CHAPTER III
PROFILE OF THE STUDY AREA

3.1 Introduction

This chapter presents a brief description of the study area based on information from secondary sources especially from censuses. The main purpose of this chapter is to provide a detailed information of the study area with a view to understand the socio-economic profile of the study population. A good understanding of the study area would enable us to place our survey results in a proper perspective.

3.2 Profile of Malegaon City

Malegaon, situated in north latitude 20° 32' and east longitude 74° 35' lies on the Bombay-Agra Road, about 247.83 km. (154 miles) north-east of Bombay and 38.62 km. (24 miles) north-east of Manmad, an important railway junction on the Bombay-Nagpur cord of the Central Railway. It stands on level ground on the left bank of the Mosam river, which unites with the Girna down-town.

Malegaon is one of the 19 towns in Nasik district. It is the second largest city in the district in terms of population size, the first being Nasik city itself. Malegaon is the headquarters of Malegaon sub-division and Malegaon tehsil. The city has an area of 12.95 sq.km. The temperature of the city varies between 18.6 °C and 33.5 °C. The annual rainfall in this area is about 580 mm. The nearest city with a population of over one lakh is Dhulia, 51 km. away. The city is well connected to other parts of the state by roadways.

Malegaon consists of three distinct parts viz. the
older quarter or the city, the camp and the village of Sangmeshwar lying across on the left bank of the Mosam and connected with the rest of the town by a causeway built across the river.

3.2.1 Demographic profile

The population figures given in the census publications for Malegaon city from 1901 onwards (Table 3.1) are not directly comparable as the information about the change in the geographical area over the period is not given for the period prior to 1961. Yet, according to one estimate, the Malegaon population has grown 23 times in the past 100 years, from 14,502 in 1881 to 3,42,595 in 1991 (adjusted for territorial changes). However, data on boundary changes of Malegaon city are available from 1961 census onwards. The geographical area of Malegaon was 10.44 km² in 1961 and it increased to 12.95 km² in 1971. It remained the same in 1981 and 1991. Thus, population trends of the city can be analysed only for the period 1971-91.

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Population</th>
<th>Decadal variation</th>
<th>Sex ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>19,054</td>
<td></td>
<td>922</td>
</tr>
<tr>
<td>1911</td>
<td>19,060</td>
<td>0.03</td>
<td>942</td>
</tr>
<tr>
<td>1921</td>
<td>23,505</td>
<td>23.32</td>
<td>950</td>
</tr>
<tr>
<td>1931</td>
<td>29,442</td>
<td>25.26</td>
<td>926</td>
</tr>
<tr>
<td>1941</td>
<td>36,780</td>
<td>24.92</td>
<td>937</td>
</tr>
<tr>
<td>1951</td>
<td>55,022</td>
<td>49.60</td>
<td>953</td>
</tr>
<tr>
<td>1961</td>
<td>1,21,408</td>
<td>120.65</td>
<td>893</td>
</tr>
<tr>
<td>1971</td>
<td>1,91,847</td>
<td>58.02</td>
<td>929</td>
</tr>
<tr>
<td>1981</td>
<td>2,45,883</td>
<td>28.17</td>
<td>946</td>
</tr>
<tr>
<td>1991</td>
<td>3,42,595</td>
<td>39.33</td>
<td>961</td>
</tr>
</tbody>
</table>

The very high population growth rate observed during 1951-61 seems to be partly due to increase in the area of the city and migration. In 1952 the 'Camp', a locality adjoining the town, was included in Malegaon municipality. During 1961-71 very high growth rate is observed which may be due to migration.

Due to the population growth and the geographical area remaining constant the population density of Malegaon city almost doubled between 1971 and 1991 from 14,814 per sq.km. in 1971 to 18,987 per sq.km. in 1981 to 26,455 per sq.km. in 1991. Malegaon with 3.4 lakh population in 1991 contributed one-fourth of the Nasik district's urban population and 1 per cent of Maharashtra's urban population. In the earlier censuses (1971 and 1981 too the share of Malegaon in total district urban population was slightly above one-quarter.

The role of migration in the growth of Malegaon city cannot be estimated as the required data from 1981 census were not made available for cities with less than a million population. Such tabulations are not available even in 1991 census. However, an idea of the role of migration in the growth rate of population can be had from 1971 census. Going by place of last residence, 34 per cent of people in Malegaon were migrants, of whom 29 per cent were from within Maharashtra and the remaining 5 per cent from outside Maharashtra. Majority of these migrants were in the working age group of 15-59 years.

The sex ratio of the population is defined as the number of females per 1000 males and it is a useful indicator to assess the gender balance in the society. This balance is determined by the sex ratio at birth and sex selective mortality.
and migration. If data are correctly reported and in the absence of sex-selective mortality and migration, a gender balance is expected in any population. However, in reality we don’t get a sex ratio of unity in any population.

A perusal of the sex ratio for Malegaon Muslims from 1901-1991 shows that in 1961 the sex ratio was highly imbalanced which might have been due to very high sex selective migration. Even though sex ratio has been unfavourable to females, it shows in general an increasing trend (Table 3.1). The sex ratio increased from 929 in 1971 to 961 in 1991. It is higher than that of Urban Nasik (915) and Urban Maharashtra (876) in 1991.

A distressing feature of Malegaon is that a considerable proportion of its population lives in slums. According to 1981 census, 17 per cent of the total population in Malegaon was living in the 19 notified slums spread over 2 per cent of the city area. (1991 census data on slums at state level has not yet been released). In 1981 one percent of population in Nasik city and four per cent of population in Nasik Urban Agglomeration (UA) was living in slums. In the slums, civic and other amenities are usually poor. For instance potable water, one of the basic necessities of life was quite inadequate. There were only 174 water supplying tap points in the slums of Malegaon. The sewerage disposal was through open surface drainage in these slums as was the case with rest of the Malegaon. The night soil disposal was through sewer. The families living in slums had no private latrine. However, according to 1981 census there were 720 community latrines serving to the slum population which means on
an average one latrine was to be used by 342 persons.\textsuperscript{7}

Malegaon is one of the areas in Maharashtra characterized by high fertility and low family planning acceptance. According to the latest available statistics - *Annual Vital Statistics of Maharashtra 1989* - published in 1993, the registered crude birth rate (CBR) for Malegaon city was 48 per 1000 population in 1989. For the same year the CBR for urban Nasik was 32 and for urban Maharashtra 29. The birth rate for Malegaon city in 1992 was 36 per 1000 population. Both the birth rates for Malegaon city (48 in 1989 and 36 in 1994) could be on higher side as they are also based on the births of those women who come from mofussil areas for delivery in Malegaon city. However, the above figures of the birth rate indicate that the birth rate has started declining in Malegaon. In 1987-88, Malegaon city had 46,966 eligible couples with a couple protection rate of 26 per cent. (Family Welfare Project for Low Acceptance Areas in Maharashtra: State Project Agreement Document, Annexure II). For the same year, the couple protection rate for Nasik district was 51 per cent and for Maharashtra 54 per cent\textsuperscript{8}.

3.2.2 Economic Profile

Crude activity rate informs us about the level of activity in population whereas industrial composition of workers informs us about the type of activity being carried out. Table 3.2 indicates that the crude activity rates for both males and females are low. In 1991 they became lower than they were in 1971. The decrease was more pronounced for the females.
Table 3.2

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>45.16</td>
<td>9.87</td>
<td>28.16</td>
</tr>
<tr>
<td>1981</td>
<td>46.56</td>
<td>11.46</td>
<td>29.49</td>
</tr>
<tr>
<td>1991</td>
<td>44.97</td>
<td>6.50</td>
<td>26.12</td>
</tr>
</tbody>
</table>


In 1991, the crude activity rates of total population, males and females for Nasik (UA) were 31.13 and 48.45 and 11.68 respectively. Compared with the above rates, the crude activity rates for Malegaon city in 1991 are lower by 4 to 5 percentage points.

Both 1981 and 1991 censuses do not give disaggregated data of industrial composition of workers in each city. All industrial divisions except cultivators, agricultural labourers and household industry are pooled together, which are given in the following table.

Table 3.3
Percentage Distribution of Workers for Malegaon City by Industrial Division and Sex, 1981 and 1991

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivators</td>
<td>1.28</td>
<td>0.99</td>
<td>0.61</td>
<td>0.95</td>
</tr>
<tr>
<td>Agricultural Labourers</td>
<td>1.40</td>
<td>1.14</td>
<td>9.12</td>
<td>7.85</td>
</tr>
<tr>
<td>Household Industry</td>
<td>1.68</td>
<td>1.16</td>
<td>3.66</td>
<td>5.69</td>
</tr>
<tr>
<td>Other</td>
<td>95.64</td>
<td>98.71</td>
<td>86.61</td>
<td>85.51</td>
</tr>
<tr>
<td>Total</td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>


There was an over concentration of workers in the 'Other' category which is expected as in urban areas more than three-fourths of the male workers must be in non-agricultural
activities. For Malegaon 'Other' would mean employment mainly in powerloom industry which is the major industry in the city. Compared to 1981, the percentage of workers in 1991 has increased marginally in 'Other' category for males and by two percentage points in Household Industry for the females.

Nevertheless, in 1991 census, sectoral distribution of main workers for Malegaon city is available and it has been classified as an industrial city. The sectoral distribution of main workers is as follows: 62 per cent in industry, 18 per cent in trade and commerce, 11 per cent in services, 5 per cent in transport and communication and remaining 3 per cent were engaged in primary sector. In 1991, for Nasik (UA) 36 per cent of the main workers were engaged in industry, 16 per cent in trade and commerce, 13 per cent in primary activity, 7 per cent in transport and communication and remaining 2 per cent in services. Compared to Nasik (UA), in Malegaon, much lower percentages of main workers are engaged in primary activity and services whereas nearly twice the percentage of main workers are engaged in industry which is again due to powerloom being the major industry in this city.

Malegaon is one of the most important powerloom centres in Western India. The major industry, in Malegaon has been weaving where the dominant community (Muslims) is mainly engaged. Other industries of some importance are those of making ropes, brooms, mats and baskets. There are also a few ginning and pressing factories and oil mills.

Malegaon mainly produces grey cloth. It also
manufactures powerloom spare parts. Malegaon exports grey cloth, handloom sarees and mutton. It imports cotton yarn, food grains and chemicals.

3.2.3 Social Profile

Housing and related conditions, availability of medical and education facilities can be of good indicators of development of an area. According to 1981 census, there were 34,643 occupied residential houses in Malegaon. The corresponding number of households was 35,099 indicating a housing shortage of 456. In 1991 the number of residential houses increased to 45,646 while the number of households increased to 48,782. The housing shortage too increased to 3,134. (The 1991 census household tables at state level have not yet been released). In 1981, on an average, there were, 7 members in each household in Malegaon (Table 3.4). Thus the average household size for Malegaon was large. The majority of the available houses were of one room tenements where slightly over half of the population was living. Thus, Malegaon households were over crowded. Compared to 1981 the average household size (7) in 1991 remained stable.

Table 3.4
Percentage Distribution of Population and Average Household Size by Number of Rooms in the House, Malegaon city 1981

<table>
<thead>
<tr>
<th>Number of Rooms</th>
<th>Percentage of Population</th>
<th>Average Household Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>No exclusive room</td>
<td>1.11</td>
<td>6.03</td>
</tr>
<tr>
<td>1 room</td>
<td>53.96</td>
<td>5.99</td>
</tr>
<tr>
<td>2 rooms</td>
<td>26.49</td>
<td>8.00</td>
</tr>
<tr>
<td>3 rooms</td>
<td>7.79</td>
<td>10.19</td>
</tr>
<tr>
<td>4 rooms</td>
<td>4.31</td>
<td>11.69</td>
</tr>
<tr>
<td>5 rooms</td>
<td>1.43</td>
<td>13.11</td>
</tr>
<tr>
<td>6 rooms and above</td>
<td>2.03</td>
<td>16.68</td>
</tr>
<tr>
<td>Not specified</td>
<td>2.88</td>
<td>6.31</td>
</tr>
<tr>
<td></td>
<td>100.00</td>
<td>6.98</td>
</tr>
</tbody>
</table>

Source: Census of India 1981, Series 12, Maharashtra, Household Tables.
Protected water was supplied through tap and that was the major source of drinking water for nearly 94 per cent of the households in Malegaon (1981 census). The other sources of drinking water were mainly well and tube-well. But the availability of water within the premises was a luxury, enjoyed by only 28 per cent of the households in Malegaon. However, in 1991, the entire city was provided with tap water. According to 1991 census, in urban Maharashtra only 91 percent of the household had access to safe drinking water. In 1981 there were 13,171 domestic electric connections and only 54 percent of the households in Malegaon had electricity. Forty eight per cent of the rented houses had no electricity compared to 45 per cent of the owned houses. In 1991, the number of domestic electric connections increased to 23,232 and the percentage of households with electricity increased to 76 per cent. In urban Maharashtra, according to 1991 census, 86 per cent of the households had electricity.

In 1981 there was 4,530 toilets in Malegaon and a considerable majority of Malegaon households (71 per cent) had no toilet facility, within their premises. When the tenure status of the households was considered it was found that 20 per cent of the households living in owned houses and 33 per cent of the households in rented houses had toilet facility. The disposal of night soil was through burrows. Sewerage disposal was through open surface drains. In 1991, the number of toilets in Malegaon increased to 8,266 and the percentage of households with toilet facility increased to only 32 percent.

In 1981 Malegaon had only 4 hospitals, 52 dispensaries
and 2 family planning centres and a total of 155 beds in medical institutions. In 1991, the number of hospitals reduced to 3, and dispensaries to 5. In addition, there were 6 health clinics and 2 family planning centres. The number of beds in medical institutions also reduced to 64. In Malegaon, 4.08 medical institution (excluding family planning centres) are available per lakh population\textsuperscript{16}, whereas in Nasik (UA) 8.41 medical institutions are available per lakh population. Thus, comparatively the medical facilities are scarce in Malegaon city. Comparison of number of hospital beds (64) of Malegaon city with those of Nasik (UA) (1,936) also reveals that medical facilities are very poor in Malegaon.

In 1981, Malegaon had a literacy rate of 51 per cent. For males it was 60 per cent and for females 42 per cent. In 1991 the rate increased to 56 per cent for persons, 62 per cent for males and 49 per cent for females. The increase in female literacy is more pronounced. According to 1991 census, the literacy rates for urban Nasik were 78, 86 and 70 for total persons, males and females respectively. For urban Maharashtra the literacy rates were 79, 86 and 71 for total persons, males and females respectively. Thus, comparatively, the literacy rates in Malegaon were much lower.

Both in 1981 and 1991, Malegaon had one arts and science college, one arts & commerce college and a law college. In 1991 there were 4 typewriting and shorthand institutions and two polytechnics. Other educational facilities were as follows: junior college level institutions, 9; matriculation/higher
secondary, 10; Junior secondary/middle school, 10; primary schools 144 and adult literacy class one\textsuperscript{17}. Recently a Unani Medical College has been established in Malegaon. Compared to Nasik UA (118) there are more primary schools (144) in Malegaon. Thus 4.2 primary schools per 10,000 population are available in Malegaon whereas 1.6 primary schools per 10,000 population are available in Nasik UA. This a positive feature of Malegaon city.

The number of cinema halls increased from eight in 1981 to 9 in 1991. Also there exists one public library, 20 reading rooms and 10 community halls in 1991. For the same year, in Nasik UA, there were 20 cinema halls, 21 public libraries, 2 reading rooms and 81 community halls.

3.2.4 Religious Composition

In addition to the above it would be appropriate for the present study to know the religious composition in the study area. According to 1991 census, Muslims formed around three-fourths of the total population of Malegaon. The next major community was Hindu (Table 3.5). In 1991 Malegaon had very small proportion of SC and ST population, 2.87 and 1.52 per cent respectively. Between 1981-91, the proportion of Muslims in the total population of Malegaon increased substantially while that of Hindus, Buddhists and Jains declined. It seems during this period, immigration of Muslims and outmigration of other religious groups has taken place. Regarding sex ratio, Buddhists show most favourable sex ratio towards women. Next to Buddhists, Muslims show a better sex ratio than other religious groups.
Table 3.5

<table>
<thead>
<tr>
<th>Religion</th>
<th>Percentage distribution of population</th>
<th>Sex ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>67.51</td>
<td>67.39</td>
</tr>
<tr>
<td>Hindu</td>
<td>27.45</td>
<td>27.65</td>
</tr>
<tr>
<td>Buddhist</td>
<td>3.66</td>
<td>3.35</td>
</tr>
<tr>
<td>Jain</td>
<td>1.31</td>
<td>1.43</td>
</tr>
<tr>
<td>Christian</td>
<td>0.05</td>
<td>0.13</td>
</tr>
<tr>
<td>Sikh</td>
<td>0.01</td>
<td>0.04</td>
</tr>
<tr>
<td>Not stated</td>
<td>0.01</td>
<td>0.01</td>
</tr>
<tr>
<td>All religions</td>
<td>100.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>


Note: For Christians, Sikhs and 'Not stated' sex ratio is not given as they form minute proportion of total population.

3.3 Profile of Malegaon Muslims

Since the major objective of this thesis is to study the Muslim community’s demographic behaviour in detail, it is imperative to acquaint ourselves with the background of Malegaon Muslims.

Describing the numerical dominance of Muslim community in Malegaon a scholar writes: "It is one of the few towns which is believed to be dominated by Muslims, mostly from artisanal backgrounds, a town where Muslims, ... have lived with considerable dignity and authority and have found a safe haven in times of trouble." Further the culture of the town is distinctly Muslim. The large number of masjids, the dresses worn, the language spoken, all seem to distinguish the Muslim weavers of town from the surrounding countryside which is predominantly Hindu.
3.3.1 Advent and growth of Muslim Community

There is hardly any literature available in English on Malegaon Muslims. However, there are a few books available in Urdu Muslim Biradari ki Tahzibi Tareekh by Momim Moiuddin, Naqush-e- Malegaon by Hafiz Malegawi and Majra-e-Yatan by Shabbir Hakim. Most of the material included in the review on Malegaon Muslims in the following sections has been borrowed from these books.

About 200 years back, Malegaon was a kasba (a small place) and was called Maliwadi (hamlet of gardeners). One of the Sardars of Bajirao Peshwa, Naroshankar, was given 18 villages including Maliwadi as a jagir by a Commander of Mughal forces Badshah Muhammad Aizuddin Gazi. Naroshankar made Maliwadi his residential quarters and started constructing a fort in 1740, the construction of which took around 20 years to be completed. For building the fort Naroshankar invited a number of engineers, stone cutters and artisans, who were mostly Muslim from the north, specially suburbs of Delhi. This was the first time a sizable number of Muslims came to settle in Maliwadi. These Muslim artisans also brought their language Urdu for the first time to Maliwadi. Some of the Muslim artisans came from Surat and Broach too. The artisans lived in a basti (settlement) opposite the fort, across the river which is today known as Sangmeshwar. After coming of Muslims, Maliwadi became Malegaon.

The Nasik District Gazeteer, 1975 of India mentions that there were 300 Arab soldiers in the army of Gopalrao Raje Bahadur, descendant of Naroshankar and they fought valiantly in the war against the British in 1881 till the end. After the
British won, the soldiers were deported from Malegaon. These soldiers included many Arabic words into the Marathi language like Vakil (advocate), Darkhast (request), Muddai (appellant) etc. and enriched it. The first Masjid (mosque) in Malegaon was built in 1798 by one of these Arab soldier Sayyad Mohammad Idris on a piece of land donated by Gopalrao (which is today known as Yasin Miya Ka Takiya).

Besides Arab, there were some Egyptian soldiers in the army of Malegaon. Gopalrao also had a few Rohilla Sepoys serving him. Both Egyptian and Rohilla soldiers were Muslims. The first Idgah (where Idd prayers are performed) in Malegaon was built by one of the Rohilla sepoys Dilawar Khan in 1816. Gopalrao was a disciple of Bhikhan Shah, a Muslim saint, whose grave even today exists at the confluence of Mosam and Girna.

When the British captured the Malegaon fort in 1818, they invited Muslims of Hyderabad from Nizam's territory to Malegaon. Some Muslims migrated from Hyderabad to Malegaon, and most of them settled in the cantonment area. After the mutiny in 1857, many Momins, the largest number of Muslims ever to migrate to Malegaon, came from north India to Malegaon in search of security. In 1863, Muslims from Banaras who were mostly weavers, as there was a famine around this time, too migrated to Malegaon. Thus, it appears that the Muslim community in Malegaon grew from waves of migration particularly from north.

3.3.2 Industry in Malegaon

Malegaon was a traditional handloom weaving centre in Maharashtra. The Imperial Gazetteer of India, 1895 mentions that
Malegaon was known for the cheap and sturdy material it produced for everyday wear. The Census of India, 1931 described Malegaon as a primarily weaving town and also a town with 50 per cent Muslim population.

Power came to Malegaon in 1935. Therefore the era of powerlooms in Malegaon emerged only after 1935. Earlier weaving was on handlooms. Most of the preparatory work before weaving like starching the yarn, transferring it over the tubes, preparing tanabana was done by the women. Even after the powerlooms were introduced, women continued to help their menfolk in the weaving procedure. As the women were working along with men, they could never practise purdah i.e. seclusion from men as was the case with Muslim women from Lucknow or Delhi. Yet a few women from certain economically prosperous families practised purda.

With the introduction of powerloom, the cloth industry in Malegaon flourished due to increased productivity. Many bought powerlooms and very few were left with handlooms. As a result many more Muslim weavers from U.P., Khandesh and Deccan migrated to Malegaon. These migrants created slums for the first time in Malegaon. Kamalpura, the first and the biggest slum area in Malegaon, was established in 1940s. Later many more slums were created as the political and social turmoil in Hyderabad in late 1940s and 50s and the riots in 1960s led to massive migration of Muslims into Malegaon. The influx was so large that three new wards of Municipality came into existence. Census figures too suggest such a rapid increase in population. During 1951-61, while the population of district headquarters town of Nashik increased at 35.09 per cent, the population of Malegaon increased
at 120.66 per cent. So also during 1961-71, the percentage of decadal growth for Malegaon was higher (58.01) than for Nashik (34.31).

In the 1950s, in order to encourage, Government reserved production of rangen (coloured) saris for the handloom sector only. In 1952, powerloom industries suffered a major depression due to tremendous increase in the price of yarn. Many powerloom owners became pauper as they had to sell off their powerloom. This impact was so severe that the Muslim women were forced to work as agricultural labourers on farms. The migration of Muslims from other parts of India must have added to the miseries of the local weavers.

After the recession there was a major transformation in Malegaon powerloom industry. Only grey cloth started being produced. The agents of Bombay mill owners came to Malegaon, provided them with the beam and yarn. The condition of weavers was so precarious that they were forced to work as labourers without a return on their own looms. To counter the exploitation, sizing machines were introduced by concerned businessmen in Malegaon. In 1970s, spinning was also introduced and later Janata Sahakari Bank was established by the Muslims. Presently (1996), according to Powerloom Federation of Malegaon, about 1,10,000 registered and about 10,000 unregistered powerloom exist in Malegaon. Also there are more than 100 sizing units. Even now for a majority of the Muslims, weaving continues to be the main occupation. Women and children work on the loom or undertake associated operations. The weavers continue to suffer for several
reasons - the textile policy is unfavourable to them, they cannot afford buying of yarn and marketing of both is not in their hands. The middle men exploit the weavers as they lack organisation. Since no other economic opportunities exist, many of the weavers continue in the occupation even though it provides them only with a subsistence level of living.

In spite of their hardships, Malegaon Muslim weavers are simple, innocent and happy-go-lucky people. A typical Malegaon weaver would be someone who works 12 hours a day with brief breaks for prayers, tea and meals. He would have started working at the age of 15, learnt the basic skill of making grey cloth in a week or so and since then has been producing grey cloth and hopes to do the same in future too. His free time would be spent either at the ‘akhada’ (sports club) exercising, or more usually sipping tea and chatting with friends or playing a few rounds of carrom. The weekly wages would be collected on Thursday evening and on Friday, the weekly holiday, he would attend the congregational prayer at the local mosque, later buy provisions for the next week and watch film in the evening with his family and friends.23

3.3.3 Political Aspects

Right from the beginning Muslims of Malegaon, including religious leaders, took keen interest in the political affairs of the country. The Khilafat movement and the non-cooperation movement in the 1920s provided opportunities to Malegaon Muslims to show their commitment to freedom struggle. Maulana Abdul Hamid Nomani, a columnist writing on Khilafat movement in Bombay, shifted to Malegaon and started publishing
his own paper for spreading the message of Khilafat and non-cooperation movements. The office bearers of Bait-ul-uloom, a religious group whole heartedly supported the freedom struggle. For their participation in the Khilafat and non-cooperation movements, many of the Maulvis were imprisoned. A number of other Muslims were also jailed and some were even awarded life imprisonment during which they died. The heroes of freedom struggle Munshi Shaban, Mohammad Abdul Gafoor, Tabib Hakim, Israel Allarakkha and Suleman Shah were hanged. Suleman Shah was a rich businessman whose property was confiscated and his family members were forced to migrate out of Malegaon. Abdur Rahim Khan, who was conferred the title of 'Khansaab' returned it to British during the non-cooperation movement. Old and young, rich and poor, Muslims from different walks of life in Malegaon, like their other Indian brothers, sacrificed equally for the cause of Independence.

The Momin community of Malegaon started working with Indian National Congress even before 1937 but since 1937 its involvement grew many fold. Pandit Nehru spoke highly to Cripps about the patriotic Momin community of Malegaon. Maulana Abdul Razzak, Moulana Mohammad Usman, Hafiz Mohammad Gufran, Khursheed Ahmad were some of the prominent Momin leaders who worked with Congress to attain freedom. There was a political party of Ulama known as Jamiat-ul-Ulama in Malegaon which always supported Congress. Jamiat-ul-Ulama was against the partition of the country. During partition, none of the Muslim families migrated to Pakistan as they considered India their home land. In fact
Malegaon Muslims think themselves to be more patriotic than their Hindu brethren.24

After independence, there was a movement for the formation of Maharashtra State. A political party, Samyukta Maharashtra Samiti, was formed to achieve this goal. Malegaon Muslims enthusiastically participated in this movement. As a result Haroon Ansari, contesting elections to Legislative Assembly on this party ticket, won the election.

3.3.4 Education

Mainly after 1857, along with the Momins, many Alims and Hafizs (religious scholars) from north, specially Uttar Pradesh, migrated to Malegaon. These scholars established many educational institutions to teach Arabic, Urdu and Persian, some of which like Baitul-uloom (established in the 19th century) are flourishing even today. Anjuman-e-Hidayate-Islam, Faiz-ul-uloom, Chirag-ul-Uloom, Madarasa Hanifiya were all established in the early 20th century. Even today a number of institutions exist which impart religious education for boys and girls separately. Only a few well-known institutions are listed here. Maad-e-Millat is an autonomous institution which churns out Alims. Mansura is another institution which started as a Madarasa but later a Tibbia (Unani Medical) college was added. Jamiat-ul-Salehat and Tulliat-ul-Taherat are two autonomous institutions exclusively for ladies where Alims are churned out. Muslim girls not only from different states of India but also from foreign countries come to these institutions to study.

The first high school for Urdu medium students was established by the Municipality in 1935 which is today known as
ATT High School. Much later the first high school for Muslim girls, JAT High School was established by Haroon Ansari, Amir Ishrat and Mustafa Seth Bidiwale. Malegaon High School, another high school for Muslims was established in 1967. This was headed by an able headmistress Ayesha Hakim, the first Muslim lady to do M.A. in Malegaon. She also became the first lady MLA from Malegaon (in 1972). In 1980s, many more High schools for Urdu medium students were established.

In the 1960s, MSG College of Arts and Science was founded in the Camp area of Malegaon. In 1970, a branch of this college, City College of Arts and Commerce was established in the city area which is the concentration of Muslims. As a result Muslims started attaining college education within Malegaon. Earlier they had to go mostly to Bombay for higher education, which was expensive. In 1948, Malegaon Education Society was established in Bombay with the purpose of financing Muslim students from Malegaon studying in Bombay. Shaikh Mohammad Usman played an important role in the development of this society.

Till 1955, only one or two girls used to appear for S.S.C. as during the boom of rangeen sari production the girls used to work on charkha. Further, awareness about female education was lacking. When the grey cloth production started there was not much work on charkha and so parents started sending their daughters to school. Not only this but also as a result of growing awareness today, Muslim girls perhaps outnumber Muslim boys at S.S.C. level.

In the prepartition days, libraries played major role
in educating the public. The oldest library, the Urdu Library which is the main library today, was built in 1903. Jinnah library, founded in 1940s was renamed Hindustan Library after partition. The Qaumi Library, established by a teacher Khaliq B.A. was another good library. Ulama too had established a library, called Ihrar Library.

3.3.5 Culture and Arts

Malegaon is known for its Urdu poets. This place has produced a greater number of poets than any other part in Maharashtra. Something unique about Malegaon Urdu poets is that many well-known poets like Hazrat Mustafa, Hazrat Shouk and Adeeb Malegawi, being primary school teachers inculcated love for Urdu poetry among their students. Some of the poets like Adeeb Malegawi and Hyder Ali Vaqar are of all India fame.

Nishat Shahedwi needs a special mention among the poets of Malegaon. He was the first progressive Urdu poet Maharashtra ever produced. Unfortunately he died at the young age of 33. His poetry, posthumously published in the form of a book *Amar Bel* (Immortal Creeper) has the foreward by well-known Urdu poets of India Sahir Ludhianwi and Kaifi Azmi who consider Nishat a better poet than them. After his death in 1950s, in his memory Nishat library was established. Nishat Day was also founded. On this day Mushairas (poetry recitations) are held. He was so famous that Nishat club for cultural activities was established and a road was also named after him. Sometime back Nishat Education Society was established which presently runs a high school for girls.

Malegaon is famous for arranging all India Mushairas.
Almost all the great Urdu poets from different parts of the country have visited this place. Famous Urdu poets Kaifi Azmi, Sahir Ludhianvi and Sardar Jafferey used to often visit Malegaon in their youth. Shakil Badayuni and Zoe Ansari too visited this place.

Malegaon Muslims are fond of music. The weavers sing while working. There are also music clubs which hold gazal and geet (lyrics) singing competition. Ramzanbhai, a famous Gazal singer from Malegaon has composed music for all the poems in Urdu school text books from Std. I - VII published by Balbharati, Maharashtra. Some of the music clubs here started presenting plays. With regard to the music and drama, the artists work within the limits of religion.

Malegaon Muslims enjoy wrestling as a sport. Many Pahelwans (wrestlers) hailed from Malegaon. Hakim Ustad had challenged Gama the world famous Pahelwan in the pre-partition days. His grandson Mushtaq was awarded the 'Zilla Kesari' award for his wrestling talent. Hakim Ustad’s disciple Ayyub was another famous Pahelwan. Shakir Khalifa, Shamsudduha Karmulla were some of the well-known sports personalities from Malegaon.

Calligraphy in Urdu is a well developed art and industry in Malegaon. Overtime a number of small scale Urdu printing presses came into existence. As a result many Urdu books are published from Malegaon. A Urdu daily, Shamnama, a number of weeklies, fortnightlies and occasional papers are published. Two weeklies, Awami Awa and Bebak, have completed 25 years of publication.
Hotels have been playing an important role in the cultural history of Malegaon. They served as venues for developing leadership and solving personal problems by discussion. In the well off Muslim houses, a room is reserved as baithak (seating) where youngsters of the mohalla (street) meet and discuss various issues. There are also Shabeena (evening) madarasas in each mohalla where in the evenings Quranic education is imparted. Once a year, Ulama are invited at these madarasas to render religious addresses. Regular religious congregations are held by women every week or every month. In these congregations, mostly senior women who had no opportunity to go to school in their childhood participate.

3.3.6 Prominent Muslim Personalities

Malegaon has also produced quite a few prominent Muslim personalities who are briefly mentioned here. Maulana Abdul Hamid Numani was a multi-faceted personality. He was a great freedom fighter of all India fame who was jailed by British. His political party Majlis-e-Ahram did not support the formation of Pakistan. He was the editor of Anmal daily in Bombay. Later he started his own Urdu weekly Bedari (awareness) to spread the message of freedom struggle. He was dedicated to Swadeshi and always wore khadi right from 1930 up to his death in 1983. During the Emergency in the 1970s, he was jailed for his fearless criticism of the Emergency. He was a famous Arabic scholar whose books are prescribed as text books by Al Azhar University in Egypt. He translated a number of books of Taha Hussain, a well-known Egyptian scholar from Arabic into Urdu. He established the famous Maad-e-Millat which churns out Alims even
today. He had founded one Qilla Chap Pucca Rang company to help the women obtain yarn which was scarce during the Second World War. He was progressive minded and a social reformer. Due to his efforts, dancing of tawaifs (dancing girls) during Urs at the tomb of Bhikhan Shah, was stopped.

Maulana Qadri Mohammad Usman was an Arabic scholar from Deoband and an expert linguist. Maulana Qari Mohamaad Hussain was an expert Qari, who had mastered the art of Qirat (musical recitation of Quran) in all the seven styles. His disciples participated in the world competitions of Qirat. He wrote books on Qirat which are now treated as text books. He also gave fatwas. Maulana Mohamaad Yusuf Azeez was another Arabic and Persian scholar who participated in the freedom movement. Maulvi Abdul Razzak was the President of Malegaon Municipality for 12 years. He contested twice in general election to the Legislative Assembly prior to Independence. Hafiz Abdul Rahman, Hafiz Mohammad Amir, Hafiz Mohammad Ismail, Hafiz Mohammad Gufran were some of the famous Hafizs (who learn Quran by heart at the tender age of 10 or so) from Malegaon. Both Hafiz Abdul Rahman and Mohamaad Amir had Rajput ancestors and Hafiz Amir hailed from the Khandan of Hafizs. Hafiz Mohamaad Ismail established Faizal-uloom and his disciple Razzak established the madarasa Hanifiya Sunniya.

Hakim Mohamaad Ismail and Hakim Mohamaad Hasan were some of the famous Hakims (doctors) practising Unani system of medicine in Malegaon. For the last seven generations, Hakim Hasan's Khandan was producing Hakims. Besides being a famous
doctor Hakim Hasan was progressive minded. His family was the first family which gave English education to its daughters. Also his daughter Ayesha Hakim was the first Muslim woman in Malegaon who did her M.A. Among Malegaon Muslims, the first Muslim Ph.D. Dr. Mohamaad Farouqui and the first Muslim judge Mohamaad Husain Shaikh hailed from Hakim family. Hakim Hasan established Anglo-Urdu Madarasa the first institution to teach English to Muslim children in Malegaon.

Hakim Hasan’s family also produced a number of politicians. Prominent among them was Abdur Rahim Khan who was twice elected MLA in the pre-Independence period. He was bestowed the title of Khansaheb by the British for his yeomen services. He first established Anglo-Urdu High School (present ATT High School) and later Malegaon High School. He also established Malegaon Weavers Co-operative Society, which is the only co-operative still functioning. He developed powerloom industry. He was a good agriculturist too. During Vasantrao Naik’s tenure as Chief Minister of Maharashtra, he was bestowed the “Ideal Agriculturist” award.

Some prominent businessmen too hailed from Malegaon. Annu Seth, Maddu Seth, Khalil Seth, Mohamaad Yusuf Agadi, Suleman Hafiz, Abdul Majeed Chamdawala, Mohamaad Sabir Abdul Sattar, Abdul Azeez Bluebird, Yasin Seth Diamondwala and Mustafa Nagchap were all well-known businessmen from Malegaon. Mohamaad Sattar’s major contribution was that he took an agency of Gwalior Powerloom and expanded it. Due to his initiative a number of powerlooms came into existence in Malegaon. Besides being a good businessmen, he was a puritan nationalist Gandhian, who always
wore Khaddar and participated in freedom movement. After Independence he was the 1st MLA from Malegaon. Abdul Azeez Bluebird's sarees had market up to Calcutta. His brother Dr. Shaikh Saleem was the first M.B.B.S. from Malegaon. He was not only a famous doctor but also a well-known politician from Malegaon. Khalil Seth, besides being a successful businessmen, was an educationist. He established Mansura and the Tibbia College in Malegaon.

3.4 Conclusion

Malegaon is one of the important powerloom centres in western India where the majority community is Muslim. Though a class I industrial city, it is backward in terms of proportion of slum population, literacy levels, civic amenities and medical facilities. Compared to Nasik UA and urban Maharashtra it is less developed. However, whole of Malegaon city is provided with tap water and there exists a large number of primary schools. It is also an area in Maharashtra characterized by high fertility and low family planning practice.

Historically the Muslim community in Malegaon grew due to migration. Traditionally Muslims in Malegaon have been weavers. Most of these weavers exist at subsistence level and belong to the lower stratum of society. Their standard of living is low as they live in small one room tenements or slums. Their streets are narrow and congested, with uncleared garbage heaps after every three or four houses and open drains being a common sight. Water is supplied through common connections at street corners and the toilets are community toilets located at distant
corners of the Municipal wards.

The mother tongue of Malegaon Muslims is urdu. Malegaon has been a seat of Islamic religious learning which has produced a number of Muslim religious scholars. Thus, the Muslims of Malegaon are expected to be religious.

The next chapter presents a profile of demographic and socio-economic characteristics of households and individual respondents based on the survey findings.

Notes and References
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