CHAPTER VIII

POLITICAL AND SOCIAL ASSOCIATIONS

Historical Background

The political attitudes of the Muslims in the city at present may be better understood as expressed through their political and social associations and against their historical background. A resume of their historical background here, therefore, appears to be appropriate.

The Muslims in the erstwhile Hyderabad State were enjoying politically a dominant position, as the Ruler was a Muslim. Muslims in the State were holding all the posts of power and authority. The Jagirs, Munsabs and privileges and concessions were enjoyed by them. But this was restricted to only upper stratum of Muslim Society.

The Muslims of the State under the Nizam's rule had their own separate platform to safeguard their political interests, which was sought as a means to unite all the Muslims in the State. An organization under the name of "MAJLIS-E-ITTEHADUL-E-MUSLIMEEN"
meaning Association for the Solidarity of Muslims, was started on 7 December 1928 (4 Bahaman 1338 F)\(^1\). In the beginning it was a purely socio-religious organisation. It was headed by Bahadur Yar Jung, an able orator and a man of ambition. He asserted that the sovereignty of the Nizam vested only with the Muslims of the State, who were only 10 per cent of the total population. He expired in 1944, and after him, the leadership of organization passed into the hands of Abu-Hasan Syed Ali, an advocate and a Mulki, that is, one who belonged to the region. He demanded and it is said many non-Muslim leaders had acceded to it as a compromise, that the Muslims of the State should have parity with the others, that is, they should get 50 per cent of the positions and posts in the Government. This was his idea of a responsible government. He started negotiations with Nizam Government and also met some liberal leaders of the State Congress of Hyderabad to have an agreement on this issue. The leaders of the State

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Congress were Mr. Vaidya, Mr. M. Narsing Rao and Mr. B. Ramkrishna Rao who wanted some sort of compromise and solution to the problem. The fanatic element among the Muslims rejected the parity concept and they condemned Abu Hassan Syed Ali as Traitor to the faith and that he sold himself in the hands of the Congress. During this crisis the leadership of Ittehad-ul-e-Muslimeen passed into the hands of lower middle class which consisted of fanatic Muslims like Mr. Qasim Razvi. He made fiery speeches against the Hindus. He was not in favour of a responsible Government in Hyderabad. He wanted to preserve the sovereignty of the Muslims and was of the view that political power of the State must be retained in the hands of Muslims only. He did not want to surrender to the various solutions brought by different organizations. He was not at all prepared to surrender the Hyderabad State to the Indian Union after Independence of the country. He established para-military Razakar (volunteer) forces for the defence of the Hyderabad State. There were allround complaints that they were perpetrating torture on the Hindus of the State. The Nizam or the government
seemed helpless in protecting the Hindu subjects of the State. Upon this the Indian Government took possession of the State through Police Action in September 1948. Within three days thereafter the Nizam signed the Instrument of Accession and acceded his State to the Union of India. A large number of innocent Muslims were killed in the police action specially in the interior of the Districts. There was also heavy loss of property and looting and burning of the houses was at its peak. The Majlis-e-Ittehad-ul-Muslimeen having its influence on the Muslims of the rural areas of the Districts of Hyderabad, had Aurangabad City as one of the Centres of their activity. Many of the eminent lawyers among the Muslims of the City of Aurangabad were participating in the activities of this organisation. They were members of State Advisory Committee of Majlis-e-Ittehad-ul-Muslimeen, (Mumlukat Majlis Shura).

As the Majlis was para-military organization every youth of Aurangabad was getting para-military training, with a firm determination to protect the
soverignty of Hyderabad State. A programme was launched to train 5 lakhs of Razakars throughout the Nizam State to defend the borders. Aurangabad city had to train at least 32 thousand Razakars. The quota fixed for other Districts of Marathwada was as follows: for Nanded 28 thousand, for Parbhani 30 thousand, and for Bhir 15 thousand. These figures show the organizational ambition and the roots of the organisation in this region. The policy and the programme of the organization, however, could not materialise as it could not stand against the police action which brought political and economic ruin to the Muslims of Hyderabad. The police action in fact drastically affected the economic conditions of Muslims.

As a result of the police action, the key leaders of the Muslims especially from Hyderabad migrated to Pakistan. The Muslims who had suffered during the crisis, were resettled, taccavi loans were given to farmers to cultivate land, and students

who lost their parents, were provided with scholar-
ship.³

On November 1st 1956, the old state of
Hyderabad was dissolved. Its Telugu, Marathi and
Kannada speaking areas were merged into their respec-
tive linguistic states, viz. Andhra Pradesh, Maharashta and the then Mysore state.⁴

With the reorganisation of States on linguistic
basis in 1956 (According to Fazal Ali Commission of
the Central Government of India) the area of Marathwada
with five districts of Aurangabad, Bhor, Osmanabad,
Nanded and Parbhani were transferred to the
Maharashtra the then Bombay and it formed part of the
present Maharashtra State from 1st May, 1960.⁵

In the post-Independence and especially since
the merger of Marathwada into Maharashtra the Muslims
of Aurangabad city have been supporting the Congress

³ Munshi K.M., End of An Era, Bombay, Bharatiya
⁴ Ibid. p.225.
⁵ Census of India-1961, District Census Hand Book of
   Aurangabad, Compiled by Maharashtra Government,
   Bombay, 1964, p.3.
regime. This is evident from the fact that the Muslim leaders who were active members of the erstwhile Ittehad-ul-Muslimeen are taking prominent part in the political spheres as members of the All-India-Congress. Presently, however, they are in the Congress(I). Their trek to the Congress(I) has not been straight or smooth. They supported the Congress in spite of its failure to protect and support Urdu as an official language, and to provide employment to the Muslims, may be because there was no other party which could win their confidence. They were disillusioned because of the emergency declare in June 1975. During the elections of 1977 they swing round the Janata Party. This may be because the Congress had then lost much of its reputation and credibility. In the latest unstable political situation, they have again come back to the Congress fold and are active members of the Congress(I). The Muslim leadership of the Congress(I) is now ruling in the city municipality.

These facts may be an evidence of the realisation on their part that their political and other rights may be better protected by joining the
national mainstream of political life. This change in the channelisation of their political aspirations is worth noting.

The Muslim population of the Aurangabad city is 35 per cent and Hindus are 48 per cent. As the Muslim population in the city is considerably large in the democratic procedure of electing representatives on the public bodies by adult voting, Muslim candidates have been returned successful. This is based on the presumption that the Muslims vote for their own candidates. In the last election to the State Assembly a Muslim candidate of the Congress(I) got elected. And out of the 55 Municipal Councillors of the city 35 are Muslims, which is almost the double of their proportion in the total population of the city.

The political aspirations and affiliations of the Muslims seem to thrive on or are nursed by their socio-religious voluntary associations. Their political socialization perhaps has its roots in these socio-religious organisations. Their affinities on the national level have their justification in
their aspirations. It is proper, therefore, to get to know the different voluntary associations of the Muslims in the city.

In the post-Independence period the Muslims of Aurangabad city have formed different voluntary associations to protect the socio-religious interests of the Muslims. These voluntary associations have been established with definite objectives and programmes to uplift the position of Muslims of the city. These associations are mainly socio-religious in their outlook but seem to weld solidarity among the Muslims in the political field by generating among them political awareness and orientation.

As the official language of the State of Maharashtra was changed to Marathi, the Marathwada region where Urdu was the official language also had to fall in line. The Muslims who had almost no knowledge of Marathi were at a great disadvantage. Their number in the administration dwindled. The strength of students in most Urdu classes in different schools specially in the mofussil areas has been reduced to a greater extent. The Urdu medium was also
replaced by Marathi. Naturally with the expansion of education and increasing importance, the Muslim community was compelled to make arrangement for education of Muslim students by opening new institutions on their own. The following are the different associations established for providing educational facilities and for conducting philanthropic activities for the benefit of Muslims.

I. The List of Institutions

II. **Objectives**

Their objectives as of all such societies are of a general nature and include the following.

1. To promote educational, social, economic and general welfare of the Muslims in every manner and in all lawful means.

2. To open high schools, night schools, and hostels, and to cooperate with established educational institutions.

3. To offer education facilities to poor students and to advice and assist such students in their difficulties.

4. To collect donations, to seek Government aid and other suitable sources of income for the fulfilment of above objectives.

5. To purchase, take on lease or in exchange, hire, or otherwise be deem necessary or convenient for any of the purpose of society.

6. To construct and maintain and hire any house building necessary for the purpose of society.

7. To take gift of property

8. To print and publish newspaper for promotion of objectives.

III. **Achievements**

The specific work of the above mentioned associations is shown as under:

1. **Anjuman-e-Ishat-e-Taleem**

   This association is running four high schools of
Urdu medium at Aurangabad with one branch at Khuldabad. One of the high schools at Aurangabad is meant for girls.

2 **Aurangabad Silk Mills Education Society**

This association is also running a high school which caters to the educational needs of children of industrial workers. The unique feature of this institution is that it has co-education upto higher secondary through Urdu medium.

3 **Maulana Azad Education Society**

It has its head office at Bombay and run a degree college known as Maulana Azad College of Arts, Science and Commerce in the city since 1963. It has also started other job oriented courses like Pharmacology, Radio Engineering and College of Education.

4 **Burhani National Education Society**

This body is also having the same purpose of expansion of education, but it is founded and managed by the Bohra Muslims. This association runs 3 schools, the high school is having co-education and impart
education through Urdu medium.

5 Cantonment Education Society

The Muslims of the cantonment area have also got a separate body to look after the educational needs of the people of that particular area in general and Muslims in particular. It runs Urdu medium school upto 7th class.

6 Idar-e-Irfanul-Uloom, Nagina Masjid, Nawabpura, Aurangabad

As the Government schools and the institutions run by the private managements have no provision of religious education, this association has been established to impart religious education as well.

7 Darul Balkh Trust, Jama Masjid, Aurangabad

This association was established for the propagation of Islam. But soon after its inception the association was dissolved as per the Government order dated 30-10-1973.
8 Muslim Welfare Association

This association was established in 1972, consisted of 11 members, elected on every five years. This association represents different shades of opinion and has following specific work: (a) to manage for religious education (Dari Taleem) to Muslims in particular, (b) to provide scholarships to Muslim students, (c) to help poor Muslims to find jobs or employment, (d) to remove economic backwardness of general public and Muslims through cooperative means.


However it is interesting to note that Muslim ladies of Aurangabad have become conscious of trends of modernism. They also have formed association known as "Idar-e-Bhaboode Niswan". Its main aim is to provide employment to purdah nasheen women (who observe purdah) and see the general upliftment of women folk.

10 Muslim Satya Shodhak Mandal (Association in Search of Truth)

There is also an attempt to bring some progressive
reforms among the Muslims of Aurangabad specially in the matter of emancipation of Muslim women, Muslim personal law, and abolition of purdah. The initiative towards this has been taken through the platform of Muslim Satya Shodhak Mandal (Association in Search of Truth), Poona. Late Hamid Dalwai, a reformer of Maharashtra and pioneer of the progressive movements among the Muslims of Maharashtra visited this city and contacted like-minded Muslims of the city and formed a small unit of the Mandal headed by a teacher (non-Muslim) in a local college assisted by some educated Muslims. At present, this association is totally inactive. No doubt, this association was started with lofty ideals and conducted discussions on many of sensitive issues like personal law, purdah, family planning among the Muslim community. The response to this association was very cold and found strong opposition from the orthodox section of Muslims of the city.

These associations are founded, patronized and financed mainly by traders, landlords, and contractors, while their active workers come from the middle class comprising generally the educated people such as teachers,
lawyers, doctors, engineers, and white collar workers from banks, university, schools, colleges, etc.

There are three primary schools controlled and managed by the Muslims in the city, one of which imparts education through the medium of English and the other through Urdu. There were 54 boys and 39 girls with 8 teachers in these schools in 1962 (Table No.8.1). In 1979 they have 21 teachers and 540 boys and 343 girls in them. There were two Urdu medium high schools in 1969 with 70 teachers, and 998 boys and 905 girls (Table No.8.2). In 1979 their figure rose to 5 Urdu medium schools with 138 teachers and 1220 boys and 1600 girls. The excess of the number of girls is mainly because the boys attend other high schools in the city, with English medium. Quite a number of them have taken to Marathi medium schools as well. The increase in the number of the students over the years is not necessarily because of their tendency to take to education more and more. It may be due to the population increase as well.

It is to be noted that one primary school and two secondary schools are entirely for girls manned by lady teachers only.
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The Maulana Azad College of Arts, Science and Commerce is also run by Muslim management. There are 47 teachers - not all of them are Muslims, and 153 boys and 115 girls in 1979. The College strength has been affected by the 10+2+3 system of education and its strength came down drastically in 1977-78 from 725 in the previous year.

11 Wakf Board

The Marathwada Wakf Board has been established as a separate entity from the year 1961. Formally it was a part of Hyderabad Wakf Board. The Wakf operates and administers under the Central Wakf Act, 1954.

The Marathwada Wakf Board has got its governing body of 7 members, consisting of a President (Gulam Dastgir), and 7 members, i. Zulfeqar Hussain, he represents Shah community as there is no separate Wakf for Shah in Aurangabad. Abdul Azim, M.L.A. (member), Shaikh Ahmed (member), Abdul Rahman, Advocate, as member represent Parbhani District. Shabuddin Shuttari, he is representative of Muttwalis of Dargahs. Dr. Badruddin Salam is serving as member on the Board. The Wakf Board has got Executive Officer known as Secretary to Wakf
Board to execute the policies of Wakf Board. This post is generally filled by retired person of Revenue Department with cadre of Tahsildar or Deputy Collector. He has been paid an honorarium of Rs. 500/- per month and the rest of the members get sitting fees, when the Board meeting is in session.

The Wakf Board has also its office in each district of Marathwada headed by President of the District Wakf Committee and he is assisted by the District Awqaf Officer. The Wakf has also a committee on taluka level and village levels.

**Functions and Powers of Wakf Board**

The main function of Wakf Board is to protect the public religious property of the Muslims, mosques, graveyard and dargahs. It accepts recommendation sent by the District Wakf Committee. It gives land belonging to these on lease for shops, houses, and other purposes. It approves of appointment of 'Pesh Imam' (one who leads prayer in Mosque) and Muazin (one who looks after the maintenance of Mosque), made by District Wakf Committee. It pays the salaries of Pesh Imam and Muazins from its own funds.
The first and foremost function which is looked after by the Wakf Board is Qazath institution. It issues Sianama (marriage contract form) to different Qazis by charging nearly 5 to 6 rupees fee. The Qazi charges nearly Rs. 20/- as fees to the marriage and 50% of the amount is sent to Awkaf and remaining is to be kept from which he pays his Naib Qazi who actually performs the Nikah. This sianama consists of three copies, the Qazi hands over one copy to the bride, second copy to the groom and the third copy is sent to the Awkaf for record. The Wakf, through this Qazath institution gets an annual income of rupees forty thousand which is the main source of income for the Wakf Board.

These different associations and institutions are planks or are treated as planks for religious solidarity and identity primarily and they become ready instruments of propaganda for Muslim unity on real or imaginary occasions of crisis. They may be used as political instruments in times of election, agitation or representation of Muslim grievances.
In the over-all imposing inter-play of modern forces released by industrialisation and urbanisation, these are attempts to hold on to one's own culture as dictated by religion. Such attempts are seen among all religious communities to more or less extent. Muslims are no exception.