



Issue No. 80

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Munaf A.S. Bakhshi
Mohammed I. Badi
Kaleem A. Naviwala

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M. Salim Burmawal
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Memon Welfare Society Monthly Newsletter – Feb. 2016

Election Process to be completed within one
Month time. Young generation is invited to
take interest in MASA and Participate in
election. Do good have good

ELECTION COMMISSION



Mohammed I Badi



Kaleem A Naviwala



A. Kader Africawala



Siraj Lala

Election of MWS MASA
For Office Bearers for
2016/2017 is due to
take place during
current month.
Youth of the
community
should come
to lead MWS-MASA

Dear Brothers and Sisters, Assalamo Alaikum WRWB

You will be pleased to know that another term of 2 years of office bearers of MWS-MASA has completed successfully. An Election Committee to hold election for the term of 2016 & 2017 has been constituted in last Board Meeting who has announced the Election and issued a circular related to Election published in this newsletter. The election committee is comprised of M/s Kaleem Naviwala, Mohammed Badi, A. Kader Africawala and Siraj Lala.

In order to manage MWS-MASA and to continue its welfare activities with teamwork and without any obstacle or hindrances or disturbance, the election takes place every time on penal basis. Panel of candidate of mutual understanding (team with complete harmony) of 6 main positions (President to Treasurer). Those brothers having spirit of social and welfare work, can spare time to join MASA and serve the community with honesty & sincerity.

We must know that **Social Work** is a professional and academic discipline that seeks to improve the quality of life and enhance wellbeing of individuals, families, couples, groups, and communities through research, policy planning, community development, direct practice, crisis intervention, ensuring social welfare and security for those affected by social disadvantages such as poverty, psychosocial care to mentally and physically disabled, and raising voices against social injustice for social reforms, including social actions against violations of civil liberties and human rights. It is a progressive profession where one can be actively engaged in helping others to help themselves.

Please go through the announcement of Election Committee in the following pages. Educated youngmen may create a panel of candidate of mutual understanding and participate in the upcoming election. Good Luck.

Sincerely
Newsletter Committee

Various Committees to facilitate our activities:
Funds Raising & Disbursement Committee:

Shoib Sikander
 Younus Habib
 Mansoor Shivani
 Irfan Kolsawala
 Mohamed Badi

Event Management Committee:

Office Bearers and
 Abdul Kader Africawala
 Abdul Qader Teli
 Nasir Ibrahim
 Ahmed Kamal

Education Committee:

Rashid Kasmani
 Shoeb Sikander
 Irfan Kolsawala
 Nasir Ibrahim
 Abdul Kader Africawala
 Abdul Qader Teli

Youth & Sports Committee:

Tarek madani
 Wasim Taie
 Abdul Kader Africawala
 Shakir Aziz
 A.Qader Teli
 Iqbal Advani - Sponsor

Newsletter Committee:

Tayyab Moosani
 Rashid Kasmani
 Nasir Ibrahim
 Salim Burmawala
 Irfan Kolsawala

Dispute Settlement Committee:

Younus Habib
 Irfan Kolsawala
 Younus Abdul Sattar
 Kaleem Naviwala
 Mansoor Shivani

Ladies Committee:

Spouses of Members of
 Core Committee and
 Advisory Committee

Costitution Committee:

Dr. Iqbal Musani
 Nasir Ibrahim
 Rashid Kasmani
 Shoab Sikander
 Siraj Lala
 Tayyab Moosani

President & GS shall attend all committees meetings as a member by default.

The voluntary Services of Memon Welfare Society

میمن ویلفیئر سوسائٹی کی فلاحی خدمات

*Helping needy students for education fee

*Helping Community members for health care for those who cannot afford med expenses

*Helping in Coffin & Burial Services

*Helping & guiding unemployed in seeking employment

*Extending free Matrimonial services

*Beside above we are assisting some Madrassa by paying fees of needy students and schools where the students receive education but cannot afford even the nominal fee.

*Organize other social & welfare programs for our community such as Seminar, Families get to gather together, Career guidance sessions, evening with scholar etc

*Also help financially and materially the victims of natural disaster such as flood and Earth quake etc.

*Collect used clothes and dispatch them by cargo for needy people in Pakistan, India, Bangladesh, Burma, Somalia. This is a unique service.

*Collect unused medicines for free medical camps organized by Pakistan welfare Society in Consulate General of Pakistan

Jeddah every alternate Friday regularly.

No doubt, Memon Welfare Society is playing a significant role by providing an

opportunity to the community families to

meet, greet and eat together from time to

time, which is not a piece of good fortune only but strangers of yesterday become friends of today and then some of them become relative tomorrow. However, In order to

perform well, we have formed various committees to undertake their respective responsibilities. In brief MWS is purely social and welfare forum to serve the community and humanity inside KSA.

تعلیم اور مدرسے کی فیس کے لئے ضرورتمند طالب علموں کی مدد

-ان لوگوں کو جو طبی علاج کے اخراجات کا متحمل نہیں ہو سکتے کی مدد

-کمیونٹی کے رکن کے انتقال کے بعد تدفین میں مدد

-روزگار کی تلاش میں بے روزگار کی رہنمائی و مدد

-بچوں کے لئے رشتے کی تلاش میں مدد

-اس کے علاوہ اپنی کمیونٹی کے لئے اکثر دیگر سماجی اور فلاحی سرگرمیوں کا اہتمام

-مختلف موضوعات پر سیمینار کا انتظام

- برادری کی فیملیونکی اجتماعی تقاریب

-مستقبل کے کیریئر کے لئے طالب

علموں کو مشورہ

-مشہور عالم شخصیات کے ساتھ شام

-استعمال شدہ پرانے لباس جمع کرکے

اسکی پاکستان ہندوستان بنگلہ دیش برما

صومالیہ کے غریبوں کے لئے ترسیل

-مفت طبی کیمپ کے لئے غیر استعمال

شدہ ادویات کی کلیکشن -

کوئی شک نہیں، میمن ویلفیئر سوسائٹی -

مختلف خاندانوں کمالات کروانے - ایک

ساتھ طعام کرکے سلام و دعا کروانے اور

دوستی ورشتہ داری قائم کرنے کے مواقع

فراہم کر کے کمیونٹی میں اہم کردار ادا

کر رہی۔

اس کے علاوہ سوسائٹی نے اپنی اپنی

ذمہ

داریوں اور فرائض کی بخوبی انجام دہی

کے لئے مختلف کمیٹیاں تشکیل دی ہوئی

ہیں۔

المختصر --- میمن ویلفیئر سوسائٹی

خالصتا سماجی اور برادری کی فلاح و

بہبود اور انسانیت کی خدمت کرنے کے

لئے سعودی عربیہ میں ایک مفید فورم

ہے۔



CIRCULAR FOR ELECTION OF MWS-MASA

For the term of 2016 & 2017

We are pleased to inform our community that in accordance with the approval of Managing Board in its last meeting held on 25 January 2016 an ELECTION COMMITTEE has been constituted to conduct Election of the office bearers of Memon Welfare Society (MWS) for the term of 2 years 2016-17.

The Election Committee decided to release the following announcement for election of MWS.

The election will be held on **Panel basis** for the following posts of office bearers:

- | | |
|------------------------|-----|
| i) President | One |
| ii) Vice President | Two |
| iii) General Secretary | One |
| iv) Joint Secretary | One |
| v) Treasurer | One |

The Election Commission shall start receiving Nomination Forms from 1st February and the last date for submission is 20th February till 9 pm. Nomination of Panel on prescribed form can be submitted to any member of election committee within by or before 20 Feb.2014 till 9 pm along with the Nomination Fee of SR.5,000 per panel non refundable and to be used for election expenses, if election held, otherwise, to be credited to MWS Welfare Fund. Election Committee will review the nominated names for their eligibility to contest the election. In case of any objection on any of panel's candidate(s), the election committee will give 2 days time to that panel to clear the objection. After receipt of nomination from all interested panels, the election schedule will be announced. Please note that the eligibility of candidates is as follows:

Eligibility for Nomination

- 1/- All members of Memon community legal resident of Saudi Arabia regardless of Nationality is eligible to participate in election either as a candidate and/or as a voter, as per prescribed rules & regulations.
- 2/- Nominations will be accepted on the basis of Panel (one group) for all posts listed above and that Panel will be allotted group/panel number 123 or alphabet ABC.
- 3/- Candidates must meet with the required qualification for the election such as for all above posts, the candidates shall be of 21 year of age or above except for the post of president which requires age of 40 years or above.
- 4/- Candidate for the post of president must be Graduate in education, capable of shouldering responsibilities, must be presentable and respectable person having a reasonable back ground of social work and be legal resident of Saudi Arabia for more than 5 years.
- 5/- Nomination forms will include a signed declaration by the nominee that he will abide by the rules & regulations of election.
- 6/- Nomination form must contain signature of the candidate and his proposer.

7/-The candidate whose nomination is objected or rejected shall be notified to meet the necessary requirement and the candidate in question shall be allowed to resolve the objection within 2 days, even if replaces his or entire panel's nomination.

8/- In case of dispute, Election Commission shall look into it and resolve the dispute between both parties after viewing and hearing the facts from both sides.

Election Campaign:

1 Election committee shall send the final list of Candidates to all members by email.

2 No candidate shall be allowed to bring out handbills, flyers, posters or any other printing material for their election campaign, candidate violating this will be disqualified.

3 Candidate shall be allowed to campaign by email, by phone, by mobile phones, by SMS on mutual respect basis.

4 All Candidates will respect each other and maintain discipline. No character assassination of any one will be allowed. If any candidate found involved in character assassination with an evidence, he may be disqualified by the election committee.

5 Election Committee Members can be contacted for any information or assistance on their number mentioned below **between 8 pm and 10 pm only.**

The Election Committee hopes that all members and participants of election shall avoid creating any difference or dispute or conflict with fellow members and will strictly maintain discipline as the MWS (MASA) is only for the welfare of the memon community. Let us Promote brotherhood as much as possible.

Any brother is interested to form a panel and participate in election may contact any of the member of election to provide him with the prescribed Nomination Form by email. The Nomination Form duly filled in and signed may be submitted along with fee SR 5,000/- to any of the member of election committee.

For any question or query, please contact Brother Kaleem Ahmed head of Election Committee.

Election Committee:

Kaleem Ahmed Naviwala PH# 0508275411

Mohammed Ismail Badi PH# 0505690542

Abdul Kader Africawala PH# 0546848613

Siraj Lala PH# 0504319286



A BRIEF MEMONS HISTORY

The origin of the Memons as a community dates back to a period in history listed as 824 AH when some 700 Hindu families, representing some 6178 people belonging to the old and famous Lohana community of Sindh, accepted Islam. Click here for the history of Lohana Family. In adopting the Islamic faith, the new adherents accepted a new form of dress and style of living that differed substantially from their fore bearers. But certain customs and elements of unity remained an inherited tradition throughout their lives and it is on account of this that they were and are easily distinguishable from other Muslim communities.

In narrating the history of the Memons and their religious and cultural life of that time, what is sincerely intended is the attempt to highlight the unity and the great struggle for identity and subsequent triumph in spite of the forces of evil. Their achievements provide a source of inspiration to succeeding generations. The Arabs ruled Sindh for almost 300 years and in that time the brotherhood, culture, morality and spiritualism of Islam produced a profound effect on the people of the region. It came as no surprise when 700 families of the Lohana community, settled at Thatta, accepted Islam under the auspicious hands of Pir Yusuffuddin Saheb (May the mercy of Allah be upon him) and followed the Hanafi path.

Pir Yusuffuddin Saheb was a saint of a high order, coming from the sainthood dynasty of the world renowned Hazrat Shaikh Abdul Qadir Jilani of Baghdad (May the mercy of Allah be upon him). It was after a revelation descended on him at Holy tomb of Sayed Abdul Razzak Tajuddin Saheb (May the mercy of Allah be upon him) that Pir Yusuffuddin came to Sindh to preach Islam. It was Pir Yusuffuddin who originated the term Momin that was to later become the designation of a million followers of Islam. Impressed by the strength and character as well as the determination, courage and dedication of the new adherents to Islam had called them Momins and appointed Adam (Sunderji) as their leader and guide.

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

We quote Pir Yusuffuddin's address to Adam and his flock (as recorded for posterity):

"Dear Brethrens, from today onwards you are Muslims, you have one Allah, one Prophet, one Holy Book (Qur'an) and you are all brothers. Believe in Allah; follow His Path and act according to the orders given in the Qur'an. You will be honored in religion as well as in the world and you and your off springs will prosper for a long time".

When the people of Sindh saw the spread of Islam, they severed all their social, economic and religious ties with the new adherents of Islam. The new wave of opposition led Adam and his people to Pir Saheb 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 Saheb 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 before advised Muslims to migrate during the early years of Islam. You, too, should now, likewise, go to another place."

(b) A question arises. It is natural to ask how is it 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 Pir Yusuffuddin. During this period the Province of Sindh and, in particular, the city of Thatta, had several saints and men of religion. When Pir Saheb 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 having left their homes in their original settlements in Sindh. Between 859 AH and 866 AH when Jam Sanjar ruled Sindh, chaos and disorder followed a weak government in control. 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 and the Memons (who were mainly in business) found life intolerable and were forced to migrate again this time from Varaya. With their livelihood threatened and uncertainty about the future, the Memons split and small groups ventured out in different directions - an event in history that subsequently divided one big Memon community into different 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 proceeded towards Karachi, a port of Sindh, and they became known as Sindhi Memons. A third group, made up of fifty young men, proceeded towards Punjab and settled in Lahore. The Cutchi 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 Pir Yusuffuddin). 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 fight starvation and, for most, it was a virtual hand-to-mouth survival. Throughout these trying times they were steadfast in their faith and pursued the principles of Islam with a great sense of devotion and dedication. The great bond that was established in such circumstances, united families, made sharing a priority of the time and, more important, made them realize the importance of oneness. These simple people who put their trust and faith in Allah and never once wavered through out 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 roots. Their arrival in different parts of India heralded a new beginning, a life of plentiful and an abundance of fortunes as the business acumen of these Islamic migrants set the stage for continuing success and prosperity.

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 of Memons courted imprisonment and wealthy members of the community made large-scale donations. Such notables were the Late Umer Sobani and Sir Adam gee Hajee Dawood who spontaneously associated themselves and their families with Mrs. Annie Besant's Home Rule League that spearheaded the freedom struggle. They joined the movement from its inception and gave liberally towards its expenses.

During the War years the Memons amassed considerable wealth and this was invested in a systematic importation of valuable goods, shares in new industries and landed property but financial disasters overtook the Memons as well as other major investors after the War had ended. Prices dropped dramatically and traders suffered heavy losses. There was a chain reaction new industries in India, which prospered on account of the shortage and high

-X-X-X-X-X-X-X-X-X-X-

MASA Matrimonial Services (Voluntary)

After family gatherings organized by memon Forum during the year, several families become active in searching match for their grown up children from among the community. Al Hamdo Lillah in this connection a good progress is going on, in fact proposals among various families for their children are being exchanged with the help of families of some office bearers under strict confidentiality. However, we kindly request all those memon families whose children are grown up and they intend to look for OR waiting for match now or after some time, may please submit very brief particulars about their children. We can help them in finding match for their children. All information provided to us will remain confidential and all communications between two families will also be under strict confidence. Needless to mention that some families are already in contact with us and we are extending help to them for finding match for their children. Serious families may kindly fill out the following blanks and forward to us on masawelfare@gmail.com OR female family members can contact a responsible lady of Forum on 0569905776 and let her know the details about searching a match. Good Luck.

Name of Head of Family _____ Nationality _____ Home Phone No. _____

Mobile _____ Email _____ No of Children: _____

(1) Son: Age _____ Education _____ Earning Yes or No _____

(2) Daughter: Age _____ Education _____ Earning Yes or No _____

Are we grateful to God?

Source: islamicity bulletin



There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat; We have put gardens of date palms and grapes in the earth, and We have made springs of water gush out of it so that they could eat its fruit. It was not their own hands that made all this. How can they not give thanks?

Quran [36:33-36](#)

In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is consuming the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flowing in it of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which is working behind it. Consider the reality of the earth. The substances of which it is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it one will see that there are some important factors without whose provision beforehand life here could not have come into existence.

First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots of the vegetation could spread in it and suck food.

Secondly, a system of irrigation was arranged on the earth in different ways so that the food elements could get dissolved in water and absorbed by the roots.

Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation.

With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every

species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth.

Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air and season with respect to the vegetation, and harmonies and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be, the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years.

After giving these arguments for Tauhid (confirming the Oneness of God the creator of the universe), Allah says: "Do they not then give thanks?" That is: "Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation.

Jab koi dil dukha'ey to chup rehna chaahee'ey kiyunkay
jinehey hum jawab nahee detey unehey waqat jawab deta hey

Book Review of a Poetry Book in Memoni language

(In English, Urdu and Gujarati Scripts)

(Review: Qasim Abbas, Toronto, Canada)

Name of Book: "HERO TAA KIDA HOY"

English translation: "Is this happening anywhere?"

Poet: Mr. Munshi Dhorajvi (Mr. Yakoob Kaludi)

Publishers: Vatan Publication, Karachi, Pakistan.

Month/year of publication: December 2015

Pages: 196 (English 46 pages, Urdu 52 pages, Gujarati 98 pages)

Price: Pak Rupees 300.00

Mr. Munshi Dhorajvi (Mr. Yakoob Kaludi) is a prominent Gujarati author, writer, columnist, commentator, reviewer and poet in Gujarati as well as in Memoni language. He has written many many columns, reviews, commentaries and poetries, conducted several interviews and authored several books in Gujarati as well as in Memoni languages in various publications of Karachi, Pakistan and abroad. He is pioneer of "Memoni Mushaira" i.e. "Poetry session in Memoni language" held in Karachi and Mumbai and also on Pakistan Television. His journey in this field is spread to last 6 decades i.e. from years 1955 to year 2015.

This book contains several poetries in Memoni language (in English, Urdu and Gujarati Scripts) on common issues facing in our society, particularly in Memon community. Earlier, he has expressed his views through his various books, columns, reviews, commentaries and speeches during last 6 decades. For several years, till now, he has written weekly column in Karachi's Gujarati daily 'Vatan'

This book in Memoni language and in English, Urdu and Gujarati Scripts will serve the purpose of social reform by everyone knowing any of these three languages i.e. present young generation, ladies/housewives and old generation as well.

Thus Mr. Munshi Dhorajvi deserves appreciation for his continued efforts towards awareness in society towards reforms in every day of life in Memon community. Likewise Mr. Usman Arab Saati of Vatan Publication of Karachi also deserves appreciation for publishing such a nice publication towards social reforms.

Since Memoni language is our own PAANJI MITHI BOLI MEMONI, and part of our identity, culture, heritage and history, the endeavour of publishing book in Memoni language is a step forward towards preserving our PAANJI MITHI BOLI MEMONI and is highly appreciated. All the credit for this goes to Mr. Munshi Dhorajvi, the author and Mr. Usman Arab Sati, the publisher.



(Review: Qasim Abbas, Toronto, Canada)

Three samples of Memoni poetry from Memoni poetry book “Hero Ta Kida Hoy” are given below with their translation in English. (Translation by Qasim Abbas)

TAKIYE JI KHOLI (Cover of Pillow)

Khaalee thee vee paaanji zoli

(Our “zoli” became empty)

Takiyo viyo ne rahi vee kholi

(Pillow vanished and cover is left)

“Maa” thee “Mummy”, “Pe” thiyo “Pappa”

(“Mother” became “Mummy”, “Father” became “Pappa”)

Kida hali vee paaanji boli

(Where did go our language)

MEMONI BOLI (Memoni Language)

Memoni Boli, Memoni boli,

(Memoni Language, Memoni language)

Roo jo takiyo, reshmi kholi

(Pillow of cotton cover of silk)

Jade si paan inke chhadiyaasi

(From the day, we have discarded it)

Khaali thee vee paanji zoli

(Our “zoli” became empty)

TV (Television)

Asal mein otlo vaari aay TV

(In fact, TV has made life miserable)

Dhani ji ghaal suna’ni nay biwi

(Wife does not listen to husband)

Jo aurat ghar ji zinat huy hamesha

(The lady, who was pride of house always)

Hi aj nharo ta club mein hali vee

(Look, today, she has gone in club)

Qasim Abbas

Toronto, Canada

Something to remember in normal life,,,,,,,,,



Health Corner:



-X-X-X-X-X-X-X-X-X-X-

Little smile:

What is the longest word in the English language?
SMILES: there is a mile between the first and last letters!"



A man was pulled over for driving too fast, even though he thought he was driving just fine.

Officer: You were speeding.

Man: No, I wasn't.

Officer: Yes, you were. I'm giving you a ticket.

Man: But I wasn't speeding.

Officer: Tell that to the judge! (The officer gives man the ticket.)

Man: Would I get another ticket if I called you stupid ?

Officer: Yes, you would.

Man: What if I just thought that you were?

Officer: I can't give you a ticket for what you think.

Man: Fine, I think you're stupid !



>

A: I'm in a big trouble!

B: Why is that?

A: I saw a mouse in my house!

B: Oh, well, all you need to do is use a trap.

A: I don't have one.

B: Well then, buy one.

A: Can't afford one.

B: I can give you mine if you want.

A: That sounds good.

B: All you need to do is just use some cheese in order to make the mouse come to the trap.

A: I don't have any cheese.

B: Okay then, take a piece of bread and put a bit of oil in it and put it in the trap.

A: I don't have oil.

B: Well, then put only a small piece of bread.

A: I don't have bread.

B: Then what is the mouse doing at your house?!



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Thank you for your kind attention. The Newsletter ends here,,,,,,,,,,,,,,,,,