CHAPTER I

INTRODUCTION

The study refers to social change among the Muslims of Aurangabad city of the Marathwada region in the Maharashtra State in which it merged in 1956.

Studies pertaining to social change among the Muslims in various other parts in contemporary India are available to us. From these studies it may be possible to construct a picture of trends and manner in which social change has taken place among the Muslims of India. Social change among the Muslims in Aurangabad city thus may be seen in a broader perspective and meaning.

While taking account of social change among the Muslims, the approach has been sociological in the sense that the beliefs, attitudes, values and the normtive pattern among the Muslims are viewed as part of the society in which they exist. Religion has a function in a society and its full import can not be understood in isolation. It is functional in the sense that it guides individual and social life in the obtaining
social context. Since social context is subject to change, the meaning, inspiration and guidance derived from religion, if it is to functionally persist, must yield to change. Interpretation of religious philosophy and its normative injunctions advisable or inevitable in one social context may not be fully applicable to another context. That is why scholarly treatises and interpretation of religious texts becomes a continuous process. Since Muslims are scattered throughout the world in societies where they are in a majority or a minority, societies which are democratic or totalitarian or autocratic, which are capitalistic or communistic and societies which are underdeveloped or modern, it will be futile to expect a uniform social structure or normative pattern among all of them. The differences among the Muslims have to be understood in the context of societies in which they live. Indian Muslims have been for centuries Muslim Indians as well. Here they belonged historically to a ruling community till the British overtook them and specially in Aurangabad they were so till 1948, when the Princely State of Hyderabad of which it was a part, was ruled by the Nizam, a devout Muslim. Because
of the royal patronage and adherence to Books of Law of the religion was idealised as is common with all the religions. Muslim way of life, especially among the elite, in this region conformed as far as possible to the ideal pattern. This ideal as laid down in the authoritative religious texts pertains to the times of the Prophet and his disciples about the 7th Century A.D. onwards and that too of tribal context. Naturally many or some of the normative patterns may either lose their meaning or at least be impracticable. Such normative pattern therefore might not appeal to one and all equally or might loose their meaning, since their observance for some of them might mean denial of life as it is lived. It is to be noted that observance of the orthodox form of religion with all its attendant, injunctions has been the prerogative of well-to-do and affluent classes of people among all the religions the world over. Poorer sections of the people do not always find it feasible to adhere entirely to this pattern. Their life which is a struggle to make both ends meet and exigencies created by them compell them to ignore or abandon some of the normative patterns including injunctions
however reluctantly. A life that is so lived over generations becomes in due course their accepted or practicable pattern which is gradually moulded into a tradition. India itself is an example of such kaleidoscopic characteristics, where Muslims are scattered in its different parts from Kashmir to Kerala and from Bombay to Bengal including those found among the tribals.

Our endeavour in the study will be to enlist the areas and the extent of change that has taken place among the Muslims of India. Some of the areas with which we will be concerned, are beliefs or values pertaining to injunctions for individual behaviour, religious rituals, social ceremonies, marriage relations, and socio-economic status and the network of relations of the Muslims.

In India, the changes that evolved in different spheres may be divided into different stages. The changes through different stages were determined by the historical forces. The first stage, among the Muslims in India starts with the advent of Muslims Rule lasting through its duration. In this stage, Islamic culture
had to encounter the indigenous Hindu culture, interacted with it and came under its impact in turn leaving its own imprint on it. The second stage began with the establishment of British rule when the Muslims as other Indians came under the influence of western ideas, values, and norms. The last stage may be marked by the beginning of the Indian freedom movement leading to the country’s partition and political independence.

We visualise here three aspects of the way Muslims in India have lived their social life. These three aspects may roughly correspond to the three stages in chronological order.

The first aspect is one where the socio-religious life lived by the Muslims is not completely Islamic but one which is tempered by the local tradition the legacy of which continued with the Muslims even after their conversion to Islam. Even Muslims of alien origin gradually came under the impact of the local socio-cultural milieu amidst which they lived. This process starting with the earlier immigrant Muslims slowly but steadily has continued till today. In fact the Muslims of India often find themselves facing the dilemma of choosing between the pure Islamic way of life
lived in the land of the origin of Islam and the local version of it as practised differently in the different regions of India. It is a conflict between the urge of abstract values and rituals directed by the values of religion and the pressure of local conditions. To relapse into the local traditions is easier than to adhere to ideals divorced from reality. Thus a sort of cultural fusion or adherence to an indigenous, local version of Islam marks the first aspect which is existing even today as evidenced by a number of studies.

The areas pinpointed in this process are the marriage relations, choice of partner, details of marriage ceremony, different rituals attending upon an individual in his life and occupational heredity and social stratification.

The second aspect pertains to the post-British period when the Muslims lost their political power and supremacy over larger parts of India.

The impact of westernization and the Muslim confrontation with it, the struggle to retain one's cultural identity from the politically restless Hindus
on the one hand and from the disruptive elements released by the western education and culture on the other, and articulation of one's problems and solutions, mark this aspect.

The third aspect again chronologically conforms to the post-independence period. The Muslims again, especially because a separate homeland was fought for and created for them in Pakistan, appear to be struggling for an identity, more political rather than cultural. Of course the political identity is buttressed or tried to be buttressed through efforts to retain or revive cultural identity.

But as noted earlier the cultural amalgam appears to be a stronger force and has survived and persisted through countries in spite of efforts to eliminate, ridicule or condemn un-Islamic traits among the Indian Muslims. This is so because the efforts were exogenous whereas the cultural amalgam has its roots in life that is lived amidst the local conditions including the tradition.

While Islam as a religious conviction continued to exist unmitigatedly the societies in which it
flourished were structurally different from one another, themselves undergoing changes in response to the socio-economic and political forces. India has been no exception.

The First Aspect

In the earlier stage, the Muslim invaders or conquerors who brought the idea of monotheism with them were not much interested in proselytization or spread of Islam but were more eager to expand their political boundaries or establish their own kingdoms in India. Gradually, however, conversion of the local people to Islam did take place either through intermarriage, political expediency, religious conviction, as an escape from the restrictions of Hinduism, or by compulsion. Although these people changed their faith they did not discard their traditional customs altogether but retained some of them while accepting some new ones in accordance with their new faith. The following account will highlight the picture of Indian Islam which has Hindu traits continuing or are newly added to it.

While the Muslims in general are the followers
of monotheistic faith and they share common beliefs on fundamental tenets of Islam, they have developed some practices which are regional or local in character. It may be due to the fact that the Hindu customs which they once practised continued with the new faith or

1. The religion of Islam enjoins upon each Muslim five fundamental norms, which have to be observed:

(i) **Kalimah**: (La-Illaha-Illalah-Mohammadur Rasulallah). There is no God but Allah and Muhammad is His Messenger.

(ii) **Namaz**: The Prophet and Quranic teachings have enjoined prayer for five times at the appointed hours of day and night, as an obligatory duty on every Muslim.

(iii) **Roza**: It is a fast observed in the month of Ramzan. It is the Divine Command that both the beginning and breaking of the fast should be preceded by the making of a vow (niyat or intention) to that effect. From the sun rise till cohabit sun set it is unlawful to eat, drink, or with women.

(iv) **Zakat**: It is also a Divine Command that alms to the extent of 2.5 percent of the wealth in gold, houses, cattle, silver etc. that a man has be given in alms annually. It is a pious act and is generally observed in the month of Ramzan. The alms should be given to the needy among the faithful.

(v) **Haj**: It is a must for Sunnis both men and women, to undertake the pilgrimage to Mecca and Mount (arafat) and for Shiah to Kerbala, at least once during their lives, provided they have means to pay their expenses and maintain their families in their absence.
due to the impact of immediate social environment in which they lived. Thus the Arabian Islam in Arabic countries differed from Islam in India in history and culture but not in faith.

"The Muslims no doubt have developed those traits in their communal and social life which are not directly related to their religion, having accidentally developed during the Turko-Persian rule over India but fundamental faith is common to all. If one talks of differences one finds them among the Northern, Bengali and other Muslims. For example, in Kerala the Muslim prayer (Namaz) is called "namaskaram" and the Muslim fast is called "Vardum". Some time in most of the region the Muslim names bear a regional orientation like Mr. Mohammed Koya, Bafaki Thangal in Kerala, Deshmukh, Patel in Maharashtra."² The Muslim culture in Indian society in its details is not at all uniform throughout the country.

It is also historically true that most of the

Indian Muslims are local converts and bear traits of the native Indian. They accepted the new faith, as mere piece of religion but the roots of their behaviour are embedded in Indian culture. It can be rightly pointed out that most of the Indian Muslims are not having one single culture, but a variety of cultures based on regional affiliation.

The distinguished historian Dr. Tarachand argued that "In India the Muslims followed not the custom of Arabia and Turkistan, but those of India. In toilet, they adopted Indian ways and manners. The Muslim marriage ceremonies, Misbat (negotiations and eliciting information about lineage, social standing, etc.), Haldi, (applying turmeric paste to the body), Mehendi (applying Lawsonis Enarmis to palms and feet), Tel (besmearing the body with oil), Barat (marriage procession), Jalwa, Kangan and Lachha (necklace, signifying consummation of marriage), and Mandwa (marriage pandal) were adopted from similar Hindu ceremonies. The only difference that remained was that in the Hindu marriage bride and bridegroom went around the fire to the chanting of vedic mantras, while in the Muslim marriages
they were joined together in bonds of matrimony by the Qazi (the justice) who reads appropriate verses from the Quran. 3 He further said that ceremonies concerning pregnancy and child birth like the seventh month, sixth day of child birth, the shaving of the child's head (mundan, Aqiqa) licking khir, boring of the ears (for females), birthday anniversary etc. were common to both. 4 He also spoke about dress which is the most outstanding expression of the inner character of a society of its grades and classes, of its psychological values - taboos and reticences. From this point of view it is important to notice how Muslims of India largely discarded the garments worn in Arabia, Iran and central Asia and mainly adopted Indian costumes and clothes. The use of Arab, Ammama, Jubba, Radab, Tahmad and Tasma, and of central Asian Kulah, Nima, Moza etc. disappeared, giving place to

Hindu pagri and chira, kurta and angarkha, patka and dupatta, pajama and juta.  

In fact, style of dress is mainly dependent upon the climate of the country in which they are living. It is a changing phenomenon, every community follows the order of change, and the Muslim are not an exception in changing the style of dress.

He further referred to "the question of language which is the chief medium of expression of the intellect and of the spirit. Arabic is the sacred language of Islam, it was also the mother tongue of those early invaders who came to Sindh. It is not now the language of any group of Muslims in India although it is studied by the learned for obvious reasons. Turkish was the spoken language of the conquerers from central Asia and the Persian language of court from the beginning of Muslim rule till its final overthrow. Neither of these languages is today spoken by Indian Muslims. Nor has the conqueror imposed them on the conquered."

5. Ibid. p. 93.
6. Ibid. p. 93.
On the contrary the Muslims adopted Indian languages and enriched them with words drawn from their languages. Now at present they speak Urdu, and its basic structure, grammar and the greater part of its vocabulary are Indian.  

However, the process of assimilation has been continuous throughout the centuries. Conversion, marriage and settlement in India without any desire to return or to have relations with the people of the barelands, have removed their differences and brought about racial as well as cultural homogeneity to some extent. All these may be relevant to certain sections of the community only. It is, however a two way process, in which certain sections of community were influenced by the original cultural of Muslim, which may still have its predominance, especially, in the upper strata of Muslim Society.

Truly speaking, the "one reason for the spread of Islam in India was the elevation in social status that came from the breaking of the bondage and oppression of the Hindu caste system, and the freedom

7. Ibid. p. 93.
which Islam professed to offer in its social system. But in the working out of the practical difficulties attending adjustment within the social structure of Islam there were in India handicaps to unity and brotherhood which Islam had never before encountered."^8

Prof. Mujeeb a distinguished historian, has given an interesting account from the Imperial Gazetteer of Delhi about the Hindu impact on Muslims. Most of the Hindu converts to Islam have not discarded the practices of their past rituals. For example, "In Karnal, not far to the north of Delhi, a large number of Muslim agriculturists were, till 1865, worshipping their old village deities though as Muslims they repeated the Kalimah, the Muslim profession of faith, and practise circumcision". In most parts of North-West India people continued to nurse Hindu superstitions. In fact the District Gazetteers compiled for the first time in India covering detail information about the Districts both under the British and the


Princely states, during the last quarter of the 19th century and the Imperial Gazetteer of India published in 26 volumes in 1908, not to speak of many accounts of travellers and administrators throw sufficient light on the minutest details of these similar features of the socio-religious life of the Indian Muslims. This has been ably brought out in a single volume by Mujeeb in his book *Indian Muslims*.

From the late 19th century 20th century till the present times many studies have been conducted which deal with the socio-religious aspects of Muslim life in India. It will be clear from a scrutiny of these later studies that the Muslim culture in India continues to be a mixture of alien as well as indigenous elements.

The fact that it is difficult to distinguish the lower classes of Hindus from the masses of Hindu converts of Islam, has materially affected the social position of the latter except in rare cases. The Muslims did not change their old environment which involved caste distinctions and social exclusiveness. 10

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From a survey of several villages in 24 Paraganas, West Bengal, during 1960-61 Uma Guha tells us that the Muslims who were divided into three groups or strata as Shaikhs, cultivators and fishermen had separate residential localities and separate tanks from which they drew water and were not allowed to use the tanks of others. The shaikh did not dine with the others at the same table on ceremonial occasions, nor would the cultivator be entertained by the shaikh in his house on equal terms.  

The same kind of caste distinction is found in the mosques also. "The Shaikhs occupy the first row and cultivators sit far behind them. The fishermen are not allowed to enter the mosques". This may be one of the typical examples of Indian Muslim culture. Theoretically Islam treats all on equal footing irrespective of lineage or birth or caste affiliation. The Muslim Community, whatever its structure, had no compartment as in the Hindu social stratification where the vertical


12. Ibid. pp. 167-175.
mobility is unthinkable. Islam does not speak of purity and pollution in social relations or as in taking water from the same well. Islam subscribes to the idea of human brotherhood and equality of man. The mundane affairs of Muslims do not all entirely rest for their sustenance on Islamic tenets. An individual vocation is not decided by any injunction in the religious texts. In this sense a Muslim is not tied down to an occupation by anything contained in the religion. In principle, therefore, Islam does not visualise a society broken up into water-tight compartments of people among whom social mobility or social intercourse is unthinkable. From Gujarat, in Western India, comes another story. "The Momnasor Memons, of Cutch are Shias in name, but they do not associate with other Muslims eat no flesh, do not practice circumcision, do not observe the stated prayers (Salat) or the fast of Ramzan. Their salutation is Ram, Ram, they worship the Hindu Gods - Brahma, Vishnu, and Siva - and consider the Imam Shah, the missionary who originally converted them some three centuries ago, an incarnation of Brahma".  

is likewise found in the Punjab, Bengal, central and Southern India, among certain remote sections of the Muslim community. Still there is no doubt that the situation today reveals adoption of Islamic patterns more than it was a century ago, as result of reformatory efforts of Muslims preachers, the more extensive expansion of education, and revivalist movements within Islam and the knowledge in connection with the modern reforms movements, that have entirely changed the picture.

Thus "Islam as known and practised by the Indian Muslim, is not a replica of Islamic society envisioned and given a concrete shape by Muhammad; it is conditioned to a great extent by historical and socio-cultural forces operating in the Indian environment. In other words, Indian Muslim society is the product of a prolonged interaction between the Islamic great tradition and Indo-Islamic little tradition which is largely based on folk, unwritten customs, conventions and habits handed down from generation to generation." 


Islam in India has enjoyed royal patronage and support right from the beginning of the political appearance of Muslims in India. Centuries of Moghal rule and the existence of princely states ruled by Muslim lineages all over India created a class of Muslims who enjoyed royal patronage, who excelled in Islamic learning, art, architecture, etc., who were wealthy and occupied high positions under Muslim rulers. These traced their origin to alien Muslims coming from Arabic and Persian territories, and copied them in their general living, etiquette, food and drinks. They have preserved in India an alien culture wholly or partly. These people always lived a secluded life with reference to the ordinary Muslims. Naturally Hindu influence on such Muslims may be the least. The Muslims of lower classes, are very near to Hindu influence as they interact with Hindus often and live amidst a vast majority of Hindus. Most of them generally belong to rural areas. The influence of Hinduism is not so much observable in urban sophisticated classes of Muslims, as they are conscious of their separate social identity.
Prof. S.T. Lokhandwalla opines, however, that "Muslims were part and parcel of larger society and mostly converts and could not overnight change their social pattern. Some of the incidents which are reported in history indicate that even the elite of the Muslim society had not given up indigenous customs and conventions."¹⁶ But there has been greater Hindu influence on the lower grades of Muslims. These are largely descendants of Hindu converts, lack in education, and their interdependence with Hindus is greater i.e. they do not live a culturally secluded life, and thus have not developed a separate identity for themselves. Muslims have customs which they usually observe while performing ceremonies such as marriage or at the time of birth of a child. They have adopted and assimilated in the natural course, or have retained from their Hindu origin some of the rituals which in fact are not prescribed by Islam but are observed by the surrounding predominant Hindus. Cultural identification with the larger group seems to be a necessary condition of the life of minorities

at the lower strata in the social scale. This may have to be deliberately cultivated only at the higher strata.

Politicalization, and consciousness of one's distinct faith, and therefore meticulous adherence to the rituals and rites prescribed by Islam, are seen only among the richer, educated and urbanized members of the community. While these classes devoutly endeavour to retain their cultural distinctness, in practice they are unable to cut themselves away from the forces, Hindu in particular and non-Muslim in general. Their socio-economic relations are not solely or even mainly confined to their own community. It is compelling for those that freely interact with the non-Muslims in educational, recreational, commercial and economic sphere. This leads either to adoption of non-Muslim traits, may be inadvertently, or to secularisation of their public life and relations.

The Second Aspect

The second stage pertains to the establishment of British power on Indian soil and its impact on Muslim life. The British domination in India had
brought its own customs, traditions, and values which shook along with the long established Muslim power, its cultural traditions as well.

Unlike the Hindus the Muslims, who for several centuries had constituted the ruling class in India, were psychologically unprepared for the economic upheavals bound up with the switch from Persian to English as the language of public instruction in 1835. The Western educational system which had replaced their languages made no provision for their religious instructions. Feelings were further embittered by the effect of the abrogation of the Waqf Laws on private Muslim schools and misappropriation of funds of these schools by British officials. Muslim reluctance to make use of the new education facilities contributed to a vicious circle brought about by their lack of qualifications for Government services and to their proportionate representation in them. Between 1835 and 1870 the proportion of Muslims to Hindus in the Government service was less than one to seven. 17

"With the advent of the British, and particularly after the Mutiny of 1857, the Muslims awoke to the realization of their true position in India. So far they had either ruled the country or "enjoyed" the illusion of doing so. The exit of last Mughul monarch from the throne of Delhi was not only a symbol of their downfall but also an end to their existence as a separate and dominant group in Indian political life. The British believed that the 1857 uprising had been staged by the Muslims, and this added to the discomfiture of relations and to the humiliation of defeat. For many years the Indian Muslim community floated in the atmosphere of suspicion and suffering. They lost their confidence and their hope. They had not yet reconciled themselves to the changed political position". 18

The Western influence, after the advent of British was slowly creeping among the higher strata of Muslim society. It brought radical transformation in

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thinking and ideologies of the people. The Muslim could not escape from its influence. There was infact, complete disintegration of Muslims after the British consolidation of power. Another effect of British control was the abolition the Government posts of Quaid and quaid-ul-Qudat which affected the administration of Muslim Law. 19 "All of this secularization of the life of Muslims by a non-Muslim power came to be viewed with great apprehension, with consequences of a most reactionary character". 20 Because of their self-denunciation in respect of education, the Indian Muslims were not responsive to the new conditions. They were of the view that spread of the western and English education among the Muslims may lead to infidelity. The result of this attitude of the Muslims was an obscurant leadership which kept the community backward for many decades, in the matter of education compared to their other compatriots like Hindus. They resisted to adopt the modern education and rejected application of scientific reasoning for

understanding of religion. They pursued the policy of isolation and as a community were self-centered.

"In the middle of 19th century the man who moulded the circumstances, or acted with the tide of events, was Sir Sayyid Ahmad Khan", 21 who brought a renaissance among the Indian Muslims. He reconciled and compromised with the polemic situation confronting the Muslim Community. First, he insisted that there must be a change of political outlook. "Instead of regarding India under British rule as "Dar-ul-Harb" (land of enmity) he insisted that, even though it was not under Muslim rule, it was to be regarded as Dar-ul-Islam (Land of Islam), because Muslims were perfectly free to exercise all the essential rites and ceremonies of their religion". 22 Secondly, "he declared that there must be a change in the religious outlook. He considered that the Muslims were suffering from the effects of a religious and theological straight jacket, which had been imposed on them by

21. Sir Sayyid Ahmad Khan (1817-1898) born in Delhi, served British Government in judiciary. He sought to win the sympathy of ruling powers towards the Indian Muslims and tried to loyal to the British Government.

well-meaning but irrational customs. He insisted that
the individual should assert his natural right to
interpret these matters for himself in the light of
reason".23

Thirdly, he stated that "there must be a change
in the method and purpose of education. He held that
the old ideas of education were wholly inadequate,
that a modern science and oriental learning were not
mutually exclusive and that Muslims must make an
effort to continue them." Sayyid Ahmad Khan's educa-
tional programme was meant to change the intellectual,
political, and economic destiny of Muslims of India.
The main planks of his education programme was use of
English as medium of instruction".24

Lastly, "he laid emphasis on the need for social
reforms and carried vigorous and fearless campaign in
its behalf particularly through his magazine,
Tahdhib-ul-Akhlaq (Reform of Morals). He specially
challenged the ideas that interdining with christians
was unlawful, that purdah was a necessity for women,

24. Ibid. p. 203.
and that it was not necessary to educate them". He prepared "an excellent blue print of education based on more scientific and Western education system. His education programme aimed at the liberalization of ideas, broad humanism, a scientific world view, and a pragmatic approach to politics. The programme strove for a steady increase of educated Muslims in Government services. It facilitated the transition of the younger generation of Muslim elite from almost medieval conservatism to atleast superficial modernism. And, finally, it was also to produce leadership for Muslim political separation in India as a counter-balance to the growing influence of the Indian National Congress".  

The spread of Western education among the elite of Muslims created a political consciousness and a sense of a separate identity. To some extent it sowed the seeds of nationalism among the leaders who later launched a freedom struggle against the British power.

27. Aziz Ahmad, op. cit. p. 27.
The Third Aspect

The partition of India in 1947 involved the partitioning also of its Muslim Community.\(^{28}\) After the partition and Independence of the country, Indian Muslims have undergone various changes. The religious outlook of them towards other religions is changing slowly. They adopted process of re-adjustment. They became conscious of being a greatly reduced minority community, and of the need to exercise the utmost care in the observance of some of their religious practices. For instance, they realised that Muharram processions must be so conducted that clashes with Hindus will be avoided. Cow sacrifice at the time of Id has been also abandoned to avoid the danger of stirring up trouble by breaking the regulations against cow slaughter.

Another evidence of the change in attitude of the Muslims towards their non-Muslim neighbours, Hindus especially, is found in certain rural areas where they often join in celebrating Hindu festivals. For instance it is reported that, at the Ramlila performance Muslims

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will often be found sitting with Hindus to witness the
enacting of the story of Ram and Sita. It is said
that Bohras of Surat and Khandesh are tending to excel
the Hindus in their illuminations at the Diwali festi-
vals. It is also said that on a certain Raksha
Bandhan day in Jodhpur, many Muslim girls tied Rakhi
(flowers bracelets) on the wrists of their Hindu
brethren. 29

Education is another important factor which is
contributing to the modification of religious thought
and social ideas among the Muslims of India. They
are increasingly, as a community, coming to see the
need for and value of modern education if they are
to keep up with times. They have finally become
adjusted to the fact that they are truly citizens of
India. 30

The Erstwhile Hyderabad State

Now the discussion will throw some light on
the political conditions, prevailing in the South before

29. Bulletin of the Henry Martyn School, Aligarh,
October-November, 1954, p. 5.
30. Titus Murray, op. cit. p. 266.
independence. The South no doubt has experienced the Muslim rule through different rulers, the notable among them being Khilji, Tughlaks and finally the Mughal dynasties. Further in 1725 A.D. Asaf-jaha who was Viceroy of Daccan in the last days of the Mughal period, revolted against the Central power and became the supreme ruler of the whole territory in Daccan. In the beginning he made Aurangabad his Capital but later on he fixed his eyes on Hyderabad as being the best suited for the seat of his Government. The State of Hyderabad was holding a strategic position of the first importance, in the federation of India, and noteworthy of the best tradition of Islam in Deccan. In this State Muslim influence and tradition were at their strongest.

The Muslim elite in the erstwhile Hyderabad State also comprised the Jagirdars, that is the powerful landed gentry. Of course the Hindus also had their own Jagirdars. The mode of living of Jagirdars class left a great deal to be desired steeped as it


was in the habits of bygone feudal age, receiving generally nazars, and gifts in cash or kind. They indulged in extravagant pomp and ceremonies and had incurred debt in spite of large incomes. The Jagirdar and their dependents as a class could not be said to be reasonably educated despite the means at their disposal and neither intellectual attainments nor their social thinking seemed to be keeping pace with tide of time. 33

In the beginning the Nizam had invited good hands for running the administration efficiently, this was due to lack of competent hand at native place. He called and appointed a good administrator especially from North India like Aligarh in his dominion. The immigrant within short period of time occupied key position in his administrative machinery, they dominate practically all the posts of power and position in the State. This policy and attitude of the Nizam Government had created feeling of superiority complex in Aligarhwalas over the natives of the State. This feeling

of superiority complex in the minds of outsiders, give a birth to an agitation called "mulki movement". The Hindus and Muslims of the State had organised themselves against these Aligarhwalas and in the beginning the movement was started under the name of "The Nizam subject league". The Nizam immediately established the Osmania University at Hyderabad in 1916. And offered an opportunity to local Muslims to become competent literally to carry out the administration of the State within few years. The local Muslims as a result could be able to secure a fairly large percentage of positions in the services of the State. The new strength of Muslims in the State services had increased to such an extent that it can be fairly called Muslim State. The official language was Persian in the beginning of Nizam's regime. But Salarjung had introduced Urdu as the Court language and Sir Akbar Hydari took an initiative in introducing Urdu as medium of instruction at higher and University level. It was first of its kind in the country. The Urdu being the court language had greater advantage and weighting for Muslims in seeking the employment in different Departments of the Hyderabad state.
The higher civil servants were drawn mostly from aristocratic ranks of the Muslim community and generally formed about (at least) 75% of bureaucracy. This created psychological barrier between the government and the governed.\footnote{Jayaram R., Administration of the Districts of Marathwada under the Nizam (1853-1935), unpublished thesis of Marathwada University, Aurangabad, 1969, p. 45.}

The figures in Table No.1.1 shows that Muslims though a minority, being of the ruling class got much more representation in the competitive exams. The representation and recruitment to civil service was restricted mostly to the people of Hyderabad city. There was less chance for Muslims hailing from or dwelling in district places to be appointed as gazetted officers. They were rarely given key positions in administration. The recruitment to higher services was mostly confined to the aristocratic class. The collector in every district was from Hyderabad and generally happened to be a relative or descendant of the noble gentry.

When the struggle for independence started throughout the country it had its echo in the State of
Hyderabad as well. The Hindus who formed nearly 89 percent of the population were naturally in the forefront. Their struggle for freedom meant obviously a challenge to the Muslim supremacy. This led to the consolidation of Muslims in the State who looked upon it not only as a challenge to their political supremacy but to Islam itself. In fact 'Islam in danger' was the alerting, summoning, and goading slogan of the Muslim leadership throughout the country. Whatever may be the political import and implications of this consolidation, it led to a sort of religious revivalism and resurrection and cultural orthodoxy. The para-military organization of Ittehad-ul-Muslimeen was its consummation.

The foregoing account of the Muslim way of life throughout the country and of the forces operating and impinging upon their life in various spheres, prompt us to formulate the objectives of the study as follows.
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<td>1937</td>
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<td>54</td>
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*Abdu Salam: "Hyderabad Struggle". Bombay, Kaiser-i-Hind Press, 1941, p.140*
The main objectives of the study are:

1. To study the Muslim Community sociologically by making an investigation in their family set up and to identify the structure of power and authority and decision-making within the family.

2. To understand the institution of marriage, criteria for selection of spouses and to know the age at marriage and the extent of dowry system.

3. To examine the status of women and the throw light on the obstacles which lie in the way of their emancipation.

4. To understand the observance of some rituals and rites.

5. To analyse the occupational pattern at present among the Muslims and to see whether there has been any occupational mobility, and

6. To assess the Hindu influence on Muslim life in all these aspects.

7. To enlist the voluntary associations among the Muslims and to study their role in Muslim social life.

METHODOLOGY

In order to achieve the objectives relevant to social change among the Muslims of Aurangabad city, it was necessary that adequate data had to be collected to throw light on the social processes causal or opposed to change among the Muslims in general, the incidence
of such trends and process as in Aurangabad city and largely the actual incidence of change. Data on the first two points were collected through secondary sources, mostly available in libraries. These included District Gazetteers, Government reports, and historical records and works dealing with the social life of the Muslims. Data for the third aspect was collected personally by canvassing a schedule among a sample of Muslim families in the city. The explanation of the sample is as follows.

The city comprises sufficient Muslims population necessary for a viable universe of the study. The Muslim population is concentrated in the Western part of the city. They mostly occupy the old part of the city. There are nearly 29 localities (mohollas) in which the whole population lives, prominent among them being Budi Lane, Kabadipura, Juna Bazar, Mominpura, Chowk, Rohella Galli, Lota Karanja, Mulamchee-Bazaar, Qile-Araq, Manzoor Pura, Fazil Pura, Chelli Pura, Shah Bazar, Nawab Pura, Jinsi, Osmanpura, Barudgar Nalla and parts of the cantonment. There are also
localities where the Muslims live along with the other communities such as Jaising Pura, Ghati, Bhadkal, Gate, Labour Colony, Anguri Bagh, Sahzi Mandi, Kotwalpura, Pandariba, Raja Bazar etc.

A sample of the families was selected by random sample method. A list of the Heads of the families was prepared with the help of the voter's list of 1971 (published by the Tahsil Office, Aurangabad). Five per cent of the total Muslims households were selected on random sample basis. As names of the heads of families (households) were mentioned in the list, it was easy to locate the Muslim families (households) which were tick marked. In order to get a five per cent representative sample every 20th family (household) from among the tick-marked one was selected for further study. The tick-marked Muslim families (households) totalled up to 6,252 and the sample was of 313 families. Out of these 13 families (households) could not be covered because of lack of response and because some of them turned out to be

35. Household: It is necessary to give some information about the household on which the interview schedule was actually administered. A 'household' means a group of persons who commonly live together in the same house and take their meals from same kitchen.
single member households. Thus the final sample stood at 300 families which is 4.79 per cent of the total number of Muslim families (households).

An interview schedule including questions covering all the aspects selected for the study was drawn up. This interview schedule was pretested by conducting a pilot survey. In the light of this survey some modifications were made in the schedule. These modifications pertained mainly to rewarding of questions, dropping some of the questions about the status of the women and details about Muslims associations, and including some questions where it was felt details are necessary such as distribution of power and authority within the family. Cooperation from influential Muslim personages was sought by taking them into confidence and inviting their comments on the schedule. The questions were drawn up in the respondents language viz., Urdu.

Informal Discussions

The method of informal discussions was also made use of. Much of the information about the life of Muslims
of Aurangabad city has been elicited through informal discussions with old and learned individuals of the community who were known to have sufficient knowledge about the Muslim culture of the city.

Observation

Observation was restored to in order to elicit information regarding the observance of rituals by the different sections of Muslims at the time of child birth, marriage, funerals, etc. Details of indispensable rites in their proper sequence were noted meticulously by attending the ceremonies personally.

It was my experience that illiterate respondents once convinced of the academic nature of the survey came out with wholehearted cooperation while the educated ones treated the study with scant respect, were reluctant to spare time even with repeated visits, and appeared to hold back information.

The data procured through the schedule and other secondary sources contained quite an amount of quantitative information. This has been cost into two-way tables. These, it is felt, lend some precision to the description and analysis of data. Much of the data, however, perforce has been quantitative.