

MEMONI

A NEW LANGUAGE IS BORN

INCLUDING

FUTURE OF COMMUNITY'S IDENTITY

TEACH YOURSELF MEMONI

SIMPLE RULES FOR WRITING MEMONI IN ROMAN SCRIPT.

MEMONI PROSE & POETRY IN ROMAN SCRIPT.

BY

ABDUR RAZZAQ THAPLAWALA

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PREFACE

Language is the only factor of unity as well identification of the Memon community in today's world when almost half of the community has migrated from their ancestor oltowns to Pakistan and other countries. All of them have settled in cosmopolitan cities of Pakistan or in Middle East, Europe or in northern hemisphere.

In March, 2001, I had written a detailed article under the caption "Memon Community and Future of It's Identity". In this article, I had suggested that we have to convert Memoni Boli into a full fledged language and to adopt Roman script for writing it. Quite a few dignitaries of the community appreciated the idea. To give practical shape to the idea, I requested Mr. Umar A. Rehman, Editor of "Memon Alam" Karachi to allocate some pages for the Memoni language in the journal. Umer Bhai who is always ready to cooperate in every effort for the well-being of the community readily agreed to the proposal and "Memon Alam" is regularly publishing some pages in Memoni language every month for almost one year. Some other Memon Journals and magazines also published some material in Memoni language occasionally in their journals.

I had expected that Memon writers will realize the importance of this exercise and come up with articles in Memoni projecting the culture & traditions of the community but unfortunately it did not happen. I therefore, had to feed "Memon Alam" with some material every month.

On the occasion of First International Convention of the community held at Dubai on 28th & 29th April, 2001, I published my article alongwith some other materials in the form of a 40 pages booklet and arranged its free distribution among the participants of the convention.

Although the idea of converting Memoni boli into a full-fledged language was appreciated by many, there was very little practical response to my proposal. Since I strongly feel that development of Memoni as a language is essential for maintaining the existance and for

preserving the identity of the community as a separate ethnic group in future,

I decided to publish another booklet on the occasion of the Second International Convention of the community being held at Dubai on 30th & 31st March, 2002 to carry the message to the community once again. This booklet is now in your hands. It contains a shorter version of my original article, alongwith guidelines for writing Memoni into Roman Script, some short stories from Gulistan-e-Saadi, some skits in Roman Script previously published in Memon Alam, and some Memoni Poems again in Roman Script. The short stories from Gulistan-e-Saadi are intended to provide an example of normal Memon written in Roman script. Some of the poems, however do present a glimpse of the language in its original shape i.e. dilect in use in our ancestor villages.

The unity and social as well as economic development of the community should be the primary aim of the World Memon Organization. The preservation of our culture and language, however is also essential for the future identity of the community as a separate group. I hope that this small booklet will motivate our writers and journalists to develop some literature in Memoni language about community's past, its culture and traditions. I hope that the booklet will be of interest to the leaders of community as well. I will urge them to place the contents of this booklet on the web sites of their respective organizations so that the members of the community in general and the youngsters in particular have access to it. I will also request them to allocate some space in their community journals to the Memoni language.

Abdur Razzaq Thaplawala
5th March 2002

MEMONI LANGUAGE FOR COMMUNITY'S IDENTITY IN FUTURE

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

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

The new homelands of the members of the community are distant from their ancestral birthplaces. In new homelands, they have the opportunities and compulsions of intermingling with other communities, gradually distancing them from their ancestral traits and qualities. This state of affairs raises an important question. Will the community be able to maintain its distinct identity in years to come ? With passage of time, fifty years or hundred years after today, the present generation will be replaced by new generations which will have little connection with their

past. What will be the factors to bind the new generation into the four hundred year old well-knit community?

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

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

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

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

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

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

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

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

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

“Language can be an extremely important feature of identity”. Many sociologists have considered language as an essential pillar for

maintaining group identity. Even when language has receded to a purely symbolic role, it can still have an important part in Group Identity.

We have seen the importance of language in maintaining & preserving the identity of an ethnic group. If we wish to maintain the present distinct identity of our community, we shall have to make conscious efforts to encourage the members of our community to speak Memoni within their respective homes and outside as well when communicating with members of our own community.

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

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

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

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

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

In this age of computer, the Roman Script is easy and convenient for writing and communicating. You can easily type it on any ordinary typewriter or computer. You can even send an e-mail in Memoni to your relatives, friends and business associates. One hears a lot about the computerization of Urdu's “Nastaliq” script. However, it still takes a great deal of time to type Urdu. Computerized Urdu composing requires a formidable keyboard with too many letters. Vowels constitute another

ordeal for the typist or computer operator who finds Urdu five times slower than English. For using Roman Script to write Memoni, we may form some simple rules assigning specific phonetic sounds to alphabets, which have more than one phonetic sound. Some suggestions are included in this booklet.

It is essential that we maintain our identity and rather strengthen it. For this purpose, we must keep emphasizing the need of developing "Memoni" into a language. At the book launching ceremony of Mr. Iqbal Motlani's "Panji Boli Main" the first book in Memoni in urdu script, I had quoted an extract from a report of a seminar on "Language loss and Public Policy" held at University of Mexico recently. The same is being reproduced below:

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

What do we need to do to achieve our objective?

1. We should realize that with the passage of time, we should face a crisis of identity.
2. Language is the only source of identification of members of our community and we should work to preserve and convert "Memoni" into a full-fledged language.
3. We should encourage the oral & written communication in Memoni in all inter-personal contacts between the members of community.

4. If possible, we should start publishing a weekly or monthly journal in "Memoni" and ensure its wider circulation. If this is not possible the existing journals and magazines of various community organizations should reserve some pages for articles and news in Memoni in Roman Script.

5. All Jamats and associations of the community should start issuing circulars and notices of meetings etc in Memoni in Roman Script.

6. All Memon organizations should place this article and other material available in this booklet on their web sites.

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

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

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

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

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

A	=	Fat	I	=	Bid	U	=	Mute
	=	Advice		=	Private		=	Run
	=	Father		=	Import		=	Put
	=	Army		=	Bird			
E	=	Me	O	=	Open			
	=	Bed		=	Money			
	=	Elect		=	Mouse			

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

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

In writing Memoni, we are not creating a new language. We are only trying to put a widely spoken “Boli” into black & white. It should not be difficult for a person familiar with spoken “Memoni” to understand it

when reading in a script known to him. It should be assumed that a reader or writer of Memoni is well familiar with spoken Memoni and has the ability to read English language. The ability to write English language will make his task of writing Memoni easier. There may be some initial difficulties but those will be overcome with practice and passage of time. However, we can decide that we will use the following alphabets preferably for sounds given below :-

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

In every language, a nasal sound is used for pronunciation of certain words. In urdu, it is called "Nun Gunna". In Gujrati it is called "Mindi" and is represented by a dot on the alphabet. In Roman Script 'N' produces a nasal sound in many words but no specific indication is

available. For example in the word "Cement" you do not pronounce 'N' as in "Name". The sound of 'n' in "Cement" is a nasal sound. For Memoni, it is proposed that whenever we intend to have a 'Nasal' sound in a word we use 'N' in capital. Some examples are:

Memoni Word		English Translation
MeiN	=	In
aaeN	=	You
paaNjay	=	Our
asaaN	=	We
English Word	=	When an English word is used, its normal English spelling will be adopted.

These are simple and easy guidelines, which we may use with preference. We can always alter them whenever it suits us for the sake of fluency.

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

MEMONI POETRY

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

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

GUDDIE PUTTAY TE CHADDY VEE

By Munshi Dhorajvi

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

Allah lamee hayaat diye razak kay
Memon ghandhi naam kay – inyejee shaakh kay
Hinye jee mehnat jaa miran Memon kay ful
Aye qaum! hakde netaa jee to aangri zhal

Ehsan rub jo aae kammittee bhi baneevee
Puttay te chaddi vee, guddee pattay te chadhy vee
Pay dada paNke dee viya khidmat jo wirso
PaN dil meiN keen gini achoo saitani waswaso

Bus aikta jo khiyal kuro, nay kamar kaso
Qoum ke disso – lakkhan naa disso aib naa disso
Sadko aay buzergaN jo kay manzil ta mirivee
Puttay te chaddi vee, guddee pattay te chadhy vee

Haji Razak Tasty karyaa aeen dor-bhaag
Doraayaa sakrani nay fancy dimag
Nasir Fulara, Noorani, Moti nay Adam Noor
Duniya jay Memon kay deena aikta ja soor

London meiN SECRETARIAT jee yojna thee vee
Puttay te chaddi vee, guddee pattay te chadhy vee
Girya een committee meiN harek mulk jaa member
Haji Razak Ghandi baniya qoum jaa rehber

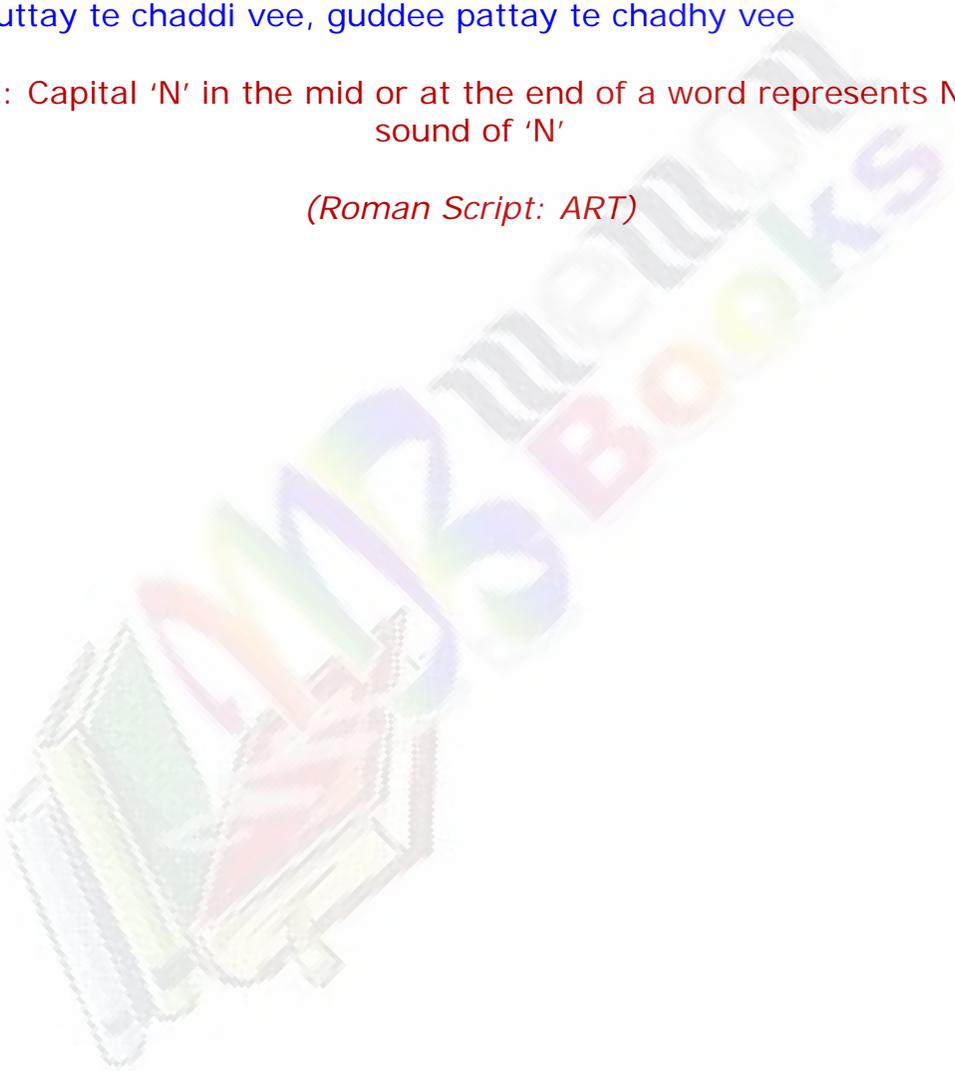
Hinye jay waasay haloon, khoob kum karoon
Her mulk meiN mazboot karoon qoum jee jaroon
Dubai jee parisad say hee dorvane mirree vee
Puttay te chaddi vee, guddee pattay te chadhy vee

Haji Latif Jamal nay Haji Abubakar
Bhivandee worry Haji Suleman jo ziker
Kin kin ja naam yaad rakhan aoon, kin kay paaN bhulloN
Hinye jay pagle pagle hane paN halooN

Dubai jee parisad asal maqsad te pugee vee
Puttay te chaddi vee, guddee pattay te chadhy vee

NOTE: Capital 'N' in the mid or at the end of a word represents Nasal sound of 'N'

(Roman Script: ART)



BHAA JE GHRE PUTAR AAVIYO

By Mr. Iqbal Peer Kasid Dhorajvi

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

Chaar hazaar jo dhuanu kari
Kholyasi jamat khanoo
Nooh aavi, kutumb raji thiyo
Allah deeni aay taroon

(MEMON WELFARE JE SHUKRIYA JE SAATH)

(ROMAN SCRIPT ART)



SAS JO JANAAZO

By Mr. Iqbal Peer Kasid Dhorajvi

Kalma darod parhja, kalma-e-shahadat parhja
MiNjee sas jo janaazo aae, zara dheere se haljaa
PaNji wakt jee namaaz, ne ibadat jaa paabaNd
Dil gurde jaa wadaa, ne sadaaqat jaa paabaNd
BacheN ke karan piyar, ne mohabbat jaa paabaNd

Kalma darood parhja, kalma-e-shahadat parhja
MiNjee sas jo janaazo aae, zara dheere se haljaa
Raat dhiN miNje laae duayooN bhalai jee karan
Bachen ke miNjhe jhoole mein soomari jhoolayaa karan
“Hut gulura bhagee win” jee loree sonaayaa karan

Khidmat jo moko naa miriyo, hane mike koi zalja
MiNjee sas jo janaazo aae, jara dheere se haljaa
Deraani, jethaani mathe hooee enye jee hakree nazar
Hee sas waa, ke ma waa, ke pey, na koe ke khabar
Sas, ma, jo rutbo hakro, hane pee asaaN ke khabar

Jannatul firdous mein darjo ucho mire, dua aeri karja
MiNjee sas jo janaazo aae, zara dheere se haljaa
Dil jee akhian ke aaeN sadaa ughari rakhyaa
nooh, dheer, ke sadaa brabar rakhya
zaee fi je aalam meiN mehnat mushakkat se naa thakyya

Khushbu jo bagecho ne jhaar aaeen fulful jaa
MiNjee sas jo janaazo aae, zara dheere se haljaa
Boy kandhe te upaari janaazo, wineta aaynja putar
Halee vee pay jee outh, ne hanre halivee man jee chahat
Pay jee dooayeN see, ayun asaaN aj buland tar

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

(Memon Welfare – Mumbai – Ed Edition Jay Shukriya Je Saath) (Roman Script : Art)

COMPULSORY AAY

By Shakir Vartejee

Mohabbat jaa bo ghooNt compulsory aay
Bufay hoy taaN loot compulsory aay
Wigar boot jo hitay wehna badhey paN
Bhalay gate tay boot compulsory aay

Bhalay khen Ramzan jaa pura Roza
Par iftar meiN fruit compulsory aay
Karay lambe takreer leader koe jo
Ta hun jalsay meiN hoot compulsory aay

Ghanaa RAT khaade pachi, minee boli
Badalnoo hane Rout compulsory aay
Dissee prem, sus nuh jo, hedo lagetoo
Kade kade fruit compulsory aay

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

(Roman Script: ART)

MAASA

By Yunus Kais

Hur jaghaa tey hitraa untaa Maasa!
Nandhaa, waddaa, tamaam chuntaa Maasa!
Aj paNsay dawat meiN pugaay nhee!
PaN, sabhayan say pehla huNtaa Maasa!

Botiyoon Na miran taa chutkay kamaan!
Jump maari deg meiN pooNta Maasa!
Deen jee ghaal acheta, jaan vinay tee!
Dhandaj kidaa aaen ? Roonta Maasa!

Masee watay hameshaa "Chup Shah" jo rojo!
PaNkay piNja palaakha puchanta Maasa!
Masee kay A.C. see ALERGY aay!
Office meiN hitray sumanta Maasa!

Cvp rhen taa, janay he lagetol!
"Loban Shah" tay jaany doran taa, Maasa!
Bolo PaN jiraa zor say bolo!
Sunnee, sunnee, suranta, Maasa!

Bus, jara isaaro neyaz jo diyo!
Puchnaa puchnaa, puganta Maasa!
RaNgeen yaadeN meiN dubi viyaa!
Khulne, khulne, khulantaa, Maasa

Maasay, kay Maama banayNoo
Vahee nay hamaisha, soomantaa Maasa

(Roman Script: ART)

HEE KERO RIVAJ AAE ?

By Haji Bha – Muhammad Hussain

Hee kero rivaj aae ne keru reet aae ?
Hee kero rivaj aae ne hee kero reet aae?

Fakat hakri khombhi main khapeti asan ke bahu rani
Jahez nari ne tanreji bhok tade koi-ke na desani

Jahez parosi jee noohn jo nari ne badhe ji akh trani
Gareeb jee dheerani have badhe ke norkani disani

Hee kero rivaj aae
Hee keru reet aae ?

Ahkame azmat potenji bhuli ne baai share aavee
Touko duptto, khule mathe, dhani ke kaboo karajo
Sikhi ne aavee

Hakro suni, char sunainjee hidayat gini ne bai aavee
Bolya dosa "jirak sharam rakho" suni bai mavtre bhagi aavee

Hee kero rivaj aae
Hee keru reet aae ?

(Roman Script : ART)

GULISTAN-E-SAADI

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

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

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

MEMNI ZABAN MAIN

DEKHAVEY JI NAMAZ

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

SABAQ: Dikhavey jee namaz bhee zaya thee veneti.

MUSEEBAT

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

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

POTEY SE KAMTAR KE NARO

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

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

RAAZ SEENEY MEY RAKHO

Akro Turk Badsha jinjo naam Taqsh vo hu potey je akhre ghulam key akri raaz ji ghal batari ne nasihat kari ke hee ghall agya koeake na

choy. Hee raaz akrey saal taq to raaz riyo lekin hinjey baad achanak zahir thee viyo. Badsha jallaad ke hukum dini ke jo log raaz ke afshaa karya heen badhey je gerdan udae chado. Akro Wazir Badsha jee khidmat main araz kari ke "badshah Salamat badhey ghulam be-qasoor heen kure lae ke wado gunah ta Badshah Salamat khud karya een ke hoo poten jo raaz akre Ghulam ke batari dinaw.

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

MOUT JEE TAYYARI KARO

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

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

BURO NA SOCHO

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

ILM NE DOLAT

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

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

HASAD JO ILAAJ

Hakro Sipahjee jo bha bahooj vado zaheen , badmaash ne chalaag vo, bachpan hi se vadpan ja asaar hunjee paishaani te zahir wa. Badsha ne hunjee gair mamulee zahanat je bare me sunee ta hunke pote je darbar me barki. Biya darbari hun se hasad karan lagya.ne badsha jee

nazar me hun ke charain lae hun mathey khayanat ja ilzaam lagaya lekin jadhey dost meharbaan hoe ta dushman kee bhee natho bigari sighey.

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

MEMON BIRADRI NE LEADERSHIP

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

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

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

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

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

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

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

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

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

SANJEEDA PAGAL

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

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

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

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

(M. Aslam Samla)

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Mr. Thaplawala has been associated with various community organizations since his school days. He was the Founder Secretary of United Memon Jamat of Pakistan. Mr. Thaplawala was also Founder Member of Memon Professional Forum & has been its President for the years 1989 and 1990. He has also served as President of Karachi Lions Club and Rotary Club of Karachi (Mehran).

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