SINDH & SINDHIS AS TRADERS IN INDIA

3.1 Map of Sindh:-

![Map of Sindh](image)

3.2 Historical Overview:-

Indus valley civilization and Sind in particular was the cradle of world civilizations. The name Sind is derived from river Sindhu which is called Indus. Our ancient civilization began here. It is a confirmed fact that Navigation started on the Indus River around 6000 years ago. We must feel proud of the fact that we originate from such an ancient and cultured country with a recognized civilization of 5000 years. Sindh is one of the four provinces of Pakistan and historically is home to the Sindhi people. It is also locally known as the "Mehran". Sindhi Muslims are the largest population in the province, but other cultural, religious and ethnic groups also

reside in Sindh. The neighboring regions of Sindh are Balochistan to the west and north, Punjab to the north, Gujarat and Rajasthan to the southeast and east, and the Arabian Sea to the south. The main language spoken is Sindhi. The name is derived from the Indus River that courses through it, and was known to the Assyrians as Sinda, to the Greeks as Indos, to the Romans as Indus, to the Persians as Abisind, to the Arabs as Al-Sind, and to the Chinese as Sintow. To the Japanese the Sindhis have long been known as the Santri.  

Before the partition of India Sindhis lived in Sindh, which is located on the Eastern border of Pakistan. They were divided into sub castes on the basis of their roots in Pakistan. They lived on the banks of the river Sindhu, which is also known as the Indus River.

“The partition of India was not only unfortunate for the Sindhi Community, but it was virtually a great tragedy for the Sindhi Community, which had to flee their beloved ancestral land SINDH. In this tragic process, the highly civilized and advanced community got uprooted from its soil and in the absence of a well rehabilitation scheme, the Sindhi community was scattered throughout the length and breadth of this vast country.”

“The effects of the partition on Sindhis were no less than the holocaust of the Jews at the hands of the Nazis. But only because the Jews were part of the Americans, and Europe (which happens to be the follow-man of America), Jews were given extensive publicity throughout the globe. The partition of India was an act of vandalism by the Anglo British and the subcontinent politicians. The main sufferers of the partition were not given justifiable exposure. There are distinguished portraits of nearly four million Sindhis, depicting their struggle for survival, financially and culturally. Portraits of those members of the community who have survived despite the odds. They did not flock together, but survived individually. They made Swami Vivekananda’s saying a reality. They stood up, boldly with complete strength, took the entire responsibility on their shoulders, and proved that they have it in them to make their own destiny. They created their own, new roots, wherever they went. Today, in spite of their global scattering they have emerged as successful shopkeepers, businessmen, industrialists, singers, writers, dancers and their

157. Agnani Sunder, President, Akhil Bharat Sindhi Boli in Sahit Sabha, accessed on 04 Dec, 2010
contributions to various fields, building up colleges, hospitals, and industries and remain active in cultural activities. Even on the religious front they have revived a Patron God for themselves 'Jhulelal'. Earlier, there were not many temples of Jhulelal with the main Samadhi or Dhero being in the small village Uderolal. Today statues and pictures of Jhulelal are in most of the community's temples, shops, and homes and also in many purses and wallets. Chetichand, the birth anniversary of Jhulelal has become an auspicious day for Sindhis. And is being celebrated every year in most of the countries throughout the world and especially in India. The world should understand that under such trying circumstances, most other communities would have become extinct. Sindhis have survived despite being uprooted from their soil.

The Sindhi community has now further progressed in all respects in comparison to the days before partition. Today a Sindhi is not merely a Sindhi. He is a Bengali- Sindhi, Assamee-Sindhi, Gujarati-Sindhi, Maharashtrian- Sindhi, Tamil and Telegu-Sindhi, British, French, German, Spanish, Portuguese and American-Sindhi. But he is a Sindhi. His way of Sindhi life has not changed. His behaviour, eating, clothing, and habits are Sindhi. The adaptability characteristic has made him unique among others. Wherever there is a Sindhi, there is a Sindhi life.”

The Sindhis, have a rich contribution to make to the thought and life of India and Humanity. We are children of one of the most ancient civilizations of the world - the Indus Valley Civilization.

Ancient is the civilization to which the Sindhis belong. When the Aryans came to India and stood on the banks of the mighty river Indus, they exclaimed in sheer wonder, "Sindhu! Sindhu!" The word 'Sindhu' appears in a number of hymns in the oldest Scripture of humanity, the Rigveda. The Sindhu (Indus) valley civilization is at least 7,000 years old. And India was originally called, "Sindhustan" the “Land of the Sindhu”. The regret is that many Sindhis - scattered, as they are, all over India and the world - are unaware of rich heritage which belongs to them.

A summary of the history of Sindh until 1947

**BC 6000:** Indus Valley - Neolithic settlements.

**BC 5000:** Farming, pottery and beads developed.

**BC 4000:** Potter’s wheel and bow drill invented.

**BC 3500:** Growth of pottery.

**BC 3000:** Amri civilization and its ruins.

**BC 3100-850:** Sindhi language evolved over a period of 2400 years.

**BC 2500:** KaniKot ruins - civilization.

**BC 2300:** Mohen-jo-daro civilization.

**BC 1500:** Sehwan (Sivistan) was important center of Shiva cult.

**BC 810:** Egyptian Emperor SumeRames attacked Sindh.

**BC 566-490:** Huns ruled Sindh.

**BC 519:** Sindh annexed to Persian Achaemenian Empire ruled by King Darius for about 125 years.

**BC 326-325:** Alexander the "Great" stormed through the Indus Valley met resistance in Sindhand was injured in Multan.

**BC 313:** Buddhism was popularized in Sindh during emperor Ashoka’s period.

**AD 280-500:** Persian rule.

**AD 550-711:** i) Rai Sahiras and his son Rai Sahasi ruled Sindh and formed Rai Dynasty. (ii) Chach succeeded the Rai and founded Brahman Dynasty. (iii) Raja Dahar (Chach’s son) took over from Chander (Chach’s brother). Raja Dahar ruled Sindh for several years until the invasion of Arabs, when he was martyred.

**AD 711-1026:** Sindh was invaded by a 17-year old Arab General, Muhammad Bin Qasim, establishing the Arab rule for next 305 years.
AD 1026-1350: Soomro Dynasty ruled Sindh for 300 years.

AD 1054: Soomras faced ruinous invasion by Mahmood Ghaznavi and Allauddin Khilji.

AD 1351: The rise of the Samma Dynasty in Sindh. "Jams of Lasbella or currently known as the Alianis".

AD 1521-1554: Arghun Rule was established in Sindh by Shah Beg. He was a descendant of Changez Khan.

AD 1554-1591: General Mirza Isa Beg found Tarkhan Dynasty in Sindh (Turks in origin) after the death of Shah Hassan Arghun.

AD 1555: Portuguese sacked Thatta, a bustling metropolis of Sindh.

AD 1591-1700: Shanshah Akbar, the Ruler of Hindustan, annexed Sindh, and ruled Sindh by appointing his governors. (40 Governors were appointed during the 81 years of rule.).

AD 1701-1782: Kalhoras ruled Sindh for 85 years. Twelve Kalhora rulers ruled during this time. This period is known as the golden period of Sindhi literature. Poets like Shah Abdul LatifBhitai, SachalSarmast, and Sami are among the prominent poets of Sindh.

AD 1782-1843: Talpurs ruled Sindh for 61 years. The country was divided into three states - Hyderabad State, Khairpur State and the State of MirpurKhas.

AD 1843: Talpurs rulers of Sindh and Baluchistan were defeated by the British under Sir Charles Napier.

AD 1847: Sindh was made part of Bombay Presidency by the British.

AD 1851: Sindhi language was declared official language of Sindh.

AD 1853: Final and refined version of Sindhi script was adopted by the British throughout Sindh and Bombay, which still exist in Sindh today.
AD 1908: Barrister Ghulam M. Bhurgri and Harchandrai Vishindas demanded independence of Sindh from Bombay.

AD 1936: Sindh regained independence from Bombay Presidency.

AD 1947: India achieved independence from British rule after a long struggle and great sacrifices. Sindh became part of newly created Islamic State of Pakistan. Riots and violence erupted in Sindh. A massive exodus of Hindu Sindhis resulted. More than 1.1 million Sindhis migrated to India. 161

3.3 Sindhis- God’s Gift to Global Economy- a reflection

Strong and hardworking, entrepreneurs and professional, Sindhis are regarded as citizens of the world. They have raised, Phoenix like, from the ashes after being ethnically cleansed from their homeland of Sindhi, to achieving pinnacles in industry at an international level. Always great networkers, Sindhis have navigated their existence with amiable cross cultural interface, and where ever they settled; they have engaged and contributed in a meaningful manner to their new homes. 162

Sindhis are indeed a chosen lot. Once the person introduces himself as a Sindhi, people would know as to with whom they are talking to. The vibration of shrewdness & vast business acumen is immediately felt. Some even compare with Jews. Sind has always been the first target of foreign invaders who crossed Khyber & Bolan Passes & entered India to loot & plunder. Nadirshah, Ahmed Shah Abdali, Alexander & Mohammed Bin Qasim were among those who found India irresistible. Sind & Sindhis have had their share of misery & misfortune & yet they have survived- rising like a phoenix from its own ashes. It was Sumner Redstone, once controlling shareholder of CBS Corporation who said:

“Success is not built on success, it is built on failure, it is built on frustration, sometimes it is built on catastrophe” 163

In fact, Sind has acted as a shield against invaders of India for several centuries & has absorbed shocks, religious conversations & cultural changes it, preventing further spread to other parts of India.

The community survived all those assaults because of its resilience & positive outlook. The positive side of foreign invasions was that Sindhi tradesmen had the opportunity to mingle with people of different cultures. They also provided the opportunity to travel & settle abroad.

In ancient days Sindhis were known for their seafaring prowess. Alexander the Great sought the help of Sindhis to evacuate a large part of his invading army out of India in 356 BC. His admiral Nearchus assembled hundreds of Sindhi shipwrights & carpenters to build a flotilla of boats to carry Macedonian army from the mouths of the Indus to Persia on its way home. Grain & cotton clothes were exported to new destinations due to this interaction with the Macedonian army.

This contact also provided them opportunity to settle down in new destinations. We have definite historical evidence to prove that Sindhi merchants were settled on the Iranian side of the Arabian Gulf from the 9th century. They also traded with Oman & Yemen & beyond, towards the Red Sea.

The modern day migration is said to have begun in the 15th century when the merchants, the Bhatias from Thatta in lower Sind, engaged in trading activity in Oman. This Gulf kingdom remained an important colony where, in subsequent years, people from other parts of Sind, the Bhatias from Kutch & the Khojas from Hyderabad also joined. It was this historical connection that helped modern-day Sindhi migration to other Gulf countries.

Towards the mid-18th century, it was from Shikarpur, a small town in upper Sind, that migration started in an organized way. Some hundred years later, Hyderabad, the capital of Sind, joined the bandwagon.

Shikarpuris were mainly bankers & financiers & were known for the indigenous banking system formulated for rapid transfer of money to distant areas. Known as hundi, or bill of exchange, the system had its own code of conduct & idiom for fast transactions & transfers of money from one place to another. Today with modern communication facilities like internet we can make instant transfer of money to many parts of the world. But when communication between two places was possible only through personal messengers, the Shikarpuris introduced the system of money transfer.
The ingenuity of the Shikarpuris in the financial field took them to places as far afield as Russia in the 18th & 19th centuries. They were able to create a niche for themselves in Russia Central Asia because of their unrivalled skill in settling payments through hundi. **The hundi system was a great solace for travelers & tradesmen who moved along dangerous trade routes, such as Central Asia. It gave them the liberty of not carrying money & goods on person.** If a person was travelling from Kandahar in Afghanistan to a town in Central Asia, he would use the hundi that would enable him to collect money on arrival at his destination.

They also had a strong presence in the Chinese province of Sinkiang & southern Iran. And they were a major factor in Central Asia till the Russain revolution in 1917. The turmoil that followed the political change in Russia forced these bankers back to India where they redeployed themselves as indigenous bankers. In India, they initially set up their strongholds in Bombay & Madras presidencies. Subsequently they extended their operations to Burman & Ceylon. Later they diversified their business in India to meet the challenge of the expanding Indian economy.

Unfortunately, sixty years back, in the wake of India’s independence & partition of the sub-continent, **Sindhis had to abandon their home & hearth, leaving their large movable & immovable properties with bare minimum clothes on their bodies in search of new abodes.**

The British left the country not before dividing its religious basis into two parts. Sind too, should have been partitioned, like Punjab & Bengal. One part of it, howsoever, small, should have remained with India. Then it would not have become necessary for Hindu Sindhis to leave their homeland. Even if India did not get a part of Sind, it could have given some portion of erstwhile Bombay State of which was an integral part. This was not done.

It resulted in Hindu Sindhis not getting even an inch of land to call as their own state. India has not allowed the community to nominate even a single representative in any law making body to look after the interests of such a vibrant & economically viable community.

**Dr. Jagat Motwani** in his book *“Five Thousand Years of Sindhis”* has rightly tried to put in a befitting manner the strength of Sindhi Entrepreneurship with authenticity when he quotes Mahatma Gandhi saying in the year 1947 “If even a single Sindhi leaves Sindh, it will be a matter of shame to Mr. Jinnha as Governor
General. The Sindhi Hindus are first-class businessmen. Why are they running away to Bombay, Madras & other places? It will not be they who will be losers, but Sindh. For they will make money for themselves, wherever they go”.

Many Hindus had to leave Pakistan when partition was announced and many Sindhis were among them. All Sindhis were rich in Pakistan but due to the sudden announcement of partition they had to leave their enormous wealth behind along with their houses.

Unlike the provinces of Punjab and Bengal, which were divided by the partition of India in 1947, the land of the Sindhis was given completely to Pakistan and an exodus was encouraged. Sadly, Sindhis have never been allowed to return home. Not having any other homeland elsewhere to settle as a community, families fled, almost empty handed, in all directions, and settled in all corners of the globe, wherever they were given sanctuary. Over nearly six decades, we have not only survived but also thrived. However, Sindhis have remained disconnected; separated by distance, new cultures and a slow erosion of the language and ideals has been witnessed. Not having a homeland has meant no anchor for the entire community”164.

Sindhi people are habitually very good businessmen and they are known for their tact in putting up a business anywhere. The best part of it is that they are very trustworthy people.

Still, as many as 1.3 million Sindhis migrated to different cities, divested of their original splendor as Zamindars of sprawling acres of lands, prosperous Diwans or even cotton-mill owners. They got scattered everywhere & could not dream of having their own piece of land till recently.

Similarly life was grim for Sindhis who migrated. Families were torn apart & scattered. Clans & well-knit communities disintegrated. A once-proud people were reduced to penury & misery. It was a struggle for people who had lost all they possessed & had to begin anew. Sindhis were un-welcome refugees in their own country & found shelter in thatched houses & abandoned military barracks. They were denied basic amenities & were supplied ration not fit for human consumption. However, inadequate water supply, non-availability of lavatories & bathrooms & absence of privacy, with social problems galore, shook & awakened them from

slumber. Something has to be done. They could not imagine themselves living on charities & thus started their struggle for resettlement.

They had with them their spirit – an indomitable one, & the tenacity & instinct to survive. They had inherited strong & unparalleled business acumen. And today, spread in all nooks & corners of India & over 100 countries of the world, Sindhis have proven their mettle that they are born to lead & set example for others.

Gradually they changed their profile. From refugees they not only became contributors to the local & national economy, but also the social life. They changed the face of the barracks in Kalyan, which were built to house prisoners during World War II. Sindhi entrepreneurship saw the transformation of the camp into the famed Ulhasnagar & the emergence of millionaires from there.

Sindhis believed in living a luxurious life and they always had sufficient resources to live. Their natural aptitude for business makes them good businessmen and they never face shortage of money. That is the reason why Sindhis have once again started establishing their businesses in India and have found a place in the list of rich people. I can say with certain amount of pride that we taught the world not only the art of survival but also the art of entrepreneurship. Our people have spread around the world. May be this is a divine design. May be it is the divine way of demonstrating the art of business. We succeeded because we are hard workers. “As Vince Lombardi, one of football’s accomplished coaches said:

The price of success is hard work,
dedication to the job at hand,
and determination that, whether we win or loose
we have applied the best of alertness to the task at hand”

3.4 Various activities by Sindhi Community:-

• Education:-

Sindhis have made considerable & outstanding contributions in the field of education & health. There are nearly 20 prominent colleges in the metropolis of Mumbai alone run by the Sindhi community where more than 80% beneficiaries are non-Sindhis.

And they are institutions of repute like Jai Hind College & KC College. The Vivekananda Education Society of Bombay & the Mira Education Society of Pune is also doing commendable services in the field of education.

Maitre Mandal in Gandhidham has over twelve large schools. Jeev Sewa Sansthan in Bairagarh runs several educational institutions.

In Baroda, Shri Ladhrum Sind Hindu Higher Secondary School, Hari Shewa Girls’ Higher Secondary Vidyalaya & Ishwaribai Buxani English Academy has produced many successful businessmen around the world. These have all been built with the help of Sindhis. It reminds me of one of the great women of our times Eleanor Roosevelt, when she said:

“When you cease to make a contribution you begin to die”

- **Health Sector:**

  In the health sector the names of Jaslok Hospital & Hinduja Hospital are synonymous with modernity, care, quality & efficiency. Inlakhs Hospital in Pune, run by Sadhu Vaswani Mission is another prominent contribution by Sindhis.

- **Ownership Flat System:**

  Sindhis also introduced many innovations in the field they concentrated on. The ownership flat system is a Sindhi innovation in Bombay.

  Advanis, Rahejas, Hiranandanis, Daryananis, Motwanis & many more, pioneered the field with hundreds of thousands of flats to their credit in Bombay alone. Atur Sangtani, Gheras & Bhai Pratap under the banner of Sindhu Resettlement Corporation are names created legends in Pune, Adipur & Gandhidham.

- **Banking Sector:**

  Sindhis are continuing their tradition. The fact that the first private bank in the post-nationalization era in India was established by Sindhis is a fitting tribute to their banking and financial management skills. The history of the Indusland Bank will have special place in the banking history of the country. The name is a combination of the Indus Valley Civilization and India. It was in 67 days that S.P. Hinduja made the dream of a 100-crore bank come true by roping in leading names from all around the world. The capital was raised without spending any of the customary expenses.
is not a small achievement for a refugee community. I can safely say that the percentage of millionaires, in US Dollar terms, among Sindhis vis-à-vis their population is greater than that of any other community in the world- Americans included.

- **Global Status:-**

Even in foreign countries Sindhis have made their mark. Today the Hinduja brother’s business interests span the globe-from India to Europe & the United States. Together they have a substantial stake in global finance, telecommunications, films & oil businesses. One British newspaper estimated their wealth to be in the region of $8bn. Srichand & Gopichand is now estimated by the British press to be the 13th wealthiest people in Britain.

While Hindujas & Harilelas have given identity to the community, there are several other people in different regions who have kept the head of the community high- like Rajkumar Hiranandanis (Royal Group), Bhojwanis (Shankar’s Emporium) & Budhranis in Singapore, Purswanis in Thailand, Haru Mahtani, Ram Panjabi, Rupchand Chugani & Ram Sorya in Indonesia, K. Sital, Udho Buxani, Balu Chanrai, Arjan Melwani, G. Doulatram, Satish & Vijay Makhija, and Jairam Gidwani in Hong Kong, Chhabrias & Regal Group in the Middle East, Bharwanis (Maya Group), Fabianis, Lal Sirwani and Satish Raisinghani in Spain, Chellarams, Chanrais, Vaswanis and Hathiramans in Nigeria, Valiram Group in Malaysia, Mangharam Harwani in Denmark, Bhagwan Mirchandani in London, Vashi Khubani, Lal Sani and Vijay Kewalramani in USA, Ryoko Hira & Suresh Lall in Japan, Kundanmals & Hirdaramanis in Srilanka, Bulchands, Alwanis, Aju Daswani, Sakhranis & Mirpuris in the Caribbean Islands, Watumalls in Hawaii, Dadlanis in Jamaica, Bob Mirani in Philippines, Harry Pamamull, Murli Bhojwani & Chandru Tolani in Australia. These are a few of the Sindhis who have contributed without much fan-fare. Indeed the community is God’s gift to global economy.

3.5 **Qualities of Sindhis:-**

The dry and arid beauty of Sindh (now in Pakistan) was the cradle of the Indus Valley Civilization dating back before the Aryan settlement. People of the Indus Valley Civilization were advanced in language, architecture, weaving, pottery, metal work, art and culture. The Sindhis traded extensively with the other five ancient
civilizations of Middle East, Egypt, Persia, Greece, and China. Traditionally, our ancestors have always been travelers even before the 1947 partition of India, but they returned home to their roots and ancestral homes in Sindh. This vibrant community of hardy people has the bloodlines of all five ancient civilizations running through the DNA of their culture. This is reflected in their staunch belief in the universality of religion, their empathy with Sufism and Saints, Guru Nanak, Peer Babas and Jhulelal, the greatest messenger of peace and love. Sindh has always been a nation that worked hard, enjoyed success and gave back to the community.166

Sindhi community’s success in business has a secret. Business is in their blood. They grow up listening to the language of business. The very name Sindhi conjures up images of an industrious tradesman in the minds of a non-Sindhi. In fact, the word Sindhi has become a generic alternative for business or trade.

Sindhi tradesmen were known as Sindhwarkis from the time of the British and earlier. The name has an interesting etymology. Sindhis were famed for their handicrafts; and foreigners in search of such craftsmanship would come asking for the “work of Sind”. In time, “work of Sindh” was abbreviated to “Sindhwork”. Naturally enough, the craftsmen, mostly from Hyderabad, who promoted these handicrafts abroad, came to be known as Sindhwarki among the Sindhi themselves.

From childhood the Sindhi businessmen (Bhaiband) is exposed to his father’s business activity. Conditioned to think & react in a particular way, his socialization ensures that by the time he is a teenager he will acquire the aspirations & values that would perpetuate the family & community tradition of trade & mercantile activity. He grows up, however, with his own special concept of personhood. Thus in this chapter, I demarcate the Sindhi’s conception of what it means to be a businessman.

In the past the son of a Sindhi tradesman learned his business ropes well before reaching adulthood. He might play for some time with his friends after coming back from school, but he would, without fail, go to his father’s shop for a couple of hours to lend a helping hand.

Traditionally, a Sindhi tradesman inducted his son into the family business the day he graduated from school. Higher education or a degree was of little use in carrying on with the business, the best education for the purpose being provided by the shop itself. It is not the traditional Sindhi tradesman held any particular aversion

for higher education. The driving force had been ambition & ambition could not waste precious years in study. In fact, for the Sindhi businessman, the best university has traditionally been his own town, shop & house, since they impart utilitarian practical education in trade & commerce.

Business was so natural for a Sindhi boy that he could talk about the merchandise from various countries with authority, because he had uncles & cousins working there. A vacation would mean a trip to meet an uncle in Hong Kong or the Canary Islands. Bred in such an environment, he would be well versed with the tricks of the trade by the time he turned 17 or 18. And by the time he matured to manhood, he had enough experience to embark on his own into the intricate world of business & negotiate his way into the future.

George Matthew Adams, a popular American columnist around the turn of the 19th Century, had summed up this attitude saying “There should be no age limit placed upon ambition, alertness, creativity, or in fact on anything that make the mental or spiritual progress of any human being. There is an old saying: “Nothing Ventured, Nothing Gained”. Obviously true, but on the other hand, even though many of our ventures come to a non-profitable end, the very fact that we ventured should be to our credit. People, who stand still, or just watch from the sidelines of life, live only partly. To venture, and only to get fun out of it, has a constructive angle to it. Keep venturing and you’ll never grow dull.”

Adams could well have been talking about the Sindhis, for his words truly reflect the thinking of a typical traditional Sindhi tradesman.

In the earlier days, Sindhi tradesmen dealt mostly in textiles as Sind was known for its excellent and exotic cotton fabrics. In modern times, it was with the coming of the British to India that the fame of Sindhis weavers spread to the West. Wherever Sindhis settled, whether in Singapore, Hong Kong, Indonesia, Japan or Dubai, there would always be a good number of textile dealers among them. That is true even today. Sindhis used to dominate the Asian textile market so much so that a newspaper report some time ago said that the Chinese textile market around the world is ruled by Sindhis living in Shaoxing, which used to send 2,000 containers of fabric containing 50 million meters of cloth to markets across the globe.167

If you ask me what is the single most outstanding quality of the Sindhi community as a whole, without any hesitation I would say: “Positive Outlook” If you go back to history you will realize that the community overcame challenges at various points in its history due to its positive outlook. As Oprah Winfrey, the celebrity television host said:

“It doesn’t matter who you are, where you come from.
The ability to triumph begins with you. Always”

For a while however, in the quest for economic survival and national success, and perhaps due to their ability to adapt, their cultural heritage remained submerged, or rather merged with a whole spectrum of new customs.

A friend of mine, a non- Sindhi, turned to me some time ago and said, “You know why you all make so much money, and it is because you have magnetic personalities”. He was half joking but there was a truth in what he said. We are dedicated. We do have a certain ability to make the right decisions at the right time, to recognize opportunity for what it is, to weigh success & failure in the same scale and to get up and start again when we have stumbled. These are character traits that makes us swell with gentle pride satisfaction….that, despite our high success ratio; wealth has not bruised our value system. Our respect for elders, our protection of the greater family, our religious beliefs, and our conservatism has added to the Sindhi strength.

Other communities look at us and comment on the affluence we tend to display. If anything, we are occasionally accused of ostentation. This confuses us because we feel misunderstood. People who make such comments fail to appreciate what went into that success story. We came to various parts of the world with nothing. We adapted the local conditions. We created a work ethos. We built bridges with the people. We contributed to the commonwealth. We took risks, we took chances and we put what we had on the line. As American President Eisenhower said:

“The middle of the road is the entire usable surface. The extremes, right and left, are the gutters”

And if, again and again, whether in the East or the West, in remote island archipelagos or the bustling confines of Hong Kong, here in the desert miracles, or in the wilds of Africa, we came out on top, we sometimes express our gratitude in tangible terms. This is where the world thinks we are showing off. What we are doing is sharing our bounty, underscoring our thankfulness to the Lord for his graciousness. For there are few communities as dedicated, as religious, or as given charity as the Sindhis.

However, the community is again facing a challenge to its very existence. This is the age of globalization. I seek the tradition of the Sindhi leaders to ponder over the impact of globalization on the Sindhi community. Over the years many community leaders have been expressing concern over the identity of the community as it began spreading around the world. If they had apprehensions in those days, what would be their reactions now when the world is becoming increasingly seamless by the day?

Globalization is not only of trade & economics. It touches every aspect of human life in every corner of the world. And culture is no exception. I’m concerned here because when I think about the identity of the community what strikes me is how strongly the cultural aspect has been ingrained into the Sindhi identity.

Here culture should be understood as the total way of life of a people. It encompasses ideas, habits, skills and knowledge learnt, valued, shared & transmitted from one generation to the other. And it is an accepted fact that culture determines how members of society think & feel. It influences their actions & even defines their outlook of life. Since it is a central aspect of human existence its implications on their interaction & aspirations are enormous. I’m overemphasizing this aspect of culture because ultimately that is going to define the Sindhi identity more than anything else in the globalized world.

Fifty years ago if one had asked a person who is a Sindhi, the answer would have been “a person from Sind”. With the dispersal of the Sindhi Diaspora far and wide, the answer to the same question would certainly elicit a different answer, especially from the younger generation who may have a vague notion about their ancestral land.

It is heartening to note that the younger generation has imbibed the value system that sustained the community which had to struggle against great odds to keep alive their tradition. The respect the younger generation, whether they live in the East or West, show towards their elders is proof that they did not bruise their value system.
This respect is borne out of the conviction that they are indebted to their parents & forefathers for the good fortune they enjoy today. In this context I would like to recall what George Mathew Adams said about our indebtedness to other people. He said: “There is no such thing as a self-made man. We are all made up of thousands of others. Everyone who has even done a kind deed for us, or spoken one word of encouragement to us, has entered into the make-up of our character & of our thoughts, as well as our success.”

One thing the world admits about the Sindhi community is that it’s a community that’s been built up with courage & fortitude. Since there is inherent strength, the community members, wherever they are, have taken care to protect the greater family & their beliefs. In spite of their cosmopolitan nature, they hold on to basic conservatism. Of course, all these have added to the character & strength of the community.

When I reflect on myself as a Sindhi, I rightly get a sense of fulfillment, a ticklish feeling of pride that we have done well. We have done well in spite of the odds against us. We were called “Refugees” in our own country. Still Sindhis, wherever they went, proved an economic boon to the local scene. They built schools & colleges, hospitals & clinics, much larger in size & number than the ethnic population itself. They created employment opportunities by setting up industries. This has been offered by Sindhis to the local ethnic population without discrimination of caste & creed. All this stands testimony to the rare power of resilience of the community.

I am indeed a proud Sindhi & so should all of us be wherever we are, and so also our future generations, wherever & whenever they are born.

Let me end by recalling a quote from the American writer & philosopher Ralph Waldo Emerson: “Do not go where the path may lead, go instead where there is no path & leave a trail.” Yes, that is what we as a community have done. I define Sindhi as a Self-confident, Intelligent, Nationalist, Diligent & Hard-working Individual.

169. Josephson, M. S. Wes Hanson, “The Power of Character” pp.83
3.6 What makes Sindhis distinct?

When, due to the partition of India, the Sindhis were dispossessed of their lands and properties, they did not give into despair. Leaving their properties and possessions in Sindh, they migrated to India, bringing with themselves their enterprising spirit, their faith in God and their many qualities of head and heart. In Sindh, there was never a Sindhu beggar. When they come to India, they resolved that they would starve rather than beg. Little boys attended school during the day and in the afternoon, kept themselves busy hawking on the streets or in railway trains.\footnote{171 “We are Sindhis” available at http://www.jhulelal.com/history.html accessed on 16 April, 2013}

The adaptive Sindhis are the masters in adopting the language, customs and traditions of the surrounding communities, hence you can see if a Sindhi, from Maharashtra, he/she sure to know Marathi, Guajarati, in Gujarat, Urdu, in Gulf Countries and German in Germany …. In short Sindhi knows and hold a good command over the language of geographical region of which is native of. In the views of our elders, native of Sindh are the Sindhi, but as at present ancestors of those forefathers are spread all over the globe and are the citizen of numerous other countries hence this become irrelevant.

Sindhis are the most adjustable persons of the human beings; we always believe that adjustment is the key to success. We know that human life is running on the wheels of adjustment and it is nearly impossible to live without this art, hence slowly and gradually we become master in it.

Sindhis are the one of the intelligent community. We have an inherent habit of looking the dark side of the situation first; this has helped our community to be among the most successful communities of the globe. Sindhis are the hard working people. We love to work and in our vision work is not lesser than the worship of God, hence throughout the world it is hard to find unemployed Sindhi.

Sindhis are strong believers of the peaceful coexistence. It is really hard to find any Sindhi as the counterpart of the disputes arose due to life style or way of thinking or religious faith. Our ideology says that a mother is always a mother, irrespective of whose mother she is? We respect others and wish the same for our self.

Sindhis are the community with urge for the learning; hence you can see them as the front leader for using the technologies and modern equipment’s. Sindhis have the tendency to reach the top, I think the two examples, from the younger generation,
of Narendra Hirwani and Pankaj Advani will be sufficient to support my point, both are in the nontraditional field of sports for the Sindhi community. Former one has equalized the world record of taking 18 wickets in the debut test match, where Pankaj Advani is the teen age World Champion. Though in India Sindhi population is less than 2% of total population of the country but still Sindhis are with the quality of coping with the given situation and finding solutions within their limits. Consider the situation in the 1947, our forefathers were forced to leave their ancestral properties and migrate to India almost empty handed. Today in India Sindhis are among the most successful business communities of the country.

At most places in the country trading of Cloth, Grocery and Electronics consumer goods is controlled by Sindhis, hence the real genuine and true business minded person is the Sindhi.\footnote{Who are Sindhis” available at \url{http://www.thesindhuvworld.com/sindhi.html} accessed on 11 April, 2013.}

The most significant year of the modern Sindhi history is 1947, the year of partition, the year of division of one culture, one way of life style, customs and traditions. In 1947 British decided to give independent status to our nation, but not before making two countries of the same.

This division was made on the wrong footings of religious population, hence several thousands of Hindus were forced to leave behind not only their established business but also the immovable wealth collected by the hard work of many past generations, all these Hindus were forced to have the status of refugee as they migrated to Free India from the various regions, especially from Sindh & Punjab provenance of Pakistan.\footnote{“We are Sindhis” also available \url{http://www.thesindhuvworld.com/we_sindhi.html} accessed on 31May, 2013.}

Immediately after the Partition, Sindhis concentrated in Jodhpur and Ajmer, hoping that an unnatural thing such as Pakistan could not go on for long, and expecting to get back home quick from the proximity of Rajasthan. Bombay was considered too big, too expensive and too far away.

However, as the possibility of early annulment of Partition receded, they began to look for alternatives. One of these was Kandla Port, where the Sindhu Resettlement Corporation had been given land to build the city of Gandhidham. However, Rome was not built in a day; nor could even Gandhidham be built in a day, or a year, or even several years. And the impoverished refugees were in a hurry; they
could not afford to wait for years. They, therefore, began to gravitate more and more towards Bombay. Here the barracks of Kalyan Camp, built to house the Italian prisoners of war during World War II, and now renamed Ulhasnagar, came very handy. The refugees could live here economically --- and make money in nearby Bombay.

Even as they tried to lift themselves up by their very bootstraps, many hearts failed. But before long, their will to live and make good prevailed. The challenge was great --- but their response was even greater. In Sindh we had heard of only a few companies such as Kaycee's Blue Star, Motwaney's Chicago Radio, and J.B. Mangharam's Biscuits. But in Gajra Gears, Krishna Steel, Advani Oerlikon, Weston TV, Westerworks, Esquire and India Book House, the Sindhi entrepreneurs have broken new ground and attained new heights. Before Partition, we could count the number of Sindhi Crorepatis on the fingers of one hand. Today, Ulhasnagar alone has more than forty Crorepatis.

Although Bombay is the “capital” of the Sindhis in India, they have spread themselves far and wide. There is hardly a town in India that does not have a cluster of Sindhi families. Some of them have captured subzimandis (vegetable markets) and retail cloth trade; others have gone into transport business and civil contracts; still others are working brick-kilns. Some of them have even penetrated the tribal areas in Central India and taught tribal women to wear blouses. Even in an off-beat place like Fyzabad (Ayodhya) they are so numerous and prosperous that their annual Jhoolay Lal procession is an event --- like a mini-Republic Day Parade --- to which the whole city looks forward with joyous expectation. The Sindhi entrepreneurs have been an important catalytic agent of economic development in many areas of India.

Hindu Sindhis are divided into 3 major sects that have certain different cultural nuances: the Amil, Shikarpuri and Bhaiband.

Hindu Sindhis are a cosmopolitan community and transcend all caste, racial and national barriers. Historically, the Amils, or government servants, filled many appointments in the civil service. This conferred a status upon them which set them above others and was marked by a difference in attire. In the past they worked for Moslem rulers who often gave gifts of land in return - thus they came to be small landowners known as Zamindars or Jageerdars. Under British rule these posts became

administrative ones where they held positions as collectors and commissioners, highly respected by the British as well as the common man of Sind.

The other large group of Sindhis was involved in trade and commerce of various types. Sindhuvarakis, or Bhaibands, established trading posts throughout the world and dealt in fabrics. Many are extremely rich and their women-folk are renowned for their richly dressed, bejeweled appearances. Shikarpuris were bankers who carried on business throughout the Middle East and the Vanya were shopkeepers of all types. Sindhis themselves had no untouchable caste which in other Indian societies did the menial work.\footnote{How many major sects are Hindu Sindhis divided and what are they?} available at \url{http://www.funtrivia.com/askft/Question99126.html} accessed on 7 Dec, 2013.

The people of a race or a community distinguish themselves in comparison with other races or communities because of the characteristics they possess, the characteristics which are exclusive property of that community or race. These characteristics which make Sindhis distinct from others are enumerated below:

- **Sindhis are successful:-**

  Successful in their life and profession are many. Wherever Sindhis have gone they have shown others how to achieve their goal and prove to be successful in whatever profession they have entered. Though Sindhis were labeled as non-martial race by Britishers, they always fought courageously with numerous invaders and came out successful from all adverse situations. Earlier Sindhis were recognized as successful businessmen only, but Sindhis of today have excelled in all walks of life – industry, medicine, cinema, learning and letters, technology, computers, journalism, finance and banking – in short in every conceivable vocation.

- **Sindhis are enterprising:-**

  Sindhis have ventured far and wide. Establishing successfully in far off lands is proof enough of their enterprising spirit. The perseverance always enables them achieve their goal. Because of their enterprising nature they are present in every nook and corner of the world as successful businessmen. The younger generation has acquired control over other occupations as well. Besides trade they have excelled in technology, industry, journalism, finance, etc. With their knowledge and intelligence they have established themselves in their new professions successfully. They have
even entered the armed forces of the country and have proved that they are warriors as well.

- **Sindhis are self-reliant:-**

  Sindhis do not seek any support from others. They always put in their efforts to achieve their goal. The manner in which Sindhis have established themselves in various walks of life and society irrespective of trying environments after their migration to India in 1947 speaks of this distinct quality of Sindhis. They did not depend upon the begging bowl and instead worked hard and found new moorings.

- **Sindhis are God fearing:-**

  Sindhis have deep faith in God. Whenever they find themselves in a tight corner and are at a loss to think of a way out of that situation they turn to God and get through all difficult situations. This enabled them to survive in hard and trying situations under various invaders in spite of their persecution. Jhulelal, their God, heard their prayers and relieved them of the persecution by the king of the times. Besides their Ishtdev Jhulelal, Sindhis follow the philosophies of propagating other religions. Hinduism, Islam, Sikhism, Buddhism, Jainism, Christianity all is equally important for them because they believe in “Vasudheva Kautambakam” i.e. entire universe is one family. As such they worship all prophets, Saints, great men. Their worshipping places preserve photographs of all of them.

- **Sindhis are benevolent:-**

  Sindhis believe in helping others to the best of their capability. They look after the necessities of the society and contribute towards the social causes. We find that Sindhis have opened a number of schools and colleges, hospitals, homes for widows, orphanages and many such institutions wherever they have established themselves. Sindhi businessmen always take out some portion of their earnings for using it for charitable purposes. The *Palau* Sindhis recite at the end of their social and religious functions where they specifically ask for good of all the neighbors and all the people residing in even far off lands.

- **Sindhis are cosmopolitans:-**

  Sindhis go to many far off places for the purpose of their business. Being expert businessmen, they very well know that their customers are very important for them. As such they adapt the ways of life and society of their customers. This enables
them to gain confidence of new society and become a part of that society. They borrow new ways of life – food, clothes, manners, philosophy – from other cultures and in the course of time these ways of life become inseparable part of Sindhi culture.

- **Sindhis do not have any caste system:**

  All Hindu communities in the country follow the varnashram system of Aryans and have divided the society in four castes – Kshatryas, Brahmans, Vaishyas and Shudras. Sindhis do not have such division in their society. They never followed a rigid caste system. That is why Sindhis are considered to be only businessmen. All members of the society inter-mingle with one another without any consideration of four castes of Aryans. There are no untouchables in Sindhis.

- **Sindhis are hospitable:**

  Sindhis consider a guest a God incarnation and try their best to greet the guest with open arms and make him/her comfortable during his/her stay with them. Even the poorest amongst Sindhis will always greet the guest with something to eat. The least they offer is a ‘papad’, which has now become a universal food item.

- **Sindhis are very simple:**

  Sindhis are simple in their dress and habits. ‘Muan-jo-Daro’ excavations have established this fact. They are simple to the extent of being gullible. However, some of Sindhis have now joined the main stream of society where show off has become a part of their lives.176

### 3.7 Sindhi Panchayats:

Historically the institution of Panchayat (Painchat in Sindhi) dates back to the period of Aryans. The village administration of Aryans was run by a group of elders, similar to a Panchayat. The senior most person of a group of families was the head of the Panchayat and the heads of various branches of the families were the members of the Panchayat. They looked after administration, cultural and social development of the inhabitants of the village. These villages were self-sufficient in all respects.

In rural Sindh this practice of having a Panchayat was continued. Each village had its own Panchayat. In urban Sindh, besides a regular Panchayat various trades people and different sections of the society formed their respective Panchayats or

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Associations e.g. Bhaiband Panchyat, Amil Panchyat, Sonara Association, Bajaji Association, etc. Many of such associations sometimes overlapped the areas of work and often had common members.

This was the only cultural structure that Sindhis kept intact when they settled down in different parts of India after their migration in 1947. In Sindh also whenever rural groups shifted to urban areas, peoples with distinct shades of their rural origin kept themselves together by forming their Panchayats as separate from other such groups. After 1947, in India too, Sindhis migrating from a particular area or belonging to a particular sector group settled down together at one place and tried to stick together by establishing separate Panchayats. But the question of livelihood forced some of them to shift from one place to another and thus they had to adapt to the ways of the groups of that place. In this way the society which was earlier divided in various sects came together and the prejudices of the sects were either minimized or wiped off totally.

In India the associations are named as Panchayats and Societies. Various colonies in a city, where Sindhis are in good number have their Panchayats and Societies. In some cities, societies of various colonies have joined together in a mega Panchayat or Society representing the entire city. In the same manner there are societies on an All India basis, which try to bind Sindhis culturally nation-wide. All these associations called by whatever name viz. Panchayat, Society, and Council, etc. try at their level for the advancement of Sindhi literature, Sindhi Culture, and Sindhi Social structure.

3.8 Great Sindhi Personalities:

Sindhi Business Houses have always been prominent abroad. Today they are more prominent than ever before. In 1947 the “Big Five” were Wassiamal Assoomull, Pohoomal Bros., Kishinchand Chellaram, J.T. Chanrai and K.A.J. Chotirmal. In the new “Big Five”, Dhalamals and Bhojsons have replaced Wassiamal and Pohoomal. However, the richest Sindhi family today is the Hinduja brothers, evaluated at more than 1,000 crore rupees. The Janata Government needed them as much as the Congress Government, in their big foreign business deals. Moorjani of Hong Kong dominates the world Jeans market with a $1 billion turn-over. The biggest builders in

Miami, Florida, USA's poshest state are Melwani and ShyamSani. And Ram Kripalani with his booming business and famous charities is the Uncrowned King of Trinidad in the West Indies. Everything Mr. Ram puts his hand to Turns from a shack to a mansion.

Today the Sindhi charities are keeping pace with the Sindhi riches. The good old Wattumull Foundation was always there. The Chanrais of Lagos have donated 30 lakh rupees to the Vivekananda Education Society of Bombay alone. The In-Laks Foundation (named after Indru and Lakshmi Shivdasani) has donated one crore of rupees for Sadhu Vaswani Hospital and Research Centre in Pune. It also gives 200 foreign scholarships every year. Kishinchand Shahani is a distinguished philanthropist who patronizes all good causes. From “Sharnarthis”, the Sindhis have grown into “Pursharthis” and “Parmarthi” 178.

Sindhi people are fond of rich food, good clothes and are socially very compatible to all other castes. They are well-behaved people. They form an integral part of the Indian Diaspora and are well-known business people. They are the most promising people in business but would feel more at home if they had a state of their own in India too. If all Sindhis join together this could be a reality and soon a new Sindh would be born. 179

What could be the reason for the dramatic success of Sindhis --- and Punjabis --- after the shattering shock of Partition? It is the same reason that enabled Japan and Germany to revive them after the trauma of defeat in World War II. This is the mind of a people. Milton described it long back as ``the unconquerable will, never to submit or yield''. The Sindhi considers it his Fundamental Right to Succeed. Given this frame of mind, men can make gold even out of dust.

Nor have they confined themselves to making money and instituting charities. They have established some of the finest institutions in Bombay and elsewhere. The Wattumull Institute of Computer Technology and Engineering has equipment worth two crore of rupees. Thanks to Hotchand Gopaldas and Khushi Kundnani, the Sindhis have not only set up a dozen colleges in Bombay, their Jai Hind College and K.C. College are two of the best colleges in India's premier city. Jaslok Hospital (named after Jasoti --- Sindhization of Yashoda --- and Lokumal) is the most famous in the

country. The Vivekananda Education Society of Bombay and the Mira Education Society of Pune are two of the more significant Sindhi services in the realm of education.

Ownership flat system is a Sindhi innovation in Bombay. Raheja Bros. alone have put up a thousand buildings on this basis. And Jethi Sipahimalani’s Navjiwan Housing Colonies in Mahim, Chembur and Bombay Central are a marvel of cooperative enterprise in the field of housing. Atur Sangtani of Pune is not only big in construction, he runs The Poona Herald. However, the greatest builder of them all was Bhai Partap who built the twin cities of Adipur (residential) and Gandhidham (commercial) for Kandla Port. Ram Nagrani, I.P.S., has been put in charge of the newly constituted National Security Guards --- to handle situations like the one in Punjab.

Individual Sindhis have also made a name in various walks of life. Dr. Menda presided over the Indian Medical Association and Prof. G.R. Malkani, over the Indian Philosophical Congress. Ram Jethmalani led the Indian Bar Council for years.

Today G.G. Mirchandani heads the UNI (United News of India), a leading national news agency. Business India is run by Ashok Advani. Prof. K. N. Vaswani leads the Vivekananda" Rock Memorial Committee in Kanyakumari. Hari Atmaram is a trustee of Vishwa Hindu Parishad.

Justice Nain presided over the MRTPC (Monopolies and Restrictive Trade Practices Commission); Justice Chainani over the Bombay High Court; and Justice Thadhani over the Assam High Court. T.M. Advani became Vice-Chancellor of Bombay and Kashmir universities. K.L. Punjabi became Chief Secretary of Maharashtra, and Sadhwani, of Gujarat. Ms. Dr. K.A. Advani is Principal of the 125-year-old Government Law College of Bombay, the biggest and best in Asia.

T.V. Mansukhani heads HMT (Hindustan Machine Tools), M.J. Pherwani heads Ashok Leyland; Samat(-ani) is No. 2 in Bharat Heavy Electrical Limited; R.G. Keswani is president, All India Electrical Manufacturers' Association. G.S. Ramchand led Indian cricket. T.N. Idnani was the member for Power in the Central Water and Power Commission.

M. K. Kripalani was ambassador in Canada, Khilnani in Kenya and Vishnu Ahuja in Russia. Before Partition very few Sindhis --- Bhudo Advani, Hari Shivdasani --- had made a name in the movies. Today G.P. Sippy is a leader of the film industry, closely followed by N.C. Sippy and several others.
Leading film directors include Govind Nihalani ("Aakrosh"), Raj Sippy, Ramesh Sippy, Kumar Shahani. Leading Sindhi cine artists include Sudhir, Mach Mohan, Raj Kiran (Mahtani) Asrani, Sheila Ramani, Babita, Sadhana.

In the religious field, Dada Jashan Vaswani, Sant Lila Shah, Holy Guru Nanak Mission. Dada Chellaram's “Nij Thanw”, Brahmakumaris, and several other organizations are so many beacons of spiritual light. The week-long celebrations at Majnuka-Tilla in Delhi are a new high in Sindhi religious consciousness.

In the field of literature, Kalyan Advani, M. Malkani Lekhraj Aziz, Tirath Basant, Ram Punjwani Haru Sadarangani, Popati Hiranandani, Gobind Malhi, Narayan Shyam and several others have been duly honoured by the Sahitya Akademi.

Krishna Kripalani has presided over Sahitya Akademi and he now guides the National Book Trust.

Bulo Rani, Shanti Hiranand, C.H. Atma, Master Chander, Kamla Keswani, Bhagwanti Nawani, Deepika Kripalani, Chainani Sisters and Hoonndraj 'Dukhayal' have put new life in Sindhi music.

In politics, while Acharya Kripalani was a colossus, Jairamdas served with distinction as Member of Parliament, cabinet minister and governor. L.K. Advani shone not only as minister for Information and broadcasting, he is in the front rank of Indian politics. Hashu Advani occupies a similar position in Maharashtra. Sucheta Kirpalani, Dr. Choithram, Prof. N.R. Malkani, Ram Jethmalani, Krishna Kripalani have made their name in Parliament. And Bhanu Kumar Shastri stormed Sukhadia's citadel in Udaipur to enter the Lok Sabha with a bang in 1977. Oscar Wilde has said that all of us have five senses, but that unless we have the sixth sense to make money, we cannot make good use of the other five senses. The Sindhis have acted very well on this adage.

They are not very prominent in the services. This could be due to discrimination --- or due to the feeling that there is no money even in the highest services. However, they have partly made up for this by the universality of literacy. A Sindhi who cannot read and write will be hard to find. They know their Sindhi and their Hindi; they know the local language --- whether it is Guajarati or Marathi, Tamil or Telugu --- and they generally know English. This has helped them in business --- and in social integration. It has made for psychological rehabilitation, after the uprooting of 1947. In addition, after Partition, the Sindhis have felt the need for...
identity. They have, therefore, revived the old Sindhi patron- saint of JhoolayLal. Today the portraits of Guru Nanak and JhoolayLal are found side by side in Sindhi temples and homes.\textsuperscript{180}

3.9 Three Popular Examples of Sindhi Entrepreneurship:

Examples of Sindhi excellence in business by talking about the accomplishments of the following three Sindhi entrepreneurs:

**Ram Buxani**, who migrated to Dubai when Dubai had hardly anything and through sheer hard work and business acumen ship, he earned the trust of the ruler of Dubai and was allowed to open the first “Limited Liability” company in Dubai. He is now the group President of ITL and authored a popular book titled “Taking the High Road”.

**Rajendra Hinduja**, who is President of a global garment company, is a member of well-known business family “Hindujas”. They are based in Bangalore, India. The companies owned by Hindujas employ more than 48,000 persons worldwide.

**Arun Nathani**, President of Cybage Software, he recognized the need for outsourcing of software development and his company has grown to be a major player in software\textsuperscript{181}.
