

**(Part-III)**  
**Memoni Language**

## **MEMONI LANGUAGE FOR COMMUNITY'S IDENTITY IN FUTURE**

By: Abdur Razzaq Thaplawala

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

To preserve our identity as a distinct community, we should

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

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

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

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

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

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

What do we need to do to achieve our objective ?

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

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

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

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

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# MEMONI LANGUAGE

## Language

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

## Nouns

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

## Example

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

Articles and determine

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

### **Pronouns**

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

#### **Example**

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

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

#### **Example 2**

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

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

### **Verbs**

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

### **Adjectives**

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

### **Script**

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

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

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

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

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

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

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

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



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

A= Will be used for its sound in FATHER and we will use E for its sound in FAT. We may use "AA" for sound of "A" in ARMY.

E= Will be used for its sound in 'BED' and not for its sound in 'ME. For sound in "ME" we will use double E i.e. MEE.

U= Will be used for its sound in "BUT" and not for its sound in PUT. For the sound of 'U' in "PUT" we will use "OO".

C= Will be used for its sound in "Circle" or "City" and not "Cat". For sound of C in CAT we will use 'K'.

G= Will be used for its sound in "Game" and not for sound in "Ginning". For sound of 'G' in GINNING we will use 'J'.

S= Will be used for its sound in "Ship" and not for its sound in "Station".

N= The alphabet 'N' in its capital form in the beginning of a word or in small form within a word will be used for its sound in 'Name'.

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

Memoni Word		English Translation
MeiN	=	In
aaeN	=	You

paaNjay	=	Our
asaaN	=	We

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

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

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## MEMONI PROSE

### MEMON BIRADRI JEE SHANAKHT JO MUSTAQBIL

By: Abdur Razzaq Thaplawala

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

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

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

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

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

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

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

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

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

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

JadeiN paNji biradri jee waddi tadaad hijrat kari ney Pakistan

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

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

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

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

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

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

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

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

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

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

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

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

Havey biradri jay hi feslo karnoo aae key:

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

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## MEMON BIRADRI NE LEADERSHIP

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

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

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

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

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



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

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

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

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

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(M. Aslam Samla)

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

Abdur Razzaq Thaplawala

## SANJEEDA PAGAL

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

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

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

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

## MEMONI POETRY

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

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

## GUDDÉE PUTTAY TE CHADDY VEE

By Munshi Dhorajvi

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

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

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

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

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

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

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

## BHAA JE GHRE PUTAR AAVIYO

By Mr. Iqbal Peer Kasid Dhorajvi

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

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

## SAS JO JANAAZO

By Mr. Iqbal Peer Kasid Dhorajvi

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

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

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

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

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

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

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

Dil jee akhian ke aaeN sadaa ughari rakhyaa  
nooh, dheer, ke sadaa brabar rakhya  
zaefi je aalam mein mehnat mushakkat se naa thakyaa

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

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

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

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

(ROMAN SCRIPT : ART)

## COMPULSORY AAY

By Shakir Vartejee

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

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

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

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

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

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

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

(Roman Script: ART)

## MAASA

By Yunus Kais

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

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

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

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

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

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

Cvp rhen taa, janay he lagetoy!  
“Loban Shah” tay jaany doran taa, Maasa!

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

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

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

Maasay, kay Maama banayNoo  
Vahee nay hamaisha, soomantaa Maasa

(Roman Script: ART)



## HEE KERO RIVAJ AAE ?

By Haji Bha – Muhammad Hussain

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

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

JAHEZ PAROSI JEE NOOHN JO NARI NE BADHE  
JI AKH TRANI

GAREEB JEE DHEE FOOLRANI HAVE BADHE  
KE NORKANI DISANI

HEE KERO RIVAJ AAE  
HEE KERI REET AAE ?

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

HAKRO SUNI, CHAR SUNAINJEE HIDAYAT  
GINI NE BAI AAVEE

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

(Roman Script : ART)

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

## **EXTRACTS FROM**

### **GULISTAN-E-SAADI**

**(IN MEMONI & ROMAN SCRIPT)**

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

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

## **GULISTAN-E-SAADI**

### **MEMONI ZABAN MAIN**

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#### **DEKHAVEY JI NAMAZ**

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

#### **SABAQ**

Dikhavey jee namaz bhee zaya thee veneti.

#### **MUSEEBAT**

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

#### **SABAQ**

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

## **POTEY SE KAMTAR KE NARO**

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

### **SABAQ**

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

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## **RAAZ SEENEY MEY RAKHO**

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

### **SABAQ**

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

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## **MOUT JEE TAYYARI KARO**

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

### **SABAQ**

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

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## **BURO NA SOCHO**

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

## ILM NE DOLAT

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

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

## HASAD JO ILAAJ

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

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

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## **PROFILE OF MUHAMMAD NAJIB AZIZ BALAGAMWALA**

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

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

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

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

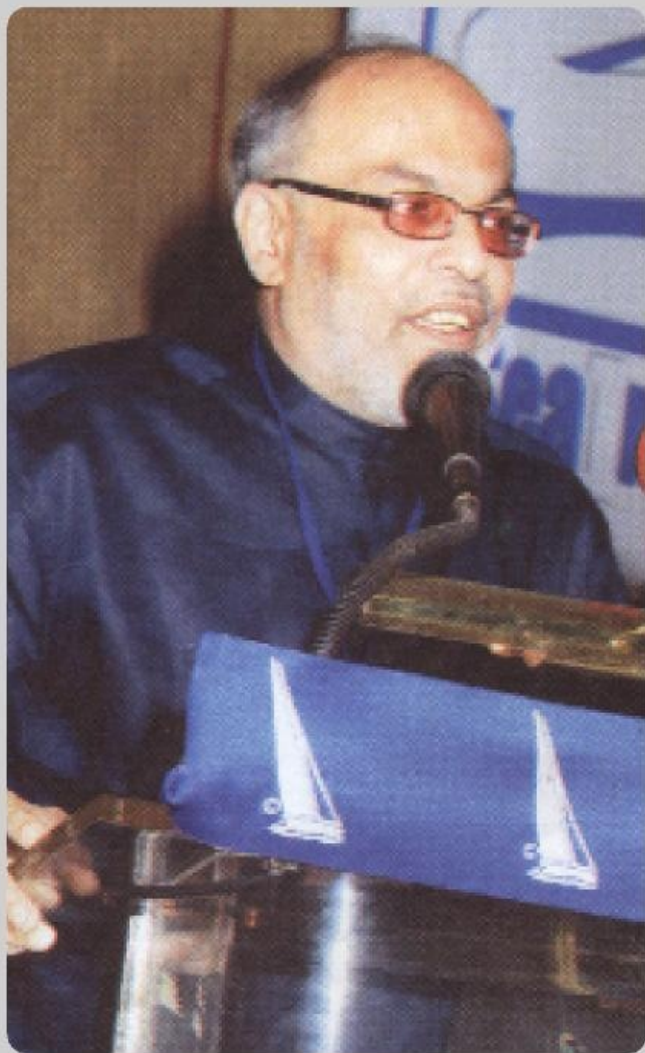
In 1972 He Started His Undergraduate Studies In University Of California Berkley In Usa And Passed His B.Sc In Business Administration And Masters Of Business Administration In 1977.

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

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

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





Mr. Muhammad Najib Aziz Balagamwala

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

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

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

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

Najib Is Pioneer Of Many Things In Pakistan Which Include

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

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

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

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

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

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

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



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

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