2012. The Graduation Ceremony of the successful students was held on 8th February 2012 in the premises of MITI. The event was attended by 740 students.

All the Staff members including ladies were also in attendance. Some of the parents also came with the students. The Ceremony was presided over by Mr. H.M. Shahzad, Chairman and Mr. Shahab Hasan, Chief Operating Officer.

The function started with Tilawat-e-Quran by Mr. Hamad Saeed, Teacher I.T. This was followed by Naat by Mr. Shoaib Ikram of Purchase Department.

The gathering was addressed by the C.O.O. who announced the opening of



Mr. H.M. Shahzad, Mr. Shahab Hasan, Mr. Yaseen, Mr. Anis Khan Mrs. Majida Khursheed & Others Staff Members



Evening Classes from 6 to 9 pm in 9 more courses in addition to the 5 evening courses of the last batch. The Chairman congratulated the passing students and prayed for their success in their practical life and advised them to always uphold the name of the Memon Industrial & Technical Institute (MITI) wherever they go.

Later, the 1st, 2nd and 3rd position holders in the respective trades were given certificates by the Chairman.

This was followed by awards to the staff members for outstanding performance.

The function ended with vote of thanks to the Chair. Light refreshment was served to the students and other guests.





Memon Institute of Hijama Therapy (MIHT)

Start of Operations of Memon Institute of Hijama Therapy

Alhamdulillah,

The Memon Institute of Hijama Therapy started operations on 2nd February, 2012.

MIHT has been built in the premises of Memon Industrial and Technical Institute (MITI) under management of Chairman MITI, Mr. H.M. Shahzad and COO, Mr. Shahab Hasan. Dr. Asif Ahmed is the Medical Director.

The inauguration of the building had been carried out on the 8th of April, 2011 on the occasion of the visit of Mr. Abdul Sattar Dada, President WMO and other international dignitaries by Haji Jan Mohammad Yaqoob Gandhi.





In the MIHT, treatment is done on the basis of Hijama based on the Sunnah of the Holy Prophet, Sallalaho Alaihe wasalam.

The building measures 43' x 30'. It includes 3 rooms for doctors, a meeting room, change room and 5 patient beds. All the equipment required for a modern clinic is available at MIHT.

MIHT has been built to give treatment to all sections of society at a very nominal cost because it is intended to be run on a not-for-profit basis. In the first phase, the facility will be used for treatment only and in the second phase very shortly the training and research function will also be started.

The clinic started working from 2nd February, 2012 with prayers for its success and by treating the first patients Founder



President of WMO, Haji Abdul Razzaq Yaqoob Gandhi (ARY) and Mr. H.M. Shahzad, Chairman MITI and Assistant Secretary General WMO besides 4 other patients. Among other dignitaries who have also availed the treatment includes Mr.

Shoaib Ismail Mangroria, V.P. WMO. Mr. Peer Mohammad Kalia, Secretary General WMO has also visited and appreciated the facilities. About 10 patients are being treated daily at MIHT and the number is increasing with each passing day.



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WMO Youth Wing Delegation Munich III



 Hira Bumbia Nara

The year 2012 started with a bang, as the delegation of Youth Wing WMO Pakistan Chapter heighten the name of World Memon Organization in Third Model United Nations Conference hosted by The Institute of Business Administration (IBA) -- MUNIK III as we knowingly call it! This four day conference from 21st to 24th January 2012 comprising of 8 committee sessions and 4 social events, is an academic simulation of the United Nations that aims to educate participants about current events, topics in international relations, diplomacy and the United Nations agenda.

The participants role-play as diplomats representing a nation in a simulated session of an organ (committee) of the United Nations. There were 14 committees in MUNIK III such as The General Assembly, Economic and Social Council, Security Council, United Nations Environment Programme, United Nations Development Programme, United Nations Educational, Scientific and Cultural Organization, Human Rights Council, International Monetary Fund, Disarmament and international security Committee, World Health Organization,





World Trade Organization, United Nation Program for Youth, Historical General Assembly, Social Humanitarian and Cultural Committee, etc.

Participants research a country, take on roles as diplomats, investigate international issues, debate, deliberate, consult, and then develop solutions to world problems.

The participants are required to defend their country's stance in various issues in their respective committees. On being able to show excellent diplomacy skills the participants were to be awarded with awards in three categories; "Best Delegate", "Honorable Mention" and "Best Position Paper".

The delegation from WMO was allocated country of Zimbabwe and comprised of 10 delegates: Arsalan Nara(DISEC), Hira Bumbia Nara(DISEC), Sumrin Imran(SPECPOL), Amna A.Rehman(WTO), Shehryar Sohail(HGA), Tooba Jawed(WHO), Saad Saleem(UNPY), Faisal Bumbia(SOCHUM), Dania Hanif(UNCSD), and Siddique Akber(SSFW). Arsalan Nara was the head delegate and Mr Altaf Vayani chairman Youth Wing was the faculty advisor. It was an honor that amongst so many institutions with almost 120 delegations at MUNIK III,



WMO was the only NGO.

The WMO bring home the bacon of three awards by Arsalan Nara and Hira Bumbia Nara as the best delegate in DISEC committee and Sumrin Imran as the honorary mention in SPECPOL committee. All the members of the WMO team put in their

best efforts and scored well in all committees. They also played their cards well in terms of lobbying in all the social events. With a lot of hard work, so many happenings and beautiful memories the conference ended on 24th Jan 2012 with a cultural night at Majestic Hall.

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Memon Community in the U.A.E.

Eid al Fitr & 13th Annual Prize Distribution

on Friday 23 September 2011



Memon Community in the UAE held on Friday 23rd September 2011 an event to celebrate Eid al fitr get together and 13th Annual Prize distribution function for those children of the Community members who excelled in their final examination in the academic year 2010/2011 at the premises of His Highness Sheikh Rashid al Maktoum Pakistan School. Community members their families and children in large number that exceeded 1,100 were present. Children of the community were felicitated. Their parents and families had good opportunity of interaction with each other exchanging Eid greetings and sharing news and views

His Excellency Jamil Ahmed Khan the Ambassador of Pakistan to the UAE, His Excellency Tariq Iqbal Soomro Consul General and Dr. Abdur Rashid Bangash Principal of Pakistan School were the guests of honour. Several senior and leading members of the community were present at the event.

Mr. Muhammad Iqbal Dawood, a member of Organising Committee compered



the proceedings.

Verses from the Holy Quran were recited by Mohammed Saleh Umar Maklai and their translation in Urdu was presented by Aiman Iqbal Shivani. That was followed by Nat-e-Rasool

UAE National Anthem was sung by a child Fatima. All attendees stood up as mark of respect.

Both the Ambassador and the Consul General in their brief address commended the role played by Memon Community



rains and devastating floods. He also advised members that the next annual general meeting of WMO will be held in Dubai in the last week of November this year.

In his brief address Mr. Aboobaker Casim welcomed the members of the Community who attended the event in large number. He extended Eid Mubarak to all attendees and congratulated students on their success in examination this year. He requested members to pray for his good health.

Earlier Mr. Abdul Ghaffar Fancy General Secretary welcomed the guests, members of the community and children who were present at the event. He expressed his thanks to all for their continued support and cooperation. He felicitated members on Eid al Fitr and congratulated children on their success in the final examinations.

Victims of the recent devastating floods in several locations of Sindh Pakistan and Dengue fever in Punjab were remembered. It was regretted that several human lives and properties have been lost. It was felt that due to sins and evil acts in several Muslims countries, Allah has inflicted these calamities and it is therefore necessary that Muslims should make istegfar and seek His refuge. Memon Community has always been in forefront to send relief goods for the victims caused by natural calamities or social violations in any country be it Pakistan, India, Srilanka Japan, Burma or any other place. In any country where memons reside they build masjid, hospitals and clinics, schools and orphanages for the welfare of the people of that country.

While felicitating the children and their parents on successful achievements it was explained that main objective of holding the annual event is to appreciate the efforts of

in business, industry and welfare work in several countries in general and Pakistan in particular. They congratulated the successful children for achieving excellent results and felicitated their parents who were proud of performance of their children. Both guests of honour urged the community to come forward and extend their generous help and assistance to the victims of recent rains and floods in Sindh province of Pakistan. These calamities they said have taken huge toll of human and livestock lives and have destroyed and damaged the standing agricultural crops and fields as well as properties and tools of poor farmers. Both dignitaries were impressed by the brotherhood and unity exhibited by community members. They re-assured the community their full support and co-operation.

127 Girls and 111 boys were selected to receive prize for their excellent results. Certain results were not accepted as those did not comply with the criteria explained in 4 circulars communicated/emailed by Organising Committee to the members. The children were very happy receiving the deserved prize for their hard and dedicated efforts. Details of class wise students appear at the end of this report.

A bag of prize/gift items awarded to 31 successful students from Class/Grade O level upwards to Graduation contained together with other prizes CD of Qur'an recitation, translation and tafseer (explanation). That has reportedly caused discomfort and disturbance to certain recipients and their parents. Organizing Committee regrets this incident and requests those students

(recipients) and their parents who do not wish to keep that CD may kindly return it to any member of the Organizing Committee. In future Organizing Committee will take care that no religious material shall be distributed along with the gift items. The Organizing Committee always believes in getting the community united with excellent brotherly relationship.

Mr. Muhammad Iqbal Dawood extended welcome to the community members present at the function. He informed that World Memon Organisation has already distributed over 200 tents and has initiated other relief work for the victims of Sindh province in Pakistan due to recent torrential



those children who with their hard work, serious efforts and dedication achieved the excellence in their examinations. Such events motivate other children to concentrate on their studies and work harder to achieve better marks in examination. Another objective of such and similar event is to provide community members a platform to know each other exchange greetings and share news and views on happy events and difficulties if any.

His Excellency the Pakistan Ambassador and the Consul General were requested to consider visa applications that are submitted by community members from India for visiting Pakistan to attend marriage or funeral of their close relations there. It will be ensured that applications shall have all required and appropriate documents attached together with an official recommendation letter from Memon Community in the UAE requesting the Embassy and the Consulate to issue visa. Before such recommendation is forwarded Organising Committee will ensure that the reason for visit given in the application is absolutely true and justified.

For the past 3 years Eid al Fitr and time of getting results from schools, colleges and universities have been falling very close, hence the event has been combined to celebrate Eid and felicitate successful children on same day.

Memento was presented to each guest of honour in appreciation of their support to the Community. Since the Consul General had to leave early on an official assignment his memento was received to Ms Zahida Parveen, Press Consular at the Consulate.

Indeed it was very pleasing event of Education Prize Distribution that has been held and organised for the past 13 years consistently without a break.



Thanks were extended to all contributors and donors for their continued support, help, co-operation and encouragement. Thanks were expressed to members of the Organizing Committee for the hard work and efforts they put in to make event successful.

Event was concluded with Dua'a.

Sumptuous dinner was served. Members of the community present expressed their pleasure and appreciation for organizing the event that provided them platform for friendly interaction, extending each other greetings and exchanging views and news. The venue gave an impressive and festive look.

Those children who did not attend the event and their prize and certificate remained uncollected are requested to please contact Mr. Umar Abdullah Maklai (050-644 8902) and/or Muhammed Sadiq

Haroon (050-452 6547) for receiving those. Prizes not collected by Monday 17th October, 2011 will be considered undelivered and returned.

If any member has any comment or suggestion that may improve the event arrangements and/or its utility he/she is welcome to forward it.

- Haji Abdul Razzak Yaqoob, President,
- Aboobaker Cassim, Senior Vice-President
- Abdul Ghaffar Fancy, General Secretary,
- Umar Abdullah Maklai, Treasurer,
- Muhammad Iqbal Dawood, Member Organising Committee
- Muhammed Iqbal Shivani, Member Organising Committee
- Muhammed Sadiq Haroon, Member Organising Committee and
- Muhammed Ali Mangroli, Member Organizing Committee



Jummah Masjid (Mauritius) (Mosquée-des-Arabes)

MA A. Hameed Tayab Suriya

The Jummah Masjid is a mosque in Port Louis, Mauritius dating from the 1850s, substantial additions built through the 1890s. It is located on the Royal road, and is described by the Ministry of Tourism's guide as the most beautiful religious building in the country. The Jummah Masjid is known to broadcast live the Jummah Prayers every Friday and taraweeh prayers during the month of Ramadan. Eid Prayers are also broadcast live.

In 1852, Haji Yunus Allarakha, Qasim Hemeem, Yousuf Sattar deena, Iliyas Haji, Haji Abdullah ishaq, Haji Abdurehman Allana, Ismail Ibrahim, Omer Yaqoob and all prominent members of the Memon mercantile community of Port Louis – Got together and purchased, in their own name and on behalf of the Muslim Community of Mauritius, two properties situated in Queen Street, Port Louis, for the aggregate

sum of Rs 6,800.00. The deeds of purchase, dated October 20, 1852, stipulated, among other things, that the Muslim traders had made the purchases (jointly and severally, in their own names as well as on behalf of the entire Muslim congregation of Mauritius from which they hereby declare having received special powers. The purchasers declare that the sum of money paid for the present purchases does not belong to them personally but to the whole Muslim congregation of Mauritius.)

One of the properties stood a house which was converted into a temporary prayer house pending the construction of a Mosque. However, the foundation of the future Jummah Mosque was thus laid. Ismail Jeewa, who was a trader and also quite knowledgeable in Islam, led the prayers at the temporary prayer house. The following year, that is, 1853, a Mosque of a limited



size was built and solemnly consecrated. Haji Imam Bacosse Sobedar, who was Imam of the Camp des Lascars Mosque, was called upon to trace the Mihrab (prayer niche) of the new Mosque, which came to be known for many years as the Mosquée-des-Arabes – after its founders, who were mistakenly called Arabs by the general public. The new Mosque, which could accommodate some two hundred worshippers, was the original Jummah Mosque. However, it was to undergo extensive expansion and improvements over the years and become the focus of Islamic cultural and religious life in Mauritius and very rightly become the Ja'mi or Jummah Mosque



(Grand Mosque) of Mauritius and the symbol of “the faith, zeal and selflessness of those early pioneers of Islam, adequately versed in religion and high minded enough to think that no community could live without religion and no man without prayer.” The steady increase in the Muslim population in Port-Louis soon made it evident that the Mosquée-des-Arabes was too small to satisfy the growing congregation.

However, the need for a bigger Mosque could not be satisfied easily and sooner. More space meant more land had to be acquired. And for the next twenty years (1857–1877), that would be the main concern of the Managing Body of the Mosque.

During that period, the properties around the Mosquée-des-Arabes that formed the quadrangle of about three-quarter acre were successively acquired by groups of generous Muslim traders in seven different lots for the total sum of Rs134, 260.00 and donated to the Mosque. In fact, in all but one of the deeds of purchase it was mentioned that the purchases were made on behalf of the whole Muslim community of Mauritius. So it came to pass that the entire block around the Mosquée-des-Arabes – bounded by Royal, New Little Mountain (now Josep Rivière), Queen and Little Mountain (now Jummah Mosque) Streets, came under the ownership of the Muslim community. Soon

plans for the expansion of the Mosque were drawn and work on the project began.

The extension work on the Mosquée-des-Arabes began in 1878. The plan called for the blending of the original structure into the larger one to accommodate the growing Muslim congregation. The work called for particular skills and dexterity, notably in the moulding and plastering of the sculptural work with ornamentation—skills that could not be handled by local workers. Specialized workers were brought from India for the job as were the necessary building materials, namely: stones, lime and wood. Transportation posed no problem as several members of the Managing Body of the Mosque,



than the Mosque itself. In fact, the tree already stood on one of the two original plots of land on Queen Street acquired in 1852. The designers of the Mosque, in drawing up the plans of the building, decided to incorporate the Badamia Tree into the overall structure of the Mosque. The Tree adds a special charm to the austere place, its huge branches providing shade to worshippers in the sweltering heat of Port Louis. And, in the evening, on clear starry nights, the prayer hall of the Mosque is the same vaulted hall of the old Mosquée-des-Arabs. From the towering bulbous domes, glistening white, hung the brilliant glass chandeliers that provided lighting for over fifty years – that is, till the advent of electricity. The beautiful chandeliers can still be seen hanging in the prayer hall though the interior is now lit with fluorescent bulbs. The prayer hall is remarkable for its interior which comprises a subtle blend of Arabic and Indian motifs. The Jummah Mosque is a monument to the dedication and religious fervors of its founders, designers and builders. It has gained in stature over the years and has come to hold a special spot in the hearts of the hundreds of Muslims who come to its vaulted sanctuary every day to worship Allah (God), to meditate and seek inner peace and comfort. As the Grand Mosque of Mauritius, the Jummah Mosque, understandably, holds pride of place in the religious and cultural life of the Muslims.

headed by Haji younus Allarakha, were also owners of ships that plied regularly between India and Mauritius.

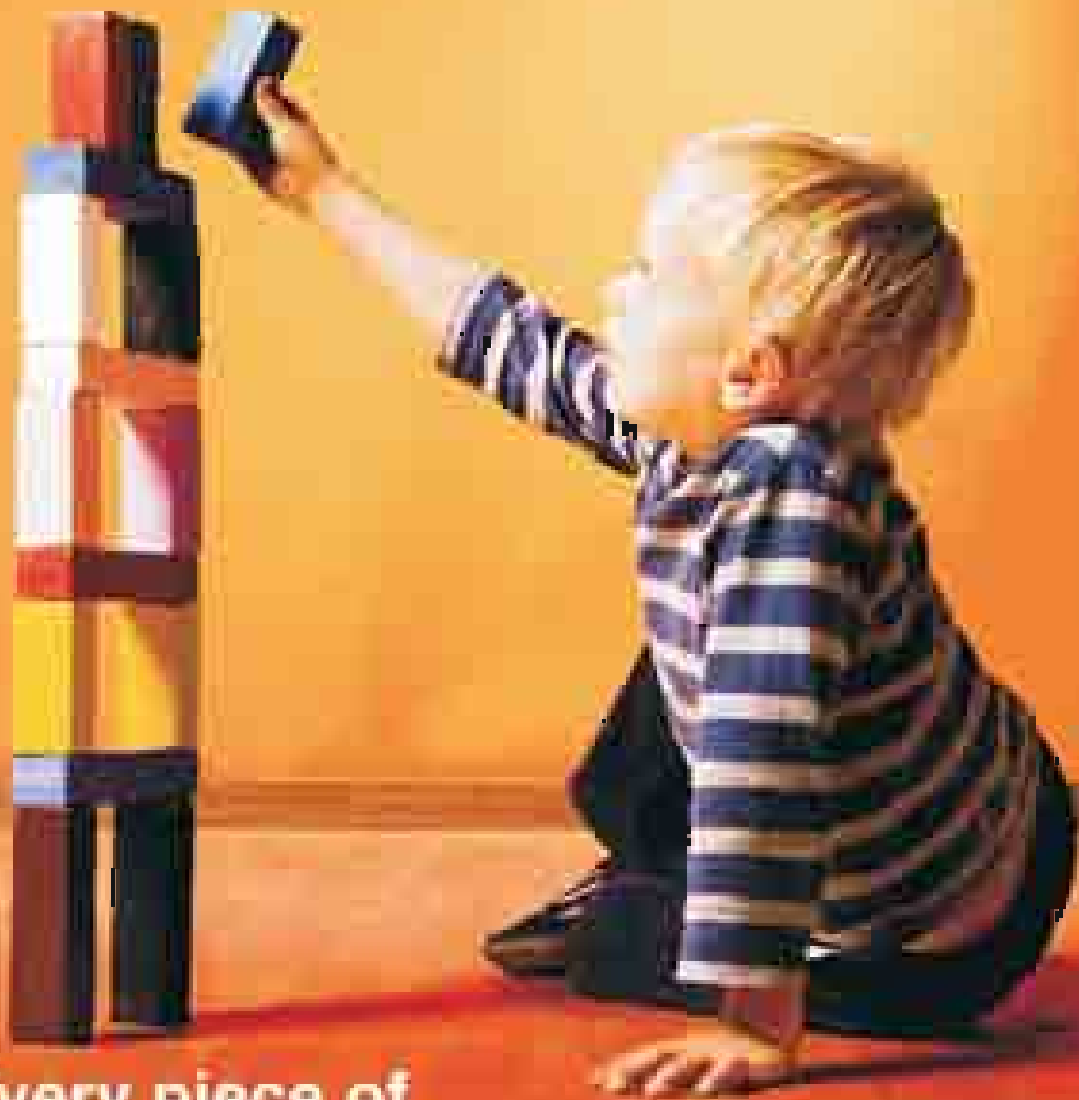
The crew of the Indian artisans, who did the extension works, was overseen by Ishaq Mistry, also from India. For the whole duration of the works, the workers stayed on the compounds of the Mosque “sleeping and eating under the pillared arches of the outer court.” The project took twenty years to be completed. The long delay was due either to outbreaks of disease among the workers or to shortage of materials. However, in 1895, the expansion of the Mosque was completed. Al-Hajj Zakaria Jan Mohammad, a prominent member of the Muslim community in Port Louis and of the Managing Board of the Mosque, supervised the entire expansion project which saw the small Mosque des Arabes expand from a small fringe on Queen Street to occupy the entire block except for a small section on Royal Street, which was leased to businesses for revenue purposes.

The beautiful, small Mosquée-des-Arabs became the Jummah Mosque of Mauritius. It is a magnificent work of architecture conspicuous for its bulging domes, well trimmed arches and white minarets. The skill and dexterity shown by the workers in blending intricately the old structure with the new, speak eloquently of “their outstanding ability and patience and personal devotion” to what became, to all involved in the project, a labour of love. The expansion works entailed huge expenses which, despite the tremendous goodwill and generosity

shown by the Muslims at the time to raise the necessary funds through donations,

The Jummah Mosque incorporates elements of Moorish and Munhal architecture, with its massive columns and imposing arches. In the middle of the open court stands an old Badamia (Indian Almond or Terminalia Cattapa) Tree, which is older





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MA A.Hameed Tayab Suriya

Justice Ismail Muhammad was a first non-white South African lawyer who served as the Chief Justice of South Africa and the Supreme Court of Namibia, and co-authored the constitution of Namibia.

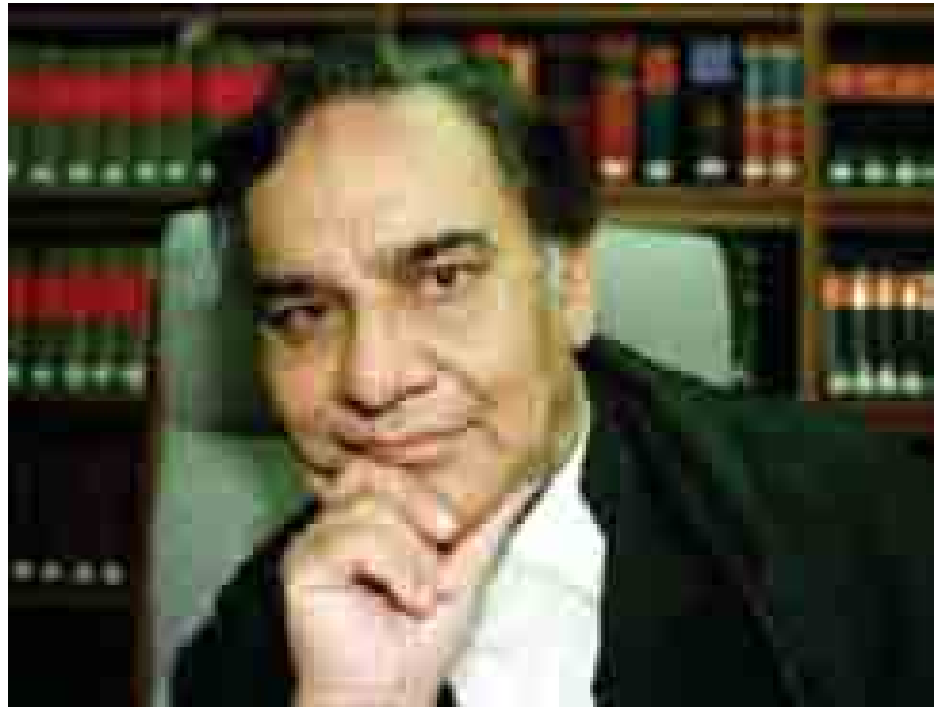
Ismail Muhammad was born in Laudium Pretoria in 1931; his parents were Indian memon merchants. Who migrated from Ranavav and were traders in the then Transvaal. He graduated from Pretoria Indian Boys' High School in 1950. He received his BA from University of the Witwatersrand in 1953 and the following year received his BA honors with distinction in political science. He finished his Bachelor of Laws in 1957.

Ismail Muhammad was refused admission to the Pretoria bar association, as it was reserved for white lawyers, but was able to join the bar in Johannesburg. However, because of the Group Areas Act, he was banned from getting an office of his own, and was forced to practice out of his colleagues' offices while they were away. In the 1960s he served as a lawyer in Botswana.

Lesotho, Swaziland and Zimbabwe In 1974 he became the first non-white in South African history to take silk. In 1979 he was appointed to the appeal court of Swaziland and in 1982 was made an Appeal Judge in Lesotho, where he would later become president of the Appeals court. He was made an English Barrister in 1984. In 1991 he became the chair of the Convention for a Democratic South Africa and the country's first non-white judge of the Supreme Court of South Africa. He was later appointed to the Appeal Court. He was made a judge of the Constitutional Court in 1995. South African President Nelson Mandela appointed Ismail Mahomed as chief justice of that country's highest court in 1996.

The first Chief Justice to be appointed in post-apartheid South Africa was Ismail Muhammad, a leading South African jurist of Indian descent, who was selected to succeed Corbett in 1997 and eventually took office in 1998. Mahomed held the position until his death in 2000.

Under South Africa's Interim Constitution of 1993 and later the Final Constitu-



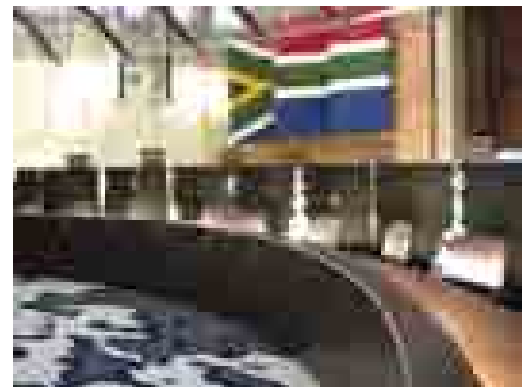
tion, the importance of the position of Chief Justice as the position of final judicial authority was temporarily relegated beneath that of the President of the newly created Constitutional Court. Ismail Muhammad had been tipped widely for the job of Constitutional Court.

Mr. Justice Muhammad has published many articles in Law Journals and lectured on Human Rights Jurisprudence at several Institutions and Universities abroad. He was made an Honorary Professor of Law at Wits University in 1990 and received Honorary Doctorates in Law from the Universities of Delhi and Natal. He presented with an honorary degree of Doctor of Laws by the University of Pennsylvania on May 18, 1992.

Ismail Muhammad died of pancreatic cancer in Johannesburg at Linksfield Clinic on 17 June 2000, shortly after leaving the bench. He was 68 years old and hailed from the Ranavav Memon Community,

Every year The Ismail Muhammed Prize for Law Reform is a joint venture between the South African Law Reform Commis-

sion and Juta & Co. The competition was established in honour of the late Chief Justice and former Chairperson of the South African Law Reform Commission. The aim of this competition, which is an annual event at the SALRC, is to encourage critical legal writing by students, while generating new innovative ideas for the reform of the law. The initiative also seeks to encourage legal scholarship and public dialogue on the link between law reform, human rights and the rule of law.



Choosing a spouse – A Moral Story



Seeing that his mother was in a good mood, Ahmad sat near her and said, ‘Mother, I have an idea which should bring you much joy.’ His mother answered eagerly, ‘My son, all that you give me makes me happy. What is on your mind?’

‘You know,’ he told her, ‘I have finished my studies and can afford to begin a family. I have decided to marry.’

His mother’s face brightened with a smile. ‘This is very good news! I have long awaited such a day,’ she told him. ‘How often I have wished you would marry one of your cousins. Praise be to Allah that you have made this decision before it is too late!’ Ahmad exclaimed, ‘Before it’s too late? What do you mean?’ ‘Your cousin Maryam is now old enough to marry. Every day there is someone visiting her home, seeking her hand.’

Ahmad sat silently for a moment and

said, ‘Then why should we bother her suitors?’

‘What do you mean, Ahmad?’, asked his mother, dismayed.

‘My cousin Maryam is not fit for me.’

‘Why not? No, my son, you’re mistaken. I shall go and see about your engagement tomorrow,’ his mother told him.

Ahmad frowned and said, ‘No, mother. Please do not do such a thing. I will not agree to this.’ ‘When she becomes your fiancée, you will feel love for her. Put aside your fears. Maryam is beautiful, and she has a respectable job.’

Ahmad disagreed, ‘No. This matter only concerns me.’

Ahmad’s mother thought for a moment and said, ‘If you dislike Maryam, then there’s my brother’s daughter. She is as beautiful as Maryam, and she has inherited a large sum of money from my brother.

‘Mother, please think about this matter from my point of view. I need someone to share my life, not a business partner.’

His mother became angry and sharply asked, ‘What’s wrong with my niece? Why isn’t she good enough to be your wife?’

Ahmad replied, ‘She is not a practicing Muslim. I want a Muslim wife.’

Ahmad’s mother laughed sarcastically and said, ‘You speak as if you were an angel who could only marry another angel. Why don’t you stop saying such nonsense, my son? You are an educated young man; you should give up your impossible ideals.’

‘I am neither an angel, nor do I seek a saint for a wife. I am a Muslim believer looking for a girl who also believes in Islam.’ replied Ahmad.

Ahmad’s mother told him, ‘I don’t know any girls who share your ideals.’

He said, ‘I know someone who measures

up to my expectations.”

Startled by this admission, Ahmad’s mother asked, “You know someone? Who is she? Since when do you begin friendship with girls?”

Ahmad answered quickly, “I didn’t mean that I know a girl personally, but I know of her.” “I see,” she said. “You have already chosen your wife. Who is this lucky girl?” “Mother, please be more understanding. I hope you will take my side and persuade father to agree with my choice.”

This appeal to Ahmad’s mother softened her, and she said, “I swear that I think only of your welfare. I’ll help you. Tell me, what are this girl’s qualifications?”

Ahmad told her, “Nothing matters except the religious aspect. She is Muslim, and wears complete hijab.” “Oh, then she is uneducated!” “No, she has a high school education and her religious knowledge is extensive.”

Then his mother asked, “What family is she from? Do I know them?”

“She is from a good family known for their piety”, Ahmad told her. “Of what use is a well-known family if a girl has no Islamic morals?” He silently beseeched Allah to give him the patience to overcome his mother’s resistance. “A happy marriage doesn’t depend on fame or wealth. Happiness stems from spiritual nearness and mutual understanding.” Then, in a different tone of voice his mother asked,

“What does her father do for a living?” “He is a grocer,” Ahmad replied.

“A grocer?!”, she exclaimed. “Yes. He is a grocer and a very righteous man. He is the head of a happy and virtuous family.”

Ahmad’s mother interrupted him, “You are the son of a wealthy man; with your college degree you wish to marry a grocer’s daughter? What a shame! Yet you ask me to assist you! If I had chosen the daughter of a jeweler, how would you feel?”

His mother replied, “There is a big difference between a jeweler and a grocer.”

“The only difference is with regard to the substance. The former sells rings and the latter sells sugar. Both work in order to earn money,” Ahmad answered.

His mother lamented, “Imagine your father’s reaction to this news!”

Ahmad said firmly, “This is my desire, either you help me or I’ll do it myself.”

He spoke so seriously that his mother laughed mockingly, saying, “Does the matter require a great effort? The least move you make, they will give their daughter to you gladly.”

Ahmad shook his head in doubt and said, “Wait and see!”

“What an odd situation this is! Am I to

present my son to a grocer’s daughter? What special beauty does this girl possess to make you blind to every other consideration?

“I have not yet seen her,” Ahmad said.

“Then how do you know she’s not ugly?” asked his mother.

“I know she is not. As far as good conduct is concerned, physical beauty is of little importance.”

“Oh Ahmad, my amazement never ceases.”

The next morning, Ahmad told his father of his intentions. His father became angry, but Ahmad remained determined to marry the woman of his choice. Finally his father agreed and Ahmad asked his mother to visit the girl’s home to make the proposal and overcome any obstacles.

The following afternoon Ahmad’s mother, accompanied by his oldest sister, went to the girl’s house. On the way there, Ahmad’s sister asked her mother what the girl’s name was. Her mother replied, “I forgot to ask him! “When they knocked on the family’s door, they were surprised to see a beautiful young girl open it. The girl was surprised to see the two unfamiliar women, but she showed them into the living room and went to tell her mother that they had visitors. Her mother welcomed the guests and waited for them to explain the reason for their visit. After exchanging greetings, Ahmad’s mother asked who the young girl was who had opened the door. “It was my daughter, Zaynab,” she replied. “Do you have any other daughter?” asked Ahmad’s mother. “No, she’s my only daughter”, replied her mother. Ahmad’s mother and sister were delighted to learn that the beautiful girl was Zaynab. Just then, Zaynab entered with coffee for their visitors. She sat next to Ahmad’s sister and they soon found much to discuss. Then she collected the empty coffee cups and left the room.

Ahmad’s mother began, “We have come with a blessed aim. We would be happy to have your daughter Zaynab as a wife for my son.” She praised her son for his intelligence, his good looks and his wealth, but she neglected to mention his firm Islamic beliefs, which was very important to Zaynab’s mother. Therefore, Ahmad’s mother was stunned when Zaynab’s mother shook her head slowly and said, “I’m very sorry. It is difficult for me to agree to this proposal; in fact, it’s impossible.” With much surprise, Ahmad’s mother asked, “What is impossible?”

“My daughter is still young. I’m sure your son can find a girl who suits him.” Ahmad’s mother protested, “But Zaynab suits him well! Would you be kind enough to justify your refusal?”

“I only have one daughter, and I should

be sure of her future married life.”

“But Ahmad is well-off financially,” said his mother. “He is an engineer!”

Zaynab’s mother replied, “Zaynab would not marry someone because he is wealthy or has a college degree.”

Ahmad’s mother was at a loss for words. “Then what will ensure your daughter’s happiness and consent?”

“When a mother looks for a wife for her son, she should mention her son’s conduct.” said the mother of Zaynab. “My daughter is a committed Muslim. She wants a Muslim husband, and remember, my daughter wears hijab, and your son may want a modern wife, who dresses like his mother and sister.”

Ahmad’s mother laughed with relief and told her, “You’re correct. I haven’t mentioned his conduct. I thought that other aspects of his character were of more importance. My son is a faithful Muslim. He is, in fact, looking for a wife who observes hijab. Be sure that my appearance (un-Islamic clothing) is not to Ahmad’s taste.”

Zaynab’s mother also smiled and said, “You should have told me earlier! Please give us your address so we can visit you and learn more about your son.”

“We hope you can come early next week,” said Ahmad’s mother.

Ahmad was waiting anxiously for his mother’s return. As soon as she and her daughter returned home he asked, “Well, mother? How was your visit?”

“It was very strange,” she replied.

“What was strange?”, he asked. “Has anything bad happened?”

“Oh no, Ahmad. But I never expected such a thing,” she answered. “Then they have refused?” Ahmad’s father said, “How could a grocer’s daughter refuse a wealthy young man?”

Ahmad’s mother turned to her husband and said, “They did, in fact, refuse...”

“What! They refused?” asked the father. “I spoke about Ahmad’s good qualities, but I didn’t mention his Islamic morals.

My appearance also caused her to decline my proposal because her daughter is a very faithful Muslim. When I realized their objections, I told them that you are a true Muslim as well. I have come to respect them very much. They don’t care about status or wealth.”

“Have you seen the girl?” asked Ahmad’s father.

“Yes, she is lovely and polite. Ahmad is a lucky man to have made such a choice.”

The following week, Zaynab’s family paid a visit to Ahmad’s home and plans were made for the upcoming wedding. They were soon married and there was much rejoicing.

Posted by E ISLAM



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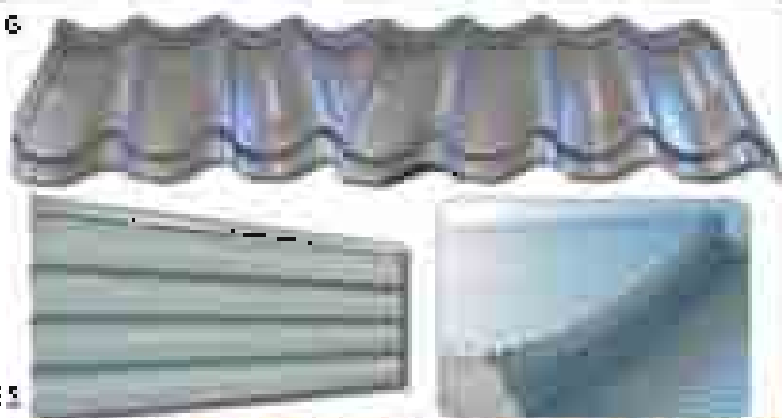
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Tomato for clear skin



Tomatoes are a staple in every kitchen but hardly will you hear anyone extolling its cosmetic benefits. Whether you want to cure large pores or reduce acne and rashes or sooth nasty sunburn or simply to revive the glow on dull skin, tomatoes are beneficial in many homemade beauty treatments.

Not only do tomatoes taste great but they also keep the skin healthy. It is necessary to consume tomatoes as they have lycopene, which is an antioxidant and hence works as a sunscreen from within. These antioxidants make tomato an anti-aging product as they help in fighting cellular damage and red- dening of skin. It is recommended to have at least 16 milligrams of lycopene per day as they reduce the number of free radicals in the body and also help to retain the moisture in people who are used to sitting in air-conditioned environs. You don't need to spend your hard-earned money on expensive cosmetic treatments if you follow these simple steps to get healthy-looking skin:

Big pores? Shrink Them

Big pores provide easy access to dirt and grime thus increasing the chances of infecting the pore. Take a tablespoon of fresh tomato juice. Add two to four drops of

fresh lime juice to this. Use a cotton ball to apply this mixture on your face. Massage it in circular motions. Leave it on for about 15 minutes and then wash off with cool water. Regular application will shrink pores greatly.

Acne healing

The acidity in tomatoes helps in reducing and clearing up your acne. Vitamin A and vitamin C are commonly found in a lot of acne medicines and tomatoes are rich in vitamin A, vitamin C and vitamin K. If you have mild acne, cut a tomato in half and apply the inside on your face. For severe acne mash a fresh tomato and use the pulp as a pack on the face. Leave it on for an hour. Rinse it off and moisturize. Do this on a regular basis or as many times as you can. Your acne is bound to dry off soon.

Astringent

If you have oily skin and struggle to keep your face from shining like a fried papad, tomato is the solution to your agony. Crush a fresh tomato and strain it. Make a little cucumber juice and add it to the tomato juice. Apply this juice with a cotton ball daily to control excessive oiliness and acne.

Good to eat, great to clean

A tomato and avocado mask works wonders on combination skin. This is because tomato works as an astringent as well as a blackhead and oil-reducing agent while avocados have an antiseptic and moisturizing effect. A pack of mashed tomatoes and avocados help in soothing and cleansing combination skin (oily and dry), as they are rich in vitamin A, C and E. Apply this pack and wash off after 20 or 30 minutes with lukewarm water.

Burns no more

Summer is fast approaching and with harsh summer comes burnt, inflamed skin. A lot of people's skin gets sunburnt, raw and itchy due to exposure to the sun. Crush half a tomato and mix it with two tablespoons of plain yogurt. Apply this concoction on face, neck, hands and feet. Wash it off after 20 minutes. Tomato cools the skin and neutralises the surface while yogurt gives it a much needed protein boost while leaving it soft and supple.

Glowing skin

Mix honey with tomato juice until you get a thick paste. Apply this mixture and wash off after 15 minutes for smooth and glowing skin.

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Money vs. Human life

(Blood Group vs. Money Group)

 Qasim Abbas, Toronto

When a human being is born, his weight is app. 3 Kg. (7 Lbs.).

When he dies, the weight of his kafan cloth, perfume etc. on his lifeless body is also app. 3 Kg. (7 Lbs.).

After birth, first cloth he wears has no pocket.

And also there is no pocket on the last cloth i.e. kafan cloth on his lifeless body, when he is buried

Then why in this "interim" i.e. in-between life i.e. worldly life, human being is struggling, worrying and harassing others for pocket???

At the time of taking blood in the hospital, blood "group" is checked first.

Then why at the time of receiving and paying money (particularly paying in Masjids towards charity, "group" of money is not checked???

These money belong to which "group"?

Are these "just" and "legitimate" i.e. halaal money?

Or "unjust" and "illegitimate" i.e. haraam money?

Or money from "No. 2 business"?

Or money collected "under the table"?

Or money snatched jeopardizing someone's rights?

Or money with someone's sigh?

If wrong "group" of money comes in the family, quarrel, turmoil, disbelief, disunity, hate etc. are created in the family.

These "unjust" and "illegitimate" i.e. haraam money is finished/utilised in hospitals, clubs, gymkhanas, bar and other "unjust" and "illegitimate" i.e. haraamac-tivities. And the human being with these "group" of money is also finished/died with these "group" of money.

Of course, bank balance is increasing with these types of "unjust" and "ille-

gitimate" i.e. haraam money, but family balance is decreasing and vanishing.

If such circumstances arise, then pray to Almighty Allah that, "O Allah, poverty is much better than these money. At least in poverty, Your remembrance is there, Your gratefulness is there and patience is preserved."

And Allah has promised favour for those who remember Him, thank Him and preserve patience.

Look what Allah has revealed in Holy Quran about "unjust" and "illegitimate" i.e. haraam money:

"And do not eat up your wealth among yourselves by false means". (2:188)

"O believers, do not eat up your wealth among yourselves falsely, except that it be trading with your mutual consent". (4:29)

How to improve your mind

Being mentally fit is another important aspect of being healthy overall. So, to really make this year your fittest, pay some attention to your mental health as well. Tough to meet deadlines, reaching work on time after packing tiffins for your spouse and kids are some things that can make you lose your temper at the drop of a hat. Here are eight ways to control your mind and have a healthy 2012 mentally and physically.

Workout regularly and eat healthy: Regular workouts will improve your cardiovascular health and in turn will help you alleviate your mental tension and stress. The right foods will calm you down and have a positive effect on your attitude, thought process, mood and creativity. Here are tips to stick to your exercise routine and eat healthy through the year.

Include meditating and pranayam in your schedule: Breathing exercises will empower you with energy. It will let

you tap and use energy confidently and creatively. It will help you de-clutter your mind and thus improve your thought process. Meditation will relax your mind and synchronize it with your body. It will also relieve you of anxiety.

Set aside time for praying: Praying or conversations with the almighty, will give you inner peace and increase your self-confidence. People who are at peace with themselves are known to take better decisions during trying times and are less frustrated as they are satisfied with themselves.

Go for regular wellness treatments: Try going for massages or any other wellness treatment like a body scrub or even hand and foot reflexology. These treatments help to relax tense muscles and help activate the nervous system, joints, muscles, spine and skin, in turn reducing anxiety and stress.

Take up a hobby: Engage yourself in a hobby or activity you like. It could be reading, singing, dancing or photography.

This will keep you busy and prevent your mind from thinking negative thoughts.

Maintain a diary: Making entries of your everyday activities, thoughts and events helps you retrospect. It could also help you understand the cause of your stress/anxiety, thus helping you to handle it better.

Get proper sleep and rest: Proper sleep and rest plays a very important role in rejuvenating you. It's not just essential for good health, but induces calmness and helps lower muscle tension.

Avoid caffeine: Avoid stimulants like caffeine, colas and chocolates. Especially in the evening as it could prevent you from getting sound sleep. Stay away from regular alcohol consumption and smoking. Avoid heavy meals at night so that food gets digested easily and in turn doesn't make you feel sluggish. Include lots of water in your diet. It not just flushes out toxins, but keeps you feeling refreshed and energetic.



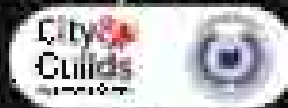
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ગુજરાતી વિભાગ
સંપાદક: ઉમર અ. રહેમાન ખાલાવી

આફ્રિકામાં મેમણોની દુકાલી દોગાદ (પોર્ટ બ્લાયર)
તા. ૧૬-૨-૧૯૭૩
અહીં મેમણ બાઈઓની દુકાલ ખંટરની આગરે છે. ગામમાં મસ્જુદ ઘણી સારી છે. મગર દુકાલવાળા નમાઝ પઢવામાં હજુ સુસ્તી રાખે છે. સૌ ભવાઈઓને ખુદા નેક દિવાલત આપે અને ઠરવાળતમાં નમાઝમાં દખલ થાય.

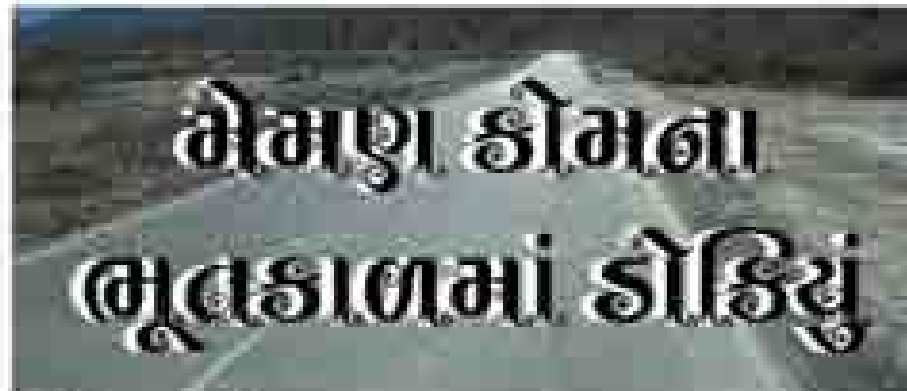
મુસલમાનો અને હિંદુઓનો પરસ્પર સાથ સહકાર
ઉમરાવતી તા. ૧૪ માર્ચ ૧૯૭૩
દિવસે ગરમી પડે છે. સ્વાસ્થમાં ગુલાબી ઢંડી પડે છે. આસપાસના ગામડાઓમાં અને મોટા શહેરોમાં ડિમાટીની ખરાબ કપાલે લીધી અહીં પણ લોકોમાં ઘણી અભરાદ કેલણો છે. લોકો અહીંથી નાસવાગ કરે છે. ડેંટલાકો રેલ્વે રસ્તે પરદેશ નાણી ગયા છે અને હજુ પણ નાણાગમન કરે છે અને ડેંટલાક શાહુકાર લોકો શહેર બહાર બગીચામાં રહેવા ગયા છે.

પણ અહીંના ખુદાના કાજવાની આર પાંચ દિવસ કલા એકપણ કૈસ ખેગલો હાલ્યો નથી.

આ ડિમાટી નાબુદ કરવાની ઉમેદથી અહીંની મેમણ જમણ તથા હિંદુ તરફથી સિપાળો ઘણો જ ઘમઘૂમ રાખે ઠાકવામાં આવ્યા હતા. તેમજ ગરીબ લોકોને અલાજ આપવામાં આવ્યું હતું. આ કામમાં આગેવાન સરદારગઢના શેઠ મુસા કોરા હાલત હતા. ખુદા તેમને જા મહેનતનો ઠાકવો આપે તેમજ મેમણ કાપકના વેપારી તરફથી પણ ખાચરું

કરવામાં આવ્યું હતું અને તે તમામ ગરીબ લોકોને ખચરાવવામાં આવ્યું હતું. આવી ખેરાતો આપણા મુસલમાન ભાઈઓમાં તથા હિંદુ

રાજે શેઠ સુલેમાન અબા તરફથી મસ્જુદમાં મજલીસ કરવામાં આવી હતી અને ઘંટને દિવસે રાખે આમ્બાર શેઠ એસમાણ આદમખાઈ તરફથી



લોકોમાં પણ ચલુ છે. અહીંના મારવાડી લોકમંદ બચરાજ તરફથી મસ્જુદમાં ગરીબ મુસલમાન લોકોને ખાચરું આપવામાં આવ્યું હતું અને તેમાં આગેવાન શેઠ દાદાચંદુને લિખવામાં આવ્યા હતા.

દીની તાલીમ માટે મેમણોની ખિદમતો

લાલપુરા તા. ૧૨ માર્ચ ૧૯૭૩
આ ગામના સારા નસીબો પોરબંદરના નામદાર શેઠ ઈસ્માઈલ મોદમંદનું આજે કામગર આવ્યું હતું હતું. તેમણે અહીંના મહેસામાં રૂા રખ તથા મીલ્કી સાંભેળને રૂા. ૫ તથા વેપારીમાં, અંકારી વિગેરેની સારી ખેરાત આપી હતી. એટલું જ નહિ પણ મહેસા માટે કુર્બાન શરીફ, સિપારા, તાલીમલામ વિગેરે મોકલવાની કબુલાત આપી છે. ગરીબો માટે દવા પણ મોકલવાયી છે.

બરરીઈદ મંજાવારના રોજ આજે થઈ છે અને તે દિવસ ઘમઘૂમ અને ખેરખુશીથી પરબદ થયો છે. ઈદ

મજલીસ પઢાવવામાં આવી હતી. આજેના મહેસાની સિવાઈ સરી છે. મહેસાના છોકરાઓને મેલુકા શરીફના હરબેદા શીખવવામાં આવ્યા છે અને દર જુમેરાજે મસ્જુદમાં મેલુકા શરીફ છોકરાઓ પઢી બતાવે છે.

એસમાણ આદમખાઈ તરફથી 'ઈસ્લામના અકાબદ' તથા 'ઈસ્લામની ખૂબીઓ' એ નામની કિતાબો મંગલતા અમરેલીથી આવી થઈ છે.

શેઠ વલીમંદમદે મસ્જુદ માટે ખોદાવેલો કૂવો

ધુંવાવ: ૬ માર્ચ ૧૯૭૩
રાજે ગુલાબી ઢંડી પડે છે. બરરી ઈદ મંજાવારની થઈ છે. અહીંની ઈદ મસ્જુદ પાસે શેઠ વલીમંદમદે મુસાએ ખાણીતો કૂવો બનાવેલ છે. નમાઝ પઢવાની સખચ સારી છે. અલાજ સસ્તા છે. મહેસામાં છોકરા-છોકરીઓ પબને આગરે છે.

ગેસક નાણાક ડેબુઆર્ગ-૨૦૧૨

૬-૫૧

અમદાવાદના મુસલમાનોની હાલત: મેમણો અલાજલા વે પારીઓ

અમદાવાદ: ૧૨ માર્ચ ૧૯૦૩
 અત્રે કાષ્ઠ તથા સુતરની મીલો કબ્લે આવે છે. કાષ્ઠ તથા સુતર અત્રેથી મુંબઈ, હરાઠ, ખાલદેહ, જાડી યિજેફે કંડાણે બેબુમાર ચડે છે. મીલોની અંદર મજુરોની સંખ્યામાં ત્રીજો ભાગ મુસલમાનોનો અને એક ભાગ બીજી કોમ છે. તેમાં પઠાવાળા તથા પઠેરાવાળા પણ મુસલમાન અને કારકુનો, ઇન્દુનીચરો, મેનેજરો યિજેફે જુઓ તો પારસી, હિંદુઓ છે કે જેઓ કંડા ગઢીએ લેકલેકા ભાગ લખે ત્યારે મુસલમાનોની હાલત જુઓ તો સવારના છ વારવાઈ સાંજના છ વારવા મીલમાં મજુરી કરવામાં મર્યાદા હોય છે. આ હાલત મુસલમાનોની જેતાં જ ઘણીજ દિલ્લોસી ગણ છે. આ પરિણામ બીજા ઇસ્લામીકલના છે પણ હજુ કોઈની આંખ ઘિચકતી નથી, પોતે કવે અમે તે વાંચા કરે પણ પોતાની આંખને કેવળથી આપે તો બીજી કોમની માફક સારા હોવા બોલવે અત્રે મેમણોની પાંચ છ દુકાનો છે, તેઓ અલાજલા વેપારી છે.

અલાહબાદમાં મેમણો અલાહબાદ: ૧૧ માર્ચ ૧૯૦૩
 લોક સુખકારી સારી છે. ઢિમાસી ઘોડી છે વેપાર સધારણ છે. આક્રમક પ્રજાની દુકાન છે રક્ષા અસલામક ઉમિરાતથી માલ મોકલે છે.
મસ્જુદના બાંધકામમાં મેમણોનો ફંડકાળો

કાંડ: તા. ૧૩ માર્ચ ૧૯૦૩
 અત્રેથી મસ્જુદનો ફંડકાળો માર્ચે કંબુઆરીની તા. ૧૩ને રોજ ચલો હતો. તેમાં ત્રીજો અખેલા મુદરચોએ સ્વપ્નમાં ભાગ લીધો છે. રૂા. ૧૨૫

લોક હાદા લેચલ, રૂા. ૫૦ થીક રઈમતુચ્ચાઠ મોટી, રૂા. ૩૦ થીક મીગા ઇસ્લામ, રૂા. ૨૫ થીક કાજુ બેચુલ કરીમ, રૂા. ૨૫ થીક કાજુ સુલેમાન કરીમ, રૂા. ૨૫ થીક ગલી નૂરમોહમદ, રૂા. ૨૫ થીક કાજુ ઈબ્રાહા જાનમાનક ઈપલેટાવાળા, રૂા. ૨૫ થીક અબ્દુલ કરીમ ગલી કુલિયાલાવાળા, રૂા. ૧૨ થીક અોસમાન જામદ, રૂા. ૧૫ થીક ઠબીબ કરીમ, રૂા. ૧૦ થીક સુલેમાન જુમા ઈપર અખેલા મુદરચોએ ઈતલા અમમાં સારી માદા કરી ભાગ લીધો છે. પણ હજુ જોઈએ તેવી સગવડ રહી નથી. હજુ રૂા. ૧૦૦૦ એક હજાર પૂરા બોજા સ્વાથી મસ્જુદનું વામ પુરું થયો. માર્ચે જુમા તરવાલા ઈનકાર આઈશીએ એક કિદાચલ આપે અને આવા ગરીબ ગામની મસ્જુદ માર્ચે જો કોઈ રકમ આપવા મહેરબાની કરવો તો તેનો અગર જુદા આપશે.

સોનેરી અવતરણો
 * સાળા કોલેજમાં જે ઈખવાય છે, એ તાલીમ નથી, અલ્ટે તાલીમના સાચાનો હોય છે (એમરસન)
 * ઉચ્ચ મુણો ટેલચવાના રોક પર રખોડની કોઈ ભીમીટ નથી હોતી (કેવીક જોનસન)
 * કિસોટ અવસ્થા મુખમી છે, યુવાન અવસ્થા સંઘર્ષ છે અને વૃદ્ધાવસ્થા ખેદ છે. (ક્રીસ્ટાઈલ)
 * માણસના અમલો થીક પુરસ્કાર તેને અલતર પેટું વું મળા છે એ નથી, અલ્ટે એના થઈ એ વું ઠાને છે, એ છે. (જેન રસ્કીન)
 * ચોનો અને રાઠ જુઓનું ચલણ અપનામલાસા ધીરજવાળા 1) પણ એક જાતની સેવા કરતા હોય છે. (જેન મીલટન)

ઈન્શાઅલ્લાહ

રાત, સાઈ રાત, કીક પ્યારો, પ્યારો પ્યારો ઈન્શાઅલ્લાહ સીર્સેચ, શી વીનનો, સારો, સારો, ઈન્શાઅલ્લાહ

અદલ, જા જુબ, જા હકક મારો ઈન્શાઅલ્લાહ અચની, સમાનતાજી સમજ ભાઈસારો ઈન્શાઅલ્લાહ

સાડ તન, સાડ, સાડ, મન પ્યારો ઈન્શાઅલ્લાહ ઘરમેં ચધક, ફૂર્જે, કીચારો ઈન્શાઅલ્લાહ

ઈમાન, હયા, તકવેજી બરકત ઘારે કીર ઓલાદ જાઈ ગમગમી પાણીસારો, ઈન્શાઅલ્લાહ

જમા, 'સમસન'મેં કરન, ભલે જ કરન અલીબાબા જેથે અચલો વારો ઈન્શાઅલ્લાહ

-સુનુસ 'કેસ'

'જ ઊલવામાં નવ ગુણ' આ કહેવત અતિ પુરાણી છે, પરંતુ એ સમયના દરેક સુખમાં અસરકારક રહી છે. એમાંથી ખાસ કરીને સ્વાજના સુખમાં કે જ્યારે દરરોજ ધિરોધાભાસી પાતો સાંભળવા અને વાંચવા મળી છે. સ્વાજની ખબર સમયા લિપેદનને સ્વાવલી કાલે રહિયો આપી દેવામાં આવે છે. પરિણામે લિપેદન આપનાર અણ



વ્યક્તિઓએ ખરેખર કંઈ પણ



ખામણો મળે પડે છે. અનેક ઉચ્છેદણીજનક લિપેદનો આપનાર રહે છે. લિપેદન ઉચ્છેદણીજનક ન હોય તો પણ સમુદ વર્ગને નારાજ કરી જાય છે. આવી પરિસ્થિતિમાં જ ઊલવામાં નવ ગુણ કરવાથી વધારે લાભ દેખાય છે.

મેમણ હિરાદરી હંમેશાથી એક સાંતિપ્રિય, વેપારી અને સોઠમવાઈની પ્રવૃત્તિઓમાં ભાગ લેતી હિરાદરી છે અને એ રીતે જાણીતો પણ છે. અમ્બી હિરાદરીની મદદરથ સંરચાએ શૂંટાઈ આપનારાઓના રીઈ સમસ્ત હિરાદરીની આ છાપ જાણવી રામવાલી ભલે વધુ સુધારવાની જવાબદારી આવી પડી છે. આવી

ખર્દરે હિરાદરાણ કરતાં પહેલાં એ વાર વિચારવાનું રહે છે. મુજામુલ રીતે હિરાદરીની છાપ લામુદાયિક રીતે તરલ્ય કોવી જોઈએ. એનું સલામ કારણ એ છે કે સ્વાજના મકપી પરિવર્તન પામતા વાતાવરણમાં અને ખાસ કરીને રાજકીય વાતાવરણમાં વિવિધ પક્ષો સવારૂક થતાં રહે છે. કોઈ એકની તરફેણમાં ઊલવાથી ઊંજની નજરમાં આવી જવાય છે પરિણામે સમસ્ત હિરાદરીને આડકતરા માર્ગે ભોગવવું પડે છે. તરલ્યતા દરેક વાતાવરણમાં હિરાદરીને અજબૂલ ખોટફોર્મ ઉપર રાખે છે.

દરેક વ્યક્તિને પોતાની રીતે રાજકારણમાં ભાગ લેવાનો

અધિકાર છે. પોતાની રીતે લિપેદન આપવાનો અધિકાર છે. આ બાબત તો બે શક નિર્ધિષ્ટ છે, પરંતુ વ્યક્તિ જ્યારે હિરાદરીના ખોટફોર્મ પરથી શૂંટાઈ આવે છે ત્યારે તેની છાપ પૂરી હિરાદરીના પ્રતિનિધી તરીકેની ઉપતેલી રહે છે પણ ભલે તે બાદમાં કહે કે આ લિપેદન અંગત હંસિચતથી આપવામાં આવ્યું છે. તેની પ્રથમ હંસિચત હિરાદરીના પ્રતિનિધી સમયા જવાબદાર ઓછીદાણની જ રહેવાની છે. રાજકીયતની નોંધપાત્રતા હિરાદરીના શૂંટાઈલા કોદેદાર તરીકે વધી જાય છે. પણ તેની અંગત હંસિચત ઝોણ ઠાલી જાય છે. આ કારણસર કોઈ પણ વિવાદાસ્પદ પરિસ્થિતિમાં લિપેદનબાણુથી ખર રહેવું જ હિરાદરીના કિલમાં છે.

હિરાદરીનું કિલ ઠેવે કોવાલા તેનુચી શૂંટાઈલાઓએ હિરાદરીના ખોટફોર્મનો ઉપયોગ અંગત લાભ ખાતર સરલી પ્રસિદ્ધિ ખાતર અભયા તો અંગત છાપને વિભરવા ખાતર ન જ કરવો જોઈએ. એવું અમારું માનવું છે અને 'જ ઊલવામાં નવ ગુણ' કોવા છતાંયે આવા પ્રસંગે સમે ઊલવા સિવાય રહી શકવા નથી.

* * *

જે ઊલી પાંજુ કે, પાં
પોતેજ ના ઊલુ
ઊલીને મેમણ પાં,
પોતેજ જે રામમાયું
ઝીલીને ઊલી ઉછીની,
પાં પોતેજ વાપરું
ડીલાશી કુરો વાસ્સો ?
પાં એતશે તો વિચારું ! !

ભેંમણ ભાણમ કૈજુભાઈ-૨૦૧૨

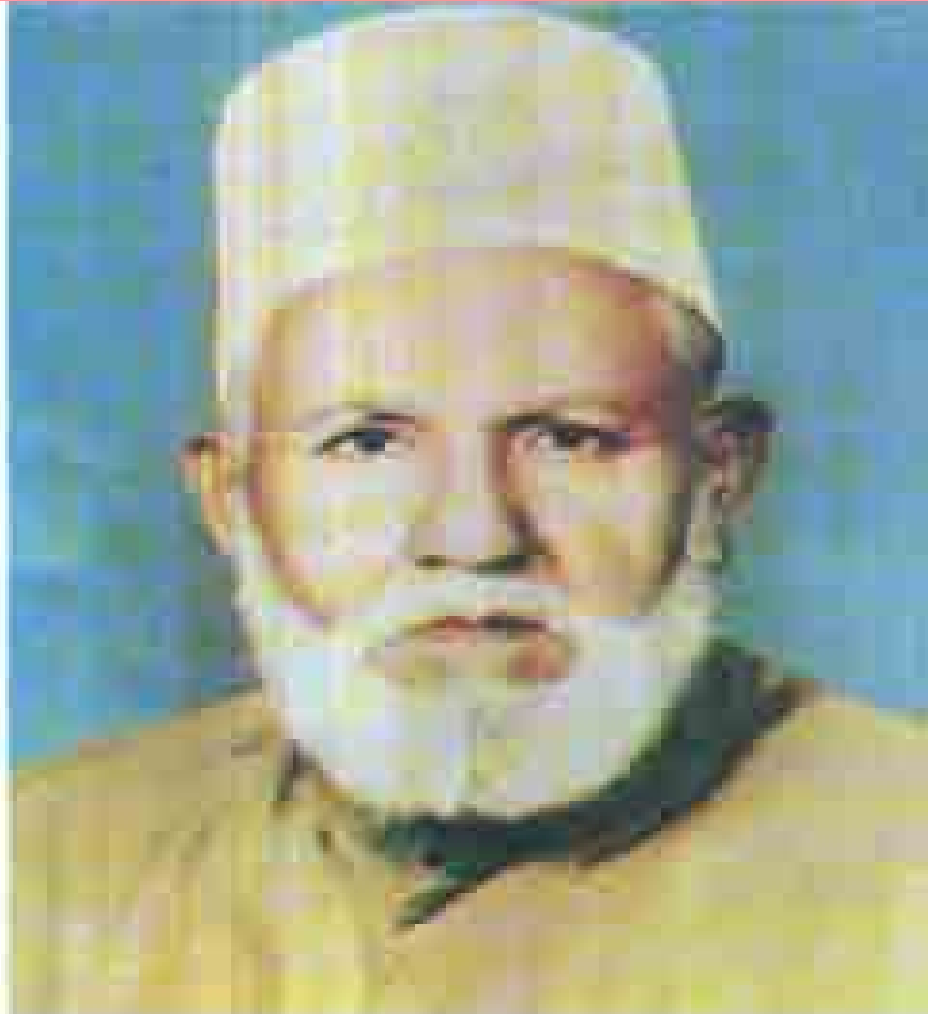
ઝિરાદરીની ખિદમત અને દીનની તબલીગમાં જીવન ગાળી ગયેલા નમ્ર સ્વભાવના સેવાભાવી નેતા

ડાકા બાવાણી

ઝિરાદરીની સેવામાં તોંધપાત્ર ડાકા બાવાણી ગયેલા, દીનમાં ઈંકી સહ્યા ધરાવતા અને દુનિયાવી દોલતથી માલમલક અનેક મેમણ પરિવારો નામના મેળવ્યો ગયા છે, જેમાં ડાકાણી પરિવારનું નામ પણ તોંધપાત્ર રહ્યું છે. ડાકા બાવાણીના દુલમણ નામે સૌને ખાબેલા સલ-કાજ સ. સતીફ બાવાણી એ પરિવારનું સૈદ મોજરેનું પાત્ર રહ્યું છે. જેતપુર મેમણ ઝિરાદરીથી સંબંધ ધરાવતા આ હુકુમ જેતા સમસ્ત ઝિરાદરીની જુલ્યા દિલે ખિદમત કરીને કાલેરું આકાર ધાર કરી ગયા હતા.

સ. સતીફ બાવાણીનો જન્મ આ દીનદાર કુટુંબમાં ઈસ્વીસન ૧૮૬૦માં જેતપુર મુકામે થયો હતો. તેમના વાસિદ ઈબ્રાહિમ વહી મોહમદ એ જમાલના આગેવાન વેપારી હતા. સ. સતીફ તેમના યાદ પુત્રોમાં સૌથી નાના દીકરા હતા. જેતપુરની ગુજરાતી સૂલમાં સ. સતીફ ત્રણ શોપકી સુધી ભરવા હતા પણ એ ભરાતર કરતા તેમને દીની તાલીમમાં મધુ રસ ઢોસાથી તેમને મહેલામાં બેસાડી દેવાયા હતા. ખેડે ૧૨ વર્ષની ઈમરે તેમણે તાલીમ છોડી દીધી હતા અને કુટુંબિદ કારોબારમાં જોડાઈ ગયા હતા.

જેતપુરમાં વેપાર-ઈંધાની આંટીધુંટીઓની જાણકારી અપાયા બાદ ૧૯૦૦માં તેમને અર્ધ મોંઠથી રેવાયા હતા. જ્યાં તેમના ત્રણ મોંઠા ભાઈઓ એ પઠેલેથી જ માર્કલે



જામમાં ઇંધો જમાવી લીધો હતો. આ ભાઈઓ કાપડ, કોચીચરી અને ખાલી બારદાનના ઇંધામાં પરોવાયેલા હતા. ૧૭ વર્ષના સ. સતીફ ત્યાં પઠેલ્યા પછી વેપારનું વતુજ વધુ વિસ્તર્યું અને શોકાજ વરસોમાં બાવાણી ભાઈઓએ ઉદ્યોગિદ કોત્રે અંપલાવી દીધું. ૧૯૩૦માં સ્વપાલેલી તેમની સેદમદ વાકોલીલ ઢોગીચરી વડેસ નામની ફેક્ટરી એ જમાલામાં પુરા

લેશીવાલી લેંથી મોટી કોગીચરી મીલ હતી, જેને બાદમાં પબ્લીક લિમીટેડ કંપનીમાં પરટી દેવાઈ હતી. કંપનીએ અર્ધ તેમજ ભારતમાં મકાસ, કલકત્તા, બોમ્બે અને બીજા સર્કરો કિપરાલ જાપાનમાં પણ એક બાલ્ય ખોલી હતી અને તેનો ઇંધો ખીલી વેકવો હતો, પણ શોકા જ વરસો પછી બીજા વિન્વસુલના વાદળો ઘેરા બાલ્ય માર્કલ મોટા ભાઈઓએ સ.

સેવકા આલકા કુંજુભાણી-૨૦૧૨

૮૬૧

જલોડને કુદરતીક વેપારને પોતાના પતન સુધી લઈ જતા જેતપુર મોડલના હતા, ઘરે પાછા ફર્યા હતા જ. જલોડે ચોરવાડ ખાતે દિવાળર સિલ્કીસેટ નામે કંપની ખોલ્યા હતા. ઘોળ સાર્વજનિક મેમબરોને સમજાવડ કરીને ચોરવાડ ખાતે કાઠિયાવાડ ઈન્ડસ્ટ્રીઝ નામે મોટા ઉદ્યોગિક એકમની સ્થાપના કરી, પણ યોડા જ પરસો પછી ભરતના ભાગલાની તેવારી સમયે વિદુ-મુસ્લિમ દુલ્લકો રાગુ થયા ગયા હતા.

પાકિસ્તાનની સ્થાપના થતાં જ, જલોડ બાવાણી તરત જ કિજરત કરીને કરાચી આવી ગયાં અને યોડા જ સમયમાં અહીં પણ ઉદ્યોગોની સ્થાપનામાં સકળતા મેળવી લીધી. તેમનું પુરું કુટુંબ પણ હતાં અને જેતપુર ઘોડીને કરાચી આવી ગયું. કેટલાક ઉદ્યોગો ચાલ્યા પછી તોડ જ. જલોડને બાવાણી ઈન્ડસ્ટ્રીઝ યુવના ઘેરમેન બનાવી દેવાયા અને આ કુટુંબ એક ઘણી એક સફળતાના વિભવો સર કરતું રહ્યું.

વેપારી કુલેક અને સમજદુર બરાબતા જ. જલોડ બાવાણી મૂળ નજ પ્રવૃત્તિ ધરાવતા હતા અને ઘીને ઈસ્લામમાં ગાઠ ઈમાન ધરાવતા હતા. પાકિસ્તાન આવ્યા પહેલાં જ તેમણે વેપાર-પંચાની સાથે સાથે ઈસ્લામિયત અને ટોનની મિદમલ શરૂ કરી લીધી હતી અને દારૂન વિલુમ સર્કેટ તથા અલીગઢ મુસ્લિમ યુવિયસિંટી સકિત અનેક તાલીમી લંગો અને સેવા સંસ્થાઓને ઉદાર દિલે કાળો આપ્યો હતો. કાઈદે આગમ મોઢેમદ અવી ગુલ્લાક કાઠિયાવાડના પ્રવાસે આપ્યા હતાં ત્યારે પણ જ. જલોડ બાવાણીને તેમના માટે ડંક એકદુ કરવામાં આવીયાલ ભુમિકા ભજવી હતી, આગલા પહેલાં ૧૯૪૪ ઇંગ્લાઝ અને

અિંદારમાં મુસ્લિમ વિરોધી રમખાણો ફાટી લીડળ્યા હતા. જ. જલોડ બાવાણીને બસરખસ્ત મુસલમાનો માટે રાહતકામમાં સકિય ભાગ લીધો હતો અને એ સંદર્ભમાં મુસ્લિમ ઊગના મોટા મોટા જોતાઓના સંપર્કમાં આપ્યા હતા. એ પહેલાં કચેરામાં ધરલીડપ આપ્યાં કંપણસોની સહાયમાં પણ તેમની મોટો ફાળો રહ્યો હતો.

કરાચીમાં સ્થાયી થયા બાદ તેમની સેવા પ્રવૃત્તિઓમાં ઓર વધારો થયો હતો અને તેમની નિખાલજતા, નખતા અને ઉદારદિલિને પ્રતાપે પુરી અિરતરીમાં તેમને આદરભર્યું સ્થાન પ્રાપ્ત થઈ ગયું. સરખ સ્વાભાવના જ. જલોડને નાના-મોટા સો ડોઈ હવે 'કાકા'નાં જાડલા નામે સંબોધવા લાગ્યા અને યોડા જ સમયમાં તેમનું નામ જ 'કાકા બાવાણી' થઈ પડ્યું.

કાકા બાવાણીના સેવાકાર્યોમાં જેતપુર મેમણ અને મેમણ ફેક્ટરીનાલ ઉપરાંત અંજુમલ તિમાયત ઈસ્લામ, ઈસ્લામીક ઈકોનોમીક ઈન્સ્ટીટ્યુટ આદમત્ર સાચવસ ઠોલેજ, જેતપુર મેમણ સેસોલીએવલ સૂચ, જેતપુર કાઈદેકૂલ, જેતપુર જીમખાના, જેતપુરની કોન્સિટલ તેમજ કેંદાલાદ મેમણ કોન્સિટલ માટેની તેમની સેવા અને ઉદારદિલના કાળ અનેલો સમાવેશ થઈ જાય છે. કાઈદે આગમ મેમોરીયલ ફંડ જેવી ઊંજુ અનેક સંસ્થાઓને પણ કાકા બાવાણીની સહાય પ્રાપ્ત રહી હતી. કાકા બાવાણી અને તેમના પરિવારે એક બદુ મોટા ડંક સાથે આલેશમ બાવાણી ફુલ્કની સ્થાપના કરી હતી. બાદમાં હુમેરા બાવાણી ફુલ્ક સકિત ઘોળ ફુલ્કો પણ રચ્યા હતા અને જરૂરતમાંદોની સહાય ઉપરાંત

તાલીમ અને આરોગ્યની સેવાઓમાં અગત્યનો કાળો પુરાવ્યો હતા. કાકા બાવાણી તેમની ઉદારતા બદલ પંકાલેલા હતા. જાઈદેમાં તેમણે ભાગો કરોડો રૂપિયાનું દાન કર્યું હતું જ્યારે કે ચૂપચાપ માલવ સેવામાં તેમણે ભરેલી રકમ બેલાવી પણ મોટી ઠોપાનું મ્લાય છે.

ટોન પરચે ઉંકો જનાય ઠોપાનો તેમની તલલીંગી પ્રવૃત્તિઓ પણ નોંધપાત્ર રહી હતી. મોલમરે-આલમે-ઈસ્લામી જેવી તલલીંગી સંસ્થાની સ્થાપનામાં કાકા બાવાણીને ઉંકો રત લીધો હતો અને બાદમાં તેના ખજાલથી તરીકે પણ સેવા આપી હતી. આકિડાના તલલીંગી મિરાલ અને સંકલની ઈન્ડરને મલલ ઈસ્લામીક ઈન્સ્ટીટ્યુટના તેઓ સ્થાપક હતા. તેમણે મોલમરે આલમે ઈસ્લામીની ઈમારત આંધી આપવા ઉપરાંત દારૂલ વિલુમ લાંકો તથા જમીયલ અલ-ફલાક કરાચીનું આંધકામ કરાચી આપ્યું હતું. આગલા પછી આરલકી મેમણો બેકાલ દરખમાં કરાચી પઠોચતા હતા ત્યારે મેમણ સિલીક કમિટી દરખા અને ખોખરાપાળ ખાતે સુકાત્રોની જાવણી સ્થાપવામાં કાકા બાવાણીઓ અલ ભાગ ભજવ્યો હતો.

પાકિસ્તાન આવ્યા બાદ અહીં મેમણો વિખરાલેલા પડલા હતા અને તેમની ઘરો ગામવાદ સકિલ ભેદભાવ પણ પ્રસરેલા હતા. મેમણ અિરતરીને વ્યવસ્થિત અને સંઝઠીત બનાવવા માટે ઓલ પાકિસ્તાન મેમણ ફેક્ટરીનાલ સ્વપામાં કાકા બાવાણીની અધીરૂપ ભુમિકા રહી હતી. તેઓ ૧૯૫૬-૫૭માં 'લી વર્ષ' માટે ફેક્ટરીનાલના પ્રમુખ પણ રહ્યા હતા.

પ્રાકિસ્તાન મેમ્બર એજ્યુકેશનલ અને રીફોર્મ સોસાયટીમાં તેમણે નાજબ પ્રમુખ તરીકે સોસાયટીની વસાહત યોજનામાં ઘિટાર કાળો આપ્યો હતો. આજ મેમ્બરો જ નહીં બધે ઈસ્ટુ ડિરાટરીની સંસ્થાઓને પણ સહાયકની જરૂર પડતાં કાઠા બાપાણી ખાસે પહોંચી જતી હતી અને કાઠા બાપાણી પણ તેમને નાણા આપવા અને સ્વપાયવામાં પાછી પાની કરતા નહોતા.

પોતે જાતિ ધનવાન હોવા છતાં કાઠા બાપાણી તદ્દન સાદુ ગુપ્ત જીવતા હતા. આઓએ અને વિદ્યાર્થીની સંઘલમાં રહેવાનું પસંદ કરતા હતા અને એ માટે નિયમિત બેઠકો, પણ ચોજતા રહેતા હતા. સાત વખત કાજ અદા કરી શૂરીમાં કાઠા બાપાણીને મડકા અને મદીનામાં પણ માનપૂર્વક આમંત્રણમાં આવતા હતા. ૧૯૬૦નો વર્ષ તેમની ગુપ્તનો સંતિષ થઈ પુસ્તક લખ્યો હતો અને એજ વરસે તેમણે પાંચાલી જાંતિમ કાજ અદા કરી હતી. જાણે કેમ પહેલેથી જ મોલની જાણ થઈ ગઈ હોય, એમ કાઠા બાપાણીએ એ વરસે તેમના પુરા કુટુંબના કાજ સંચાલના કાઠુલા સાથે કાજ અદા કરી હતી. એજ વરસે તેમની માનવ સંવાલ પઠ વરસો પણ પુરા અમા હોપાણી મેમ્બર ડેકરે અને કાઠા બાપાણીની ઓરડાલ જશુબીલી ઈજવમાલી નિર્લેસ થયો હતો અને એ માટે એક વ્યવસ્થાપક કમિટી પણ રચી હતી. ૩૦મી ઓગષ્ટે એ સમારંભ યોજાવતું નડકો કર્યું હતું પણ વિધિલા એમ કોઈક જુદા જ હતા. સમારંભના એક જ દિવસ પહેલાં કાઠા બાપાણી મનરીઠાલી નમાઠાલી તેચારી કરી રહ્યા હતા. સ્વાઈ હુદવરીગલી એક કાજપો આંચકો અને ઘોંટી જ સપોમાં કાઠા

બાપાણી અલ્લાહને ખ્યારા મઈ ગયા.

તેમના સમિતિના ઈન્વોલવ્મી સમસ્ત મેમ્બર ડિરાટરી સ્લબ થઈ ગઈ અને ઝોંકેનું મોતુ કરી વળતું. પ્રતિષ્ઠ વ્યક્તિઓએ કાઠા બાપાણી જેવા પરીપટારી સખસના સવલાલ ઉલ્લ શોક વ્યકત થયો. શોક સંદેશા જાટી કરનારાઓમાં મોહતરમા

કાલિમા ગુનલાહ અને પ્રમુખ જલદલ ઈશુબલાલ જેવી વ્યક્તિઓનો પણ સમાવેશ હતો. કાઠા બાપાણીની શિરધિલાલ તેમની વિધવા, ઈ ટીકરા અને કાઠ ટીકરીઓના વિશાલ પરિવાર ઈપરાંત મિત્રો અને સાહયોલ મોટા વર્ગને હોવડાપી ગઈ હતી.

રૂંડું અને ટચ

બેકિસા: પુસ્તકાલયમાં જાણીતી અને ગણેલી વ્યક્તિ.
 બેકિસા: જાણી જેઓને જાણીતી થઈ નહેલી વ્યક્તિ
 વાઘીલ: આલકુમા દુધા મોંટીને પાલતી અલગુ જલમમમ. ૩૩
 કોલર: સોજાનો મલ ગીચી ગુરુરલ વ્યક્તિ.
 ઈજલેર: મામલા વાઘ વાંધી મેલની બંગાલી બનાવી વેલાંર.
 ટીમલ: જે ટી વાઘ પુસ્તકો અલ્લા વાઘ અંક સેંકટો વેલ આવી ગાં.
 ધે
 કારીગર: માલમલા વિઠી રુલાલ ગીચલી ગલ.
 કલાઈ: અલમલા વાઘી મોંટી ગુમલાલ વાઘી અલમલા.
 રંગાંચો: રાજમમલ મડાવી, મુરસો મામલા.
 રુલાલ: વેલાલ અને વેલાલર બંનેને વાઘ જ અલ્લા કાઠાઈ હોવાનું.
 કસામી: પોંકાલો પ્રવાલો કરી વેલાલ.
 ડિપોઝિટ: અધિગ્વાલનું અધિ.
 વિદ્યાર્થી: અધિલને સંભાલનો અલ્લાલ અલમલો ડિલ.
 મલમલા: મુડાવાલનો અધિગ્વાલ.
 અલમલા: જેનું કલાલ કાજ નહીં કરતું, તેમ કાલમાં ઈ જાટી
 વાઘીકાઠા: જે અલમલા વાલરલુ માલ વલાલ રાલે ઈ.
 વાઘીલ: જાણે અલમલા જેવાલ કરતી, પોંકાલુ પ્રધાન કરતાલમલાની
 અલમલા વાનુ તેમ ઈ
 વેલાલ: જે વેલાલવા જેવા અલમલા અલ્લા થઈ વાલ ઈ.
 વ્યક્તિલ: ધિલલ વોરે વિલાલ માલમલો ગુલ.
 અલમલાલ: વિલાલ વેલ વાઘ વાલમલુ તેમલ.
 વિલાલોલ: અલમલો વુમાલો.
 અલમલા: વેલ વાલમ.
 અલમલા: ઈજલેરલુ અલમલા.
 અલમલાલ: વાલ કરીવે વીલ કરમલાની વાલ.
 અલમલાલ: જેમ મુડલાલો અલ, અલમલા અલ્લા વાઘ વાઘ ઈ.
 અલમલા: અલમલો ઈલક વિલાલ.
 અલમલા: અલમલા.
 અલમલા: અલમલા અલમલા.

બાંટવા મેમણ બિરાદરીના આગેવાન સામાજિક કાર્યકર

અ. અમીઝ કાંચાનો ઈન્લેકાલ



ભાગલા પછી તેમણે દુરુબ પાકિસ્તાન જાપીને કરાચીમાં વસતાં અમીઝ કાંચા ફરી ભણતર શરૂ કરીને ૧૯૫૨માં મેટ્રીક પાસ કર્યા હતા. વેપાર ક્ષેત્રે પાચોનીચર ટ્રેડર અને કાંચા ઈન્ડસ્ટ્રીઝને નામે ૨૦૦૨, પ્રસારક અને મેનજરના પાર્ટનરનું ઉત્પાદન કરતા હતા.

બિરાદરીની સેવાનું કામ શરૂ કરતાં ૧૯૭૬માં તેઓ બાંટવા મેમણ જમાતની કારોબારીમાં ચૂંટાયા હાલ ૧૯૮૦-૮૧માં જમાતના ઉપપ્રમુખ બન્યા

બાંટવા બિરાદરીના સેવાભાષિ આગેવાન જલાલ અ. અમીઝ કાંચાનો ૨૫મી જાન્યુઆરી ૨૦૧૨ના રોજ કરાચીમાં ઈન્લેકાલ થયો હતો.

મદુમે અ. અમીઝ કાંચાને બાંટવા મેમણ જમાત અને મેમણ વેલ્ફેર સોસાયટી સહિત જુદા જુદા મંચો પરથી અનેક કોમોપલોગી કાર્યો કર્યા હતા અને સાહિત્ય ક્ષેત્રે પણ મેમણોના ઇતિહાસની વિગતો, ઉપલોગી પુસ્તકો અને સામસિકો એકઠા કરવા અને એ માટે વિધિસરની લાઇબ્રેરી સ્થાપવા અને બાંટવાના ઇતિહાસનું માહિતીજનક પુસ્તક પ્રગટ કરવા સહિતની કિમ્તી સેવાઓ આપી હતી

અ. અમીઝ કાંચાની જન્મ ૩૧મી ઓગસ્ટ ૧૯૩૫ના રોજ બાંટવા મુકામે થયો હતો. બાંટવાના મદશા-એ-ઈસ્લામીયામાં ચાર શોપકીનું ભણતર લીધા બાદ તેમને હાજલ ઈન્ડસ્ટ્રીઝમાં વિલાસ ગુણબંધ ખાતેના વેપારમાં જોડાવવાનું થયું.

હતા. સૌજ પાકિસ્તાન મેમણ ઈંડરેશનમાં પણ ૧૯૭૭માં કારોબારીમાં ચૂંટાયા બાદ ૧૯૭૮માં ઈંડરેશનના મદામંત્રી તરીકે ચૂંટાયા હતા અને હાલ ત્યાં વરસો સુધી આ કાર્યોમાં પર સેવા આપતા રહ્યા હતા. ૧૯૭૭ની પાંચમી ડેબ્રુઆરીએ મીઠાસર મેમણ વેલ્ફેર સોસાયટીની સ્થાપના થતાં જલાલ મો. સિદ્દીક બીલવાણી તેના પ્રમુખ અને અ. અમીઝ કાંચા ઉપ-પ્રમુખ ચૂંટાયા હતા. સોસાયટીના આજ્યે સુલસને ઈકબાલમાં વસાહત પ્રોજેક્ટ મેમણ ખાગમના હાથકામમાં અ. અમીઝ કાંચા અને સિદ્દીક બીલવાણીની જબરી મહેનત વામેલ હતી. પ્રોજેક્ટના એલોટીઓને ફલોટોની સોંપણી તા. ૮-૫-૧૯૮૦ના રોજ કરાઈ હતી.

મેમણ વેલ્ફેર સોસાયટીની ૯-૧૦-૧૯૮૦ના રોજ મળેલી વાર્ષિક સામાન્ય તેમજ સોસાયટીના પ્રમુખ તરીકે ચૂંટી કાઢવામાં આવ્યા

હતા. અ. અમીઝ કાંચાને કરાચીની સ્થાનિક તંત્રીની ચૂંટણી પણ લડી હતી અને ૧૯૮૦માં કરાચી મેટ્રોપોલીટન કોર્પોરેશનના કાઉન્સીલર તરીકે મીઠાસર વિસ્તારથી ચૂંટાઈ આવ્યા હતા અને અનેક ટાઉન પંચાયત કમિટીમાં રહીને પણ વિસ્તારના લોકોના અનેક પ્રશ્નો ઉકેલા હતા. સપ્ટેમ્બર ૧૯૮૩માં તેઓ ફરીવાર કોમોનવેલ્થ કાઉન્સીલર તરીકે ચૂંટાયા હતા.

તારીખે બાંટવા

બાંટવા મેમણ જમાતે બાંટવાનો ઇતિહાસ લખવાની ભગીરથ જવાબદારી જ. અ. અમીઝ કાંચાને સૌપતાં તેમણે ભારે મહેનત કરીને અને બાંટવાની જુની પેઢીના ભણણી અધિકારીઓને સંપર્ક કરીને રજેન્જની માહિતી એકઠી કરવાની પુરી હોશિયારી કરી હતી અને સંયોજન, સંકલન અને લેખન વગેરે તમામ જવાબદારી સારી પુસ્તક લેવાર કરી આપ્યું જેનું પ્રકાશન બાંટવા મેમણ જમાત તરફથી સપ્ટેમ્બર ૧૯૯૫માં કરાયું હતું. બાદમાં પુસ્તકની અંગ્રેજી ભાષણિ History of Bantva કામી જુલઈ ૨૦૦૭માં પ્રગટ કરાઈ હતી. આ સંબંધમાં અર્ધ અ. અમીઝ કાંચા અને તેમના સાથીઓએ બનેલો બજારમાં મેમણ સેન્ટ્રલ લાઇબ્રેરી સ્થાપી હતી અને મેમણના ઇતિહાસ અંગેની તમામ માહિતી એકજ સ્થળે એકઠી કરીને લાઇબ્રેરીમાં 'મેમણવેલ્ફેર' વિભાગ શરૂ કર્યો હતો. ('મેમણ લાઇબ' તરફથી આ લાઇબ્રેરીને સંખ્યાબંધ ઉપલોગી પુસ્તકો અને સામસિકો આપવામાં

આપણા દેશના અને 'મેમન અલમ'ની કુર્બાને પણ અપાઈ હતી. જે પછી દર વરસે અત્યારે પણ મેમન આલમની ડ્રાઈસો લિમિટેડ રીતે ભાઈચેરીને અપવામાં આવે છે.)

શ્રી મેમન વેટરેર સોસાયટી

તરફથી ૨૦ ડિસેમ્બર ૨૦૧૧ના તિલાદુસરાએ અને પ્રોફેસરના ટુકડી સેન્ટરનું ઉદઘાટન જ. અગ્રીમ ઘાંચલા હશે કરવામાં આવેલ.

કિસ્કારી માટે ઉપયોગી કરી કરી ગયેલા કિમ્તી અભણવેલો વારસો

આખી ગયેલા આવા સેવાભાષિ વારસકરના ઈન્ડોકાલથી સમસ્ત કિસ્કારીમાં ઘેરા રાંજની ભાગણી ફેલાઈ છે અને સંસ્કારાંધ અગ્રેવાલો અને સંસ્કારાંધોને ઘોડ દર્શાવતા સંદેશા જારી કર્યાં છે.



નાજિયેર ખૂબ જ ઉચ્ચ પોષણદાયક ફળમાંનું એક છે. લીલા તથા સુકા અને નાજિયેરનો વિવિધ ખાદ્ય પદાર્થોમાં ઉપયોગ થઈ શકે છે. તેનું પાણી પણ ખૂબ જ સુણદાથી હોય છે.

સામાન્ય રીતે નાજિયેર પાણીનો ઉપયોગ આપણે રિફ્રિજિંગ ફ્રિજ તરીકે કરીએ છીએ. આ પાણી વાયુમુક્ત તથા નિમ્ન કેલેરી (અગભગ ૧૩ કેલેરી પ્રતિ ૧૦૦ ગ્રામ)વાળું હોય છે. આ પાણી ટોનાપુટીન છે તથા ટર્ટીનો લિડવિક પર સ્કેલી વ્યક્તિઓ માટે અભલાથી છે. સાથોસાથ તેમાં આઈસોટોનિક, ઉચ્ચ ખલિજ, લવણ અને વિટામીન વધુ પ્રમાણમાં હોય છે. આરોગ્યની દ્રષ્ટિએ નાજિયેર પાણી ઘણી રીતે ઉપયોગી છે.

- નાજિયેર પાણી રક્ત કણિકાઓના મિશ્રણ જેવું હોય છે જેથી કરીને તેને યુનિવર્સલ ડોનેર એટલે કે સાવેનોમિશ્રદાતા કહેવાય છે.
- કુદરતી રીતે ગુણવત્તાવન અને આઈસોટોનિક પણ છે તેથી આને ઉપયોગ કટોકટીના સમયે થાય છે.
- દૂધ ઉત્પાદન પણ સારો વિકલ્પ નાજિયેર પાણી છે કારણ કે આ વાયુમુક્ત છે. નાજિયેર પાણીની સુલભતા 'માલા દૂધ' સાથે ઉદાહરણ છે કારણ કે તેમાં લોહિક એસિડ પણ હોય છે.
- આ પ્રાકૃતિક પીણું છે અને આ પીવાથી થાક તાત્કાલીક દૂર થઈ જાય છે માટે જ એને રિફ્રિજિંગ પીણું પણ કહે છે જેથી કરીને આ ઘણાં સ્પોર્ટ્સ ફ્રિજના સારા વિકલ્પમાં ગણાય છે. આની વિશિષ્ટતા એ છે કે તેમાં સોડિયમ અને નાઈટ્રી માત્રા ઓછી હોય છે તથા પોટેશિયમ અને કલોરાઈડ વધુ પ્રમાણમાં હોય છે.
- પાચનક્રિયા માટે તથા મોટા બાળકો માટે નાજિયેર પાણી ખૂબ ફાયદાકારક છે.
- આનો ઉપયોગ અરેબા ટિ-ટાઈફ્રાસલા રૂપમાં પણ થાય છે.
- નાજિયેર પાણીમાં અપચટનાનો પ્રભાવ હોય છે જેથી તે દવાની અસર કરવામાં પચાવવામાં સારી મદદ કરે છે.
- એન્ટિસેપ્ટિક હોવાને કારણે આ સંક્રમણને પણ અવરોધક કરે છે.
- નાજિયેર પાણી લૂ તથા ખરાં તાવમાં બચાવી ગરીબને ઠંડક આપે છે.

નાજિયેર સ્વચ્છ એક ખાદ્યપદાર્થ છે. નાજિયેર પોષ્ટિક, સર્વોચ્ચથી પચવાવાળો ખોરાક છે એમાં ઉચ્ચ ગુણવત્તાનું પ્રોટીન, અત્યવચક ખલિજ, લવણ તથા વિટામીન હોય છે. ઘણી તેમાં એગલાયાક ગુણ પણ છે. પાચન સંબંધી સમસ્યાઓમાં નાજિયેર ખૂબ ઉપયોગી છે. સુખ નાજિયેરના તેલનું સેવન કરવાથી એસિડટીમાં રાહત મળે છે. નાજિયેરનો ઉપયોગ પાચનક્રિયાને સ્વસ્થ રાખે છે. સાથોસાથ ગેસ સંબંધી સમસ્યાઓમાં પણ સંતત અપાયે છે. આ પોષ્ટિક અસર, કમ્બરિયા તથા પેલિસ જેવી બીમારીઓમાં પણ ખૂબ ઉપયોગી થાય છે. એ ઉપરાંત કોલેરા જેવી બીમારીઓમાં પણ નાજિયેર ઉત્તમ આહાર છે.

પ્રાકૃતિક ડ્રાઈયુરેટિક તથા આંતરના કોંકાને મારવા માટે પણ નાજિયેર ખૂબ જ ઉપયોગી મહત્તવામાં આવે છે.



હસે તેનું ઘર વસે



હે મિત્રો પરીક્ષા આપીને જલદા જીકળતા જીકળતા વાતો કરતા હતા.

એકે પૂછ્યું: “આપે કયું પેપર લેવું?”

બીજાએ કહ્યું: “કલ્યાણ ગણિતનું લેવું.”

પહેલાએ પૂછ્યું: “મલબદા કે તે પેપર વાંચવું?”

બીજાએ કહ્યું: “ના કાર, બાપુવારીને કોલેજુલેટર વાપરતા ખેલ.”

સ્કૂલ ટીચર કલાસરુમમાં વિદ્યાર્થીઓને પૂછી રહી હતી. “જો સ્કૂલ ગ્રાઉન્ડમાં બોમ્બ મળી આવે તો તમે શું કરશો?”

એક વિદ્યાર્થીનો જવાબ શોકીકવણ શબ્દ જોવું. કોઈ લેવા નહીં આવે તો સ્ટાફ રુમમાં મૂકી આવવું.”

“જાહેરાત આપો.”
 “અમે જાહેરાત નથી કરતા.”
 “તો એવી જાહેરાત આપો કે તમે જાહેરાત નથી કરતા.”

ઘોરા: “કોસ્ટર સાહેબ મારી ભાટ કરો, હો મહિલા પહેલાં ગીલી ગળી અથો હતો.”

કોસ્ટર: “પણ તેં હો મહિલા પહેલાં ઈલાજ કેમ ન કરાવ્યો?”

ઘોરા: “કોસ્ટર સાહેબ, ત્યારે મને ગીલીલી જરૂરત ન હતી.”

કોસ્ટર: “હવે પણ તને કંઈ કાચકો નહિ આવે.”

ઘોરા: “કેમ?”
 કોસ્ટર: “તું ગીલી મારી કી પેટે અભી લઈયા.”

ઘોરા: “સાહેબ, તું પાછી ચોરી જઈયા.”

એક ફેરબોબલ દુકાનમાં એક કલાક સુધી ડર્યા ભાટ એક સ્ત્રીએ દુકાનદારને પૂછ્યું, “મારી પાસે ૨૦૦ રૂપિયા છે, મારે પેલા મુઠવા માટે પસંદ કરીદવો છે. આ પસંદ કેવલની છે?”

કંટાળીલા દુકાનદારે કહ્યું, “અરેન, આપ શું બતાવું? પસંદ કરીદવો તો પેલા નહીં રહે અને પેલા સખતો તો પસંદ નહીં કરીદી શકો.”

“એક તંત્રીએ સ્ટેટ બેંકના અપ્લેટને લખ્યું: “આપે કાલમાં જે ૫૦૦૦ની નોટ કપાવી છે એની ક-સાત નકલ સમાલોચના માટે મોકલશો. સ્પીકાર-સમાલોચનાના વિભાગમાં તેને પ્રથમ સ્થાન આપવામાં આવશે.”

પતિ-પત્નિ વચ્ચે અથડો ચાલુ હતી.

પતિ: “જ્યારે મેં તારી સાથે લગ્ન કર્યા ત્યારે તારી પાસે સિંઘરા પલા ન હતા.”

પત્નિ: “અબર છે, અબર છે, પણ આજે તો ઘણાં લઈયાં છેને?”

આવ્યા કરે....



આજ છે તો જાંતુ તો આવ્યા કરે,
 જિંદગી છે તો એમાં બધું ચાલ્યા કરે,
 કાંઈ નહીં વળે કાઢીને હોલી જવાલી
 ઉમરે, ખાતરી કરી જો કેટલાક સ્વજનો તારે છે,
 આલો જિંદગી છે
 અહીં અંકલા રહેવાલાય વારા આવ્યાં કરે,
 દિલને કઠણ કાલ જેવું બનાવી શેવું સાઈ,
 જિંદગી છે તલ્વારના ઘા અમે
 હો બાપુશી ગીંઠાયા કરે, સંઠકોની માથાથી
 પટારીમાં પૂરાવું સાઈ નથી જિંદગી છે
 તો તાણું વાસ્વા કરે.
 -આરીકભાઈ પોશી-કિમ

મનુષ્યને ઉચ્ચતાઈ (સર્વોચ્ચ) કરીને પોતાનું જામ ઇતિહાસમાં વંદાસ્વાનું સ્વપ્ન જોઈ છે. પરંતુ આ સર્વોચ્ચ (ઉચ્ચ) કરવામાં સાઈ (શ્રેષ્ઠ) કાર્ય કરવાની તક સુમાવી દે છે. દરેક ક્ષેત્રમાં જેમકે, શિક્ષકાર, શિલ્પકાર કે સમાજસેવક પોતાના અદમ સંતોષવામાં અને પોતાનું જામ કરવામાં, ઉચ્ચ કાર્ય કરવામાં જો સારા કામને પ્રાધાન્ય ન આપીને ઉચ્ચ કાર્ય કરવામાં જ ધ્યાન સમાવે તો જે વર્તમાનમાં સાઈ કાર્ય થતું હોય તે ન થાય અને ઉચ્ચ કાર્ય પણ ન થતા જે હતાય કાચ. ટા.ત. એક શિલ્પકાર



એક અનોક શિલ્પ બનાવવા માટે ભરપૂર મહેનત કરે. ઉચ્ચમાં ઉચ્ચ સામગ્રી વાપરે અને પોતાનું સમગ્ર ધ્યાન તે અનોક શિલ્પ બનાવવા માટે કેન્દ્રિત કરે અને જામ તેનો અમૂલ્ય સમય પસાર થાય અને જ્યારે તે અનોક શિલ્પ બનાવવાની નાજદીક પહોંચે ત્યારે ઝરીર સાથ ન આપે, જામને જામ કેટલાક ઇતિહાસકાર, શિક્ષકાર પોતાની કેટલી સ્મૃતિ અધુરી છોડી દે છે.

આ સમગ્ર જગતમાં જો કોઈ ઇતિહાસ રચેલ કાર્ય ને સાહિત્ય, સમાજસેવા કે લેખનકાર્યના ક્ષેત્રમાં સર્વેક ઉચ્ચ કાર્ય માટે ઇતિહાસ ગણાક છે કે તે વર્તમાનમાં સાઈ કાર્ય કરતા કરતા ઉચ્ચ કાર્ય થઈ જાય છે. આ તે જ વ્યક્તિ કરી શકે છે જે વ્યક્તિ કોઈ પણ કાર્યને તુચ્છ ન સમજીને સારી રીતે કરવા પ્રાધાન્ય કરે છે પરંતુ તેનું દર્શક ઉચ્ચ કાર્ય હોય. પરંતુ જે વ્યક્તિનું દર્શક ઉચ્ચ કાર્ય હોય પરંતુ વર્તમાનમાં જે સાઈ કાર્યનો મોડો

(તક) હોય તેને ગતીમત સમગ્ર તેને તે જ વખતે પૂર્ણ કરે તેને ખુદા તરફના ઉચ્ચ કાર્ય માટે પસંદ કરે છે. અને જો તે ઉચ્ચ કાર્ય કરવામાં વલ્લય રાખે અને બીજા કાવેલ કામ ન કરે તે ઉચ્ચ કાર્ય પણ તથી કરી શકતો જામ તેના થથી કોઈ કાર્ય ન થતા સમાજને ભારી ભુગ્ગાલ કાચ છે.

માણસ જ્યારે વધુ સાઈ (ઉચ્ચ) કરવાના મોકમાં રૂસાય છે ત્યારે સાઈ કરવાની તકને સુમાવી દે છે. એક પોલીટીકલ લીડર એક વખત એવા મતભાવનું કહ્યું હતું કે સક્રિયતાથી વ્યક્તિ ચૂંટાયેલી લોકસભામાં જાય છે. તે દરેકને વકા પ્રમાણ બાલવાની ઈચ્છા હોય છે. એજ રીતે હું માનું છું કે દરેક સક્રિયતાથી લેખકને ટોલસટોસ, ઓસીન, આરટોક જેવું લખવાનું સ્વપ્ન હોય છે. પરંતુ તે માટે જામતા રહેવું જરૂરી છે. જાથી જામો સમાજના દરેક અગ્રણીને સુમારીય

કરીએ છીએ કે વર્તમાન સમયમાં સાપણથી જે તે ક્ષેત્રમાં સાઈ કાર્ય થતું હોય તો તે સમયમાં ઉચ્ચ કાર્યને ધ્યાનમાં રાખી કાર્ય કરવા રહેવું જોઈએ. કોઈ કાર્ય માનું કે મોટું નથી પરંતુ તમારી લિચ્છ સાઈ હોય અને કરવાની ઇચ્છા હોય તો કુદરત તમારા થથી કોઈ કાર્ય એવું

કરાવશે કે તે ઉચ્ચ કાર્ય જતી અને ઇતિહાસ તમારું જામ રોગાન થવે. જામ ઉચ્ચનો મોઠ માણસને ક્યારેક બહુ ખરાબ રીતે રૂસાયે છે. જામ વધારે "સાઈ" એ સાચાનો દુરમન બની જાય છે. જામ કામ વધારે સાઈ કરવાની તમારી યોજના તમારા કામનો વધુ બની શકે છે. અને જો

આ કામ પૂર્ણ નહીં થાય તો એનો બોજ તમારા મન ઉપર ખડકાનો અને એનો સાક પણ તમને સગાનો.

કેટલીકવાર માણસ પોતાનો જામ આપતું કામ દાખવા માટે અનોક બતાવતા રહે છે. એમાં સૈંધી રૂપાણું અને ઈતરામણું બતાવું ઉચ્ચ કાર્ય કરવાનું અને એ બીજા બતાવતા તે બોજાની થઈ પણ આ બતાવું તે બોજાની શકતો નથી અનેક લોકકાર્ય કરવા માટે સારા મૂઠની શક જોઈએ પરંતુ સારા મૂઠની શક ન જોતા કાર્ય ચાલુ કરવો તો કાર્ય જેમ જેમ જામવા વધારો તેમ તેમ મૂઠ પણ આપી જવો.

જે કામ જે વખતે કરવાનું હોય એ વખતે અને બને એટલી સારી રીતે કરી જાઓ. વધારે સાઈ કરાવવાના મોકમાં છોડી ન દેવો, નહીં તો તમને કહ્યું સાઈ કાર્ય કરી શકવો નહિ.

ઈંડલાલ મેમલ (મીઠા)
નવસારી (ભારત)



પ્રેરણા

‘એક સારી માતા સો વિદ્યાર્થી ગરજ સારે.’

ઉપરની પંક્તિઓ અપાઠે સો પ્રસિદ્ધિત છીએ જ. આ વાક્ય અપાઠને એક માતાની બાળક પ્રત્યેની રુચિનું ભાવ દર્શાવે છે અને તેની સાથે પ્રેરણાનું મુદ્દા પણ બતાવે છે. તેનું એક સારું ઉદાહરણ ખેડાંએ.

કોઈ એક ગામમાં એક ભાવકડો અમલક રોજ નિરાણો જતો. નિરાણમાં ઘીજ મિલકો તે સારી રીતે પીળતો પણ અધિક વિષયમાં ખૂબ જ ભડાવો હતો. તેને ભણાવનાર વિદ્યાર્થી આ વાક્યક અધિકમાં અમલક વધે તે માટે ખૂબ જ પ્રયત્નો કર્યા, પણ તેમના બધા જ પ્રયત્નો એકે ગયા. અંતે તે વિદ્યાર્થી પેલા બાળકને કસીને એવું કહ્યું કે “કપે તને અધિક ક્યારેય આપકવાનું લયી.” પેલા બાળક આ વિદ્યાલ સંભળી નિરાણ થયો. તે જ્યારે ભણીને સાંજે ઘેર ગયો ત્યારે તેની બાને રાજામાં તેના વિદ્યાર્થી અધિક વિષય પ્રત્યેનું તેને કહેવા ક્યારેય વિધે કહ્યું. વિદ્યાલ કહી તેની બાને નિરાણ પદને પૂછે છે, “બા તું મને અધિક ક્યારેય લકિ આપકે ?” બાળકના આ પ્રત્યે તેની બા કમમથી ગઈ. તેણે જ્યારે એવું જણ્યું કે બાળકોને પ્રેરણાના પાઠ ભણાવી ભાવિ ભાગરિક ઘડનાર તેના વિદ્યાર્થી એક ભડાવક વિદ્યાલ તેના બાળક માટે માપ્યું ત્યારે તે ખૂબ જ વિદાસ થઈ ગઈ. પણ આ સમ્યુ અને વિધીત હતો. તેણે તેની ઠરત જ પાતને વાળી લીધી અને

પોતાના બાળકને પ્રેમથી કહ્યું, “બેટા તારા સારકેન એવું કહેવા તયી મંગલક કે અને ક્યારેય અધિક લકિ આપકે, પણ તેમના કહેવલો અઈ એવો છે કે તું એવું અધિક વીખીત અને એવું અધિક બનાવીક કે તારું બનાવેલું અધિક બધા ભણાશે.” આમ તેની બાને પોતાના બાળકની નિરાણા ખંખેરી તેને પ્રેરણા અને પ્રોત્સાહન આપ્યું. પરિણામે તે બાળક અંતયી ભણ્યો અને મોટો થઈ પ્રખર અધિકારવાળી બન્યો.

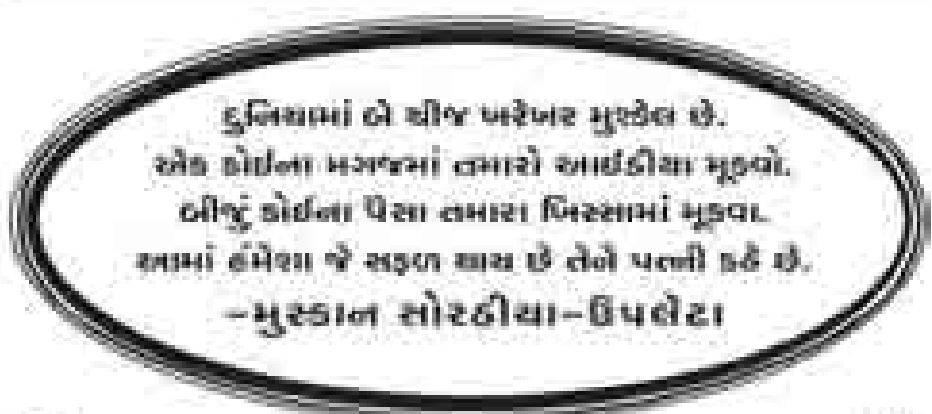
આમ એક માટે કહારાત્મક વલણ અપનાવી પોતાના પુમને વીખવનાર વિદ્યાર્થી નિરાણાત્મક વિદ્યાર્થીને ખંખેરી તામી વિદ્યાર્થીના એજ શબ્દોને કહારમાં થઈ તયા તેને પ્રોત્સાહનમાં ફેરવી પોતાના બાળકના ઘડતરમાં અમુક્ય ડાળી આપ્યો અને એક શિક્ષક કરતાં પોતે સવાથી શિક્ષક બની એક અધિકારવાળીની માતા તરીકે જાણીતી બની.

આમ એક વિધિત રવી પ્રેરણા અને પ્રોત્સાહન વડે પોતાના

બાળકની કારકિર્દી ઘડવામાં મદત્વનો ભાગ ભજવી શકે છે અને બાળકને મહાન બનાવી શકે છે માટે જ માને સો શિક્ષક સમાન ગણવામાં આવે છે. આપણા સમાજમાં કયા કેળવણી ખૂબ જ સૌથી છે ત્યારે સમાજની કહેક બહેન-કિડરીઓને તેમના ભાવિ સંતાનોની કારકિર્દીના ઘડતર માટે પણ તેમને વિધીત રવવી જરૂરી છે.

એક જૂની કહેવત છે, ‘મા તે મા ઘીજ બધા મગડાના વા’ માટે કહેક વિધિત અને સમ્યુ રવીએ પોતાની ભણાવણી પળોને વ્યર્થ વાતોમાં અગાડવા વિના પોતાના બાળકોના ઘડતરમાં અને તેમને સંસ્કારી બનાવવામાં કુરસદનો ઉપયોગ કરવો જોઈએ. બાળકોની કોઈ પણ વાતને ભડાવક ન હેતાં અને બાળકના પ્રભાવકોર પ્રત્યેની જવાબો કાળ વાને બદલે બાળકને સાંભળો, જાણો અને સમજો. તે માટે ઘરમાં મા-બાપ, ભાઈ-બહેન, પડોસો, મિત્રો, શાળાના શિક્ષકો અથાએ પોતાનું યોગ્યક બાવી પ્રેરણા અને પ્રોત્સાહન રૂપી મલમથી બાળકની કારકિર્દી ઘડવામાં મદદરૂપ થાવને તેવી ઝંખના.

—મોહમદ કલીફ ર્ને. મેમન 'બાને મેમન'ના સોજક્યરી



દુનિયામાં બે ઘીજ ખરેખર મુશ્કેલ છે.
એક કોઈના મગજમાં તમારો આઈડીયા મૂકવો.
બીજું કોઈના પેસા તમારા ખિસ્તામાં મૂકવા.
આમાં કમેશ જે સફળ થાય છે તેને પત્ની કહે છે.
—મુસ્તાલ સોરઠીયા-ઉપલેટા

**મોલાના એધીની દુઃખી માનવતા
કાજેની સેવાઓથી પ્રભાવિત થયેલી**

**જર્મન એન.જી.ઓ તરફથી
૪ એમ્બ્યુલેન્સોની ભેટ**

આંતરરાષ્ટ્રીય અસાધ્યતામ મેમ્બર સમાજસેવક ડૉ. અ. સત્તાર એધી અને તેમની આગેવાની ટીકણ ના એધી કોર્પોરેશન તરફથી અજ્ઞાતી દુખી માનવતાની સેવાથી પ્રભાવિત થયેલી જર્મનીની એન.જી.ઓ તરફથી ૪ એમ્બ્યુલેન્સોની ભેટ આપી છે.

આખબારી આદી અલુસાર એધી ચાર્જીઠ હોમ કોર્પોરેશન ખાતે એમ્બ્યુલેન્સો ભેટ આપવા સંબંધે તા. ૩૦-૧-૨૦૧૨ના યોજાયેલા સાદા સમારંભમાં જર્મન એન.જી.ઓ.ના વડા મીસ્ટર કાલદેવ કીન સભાજ,

જર્મનીમાં વસતા બે પ્રાકિસ્તાનીઓ ખવાજ મઈમુદ, એચ. રાજુ તથા જર્મન કોલેજ્યુલેટ જલરજ ડૉ. દેવો કેબરે હાજરી આપી હતી.

હકુમત એકના વડા કોલદેવ સભાએ ખોલાનો અભિપ્રાય વ્યક્ત કરતા કહ્યું હતું કે દુખી માનવતાની સેવાને આગળ ધરાવવા જર્મનીના લોકો તરફથી આ અલુપમ ભેટ છે. આખાર માનતા ડૉ. અ. સત્તાર એધીએ કહ્યું હતું કે હું વિદેશીઓથી ભેટ લેવામાં અચ્છાનું છું. મારી કોર્પોરેશન હોય છે કે પ્રાકિસ્તાનીઓથી ભેટ હકુમત કરું.

વિચારોનું વાવેતર

- આ પાઠી કિવલ હોમ છે, એમ સુખ પાઠી દુઃખ હોય, અને ગુપ્તવચક સત્તા નિરંતર (કમેવા) આજનું જ રહે છે.
- કુદરતે તો માણસ અને પશુ વચ્ચે ભેદ કર્યો. પણ હેલવણીએ તો માણસ માણસ વચ્ચે એવી પણ વિશેષ ભેદ કર્યો.
- આજામ કરવાનો ચોક્ક સમય ત્યારે જ જ્યારે આજામ માટે આપણને પળની ચ કુરચા ન હોય !
- સંલોખી માનવીની જરૂરિયાત યાંકી હોય છે. તેથી તેની આપદા અને દુખો પણ ઓછા હોય છે.
- પ્રચેદ વ્યકિત ખેલવાની મૂલાને અલુભ્યનું જામ આપે છે.
- કુદરત કોઈ માનવીને તેના પાપની સજા મોકેલો કરતો હોય તેમ કદાચ લાગે, પણ કુદરતની જ્યાંય મતિ જેમ જેમ વચાઈ ધીમી ટેમણ છે, તેમ તેમ સજાની શકિત વધુ જેસ્ટાર બનતી હોય છે.
- તમારા સંબંધીઓ તમારા વિશે શું વાતો કરતા હરી છે વિષે જાણનું હોય તો તમારા કરતાં વધુ વાચક માણસો વિશે તેઓ શું કહેતા હોય છે તે સાંભળાને.
- કોઈ પણ જાત વિચારના સંપર્કમાં અવગતા તમે જેટલી વેલના અનુભવો, તેના પરથી તમારી ઉમરનો અંદાજો સચાઈ લેવો.
- સુખ એટલે એવી વસ્તુ જે હાથમાંથી સરી જાય, પાઠી માણસને એવી કિમત સમજાય.

ભારતના સમાચાર

સમસ્ત મેમ્બર જમાત ઉપલેટાની જબી કારોબારી સમિતિ

તા. ૨૦-૧૧-૨૦૧૨ના રોજ સમસ્ત મેમ્બર ઉપલેટાની યુટળી વચા બવા તા. ૨૦-૧૧-૨૦૧૧ના રોજ યોજાયેલ કોર્દેટારોની યુટળીમાં નીચે મુજબના કોર્દેટારોની નિમણુક કરવામાં આવી હતી તેમજ પાંચ કમીટીઓને ડૉ-એન.કે. સંલેલ સમિતિમાં નિમણુક કરવામાં આવી હતી.

- પ્રમુખ**
ભોલાભાઈ ધેરજીપલાલ
- ઉપપ્રમુખ**
કાજી સલીમભાઈ લોલા
- ઉપપ્રમુખ**
કાજી અલીરાજાઈ અમરસાયાલા સેકેટરી
- કાજી રફીકભાઈ મુસાબી
એ. સેકેટરી
- કાજી અમીદભાઈ વિંધાણી
એ. સેકેટરી-ચેરમેન ડુંસલા કમિટી
- કાજી અલીક ઘોડી
ચેરમેન વિચારણ સમિતિ
- આરીકુભાઈ નાથાણી
ચેરમેન આંધકામ કમિટી
- કાજી અબ્દુલ કોસાબી
ચેરમેન કલ્કતલાન કમિટી
- કાજી જલ્દનાર ખાનુ
ચેરમેન કોલોની કમિટી





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مسکرائیں ذرا کھل کے

ایک آدمی جنگل سے گزر رہا تھا کہ ایک شیر سامنے آ گیا۔

شیر بولا: آج میں تمہارا خون پی جاؤں گا۔

آدمی: میرا خون تو ٹھنڈا ہے۔ تم ایسا کرو کہ پیچھے ایک نوجوان آ رہا ہے، اس کا خون گرم ہے۔ تم اسی کا خون پی لینا۔ شیر: نہیں۔ آج میرا دل کولڈ رنگ پینے کو چاہ رہا ہے۔

(سارہ چوہدری)

جلدی امراض کے ایک ڈاکٹر سے کسی نے پوچھا: آپ نے خاص طور پر یہی لائن کیوں اختیار کی؟

ڈاکٹر نے جواب دیا: اس کی تین وجوہات ہیں۔ پہلی یہ کہ میرے مریض رات کو نہیں جگاتے، دوسرا یہ کہ ان کے مرنے کا میرے علاج سے کوئی تعلق نہیں ہوتا اور تیسری وجہ یہ ہے کہ وہ کبھی ٹھیک نہیں ہوتے۔

☆☆☆☆☆☆☆☆

موٹا آدمی (دبیلے شخص سے): تمہیں دیکھ کر ایسا لگتا ہے جیسے دنیا میں قحط پڑ گیا ہے۔

دبلا آدمی: اور تمہیں دیکھ کر ایسا لگتا ہے جیسے یہ قحط تمہاری وجہ سے پڑا ہے۔

(عدنان احمد عطاری)

☆☆☆☆☆☆☆☆

ایک صاحب نے اپنے ملازم سے کہا کہ بازار سے گوشت اور پیاز لے آؤ۔ ملازم نے کہا کہ میں اس شہر میں نیا ہوں، کہیں بازار میں کھونہ جاؤں۔ چنانچہ وہ صاحب خود ہی بازار سے سودا لے آئے۔ گھر آ کر انہوں نے اسے پکانے کو کہا تو ملازم نے جواب دیا کہ مجھے سوئی گیس پر پکانا نہیں آتا چنانچہ ان صاحب نے خود ہی کھانا پکا لیا۔ کھانا تیار ہو گیا تو انہوں نے ملازم سے کہا کہ آؤ کھانا کھا لو۔ ملازم بولا کہ اب بار بار انکار کرنا اچھا نہیں لگتا، مجھے شرم آ رہی ہے اس لیے تھوڑا سا کھانا ہی لیتا ہوں۔

☆☆☆☆☆☆☆☆

کلاس میں لڑکوں کی شرارت سے تنگ آ کر استاد نے انہیں سیدھا لٹ کر سائیکل کی طرح ٹانگ چلانے کے لیے کہا۔ ایک لڑکا تھوڑی دیر ٹانگ چلانے کے بعد رک گیا۔ استاد نے ڈانٹا تو وہ بولا: ”سر، میری چین اتر گئی ہے۔“

(عرشید صدیقی)

مستقبل کی پہلی سٹری

علی دسویں جماعت کا طالب علم ہے، آج جب وہ اسکول سے گھر آیا تو کچھ خاموش اور الجھا الجھا سا لگ رہا تھا۔ اگرچہ اس کی امی چند روز سے اس تبدیلی کو محسوس کر رہی تھیں، لیکن آج جب وہ اپنی من پسند ڈش بھی بے زاری سے کھا رہا تھا، تو وہ فکر مند ہو گئیں۔ انہوں نے وجہ جاننے کی کوشش کی، تو علی نے کہا ”جماعت کے اکثر بچوں کے کہنے پر اساتذہ صرف اہم اسباق پڑھا رہے ہیں، ان کا کہنا ہے کہ جو بھی ہم پڑھا رہے ہیں، اگر صرف اس کی بھرپور تیاری کر لی جائے، تو اچھے نمبروں سے پاس ہو جاؤ گے، جب کہ میں اور کلاس کے دیگر بچے سارا نصاب پڑھنا چاہتے ہیں۔ امی آپ کا تو کہنا ہے کہ ”علم سمندر ہے، ہم اسے کوزے میں بند نہیں کر سکتے اور اساتذہ علم کا سرچشمہ ہیں۔ وہ ہر ممکن کوشش کرتے ہیں کہ اپنا تمام علم طالب علموں میں منتقل کر دیں، تو پھر آج کل کے اساتذہ اپنے فرض میں کوتاہی کیوں برت رہے ہیں۔ کیا ان کی اس لغزش سے بہت سے طالب علموں کا مستقبل داؤ پر نہیں لگ سکتا؟ کیا ہم مختصر معلومات سے اس ترقی یافتہ دنیا کا مقابلہ کر سکتے ہیں۔ ہم ویسے بھی دنیا سے بہت پیچھے ہیں۔ کیا چند سوالات کے جوابات رٹ کر ہم ایک بہتر مستقبل کی امید کر سکتے ہیں؟ جب علی خوب بول کر اپنے دل کی بھڑاس نکال چکا، تو امی کو اس کے بدلے مزاج کی وجہ معلوم ہوئی۔

علی کے امی اب بھی اعلیٰ تعلیم یافتہ تھے اور تعلیم میں علی کی رہنمائی بھی کرتے تھے۔ امی نے علی کی بات سن کر اسے سمجھاتے ہوئے کہا، ”فکر نہ کرو، ہم تمہارے پرنسپل سے بات کریں گے۔“ علی نے کہا، ”کوئی فائدہ نہیں، ہم نے یہ کوشش بھی کر کے دیکھ لی۔ ان کا بھی کہنا یہی ہے کہ ”تمہارے استاد نے درست انداز اپنایا ہے۔ صرف تمہارے اچھے نمبروں کے لیے اور پھر کوچنگ سینٹرز والے بھی تو یہی کر رہے ہیں۔ کیا ان کے یہاں پڑھنے والے بچوں کے اچھے نمبر نہیں آتے؟ کیوں پورا نصاب پڑھ کر وقت ضائع کر رہے ہو؟ جب اس میں سے مخصوص حصہ ہر سال امتحانات میں آتا ہے۔ بتائیے ہم کیا جواب دیتے۔ علی کی بات سن کر امی نے کہا ”ہاں ان کی بات کسی حد تک درست ہے۔ پچھلے سالوں کے پرچے تم اٹھا کر دیکھ لو۔ ان اسباق اور سوالات کو بھی شامل کرنا چاہیے، جواب تک نہیں کئے گئے۔ طلبہ کو مجبور کریں کہ وہ پوری کتاب پڑھیں۔ امتحانی پرچے میں مخصوص سوالات کے بجائے کتاب کے تمام مضامین یا اس میں موجود ہر حصہ شامل کیا جائے، لیکن امی یہ سب کرے گا کون؟ علی نے پوچھا۔“ بیٹا! اللہ پر بھروسہ رکھو، اللہ کا کوئی بندہ تم جیسے نوجوانوں کے لیے اپنے دل میں درد رکھتا ہوگا، شاید پہلا قدم وہی اٹھائے۔“ امی نے علی کو تسلی دیتے ہوئے کہہ تو دیا، لیکن ان سے رہا نہ گیا۔

دوسرے دن وہ علی کے ابو کے ساتھ اسکول گئیں۔ پرنسپل سے ملیں، لیکن ان کی بات سن کر پرنسپل کا جواب وہی تھا، جو علی نے انہیں بتایا تھا۔ اس دن تو وہ واپس آ گئے، لیکن ایک ہفتے بعد علی کی کلاس کے دوسرے بچوں کے والدین کے ہمراہ دوبارہ پرنسپل سے ملے۔ پرنسپل نے محسوس کیا کہ یہ مسئلہ کسی ایک بچے یا ایک جماعت کا نہیں بلکہ کئی بچوں اور اسکول کی تمام جماعتوں کا ہے۔

اب پرنسپل نے سنجیدگی سے تمام والدین کی گفتگو سنی جو کہ درست تھی۔ انہوں نے یقین دلایا کہ اب کلاس کے اسکول کی ساری جماعتوں میں چند اسباق یا مختصر کورس نہیں پڑھایا جائے گا، کیونکہ اتنی موٹی کتابیں ہونی بے کار نہیں چھانی جاتیں۔ اساتذہ اپنی آسانی کے لیے طلبہ کے مستقبل سے نہیں کھیلیں گے۔ تعلیمی ادارے ہی بچے کے مستقبل کی پہلی سٹری ہوتے ہیں اور ان کا سب سے زیادہ مضبوط ہونا ضروری ہے۔

بچو! آپ سبھی پورا نصاب پڑھا کریں۔ اگر آپ کے اسکول میں چند اسباق پڑھائے جاتے ہیں تو اپنے امی ابو سے کہیں وہ آپ کے پرنسپل سے بات کریں گے اور آپ بھی اپنے اساتذہ سے کہیں کہ ہمیں مکمل نصاب پڑھایا جائے۔

طوطے

داد کے مرض میں تاریخین کے تیل میں تھوڑا کافور اور تھوڑی سی گندھک یکجان کر کے روزانہ متاثرہ جگہ کو صاف کر کے لگائیں۔

☆☆☆☆☆☆

داد اور چنبیل کے تدارک کے لئے گندھک آملہ سا مضمفی آدھا پاؤ لیکر اس میں 51 بگلہ پان کے پتوں کا رس ڈال کر خوب کھل کریں۔ اب ایک لوہے کی تیخ پر اس کو پیٹ کر اس کے اوپر روئی پیٹ دیں۔ اس کے بعد اس کے اوپر تھوڑا سا سرسوں کا تیل ڈال دیں اور اس کو آگ لگا کر اس کا ایک سرانچا کر کے اس کا منہ پیالے میں کر دیں۔ اس میں تیل گرنا شروع ہو جائے گا۔ اس تیل کو داد اور چنبیل سے متاثرہ جگہوں پر لگائیں۔

☆☆☆☆☆☆

داد کو دور کرنے کے لئے دھنیا گوگل اور سہاگہ ہموزن لیکر اچھی طرح پیس کر لیموں کے رس میں دو یوم تک کھل کر کے گولیاں بنالیں اور کسی شیشے کے برتن میں محفوظ کر لیں بروقت ضرورت تھوڑا سا پانی پتھر پر ڈال کر گولی گھس کر داد پر لگائیں۔ داد کو رفع کرنے کے لئے مزدار سنگ ملتان میٹیل تھوٹھا اور کھیوں کی میل یعنی بیٹنگ 6،6 ماشہ، سانپ کی کینچلی 3 ماشہ، سپاری کلاں سوختہ 2 عدد۔ تمام اجزاء کو باریک پیس کر 10 تولہ سرسوں کے تیل میں جلا کر اچھی طرح گھوٹ لیں۔ اس کریم کو متاثرہ جگہ پر متواتر چند روز لگائیں۔ داد کے داغ دور کرنے کے لئے متاثرہ جگہوں پر لیموں کا رس ملیں۔

☆☆☆☆☆☆

داد کے مرض میں نوادر کو لیموں کے رس میں حل کر کے متاثرہ جگہ پر لپ کریں۔

☆☆☆☆☆☆

داد کے مرض کو دور کرنے کے لئے لیموں کے رس میں صاف گندھک کے پاؤ ڈرکولما کر داد پر لگائیں۔

☆☆☆☆☆☆

چنبیل کو دور کرنے کے لئے جمال گھوٹ 4 گرام کے بیج 2 گرام داد چینی اور 21 گرام لیموں کا رس لیں۔ جمال گھوٹ کے بیجوں اور دار چینی کو پیس کر لیموں کے رس میں کھل کر کے متاثرہ جگہ پر لگائیں۔ چند روز متواتر چنبیل پر لگائیں۔

☆☆☆☆☆☆

چنبیل کے تدارک کے لئے آم کی گھٹلی کا مغز اور سیندھا نمک ہموزن لیکر تانبے کے برتن میں گھس کر چنبیل لگائیں۔

☆☆☆☆☆☆

خارش کے مرض میں برگ حنا اور چرانہ 3،3 ماشہ۔ ہلیلہ سیاہ ایک تولہ۔ تمام اجزاء کو ایک پانی میں رات بھر بھیگا رہنے دیں۔ صبح چھان کر تھوڑا سا شہد ڈال کر پلائیں۔

☆☆☆☆☆☆

خارش دور کرنے کے لیے مکھن 4 تولہ۔ اک کا دودھ 2 تولہ۔ رسکپور۔ ڈیڑھ ماشہ ملا کر خارش زدہ حصوں پر مالش کریں اور پھر تین گھنٹوں کے بعد گرم پانی سے دھوئیں۔ خارش دور ہو جائے گی۔

☆☆☆☆☆☆

خارش اور ایسی پھنسیاں جو انگلیوں پر باریک باریک ہوتی ہیں۔ ان کو دور کرنے کے لیے سرسوں کا تیل ایک پاؤ لیکر اس میں کوئیل مدار ایک مٹھی بھر اور شیر مدار 5 تولہ ڈال کر جلائیں اس کے بعد اس میں گندھک آملہ سا 9 ماشہ اور نیلا تھوٹھا 3،3 ماشہ ڈال کر چولہے سے اتار لیں اس کو اچھی طرح گھوٹ کر محفوظ کر لیں۔ متاثرہ حصوں پر لگائیں۔ اور صفائی کا خاص خیال رکھیں۔

☆☆☆☆☆☆

خارش دور کرنے کے لئے تخم حرمل اور اجوائن ڈیڑھ ڈیڑھ تولہ۔ پیاز 2 تولہ۔ تمام اجزاء کو سرسوں کے تیل 10 تولہ میں خوب اچھی طرح جلا کر آہنی دستے سے رگڑ کر استعمال کریں۔

☆☆☆☆☆☆

پرانی خارش کو دور کرنے کے لئے ہڑتال ورقی 2 تولہ کو تیل کنبد 20 تولہ میں ملا کر خوب اچھی طرح پکائیں۔ جب خوب کپکے تو برتن کو آگ لگائیں اور برتن کا منہ بند کر دیں اسی طرح 6،5 مرتبہ عمل در آئیں۔ یوں آپ کو تیل حاصل ہو جائے گا۔ داد اور پرانی سے پرانی خارش کے لئے انتہائی مفید ہے۔

☆☆☆☆☆☆

خارش اور داد کو رفع کرنے کے لئے چونہ۔ قسط تخم پواڑ، سیاہ دانہ۔ ہلدی۔ رائی۔ پوست، ناریل کی راکھ، آملہ، ہلیلہ۔ بھنگرہ اور باہنگ ہموزن لیکر اچھی طرح پیس لیں سفوف کو سرکہ حل کر کے متاثرہ جگہ پر لگائیں۔

☆☆☆☆☆☆

خارش اور داد کو دور کرنے کے لئے پارہ۔ نیلا تھوٹھا۔ گندھک آملہ سا رکھیا پاڑیا۔ سہاگہ تیلیا، مردار سنگ۔ قلمی شورہ۔ 6،6 ماشہ۔ سیاہ مرچ 3 ماشہ روغن زرد مادہ گاؤ 15 تولہ میں پہلے پارہ، گندھک کو خوب کھل کریں۔ یہاں تک کہ یکجان ہو جائے۔ اب اس میں قلمی شورہ باریک پیس کر ڈالیں اور خوب کھل کریں۔ تمام اجزاء کو اس طرح یکجان کر لیں۔ اس کو محفوظ کر لیں۔ داد اور خارج میں بہت مفید ہے۔

☆☆☆☆☆☆

خارش اور داد کے لئے کف دریا، صابن، چونہ، پھلکری کتھ سفید نوشادر تمام اجزاء ہموزن لیموں کے رس میں پیس کر لگائیں۔

☆☆☆☆☆☆

خارش کو دور کرنے کے لئے سرکہ میں لہسن پیس کر لگائیں۔

☆☆☆☆☆☆

خارش دور کرنے کے لئے گندھک آملہ سا، آنہ ہلدی باجی 7،7 ماشہ شاہترہ 14 ماشہ تمام اجزاء کا سفوف بنا کر 3 حصے کر لیں۔ ایک حصے کو رات بھر پانی میں بھگو دیں۔ صبح اس میں آب ذلال کا نوش کریں اور گندھک، چوک مردار سنگ، سہاگہ ہلیلا کتھ، پھلکری، نسل تمام اجزاء 4،4 ماشہ اور نیلا تھوٹھا 3 ماشہ۔ تمام اشیاء کو پیس کر روغن سرشف میں حل کر کے مالش کریں۔ 2 گھنٹہ بعد پانی سے کسی اچھے صابن کے ساتھ نہائیں۔ نہانے کے بعد چنبیلی کا تیل مل لینا از حد مفید ہے۔

☆☆☆☆☆☆

گرتے بالوں کو روکنے کے لیے ایک لیموں کے رس میں چار پتھے ناریل کا پانی ملا کر سر کی جلد پر اچھی طرح ملیں اور ایک گھنٹے بعد سر دھولیں۔ ہفتہ میں دو بار اس عمل کو اس وقت تک دہرائیں جب تک بال گرنا بند نہ ہو جائیں۔

☆☆☆☆☆☆

نیم گرم پانی میں تھوڑا سا نمک ڈال کر آنکھیں دھونے سے آنکھیں شفاف اور چمکدار ہو جاتی ہیں۔

☆☆☆☆☆☆

چھری سے ہاتھ کٹ جانے تو شہد کو لملل کے ٹکڑے پر لگا کر اس کی پٹی باندھ دیں۔

عالم کا دسترخوان

کٹھی میٹھی فروٹ چاٹ

اجزاء:

کیلے	چھ عدد
امروہ	آدھا کلو
پہیتہ	آدھا کلو
لیموں	دو عدد
کیو کا جوس	ایک کپ
کٹی ہوئی مرچ	آدھا چائے کا چمچ
کالی مرچ	آدھا چائے کا چمچ
چاٹ مصالحہ	آدھا چائے کا چمچ
چینی	دو چائے کے چمچ

ترکیب: تمام پھلوں کو باریک کاٹ کر اس میں لیموں، نیچوڑ اور کیو کا جوس اور تمام مصالحہ ڈال کر کس کر لیں اور فریج میں ٹھنڈا ہونے کے لئے رکھ دیں اور افطار پر نوش فرمائیں۔

ٹک بناٹا

اجزاء:

آلو	ایک کلو
(چھوٹے چھوٹے ابال کر پھیل لیں اور کاٹنے سے ٹک لگائیں)	
زیرہ	دو چائے کے چمچ
	(بھون کر پیس لیں)
اہلی	ایک چھٹانک
چینی	چار چائے کے چمچ
کٹی ہوئی لال مرچ	دو چائے کے چمچ
نمک	حسب ذائقہ
کڑی پتہ	تھوڑا سا
رائی کے دانے	ایک چائے کا چمچ
کوکنگ آئل	چار کھانے کے چمچ
ہری مرچ، دھنیا، پودینہ	باریک کٹا ہوا

ترکیب:

ایک پتیلی میں تیل گرم کر کے رائی اور کڑی پتہ ڈال دیں اور اب اس میں تمام مصالحہ اور آلو ڈال کر اچھی طرح کس کریں اور چولہے

سے اتار لیں لڈیز تک بنانا تیار ہے افطار کے وقت پاڑی ڈال کر نوش فرمائیں۔

انڈوں کی برنی

اجزاء:

انڈے	چھ عدد
چینی	ایک کپ
گھی	آدھا کپ
بادام پستہ (باریک کٹا ہوا)	تین کھانے کے چمچ

ترکیب:

ایک برتن میں انڈے، چینی اور گھی ڈال کر اچھی طرح پھینٹ لیں جب تینوں چیزیں یکجان ہو جائیں تو چولہے پر ہلکی آج پر رکھ دیں۔ جب اس آمیزے کے دانے سے بن جائیں اور یہ بادامی رنگ کا ہو جائے تو ایک ڈش میں انڈیل دیں۔ چمچ سے ہموار کر کے اوپر بادام پستہ چھڑک کر دوبارہ چمچ سے ہموار کریں۔ ٹھنڈا ہونے پر اپنی پسند کے کٹڑے کاٹ کر مہانوں کی تواضع کیجئے۔

سب رنگ پکوڑے

اجزاء:

بیسن	1/2 کپ
لال مرچ کٹی ہوئی	ایک چائے کا چمچ
نمک	حسب ذائقہ
ابلے ہوئے مٹر	آدھا کپ
اہلی ہوئی گاجر	آدھا کپ
(چھوٹے چھوٹے ٹکڑوں میں کٹی ہوئی)	
بند گوبھی باریک کٹی ہوئی	آدھا کپ
ہری پیاز	دو عدد
(سبز حصے کے ساتھ باریک کاٹ لیں)	
ہری مرچیں	چار عدد باریک کاٹ لیں
ہر ادھیا باریک کٹا ہوا	آدھا کپ
انڈے ابلے ہوئے	دو عدد (چھوٹے ٹکڑوں میں کاٹ لیں)
اجوائن	آدھا چائے کا چمچ
انار دانہ کٹا ہوا	ایک چائے کا چمچ

ترکیب:

رات کو پانی میں بھگوئے ہوئے چنے صبح اچھی طرح دھوئیں اور سوڈا ڈال کر ابلنے کے لئے رکھ دیں، جب چنے گل جائیں تو اس میں آلو کے چھوٹے چھوٹے ٹکڑے کر کے ڈال دیں۔ آلو گل جانے پر

کوکنگ آئل ڈیپ فرائی کیلئے ترکیب:

ایک پیالے میں تمام چیزیں سوائے کوکنگ آئل کے ڈالیں اور پانی میں گھول لیں۔ آمیزہ تپلا نہ ہو بلکہ اتنا گاڑھا ہو کہ بیسن سبز یوں کے ساتھ لگا رہے۔ پندرہ منٹ کے لئے رکھنے کے بعد آئل گرم کر کے چمچ کی مدد سے پکوڑے تیل میں ڈالتی جائیں، گولڈن ہونے پر نکال لیں اور افطاری میں پیش کریں۔

چٹ پٹے آلو چھولے

اجزاء:

سفید چنے	آدھا کلو
آلو	آدھا کلو
اہلی کارس	ایک کپ
سفید زیرہ	دو چائے کے چمچ
دھنیا ثابت	(توے پر بھون کر پیس لیں)
دو چائے کے چمچ	
ثابت لال مرچ	آٹھ عدد
	(ان کو بھی توے پر بھون کر پیس لیں)

نمک

پیاز	دو عدد (باریک کٹی ہوئی)
ٹماٹر	دو عدد
سوڈا	ایک چائے کا چمچ
دھنیا، پودینہ	باریک کٹا ہوا
لال مرچ پاؤڈر	ایک چائے کا چمچ
ہری مرچ	چار عدد (باریک کٹی ہوئی)
چینی	ایک چائے کا چمچ
نمک	آدھا چمچ کوالی کے رس میں
	ڈال کر پانچ منٹ پکالیں

ترکیب:

رات کو پانی میں بھگوئے ہوئے چنے صبح اچھی طرح دھوئیں اور سوڈا ڈال کر ابلنے کے لئے رکھ دیں، جب چنے گل جائیں تو اس میں آلو کے چھوٹے چھوٹے ٹکڑے کر کے ڈال دیں۔ آلو گل جانے پر

عالم کا دسترخوان

150 گرام	ہری پیاز	60 گرام	مکھن	چولہے پر سے اتار دیں اور اس میں اٹلی کا پانی، پیاز، ٹماٹر، دھنیا،
100 گرام	ہرادیضیا	30 گرام	جام	پودینہ اور ہری مرچ ڈال کر مکس کریں اور اوپر بھونا ہوا مصالحہ
15 گرام (باریک کاٹ لیں)	ادرک	75 گرام	گرین اشرنی	چھڑک دیں۔
1 لیٹر	آئل	75 گرام	سرخ اشرنی	
15 گرام	سرخ مرچ	50 گرام	آئسنگ شکر	

چکن ہنی ونگز

20 گرام (پہا ہوا)	زیرہ	60 گرام	مکھن، کریم، جام اور چیری کو اچھی طرح مکس کر کے رکھ دیں ایک	اجزاء:	نمک
10 گرام	دھنیا	30 گرام	ڈش میں انڈے کو اچھی طرح مکس کریں اور جب انڈے مکس	حسب ذائقہ 4 گرام	چائینیمک
10 گرام	گرم مصالحہ	75 گرام	ہو جائیں تو اس میں میدہ اور کوکوپاؤڈ ڈال کر مکس کر لیں اور اس	2 گرام	سفید مرچ پاؤڈر
100 گرام	ہری مرچ	75 گرام	مکسچر کو بیلنگ ٹرے میں 20 سے 30 منٹ تک کے لئے رکھ دیں	4 گرام	کارن فلور
20 گرام	انار دانہ	50 گرام	۔ پھر کسی ٹھنڈی جگہ پر رکھ دیں پھر اس کو براؤن پیپر میں رول	5. کلوگرام	شہد
5 گرام	بیٹھاسوڈا		کر لیں اور سرو کرتے وقت چھوٹے چھوٹے ٹکڑوں میں کاٹ کر	100 گرام	لیمن جوس
20 گرام	اچھور پاؤڈر		پیش کریں۔	100 گرام	آئل
20 گرام	سفید زیرہ			1 کلو	چکن
				1 کلوگرام	سرخ مرچ پاؤڈر
				2.50 گرام	لہسن پیسٹ
				25 گرام	میدہ
				100 گرام	انڈے
				2 عدد	

ترکیب:

تمام سبزیوں کو کاٹ لیں اور ایک ڈش میں بیسن کے ساتھ مکس کریں اور پانی ڈال کر مکس کرتے ہوئے پیسٹ بنا لیں اور ایک گھنٹے کے لئے رکھ دیں اب ایک کڑاہی میں تیل گرم کریں اور مکس کئے ہوئے بیسن کو چھوٹے چھوٹے پیس (ٹکڑوں) میں فرائی کر لیں۔

چاکلیٹ موز

500 گرام	چاکلیٹ کا ٹکڑا	اجزاء:
3 عدد	انڈے	
300 ملی لیٹر	کریم پیک	
30 گرام	جیلٹن پاؤڈر	
5 گرام	کافی	

ترکیب:

چاکلیٹ کو اسٹیم بوائل کریں اور اچھی طرح مکس کرنے کے بعد انڈے کی زردی ڈال کر اچھی طرح مکس کریں اور 30 سے 40 منٹ تک ٹھنڈا ہونے کے لئے رکھ دیں انڈے کی سفیدی اور کریم کو اچھی طرح مکس کریں اور فریزر میں ایک سے دو گھنٹے کے لئے رکھ دیں جب اچھی طرح ٹھنڈا ہو جائے تو سرو کریں۔

پکوڑا

1 کلوگرام	بیسن	اجزاء:
100 گرام (باریک کاٹ لیں)	پالک	
500 گرام	پیاز	

ایک ڈش میں سبزی کو کاٹ لیں اور بوائل کی ہوئی چکن، مایونیز، ٹماٹو کچپ اور زیتون ڈال کر مکس کر لیں اور سرو کریں۔

اٹالین چکن سلاد

175 گرام	بون لیس چکن	اجزاء:
200 گرام	ٹماٹر	
175 گرام	پیاز	
150 گرام	پنیر	
100 گرام	ٹماٹو کچپ	
50 گرام	زیتون	
150 گرام	بندگوجھی	
25 گرام	مایونیز	

ترکیب:

سوزرول

75 گرام	شکر	اجزاء:
75 گرام	میدہ	
20 گرام	کوکوپاؤڈر	
9 عدد	انڈے	

سہکتی کلیاں

ادھوری باتیں

ادھوری باتوں کا مزا
چلے تو کبھی آب حیات جیسا کبھی خاک جیسا
کبھی خواہوں میں عذاب جیسا کبھی عذاب میں ثواب جیسا
کبھی بارشوں میں کھلتے گلاب جیسا
کبھی خواہشوں کے بہتے سراب جیسا
پھر بھی لڑکیاں ادھوری باتیں کہتی ہیں
اچھی لگتی ہیں
آنکھ کھولیں تو لفظ نہ کھولیں
دوسوں کے انجان جزیروں میں
کبھی مل جائیں تو دیر تک نہ بھولیں
جوش شروع ہو کر کبھی ختم نہ ہوں
آنکھ چھوٹی کھیلیں گم نہ ہوں
ایک مسلسل کیفیت چلے کم نہ ہوں
ویسے تیز ہو، ایسے مدھم نہ ہوں
ادھوری باتیں بے قرار باتیں بے شمار باتیں
ہمیشہ بے نام نہیں ہوتیں گم نام نہیں ہوتیں

(زہرہ ممتاز)

آنسو

آنسو پر کسی کا زور نہیں چلتا اور چپ چاپ بہہ جاتا ہے۔
اے آنسو کے قطرے! تو کبھی تو بیکار پانی کی طرح بہہ جاتا
ہے اور اس وقت تجھے کوئی نہیں دیکھتا اور کبھی تو تیری قدرو
منزلت بہترین موتیوں سے بھی بڑھ جاتی ہے۔ کبھی تجھے
دیکھ کر انسان کا دل خوف سے لرز جاتا ہے اور کبھی دنیا کی
بہترین دولت بن جاتا ہے اور کبھی مہلک ترین زہر۔ اے
آنسو! تجھے پانی میں آگ لگانے کا ہنر کس نے سکھایا ہے۔ تو
جن سرخ انگارہ نما رخساروں پر بہتا ہے ان انگاروں پر تیرا
کوئی اثر نہیں ہوتا لیکن دیکھنے والے کے دل میں آگ کی
آنچ اور تیز ہو جاتی ہے۔

(جمیلہ قاسم، کراچی)

”یاد حقیقی“

جب دل پر آنسو گرتے ہیں
اور آہیں مقدر ہوتی ہیں
جب اپنے پرانے ہوتے ہیں
اور بیگانے اپنے بن جاتے ہیں
تب یاد خدا کی آتی ہے
جس وقت کسی کم ظرفی پر
خود ظرف دکھانا پڑتا ہے
تنہائی کے روگ میں جوگ لیے
دل خون کے آنسو دوتا ہے
تب یاد خدا کی آتی ہے

وعدہ

وعدہ بھی بڑا عجیب لفظ ہے۔ اس ایک لفظ پر انسان پوری
زندگی گزار دیتا ہے۔ وعدے کے بارے میں کوئی کچھ کہتا
ہے تو کوئی کچھ۔ کچھ لوگ وعدے کے اتنے پکے ہوتے ہیں
کہ وعدہ پورا کرنے کے لئے جان بھی دے دیتے ہیں۔
جبکہ کچھ لوگوں کے لئے وعدہ اک مذاق سے زیادہ اہمیت
نہیں رکھتا، ایسے لوگ وعدے نبھانے کے لئے نہیں بلکہ
توڑنے کے لئے کرتے ہیں۔ پتہ نہیں لوگ وعدے توڑتے
کیوں ہیں؟ شاید دوسروں کے جذبات سے کھیل کر وہ
تسکین محسوس کرتے ہیں۔

وعدے کا ایک نام امید ہے اور کہتے ہیں کہ ”امید پر دنیا قائم ہے،
لوگ سمجھ جانے کے باوجود وعدوں پر اعتبار کرتے نظر آتے ہیں۔
ایسے ہی میرے ساتھ بھی کسی نے وعدہ کیا تھا۔ زندگی بھر ساتھ
رہنے کا لیکن! پتہ نہیں اس کی کوئی مجبوری تھی یا وہ بھی محض میرے
جذبات سے کھیل رہا تھا۔ پھر بھی میں زندگی بھر اپنے وعدے کی
خاطر اس کا انتظار کروں گا۔

ہم وفا کرتے رہے وہ جفا کرتے رہے
اپنا پنا فرض تھا، دونوں ادا کرتے رہے

(رمیض حسن، دہلی)

پیار کا موسم

سرسوں کے پیلے پھولوں پر
اوس کے قطرے پڑنے لگے ہیں
تفلی اپنے نرم لبوں سے، پھول کی پتی چھونے لگی ہے
پھیل رہی ہے چاندنی ہرسو، چاند سے قمری کھیل رہی ہے
دریا اپنے جو بن پر ہے، شور مچاتی لہریں اس کی
ساحل سے ٹکرانے لگی ہیں، اپنی اپنی سمت رواں ہیں
غنجے کو نیل بیڑ جواں ہیں، چڑیوں نے چکار مچائی
پنچھی سر میں گانے لگے ہیں، باد بہاری چلنے لگی ہے
کوئل کو کوکر نے لگی ہے، مست سہانا موسم جانم
لوٹ کے بھر سے آنے لگا ہے
مور بھی اپنے پر پھیلا کر، ناچ رہا دست دمن میں
سورج اپنا دوست ہوا ہے، اس کی ٹھنڈی میٹھی کرنیں
رنگ اپنا کھرانے لگی ہیں، سوائے ہوؤں کو جگانے لگی ہیں
صحراؤں میں کہساروں میں، ہر سو خوشیوں کا عالم ہے
چشمے، ندیاں بہنے لگی ہیں
دل کی دھڑکن میں، سانسوں میں
ہونٹوں پر اور ان آنکھوں میں، نام چھلنے لگا ہے تیرا
آہی گیا ہے پیار کا موسم، نہر کنارا ہے، تارے ہیں
رات ہے، جگنو ہیں، پریاں ہیں، تنہائی ہے، سناٹا ہے
رم، جھم، جھم، جھم، باش بر سے، اکھیاں تیری دید کو ترسیں
آ جا دلیر چھٹی لے کر
آ پہنچا ہے پیار کا موسم

(آصف شہزاد، کراچی)

دوستی

دوستی نزل ہے گنگنانے کیلئے
دوستی نغمہ ہے سنانے کیلئے
یہ وہ جذبہ ہے جو سب کو نہیں ملتا
کیونکہ حوصلہ چاہتے اس کو نبھانے کیلئے

(شمر احمد، کراچی)

سہکتی کلیاں

خوبصورت خواب ایک خوبصورت تعبیر لے کر آتا ہے اور ہر خوبصورت تعبیر ہی درحقیقت یہی زندگی کی حقیقت ہے۔ جس کو سوچنے کا احساس ہی خوبصورت ہوتا ہے۔

”آرزو“

اے ہوا!
کاش میں بھی تیری طرح
آزاد ہوتی
ان آزاد بادلوں کی طرح
تیرے سنگ چلتی
تو بھی مجھ سے جدا ہوتی
میں بھی تیری طرح تہا رہتی

اپنی من مانی کرتی
آسماں میرا گھر ہوتا
لیکن میں تنہا نہیں
میں تجھ سے آزاد نہیں
پھر بھی نہ جانے کیوں
میں اب بھی آزادی کی خواہش کرتی ہوں!

”غزل“

چند پل کی چاہت سے لوگ سنور جاتے ہیں
جیسے رات شبنم سے پھول کھرتے ہیں
گھر ہو یا مکاں یا کوئی کہ چار دیواری
راہی اور حاجت مند رات ٹھہرتے ہیں
ساحل سمندر پر ریت کے گھر وندوں سے
روز شیر بستی ہیں روز بکھر جاتے ہیں!

”اور اب ہنس لو“

ایک شخص ہمسائے کی بیوی کے جنازے میں شامل تھا اور پھوٹ پھوٹ کر رو رہا تھا..... کسی نے پوچھا؟ آپ تو اس طرح رو رہے ہیں جیسے یہ آپ کی بیوی کا جنازہ ہے؟ یہ سن کر اس نے کہا؟
”اسی لیے تو رو رہا ہوں کہ یہ میری بیوی کا جنازہ نہیں ہے!“
(دانیال غفار، کراچی)

زندگی میں اگر کوئی لمحہ اداسی کا آئے تو اس لمحے کو اس امید سے گزارو کہ زندگی کا کوئی نیا سفر شروع کرنے لگیں تو امید کا چراغ ہمیشہ روشن رکھیں۔ راستے انجان ہوں گے، راہیں دشوار ہوں گی، راستے کٹھن ہوں گے لیکن امید کا چراغ واحد روشنی ہے جس سے ہمیں ہماری کٹھن منزل بھی آسانی سے مل جائے گی اور یہی زندگی کی حقیقت ہے۔

”مسکرائیے“

ایک دفعہ تین دوست سفر کر رہے تھے۔ جب انہیں بھوک لگی، وہ کھانا کھانے لگے ہی تھے کہ اچانک ہی بارش شروع ہو گئی۔ تو ایک نے دوسرے دوست سے کہا: ”جاؤ تم چھتری لے آؤ۔“
دوسرا دوست: ایک شرط! پر میرے آنے سے پہلے کوئی کھانے کو ہاتھ نہیں لگائے گا۔
پہلا دوست: ٹھیک ہے تم جاؤ۔

جب پانچ گھنٹے گزر گئے تو پہلا دوست بولا، ”اب ہمیں کھانا کھانا لینا چاہیے، جیسے ہی انہوں نے کھانے کی طرف ہاتھ بڑھایا تو درخت کے پتے سے آواز آئی، ”خبردار! اگر کھانے کو ہاتھ لگایا تو میں چھتری لینے نہیں جاؤں گا۔“

(فریحہ جمیل)

”مایوسی کفر ہے“

ہے چہار سواندھیرا
مایوسیوں کا ہے ڈیرا
دل بھی ہے ٹوٹا ٹوٹا
سارا چن ہے اجڑا
آنکھوں سے بہتا آئسو
جا کر ہے دل پٹھہرا
اس تیرگی میں کوئی
جگنو کرے اجالا

محبت

محبت ایک ایسی بوند کی مانند ہے جو پتھر میں بھی چھید کر ڈالتی ہے۔ محبت اور شکر ایک دل میں اکٹھے نہیں رہ سکتے۔ محبت میں سب سے انمول چیز وفا ہے اور جب کوئی وفا نہ کرے تو صرف آپ ہیں اور فریادیں رہ جاتی ہیں۔ وہ محبت جسے آنکھوں نے اپنے آنسوؤں سے غسل دیا ہو ہمیشہ کیلئے پاک اور صاف ہو جاتی ہیں اور حسین نظر آتی ہیں۔ کسی چٹان پر اپنی محبت کی بنیاد نہ رکھو محض اس لئے کہ وہ اونچی ہے۔ زندگی محبت کرنے کیلئے ہی کم ہے، نہ جانے لوگ نفرت کے لئے وقت کہاں سے نکال لیتے ہیں۔

محبت ایک جذبہ ہے جسے آنکھ سے نہیں دیکھا جاسکتا، صرف روح کے ذریعے محسوس کیا جاسکتا ہے۔ محبت جو مرد کی زندگی کا ایک واقعہ ہے وہ عورت کی زندگی کی پوری داستان ہے۔ محبت زندگی میں صرف ایک بار ہوتی ہے اور خوشگوار زندگی بخشتی ہے۔ محبت کا ایک عمدہ پہلو یہ ہے کہ وہ فکر کرنے کی عادت ڈالتی ہے۔ محبت کو جدائی کے لمحے پیدا کرتے ہیں۔

دنیا کے تمام خزانے مل کر بھی محبت کی قیمت ادا نہیں کر سکتے۔ لوگ تخت و تاج سے دستبردار ہو جاتے ہیں لیکن محبت سے دستبردار ہونا ناممکن ہے۔ محبت جسم کو کسی قسم کی کوئی تکلیف نہیں دیتی کیونکہ اس کا براہ راست تعلق روح سے ہوتا ہے۔ محبت سے خالی دل اس غار کی مانند ہے جس میں جانور بھی داخل ہونے سے خوف کھاتے ہیں۔

محبت ویرانے میں تعمیر کیا گیا وہ محل نہیں کہ برسوں بعد بھی آؤ تو وہ تمہیں اسی حالت میں ملے۔

”زندگی کی حقیقت“

ہر خوبصورت لمحہ ایک خوبصورت خوشی لے کر آتا ہے اور ہر خوبصورت خوشی ایک خوبصورت احساس لے کر آتی ہے اور ہر خوبصورت احساس ایک خوبصورت خواب لے کر آتا ہے اور ہر

ہربل کٹ سے اپنے حسن کو حسین تر بنائیے



بھینی بھینی سی مہک پیدا کرتے ہیں اور کلیز کے استعمال سے جہاں جلد میں نفاست اور ملائمت پیدا ہوتی ہے وہیں یہ جلد میں ہلکی ہلکی سی خوشبو بسا دیتے ہیں جو یقیناً خوشگوار احساس بخشتی ہے۔

محفوظ رہے یا اگر دانے وغیرہ نکل آئے ہوں تو لونگ کی کریمیں انہیں اور داغ دھبوں کو ختم کر دیتی ہیں اس کے استعمال سے جلد کی خارش ٹھیک ہو جاتی ہے۔ اس کا ٹوٹھ پیسٹ دانتوں کی حفاظت کرتا ہے دانت سفید اور موتیوں کی طرح چمکدار ہو کر آپ کے چہرے کے حسن میں اضافہ کرتے ہیں۔

پودینہ

یہ جلد کے علاج کے ساتھ ٹھنڈک کا احساس بھی دیتا ہے یہ جلد کے داغ دھبوں کو دور کرنے میں اپنی مثال نہیں رکھتا یہ چکنی جلد کے لئے بہترین ٹانک ہے اس سے رنگ گورا اور شاداب ہوتا ہے اس کی کریم یا ڈی لوشن وغیرہ ہربل کٹ میں بہ آسانی مل جاتے ہیں اور ان کے استعمال سے آپ خود کو خوبصورت بنا سکتی ہیں۔

گندم

گندم یا گہیوں وٹامن ای (E) سے بھرپور ہوتا ہے اور اب یہ نوریشنگ ہربل کریموں میں استعمال ہو رہا ہے ان کریموں کو لگانے سے جلد کی لکیریں اور جھریوں کا خاتمہ ہو جاتا ہے چہرے پر بیگ لک نظر آتا ہے اور جلد بے حد پر رونق دکھائی دیتی ہے گندم والی فیس کریمیں درمیانی عمر کی خواتین کو بھی دلکش اور کم عمر ظاہر کرتی ہیں۔ یہ ایک پرائیوٹور ہربل پروڈکٹ ہے۔

یوگلیپس آئل

یوگلیپس آئل اپنی بھینی بھینی خوشبو کی بدولت کاسمیک کی دنیا میں بے حد مقبول ہے اس کو ٹیلکم پاؤڈر سے لے کر مختلف پرفیومز میں استعمال کیا جاتا ہے۔ اس کی خوشبو تازگی کا احساس بخشتی ہے اس کے علاوہ اس میں جراثیم کو ختم کرنے، جلد کو ملائم رکھنے، شگفتگی بخشنے کی بے پناہ صلاحیت ہوتی ہے۔ یہ چکنی جلد کے لئے بے حد مفید ہوتا ہے۔ اس لیے اس کے روغن، کریمیں اور صابن استعمال کرنے سے فائدہ پہنچتا ہے۔ یہ سر درد کو بھی شفا بخشتا ہے اور کلون کے طور پر بھی استعمال کیا جا سکتا ہے اس کو کن پیوں پر لگانے سے درد کو آرام ملتا ہے۔

سولف

جلن، سوزش اور جلی ہوئی جلد کے لیے سولف بے حد فائدہ مند ہے۔ یہ مساموں کی گہرائی تک صفائی کرتی ہے جس سے خون میں تازگی پیدا ہوتی ہے اور جلد چمکدار اور ہموار ہو جاتی ہے یہ ہربل پروڈکٹس میں عام طور سے مل جاتی ہے۔

بادام

کاسمیک کی دنیا میں یہ قدرتی عنصر صدیوں سے بے حد مقبول ہے اس کی کریمیں، تیل، شیمپوز سب ہی بہت کارآمد ہوتے ہیں اور جلد کو چمکدار اور شفاف بنانے کے ساتھ ڈھلکنے سے روکتے ہیں وہ کریمیں جو آنکھوں کے گرد مساج کرنے کے لیے استعمال ہوتی ہیں ان میں بادام کی موجودگی سے جلد لیچ ہو کر حلقوں کا خاتمہ ہو جاتا ہے۔ چہرے پر ہر وقت تازگی سی رہتی ہے اس کے علاوہ سر کے بالوں میں بادام کا تیل، شیمپو سے بال گرنا بند ہو جاتا ہے اور چمکدار، گھنے اور لمبے نظر آتے ہیں۔

لیمن گراس

اس میں وٹامن A کثرت سے موجود ہوتی ہے اس کے استعمال سے جلد شفاف اور پر رونق نظر آتی ہے یہ جھریوں کا بھی خاتمہ کرتی ہے اور جلد کو کم عمر بناتی ہے۔ یہ چہرے کے داغ دھبے صاف کرتی ہے۔

لیونڈر

یہ بھی نہایت عمدہ خوشبو کے پھولوں والی جھاڑی ہے جسے کپڑوں میں رکھنے سے ان میں خوشبو بس جاتی ہے اس کے پرفیوم تمام دنیا میں استعمال ہوتے ہیں اس کی کریمیں جلد کی رنگت میں چمک پیدا کرتی ہیں اور اسے گورا بناتی ہیں۔ اس کے شیمپوز بالوں میں نرمی، چمک اور

گلاب

اس کا استعمال زمانہ قدیم سے جاری ہے گلاب کی پتیوں سے عرق کشید کر کے اس کو اسکن ٹانک میں بنیادی جزو کے طور پر شامل کیا جاتا ہے اس سے کھردری جلد کو نرمی حاصل ہوتی ہے اور مساموں کی صفائی کی بدولت جلد شاداب اور نکھری نظر آتی ہے۔ عرق گلاب کو بے شمار کریموں اور لوشنز میں استعمال کیا جاتا ہے۔ جن کے استعمال سے ہر موسم میں جلد نرم و نازک، صحت مند اور دلکش نظر آنے کے ساتھ ساتھ ہلکی ہلکی خوشبو بھی دیتی ہے جو فرحت بخش محسوس ہوتی ہے۔

خوبانی

یہ جلد میں کھنچاؤ پیدا کر کے اسے کم عمر بناتی ہے۔ اس کے باڈی اور ہینڈ لوشن آسانی سے دستیاب ہوتے ہیں۔ اس کے استعمال سے تمام جسم کی جلد میں تازگی، کم عمری اور دلکشی نظر آتی ہے۔

لونگ

اس میں جراثیم ختم کرنے کی صلاحیت ہوتی ہے اس لیے یہ میڈیکل کریموں میں استعمال ہوتی ہے تاکہ جلد انفیکشن سے

میکے میں سسرال کی برائیاں شوہر کی بے اعتنائی اور کاموں کی لمبی فہرست کا رونا نہ روتی ازدواجی زندگی کو اس تروتازہ پھول کی طرح رکھیں جس کی خوشبو ہر سو پھیل جائے نہ کہ اس کانٹوں بھری شاہراہ کی طرح جس پر دو قدم چلنا محال ہو جائے جتنی اہمیت اللہ کریم نے میاں بیوی کے رشتے کو دی ہے اتنی ہی شیطان نے نفرت دی ہے یہاں تک کہا گیا کہ اگر دنیا میں عورت کو سجدے کا حکم ہوتا تو وہ اپنے شوہر کو کرتی تو دوسری طرف شیطان نے پیٹھ تھپک کر تاج اس شیطان ایجنٹ کے سر رکھا جس نے میاں بیوی کے درمیان اختلافات کا بیج بویا کیونکہ یہ وہ بیج ہے جو جڑ پکڑ جائے تو آئندہ کئی نسلیں اس کے برے اثرات کا شکار ہو جائیں ہیں اللہ پاک نے زوجین کو ایک دوسرے کا لباس کہا تو وہیں شیطان اسے تار تار کرنے کے درپے ہو گیا اب یہ ہم پر منحصر ہے کہ رب کائنات کی خوشنودی کو اہمیت دیتے ہیں یا پھر اولین دشمن شیطان کو لذت و کامیابی سے ہمکنار کرتے ہیں یا درہے خوبیوں کے ساتھ جینا ہی جیون کی علامت ہے اور عیبوں کی گتتی کرتے رہے تو جینا تو درود گھڑی سکون سے سانس لینا بھی دشوار ہو جائے گا آغاز حقوق

کہا جاتا ہے کہ شادی کے بعد ایک سال تک اگر لڑکی خاموشی اور صبر کے ساتھ حالات کا سامنا کرے سسرال کی جانب سے مسائل درپیش ہیں تو بھی زہر کا یہ گھونٹ خاموشی سے پی لے تو باقی زندگی سہل رہتی ہے کیونکہ وہ سسرال کا اعتماد جیت لیتی ہے۔

سے نہیں فرائض سے لینا ہے جس کے لئے خود احتسابی پہلی شرط ہے۔
نہجی حال کی ہمیں اپنی خبر رہے دیکھتے اوروں کے عیب و ہنر
پڑی اپنی برائیوں پر جو نظر تو نگاہ میں کوئی برانہ رہا
☆☆☆☆☆☆

اور عیبوں کے پیوند لگے ہوں جسم اور روح کو چھلنی کر دیتا ہے ہم اپنا لباس ہر دم اجلا اور صاف دیکھنا چاہتے ہیں تو یہ کہاں کا انصاف ہوا کہ دن بھر کا میل جو ہم دل میں بہ مشکل دبائے بیٹھے ہو شوہر کے آتے ہی اس پر شکایات کی صورت الٹ دیں گویا ہم تو صاف رہیں لیکن وہ بے سکون ہو جائے، عموماً کہا جاتا ہے کہ شادی کے بعد ایک سال تک اگر لڑکی خاموشی اور صبر کے ساتھ حالات کا

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سامنا کرے سسرال کی جانب سے مسائل درپیش ہیں تو بھی زہر کا یہ گھونٹ خاموشی سے پی لے تو باقی زندگی سہل رہتی ہے کیونکہ وہ سسرال کا اعتماد جیت لیتی ہے وہ تھک ہار کر چپ ہو جاتے ہیں اور یوں زندگی سکون سے بیت جاتی ہے ظاہر ہے تالی ایک ہاتھ سے تو جتنی نہیں جبکہ وہ لڑکیاں جو شروع سے ہی ہر بات پر مخالفت کرنا اپنا

نہیں ہم خود لحد بہ لحد چلتے اور جھلتے رہتے ہیں دوسری عورتوں (جو بظاہر اپنے شوہروں کی تعریفیں کرتی نہ تھکتی ہوں پر دل سے وہ بھی بیزار ہوں) سے حسد اور حسرت بھری نگاہ سے دیکھنے سے بہتر ہے اپنی قسمت اور شریک سفر پر رشک کریں اور پھر یہ تو رب کائنات کا وعدہ ہے کہ شکر کرو گے تو اور زیادہ دوں گا 'مردوں کو عورتوں پر ایک درجہ فضیلت حاصل ہے' (البقرہ) اس لئے مردوں کو زیادہ

حوصلے اور صبر سے کام لینا چاہیے ان کی تاریک رات ہر منظر تاریک کر دیتی ہے ناراضگی کی صورت پہل کر لینے سے ہماری شان میں گستاخی نہیں ہوتی فطرتاً ہی سہی قدرت نے مرد کو قد کاٹھ کے ساتھ انہی زیادہ دی ہے تو کیا ہوا کہ عورت جھک جائے اس سے پہلے کہ حقوق کی بات کی جائے اپنے فرائض پر نگاہ ڈالیں تو نگاہ میں کوئی برانہ رہے عورتیں جب حقوق کا رونا روتی ہیں تو یہ بھی سوچیں کہ کیا پتان کے فرائض کے آسوان کے شوہر کی آنکھوں سے بہہ رہے ہوں دل میں کوئی میل یا وہم و شبہ آجائے تو اسے فوری طور پر بیان کرنے میں ہی بھلائی ہے بجائے اس کے کہ چائے کے داغ کی طرح وقت پر نہ دھونے سے بد نما رنگ چھوڑ جائے جس طرح لباس جسم سے قریب تر ہوتا ہے ایسے ہی دونوں فریقین میں اعتماد کا قریبی تعلق دوسرے کے نہ صرف راز دار ہوں بلکہ راز کی حفاظت کرنا بھی جانتے ہوں زوجین ایک دوسرے کے لئے آرام کا باعث ہوں جیسے لباس گرمیوں میں ٹھنڈک اور سردیوں میں گرمی کا احساس دیتا ہے وہ لباس جس میں شک طعنے بد اخلاقی

فرض سمجھ لیتی ہیں وہ ساری زندگی اس محاذ پر لڑتی رہتی ہیں کوئی ایک فریق بھی پیچھے نہیں ہٹتا اور ضد کا یہ سلسلہ تا عمر برقرار رہتا ہے کیا اچھا ہوتا کہ ہر ماں اپنی نازک مزاج نازوں پٹی بیٹی (جسے چائے اور انڈا فرائی کرنا بھی نہ آتا ہو) کو دعاؤں اور جہیز کے ساز و سامان کے ساتھ آئندہ زندگی کے فرائض کا درس بھی دے تو کوئی بھی لڑکی

میں باہر کسی کی جانب سے دیئے جانے والے عطیہ نہیں کرتا ہوں تاکہ ان میں ایورینس پیدا کی جائے ڈاکٹر عبدالستار ایدھی



ایدھی ہیڈ آفس کے ترجمان نے کہا کہ ایدھی نیملی چائلڈ ہوم۔ کلغٹن میں ہونے والی ایک سادہ تقریب میں فرمزی کی ایک این جی ای "ہیومن ایڈ" کی جانب سے اسکے ڈائریٹر ڈین سلاگ اور جرمنی میں رہنے والے دو پاکستانیوں خواجہ محمود اور انج راجہ شامل تھے نے ڈاکٹر عبدالستار ایدھی کو چار ایبولینسوں کی چابیاں پیش کی اس موقع پر کراچی میں جرمنی کو تفصیلت جزل ڈاکٹر ٹیلو کیلنر بھی موجود تھے۔

ہیومن ایڈ کے صدر ڈاکٹر سلاگ نے کہا کہ آپ پاکستان اور دنیا

☆☆☆☆☆☆

عیب پوشی.....!

خوشگوار زندگی کے لیے عیب جوئی کے بجائے عیب پوشی اپنائیں



حضرات گھر سے باہر دلچسپی لینا شروع کرتے ہیں اور کبھی کبھار تو بات دوسری شادی تک جا پہنچتی ہے آغا زکھماں سے ہوا ناشکری اور بے اطمینانی سے اگر معاملہ برداشت سے باہر ہو جائے اور ستر پوشی ممکن نہ رہے تو والدین کو شامل حال کریں بزرگ نہ صرف تجربہ رکھتے ہیں بلکہ مناسب مشورہ بھی دیتے ہیں اگر ہم کوئی عیب دیکھتے ہیں تو اس میں بھی حکمت و بھلائی پوشیدہ ہے ان کے ساتھ بھلے طریقے سے زندگی بسر کروا اگر وہ تمہیں ناپسند ہوں تو ہوسکتا ہے ایک چیز تمہیں ناپسند ہو اور اللہ نے اسی میں بہت کچھ بھلائی رکھ دی ہو (النساء، 19) لہذا اعتراضات اٹھانے سے بہتر ہے خود کو خدا کی مرضی پر چھوڑ دیا جائے ہم سب خطا کے پتلے ہیں پرفیکٹ آئیڈیل بناتے وقت یہ یاد رکھیں کہ کیا ہم بھی کسی کے پرفیکٹ آئیڈیل کے معیار پر پورا اترتے ہیں؟ بیک وقت خاندان، حسن،

بیوی ایک دوسرے کے عیب لوگوں کے سامنے گنوانے شروع کرتے ہیں تو اس کی مثال اس محاورے کی سی ہے کہ اپنا دامن اٹھاؤ گے تو خود کو ہی عریاں کرو گے جب شریک سفر خود عیب جوئی سے پرہیز نہ کرے تو دوسروں سے چپ کار روزہ رکھنے کی توقع بیکار

وجود انسانی کی بقاء اور سلامتی کے لئے جس طرح ہوا پانی مٹی اور خوراک ضروری ہیں اسی طرح گھر، خاندان اور لباس بھی ہماری بنیادی ضروریات ہیں گھر جو میاں بیوی کے باہمی تعلق اور ذہنی ہم آہنگی سے تشکیل پاتے ہیں وہیں دونوں ایک دوسرے کا لباس بھی

جب میاں بیوی ایک دوسرے کے عیب لوگوں کے سامنے گنوانے شروع کرتے ہیں تو اس کی مثال اس محاورے کی سی ہے کہ اپنا دامن اٹھاؤ گے تو خود کو ہی عریاں کرو گے جب شریک سفر خود عیب جوئی سے پرہیز نہ کرے تو دوسروں سے چپ کار روزہ رکھنے کی توقع بیکار ہے۔

مردوں کو عورتوں پر ایک درجہ فضیلت حاصل ہے (البقرہ) اس لیے مردوں کو زیادہ حوصلے اور صبر سے کام لینا چاہیے انا کی تاریک رات ہر منظر تاریک کر دیتی ہے ناراضگی کی صورت میں پہل کر لینے سے ہماری شان میں گستاخی نہیں ہوتی۔

سیرت، شرافت، اخلاق، تعلیم اور قدر کا ٹھکانا ہونا لازم نہیں عورتوں میں حسد کا جذبہ عام ہے، جبکہ حسد ایسی آگ ہے جس میں کوئی اور

دوڑخ کا سا منظر پیش کرنے لگتا ہے ایسے میں لوگ ”گرتی ہوئی دیوار کو ایک دھکا اور دو“ کے مصداق اپنا فائدہ پورا کرتے ہیں شوہر

بن جاتے ہیں تم ان کے لئے لباس ہو اور وہ تمہارے لئے (البقرہ)۔

آج ہمارا شمار ان لوگوں میں ہوتا ہے جن کے لئے کہتے ہیں ”جس سے تعمیر ہو آدم کی یہ وہ گل ہی نہیں غیبت، بہتان اور الزام تراشی معاشرتی برائیوں کی سوتیلی ماں ہے اور یہی برائیاں جب آشیانوں کو اپنی لپیٹ میں لے لیں تو نسل انسانی ناکامی کے دہانے پر آکھڑی ہوتی ہے اپنے آپ کو بری الزمہ قرار دیتے ہوئے سارا الزام دوسروں پر ڈال دینا نہ صرف موجودہ سیاست کا مسئلہ ہے بلکہ مغربی طاقتیں بھی اسی حربے کو آزما رہے ہوئے لوگوں کو بے وقوف بنانے کی ناکام کوشش میں سرگرداں ہیں جب میاں

تل... جسم کے اعصاب کو تقویت دیتے ہیں



☆..... وہ لوگ جو دماغی کام کرتے ہیں اور گھمبیر مسائل کے سبب شدید ذہنی دباؤ اور اعصابی تناؤ کا شکار ہیں ان کے لئے تلوں کا استعمال نعمت غیر مترقیہ ہے۔

☆..... تلوں کا استعمال ہر عمر کے افراد یکساں کر سکتے ہیں اور اس کے فوائد ہر عمر کے افراد کے لئے یکساں ہیں۔

☆..... مغزیات کا استعمال نامعلوم تاریخ سے ہوتا تو رہا ہے۔ زندگی کے ابتدائی دور میں بہت استعمال ہوتے تھے، پھر استعمال کم ہونے لگا، اب جدید تحقیقات کے بعد پھر ان کا موسم سرما میں استعمال بطور قوت بخش غذا بڑھ گیا ہے۔

☆..... تل زدہ ہضم ہیں، ان میں لحمیات بہت زیادہ ہوتے ہیں۔ اتنے کسی سبزی میں نہیں ہوتے۔ نباتاتی علاج کے عالمی ماہر ڈاکٹر کیلوگ کا کہنا ہے کہ تمام نباتاتی غذاؤں میں عمدہ پروٹین مغز کے اندر ہوتی ہے، یہ حیوانات کے گوشت سے بھی زیادہ توانائی بخش ہے۔

☆..... موسم سرما میں مغزیات جن میں تل بھی شامل ہیں، کا استعمال ایک ٹانک کا درجہ رکھتا ہے۔ خصوصاً طلبہ اور دماغی کام کرنے والے اسے ضرور استعمال کریں، اس سے حافظہ بہتر ہوتا ہے، خون کی کمی جاتی رہتی ہے اور اعصاب کو تقویت ملتی ہے۔

☆..... وہ لوگ جنہیں بلند فشار خون (ہائی بلڈ پریشر) کا عارضہ ہو، مغزیات کے استعمال میں احتیاط کریں۔ ویسے بھی ہر شے کے استعمال میں اعتدال ہی کی راہ مناسب ہے اور یہی راہ فطرت ہے، عدم توازن ہی امراض پیدا کرتا ہے۔

تل کھانے کا طریقہ:

تلوں کو بھون لیں اور تھوڑی مقدار میں شہد ملا لیں۔ روزانہ دو سے تین چمچ کھا سکتے ہیں۔ تل بھون کر رکھنے سے خراب نہیں ہوتے اور یوں ان کی عمر بڑھ جاتی ہے۔ تلوں کے کھانے کے بعد اگر سرکہ یا اناردانہ لے لیا جائے تو بہت بہتر ہے۔ سرکہ یا اناردانہ معدے کی کیفیت کو تندرست نہیں کرتے، بلکہ معتدل رکھتے ہیں۔

بعض ماڈرن لوگ تلوں کو قدمت کی نشانی خیال کرتے ہوئے استعمال کرتے ہیں مگر انہیں معلوم نہیں کہ قدرت نے اس نعمت میں کس قدر فوائد رکھے ہیں۔ موسم سرما میں بھر پور استعمال کرنا چاہئے۔

☆☆☆☆☆☆☆☆☆☆

کے باعث ڈپریشن کا شکار ہیں، انہیں قدرت کی عطا کردہ اس نعمت سے موسم سرما میں بھر پور استفادہ کرنا چاہیے۔

☆..... تل کے شیرے کو پانی میں چھان کر استعمال کرنا معدے کی جلن میں بہت مفید ہے۔ اس سے معدے کی ترشی ختم ہوتی ہے۔

☆..... ہلکے بھنے ہوئے تلوں کو سبز دھنیے، پودینے، سبز مرچ، لہسن اور بھنے ہوئے سفید زیرے اور نمک کے ساتھ پیس کر لیوں کا رس ملا کر نہایت لذیذ اور تقویت بخش چٹنی تیار ہو جاتی ہے جو باجرہ، مکئی، گندم اور چنے کی روٹی کے ساتھ مزادیتی ہے۔

☆..... تلوں کا استعمال پھپڑوں اور کھانسی کے لئے مفید ہے۔

☆..... تلوں کا استعمال جسم کو موٹا کرتا ہے۔

☆..... جدید تحقیقات کے مطابق تلوں میں حیاتین اور پروٹین موجود ہوتے ہیں۔ یہ دونوں اجزاء جلد ہضم ہونے والے ہیں جن کے کوئی مضر اثرات نہیں، گویا تلوں کو گوشت کے فوائد کا نعم البدل قرار دیا جاسکتا ہے۔

☆..... تل کے پودے کے پتے اور پھول بھی مفید ہیں تل کے پتوں کو بالوں کی مضبوطی اور درازی کے لئے استعمال کیا جاتا ہے۔

☆..... تل انسان کو جسمانی اور دماغی دونوں اعتبار سے صحت مند رکھتا ہے۔

☆..... تل ہر عمر کے افراد کے لئے یکساں مفید ہے۔

☆..... تل میں ایسے کییمیائی مرکب بھی ہوتے ہیں جو کبیر کی روک تھام میں مفید ہیں۔

☆..... تلوں سے حاصل کردہ تیل طب مشرق کی بہت سی ادویہ کا جزو ہے۔ ہمارے ہاں جو تیل مالش کے لئے مستعمل ہیں ان میں تلوں کا تیل جسے بیٹھاتیل بھی کہتے ہیں، خصوصی جزو ہے۔

☆..... فرانس میں تلوں سے تقویت کا ایک ٹانک تیار کیا جاتا

تل ہمارے ہاں صدیوں سے استعمال ہو رہے ہیں۔ موسم سرما میں تل اور گڑ کے لذوؤں اور ریوڑوں کا بکثرت استعمال ہوتا ہے۔ ریوڑیاں اور گڑ اور چینی سے بنتی ہیں، جن پر تل چڑھائے جاتے ہیں۔ تل جہاں بطور غذا استعمال ہوتا ہے، وہاں بطور دوا بھی استعمال ہوتا ہے۔

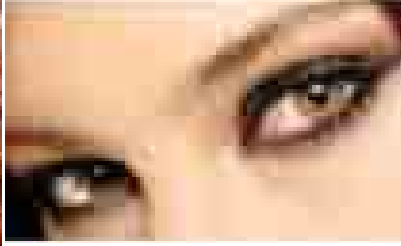
تلوں میں پروٹین اور وٹمن کے علاوہ دیگر اہم معدنی نمکیات بھی ہوتے ہیں جو 48 فیصد کے قریب ہیں۔ ان میں کیلشیم، میگنیشیم، فولاد، ایلوٹینیم، تانبا، نکل اور سوڈیم شامل ہیں۔ تل میں کیلشیم سب سے زیادہ پایا جاتا ہے اور ایک فاسفورس آمیز چکنائی بھی پائی جاتی ہے جو جسمانی قوتوں اور اعصابی تقویت کے لئے اہم ہے۔ انسانی

دماغ اور عددوں کی صحت کا انحصار اس فاسفورس آمیز چکنائی پر ہے۔ دماغ میں یہ مادہ تمام جانوروں سے زیادہ ہوتا ہے۔ تل میں موجود اس فاسفورس آمیز چکنائی کو لین تھین کہتے ہیں۔ تل کی ایک اور اہم خوبی یہ ہے کہ اس میں دھاتوں کا تناسب بھی باکمال ہے، جس دھات کی جسم کو زیادہ ضرورت ہے وہ زیادہ مقدار میں موجود ہے اور جس کی کم مقدار میں ضرورت ہے وہ کم ہے۔ تل وٹامن ای کا خزانہ ہیں۔ یہ وٹامن جسم انسانی میں نسل کشی میں مدد دیتا ہے۔

جلد بوڑھا نہیں ہونے دیتا اور اس کی موجودگی سے جلد پر چھریاں نہیں پڑتیں۔ تلوں میں ایسے کییمیائی مرکبات بھی موجود ہیں جو جسم انسانی کی خشکت در بخت کو روکتے اور جسم کے خستہ خلیوں اور بافتوں کی تعمیر میں عجیب کرشمہ دکھاتے ہیں۔ اس طرح جسم کے اعصاب کو تقویت دیتے ہیں، جس سے جسمانی انگلیں اور توانائیاں بیدار ہوتی ہیں۔ قدرت کی یہ چھوٹی سی خوب نعمت آج کے خستہ اعصاب اور خشک وریخت کے عمل کا شکار انسان کے لئے خصوصی تحفہ ہے، خصوصاً وہ لوگ جو ذہنی دباؤ اور اعصابی تناؤ

جھیل سی گہری آنکھیں

آنکھوں کی حفاظت کیسے کی جائے!...



خوبصورت چہرہ، گلاب کی پکھڑی سے ہونٹ، سیاہ گھیری زلفیں اور بڑی بڑی ستاروں کی مانند چمکتی ہوئی آنکھیں۔۔۔ اگر قدرت نے آپ کو بھی چھوٹی آنکھوں سے نوازا ہے تو میک اپ باقی خامیاں تو دور کر دے گا مگر ستاروں کی مانند چمکتی ہوئی آنکھیں ہی کہاں سے آئیں گی؟ چہرہ کے تمام خدوخال میں آنکھیں ہی ہمارے لیے فیصلہ کن کردار ادا کرتی ہیں۔ یہ ہمارے جذبات کی عکاسی کرتی ہیں۔ آنکھوں کی خوبصورتی کا راز ان کی حفاظت میں پوشیدہ ہے۔ دن بھر جسم کے ساتھ ساتھ آنکھوں کو بھی کم آرام ملتا ہے اس لیے ان کے آرام کا خاص خیال ضروری ہے۔

آنکھوں کی بہتر حفاظت کے لیے وٹامن اے، بی اور سی کی خوراک نہایت ضروری ہے۔ متعدد سبز یاں جو کچی کھائی جاتی ہیں وہ آنکھوں کے لیے بے حد فائدہ مند ہوتی ہیں۔ گاجر یا پالک وغیرہ میں وٹامن اے کی کثیر مقدار موجود ہوتی ہے۔ گاجر کا جوس وہاں پر فائدہ مند ثابت ہوتا ہے جہاں پر آنکھوں کی ورزشیں اور نئے عینک تک ناکام رہتے ہیں۔ دن کے اوقات میں زیادہ کام کی وجہ سے آنکھیں بے آرام ہو جاتی ہیں۔ دن کی روشنی ان کے اوپر اثر انداز ہوتی ہے۔ اس کے لیے عرقی گلاب میں کاشن ڈبو کر رات سونے سے پہلے پندرہ منٹ کے لیے اپنی آنکھوں پر رکھیں۔ اگر آپ کی آنکھوں کے گرد سیاہ حلقے ہیں تو کھیرے کے 2 کلوے لے کر آنکھوں پر رکھیں۔ اس کے علاوہ پانی کثرت سے پیئیں۔



جانب لے جائیں، چار مرتبہ یہ عمل دہرائیں۔ پھر آنکھوں کو بند کر لیں تاکہ انہیں آرام ملے۔

بھنوں اور پلکوں کی حفاظت آنکھوں کے ساتھ ساتھ بھنوں اور پلکوں کی حفاظت بھی ضروری ہے۔ رمضان کے دنوں میں چونکہ حفاظتی اور دیگر گھریلو کاموں کا بوجھ بڑھ جاتا ہے اس لیے آنکھوں کے ساتھ پلکیں اور بھنوں بھی متاثر ہوتی ہیں۔ آپ روزانہ نرم اور چھوٹے برش کی مدد سے ان کی صفائی کریں۔ رات کو سونے سے پہلے زیتون کے تیل سے ان کی مالش کریں تاکہ ان کی افزائش ہو اور جڑیں بھی مضبوط ہو جائیں۔

بھنوں کو خوبصورت بنائیں

آنکھوں کی خوبصورتی بھنوں کی بدولت ہے۔ اگر بھنوں ہلکی ہوں گی تو آنکھیں چاہے کتنی خوبصورت کیوں نہ ہوں کوئی بھی انہیں خوبصورت نہیں کہے گا۔ بھنوں کی افزائش کے لیے ناریل کے تیل کا کیسٹرائل یا پھر زیتون کے تیل کی مالش کریں اگر آپ بھنوں کو پہلی مرتبہ شیپ دے رہی ہیں تو اس کے لیے ضروری ہے کہ پہلے آپ کسی ماہر کے ذریعے انہیں شیپ دیں پھر اس کے اگر آپ کو بھنوں بنانا آتی ہیں تو آپ بھی بھنوں کو شیپ دے سکتی ہیں اور ٹویزر کی مدد سے بھنوں بنانا اور بھی آسان ہو جاتا ہے۔

چہرے کی طرح آنکھوں کی خوبصورتی کے لیے بھی ضروری ہے کہ آپ اپنی غذا کو متوازن رکھیں، زیادہ سے زیادہ پانی پیئیں، روزانہ ورزش کریں اور پھر پورینڈلیں۔ موسمی پھلوں اور سبز یوں کا استعمال بڑھائیں اور گاجر کے موسم میں زیادہ سے زیادہ گاجر کا جوس پیئیں تاکہ آنکھوں کی خوبصورتی اور اس کی جگہ ہٹ میں اضافہ ہو اور شخصیت میں آنکھیں سب سے زیادہ نمایاں اور روشن نظر آئیں۔

آنکھوں کی خوبصورتی برقرار رکھنے کے لیے

☆ صبح سویرے اٹھنے کے بعد چہرے خاص طور پر آنکھوں پر ٹھنڈا پانی ضرور ڈالیں، اس سے آنکھوں کو تقویت ملے گی۔ اس کے بعد عرق گلاب میں کاشن ڈبو کر آنکھوں پر رکھیں۔

☆ مدہم روشنی میں کام کرنے سے اجتناب کریں کیونکہ مدہم روشنی نظر کو کمزور کر دیتی ہے۔

☆ مسلسل متالے سے پرہیز کریں۔

☆ بسوں اور ٹرینوں میں سفر کرتے وقت سن گلاسز استعمال کریں۔

☆ تنگی باندھ کر مستقل کسی بھی چیز کو دیکھنے سے گریز کریں۔

☆ آنکھوں کو زور سے مت رگڑیں۔

☆ آنکھوں میں درد کی صورت میں زیادہ سے زیادہ سبز رنگ کو دیکھیں خاص طور پر درختوں اور پودوں وغیرہ کو، ان کو دیکھنے سے آنکھوں کو آرام ملتا ہے۔

☆ آنکھوں کے آرام کے لئے ہتھیلیوں کی مدد سے آنکھیں بند کریں اور ایک منٹ کے بعد آنکھیں کھولیں۔

☆ آنکھوں کے لیے حفاظتی ورزشیں:-

☆ صبح سویرے اٹھنے کے بعد اپنے سر کو حرکت دیئے بغیر آنکھوں کو چھت کی جانب اٹھائیں اور پھر فرش کی جانب دیکھیں۔ اس عمل کو دس مرتبہ کریں۔

☆ پلکوں کو تیزی سے چھپکاتے ہوئے ہتھیلیوں سے آنکھیں بند کر لیں۔

☆ آنکھیں سامنے دیوار پر مرکوز کر کے آہستہ آہستہ اسی سمت میں آنکھیں بائیں جانب لے جائیں اور اسی سمت میں آنکھیں دائیں



منہ کے چھالوں کیلئے

امرودمنہ کے چھالوں اور سوہن کے لیے بھی مفید ہے، اس کے لیے سوا تو لے سے ایک چھٹانک تک امرود کے پتے لیں۔ انہیں ایک لیٹر پانی میں خوب جوش دیں۔ جب یہ ایک تہائی رہ جائے تو اس سے منہ اور گلے کے غرارے کریں۔ دو تین بار ایسا کرنے سے منہ کی سوہن دور ہو جاتی ہے اور منہ کی بدبو سے بھی نجات ملتی ہے۔

ہیضے کیلئے

ہیضے والے کو اس کے پتوں کو جوش کر کے پلانے سے پرانے دست بند ہو جاتے ہیں۔ اس کی جڑ کی چھال یا کچے پتوں کو جوش کر کے پلانے سے پرانے دست بند ہو جاتے ہیں۔

آدھا کلو سے تین پاؤ امرود کھلایا کرے۔ اس سے اس کا بدن ہلکا پھلکا آنتوں میں غیر ضروری حرکت کا خاتمہ اور پیٹ کی مکمل صفائی ہوگی۔

دانتوں کیلئے

اس کے پتوں کو جوش دے کر اس سے غرارے کرنے سے منہ کا ورم رفع ہو جاتا ہے سوڑے اور ہلکے دانت مضبوط ہو جاتے ہیں۔ دانتوں کے درد کو تسکین ہوتی ہے۔

مسوڑھوں کے درد کیلئے

امرودمسوڑھوں کی سوزش اور ان کے درد کو ختم کرتا ہے اور ان سے خون بہنے کے عمل کو بند کرتا ہے۔

میں پختہ ہوتا ہے۔ ماہرین کے نزدیک یہی فصل عمدہ اور نفع بخش ہوتی ہے۔ اسے ہر طرح کی زمین پر کاشت کیا جاسکتا ہے۔

قوت ہاضمہ کے لیے

روزانہ پانچ عدد پکے اور تازہ امرود کاٹ کر قاشوں کی صورت میں بنا لیں ان پر نمک اور سیاہ مرچ چھڑک کر کھانا بھوک کی کمی کو دور کرتا ہے۔ آپ اس نسخے کے بعد پیٹ بھر کر کھانا کھانے اور اسے صحیح معنوں میں ہضم کرنے کی صلاحیت خود میں پائیں گے۔

نکسیر کیلئے

امرودمکسیر کی تکلیف کو دور کرتا ہے اور خون کا قوام اگر پتلا ہو گیا ہو تو اس کی گرمی کو دور کر کے اسے اعتدال پر لاتا ہے۔

متلی کی شکایت

اگر کسی وقت آپ کا دل متلی کر رہا ہو اور طبیعت پر گرانی کا احساس ہو، گھبراہٹ اور بے چینی بڑھے تو امرود کو کھائیں نہیں بلکہ اسے بار بار سونگھتے رہیں اسی سے آپ کو چند منٹوں میں سکون حاصل ہوگا اور متلی کی شکایت رفع ہو جائے گی۔

پیٹ کی مکمل صفائی کیلئے

امرودمیں پروٹین، نشاستہ، معدنی نمکیات، سوڈیم، فاسفورس، وٹامنز، نباتاتی، گھی، چونا اور ایسٹوریک ایسڈ موجود ہوتے ہیں اس لیے اسے دائمی قبض کے لیے مفید قرار دیا گیا ہے۔ دائمی قبض میں مبتلا مریض کو چاہیے کہ وہ صبح ناشتے میں



امرود... وافر غذائیت اور وٹامنز کے باعث لاجواب پھل ہے

قدرت نے اس پھل کو کئی قیمتی اجزاء سے مالا مال کیا ہے اس میں کچے اور پکے دونوں حالتوں میں غذائی اجزاء اور شفاف معدنیات موجود ہیں



مشہور ہیں۔ اس قسم کے امرود کی شکل گول اور چھلکا چکنا ہوتا ہے۔ اس کا گودا بالکل سفید ہوتا ہے۔ کھانے میں خوش ذائقہ اور مزے دار ہوتا ہے اسے عام طور پر آلہ آبی بھی کہا جاتا ہے۔

سرخ:۔ جیسا کہ نام سے ہی ظاہر ہے کہ اس قسم کا امرود سرخ ہوگا۔ اس کا چھلکا سرخی مائل ہوتا ہے اور گودا بھی قدرے سرخی مائل ہوتا ہے۔ مگر اس میں مٹھاس کم ہوتی ہے۔ اس قسم کے امرود میں ایک خاص خوبی ہوتی ہے کہ اسے کسی بھی صورت کیڑا نہیں لگتا ہے۔

عام طور پر دیکھا گیا ہے کہ امرود کا پودا چار سال کی عمر کے بعد ہی پھل دینا شروع کر دیتا ہے اور پھر تقریباً بیس سال تک اپنی اس بار آوری کا سلسلہ جاری رکھتا ہے۔ ماہرین کی جدید تحقیقات سے یہ آ مر روشن ہوا ہے کہ سات سال سے پندرہ سال کی عمر کا حصہ ہی اس کی جوانی کا دور ہوتا ہے اس دورے میں اس کا پھل اپنے اندر طاقت و توانائی کے خزانے سموائے ہوتا ہے۔ اسی عرصے میں یہ خوب پھیلتا اور پھولتا ہے۔

امرود کے پودے پر سال میں دو بار پھول آتے ہیں اس پر پہلی مرتبہ پھول ماہ فروری کے دوران نمودار ہوتے ہیں۔ اس کا پھل جولائی اور اگست میں پک کر تیار ہو جاتا ہے جبکہ دوسری بار اس پر پھول ماہ اگست کے آخر میں آتے ہیں جن کا پھل دسمبر اور جنوری

بیدانہ:۔ اس کا سائز چھوٹا اور اس میں بیج کم ہوتے ہیں لیکن اس میں بھی حلاوت اور شربتی کم ہوتی ہے۔

سیندوری:۔ اس قسم کے امرود کے چھلکے پر سرخ سرخ رنگ کے دھبے ہوتے ہیں۔ جن کی صورت پتوں سے قدرے ملتی ہے۔ ان میں سے بعض سبب کی طرح سرخ بھی ہوتے ہیں۔ یہ قسم بھی عمدہ قسموں کی نسبت مٹھاس کم ہوتی ہے۔

امرود کا پھل شکل و صورت میں مختلف قسم کا ہوتا ہے۔ بعض گول ہوتے ہیں تو بعض لمبوترے یا بیضوی، کچھ کا چھلکا صاف اور چکنا ہوتا ہے اور کچھ کا چھلکا کھر در اور بے رونق، بعض کا گودا سفید ہوتا ہے اور بعض کا گودا سرخی مائل ہوتا ہے۔ ہمارے ملک میں امرود کی کئی طرح کی اقسام پائی جاتی ہیں جن میں سے مندرجہ ذیل بے حد

امرود کے فائدے اور خواص

امرود دنیا بھر میں پایا جانے والا پھل ہے۔ گرمیوں اور سردیوں میں یہ پھل سات آٹھ ماہ دستیاب ہوتا ہے۔ قدرت نے اس پھل کو کئی قیمتی اجزاء سے مالا مال کیا ہے اور اس میں وافر غذائیت و وٹامنز کے باعث یہ ایک لاجواب پھل ہے۔ اس پھل میں کچے اور پکے دونوں حالتوں میں غذائی اجزاء اور شفاف معدنیات موجود ہوتے ہیں یہ موسم سرما کا پھل ہے، جو کہ نزلہ و زکام اور کھانسی کے لیے نہایت مفید ہوتا ہے۔

امرود کی اقسام

امرود کی اقسام پائی جاتی ہیں جن میں سے مندرجہ ذیل بے حد

لپ اسٹک... میک اپ کی ملکہ

بھی بدلا جاسکتا ہے مگر یہ عمل کچھ اچھا نہیں رہتا کیونکہ بعض اوقات لپ اسٹک اتر بھی جاتی ہے اور ایسی صورت میں یہ بہت عجیب محسوس ہونے لگے گا کہ آپ کے ہونٹ وہ نہیں جو نظر آ رہے ہیں۔

ہونٹوں کو خوبصورت بنائیے

1۔ ہونٹوں کو سنہری اور دل آویز بنانے کے لئے لپ اسٹک سے پہلے تھوڑی سی فاؤنڈیشن ضرور لگانی چاہیے اس سے ناگوار لائین غائب ہو جائیں گی جو بڑھتی عمر کی نشاندہی کرتی ہیں، لپ اسٹک لگا کر ٹشو پیپر ہونٹوں میں دبا کر فالٹو لپ اسٹک اتار لیں اور لپ گلوں استعمال کریں اس طرح ہونٹوں پر چمک بھی آجائے گی، ہونٹوں پر لپ اسٹک چہرے کی رنگت اور لباس کی رنگت سے میچ کرتی ہوئی لگائیں لپ اسٹک کا نامناسب شیڈ ایچھے میک اپ کو بھی خراب کر دے گا جو آپ کی خوبصورتی کو متاثر کرے گا، ہونٹوں پر قدرتی سرخی لانے کے لئے زعفران پیس کر ملائی میں ملا کر لگائیں، چند منٹ بعد صاف کر لیں، اس سے آپ کے ہونٹ نرم بھی رہیں گے اور سرخ بھی اور آپ دیکھیں گی کہ ہونٹوں کے بل دور کرنے کے لئے کچھ دودھ کی کریم سوتے وقت ہونٹوں پر لگائیں اس کے علاوہ روغن زیتون اور مغز بوز بھی استعمال کئے جاسکتے ہیں ان کو پیس کر روغن بادام میں ملا کر رات کو ہونٹوں پر لگائیں اور صبح دھو لیں، ہونٹوں کو پتلا اور خوبصورت بنانے کے لئے پس ہوئی پھلکری، گلاب کا عرق اور چار قطرے لیموں کا عرق لیں اور تینوں کو ملا کر دن میں دو مرتبہ اور رات کو سوتے وقت لگائیں اس سے نہ صرف ہونٹ پتلے ہوں گے بلکہ ان کا کالا پن بھی دور ہو جائے گا، بعض خواتین کا اوپر کا ہونٹ موٹا ہوتا ہے اور پچھلا ہونٹ بہت پتلا یوں بھی ہوتا ہے کہ ہونٹ پتلے پتلے ہوتے ہیں اوپر کا ہونٹ نیچے کے ہونٹ کی نسبت بہت چھوٹا ہوتا ہے، اس صورت میں لپ اسٹک لگاتے وقت ماہر انداز میں اگر لپ پینسل سے آؤٹ لائن بنا کر دونوں ہونٹوں میں یکسانیت پیدا کر لی جائے تو اس سے اچھا تاثر ابھرتا ہے لیکن یہ بات یاد رکھیں کہ آؤٹ لائن کے لئے ایسی لپ اسٹک یا لپ پینسل استعمال کریں کہ اس کا رنگ آپ کی لپ اسٹک سے قدرے گہرا ہونا چاہیے جسے آپ ہونٹوں پر لگائیں اور اس کے بعد کوشش کریں کہ کھانے پینے کے دوران میں لپ اسٹک اتر نہ جائے ورنہ ہونٹوں کی ساخت بھدی معلوم ہونے لگے گی۔

☆☆☆☆☆☆☆☆

سی خواتین لپ اسٹک خریدتے وقت لپ اسٹک کے رنگ اور بلش اور فاؤنڈیشن کے شیڈ میں مناسبت برقرار نہیں رکھتیں، اس کی وجہ سے جب وہ میک اپ کرتی ہیں تو ان کے ہونٹوں کا رنگ ان کے چہرے اور بلش سے نہیں ملتا اور دور سے ہی میک اپ سے ان کی ناواقفیت ظاہر ہو جاتی ہے، مثال کے طور پر اگر آپ گلابی رنگ کی فاؤنڈیشن اور گلابی بلش لگا رہی ہیں تو ضروری ہے کہ آپ کی لپ اسٹک بھی گلابی ہو ایک تاثر یہ بھی ہے کہ لپ اسٹک کپڑوں سے میچنگ کر کے لگائی جائے۔

یہ سوچ غلط ہے کہ عموماً کپڑوں کے فیشن بدلتے رہتے ہیں کبھی بہت شوخ رنگ اور تیز رنگوں کا فیشن ہوتا ہے تو کبھی ہلکے پھلکے رنگ پسند کیے جاتے ہیں لہذا کپڑوں کے رنگوں کے لحاظ سے لپ اسٹک لگائی بھی نہیں جاسکتی، پھر یہ بھی ممکن نہیں کہ آپ اپنے لباس کے ساتھ ساتھ اپنے ہونٹوں کا رنگ بھی تبدیل کرتی چلی جائیں کیونکہ اس صورت میں آپ کو اپنی فاؤنڈیشن بلش کے رنگ بھی لپ اسٹک کا ہم رنگ کرنا پڑے گا جو یقیناً آسان کام نہیں۔

یہ تمام اہتمام آپ کبھی کبھار تو کر سکتی ہیں لیکن روزانہ نہیں، آپ کو چاہئے کہ ایسی فاؤنڈیشن اور بلش خریدیں جو آپ کی جلد اور بالوں سے مناسبت رکھتا ہو لہذا آپ جو لپ اسٹک خریدیں گی وہ بھی لازماً بلش اور فاؤنڈیشن شیڈز کا ہوگا اور یہ میک اپ آپ کے لباس کے لئے موزوں ہوگا۔

لپ اسٹک منہ اور ہونٹوں کی مناسبت سے لگانی چاہیے اگر آپ خوبصورت دہانے کی مالک ہیں تو آپ پر منحصر ہے کہ لپ اسٹک لگاتے وقت اپنے ہونٹوں کے کناروں پر لپ پینسل سے خط کھینچیں یا نہ کھینچیں، کیونکہ اس صورت میں آپ کے اپنے ہونٹوں کی آؤٹ لائن ہی کافی ہوگی، اس پر برش یا لپ اسٹک سے رنگ بھرا جاسکتا ہے لیکن اگر آپ ایچھے دہانے کی مالک نہیں اور آپ کے ہونٹوں کے خطوط کچھ زیادہ واضح نہیں تو آپ کیلئے ضروری ہے کہ لپ اسٹک لگانے سے پہلے ہونٹوں کے گرد آؤٹ لائن بنا لیں اور پھر اس لائن کے اندر لپ اسٹک لگائیں، واضح رہے کہ لپ اسٹک پینسل سے ہونٹوں پر آؤٹ لائن بنانا مشکل کام نہیں لیکن دائیں اور بائیں یعنی ناک کی سیدھ کے دونوں اطراف ہونٹوں پر بالکل ایک جیسی آؤٹ لائن ہونی چاہیے، ایسا نہ ہو کہ ہونٹ ایک طرف سے موٹے اور دوسری طرف سے پتلے معلوم ہوں، لپ پینسل سے آؤٹ لائن بناتے وقت ہونٹوں کے قدرتی ڈیزائن کو

ہونٹ ہمارے چہرے کا سب سے حساس، خوبصورت اور پرکشش حصہ ہیں، یہ چہرے کی خوبصورتی اور تازگی میں جو کردار ادا کرتا ہے وہ چہرے کا کوئی عضو نہیں کر سکتا، کوئی ہونٹوں کو گلاب کی پگھڑی سے تشبیہ دیتا ہے تو کوئی لعل یا قوت کا حسن بھی ان کے سامنے ماند سمجھتا ہے، ان کو خوبصورت گلابی یا سرخی مائل رنگ دینے کا رواج زمانہ قدیم سے پایا جاتا ہے پہلے اس کام کے لئے مٹی اور دندا سدا کا استعمال کیا جاتا تھا، سرخ گلاب کی پتیوں اور چغندر کی قدرتی سرخی بھی ہونٹوں کو سرخ کرنے کے کام آتی تھی، مگر اب ہونٹوں کو سرخی مائل گلابی اور دلکش بنانے کے کئی طریقے موجود ہیں جن میں سے ایک آسان طریقہ لپ اسٹک ہے۔

ہونٹوں پر لپ اسٹک کا استعمال

ہونٹوں کا اگر چہ اپنا فطری حسن ہوتا ہے، لیکن ان پر لپ اسٹک کی تہہ اسے دو آتشہ بنا دیتی ہے، ہونٹوں کو خوبصورت اور جاذب نظر بنانے کے لئے لپ اسٹک لگانا چاہیے یا نہیں، اس بارے میں دو نظریات ہیں اور دونوں ہی انتہا پسندی کی حدود کو چھوتے نظر آتے ہیں، ایک نظریہ یہ ہے کہ ہونٹ بالکل سادہ اور کسی قسم کی لپ اسٹک کی تہہ انہیں خوب تر بناتی ہے اس لیے لپ اسٹک کی تہہ ناگزیر ہے۔

لپ اسٹک یا لپ گلوں لگانے کا سب سے بڑا فائدہ یہ ہے کہ ان کی بدولت ہونٹوں کو موٹی پچرا از مرہیا ہو جاتا ہے، دوسرا فائدہ یہ ہے کہ ہونٹوں پر چمک پیدا ہو جاتی ہے، اگر میک اپ کے بعد ہونٹوں پر لپ اسٹک نہ لگائی جائے تو چہرہ ادھورا اور نامکمل سا لگتا ہے، کچھ خواتین ہونٹوں پر لپ اسٹک گہرا لگالیتی ہیں ان کا خیال ہوتا ہے کہ جب تک لپ اسٹک کی موٹی تہہ نہ جھائی جائے، ہونٹ خوبصورت نظر نہیں آتے، لیکن یہ خیال غلط ہے لپ اسٹک لگانا ایک فن ہے، آپ اپنے ہونٹوں کو اس وقت تک پرکشش نہیں بنا سکتیں جب تک کہ ہونٹوں پر لپ اسٹک لگانا نہ آجائے۔

لپ اسٹک کیسے لگائی جائے

ہونٹوں کی خوبصورتی کا انحصار اس بات پر ہے کہ آپ ہونٹوں پر لپ اسٹک لگاتی کس طرح ہیں، لپ اسٹک شیڈ لگانی چاہیے اور آپ نے جو لپ اسٹک لگائی ہے وہ آپ کے ہونٹوں پر کس حد تک چلتی ہے؟ لپ اسٹک لگاتے وقت مندرجہ ذیل امور کو مد نظر رکھنا چاہئے! بہت

کافی صحت کیلئے مفید یا مضر؟



درحقیقت عورتیں چھ ماہ سے زیادہ کپ ایک دن میں کافی کے پیتی ہیں جو کہ ان کے اندر دو قسم کی ذیابیطس کے خطرے کو کم کرتی ہے۔

ان تحقیقوں نے یہ بھی بتایا ہے کہ خطرات کے کم ہونے کی وجہ کافی میں پائے جانے والے منرل، فوٹو کیمیکل اور اینٹ اوکسیڈنٹ ہیں۔ گرانسانی صحت میں کافی کا اچھا کردار ابھی تک غیر واضح ہے یہ صرف اس اس لئے ہے کافی پینے کی عادی کیفین کو ایک طرف کر کے اپنا مک بغیر کیفین کی کافی سے بھر لیں جس میں جذباتی عنصر زیادہ جھلکتا ہے اس لئے انہوں نے ذیابیطس کو اس میں شامل کر دیا ہے۔

اب وہ کہتے ہیں کہ بغیر کیفین کا روزانہ استعمال جسم میں فیٹی ایسڈ اور LDL کے لیول کو بڑھاتا ہے ان کا یقین ہے کہ کیفین والی نہیں بلکہ بغیر کیفین کی کافی ہے جس کی وجہ سے ہیڈ کولیٹریول اور دل کی بیماریوں کے خطرات بڑھ جاتے ہیں۔

اس لئے ہمیں بغیر کیفین کافی پیتے وقت بہت زیادہ سوچ سمجھ کر فیصلہ کرنا چاہئے اور اچھے کی امید رکھیں یا ہم کافی کا استعمال ہی ترک کر دیں۔

☆☆☆☆

آئیڈیا تھا وہ دھندلا جائے اور چاکلیٹ کے شوق کی تسکین ہو جائے یا نیورک میں چندنی ڈائیٹ سے متعلق پاگل پن پایا جاتا ہے۔ جس میں وہ کہتے ہیں کہ صرف سفید رنگ کی کھانے کی مصنوعات کھائیں یہاں تک کہ آپ کا چہرہ نیلا ہو کر پروٹین سے بھر جائے لیکن یہ بھول گیا کہ آئسکریم کا ایک اسکوب لے کر اس پر سفید مونگ پھلی ڈال دیں تو یہ مذاق نہیں تو کیا ہوگا کہ آپ خود کو اچھا رکھنے اور پروٹین کے حصول کے لئے آئسکریم کھا رہے ہیں گریہ کافی ہے جس نے لوگوں کو پاگل بنا رکھا ہے۔ امریکی ماہرین تحقیق یقین رکھتے ہیں کہ اگر آپ بغیر کیفین کی کافی، کافی مقدار میں پیئیں تو کئی طرح کے ذیابیطس سے بچ سکتے ہیں جن کا خطرہ بہت سی عورتوں کو Menopausal کے بعد ہوتا ہے۔ یہ تحقیق پہلے کی تحقیق کے بالکل مخالف ہے جس میں کہا گیا تھا کہ بغیر کیفین کی کافی کے زیادہ استعمال سے LDL کے لیول میں اضافہ یا کولیٹریول بڑھ جاتا ہے۔

Menopausal 30,000 عورتوں پر ہونے والی تحقیق جو کہ امریکی یونیورسٹی نے کروائی تھی ثابت کیا کہ کافی کا بے تحاشا استعمال خاص طور پر بغیر کیفین کی کافی دوسری قسم کی ذیابیطس کے خطرے کو کم کرتی ہے مگر آپ کو ایک مخصوص مقدار میں پیئیں اور

اچھا، متوازن اور صحت بخش کھانا آپ کو صحت مند رکھتا ہے یہ حقیقت ہے مگر بعض نصیحتیں آپ کو ایسے الم غم اور بازاروں میں ملنے والی چٹ پٹے کھانوں کا کہتی ہیں جو کہ حقیقتاً آپ کو غیر صحت مند راستے کی سمت لے جاتی ہیں اور ان سب میں بہت پست ذہنیت شامل ہوتی ہیں یہ مشورے یا نصیحتیں وہ تحقیق نہیں جو آئے روز ہمیں پڑھنے یا سننے کو ملتی ہیں ایک تحقیق اگر کسی چیز کے استعمال کو صحیح ثابت کر رہی ہے تو اسلگے ہی دن سامنے آنے والی دوسری تحقیق اسی چیز کے استعمال کو غلط قرار دے دیتی ہیں اور صحت کیلئے مضر بناتی ہے ایک سال ایسا ہوا کہ ہر کوئی لال وائٹ پینے لگا کیونکہ تحقیق نے ثابت کیا تھا کہ اس کا استعمال آپ کو صحت مند رکھتا ہے اسی وجہ سے بڑے وائٹ گلاس کی جگہ بیئر کے مک نے لی۔ کچھ لوگ کہتے ہیں کہ ہر ایسی چیز کثرت سے کھائیں جس کی بدولت آپ مطلوب دل کی دھڑکن اور اچھا کولیٹریول حاصل کر سکیں۔ حالیہ یادداشت کے مطابق ڈارک اکیٹ کو کھانے کا مشورہ دیا گیا کیونکہ یہ دماغ کی صلاحیتوں میں اضافہ کرتی ہے اور آپ کے دل کے افعال کو صحیح رکھتی ہے۔ بلجیم کے لوگوں نے کوکوا ہوکس کے اضافی استعمال سے خود کو فٹ رکھا ہے اس میں برازیل کے کاجوا اور کشمش ڈالے گئے تھے جان بوجھ کر ہلکا پرنٹ بنایا گیا اس کھانے کے پیچھے جو اصل

ورلڈ میمن آرگنائزیشن (پاکستان چیسٹر)

میمن مردم شماری کمیٹی 11-2010



مردم

شمارہ ایک انتہائی اہم عمل ہے اور اس وقت دنیا کی جو ترقی یافتہ اقوام ہیں ان کی ترقی کی ایک اہم وجہ اپنی ضروریات کا پہلے سے تعین کرنا بھی ہے اور ضرورت کا صحیح اندازہ اس وقت ہی لگایا جاسکتا ہے جب ہمیں اپنی افرادی قوت کی صحیح تعداد کا اندازہ ہو اس کے ساتھ ساتھ ان کی معاشی حالات کا عظیم بھی ہوتا کہ رہائش، تعلیم اور دیگر معاشی و سماجی ضروریات کا مکمل اندازہ لگا کر اس لحاظ سے وسائل کے حصول کی کوشش کے ساتھ ساتھ مستقبل کی ضروریات کا اندازہ بھی لگایا جاسکے۔

دنیا میں ہماری برادری میں کتنے افراد ہیں؟ اس کے متعلق معلومات رکھنا انتہائی ضروری ہے۔ جب تک ہمیں اپنی آبادی کے متعلق پتہ نہیں چلتا اس وقت تک ہم صحیح طور پر کوئی منصوبہ نہیں بنا سکتے۔ مردم شماری ایک ضروری عمل ہے اس کے لیے باقاعدہ پلاننگ کے تحت تمام میمن جماعتوں و اداروں سے معلومات حاصل کی جارہی ہے۔ مردم شماری کا کام انتہائی پیچیدگی کا حامل ہے۔

اس میں سب سے پہلی بات کا تعین کیا جاتا ہے کہ مردم شماری سے کیا مقاصد حاصل کرتے ہیں۔ مردم شماری کا درج ذیل بنیادی مقاصد ہیں:

- 1۔ برادری کی صحیح تعداد سے متعلق آگاہی
- 2۔ برادری میں تعلیم یافتہ و غیر تعلیم یافتہ افراد کے متعلق معلومات
- 3۔ برادری میں موجود Professionals کے متعلق علم ہونا
- 4۔ برادری میں ہنرمند و غیر ہنرمند افراد کے متعلق معلومات
- 5۔ مرداری کی معاشی و کاروباری سرگرمیوں سے متعلق معلومات کا حصول

6۔ دنیا بھر میں برادری کے درمیان رابطہ قائم رکھنا

برادری کی افرادی قوت کو بچانے کے لیے WMO کی میمن مردم شماری کمیٹی 11-2010 نے کام کا آغاز مندرجہ ذیل کے تحت شروع کر دیا ہے۔

- 1۔ مختلف علاقوں میں مردم شماری کمیٹی
- 2۔ میمن جماعتوں و اداروں سے رابطے


3۔ میمن برادری کے ماتحت چلنے والے درس گاہوں سے رابطے

4۔ ایریا کوآرڈینیٹر کے ماتحت علاقوں کی ذیلی کمیٹیاں

میمن مردم شماری کمیٹی نے 1۔ عائشہ منزل، بانٹوا ہاؤس 2۔ پور بندر کالونی، فیڈرل بی ایریا اور 3۔ چاندنی چوک بلقابل پرانی سبزی منڈی تین کمیٹی لگائے۔ جس کے خاطر خواہ نتائج حاصل ہوئے مستقبل قریب میں دیگر علاقوں میں بھی اسی طرح کمیٹی لگائے جائیں گے۔

WMO کے تمام عہدیداران، بورڈ آف مینجمنٹ کے ممبران، کمیٹی ممبران، ایریا کوآرڈینیٹر، تمام جماعتوں و اداروں و اسٹاف ممبران کا بے حد مشکور نمون ہوں کہ برادری کی مردم شماری کو پائے تکمیل تک پہنچانے کے لیے میرے ساتھ مکمل تعاون کر رہے ہیں۔

محمد یونس نور محمد چیونانی
چیئر مین، میمن مردم شماری کمیٹی
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