

# A HISTORY OF MEMONS



# A HISTORY OF MEMONS

Anwar Motan

iUniverse, Inc.  
New York Lincoln Shanghai

## **A History of Memons**

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*This Book is dedicated to Motons of Jetpur  
(Khatiawar)*

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spending his valuable time to edit this book.*



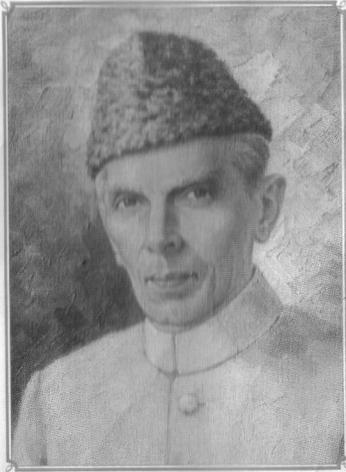
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Quaid-e-Azam  
Father of The Nation

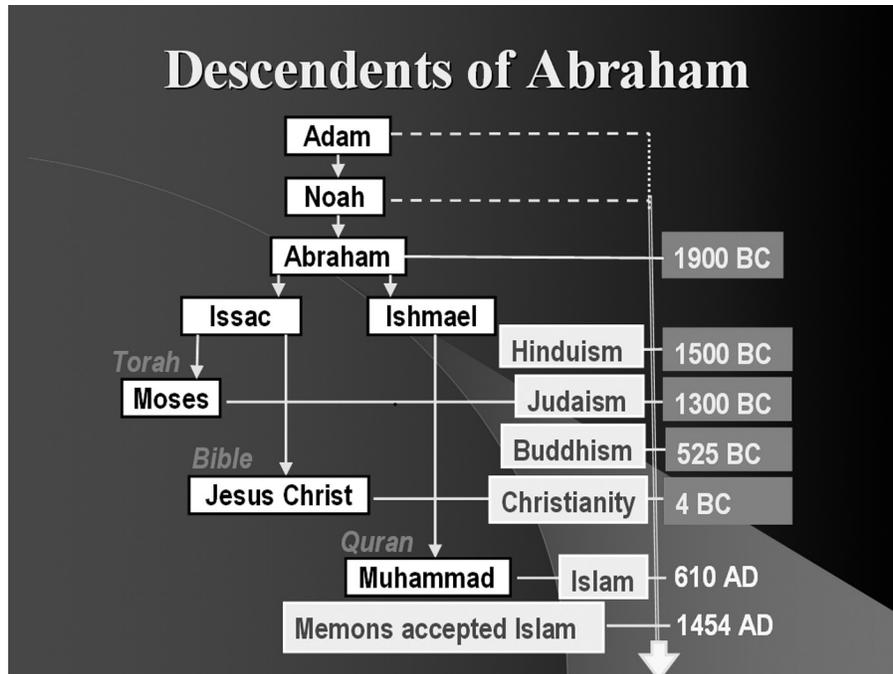
Father of The Education  
(Birth : 1880 - Expired : 1948)



Adamjee had rendered unprecedented service in  
our struggle for Pakistan : Quaid-e-Azam, 30-1-1948



## Descendents of Abraham



*Memons are the original Pakistanis who were the Lohana residents of Nagar Thatta, Sindh, Pakistan for centuries and accepted Islam in 1454 under the hands of Syed Yusufuddin Gilani*

**Maneckji**

**Raoji (Ahmed)**

**Sunderji (Adam)**

**Juma**

**Thara**

**Vera**

**Natha**

**Ghani**

**Ayub**

**Kassim**

**AbdulKarim**

**Mohammad**

**Anwar**

**Noumaan**

*Front and back covers were designed by  
My son-in-law  
Tauseef Adnan Ghazi  
S/o Lieutenant General Tariq Waseem Ghazi,  
Secretary of Defense of Pakistan*

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# Preface

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 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 have to 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,  
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February, 4th 2006



## C H A P T E R 1



# T H E D R E A M

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 use 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 26<sup>th</sup> of May, 1972, for Chicago.

## C H A P T E R 2

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# HISTORY OF LOHANA COMMUNITY

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 as a result 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.

Those Hindus who stayed behind were asked by the Arabs to convert to Islam. Many Sindhi Muslims are descendants of these converts.

In the year 1194, Mohammad Ghori invaded and defeated Kanoj's Raja Jaichand and murdered thousands of Hindus. 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).

## C H A P T E R 3

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# 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 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.

Those Lohanas who chose not to convert 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 converted to 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.)

## C H A P T E R 4

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# 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 1422 C.E 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 conversions to 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 actually 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 brotherhood. 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, as long as 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 dates back to 1454 AD corresponding to 824 AH, 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.

## C H A P T E R 5

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# ORIGIN OF MOMIN

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 waistcoat, 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, in particular, the city of Thatta had several saints and men of religion.

When Pir Sahib ordered Adam and his people to migrate, between a 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, in spite of 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 Sindh 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.

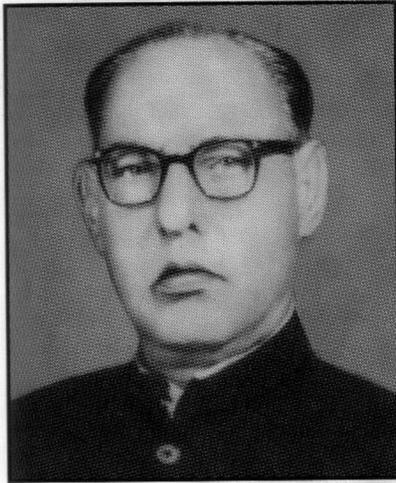
The migration and movement of the Memons from their original home in Nagar Thatta in Sindh caused stress and severe hardship, forcing families to live hand-to-mouth, in constant fear of starvation.

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**

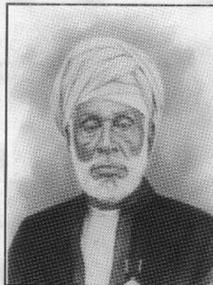


**Abdullah A. Aziz Kamdar**  
Served JMA Karachi for 16 years as  
Hon. Gen. Secretary

### Our Dedicated Leaders



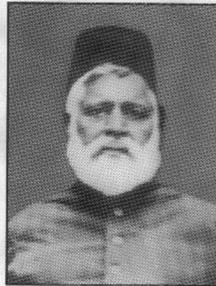
**Haji A. Ghani  
Begmohammad Bawany**  
Founder President of Kathiwar  
Muslim League



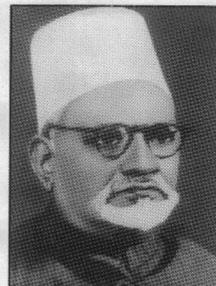
**Abdullah Alimohammad  
Motiwala**  
Nagar Seth (Expired : 1948)



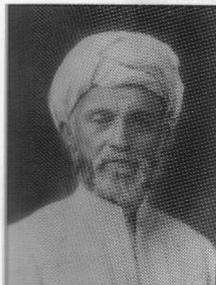
**Ayoob A. Karim Maniya**  
Former President  
Anjumn-e-Islam Jetpur



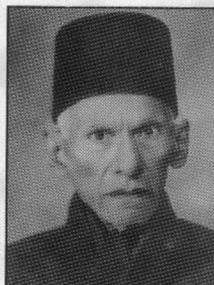
**Jamal Dawood Mianoor**  
Former President of Jetpur  
Memon Jamat (Expired : 1948)



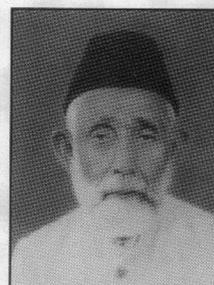
**Ahmed Ebrahim Bawany**  
Founder of Bawany Group of  
Industries  
(1882 - 1966)



**Abdul Aziz Tayub  
Dhedhi**



**Ebrahim Sharif  
Bawany**

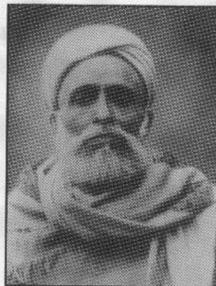


**Ali Muhammad A. Latif  
Kamdar**

### Our Dedicated Leaders



**Ahmed A. Karim Maniya**



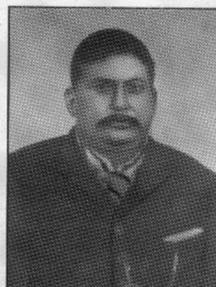
**Adamji Haji Zia  
Amiwala**



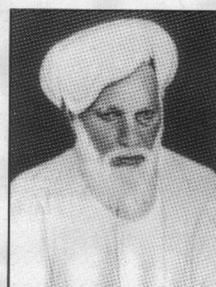
**Haji A. Latif Ayub Bumbia**



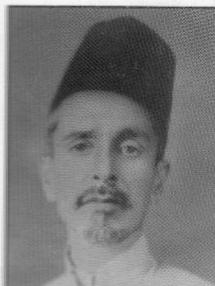
**A. Karim A. Shakoore  
Muchhada**



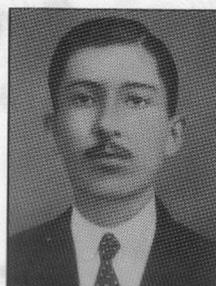
**Mohammad Aziz Bawany**  
Leader of Anjuman-e-Islam  
(Expired : 1920)



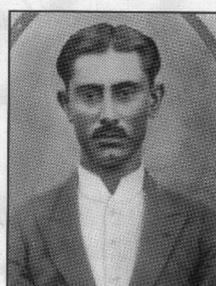
**Abdullah Vakil**  
Prominent Lawyer of Jetpur



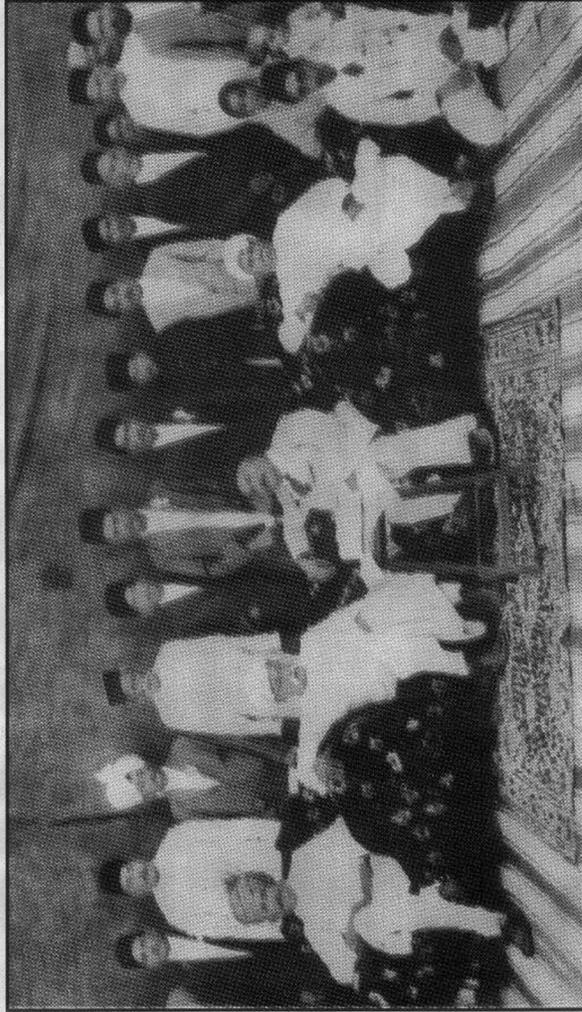
**Gulmohamad Ahmed  
Dawoodsaleh**  
A Philanthropist  
(1896 - 1960)



**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).

## C H A P T E R 6

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# 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 spear-headed 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, in spite of 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.

Some time 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 more or less secure. In the process, some dramatic changes in life style 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 musafarkhanas, 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 later 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**

Where ever 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 particular 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 on the basis of 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 Hajiyani 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.

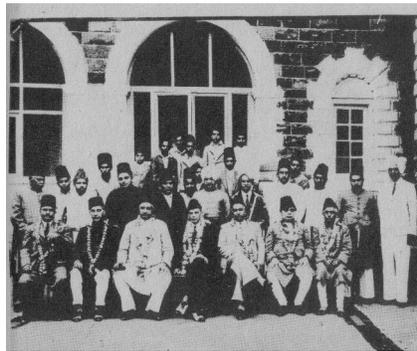
Suleiman Bhura was famous reformer who valiantly fought for the promulgation of Mohammedan Law in the native states of Kathiawar. He was also the founder of Madrassa-e-Islamia chain of schools in Karachi under the banner of Memon Education Board.

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.

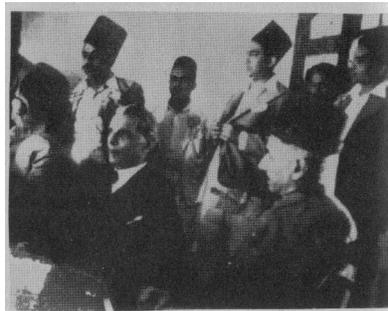
Some pictures of Mohammad Ali Jinnah while he visited Khatiawar for a fund-raising campaign for the independence of Pakistan.



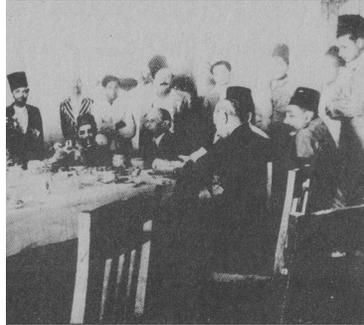
Mohammad Ali Jinnah visiting Rajkot  
L to R sitting: Nizamuddin Qureshi, Khandwani, I I Chundrigar,  
Mohammad Ali Jinnah, Haji Dada Valimohammad Modi, Mohammad Ali  
Chaiwala, Usman Isa Bhai Wakil.  
In the back row Haji Omar Machiswala and other muslim leaders



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 Many 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 Manya.

## C H A P T E R 7

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# JETPUR

**An article “My Old Town Jetpur by Ashok Desai, Calcutta Telegraph, June 28 th, 2005”**

Actually, I have not been to Jetpur in the last 50 years. But I still think of it as my home town. My father was born there; his father served the Bapu or king of Jetpur. So did my uncle, who was a judge in the princely state. His house was so unlike anything we see today. It had a deli, as did all houses in Kathiawar at that time. A deli was an opening in the wall, perhaps 8ft by 10ft, entirely closed by a wooden gate. The gate could be opened to let through large pieces of furniture, or even bullock carts. The rest of the time it remained closed. Built into the gate was a little door, 2ft by 4ft, a couple of feet off the ground; one slipped in and out of the house through this deli. I cannot remember if the deli was ever locked; but the closed gate gave the house considerable privacy. The gate led into an open courtyard, with rooms all around it. On the right was the catchery, my uncle’s drawing room. Opposite were rooms for women and children; the kitchen was in the far left corner. And on the left between the kitchen and the gate was the stable, for the family diet included fresh buffalo milk. I also vaguely remember the Bhadar River, which did not have much water while I was there.

My other uncle, in Rajkot, was a lawyer, and had a stately dwelling. The deli and the courtyard were common. But adjoining the deli on the left was his office. Next to it was an open staircase, which led up to the men's quarters on the first floor, with a nice *agashi* (terrace) to sleep on hot nights. My most cherished memory was of my grandmother's *pataro*, a huge box which opened from the top, from which my grandmother took out everything that we children were fond of.

All of this was history until I met Veronique Dupont, director of the French Research Centre of Social Sciences and Humanities in Delhi, whom, I discovered, had spent three years in the 1980s in Jetpur. A trained researcher sees a place differently from a child; thanks to her, I learned things about Jetpur that I had never thought of before. In 1092, *Sadhro Jesang* (Siddharaj Jaysinh to the Gujaratis), the Solanki king of Patan in Gujarat, seized Junagadh. At that time he must have annexed Jetpur as well, which is just east of Junagadh. In that era, Gujarat was ruled by Rajputs—Solankis, Chauhans, Parmars, Gohils etc. But Saurashtra was known in my childhood as Kathiawar. Kathis were unruly tribesmen from Sind who took Kathiawar in the 15th and 16th centuries from Rajputs. The 143 villages of Jetpur taluka were ruled by 16 Kathi dynasties, of which the Valas ruled Jetpur. The last Durbar of Jetpur was Surug Vala; he was pensioned off when Saurashtra state was formed in 1947.

The Memons of Jetpur migrated to Burma in the 1880s, and with the money they made there built magnificent *havelis* in Jetpur, where they had left their families. One of them, Adamji Haji Daud, built a jute mill in Calcutta. But Navagadh, now a suburb of Jetpur, was in Junagadh. Its Nawab acceded to Pakistan in 1947. Some Kathiawari politicians marched into Junagadh, and the Nawab escaped to Pakistan. Riots followed, and most Memons of Jetpur escaped to Pakistan. When I visited Karachi in 1956, I could freely speak Gujarati in the shops over there.

A few Khatri—dyers—were engaged in block printing of saris in Jetpur. Workers spread out a fabric and imprinted it with a design from a wooden

block, square by square. It was a cottage industry. In 1947—a year of depression and unemployment in Jetpur on account of the exit of Memons—Gordhandas Karsanji Bosamia, known as Bachu-bhai, came back from Ahmedabad and set up a screen printing works. Screen printing increased productivity manifold. Screens at that time were made of silk impregnated with lacquer to make it dyeproof and then cut to make a stencil. In 1960, silk was replaced by nylon, which was stretched out in metal frames. Stencils came to be made from a photograph. Each stencil could be used for 2000 or more saris. In this way, costs were brought down, and a market was created for Jetpur saris. The number grew from one factory in 1947, to 110 in 1964 and to 1,100 by 1985. Every day these works produced 2 million metres of prints—400,000 saris—employing some 40,000 workers. It is this kind of grassroots industrialization that made Gujarat India's second most industrialized state.

With the expansion of industry came immigration, and a change in the composition of the population. The sex ratio fell from 1,150 in 1911 to 920 in 1991; many migrant workers left their wives at home somewhere else.

There were two types of migrants—migrants for work, and migrants from marriage. Amongst native-born Jetpuris, there were hardly any women over 25; amongst migrants, almost half the women were migrants. Amongst male migrants, 46 per cent came for employment, and 49 per cent accompanied them. Amongst females, 46 per cent came with migrants, but 53 per cent came as brides. This is something that had never struck me: that many Gujarati men grew up and died in the towns where they were born, whereas few women did—almost all of them relocating to a different place—home and town—when they married.

For some reason, there were more illiterates amongst migrants—14 per cent amongst natives over 14, 21 per cent amongst those who arrived before 1979, and 31 per cent amongst those who came in 1979–88. Obviously, literacy is not very useful amongst screen printers. It may also be

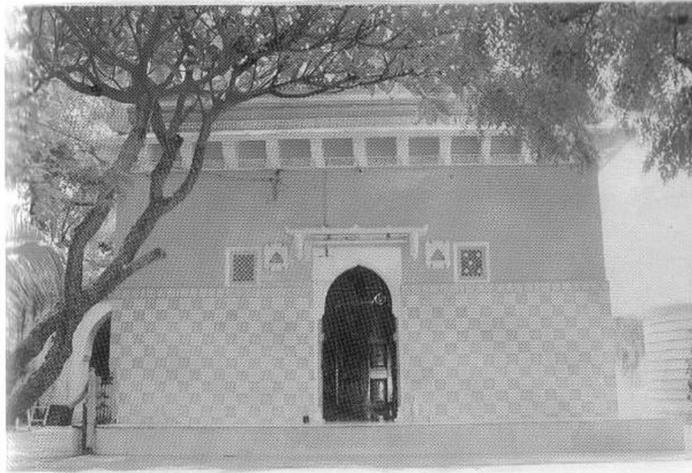
that the locals had become prosperous with the printing industry and used their money to educate themselves more. Male migrants were more likely than natives to be working at all ages up to 59, but migrant females were less likely to be working than native females.

Females were 58 per cent of the work force in household industry, 44 per cent in construction and 42 per cent in agriculture. Their proportion amongst workers was 7 per cent in the private sector, 12 per cent amongst own-account workers, 27 per cent in the government and 36 per cent amongst unpaid helpers.

Only 2 per cent of the workers were unemployed; the proportion was higher only amongst clerks and technical and professional persons. Of the unemployed, 56 per cent had attended secondary schools, while amongst the employed, 39 per cent had achieved this level of education. This will confirm the prejudice of those who think that there is much unemployment amongst the educated; on the other hand, it is possible that the educated have more money to sit at home and do nothing—even in a town where 18 per cent of those employed are entrepreneurs.

Jetpur today is a very different town from the one I knew. In the 1950s, it had 30,000 people; one could walk through the town in an hour. Now it has four times that many. In the 1950s it was a sleepy old place. Today it is humming with screen printing. That is good for Jetpur, but I think I prefer the Jetpur of the past.

## Jetpur



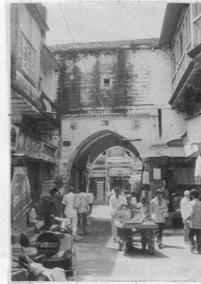
**Dargah of Hazrat Mangliashah Sultan R.A.**



**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**



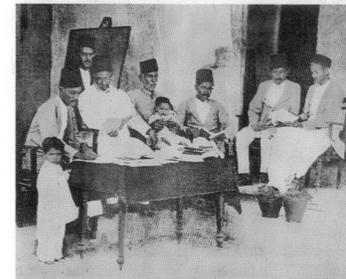
**Aziz Tabba Memon Colony (36 flats)**  
Jagawala Chora - Jetpur



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

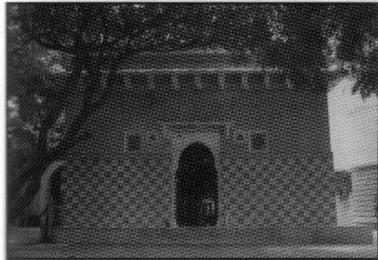


**Haji Ahmed Tayab Colony (54 flats)**  
Jamatkhana Sheri - Jetpur



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

**OUR LOVELAND JETPUR** (Kathiawar)  
(India)



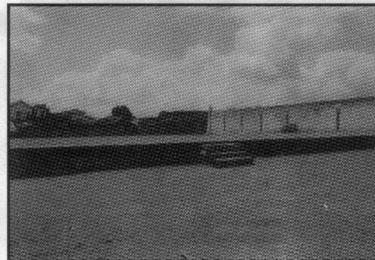
**Dargah of Hazrat Mangliashah Sultan**  
(R.A.) Jetpur



**Bridge of River Bhader**  
(Jetpur)



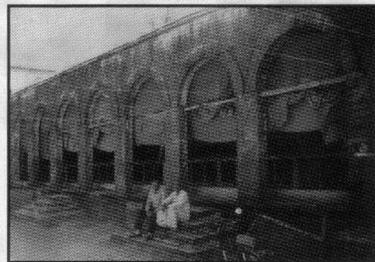
**Dilawar Gadh Railway Station**  
Jetpur



**Eid gah**  
Jetpur

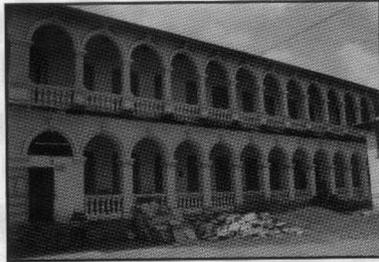


**Famous Ayoob Mahal**  
Jetpur

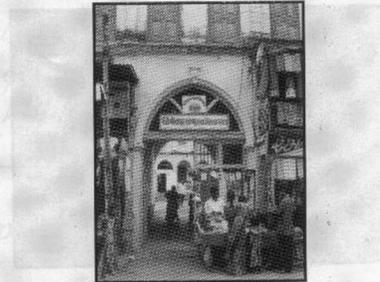


**JamatKhana Community Hall**  
Jetpur

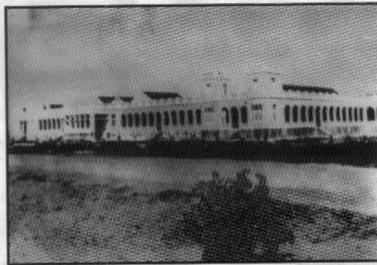
## OUR LOVELAND JETPUR



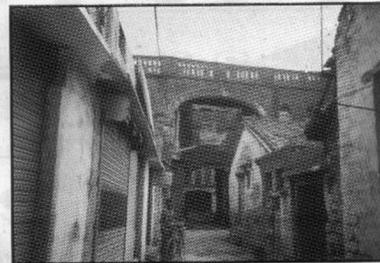
**Anjuman-e-Islam School**  
Inside View (Jetpur)



**Jetpur Anjuman Memon Jamat**  
Jetpur



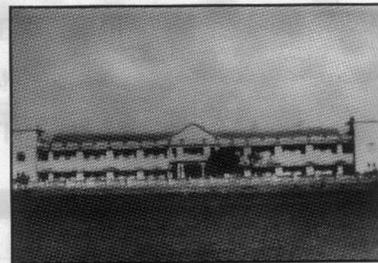
**Haji Dawood Hospital**  
Jetpur



**Raj Mahal**  
Jetpur



**Dhoraji Darwaja**  
Jetpur



**Sir Adamjee Muslim High School**  
Jetpur



**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



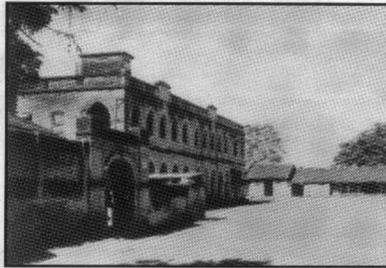
Quaid-e-Azam arrived at Jetpur for League Press fund in 1940, from Right to Left: Ali Muhammad Kamdar, Ayub A. Karim Maniya, Wali Muhammad Abba Andha, Muhammad (Mussa Sharif Mukati), Zakaria Ahmed Bawany, Abdullah Mianoor and Ahmed Bhakhrani.



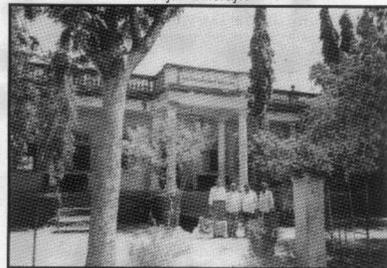
School Committee of Anjuman-e-Islam Mr. A. Karim Jivani, Seth Ahmed Ebrahim Bawani, Hashim Muhammad Bawani, Ebrahim Sharif Bawani, Chatrabhuj M. Dave - 1934



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 Bhavnagar (Kathiawar) build by A. Aziz Haji Tayyab Dhedhi and his brothers Kasim and Latif Dhedhi. - 1931

## C H A P T E R 8

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# THE DAY GANDHI BECOME 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 amount 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.

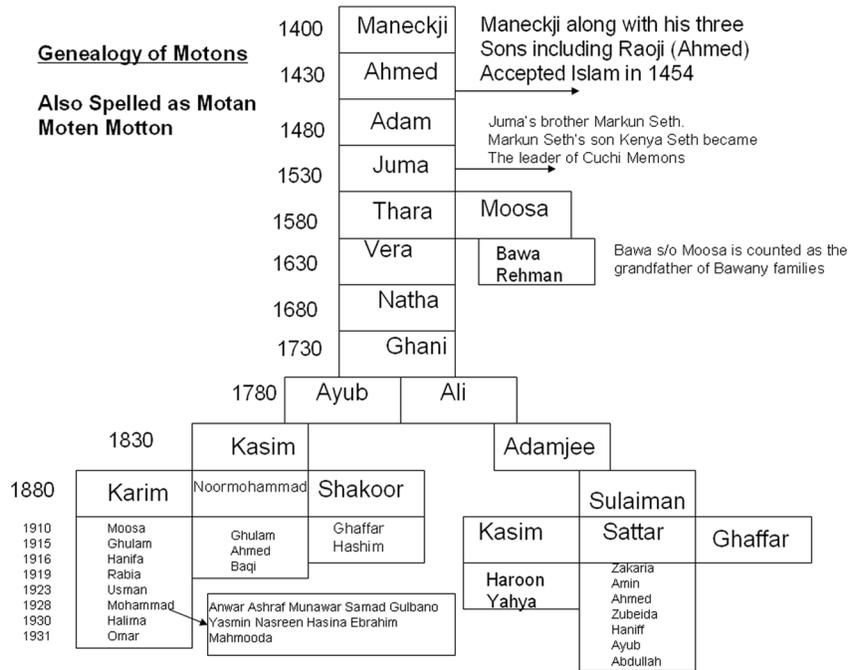
Jetpur, 21-1-1915. (January 21.1915)

## C H A P T E R 9



# THE GENEALOGY OF BAWANYS AND MOTONS

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. Kenya 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 Karim'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)

<b>1-Ghani</b>					
<b>11-Ayub</b>			<b>12-Ali</b>		
<b>111-Kasim</b>			<b>121-Adamjee</b>		
<b>1111-Karim</b>	<b>1112-Noormohammed</b>	<b>1113-Shakoor</b>	<b>1211-Sauliman</b>		
<b>11111-Moosa</b>	<b>11121-Ghulam</b>	<b>11131-Ghaffar</b>	<b>12111-Kassim</b>	<b>12112-Sattar</b>	<b>12113-Ghaffar</b>
<b>11112-Ghulam</b>	<b>11122-Ahmed</b>	<b>11132-Hasham</b>	<b>121111-Haroon</b>	<b>121121-Zakaria</b>	
<b>11113-Hanifa</b>	<b>11123-Baqi</b>		<b>121112-Yahya</b>	<b>121122-Amin</b>	
<b>11114-Rabia</b>	<b>111211-Amin</b>			<b>121123-Ahmed</b>	
<b>11115-Uzman</b>	<b>111221-Anwar</b>			<b>121124-Zubaida</b>	
<b>11116-Mohammad</b>	<b>111222-girl</b>		<b>1211111-Shamim</b>	<b>121125-Haniff</b>	
<b>11117-Halima</b>	<b>111223-Uwais</b>		<b>1211112-Masoud</b>	<b>121126-Ayub</b>	
<b>11118-Omar</b>	<b>111224-boy</b>		<b>1211113-Shabana</b>	<b>121127-Abdullah</b>	
<b>111151-Mariam</b>	<b>111225-boy</b>		<b>1211114-Shereen</b>		
<b>111152-Banu</b>	<b>111231-Zahoor</b>		<b>1211115-Moiz</b>		
<b>111153-Farook</b>					
<b>111154-Wahid</b>					

<b>111155- Rafiq</b>					
<b>111161- Anwar</b>					
<b>111162- Ashraf</b>					
<b>111163- Munawar</b>					
<b>111164- Samad</b>					
<b>111165- Gulbano</b>					
<b>111166- Yasmin</b>					
<b>111167- Nasrin</b>					
<b>111168- Hasina</b>					
<b>111169- Ebrahim</b>					
<b>11116A- Mahmooda</b>					
<b>1111612- Noumaan</b>					
<b>1111611- Shermeen</b>					
<b>1111621- Nida</b>					
<b>1111622- Saad</b>					
<b>1111631- Rizwan</b>					

<b>1111632- Farhan</b>					
<b>1111633- Safwan</b>					
<b>1111641- Ahmed</b>					
<b>1111642- girl</b>					
<b>1111691- Uzair</b>					
<b>1111692- Umair</b>					
<b>1111692- Usama</b>					
<b>1111693- Khadija</b>					

## C H A P T E R 10



# BIO ANWAR MOTAN DECEMBER 2005

I was born in Karachi, Pakistan, the eldest of the 10 children of Mohammad and Momin Motan. My parents migrated from a village called Jetpur in India, when India was divided into the two nations of India and Pakistan in 1947. We are thirteenth generation Muslims, converted from Hindus with a basic belief in oneness of God, five prayers per day, 2 ½% charities from savings every year (Zakat), 30 days of fasting in Ramadan and once in lifetime pilgrimage to Mecca, financial resources permitting. Karachi is the biggest town, with over 30 miles of shoreline. The British had built some nice beaches where I enjoyed my childhood. I played cricket and enjoyed swimming.

My family was very poor, and I had to start work at the age of 15. I started working on Lathe machines in a machine shop. When I was in my first year at DJ Science College in Karachi, a cousin of mine came to visit from US and described the life in US as a dream comes true. The process was simple. I was supposed to take TOEFL (Test of English as a foreign language) and apply for an I-20 (Application for admission into a US col-

lege). Within weeks, I received VISA from the US embassy in Karachi, and I was ready to fly to US.

It was in the city of Chicago, where I landed and started my first college career in the US. A friend of mine, Amin Fatani, introduced me to a French chef, and I started working at a posh restaurant on 95th floor of John Hancock center. College expenses were high and I could not stand the cold weather of Chicago. My two roommates and I decided to move to Houston, in August of 1973. The University of Houston expenses were much lower than Chicago. I was admitted into the college of natural science and Mathematics. This is where I took my first Data processing course. UofH had IBM 360 and Honeywell 1108 time sharing systems. I was soon introduced to Datapoint Corporation, where a friend of mine had begun working after graduation. I was hired on a temporary basis to help correct some of the issues with the company's account receivable programs.

In 1975, I got a job with Safeway stores as a night stocker. I was also responsible for downloading ESLS (Extended store level scanning) files and applying the price changes. In October of 1977, during my last semester in school, I received a call from Dave Weierman, Data processing Manager in our Division office. He interviewed me over the phone and asked me to come and see him. This was the major turn in my profession life, a real opportunity to start what was to become my career. I visited Dave the next day, and he offered me the job as junior programmer, working on RPG and Assembler. In April of 1979, I flew back home after 7 long years and got engaged to my current wife, Yasmin. We were married in November of the same year and came back to Houston. Our first child Shermeen was born the day after Christmas of 1980. It was a wonderful blessing of God.

With Dave, I learned from scratch the full range of information technology jobs, from data entry clerk to programmer. He finally got me trained in CICS Systems programming, and I became Senior Systems Program-

mer. During the time, I lost four of my uncles to cancer. All were in their forties, and their premature deaths stirred in me a desire to work for hospitals. I applied with Hospital Corporations of America (HCA). Within weeks, I was interviewed for a Project Lead position with King Faisal Hospital in Riyadh, Saudi Arabia.

My family was very excited. The position offered a lucrative, tax free salary, 6 weeks of vacation each year, paid housing, and travel tickets for the whole family every year. In July of 1985, I started to work for the hospital for the first time. Working for King Faisal was much different from working in the retail industry, so I had much to learn. I started with the old IBM HCS package written in CICS COBOL, Macro and Command Level and running a DL/1 database. There were several Assembler routines. I wrote the fresh specs for the new ADT/Registration system and converted over to menu-driven CICS COBOL command level programs. It was a success and users loved it. This was just the beginning of my team's assignments. We developed and re-wrote several clinical applications.

The Gulf war of 1990 changed the structure of IT in King Faisal hospital. We were visited by several personalities, including Dr. Paul Clayton of Columbia, Dr. Dean Sittig of Vanderbilt, and Dr. Thomas Payne of University of Washington. It was a great learning experience for me as a Clinical Information Architect. When the Internet was introduced in the hospital, I started training Physicians and residents on its use.. I became part of the Advisory committee for Advance technology and planning.

By the time my kids finished high school in 1998, we had made over forty trips to different parts of the world. It was then that we decided to come back home to Houston. Year 2000 issues were on the horizon, and I was able to get a consulting position with the consulting firm of RCG. This gave me an opportunity to work at Memorial Hermann hospital to verify their due diligence in year 2000 preparation. I knew that this was a temporary position, so, in search of something permanent, I applied with the

Harris County Hospital District in November of 1999. I had forgotten about the application when I received a call from Louis Greak in March of 2000. I interviewed for Application Support Manager and was hired into that position in May of 2000. I started with Clinical systems and I was given additional responsibilities for Ancillary systems and Interfaces. Today I am managing the Ancillary Systems area of the Hospital Information Systems (HIS) department. It is my ambition to finish my first two books, "History of Memons" and "Life of Prophet Mohammad."



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## About the Author

I am a Memon originally from Pakistan and I have researched the genealogy of Memons for over 10 years. I have written down the history of Memons using many sources of information from Library of Congress, several articles and books written on Memons. My intention is to show here that Memons are the original Pakistanis who accepted Islam in 1454 AD. I was born and raised in Karachi, Pakistan and came to US when I was 18 years old. I did my Bachelors in Science from University of Houston in Computer Science and work as an IT specialist in healthcare industry for over 25 years.

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