CHAPTER II
AURANGABAD CITY
THE BACKGROUND OF THE THEME

Aurangabad City is a meeting ground of different cultures and civilisations. Historically speaking, the city of Aurangabad was founded by the famous Abyssinian, Malik Amber, regent of Nizam Shahi Kingdom of Ahmed Nagar in 1610.¹ This man, once a slave, rose to the regency of the Nizam Shahi Kingdom. Malik Amber is said to have renamed the village Khadki (Khirkee-as was originally spelt by the English) a village as "Futtehnagar" after his son.² But the affix 'nagar' which obviously is a Sanskritic one, does not seem to have been suggested by Malik Amber more than three centuries ago. In 1635, the Mughal Prince, Aurangzeb was appointed as the Viceroy of Dakhan. He lived here (1643) and when he was reappointed in 1653, he took up his residence at Fattehnagar (Khirk) and changed the name of the city to "Aurangabad".³

During the regime of Aurangzeb its population is said to have not less than 2,00,000 and the ruins still

¹ Syed Hossain Bilgrami and C. Willmott, Historical and Descriptive Sketch of His Highness the Nizam Dominion, Times of India Steam Press, Bombay, 1884, p. 301
² Moulive Syed Mehdi Ali, Hyderabad Affairs (Physical Features And Natural Phenomena), Vol. I. Times of India Steam Press, Bombay, 1883, p.538
³ Syed Hossain Bilgrami and C. Willmot, op.cit., p. 301
existing bear testimony to its former populousness. This city was at first Nizam Asafjah's capital for a long period but the Nizam preferred Hyderabad which was more central to all the provinces. With the removal of the capital to Hyderabad the fate of Aurangabad was sealed. The city being deserted by the reigning prince, a great portion of its population soon followed him to Hyderabad.

The District of Aurangabad together with those of Bhir, Nanded, Parbhani and Osmanabad once formed part of Nizam's dominion, now merged into Maharashtra. Aurangabad City at present is the Centre for the District and divisional administration. The division contains all the four districts mentioned above in addition to that of Aurangabad.

The city of Aurangabad is situated in a gently undulating valley, on the banks of the Kham river a small tributary of Godavari. It is about seventy miles from Ahmad Nagar which is to its south-west leading further almost in the same direction to Poona. It is 116 k.m. away from the Manmad Railway Junction, which connects it to


6. Ibid. p. 375.
Bombay on the one end and Nagpur, Calcutta and Delhi in the other directions. It lies on the Manmad-Kachiguda meterguage railway line.

The city, according to the census of 1971 has a total population of 1,50,483, of which the Muslims form (52,808) 35 percent. The city has much widened in its environs and population during the last two decades due to rapid industrialization and subsequent influx of immigrants. The old city, however, still retains its pristine character, in that, we find areas where particular communities or castes predominate as residents. The Muslims are generally dwelling in the north side of the City. Some of the areas or localities of the City are predominantly Muslim and at some other areas they are found with other communities or castes. The predominant Muslim areas are, Shahbazar, Dewadibazar, Roshan Darwaza, Junabazar, Rajabazar, Paithan gate and the Cantonment.7 These areas besides being more or less contiguous with respect to all except the last two areas are situated on the outskirts of the historical walled city but within the wall. Communal life among the Muslims, therefore, is naturally confined to their own

areas, which in turn might have strengthened their especial Islamic way of life and facilitated the retention of its characteristics.

That the localities of Muslims in the city thus appear to have been the reservoirs of Islamic culture and there is a deliberate effort to keep it safe from outside impact will be further clear from the scrutiny of the arrangement of Muslim houses in their localities. The houses are usually away from thoroughfare and a non-resident does not have to pass through their localities unless he has a purpose in doing so. A by-lane from the main road takes one in their localities where their houses face this lane which has a dead end. One is unable to guess from the outside as to how many houses are there in each of such localities. This sort of locality lends natural seclusion to the residents. This is typical of Muslim localities in almost all historical cities.

Added to these are the historical monuments of socio-religious nature that abound in the city and its environs. Dargahs, mosques and other holy places are found at a number of places within the old wall of the city as well as within a radius of 10 to 15 miles from the City. Aurangabad has been important to the Muslims not only as a politically important place under the Mughals or the Nizam but also as an Islamic Cultural Centre. The cultural history of Aurangabad is shrouded in Islamic cultural traditions and legends.
Aurangabad had been famous as a resort and an abode for Muslim mystic poets from the days of Mohammed Tughlaq to Aurangzeb. These mystic poets mainly belonged to the Sufi sect which is said to have borrowed the essence of its spiritual approach to life from the Hindu philosophy or which is said to resemble the approach of Hindu saint poets. During this period, as the legend goes, as many as 1400 saints visited Aurangabad, made it their home for the best part of their lives and many of them settled down permanently in the city or its environs, especially at Khuldabad.

From the above facts it can be argued that the city of Aurangabad since its being founded by Aurangzeb has been a great centre of Muslim culture and facts prove that the city bears the impact of Muslim culture in the form of tombs and mosques, if nothing else. While historically Aurangabad bears the imprint of Muslim culture, it is necessary to take note of the current forces affecting the city population including the Muslims in order to evaluate the changes occurring, if any, among the latter.

**POPULATION OF THE CITY OF AURANGABAD**

The city at present has a larger Hindu component in its population. They form 48.6 percent whereas the Muslims form about 35 percent. The Muslims were only 22.96 percent
about a hundred years ago.\(^8\) Even after the withdrawal or discontinuation of political patronage after the merger of the erstwhile Nizam State of Hyderabad in the Indian Union, Muslims appear to be attracted towards the city. It is presumed here that quite a number of Muslims in the city may be immigrants in recent years.

Aurangabad comprised in 1971 a population of 1,50,483 (82,252 males and 68,231 females) and 52,808 are Muslims (27,719 males and 25,089 females). Its growth during the decade 1961 to 1971 has been 71.86 percent of its population in 1961. This growth is the highest in the State, even Greater Bombay registering an addition of only 43.75 percent during the decade.\(^9\)

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## TABLE NO. 2.1
POPULATION OF AURANGABAD ACCORDING TO RELIGION

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Total Population</th>
<th>Muslims</th>
<th>Hindus</th>
<th>Jains</th>
<th>Sikhs</th>
<th>Buddhists</th>
<th>Christians</th>
<th>Zoroastrians</th>
<th>Animists</th>
<th>Other Religion &amp; Persuasion</th>
<th>Religion not stated</th>
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<tr>
<td>10. 1891</td>
<td>33,887</td>
<td>14,041</td>
<td>18,907</td>
<td>511</td>
<td>206</td>
<td>-</td>
<td>316</td>
<td>60</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>11. 1901</td>
<td>36,837</td>
<td>17,832</td>
<td>19,632</td>
<td>400</td>
<td>350</td>
<td>-</td>
<td>460</td>
<td>71</td>
<td>189</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>12. 1911</td>
<td>34,902</td>
<td>16,910</td>
<td>19,247</td>
<td>79</td>
<td>98</td>
<td>7</td>
<td>837</td>
<td>115</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13. 1921</td>
<td>36,876</td>
<td>14,527</td>
<td>20,833</td>
<td>208</td>
<td>105</td>
<td>-</td>
<td>1,140</td>
<td>63</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>14. 1931</td>
<td>36,870</td>
<td>16,104</td>
<td>18,879</td>
<td>361</td>
<td>374</td>
<td>-</td>
<td>788</td>
<td>197</td>
<td>167</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15. 1941</td>
<td>50,924</td>
<td>23,416</td>
<td>27,572</td>
<td>666</td>
<td>515</td>
<td>-</td>
<td>923</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>16. 1971</td>
<td>1,50,483</td>
<td>52,808</td>
<td>73,060</td>
<td>3,250</td>
<td>985</td>
<td>18,233</td>
<td>1998</td>
<td>-</td>
<td>63</td>
<td>86</td>
<td>-</td>
</tr>
</tbody>
</table>


Composition of Muslims

The Muslim population of the city consisted of three main sects i.e. (1) Sunni, (2) Bohra, and (3) Shia. These three sects are inhabitants of the city for at least a century as they are mentioned and described in the District Gazetteer and other published accounts of the 1880's and onwards.

It would be interesting to see as to what these old accounts say about the Muslims in the city.

The Sunnis are predominant in the city of Aurangabad.

"The Sunnis consider Abu-Bakar, Omar, Osman and Ali to be the four Caliphs of Mohammed, and observe the "Ashura" on 10th Moharum, because several important events took place on that day, and Imam Hussain the grand son of the Prophet suffered martyrdom. They have six books of traditions and their Canonical legists are the four Imams of Mujthids. The Sunnis have various orders of Derivishes and each order has a Community of its own in which particular principles and modes of worship are included, but the points of difference between them are slight, and of recent years, there is a general tendency to Union.17"

Bohras

Bohras are sub-section of the Shia, they are the followers of their own Imam having a belief that this world

17. See the Footnote of District Gazetteer of Aurangabad of 1884 - for detail, p. 386.
cannot run without the guidance of the spiritual Head (Dai). They are a wealthy and prosperous people who wield great influence in the city life. They are again subdivided into different sub-sections like: (1) Daudi Bohra, (2) Sulemani Bohra, and (3) Ismaili Bohra.

According to Professor A.A.A. Fyzee, "Ismaili Bohra was the sect of the Shiaites which developed an extreme doctrine of the Imamate. It placed, Ali far above the Prophet". 18

"According to the Bohras, the first of their missionaries to arrive in India was Maulvi Nuruddin whose activities were mainly confined to the Deccan. He died at Aurangabad in 1167 A.D.". 19 Bohras are at present nearly a thousand in number and have their well established Jamat-Khana (Community Hall), schools, cemeteries, common fund and welfare agency for the upliftment of the weaker sections of their own sect.

In addition to other minor commercial activities they are prominent in iron and hardware business. However, as a class, the Bohras are a prosperous section of Muslim


Community in Aurangabad. The Gazetteer of Aurangabad of 1884 describes the Bohras in the following words:

"They marry among themselves and form quite a society of their own with strong Jewish feature. Several families of Bohras are feudal lords driving a good trade in the city of Aurangabad and in the town Jalna. They speak Gujarati at home and write and keep their accounts in the same language but use the Hindustani in transacting business."\(^{20}\)

They both give and take interest on loans. On the Diwali festival they invite Hindus to their houses and like them change their old account books for new ones.\(^{21}\)

In the case of marriage they differ in negotiations. They try to give freedom to the boy and girl for open selection of their partners. The marriage ceremony is performed before the Imam. He joins the hands of both the bride and the groom and recites relevant sura (collection of different meaningful statements on a topic), from the Quran. During the Muharum they also mourn in the name of Hassan and Hussain but in a quiet manner, without making an excited display of their emotions like the Shias. They arrange, during the days of Muharam, big dinners for the members of their own sect. They consider it as a sacred deed.

\(^{20}\) District Gazetteer of Aurangabad, op.cit., p. 386.

\(^{21}\) Lokhandwalla, S.T., "Islam and Ismailis Communities", (Khojas and Bohras), The Indian Economic and Social Historical Review, New Delhi, Vol. IV, No.2, 1967, p. 36.
The Shia

It is the third sect of Muslims Community and they support the claim of Ali, the fourth Caliph. "The Shiah consider Ali to be the only lawful successor of Mohammed; have one special Imam to whom all matters spiritual and temporal are referred and in his absence consult the Mujtahids or enlightened doctors. The Shiah further have their own five books of traditions and observe the 10 or 12 days of Muhamram as a period of mourning for the martyrdom of Hussain. They sometime observe the Farz Namaz (compulsory prayer) for three times a day instead of five as among the Sunnis. In Wuzu (ablution), they have their own method different from the Sunnis and practise temporary or Mutta Marriage." 22

The relationship between Shias and Sunnis is very cordial in the city. "The celebration of Muhamram usually offers an opportunity of displaying fanatical outburst between the two communities owing chiefly to the curses which all the Shia call down upon the leader of the Sunni Caliphs who preceded Ali. 23 However, nowadays such sectarian outbursts have disappeared and, Shias generally invite Sunnis to attend their Majlis (meeting).

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22. See the footnote of District Gazetteer of Aurangabad, 1884, p. 387.

23. Ibid. p. 387.
Cultural Development

Aurangabad, which was a seat of Government in olden days, was also a Centre of literary and cultural activities and as such it attracted artists, poets and scholars not only form the north but also from different corners of the world.

The language of the Mohammedans of the district goes by the general name of Hindustani or Urdu, but the majority speak a dialect of it called Dakhani. Urdu is an Aryan tongue. It is written in Persian character. It was originally a camp dialect used by the Afghan soldiers and was afterwards taken up by the chiefs and nobles, till in the course of time it became the language of the bulk of Mohammedan population. Its literature consists mainly of novels, religious works and poetry. There has been a great advance in recent years in style and composition and scientific translations have been attempted. 24

Marathwada has been from the last days of Nizams, the cradle of Urdu language and culture, besides the rulers some of whom were poets of high order the Sufi poets had gone a long way to develop this medium of expression as an

24. Ibid. p. 415.
instrument of common bond. It progressed along with Persian and Marathi.  

From the above facts it is clear that Aurangabad was a great literarily and cultural centre in the olden days and that the Muslims had a larger share in it. They looked upon it as a fountain of their traditions. Language is said to capitalize thought and that it is a vehicle of culture. The Urdu language which flourished in this region and which had its strong hold in Aurangabad was gradually owned by and identified with the Muslims as most or the majority of the Muslims wrote, discussed, conversed and sang through the medium of Urdu. This was further supported by the royal patronage to the language under the Nizam. However, after independence and the merger of the State territories into the Indian union there came challenges to the supremacy of Urdu. The region was opened up to outside influences.

With the reorganization of State on linguistic basis in 1956 (According to Fazal Ali Commission, appointed by Government of India) the area of Marathwada with its five

Districts, Aurangabad, Bhir, Osmanabad, Parbhani and Nanded have been transferred to Bombay State from Hyderabad State. It forms part of the present Maharashtra State from 1st May, 1960.

After its merger this district (Aurangabad) has experienced a new phase of development. After the establishment of Marathwada University in 1958, it has become a great educational Centre. The new Schemes of development under Five Year Plans have brought overall development of the region. The implementation of these schemes brought with them population explosion and industrialization and urbanization. The establishment of new industries and the formation of Marathwada Industrial Development Corporation are equally responsible for providing investment facilities in the private sector. This gave way to mushroom growth of industries which has resulted in increasing demand for housing and, brought in several other related problems usually attendant on an industrial society. The old sources of livelihood are becoming either obsolete or inadequate. In the new occupational structure tradition is unable to find a foothold and the Muslims as even others have to seek new avenues of livelihood, which may upset their traditional way of life.
All these forces and variables are definitely affecting the family structure and diffusing new values among them shattering the traditional pattern of society.

Development of Education

Aurangabad City has been a great learning centre, from times immemorial. "There was the towering personality of Malik Ambar; men of letters, patronised, and promoted learning. He constructed at Aurangabad a house of learning known as "Chila-Khana" where the Hindu Pandits and scholars used to assemble and study the different branches of learning."²⁶ "Aurangabad continued to stand first in literacy not only in Marathwada but also in the Dominion of Nizam."²⁷

Truly speaking the education in the traditional Society was only confined to requirement of elementary knowledge which equipped the person with ability to transact ordinary business. The education was only common in higher stratum of society. This education generally aimed to teach religious education. Muslims were interested in teaching of Quran for both boys and girls. The Persian language was taught in Muktub Khanas (small Schools),


which were all private, and generally held in the house of rich Mohammedans, where one teacher instructed a small class. The Marathi Puntojee instructed his pupils in Sals, or Public Schools, where Gujarathi was taught as well as Marathi. The Puntojee charged about 4 annas monthly fee for each pupil; reading, writing and arithmetical were taught at Schools, just sufficient to prepare the person for the office or shops. The Madrassa, built by the enlightened founder of the city, serve the purpose of education. 28

It is to be noted here that the Muslim community in the city in olden days was isolated from the rest of the residents even in its educational needs and equipment.

Female Education

There were three ways of imparting education to the women during the old regime of Asfajah and other Kingdoms:

1. The Chief royalist and consultant to the King appointed the expert teachers to give education to their females at home.

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2. The second method of imparting education was that scholars and teachers themselves taught their sons and daughters.

3. The third method of giving education was that, in some of the royal and prosperous families, the women of these families themselves instructed the girls of their locality. It was the beginning of female education.[29]

The syllabus of higher education contained study of the Hadith (tradition), Fikha (law), Tafseer (interpretation of Quran), logic, and philosophy. The primary education consisted of reading of Quran and elementary knowledge of Fikha. The education in stitching, and cooking was compulsory at primary level. It was taught free of cost to those girls who stitched and cooked.

Education or even literacy among the women of the present population in the city is much less compared to those in the other parts of the State. The Muslim women seem to have a still lower percentage of literates among them.

During the regime of Seventh Nizam, Mir Osman Ali Khan, the general educational progress was satisfactory.

The city was having a degree college (presently known as Government College of Arts & Science) and two High Schools. The upper strata of Muslim Community was sufficiently benefited by these educational institutions.

After the merger of five districts of erstwhile Hyderabad into Maharashtra in 1956, the Marathwada University was established in 1958 to cater to the educational needs of this area. Aurangabad city itself is having nearly 18 colleges including professional colleges. It has become a major educational centre after 1960s. As far as the spread of education among the Muslims of Aurangabad city is concerned, it is quite encouraging and appreciable. Apart from the Government schools there are private schools both for boys and girls, run by the private management. The Anjuman-Ishate Tamil of Aurangabad runs nearly 4 high schools, and a number of primary schools with Urdu medium. Another high school known as Moin-ul-Uloom situated near the station has the noted feature of having co-education system up to higher secondary. Maulana Azad Education Society has its head office at Bombay, runs a degree college known as Maulana Azad College of Arts, Science & Commerce. It has been established to cater the needs of higher education and to provide facilities
specially to the students of minority community. It has also started other job oriented courses like Pharmacology, Radio Engineering and College of Education.

ECONOMIC ASPECT

Manufacturing Industry

The Muslims had their prerogatives and monopolies in certain occupations as well, in a society where castes had hereditary right and control over certain occupations exclusively, or predominantly.

Kinkhab: The manufacturing industry was principally confined to the production of Kinkhab, mushroo, gold and silver lace, brocade, and embroidery. Bohras were the sole proprietors of the Kinkhab looms, employing Hindus or Muslims as workmen. There were seven houses of Kinkhab manufacturers.30

It will be interesting to note the occupational distribution of Muslims in the city about a century ago, which is given ahead. Some of the occupations followed by Muslims perhaps speak of their Hindu origin because

the same occupation is also followed by the Hindu castes as well. It may be that whole castes or whole families in some occupations were converted to Islam. Or, the Muslim immigrants might have taken to these occupations which were also in the hands of some Hindu castes. This letter phenomenon seems less probable. Whatever may be the origin, that the occupations continued in the families generation after generation cannot be gain-said.

It may also be noted that many occupations are such that they tend to persist with certain modification even in the changing occupational structure.
<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
<th>Occupation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hakeems</td>
<td>6</td>
<td>Shoemakers</td>
<td>40</td>
</tr>
<tr>
<td>Druggists</td>
<td>47</td>
<td>Tobacconists</td>
<td>35</td>
</tr>
<tr>
<td>Goldsmiths</td>
<td>104</td>
<td>Tanners</td>
<td>45</td>
</tr>
<tr>
<td>Gold wire drawers</td>
<td>1</td>
<td>Sweetmeat makers</td>
<td>45</td>
</tr>
<tr>
<td>Fine wire drawers</td>
<td>4</td>
<td>Gunny weavers</td>
<td>30</td>
</tr>
<tr>
<td>Jewellers</td>
<td>24</td>
<td>Pipe makers</td>
<td>8</td>
</tr>
<tr>
<td>Tinsel makers</td>
<td>20</td>
<td>Cotton weavers</td>
<td>37</td>
</tr>
<tr>
<td>Coppersmiths</td>
<td>41</td>
<td>Massulchees</td>
<td>62</td>
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<tr>
<td>Blacksmiths</td>
<td>56</td>
<td>Gaolees</td>
<td>95</td>
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<tr>
<td>Sword cutlers</td>
<td>16</td>
<td>Flower garland makers</td>
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</tr>
<tr>
<td>Dyers</td>
<td>47</td>
<td>Musicians</td>
<td>36</td>
</tr>
<tr>
<td>Lac Bangle makers</td>
<td>4</td>
<td>Nautch girls with taifa</td>
<td>105</td>
</tr>
<tr>
<td>Tailors</td>
<td>106</td>
<td>Nautch girls without taifa</td>
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<td>Muslin embroiderers</td>
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<td>Kinkob weavers</td>
<td>7</td>
</tr>
<tr>
<td>Stone cutters</td>
<td>5</td>
<td>Silk dyers</td>
<td>4</td>
</tr>
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<td>Pot makers</td>
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<td>Black thread dyers</td>
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<td>Carpenters</td>
<td>17</td>
<td>Bangle sellers</td>
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<td>Gharree makers</td>
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<td>Butchers</td>
<td>85</td>
<td>Slipper makers</td>
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<td>Cooks</td>
<td>17</td>
<td>Lace makers</td>
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<td>Distillers</td>
<td>35</td>
<td>Moullahs</td>
<td>3</td>
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<td>Bricklayers</td>
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<td>Dhobees</td>
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</tr>
<tr>
<td>Malees</td>
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31. Ibid. p. 548.