



## COMMUNAL RIOTS IN MALEGAON

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### ABSTRACT :

India has experienced many communal riots both before and after its independence; however, the riots in India during the post-Independence period have gradually acquired a character qualitatively different from those occurring during the British period. The Communal riots in India after Independence can be divided into six phases: 1951 to 1960; 1961 to 1970; 1971 to 1980; 1981 to 1993; 1993 to 1999 and 2000 to the date. The decade 1981 witnessed maximum communal riots due to either political controversy or economic competition, for example, Biharshriff Hindu-Muslim riot which ended with 1992 – 93 riots of Bombay and Surat after demolition of Babri Masjid on 6 December 1992.



**KEYWORDS :** communal riots , power looms.

### INTRODUCTION

Most of these riots during this decade were the result of either the Shaha Bano or Babri Masjid-Ramjanmabhoomi controversy. There have been many communal riots all over India during 2000 to the date but the dynamics of these riots should not only be sought in religion or caste but in other material factors like distribution of economic and political resources. The present paper concentrates on understanding the underlying causes of communal riots to enable us to find solution for the communal frenzy, which claims lives of hundreds of innocent people every year. Therefore, in this paper, an attempt would be made to explore the communal riots in Malegaon (Maharashtra, India).

### MALEGAON

Malegaon, a Muslim majority town (taluka) in the Nasik district is an important centre of power looms like Bhivandi near Mumbai. A survey shows that the incidence of T.B. is also quite high among the Muslims of Malegaon. It has roughly a population of 800,000 of which nearly sixty percent is Muslim. The vast majority of these Muslims had relocated from U.P and Bihar after the uprising in 1857 because of mistreatment by the British, are very poor and ignorant. The legislature of Maharashtra did nothing to improve their financial conditions aside from abusing them for votes.

Malegaon was looked upon as an example of communal harmony, until Independence, even though, this town, unlike the rest of the country, has a majority of Muslims. However, the situation has deteriorated. Since 1963, there have been five major riots, making the town one of the country's prime potential trouble spots. One of the reasons for the growing alienation between the two communities is said to be economic -

with weaving being the mainstay of the town. The Hindus supplied the yarn and collected the finished product; the Muslims did all the weaving. Now, the weavers are said to be making inroads into the traders' preserve, which is certainly the more profitable side of the business.

### **MALEGAON: RUNNING RIOTS**

In July 1983, the crackers have been burst to celebrate Indians victory in World Cup cricket, but they came one whole day after the win. A crowd of 300 marched to the quila station to complain and soon matters got out of hand with the police firing 56 rounds. Within four days of riots, three persons, including a three-month-old baby, were killed, 300 others injured, and over 500 arrested. Malegaon, declared a disturbed area over the years that symbolized protest against an eighth standard history textbook, which attributed certain references to the prophet Mohammed. The gutted factories and looted shops were in areas like Islampura, Nayapura and Gurudwara Ward - all clearly belonging to the Muslim community and all the arrests, injuries and deaths seem confined to just the Muslim community. It seems strange that authorities did not come forward to defuse the tension. There was trouble earlier last June, too, over the alleged slaying of cows. The Congress(I) has also allegedly had its share of involvement in the escalating communal tension.

### **MALEGAON: THE BIGGEST RIOTS AFTER THE MUMBAI RIOTS OF 1992-93**

The mobs in Malegaon are very genuine and greatest after the Mumbai mobs of 1992-93. The Malegaon uproars would take the cake in the post-Babri revolts in Maharashtra. Inside a few months, decisions to Municipal Council are normal in Malegaon and different towns and gatherings and challengers are stressed over their vote banks. Malegaon was shaken with abrupt spurt of shared mob on 26 October 2001 after the Friday supplication toward the evening. Other than decisions the episodes of 11 September in New York and Washington, were additionally liable for what occurred in Malegaon. Muslims in Malegaon, similar to the Muslims in numerous different places in India, are very furious with the USA for its constant mass besieging in Afghanistan in reprisal to the fear based oppressor assaults on the World Trade Center in New York and Pentagon in Washington.

These Muslims are communicating their disdain against the USA and the Britain which has joined the USA in rebuffing attacks by giving a call for boycotting the American and the British products especially the Coca Cola and Pepsi Cola, the well known sodas. Some little fellows in Malegaon were appropriating the handouts engaging the Indians to blacklist these products and they went to disseminate these leaflets after the Friday petitions. In any case, these flyers had nothing collective or hostile or even a thing on the side of fear monger assaults on eleventh September in New York. It contained just an intrigue to blacklist American and British merchandise.

Malegaon is considered as one of the most mutually delicate territories in Maharashtra. So the specialists needed to play it safe and the police bandobast was fixed. One of the constables of the SRP (the state saved police) grabbed a leaflet from the kid who was disseminating it and denounced him. As per another form, he even slapped him and captured him. It is said that the kid wouldn't hand over the flyers to the constable. This prompted fight from the individuals leaving the mosque and brought about clashes with the police. All things considered, it ought not be the activity of police working to interest for the leaflet. It could have been gathered pleasantly by a plainclothesman from knowledge office. Rather, a SRP constable held onto the handout thus much viciousness came about.

Area Superintendent of Police, S.P, Suresh Ahire and the neighborhood Congress MLA Sheik Rashid arrived at the spot. Individuals were requesting statement of regret from the police for grabbing the flyers and capturing the kid. As the group was getting eager the police turned to lathi accuse of extraordinary force. Numerous individuals were harmed and they started to run from that point. The group ran towards Muhammad Ali and Qidwai Road and had fight with the police. Stone pelting started and numerous individuals including three cops, it is stated, were harmed. It is then that the police utilized power and start terminating toward Muhammad Ali Road. The police terminated 9 adjusts in which 7 people were harmed.

Three people kicked the bucket of which one was a kid of 18 years, who was hit in the head, the other was a 23 years of age man who was hit over his navel and third was a lady Biqis Bano multi year old who was drying garments on the patio was hit in the chest and passed on in Faran emergency clinic. It will be seen that every one of the three were hit over the midsection and none was terminated upon underneath the midriff. The Srikrishna Commission Report tested job of the police so meticulously, police headquarters by police headquarters and reasoned that the police was blameworthy of purposely slaughtering Muslims in numerous examples.

The group turned out to be significantly more anxious after the terminating and in excess of seven people having been hit over the abdomen the group turned out to be much progressively fretful. The group from that point spread to the opposite side of the stream Mausam and started enjoying plundering and consuming shops and different properties having a place with the lion's share network, and the areas of dominant part network fought back by consuming shops and properties of Muslims. On 26th October 2001 parcel of instances of pyro-crime occurred somewhere in the range of 4 and 7 P.M. in Dana Bazar, in Gur Bazar, Kirana Bazar, Shashtri Chowk, Nihalnagar, Muhammad Ali Road and so on. The larger part network mutual components transparently started inciting individuals in number of regions around Malegaon like Samakser and camp and Suigaon and bits of gossip started to spread every which way as occurs in the majority of the mobs. In Samakser Muslim properties were annihilated, plundered and consumed. Presently collective components and hostile to social components from both the networks were transparently plundering and consuming properties. There were two instances of wounding however all others (around 13 people as indicated by the official figures and 15 as per different sources) were murdered in the police terminating. Around 12 people were Muslims among the individuals who passed on and two Hindus and one was unidentified. The plundering and consuming proceeded for barely any days and the circumstance went under control simply after 3 November. Check in time must be forced for extended periods of time from the absolute first day and day-time limit has been loosened up just on 7 November. The night check in time, be that as it may, proceeds. It is exceptionally unfortunate that such a significant mob occurred in which 15 people were executed, more than 12 were harmed in police terminating and 477 people were captured. Numerous excruciating accounts of murdering of individuals were heard.

One individual who was working for harmony was called from his home on the guise of controlling the horde and was executed. Water pipes were broken by the scalawags and Malegaon abandoned water for scarcely any days. Talk was likewise set above water that milk has been harmed and many needed to abandon milk. In towns and close by territories it is for the most part Muslims who endured. In Malegaon alone the properties worth in excess of 15 crores were wrecked and in these different spots properties worth multiple crores were lost.

### **MALEGAON BOMBINGS**

The 2006 Malegaon bombings were a series of bomb blasts that took place on 8 September 2006 in Malegaon. The Maharashtra Anti-Terrorism Squad (ATS) initially blamed the bombings on the Students Islamic Movement of India (SIMI), but a charge sheet filed in 2013 put the blame on the Hindu extremist group Abhinav Bharat. On 25 April 2016, the court found the initial ATS charges to be fabricated and released the nine Muslims previously arrested. In the 29 September 2008, Western India bombings, two bombs went off in Malegaon, Maharashtra, which killed seven people. After the blast, a mob of 20,000 gathered near the blast site, following which the state of Maharashtra deployed Reserve Police Force to prevent any mob violence. The police brought the situation under control after a brief clash with the mob. A large number of paramilitary forces have been deployed in the communally sensitive town of Malegaon, which witnessed multiple blasts, as the town has a history of communal violence.

### MALEGAON RIOTS: RAPE AND RUMOUR

Several men from the Hindu community in Malegaon raped a Muslim girl during the communal riot of October 26 2001. The case was registered, one of the rapists committed suicide during the trial, another died a natural death and the third was convicted and is in jail. At that time, more than 200 villages were affected by the riot that killed more than fifteen Muslims. A Hindu also lost his life. The *Hindutva* groups spread false rumour that fifteen Hindu women were raped. The *Asian Age* had sent its reporter Clarence Sequeira to verify the figure. She found that no Hindu woman was raped. When she questioned the police they told her that all the fifteen were high born ladies and would not reveal their identity. The reporter found no case registered as far as the alleged rape of the fifteen was concerned.

More than ten years later and two bomb attacks after, Malegaon has a second rape case which has the ingredients of a communal disturbance, April 2011. A Muslim girl aged 15, was raped by two Hindu youths yet the police have registered the case under the clause applicable to abduction.

### COUNTERING THE VIOLENCE AND SOCIAL STRUCTURE

Malegaon witnessed several communal riots in the past, but the prominent ones leading to major law and order problem were those in early 80s, the post-Babri riots and 2001 riots. To forestall riots police hardware on one hand, and the regulatory apparatus, then again, must be tidied up. Therefore, there is need to focus on investigating the role of the Government and police in the communal riots in Malegaon *vis-à-vis* the minorities, tribals and dalits. The associations like Shiv Sena called Janta Raja in Malegaon constrained by the Anand Dighe group of Thane, affected the Hindus to assault Muslims and their properties. It has likewise been called attention to by some that the uproars were caused predominantly by political decision contention between the present Congress MLA and Nihal Ahmed of Janata Dal (Secular). Hence, there has been overall effect of the communal riots on politics in general and election in particular.

In any case, it should likewise be called attention to that regardless of such awful public air, Hindus and Muslims spared each other's lives. The Muslims secured Hindu families and Hindus ensured Muslims. This would be the true antithesis of violence. The present paper is a beginning in the direction of formulating a well-considered and multi-dexterous alternative to violence in the form of constructive action through such antithesis.

### CONCLUSION :

India today is an extremely violent country with an unprecedented scale of violence generating due to the institutions of knowledge (for example, media), the structure and social inequality. The social structure in India is one of the more important factors contributing to riots, for example, rioters justify their deed as sanctioned by a cultural practice. 'Violence produces nothing but counter violence' is a social philosophy of rioters. The ambitions of the Indian middle class of upper as well as lower castes to catch up with the developed world particularly the western world have turned them into the communalization of Indian social structure. The images of Hindus and Muslims in relation to each other are built up as National vs anti-national, tolerant vs intolerant as binary opposites. We must evolve a viable alternative in the form of constructive action in order to maintain justice for society.

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