3. AREA OF STUDY - DEOBAND TOWN

INTRODUCTION:

The history of Deoband is a part of greatness and honour of the Dar-al-uloom. Deoband is a very old habitation. This name is a compound of "Devi" and "Ban" and so the habitation was formerly known as Deviban, which due to excessive use later on became Diban and then in common parlance it changed to Deoband. Deoband is situated in north India on 29'58\(^0\) latitude and 77'35\(^0\) altitude. The northern railway passes through the south west of Deoband. The Deoband Railway station is situated at 144 kilometers north of Delhi on the Delhi-Meerut-Saharanpur section. In the Uttar Pradesh state of India, Deoband is a tehsil in the Saharanpur District. Being a religious seat, Dar-al-uloom of Deoband has fame for 'fatwa giving' inclined the people to seek fatwas in legal (Shar'i) matters.

OCCUPATION:

Deoband has Asia's No. 1 Islamic University Dar-al-Uloom, so the Influence of the Islamic University may be seen on the business and other aspects of town. The main business of town is related to the publication work of religious books and Literature work in Urdu and Arabic language. These books are supplied throughout the world. So there are many book depots. A large group of Muslims is related to this work, due to the large production of Arabic and Urdu books, needy
women are doing book binding work at their home and earning well. So, this business provides work to needy women whose conditions are not permitting them to go outside to earn the money.

**POPULATION:**

According to the survey held in 2002 the total population of Deoband town is 81,706. The total number of male is 45,416 and the total number of female is 36,290. The numbers of total Hindu women are 12,702 and the numbers of total Muslim women are 23,588. The number of educated Muslim women in the town is 11,667 out of total 23,588 approximately.

**RELIGION:**

The culture of any place is always determined from its people, religion language and festivals. The culture heritage of Deoband presents a combination of people having modern attitude (45%) and traditional attitude (55%). Religion plays an important role in daily life of people. Islam is the major religion observed by most of the residents of Deoband. Other than Islam, the other religions followed are Hinduism, Jainism and Sikhism. It is found that, mostly Muslim women wear veil due to the deep impact of religious atmosphere of town. Sometimes due to the parent's decision, sometimes due to husband's decision and sometimes due to their own will. A large number of Muslim women put on veil only outside their work place and very few women put on veil at their work place.

**COMMUNICATION:**

Communication in Deoband is not very smooth and hassle free. All the sophisticated means of communication are not easily available to the place. Technology in Deoband is not extremely modern and thus not offers all the modes of effective communication. Deoband does not offers a crystal clear network service in all the three forms of networks as STD, ISD or Local, Cellular services
are also available there. Internet facility is present there. Only two or three private cyber cafes are there.

TRANSPORT:

All roads in the town are pucca road. Rickshaws are the general means of transportation in Deoband auto rickshaw, buses, and cabs are not the part of transportation in Deoband.

EDUCATIONAL INSTITUTION:

In Educational Institutions, Dar-al-ulum is the main Islamic institution in Deoband. Dar-al-ulum presented the concept of "Autonomous system of Education". Dar-al-ulum does not accept any recurring or non-recurring grant from any government or any state. It depends upon the voluntary donations and did by Muslims. Apart from this, there is one Government Post Graduate College, two Unani Medical Colleges. Dar-al-ulum has one Eye Hospital and I.T.I. There are only two popular convent schools which provide education through English medium; one Government Girls Inter College and three Intermediate Colleges.

The discussion mentioned above depicts the socio-economic and religious cultural environment of the local of the present study. It appears that the social sitting of the local corresponds well to the sampling design of this study and seem conducive for testing the research questions raised about the impact of religion on public and private life of educated Muslim women.