

# Kirat Babani

Freedom Fighter, Litterateur  
Founder of 'Akhil Bharatiya Sindhi Boli ain Sahitya Sabha'



*Along with the various other states, Sindh too played its role in India's freedom movement. In its wake, the dawn of partition brought unparalleled misery to Sindhis, as the entire province of Sindh, was on religious grounds, was handed over to Pakistan. This unforeseen change wreaked havoc on Sindhis. Leaving everything, behind they had to migrate to different parts of India, uprooted and penniless. A community that had for centuries lived in comfort and bliss, became homeless and without shelter. What they had not lost was their self-confidence, ability to work hard and courage, which helped them establish their capability to write their own destiny. Not only did they survive and prosper, but also contributed greatly to the progress and prosperity of India.*

*Today, we have with us a well known social crusader, who has made his mark in the field of literature - Shri Kirat Babani, who has treasured this one dream of service to the community, since childhood.*

*Jawhrani:* Babaniji, when and where were you born in Sindh? And also where were you educated in Sindh?

*Kirat:* Dear Ram, I was born in the small village of Moro Lakho, District Nawab Shah on 3rd January, 1922. I also completed my primary education in the same village. Though our village didn't have a regular school, we learnt Sindhi from the cleric of a local mosque.

*Jawhrani:* Tell us something about the business activity of your elders in Sindh?

*Kirat:* We were shopkeepers and had a little bit of agricultural land in Sindh. My elders used to grow vegetables and fruits on it, which was sufficient for our own consumption.

*Jawhrani:* Were you still in Moro Lakho at the time of partition?

*Kirat:* It happened like this. Once a few dacoits came to our shop, and in the melee they killed my two uncles who were sleeping in the shop, and also set our shop on fire before fleeing from the scene. This tragedy forced our family to leave our ancestral village. Although the zamindar of the village tried his level best to persuade us to stay back, besides promising us that the dacoits would be brought to book for their heinous crimes, the tragedy left us with no other choice but to leave the village.

*Jawhrani:* Can you tell us when did this crime occur?

*Kirat:* Long before partition. We were only eleven Hindu families living in the village, but we never felt insecure. We had cordial relations with the local Muslims. Whenever our elders left us at home, they took care of us. Everyone loved us and we respected each other, irrespective of our religious backgrounds.

*Jawhrani:* Did this affect your education?

*Kirat:* We shifted to another nearby village 'Saburao', where my maternal grandparents lived. After six-seven months, we again shifted to the city of Nawab Shah. I was admitted to a primary school of Nawab Shah and later, after the completion of my primary education, also went to a college there.

*Jawhrani:* At what age did you become active in the freedom struggle and how did your family react?

*Kirat:* I was fifteen at that time. Initially, no one from my family objected. But later on, they developed cold feet. Once my uncle became so frightened and desperate, that he placed his cap at my feet and

begged of me to suspend my rebellious activities against the British government. I agreed to his dictate ostensibly and promised not to participate in any activity that could bring harm to the family. But I discreetly kept on with my activities without informing him or any other person in the family.

*Jawhrani:* Did you participate in the 'Quit India Movement'?

*Kirat:* Yes. During the 'Quit India Movement', I took active part in agitations. Once, on 9th August, when I was sitting in my classroom, a congress worker came running, called me out of my class and informed me that Gandhiji and other Congress leaders had been arrested and suggested that I stop the classes and organize a procession, in protest. I immediately stood up, raised slogans 'Mahatma Gandhi Zindabad' and 'Bharat Mata Zindabad' and got all the students to desert their classes and take out a procession.

*Jawhrani:* Who were your companions at that time?

*Kirat:* Some of the active partners were Loku Hemrajani, Sujan Rawtani and Gulab Bhagwanani. During our matriculation days, this group was named the 'Golden Group', as we always used to talk about destruction.

*Jawhrani:* What did you intend to gain by destruction?

*Kirat:* It was more of an emotional outburst. When our leaders were arrested for anti-government activities, even Gandhiji gave us the slogan 'Do or Die!' This way, our non-violent agitation turned into a violent one. Even Gandhiji had lost hope from British by then.

*Jawhrani:* How much time did you spend behind bars?

*Kirat:* In 1942, I was jailed for a year. After partition also, I was again put in jail for one year.

*Jawhrani:* What was the behaviour of the government at that time towards political detainees?

*Kirat:* The behaviour of Britishers towards political prisoners was fair and they never mistreated or tortured us.

*Jawhrani:* Was Sobho Gyanchandani also with you at that time?

*Kirat:* He was arrested in 1942 and put in Sukkur jail, while I remained in Hyderabad jail for the first four to five months and then I was also taken to Sukkur jail. Our meeting took place under interesting circumstances. He was the tallest prisoner among all of us and

whenever he stood up, his head touched the roof of the cell and his six foot cot also fell short for him by a foot or so. I used to observe him with a sense of awe whenever I passed by him. Once he called me and enquired, "From where have you come?" I replied, "Nawab Shah". He said, "What was your offence?" I replied, "We had burnt a local post office and local board office and blew up post boxes by putting phosphorus in them".

*Jawhrani:* For all these awards, the reward was partition. Can you tell us something about that time?

*Kirat:* The main casualty of partition was the disappearance of friendship and harmony which existed between Hindus and Muslims in Sindh till then.

*Jawhrani:* When did you leave Sindh?

*Kirat:* I didn't want to leave Sindh, so I stayed back for 2 years. We Sindhi Hindus became suspect in the eyes of the government because they couldn't accept a communist party. In 1948, I was arrested and kept behind bars for a year and ultimately in 1949, I was bundled off to India.

*Jawhrani:* Where did you come to India initially?

*Kirat:* I boarded a ship from Karachi and came to Bombay. On reaching, I headed towards Kalyan Camp to meet my friends, like Dr. Bhojraj and Salamat Purswani etc.

*Jawhrani:* How did you remain in contact with Sindh even after reaching India?

*Kirat:* As I had come from Sindh after two years of partition, I had many Muslim friends in Sindh, who maintained their contact with me through regular correspondence. When I joined the local literary fraternity, the exchange of Sindhi literature kept us in contact.

*Jawhrani:* What was the main apprehension of the Sindhis after they reached Indian shores after Partition?

*Kirat:* Our main apprehension, for which I also quit the communist party and joined the literary fraternity, was about the loss of our language, literature, culture and tradition.

*Jawhrani:* Did you establish any organizations for that purpose?

*Kirat:* Initially, we constituted 'Sindhi Sahitya Mandal'. It was already in existence under the able guidance of Gobind Malhi, even before

my arrival. Malhi was with us in Sindh in the communist party as well as in literary circles. He was the Secretary of Karachi Committee, but was greatly attached to literature. 'Naeen Dunya' was established by Gobind Malhi in Karachi and it survived for 8-10 months.

*Jawhrani:* Did you join any other organization?

*Kirat:* No. I didn't join any organization. I just kept close contacts with my literary friends in India.

*Jawhrani:* What were the main objectives of 'Sindhi Sahitya Mandal'?

*Kirat:* Preservation of language, literature and culture and the preservation of our identity. With the same aims we established 'Sindhi Boli Ain Sahit Sabha' for which we worked very hard for a period of 8-10 years. We held a 'Sindhi Sammelan' under its banner in 1951 at Bombay, where some of our senior writers like Prof. Ram Panjwani, Prof. Bhojraj Nagrani, Prof. Lalchand Amardinomal Jagtiani and some others joined our efforts. 'Sindhi Sahitya Mandal' held weekly meetings. We used to meet every Saturday at the Jai Hind College Hostel. Prof. Mangharam Malkani was our leader at that time. He was the President of our Mandal and provided us with a lot of encouragement.

*Jawhrani:* It has been forty years since the inception of 'Akhil Bharat Sindhi Boli Ain Sahit Sabha'. What has been its contribution to the Sindhi community?

*Kirat:* Well, you can say, we have not been able to achieve anything concrete like bagging seats in Parliament or the ministry, but we have been able to unite and integrate Sindhi community emotionally and provide a common platform. Initially, we held Sammelans annually, on an all India level. We have held some twenty-one such Sammelans till date. We wanted to create a sense of unity among Sindhis and to that extent one cannot deny the positive role played by the Sabha.

*Jawhrani:* The triumvirate of Malhi, Kirat and Uttam is well known. What was its contribution to the Sindhi community?

*Kirat:* I won't elaborate on any individual contribution, but jointly they dedicated their whole life to Sindhi literature and language.

*Jawhrani:* Any differences at times?

*Kirat:* It is but natural in life. I and Malhi were very close to each other,

an inseparable couple. Some people did try to create misunderstanding between us, but failed miserably. Uttam was somewhat fiery, but even then we were friends.

*Jawhrani:* What was Uttam's contribution?

*Kirat:* I would once again reiterate that had Uttam been in control of his temperament, he would have left both of us far behind.

*Jawhrani:* Tell us something about the campaign for the recognition of Sindhi language and its inclusion in the Constitution of India.

*Kirat:* We took various steps to achieve our goal. One important aspect was the holding of yearly sammelans in various cities of India. We used to pass resolutions to that effect, continuously. These sammelans were attended by thousands of Sindhis who regularly endorsed our demands. These sammelans were also attended by various political stalwarts, before whom we put forward our case and they gave us assurance of implementation.

*Jawhrani:* We Sindhis have been deceived time and again by these assurances. We were pressurized to leave Sindh with the promise that we would get the same rights and facilities which we enjoyed in Sindh. But we had to agitate for even our basic needs in India. What did you feel during those trying times?

*Kirat:* A sense of helplessness; of being an alien in one's own land.

*Jawhrani:* Who were by your side during the days of this movement?

*Kirat:* Gobind Malhi, Assan Uttamchandani, Popati Hiranandani and many more. The pillar of strength was the company of noted jurist and lawyer, Ram Jethmalani. He had deep love for Sindhi language which brought him in our midst. When Bombay Municipal Corporation changed the script of Sindhi language from Persio-Arabic to Devnagari, he fought tooth and nail and ultimately we succeeded in getting a favourable verdict from the Bombay High Court. We made representation to the central government, through letters signed by hundreds of our supporters and this campaign lasted even up to the era of Rajiv Gandhi. Another milestone in this campaign was mass hunger strike before Parliament House, by fifty-two writers, for the recognition of our language.

*Jawhrani:* What other steps have been taken by the Sabha in this connection?

*Kirat:* Our campaign stood on solid grounds. We opted for Sammelans, resolutions and representations to various sections of the government. There were times, when our Sabha didn't have even a miniscule amount of Rs. 50/- although presently we spend a million rupees to hold a seminar.

*Jawhrani:* Did our business community help you?

*Kirat:* They have been a pillar of strength in our campaign. They have always come forward to help us. Prominent among them have been Murj Manghnani, Ram Jethmalani, Chander Manghnani, Dilip Lakhi, yourself and many more.

*Jawhrani:* What was the need for awards by the 'Sabha'?

*Kirat:* Sindhis being stateless people, their language is not patronized by any state. Other states awarded their litterateurs and artists annually, and this compelled us to come forward and play the role of a state and patronize Sindhi litterateurs and artists. We wanted to assuage the hurt feelings of Sindhi writers, so that they should not feel left out and orphaned. You can say, that the Sabha played the role of a Sindhi State for the encouragement of Sindhi writers and artists.

*Jawhrani:* Why didn't the Sabha launch a campaign to compel our government to realize the need for the encouragement of Sindhi writers and artists, too?

*Kirat:* We tried our best, but all our pleas fell on deaf ears and we had to reluctantly step in when no one else was there to play that part.

*Jawhrani:* If that be the case, then we can never hope to get a Padma Shri or Padma Bhushan, nor membership to Lalit Kala Academy. Is there any plan before the 'Sabha' in this regard?

*Kirat:* We do have the right to all these awards, but I feel sad to say, that we are not provided with all the facilities, which are normally available to other Indians having their own state. The government doesn't care about us, because we do not have any clout in the Parliament or maybe we do not comprise a powerful vote bank in India. Whatever 'Sabha' did, was done keeping all those limitations in mind.

*Jawhrani:* You mean to say, that we shall never get our rights till we get political power?

*Kirat:* It is a harsh reality that we must accept.

*Jawhrani:* What should our youth do to enter politics?

*Kirat:* This burning desire has to be generated by our youth. They should realize their duties towards the community, but unfortunately the few who have joined politics have become one with the party that promotes them and have forgotten the community.

*Jawhrani:* Have you ever felt the need to join politics?

*Kirat:* No. Never.

*Jawhrani:* You have been a revolutionary. Is this reflected in your stories?

*Kirat:* My stories are never aimless. They always have a message to propagate. They always propagate the progress of our society. My stories are never shallow. My main contribution has been essays and I have written five books of essays. My creations always portray a socialist ideology. In all, I have written around fifteen books, which have been published till date. Besides, there have been many articles published in various periodicals etc.

*Jawhrani:* You have penned an autobiography, "*Kujh Budhayum, Kujh Likayum*". What have you concealed?

*Kirat:* The title was given in order to create a veil of secrecy, which everyone would like to uncover. But in fact, I have been totally honest to state everything in its true form. There was a romantic episode in my life, which however didn't blossom and therefore I had not described it, to save the respectable lady from any embarrassment.

*Jawhrani:* What do you expect from our young generation?

*Kirat:* Ram, this question has two dimensions. Sometimes, I feel disappointed when I see the complete lack of any sentiment towards our community in the present generation. Even my own children are no way different from others. A feeling of despondency is but natural. But simultaneously, I have never lost hope, as I am a confirmed optimist. Our community is going to survive, come what may.

Sooner or later, our youth will bounce back and they will do everything possible to save our language and culture. You can very well see it happening, though on a smaller scale. Sindhis around the globe have begun realizing the need for saving our language, culture and identity. I am quite hopeful, that within the next five to ten years our community will experience a sea change and our

youth will bring about that change, and I am quite confident about this.

*Jawhrani:* It has been fifty-five years since partition and you still raise the slogan of 'Jiye Sindh'! What is this 'Jiye Sindh' movement?

*Kirat:* It is not my creation. Hyder Bux Jatoi was one of our greatest revolutionary poet and leader of 'Hari Tehrik' (Farmers' Movement). He was a Deputy Collector, but quit the post to join 'Hari Tehrik'. He had penned a poem, 'Jiye Sindh, Jiye Hind'. There have always been two sections of people in Sindh, Nationalists and Communalists. G. M. Syed, Ibrahim Joyo, Shaikh Ayaz and Hyder Bux Jatoi patronized the slogan of 'Jiye Sindh'. I think, the slogan of 'Joi Bangla' from 'Awami League' of erstwhile East Pakistan, must have inspired nationalists of Sindh to coin that slogan.

*Jawhrani:* Sindhis are financially well settled in India. Suppose, we get a chance to go back to Sindh, will we go back?

*Kirat:* No. Never. Some staunch nationalist Sindhis may opt for going back, but the rest would prefer to stay put. The significance of 'Jiye Sindh' is not the propagation of the reunion of Indian Sindhis to Sindh. It is related to freedom of Pakistani Sindhis from the clutches of the Punjabi government and we must contribute our bit in this regard. No one from India would go back to Pakistan. We want soft borders with Sindh, minimum regulations and provisions for easy travel and employment opportunities and business in Sindh.

*Jawhrani:* What is your message for our youth?

*Kirat:* I think Sindhi youth are a wise, courageous and hardworking lot. But they never think about the importance of our language and cultural issues. Once they begin realizing their duty towards their community and language, everything else will fall into place automatically. I say to my youth, 'Jiye Sindh - Sada Jiye' and 'Jiye Sindhi Jaati Sada Jiye'!

*Jawhrani:* Mr. Babaniji, I am thankful for your pre and post partition revelations.

*Kirat:* Thank you.

*Jawhrani:* Kartarji, we welcome you warmly from the core of our heart. Let us know to which area of Sindh, you belonged to originally?

*Kartar:* We belong to Karachi, where I was born in 1931.

*Jawhrani:* What was your family business there?

*Kartar:* My grandfather was a railway employee, while my dad had a chemist shop. It was named J. Tirth & Co., and was established in 1920. When our business grew large, we began manufacturing medicines in 1935. I studied in Model High School, Karachi and after partition, when we came to Bombay, I completed my matriculation from Sindhi Premier High School and later on, I joined Jai Hind College, Bombay.

*Jawhrani:* When did you migrate from Sindh?

*Kartar:* We came to India in 1947 along with other Sindhis.

*Jawhrani:* Have you studied Sindhi in the Arabic script?

*Kartar:* Of course! I can very well read and write Arabic-Sindhi. After completing my studies from Jai Hind College, Bombay, I received my degree in Pharmacy from Ahmedabad and then I proceeded to London for further studies. From there, I went to Bonn, Germany to pursue my doctorate.

*Jawhrani:* What was the subject for your doctorate?

*Kartar:* 'Pharmaceutical Chemistry', was the subject of my research.

*Jawhrani:* The partition and subsequent large scale uprooting of Sindhis effected the lives of all Sindhis to some extent. Was your family also affected?

*Kartar:* We were certainly impacted, but to a lesser extent. We had to leave all our business and assets behind. The Sikhs were faced with a greater threat, as the Muslims who migrated from the undivided Punjab considered Sikhs their prime targets.

*Jawhrani:* In which part of India did you initially settle?

*Kartar:* In Bombay, as my father had earlier transferred some savings and also purchased a flat at Colaba.

*Jawhrani:* What was the attitude of other Sindhis of India. Did they help you?

*Kartar:* Morally yes. Nanik Motwani and other Sindhis welcomed every incoming Sindhi. But generally, Sindhis didn't receive any great

assistance inspite of the fact that they sacrificed the maximum at the time of independence.

*Jawhrani:* Were the promises made by our political leaders actually fulfilled?

*Kartar:* For namesake only. At that time I was 16 years old and quite active in politics. I kept myself abreast by reading newspapers. We used to travel all the way to Ulhasnagar from Colaba to help the Sindhis to settle down.

*Jawhrani:* Can you recollect anything about those refugee camps?

*Kartar:* Sindhis were housed in old military barracks of Ulhasnagar, meant for lower class army personnel. I saw for myself the depressing condition of Sindhis. The most educated and civilized community was struggling for its very survival. At that time, the literacy rate of Sindhis was 95% compared to the average literacy rate of 25% in India. We were the real sufferers. Completely uprooted!

*Jawhrani:* When did you go to London?

*Kartar:* Initially, I intended to come back from London after the completion of my studies to join my father in the drug manufacturing business. However, after my doctorate, as I was keen to do further research, I needed some more time and stayed back in Germany. After some time my brother also joined me. My parents followed us after winding up the business in 1962-63.

*Jawhrani:* Do you have any business interest in India, at present?

*Kartar:* I was the first Indian to manufacture medicines in the United Kingdom in 1965. We spread our business outside England too and opened another factory in Nigeria in 1970. This process of expansion brought us back to Bombay, where we established a factory in 1980.

*Jawhrani:* What type of medicines, do you manufacture?

*Kartar:* We manufacture medicines which are also manufactured by many others, but we were the first to introduce a sugar-free cough syrup in India which even diabetic patients could consume. We also introduced a sugar-free antacid, which earlier contained aluminum compounds, a harmful constituent which harmed the brain and affected libido as well. We also make various vitamin preparations to improve general health and keep ailments at bay. I manufacture fifteen medicines in the UK, six of which are already

number one in that country.

*Jawhrani:* I have heard that some of the products made by you in India are also marketed in England. Is that true?

*Kartar:* Yes. There are five products, developed in India and marketed in England. We have another twenty-five products and each one of them is unique. Six of our leading preparations in UK are used by women during pregnancy to take care of calcium deficiency, skin care, hair loss etc. These products are officially recognized as leading medicines by the authorities in the UK. We even received the Queen's Award for Excellence, for these products in England.

*Jawhrani:* Any other awards conferred on you?

*Kartar:* I have received several awards, one was for business leadership, another for science from the Ministry of Science. One of our medicine is used for the treatment of HIV. It was tested by a hospital in London and when, after three years trial in a government hospital it was cleared for commercial usage, it made world news in Aids Journal.

*Jawhrani:* Can it prevent AIDS?

*Kartar:* It can slow down the ill-effects of AIDS and improve the health of the patient, so that the body can fight back. An amount of 160 million was spent on trials, which was borne by Nestle Foundation, which also had the honour of naming it. Another award 'Asian of the year' was also bestowed on me, two years back. My son is also a scientist at Oxford, the youngest professor of medicine at Oxford and head of T.B. Department. His research in the eradication of T.B. has catapulted him way ahead of me and brought him in world news. He has been interviewed by B.B.C. News T.V. channel several times. The Indian High Commission had also conferred an Award of "Scientist of the Year" on him, just last week. We are both working together, in the field of research.

*Jawhrani:* How do people outside India look upon Sindhis?

*Kartar:* With utmost respect. They hold Sindhis in high esteem for their culture, presentation, business acumen, social outlook and professional work. A Sindhi has become head of a medical association in UK. Sindhis enjoy high respect in that country.

*Jawhrani:* How do NRIs view Indian Sindhis?

*Kartar:* They love Indian Sindhis. The recent problem of Ulhasnagar

Sindhis, moved them a lot. Everyone was concerned about their fate. We were lucky to have Ram Jethmalani to intercede for the community. He is very popular and respected among Sindhis, a selfless person, a person with a sacrificing nature.

*Jawhrani:* Have you instituted any organization for progress of Sindhi language and culture in London?

*Kartar:* Sindhi Association of UK is the leading organization in London and another one is Sindhi Nari Sabha. Both of them have been active since the last twenty five-thirty years.

*Jawhrani:* What are their main activities - their aims and objects?

*Kartar:* They promote Sindhi culture among other non-resident Indians. We also invite members of the British Parliament and work earnestly in this respect. People over there consider me to be a Sikh and not a Sindhi, but I emphasize upon my Sindhi lineage and tell them that Sindhis are the most cultured and straight forward people.

*Jawhrani:* Have you faced problems in matrimonial alliances due to your having settled overseas?

*Kartar:* Normally, we have alliances in India, specifically in Bombay. However, at times we may opt for Sindhis settled in Dubai, Hong Kong, Japan or wherever Sindhis are settled, but always within our community. Inter-caste marriage would not count for more than five percent.

*Jawhrani:* Which Sindhi organizations are aided by you and what are their activities?

*Kartar:* My main activities are confined to the United Kingdom. But I do take interest in International Sindhi Sammelans, which are aimed at raising awareness among the Sindhis of the world. We also participate in our festivals, like Cheti Chand, Diwali in London.

*Jawhrani:* Generally do you often have get togethers in U.K.?

*Kartar:* We meet a lot. Sindhis of UK are united and love each other. Sindhis of UK as well as Sindhis in Nigeria and I have quite a good influence on them.

*Jawhrani:* You, being a Sindhi Sikh, believe in the philosophy of Guru Granth Saheb. What does it teach us?

*Kartar:* Sikhism besides Punjab, influenced Sindh to a great extent as its

teachings correspond with the nature and culture of Sufis. The philosophy propounded by Guru Granth Saheb and Sufi Saints, like Shah Abdul Latif Bhitai, is quite similar. These similar philosophies help Sindhis to understand Guru Nanik, though we are also influenced by the teachings of other nine gurus and finally Guru Granth Saheb. Shah Latif unfortunately, didn't leave any heir to his seat.

*Jawhrani:* Do Indian Sindhis lack leadership?

*Kartar:* It is a matter of great regret that despite being in the forefront in other streams of life, we have not been able to find the right political leadership. Just one Ram Jethmalani who has sacrificed a lot. Though his regular charges are a million rupees a day, he has been helping Sindhis free of cost and he has helped many even without disclosing his identity. I think, every Sindhi should be proud of him.

*Jawhrani:* Was there a historic movement to unite the Sindhis of the world on a common platform some time back?

*Kartar:* Towards this Ram Jethmalani has constituted 'Forum for Social and Political Rights of Sindhis'. It is a right step in the right direction. I think you Ram, and Ranjit Butani are also involved with Ram Jethmalani, in this venture.

*Jawhrani:* Do you think, that the Sindhis of the world would unite under this banner?

*Kartar:* I am very optimistic. Because, the man behind it is a selfless person. He doesn't have any personal agenda. We needed such a forum, since long. Actually, the time taken for its inception was also due to his shyness and reluctance. We really goaded him during the recent International Sindhi Sammelan in Mumbai to lead us, to make an association, which he agreed, after a lot of persuasion.

*Jawhrani:* Do you think these Sammelans can help us save our language or do we need to put in more efforts?

*Kartar:* Sindhis are very charitable. Even the establishment of Ravindra Nath Tagore's Shanti Niketan, was due to many Sindhis, although Sindhis were a minority community and small in number. Even Netaji Subhash Chander Bose was helped by the Sindhis of Singapore, Hong Kong and Afghanistan, morally, as well as

financially. I feel these Sammelans can definitely bring about unity among the Sindhis on a global scale which would benefit the community and go a long way towards saving our language.

*Jawhrani:* A personal question finally. Tell me about the nature of relations between Princess Diana and your brother Gulu Lalwani?

*Kartar:* They were very good friends for one and half year. She was involved with Dodi Al Fayed, an Egyptian, only for 6 weeks prior to her demise. Earlier, she used to visit Gulu's home and was very friendly with his children, a fact which was even reported in the English newspapers.

*Jawhrani:* Isn't your family also friendly with Queen Elizabeth?

*Kartar:* You are right. The Queen herself, her husband, the Duke of Edinburgh and Prince Charles, too. We are often invited to parties held in their palace. This way we maintain a close relationship with them.

*Jawhrani:* I offer my gratitude for sharing your views, on Sindhis living overseas.

*Kartar:* Thank you.