

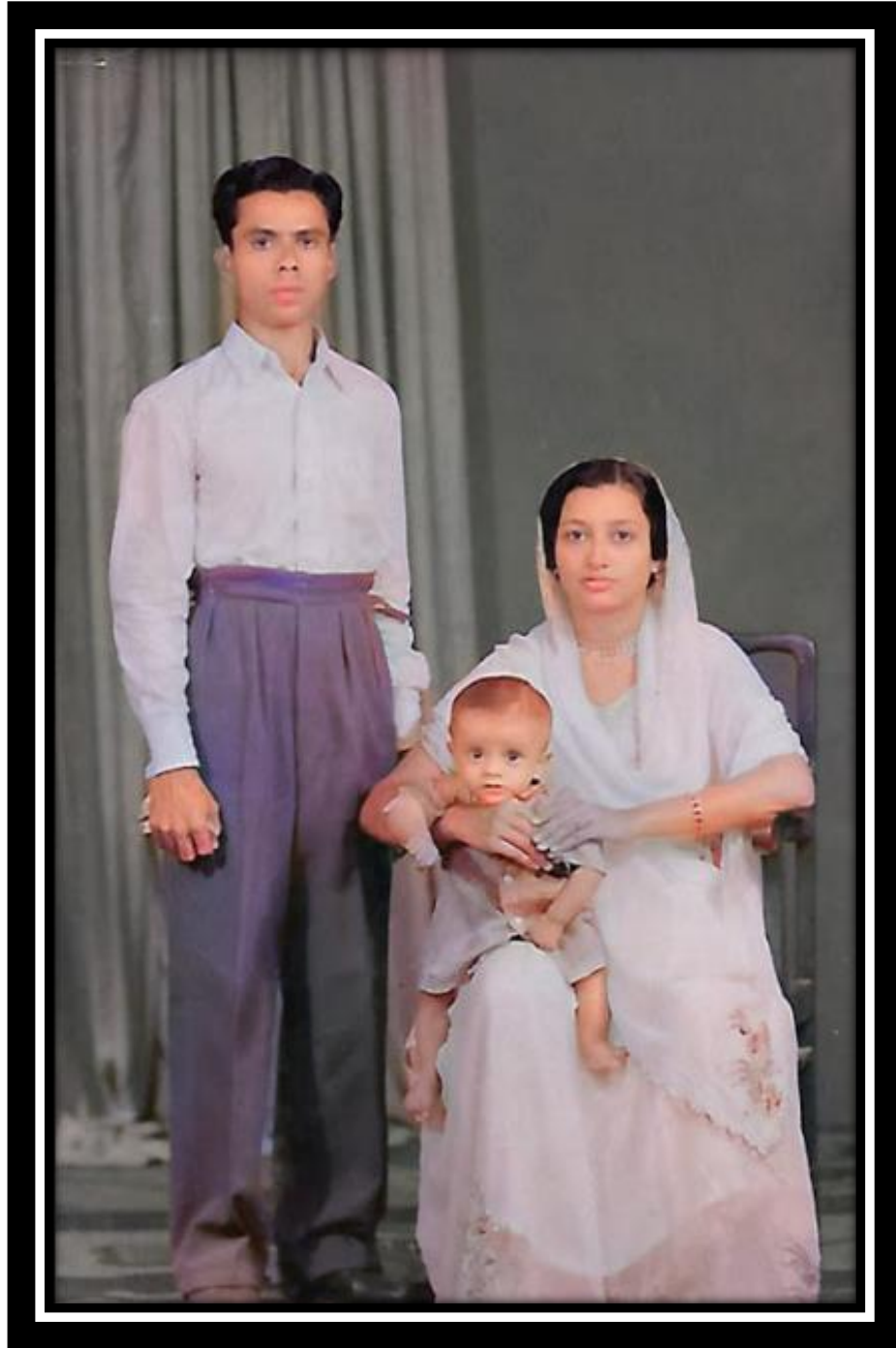


A very old Picture of Memons from 1855

History of Memons
In Search of my Identity



Mohammad Abdulkarim Kassim Ayub Ghani
Moton-1953



*Dad - Mohammad Abdulkarim Moton
Mom - Momin Tarmohammad Moton
Anwar Motan – June 1954*

History of Memons

In Search of my Identity



Picture taken in 1973 – I had left for US, but I added my own picture from same year.

L to R Standing Nasrin, Ebrahim, Munawar, Ashraf, Samad, Anwar
L to R front row: Yasmin, Dad (Mohammad) Mom (Momin), Mahmooda, Aisha
(Gulbano), Hasina



Picture taken in late 1973 during my visit:

*L to Right Standing: Samad, Anwar, Dad(Mohammad), Mom (Momin) Ashraf,
Munawar, Ebrahim*

Sitting L to Right: Hasina, Nasrin, Yasmin, Aisha and Mahmooda in front.

History of Memons

In Search of my Identity

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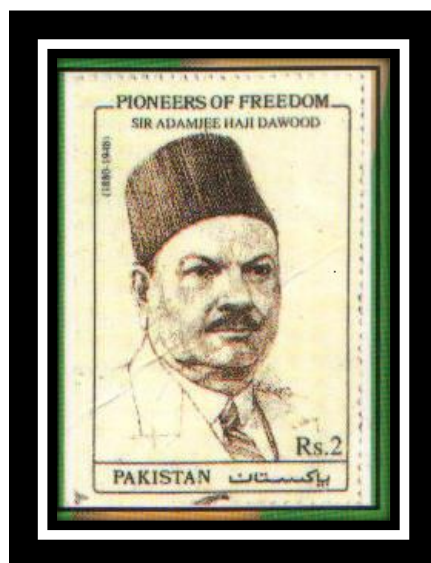
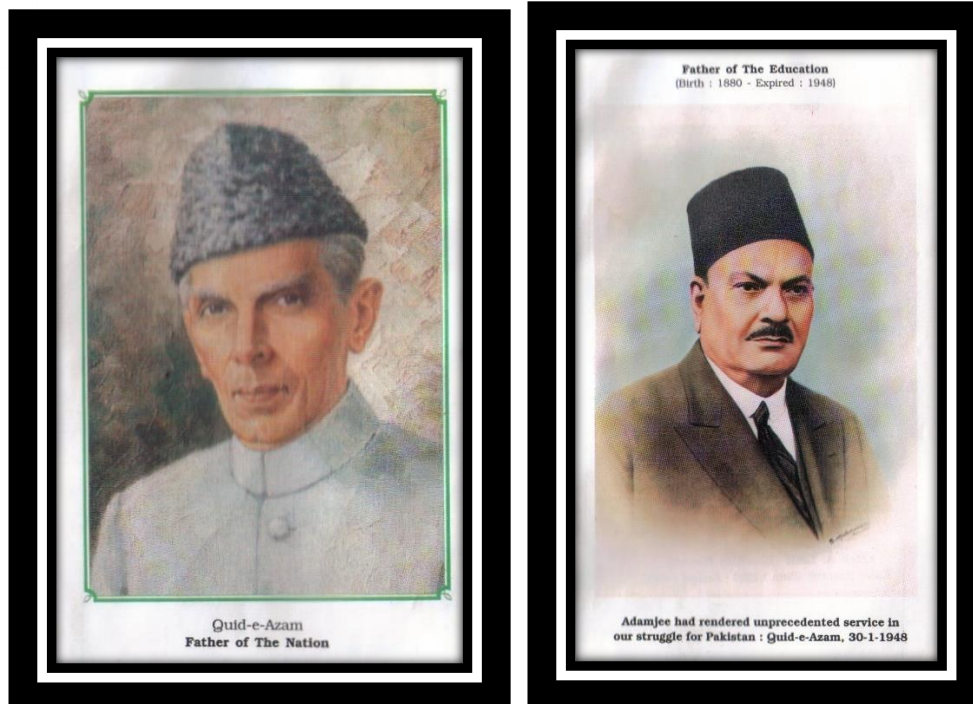
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*This Book is
dedicated to my
Dad Mohammad
Abdul Karim
Motan
Who inspired us
all our lives*

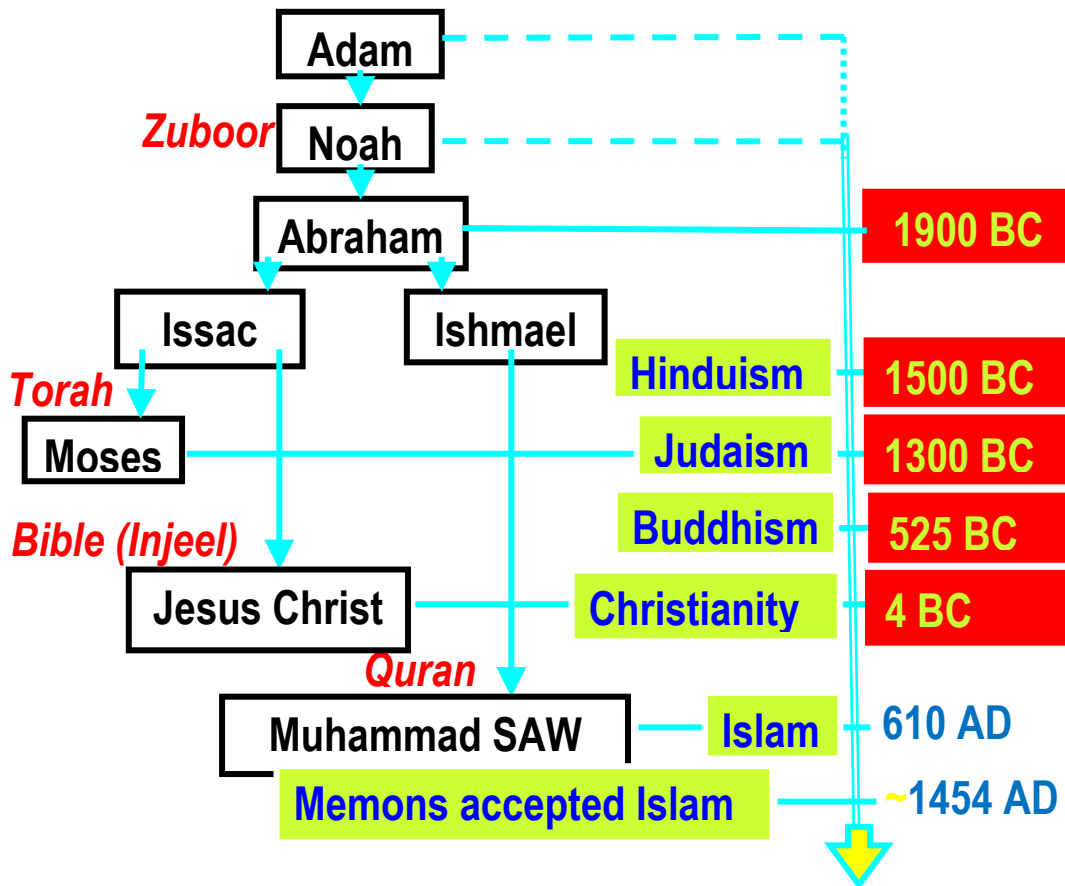
*Front and back covers were designed by
My son-in-law
Tauseef Adnan
Ghazi*

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Author's email: anwarmotan@gmail.com*



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Descendents of Abraham



Memons are the original Pakistanis who were the Lohana residents of Nagar Thatta, Sindh, Pakistan for centuries and reverted back to Islam around 1454 under the hands of Syed Yusufuddin Gilani

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PREFACE

Documenting one's heritage, especially when it has been neglected for hundreds of years, is a considerable responsibility. I undertook to tell my people's story after many years of research and published it as *History of Memons* in 2006. On my 60th birthday, my granddaughter Tisha Noor, who was 7 at the time, frankly, informed me that I was getting old. But I felt healthy, and, by US standards, I was just entering middle age. Nevertheless, I promised myself that I would start documenting my life experiences before it was too late. So, in 2017 as I was ready to publish my 2nd book, "Travel to the Final Destiny", my son Noumaan passed away October 24th, 2017. I had to recall my book from the publisher, add few pages of his passing away as a Lesson for everyone. The book was published in early part of 2018.

In 2020, while locked up at home because of the Covid-19, a sixth virus of Corona family, I came across Harshvardhan Dhandha, a resident of Jetpur, kind enough to show me Jetpur on his bike, as if I was on vacation in Jetpur. I have written more details and documented migration of our family after partition, a sad chapter in our history. Most importantly, I have tried to identify myself as well as my ancestors where they came from with whatever evidence I was able to collect as well as I paid more attention to our spoken language, its letters. Unfortunately, over the years the written script is no longer in use, and I think the spoken language will diminish in its use.

This gave me a chance to expand on my first book, "History of Memons" and provide evidence of historical facts. For some of you who have not read my book, "History of Memons" published in 2006, first book is included as part of this expanded book. There were many Memons, especially in Karachi, who were very critical of my research that I had not documented enough evidence. Although, I had it with me but not as part of my book, so this time I have added all historical facts that I had collected over the years in this book to provide some historical background of my writings. Just to clarify, it was almost impossible to go up to even 1433 without any historical document to prove the theory. I did my best and left it for the reader to make the judgement call. Also, after reading the original write ups from many sources, I decided to leave the

dates of accepting Islam as it is mentioned by the writer. It is a fact that Lohana Hindus reverted to Islam somewhere from 1422 to 1454 AD. After all, Hindu religious books clearly mentions about our Prophet SAW, declaring they were also Muslims under their Prophet just like Moosa AS and Esa AS.

The advent of Prophet Muhammad is mentioned more than once in the Hindu scriptures. Hindu scriptures are divided into three basic categories: Vedas, Upanishads and Puranas. There are differences about the age of those scriptures; some people believe that they go back almost 4,000 years. One of the amazing prophecies in these Hindu scriptures is the one on the tongue of Maharshi Vyasa, a Hindu saint, that states that the land of Arabs will be corrupted by the evil doers — maybe a reference to the pre-Islamic pagans; and that Mahamad — a slight adulteration of the name Muhammad — will come and guide those who went astray. He will be circumcised, bearded, eloquent; he will create a great revolution; he will announce the call for prayers; he will eat of the meat of lawful animals but not of the swine; and he will fight against irreligious nations. All these descriptions meet Prophet Muhammad (Vidyarthi). Bhavishya Purana, one of the most important Puranas, includes another prophecy that states that in a foreign country a spiritual teacher whose name is Muhammad will come; he will be a dweller of Arabia; he will gather a large force to fight or kill the devil; and God will protect him from his opponents. Prophet Muhammad Mentioned in the Upanishad Some Hindu scholars consider the Upanishads scripture to be superior to the Vedas, because they impart divine knowledge and teach how the human soul can get nearer to its Maker and Master. The Muslim testimony of faith is mentioned in the Upanishads. The most important prophecy in it is the one that mentions the coming of Prophet Muhammad by name, and the Muslim testimony of faith — there is no God but Allah — is repeated more than once in it. As a result of the clarity and explicitness of that prophecy, some Hindus actually enter into Islam, which has led some Hindu scholars to claim that perhaps this prophecy was written by a Hindu pundit who converted to Islam. But this is refuted because this prophecy was referred to in some of the ancient Hindu books that predate the advent of Islam or Muslims to India (Vidyarthi).

While writing this is the most difficult task, I pray to Allah (God) to guide me to accurately compile my findings and the experiences of my life, as well as write some meaningful lessons learned.

To all my family members, please remember me in your prayers as you read this book. Please realize how important it is to keep yourself busy with your immediate family and turn a deaf ear to the ones who are against your thinking and practices. My prayers for them as well. May Allah (God) guide me first and them to understand the impact of bad behavior.

In Surah Al-Falaq in Quran, Allah the Almighty tells us to seek refuge with Allah from all evils and evil eye:

“And from the evil of the envier when he envies” _.

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

(113:5)

May Allah Almighty protect us all from the evil eye. Ameen.

I request all the readers to please say “Masha Allah,” meaning God Willing as my intention is only to provide guidance to the next generation. **There is no ill intention to demean anyone, but to teach lessons learned from these incidents.** These lessons will help others to avoid those mistakes and hopefully enjoy this life to the fullest. As I started writing this book after finding more evidence, I have corrected myself.

Please pray for me as well as for the whole family when I am gone. My Dad always recited “Surah YASEEN” after Fajr prayer and made Dua asking forgiveness for his parents and relatives and I do the same after reciting, “Surahs – YASEEN and RAHMAN” for my parents and relatives after FAJR Prayer, while I also ask for their forgiveness and entrance to Heaven after MAGRIB Prayer as they have reached their final destination.

I forgive everyone who hurt me, but I also learned a lesson I won’t hate you, but I’ll never get close enough for you to hurt me again. I can’t let my forgiveness become foolishness. -Tony Gaskins

When someone isn’t smart enough to express their frustration, they use dirty words. *Dirty words describe lack of intelligence*. *Smart people don’t use dirty words because they find it an insult to their intelligence*. - Nouman Ali Khan

December 12, 2021

Anwar Mohammad Motan

1543 Ralston Branch Way, Sugar Land TX 77479 - USA

Preface from 2005:

When I first created our school site, I wanted to write about our family’s roots, and that is also why I wrote a simple article on MEMONS. The stories of Memons and our genealogy have been passed down from generation to generation. I have been discussing and researching this topic with several of the community members during my visits to Karachi. One of the persons of the Jetpur Memon community who impressed me the most was Mr. Yahya Hashim Bawani. I interviewed him and wrote several notes on the topic some ten years ago, before I started writing this book about the Memons.

The credit goes to everyone. I have tried to compile the history from a variety of reliable sources. Google over the internet has been a big help. Books written by Mr. Yahya Hashim Bawani, Memons of Jetpur, and recently a book on the Heritage of Bawanys inspired me to finish this topic and put it into circulation.

While I was working for King Faisal Specialist Hospital & Research Center (KFSH&RC) in Riyadh, Saudi Arabia, one of the DJ Science College Class fellows who later became Clinical Physician, suggested I get a genetic test at KFSH&RC. To my surprise I was carrying some European genes. This may be the reason why my mom in Jetpur was called Momin European. There is no way to trace back our ancestors so far. We know that today's humans have found over 5000 years mummies, and if I am able to trace my genes up to 500 years that is 10% of 5000 years. It is possible that there may have been some cross marriages when India was invaded by Arabs of European decent.

I still remember the day in first grade (year 1960) when I was invited by my teacher Yunus Jaliawala to come and see him in the teachers' lounge. During the discussion, I found out that he was a very close friend of my Dad and that he had recently come back from England after completing his higher education. He asked me why my name was Anwar Abdul Karim. I could not answer him. He said that since my surname was Moton, I should change my name at the school to Anwar Moton. It finally became Motan several years later during new school registrations and Board exam registrations (I guess, through a simple mistake by clerks). When I came home, I told my Dad the whole story. He said that the correction was justified, and that day he told me the names of our ancestors. He also said that these names were repeated by every member in the family and that everyone was asked to remember them by heart. The names starting from my name were Anwar Mohammad Abdul Karim Kassim Ayub Ghani Natha Vera Thara Juma. The surname of Moton started from Ghani, my sixth grandfather in the sequence.

I pray to Allah to guide me to accurately compile the stories that I have heard and read over last 30 years or so.

One thing most common in these stories is that all Memons were Hindus about 550 to 600 years ago, and they came from the Lohanas community of Hindus. I have tried to go as far back in history as possible to depict the right picture of our heritage.

Unfortunately, some tragic remnants of Hindu culture persist in the Memon community today. For example, the ill treatment of our daughters-in-law by our mothers-in-law is a carry-over from ancient Hindu culture that 550 years of Islam have not erased. Moreover, today in the Memon community, most families still strive to acquire 15 and 16-year-old girls as wives for their 25+ years old sons. To make matters worse, these innocent girls are often ill-treated in the boys' families and are not encouraged to pursue higher education. Finally, in some families,

parents forbid their sons to seek higher education, so that they might continue to run the family businesses, as they have for generations. We need to break the bonds of these very sad vestiges of a previous culture.

If we Memons would like to get ahead in society and take on expanded responsibilities in society, we will have to send our kids to universities and colleges for higher education. We must give our daughters time to get the education and come out of the innocence before we marry them off or allow them to be married off.

Anwar Motan
12527 Juniper Crossing, Houston, TX 77041, USA
February 4th 2006

Thank you Note:

I am extending my extreme thank you note to Yahya Hashim Bawany, who provided me with so many leads and enough documents to start writing this book. He promised me to provide me his book on Memon Script, but he passed away in 2007. May Allah forgive all his sins and provide him highest place in Heaven. I also recognize my two good friends (although both call me BABUJI), Harsh and Prashant from Jetpur who helped me locate my family members in our original home as well as provided so many pictures of Jetpur. Also, my cousin Farook Abdulmajeed provided some key grave pictures of Rauf Mamoo and Nana Nani. Lastly my distant Niece in UK Mariam Bahloul who provided me enough information of my DNA using my result file.

THANK YOU once again, I could not have done it without you.

CHAPTER 1



THE DREAM

Someone was whispering in my ears, “Anwar beta uthi win,” which means, “Anwar wake up.” That was my mom trying to wake me up. This was some day in August of 1959. It was supposed to be my first day in school. I still remember that day very well. It was dark and one small bulb above our heads was on in the room which had a sleeping area (consisting of one mattress on the floor) for both of us elder brothers, a small area of kitchen where my mom used to cook, and a place to wash. This was the back room. There was another room in the front where my parents slept, and two younger brothers slept on the floor. There was a rest room outside the apartment.

My Dad and I walked to the school, which was 2 to 3 miles from the apartment where we lived. My Dad paid 5 rupees in fees to admit me into Kindergarten at the Sir Syed Ahmed teaching school.

From 1954 when I was born, until 1967 when my youngest sister Mahmooda was born, my mom was pregnant at least 11 times and gave birth to 10 children. My dad’s income was barely sufficient for our family of 10 brothers and sisters, as well as an uncle who was in treatment at Hyderabad for life.

The situation started to deteriorate when in early 1970 my dad started losing his voice. I was in my last year of school (10th grade). I was asked to find a job and support the family. There were few opportunities for science students, so my brother and I took lathe machine operator jobs at the workshop of a friend of my father’s. I also started taking typing and shorthand lessons in the evening. This was feasible as it was the summer of 1970, and once the college started in August, I was under extreme pressure to earn money, as well as attend college. It was in 1971 when the young relative of the family came back to visit Karachi from Miami Florida. He inspired me to start preparing

myself to go to the US, which, he said, was the only way I could hope to support a 13-member family.

My dream came true, when I received my visa and ticket and finally took the plane on the 26th of May 1972, for Chicago.

CHAPTER 2



HISTORY OF MUSLIMS IN GUJRAT INDIA

Oldest Indian Masjid: Trail leads to Gujarat



As we find new research on when Hindus in Gujrat reverted to Islam, we find some proofs and evidence that Muslims from Arabia came to Gujrat India during the Prophet's lifetime. These early reverted Muslims may not be the Memons, as they came to Gujrat somewhere in 15th Century as I described in my original book and added as a different Chapter in this book too.

The above Masjid in the picture has been in Gujarat; some experts suggest it may even date to the time of the Prophet Muhammad SAW. The Juni (OLD) Masjid or Barwada Masjid on the northern edge of the ancient port town of Ghogha, on the Gulf of Khambhat, is still in its original form, albeit in a dilapidated condition. Barwada Masjid in Gujarati translates as outsiders' or foreigners' Masjid is not a listed monument and hence is not covered by any

conservation plan. No information is available on when it was built and who built it, but some historians contend that it predates the Cheraman Masjid, which was built in AD 629, and the Palaiya Jumma Palli or The Old Jumma Masjid of Kilakaria in Tamil Nadu, which was constructed between AD 628 and 630.

The reason to consider this 15x40 feet structure as the oldest Masjid in India lies in the Muslim custom of offering Salat (Namaz) during the times of Prophet Muhammad SAW. One tradition says that Muslims prayed facing 'Baitul Muqaddas' in Jerusalem, for the first 13 years of Islam from AD 610 to 623. Another tradition limits the period of maintaining the qibla - the direction Muslims face during Salat - towards Jerusalem to the 17 months after the Hijra, the Prophet's exodus from Mekkah to Medina. In AD 623, while offering Salat in Medina, Prophet SAW had a revelation and declared that Muslims were to face the Kaaba during prayers. From then on, Muslims stopped facing Jerusalem and the qibla was instructed to face the Kaaba.

At the Barwada Masjid in Ghogha, the qibla, indicated by the position of the mehrab (a semi-circular niche in the wall facing where prayers are offered), is towards Jerusalem, an angle nearly 20 degrees north of the qibla towards Mekkah. This reflects the fact that this stone structure must have been erected much before the Prophet's declaration that the direction to the Kaaba be treated as the qibla. The historical Masjids in Kerala and Tamil Nadu have their qibla towards the Kaaba.

Compass readings taken at the site put the heading of the mehrab from the entrance at about 295°NW. The heading towards the Kaaba, as at a newer Masjid in the same neighborhood is about 275°NW.

A teacher of history, Professor Mehboob Desai has been arguing about the Barwada Masjid's antiquity ever since he stumbled upon it. "Looking at the flow of information among Arab traders, there is no chance that a Muslim would build a Masjid facing Jerusalem after the Prophet had declared the Kaaba as the qibla," he told TOI. "This is the oldest Masjid in India, because I have not heard of any other Masjid with its mehrab pointing towards Jerusalem".

Desai insists that the Masjid at Ghogha may be older than many of Arabia's ancient Masjids. None of the Masjids built in Medina or in Kerala or Tamil

Nadu are in their original shape. While Cheraman Masjid was rebuilt in the 11th century, all other Masjids changed shape in the 20th century.

Built by Arab traders on the then bustling port of Ghogha, this stone structure may have been abandoned by devotees after the qibla was changed. With more than half of its roof gone, the pillars need support, and a board on the Masjid's doors asks visitors not to pray there because its mehrab doesn't point towards the Kaaba. It also warns people not to damage the structure because of its heritage value.

CHAPTER 3



HISTORY OF LOHANA COMMUNITY

History of Lohanas

Originally Lohanas were a prominent community of the Kshatriya caste (Sanskrit Kshatriya) that originated in the region of Punjab and later migrated to Sindh and present-day Gujarat state in India around 800 years ago. As administrators and rulers, Kshatriya Lohanas are assigned with protecting the people and serving humanity. In the course of time, however because of economic and political exigencies, the Lohanas are now mainly engaged into mercantile occupations.

Some of the Lohanas converted to Sunni Islam and they are called Memon (Gujarati).

Ismaili Dai' Pir Sadaruddin converted many of them to the Ismaili sect of Islam. They are known as "Khoja". Presently Khoja Ismailis are spread in many countries such as India, Pakistan, Canada, UK, and USA.

Early History

Lohanas trace their roots in history right up to the advent of Aryas (Aryans) in the Indian sub-continent, making theirs the probably oldest surviving community in the world. It is believed by many that these people may have come down from Mongol down to Lahore and Multan, present day Pakistan. According to puranic sources Aryan civilization was established by king Ishaku (Ikshvaku) some two or three millennia before Christ (BC). His 22nd descendent (Ref: Valmiki Ramayan, Balkand sarg 70 shlok 38 to 43) was the great king Raghu, a great conqueror, who established the Raguvansh Dynasty.

Lohana's history begins with king Raghu, who belonged to the Suryavanshi lineage, so called because they worshiped the sun (Surya). Raghu's 14th descendent was Sri Ram (Valmiki Ramayan Balkand sarg 70); his younger three brothers being Bharat, Lakshaman and Shatrughana.

Rama was considered an avatar or incarnate of lord Vishnu, protector of the universe according to Vedic or Hindu mythology. Lord Rama divided his vast kingdom into eight parts, giving one each to his and his three brothers' eight children. Ram's elder son was Kush, who was given a Dakshin Kaushal which was in the Gangetic basin. Descendants of Kush are known as KUSHWAHA. The younger son of Ram was Luv, who was given the north (uttar Kasuhala) of his kingdom (Ref: Valmaki Ramayan Uttar Kand sarg 107), which later called Luvaka or Luv's land consisting of present-day Lahore.

A European by the name of Anthovan wrote a book entitled Races and Casts of Bombay Presidency. In the third chapter, on page 371 of the book, he stated that Lohanas were descendants of Shree Ram Chandra's son Lava.

From Ramayana it is learned that after Raja Dashratha, Shree Ram Chandra inherited Ayodhiya. It is stated in Raghu Vansh (15, 87) that Bharat, Shree Ram Chandra's brother, inherited the Province of Sindh. (Sindh Desh).

Shree Ram Chandra had two sons, Kush and Luva. They were twins, but Kush was considered the elder. After Shree Ram Chandra, Kush inherited Ayodhiya. His descendants were called Vanhans. His brother Luva inherited the northern part of Koshal, and his descendants were called Lohanas.

Mr. Anthovan states that according to the folklore, Lohanas are Rathod Rajputs (Khatri). Raja Jaichand of Kanoj (Kanya Kabaj) tormented them and they could do nothing. They prayed to their Deity who told them that the following morning they should walk a mile or two in a certain direction until they reached an Iron Fort.

The Deity instructed the Rathod to take refuge in the Fort but leave after sixteen days had passed. The Rathod would then be able to defeat their enemy. They were told that the Iron Fort would vanish on the twenty-first day and that they were to construct a new Fort at that site. Having taken refuge in the Iron Fort, the Rathod changed their name to Lohanas (Loha = Iron and Na = of) and named all their Forts starting with Lo or La, viz. Loh Gadah and Lahore. Thereafter, the Lohanas migrated to Multan and Sindh. In the 13th century, some of them went to Kutch.

Those Lohanas who lived in Sindh, according to Mr. Anthovan, have many Nukhs, viz. Asarpota, Panditpota, Jobanota, Popat, Chhug, Thakral, Chhabria, Sejpal, Somaiya, Karya, Katar (Khatar) and Mamotia etc. According to the History of Arorvanshi, persons belonging to above-mentioned Nukhs lived in Punjab as well.

Prior to the Arab invasion, the Lohanas lived in Sindh and were wealthy. But because of Arab invasion, many rulers, and kings, along with some of their

subjects, fled Sindh and took refuge in Kutch and Punjab. They are identified in Punjab as “Arorvanshi.” Aror is derived from Alwar, and Vanshi means “hailing from,” or resident of.

Most of those Hindus who stayed behind converted to Islam. Many Sindhi Muslims are descendants of these converts.

In the year 1194, Mohammad Ghori invaded and defeated Kanoj’s Raja Jaichand. During this encounter many Hindus were killed. Fearing for their lives, the Lohanas and other Hindus began serving the Muslim Masters. The author, Diwan Bherumal M. Advani, in his volume, states that Mohammad Ghori’s invitation was the start of Muslim domination in Sindh. The Lohanas, once the Khatri (warriors), were transformed into Vaishas (traders).

CHAPTER 4



LOHANA—CONVERSION TO MEMONS

Mr. Anthovan writes in his volume that “Pran Peer Dastgeer,” Peer of Iran, expired at Baghdad in the year 1165. Pran Peer Dastgeer’s last words to his son Syed Tajuddin were that he should go and stay in Hindustan and propagate Islam to its people. It is assumed that some Somras and Samans converted to Islam then.

Five generations after Syed Tajuddin’s demise, Pir Sahib Syed Yusufuddin Gilani (Qadri) was born. In the year 1421 he dreamt that he should also go to Hindustan and enlighten its people by converting them to Islam.

Murkab Khan, a Saman, ruled Sindh, with Thatta (Thhato) as its capital. According to Mr. Anthovan, the Samans ruled Sindh from 1351 to 1521. It is assumed that Murkab Khan was in fact Yaam Raidan (1454), who received and welcomed Syed Yusufuddin Gilani as his guest and became his follower.

Seth Maneckji, Mukhi (leader) of 8.4 million Lohanas, was a trusted friend of Yaam Raidan, or Murkab Khan the ruler. Seeing Yaam Raidan convert to Islam, Seth Maneckji, with two of his three sons and 700 Lohanas families, became followers of Syed Yusufuddin Gilani and accepted Islam.

Seth Maneckji’s son Raoji’s name was changed to Ahmed. Raoji’s two sons, Sunderji and Hansraj, were named Adam and Taj Mohammed.

Earlier, Sindhi Hindus had Kutchi names. It was during Miya Noor Mohammed’s reign that the present form of Hindu names came into being.

Some Lohanas were called Mota. After accepting Islam, they, along with other Lohanas, were called Memon. Memon literally means Momin Preacher of Iman the Truth.

Those Lohanas who chose not to accept Islam prayed to God Dariya Shah. (God of the Sea).

Hindus write in their history that earlier, Murkh Shah of Thatta had tried to convert Hindus forcefully, when Shree Amar Uderolal Sahib appeared in person and stopped the conversion. This time too Varan Devtha (Varan = Vayu = Wind) came to their rescue.

According to Mr. Anthovan, those Lohanas of Thatta who also had accepted Islam and become Memons were invited by Jarejho Roa Khanghar, ruler of Bhuj (1548–1584), to settle in Bhuj. It is from there that Kutchi Memons migrated to Kathiawar and Gujarat. Surat in Gujarat was an important trading center during 1580 to 1680, and Memons made their fortune there. Later, the Memons reached Bombay.

Diwan Bherumal M. Advani writes that all the Memons of Bombay, Gujarat, and Kutch are Lohanas from Sindh. (Please see the Volume written by Mr. Anthovan, part 2, pages 52 and 53.)

CHAPTER 5



HISTORY OF MEMONS

The question of Memons has always been close to my heart and I have delved deeply into its origin. There has been some controversy as to the veracity of various versions. There have been attempts by many historians to lend unnecessary scholarly elaboration and color to the debut of our modest, magnanimous, and devoutly religious society. The research is undoubtedly very thorough and verifiable, so much so, that it becomes complex and awkward for the layman. The reason for the investigation is undoubtedly to establish the fact that the advent of Memons was much earlier than the date propounded. However, this misguided scholarship merely confuses and obscures the whole issue by the introducing the Bohras, the Khojas, varieties of Ismailis, the Ishnasaries, the Shias and the whole issue of the propagation of Islam into the sub-continent of Indo-Pakistan, tracing it to Muhammad Bin Kasim.

The widely accepted version is that this community of Memons might have originated around the year 1433 AD (838 H) at a place called Nagar Thatta, and then a capital, in the province of southern Sindh, then in India and now in Pakistan. It seems such a modest claim, not needing a great deal of ado and glorification. Even if it is sucked from the thumb, the passage of time has lent it a degree of authenticity, despite its record of somewhat questionable origin. The converts were first called Momins, and the term, with the march of time, changed to Memons. This is revealed in a book entitled *Abraazul Haq*, by Syed Ameeruddin Nuzat, under the guidance of one Peer Buzrug Ali, published in Bombay in 1873. The story related therein states that some 700 Lohanas families, (inclusive, perhaps of some earlier converts and neo-Muslim converts) comprised of some 6178 individuals, accepted Islam at the hands one Syed Yusufuddin Gilani. Finding themselves banished by their erstwhile Hindu brothers, they were eventually forced to migrate. This version has persisted over decades, to the extent that it was reiterated by one Hussain Kasim Dada at the first ever All India Memon Conference in Rajkot in the year 1931 and is in vogue even to this day.

What lends authenticity to this version is the extreme faith of the Memons in the Peers and Aulias, to whom they are grateful for their acceptance of Islam,

and in particular to Sheikh Abdul Qadir Jilani R.A., whom they refer to as peran-e-Peer Dastagir, Gausal-e-Azam, Vado Peer and Gaus Paak as a mark of respect and reverence.

Another aspect that adds plausibility to this version of the Memons' origin is the fact that the Memons are members of the merchant class, as were their ancestors, the Lohanas, a Hindu sect whose métier was business.

The origin may or may not be so significant, but what is extraordinary is that Memons is a peculiar brotherhood that has defied extinction. It has suffered ravages of war to the point of catastrophe. It has been forced to migrate under circumstances of holocaust. It has survived and even prospered under adverse circumstances, including the tyranny of fanatical religious sects.

Memons are not a nation. At best they are a tribe, and a nomadic tribe at that. They have no country that is exclusively their own. Nor do they have an aspiration for such a "promised land." They have no king, crown, flag, anthem, or a leader to whom everyone swears allegiance. There was a time when concentration of wealth alone defined sovereignty. Now, given the proliferation of wealth and the far-flung settlements of the Memons, there is no need for a central leadership.

Having fled Sindh, the Memons settled in Okha Bundar, then proceeded to Kutch and then to Kathiawar, where they remained for quite a long time. However, with the advent of the partition of the sub-continent of Indo-Pakistan, the base was shifted to Karachi, Pakistan.

Their arrival and stay in the Republic of South Africa is well documented in the text itself. I am sure that my exploration of this history will be of some importance to the people concerned. There are huge colonies of Memons in the United Kingdom, United States, the Latin American countries, and all over Europe, especially Portugal. Isolated pockets exist in the various islands all over the world. In India there are large numbers in Mumbai (Bombay) and in the South, especially in Hyderabad, Madras, and Madurai; there are scattered colonies over the rest of India, and in Bangladesh also there is a sizeable colony. The largest concentration is of course in dear old Pakistan, nowadays the hub of Memon brother-hood. It is a fact of history that the Memons were the driving force behind the creation and establishment of Pakistan. In the year 1940, when Pakistan was first mooted, Memons came out in open and full support of Quaide Azam Mohamed Ali Jinnah and the Muslim League. They gave blank checks in support of the cause. The price they had to pay for this was a catastrophe in the form of holocaust unprecedented in the history of mankind. The village of Kutiyana was nearly wiped off the face of the earth, in so far as the Memon community was concerned.

Another aspect of the culture I wish to mention is that Memons are never averse to inter-communal marriages, if these are between a Muslim and Muslim, since a Nikah between a Muslim and a non-Muslim is invalid. Moreover, polygamy is permissible in Islam, but only under very strict conditions.

The origin of the Memons as a community date back to 1433 AD corresponding to 838 AH (Muslim Calendar), when some 700 Hindu families, representing some 6178 people belonging to the old and famous Lohanas community of Sindh, now part of Pakistan accepted Islam.

In adopting the Islamic faith, the adherents accepted a new form of dress and style of living that differed substantially from what was customary for their forebears. But certain customs and traditions have survived, and it is on account of this that Memons were and are easily distinguishable from other Muslim communities.

In narrating the history of the Memons and describing details of their religious and cultural life, I intended to highlight Memon unity, their continuous struggle for identity, and their subsequent triumph in the face of evil. Their achievements provide a source of inspiration to succeeding generations.

CHAPTER 6



ORIGIN OF MEMONS

It was Syed Yusufuddin Gilani who originated the term Momin, which was later to become the designation for millions of followers of Islam. Impressed by the strength and character, as well as the determination, courage, and dedication of the new adherents to Islam, Gilani called them Momins and appointed Adam (Sunderji) as their leader and guide.

Pir Sahib then gave Adam a set of clothes—a long shirt, trouser, a waist-coat, a jacket and a turban—that clearly identified the new leader and his flock. In so doing Pir Sahib introduced the dress form that was to become a tradition for centuries.

We quote Syed Yusufuddin Gilani’s address to Adam and his flock (as recorded for posterity): “Dear Brethren, from today onwards you are Muslims; you have one Allah, one Prophet, one Holy Book (Quran) and you are all brothers. Believe in Allah; follow His Path and act according to the orders given in the Quran. You will be honored in religion as well as in the world, and you and your offspring will prosper for a long time.”

When the Hindu people of Sindh saw the spread of Islam, they severed all their social, economic, and religious ties with the new adherents. This wave of opposition led Adam and his people to Pir Sahib for his wise counsel and guidance, saying, “As we have accepted Islam, our people are displeased with us. They have broken all social contacts and have ceased all transactions with a view to make us revert to our old faith. What shall we do now? We are prepared to follow your advice.”

Pir Sahib replied: “I advise you to migrate from here so that you can easily perform your duties to Islam after reaching another place. Our Great Prophet (May the blessings and mercy of Allah be upon him), once advised Muslims to migrate during the early years of Islam. You, too, should now, likewise, go to another place.”

A question arises as to how it was that Muslims were compelled to migrate from Sindh when the Islamic Government of Kabul ruled the region.

History and research would indicate that while it is correct to say that Sindh was ruled by the Government of Kabul, Islamic conquerors were never wholly

involved in the spread of religion and, during their rule, there was freedom of religion. The work of promoting Islam was left to the preachers and saints like Syed Yusufuddin Gilani. During this period the Province of Sindh and the city of Thatta had several saints and men of religion.

When Pir Sahib ordered Adam and his people to migrate, between 100 and 150 families of Momins (Memons) left the city of Thatta to settle on the banks of a nearby river, the Varaya.

However, peace was never fully realized by the Memon community, despite their having left their homes in their original settlements in Sindh. Between 859 AH and 866 AH when Jam Sanjar ruled Sindh, a weak government led to chaos and disorder. In the border areas between Southern Sindh and Gujarat, the powerful Baloochis spread havoc by raiding and looting caravans plying trade. As a result, movement between Sindh and Gujarat was halted. The Memons (who were mainly businessmen) found life intolerable and were forced to migrate again, this time from Varaya. With their livelihood threatened and their future uncertain, the Memons split into small groups, which ventured out in different directions. Thus, the once large Memon community was divided into smaller factions.

One group, under the leadership of Ladha, migrated to the State of Halar in Kathiawar and became known as the Halari Memons. Another group, which proceeded towards Karachi, a port of Sindh, became known as Sindhi Memons. A third group, made up of fifty young men, proceeded towards Punjab and settled in Lahore. The Kutchi Memons, on the other hand, migrated to Bhuj, the Capital of Cutch. They originally settled there under the leadership of Kaneya Seth, the son of Markun Seth, who assumed the Islamic name of Rukunuddin. Markun Seth was the son of Adam Seth, the first leader of the Memon Community (appointed by Syed Yusufuddin Gilani). When the Memons migrated in different directions from Varaya, those left behind followed Kaneya Seth to Cutch.

The migration and movement of the Memons from their original home in Nagar Thatta in Sindh caused stress and severe hardship, forcing families to live hand-to-mouth, in constant fear of starvation.

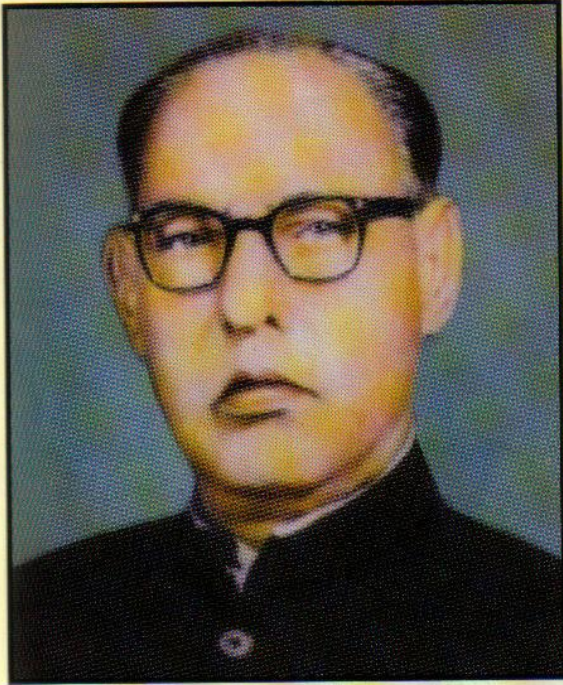
Throughout these trying times they were steadfast in their faith and pursued the principles of Islam with a high sense of devotion and dedication. The great bond that was established in such circumstances united families, promoted sharing of resources, placed emphasis on the value of oneness.

These simple people who put their trust and faith in Allah and never once wavered throughout the long, arduous struggle to survive, were handsomely

rewarded. Allah eventually took mercy and showered them with His generosity and an abundance of fortune.

For the believers in the power of Allah, the true testing time had come and gone, and, after 400 years of wandering and search of a true permanent home, the Memons had finally set down roots. Their arrival in different parts of India heralded a new beginning, a life of plenty and an abundance of good fortune, as the business acumen of these Islamic migrants set the stage for continuing success and prosperity.

Founder Leaders of J.M.A. Karachi



Mohammad Haji Shawoo Bawany
Founder President



A. Majid Suleman Bawany
Founder Hon. Gen. Secretary

Our Selfless Leaders

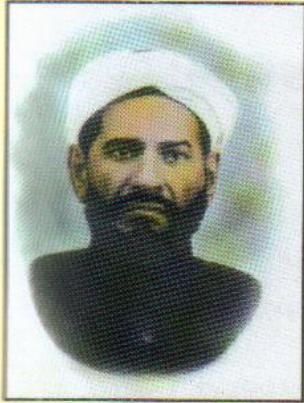


Haji A. Latif Shawoo Bawany

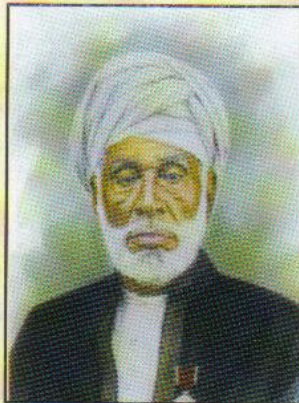


Abdullah A. Aziz Kamdar
Served JMA Karachi for 16 years as
Hon. Gen. Secretary

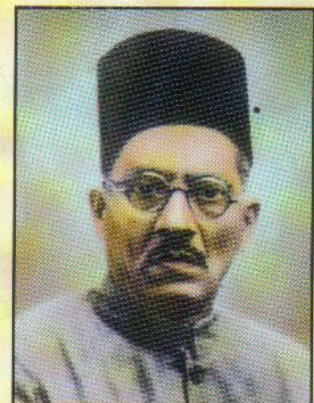
Our Dedicated Leaders



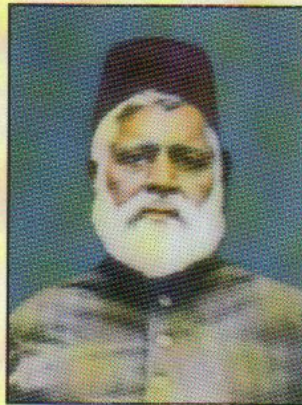
**Haji A. Ghani
Begmohammad Bawany**
Founder President of Kathiwar
Muslim League



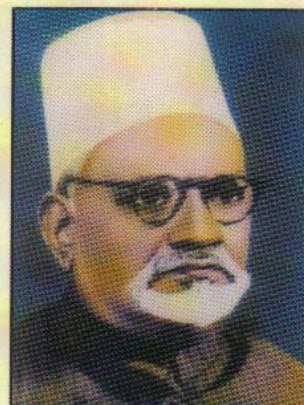
**Abdullah Alimohammad
Motiwala**
Nagar Seth (Expired : 1948)



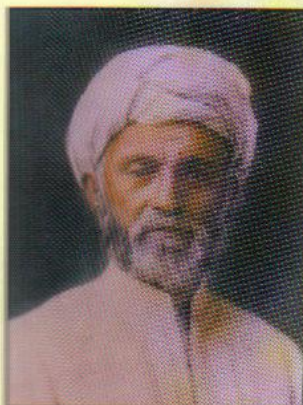
Ayoob A. Karim Maniya
Former President
Anjumn-e-Islam Jetpur



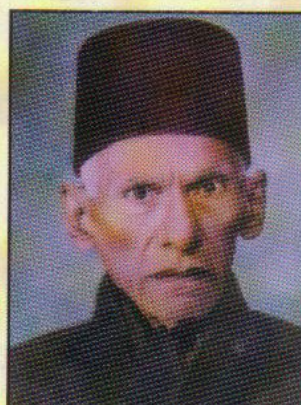
Jamal Dawood Mianoor
Former President of Jetpur
Memon Jamat (Expired : 1948)



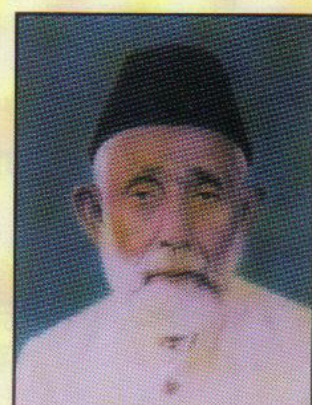
Ahmed Ebrahim Bawany
Founder of Bawany Group of
Industries
(1882 - 1966)



**Abdul Aziz Tayub
Dhedhi**

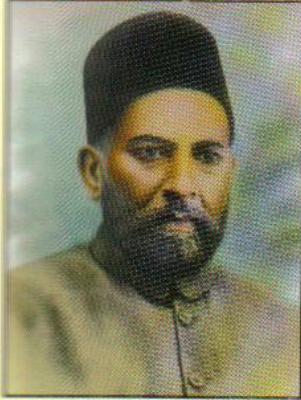


**Ebrahim Sharif
Bawany**



**Ali Muhammad A. Latif
Kamdar**

Our Dedicated Leaders



Ahmed A. Karim Maniya



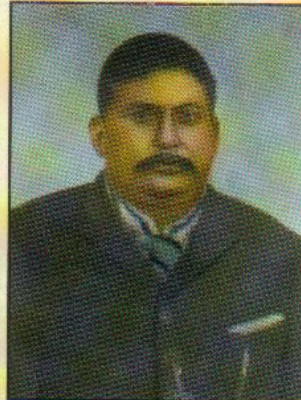
**Adamji Haji Zia
Amiwala**



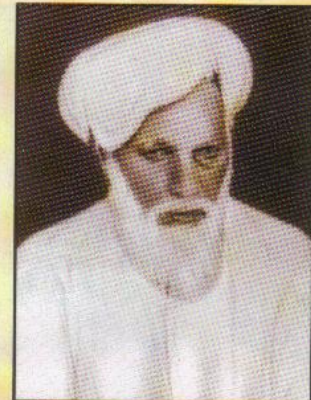
Haji A. Latif Ayub Bumbia



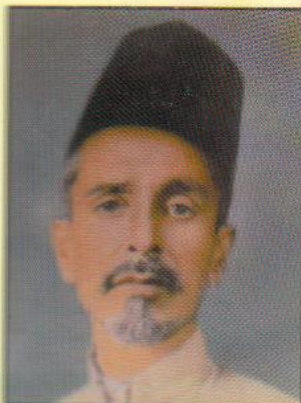
**A. Karim A. Shakoor
Muchhada**



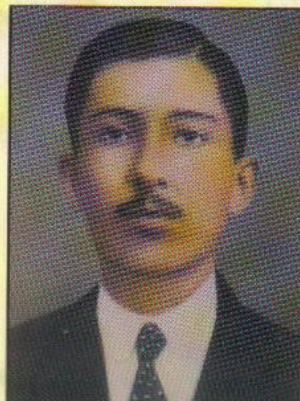
Mohammad Aziz Bawany
Leader of Anjuman-e-Islam
(Expired : 1920)



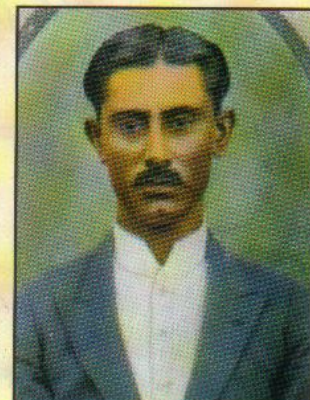
Abdullah Vakil
Prominent Lawyer of Jetpur



**Gulmohamad Ahmed
Dawoodsaleh**
A Philanthropist
(1896 - 1960)



Hashim Mohammad Bawany
20 years service as Hon. Sec. of
Anjuman
(1896 - 1941)



**Abdul Karim Suleman
Jivani**
Great Educationalist



Welcoming reception given by Muslims of Jetpur to Darbar Shari Muluwala on achieving C.I.E. title on 14-2-1928
 From left to right Darbar Chaprajwala, Darbar Muluwala C.I.E., Sir Adamjee, Sarabhai and other respected leaders of Jetpur (Kathiawar)



Annual Function of Anjuman-e-Islam School, Jetpur held on 15th August 1933. Picture shows on floor (left to right) Zakaria Kamdar, Majeed Ismail Jiwani, Aziz Ayub Sagar, Jamal Hasham Walam and others Sitting on chairs (left to right) Gani Jusub, Shri Nawal Ram Master, Sheikh A. Majeed, Shri Chatrabhuj Dave Master, Shri Shiv Shanker Master and others Standing (1st lane - L to R) Ibrahim, Usman Gani Walam and others. Standing (2nd Lane L to R) Zakaria Azari and Haroon A. Ghani Nawab (Moten).

Freedom Struggle

Memons played a prominent role in the Indian Freedom struggle against British rule and occupation both physically and financially. By the close of the 19th Century, when the struggle assumed noteworthy proportions, a number Memons offered large donations to the movement, and some even courted imprisonment. Such notables were the Late Umer Sobhani and Sir Adamjee Haji Dawood, who spontaneously associated themselves and their families with Mrs. Annie Besant's Home Rule League that spearheaded the freedom struggle. They joined the movement from its inception and gave liberally towards its expenses.

The Age of Depression:

During the War years the Memons amassed considerable wealth, which was invested in the importation of valuable goods, as well as in new industries and real estate. But after World War I ended, financial disasters overtook the Memons, as well as other major investors. Prices dropped dramatically and traders suffered heavy losses. In the chain reaction that followed Indian industry, which had prospered on account of the shortage and high prices of foreign goods during the war years, was forced to shut down. The value of industrial shares dropped dramatically, as well as the price of real estate, further adding to the woes of the business sector.

This was the age of depression. The collapse of the Indian commercial empire sent shock waves through the nation, as bankruptcy became the order of the day. However, most Memons, struggling to maintain credit in the commercial sector, managed to meet honor their financial commitments by resorting to extreme measures.

These measures included the sale of all their properties and other assets, as well as the traditional gold and precious ornaments of their women.

One result of this persistence in overcoming the depressed market at that time was the continuation of the Memon prominence in area of commercial enterprise. While others panicked and opted out, the Memons, despite the heavy losses sustained, endured the depression years and continued to trade.

But the chance to recoup and regain their prestige was blunted by yet another disaster—the post-war fall in the exchange value of the rupee. This phenomenon caused the Indian merchant had to pay twice the normal amount for imported goods. Since the Memons were heavily involved in the importation of goods, they suffered heavy losses.

Sometime later, when it seemed the commercial sector of India was set to recover, other losses seemed inevitable on account of the momentum gained by the combined efforts of the Khilafat Movement, the Non-co-operation Movement of India, and the Swadeshi Movement.

With the launch of the powerful Swadeshi Movement, there was spontaneous support for the boycott of British manufactured goods. Within a short time, British goods, valued at millions of rupees, piled up in godowns (warehouses). Nobody volunteered to buy when the goods were offered for sale well below cost. Eventually, due to pressure from the Indian boycotters, the accumulated merchandise all went up in smoke.

It must be recorded here that the Memons represented a substantial group involved in the importation of British manufactured goods and needed little encouragement to associate themselves with the founders of the Swadeshi Movement.

During the depression years, many Memons were forced to search in another direction for financial rewards. This time they invested heavily in real estate properties, which offered low returns but seemed secure. In the process, some dramatic changes in lifestyle took place. Creature comforts were curtailed to counter the evolving situation of limited income and high expenditure that highlighted the period.

As in earlier times, confronted as they were with numerous difficulties, the Memon spirit of adventure never waned. The political upheavals, the changing social patterns, the call of the professions and occupations, all combined to encourage Memon movement and settlement throughout India and the rest of the world. Wherever they went and settled, the Memons left lasting impressions through their mosques, their welfare, and educational institutions, and through their hospitals and Musafir khana's, all of which emerged through Jamat's (community-based organizations) established everywhere.

Ancestral Background and Population of Memon Community in the World:

There are strong reasons to believe that the Memon Community came into existence simultaneously in Cutch and Sindh during the latter half of the 16th Century. The ancestors of most of the Memons were Lohanas, a Hindu business Community, and there was small mixture of other Communities also. The total population of the Memon Community is estimated at seven to eight hundred thousand at the most. Out of them more than four hundred thousand Memons live in Pakistan, nearly three hundred thousand in India, and seventy five thousand in other countries.

Generous Nature:

The Memon Community is basically a peace-loving business community. Memons are by nature generous, kind-hearted, and charitable people. Not only do they support their less fortunate Jamaat and community members by monthly maintenance allowances, scholarships and other necessities but also help humanity at large by establishing hospitals, maternity homes, orphanages, schools, colleges, industrial homes and other humanitarian activities, whose benefits are traditionally open for all people without distinction of caste, color or creed. All large nation-wide funds start with the donations of Memons, who by and large are among the topmost donors.

Love for Religion:

Wherever the Memons have settled, they have first built a mosque and madrassa, and if their numbers were substantial, they also established a Jamaat. Many mosques built by Memons have become outstanding architectural landmarks of their cities. Such mosques include Zakaria Masjid of Calcutta, Minara Masjid of Bombay, New Memon Masjid of Karachi, and Baitul Muqarram Masjid of Dacca. Memons have also built large mosques in the countries spread from Japan to South Africa. The Jama Masjid of Durban built by the Memons is the largest mosque in the Southern Hemisphere.

Service for the Promotion of Education:

The Memon Community has established innumerable madrassas, schools, colleges and technical institutes, whose benefits are open to all Memons and non-Memons alike.

Educational Services before Independence:

A Memon philanthropist, Sir Yusuf Ismail, established a “NAUTICAL & TECHNICAL INSTITUTE” at Nassau Island near Bombay in 1910 to train Indian youths in Marine Technology, which was until then a monopoly of the British. This institute was later developed into a Marine College, which was the first and only college of its kind for some decades.

Sir Yusuf Ismail also established Ismail Yusuf College in memory of his great uncle at Bombay in 1930 at the cost of three million rupees. This college is counted among the best colleges in India.

Mohammad Haji Sabu Siddiq, who died at the young age of 25 years, established Sabu Siddique Technical High School in Bombay in 1920, which was the first non-government technical high school of its kind in the Bombay Presidency. This high school has since flowered into a large Technical Institute.

Memons in National Movements:

All India Khilafat Committee was established in Bombay in 1919 at a meeting of Muslim leaders held at Chhotani Manzil, the residence of Seth Mohammad Mian Jan Mohammad Chhotani. He was elected President of the organization and remained at the helm of affairs during the most active four years of the committee.

Abdullah Haroon was the main creator of the First Province of Pakistan in 1937. After continuous efforts covering more than a decade, he was able to separate Sindh from the Bombay Presidency, mainly based on religion.

Abdullah Haroon, in his speech as the chairman of the Reception Committee of Sindh Muslim League Conference held in Karachi in October 1938, urged adoption of a policy that would ultimately lead towards the creation of “Hindu India” and “Muslim India” in the sub-continent. The League Council in its Delhi session in December 1938 formed a committee for the purpose, with Abdullah Haroon as its Chairman.

Of the many schemes presented at Lahore session of Muslim League in March 1940, the scheme finally selected was known as “Abdullah Haroon Committee Scheme,” which demanded two Muslim states, one in the Northwest and the other in the Northeast of the sub-continent. The resolution based on this scheme was passed in the session and became better known as the “Pakistan Resolution.”

Pioneer Reformers and Educationalists

Abdullah Haroon established Hajiyan Hanifabai Girls School in Karachi in 1914, which was the first school in Sindh for Muslim girls.

Ghani Baiga was the first prominent Memon educationalist. He covered four Kathiawar Muslim Educational Conferences in the second and third decade of the present century and tried to spread education among the backward Muslims of Kathiawar.

Adamjee Haji Dawood concentrated his efforts on the education of the Memon community through the establishment of Memon Educational and Welfare Society, which proved to be a phenomenal success.

Barrister A. Sattar Wali was one of the most active social reformers in the late 1920s and early '30s. He published a hard-hitting Gujarati magazine called Memon Reformer, traveled widely, and squandered his whole fortune to propagate his reformist views. In the end he died as pauper in a charity hospital in Karachi.

Suleiman Bhura was famous reformer who valiantly fought for the promulgation of Mohammedan Law in the native states of Kathiawar. He was also the founder of Madrassa-e-Islamia chain of schools in Karachi under the banner of Memon Education Board.

Hajiyani Khadija, although an illiterate widow, was the founder of Raunaq-e-Islam chain of girls' schools, colleges, and industrial homes under the banner of the Pakistan Memon Women's Educational society. "Salik Papatia" compiled the Gujarati Reader, or Sahitay Sindhu, for the Gujarati students of secondary schools in the early sixties, having secured its publication at his own expense.

Mohammad Usman Haji Hasham, who died at the young age of 38 years, spread the light of education among the Okhai Memon youngsters through Okhai Memon Youth services, of which he was the Founder President.

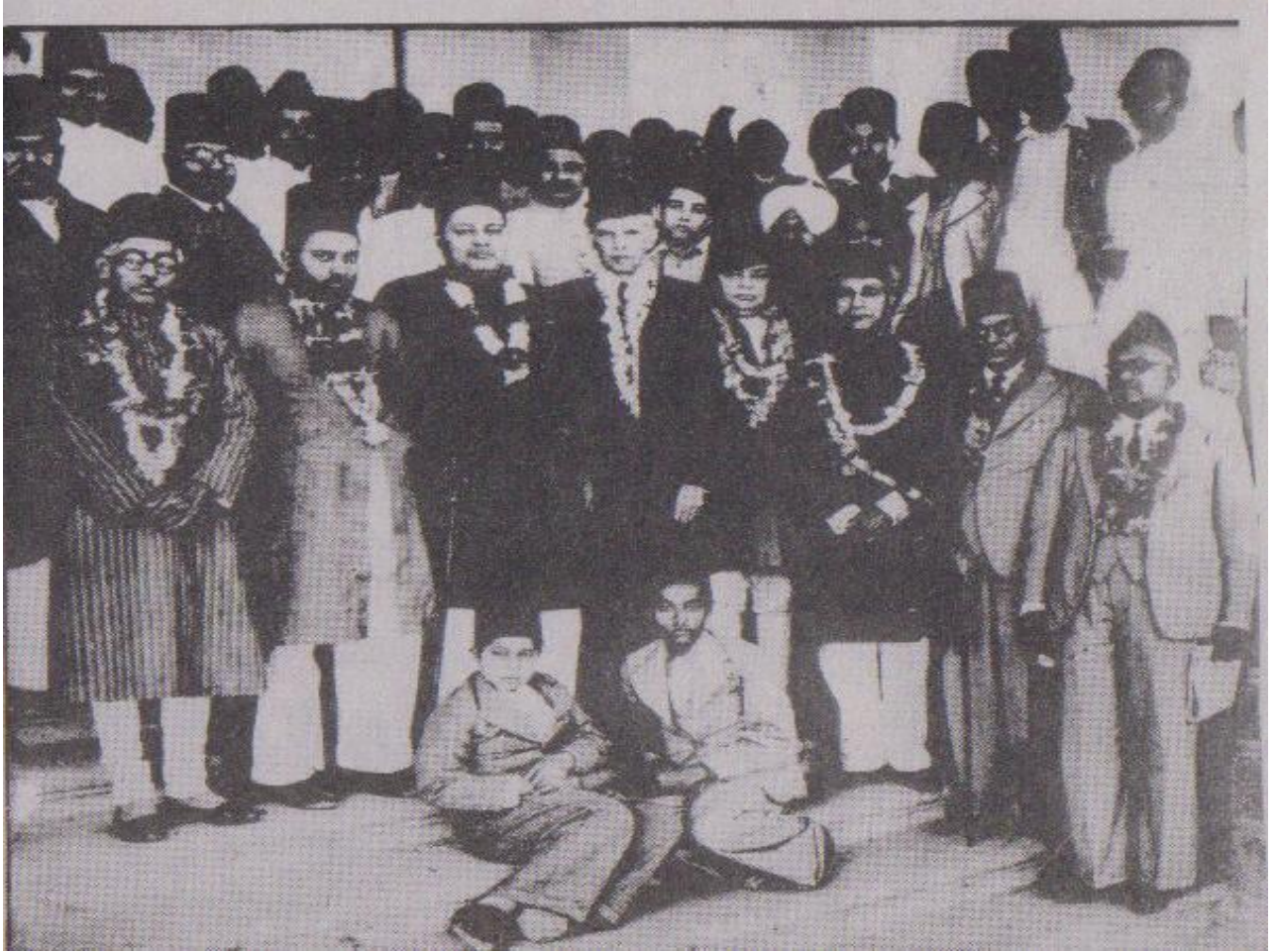
Some pictures of Mohammad Ali Jinnah while he visited Khatiawar for a fund-raising campaign for the independence of Pakistan.



Mohammad Ali Jinnah visiting Rajkot

L to R sitting: Nizamuddin Qureshi, Khandwani, I I Chundrigar, Mohammad Ali Jinnah, Haji Dada Valimohammad Modi, Mohammad Ali Chaiwala, Usman Isa Bhai Wakil.

In the back row Haji Omar Machiswala and other muslim leaders



Mohammad Ali Jinnah visiting Dhoraji:

From L to R (front row) Ismail Ibrahim Chundrigar, Ali Bhai Jaweri, Mohammad Ali Cahaiwala, Khandwani, Mohammad Ali Jinnah, Haji Habib Tar Janu, Omar Machiswala, Nizamuddin Qureshi

Back row: Abdulrahim Marfani, Usman Isa Bhai Wakil, Haji Dada Valimohammad Modi, Abdul Ghani Meghani, Hakim Marfani, Haji Abdulrazzak Janu.



Mohammad Ali Jinnah visiting Jetpur:

Ayub Abdulkarim Manya and Mohammad Ali Jinnah with other Muslim leaders.



Mohammad Ali Jinnah visiting Jetpur for fund raising:

With Mohammad Ali Jinnah are Valimohammad Aba Andha, Alimohammad Kamdar, Mohammad Moosa Mukati, Zakaria Ahmed Bawany, Abdullah Miannoor, Ahmed Adamjee Bhakrani and Ayub Abdulkarim Many.

CHAPTER 7

JETPUR CITY

As described by James Campbell in his Gazetteer of Bombay Presidency 1880:

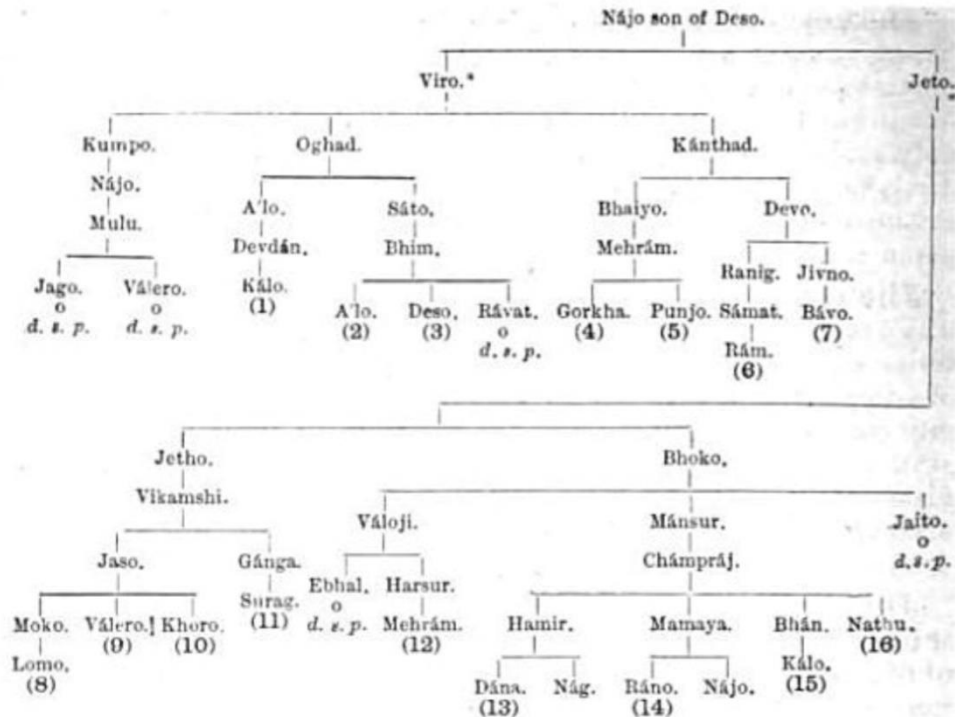
Gujarát.]

KÁTHIÁWÁR.

457 .

Jetalsar is situated about six miles south-west of Jetpur and nine miles south-east of Dhoráji. It is a station on the Bhávnagar-Gondal railway. It is also situated on the highroad from Jetpur to Junágad. Should Junágad ever be connected with the Bhávnagar-Gondal line, it would probably be convenient to join at Jetalsar. The village belongs to Gondal. The population according to the census of 1872 was 845 and according to that of 1881 870 souls.

Jetpur, situated on the western bank of the river Bhádar, is a fine flourishing and wealthy town and a great local market, second only to Dhoráji in that part of the country. The Bhádar river, which has a south-westerly course to within a few miles of Jetpur, here suddenly takes a curve to the north for a few miles, and then turns to the west. A fine bridge has been thrown across the Bhádar about a mile north of Jetpur on the Rájkot-Junágad highroad. The *tálukdárs* are Káthis of the Vála tribe. The *tálukah* is a large and wealthy one consisting of 143 villages, and if under one chief would be a second class or even a first class state, as the revenue is not less than eight *lákhs* of rupees (Rs. 8,00,000). The *Vála* Káthis entered the province several centuries back, and one of their earliest seats was at Devlia Mohota whence they conquered Chital. From Chital they acquired Jetpur and subsequently Mendará and Bilkha. There are two different accounts given of the acquisition of Jetpur, *viz.* (1) that of the *Tárikh-i-Sorath*, which says that the first Nawáb of Junágad, Bahádur Khán I, granted Jetpur to Vála Vira; (2) tradition, which says that Vála Viro Nájo of Chital aided the Válás of Bagasra in their feud with Vaijo Khasia of Mitiála, and that Vála Sámat of Bagasra was slain in the battle. In consideration of Vira's aid the Válás of Bagasra gave him Jetpur. These Bagasra Válás acquired their share in Jetpur from the Khadia Baloch who received it from the local Muhammadan governors of former times. Jetpur is said originally to have been a holding of the former Válás, and to have been conquered from Vála Chámpráj by Shamskhán at the same time as the Vála town of Kileshvar in the Bardás was sacked. It is said that Vála Chámpráj had a beautiful daughter whom he refused to give to Shamskhán in marriage on which that noble sacked Kileshvar and took Jetpur, Vála Chámpráj and eighteen hundred Káthi horse being left dead on the field. But Vála Chámpráj is said to have killed his daughter, hence Shamskhán failed to obtain her. The great-grandfather of this Vála Chámpráj was Jetji who founded and named Jetpur (see also the *Tárikh-i-Sorath*). Jetpur is now held by sixteen *tálukdárs* descended from the common ancestor Vála Naja Desa. The family-tree is as follows :

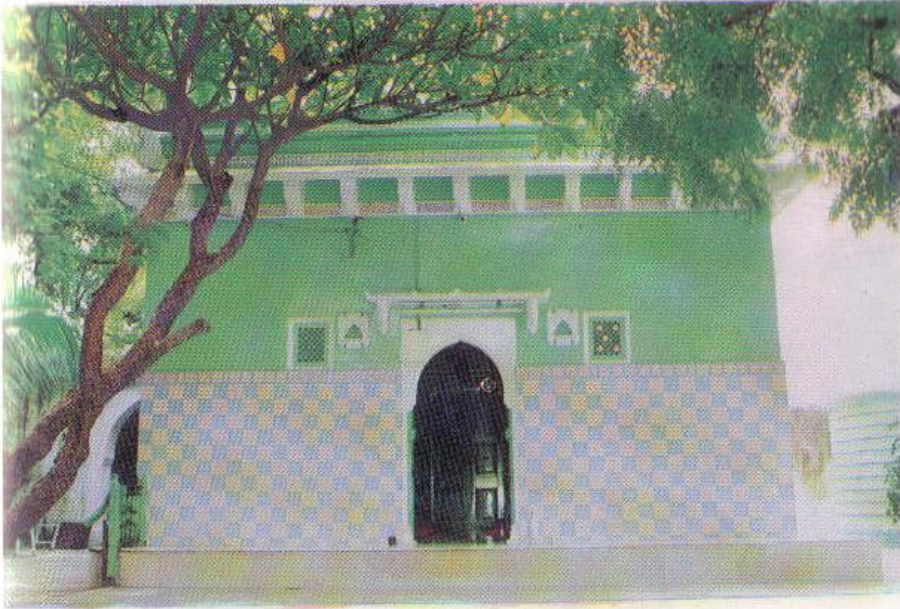


Jetpur is a railway station on the Bhávnagar-Dhoráji line. The station is about one mile south-east of the town. There are made roads from Jetpur to Rájkot, from Jetpur to Dhoráji, from Jetpur to Junágad, and from Jetpur to Mánikváda. There is a good traveller's bungalow and *dharmshála* at Jetpur as also a dispensary, post office, and telegraph office, and there are schools and court-houses. Jetpur is about forty miles south-west of Rájkot, eighteen miles south-west of Gondal, twelve miles east of Dhoráji, and twenty-two miles north-east of Junágad. The population according to the census of 1872 was 9600 and according to that of 1881 was 13,085 souls.

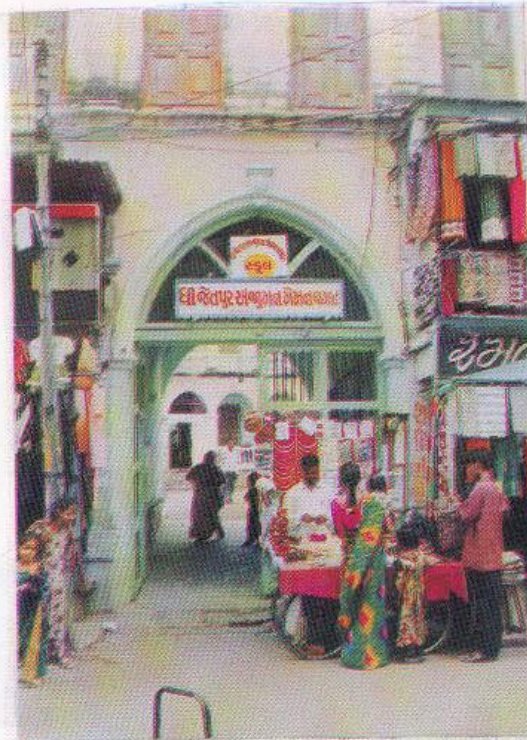
Jhámka is a separate tribute-paying *tálukah* under the Lákhpádar *thánah*, about four miles to the east of Bagasra, on the southern bank of the Satuli river. The *tálukah* consists of but one village, Jhámka, and is a holding of the Vála Káthis. It is ten miles south of the Kunkáváv railway station and eighteen miles north-west of Lákhpádar. The population according to the census of 1872 was 825, and according to that of 1881 785 souls.

* These two brothers founded the well known Viráni and Jetáni sub-divisions of the Jetpur house again subdivided into Oghad Viráni and Kánthad Viráni from the two sons of Viro. The other two branches are those of Vikamshi Jethni and Bhoko Jetáni.

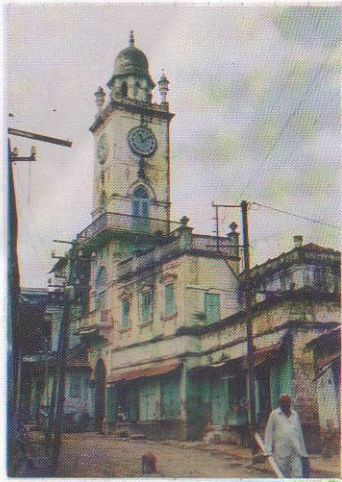
Jetpur



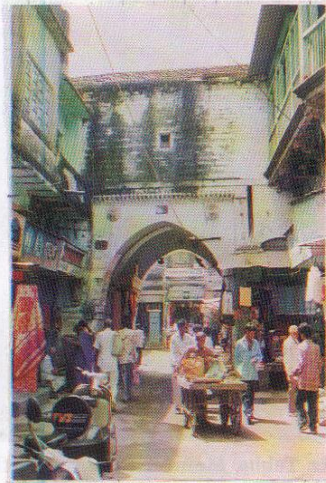
Dargah of Hazrat Mangliashah Sultan R.A.



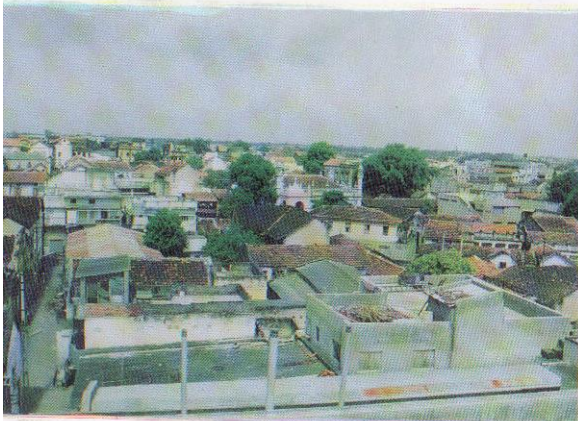
The Jetpur Anjuman Memon Jamat - Jetpur



Madina Masjid
Near Gondal Darwaja



Dhoraji Darwaja - Jetpur

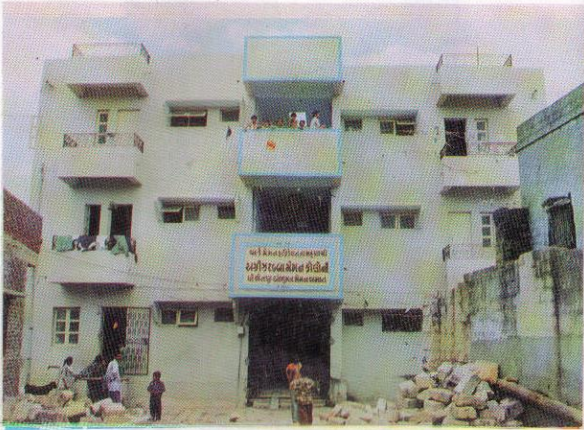


Nagina Masjid
With flying view of Jetpur



Inside view of **Anjuman-e-Islam Jetpur**

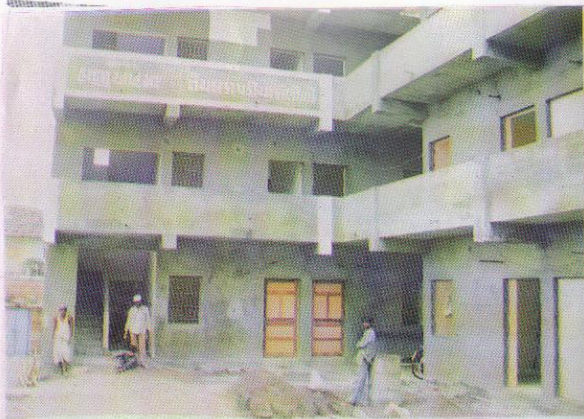
Rehabilitation Projects - Jetpur



Aziz Tabba Memon Colony (36 flats)
Jagawala Chora - Jetpur



Guid-e-Azam with Ayoob Karim Maniya, Valimohamad, Mohamad Mukaty, Suleman Adamjee and others - Jetpur 1940



Haji Ahmed Tayab Colony (54 flats)
Jamatkhana Sheri - Jetpur

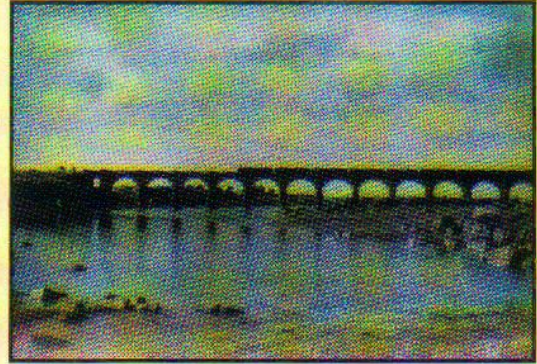


School Committee of Anjuman - Jetpur Mr. A. Karim Jivani, Seth Ahmed Bawany, Hashim Mohd. Bawany, Chatrabhuj Dave

OUR LOVELAND JETPUR (Kathiawar) (India)



Dargah of Hazrat Mangliashah Sultan
(R.A.) Jetpur



Bridge of River Bhader
(Jetpur)



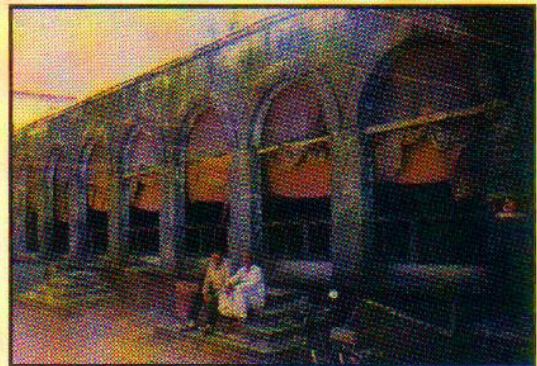
Dilawar Gadh Railway Station
Jetpur



Eid gah
Jetpur



Famous Ayoob Mahal
Jetpur

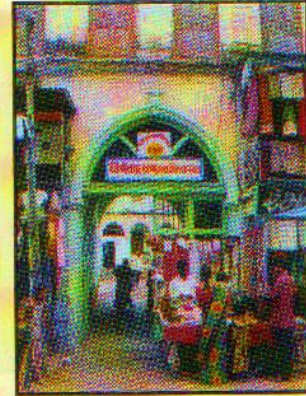


JamatKhana Community Hall
Jetpur

OUR LOVELAND JETPUR



Anjuman-e-Islam School
Inside View (Jetpur)



Jetpur Anjuman Memon Jamat
Jetpur



Haji Dawood Hospital
Jetpur



Raj Mahal
Jetpur



Dhoraji Darwaja
Jetpur



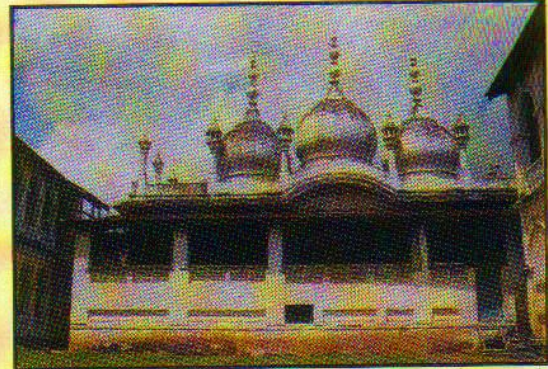
Sir Adamjee Muslim High School
Jetpur

MASJIDS OF JETPUR



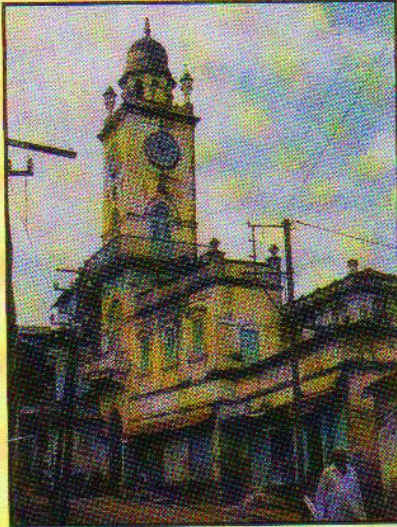
Jumma Masjid

Near Dargah of H. Manglia Shah (R.A.) Jetpur



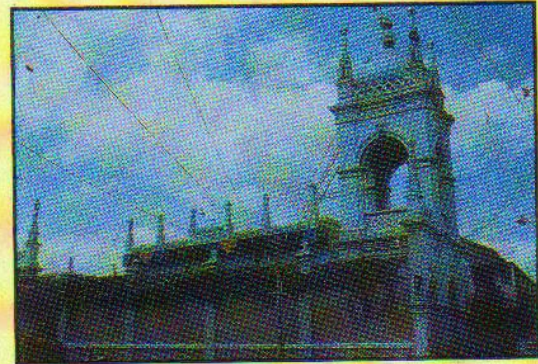
Shamishah Masjid

Copy of Moti Masjid-Delhi Agra - Jetpur



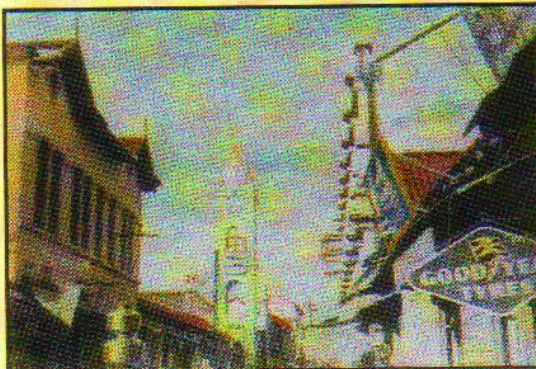
Madina Masjid

Near Gondal Darwaja-Jetpur



Zakaria Masjid

Khodpura - Jetpur



Baharpura Masjid

and Kutubkhana -Jetpur



Nagina Masjid

With flying view of Jetpur

Political, Educational and Litrary Activities - Jetpur



Quaid-e-Azam with Ayoob Karim Maniya, Wali Muhammad Aba Andha, Muhammad Moosa Sharif Mukaty, Suleman Adamjee and others, Jetpur 1940



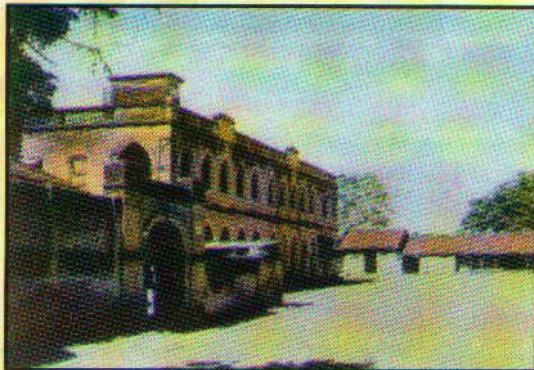
Quaid-e-Azam arrived at Jetpur for League Press fund in 1940, from Right to Left: Ali Muhammad Kamdar, Ayub A. Karim Maniya, Wali Muhammad Abba Andha, Muhammad (Mussa Sharif Mukati, Zakaria Ahmed Bawany, Abdullah Mianoor and Ahmed Bhakhrani.



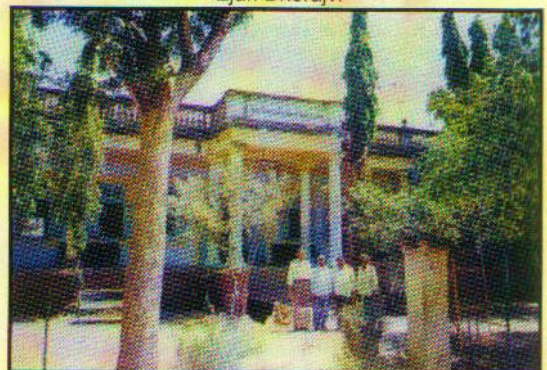
School Committee of Anjuman-e-Islam Mr. A. Karim Jivani, Seth Ahmed Ebrahim Bawani, Hashim Muhammad Bawani, Ebrahim Sharif Bawani, Chatrabhuj M. Dave - 1934



Gujrati Musaira at Jetpur was held in 1945 from left: Majloom Jetpuri, A. Ghaffar Ayoob Surti, Asim Randeri, Mutmaeen Jetpuri, Bismil Dhorajvi, A. Ghaffar Andha, Raj Jeipuri, M. Yousuf Wadiwala, Hamdam Jetpuri, and Ejan Dhorajvi



Memon Boarding House, Rajkot built in 1920 as a result of untiring efforts made by Haji A. Ghani Beg Muhammad Bawani and his enthusiastic colleagues, ground floor constructed by A. Aziz Tayyab Dhedhi and first floor contracted by Adamjee Haji Dawood.



Haji Tayyab Abu Memon Boarding House Bawnagar (Kathiawar) build by A. Aziz Haji Tayyab Dhedhi and his brothers Kasim and Latif Dhedhi. - 1931

Somewhere, in early 18th Century, Natha Juma (Moton) ended up in Jetpur, where he did much of the work earlier as part of the Jetpur Memon Anjuman. The surname of Mian Moton was started from his son Ghani. Practically, every Moton today, will be able to reach Ghani Moton in his ancestry. So, for example in my case here is the Ancestry:

Anwar Mohammad Abdulkarim Kassim Ayub Ghani Natha Vera Juma Adam (Sunderji) Ahmad (Raoji) Maneckji. Just to bring clarity Ahmad (Raoji) had 3 sons, Adam (Sunderji), Tajmohammed (Hansraj) and we don't have the name of 3rd son who probably stayed as Hindu.

It was Friday, May 1st, 2020, 8th of Ramadan, 1441. This was the first day when the lockdown all over the world was starting to reduce and all of us started thinking to adjust our lives with the new Virus COVID-19, 6th in the family of CORONA. Unfortunately, same day of May 1st, 2017, my mom passed away in Karachi and it was her Death Anniversary too. After the Suhur, Fajr Prayer and reading of the Holy Quran, both my wife and I went for a walk as per our schedule. It was a beautiful cold morning with the nice breeze around the Lake. It has been 8 weeks since USA has been under lock down, meaning quarantine at home. The epidemic started in Wuhan, China in November 2019, yet our Leadership did not get serious until April 2020. Today, May 1st, 2020, we have 3,278,546 cases globally and 234,021 deaths while in US the number of cases is 1,070,620 and 63,023 deaths. There have been the highest number of unemployment claims, around 30 million in US. US Government has already spent Trillions in stimulus package or rather a relief package bringing the total deficit to over 30 trillion Dollars.

My WhatsApp was indicating that I had several messages. When I checked, there was an unusual message from area code 91 indicating someone was trying to reach me from India. Earlier, I had received a message from Harshvardhan Dhandha (Harsh) on my YouTube Channel where I had uploaded some movies from my Parents hometown of Jetpur. He had written in the message that he was from Jetpur. This was several weeks ago and in reply I left my cell number and I also told Harsh that my parents were also from Jetpur, but I had never been to the place. I had forgotten about it until I saw his message on my WhatsApp. I asked him if he would be willing to locate my Nana and Dada homes in Jetpur if I gave him some indication of the whereabouts as I did not have their correct residential addresses. He agreed and I first started with my Nana's place as I had some pictures that were given to me by my cousin for my 2nd book, "Travel to the Final Destiny". I send those pictures to Harsh and

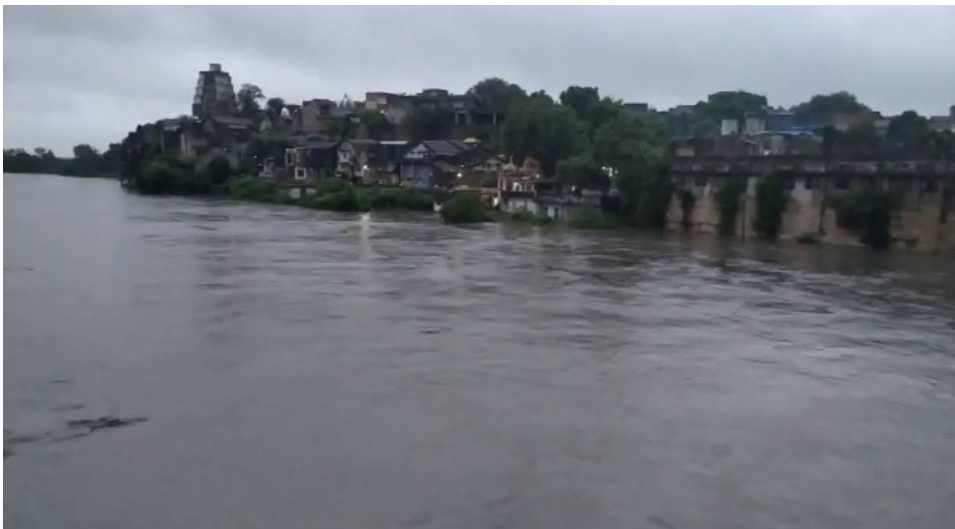
wrote to him that the House was in Phulwadi street or Neighborhood (Muhallah) and there is a name inscribed outside the house in Gujarati, “Tarmohammad Haji Ahmad Ishaq Mianoor - 1947”. Reply message came back so quickly and Harsh asked, “Is this your Nana’s house”? I replied and said yes. His response was that “The House belongs to us, and it is few feet away from our residence. They must have given the House for rent while they lived just near to this house. The response from him shook me up and I had goose bumps on my arms. Here I have been trying so hard to visit Jetpur for last 35 years and I am unable to get the visa. I tried in 1986 and only received visa to visit Bombay. My Dad’s best friend in 2009 Bashir Chara, while I was visiting Karachi, promised me to take me to Jetpur with him and I had no time for that. After 35 years, sitting at home, someone is sending me a message saying he is from Jetpur and not only that my Nana’s home belongs to them. I told Harsh that one of my uncle (Mamu) Arif Tar went to Jetpur in late 80s and had told us that the house belonged to a rich Sindhi family. He said yes, we are Sindhi Hindus and probably, it must be his Dada during that time. Luckily, his Dada is in late 80s and still alive.

I will never forget each day when I started receiving pictures of Jetpur. I am documenting each one here for our next generation to see where we came from.

2021 - Masjids of Jetpur:



View Bhadar River (Naddi):



My Nana's home in Jetpur. Pictures were taken in 1951 before he and the family left Jetpur for Karachi Pakistan via Ship from Bombay. This house he built in **Phulwadi** area of Jetpur in 1947.







Existing Nana Home in Phulwadi 2020:





After looking at many houses and comparing the design and architecture, both of us think that this is the same house that my Nana started building in 1947 and completed in 1949 and left Jetpur in 1951. Someone must have bought the same house in 1999 and renovated, removing my Nana's name. It shows as Junagadhwaala Building 1999. This house now belongs to Harsh family, and it is rented to a Sindhi Hindu family.

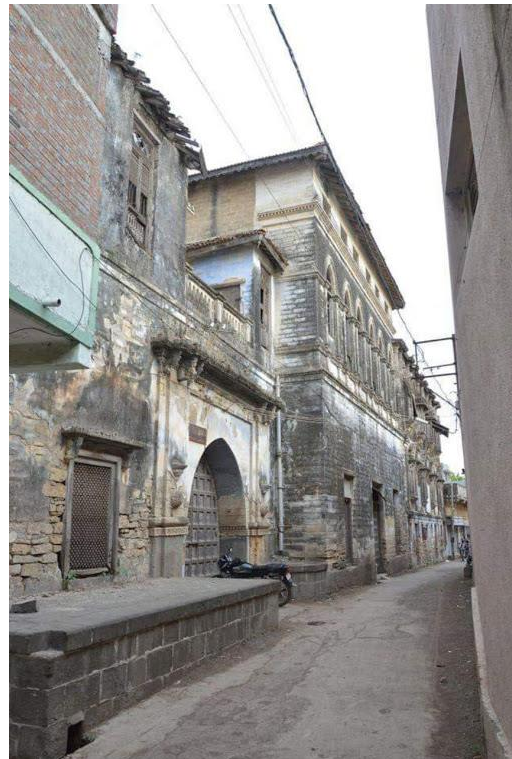
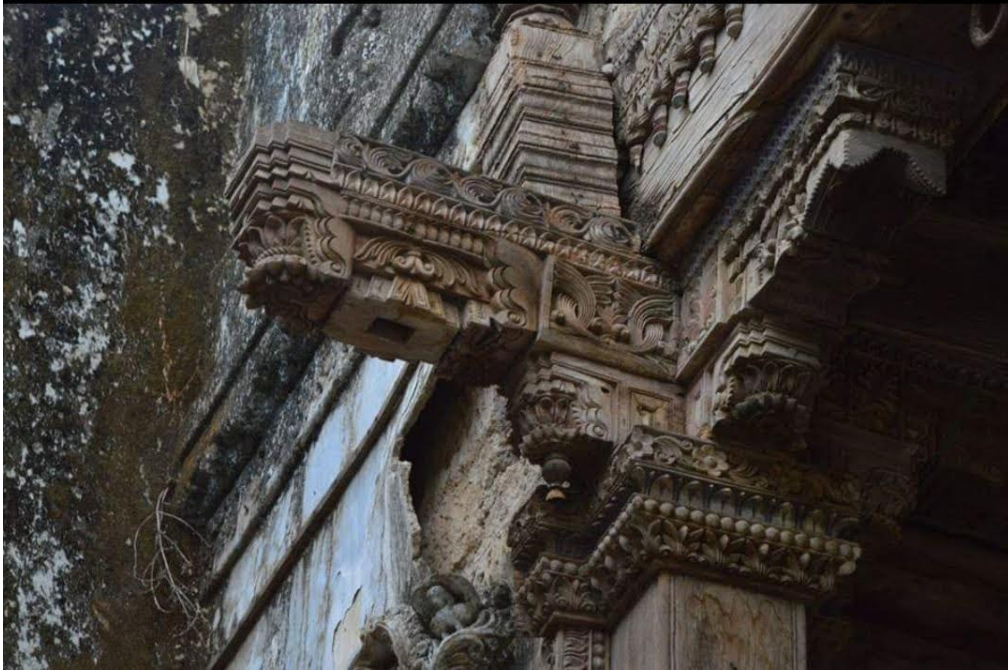
Now, it was time for Harsh to locate my Dada's place and only thing I knew was that it was in Moton locality (Seri) near Chaprat ni Bhari. To link the area, he started sending some picture which had the name of the locality written in Gujarati. This is some clinic in the area.

Area around Chaprat ni Bhari:



Old Ruins of one of the Raja's of Jetpur Palace (Mehal - Haveli):











History of Memons

In Search of My Identity

CHAPTER 8

OUR DEPARTED FAMILY MEMBERS

Our Dad Mohammad Abdul Karim Moton died May 17th, 1998:



Our Mom Momin D/O Tarmohammad Haji Ahmad Ishaq Mianoor died May 1, 2017



Maternal Uncles and Aunt (Mamoos and Khala):

Gaffar Tarmohammad - D Mar 17, 1975



Abdulmajeed Tarmohammad - D Feb 1989



Arif Tarmohammad - D

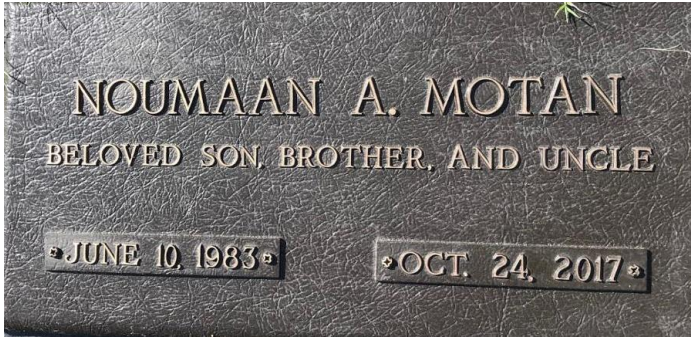


Khala Zarina Tarmohammad W/o Haroon
Valimohammad Aba - D - Oct 30, 1990



Our Son Noumaan Anwar Motan
Death - Oct 24, 2017,

Two grave places for us, one
For Yasmin and one for me,
Below Noumaan.



Our Niece Nasima
D/o Abdulmajjed Tar D-May, 1974

Our Nephew S/O Hasina Kamadar
And Amin Kamdar - D - Nov 10, 2017



One of my cousins Farook AbdulMajeed was kind enough to capture the grave places of my Nana and Nani. Unfortunately, both graves have been destroyed and I remember very clearly that both graves were very near to each other.



Our Last and youngest Uncle (Mamu) Rauf Tar passed away in August 2021.

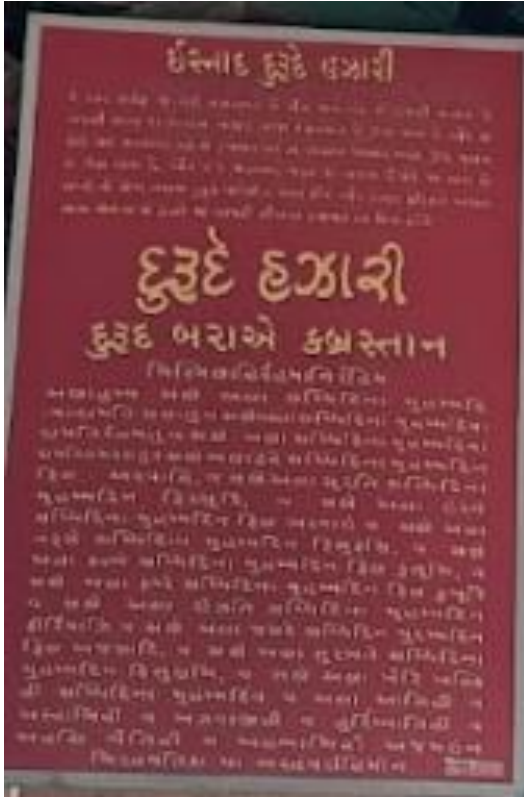


My good friend and my contact in Jetpur, Prashant Pyarani, upon my request went to Jetpur Memon Jamaat and requested Ghaffar Bhai, whose sole responsibility is Graveyard, to help him take some pictures from old Graveyard of graves of Moton family. Just for the information, there are two Graveyards now. I remember, Dad use to tell me that the old Graveyard was near Bhadar River and many of our ancestors were buried there.

Ghaffar bhai was kind enough and took Prashant to the old Graveyard with him and showed him around including old graves of Motons. Unfortunately, the markings are not readable now, but I am thankful to him that he helped me achieve my vision. One thing I noticed that the Graveyard was planned well and maintained to an extent very well. The old Graveyard must be over 200+ years old. He had sent me 44 pictures but here for document purpose I will insert as much as I can.

Entrance to the old Graveyard – Jetpur





Translation

"DURUD-E-HAZARI"

"DURUD BARA-E-QABRISTAN "

"One who reads it in graveyard three times then Almighty Allah blesses him by taking 80 years' AZAAB”.

“One who reads it for four times, no AZAAB till judgement day”.

“One who reads it for 24 times then Allah will send 1000 angels who will do ZIYARAT of his parents till judgement day”.

Masjid next to the Graveyard, where they provide Gusl and Namaz e Janaza



As we enter the Graveyard:



Tadfeen in progress:

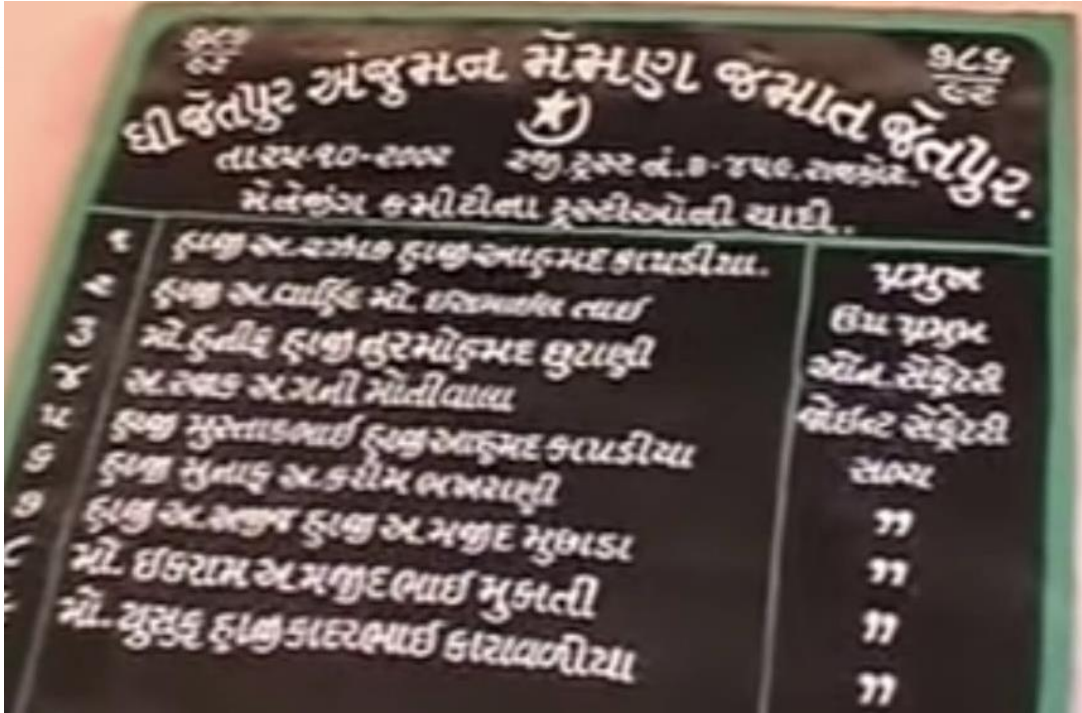


Old Graves of Moton Family

Unfortunately, the gravestone markings are somewhat erased over time but my friend has captured some. We have some of these graves and gravestones of Moton family members who departed some time ago. The first picture is of Jetpur Anjuman Memon JAMAAT, where he met Ghaffar bhai who assisted in finding the graves as well as identifying some old graves for us.



Memon Jamaat's rest of the building



Memon Jamaat's Trustees who are managing the community and assisting all Jetpur Memons



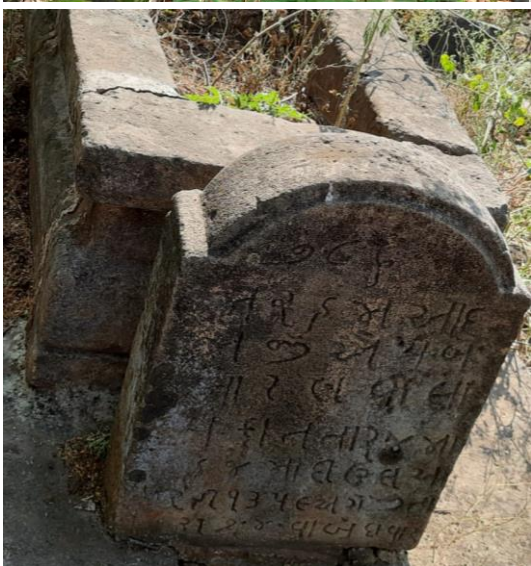
Here is Ghaffar bhai who was our great help



Abdul Shakoor Adamjee Moton – Departed 16th January, 1916



Marium Aziz Dawood Moton – Departed 5th of February 1946







Jamal Moton – Departed Hijri 1334 corresponding to 1915.

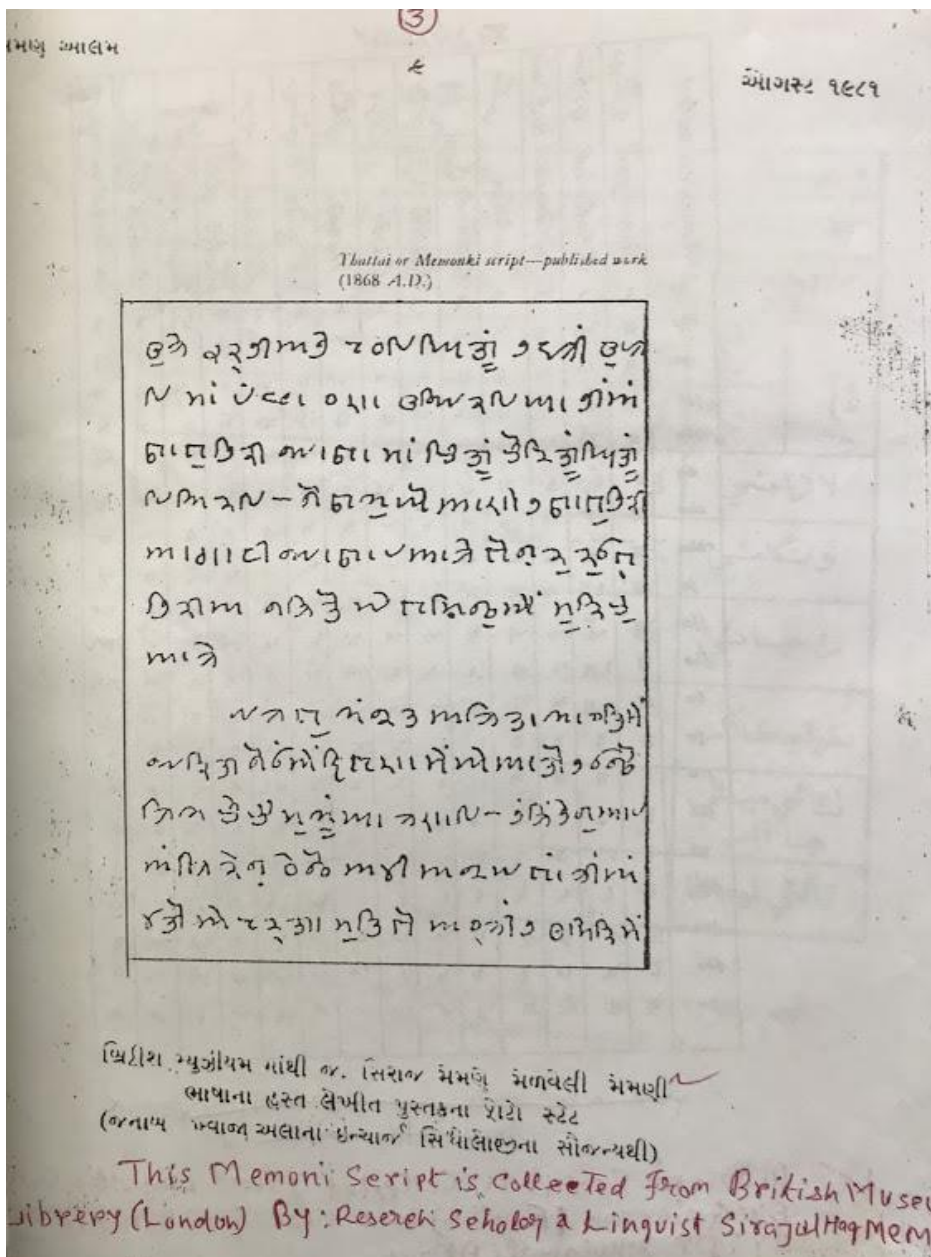


Some unknown Moton Graves.

CHAPTER 9

OUR SCRIPT OF MEMONI LANGUAGE

The Memoni Script was found by my Mentor, Yahya Hashim Bawany who gave me so many documents and evidence to start writing my first book “History of Memons” published in 2006:



SINDHI
The Alphabet

Roman Characters.	Devanagari	Khudawadi	Shikarapuri	Sakhar.	Thakari لواتا	Thakari پاتيا	Larai	Nangai	Rajai	Khujai	Maimons ميمون	Haidarabadi	Sewhahi	Southern Lakndi
	ديوناگري	خداوادي	شڪارپوري	سڪر	لواتا	پاتيا	لارائي	نانگائي	راجائي	خوجائي	مماڻھي	حيدرآبادي	سوهاڻي	جنوبي لکنوي
ka	क	ڪ	ک	ک	ک	ک	ک	ک	ک	ک	ک	ک	ک	ک
kha	ख	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ	ڪھ
ga	ग	گ	گ	گ	گ	گ	گ	گ	گ	گ	گ	گ	گ	گ
gga	गग	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ	گگ
gha	घ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ	ڪھڙ
ha	ह	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ
cha	च	چ	چ	چ	چ	چ	چ	چ	چ	چ	چ	چ	چ	چ
chha	छ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ	چھ
ja	ज	ج	ج	ج	ج	ج	ج	ج	ج	ج	ج	ج	ج	ج
jja	जज	جج	جج	جج	جج	جج	جج	جج	جج	جج	جج	جج	جج	جج
jha	झ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ	چھڙ
ha	ह	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ	ھ
fa	फ	ف	ف	ف	ف	ف	ف	ف	ف	ف	ف	ف	ف	ف
fra	फ्र	فف	فف	فف	فف	فف	فف	فف	فف	فف	فف	فف	فف	فف
fka	फक	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ	فڪ
ra	र	ر	ر	ر	ر	ر	ر	ر	ر	ر	ر	ر	ر	ر
dga	ड	د	د	د	د	د	د	د	د	د	د	د	د	د
dra	ड्र	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ	دڙ
dka	डक	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ	دڪ
na	न	ن	ن	ن	ن	ن	ن	ن	ن	ن	ن	ن	ن	ن

~~ममणी लिपि का नाम ज्ञान सिद्धि के लिये बनाया गया है।
ममणी लिपि का नाम ज्ञान सिद्धि के लिये बनाया गया है।~~

✓ Memoni Script is Collected from "Linguestic
By: Grierson (English) and Sindhi Soop Takhtil
By: Dr. Shihabuddin" X

عمومي سنڌي خط	نومون خط	ديوناگري خط	نتو		لاشاهي	ونگاڀي	راجاڀي	خواجهڪاڪر	ڌنڌي ميمڻ	جاڪر	ڌاڪي لوهڻا
			توهڻا	پاڻيا							
ا	آ	𑀓	٪	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓
ب	پ	𑀔	٪	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔
پ	ف	𑀕	٪	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕
گ	ڄ	𑀖	٪	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖
ڄ	ڇ	𑀗	٪	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗
ڇ	ج	𑀘	٪	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘
ڇ	ڇ	𑀙	٪	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙
ڇ	ڇ	𑀚	٪	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚
ڇ	ڇ	𑀛	٪	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛
ڇ	ڇ	𑀜	٪	𑀜	𑀜	𑀜	𑀜	𑀜	𑀜	𑀜	𑀜
ڇ	ڇ	𑀝	٪	𑀝	𑀝	𑀝	𑀝	𑀝	𑀝	𑀝	𑀝
ڇ	ڇ	𑀞	٪	𑀞	𑀞	𑀞	𑀞	𑀞	𑀞	𑀞	𑀞
ڇ	ڇ	𑀟	٪	𑀟	𑀟	𑀟	𑀟	𑀟	𑀟	𑀟	𑀟
ڇ	ڇ	𑀠	٪	𑀠	𑀠	𑀠	𑀠	𑀠	𑀠	𑀠	𑀠
ڇ	ڇ	𑀡	٪	𑀡	𑀡	𑀡	𑀡	𑀡	𑀡	𑀡	𑀡
ڇ	ڇ	𑀢	٪	𑀢	𑀢	𑀢	𑀢	𑀢	𑀢	𑀢	𑀢
ڇ	ڇ	𑀣	٪	𑀣	𑀣	𑀣	𑀣	𑀣	𑀣	𑀣	𑀣
ڇ	ڇ	𑀤	٪	𑀤	𑀤	𑀤	𑀤	𑀤	𑀤	𑀤	𑀤
ڇ	ڇ	𑀥	٪	𑀥	𑀥	𑀥	𑀥	𑀥	𑀥	𑀥	𑀥
ڇ	ڇ	𑀦	٪	𑀦	𑀦	𑀦	𑀦	𑀦	𑀦	𑀦	𑀦
ڇ	ڇ	𑀧	٪	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
ڇ	ڇ	𑀨	٪	𑀨	𑀨	𑀨	𑀨	𑀨	𑀨	𑀨	𑀨
ڇ	ڇ	𑀩	٪	𑀩	𑀩	𑀩	𑀩	𑀩	𑀩	𑀩	𑀩
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ڇ	ڇ	𑀴	٪	𑀴	𑀴	𑀴	𑀴	𑀴	𑀴	𑀴	𑀴
ڇ	ڇ	𑀵	٪	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵
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ڇ	ڇ	𑀷	٪	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷
ڇ	ڇ	𑀸	٪	𑀸	𑀸	𑀸	𑀸	𑀸	𑀸	𑀸	𑀸
ڇ	ڇ	𑀹	٪	𑀹	𑀹	𑀹	𑀹	𑀹	𑀹	𑀹	𑀹
ڇ	ڇ	𑀺	٪	𑀺	𑀺	𑀺	𑀺	𑀺	𑀺	𑀺	𑀺
ڇ	ڇ	𑀻	٪	𑀻	𑀻	𑀻	𑀻	𑀻	𑀻	𑀻	𑀻
ڇ	ڇ	𑀼	٪	𑀼	𑀼	𑀼	𑀼	𑀼	𑀼	𑀼	𑀼
ڇ	ڇ	𑀽	٪	𑀽	𑀽	𑀽	𑀽	𑀽	𑀽	𑀽	𑀽
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𑀓 𑀔 𑀕 𑀖 𑀗 𑀘 𑀙 𑀚 𑀛 𑀜 𑀝 𑀞 𑀟 𑀠 𑀡 𑀢 𑀣 𑀤 𑀥 𑀦 𑀧 𑀨 𑀩 𑀪 𑀫 𑀬 𑀭 𑀮 𑀯 𑀰 𑀱 𑀲 𑀳 𑀴 𑀵 𑀶 𑀷 𑀸 𑀹 𑀺 𑀻 𑀼 𑀽 𑀾 𑀿

from "Grammar of Sindhi Language" By George Staerk ✓

CHAPTER 10



STORY OF NAGAR THATTA

Nagar Thatta or just Thatta is a city in the Pakistani province of Sindh. Thatta was the medieval capital of Sindh and served as the seat of power for three successive dynasties. Thatta's historic significance has yielded several monuments in and around the city. This is the place where 700 Lohana Hindu families accepted Islam in 1541.

Five generations after Syed Tajuddin's demise, Pir Sahib Syed Yusufuddin Gilani (Qadri) was born. In the year 1421 he dreamt that he should also go to Hindustan and enlighten its people by converting them to Islam.

Murkab Khan, a Saman, ruled Sindh, with Thatta (Thhato) as its capital. According to Mr. Anthovan, the Samans ruled Sindh from 1351 to 1521. It is assumed that Murkab Khan was in fact Yaam Raidan (1433), who received and welcomed Syed Yusufuddin Gilani as his guest and became his follower.

Seth Maneckji, Mukhi (leader) of 8.4 million Lohanas, was a trusted friend of Yaam Raidan, or Murkab Khan the ruler. Seeing Yaam Raidan convert to Islam, Seth Maneckji, with two of his three sons and 700 Lohana families, became followers of Syed Yusufuddin Gilani and converted to Islam.

Seth Maneckji's son Raoji's name was changed to Ahmed. Raoji's two sons, Sunderji and Hansraj, were named Adam and Taj Mohammed.

Earlier, Sindhi Hindus had Kutchi names. It was during Miya Noor Mohammed's reign that the present form of Hindu names came into being.

Some Lohanas were called Mota. After conversion to Islam, they, along with other Lohanas, were called Memon. Memon literally means Momin Preacher of Iman the Truth.





CHAPTER 11



JETPUR KATHIWAR (GUJRAT) 2020

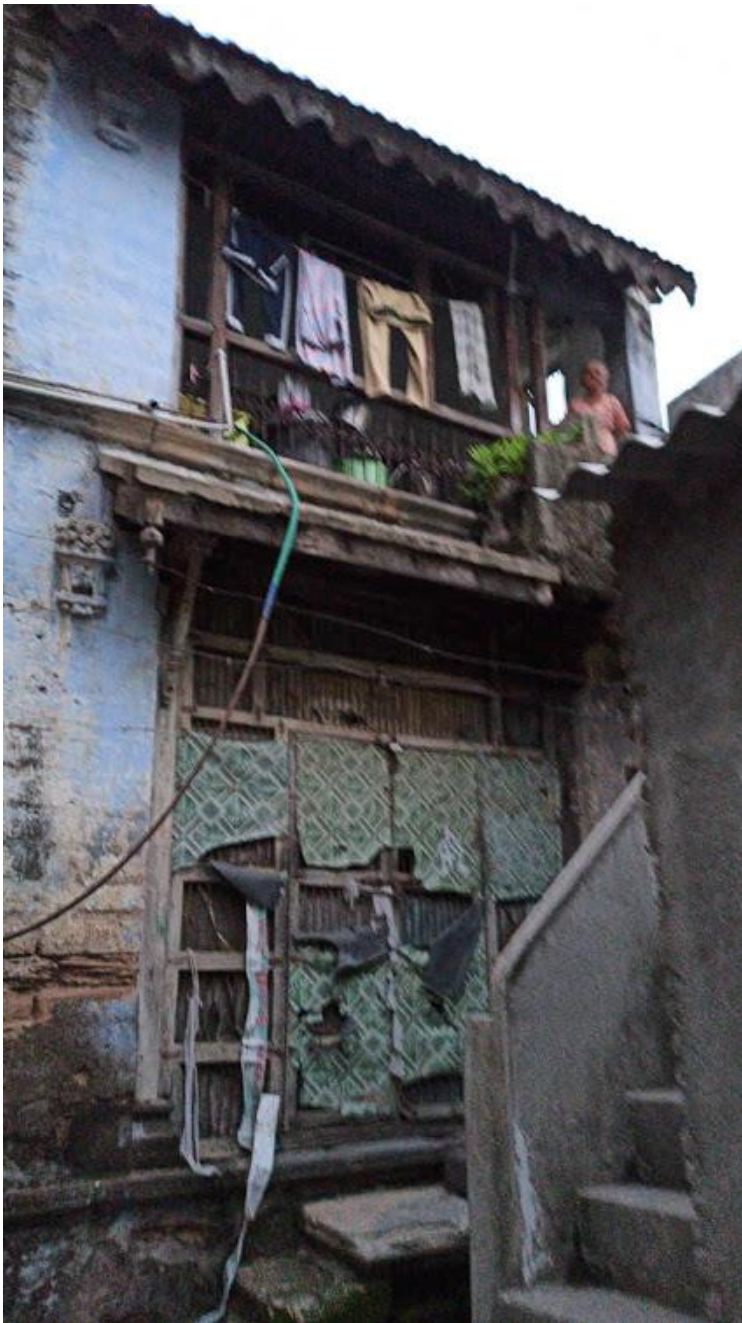
It was 27th of June 2020, when I had a notification from Harsh on my phone, asking me if I could talk to him. He had a surprise for me. I told him to call me after an hour as I was doing grocery shopping. When I called him, he said he has found a Moton in Jetpur who would like to talk to me. Next thing I know, he was on the phone and I asked him if he could speak Memoni and he said yes. So, we started the discussion in Memoni. He said his name was Anwar Latif Alimohammad Kasim Moton and that he was 54 years old. I told him my name was also like his name, Anwar Mohammad Abdulkarim Kasim Moton. After little discussion he promised to take some pictures of his home and send it to me.



Finally Harsh was able to go to the old - Home (Dheli - Haveli) of Motons with Anwar, where my forefathers lived and talked to the existing occupants of the Dheli. Thanks to Harsh for arranging this surprise via WhatsApp. To my surprise they are also Motons. I felt like there is no change in the living standard

History of Memons

and they are living with the same style. One of the cousins of the family, Shabbir Rafiq Alimohammad Kassim Moton as well as Anwar Latif Alimohammad Kassim Moton showed me around in their home over WhatsApp. I felt like I was in the old Moton's home where probably my Great Grandfather Ayoob bhai or may be his Dad Ghani bhai who was the first person we know started the Surname Moton, lived with his family. Ghani bhai's Dad Juma bhai was also mentioned in the book by Yahya Hasham Bawany, "My Jetpur" was probably the first Memon in our Moton family who came and resided in Jetpur. My friend Harsh send me the pictures as follows:



History of Memons

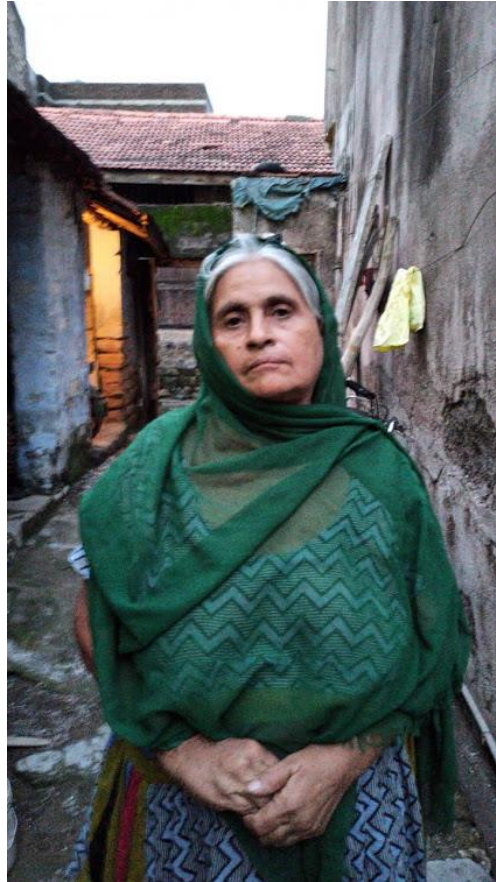


They told me they had 3 houses in the Dheli and now they have 5 for many members of the family. I knew from my Dad, that their house had 3 separate units, one belonging to each of the brothers of my Granfather: 1) Abdulkarim Kassam, 2) Noormohammad Kassam and 3) Shakoor Kassam. Here is the new unit they have built.



You can imagine, 5 units in the Dheli, so there are quite a few members in the family.

Some family pictures:



Main Entrance to Dheli:



Entrance to the Kitchen:



Existing Moton Family in the old Moton Dheli.

Anwar and Shabbir gave me a breakdown of their existing families in the Dheli. Started with Six brothers and 2 sisters, namely:

Latif, Arif, Hanif, Ameena, Amin, Rafik, Osman and Hafiza. All brothers passed away while Ameena and Hafiza are alive. From the looks, they look like in their late 60s, just like me. My first contact Anwar is the son of Latif while my 2nd contact Shabbir is son of Rafik. Could not figure out the names of Ameena and Hafiza's husbands but they are now widows, living with the same family in the same Dehli which use to belong to my Great Grandfather Kassim Ayoob Ghani Moton. Shabbir's grandfather just to document here was Alimohammad.



Fulwadi and Chapraj ni bhari Areas of Jetpur

CHAPTER 12



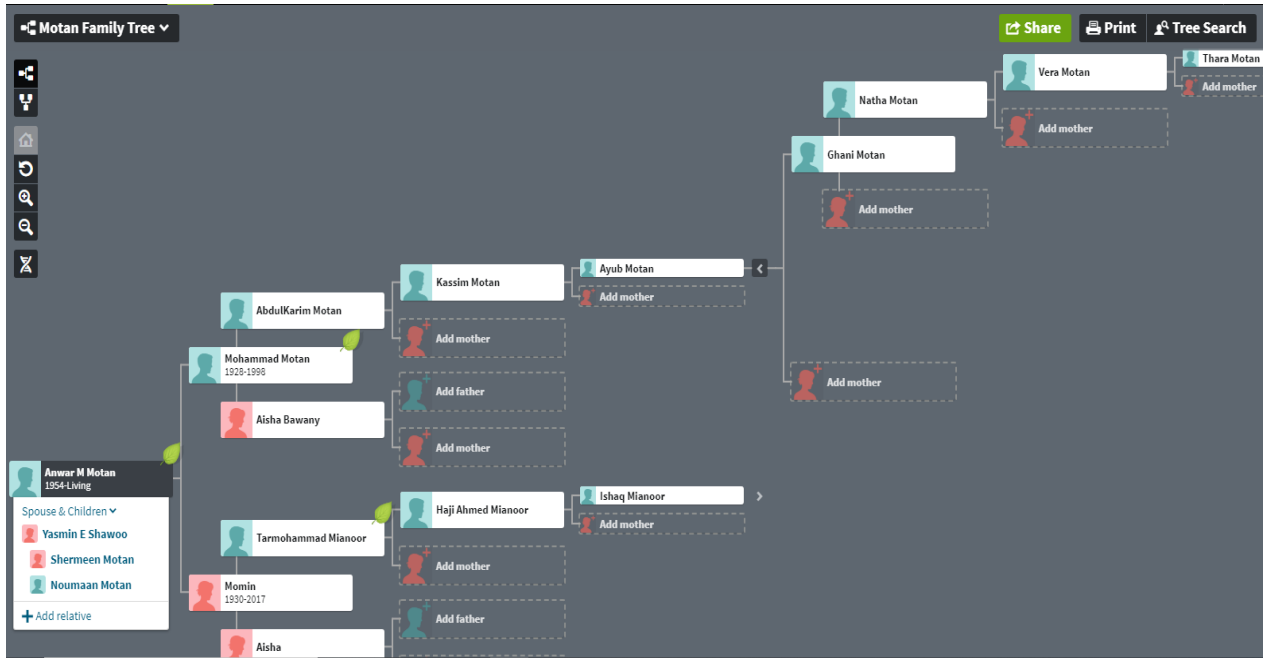
MY IDENTITY – ANCESTRY DNA

One of the reasons, I wanted to get my Genes checked and identified was to prove my theory that my origin being a Memon was from Punjab, specifically Multan. My DNA proved that my forefathers came from Multan area down to then the capital of Sindh, Thattha in 14th century. My DNA was also checked while I was helping in a Project at KFSH in 1989 on Human Genome. At the time it was sent to Germany and there was certain SNPs that represented some European genes. This final DNA through new technology confirmed that the Genes in 18th century were identified in Punjab from a Hindu caste of Lohana. If you read my story earlier, that we were also Hindu Lohanas that chose to settle in Thattha for economic reasons. I am going to copy some 10 rows of my SNPs:

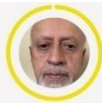
Genetic data is provided below as five TAB delimited columns. Each line corresponds to a SNP. Column one provides the SNP identifier (rsID where possible). Columns two and three contain the chromosome and base pair position of the SNP using human reference build 37.1 coordinates. Columns four and five contain the two alleles observed at this SNP (genotype). The genotype is reported on the forward (+) strand with respect to the human reference:

rsid	chromosome	position	allele1	allele2
rs3131972	1	752721	A	G
rs114525117	1	759036	G	G
rs4040617	1	779322	A	G
rs141175086	1	780397	C	C
rs115093905	1	787173	G	G
rs11240777	1	798959	A	G
rs6681049	1	800007	C	C
rs4422948	1	835499	A	A
rs57494724	1	837192	A	A
rs4475691	1	846808	C	C

My Ancestry Tree: (In Progress):



AncestryDNA Story for Anwar



AncestryDNA has traced the origins of Anwar from ethnicity..overRegionCount regions around the world. Take a look at their ethnicity estimate and where their ancestors may have lived hundreds of years ago.



Ethnicity Estimate

● **Central Asia—South** 100%

[See how we got these percentages >](#)

DNA Communities

● **Punjab and Western India**

A Region in Flux

Punjabis and others living in Western India did not join in the rebellion against British rule between 1857 and 1858 but were affected by its consequences. British colonizers redesigned cities in the name of “security,” living in new, airy neighborhoods. By contrast, Indians lived in cramped quarters in dense neighborhoods, only able to take advantage of open spaces and parks during the daytime. Farmers and peasants felt an even greater impact. They raised crops like wheat, sugarcane, and cotton, but they grew frustrated by the high taxes they paid to the British, who wanted to make colonial rule profitable.

Punjab and Western India

Overview **1850** 1875 1900 >

A Time of Fervor

To help in coping with colonial rule, many in Punjab and Western India turned to religious reform. Some Muslims followed the lead of reformers like Sayyid Ahmad Khan, whose teachings urged followers to take up modern “English” education and professions. Others were inspired by the Deobandi tradition, where the Quran, Islamic learning, and devotional traditions were taught in British-style classrooms. Hindus were motivated by the new Arya Samaj organization, which advocated social reform by opposing image-worship, child marriage, untouchability, and temple offerings.

Punjab and Western India

view 1850 **1875** 1900 1925 >

Communities Divided

During the Great Depression and the Second World War, communities were divided by religious politics. Professional and ashraf (upper class) Muslims in Bombay and other cities were hit hard by the economic crisis, and farmers suffered because they couldn’t borrow money. Furthermore, the British split the region into two new countries, India and Pakistan. A mass migration occurred as Hindus abandoned their homes in Pakistan to take refuge in India (either in Punjab or Delhi), and Muslims left to start over in Pakistan. Sikhs were caught in the middle. Most threw in their lot with India, home to the holy city of Amritsar. Others remained in Pakistani Punjab.

Punjab and Western India

< 1850 1875 1900 **1925** 1950

New Opportunities

As the 20th century dawned, there were new opportunities for the people of Punjab and Western India. Punjabi Hindus and Sikhs, in particular, enjoyed rewards for serving in the colonial Indian Army. In exchange for their military efforts, particularly during the First World War, the colonial government bankrolled the construction of dams and canals so that farmers could grow more cotton, wheat, and sugar. The city of Bombay (currently Mumbai) continued to provide opportunities to Gujarati and Jain merchants, working-class migrants, and Muslim professionals. Punjabis and others from Western India also went overseas as

Punjab and Western India

< 1850 1875 **1900** 1925 1950


Modern Migrations

The partition of British India in 1947 to create the independent states of India and Pakistan split communities apart. Perhaps the most significant migration of the period was the exodus of Muslims from Bombay to the port town of Karachi, now in Pakistan. Doctors, lawyers, and other professionals, alongside merchants and laborers, left their ancestral homes to begin life in the new Islamic country. They joined migrants from other parts of India to create a cosmopolitan culture in Pakistan’s thriving coastal financial center. Others found refuge beyond the Indian subcontinent, beginning new lives abroad, most often in the United Kingdom.

Punjab and Western India

< 1850 1875 1900 1925 **1950**

DNA Story ?




Ethnicity Estimate

100% Central Asia—South

Discover the places, history, and cultures that shaped who you are today—using just your DNA.

[Discover Your DNA Story](#)

DNA Matches ?

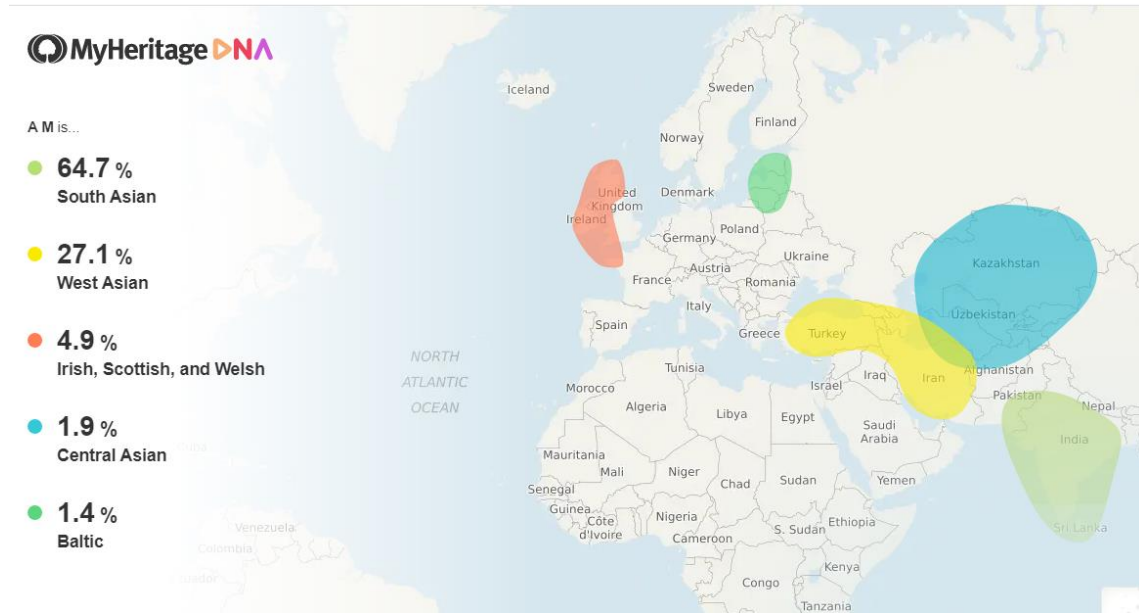


★ 0 Starred matches

👤 505 4th cousins or closer

[View All DNA Matches](#)

More recently, I took the same DNA File from AncestryDNA.com and gave it to a friend to upload into MyHeritageDNA website to get more details from my DNA reading. To my surprise my earlier DNA testing at KFSH proved to be right that I carried some European Genes:



I also noticed from the matching file provided by MyHeritageDNA that I had several DNA matches. I have copied only few here to show some evidence:

DNA Match ID	Name
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-AF5CE8DA-E8D3-4CC2-9BA7-6FDDDB14BFF22	Akbar(RM198 Y DNA)
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-21919E4D-6ACB-4B32-BFB5-1E704D55FF05	Yusuf Godil
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-F4CAD526-6277-41B2-AA2A-0D5477E02E46	Ashraf Bawany
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-F7101206-A62C-4BD3-A33C-563CF69853D5	Mohammed Aslam
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-594F0D6A-9893-4A2B-A2CC-E09C58BC6F0B	Sharik Cochinwala
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-474D317B-C8DE-428E-BA07-C38A0C6D7F5C	eshwa rashid
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-4746B233-85DF-4CD4-A4A8-01FE4964C24C	Rabia Siddiq
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-D4871D64-EE29-4EA1-A1D1-565DF0DA8EA8	Afzal Taufiq
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-93490C15-1B18-4611-9248-D0A79F8AE069	asadsoorty
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-3743924E-1B55-43A3-B6E0-5AEC15861DED	Tanveer Merchant
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-F3317BB4-99CF-4ECA-ACA4-7DEF4B6E1243	Shanila baig
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-743631A6-93E1-4DA0-953C-C67CFB339764	Mustafa Dada
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-BD4B53F1-053C-41F0-8DD1-DFC83574E84B	Aurangzeb Anwar
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-6710F79E-EC14-4298-85CF-B62DEEB CD2D3	saben coach
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-426416B0-419B-4902-A154-6C3A2F49F7D2	Hassana Junaid
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-F7B0442A-0693-4085-98A0-C50A4FADAB8A	Aisha Tabani
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-617EAF93-BF87-465C-A279-B5BFB7A03E66	Maba
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-B5A58803-FBEA-4162-8DEB-31FFA3D3ACB0	Rayid Ghani
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-5I304Z5F-0H35-P86D-54X5-54X5Y805XVE3	JH
D-4A2F123C-D111-4C6D-92F1-B5A3A97EA3F8-D-A9924ADD-B827-4130-BC73-A3633C8D89EC	Farid Mohammad

CHAPTER 13

▼

OUR EVIDENCE OF MUSLIM REVERSION

James Campbell wrote in the Gazetteer of the Bombay Presidency of 1880 volume 5 about the conversion of Luhana Hindus to Musalmaan, as he called it and then their population that was found in Cutch. There were several Volumes he wrote and publish. I was able to locate his volume 5 and found couple of pages where he mentions the conversion, or I say reversion to Islam of 700 families in 1541 and movement later on from Thatta to Cutch. I did type two pages from the Gazetteer and then I copied the pictures of these pages for the readers as evidence.

1880 -Gazetteer of Bombay Presidency -Vol 5 -Kutch, Palanour and Mahikantha [346]



Link: <http://www.respatidar.com/library>
email: mail@respatidar.com

Page 1 of 496



GAZETTEER

OF THE

BOMBAY PRESIDENCY.



VOLUME V.

17323

CUTCH, PÁLANPUR, AND MAHI KÁNTHA.

Under Government Orders.

R 910-3095432G
G.B.P./C.P.M.

Bombay:

PRINTED AT THE
GOVERNMENT CENTRAL PRESS.

1898.

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Vol. V

No. 17323/G.B.P./C.M.

1898 - Gazetteer of Bombay Presidency - Vol 5 - Cutch, Palanpur and Mahikanta [1898]

1898/1899

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BOMBAY GAZETTEER 1880 AD – CUTCH

Samma's numbering 7000 souls are found in the east and west of the province. With the bulk of their tribe, they were probably converted to Islam in Sind about the close of the fourteenth century and are the late settlers in Cutch. Of more than average height and strength, they are dark with flat noses and faces, long necks, thick lank hair, and beards. They speak a mixture of Cutchi and Sindi. Careless and untidy, they are brave, hardworking, honest, hospitable, and though hot-tempered generally well-behaved. Cultivators, cattle-breeders, and dealers, they are as regards food and clothing well off, but most of them have to borrow to meet the expenses of their leading family ceremonies. Sunnis in faith, the Sammas of the west keep their Hindu bards and have also spiritual guide, pirs. Those in the east honour the ordinary maulvis. Generally marrying among themselves their sons sometimes take wives from among the Musalman tribes of Notiars, Hingolas, and Abdas and from Sodha Rajputa. They never give their daughters to any but Sammas. Disputes are very rare and settled by their headman the Jam, who lives in Kunaria. They keep to their old Rajput names and at public dinners eat from separate pots. But their birth, marriage and death customs do not differ much from those other Musalmans. They give their children no schooling and show no signs of improving their position.

Memans, numbering 6178 souls, are partly immigrants from Sind, partly Cutch converts chiefly Lohanas by caste. The Sind Memans are said to be Lohanas converted in 1433 (838H) and named behevers, momins by the celebrated saint Syed Yusuf-ud-din descendant of Syed Abd-ul-kadir Jilani, the saint of saints, Piranpir of Baghdad. The story of their conversion is that Sundarji and Hansraj two men of the Lohana caste, lived at Nagar Tatta then the capital of Sind governed by Markabkhan a ruler tributary to the Ghazni Kings. Seeing some miracles performed by the Saint, who said to have come there in 1422, they became Musalmans (1433) and were by him named Adamji and Taj Muhammad. Their example was followed by about 700 Lohana families, Sundarji or Adamji being (1541) made their head, sheth. Under his grandson Kat, they, at the invitation of Ray Khengarji, emigrated to Cutch, where their numbers were increased by converts from among the Cutchi Lohanas. They shaved their heads, wear long beards, and speak Cutchi without any peculiarities. Neither very neat nor cleanly, they are hardworking, honest, sober, and quiet. Memans follow all professions, those living in villages being cultivators. Their state is middling, with enough for food and clothes, but

pressed to meet special demands. Sunnis in faith they are religious and follow the regular Kazi. In their marriage and other ceremonies, they do not differ from other Sunnis. They form a distinct community settling their caste by a committee of five. Though giving their children little schooling they are a pushing, rising class, ready to take to any new calling and going to distant countries to make their fortunes. Many Cutch Memans, prospering as traders in Kurrachee, Bombay, the Malabar coast, Haiderabad, Madras, Calcutta and Zanzibar, have in their native villages built mosques, rest-houses, caste-houses, jamat-khanas, wells and ponds, and set apart funds for the charitable distribution of grain. They dress like other Cutch Musalmans and, except that at public feasts they use sweetmeats instead of mutton, there is nothing special in their food. They perform the sacrifice, akika, but seldom the initiation bismillah ceremony. They have a special spiritual guide, pir, living in Bhuj, who goes by the name Bhid Valo Pir, his own name being Muhammad Shah, to whom fixed yearly payments are made. They are also in habit of becoming disciples, murids whom they pay certain yearly fees.

The few Musalman Khatri families found in different parts of the Cutch, are said to have come from Sind about the middle of the sixteenth century (1544), and to have adopted Islam because of some dispute with their priests, Brahamans of the Sarasvat caste. The men shaved the head and wear the beard, and to look at do not differ from Cutchi Musalmans. They wear the common Cutch dress, and their women dress like the Meman women. They are fair with flat faces, long ears and high prominent foreheads. They speak Cutchi with no noticeable peculiarities. Generally neat, they are hardworking, honest, sober, thrifty and orderly. They work as dyers, carpenters, turners and cultivators, and their women are skilled in embroidery and frilling. As a class they are well-to-do, able to meet all expenses and save. Sunnis in faith they are religious following the ordinary Sunni maulvis. Marrying among themselves they form a distinct community, settling disputes by persons chosen for the purpose. Hindu Khatriis wishing to join their class are sometimes admitted. Their customs do not differ from those of other Sunnis. Though well-to-do they are not a rising class, giving their children no teaching and taking no new pursuits.

Kumbhars numbering 6000 souls, are found in almost all Cutch villages. They are said to have come from Sind about the middle of the sixteenth century. Probably converts from Hindu caste of the same name, they claim descent from the Halimah, the Prophet's nurse. Both men and women are well-made and have good features. Their home tongue is Cutchi. Hardworking and seldom

neat, they are honest, a few of them thrifty, mild-tempered, and, according to their means, hospitable. Potters and ass-breeders they are in middling condition and stinted for food or clothes, some of them indebted, but almost all with credit. Sunnis in faith, besides a special pir, they honour Sunni maulvis. Forming, as regards marriage, a distinct community, disputes are settled by an officer chosen by themselves and named prince, mehtar.

Below, I have attached the actual pages (93 and 94) from the Gazetteer of Bombay Presidency 1880 Volume 5.

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CUTCH.

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more schooling than formerly, and are on the whole a prosperous and rising class.

SAMMA's, numbering 7000 souls, are found in the east and west of the province. With the bulk of their tribe they were probably converted to Islám in Sind about the close of the fourteenth century and are among the late settlers in Cutch. Of more than average height and strength they are dark with flat noses and faces, long necks, thick lank hair, and long beards. They speak a mixture of Cutchi and Sindi. Careless and untidy, they are brave, hardworking, honest, hospitable, and though hot-tempered generally well-behaved. Cultivators, cattle-breeders and dealers, they are as regards food and clothing well off, but most of them have to borrow to meet the expense of their leading family ceremonies. Sunnis in faith the Sammá's of the west keep their Hindu bards and have also spiritual guides, *pirs*. Those in the east honour the ordinary *maulvis*. Generally marrying among themselves their sons sometimes take wives from among the Musalmán tribes of Notiárs, Hingolás, and Abdás, and from Sodha Rajputs. They never give their daughters to any but Sammá's. Disputes are very rare and are settled by their headman the Jám, who lives at Kunária. They keep to their old Rajput names and at public dinners eat from separate pots. But their birth, marriage, and death customs do not differ much from those of other Musalmáns. They give their children no schooling and show no signs of improving their position.

MEMANS, numbering 6178 souls, are partly immigrants from Sind, partly Cutch converts chiefly Lohánás by caste. The Sind Memans are said to be Lohánás converted in 1433 (838 H.) and named believers, *momín*, by the celebrated saint Syed Yusuf-ud-din the descendant of Syed Abd-ul-kádir Jiláni, the saint of saints, Piránpir of Baghdád. The story of their conversion is that Sundarji and Hansráj two men of the Lohána caste, lived at Nagar Tatta then the capital of Sind governed by Markabkhán a ruler tributary to the Ghazni kings. Seeing some miracles performed by the saint, who is said to have come there in 1422, they became Musalmáns (1433) and were by him named Ádamji and Táj Muhammad. Their example was followed by about 700 Lohána families, Sundarji or Ádamji being (1541) made their head, *sheth*. Under his grandson Kato, they, at the invitation of Ráv Khengárji, emigrated to Cutch where their numbers were increased by converts from among the Cutch Lohánás. They shave their heads, wear long beards, and speak Cutchi without any peculiarities. Neither very neat nor cleanly, they are hardworking, honest, sober, and quiet. Memans follow all professions, those living in villages being cultivators. Their state is middling, with enough for food and clothes, but pressed to meet special demands. Sunnis in faith they are religious and follow the regular Kázi. In their marriage and other ceremonies they do not differ from other Sunnis. They form a distinct community, settling their caste disputes by a committee of five. Though giving their children little schooling they are a pushing, rising class, ready to take to any new calling and going to distant countries to make their fortunes. Many Cutch Memans, prospering as traders in Kurrachee, Bombay, the Malabár coast, Haidarabad, Madras, Calcutta, and Zanzibár, have in their native villages built

Chapter III.
Population.Musalmáns.
*Sammá's.**Memans.*

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[Bombay Gazetteer,

STATES.

Chapter III.**Population.****Musalmán.****Memans.**

mosques, rest-houses, caste-houses, *jamát khánás*, wells and ponds, and set apart funds for the charitable distribution of grain. They dress like other Cutch Musalmáns and, except that at public feasts they use sweetmeats instead of mutton, there is nothing special in their food. They perform the sacrifice, *akíka*, but seldom the initiation, *bismilláh*, ceremony. They have a special spiritual guide, *pir*, living in Bhuj, who goes by the name of Bhid Válo Pir, his own name being Muhammad Sháh, to whom fixed yearly payments are made.¹ They are also in the habit of becoming disciples, *murids*, of *maulvis* whom they pay certain yearly fees.

Khatris.

The few Musalmán KHATRÍ families found in different parts of Cutch, are said to have come from Sind about the middle of the sixteenth century (1544), and to have adopted Islám because of some dispute with their priests, Bráhmans of the Sarásvat caste. The men shave the head and wear the beard, and to look at do not differ from other Cutchi Musalmáns. They wear the common Cutch dress and their women dress like the Meman women. They are fair with flat faces, long ears, and high prominent foreheads. They speak Cutchi with no noticeable peculiarities. Generally neat, they are hardworking, honest, sober, thrifty, and orderly. They work as dyers, carpenters, turners, and cultivators, and their women are skilled in embroidery and frilling. As a class they are well-to-do, able to meet all expenses and to save. Sunnis in faith they are religious following the ordinary Sunni *maulvis*. Marrying among themselves they form a distinct community, settling disputes by persons chosen for the purpose. Hindu Khatris wishing to join their class are sometimes admitted. Their customs do not differ from those of other Sunnis. Though well-to-do they are not a rising class, giving their children no teaching and taking to no new pursuits.

Kumbhárs.

KUMBHÁRS, numbering 6000 souls, are found in almost all Cutch villages. They are said to have come from Sind about the middle of the sixteenth century. Probably converts from the Hindu caste of the same name, they claim descent from Halimah, the Prophet's nurse. Both men and women are well-made and have good features. Their home tongue is Cutchi. Hardworking, but seldom neat, they are honest, a few of them thrifty, mild-tempered, and, according to their means, hospitable. Potters and ass-breeders they are in middling condition not stinted for food or clothes, some of them indebted, but almost all with credit. Sunnis in faith, besides a special *pir*, they honour Sunni *maulvis*. Forming, as regards marriage, a distinct community, disputes are settled by an officer chosen by themselves, and named prince, *mehtar*. In their food, dress, and customs, they

¹ They have another saint Syed Buzurg Ali, the lineal descendant of their first converter Syed Yusuf-ud-din to whom, though they honour him more than the other guide, they made no payments. Being in a very poor state, the friends of this *pir* lately (1873) published a book, called the *Ibráz-ul-Hak*, containing the history of the Meman conversion, the pedigree of the *pir*, and a copy of a document passed to Syed Yusuf-ud-din by the Memans, binding themselves and their descendants, to maintain, even if in doing so they were to be sold as slaves, the *pir* and his descendants. Since this book was published the Memans have begun to fulfil the promise made by their forefathers.

Continued:

History of Memons by Abraz ul Haq 1873 AD:

Writer Abraz ul Haq, few years earlier than James Campbell in 1873, wrote the story of Memons who reverted to Islam. His story is the same as James Campbell and mentions close to 700 Hindu Lohana families in Thatta, today's Pakistan, reverted to Islam.

What I tried was to type Abrazul Haq's original Urdu write up and I will copy it write here, as well as the original evidence from the book and translation in English so readers can enjoy.

نقل بموجب اصل از سند جوشی ہنسراج بن رامانی کی بیٹیجوشی مہوجانی مرشد قوم لہانہ

1478 گجراتی 1343 شاستری میں ملک عرب سے پیر یوسفدین صاحب ملک سندھ میں آئے اسوقت خاکسندھ کا مرکب خان اور اسکا وزیر ایوب خان تھا اور یہ حاکم اسوقت چہ آنی محمود خان غزنوی کو دیتا تھا یہ دونوں میر و وزی ر پیر صاحب کی کرامت کی تعریف سن کر واسطے ملاقات پیر صاحب کے گئے اور پیر صاحب کو انھوں نے وہاں ٹھہرایا اور بہت اچھا سلوک کیا اور بہت سی دوستی پیر صاحب سے رکھی اسوقت لوہانوں کی جماعت میں بڑے مختار اور سیٹھ سندرجی اور ہنسراج بن روجی تھے اور امیر سندھ کے دربار سندرجی سیٹھ کو بہت بڑی آبرو تھی - حکیم سندھ پیر صاحب کو بہت مانتا تھا اس سے سب یہ سیٹھ بھی پیر صاحب کو بہت ماننے لگے یہاں تک کہ ایک دن پیر صاحب کے پاس جا کر یہ دونوں سیٹھ ہاتھ جوڑ کر کہنے لگے کہ ہم آپ سے یہ عرض کرتے ہیں کہ آپ ہم کو اپنے دین میں لاؤ۔ پیر صاحب نے کہا بہت اچھا بس دونوں سیٹھ اسی وقت پیر صاحب کے ہاتھ پر مسلمان ہوئے اور پیر صاحب کی ایسی کرامت تھی کہ جو کوئی ان کا منہ دیکھتا وہ مسلمان ہو جاتا تھا جب یہ جماعت کے بڑے سردار مسلمان ہوئے تو ان کے سبب سے سات سو گھر کے لہانے مسلمان ہوئے۔ لہانوں کی 84 ذاتیں تھیں اور سندھی زبان میں ذات کو نکھ کہتے ہیں جبکہ سات سو گھر کے تمام لوگ مسلمان ہو گئے تو اور دوسرے لہانوں کو بڑی فکر ہوئی کہ ایسا نا ہو کہ ہماری تمام ذات مسلمان ہو جاوے یہی بہت بڑا کام ہوا اب ضرور اس کی کچھ صلاح کرنا چاہئے یہی سوچ بچار سب لوگ اپنے گرووں کے پاس گئے ان کے چار گرو تھے ایکجوشی پٹیل مل دوسرے جوشی اودھول تیسرے جوشی نندمل چوتھے جوشی ہال مل - سو ان چاروں کے پاس سب لہانے جمع ہوئے اور سارا حال دونوں سیٹھوں اور سات سو گھروں کے لوگوں کا جو مسلمان ہوئے تھے سب کہا اور امیر سندھ کا بھی جس طرح پیر صاحب

کی تابعداری کرتا تھا سب کہا اور یہ بھیکہا اگر یہ پیر صاحب یہاں رہیں گے تو تمام لہانے مسلمان ہو جاویں گے یہ تو بہت ہی بری بات ہے کہہ مارا دین و درہم سارا مٹا جاتا ہے اب تم چاروں مل کر ایسی تدبیر کرو جو ہوا سو ہوا پر اپنا دھرم نہا رہے کہ جو لوگ ہندو دھرم میں ہیں وہ مسلمان نہ ہوں تب ان چاروں گرووں نے کہا کہ سمندر پر چلو وہاں سمندر کی پوجا اور ہوم کرو جب اس بات کا بندوبست ہو چکا تب وہ چاروں گرووں اور وہ سب لہانے سمندر پر گئے وہاں بہت کچھ ہوم پوجا پاٹ کیا تب ان کو سمندر نے کہا کہ تم سب اپنے گھر کو جاؤ تھوڑے دنوں میں پیر صاحب یہاں سے چلے جاویں گے اور تم ان کے ہاتھ سے چھوٹ جاؤ گے اور جو مسلمان ہوئے سو تو ہونے پر اب کوئی مسلمان نہیں ہوے گا یہ حکم جب سمندر سے ملا تو سب لوگ بہت خوش ہوئے اپنے اپنے گھروں کو آنے اسکے تھوڑی دنوں کے بعد ۱۴۸۱ گجراتی میں پیر صاحب عربستان کو گئے انتہی فقہیہ حال تمام وکمال جوشی ہنسراج بن رامانی اور انکے بیٹے جوشی ہوجاجی قوم لوہانوں کے گرو انجوشیوں کے اولاد میں جن کا ذکر اول اسمے آیا ہے کہ وہ تمام لہانوں کے گرو تھے ان کی سندھی بیاصنونی یعنی جو پڑین میں نقل بموجب اصل کے زبان گجراتی میں تہریری ہے تجاوز رقم کیا گیا ہے فقط ملکندھ میں قوم موتا یعنی لہانے چوراسی القاب و خطاب کے دراصل تھے اور زبان سندھی میں لقب کونکھ کہتے ہیں ازانجملہ تمام جماعت کے سیٹھ سروفر سندر جی اور ہنسراج بن روجی بن مان ک جی تھے اور یہ ہنود تھے بعد اسلام لانے یہ عبارت حال بالاجمال ہے الا بالتفصیل یہ ہے کہ اس زمانے میں فرمزوانے سندھ مرکب خان اور اسکا وزیر ایوب خان تھا پایہ تخت والریاست سندھ کا شہر نگر ٹھٹھا اور باجگیر سن دھ کا سلطان محمود غزنوی تھا مرکب خان چھ آنی شاہ موصوف کو دیتا تھا ۸۳۷ ہجری تھی۔

الاقیاسا ازروئے اخبارو سیرہ ہے کہ مرکب خان کے عہد حکومت سے اولملک سندھ قبض و تفرق مینغزین کے تھا من بعد رٹس کابل قابض تھا غزنین ہوا شاہ غزنین خراج گزار ہوا پس قبضہ سندھ سے تصرفشاہ غزنین کا اٹھ گیا شاہ کابل کا ہوا۔ مؤلف الکردم برسر مطلب بہ تمنائے تام اسی احوال کو پھر حالے و قالے میں لکھوں ٹالمخترا س عہد میں حضرت پیر یوسف قادری رحمتا اللہ علیہ باولا و امجاد حضرت سیدنا جالدرین عبدالرزاق قدس سرہا میں قبلہ کون و مکان کعبہ جن و انسان خسرو میں و زمان پیشوائے کابلان و رہنمائے عارفان حبیب الرحمان آفتاب بغداد ماہتاب جیلان حضرت میران محی الدین عبدالقادر جیلانی و گیلانی قدس سرہ ملک سندھ میں تشریف لانے حاکم وقت مرکب خان اور وزیر ایوب خان دونوں حضرت موزکور کے مرید ہوئے سیٹھ مانگ جیسر آمد قوم لہانہ تھے ان کے بیٹے سیٹھ راج ی انکے تین فرزند سندر جیو ہنسراج اور ایک فرزند اور تھے اسمین سے سندر جی کو منصب سرگروہی جماعت تھا اور دربار مرکبجان میں بہت رسوخ حاصل تھا وہ بھی حضرت کے کشف و کمال معاہدہ کر کے باعشفاہ تمام اسلام لانے

اور مرید ہوئے ان کی تمام عیال و اطفال بھی اسلام لائے اس شہر میں قوم لہانہ چوراسی لقب کے تھے حاصل کلام کہ لفظی قوم زیادہ لوگ اور حضرت کے مرید ہوئے سیٹھ راجی بن مانگ جی کے تین فرزند تھے نہدرجی و ہنس راج یہ دونوں اسلام لائے ایک مذہب کفر پر رہے حضرت نے ان اسلامی لوگوں کا خطاب مومن کیا اور سند جی کا نام حضرت نے آدم رکھا اور ہنس راج کا نام تاج محمد رکھا سند جی کو کہ نام انکا آدم جی رکھا تھا آپ نے ایک روز مبارک قرار دیکر شہرت کردی کہ فلانی تاریخ اور دن کو تمام جماعت کا افسر و سردار معہ پوشاک کیا جاویگا۔ پس اس روز معہودہ کو ازسر نو جماعت مومن کا سردار یعنی سیٹھ پٹیل کیا اسوقت ان کے واسطے چار پوشاکیں آئیں ایک اول پوشاک حضرت نے عنایت کی دوسرے پوشاک شاہ غزنین کی طرف سے تیسری پوشاک حاکم سندھ مرکب خان کی طرف سے چوتھی پوشاک جماعت کی طرف سے اس جانے پر بھی یہی قیاس غالب آتا ہے کہ دوسری پوشاک کابل کی طرف سے آہوگی القصہ یہ چاروں پوشاکیں رحمت کر کے خطاب سیٹھ اور پٹیل کا دیا۔

تذکرہ سکونت و اولاد قوم مہمین بہ صحت کامل

آدم سیٹھ نے حصول سرداری موضع وراہین کے شہر نگر ٹھٹے سے قرب تھا وہاں مکان بنایا اور وہاں اپنی سکونت اختیار کی ان کا فرزند کی حالت کفر میں نام اسکا مرکن تھا حضرت نے رکن الدین نام رکھا دونو پورپدر معہ قبائل موضع وراہن تادم زبیت رہے رکن الدین کا ایک فرزند تھا کناوہ کچھ میں آیا اسوقت ۱۵۹۷ گجراتی تھے دارالہیاست کچھ کا شہر بھیج ہی حاکم وہانکا راو صاحب کھینگار جی ناہیتھا اور اسی حاکم نے وہ ملک زیادہ آباد کیا تھا اور اسی حاکم نے کنا سیٹھ کو سندھ سے بلایا تھا اور جب اسی حاکم نے یہ ملک آباد کیا تھا اس زمانہ میں گجراتی ۱۵۹۷ تھے پس کنا سیٹھ کی معیت مینومن لوگ کچھ میں آئے حاکم کچھ راو صاحب نے کنا سیٹھ کو پوشاک دی اور خطاب سیٹھ کا دیا بعد 1643 ۱۶۴۲ گجراتی راو صاحب راہی ملک عدم ہوئے انکے بیٹے بہار مل جی بجائے پدر سند نشین ہوئے بہار مل جینے ۴۶ سال حکمرانی کی بعد ازان 1688 گجراتی میں جاوہ پیمار رہے دارجاودانی ہو رہے اور سیٹھ کنا باعٹ عزت بخشی حاکم کچھ وہیں رہے ایک مسجد تعمیر کی انکے بیٹے من نامی ہے انھوں نے بھی وہاں ایک مسجد تعمیر کی اور محلے کا من محلہ نام رکھا ایک مکان بھی نیا تعمیر کیا اسے سکونت کی انکا فرزند کانبھی نامی ہوا اسنے بھی ایک مسجد تعمیر کی امجا پر حضرت پیر کی اولاد سے ایک صاحب زاد ہنشریف لاکر سکونت پزیر ہوئے تھے اس لحاظ سے اس مسجد کا نام پیر والی مسجد مشہور ہوئی کانبھی کا ایک بیٹا لدو نامی ہوا اس نے بازار میں ایک مسجد منار کی بنائی لدو

کا ایک بیٹا داندرو نامی ہوا اسنے شہر جھج کے باہر ایک کنواں بنایا اس کا نام داندرا کنواں رکھا اور ایک مسافر خانہ بھی بنایا داندرو کا بیٹا مہرائن نامی ہوا اسنے بھڑ میں اپنا مکان بنایا اور ایک مسجد بنائی بھڑ نوم شہر جھج کے چوک کا ہینیبھاو کا ایک بیٹا ونڑ ویز نامی ہوا اسنے شہر جھج اور تومڑی شہر دونو کے مابین ایک کنواں اور مسافر خانہ بنایا ونڑویڑ کا ایک بیٹا اسماعیل نامی اور دوسرا حامد نامی ہوا ان دونوں نے ایک مسجد اور مسافر خانہ اور تالاب بنایا تالاب کا نام حامد تالاب رکھا اسماعیل کا ایک بیٹا ذکریا نامی ہوا اسنے حامد تالاب کے نزدیک ایک کنواں زینے دار بنا یا ذکریا کا ایک بیٹا سرادین نامی ہوا اسنے ماندوی کے راستے پر ایک مسافر خانہ ایک کنواں بنایا اسکا نام سنیدر کنواں رکھا سرادین کے دو بیٹے پیرانوان اور شکر دین نامی ہوئے انھوں نے شہر جھری اور شہر تومڑی کے مابین ایک مسجد تعمیر کی شکر دین کا ایک بیٹا سلیمان نامی ہوا اسنے جھج میں ایک مسافر خانہ اور ایک مسجد بنائی علاوہ ازیں اس نیک نیت شخص نے کار خیریت بہت کئے اکثر لثمین جاگیریں درست کیں اور حامد تالاب کے مستمل بھی ایک ایک مسجد اور مسافر خانہ بنوایا اور اکثر بزرگوں کے مکان مزارات وغیرہ کو از سرے نو درست و تعمیر کئے الغرض ان لوگوں نے زرو مال کا کار اللہ میں بہت صرف کیا اور بزرگوں ساوالوں کی خدمت گزار بھی بہت کی یہی نفل موجب اسی کی ہے جو سیٹھ آدم مرحوم موصوف کی اولاد میں ہیں نام انکا صاحبنا سیٹھ ہے اور انکے والد کا نام سیٹھ سلیمان ہے ملقب بلقب مانکائی کر کہتے ہیں الغرض اصل اس کی زبان گجراتی تھا حال صاحبنا سیٹھ کے نزدیک موجود ہے فقط اب یہ صحیح صاحبنا سیٹھ کی ہے اور وہ کہتے ہیں کہ یہ تمام حقیقت و حال صادق علی صاحب قادری رزاق کی اولاد حضرت پیر قدس سرہ ساکن شہر مندر والے کو لکھوادی ہے یہ من ابتدا تا انتہا بمصدق النقل کا الاصل بے کم و کاست ہے

Translation in English:

According to the narration, the original Azand Jushi Hans Raj Bin Ramani's daughter Joshi Bhujani Murshid Qaum Lohana

1478 In Gujarati 1343 Shastri, Pir Yusufuddin Sahib came to Sindh from country Arab. At that time, the ruler of Sindh was Murkab Khan, and his minister was Ayub Khan. At that time this ruler was paying 1/6th of his income to Mahmood Khan Ghaznavi. After listening to so many miracles of Pir Saheb he went to meet Pir Sahib and he stayed there and treated Pir Sahib very well and kept good friendship with Pir Sahib. During that time Lohana community's great Leaders were Seth Sunderji and Hansraj bin Rohi. It was a great honor -

Hakim Sindh used to believe in Pir Sahib very much, so all these Seths also started believing in Pir Sahib so much that one day they went to Pir Sahib and these two Seths joined hands and said that we ask you that you bring us into your religion. Pir Sahib said very good. Both Seths became Muslim at the hands of Pir Sahib at that time and Pir Sahib had such a miracle that whoever saw his face became Muslim when he was the chief. If they became Muslims, then because of them seven hundred families became Muslims. When the leaders of this community became Muslims. Lohanas had 84 castes and in Sindhi language the caste is called KONKH. When these 700 families accepted Islam, the other Lohanas were very worried and hoped that the whole of their castes do not become Muslims. There were four Gurus, one was Joshi Patel Mul, the second was Joshi Odhomal, the third was Joshi Nandmal, the fourth was Joshi Hall Mul. The Hindu Lohanas went to these four Gurus and said that if this Pir Sahib stay here, then all of the Lohanas will become Muslims. The four Gurus said that those who are in Hindu Dharam should not become Muslims and recommended them to, "Go to the sea, worship the sea there. They went to the sea and did a lot of worship there. Then the sea told them to go to their homes, and you will be released from their hands and whoever became a Muslim will be a Muslim but no additional one will be a Muslim now. When this order was received from the sea, everyone was very happy and went home. In fact, after few days in 1481 Gujrati, Pir Sahab went back to Arabastan. This is the case with all the perfectionist Joshi Hansraj bin Ramani and his son Joshi Bahujaji, the Guru of the nation of Lohana, among the descendants of the Joshis whose first mention is that they were the Gurus of all Lohanas. In their Sindhi scriptures meaning it is copied in joparen in Gujrati that the amount has been exceeded only in the country of Sindh, only in Sindhi Mota meaning Lohanas had 84 castes and in Sindhi, caste is called KONKH. All castes (Jamaats) heads were Hansraj bin Raoji bin Maneckji. They were Hindus and were later converted to Islam. This phrase is very common except that the ruler of Sindh at that time was Murkab Khan and his minister was Ayub Khan. Throne of Sindh, city of Nagar Thattha and the Sultan of Sindh was Mahmood Ghaznavi. Murkab Khan paid 1/6th of the income to the Sultan. It was 837H. According to Al-Aqisa Azbar-e-Akhbar-e-Syria, after the occupation of Sindh by the people of Sindh during the rule of Murkab Khan, the ruler of Kabul was captured and Ghazni was conquered. Hazrat Pir Yusuf Qadri Rehmat-ul-Allah Alayh and Amjad Hazrat Syed Tajuddin Abdul Razzaq Quds Sirhain Qiblah Abdul Qadir Jilani and Gilani Quds Surah visited the country of Sindh. At the time of ruling, Murkab Khan and Wazir Ayub Khan were both disciples of Hazrat Mazkoo. Of these, Sundarji had the position of Sargrohi Jamaat and was very influential in Darbar Murkab Khan. It is said that most of the people of Lazfi nation and disciples of Hazrat Seth Raoji bin Maneck ji had three

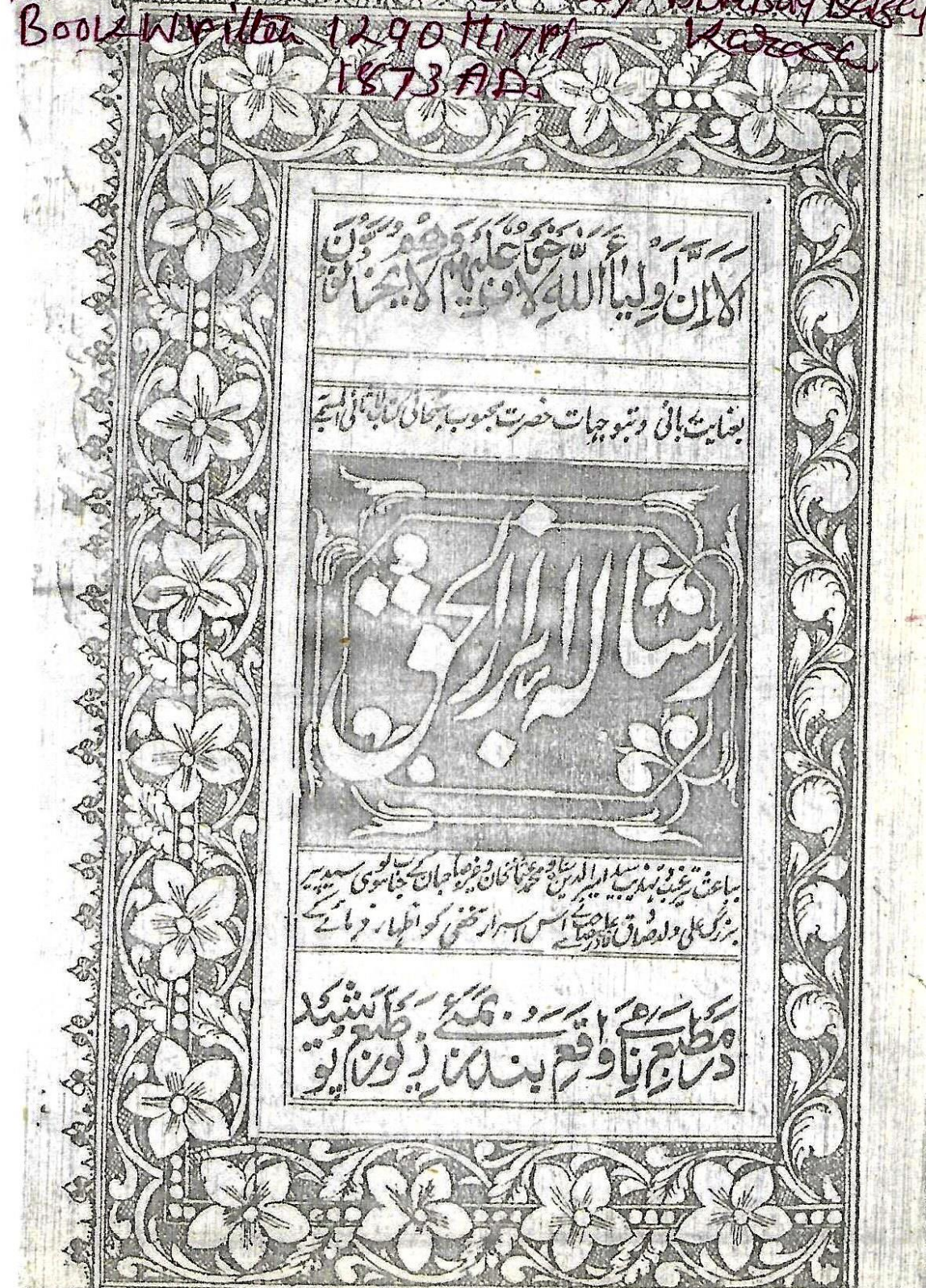
children. Sundararji and Hansraj accepted Islam while the third one stayed Hindu. Sundar ji was named Adam and Hans Raj was named Taj Muhammad. He selected a proper day for a celebration by presenting them with appropriate clothing (POSHAK). At that time four garments came for them. The first garment was given by Hazrat Inayat. The second garment was given by Shah Ghazni, the third one was from Governor Sindh Murkab Khan, and the fourth one was from the whole community. It is speculated that the second garment may have come from Kabul.

Mention of the residence and children of the nation of Memons in good health

Adam Seth had a house near Nagar Thatta, a town of Sardar Mouza and Amen. He took up residence there. There was a son Markan and Hazrat named him Ruknuddin who came to Cutch at that time. The capital of Cutch was Gujarat. The ruler was named Vahanka Rao Sahib Khingarji. It was 1597 Gujrati when people attended the ceremony of Kunna Seth and arrived in Cutch. Leader of Cutch Rao Sahib gave a clothing (POSHAK) to Kunna Seth and gave him the title of Seth. In 1644 Gujrati Rao Sahib's son Bahar Mulji took over as he passed away. After 46 years of rule and long illness he also passed away in 1688 Gujrati. He also built a new house named Mamna Mohalla. He also built a mosque called Da Kanji. A Sahibzada from Hazrat Pir's descendants came and settled on the site of the construction of a mosque. Dandru, a son of Laddu, built a well outside the city of Bhuj. He named it Dandra well and built a lodge. Dandru's son named Mehraeen. One of the sons of Nibhau was named Wind Weir. He built a well and a cabin between the two cities of Bhuj and Tumri. He had a son named Zakaria who built a well near Hamid Talab. Zakaria had a son named Saradin. He built a well on the way to Mandvi. He named it Sunaider. One between the city of Jhri and the city of Tomari Suleiman, a son of Shakardin, built a lodge and a mosque in Bhuj. This became the purpose of rebuilding and maintaining the houses and shrines of the elders etc. They spent a lot of money in charity and served the elders. Sahibna is Seth and her father's name is Seth Suleiman. By nickname Mankani they say that the original language is Gujarati, but it is still with Sahibna Seth. The descendants of Qadri Razzaq have written to Hazrat Pir Quds Surah, a resident of the city of Mandar. From beginning to end it is correctly copied from original without any deletions.

The original extract was in three different languages mixed, Urdu, Persian and Arabic. It was truly a difficult job, but I tried to do the best I could. Those who know how to read Urdu will be able to pickup the gist of it.

Copy of original Book- Memon Central
 Library- Memon Welfare Society- Bombay
 Book written 1290 H/1771-1873 AD



<p>فضیلت اور ہدایت میں مشہور شہرت اور لائقیت میں بھی ممتاز موفق جس تو فائق الہی نسب میں آفتاب اوج عظمت ز سے نام خدا اقدس شامیل مشرقت صورت و ملکوت اوقات رقم کیا کہا کروں اوصاف حضرت</p>	<p>سراپا فیض حق نور علی نور حقیقت معرفت میں صاحب روز بشان پاک شایان دین پناہی حسب میں ماہتاب چرخ معرفت مکرم ذات فرخندہ فضایل مقدس سیرت و قدوسی عادات سراپا حقے پر از انوار عظمت</p>
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نقل بموجب اصل از سند جوئی سربراہ بن رامانی کی

بسی جوشی بھوجا جی مرشد قوم لہانہ

۱۱۷۰ھ الہ آبادی اور ۱۱۷۳ھ شاشتری میں ملک عرب سے پیر یوسف الدین
صاحب ملک سندھ میں آئے اسوقت حاکم سندھ کا مرکب خان روایکا
وزیر ایوب خان تھا اور یہ حاکم اسوقت چہاننی مجو و خان غزنوی کو دنیا
تھا پیر و وزیر پیر صاحب کی کرامت کی تعریف سنکر واسطے
ملاقات پیر صاحب کے گئے اور پیر صاحب کو انھوں نے وہاں ٹھہرایا اور بہت
سلوک کیا اور بہت سی دوستی پیر صاحب سے رکھی اسوقت لہانوی کی
جماعت میں بڑے مختار اور سیٹھ سندھی اور سربراہ جی بن روجی تھے
اور پیر سندھ کے دربار میں سندھی سیٹھ کو بہت بڑی آبر و عظمتی حکیم سندھ پیر صاحب کو
بہت ماننا تھا اس لیے پیر صاحب کو بہت ماننے لگے یہاں تک کہ ایک دن
پیر صاحب کے پاس جا کر یہ دونوں سیٹھ ماننے چور کر کے لگے کہ تم آئیے عرض کرتے ہیں کہ آپ

کہوا اپنے دین میں لاؤ پیر صاحب نے کہا بہت اچھا بس دونو سیٹھ اس وقت
 پیر صاحب کے ہاتھ پر مسلمان ہو اور پیر صاحب کی انیس کرا منٹ تھی کہ جو کوئی
 انکا منہ دیکھتا وہ مسلمان ہو جاتا تھا جب یہہ جماعت کے بڑے سردار
 مسلمان ہوئے تو انکے سبب سے سات سو گھر کے لہانے مسلمان ہوئے
 لہانوں کی ۴۴۰ ذاتیں تھیں اور سندھی زبان میں ذات کو گھڑ کہتے ہیں جبکہ
 سات سو گھر کے تمام لوگ مسلمان ہو گئے تو اور دوسرے لہانوں کو بڑی
 فکر ہوئی کہ ایسا نہوئے ہماری تمام ذات مسلمان ہو جاوے یہ بہت بڑا
 کام ہوا اب ضرور اسکی کچھ صلاح کرنا چاہئے یہ سوچ بچار سب لوگ
 اپنے گرووں کے پاس گئے ان کے چار گرو تھے ایک جوتھی ٹیک مل
 دوسرے جوتھی اودھو مل تیسرے جوتھی منڈل چوتھے جوتھی مال مل
 سو ان چاروں کے پاس سب لہانے جمع ہوئے اور سارا حال دواؤں کا
 اور سات سو گھر کے لوگوں کا جو مسلمان ہوئے تھے سب کہا اور امیر
 سندھ کا بھی سلیج پیر صاحب کی تاجداری کرتا تھا سب کہا
 اور یہ بھی کہا کہ اگر یہ پیر صاحب یہاں رہینگے تو تمام لہانے لوگ مسلمان
 ہو جاوینگے یہ تو بہت ہی بڑی بات ہے کہ ہمارا دین و دھرم سارا مل
 جانا ہے اب تم چاروں گرو ملک ایسی تدبیر کرو کہ جو ہوا سو تو ہو اور اپنا
 دھرم نہا رہے کہ جو لوگ اب ہندو دھرم میں ہیں وہ مسلمان ہووین تب
 ان چاروں گرووں نے کہا کہ سمندر پر چلو وہاں تمہاری پوجا اور مہوم کرو
 جب اسات کا ہندو لبت ہوگا تب وہ چاروں گرو اور وہ سب کہا سمندر پر وہاں بہت

پاٹ کیا تب انکو سندر نے کہا کہ تم سب اپنے گھر کو جاؤ تھوڑے دنوں میں پیر
 صاحب پہاٹنے چلے جاؤ گے اور تم کنگے اور تھوڑے چھوٹے جاؤ گے اور جو مسلمان
 ہوئے سو تو ہوئے پر اب کوئی مسلمان نہیں ہو گا یہ حکم جب سندر سے ملا
 تو سب لوگ بہت خوش ہوئے اپنے اپنے گھر و گواہ آئے اسکے تھوڑے دنوں
 بعد ۳۰۰ میں پیر صاحب عربستان کو گئے اسٹی فقط یہہ حال تمام و کمال
 جوشی پیراج بن رمانی اور انکے بیٹے جوشی جو جاچی قوم لہاٹونکے گرو
 ان چوٹیوں کے اولاد میں کہ جنکا ذکر اول اسمیں آیا ہے کہ وہ تمام
 لہاٹون کے گرو تھے انکی سندھی پیاٹون یعنی جو پیر یون میں نقل
 ہو جب اصل کہ زبان گجراتی میں تحریر ہے لہاٹون رقم کیا گیا ہے زیادہ فقط
 ملک سندھ میں قوم ہونا یعنی لہاٹے چو راسی القاب و خطاب کے و اصل
 تھے اور زبان سندھی میں لقب کو لکھتے ہیں از انجملہ تمام جماعت کے
 پیشہ سر و فتر سندھ راجی اور پیراج بن روجی بن مانگ جی تھے اور پیر ہود
 تھے بعدہ اسلام لائے پیر عبارت حال بالاجمال ہے الا بالتفصیل
 یہ ہے کہ اس زمانے میں فرماٹروائے سندھ مرکب خان اور اسکا
 وزیر ایوب خان تھا پائیہ تخت دار الریاست سندھ کا شہر گھر ٹھہرتے تھا
 اور باج گیسندھ کا سلطان محمود غزنوی تھا مرکب خان چہہ آئی شاہ ہونہ
 کو دینا تھا شہر ہجیرہ تھی الا قیاس از روئے اخبار و سیر یہ
 ہے کہ مرکب خان کے عہد حکومت سے اول ملک سندھ قرض و قرضین غزنوی
 کے قضا من بعد ریس کابل قاض غزنوی ہوا شاہ غزنوی خراج گزار ہوا پس قرضہ سندھ

نعرہ شاہ عزیزین کا اٹھ گیا شاہ کابل کا بواہ، مؤمن آدم پر سب طلب رہنمائے تمام
 اسی حوالہ کو پھر جاننا وقتاً میں لکھوں : المختصر اس عہد میں حضرت پیر پروف قادری
 رحمۃ اللہ علیہ بولاد و امجاد حضرت سید تاج الدین عبدالرزاق قدس سرہ این قبلہ
 کون و مکان کچھ جن و انسان خسرو زمین و زمان پیشوائے کاملان و رہنمائے
 عارفان حبیب الرحمان آفتاب بغداد و ماہتاب جیلان حضرت میران محلی الدین
 عبدالقادر جیلانی و گیلانی قدس سرہ ملک سندھ میں تشریف لائے
 حاکم وقت مرگب خان اور وزیر ایوب خان دونوں حضرت مذکور کے مرید ہوئے
 سیٹھ مانگ جی سر آدم قوم لہانہ تھے انکے بیٹے سیٹھ روجی انکے تین فرزند سندھ جی
 و سہراج اور ایک فرزند اور تھے اس میں سے سندھ جی کو منصب سرگروہی
 جماعت تھا اور دیر مرگب خان میں بہت رمونج حاصل تھا وہ بھی حضرت
 کے کشف و کمال معاینہ کر کے باعقاد و تمام اسلام لائے اور مرید ہوئے :
 انکی تمام عیال و اطفال بھی اسلام لائے اور مرید ہوئے اس شہر میں
 قوم لہانہ جو راسی لقب کے تھے حاصل کلام کہ لفظی قوم سے زیادہ لوگ
 اور حضرت کے مرید ہوئے سیٹھ روجی بن مانگ جی کے تین فرزند تھے سندھ
 جی و سہراج یہ دونوں اسلام لائے ایک مذہب کفر پر رہے حضرت نے
 ان اسلامی لوگوں کا خطاب مؤمن کیا اور سندھ جی کا نام حضرت سے آدم
 جی رکھا اور سہراج کا نام تاج محمد رکھا سندھ جی کو کہ نام انکا آدم جی رکھا
 تھا آپ نے ایک روز مبارک قرار ویکر شہرت کردی کہ خلافت تالیخ
 اویں کو آدم جی کو تمام جماعت کا افسر و سرور و مہر و پوٹناک کیا جاویگا

پس اس روز معہ وہ کو از سر نو جماعت مسلمانوں کو منکاسر و بعضی سیٹھ اور
 پٹیل کیا سو وقت انکے واسطے چار پوشاکین آئین ایک اول پوشاک تو
 حضرت نے عنایت کی دوسری پوشاک شاہ غزنین کی طرف سے تیسری
 پوشاک حاکم سندھ مرکب خان کی طرف سے چوتھی پوشاک تمام جماعت کی طرف
 سے یہ اسن جائے پر بھیجی یہی قیاس غالب آتا ہے کہ دوسری پوشاک
 شاہ کابل کی طرف سے آئی ہوگی فقیر یہ چاروں پوشاکین مرحمت کر کے
 خطاب سیٹھ اور پٹیل کا دیا پٹ

تذکرہ سکونت و اولاد قوم میمن بہ صحت کامل

آدم سیٹھ نے حصول سرکاری موضع ورائین کہ شہر گڑھتے سے قریب
 تھا وہاں مکان بنایا اور وہاں اپنی سکونت اختیار کی انکا فرزند کہ حالت
 کفر میں نام اسکا فرزند تھا حضرت نے رکن الدین نام رکھا یہ دونوں
 پور پور میں مقیم ہوئے ورائین تا دم زبیت رہے رکن الدین کا ایک فرزند تھا
 نام اسکا کتا وہ کچھ عرصے میں آیا سو وقت ۱۵۹۰ء بمطابق ۱۰۰۰ھ کا
 شہر چھجی حاکم و بنگار و صاحب کھنکار جی نامی تھا اور اسی حاکم
 نے وہ ملک زیادہ آباد کیا تھا اور اسی حاکم نے کتا سیٹھ کو سندھ سے بلایا تھا
 اور جب اسی حاکم نے یہ ملک آباد کیا تھا اس زمانہ میں گجراتی ۱۵۹۰ء میں کتا
 سیٹھ کی معیت میں مومن لوگ کچھ عرصے حاکم کچھ راؤ صاحب کتا سیٹھ کو
 پوشاک دی اور خطاب سیٹھ کا دیا بعد ۱۶۰۰ء بمطابق ۱۰۱۰ھ میں راؤ صاحب راہی
 ملک عیسیٰ بنو انکریے بہار میں جی بجائے پور سندھ نشین ہوئے بہار میں جی

۶ سال حکمرانی کی بعد ان شہرہ آفرینی میں جاؤہ پیادہ جاوہ والی ہوئے اور یہ کتب باعنت
 غت پیشی حکم کچھ میں سے ایک مسجد تعمیر کی انکے بیٹے میں نامی ہو انھوں نے بھی وہاں ایک مسجد
 تعمیر کی اور محلے کا نام محلہ نام رکھا ایک مکان بھی بنایا تعمیر کیا اس میں سکونت کی انکا فرزند کا بھی
 نامی ہوا اسنے بھی ایک مسجد تعمیر کی اسجا پر حضرت پیر کی اولاد ایک صاحبزادے نے یہی لا کر
 سکونت پذیر ہوئے تھے اس لحاظ سے اس مسجد کا نام پیر والی مسجد مشہور ہو گیا
 کا ایک بیٹا لڈو نامی ہوا اسنے بازار میں ایک مسجد بنا دی کی بیٹا لڈو کا بیٹا
 ایک داندرو نامی ہوا اسنے شہر بھج کے باہر ایک کنوا بنایا اسکا نام داندرو
 کنواں رکھا اور ایک مسافر خانہ بھی بنایا داندرو کا بیٹا مہرا میں نامی ہوا
 اسنے پڑی محلے میں اپنا مکان اور ایک مسجد بنائی مہرا میں بیٹا بیٹھاؤ نامی ہوا
 اسنے پڑی اپنا مکان بنایا اور ایک مسجد بنائی بھڑ نام شہر بھج کے چوک کا ہی
 بیٹھاؤ کا ایک بیٹا ونٹرو پیر نامی ہوا اسنے شہر بھج اور توڑی شہر دو ٹوکو میں
 ایک کنواں اور مسافر خانہ بنایا ونٹرو پیر کا ایک بیٹا اسماعیل نامی اور دوسرا
 حامد نامی ہوا ان دونوں نے ایک مسجد مسافر خانہ اور تالاب بنایا تالاب کا
 نام حامد تالاب رکھا اسماعیل کا ایک بیٹا ذکر کیا نامی ہوا اسنے جامد پڑ
 تالاب کے نزدیک ایک کنواں زمینے دار بنایا ذکر کیا ایک بیٹا سراوین
 نامی ہوا اسنے ماندوئی کے راستے پر ایک مسافر خانہ ایک کنواں بنایا
 اسکا نام سید کنواں رکھا سراوین کے دو بیٹے پیر آلون اور شکر دین
 نامی ہوئے او انھوں نے شہر جھڑی اور شہر نوڑی
 کے باہر ایک مسجد تعمیر کی شکر دین کا ایک بیٹا

سلیمان نامی ہوا اسے بھیج میں ایک مسافر خانہ اور ایک مسجد بنا کی علاوہ ازیں اس
 نیک نیت شخص نے کار خیریت بہت کی کہ اکثر فاضلین جاگیرین ہوتے کین اور
 حاندنالاہ کے مشعل بھی ایک مسجد اور مسافر خانہ بنوایا اور اکثر بزرگوں کے مکان
 مزاران وغیرہ کو اوسیر نو درست و تیسرے کے الغرض ان لوگوں نے بازار و مال کار شد
 میں بہت صرف کیا اور بزرگوں سادالوقوں کی خدمت گزاری بھی بہت کی یہ نقل
 بموجب اصل سکی ہے کہ جو کچھ اہم رجوم موصوف کی اولاد میں ہیں نام انکا
 صاحبنا سید ہے اور انکے والد کا نام سید سلیمان ہے انکو ملقب بلقب مالکانی
 کر کے ہیں الغرض اصل سکی زبان گجراتی میں نا حال صاحبنا سید کے نزدیک
 موجود ہے فقط اب یہ صحیح صاحبنا سید کی ہے اور وہ کہتے ہیں کہ یہ
 تمام حقیقت و حال صدق متقال سمنے ہماری چوٹری یعنی بیاض قدیمی بانی
 سے درست اور صحیح ہمارے پیر و مرشد مخدوم معظم حضرت پیر بزرگ علی صاحب
 بن حضرت سید صادق علی صاحب قادری بزاز فی اولاد حضرت پیر قدس سرہ
 ساکن شہر ہندو الیکو لکھوادی ہے یہ میں ابتدائاً انتہا مصداق انتقال
 کا الاصل سے کم و کاست ہے

اشعار تالہ تصنیف در توصیف کوئی سید اہم حق مرحوم

خوش ایمان خوش انبیین خوش یقین
 مکرم خوش اکرام فرخندہ کام
 معلی لقب اور اہل منو و
 خبے اہل اجلاں فرخ نہاد

مسلمان خوش طینت پاک دین
 معزز خوش اعزاز عالی مقام
 منور بنور صف کان جو و
 زبے نیک اعمال خوش عقاد

CHAPTER 14



THE DAY GANDHI BECAME MAHATMA

This is the original copy of the honor bestowed on Gandhiji at the Jetpur city meeting on January 21, 1915. At Jetpur Girl's School, before noon, the Original (Manpatra) Commendation was written by and read by the Great Gandhian Follower, philanthropist, and supporter Shri Nautamlal Bhagvanji Kamdar (Mehta). In the Manpatra, Shri Nautamlal Bhagvanji Kamdar referred to Gandhiji as the "Mahatma." From that day on, Gandhiji became "Mahatma" to the entire world. We present this great historical document with immense pride and honor.

The English translation of the original Gujarati language Commendation from the above.

To Shriman Mahatma Mohandas Karmchand Gandhi. Barrister-at-law.

Gentleman,

You have returned to your native land after leading a fight for many years for the right of Indians. We, the residents of Jetpur, are honored and pleased to have you here. We have gathered here to commemorate this auspicious occasion, and we heartily present this document of honor to you and to your wife.

You were born into an honorable family of Karmchand Gandhi in Kathiawad and acquired higher education and higher knowledge. You have set a direct example of duty to all the people by way of performing duties rightfully, and we are very proud of it. Your father had brought fame by enjoying an executive post in the states of Porbander, Wankaner, Rajkot, etc. As did your father, you have enhanced your father's fame by taking a leading part in the interest of the country and people as a top priority of your life.

For the people of Indian origin in South Africa, you fought, sacrificed and showed them a new light in their life, in order to fight for their rights, justice, and their dignity. The Indians all over the world know your dedication and your unbounded love for them in their hearts. You also stood against the mighty British Empire with the new weapon of Satyagraha. You have come out a winner in that. We feel very proud and happy about the way you handled the British government with skill, determination, will power. Physical and family pains and imprisonment are all hardships that you underwent in order to fight for human rights, bring success, and change the laws. We Indians are very proud of you. No number of words can express the deep gratitude we feel for the work you have done in South Africa and in India.

It would be a very long document if we enumerated all the achievements you accomplished in South Africa and in India. Even though you come from a noble family and earned a degree in law and have had biographies written about your achievements, we will not take up much of your time in enumerating them.

You discharged your duties without self-interest and sacrificed money matters. Your behavior is characterized by what is being told in Hindu religious scriptures about saints, as to how they should behave and what religious practices they should follow. It is not an exaggeration to honor you with the title of “Mahan Yogi” (Mahatma), an honor bestowed based upon your self-knowledge of the Mahan soul (atma).

We pray to the creator of world that you may continue the way in which you are trying for the well-being of Hind and that way obliging Hind, and you and your wife remain hail and healthy physically; and the almighty God may bestow upon you a long life; and that you may enjoy all happiness and peace, along with other members of your family.

Jetpur, 21-1-1915. (January 21.1915)

CHAPTER 15



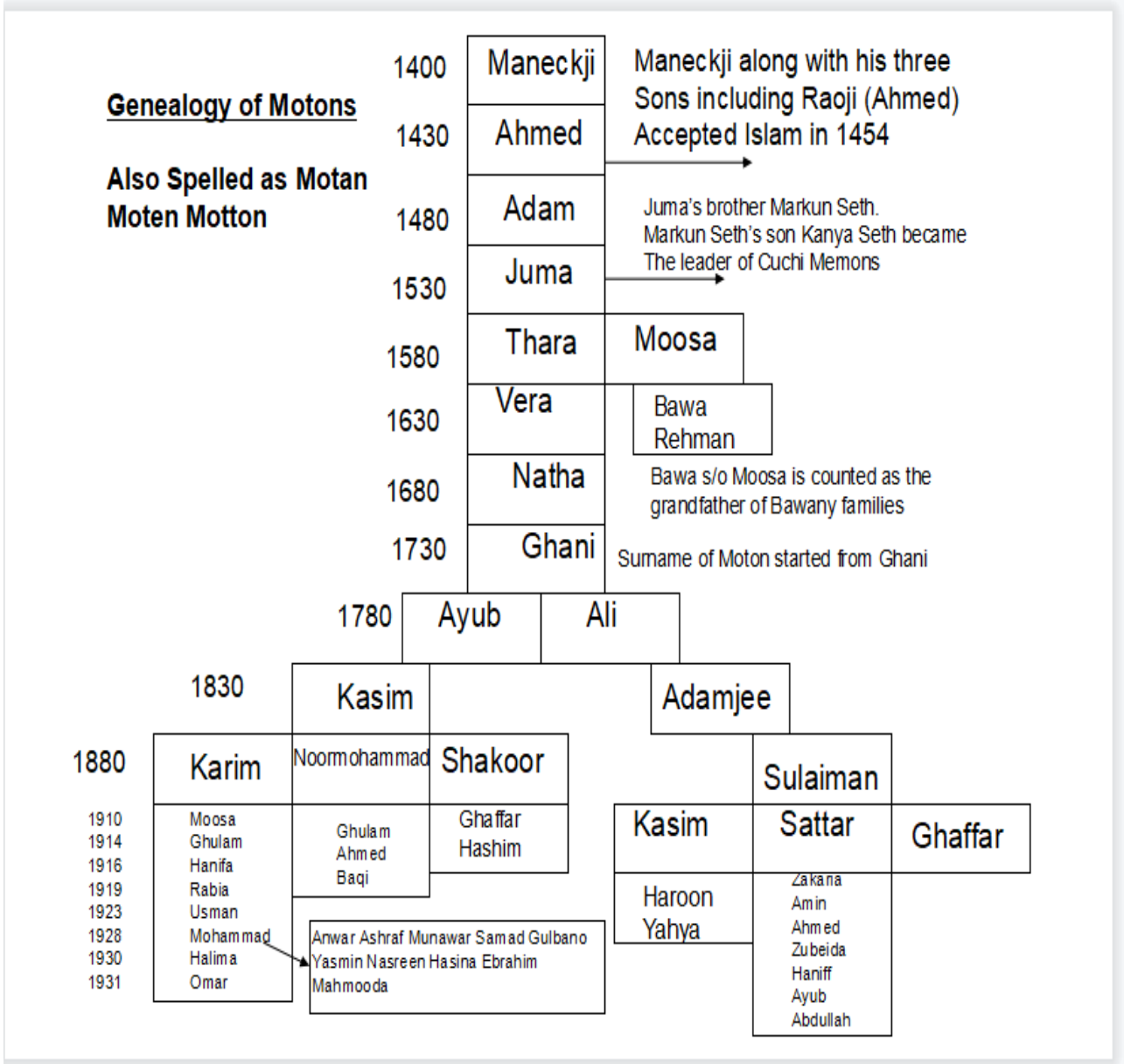
THE GENEALOGY OF MOTONS AND BAWANEYS

Remember, the Sunderji and Hansraj were named Adam and Taj Mohammed. The two sons of Adam, Markun Seth (Ruknuddin) and Juma, migrated to Cutch with his colleagues, where more Lohanas families embraced Islam. Kanya Seth the son of Markun Seth became the leader of Cuchi Memon community. Moosa and Thara were two sons of Juma. Moosa, with his two sons Bawa and Rehman, moved to Jamnagar (Kathiwar). Bawa is still counted as the grandfather of Bawany families. While Juma's name is listed in the book Memons of Jetpur, it is not definite that he was the great grandfather of Moton's families. The genealogy of Moton's is something like this:

Anyone who reads this book should be able to calculate his or her ancestry with little research. For the sake of simplicity, I started with Ghani and assigned him number 1, as the top root for all of us Motons. Every descendant of Ghani likewise has a number. Let me show you using my example: My name is Anwar Mohammad AbdulKarim Kassim Ayub Ghani so my number will be:

1-1-1-1-6-1

The first 1 represents Ghani. The next 1 represents Ghani's first son Ayub, and the next 1 represents Ayub's first son Kasim. The next 1 down represents Kasim's first son Karim, and the next 6 represents Karim's sixth son Mohammad. The last 1 represents Mohammad's first son Anwar; that's me. After determining your number from this chart, you can send me your number, and I will be able to put it in the genealogy table of Motons. I will draw a basic chart from the above family history that I know of: (just very few families)



CHAPTER 16



CONCLUSION

Now, that I have provided, enough information, and that was starting from Mongols to Multan to Thattha to Jetpur and then back to Karachi where I was born in 1954. My additional 4 brothers and 5 sisters were also born in Karachi. A task was given to both elder brothers to go to USA for getting additional Education and earn money, so we can hopefully better our living standard. Borrowing 10 and 20 Rupees from a local Merchant (Kiryane wala KAKA) or from a neighbor Aziz bhai who use to live upstairs, became more difficult to open our mouth every other day. My objective when I came into 9th grade was to get some skills for myself yet kept my goal in advancing my education in Science or Engineering. So, I started taking typing lessons as well as learning how to operate Lathe machines. With these hardships, I still achieved 1st Division in 10th grade that kept my objective of staying as a Science Student and joined D.J. Science College, one of the prestigious college for Pre-Meds or Pre-Engineering. My life after I went to US has been well described and defined in my 2nd book, “Travel to the Final Destiny”.

Allah says, “You can plan, but I am a better planner”. Western societies, no doubt provide excellent opportunities, yet provide a filthy society that does not mimic with Islamic standards. Right after, our 2nd son Noumaan was born, we intended to move back to Pakistan and started looking for jobs based on my degree in Computer Science from the department of Natural Science and Mathematics and several years of IT experience. Agha Khan hospital came closest to Rs. 10,000 per month offer while King Faisal Specialist Hospital and Research Center offer was much lucrative in 1985.

My wife, Yasmin who already had sacrificed her life for bringing up kids instead of getting education, was also motivated to take the opportunity in Riyadh. This presumably, would provide some Islamic education to us and our kids and most of all provide opportunity to do our Umrah and Haj. Staying 14 years in Riyadh, gave us the opportunity to visit our parents twice a year and see the world during our vacations and I am very thankful to Allah for those great days where we were able to perform two Haj and over 30 Umrahs. I must mention that whatever your plans may be, Allah always have better plans and teaches many lessons in our lives. As, we came back, I was naive and failed to

listen to my wife's warning to start any business venture with a Pakistani. I was very uncomfortable when I was cheated for such a large amount, yet I must not forget that that was Allah's testing for us. He gave us more and taught us to pay more in Zakat and Charity.

I still regret to take the retirement so early at 63 as Noumaan, my son was not well, and he needed help to get better as well as needed help in setting up his own business. His death shook us up, specially, Yasmin who was counting so much on Noumaan for later in life and then to add the complexity I was in her space. She was really depressed and down, and family members from my side of the family were no help either. May Allah guide us all in the right direction.

Yasmin has been loudly screaming every day that she was looking for some space for herself and I was trying to ask help from Allah for my own depression. Then came the opportunity to assist one of the hospitals in Riyadh in their implementation of newly acquired EMR.

I was able to finish that Project in 2 ½ years and started learning how to help in house chores so Yasmin can get some relief. I was finally understanding that she was alone for 35 years with the children and was so use to with her space in life. When we moved to Sugarland after our son passed away, it became a nightmare for me. First was to get adjusted and then helping Yasmin as her depression became in tolerable. She was uncomfortable driving around as she was in Northwest part of town. Till today, she is still insisting to go back to the same area. She also realizes that age has taken a toll on both of us and Alhumdo Lillah our daughter and son in law are Angels for us, who are helping us whenever we need help.

I have seen huge increase in the number of divorces, young people's deaths as well as going away from the best practices of Islam. I am sure someone will not agree with me as their children of 2nd or 3rd generation may have been holding on to the right practices but the peer pressure of dating and early introduction of sexual education on one hand may be ok for some kids but for many, a green light to go ahead. Does this mean, it would be safer in Eastern societies, no, I don't think so. Abuse of drugs, night clubs, late night parties and open sex has influenced unwanted pregnancies and increase in the number of Psychiatry patients. Therefore, I have added some Sayings, Lessons learned, and Islamophobia as separate chapters for guidance.

CHAPTER 17



BEAUTIFUL SAYINGS

1. If you want to go fast, go alone. If you want to go far, go together.

| African Proverb

2. A shared joy is a double joy; shared sorrow is half a sorrow.

| Swedish Proverb

3. Words should be weighed, not counted.

| Yiddish Proverb

4. If you can't live longer, live deeper.

| Italian Proverb

5. Where love reigns, the impossible may be attained.

| Indian Proverb

6. It is better to light a candle than cause the darkness.

| Chinese Proverb

7. A man who uses force is afraid of reasoning.

| Kenyan Proverb

8. Still waters run deep.

| Latin Proverb

9. He who does not travel, does not know the value of men.

| Moorish Proverb

10. Measure a thousand times and cut once.

| Turkish Proverb

11. The most beautiful fig may contain a worm.
| Zulu Proverb
12. A spoon does not know the taste of soup, nor a learned fool the taste of wisdom,
| Welsh Proverb
13. Whoever gossips to you will gossip about you.
| Spanish Proverb
14. There is no shame in not knowing the shame lies in not finding out.
| Russian Proverb
15. What you see in yourself is what you see in the world.
| Afghan Proverb
16. It takes a whole village to raise a child.
| African Proverb
17. A fault confessed is half redressed.
| Zulu Proverb
18. Early to bed and early to rise, makes a man healthy, wealthy and wise.
| English Proverb
19. After the game, the king and pawn go into the same box.
| Italian Proverb
20. The path is made by walking.
| African Proverb
21. If you want no one to know, don't do it.
| Chinese Proverb
22. If you always give you always have.
| Chinese Proverb
23. To succeed, consult three old people.
| Chinese Proverb

24. If you hurry through long days, you will hurry through short years.
| Chinese Proverb
25. The stone which cannot be lifted should be kissed,
| Arabic Proverb
26. Write the bad things that are done to you in sand, but write the good things that happen to you on a piece of marble.
| Arabic Proverb
27. All weather is passing.
| Norwegian Proverb
28. He who fears death cannot enjoy life.
| Spanish Proverb
29. Before preparing to improve the world, first look around your own home three times.
| Chinese Proverb
30. All time spent angry is time lost being happy.
| Mexican Proverb
31. Don't sell the sun to buy a candle.
| Jewish Proverb
32. Do not kick away the canoe which helped you to cross the river.
| Malagasy Proverb
33. Do good and throw it in to the sea.
| Arabic Proverb

CHAPTER 18



LESSONS LEARNED

“The world is a book and those who do not travel, read only a page.” - Saint Augustin

A very comprehensive message for worldly issues:
Adam needed Hawa (Eve) to enjoy living in the Garden
- The need for love and intimacy is not codependency

Maryam’s greatest honor was being the mother of Esa
- Being a single mother is not a disgrace

Lut’s (Lot) wife didn’t listen to his instructions
- Even great partners can be betrayed by their spouses

Asiyah was killed by her husband, Pharoah
- Your abusive partner is not your fault

Ayyub A.S battled sickness and repeated trials
- Chronic illness is nothing to be ashamed of

Nuh’s A.S own son rejected him
- Effective parenting doesn’t guarantee successful children

Musa A.S had to flee his homeland in pursuit of safety
- You can be a refugee or migrant and build a new home

Ibrahim’s A.S father threatened to kill him
- You can overcome a bad childhood and oppressive parents

Zakariya A.S struggled to have a child

- Infertility isn't a sign that God is displeased with you

Yusuf A.S was put in prison for something he didn't do

- Sometimes innocent people are unjustly imprisoned

The Prophet Muhammad (saw) was an orphan, a widower, and had to grieve the loss of his own children

- The best of mankind experienced these trials too

In your broken heartedness, remember that you are not alone.

"Even if you have no one, you are in the care of ALLAH"

CHAPTER 19



ISLAMOPHOBIA AND ZIONISM

Many nights and days, I have thought about this exceedingly difficult subject where religion creates an image and people create their own perception which may or may not be true. We must be open minded and think more for the human beings and the atrocities created by the same human beings based on religion on others. Since the Afghan war against the old Soviet Union, US pushed for a religious war and created Taliban in Pakistan and using the peaceful religion “ISLAM” which literally stands for PEACE to combat Soviets. No matter how good the intention was Afghanistan became the breeding ground for War against Soviets based on goals that were alien to ISLAM.

We are the masses of hope, and we should be gendering hope in the masses. Prophet Mohammad SAW was sent on this earth to show kindness for all human beings as Allah says in the Quran, “

وما أرسلناك إلا رحمتنا الأمين

Wa ma Arsalnaka Illa Rahmatallil AaLamin: Surah Anbia 107 (QS 21: 107)

And we did not send you except (as) mercy to the creation of all together (universes).

No matter how difficult the tests and tribulations for the Prophet SAW were, he was always looking forward for PEACE and tranquility. The treaty of Hudaibia was exceedingly difficult when the Prophet’s SAW and his companion could not perform the Pilgrimage and sign the contract with difficult terms. One of the terms was to return a Makkan from Medina while a Medinan could not be returned from Makkah. This is a lesson for us even in present time that we must not react to resolving issues, but we must be proactive and always plan and never expect instant results. Muslims plant their seeds hoping for the best in future no matter how long it may take. We must think about our next generation

and visualize the benefits for them. A program to plant a Billion trees in Pakistan is really going to help the next generation to achieve the benefit of better climate and see the water in their lives.

We must respect all religions. ISLAM was never propagated based on sword. Indonesia, Malaysia are the best examples who accepted Islam from the Muslim traders who presented their best character as Muslims. Not a single war during Prophet's SAW time was started by him. It was always in response to the aggression created by the other side. All three religions who believe in God's Books, Judaism, Christianity and Islam are all Abrahamic religions based on the same principles and ethical values that represent a good human society.

War against Soviets, and creation of Taliban, who were taught extremism in so called Schools (Madrassas) achieved the short-term goal of removing Soviets from Afghanistan. Their teachings of fighting the war were not even close to Islamic teachings of kindness and love for other human beings. US right after the retreat of Soviets from Afghanistan left Pakistan without a long-term vision to clean up the mess. This created a breeding ground for extremism and terrorism.

9/11 created another incident and Pakistan was forced into accepting US terms to fight against the same group of Taliban who were once created to assist US against Soviets. "Either you are with us, or you are against us" and "Do More" became the voice of the US Pentagon and CIA. 20 years bloody war continued destroying Pakistan's Economy. 150B US Dollars lost in Pakistan economy as well as 70,000 Lives were sacrificed for non-winnable war.

A civil war between Afghan government and Taliban again brewing and the impacts will be seen deep inside Pakistan as I am completing this book. Taliban was able to capture 95% of Afghanistan with no issues and Afghan Army ran away. Panjshir was the last province that gave tough time to Taliban. For the first time in the history of Afghanistan, almost in 200 years this area was also taken over as part of the Emarate Islamia Afghanistan (EIA).

At the same time US lost 3T dollars in non-winnable war against Taliban of Afghanistan, who once fought for US Goals. The same monies could have been spent on local citizens to better their lives or pushed for a PEACE in Kashmir and Palestine. Palestine, once a beautiful prosperous country now is forcibly taken by the Right-wing Jews who are slowly and gradually committing genocide of Palestinians and grabbing their land. These double standards of US must be stopped, and we must assist in creating a 2 State peaceful solution

acceptable to majority of Palestinians. Discourage extremism on both sides that is creating a negative Islamophobia as well as Zionism to create a Greater Israel.

Majority of Jews and majority of Muslims are peace loving and they are the ones who must educate the minority involved in extremist ideas and discourage their undertakings. The same thing must happen in India where RSS and BJP extremism has created HINDUTVA that is committing genocide against non-Hindus all over India, mostly in Illegally Indian Occupied Jammu and Kashmir (IIOJK).

UN Charter must be updated to accommodate and discourage the extremism as well as UN Human Rights and other Human Rights organizations must pay attention to this violence in the world and make a 100% effort to STOP through legal actions.

Kashmir (IIOJK) was recently asked about UNSC Resolution 47 and that it called on Pakistan to withdraw first. Something Indians like to propagate. Let me set the record straight. UNSC Resolution 80 adopted in March 1950 reversed this by calling for simultaneous withdrawal of troops by both India and Pakistan. Interestingly, India at that time was a non-permanent member of the UNSC and DID NOT vote against the resolution thereby accepting the Pakistani position that a simultaneous withdrawal of troops should take place. The resolution also de facto accepted AJK by equating AJK troops with J&K (IIOJK) troops. Now this is something that sadly, not enough Pakistanis or Kashmiris are aware of. The point is unless we do our research, we cannot argue a case convincingly. For example, how many Pakistanis know that India took Kashmir to UN under Article 6, which deals with resolution of international disputes & not under Article 7, which deals with occupation? India accepted 1) Kashmir as an international dispute 2) that it was not occupation. Similarly, how many know that the Maharajah had signed a standstill agreement with Pakistan which essentially meant that the 'administrative arrangements' between British and J&K would now be taken over by Pakistan and J&K until agreement on instrument of accession was reached. Point being please read up on the nuances of the issue if you want to understand why Kashmir remains such a critical issue. For Pakistan at least, it isn't about territory but about the people who have been granted the right to choose for themselves - a right India has denied.

ABOUT THE AUTHOR

Anwar Motan is a Memon originally from Pakistan. At the age of 18, he left for higher studies in the US where he earned his bachelor's degree in Computer Science through the Natural Science and Mathematics department at the University of Houston. He is retired at the age of 63 after working 44 years in the US workforce and several in Karachi, Pakistan. He worked for Safeway Stores, Inc., in their Division office as a Programmer analyst for over 9 years, then took some consulting work in the Kingdom of Saudi Arabia at King Faisal Specialist Hospital and Research Center in Riyadh for 14 years. Last, he worked with the Harris Health System for 17 years in its IT department before taking retirement on the 9th of December 2016. He is keeping busy spending time with his grandchildren, writing this book.

In 2018, he started working as a part time Adviser to King Fahad Medical City in Riyadh Saudi Arabia. His Project is complete and now he is enjoying completing this book and special time with the Grandchildren.