

**(Part-II)**  
**Bantva Present & Past**

## **BIRTH PLACE REVISITED**

By: Abdur Razzaq Thaplawala

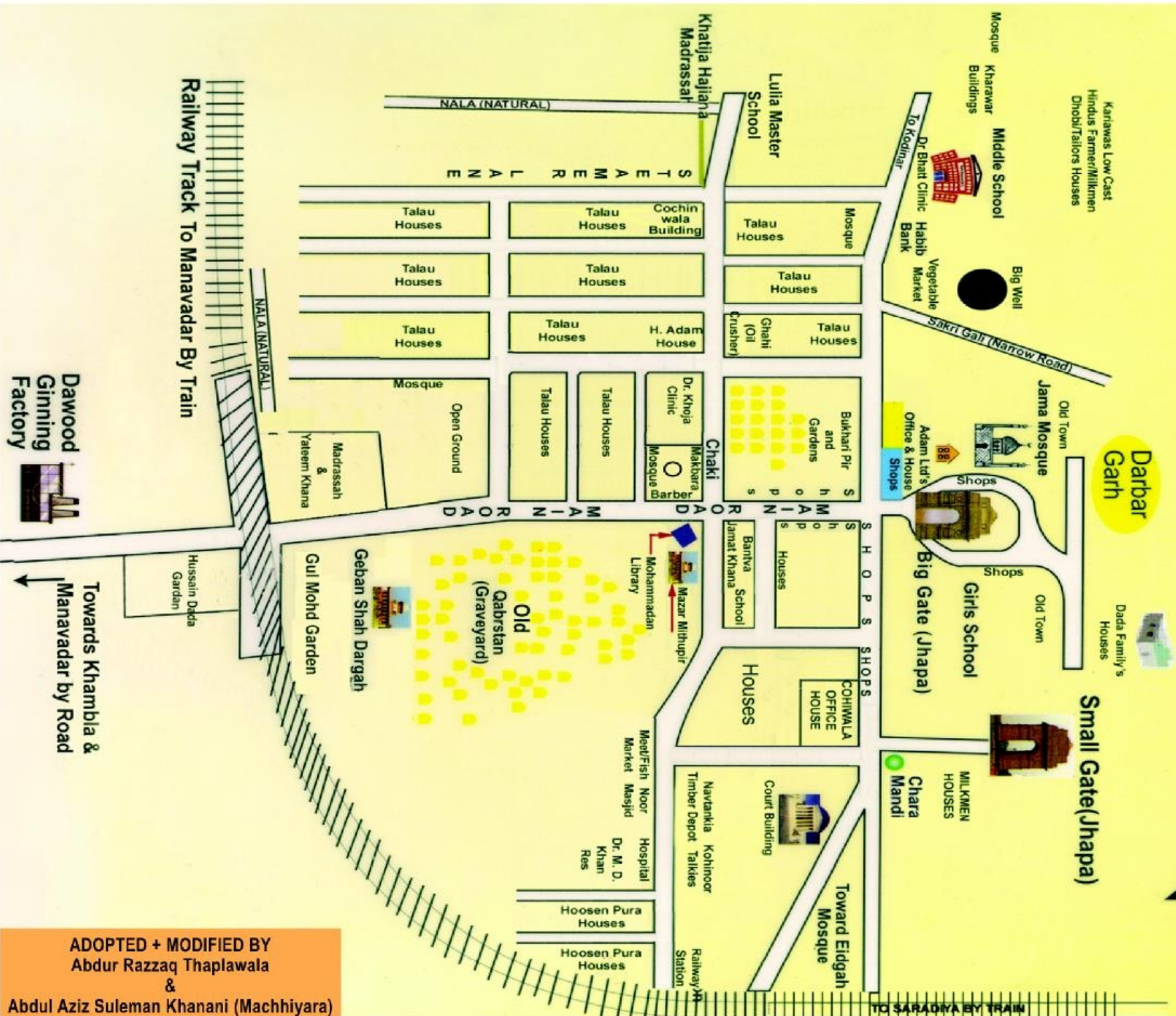
I had migrated from Bantva in the 3<sup>rd</sup> week of November, 1947 after the houses of Muslims were attacked by Hindu farmers on 15<sup>th</sup> November, 1947. The houses were attacked inspite of the fact that there was night curfew and Sikh soldiers were on duty at each Street and Mohalla. At that time, I was 11 years old but I still remember the sounds of save us or (Bachao, Bachao) from the women folks whose houses were being attacked.

On 16<sup>th</sup> November, 1947, when the curfew was relaxed for a few hours, all the residence of Bantva gathered at the Bazar outside the main gate (Zapa) of Bantva. In the meantime, Kutiyaana was also attacked and there was some blood shade there as well. Although, there was no bloodshad in Bantva but the houses were attacked in the presence of Sikh solders. The residence of Bantva were fearful and decided to leave for Pakistan as soon as possible. As a result of this decision, the 25,000 Muslim population majority of whom were Memons decided to migrate to Pakistan. Within 3 days, the residents of Bantva started leaving for Bombay or Okha from where they migrated to Pakistan by steamships.

After migration in the 3<sup>rd</sup> week of November, 1947, I did not have the opportunity of visiting Bantva and its surrounding cities until 21<sup>st</sup> March, 2005.

I was invited to participate in a seminar on cement industry being held in the first week of January, 2005 at Mumbai. I was also invited by some cement machinery manufacturers to have a look at machinery manufactured in India. I decided that I should visit Mumbai and surrounding places but at the same time I should take this opportunity of visiting my birth place. I therefore applied for visa to Indian High Commission with including visa for Rajkog, Junagadh and Bantva. Unfortunately, Indian High Commission lost my passport and inspite of several efforts, the passport could not be found. I had to obtain a new passport.

# MAP OF BANTVA-AS IT WAS IN 1947



ADOPTED + MODIFIED BY  
Abdur Razzaq Thaplawala  
&

Abdul Aziz Suleman Khanani (Machhiyara)

## **BOMBAY**

The World Memon Organization (WMO) had organized its 5<sup>th</sup> Annual General Meeting at Mumbai from 25<sup>th</sup> to 28<sup>th</sup> March, 2005. I decided to take this opportunity to visit my birth place. Many persons who were attending the conference of World Memon Organization (WMO) had applied for visa to visit Bantva but no visa was granted to them. As I had applied for visa to Rajkot, Junagadh and Bantva in December, 2004, I was granted the visa of Rajkot, Junagadh and Bantva in addition to Mumbai. I therefore, decided to leave for India on 21<sup>st</sup> March, 2005 – a few days earlier for Mumbai Conference. In Mumbai, I had requested a very senior elder of our community – Bha Adam Noor to kindly arrange for my visit to Junagadh & Bantva. I left Karachi by PIA Flight No. 274 at 9:00 A.M. and reached Mumbai Airport at 11:00 A.M. (India time). My friend had sent a person to receive me at the Airport. I took a taxi to the office of The Memon Educational & Welfare Society. As requested earlier, they had booked a flight living for Rajkot at 7:00 P.M. that very evening.

## **RAJKOT**

I left my luggage in the office of The Memon Educational & Welfare Society and took a small trolley bag with me which contained clothing for 3 days. The Jet Airways flight took me from Mumbai to Rajkot. The flight time was 45 minutes and the return fare was Rs. 7,800/=. At Rajkot Airport, I was received by a friend Mr. Farooq who was requested by Mr. Adam Noor to receive me. Mr. Farooq was there at the airport to receive me. He had booked a room in Hotel Kavery, Rajkot. It took me one hour to reach my Hotel. We had arranged a Suzuki Hiroo for our tour. Before leaving Rajkot next morning, I was shown the Adamjee Boarding House at Rajkot. The plaque at the Adamjee Boarding House read following in Gujarati:

**“Sir Adamjee Haji Dawood constructed this Boarding House at a cost of Rs. 14,050 on the occasion of the wedding ceremony of his son. The foundation stone was laid on 2nd February, 1941 by the State Resident Major G.B. Williams. The Boarding House was completed and declared open on 19<sup>th</sup> January, 1942 by Janab Haji Abdul Shakoor Baig Muhammad Subasha.”**



The Boarding House is a beautiful building constructed on a plot measuring 12,500 sq.yards. When I visited the Boarding House, the building was in good shape but it was rented out to a Government department and two private firms. There were 15 boarders who were living in kitchen and dining room of the Boarding House. Out of these 15 students only 5 students were from Memon community. The Boarding House is located at the prime locality of Rajkot. Unfortunately, the Memon community of Rajkot does not appear to have taken care of the Boarding House and thus the wishes of Sir Adamjee Haji Dawood to accommodate Memon students did not materialize. This was a very sorry state of affairs. I explained this state of affairs to the community elders at one of the meeting of Board of Management of World Memon Organization held at Mumbai on 27<sup>th</sup> March, 2005. I was told by some Indian dignitaries that they are trying to revive the Boarding House. According to a conservative estimate, the present value of land and building of Boarding House is about Rs. 25 crores.

### **JUNAGADH**

After visiting the Boarding House, I left Rajkot for Junagadh. It took me 2 hours to reach Junagadh because it was a very good Highway. During our journey from Rajkot to Junagadh, we also passed through the city of Jetpur. It looked like a well populated and prosperous city. Unfortunately, I could not go and see any place of interest in Jetpur as I did not know anything about it. I reached Junagadh at about 2:00 P.M. After taking a room in a hotel and finishing our lunch, I decided to spend the afternoon for sight seeing of Junagadh. First of all, I went to see Nawab Mahabbat Khanjee College. The College has separate buildings for Arts and Science. It is still known as Sir Mahabbat Khanjee College.

After visiting the College, I visited the Makbara of Sir Mahabbat Khanjee. It is a huge and beautiful and artistic historical structure. Besides the Makbara, there is a big & beautiful Mosque. I do not know how many Muslims offer prayer in this Mosque. After visiting the Makbara of Sir Mahabbat Khangee,

Then I proceeded to see the Girnar Mountain and Data Darbar. The main Mazar of Data Darbar is situated on a mountain and

it was difficult for me to climb such a height. At the bottom of the steps of Data Darbar, there is a Chilla of Data Darbar. This Chilla or Dargah is a beautiful place. I photographed it. I also photographed the stairs leading to the Data Darbar on the mountain. I remember that in my childhood, I had climbed the stairs and seen the Mazaar of Data Darbar up on the hill. This was not possible this time because of my age factor. While returning from Data Darbar, we saw a small Dargah or what we call Chilla of Peer Geban Shah.

After returning from Data Darbar, I was told to visit the Memon Colony built by World Memon Foundation in Baker Falia. This colony had 4 Apartment Buildings and was built by World Memon Foundation in Association with Dhoraji Association. The condition of the colony was pathetic. The water & sewerage lines were not functioning and the entire compound of the colony was dug up for improving water & sewerage lines. The residents of colony were very poor and complaining that no steps had been taken by the builders of the colony to do the necessary repairing work. Some of the ladies of the colony told me to see their rooms and observe the sub-human filthy conditions in which they were living. Two persons supervising the sewerage work told me that no resident of colony was prepared to share the expenses except those living on ground floor who were most affected. I hope that the World Memon Foundation and Dhoraji Association will take steps to come to the rescue of poor residents of this colony which was in Baker Falia.

### **VANTHALI**

I spent the night in Hotel Paramount of Junagadh. Next morning, we started for visit to Bantva - my birth place. The road leading to Bantva was good and passed through Vanthali. There were farms on both the sides of the road. Within an hour, we reached Vanthali, our first stop in the journey to Bantva. On the main road of Vanthali, there is a Jamia Taaleem-ul-Quran which is run by Jamia Taaleem-ul-Quran Charitable Trust, Vanthali. The Jamia was established in September, 1996. Almost all the trustees are non-Memons but funds were coming from the Memon philanthropists from all over the Gujrat. It has a magnificent & beautiful building. More than 1000 students

are studying at this Jamia and the Jamia is spending Rs. 42 lacs per year. The students are taught Arabic, Farsi, Hifz Quran, Nazira Quran and computer science. They have a very well stocked library, Masjid and residential quarters. I visited a class room where lessons in Hadees were being taught to the students. I also visited their computer room which contained 10 modern computers. The following are the statistics of the students studying at the Jamia.

1. Aalimi	21
2. Qaari	41
3. Hifz	35
4. Naazra	426
5. Computer studies	21
6. Tailoring	19
7. Education upto 7th standard	168

The Jamia is also running Markatib or schools at the following places other than the main Jamia in Vanthali:

1. Vanthal	350 students
2. Nawalakhi	150 students
3. Lilwa	100 students
4. Sattalpur	50 students
5. Koab	100 students

A Memon colony is situated very near the Jamia. I went to the Memon Colony. The colony has been built by World Memon Foundation with the help of Vanthali Memon Jamat. The buildings in the Memon colony were apparently in good condition but the ladies at the colony complained that they have the houses but their manfolk have no jobs. They were doing different labour work and hardly earning enough to meet both ends. They requested that the community elders should do something to provide some sort of jobs for their manfolk.

After Vanthali, we proceed to Manavadar which was only 22 KM from Vanthali. I did not see any place of interest at Manavadar. The distance between Bantva and Manavadar is only 8 KM.

## **BANTVA**

From Manavadar, we proceeded to Bantva - my birth place. To begin with I went to the office of Bantva Municipality which is known as Bantva Municipal Bureau. The offices of Municipality are located on the first floor of building which we know as Mohammadan Library of our old days. I met the officers of the Municipality and told them that I had come to see my birth place. They were very kind and sent one of their man with me to take me around the Bantva. To begin with we went to what was known as main gate or Zapa of Bantva. The Zapa was no longer there. We went in the bazaar inside the Zapa till the Jamia Masjid. It's a very beautiful Masjid and the inside and outside condition was still very good inspite of passage of time. My house was behind the Jamia Masjid in Jangra falia. The way to Jangra falia started with residence, offices and motor garages of Adam Haji Peermuhammad (Adam Limited). Unfortunately, all the buildings in this area including Adam Limited's offices, residential houses and the motor garages had decayed with the passage of time or has been demolished and only a locked compound existed. I proceeded further to see the house where I leaved but could find none because all the houses in Jangra Falia, Agasi Falia & the passage to Rankot were demolished and nothing could be recognized.

After visiting the Masjid, we went outside the so-called Zapa. There were shops and bazaar outside Zapa and I could see that all kinds of shopkeepers were doing roaring business. Here I met Mr. Nikom Advocate an old friend of brother Siddique Polani. I gave him the copy of History of Banva which was given to me by Siddique Bha. Mr. Nikom Advocate was very happy to see us. He accompanied us to the tour of Bantva. There was a Masjid known as Barwali Masjid outside the Zapa. It was locked and was in very bad condition. I also went to see the Mazaar of Bukhari Sharif. The Mazar is now situated in a beautiful garden and it is in good condition. Going back towards Mohammadan library, we saw Mosque built by Hussain Kasim Dada. It was in a very bad shap. Then we started for Madrassa-e-Islamia and Yateem Khana. The Yateem Khana has been converted into a Girls School and Madrassa now contains a Boys School. The foundation stone of Yateem Khana Islamia Bantva read as follows:

**“The opening ceremony of this building was performed by Bantva Sardar Gadh Darbar Saheb Zabardast Khanjee on Tuesday 21<sup>st</sup> Jamadiul Aakhir 1356 Hijri and 8<sup>th</sup> August, 1939.”**

The Girls School and Boys School are being run by a Trust. The Trust is renovating some buildings and also constructing new blocks.

The foundation stone of Madrassa-e-Islamia read as follows:

**“Madrassa-e-Islamia was opened by Left. Col. J.A. Oilfield Political Agent of Sorath Parant (Province) on 21<sup>st</sup> December, 1930.”**

Both the schools are know known as Sunshine schools. On the way to Madrassa-e-Islamia, I noticed the buildings of Bantva, Gymkhana & Muslim Trust. I was told that Memons from Dhoraji were taking care of some Mosques & Dargahs in Bantva and no Memon from Bantva was giving help.

### **BANTVA RAILWAY STATION**

After visiting the Yateem Khana and Madrassa-e-Islamia, I proceeded towards the old Railway Station. The outside building of Railway Station looked good as I remembered it in my childhood. Inside the building, I also saw the Ticket Distribution window which still has the instructions for passengers in Gujarati. On the other side of the building, however, there were no signs of a Railway Station. After seeing the Railway Station, I proceeded to see the hospital built by Haji Habib Culcuttawala. The hospital building was old but not in very bad condition. Now it houses a library. Along side the hospital building, there was a mosque. I visited the mosque built by Haji Habib Culcuttawala. It was in a pathetic condition. All the Mehrabs and the mimber had decayed or demolished. A Muslim family was living inside it. They requested us to enter the mosque premises after taking off shoes. We did that but I was very much disturbed by seeing the condition of the Mosque. No mimber, no mehrabs but the lining for safbandi for Namaz could be seen.



The Kohinoor talkies, the only cinema house in Bantva was opposite the hospital. It was closed. I was told that it functioned for a few years as Jay Hind Cinema.

Then I proceeded to Bantva Memon Jamat Khana. A portion of Jamat Khana was functioning as Sindhi students school. I could see the class rooms & desks where I studied upto 2nd class before joining Madrassa-e-Islamia. The Class Rooms of the school were apparently in good condition and I could see school desks in most of the rooms.

Then I started for going out of Banva and saw Ahmed Dawoods Gening Factory which is now running as Oil Mills on Pajot Road. Our friend took us to the house of the Late Danilal Kalilal who worked as Manager of Haji Habib Calcuttawala. He died on 10<sup>th</sup> April, 2001. His son Kanti Bhai invited us to his house and served tea to us. Mr. Kanti Laal is also a retired person and had good collection of books.

### **THAPLA & KODVAV**

My surname is THAPLAWALA but my parents or elders had not told me the meaning of this surname. After coming to Pakistan, I looked at the maps of Gujrat and saw that Bantva was surrounded by many small villages and many families had their surname linked with these villages including Balagam, Kodvav, Pajod etc. These villages included a village named THAPLA. I had a keen desire to visit & see THAPLA. We left Bantva and started our journey towards these villages. On our way to THAPLA, we passed through Aiklaria and then the Kodvav. I was told that the population of Kodvav was 1500 persons belonging to Patel community. After seeing Kodvav, We proceeded towards THAPLA. It is a small town with a population of 600 people. At the outside of THAPLA, there was a Mazaar or Chilla of Peer Geban Shah. It was being looked after by a Muslim couple Mr. & Mrs. Fakeer Allah Rakha Qasim. Both the THAPLA & KODVAV have small schools. The school in THAPLA is known as Study Centre and the school in KODVAV is known as school. I have photographed both schools of THAPLA & KODVAV which may appear in this article.

After seeing THAPLA, we decided to start our return journey. We decided that instead of going back to Junagadh, we should directly proceed to Rajkot through Sardargadh & Dhoraji.

### **DHORAJI**

Before reaching Dhoraji, we went through Upleta by pass. We started for Rajkot at 2:30 P.M through Sardargadh. We reached Sardargadh at 3:00 P.M. and proceeded towards Dhoraji. Dhoraji is a sprawling city. We went to see the Mazaar of Peer Sailani and the Mosque near it.. In Dhoraji, we went to Dhoraji branch of Memon cooperative Bank Limited and met its Manger Mr. Aqeel R. Patel. He said that the bank had deposits of Rs. 10 crore on 31<sup>st</sup> March, 2004. The total loans amounted to Rs. 3 crore at the year ended on 31st March, 2004 and bank made profit of Rs. 25 lacs during that year. Mr. Imran A. Furniturewala is Chairman AND Mr. A. Majid Patka is the Vice Chairman of the Bank. The Bank has 70 branches all over Gujrat and in Mumbai. The Bank was established by Late Janab Al-Haaj Zakaria Aghari.

After Dhoraji, we proceeded towards Rajkot. We reached Rajkot in evening time on 23<sup>rd</sup> March, 2005. I had a booking to leave Rajkot by evening flight next day on 24<sup>th</sup> March, 2005. Since I was very much tired and nothing to do at Rajkot, I decided to go to Mumbai next morning. I went to Airport and changed my flight to morning flight. From Airport, we proceeded to Imperial Hotel where a delegation of World Memon Organization had arrived on that very day. The delegation was ready to proceed to a dinner function of Saurashtra Memon Jamat. My name was included in the delegation but I apologized to the President of World Memon Organization Haji A. Razzak Yaqoob Gandhi and Dr. Nasir Y. Fulara that being tired I will not be able to attend the Dinner and accompany them to UPLETA next morning. At the Rajkot function, the Sourashtra Memon Jamat had reserved a trophy and shawl for me but as I could not attend their function they sent the trophy to my hotel in Mumbai. I will always cherish this beautiful trophy reminding me of visit to my birth place. I stayed in hotel Royal Inn near Rajkot Airport and proceeded to Mumbai by Jet Airways Flight No. 9W-3410 on the morning of 24<sup>th</sup> March, 2005. At Mumbai I stayed at Hotel Suba Palace where all senior members from Karachi were staying. It was at a walking distance from Taj Hotel where all the functions of WMO where being held.

## MY MEMORIES OF BANTVA

By: Abdur Razzaq Thaplawala

The Bantva's Memon community migrated from Bantva in November, 1947 and majority of them settled in Karachi which is a cosmopolitan city. The migration proved to be a bonanza to the members of the community. It's financial condition improved greatly. While there were ten to twenty millionaires in Bantva, today you can find hundreds of millionaires in the community. It is not because of inflation or change in purchasing power of money but because of real change of economic condition of the members of the community.

Almost sixty years have passed since we migrated to Pakistan. Recently I had a chance to visit Bantva for the first time after migration in 1947. This revived my memories and I decided to share these memories with my community. Before Partition, most of the manfolk of Bantva used to get themselves employed by four or five business tycoons of the city and served their offices spread all over India. They used to sign a forty years agreement with their employers and stayed at upcountry branches for ten months. In these branches, they used to start as a peon and ultimately rose to the post of the Accountant or the Branch Manager. Every year they used to come to Bantva on two month's leave without pay and stayed with their families. Their salaries were meager but sufficient to meet the requirement of their families according to social set-up at that time. During these two months, they had nothing to do except to spend their life with families and friends. They had established some sort of one room clubs in upper floors of some buildings where they used to meet their friends and mostly played cards.

Their employment conditions were very stringent. They used to work in buildings which had shops on the ground floor and living quarters on upper floor. These living quarters mostly consisted of a large common room where they took their meals, took rest and went to bed at nights. The meals were supplied by the employers. They remained at the disposal of the employer for twenty four hours and could not go to sleep before the Manager.

Their salaries were revised after the expiry of forty months' contract. The change of employer was very difficult. The four or five firms of tycoons operated as a cartel and nobody hired an employee of other firms without permission from the existing employer.

A few enterprising man had set up small shops in Bantva mostly dealing in groceries & clothing. They were small number of people and therefore Bantva could boast of very few shops. The womenfolk bought their clothing from these shopkeepers. They will communicate their requirement to the shopkeepers who will send their salesmen to the houses with thaans of different type of clothes. The purchases were therefore made at home. The womenfolk did not visit the shops. They also used to get their cloths stitched at home by tailors who used to come with their sewing machines at their houses and at time stayed there for eight hours for days depending upon the quantity of work. Most of the tailors were Hindus.

Their manfolk used to buy groceries for the whole year when they came to Bantva on two months leave.

The houses used to get their water supply by women water carriers who used to bring water from wells with hand pumps installed in most localities. There was no electricity in the town. Kerosene lamps were used in homes. Some people used Petromex on festival occasions. The Municipal Committee had installed kerosene lamps in every street. The Municipal employees used to light the lamps at every evening and put them off in the morning. They used to clean the lamps and fill them with fresh kerosene in the morning trip.

The womenfolk were very orthodox in religious terms. They used to say to goodbye to their children and manfolk by saying that "Gaus Pak (Pir Abdul Qadir Jelani) or Panjatan will protect you". The things have changed now. Even the grandmas now say Khuda Hafiz or Allah Hafiz. A few women were literate and used to recite Noornama besides Quran-e-Majid. Religious occasions were celebrated with enthusiasm. On Ghaiarwi Sharif, they used to light candles in their homes. In the month of Moharram, they used to visit Taziyas where they offered coconuts. The Bantva Seva Samittee, the for runner of present

Banva Khidmat Committee often tried to discourage this custom. In Shab-e-Baraat extensive use of fire crackers and Phuljaris was made by boys & girls. The parents of a would be bridegroom will often send a gift of fire crackers to would be bride on the occasion of Shab-e-Baraat. The Eid prayer was offered at Eid Gaah ground outside the town. People use to take their children alongwith them to Eid Gaah ground for offering the prayers. Since Eid Gaah ground was at sufficient distance from the town bullock carts were hired mainly for the transportation of children.

The womenfolk cooked special foods on religious occasions. They used to cook MALIDA on 9<sup>th</sup> of Muharram and sweet white rice called PERRY on 10<sup>th</sup> of Muharram. On the day of Ziarat of Imam Hussain, the womenfolk used to make LAPPI which was a sweet dish made from coarse wheat floor, Gur and Ghee. Sharbat used to be prepared by every household for distribution among the children in the Mohalla and friends on most days of first 10 days of Muharram. On first of Rajab and 9<sup>th</sup> of Zilhaj, they used to cook large sweet breads in special fires set up in the Mohalla. These breads used to be called LOT and had a diameter of almost two feet and thickness of one inch. The pieces of the LOTS were sent to friends and relatives.

The womenfolk almost daily assembled in their Mohalla.. set on the wooden cots and indulged in all types of gossips. During the month of Ramazan, they were used to Ratjaga when they played with KODIES. They also used to distribute alms to poors which abounded Bantva in the month, in the form of breads sprinkled with sugar.

Apart from these religious customs, they had their social customs. Khatna or circumcision was celebrated with tea parties at night. On the occasion of weddings lunch parties used to be held at Jamat Khana where food consisting of Akni & Zarda were served. Sometime, the guests were served with "Sata", "Jillabi" "Mithai" and "Gathias".

In Bantva of those days, it was not easy for boys to marry easily contrary to what is happening today. They had to give 50 to 100 Tolas of Gold to marry a girl and also to give her a lot of



cloths. Some poor eligible bachelors used to marry non community women in different part of India as they could not afford Gold and other expenditure on marriage with a Memon Girl. The marriage ceremony was held at the house of the bride. The bridegroom will go to the house of bride in a precession which followed Milad reciters. The brides used to go to the houses of their husbands at night and go back to parents home in the morning. This practice continued for a month or two.

There were two ladies school in the town where young girls were taught Quran-e-Majid and Urdu upto primary level. The boys mostly went to a school set up in Jamat Khana for study which consisted of four classes, which were called (1) Akaria", (2) Barpothi and (3) Class-I. These were the fore-runners of present day Montessori, Nursery and Class-I. Each course ran for one year. After class one, the boys were shifted to Madrassa-e-Islamia – which was called "Bada Madrassa". Here classes were held in morning as well as in afternoon from class two to class eight. Here they were taught, Urdu, Gujrati, mathematics, history & geography. Anybody wishing to continue study after eight class had to go to Junagadh for matriculation. However most of the boys were content with study upto eight classes. Some boys were sent to Amreli Boarding House for further study.

The ladies of Bantva hardly ever used to leave their houses. If they wanted to visit their relatives in day time, they hired horse carts or "TANGA" which had "purda" so that the travelers can not be seen or recognized. The womenfolk used to wear "TOPI BURQA" with extensive embroidery work in gold & silver threads.

As I have said, the migration to Pakistan has changed the status of the community. Education has flourished. The community can now boast of thousands of graduates (Both Girls & Boys), Doctors, Lawyers, Chartered Accountants, Cost & Management Accountants and Engineers. Many are gainfully employed in national and multinational companies. Others are having their independent professional practices. Many people have established businesses, from small shops to small, medium and large industries. Many are working in stock exchange and have

set up shops in cloth market & in Jodia Bazar. Quite a few have migrated with or without families to Middle East, U.K., U.S.A. and Canada and enjoying good financial status. These are the blessings of migration.

In Pakistan, the community is still divided into Jamats or Associations known after their ancestral villages like Bantva Memon Jamat, Kutiyana Memon Jamat, Jetpur Association, Dhoraji Association etc. Bantva community is the largest Memon community in Karachi. Besides Bantva Memon Jamat, it has Bantva Memon Khidmat Committee, Bantva Memon Rahat Committee, Anjuman-e-Himayat-e-Islam etc. The community has set up many educational and Medical institutions like: Madrassa-e-Islamia, Raunk-e-Islam Girls School & College, Dawood Public School, Aisha Bawany School, Dawood College of Engineering and Adamjee Science College. The medical centres include a number of charitable dispensaries, Bantva Anis Hospital, Memon Hospital, Patel Hospital, Tabba Dialysis Centre, Aziz Tabba Cardiac Centre & Memon Medical Institute etc.

The Memons in Karachi, are living in specific localities. Besides Kharadar & Mithadar, they will be found in many societies spread over area between Alamgir Road to Shahrah-e-Faisal besides Federal 'B' Area. Many Jamats have set up colonies for poor & lower middle class families in different localities of Karachi.

Many Memon personalities have participated in local, provincial and National politics and have occupied Munsitried posts. Mr. A. Sattar Edhi from Bantva has become an international personality by establishing Edhi Foundation and the world's largest Ambulance Service.

\*\*\*\*\*

## **Present Administrative Structure of Bantva**

By: Abdur Razzaq Thaplawala

1. Under the British Government, the Junagarh, Maravadar & bantva were ruled by landlords who were no knowns as Nawab Khans or Darbars. After partition, the Indian Government abolished on Zamindaries and Jaageerdaries and the areas own or adverted by Nawabs & Darbars was merged with the normal administrative structure of the Indian Government.
2. Presently (2006) Bantva is part of Junagadh District of Gujrat Province of India. The Junagadh District is divided into 14 Taluqas as shown in the annexed map. The total area of Junagadh District is 8782 square kilometer and it has 1034 villages and towns. Out of 1034 villages & towns 994 villages & towns have electricity. The total population of the district is 24,48,429 people.
3. The Junagadh District is surrounded by the districts of Rajkot, Porbandar, Amreli and Arabian sea. The Arabian sea has the port of Varaval. The district's industries include cotton cloth, sugar, rayon and solvent plant. The solvent plants are in Manavadar and Junagadh Taluqas. The distance between Junagadh and Manavadar is 36 K.M. The distance of Bantva is 8 K.M. from Manavadar.
4. Bantva is part of Manavadar Taluqa. This Taluqa is spread over an area of 591 square kilometer and 55 villages & towns. The total population of the Taluqa is 1,25,363 people and the literacy rate is 68.36%. The Map of the Taluqa is annexed. The agricultural produces of taluk include cotton, peanuts, sugar cane, onion, wheat, bajra and jawar. The average rainfall is 40" to 50".

5. In the time of British Empire, Kutiyana was part of Junagar State. It was ruled by Nawab of Junagarh. For this reason, it was attacked by the militants of Arzi Hukumat in first week of November, 1947 and occupied before the surrender of Junagarh State. Under the arrangements of the present Indian Government, Kutiyana is not even a part of Junagarh District. It is now a part of Porbandar District as can be seen from the MAPs of Junagarh & Manavadar which have been printed in this issue.

\*\*\*\*\*

## BANTVA RECOLLECTIONS

(Excerpts from "A Ramble Through Life" by Mr. Kassim Dada)

Bantva was exceptional. Until partition, it had no electricity, and no street lighting and no telephones or public transport system of any kind. It was the principal town of a minor princely state in a predominantly Hindu area, but some 80% of its population was Muslim. For a small town of twenty thousand it became to well-known not only in the whole of Kathiawar but throughout the trading circles of the sub-continent. Even today, 39 years after the entire Muslim population – except about a dozen individuals – migrated from it, I occasionally meet people here as well as in India, who remember it because of its well-known trading houses.

Bantva had its own brand of life in which religion and social customs played an important role. The vast majority of Muslims in Bantva belonged to the mainstream Sunni Hanafi Sect of which the Memon community forms a part. A few Muslim families were Syeds, who are believed to be the direct descendants of Muhammad, the Holy Prophet of Islam. Syeds had a special place in the minds and hearts of many, and the women of Bantva, and some men, patronized them by seeking their assistance by way of talismans and special prayers.

Women appeared to take religion more seriously than men. They would go to various tombs of men who had the reputation of being holy. Such men, known as Pirs, were believed to plead for you, if you beseeched them to do so. Of course, many Muslims do not believe in dead men being able to do anything. But then there is also the belief, held by some, that men who had acquired special supernatural powers while they lived, never really die in the ordinary sense and they continue to be close to God and, therefore, could be helpful. Many women took vows to visit a particular tomb if their wishes were granted. These wishes generally pertained to recovery from disease, birth of a child in a barren home, and solving serious family disputes.

During the day one saw few women on the road. If you saw



any they were elderly persons on their way to or from the meat or vegetable market doing shopping for themselves or for their neighbours. An hour or two after sunset, however, younger women appeared, but always well covered in a cloak known as a "burka". It consisted of a loose garment that one got into. It had a screen in front of the face which helped to see through and to breathe. These women were usually on their way home, escorted by a brother, father, or a maid servant, who would have a torch light or an oil lamp to see the way in dark lanes. It was customary for a married girl to return to her parents' home each morning for some weeks immediately after the marriage, and go to her husband's home after dinner. Distances being short, it was common for the new brides, mostly in their mid teens, to just walk. In most cases this meant a journey of ten or fifteen minutes at a leisurely pace. The burka was an attractive piece of garment, made of colourful material and often had expensive embroidery of gold or silver thread. Because of the custom of purdah for women, those few families who owned cars had curtains in them so that the passengers in the rear seat could be protected from the public gaze. Even taxis had this facility.

Lack of electricity meant the use of batteries to operate radios. Two or three shops did a roaring business in motor car batteries for use for the radios. As soon as they were used up they could be exchanged for others.

Muharrum is an important month in the Islamic calendar. The Shia sect in particular observes it with great fervour and solemnity. It was in this month that several members of the Prophet's family were martyred at Karbala in Iraq because they refused to acknowledge the sovereignty of a tyrant whom they considered to be an enemy of Islam.

There were only a handful of Shias in Bantva but Muharrum was celebrated with enthusiasm by the Syeds and the families of the ruling princes. The celebrations took various shapes and forms. For ten days the Syeds and members of the princely households and their servants wore no shoes. Some wore black bands on their arms. Their women folk wore black clothes. They all slept on the floor rather than in beds. And the Memons went about their work in a manner that did not

appear to cause any misunderstanding or strains. We all believed in the Holy Prophet and held his entire family in great respect. Hazarat Ali, the son-in-law of the Prophet, occupies a very high place in the heart of a Memon.

There were two major features of Muharrum in Bantva. One was a "chowkara", which took place at night just outside the residential premises of the ruling prince. This consisted of some 40 to 50 men forming a large circle and then raising their arms and bringing them down on their chest in harmony with a special rhythm of the drums, and at the same time moving a little at a time while maintaining the shape of the circle, in which anyone could join.

The other feature was making of 'tazias'. A tazia is symbolic of the tombs of the martyrs of Karbala. It could be an expensive and time consuming thing to make. It needs a variety of articles, such as paper of various colours and quality, wood, string, gum, and several decorative items. People of different localities would decide to build a tazia of their own. There would be an element of competition in this. To meet the cost, a self-appointed committee would seek contributions several weeks earlier. It would be necessary to complete the job by the 9th of the month as on that night all the tazias would be taken out in a procession through the town to the outskirts and left there on the morning of the 10th. Some tazias were small and could be carried by just one man, while others were larger, requiring as many as ten or twenty to carry them. It was a colourful and memorable event in the life of the people.

Ramazana was another important month in Bantva. This is the month of fasting from dawn to sunset. Some individuals took upon themselves the responsibility of waking you up in the middle of the night by chanting in a loud voice a special couplet or phrase so that you could cook your meal to be taken before the break of dawn. They would divide the areas among themselves. The method was to pass by the house and tell you that it was time to wake up. For this service they would expect some payment at the end of the month.

Religious fairs, known as "urs", were also important events. Though no important one took place in Bantva, several were

held within easy driving distance, and many people from the town took part in them just for the excitement of it. For some these were the occasions to see and hear professional dancing girls and singers, and indulge in a bit of gambling.

Many well-to-do families considered it their religious duty to help the needy. A few had adopted a rather unusual method. In the holy month of Ramazan they would invite the poor to assemble in an open ground surrounded by us boundary wall. When the people had gathered, the gate would be closed. One or more men would take position at the exit with canvas bags full of coins of appropriate denominations. Then the gate would be opened, and as the people walked out, each person would receive the amount determined by the donor. Since everyone was assured that he would receive his share, there was no disturbance of any kind.

One of the important features of life was the official town crier appointed by the Jamat, a social organization which controlled undesirable practices affecting engagements, marriages, divorces, circumcisions, births and deaths. The town crier was a widely known personality named Habib Ebrahim Ghedia. He had a loud voice and a strong constitution. Depending on what he had to convey, he would either use a drum and cry out an announcement, or would visit individual homes or a block of houses and convey the message. In case of invitation to weddings or feasts, he would read out the names of the invitees in front of a house or inside a cluster of flats known as a "dehli". This dispensed with the need of writing and distributing invitation cards.

The town crier was an important man indeed. He not only knew the names of people but in many cases also who was related to whom. Consequently, he was often called upon to help in the preparation of the list of invitites. On occasions, some rich families would decide to invite the whole town to a meal, known as "dhaam". At times the invitation was extended to neighbouring village too. In keeping with the custom and culture of the region, the meal was restricted to adult males and children. It was the town crier's responsibility to make the announcement several days in advance.

Within any father's memory the names of those who ruled the small native state of Bantva were Sher Khanji, Rustom Khanji, Rasool Khanji, Sherbulund Khanji and another Sherbulund Khanji and another Sher Khanji. I remember only the last two. Both were colourful personalities.

Haji Pirmuhammad Jangda and Haji Habib Shekha were considered rich before my father made his fortune. When asked who was considered rich he said anyone with Rs. 1,000 was a rich man. Dhoraji had rich families earlier than Bantva. Khano Moosa was a well known wealthy person a hundred years ago.

One of the characteristics of life in this town was that a number of trading firms accepted money from those who wished to invest with them. In some cases it was needed by the owner and in others it was a way of offering an opportunity to others to participate in business. In all cases the money was treated as an investment and not as a loan. Once each year the firms would invite the investors, present the accounts, and declare and distribute the profit.

The most common ailments were malaria, typhoid, pneumonia, diarrhea, worms, influenza and tuberculosis. Children's diseases were taken for granted and accepted as unavoidable. There were in the town a number of men of medicine. These included doctors, and practitioners of eastern medicine: vaid and hakims. In this connection many names come to mind, such as Uttam Chand, Parikh, Bhatt, A.M. Nagori, Aziz-ul-Haque, Barkatali Nanjiani and M.D. Khan. The most colourful of them all was Dr. Nanjiani. He had a gift of communication with his patients that immediately put them at ease and created a feeling of utter confidence. The only one who is still alive is Dr. Khan. He looks younger than his age and continues to lead a busy life, attending to scores of patients six days a week in Karachi. Many of his patients know him from Bantva days. He had built up a fine reputation for himself by his kind disposition.

My father owned a piece of land about 3 miles away measuring around 200 acres which included a village named Eklera. In Bantva itself he owned many different properties, including

a garden with a bungalow, which was used for an occasional party, or for providing accommodation to dignitaries. Among those who stayed there was M.A. Jinnah, who visited Bantva in January, 1940. He had come there for donations for the All India Muslim League Press Fund. "Give me the silver bullets, and I will do the job", he said.

I was given the responsibility of looking after the distinguished guest. He came in the evening, addressed a large public meeting at night in the compound of Madresa-e-Islamia, and left the next day. It was for me to see that his quarters were properly furnished, and that he had what he wanted for breakfast. There was no one else in the building where Jinnah spent the night. I don't remember where others of his party stayed, but Jinnah had his breakfast alone, with me waiting on him. When I supplied him with English newspapers, he asked for Gujrati papers, and when these were provided he got busy reading them. This was the first time that I realized that he knew Gujrati. Later, of course, I learnt that he even wrote his Urdu speeches in Gujrati script.

\*\*\*\*\*

## **MY RECOLLECTIONS ABOUT WEARING APPARELS AND EATING HABITS IN BANTVA**

By: Abdur Razzaq Thaplawala

The man & women of Bantva used to follow an habit of wearing apparels which was not much different from the mode adopted by other members of our community in different parts of Kathiawar.

In every house hold all the three meals were taken by the family members together by sitting on the floor around a "THAAL". The morning meals consisted of "Roti", "Qeema" and often "Ghee and Gur". The afternoon meals consisted of rice and "Saalan". The evening meal included "Khichri" made from rice and "Moong Daal" which was eaten with "Saalan" as well as milk. No dining tables or plates were used. The meals were taken on floor and in a Thaal.

At ceremonial lunch or dinner at the wedding etc sweets were served first. The sweets consisted of "Mithai" and "Pakora" or "Laddoo & Gathia" or "Saata" and "Jalaibee" followed by "Akni" or "Biryani". This ceremonial lunches & dinners were held at Bantva Memon Jamat Khana and as usual the gas to use the sit of the floor and eat from "Thaala" or "Tabaak".

The women folk normally used to put-on a long dress which was called "Bandee" in Memoni language alongwith a "Pajama" which used to be called "Ijaar". Both the Bandee and the Ijaar used to be decorated with various patrons of the embroidery in zeek and zaree made of Golden threads. The 3 photographs of the samples of some of the dresses are included at the end of this article. These photographs were obtained with the courtesy of Mr. Aziz Kaanya. He had organized an exhibition in late fifties.

The women folk used to observe strict purda. Mostly, they used to avoid to go out of their homes. However, whenever if it was necessary to go out they used to wear a "Burka". This Burka

again was full of embroidery made by zeek and zaree and were very expensive. The Bantva Memon Sewa Samitee the for runner of Bantva Memon Khidmat Committee organized a campaign to discourage the wearing of "Burka" with such expensive embroidery. Most of the women folk paid attention to this campaign and started wearing simple "Black Burka". This Burka was called and is still called "Topi Burka". A photograph of a woman wearing a Black Topi Burka is annexed to this article. The Topi Burka had no opening on the face except a Jali made of black thread which enabled the wearer to see, smell & speak.

During stay at home, women folk used to cover their head with a scarf which again had embroidery of zeek & zaree. The scarf only covered the head and hairs. The entire faces including ears were not covered by this scarf. This scarf was called "Miser". A photograph of a woman wearing a Miser is annexed to this article.

The man folk used to wear normal shirts with collar which were slightly longer then the shirts which we are wearing these days. Underneath the shirt they used to wear a "Paajama" or "Iijaar" what we use to call it in Memoni. Everybody used to wear a cap. At one time, the Turkey Faiz caps were very popular but later on with the fall of Mr. Mustufa Kamal Pasha in Turkey people started to wear high wall caps made of karakuli fabrics which were similar to Jinnah cap or Liaquat cap which they were called later on. By custom the juniors were not supposed to sit with seniors without wearing a cap. A photograph of the writer sitting before a photographer on the occasion of an Eid day in 1942 is annexed to this article to give an idea of dress of young man.

The respected elders living a respectful life used to wear a **"White Kurta and Pajama"** and a **"White Shawl type Skarf"**.

With the exception of the photographs of dresses made of zik & zaree which were obtained from Mr. Aziz Kaanya, the other photographs are from the collection of this writer.



## THE DAY QUAID LED A PROCESSION TO OUR HOUSE

By: Majyd Aziz

Bantva is a small town in Kathiawar, India, the birthplace of many a prominent Memon personality. This town has produced the largest number of millionaires and eminent persons. Sattar Edhi, the social worker par excellence, Abdul Razzak Dawood, once Federal Commerce & Industries Minister, Kassim Parekh, Past Governor of State Bank of Pakistan, Haji Hanif Tayyab, a former Federal Labor Minister, the Late Ahmed Dawood, the epitome of Pakistani entrepreneurs, Ilyas Shakir, a noted journalist and Editor of Quomi Akhbar, the Late Kassam Dada, the most well-known Pakistani Rotarian, Arif Habib, along with five other ex-Chairman of Karachi Stock Exchange, and so many others were all born in Bantva.

January 24, 1940 was a red-letter day in the history of this town. It was on that day, that Bantva's Muslim citizens festooned the place with buntings and flags to welcome Quaid-e-Azam Muhammad Ali Jinnah who was making his first ever trip to this village. 25 gateways were set up all over the place, and on his arrival, he was greeted with a 21-gun salute. The grand old man of Bantva and the paterfamilias of the Dada family. Seth Hussain Dada, very graciously offered his bungalow at his farm for the comfort and convenience of the undisputed leader of the Indian Muslims.

The Memon community organized a sumptuous lunch where the high and mighty of the Bantva Memons plus representatives of various princely states were invited. A public meeting was arranged in the evening at the Madrasa-e-Islamia where the Quaid addressed the gathering in Urdu. He made a clarion call for donations to the 'Press Fund' so that an independent newspaper for the Muslims could be published. The next day witnessed an interesting situation that was very much appreciated by the Quaid. The Memon community was in full swing with each person coming up on the dais and announcing his own contribution to the fund. Jinnah was overwhelmed at this show of altruism and frequently commended the Bantva Memons for their generosity.

After sometime, the Quaid inquired in somewhat a lighter mood whether all the Memons had made their pledges. He was informed that one stalwart of the community had not attended any of the programs and the reason being that he not feeling well and seldom left his house. Inspite of being a blind person, he did business worth millions. In fact, he managed more than forty branches all over India and regularly communicated with the resident managers by telegram and mail from his house-cum-office and ruled over his business empire from that place. His name was Muhammad Haji Gani, and he was my paternal great-grand father.

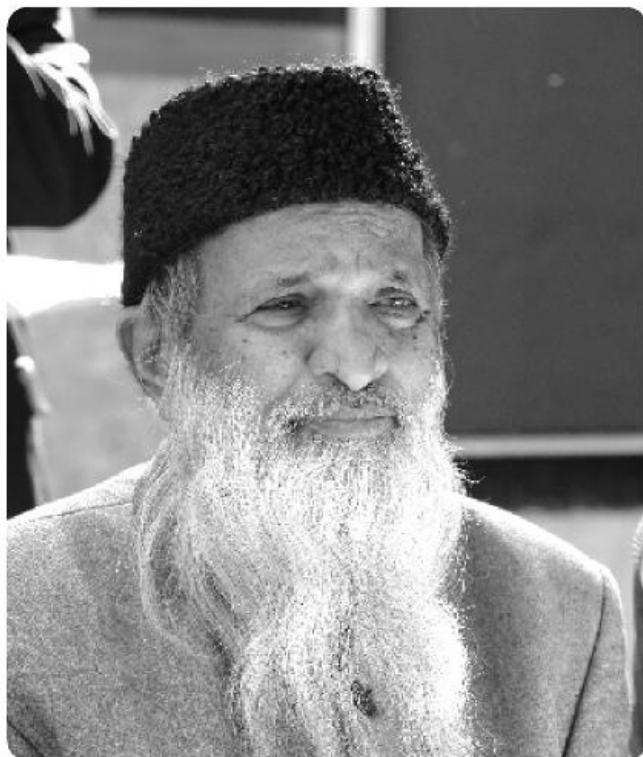
Seth Haji Adam Haji Peermuhammad, the business tycoon and father-in-law of Mr. Abdul Razzak Dawood, suggested to Mr. Jinnah that he should visit Muhammad Seth at his abode. The Quaid remained quiet for a few moments and then in a serious tone remarked that "In my life, I have never gone to anyone uninvited, not even the Viceroy". (All this conversation took place in Memoni or Katchi language as Katchi was the mother tongue of Quaid-e-Azam). He then stood up, walked over to his car, and announced that he would like to visit the Balagamwala (our family name) residence. There was a big roar of approval from the crowd present there. Lo and behold, a procession commenced. The Quaid was in the leader car and one by one people followed in their cars, in their horse-drawn buggies, or by racing alongside. After arriving at the house, the Quaid and others waited in the verandah while Haji Adam went inside. Muhammad Seth was soundly sleeping and no one had given him advance information that the Quaid was on his way to the house.

The Quaid witnessed a scene that could only happen in a Memon house. He saw Adam waking his friend by shouting, "Look Muhamamd, a great man like Jinnah is waiting for you in your verandah". The other friend woke up in a startled manner and tried to sit on his bed. Adam sat on the floor holding Muhammad's feet and said, "Muhammad, announce your donation for the Press Fund". Muhammad replied, "Adam, don't sit on the floor holding my legs. Get up on the bed". Adam remarked, "Muhamamd, you are a noble man and this is my privilege to sit on the floor". The Quaid watched with amusement the animated conversation and the simple style

of two of India's business tycoons and started laughing in a loud voice. He was soon joined by a rapturous laughter from all those present there.

Muhammad invited the Quaid to his office and while announcing his generous donation stated that one of his dreams that of meeting the Great Leader has been fulfilled. The Quaid also stated that the contribution of the Memon community for the cause of the Mussalmans of India would be enshrined for generations to come. Muhammad could not see the Quaid thru his eyes, but his heart proclaimed vociferously that with Jinnah as the leader, a separate land for the Muslims would soon be a reality. After Independence, like millions of Indian Muslims, Muhammad Haji Gani, and alongiwth his extended family, left everything in India and migrated to Karachi to live and to establish business as patriotic and proud citizens of Pakistan.

\*\*\*\*\*



Mr. Abdul Sattar Edhi  
Winner of several national and international  
awards for Humanitarian services

## **THE EDHI STORY**

In 1950 a charitable dispensary was set up in Karachi by a group, of which Mr. Abdul Sattar Edhi was a founding member. As the cope of this organization was limited to the Memon community, Mr. Edhi and his wife Bilquis Edhi soon founded Edhi Welfare Centre – with an objective of providing welfare benefits to humanity at large. As a result of his single minded social venture, supported by generous donations from the public, a free dispensary and a maternity home were set up by the Edhi welfare Centre. Gradually the Center's network

expended in many directions to effectively help charitable causes such as providing free medication, shelter , rescue to injured, victims of various incidents, including bomb blasts, natural causes and drug addiction in karachi and throughout Pakistan.

Edhi Headquarters main activities comprise free medical aid – running round the clock medical dispensaries , free counseling services by qualified staff, free burial of unclaimed bodies , maternity and nursing homes for the poor and a marriage bureau. The Centre also provides clothing, food, shelter and care to orphans, abandoned and runaway children, widows and battered wives, the homeless, refugees and displaced people and the needy.

The Trust runs a child care centre, a girls hostel, a centre for the mentally disturbed and handicapped, an industrial training centre, a nurses training institution and an establishment for treating drug addicts. The Edhi Organizations fleet of ambulances are an evident sight at any major incident in the country. They maintain 175 ambulances throughout Pakistan and are constantly working at increasing them to 500. The Trust is working to establish more and more hospitals, dispensaries, welfare centres for children and women, rehabilitation program for drug addicts, ambulances posts and above all expanding their activities in Pakistan's major cities and rural areas. The Trust also participates in international charity work contributing funds for relief to civil wars, famines, flood and other calamity affected countries of the world – Bangladesh, Thar, Uthal, Ethiopia, Lebanon and Afghanistan.

At the recent Ojhri camp disaster in Rawalpindi – the Edhi Refuge and its ambulances were foremost in giving aid and help.

The entire resources to fund all these projects generate from individual and private donations. To complete the trusts projects and to ensure smooth running of the existing centres and their facilities, it is urged that more and more people come forward to donate generously towards the trusts noble objectives. The Edhi are shelter to many who so desperately need it –help them –to give them-this light

# **Bantva Present & Past Photo Gallery**

## بانی پاکستان قائد اعظم محمد علی جناح کی نظر میں بانٹو ایمین برادری



.....میں تو سمجھتا تھا کہ بانٹو اسکے مین حضرات صرف تاجرانہ سوچ رکھتے ہیں۔ مگر ان حضرات کی بڑے جوش سرگرمیوں نے میری آنکھیں کھول دی ہیں۔

اب مجھے یقین ہو گیا ہے کہ پاکستان بن کے رہے گا اور اس کے قیام کے بعد انشاء اللہ تعالیٰ ہمارے یہ باصلاحیت تاجرانہ ذمہ داریوں سے عہدہ برآ ہوں گے اور اسی طرح پاکستان میں صنعتیں قائم کریں گے۔ جس طرح یہاں قائم کی ہیں۔ ہمارے لئے ملک کی صنعتی بنیادیں انشاء اللہ تعالیٰ مضبوط ہوں گی۔

24/ جنوری 1940ء

دورہ خطاب پریس ٹنڈ بانٹو





(Late) Seth Haji Adam  
Peer Muhammad Ishaq Jangda



(Late) Seth Hussain Qasim Dada



(Late) Seth Haji Suleman Bhura



(Late) Seth Haji Habib  
Haji Peer Muhammad  
Calcuttawala



Late Hajiyan Khadija Ma  
Founder Rounaq-e-Islam Girls Schools,  
College and Vocational Training Centres

**SPONSORED BY SEATRADE GROUP**



**SeaTrade**  
**g r o u p**

"I am grateful to the SEATRADE GROUP for  
bearing all printing expenses  
Abdur Razzak Thaplawala."



MOUNT PLEASANT ROAD,  
MALABAR HILL

BOMBAY

7th February, 1946

Dear Sir,

I am in receipt of your letter of January 23rd, from which I note that the Muslim Students' Union, Bantva, has decided to publish a magazine under the name of 'Sarhan' and that you want my message for it.

If Muslim students are united and organized, they can do a lot in their own way towards the advancement of our national cause and the achievement of our goal of Pakistan. They can educate our people and explain to the other communities, through the Press and platform, the demand of Muslim India. I hope the Muzahhams of Bantva, Kathiawar, will take every measure possible to fully organize themselves in every department of life — social, educational, economic and political.

I trust that the "Sarhan" will not lag behind in discharging its duties in this respect, and I wish this venture of the Muslim students of Kathiawar every success.

Yours faithfully,

Kassim Dada, Esq.,  
Editor,  
The 'Sarhan',  
BANTVA,  
Kathiawar

XCVIII



Inside of Hajee Peer Mohammad's Mosque



A Scene of Present Bantva's Bazar



Bantya Madresha-e-Islamia



Hazrat Gaban Shah boopoo's dargah in Bantya



A Bantva Street. Haji Hussain Kasam Dada's Mosque in the back Ground



Inside of Hussain Kasam Dada Mosque in its present condition in Bantva





Bantva's Railway Station



Ticket window of Bantva Railway Station



Minarate and boundry well Mosque  
near Haji Peer Mohd Calcutta Wala's Hospital



Garden Surrounding Baukhari Peer's Dargha at Bantva



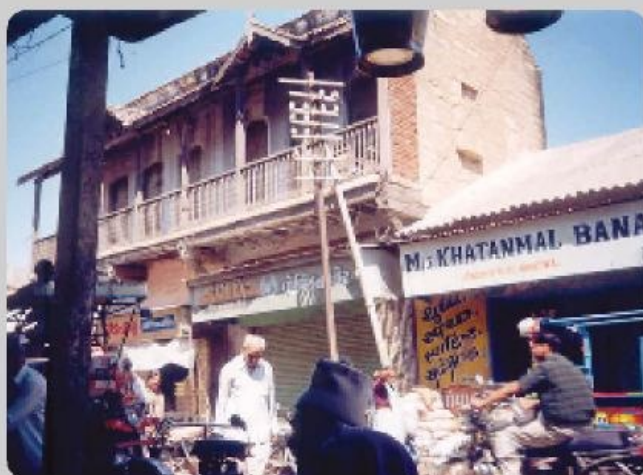
Bantva Jamat Khana



Jamat Khana's Class Rooms where a Primary School was running



Adam Haji Peer Mohammad's Offices and motor garage JANGDA FALIA now in



Bantva's Jawahir Road





Bantva's Jama Masjid from inside



Bantva's JANGDA FALIA behind Jama Masjid



Dargah of Gebon Shah pir in Thapla



A Street of Thapla



A School in Kodyav



An Education Centre in thapla Taluka Manavadr





Bantya Muslim trust Property



Bantya's Bazar outside Zapa



Manaydar to Bantva



Bantva Gymkhana



Bantva's Jama Masjid from outside



Bantva's Jama Masjid - an inside view



A new Shopping Centre in Bantva



Stairs Leading to Data Darbar



Bantva's Madresi-e-Islamia now Boys School



Bantva's Yateem Khana now Girls School





Burqa used by ladies in Bantva



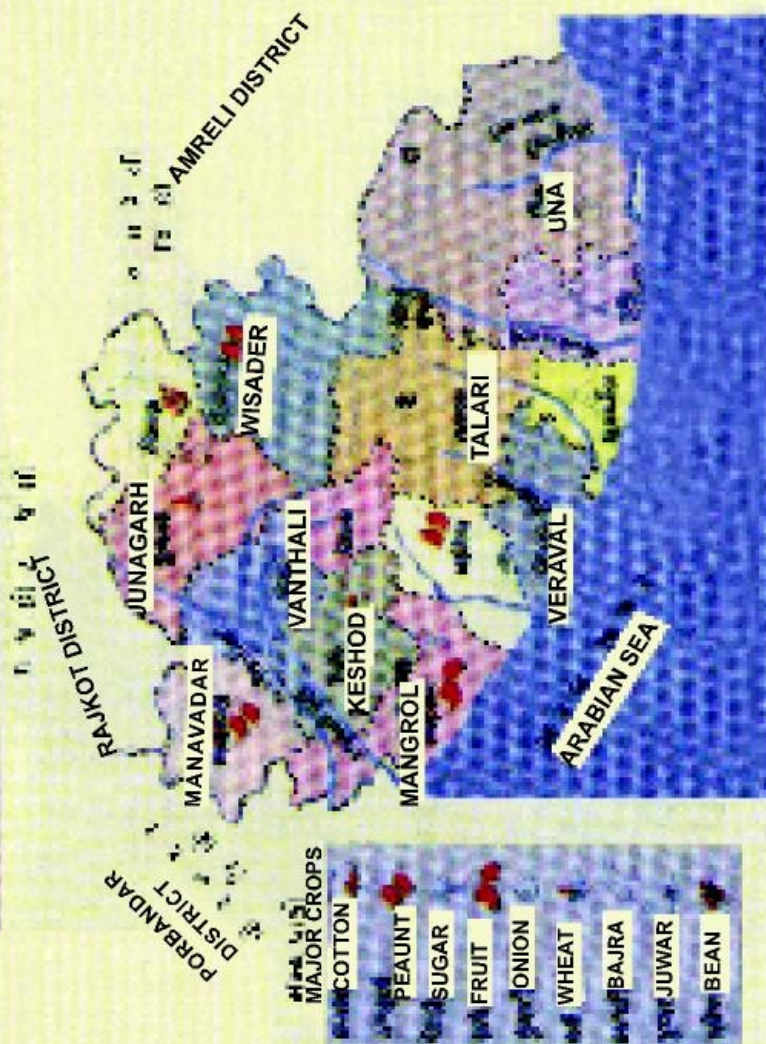
Miser of head scarf used by women in Bantva



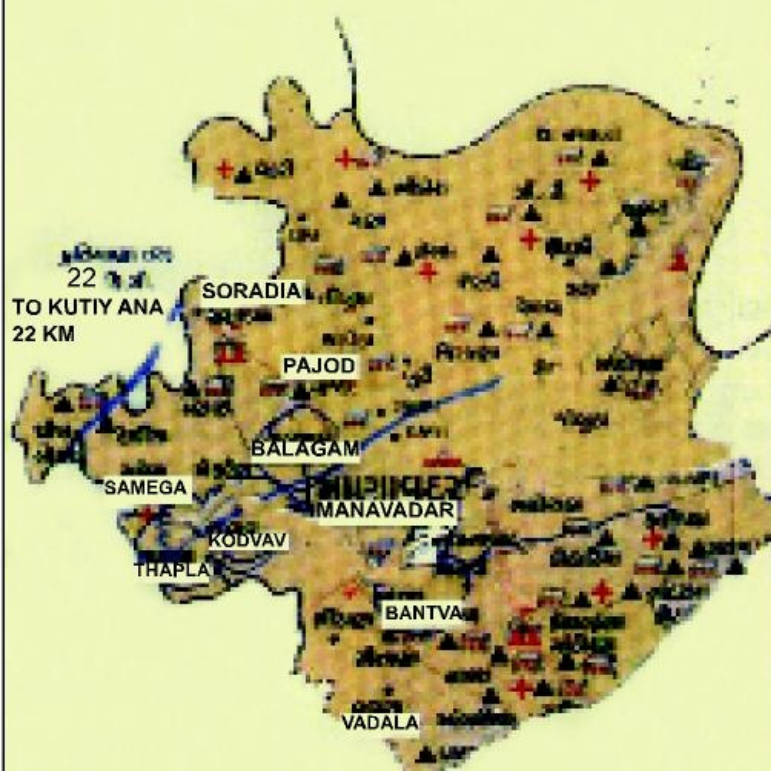
Photograph of Mr. Abdur Razzaq Thaplawala  
At Bantva on 4-03-1942 to Give an Idea of Dress  
Young Boys on EID



**MAP OF JUNAGARH DISTRICT OF PRESENT  
GUJRAT PROVINCE OF INDIA**



MAP OF MANAVADAR TALUQA OF  
JUNAGARH DISTRICT  
PRESENT BANTVA IS PART OF  
MANAVADAR TALUQA





Memon Boarding House Rajkot



Sardar Valabh bhai gate Junagadh



Majevedi gate Junagadh



Sardar Patel Gate Junagadh





Bahauddin college Junagadh



Bahauddin science college Junagadh



Samardas Gabdai hall Junagadh



Data Darbar below mountain Junagadh



Memon Colony Vanthali 1



Memon Colony Vanthali 2





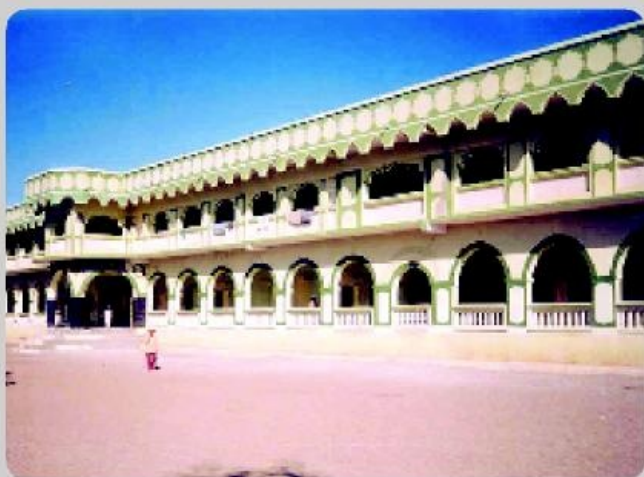
The main gate of Jamia Talim ul Quran  
Vanthali



Makbara of Nawab at Mahabat Khanji  
Junagadh



Manavdar



Jamia Talimul Quran Vanthali



A street of Bantva inside ZAPA 1



A street of Bantva's inside ZAPA 2



Bantva's Agasi FALIA almost demolished



Bantva's JAGDA Falia almost decayed or demolished





Mohamaden library BLDG drom outside



Bantva's Municipal Beuro on the first floor  
of Mohamaden Library



New post office on station road Bantva



Haji Peermohd Calcuttawala's hospital at  
station road now turned into a library



Government Sindhi High School  
in Bantva Jamat Khana



Ahmed Dawood's ginnig factory now turned  
into an oil mill





Masjid of Hazrat Khwaja Mohkmuddin  
Sailani Dhoraji



Masjid-e-Saliani Dhoraji



Bantva Railway Station in 1947



Hussaini Yatim Khana Back Side  
Near Mederasha



Masjid Noor Inside



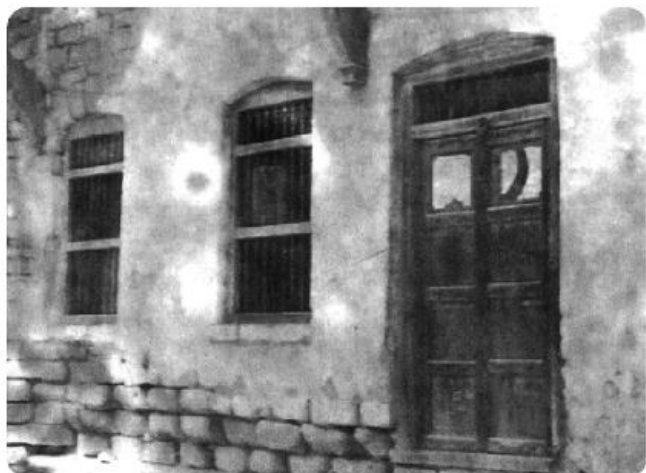
Juma Masjid Inside Zapa



Adam Pir Masjid in Bantva



Dug Dugya Hotel in Bantva



A Building of Bantva



Another Building of Bantva



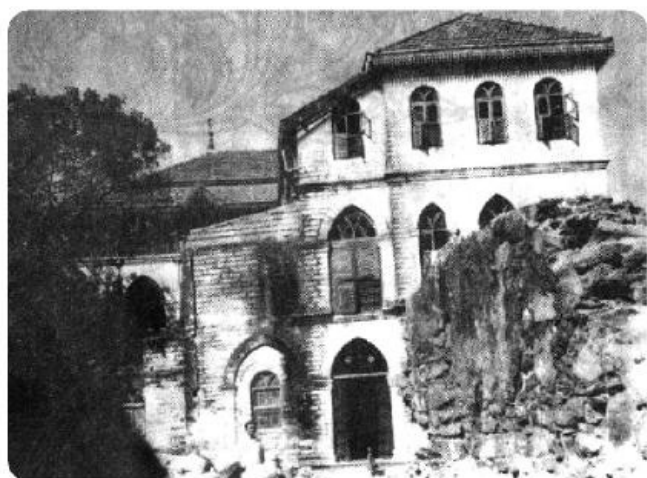
A Street of Banta



A Building in Tara



Bharamchari Building in Talav



Girls School Inside Zapa





City Government Office



Juma Masjid



Cochinwala Building in Talav