

Annexure – VII

UNIVERSITY GRANTS COMMISSION

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**PROFORMA FOR SUBMISSION OF INFORMATION AT THE TIME OF SENDING THE FINAL
REPORT OF THE WORK DONE ON THE PROJECT**

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| 1. | NAME AND ADDRESS OF THE PRINCIPAL INVESTGATOR | MR. U. K. KUDASE |
| 2. | NAME AND ADDRESS OF THE INSTITUTION | M.S.G. ARTS, SCIENCE AND COMMERCE COLLEGE, LOKNETE VYANKATRAO HIRAY MARG, MALEGAON CAMP- 423105 |
| 3. | UGC APPROVAL NO. AND DATE | 23-1727/10(WRO) dated: 14/10/10 |
| 4. | DATE OF IMPLEMENTATION | |
| 5. | TENURE OF THE PROJECT | 2 YEARS |
| 6. | TOTAL GRANT ALLOCATED | 90,000/- |
| 7. | TOTAL GRANT RECEIVED | 57,500/- |
| 8. | FINAL EXPENDITURE | 90,000/- |
| 9. | TITLE OF THE PROJECT | ANALYTICAL STUDY OF THE HINDU – MUSLIM CONFLICTS IN MALEGAON (1921 – 2001) |

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| 10. | OBJECTIVES OF THE PROJECT | <ol style="list-style-type: none"> 1. The political, social, economical, cultural, religious and educational history of Malegaon is neglected. This history has to be put forth the society is the objective. 2. To trace the basic reasons responsible for the Hindu-Muslim conflicts. 3. To bring the integration between the Hindus and Muslims by making a comparative study of the both. To bring a control over the factors leading to the diversion of both the communities is the objective kept forth. 4. The status of Malegaon is stigmatized at the National level. A businessman from outside city does not dare to make any investments in Malegaon city. 5. To study the role of police department and Government. |
| 11. | WHETHER OBJECTIVES WERE ACHIEVED (GIVE DETAILS) | <p>The Minor Research Project on Analytical Study of the Hindu-Muslim Conflicts in Malegaon (1921 -2001) has enabled the Researcher to reflect on the overall scenario of the Hind-Muslim conflicts and its effects in the political, social, economic, cultural and religious factors. The study has been successful in finding the basic reason responsible for the Hindu-Muslim conflicts. Further suggestions are made as to how we can overcome with this problem.</p> |
| 12. | ACHIEVEMENT FROM THE PROJECT | <ol style="list-style-type: none"> 1. Communal difference is a basic factor leading to disintegration in the society. 2. It is necessary to bring about a social harmony and unity among the two communities. 3. Celebration of religious festivals should be done together with the involvement of both the communities. 4. Peace Committee to be established in order to solve any minor disputes and to look over the peace and order between the two. 5. To unitedly fight against any of the problems causing chaos and disturbing |

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| | | the peace and order of the society. |
| 13. | SUMMARY OF THE FINDINGS : (IN 500 WORDS) | <p>The present study was undertaken to study the Hindu-Muslim conflicts and its effects on social, economic, cultural and religious aspects in the society. Questionnaire was prepared and information was collected through interviews. References from the Primary Sources were taken and Secondary Sources were also used. The findings of the study are –</p> <ol style="list-style-type: none"> 1. Cultural background of Malegaon – The city has a historical hierarchy with the deep rooted cultural base right from the earlier period. The cultural background gives us idea about how the name Malegaon was derived. It gives us a idea about the developments made in the field of commerce and trade that is noteworthy. 2. Educational Development – It gives us information about some well-known personalities who have actively worked in politics and supported in the development of the city by opening the doors for rural people in the field of education. It is also gives us an idea about the upliftment in the agricultural field after a satisfactory weaving business. It states about the well-known educational institutions that are set-up throughout the city. 3. Economic condition – It gives an idea about the city being a trade centre and how skilful labour were easily available at low wages. Economic history of Malegaon is actually the history of development of powerloom business which is just a revival of handloom business. It focuses upon how the British economic structure brought workers from the different parts of the country to carry their businesses in the various parts of the country such as Malegaon |

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| | | <p>by settling the workers within the cities and carrying over the cheaply available raw material from the country to manufacture finished goods and bring it back to the country sell it at a higher rate.</p> <ol style="list-style-type: none"> 4. Religious and Cultural Insecurity – It throws light upon how the intervention of the Hindu-Muslim peace committee into the minor problems gave rise to a situation of religious differences. It put forths that when two religious groups having awareness of their own religion come face to face results into communal riots. The examples given in the point show that communal riots are not so easy or self-inspire. Very rarely it takes place due to communal differences. The root cause of its emergence is the quarrel for political benefits that is related with economic benefit. The main objective is that, religion is the basic reason of communal riots. 5. Economic insecurity – Powerloom business has a fair share in the economy of the city and therefore is said to be the birthplace of one of the employment production in Malegaon. It is just a revival of handloom business. Because of powerloom cloth trade flourished speedily in Malegaon giving a rise to the per capita income. The point focuses on how the powerloom business received a severe set-back due to the industrial revolution, which made the local workers unemployed. 6. Report of Communal Riots – The marked events that have taken place in the various years noted between 1921 to 2001 gives a clear idea that communal riots is one of the very clear issue of India’s groupism. 7. Analysis of Insecurity – The religious insecurity in Malegaon city is because of religious sectarianism. At the end of 19th |
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| | | <p>century alongwith the rise of nationalism came forward the sectarianism. It threatened the unity of the Indians as well as the national movement. Every religion has tried to show its differences due to sectarianism. This has brought about a crack in the national integrations or social unity. This finally transformed into religious conflicts. Fights took place between the people in the society which later on transformed into riots. Insecurity on its own started taking its roots in the society.</p> |
| 16. | CONTRIBUTION TO THE SOCIETY (GIVE DETAILS) | <p>The basic reasons of conflicts are observed in the study area. Today in some parts of our country religious violence is widespread. Basically, how do these riots and violence take? The country which made the principle of non-violence world famous and had the immortals of non-violence, in such country violence is nurturing which is a great matter of tension. It is one of the processes and in this process innocent people are mainly targeted and killed because they are people of a particular religion. The greatest objective of this violence is that, those culprits who are involved in this violence are not given any severe punishment. The study focuses on the factors responsible for the communal riots in the study area. It will try to help to society as well as the Government to overcome the problem.</p> |
| 17. | WHETHER ANY PH.D ENROLLED/PRODUCED OUT OF THE PROJECT | No |
| 18. | NO. OF PUBLICATIONS OUT OF THE PROJECT (PLEASE ATTACH RE-PRINTS) | Four papers published |

(PRINCIPAL INVESTIGATOR)

(REGISTRAR/PRINCIPAL)

(CO-INVESTIGATOR)

Chapter 1

INTRODUCTION

Malegaon with a jurisdiction of about 12.95 sq.km. is geographically located at 20.32 North latitude and 72.35 East longitude at about 478.44 meter above mean sea level.

Malegaon is well connected with all the nearest states and the districts of Maharashtra. It is situated on the road linking Mumbai and Agra now National Highway No.3. It was once a small junction known as Maliwadi (hamlet of gardens). Nashik city is located around 110 km. whereas the nearest railway junction Manmad is about 40 km. from Malegaon. Dhule is nearest city at just 51 km.

The area of the corporation is spread up to the boundary of village Soyegaon on Satana Road. Village Dabhadi and Bhayegaon towards west, villages Dyane, Daregaon on the North side, village Sayane, Mahalde on East and villages Chandanpuri and Mahalde on south side.

Malegaon city with a jurisdiction of about 12.95 km. is the headquarter of the Malegaon taluka of Nashik district in the Vidharbh region. As per the census 2001, this city is having 409403 population. It has got a very rich historical background.

In A.D. 915 Malegaon was known as ‘Mahuli Gram’ under the emperor of Indra Raj (third) who belonged to the Rashtrakuta King. Then after in 1757, under Mughal Emperor, Malegaon was awarded to a Maratha Sardar of Peshwa – Naro Shankar Raje Bahadur. He build a historical fort Bhuicoat, on the left bank of the river Mosam and to protect the fort, Raje Bahadur intorduced Momin soilders army. In future he started the handloom industries which has given a historical fame to Malegaon as nig centre in handloom industry. During their rule, the city expanded considerably. Malegaon’s heritage structures fort, Lord Shiva’s old temple and old Raja Bahadur Wadain Gaothan area indicate the historical importance of this town. In 1818, after a long war with Maratha and Momin army, British rulers captured the fort of Malegaon. British army stayed in the North portion of the city which is known as Camp area and ultimately the development of camp side was accelerated.



Naro shankar Raje Bahudur built the Bhikot Fort 1740

Alongside, Malegaon has been functioning as one of the engines powering the Indian economy in powerloom. In 1935, power-loom industries overcame the handloom industries has multiplied and has drastically increased the employment in this sector and given a strong shape to this sector and which ultimately became the traditional look of this city. Every corner of the city has the sound of powerloom as its characteristic. In 1857 the first revolution for freedom was started and in 1948, Hyderabad Mukti Sangram took place and because of the fear of British rulers a large amount of Muslim people migrated to Malegaon and adopted the traditional powerloom business. Day by day, as industry developed and the employment base widened, migrant population from the nearest villages, districts, states came to Malegaon in search of employment and settled in various parts of the town and contributed in powerloom industries to become the identity of Malegaon as one of the biggest centre in powerloom. Through 1.1 lakh powerlooms, 80000 people are directly employed in powerloom industry with more than Rs. 10 crores daily turnover and also 2.5 lakh people are engage in textile sector. Today, Malegaon has emerged as the most vibrant economic belt in powerloom industry of the nation. Thus the city became pre-dominantly a marketplace and mixed land use prevailed.

In general industrial activity in Malegaon town is predominantly powerloom based which forms the main source of and is also considered as a backbone of livelihood. But apart from the powerloom industries, the other important industries are Agro-industries, plastic pipes manufacturing, cotton spinning, ginning oil mills, fabrication, tile manufacturing and due factories ec. Contribute to industrial in Malegaon.

The civil administration of the town was formerly carried out by the Municipal /Council which was functioning since 1863. Council converted into the Corporation and the Malegaon Municipal Corporation came into existence on 17th December 2001. Corporation is governed by the Bombay Provincial Municipal Corporation (BPMC) Act 1949 and is bound to provide basic infrastructure like water supply, drainage, sewerage, health, education, roads in present electoral 72 wards of the city.



Corporation of Malegaon City

1.1 IMPORTANT EVENTS THAT SHAPED TODAY'S MALEGAON CITY-

Above 200 years back Malegon was 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 and he invited a number of engineers, stone cutters an artisan, who were mostly muslims from the north, especially suburbs of Delhi.

These Muslim artisans also brought their language Urdu for the first time to Maliwadi.

The artisans lived in a basti (settlement) opposite to the fort, across the river, which is today known as Sangameshwar and Maliwadi became Malegaon.

The first Idgah in Malegaon was built by one of the Rohilla Sepoy Dilawar Khan in 1816.

When the British captured the Malegaon fort in 1818 they invited Muslims of Hyderabad from Nizam's territory to Malegaon.

After the mutiny in 1857 many Muslims, the largest number of Muslims ever to migrate to Malegaon came from North India to Malegaon in search of security.

In 1862, Muslims from Banaras who were mostly weavers as there was a famine around this time, too migrated to Malegaon.

Malegaon has become traditional handloom weaving centre in Maharashtra.

The era of powerlooms in Malegaon emerged after 1935.

The cloth industry in Malegaon flourished due to increased productivity.

Many more Muslims 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 in Malegaon was established in the 1940s.

Many more slums were created as the political and social turmoil in Hyderabad in the 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 Municipal wards came into existence.

It is interesting to relate how Malegaon became a muslim majority city. The Muslim community in Malegaon historically grew from waves of migration particularly from North India and also partly from Hyderabad.

1.2 LINKAGES AND CONNECTIVITY

Malegaon has excellent external road connectivity with almost all important cities in state. It is extremely well-connected to most of the important cities in India like Mumbai, Hyderabad, Bangalore, Delhi, Kolkata and Chennai. Malegaon is having Manmad as a nearest railway station at just 36 km. which is a very well known rail junction.

Malegaon is located on the Mumbai-Agra National Highway No.3. It is also having a very good connectivity through various state highways viz. Satana Road in west, Kusumba Road in the north and the Nampur Road in the eastern part of the town. Various parts of the city are internally well-connected through an expensive road network. The city is also

very well connected by road with Nashik city which is the nearest domestic airport for Malegaon.

Malegaon's connectivity can be improved by means of setting up railway terminus in the city, by improving current situation of the major roads in the city. There should be traffic signals employed at the all main junctions in the city and footpaths should be made clear from any kind of illegal encroachments for efficient circulation.

Approximate Distances (km) from-

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| Manmad | - 35km |
| Dhule | - 51 km |
| Nashik | - 110 km |
| Aurangabad | - 135 km |
| Mumbai | - 295 km |
| Pune | - 325 km |
| Jalgaon | - 145 km |

1.3 CLIMATE AND RAINFALL

The climate of the city is almost dry except southwest monsoon season that sets in the first week of June and last about 2.5 to 3 months i.e. upto September. The average annual rainfall in the city is about 550mm and the temperature range is between 42.5 deg. centigrade(maximum) in summer and 2 deg. centigrade(minimum) during the winter.

| | Year | Rainfall |
|---------|------|----------|
| Maximum | 1933 | 80 cm |
| Minimum | 1952 | 30 cm |
| Average | | 55 cm |

1.4 CULTURAL BACKGROUND OF MALEGAON CITY

Malegaon set-up at the door of Nashik district is well-known throughout Maharashtra because of its rattle and shuttle of weaving industries. The city having a historical hierarchy has a deep-rooted cultural base right from its earlier period. In place of the earlier dense forest are now the cement-concrete jungles. The developments made in the field of commerce and trade is noteworthy. There are various views and opinions about the name of Malegaon. Two bronze plaques found at Vajerkhede (Taluka Malegaon) during the reign of Indraraj III gives the evidences of Malegaons's existence. Mosam river earlier was named as Mokshini. Historian Dr. V. D. Kolte states Malegaon as Mahuligram through bronze plaques. The name Mahuligram later might have been wrongly spelt as Malegaon. As per many peoples opinion Mali community was in a majority here. Therefore, it is named as Maligaon. There are even opinions that it turned to 'Malegaon'. The Holkars of Ahilyadevi has a great love for Malegaon. Their last son was named Malerao. From Malerao's name fell the name Malegaon. In the earlier period the city did not have its own identity. It bloomed after independence. In its real sense Malegaon's identity came to be realized due to its nine-yard saree. Malegaon became Maharashtra's Manchester due to its weaving business. In the later periods the developments of this business went on

increasing. The economy of it is related with the weaving business only. Therefore, the ups and downs of the business has its impact on the economy of the city. The Malegaon cloth stands on its own in this competitive world. This shows the greatest success of this business. Malegaon has shown a great development in its political field too. Sahakar Maharshi Bhausahab Hiray, Shabbir Ahmad, Pushpatai Hiray, Nihal Ahmad, Aayesha Hakim, Khansaheb, Abdul Rahim, Dr. Baliram Hiray, Prashant Hiray etc. are the leaders who have actively worked in politics and supported in the development of the city. Nagar Palika has now turned to Municipal Corporation. Therefore, there are great chances for developments. The city's cultural and national integration that is preserved is really noteworthy. The mixed population of Hindus-Muslims in the city celebrate their festivals enthusiastically in a traditional way. This helps to increase the national integration of the city. Ekatmata Chowk on the Camp Road and Mohanpir Galli are good examples and replica of national integration. There is a great hustle and bustle seen during Dussehera, Diwali, Ramzan Id and Bakri Id and other festivals. In some parts of the places the festivals are celebrated enthusiastically and peacefully. The development in the educational field is worth stating. Mahatma Gandhi Vidyamandir has a great contribution in the city's and taluka's educational development. Karmaveer Bhausahab Hiray had set-up the institution in 1952. Late Dodhabuwa in 1924 had

sown the seeds of institution. Former minister Dr. Baliramji Hiray established Karmaveer Bhausahab Hiray Smarnika Samiti Trust. The institution has focused much on the professional and technological field. Many other institutions have also rose here other than this. Here Urdu schools are also found in great number. The education committee of Municipal Corporation has taken the responsibility of primary education. The growth of the city is steadily taking place. New schools and colleges are also getting a chance. Therefore the contribution in the educational field is worth stating.

A bright literary tradition is got to the city. On 27 Nov. 1967 the Malegaon Marathi Literary Organisation was established. The work of the organization was carried under the presidentship of Prof. M. S. Patil. The organization named “Marathi Sahitaya Parishad” was established twenty years ago. Lectures, debates and poetry concerts etc. activities are organized for the freshers. In 1960 Mrs. Jayashri Tope started the Abhinav Balnatya. In 1997 ‘Sahitya Pratisthan’ was established. There is a Muslim majority in the city. Many famous Urdu writers and poets have brightened the name of the city. Various social organisations have taken the initiative in social work. Many groups are included in it. Blood Donation Camps, Free distribution of medicines to patients, clothes distribution to the poor etc. activities are carried out. These organizations have a fair share in supporting the circumstances

taking place during the natural calamities faced by the world. These activities are carried out through the feelings of social fraternity and brotherhood. There are around about a dozen ambulances throughout the city today. Many other aspects of these autonomous organizations support in the development of the city. The greatest thing is that these organizations are throughout the city. This helps in strengthening the national integration. Looking at the crime and disliking incidents taking place the work of the cultural movement is really noteworthy. If the crime is destroyed from the base from this city having a historical hierarchy the social and cultural work can firmly be rooted.

Alongwith trespassing Malegaon is even mostly surrounded by slum area. 125 slums are unevenly spread throughout. The population was limited before independence. After independence the weaving business got strengthened. Therefore, the employees coming from other states got settled here for bread and butter. This resulted into an increase of the slum web. There is a shortage and scarcity of civilian facilities but still the unlimited slum is growing. Alongwith it, there are more than thousands of wooden plank houses. Very skilfully double-storey houses are built with these wooden planks. As the slum civilians are neglected there are no chances of solving the problems. The population of the city has never increased to around about five lakhs. The most disgusting point to state is

that the civilians fighting for their facilities are very easily used politically. Some strong measures should be taken to inspire and develop the condition of these strongly built slum cities. Till then, the untidiness and unevenness cannot be removed from the city.

1.5 EDUCATIONAL DEVELOPMENT

Between 1944 to 1954 Maulavi Abdul Razzak was the Mayor of the Municipal Corporations. He tried for the construction of A.T.T High School. He started the Marathi school near Paanchkandil. The Former Water Supply Minister J. D. Vartak inaugurated the water tank. There was a complete change of Malegaon at the beginning of century and the end of century. Other than trade the progress made in all other fields is noteworthy. The upliftment in the agricultural field after weaving business is satisfactory. The standard of living has also completely changed. Cement-concrete buildings can be seen everywhere in place of mud houses. There is a great rise in the slums. More than hundred slums are seen in the city. Great number of wooden and metal sheet houses can be seen. Therefore, Malegaon is looked upon as a heavily populated city. The first native library was started in 1864 in Hinge Chawl on the Tilak Road. In 1936 Late P. B. Kakani gave donation to the library. From then the library came to be known as “P. B. Kakani Nagar Vachnalaya”. Electricity was introduced for the

first time in the city in 1935. So, now the handlooms turned to weaving looms. The weaving organization named “Star Weaving Mill” was first started by Abdul Razzak Fakir Mohammad. On 12th September 1938 Karmaveer Bhausaheb Hiray and Bowadada started the first education institution called Primary Educational Group at Nimgaon of Malegaon taluka. After that M.S.G. College established in 1956 by Bhausaheb Hiray. He open the door for rural people to get education in this college.



M.S.G. College Established in 1956

Before 1945 Malegaon had only one secondary school. Malegaon Education Society and New English School (Z. P. Kakani) was established on 12 June 1945. This was the first education institution of Malegaon. In 1951-52 Mahatma Gandhi Vidyamandir institution the today’s leading educational institution was set-up. On 1st September 1949 as per the 1937

Market Act Malegaon Taluke Krishi Utpan Baazar Samiti set-up Agriculture Produce Act. In 1957 at Umrane and in 1983 at Zodage the branches of Baazar Samiti had started. Mangaldas Tarachand Bhavsar was the first President of the Baazar Samiti.



A.T.T. High School built in the period of 1944-1954

In 1954 Malegaon Taluka Shetkari Sahakari Sangh was established. Kewal Ragho Hiray was the first chairman of the Sangh. Dr. Rajendra Prasad visited on 20 Nov. 1954. After that Malegaon never had a chance of any other Presidential visit. In 1974 Malegaon Co-Operative Spinning Mill Ltd. was established. This is the first organization to provide yarn as per the requirement to the local weaving owners of the city. The first rickshaw in Malegaon came in 1975. Malegaon slum stands second after Mumbai slum in Maharashtra. There are around about 150 slum houses and around about 1,50,000 lakh people stay there.

1.6 ECONOMIC CONDITION (BACKGROUND)

Malegaon is set on National Highway No.3. It is called as Mumbai-Agra Road. Manmad Railway junction is at a distance of 36 km. Cloth, raw material is cheaply and quickly transported through it. The landlord from Gujarat and Rajasthan made available the capital for it. Skilful labours at low wages were available of Momin community from Uttar Pradesh. Due to increase in population and transport the cloth market had developed. Right from the time of Naroshankar, Malegaon had become a trade centre. Du to building up of a fort labours, traders, money lenders got settled there.

The economic history of Malegaon is actually the history of development of powerloom business. Powerloom business is a revival of handloom business. Handloom business is a revival of weaving business. Earlier as thread was woven into by hand this was called as 'Hathkargha'. Here is an information that Mr. Sampat Mistry who came from Solapur brought alongwith him the weaving shuttle. From that time in Malegaon started the loom business.

Before the britishers came the handloom work was carried out in small huts only. Before this agriculture was carried out here. The land was very fertile of Malegaon, Baglan (Satana) and Khandesh. It was absolutely proper for the growth of cotton crops. The growth of cotton crops was day by day increasing in

Malegaon, Baglan,/Dhule and Jalgaon. Therefore, the trade of cloth in Malegaon had become full-fledged.

Fifty families who prepared jhorya had come to settle in malegaon . it was known as white carpet. The people weaving jhorya were known as bunkars or winkaris. The raw material required for it came from Khandesh. Under the british rule the East India Company implemented the Economic Profit Act in India. The britishers put a stop to the medieval trade. To take away raw material from India at a cheaper rate and to manufacture finished goods and bring it back to India and sell it at a higher rate was the british purpose. India was the first victim of the british economic structure. They started harassing the Indian workers. Therefore, muslim workers from North India were brought in the South. They got distributed to various cities. They got settled in Indore, Nagpur, Burhanpur, Dhule, Malegaon, Yeole, Sinnar, Bhiwandi and Mumbai.

During the revolt of 1857 many muslims left Delhi and went to different places. Out of them some muslims came to Malegaon. At that time, Raja Naroshankar welcomed them. He not only provided them space to live but also made available place for the weavers to start handloom business. These weavers started weaving sarees in a traditional way on the handlooms. The proper use of their skill was made and now the skill of

dyeing the sarees had started. The handloom business had got a good protection after the first world war.

CHAPTER - 2

RELIGIOUS AND CULTURAL INSECURITY OF MALEGAON CITY

People of all religions stay happily in Malegaon. In India every individual follows and preaches his own religion in his type. That is why, from very old times temples are built in each city. Out of that it is worth stating some temples of Malegaon. In the same way as at the Muslims are in majority in Malegaon city, masjids are built from old times. Both the religious groups are therefore mentioned in this extract. Let us first state about Hindu religion:

2.1 MALEGAON'S ARCHAIC MAHADEV TEMPLE

Mahadev temple near Ramsetu bridge is the most archaic of Malegaon city. In 1751 Sardar Naroshankar Raje Bahadar constructed this stone temple. This temple resembles the temples of south is said to be the treasure of Malegaon. For two days fair is carried here during Mahashivratri.



Lord Shiva's old Mahadev Temple built by Naro shankar

The stone used to build the famous Bhoicoat fort and Mahadev temple are particularly the same. There are many kalash on the temple. A great shiv linga of black stone is set inside the temple. At the entrance of the temple are idols of Ganpati, Nandi and Nagdevata. Sardar Raje Bahadur's name is inscribed on the stones in the nearby surroundings. Lord Ganesha immersion takes place in the temple surrounding. At the west and north side of the temple stone staircase are built from the ghat to enter the river and are still in good condition today. There are two ways to approach the temple. The temple is close to the wall compound of the fort after entering the grain market from the backside of corporation office. Thousands of

devotees visit the temple during Shravan Somwar, Tripuri Purnima and Mahashivratri. Ancient pictures are drawn of the Ramayan, Mahabharat, Dashavtar periods on the stones lying around the temple that are used for construction. After the construction work reached to a height of 50 feet and underground room in the central part is built for the pujari(mahant). Again on it a narrow stone is kept and the temple should not break up, so, the stones are rounded up. At its centre a one foot round hole is made. Therefore, in the mid-day when the sun is above the head the sun-rays directly fall on the linga.

2.2 MASJIDS OF MALEGAON

Malegaon is an ancient Kasbah. Its history is too old. The bronze plaque found at Vajerkhede tells us that its ancient name was 'Maligaon'. This bronze plaque of A.D.914 is about King Naitya Varsha Dev of the Rashtrakuta family donating land to jain temples at Chandanpuri when he ascended the throne. Maligram is 1200 yrs. Old Kasbah. But till date its ancient history is unavailable. Right from the time of Badshah Shahjahan and Aurangazeb its information is got by the name of Maligram, Mahuligram and Nimbayat in the historical books. When the Maratha power rose, alongwith it 'Maligram' is seen on the historical pages. Dr. Bhagwan Kunte in his book

‘Nizamshah of Ahmednagar’ has called this ‘Mahuli of Nashik district’.



Image of Hindu- Muslim unity

Malegaon is famous for its Bhuicoat fort as it was built by the Maratha Sardar Naroshankar. But no strong evidenced are found about it. Dr. M.M. Nirvane in his book ‘Forts of Maharashtra’ writes that “Maharashtra town has a very long history and was important trading centre. It must have had a fort from ancient times. But little is known about it and the present fort is attributed to Naroshankar. It is clear from here that the Malegaon fort was built much earlier than Naroshankar. But still every historian believes that there were Arab soldiers in the fort and the britishers had their hold over the fort till 1818.

The Arab soldiers were Muslim. They would stay in the fort only and had built a masjid in the fort only and had built a masjid in the fort for their namaz. But, the masjid can’t be seen

today. But, its signs are got till date. This masjid was on the ground in front of the big entrance gate of the fort. There is a well at the south and the water of the well is used for the masjid and this is the first masjid of Malegaon.

There was settlement outside the fort of Malegaon which is today called as Sangameshwar. Other than this many other people and merchants stay nearby the fort. There were monestaries of the Sufi saints and many graveyards of these saints are still found. Old people say that there also a masjid was present which can't be seen today.

Jama Masjid – One Sufi saint who came from Lahore stayed near Nayapura Fateh Ground. His name was Idrus but people called him Idrees. Raja Gopalrao Trymbakrao the then king had provided land to build a masjid and in 1717 the Shahi Masjid was made. This was the first masjid of the city outside the fort and because the king had donated it is was called as Shahi Masjid.

A person named Mohammad-Wald-Hassan in 1799 had built a masjid on the land donated by Gopalrao Trymbakrao Raje Bahadur and named it as Gurbed's Masjid which was Malegaon's second masjid.

Seth Hazzak from Mumbai donated land to build a big crematoria and masjid. In 1839 a masjid was made on it in front

of Fateh ground which was named as Bhaumiyan Ke Takiya Ki Masjid. This was the third masjid.

In 1818 the britishers attacked over Malegaon and made their army camp outside the city. There now a big settlement is seen which is named as Camp area. There were Muslim soldiers in the British army. In 1850 a masjid was made named palakh masjid.

After the unsuccessful fight for freedom, fed-up of the tortures of the britishers many families moved towards the south. From them one of the person Angun Seth made three masjids in Malegaon 1) in Motipura in 1837 2) in 1870 Ansari Masjid in Budhwar Ward 3) Navapur Mecca Ki Masjid in 1871.

In 18185 Khairani Tamboli on the banks of Mosam river had laid the foundation of a masjid which is today famous as Jama Masjid. In 1902 Nurani Masjid was built at Navapura whose minarets is very beautiful.

As the population of Malegaon went on increasing like that the Suni Devbandi, Barellvis, Shiyas, Ahlehadis Muslim community increased and each one started building Masjids of their own sects. In 1883 the Shiya sect built Husaini Masjid at the Chandanpuri gate. The disciples of Sufi Barkat Ali Shah set a mohallah named Barkat Pura in Islampura and in 1889 built a Masjid.

In Islampura in 1905 and in 1918 in Sapati Baazar two masjids were built by a great trader of the city Math Baba. In 1930 the Bohra sect who believed in Mullaji built Hussaini Mein Hussaini Masjid in Bohra Muhallah. In 1897 the Ahlehadees sect built one masjid at Mosam pul and second masjid next to Motipura Math. In 1952 in front of Jawahar Hospital Hussaini Namaz Hall was built in Mamledar Lane by Jalti Mukka Roshan Khal Bohra community.

Other than these the sufiyas of various families made their own masjid and khankuhe. The sangameshwar masjid was made in 1905 and Jama Masjid on Kapakar Camp in 1876.

Last 50 to 60 years the population of Malegaon has tremendously increased and big and small all Muhallahas became populated. Every muhallah as per the needs of their population made masjids and today there are more than 160 masjids. That is why, Malegaon is not only called as a powerloom city but also a city of masjids and minarets.

2.3 BUDDHA RELIGION AND THEIR RELIGIOUS PLACES:-

Just around about 25 to 30 years ago the Buddha Viharas were created in the Malegaon city and its surroundings. 2500 years ago Buddha religion that was born on India's motherland

was propagated throughout the world. But for a certain period this Buddha religion was seen nowhere in its motherland itself. On 14th October 1956 Dr. Babasaheb Ambedkar alongwith his five lakh followers took the Diksha of Buddha religion at Nagpur and gave re-birth to Buddha religion on this India's motherland.



Boudha Vihar near Chandanpuri Gate

Unfortunately, immediately after two months of Dharmadiksha on 6DEC.1956 Dr Babasaheb's Mahaparinirwan took place. In his speech to his followers on 15 Oct. 1956 after Dharmadiksha he said,"I want to make the whole india Buddhists and alongwith Delhi and Mumbai in main cities of India I want to crate Buddha Vihar."

He had expressed this wish. To bring this dream into reality of their leader the followers started establishing Buddha vihar at different places.

2.4 IDEA OF VIHAR

What does 'vihar' mean? This question has always rose in the bahun community. The answer for it can be. The thing in which good thoughts are worshipped, the thing in which principals such as equality, freedom, fraternity and justice are preserved, the thing in which the way of full development of mankind is shown, the thing in which the principles of Gautam Buddha are worshipped, the thing in which bad deeds and superstitions are destroyed, that thing means "vihar" .

According to other views "vihar" means Buddha Mandir! But vihar doesn't mean a temple. The idea of god is not accepted in Buddha religion. When untouchability was a part of hindu religion they were not allowed entry inside the temple. After getting entry into Hindu Ram temple there will be a change in the hearts of hindus and to solve this question of untouchability Dr. Babasaheb moved a step ahead. In 1933 he carried out the satyagraha at Nashik about the entry in Kalaram temple. But this expectation of Dr. Ambedkar proved to be false. A very unfortunate thing is that today also in some temples of south India the dalits are not allowed to enter. That is

why, in a great number Dr. Babasaheb's followers who had accepted the Buddha religion don't want temple but want 'viharas'. The viharas in which Buddha is there, mercy and sympathy is there, freedom equality and fraternity is there. The most important peculiar feature of the viharas is a very beautiful and having calmness on the face, the great merciful statue of Lord Gautam Buddha. After looking at the beautiful Buddha statue in Maha Bodhi Vihar at Bodhgaya the world famous poet Ravindranath Tagore states, "For the first time in my life I felt to keep my head on the legs on some statue and bow in front of it.

2.5 SAINT PAUL CHURCH

Malegaon is one of the famous city of Nashik district with a population nearby about 5 lakhs. People of all religions happily stay together in the city.

Of the ancient, historical things of Malegaon one of it is the Saint Paul Church hidden in the green trees. From the britishers period till date the church is standing with great pride. But the civilians of malegaon city in a very little proportion have any knowledge about it. The reason behind it is that the Christians are in minority in Malegaon. Hardly 200 Christians stay here.



St. Paul Church of Malegaon from the time of Britishers (1918)

St. Paul Church just at a distance of five minutes from Ravalgaon Naka was very far from the city area. But today it is at a centre part. New and big settlements are found from all four sides of this thing and the entire surrounding is full of hustle and bustle.

The size of the church built during the british rule is in “Cross” and such type of Christian temple that is built in Latin language is called as “Cross Church”. At present this is the tallest building of Malegaon city and the overall surrounding around is two and half hectares. The full building of the church is made of stone and a beautiful cross is made at the top. The church has three doors and the main door is at the centre at the entrance and the other two doors at the two sides each. In front of the main door of the church is the newly constructed Bell

Tower. The height is more than 25 feet and a bell of mixed metal of weight of 150 kg. is hanged there.

In the inside part of the church, in the east direction full-sized three beautiful pictures are painted. The drawing and painting is highly of a beautiful quality and as if there is liveliness and looks realistic. In it at the centre is Lord Jesus Christ and at the left right handside are the pictures of mother and father. The height of the temple approximately thirty feet and the two windows at the two sides of the buildings main door and in total three doors is a great and beautiful example of ‘Gothik Vastukala ‘. A beautiful design of leaves and flowers is carved on the main door which fills the eyes. On the inside part of the entrance door there is a brass plate bearing the name of Reverend Edward Rogers. He had resided there for nineteen years and this is mentioned there.

Through the information got at first the church which was under the Bombay province was built two hundred years ago. At a distance of one km. from the church is the graveyard of the Christians. The coffins built in this graveyard states the death registration of 1819. Malegaon was a military camp at the time of britishers. This church was built for the soldiers of that time. Therefore, this area is called as camp area.

It is very important to preserve this historical monument. St. Paul Church is particularly stated in all the historical

monuments of Malegaon. This is a matter of great pride for Malegaon.

2.6 SPECIAL EVENTS OF THE RELIGIOUS AND CULTURAL CIRCUMSTANCES OF MALEGAON CITY

Before Lokmanya Tilak started the Ganeshotsava its nature was not so praiseworthy. At different places big and small Ganesh Mandals were set-up. Different ganesh mandals would have the Ganpati Sthapana and would do the aarti of Lord Ganesha. It has not achieved a common nature in its real sense. They would just organize a dance programme of some heroine, make delicious food items was only its type.

Processions of Ganesh immersions would be carried out on Anant Chaturdashi. Every mandal would have their own processions separately. All the mandals would never organize a common procession. Due to the idea of Lokmanya Tilak the entire nature changed. Lectures, speeches, devotional songs etc. programmes were organized in its new type. Mass education was the main motive of the programme. At the end of this new programme a big common procession was carried out for all Ganpatis and the entire nature of the old celebration changed.

Between 1893 to 1895 the difference and distance between the hindus and muslims in Mumbai resulted into communal riots. The religious riot that took place on 19 August 1893 in Mumbai had a victim of eighty people. 530 people were injured and 1505 people were arrested. At Prabhaspatan of Junagarh in July 1893 had a communal riot and it was the effect of Mumbai. To put a ban to cow slaughter (gohatya) in 1887 at Mumbai a Gorakshak Mandal and in 1893 a Gopalan Updeshak Mandal was established. The riots at Mumbai were started by the muslims and for self-protection the Hindus had to participate. This is mentioned in Lokmanya Tilak's Kesari and also national newspapers.

In opposite to this are the view of Mumbai PSI R.H Vincent and the Mayor of Municipal Corporation H.A. Achwarth. They were of the view that because Gujrati speakers of Mumbai had established the committee for cow security it created a distance between the Hindus and Muslims. The british rulers were backing the Muslims and so the Hindus felt that they should get united for religious security.

On this background from the 13th century till then Ganseshotsava which was celebrated privately got changed to public form on a small scale in 1893 at Pune by Lokmanya Tilak for the first time. Because of the initiative of Lokmanya Tilak in 1894 Ganeshotsava was celebrated publicly at Pune and

in other cities. There is a message from Sanskrit Shloka that in Kalyug Lord Ganpati and Goddess Chandrika would have to be worshipped. The caste that was considered sacred and alongwith that all other caste all celebrated Ganeshotsava and on Anant Chaturdashi everyone would join the procession of Ganpati Visarjan. Count Gulernatis an Italian has described the procession of Ganesh Visarjan in 1885 at Mumbai. To keep awakened the national festivals like Ganeshotsava and if it is note there it should be propogated. This is a great way of nationality. This is written by Kesari in 1896 about Ganeshotsava.

Tilak was successful in making Ganeshotsava a national festival which was first celebrated privately. The same success was achieved in 1896 by making Shivjayanti a public celebration. Ganeshotsava and Shivjayanti were used for bringing about a national awakening. On 30 May 1895 to celebrate Shivjayanti on Raigad Tilak had called for a meeting in Pune and thee he said, “This meeting is not of any caste or religion but only in memory of a famous man. In it there is no difference. People of all religion are invited and included in this meeting. To support the declaration made in the meeting Shaikh Mirasaheb alias Shaikh Abdul Razzak Waikar gave a speech. He was a hierarchy of Muslim landlord at Shivaji’s period. The contribution collected was very slow for ten years to build the Shivaji’s memorial. The celebration done on 15 April 1896 at

Raigad was very enthusiastic in which the poor Mavlas had participated by just wearing a cotton top and half langot with Bhakarlis.

2.7 GANESHOTSAVA

Sardar Rajebahadar started the Ganeshotsava in Malegaon from 1926 as told by Lokmanya Tilak. This celebration was carried by him for 21 long years. After it and in the between period Ganeshotsava was in common started in Malegaon by the inspiration of Mr. Kulkarni. Three to four celebrations were carried out by him. It was celebrated near the wholesale saree shop of Mr. Bhagchand Dagadusa. Such celebrations were carried out at various places throughout the city and till today they are carried in the city.

After celebrating ganeshotsava for 21 years by Mr. Rajebahadur, for the next 21 years it was celebrated by Dynanopasak Mandal. After it also for next 3 to 4 years it was celebrated by this Mandal only. Here also the initiative was taken by Mr. Sardar Rajebahadur. The Dynanopasak Mandal was seen by Shri Nanasaheb Ekbote, Shri Dani, Shri Kajwadkar Guruji etc. The contribution was collected by Kulkarni and Chindhale. Sometimes even Shri Nanasaheb Ekbote would carry out the work of collecting the donation. At the time of Ganesh immersion speeches would be delivered by Shri Sadashiv

Govind Chindhale and Shri Balasaheb Rajebahadur. At that time the above members would have a discussion over the burning issues in the society.

2.8 SHRI SHIV JAYANTI FESTIVAL

When Ganeshotsava was carried out around about in 1937, three to four years here

And there Shri Shivjayanti Festival was celebrated in Malegaon The secretarial work was looked over by Shri Sadashiv Govind Chindhale. Shri S D Chindhale was the First president of the Festival. He garlanded the portrait of Shri Shivaji Maharaj, Extra police force is called upon during the celebration and procession of Shiv Jayanti. In order that peace should not be destroyed, special alertness is carried out. This is a national festival. It is absolutely very sad to state that during such a festival there is a fear of peace o be destroyed. With a special motive Lokmanya Tilak had started the Ganeshotsava and Shivjayanti. The peace should not be destroyed and if it happens to overcome and pressurize it, these two festivals were started. All the hindus should get united was another motive of Lokmanya Tilak. Through this festival he desired that the way of independence would become easy through social mass education. And, this belief proved to be true can now be clearly seen.

2.9 BHAGWANT WRESTLING SCHOOL OF MALEGAON

A new type of Wrestling School was started at Amaravati, Taking an Example of it in 1928, under the Chairmanship of Shri yenemadi, the magistrate of Civil court, one Wrestling School was started. The same is today carried out by the name of Bhagwant Wrestling School of Malegaon. To develop physical strength in the Hindu community and also to increase their I Q was the motive of this Wrestling School. The Wrestling School mainly focused upon the upbringing of true natured people and rise of people of chaste behavior and character. To teach these two things at times teaches were called upon from Ahilya Ram School of Nashik and Yashwant Wrestling School of Nashik..

S. G. Chindhale had for many years carried the work of taking Wrestling exercise. At that time around about 200 players would come to this Wrestling School. Doctors Lawyers Traders Labours Middle class people all such types were included. In these players every Saturday during Marutis arti one lecture to increase the mental strength and many other lectures to improve the behaviour and character would be organized.

To put a ban to cow slaughter was not at all the motive of this Wrestling School. This misunderstanding was propagated in the Muslim community and so those people tensed the atmosphere with sticks and nods. The leaders of both

communities came together and after a hot debate arrived to a conclusion that this Wrestling School was not at all started with a motive to ban cow slaughter. It is just a sample Wrestling School and Aakhadas. When the misunderstanding was cleared the tensed atmosphere cooled down. When the atmosphere was tensed, a group of Muslim community as they would pass the door of Shri S. G. Chindhale would say ,”This bloody had started the Wrestling School. We ‘ll have to see to him!

2.10 HINDU – MUSLIM PEACE COMMITTEE

There should be unity between the Hindu-Muslim community, no destruction should take place, therefore a Hindu-Muslim Peace Committee was established. 4 to Muslim brothers and 4 to 5 Hindu brothers were appointed in this committee to take unanimous decisions. Many minor problems between both the committees mutually were solved due to intervention of the committee. Further, a question arose that Muslim women were not included in the Hindus even after converting their religion. Vice-versa, Hindu women were forcefully pulled in Muslim religion after conversion. This situation was not good. Therefore, we requested the Muslim brothers to stop such conversion. But their leaders on the committee refused to propogate such a thing, because they said that it was out of their limits. This debated issue remained to be unsolved. The second

point was that the Muslims should stop the cow slaughter. But over it also their leaders could not take any action. As both these issues remained undecided so the committee had to be dissolved.

2.11 THE DUSSEHERA PROCESSION OF SHRI BALAJI

The Hindu god Shri Balaji's procession would be carried out from Chandanpuri gate till today's Khandka Masjid. At about a 100 feet to the east side of the Masjid, the horse of Balaji's procession would be kept standing from evening 5.00 p.m. to 6.00 p.m. till night 9.00 p.m. and there with music the prayers would be offered to the Lord. On 14th August 1937, on the day of Dussehera, the Muslim community threw stone on this horse and the procession and with a fear the horse and procession had to hurriedly be brought back into the city. Next year again such incident is likely to take place during the procession at Dussehera, so, the Hindu community appealed to the Collector and DSP making a request that as per their tradition of procession and taking their horse the Muslims should not have an objection over it and demanded for security. But till 7 to 8 days of Navratri all the District officers were in opposition to the Hindus and therefore did not give permission to the Dussehera procession. At that time Mr. Kanhaiyalal Munshi was the Defence Minister of Mumbai Province. The

Hindus went to him for justice. Shri Chindhale, the lawyer Shri V. B. Kotnis and the minister Shri Bhausahab Hiray were there all together. Mr. Bhausahab Hiray and S. G. Chindhale explained the whole reality to Mr. Munshi and then Mr. Munshi immediately issued an order that as per the rights of Hindus with full pomp and show the procession should be carried out and issued orders to the District Collector to give full security. Accordingly, till date all these rights are fully carried out with full security. The fear of destruction of peace is now fully removed.

2.12 HOLI FESTIVAL, TAAJHIYA PROCESSION

In 1938, on 15th March the Hindu Holi festival and the Muslim Taajhiya procession fell on the same day. The Collector of Nashik had issued a circular regarding it. As per the Circular, the Hindus should lit the Holi bonfire at night 11.00 p.m. The actual time to lit the bonfire is in the evening. Nobody eats food till then. Instead of evening time the bonfire should be lit at 11.00 p.m. was against the Shastras. The Taajhiya procession can be carried out anytime during the full day or full night. A 'representation' had to be kept forward in front of the Collector that the Taajhiya should not be carried out in the evening 7.00 p.m. so that, the Holi festival could be peacefully and properly carried out. After debating for a long time finally instead of

11.00 p.m. in the evening 7.00 p.m. under the supervision of DSP Anthony the bonfire could be lit and late night the Taajhiya could be carried out. Such an order was issued. As per it the Hindus got their actual time to light the bonfire and celebrate the festival enthusiastically in that year. After all the bonfires were lit the Taajhiya procession was also peacefully carried out.

MATAMATH AND MASJID

At Malegaon in Ravivar Ward there is a Sarvajanic Sanstha of Hindus named 'Mata Math'. Every year Ganeshotsava is celebrated in this sanstha. One of the leaders Shri Tryambak lala Borse brought the palakhi of Shri Sardar Rajebahadur to carry out the Ganpati procession and kept it in front of the math. This palakhi was going to bring the ganpati with full pomp and was going to return after taking the Ganpati from Kumbharwadi. After seeing this palakhi and instruments near the math, the muslims near the Masjid got very furious. 2000 to 3000 Muslims gathered near the math and took an objection over the Ganpati procession to be brought in the palakhi.

1000 to 2000 Hindus gathered together. The muslims became restless and signs of big riot may take place were seen. The volunteers of palakhi preparation ran inside. If any volunteer would be seen out would be killed. Such tension was

the atmosphere. It was also seen that the math's door would be broken or either the math would be set on fire. The people of both the communities stood face to face. There was only a distance of 5 to 10 feet between the two. Some special people took special measures of alertness after looking at such a situation. The lawyer, Muhammad Rohilla Pehelwan, Shri V. D. Kulkarni, Shri Bhaiyasaheb Prabhune Patil, Shri Rajebahadur came there. Shri Balasaheb Rajebahadur immediately called Shri Karshikar Mamledarsaheb. He was very strict and clever. He warned the community to peacefully leave the place. Due to his strict orders people moved back. Hindus and Muslims left from there. The volunteers were brought out from the math and were dropped safely home. This neck to neck clashes were carried out from morning 11.00 a.m. to 4.00 p.m. If Mr. Karshikar and other 4/5 personalities would not have handled the situation courageously then riots would have taken place. After this the Ganeshotsava was carried out in the math for the following years but with fear. This incident had taken place in 1932.

There is an idol in the math. And also an aakhada is there. More than 100 years ago the goddess festival is celebrated in this math. One of the celebration is carried out in the first fortnight of Ashwin month. At the south side next to the math is masjid of muslims. The muslims objected over the prayers of goddess, ringing of bell. Taking this objection into consideration

the government officer put a stop to the celebration through the circular. The officer did not make any enquiry regarding the celebration carried out from age old tradition. As per IPC 144 no Hindu should enter the math and the Devi's temple and take Prasad was banned. To follow their rights nine hindus decided not to follow the orders. They went near the temple to take the Prasad. A case was filed on these hindus by the police officer for violating their orders. The case was carried out at Nashik in front of the District Magistrate.

Hindus took an objection over this 'Criminal Prosecution' and as the case got filed in the civil court the work of magistrate got stopped through an application. But the criminal cases were not stopped and as per District Police Act 3 criminal cases these nine hindus were ordered to pay Rs. 300 each as punishment for violating the orders. The victims of the criminal case who were punished were as follows:-

1. Raghunath Vishwanath Pophale
2. Shankar Ramkrishna Mahajan
3. Dinkar Vitthal Gokhale
4. Murlidhar Laxman Kasar
5. Shantilal Kisandar Gujrathi
6. Ramanlal Sakharchand Gujrathi
7. Raghunath Kashinath Dange
8. Digambar Ramchandra Agnihotri

9. Ramchandra Tukaram Jadhav

These volunteers were the players of Malegaon's Bhagwant Wrestling School.

The verdict of the case R. M. N 214/33 was from the side of hindus and from then till date without any clashes the goddess celebration and work of math is carried out. The collector of Nashik had called for a joint meeting of hindus and muslims in the Mamledar court regarding the two institutions. As soon as the meeting started the collector stated, "I have come here to break down the math goddess temple and I am going to do that". Shri S. G. chindhale questioned the collector as to "why and for what reason are you of the view to break down the math". The collector replied, "Masjid is old and the math and the goddess temple are new. As the masjid is old I will let it be and as the math and temple are new, they will be broken. Shri S. G. Chindhale, in that meeting told the collector that "you are absolutely wrong, as the math is old the masjid should be broken down. In that meeting Shri S. G. Chindhale had 4/5 documents of the Masjid and 4/5 documents of the Math. The boundaries of each other places were such that at the place of masjid next to the math to its south one old house property was shown which first belonged to muslim, then to Mr. Pophale and again to a muslim. And then a muslim person applied for the construction

of a masjid. To the north of this procession a math is permanently shown.

From the above documents it was proved that math was very old and masjid was recently built. Then the collector said that over this reason he dropped the idea of breaking down the Math and the temple. 7 to 8 leaders from both the Communities of hindus and muslims were present for the meeting. Rajebahadur, Advocate Kharshikar, Raobahadur, Laxmanrao Pophale, Shri Lalchand Sheth, the owner of Ravalgaon factory etc. also such and four more people were present from the side of the hindus. Shri Lalchand Sheth and Pophale had some different views in their minds. The collector spoke to them harshly and finally had to leave the meeting and go away.

CHAPTER – 3

REPORT OF COMMUNAL RIOTS IN MALEGAON

Many of the Muslims in Malegaon city had migrated due to the Hindu-Muslim riots that had taken place in North India between 1947 to 1948.

In 1948 many of the (Razakars) Muslim came from Hyderabad to stay in Malegaon. The above natives did not have any relatives in Malegaon nor in the nearby areas. They would work in the powerloom on daily wages and earn their subsistence.

They have no relations with the local residents or the business there. Altogether, taking the entire circumstances into consideration, the natives of Hyderabad do not consider for the goodwill of others and within no time gather together for violence.

Accordingly, some Hindu extremists of Malegaon city always spoil the Muslim people over trivial reasons and try to incite them so that the two communities come face to face. Many-a-times in order to increase the differences between the two communities take benefits from the procession or other social festivals by throwing gulal etc. on the Masjid so that it

can incite the Muslims. As many of the people are uneducated they immediately fall a prey to such incite due to which law and order question arises.

3.1 COMMUNAL RIOTS

In 1921 on 15-04-1921 a big riot had taken place in Malegaon city in relation to the Khilafat movement. In this riot one police officer and one police constable (both Hindus) were killed by the Muslims. On that day many Muslims people had gathered in a big lot in the Jumma Masjid and within some time there were sticks and other weapons in their hands. A great disadvantage of this was taken outside the Jumma Masjid, at the time, when the police officer Bhaskar Kulkarni alongwith some of his constables reached the place. As soone as they reached the place the police party was attacked by this group. The police party started to flee away from there because of the attack and they were chased behind by the group. The police officer Kulkarni ran away and hid in the Ram temple and therefore, the group set fire to the Ram temple. Bhaskarrao disguised himself as a woman and walked out of the temple but was identified by the Muslims and in the mid-way was killed by them.

After this incident arson, looting, attack over the government buildings were carried out throughout the city. In this riot round about 66 muslim people were punished. Out of

them, five people were hanged, nine people were sentenced to life imprisonment and all others were punished for different periods. In relation to this the local muslim residents in memory of those who were punished, built cement concrete towers near A.T.T. High School. In 1971 the Hindus were successful in getting the stay order of not to inscribe any names on this memorial tower, where the Hindus had opposed the Muslims who wanted to inscribe the names of the muslim people on this memorial tower who had undergone the punishment. And so this memorial has become a matter of tension and conflict between the Hindus and Muslims.

1926:-

A riot had taken place between the Mulla supporters and Mulla opposes on 12/11/1926 over the crematoria of Bohra Muslim Community.

1931:-

On the day on Dussehera the police patil Yashwant Palshikar had warned the people of dalits (mahars) about the killing of He-Buffalo in the butcheryard. The people of Momin community opposed to the offering of the He-Buffalo. A case was filed agains Palshikar over this issue and even the dalits had given their verdict against him.

1932:-

In the Nagarpalika elections ten muslim and six hindu Nagarsevaks got elected. Still out of the Muslim nagarsevaks one Hindu Nagaradhyaksha was appointed. Due to this reason on 04/09/1932 on the day of Ganpati Sthapana, when the procession of Matamath Ganesh Mandal was going from the front of Momin Masjid a riot took place. Ex-police officer Palshikar threatened the Muslim community to drag Raje Bahadur in this riot.

1933:-

R. R. Kashikar had started a branch of Hindu Mahasabha in Malegaon city. During the celebration of Bakri Id festival a person named Dinkar Morwad blew the conch-shell due to which an atmosphere of tension was created.

A religious programme was organized in the matamath, which was opposed by the muslim community, due to which the programme was cancelled. Tension was created in the city when the Shiv Jayanti procession passed from the Masjid. But, due to the alertness of the police the situation was brought under control.

1934:-

Due to Nagarpalika politics tension was created in the city between hindus and muslims.

1934:-

A proposal was set forth by Kashi Raghunath Pophale and Shankar Mahajan that permission should be given that as the religious processions of muslim people pass through the Hindu temples, in the same way the religious processions of Hindus should also be allowed to pass through muslim masjids.

1937:-

The Hindus religious processions should not be permitted to pass through the masjids, so the Mominpura Masjid panchas filed a case in the court. But the court gave its decision that the religious processions of Ashwini Purnima, Ganeshotsava etc. will not cross the Masjid at the time of namaz.

In 1937 Holi and Moharram were celebrated on the same day. Holi bonfires were lit on the roads which became an obstacle for the Moharram Taboots. Therefore, the muslims demanded that the Holi bonfires should be extinguished. Tension was created in the city. But no problem had taken place. The hindu people staying near the masjid were allowed to play their musical instruments during celebrations only at the time other than the time of namaz. On the day of Dussehera, Raje Bahadur had taken out a procession which was obstructed by the muslim. But due to the interference of the police no problems were created.

1946:-

The procession was not taken through the road planned by matamath Ganesh Mandal and instead was taken through the Masjid, due to which the procession was stopped. For it, Trymbak Borse was arrested and case was filed.

1947:-

To discuss about the celebration of Pakistan Day a common meeting was called near Manzil Hall on 23/08/1947. 2000 people had gathered together for the meeting. Some momin people obstructed the meeting by throwing stones and beating with sticks to the mob collected. In relation to is fifty-five muslim people were arrested and case was filed.

1950:-

During Bakri Id some Muslims violated the Prohibition Act of CRPC 144 of animal killing and killed a herd of animals outside the butcheryard. Throughout the city an atmosphere of tension was created.

1951:-

In order to keep the telephone wires safe the District Commissioner, Nashik, issued an order at the time of Moharram that the height of taboots should not be more than 14 feet. But at the same time it was the Rathotsava of Hindus and therefore, Raje Bahadur had brought a stay over this order.

1956:-

After the Ganpati Visarjan while Raje Bahadur was delivering a speech in Nehru Chowk some Hindus attacked two Muslim persons. As per Code 326 case was filed but the culprits could not be found. Tension was seen throughout the city but no problem was created.

1963:-

A procession was carried out by the marwadi community with great pomp and show. Some muslims obstructed this procession. About 5000 people were present there. But, due to the timely interference of the police no problems took place.

On 02/09/1963, the day of Ganpati Visarjan as soon as the procession reached Sardar Chowk slogans such as 'Na Rahe Taqdir Allah-u-Akbar' were shouted from Sardar Theatre and Muslim community in a big mob collected in the Jamma Masjid. They started their namaz there itself. As the mob was overcrowded in the masjid, many of them came on the road and offered their namaz. This obstructed the traffic. The chaos continued till 8.00 p.m. Immediately Arun Ansari, the MLA interfered in the situation and with the help of police tension was reduced. But, on the day of visarjan the Ganpati procession as soon as it reached the Jamma Masjid, suddenly riots took place. Everywhere arson and looting was seen. The police lathi-charged the mob, threw tear-bombs and tried to control the riots

but as the situation was out of control they had to shoot the people. In it six muslims were killed, two police constables injured. Total 67 cases were filed and were sent to 5 criminal courts. As per Code 188 Bha. D. Vi. Because the order of curfew given was imposed from 02/09/1963 to 04/10/1963.

On 15/05/1964, the day of Shivjayanti, stones were thrown on the backside of the procession near Gupta Dairy where Babulal Bhika Ahire was slightly hurted. Due to the interference of the local leaders and police further destruction did not take place but atmosphere of tension was seen throughout.

1965:-

On 13/04/1965, after the movie was over in the Central Cinema and National Anthem was played some people holded their hands in the middle of the projector focus, due to which the image of national flag was unclear. One of the Hindus opposed this, and so, some Muslims beat him.

1967:-

A big riot had taken place on 24/09/1967 Mohammad Bashir Shaikh and Mustafa Ahmed Ismail has stolen and killed Narayan Ramchandra Joshi's cow. So as per No. 162/67 and Code 379 and Animal Security Act 5/8 a complaint was lodged at the Chandanpuri Police Station. The police found the cow that was killed and arrested the culprits. R. M. Puntambekar

demanded for the dead body of the cow from the police but their request was not considered. They declared for a hartal and carried out a strike with the calves of the cow that was killed. Before to this they had tried to threaten the people in th different parts of the city.

Chaos started and riots took place near Gupta Dairy wen Puntambhekar tried to enter the Muslim area. In the stone-throwing that had taken place at Peri Chowk, 26 police constables, 2 police officers and 21 other persons were injured.

Five muslims were killed in the police fire-shoot. Baburao Chindha Jagtap, a Nav-Buddha, was burnt alive near the butcher yard. Altogether 21 cases were filed in the name of arson and looting, out of which evidences of guilt and crime were produced in nine cases. A case was filed in the court in the name of Shri R. M. Puntambehkar, but was set free of guilt.

1975:-

The Shiv Jayanti procession was peacefully carried out. Laxman Pehelwan, Bhima Gacali, Shyam Kumbhar had forcefully collected some funds. The procession was made to halt in front of the Masjid for a longer time which threatened for riots. Gulal was thrown over the police officer present there and even over the masjid. But no problem took place.

On 31/03/1975 at 18.30 hrs. Shivnath Gavali and his other Hindu friends after playing Holi went to shop that belonged to Abdul Salam in Bajrangwadi and Rasulpura. They purchased some bidis there. Out of them, one of the person asked for some supari (betel-nut). At that time, a person named Sikandar sitting nearby said, “Supari haram Ki Hai Kya?” over this statement a fight took place between Sikandar and all four Hindu boys who were very angry. Sikandar beat Shivnath and Nana Patil, both of them, when the fight was going on some police constables standing nearby tried to solve the quarrel and fight. The Hindu boys who were beaten went to Nana Punamchand Gavali Pehelwan staying in Bajrangwadi with a complaint. The same was reported to the Maulana. Both the communities formed small groups and got divided at various places. When a discussion was taken place between the two group leaders the riots took place on the other side. The DYSP and the SRPF reached the place of incident. They even attacked the police station, and threw stones over a police officers. 18 constables were injured. In thi riots Bhima Gavali, Namdev Gavali were persecuted for two years.

1979:-

The lala expired in Wadia Hospital. Muslim people gathered in front of the hospital. Riots started at that place. Police had to shoot fire. A case was filed against it.

1981:-

On 04/08/1981 Latif Babusha ordered for a cup of tea at the Lokmanya hospital near S.T. stand. The waiter Bhagwan Ohula Birade was late in giving the tea. He was given a punch for this by Latif, who died in the hospital. A case was filed but the situation was brought under control.

1982:-

On 16/04/1982 a boy from Burud community picked a mango from Shaikh Manzoor Shaikh's cart near Sardar Theatre for which he was beaten. All the relatives of the boys gathered together and beat Manzoor who was then admitted in the hospital. The people of both the communities gathered at the Sardar Chowk, Shastri Chowk, Mohammad Ali Road but the thing was controlled by the police.

In November 1981 the Malegaon Muslim people started a movement to fet Mohammad Paigambar's lesson deleted from eighth standard history textbook. Strikes took place on 20/11/1982 upto Bhiku Chowk. Some of them reached Bhiku Gavali's Jai Bajrang Hotel and played some tricks which angered the Hindus. It gave rise to communal riots.

1983:-

The riots that took place in 1982 had greatly affected the Muslim community to a large extent. Mostly hindus were

responsible for it. MLA Nihal Mohammad passed a no order for muslims but still to protest against hindus the muslims called for a Malegaon bandh. The city was fully tensed. To maintain peace step was taken where Nihal Mohammad was arrested. In spite of it muslim people gathered together with black flags near Jametul Swaleha Madarasa. The mob started throwing stones over the place. The police had to lathi-charge the mob. Cases were filed at the Azad Nagar Police Station.

June 1983:-

1983 world cup was won by the Indian Cricket Team. The victory was celebrated all over. Namaz was going on in the Jamma Masjid. Some unknown persons burnt crackers in front of the Masjid which obstructed their namaz. Abbas Ali Kazi alongwith other muslims lodged a complaint in the Killa Police Station. The news spread throughout the city which gave a turn towards communal riots. The muslim party was very aggressive in these riots. They looted and burnt the hindu shops and factorie. To control these riots the police shot fire. In it four were killed and fifty-eight injured. Property of 2 crores 77 lakhs was destroyed. 105 cases of arson and looting were lodged. On 22/07/1983 some people threw a killed pig in Jamma Masjid. A case was filed against this incident.

1984:-

On 07/10/1984 the taboot procession was to take place at 9.30. on the same day at 16.25hrs. R.S.S.' Sanchalan was to move. The muslims deliberately delayed the procession as both of them were to go through the same way. The police interfered and cleared the way for both of them. The hindus fixed their flag of an electric pole. Even the muslims fixed their flag on the pole. Both of them shouted their own slogans loudly. The muslims 'na rahe taqdir allah-ul akbar' and hindus 'Jai Shivji Jai Bhawani'. Both the processions were carried peacefully. Curfew was imposed as destruction, fights took place between the two groups at lonely places.

In 1984 Ganpati Visarjan, the procession was going through Sonpura and Munna Seth Masjid. The people gathered as Fateh Maidan obstructed the procession and asked not to play drums in front of the Masjid. Cases were filed over this in Azad Nagar Police Station.

1985:-

On 27/08/1985 Datt Nagar Ganesh Mandal procession began at 16.15 hrs. and came near Sonpura kabrastan. 150 to 200 muslim people had gathered near masjid. Due to police interference no problems took place.

1986:-

Ganpati Visarjan and Moharram had fallen on the same day. Shri Krishna Arjun Mandal had prepared a decoration on the earlier day for which they built a two feet high wall of bricks for water storage. Samshekhan taboot was to go through Teen Kandil towards Paanch Kandil but this wall obstructed their path. The police convinced them to change their direction and carry the taboot from another way. But after some time Nehal Ahmad and some muslim people carried their taboot on their shoulders through Shri Krishna Mandal and kicked the wall and broke it against which a case was lodged in Azad Nagar Police Station.

Shri G. M. Puntambekar, Secretary, Mdyavati Ganesh Mandal demanded that Ganpati Visarjan will not take place unless the concerned people are arrested and Maharashtra Chief-Minister himself should visit the place and take a look over the situation. Meetings were conducted everyday from 17/09/1986 to 21/09/1986 at Tilak Chowk but due to police interference no problems were created.

Maharashtra's Chief Minister, Home Minister, J. T. Mahajan visited Malegaon. Ganpati procession started at 22/09/1986 at 14.00 hrs. and continued till 23/06/1986 till 20.00 hrs.

Shri G. M. Puntambekar and Shri Bhima Gavali were personally present in the main procession as the Datt Nagar Ganpati also was to be included in it. In the meantime gulal was thrown during the procession that passed through Anu Seth Masjid and Jamma Masjid and a complaint was lodged against this at Azad Nagar Police Station.

1987:-

Dyane Ekta Ganesh Mandal's Visarjan procession came in front of Aashmiya Masjid and played the band for a long time and shouted 'Jai Bhawani Jai Shivaji' slogans loudly. An atmosphere of tension was created everywhere. Muslim people threw stones. Case was filed at Malegaon City Police Station.

1992:-

On 17/09/1992 in reference to Babri Masjid Mr. Nihal Ahmad (MLA) called for a strike. The people involved in the strike took to destruction. They threw chappals in the direction of Chhatrapati Shivaji Maharaj which made the strike aggressive. The police lathi-charged, and communal riots with arson, looting took place from 19/07/1992 to 23/07/1992 in which one young person died.

One muslim died in the lathi-charge. Loss of 1,30,91,240 Rs. Was seen. 82 muslims, 37 hindus and 14 police were injured. The effects of demolition of Babri Masjid on

06/12/1992 was seen in Malegaon city on 07/12/1992. Two hindus attacked over four unknown muslims.

1994:-

In reference to Babri Masjid 06/12/1992 was observed a black day by the muslims. They moved around in the Sangmeshwar area wearing black flags. 10 to 12 hindu boys beat them for which a complaint was lodged.

1995:-

At the time of Ganpati Sthapana the Datt Nagar Ganpati was going through Nurani Masjid. It was obstructed by a Janta Dal member Iqbal Parizade. Therefore, on 10/10/95 Yogesh Baliram Patil and some other hindus beat Mr. Ejaj Ahmed Mohammad Umar. The muslims lodged complaint at Killa Police Station and Hindu Party in opposite with Malegaon Police Station.

1997:-

Deepak Nikam and Chandan Mhasade both I. P. I. groups were enemies of each other. Both the groups had opposite views over the secretary to be selected for committee of Dr. Babasaheb Ambedkar Jayanti. Over this issue, Anil Popat Avatade, resident of Idgaah slum kept a chappal over the statue of Babasaheb Ambedkar. This created communal riots with arson and throwing stones. The mob entered the city police station and

control room and broke the SRP's jeep, the mirror inside the control room and burnt the liquor shop. It was the day of Gudi Padava i.e. 08/04/1997. A case was filed against it.

1998:-

In January 1998 at Dyane someone had insulted the idol of Lord Hanuman. Due to it there was an atmosphere of tension.

1999:-

On 27/09/1999 on the day of Id-E-Milad procession at Gul Baazar, Hamid Zaffar lied that a stone was thrown at the procession and tried to create tension in the Muslim community.

2001:-

On 26/10/2001, Friday, after the noon namaz was over in front of Jamma Masjid at 2.30 p.m. some people of muslim community were distributing pamphlets in Urdu language. The police force that was appointed there at various places saw this and out of them one of the police constable Bhagwant Latkan Deore and driver V. S. Atalkar stopped the person from distributing pamphlets. Over it a quarrel took place between the police and muslim people. People got collected in the form of crowd. Of this mob, some muslim people threw stones over the police vehicles. This was seen by Maulana Mufti Mohammad Ismail who tried to convince the mob. But the crowd blamed him that he was a Congress Maulana and did not heed to him.

The local MLA Mr. Rasheed Shaikh reached the place and tried to convince the mob but he was also pushed aside.



Riots in Malegaon during 1921 to 2001



Riots in Malegaon during 1921 to 2001

The riots that started from 26/10/2001, in it the ten officers and 54 police constables were injured due to the attack of stones thrown. They were treated in the Malegaon hospital but no one was hospitalized. The communal riots that took place in

Malegaon had its effects in the nearby villages also eg. Sayane, Londaneshivar, Patane, Malegaon, Nimbayati, Ghodegaon, Zodage, Chinchgavan, Khadki, Aastane, Saundane, Nandgaon, Tingri, Kalwadi, Lonwadi, Devarpade, Yesgaon etc. the holy places of muslim, shops, houses were demolished and burnt. The villagers attacked over the police appointed for the security of the masjid at Malegaon and demolished the masjid and burnt the police vehicle. To stop this destruction some chief persons of the Peace Committee met each other and asked for maintaining peace everywhere.

Communal riots is one of the very clear issue of India's groupism. When two religious groups having an awareness of their own religion come face to face results into communal riots. Anytime of incident is then realized as communal riot, when a) violence takes place b) two groups are identified by their religion and come face to face or else if the members of some other groups criticize over some points. (In the period of violence) the reason of oppose may be very trivial or else of no great importance but its depth may be of political exhibition and a way to get a hold over it for achieving power. The Britishers had their rule over India and a period earlier to that also many riots have taken place. All this is noted down. For eg. In 1714, 1715, 1716 and 1750 riots had taken place at Ahmedabad but in 'Communalism in Modern India' a book written by Bipinchandra state that, the communal force and riots have

taken place at the beginning of the end of 19th century. But, in India never on a large scale till 1946, 1947 riots have taken place. At the most communal riot had taken place between 1923 to 1926. The relation between politics and communal riots came into focus in 1946, when in 1946 the Muslim League gave the warning for Direct Action.

As per the chronological period it can be seen that communal riots are not so easy or self-inspired. Very rarely it takes place due to communal differences. The root cause of its emergence is the quarrel for political benefits that is related with economic benefit. From 1990 there is a vital change seen in the structure of communal riots, which can be seen in the next part of the chronological period. The main objective is that, religion is the basic reason of communal riots. The reasons for communal riots are of two natures. The differences that had rose at the time of partition between two religious groups for individual political benefit resulted into communal riots.

CHAPTER 4

ECONOMIC INSECURITY OF

MALEGAON CITY

4.1 INTRODUCTION

Powerloom business is said to be the birthplace of one of the employment production in Malegaon. As per the 1991 census Malegaon is classified as one of the industrial city. Sixty-two percent of labours of the city are employed in this business work. Powerloom business has a share in it. The muslim community in a large number working in the weaving department produces grey cloth on a very large scale.

In 1818 when the Britishers had their control over the Malegaon fort, they called for the muslims of Nizam Sanstha from Hyerabad. Out of that majority of the people settled in Camp area. After the Revolt of 1857, the Momins and Muslims from North India migrated to Malegaon for security and protection. In 1862 when a famine occurred in Benaras from their also many muslim weavers migrated to Malegaon for their livelihood. In this way a majority of muslim community got migrated from North India.

Malegaon is one of the traditional handloom cloth production place of Maharashtra. The powerloom period came

after 1935. At first the cloth was woven on the handloom. Before the cloth was woven, much of the earlier work such as starching the yarn, to transfer it into the tube, to make the spindles ready all such work was done by the ladies. Even after the powerloom came the women would help the men in the weaving work.

Because of the rise of powerloom, cloth trade, flourished speedily in Malegaon. The per capita income rose. Majority of the people accepted the powerloom work. But, only a few people carried their work of weaving on the handlooms. Majority of the muslim weavers from Uttar Pradesh, Khandesh and Deccan migrated to Malegaon was a result of it. These migrants who came to Malegaon started setting up slum areas. Kamalpura the first and biggest slum was set up in the year of 1940. Between the decades of 1940 and 1950, due to the political and social chaos in Hyderabad and the riots of 1960 a large number of Muslim community migrated to Malegaon. The intake was so big and large due to which three big Nagarpalika Wards had to be formed.

Today also on a very large scale weaving is the occupation of the Muslim people. Women and children help the men in the weaving work or either take the responsibility of other work related to weaving.

These weavers are facing great problems due to many reasons. The textile projects are not suitable for them. It is highly unaffordable for them to purchase yarn. To sell cloth was also not in their hands. The unorganized weavers were ruined in the hands of the mediators. As no other income source was available, many people from that time would carry their traditional occupation of weaving and would only earn for their subsistence.

There are always clashes found between the yarn cutting department and weaving department of the powerloom business in India. As the yarn cutters had their hold over the market they would rise the prices of yarn and the share of profit would be taken by them whereas, a very little uncountable share would be left for the weavers. Right from that time there are Hindu yarncutters and Muslim weavers in Malegaon. The tension between the two immediately gave it a communal nature.

4.2 THE PRE-HISTORY OF LOOMS

The loom business which is considered as the soul of Malegaon city is the main business here. The loom business is a means of subsistence for lakhs of workers. The trade and commerce and the economic condition of the city is closely related to this business. The Hindus and Muslims brothers work hard in hand through this business and maintain fraternity. In

this the loom owners are Muslim and yarn merchants are the Hindus who show a symbol of national integration. The rattle-shuttle of the looms informs that, it is Malegaon, though you make an entry into the city from anyside. After the Uprising of 1857 the businessmen, labourers and workers of the state came to Malegaon. They brought their artistic tact and business alongwith them. And so the cloth business got deeply rooted here.



Powerloom run by woman



Powerloom of malegaon

Between 1857 to 1880 cloth business had laid its foundation. The weavers came to Khandwa, Burhanpur, Benaras, and here via Allahabad, Kanpur, Jaipur, Azamgarh, Gorakhpur. These weavers came to Malegaon from Maharashtra's Nagpur, Akola, Jalgaon, Dhule, many weavers from this lot settled at Bhiwandi, Malegaon and Mumbai. The birth of Khatiki magh took place in 1963 for cloth weaving. From 1857 to 1860 cloth was woven through the Khatki magh machine only. The cloth weavers who settled in Malegaon were very less in number. At first cloth was woven on five khatki maghs (ancient handlooms). After this the handlooms came. After a technological revolution the cloth business that started here secured a place for Malegaon cloth production on the map of India. Malegaon became famous as the City of Powerlooms throughout the state.

Because of the availability of sufficient raw material and workers class there was a tremendous rise in the looms. Today also there is no change in its number. Alongwith cloth production transport business, yarn merchants, the agents who purchased and sold cloth got chance to develop their business in their own fields. Even the population tremendously increased of the city because of this business. The population that was in thousands in 1880 has now reached to lakhs and the economic turnover that was in hundreds has reached to crores. Between 1857 to 1880 the weaving was done by hands in Malegaon. The

machine that was used for weaving cloth before the handlooms came was known as 'Khatki'. A rope was tied and pulled by the hand for the shuttle to move thro and fro. The yarn was put in the spindle by hand only. In this way the grihudyog started here. There were only six to ten khatki machines in Malegaon till 1870. The Muslims had made their settlements in the nearby surroundings of Malegaon fort and Sangmeshwar area. Khatki machines means a totti wooden frame. Through this khatki in a day (10 to 12 hours) only one nine-yard saree would be made. Till 1905 cloth was woven through khatki only. Then research was made in it and came the handlooms. Handlooms were also made to work by hand but somewhat speeded the work. As much time was required to weave one saree on the khatki machine in that time on the handlooms within two to three hours sarees were woven.

4.3 HANDLOOM, YANTRAMAGH BUSINESS

Till 1905 the cloth business production was very slow. Completely for 45 years the weavers were seen weaving cloth on the khatki. After that came the handlooms. The handloom machine was working without electricity. It was made of wooden frame. Due to handlooms even the carpenters got a chance for their profession and earning. But the handloom period was not so big. The handlooms worked in Malegaon for

period of 25 to 30 years. In the year of 1993 there were 2000 handlooms in Malegaon which later greatly increase. But till date the handlooms in Malegaon have never crossed 7000 in number. The powerloom came after a research. The powerloom that worked on electricity was a revolution. The industrial revolution that took place after the second world war was in that this powerloom is also included.

The cloth production that took place in the flow from Khatkimagh, Hathmagh till powerloom the yarn required for it from earlier times came from Mumbai, Ahmedabad, Surat and Nagpur only. Then the yarn produced in the Sweeking Mill of Solapur and Burhanpur also came to Malegaon. In those days the price of one handloom in Malegaon was 15RS. One saree was made at a cost of Rs. 1.50. as per the quality of the saree only two to four annas profit was earned. Only 10 to 12 Rs. Could be earned weekly from one handloom. In that period the cloth and saree of city were in demand in market. Till 1930 the number of handlooms increased to 2000. Electricity came in 1931. Till then lanterns and diyas were used. The first powerloom that worked on electricity as a substitute for handloom was matter of surprised for civilians. As much time was required for weaving one saree on handloom in that time five sarees were now woven on the powerloom. The powerloom has caused a great revolution in cloth production. Here only laid the foundation of Malegaon 'Powerloom City'

Within a year, means from 1935 to 1936, the number of powerlooms in Malegaon became ten. In the next four years upto 1940 the number of powerlooms had tremendously increased upto 200. 5000 powerlooms in 1950 and in the next 20 years the number increased four times. In 1970 there were 21918 powerlooms seen. In comparison to 1970 the powerlooms had increased thirty times more in 1990. Means, in 1990 in Malegaon there were 65500 powerlooms in number. In today's date in Malegaon there are more than one lakh powerlooms. The number of powerlooms had tremendously increased in Malegaon. Simco, Gwalior, Satara Standard are considered to be the well-known companies to make powerloom machines. In 1950 the number was made to reach upto 5000. Coloured sarees of the city were in demand in Marathwada, Gujarat and Maharashtra markets. The merchants of the main cities would come to Malegaon and purchase sarees. The purchase and sale would be done through agents. This method is prevalent even today. After the scope of powerloom business had increased there was a rise in business of coloured sarees. In that period the nine-yard saree of Maharashtra was famous all over India. There was no need to import raw material from any other country while making a nine-yard cotton saree. In 1935 the manufacture of coloured cotton sarees had increased and at the same time 'Dobby' entered the business.

It became easy to design sarees and to do embroidery design on pullovers of the saree because of Dobby. Above to it, the weavers here searched for various designs and the coloured nine-yard saree of Malegaon became famous to far-off places. The fame of the saree reached outside Maharashtra till Hyderabad, Gujarat, Bihar. The machine used to design cloth is known as Dobby. In 1940 this Dobby had come to Malegaon. As is a revolution had taken place because of this doobby and the efforts of the weavers in the cloth production. The doobby was brought into Malegaon by the businessmen of Mumbai. The peculiarity of this doobby is that, any type of design can be made at the corners of the cloth. Birds and flowers of colourful design can be made at the saree corner because of this doobby's revolution. The weavers here made a study of this doobby. Some new changes were made in the existing doobby brought from outside and moulds to make new designs were made. This invention is said to be the peculiar feature of Malegaon. The development of Dobby had taken place in Malegaon. At first this doobby had to be imported from abroad. It was very costly and heavy as it was made of iron. The cost of one powerloom machine had to be paid for one doobby to be purchased. (In 1940 the price was 500 Rs.) as the demand for sarees increased, accordingly, the powerloom business also increased. But, in comparison to it purchasing doobby became costlier. But, an alternative over it was that here also the powerloom technicians

used their skill here also. They tried to make a wooden dobbie and were successful in it. Instead of iron dobbie the wooden dobbie was cheaper and of light-weight. The dobbie brought from abroad would design only one to one and a half inch corners. That is why, in this way more and more threads were used to make a saree. As much the thread would be thin that much the saree would be of light weight.

4.4 THE DEVELOPMENT OF POWERLOOM BUSINESS

The technicians of the city made changes in the dobbie and developed the wooden dobbie. As a result, good quality sarees were manufactured. As the dobbies were locally made it became affordable for the powerloom owners to purchase the dobbie as it was low in cost. The demand for the colourful and attractive sarees of Malegaon increased as they were already famous. The production was less from that point of view. As the production was less the prices of sarees had inversely increased. The profits of the businessmen increased and therefore, the competition to increase the production started. Due to it there was a rise in the number of powerloom. In 1940, where there were two to four powerlooms in the houses, those people also looked for places outside in order to increase and develop their powerloom business. After 1944, because of increase in production and business the entire nature of Malegaon had changed. The cloth

business that was started in houses came outside and due to its scope the house business had now transformed to trade.

Though handlooms had turned to powerlooms but still business had not turned to the level of trade. Every businessmen possessed two to four powerlooms. These powerlooms were installed in the houses where they lived. Powerloom was a part of their family life. Even though there were two to four powerlooms, they were run by the family members only. More workers were not employed. This method from last sixty years is prevalent today also. The powerloom technicians of Malegaon had made changes in the doobby and produced attractive sarees. In view of the increasing demand of sarees the production fell to be less. As a result, the prices of sarees increased. Due to the increased prices the profit of powerloom businessmen also increased. As the profit increased and money was left behind the number of powerlooms went on increasing. The powerlooms that were run in the house now moved outside. The money that was left behind was used by the businessmen to purchase lands and plots. Due to the increasing business after 1944 the nature of the city changed. The businessmen set-up 10-10 to 20-20 powerloom shades at new places. In this way the increasing number of powerlooms in Malegaon was now known as 'Powerloom Business City'. Because of it employment was easily available for the youngsters. Their daily wages increased. But, only a few powerloom businessmen improved to better

standard of living. Sharab (Khatki) handlooms to powerlooms, whoever had travelled such a hard journey and on its basis had set up their roots there, for them, this was a golden period as their efforts had achieved its fruits.

As the profit increased from the cloth business the scope of powerloom business also increased. After 1950, other than cotton thread, roto, polyester, silk thread also entered the business. The businessmen started establishing modern powerlooms. Due to it, the cloth production capacity also increased. Attractive sarees were made. The silk and polyester sarees started having their control over the markets. Slowly and slowly these sarees alongwith Maharashtra also controlled the markets of other states. Therefore, the cotton sarees of Malegan lost its demand. As a great recession took place on the cloth business the powerloom workers had to loose everything. After 1950 roto, polyester, silk threads came to Malegaon. These threads of Mumbai, Surat, Ahmedabad businessmen had hypnotized the Malegaon powerlooms. The rich capitalists started setting modern powerlooms that were made in the western countries.

It had the capacity to produce four times more than what the native powerlooms could do. The powerlooms that could produce upto 200 metres cloth came. This powerloom started producing soft, silky and various designed sarees. Cotton sarees

were left behind in this competition. From 1950 to 1955 coloured cotton sarees were in a recession in the market. Actually at first cotton sarees were cheaper than silk and terricot sarees. But, in the competition of saree production, when the silk terricot sarees entered, the cotton saree producers were not cautious about it. The silk terricot sarees were expensive and this costliness became prestigious. This false prestige put an end to the cotton saree producers. Heaps of cotton sarees were gathered. The demand from traders reduced. As a result, the businessmen had to stop the powerlooms. In 1955, there was no rattle-shuttle heard of the powerlooms. The powerloom workers were left jobless. As foodgrains and the collected wealth was finished the powerloom weavers started sending the grey cotton beams and all other material to Malegaon. The yarn that was woven through charkha was now readily filled and brought from Mumbai. There were no spinning mills in those days. Raymond, Mafatlal, Basidon, Murarji such type of rich capitalists friends started spreading their web in Malegaon in order to get the ready raw material. The government introduced taxes on the cotton of Mumbai mills. That is why, cotton seemed to be costly for Mumbai's mill owners. In order to save Abkari tax they reached to Malegaon. Because at that time Abkari taxes were not levied on powerloom owners. The recession benefit of powerloom business was taken over by the Mumbai capitalists mill owners. They started the business of making cloth on the basis of

commission. All the powerlooms came to a standstill between 1950 to 1958. This was the greatest recession in the history of Malegaon's powerloom business.

When there was a recession in powerloom business, in that period some powerloom workers returned back to Uttar Pradesh, Madhya Pradesh and Gujarat. Working on the powerlooms there, they learnt new techniques and all that was learnt by them was used there after returning. The government imposed taxes on cloth production. In order to save the taxes the Mumbai mill owners started sending the raw material to Malegaon. The powerlooms that were shut down now started working. Therefore, time was now got to remove the recession in powerloom business, the powerloom owners made cloth on commission basis and this business slowly speeded up and even the workers got jobs.. the rattle-shuttle of powerlooms once again started. This business once again started rising. In 1960 the number of powerlooms went to 10,000.

As the demand for powerlooms rose their prices also had increased. The prices rose from 500 to 5000. Popkin, Malmal, Dhoti and bordered clothes were made on the powerlooms. (means white cloth was raw material). The powerloom weavers who had gone to the differed states during the recession period also returned back. The producer himself started purchasing raw materials. Those who were sending coloured cloth for sarees

also were bringing yarn throughout the country in Malegaon. The web of import-export suddenly started spreading. The material that was required for grey cloth was now provided here. New markets were opened for grey cloth. This golden period was experienced by Malegaon from 1978 to 1980. In the same way the number of powerlooms also speeded up. At the end of 1980 there were 32750 powerlooms. The ready material of grey cloth was exported. Market and business had increased. The Malegaon market had attracted the traders of Punjab, Gujarat, Bengal and Bihar. They contacted here and demanded for material. Therefore, the business of cloth agents also increased.

The industrial revolution that had taken place in Europe also had its effect on the Asian continent. At that time there was the rule of the Britishers. The British government started setting up big mills in India eg. Spinning mills were set at Kolkata, Mumbai, Kanpur, Chennai, Bangalore. At that time, old workers were removed and trained workers were employed. Therefore, powerloom workers from Nagpur, Bhiwandi, Ichalkaranji came to Malegaon and also at the other cities of powerloom. The workers who came from outside in Malegaon were available at low wages. As a result of it, the local workers became unemployed. But, the people who had observed the powerloom business from very near had an alternative over it by selling their gold ornaments and utilizing the savings for purchasing the powerlooms. One powerlooms in one family became their

means of livelihood. They would run the powerlooms in the houses only. In this way the powerloom workers who had become unemployed started their business in their houses. By collecting the profit got from the cloth woven on one powerloom the number of powerlooms increased. Instead of getting depressed of unemployment they themselves decided to become producers. Facing the ups and downs of powerloom business those who remained steady are now known as famous businessmen.

CHAPTER 5

ANALYSIS OF INSECURITY

The religious insecurity in Malegaon city is because of religious sectarianism. At the end of 19th century alongwith the rise of nationalism came forward the sectarianism. It threatened the unity of the Indians as well as the national movement. Every religion has tried to show its differences due to sectarianism. This has brought about a crack in the national integration or social unity. This finally transformed into religious conflicts. Fights took place between the people in the society which later on transformed into riots. Insecurity on its own started taking its roots in the society.

5.1 THE MEANING OF SECTERIANISM:-

Secteraianism is basically one way of thinking. Secterial riots is one of the effects of this propogated way of thinking. Those groups of people who follow a particular religion their social, political and economic relations are equal. This is the belief of sectarianism. Hindu, Muslims, Sikhs and Christians are the clear and different tribes in India. India is a big group of diverse religions such as Hindu nation, Muslim nation etc. this is the belief of sectarianism. The second idea of sectreaianism or

creed is that the social, political and economic relations of religion are different from the other. The followers of different religion or the relations of different religious groups oppose each others or prove to be enemies of each other, then it is understood that the third state of sectarianism has started. In this state the relation of the Hindu Muslim followers may be the same. The same way, the relation of the followers should be in opposition to each other is confidentially told by secterial person.

5.2 WHY THIS HAPPENED?

The growth of modern politics was realized late by the Muslims. The speed with which nationalism spreaded in the minor classes of Hindus and Parsis, the same speed was not seen in the Muslim minor class.

We have already seen how the Hindus and Muslims fought shoulder to shoulder in the National Uprising in 1857. After the revolt was suppressed by the Britishers, the officers decided to take revenge on the Muslims. 27,000 Muslims were hanged to death in Delhi. After this Muslims were suspiciously looked upon. But the point of view changed in the decades of 1870. When the rise of Indian Nationalism took place the Britishers were worried about their imperialist stability and security in India. The feeling of integrity and unity should not grow within the country, for this the Britishers tried out their policy of

‘Divide and Rule’ in which they tried to divide the people on the basis of religion. They started a divisional attitude and creedism in Indian politics. They decided to think in benefit of the Muslims and therefore the old and new Muslim landlords and newly educated class were tried to side the Britishers. They even inspired the other social differences. They even encouraged regionalism by giving Bengali language due importance (domination). They made use of the class distinction to instigate between the higher caste and lower caste, between the Brahmins and non-brahmins. The Hindus-Muslims were peacefully residing in Uttar Pradesh and Bihar. Urdu which was the language used in the court of the king should be substituted by Hindi. For this a movement was going on there which was more encouraged by the Britishers. Means to divide the Indians they even used the demands of various groups in the Indian society. The colonial government treated the Hindus, Muslims and Sikhs a diverse groups. The government gave recognition to religious leaders as the real leaders of each religion. The poisonous religions ideas and religious differences were permitted to propogate through newspapers, pamphlets, advertisements, literature and public demonstrations. Exactly opposite the writers and national newspapers were looked upon cruelly.

5.3 FOUNDATION OF MUSLIM SECTERIANISM

On the basis on sectarianism came forward the divisional attitude. In it Sayyad Ahmed Khan played a very important role. Though Sayyad Ahmed Khan was a senior educationist and a social reformer, he became a sectarian towards the end of his life. In the decades of 1880 he changed his former views and declared that the Hindu-Muslim political relations are not the same and are in opposition to each other. In this way they laid the roots of Muslim sect. all the orders of British rule should be followed were their teachings. When the Indian National Congress was established in 1885 they decided to oppose it. They tried to carry a movement in accordance with Shivprasad, the King of Benaras, to show their loyalty towards the British rule. They started saying that as the Hindu population is in majority and if the British rule needs or weakens the Hindus will dominate the Muslims. Badruddin Tayabji gave a call to Muslims to become a part of National Congress. The Muslims should not heed the call was said by Sayyad Ahmed Khan.

After all these views were unscientific and had no support of reality. Though the Hindus and Muslims were following different religions but their economic and political mutual relations were not indifferent. There were a lot of differences between the Hindus and Muslims in their language, culture, caste, class, social status, diet, clothing or habit of dressing,

social traditions etc. From the cultural and social point the high class Hindus and Muslims and the common people's way of life were the same. There was more similarity between the Bengali Hindus and Bengali Muslims as compared to that of Punjabi and Bengali Muslims. Other than this together the Hindus and Muslims were tortured and exploited by the British imperialism. In 1884 Sir Sayyad Ahmad Khan said, "Don't you all reside in the same country? Are you not burnt and buried on the same land? Or get your livelihood from the same land? Remember, that Hindu and Muslim are the words used only to specify the religious differences, or the Hindu and Muslim and even Christians who are the residents of the same country are all of one nation. This is one nation that describes all the sects. All of them individually and together should get united for the benefit of the nation. This country is equal for all."

Then the question arises- How did the sectarian and divisional attitude grow in the Muslims?

Comparatively, from the point of view of education, trade and commerce the Muslims were backward. The nobles and landlords were in majority among the high class Muslims. The first seventy years of the 19th century the Muslims had a very traditional approach and were against the Britishers and the modern education. Therefore, the number of if educated Muslims in the country was very less. As a result, the science,

democracy and nationalism which were focused upon with modern ideas could not be propagated in the Muslims. They remained backward and traditional. Then because of Sayyad Ahmad Khan, Nawab Abdul Larif Badruddin Tayabji and trial of others modern education spreaded amongst the Muslims. But compared to Hindu, Parsi and Christian educated class the Muslim educated class was less in number. Accordingly, the participation of Muslims in the growth of trade and commerce was very less. As the educated Muslims and Muslims involved in trade and commerce were less in number the high order rich landlords were able to maintain their power over the common people permanently.

There was one more terrific effect of the educational backwardness of the Muslims. As education was important for government jobs and entry into business the Muslims were behind in all aspects than the others. Other than this after 1858 government had deliberately differentiated between the Muslims. The Muslims were solely considered to be responsible for the Revolt of 1857. Though education spreaded among the Muslims the educated Muslims got a very little chance or opportunity in trade and business. They were mostly in search of government jobs. Whatever may be, as India was a backward colony, the job opportunities for the Indians was very less. In such a situation it was very easy to provoke the educated Muslims against the educated Hindus. Sayyad Ahmad Khan and

other leaders demanded for special reservations in government jobs for Muslims. The Britishers said that if the educated Muslims will remain loyal to the British government then they will be offered government jobs and some other special reservations also. Some loyal Hindus and Parsis also tried to use the same idea but they were less in number. The result of this was that though there were political leaders, business men, traders, students, journalists and lawyers the effect on political ideas was much seen of the Muslim loyal landlord and retired government officers. Mumbai was the only region where the Muslims had right from the beginning focused on education and had achieved development in trade. Badruddin Tayabji, R. M. Sayani, A. Bhimji and young Barrister Mohammad Ali Jinnah who were clever and talented Muslims and members of National Congress were found there. Jawaharlal Nehru in his Discovery of India in one of the paras has clearly and briefly stated that the Muslims were a century behind than the Hindus in political, economic and all other aspects. Due to this difference the Muslims have developed a psychological fear in their minds.

Unfortunately, in all other aspects the extremists nationalists were ahead but in case of national harmony they were behind. A strong religious and Hindu feelings are seen in the speeches and writings of extremist nationalist. They put aside the medieval Indian culture and emphasized on ancient Indian culture. They were of the opinion that Indian culture and

nation means Hindus and the Hindu religion. They tried to leave the components of blended culture. Eg. Tilak started with Ganeshotsava and Shiv Jayanti to bring about a national awakening and propagate the ideas on nation integration among the people. But this was not acceptable to the Muslims. In reality, all these things were in opposition to their religion.

Extremist nationalist did not mean that they were Muslim opponents of fully sectarian. Many of them like Lokmanya Tilak wanted harmony between Hindu and Muslims. Amongst them from among the idea of Indian motherland was a modern concept. She had no relations with religion at all. Many of them had modern political ideas. Economical boycott was their prominent political weapon. In the same way their political organization was really modern. In 1916 Lokmanya Tilak had stated- those who work for the profit or benefit of the people of this country is never a foreigner then may be he may be a Muslim or a Britisher. Revolutionaries were not inspired by the sectism of Kuli Mata or Bhavani Mata but by the revolutionary movements of Ireland, Russia and Italy. Therefore, as discussed above definitely Hinduism was seen in the ideas and political work of extremist nationalist. The disadvantage of this Hinduism was taken to provoke the Muslims by the British and those in favour of the Britishers. This is definitely dangerous, the result of it was that, many of the educated Muslims remained stuck to the speedily rising national movement or either opposed the

movement. Naturally they fell a prey or became victims of the divisional attitude. Intellectuals such as Barrister Abdul Rasul and Hasrat Mohani became a part of the Swadeshi Movement. Maulana Azad joined the revolutionaries Mohammad Ali Jinnah came forward as one of the young leaders of National Congress. The path of national movement and its way of thinking was basically secular so it was possible. Gandhiji, Chitranjan Das, Motilal Nehru, Jawaharlal Nehru, Maulan Abdul Kalam Azad, M. A. Ansari, Hakim Ajmal Khan, Khan Abdul Gaffar Khan, Subhash Chandra Bose, Sardar Patel, Rajendra Prasad and Chakravorty Rajgopalachari when the working went in these hands, secularism became more stronger.

CHAPTER 6

CONCLUSION

Today, in some parts of our country religious violence is widespread. Basically, how do these riots and violence take place? The country which made the principle of non-violence world famous and had the immortals of non-violence such as Mahavir, Buddha and Gandhi, in such a country violence is nurturing is a great matter of tension.

6.1 RELIGIOUS RIOTS

Violence is one of the processes and in this process innocent people are mainly targeted and killed. Because they are people of a particular religion. The greatest objective of this violence is that, those culprits who are involved in this violence are not given any severe punishment. Does it only mean that just because they follow one and believe one religion so they are destroyed or should be destroyed by the people of another religion? In different countries people of different religions prove to be in minority. False rumours are spread that these minor groups try to suppress the majority group. This belief should become more stronger among the people so they try to spread some wrong notions in the society. Some religious

majority communities believe in these wrong notions. Because of such superstitious beliefs they start hating the minority religious groups. Of such minor religious groups are killed in the riots and violence then, they are supported with the statements that they are liable for it.

In October 2001, many such accidents at time have taken at different places. After getting up early morning and reading the newspaper, the first page headlines state Violence on the Christians in Pakistan. News on the middle page was some Muslim citizens killed in the religious riots in Malegaon of Maharashtra, India. In the same paper on the further page, it was read, Minor Hindus were tortured in Bangladesh.

It is a tradition to believe such violent religious riots as a social event of inspiration. To find out the emergence of this inspiration and to mention these religious riots as a social event of inspiration, let us check out the riots of India.

Many people of different religions stay in India. Some caste of the Hindu community are considered to be in minority. Keeping aside this reality, people of all religions of Hindu community got united and were targeting the Muslims. There are many wrong beliefs about the Muslim community and religion. They are as follows:-

- 1) To insult the Hindus, Muslim kings destroyed the hindu temples.

- 2) In India the Muslims propagated the Islam religion on the basis of their sword.
- 3) Muslims marry four times and give birth to twenty children.
- 4) Muslims are basically violent, brutal and traditional lovers.
- 5) Violence and terrorism is spread worldwide because of Islam.

In order to break this wrong belief let us first try to understand the reality.

6.2 DESTRUCTION OF TEMPLES:-

To insult the Hindus, the Muslim Kings destroyed the temples- the incident that Mohammad Gazini destroyed the somnath temple is known to everyone. He came from the city of Gazana in Afghanistan and so got the name Mohammad Gazini. It was a long journey from Gazana to Somnath. There were many Hindu temples that he came across on his way. But he didn't touch those temples at all. On the way only at Bamujan, there was a great idol of Lord Buddha but neither did he destroy it. Therefore, a question arises, why did he choose Somnath only for destruction. While heading towards Somnath he came across a city named Multan. Abdul Gateh Abdul Mohammad was the Nawab of Multan. Mohammad Gazini sent a message to

the Nawab to allow him to go Somnath via Multan. But Abdul Fateh Dawood did not allow him. As a result a big fight took place between the two Muslim kings. In this battle Gaziniz's soldiers destroyed the Jama Masjid in Multan. It means with the aim to move ahead towards Somnath he did not bother even to destroy the Masjid. Ahead of Multan was the Thaneshwar city. The king there was Anandpal. Anandpal permitted him to go to Someshwar. Gazini moved towards Someshwar via Thaneshwar.

Before the destruction of the historical temple at Someshwar, nobody has any information about the work done by Mohammad Gazini. There was crores of wealth in Somnath Mandir. From where did this wealth come? There were many such temples in the medieval period where jewellery, gold coins in cores were collected. In that period the devotees (means the kings, jamindars and institution owners) would donate such wealth to such temples like Somnath. Around about 200 crores Rs. Wealth was collected in the Somnath temple. All this wealth was taken into possession by Gazini. Top of it he told that idol worship is not acceptable to Islam religion and so I am destroying the temples. Now the question arises that if Mohammad Gazini had to destroy the temples only, then why did he not touch all the other temples and idols that came on his way? He called himself to be the follower of Islam. The one-third of soldiers in Gazini's army were Hindus. Out of twelve

senapatis five of them were Hindus. Their names were Tilak, Saudhi, Harjan, Rana, Hind. After winning over Somnath he appointed one Hindu king as his representative. His name was inscribed on the coin of the kingdom and in Sanskrit language.

One thing has to be noticed here. Majority of the kings and badshahs would count their deeds in the name of religion. They were all inclined towards expansion of kingdom in the name of religion. The idols in the temple were of gold and silver and dressed with ornaments. The king was in need of such wealth. Though they may be Hindus or Muslims, there was only one religion i.e. expansion of kingdom and collection of wealth.

6.3 FIGHTS BETWEEN HINDUS AND MUSLIMS

Were the Hindus and Muslims really fighting in the historical period? The most important example here is the great battle between Rana Pratap and Akbar. Everyone knows, this battle was fought at Haldighat (Rajasthan). But something new here is that Akbar Badshah did not go only to Haldighat to fight with Rana Pratap. Raja Mansingh had gone in place of Akbar to fight with Rana Pratap. There were Raja Mansingh's Rajput soldiers and Shehzade Salim's Pathani soldiers in Akbar's army. Hakim Khan Sur was the army leader of Rana Pratap. His soldiers, too, were Pathanis. Even Rajputi soldiers were a part of it. Now on both the sides were the hindu and rajput soldiers and

pathan soldiers face to face. Then still why did the fight take place between them? Were they fighting for their own religion? Or was there some other reason due to which they came face to face against each other?

6.4 REAL HISTORY

Shenshah Akbar wanted to expand his kingdom and grow his power. He had control over the nearby kings. Great rights were given to them. Badshah Akbar would get support from such subjugated rulers. Akbar Badshah put a proposal that like this Rana Pratap should also allot 5000 designations. This proposal was not accepted by Rana Pratap so a battle took place. After the death of Rana Pratap his son Rana Amarsingh got 10000 designations from Jahangir, son of Badshah Akbar. Amarsingh also got involved in Jahangir's administration. Such type of decisions were not taken in the name of religion. But, it was only a fight for power. But this reality was conveniently put aside and today's politically religious group in order to continue the hatred in each other's mind of Hindus and Muslims falsely state that in the earlier periods Hindu-Muslims used to fight with each other.

6.5 SHIVAJI MAHARAJ

Continuously Shivaji's name is put ahead as a opposer to Muslims. But the reality is something else. Whenever the situation would rise about a fight between Shivaji Maharaj and Aurangazeb many-a-times Aurangazeb's Raja Jaysingh would march ahead. Many of the leaders of army department from Shivaji Maharaj's army were of Muslim religion. (Siddhi Sambal) Maulana Hyder Ali was Maharaja's main bodyguard. Madari Mehetar was the Muslim prince who by heartedly had helped Shivaji to free himself from Agra. Maharaj had built Jagdishwar temple near the Raigad fort. Next to it even built a Masjid. Because of this Masjid Muslim people alongwith Hindu got a chance to offer their prayers at their religious place.

Shivaji had strictly instructed his soldiers, that while maching ahead for any loot if they come across any copy of any religious book then it should with due respect be handed over to the concerned religious group. Shivaji Maharaj had great respect for one of the Sufi Saints of Maharashtra named Hazrat Baba Thorwale. He also respected Father Embroz of Surat. Shivaji who sent back Subhedar's daughter-in-law with due respect. How can he be forgotten? Shivaji Maharaj got very angry when his soldiers in the Kalyan loot brought the Subhedar's daughter-in-law (Muslims) as a gift in front of Shivaji Maharaj. He sent the daughter-in-law back to her husband with respect alongwith

his soldiers. Was Maharaj in opposition to the Muslims? Did he hate the Muslim religion? What do you think?

6.6 ISLAM AND TERRORISM

The teachings and lifestyle of Islam religion are very famous. Some Islam philosophers state that Islam is a whole-hearted and peace-loving religion. But those countries which are powered by the Maulavi religion, in such Islam community the traditional valued of such administrative system have been imbibed as the teachings of Islam religion. Full control over the women, growing injustice is seen everywhere throughout the religious powered country and fearful community.

In reference to terrorism we have to take one thing into account, that no religion specifies the death of any innocent person in the name of religion nor does it permit to do so. The language of such terrorist group, organization or person etc. is different. The main aim of terrorism is to create fear of kill innocent people, all to be done in favour of religious politics.

The deeds of religious political groups got greatly instigated during the Second World War (1939-1945). Accordingly, a Christian person named Timothy Macuay threw a bomb at Okohoma (America) in which 300 people were killed. Kittey, a terrorist organization in Sri Lanka killed thousands of

people. Not a much period has passed where even our Prime Minister Mr. Rajiv Gandhi was sacrificed. Majority of people who believe in the Kitey organization are Hindus. Sikh organizations had taken the support of terrorism for the demand of Kahakistan (an independent sikh religious state). In November 1984 these terrorists had killed the Prime Minister Indira Gandhi at her residence.

The result of emergence of a new nation named Israel in the period of second world war is also a result of such terrorist tendency. In the emergence of Israel round about nine lakh Arab Muslims and Christian people had to migrate elsewhere leaving behind their houses, lands, cattle etc. from this some extra groups came into existence and provoked double the deeds. There was a big support of imperialistic progress/ developed nations to expand such religious terrorism. If there will be a control over all the natural resources and raw material of the world, then there will be our imperialist control over all places, was the view of ambitious imperialistic and colonistic and countries. Those countries where democracy was growing and attaining stability in such developing and underdeveloped countries the democratic government was tried to be spoilt, especially by America. Those countries which would be fully under the control of America, in those countries the groups were offered the power and status. Such things were brought into implementation.

The best example regarding this is to look towards Iran. In 1953 according to democratic system Mussadik's power got elected in Iran but was overthrown later. Because he had nationalized the oil-wells in Iran. Accordingly, on the Afghanistan border to gain victory over the emergency Soviet army America opened terrorist training centres in Afghanistan under this reason. Even the Pakistani groups were trained there. Therefore, six lakh Iraq citizens had to lose their lives. The result of it was that, because of such experience the young group which was in dilemma, under the guise to save Islam religion, became terrorist in the name of Jihyad and carried out their work. One such terrorist group has entered the state of Kashmir and so the Kashmir issue has become serious.

When the democratic system starts breaking, dissatisfaction grows in the country. But, when this dissatisfaction turns in a wrong way in such an atmosphere terrorism grows. The researchers of Islam state that, as per the teachings of Islam religion, killing of any innocent person means killing of mankind. Today throughout the world violent terrorist activities are carried in the name of Islam. The most important reason behind it, is that the majority of believers of Islam religion reside in the oil-producing countries. In order to have America's indirect control over these oil wells(raw material/crude oil) the local Shaikhs, Mullas are taken under control. They are instigated. The Muslim group is going against

it. They are shown the wrong path (to become religious terrorists and be ready for self-suicide). This is one of the prominent reasons responsible for the growth of terrorism and numbing the minds.

In a country where Muslim government comes to power (means the Taliban's of Afghanistan) then such type of people at first bring a strict control over the ladies. Attraction towards democracy should not rise in the society therefore, hesitation towards the basic fundamental rights of people, all such things are immediately started by them. In a country where Islam is followed, but in reality are afraid and the people who lead such a life, in such a country also the first attack is made on the human rights of women. Means, actually all these problems are basically not religious nor have any relation with religion but are started in the name of religion. At such a time it proves out to be a political, social process. In this process the entire social life is destroyed and shattered.

6.7 VIEWS OF HINDUISM REGARDING NATIONAL INTEGRATION

The views of the Hindus towards the nation is clearly seen through the Hindu Mahasabha, National Self-Volunteer Organisation, Bharatiya Janasangh etc. the view of Hindu Mahasabha was "One Nation, one language and one culture".

The idea on Mahasabha about National Integration is clear through Savarkar's book 'Hindu Rashtra Darshan'. The thought of Savarkar about Hinduism have affected the minds of Maharshi Arvind and other extremist revolutionaries. They have taken inspiration from Savarkar's way of thinking and had jumped into the national movement. To put down the moderate thoughts, Savarkar's burning national ideas have proved to be an inspiration. Unity and whole India were the ideas in Savarkar's idea of a nation. There were three flows in the period of national agitation that were influencing the national integration. The leadership of the influences of the minority group was done by the Muslim League alongwith the other organizations. The leadership of Hindu secterial flow was done by Hindu Mahasabha, which was ready to take support of the Britishers to remove the Muslims and openly was with the Hindu zamindars and kings. The leadership of national communism was done by the Congress, which was addressing the national integration by throwing aside the caste and religion.

Dr. B. R. Ambedkar has put forth the thoughts of nationalism through his book 'Thoughts of Pakistan'. He tried to give India an integrated nationality. In his views, 'Nationality is a kith and kin feeling'. To develop a close relation in an individual. Such a feeling could not be developed by the Indian national leaders during the period of freedom struggle. Looking at nationalism in terms of equality Gandhiji says, 'Hindus and

Muslims are the two eyes of Mother India'. But this feeling could not be developed by Gandhiji. While stating his desire of what type of swaraj he wanted, he writes, "the union we want not a patched up thing but a union of hearts based upon a definite recognition of the indubitable proposition that swaraj for India is an impossible dream without an indissoluble union. It must be a partnership between equals each respecting the other and the others way of life". If this social nationalism of Ambedkar would have been followed for the Indians, then many hard questions of India could have been solved, but this did not happen. Meaningfully, the Hindus and Muslims never tried to understand each other. In the opinion of Aadi H. Doctor, 'The Hindu-Muslim unity would have been possible by watering the religious feelings of both the communities chronologically. The Khilafat Movement of Gandhiji proved to be an inspiration to the Muslim sect and for some developing Muslims it turned to be an attack. These developing Muslims desired to modernize the Indian lifestyle. What we have learnt from the experiments of Gandhiji is that, he has proved to be unsuccessful in making the Hindus and Muslims unreligious. It means, Gandhiji could not put a stop to the growing differences of both the communities in the society. Because of it firstly the country was partitioned and secondly in the independence period Communalism and Secterianism went on growing. Nehru tried to develop National Integration in India through Science,

Technology and Modernisation but this integration in India was only politically based. He expressed his desire that, “Political unity has been possible only upto some limits. It is more important to go much deeper than Indian unity. Because of it, we all can be integrated together in a stronger nation. Keeping permanent the miracles of diversification we can keep permanently the unity of the country.

Nehru wanted to create a united society by bringing unity in diversity but it could not be long-lasting. The idea of Nehruji was not clear. He simultaneously at a time wanted to carry out modernization as well as cultural equality. He states that the most important question is how to modernized the structure of our society and also how to prevail its moral values?

Jayparakash for the first time in India established a government without Congress and established his Janta Party. As per Jim Maseleusse some Hinduists groups of Congress and Samajwadi were included in the Janata Party. This government party worked for 19 months. Then some thoughts came ahead that the leaders of Janata party should no longer remain the members of the organization. This Janasangh was not acceptable to the leaders. They dismissed the Morarji government and independently established the Bharatiya Janata Party as well as the earlier janasangh principle were made of a little moderate structure. In order to make its place stronger the BJP with the

support of Rashtriya Swayamsevak Sangh and Vishwa Hindu Parishad brought ahead the question of Ram Janmabhoomi. Because of this question, the BJP power came in the four states in the North and due to the support from outside by the BJP in the Loksabha elections V.P. Singh became the Prime-Minister. Then ahead, Advani carried out a Rathyatra on the Ayodhya issue and after that BJP took back its support from due to which the V. P. Singh government collapsed. As a result, the BJP awakened the Hindu pride and continued its motive of freedom of Ram Janmabhoomi. When Narsimharao was the Prime-Minister, the Hindutvawadi Organisation made an attack on the Babri Masjid and with great tactics destroyed it. Afterwards, BJP was successful in creating difference of opinions within the Indian Politics. After V.P.Singh's defeat and acquiring majority votes in the election, BJP's number of seats in the Loksabha went on increasing. The reason of it was that the party was successful in keeping the Ram Janmabhoomi issue burning. Majority of the Hindu society got diverted towards BJP as one side was the Congress and Janta Dal alliance and on the other side was the National Integration sutras of BJP based on the Hindutava. It means that the idea of secularism of the Congress could not be cleared and a majority of Indian people did not accept it. In opposite to this, BJP brought forward the issue of Ram Janmabhoomi and put forth the idea of secularism and also put ahead the real picture of the Congress. On one side the

BJP's force to think on religion in politics and on the other side the force of Left Group of Congress that religion cannot be a part of politics, in this fight the power of BJP went of increasing. As all the people are closely related to the holy places and, the religious places the feeling of national integration cannot e a waste was the policy of BJP. To free this Ram Janmabhoomi and in its place to build Shri Ram's temple is an image of nation's pride. BJP put forth the thought that taking into consideration and respecting the feelings of the majority of Hindus, the minorities should help in building such a temple and also give a popular social support and this thought got a great response.

Romilla Thappar says, "in order to have double/dual national policy the two groups of Hindu and Muslim were brought face to face, who were from the earlier times enemies of each other. The recent rule developed the Muslim sect and made use of them.

Before the period of 1947 the Hindu sect became very happy and clear. In order to bring national integration through national agitation religious images were brought into use. But these images only became the cause of differences and after 1947 this thing became very strong. Between the period of 1947 to 1992 the double nature of this question came ahead. In order to get majority of votes the Congress government that was in

power started heeding the requests of Muslims due to which their response went on increasing and out of it on majority Hindu organizations went on increasing. In the same way thinking that our Islam religion is in danger, the religious Muslim organizations tried to develop the sectarian feeling. Due to social diversity and politics in votes, the national integration of India had to face many problems.

From 1980 to 90 in this decade the Indian public inclined towards aggressive nationalism. Strong Hindu Nationalism and flames of Hinduism went on strengthening in this period. On 6 December 1992, Babri Masjid was demolished due to intense aggressive nationalism. Intense Hindu nationalists encircled the Hindu psychology. From it in the elections intense Hindu nationalism achieved success. Today's intense hindu nationalism and staunch muslim values that have developed and their effects that may take place in future is an issue which has to be through over and also to find the reasons for it is very important.

6.8 VIEWS OF MUSLIM RELIGION ABOUT NATIONAL INTEGRATION

After making a study of the problems of Muslims in India, there are two ways of looking at national integration. First outlook is fanatic/bigot and the second is liberalism. In the first

bitterness is given importance and in the second 'live and let live' this thought is important.

At first in India the Prize-winners of Islam religion were against the partition. In the Revolt of 1857 Hindus and Muslims both together fought against the britishers and both with one heart should work for the upliftment of the nation, such a feeling had developed. But then later this feeling diminished and the nature of Muslim variations went on increasing. Basically, Muslim this inspiration was got from an integrated nation though, but then how did the fight for two nations rise and resulted into partition is matter to be looked upon. In 1940 the book that was published 'Is India one Nation' but a social policy and a state idea whose purpose cannot be fulfilled except through a corporate and well ordered society. Islam is not only a religion but a social policy. In that the idea of one nation has rose and if able to bring it into implementation or reality the whole society should be organized together.

For the first time, trial for Hindu-Muslim unity was made in the Tilak era. In order to give the national movement a wider scope. Tilak had made an agreement with the Muslim League. Bipinchandra states that, "Lokmanya Tilak, once he awoke to the need for Hindu-Muslim unity also followed a similar strategy. He became a major architect of the Lucknow pact which represented an effort to unite the leaders of the Congress

and the Muslim League in order to be able to put pressure on the colonial authorities to grant constitutional reforms”. The main objective of the agreement at the starting point was to pressurize the colonial Britishers to get the constitutional amendments. In this way, after 1920 an independent power group rose of the Muslims in India. In the opinion of Badruddin Ahmed, “of all minorities the Muslims occupy a special place in the Indian polity”. An independent position was set-up for the Muslim minority in political India.

The Khilafat Movement was one of the effective movement for Hindu-Muslim unity during the Gandhi period. Gandhiji tried various experiments in order to unite the Hindus and Muslims. According to Bipinchandra, this movement was one of the mass movement and due to it the base part of the Muslim middleclass could not get involved in this national politics. (It was inspired by the motive of bringing the Muslim masses and lower middle classes into the mass non co-operation movement and to certain extent it actually succeeded in doing so). Khilafat movement was an emotional movement. There were no chances for raising the standard of living of an ordinary person due to the success of this movement. Accordingly, this movement could not bring about a secular democratic tradition. Keeping Maulan Abdul Kalam Azad and some more like him on exception, the rise of new leaders was very limited. In the 1921 session held at Nagpur as per the

Lucknow pact it was decided to give some reserved seats to the Muslim and the same notice was given to all regional organizations. In order to stop the religious riots in 1922, congress at first appointed a committee of Mr. V. G. Patel and Hakim Ajmalkhan. This committee lived to solve the differences between the Hindus and Muslims. Motilal Nehru also tried to negotiate with the king of Mehemberabad on the religious issue. Bipinchandra states, “Congress, instead of establishing a non-religious nationalism focused more upon the compromises of Hindus and Muslims. There was a very limited efforts made in the Gandhian period to bring about a mass awakening in the Muslims and to develop in them the feeling of nationalism.

6.9 RELIGION OF TERRORISTS

It is absolutely true that all muslims are not terrorists but all terrorists are muslims! On 11/09/2001 the attack on the World Trade Centre of America, and event that had and may never occur, it is from that time such a statement very effectively and regularly is made famous throughout. Due to media such as SMS and oral conversations, common people are also found to be speaking such language. This technique has also equally affected the secular leaders, too. From the time the news has spread about the violence caused by the Muslim youth

in Kashmir, there is an intense feeling that the Muslims only are the terrorists. This feeling has become more strong due to the full involvement of the Muslims in the events such as the attack on Akshardham , Ansal Plaza, Hijack of Indian Airlines Passenger plane at Kandhar, attack in Parliament Building. The real situation about all such things when came out or some groups very minutely and with great efforts enquired the situation and brought forth the real view seen or experienced by them, the information proved to be suspicious about all these issues regarding the report that was given by the government and also there were many mistakes found in it. In such eventful period Muslim are there and Al-Qaida, Lashkar-e-Toiba, Hammass, such terrorists organizations are being pointed is true, but such type of terrorism is also carried out by other organizations, too.

LTTE is also like this one such terrorist organization and the majority of its members are Hindus. Dhanu named one of the woman of this organization was a suicide bomber, who assassinated Rajiv Gandhi. Khalistani movement was also basically terrorist. The terrorists organizations in the North-East had and have Hindus and Christians. In 1942 at Cairo(Egypt) the bomb-blast that had taken place in a hotel was by a ‘Jew’. The same type of bomb-blast was done by a Christian at Oklahama(America). (His name was Timoti Macuay). In some parts, where due to some reasons the violence done by others

goes beyond limits and toleration capacity, in those parts the people themselves get inspired to start doing violence is an experience. In reality there is no connection of some particular religion. National Democratic Front, Bodocand, Aasoo, Tripura Tiger Force, Japanese Red Army, Lolyds Salvation Army, Eta(Spain) are the world terrorist organisations that are engaged in violence to achieve their motive. They have nothing to do with Christian, Hindu and Islam religion.

From last 10 to 15 years it is continuously said that Islam religion is a violent religion. Media as well as some nations have started propogating that Muslim is not a socially religious community. Terrorism rises and spreads only because of some special independent social, economic and political situations. But this reality is never noticed by anyone. Many do not feel anything about it. The name of religion is taken only for disguise. The terrorist organizations work in the name of religion and thought they have religious pride still they become violent to safeguard religion. There is no reality in such propogation. Khalistani group stated that they did so to preserve the pride of Sikh religion and other religious terrorists put forth various reasons. America and Pakistan's IS has directly supported in the upbringing of the Afghanistani organization, Al-Qaida which was very small and now has grown big. For some reason Soviet Union had sent their troops on the Afghanistan border immediately and to drive them away

terrorist of different religions were there and terrorism actually does not have any religion.

6.10 WORLD UNDER THE FEAR OF TERRORISM FOR NEXT 50 YEARS

For the next fifty years atleast the danger of world terrorism is not going to be lessened. Terrorists have now started using modern and developed 'Hi-Tech' techniques. Their controlling system is also done with modern administered techniques. Money and destructive weapons are available in plenty with them. The Tamil terrorists have their own airforce, too. Till the time of Israel-Palestine question is not solved and till America and Israel have its hold over the Central East Asia, till then terrorism cannot end.

The terrorists that were fed by America have now turned demons on the world. It is not only America, but also Pakistan, where these terrorists have taken shelter, is having no control over them. Then attacks made by America with a selfish motive about the oil politics on Central East in that, hundreds of innocent civilians lost their lives. Those who are alive are left with no mother, father, teacher or guide. That is why, these future terrorists are full of anger to take revenge on America and all those who are in good faith with them. That is why, till the

next fifty years we will still have to stay under the dark clouds of terrorism.

Human bombs or 'Fidayin' make an attack as they are ready to die. America's new president Obama will have to face the world's 'Republican' terrorists for the first time. It means they will have to face the war-attackers of their own country. It is not easy to break the plan of the world terrorism. About the attack of 9/11, Kumar Kotkar said, "America is a super power, prosperous and beautiful place and the America's 'World Trade Centre' is known as a beautiful image. This tower has got blended with the American culture. The engineers of construction work had viewed that, 'when planes like jet having thousands tones fuel will dash with the tower, then the fuel will spread and the tower will get destroyed, so strong this tower is! Some terrorists had kept bombs on the tower in 1993. They were proved to be guilty and court had punished them. At that time the victims told the court that we are ready to face the punishment, but even though our aim is not successful, to bring success to our objective our men are still alive behind. They will achieve success in our aim. This came out to be a reality within nine years. 80% of America's economy is dependent on crude oil and natural gas got from Central East. Even if, for ten days the fuel supply from Central East is stopped the entire financial economy of America will be shattered. Amercia has a stock of crude oil. But they have closed down their stocks. If our

stock is over then what to do? Till today this is thought over by America. It means, “You are enjoying because of us. Due to use you call yourself to be super-power, but don’t increase your mischief”. To give this warning, nineteen terrorists with the help of aeroplanes made an attack on the ‘World Trade Centre’. Who were these 19 terrorists? How did they enter the airport after going through such a tight security check-up? America did not disclose this full information nor was any officer suspended from Aviation Traffic Control. Nothing was heard of it.

The main narrator of this attack, Bin Laden, the rich Saudi trader was made famous throughout the world by America in a day. This Laden, who was an unknown personality, at first was the darling of America. Thinking over its own benefits in the fight over crude oil, America had bred this demon, that is Laden. Saddam Hussain also once upon a time was the darling of America. In order to retreat the Soviet troops in Afghanistan, America would support the Islami religious terrorists in all types, but when the Soviet troops would return back these workless Mujhauddin’s would move towards Kashmir. After 1989 terrorism increased in Kashmir. To defame India, ISI decided to use the terrorists with the help of America. India constantly told America proving with evidences that the help which America provides to Pakistan financially or by means of weapons, has now turned on India in the form of terrorism. But America did not consider the evidences. Kumar Kotkar said,

“After the division of Soviet Union, America felt that now its enemy is destroyed, now it can control the whole world and therefore, accordingly, at different places started setting their favourites in order to establish their hase over those places. India was a victim of it. But America started giving double support to Pakistan. But then only after the attack of World Trade Centre, America realized that whom they had helped, they only in return took revenge upon them. Whatever efforts are being taken at a world level to destroy terrorism is just a false imagination. In the next fifty years, these terrorists who are fed mainly by America will not let the world exists. Now a fight has started between good and bad. If you have to exists in this a little bit also, you will have to remove the religious jealousy and aggressive nationalism. Because these terrorists are only concentrated on increasing the religious animosity and taking benefits out of it.

Hindus and Muslims are made to stand in two such groups who are from very early times enemies of each other. Muslim sectarianism was increased by the power of that period and were made use of. Religion based politics is basically the politics to keep burning the hatred for other religion. There should not be any unity, integrity or understanding between the two groups of Hindu and Muslim so the Britishers immediately, accepted for separate electorates of Muslim League. Britishers worked with their policy of ‘Divide and Rule’ and therefore always sowed

the seeds of poison and hatred between the two groups. That is why, these two communities always face each other.

In Malegaon city there is staunch opposition for each others caste and community, there is very less open-heartedness the understand each others religion. Everyone tries to prove their own differences. Muslim tried to proved that Muslims are different and Hindu community tired to prove that Hindus are different. That is why, there is a great opposition about each other between both the communities of Hindus and Muslims.

Due to the basic differences between the hindu culture and muslim culture, the people of both the cultures as per their traditions celebrate their religious festivals. If people of both the communities come together to celebrate their religious festivals then the enmity, hatred between the two communities will on its own decrease. During 1857 Revolt as there was unity and integrity between the two groups, the same will be seen.

Swami Vivekananda's teacher Ramkrishna Paramhansa has said, "All religions are branches of the same tree," means there is only one God. Only the devotion to God is shown by people in different ways to please God. If everyone thinks that we are all one then integrity can be established. The hatred of Hindu-Muslim community will on its own lessen down.

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