CHAPTER 1

INTRODUCTION

1.1 Introduction:

The Social Geography is the independent branch of Geography, which deals with the social significance attached to place and with analysing the spatial structures that give rise to different social relations, in particular the processes that create inequality. Social Geography is concerned with mapping and explaining the role of space in these issues.

After independence of India deliberate steps have been taken to promote education and welfare among Muslim population in India. Many Government committees and commissions constituted to study the socio-economic conditions of Muslim population in India. Even Constitution of India via Article 25 and 26 guarantees the preservation of Minority characters of minority population but due to various reasons still the socio-economic condition among Muslims have not achieved the desired level of empowerment and upliftment.

In Hindu castes system or religion, caste are mainly had their origin on the basis of occupation and business of the people. On the same line Indian Muslim population is also divided in many castes (or social groups) reflecting social stratification amongst Indian Muslims, which are depended on the traditional business of Muslim people. In Jalgaon district traditional business communities or occupation are Bagwan (gardener), Pinjari (weavers), Maniyaar (bangle sellers), Khatik (butcher), etc.

In the prevalent socio-economic condition of Liberalization, Privatization and Globalization many societies, religions and ethnic groups are experiencing a phase of socio-economic transformation. In this context, it is important to study the socio-economic development of Muslim population too. Accordingly in the present research work, the research scholar has worked on the spatial analysis of socio-economic development of Muslim population in Jalgaon District.

1.2 Concept of Development

The term development has been used in a wider sense. The purpose of development is to provide increasing opportunities to all people for a better life. It is essential to bring about more equitable distribution of income and wealth for promoting social justice and efficiency ofproduction, to provide a greater variety of facilities like education, health services, nutrition, housing etc.

According to International Labour Organization, Development involves 'humans' as distinct from material product. It is defined as a process which involves improvement in the quality of life of weaker sections and a greater participation and involvement of the masses in the process of decision making in the economic, social, political and cultural life of a society. To Denis Gonlet "development is not a cluster of benefits given to the people in need, rather a process by which a populace acquires a greater mastery over its own destiny" (Soumthra, Sharma 1983)[1.]

Schumpeter defines development as only such changes in economic life that are not forced upon it from without, but arise by its own initiative from within. According to Dudley Seers, Development means creating condition for the realization of human potential(Dedley, Seers 1972)[2].

Development is an elusive concept and evolves mobilization of natural resources, augmentation of trained manpower, capital and technical knowledge and their utilization for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society. The essence of development is generally perceived as industrialization and modernization. Development is a multi-dimensional and multi-linear process (Basu. A. R. 1985)[3].

Development is usually conceived as an aspect of change that is desirable, broadly planned and administered or at least influenced by governmental action. Thus the concept of development consists of (a) an aspect of change (b) a plan or prediction and (c) involvement of the government for the achievement of that planned or predicted goal. The term development is

also used for the process of allowing and encouraging people to meet their own aspiration (Alfred Diamant 1967)[4].

The main aim of development is to increase national as well as per capita income and to raise the standard of living of the people and secure justice, freedom, equality and security for them in society (UN)[5].

The focus of development is now increasingly on (a) equitable distribution of wealth and income (b) full utilizations of manpower. (c) better utilization of natural resources, and (d) protection of human environment, etc.[6]. Hence, Development means change plus growth i.e., it includes growth, modernization, increase in social facilities,etc.

1.3 Review of Literature:

Many geographers like Dr. Aijaz Ahmed, Dr. Munis Raza, Dr. Kashinath Singh, Dr. R.L. Singh, Nadeem Hasnain, R. C. Chandana, Dr. K. C. Ramotra and Dr. Deepak M. Wankhede are the prominent geographers who dealt this topic spatially.

Muslims form the largest minority in India and they are over 138 million according to 2001 Census. It is a common knowledge that Muslims, with 14% population of India are not only the largest minority community, but also highly noticeable in the entire length and breadth of the country. They are, indeed, a National Community. The Muslim in India resides across the country, and yet their concentration varies substantially from one state to another (GOI 2006)[7].

The Muslim minority community is not only the largest minority Groups, but their presence is visible in all the states and union territories of India. Nonetheless, discrimination, social stagnation and educational marginalization have cumulatively resulted in growing economic backwardness of the Muslims in large parts of the country (Sikand, 2006)[8]. This largest minority community has been relegated to the lowest socio-economic stratum amongst all religious minorities in the post-independent India.

Until recent time there were no reliable statistics to explore the situation of Muslims including other religious minorities in India. Whatever the literature available is based on the guesstimates and micro-level study (Alam & Saraswati, 2007)[9]. Though, volumes of literature are available on the study of Islam and its practice by Muslims in India, but its use is limited to study of Muslims in contextual or Anthropological perspective (Mainuddin, 2011)[10] or in other words, 'role of religion in Muslim life and culture'(Hasan and Menon, 2004)[11].

Census data would be the best source of information for ascertaining this socio-economic backwardness of Muslims but, unfortunately, Indian census authorities do not publish this type of data. Yet data available from different sample surveys conducted in different parts of the country reveal that the Muslims have been left out of the developmental process (Mistry 2005)[12].

1.4 Socio-Economic Condition of Muslim Population in India:

The socio-economic condition of Muslims has not improved much before and after the independence. In pre-Independent India, in this regard W. W. Hunter wrote, "…earlier it was impossible for a well-born Musalman to become poor; at present it is almost impossible for him to continue rich" (Hunter, 1969)[13]. There is widely held belief that Muslims have remained largely unaffected by the process of economic development and social change that have been taking place in independent India and their general economic condition has been deteriorating progressively (Ahmad, 1975)[14].

For the first time, the data on Muslims socio-economic indicators have been released by National Sample Survey Organization (NSSO) through its 43 round survey conducted during 1987-1988. The analyzed state wise data reveals that the presentation of Muslims are poor in most of the socio-economic indicators like literacy, work participation rate, land ownership, government jobs and school continuation rate (Shariff,1995, Kuran and Singh, 2010)[15]. In

case of West Bengal, Muslims are at disadvantage position in terms of physical and infrastructure facilities even where they constitute the majority population of a District (Alam, 2009)[16]. This socio-economic backwardness of Muslims is not merely confirmed by the individual researches and surveys, and voluntary organizations but also by various Committees appointed by Government of India from time to time.

The High Power Panel under the chairmanship of Dr. Gopal Singh, set up by the Ministry of Home Affairs in the early 1980 to enquire into social and economic conditions of the Indian minorities, they found Muslims are backward. After 23 years, again this is evident from the findings of the Prime Minister's High Level Committee under the chairmanship of Justice Rajinder Sachar, constituted to enquire into socio-economic and educational status of Muslims (GOI, 2006)[17]. There appears a substantial difference in the socio-economic and political representation of major religious communities in India. Among all the religious communities, Muslims are the most socio-economically underdeveloped and politically under-representative community in Indian society. It has been noted that the under previleged sections of this numerically significant minority group has not received social and political support from the state, if their position is compared with their counter part in the Hindu community (Dasgupta, 2009)[18]. The poor situation of Muslims is similar in various Indian states except southern region comparatively. They are educationally most backward, economically poor and politically a powerless community of the country in general and of West Bengal in particular (Mainuddin, 2008 and Hussain, 2009)[19].

Although they constitute 25 per cent of the total population of the state, yet no political party and religious leaders are known to have taken active interest in the social, economic and educational progress of the community and ensuring the safety and security. However, of late, some exclusionary state policies are drawing lines between the majority and the minority communities. This is one of the factors that led to the marginalization of Muslims in West Bengal (Dasgupta, 2009)[20]. There is persistent under-representation of Muslims

in central and state legislature (Hasan, 2009)[21]. The state government did not pay adequate attention to economic problems of Muslims that became a cause for their alienation.

Socio-economic differentials in India at the level of religious aggregation are simplistic and not advisable. However, academic research has to reflect the socio-economic and cultural realities of its age. The contemporary politicization of religion is such that new focuses which can be called as 'political economy and political demography of religions' is the need of the hour (Shariff, 1995)[22]. Even today it is important to understand that 'the mainstreaming would require a significant change in the nature of politics' (Besant, 2011)[23].

India encompasses a multi-cultural, multi-lingual and multi-ethnic society within a democratic frame of policy-making. People belonging to many religions live in this country since times immemorial. There also appear substantial differences in socio-economic and demographic profiles of major religious communities in India, mainly resulting from socio-cultural and historical reasons (Shariff & Azam, 2004)[24].

Muslims of India have contributed tremendously in the evolution, development and transformation of society, culture and civilization of India. Their role in the freedom struggle of the country is unparallel. This significant minority community has been reduced to the lowest socio-economic stratum in post-independent India. They have lagged behind the scheduled castes in many walks of life and are continuously lagging behind day by day. They are educationally most backward, economically poor and politically a powerless community of the country (Waheed, 2007)[25].

Since Independence, India has achieved significant growth and development. It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy, education and health. There are indications, however, that not all religious community and social groups (henceforth will be referred as socio-religious communities-SRCs) have shared equally the benefits of the growth process. Among these,

the Muslims, the largest minority community in the country, constituting 13.4% of the population, is seriously lagging behind in terms of most of the human development indicators. India cannot be called a mammoth and developed country if its largest minority (i.e. Muslims) remains socio-economically and educationally backward and excluded (GOI, 2006)[26].

Marginalized status of Indian Muslims is not merely confirmed by individual researchers and surveys of voluntary organizations but also by committees of Government. Socio-economic and educational backwardness of Muslims are self-speaking facts mentioned by the Gopal Singh committee in 1983, justice Sachar committee, 2006, justice Ranganath Mishra commission in 2007 and the Andhra Pradesh backward class commission (quoted in HT, 2010c)[27].

The High Power Panel under the chairmanship of late Dr. Gopal Singh, set up by the Ministry of Home Affairs in the early 1980 to enquire into the conditions of religious minorities, Schedule Castes (SCs) and Schedule Tribes (STs) found that "Muslims and Neo-Buddhists are the most educationally backward communities at the national level". The panel also found that the economic condition of Indian Muslims was worse than that of Scheduled Castes (Zakaria, 1995)[28]. Muslims have also not been able to take advantage of various government schemes, offering benefits to small farmers, marginal farmers, agricultural labourers, landless labourers, training schemes under the Integral Rural Development (IRDP), rural artisans' programmes, trysems, under which children are trained for self-employment such as forestry, horticulture, nurseries, pest control, veterinary services, tractor and pump services, etc. Figures were difficult to obtain but on the spot enquiries showed that even 50% did not receive the benefit to which their population entitled them, except in schemes meant for artisans, where they benefited (Zakaria, 1995)[29].

Moreover, they were deprived of benefits of developmental schemes which government launched for ameliorating conditions of poor and marginalized sections of society. They were under represented in governmental

services, and decision-making bodies.

In 1983, N. C. Saxena, Secretary of the Minorities Commission, stated that, over 70% of Muslims in India live in the rural areas and are marginal and small farmers or self-employed artisans. Of the remaining 30% who live in the towns, roughly 80 to 85% are skilled workers, tailors, retailers, petty businessmen, small manufacturers or are engaged in traditional industries like bidi making, perfumery, and block making (Saxena, 1983)[30].

A recent government report shows that Muslims in India are even more disadvantaged than low-caste Hindus. It says a high rate of unemployment and lack of education has led to a decline in their socio-economic standards. India and Pakistan have the largest Muslim populations in the world, after Indonesia. A new confidential report prepared by the Planning Commission, based on data from the census department, says a majority of Muslims live in towns and cities of India (Raman, 2007)[31].

According to Matin (2009)majority of the Muslims live in rural areas. In rural India more than 90% of Indian Muslims are small and marginal farmers, artisans and workers. Being engaged in such occupations makes them poor, while their educational backwardness and lack of skills do not allow them to enter high-income occupations. In modern industry and trade, Muslims rarely own big businesses or have positions in large-scale industry or business and generally lack strong entrepreneurial skills. There is not a single Muslim industrial house among the 50 that exist in India, and at the lower end of the scale most Muslims are poor and backward (Mistry, 2005)[32]. Thus Muslims in India have a poor human and economic development status. Widespread illiteracy, low income and irregular employment are characteristics of the Indian Muslims, implying thereby a high incidence of poverty relative to other social groups of India (Shariff & Azam, 2004)[33].

In 1978 Rashiduddin Khan in his article 'Minority segments in Indian polity: Muslim situation and plight of Urdu' states: There is no denying that Muslims have been at the lowest rung of the ladder in terms of basiccategories of socio-economic indicators of development (Khan, 1978)[34].

The socio-economic profile of the Muslims by the Sachar Committee has been depicted as a depressing one. In all major socio-economic indicators, the members of India's biggest religious minority are, on the average, worse off than members of the majority community. First, they spend less on items of daily consumption because they apparently earn less. The incidence of poverty is therefore likely to be higher among Muslims than Hindus. Second, literacy rates are substantially higher among the Hindus and a Hindu boy or girl who goes to school is more likely to go on to college than a Muslim. Third, working Muslims are to be found more in casual labour and seasonal occupations than Hindus. Fourth, among those with access to land a Hindu household is more likely to be cultivating larger plots. Fifth, unemployment rates are higher among Muslims than Hindus. This overall profile is true of both men and women, in rural and urban India and in all States. Moreover, the disparity between the majority and minority religious groups in most cases widened during the 1990s. The only positive feature is that the sex ratio among Muslims is better than among the Hindus. The story then is that in a poor society, the members of this minority religion are more likely to be at the bottom of the heap. Their economic conditions are as remote as possible from living off the fruits of state "appeasement". It is necessary to recognise that for the vast majority of the discriminated groups. State intervention is crucial and necessary. Similarly, the use of economic and social planning as an instrument of planned development is equally necessary. Economic discrimination, in general and market discrimination in particular, is a serious market failure. Thus, planned State intervention to ensure fair access and participation in social and economic development in the country is necessary (Das, 2008)[35].

As free India progressed on the economic front, with successive five-year plans reducing the poverty line of its people and improving agricultural and industrial development, the economic condition of Indian Muslims deteriorated (Zakaria, 1995)[36]. Indian Muslims are able to manage, by and large, a hand-to-mouth existence either by way of self-employment in

petty trade or working in the unorganised sector (Zakaria, 1995)[37].

In reality the ordinary Muslim was left to his fate and the development schemes devised for uplifting the community were never made effective. Economic and educational deprivation reduced the community's ability to seek relief from government development schemes (Das, 2008)[38].

The socio-economic conditions of the Muslim community of India present a dismal picture. The Muslims are deprived of due representation in public employment even at the lowest level. The Public Service Commission has fixed 200 marks for the viva test. The Muslim candidates who qualify the written tests lose badly in viva. In the Indian Administrative Service (IAS) examination of 1993, for instance, only 20 out of 789 Muslim candidates were successful. This comes to only 2.5% of the total number of candidates who qualified in the examination. In this way, the representation of the Muslims in various Ministries is approaching to zero. The number of Muslims in class I and II jobs in various Ministries of the Central Government was 677 as against a total of 39,375 on 31 March 1971. This comes to only 1.7%, although the Muslims constitute 12% of the population of the country. The representation of the Muslims in the Parliament showed a downward trend. While their representation in the Parliament was 9.26% (73 among a total of 788) in 1982 election, it came down to 6.20% (49 among a total of 790) in 1991 election. Moreover, the number of states with zero Muslim representation increased from 10 in 1982 to 14 in 1991.

The decennial censuses or the national sample surveys do not generally address themselves to the living conditions of the Muslims. The socio-economic plight of the Indian Muslims therefore remains clouded in mystery. It is, however, never disputed that the Muslims are not better than the Dalits (Harijans) or the OBC (Other Backward Castes). As V. T. Rajshekar observes, the Muslims of India "are in many ways worse than Untouchables and in recent years they are facing dangers of mass annihilation".

The National Sample Survey Report of 1988 presents some data about the socio-economic conditions of the Indian Muslims.

1. 52.3% of Muslims live below poverty line with a monthly income of Indian Rupees 150 (US$ 5) or less.
2. 50.5% are illiterate.
3. Only 4% of Indians who receive education up to high school are Muslims.
4. Only 1.6% of Indian college graduates are Muslims.
5. Only 4.4% of Indians in government jobs are Muslims.
6. Only 3.7% of Indians who receive financial assistance from the government for starting business are Muslims.
7. Only 5% of Indians who receive loan from government-owned banks are Muslims.
8. Only 2% of Indians who receive institutional loans from the government are Muslims.

Our analysis shows that while there is considerable variation in the conditions of Muslims across states, (and among the Muslims, those who identified themselves as OBCs and others); the Community exhibits deficits and deprivation in practically all dimensions of development. In fact, by and large, Muslims rank somewhat above SCs/STs but below Hindu-OBCs, Other Minorities and Hindu- General (mostly upper castes) in almost all indicators considered. Among the states that have large Muslim populations, the situation is particularly grave in the states of West Bengal, Bihar, Uttar Pradesh and Assam (GOI, 2006)[39].

Thus, from an all-encompassing category as during the British period, backward classes as a category has gradually emerged to specifically refer to those caste groups that occupy the middle position in the social hierarchy and lag behind in terms of economic, educational and other human development indicators. Sociological studies on the social structure of Muslims in India have emphasized on the presence of descent based social stratification among them. Features of the Hindu caste system, such as hierarchical ordering of social groups, endogamy and hereditary occupation have been found to be amply present among the Indian Muslims as well. The Census of India, 1901

listed 133 social groups wholly or partially Muslim. The present day Muslim Society in India is divided into four major groups: (i) the Ashrafs who trace their origins to foreign lands such as Arabia, Persia, Turkistan or Afghanistan, (ii) the upper caste Hindus who converted to Islam, (iii) the middle caste converts whose occupations are ritually clean, (iv) the converts from the erstwhile untouchable castes, Bhangi, Mehtar, Chamar, Dom and so on.

These four groups are usually placed into two broad categories, namely, 'ashraf' and 'ajlaf'. The former, meaning noble, includes all Muslims of foreign blood and converts from higher castes. 'Ajlaf' meaning degraded or unholy, embraces the ritually clean occupational groups and low ranking converts. In Bihar, U.P and Bengal, Sayyads, Shaikhs, Mughals and Pathans constitute the 'ashrafs'. The 'ajlaf', are carpenters, artisans, painters, graziers, tanners, milkmen etc. According to the Census of 1901, the ajlaf category includes 'the various classes of converts who are known as Nao Muslim in Bihar and Nasya in North Bengal. It also includes various functional groups such as that of the Jolaha or weaver, Dhunia or cotton-carder, Kulu or oil-presser, Kunjra or vegetable-seller, Hajjam, Darzi, and the like.' The 1901 Census also recorded the presence of a third category called Social, Economic and Educational Status of the Muslim Community of India Arzal: 'It consists of the very lowest castes, such as the Halalkhor, Lalbegi, Abdal, and Bediya...'

The Indian economy has made remarkable progress in the last 50 years. Yet, for various reasons, Muslims in India have been unable to enjoy the fruits of development and so they continue to belong to the weaker sections of society. As a result of the on-going trends of globalization and liberalization, the economic conditions of Muslims are expected to worsen since only highly competitive and skilled individuals and industries are expected to survive in such an economy Therefore, there is an urgent need for the socio-economic upliftment of Indian Muslims (Mistry, 2005)[40].

1.5 Levels of Education:

A.P.J. Abdul Kalam (2005) in his article "For Dignity of Humanlife" discussed that education is the most important element for growthand prosperity of a nation. India is in the process of transforming itself into a developed nation by 2020. Yet we have 350 million people, whoneed literacy and many more that have to acquire employable skills tosuit the emerging modern India and the globe. Children who belong toweaker section of our society are malnourished and undernourished, andonly a small percentage of them manage to complete eight years ofsatisfactory education (Based on President Dr. A.P.J. Abdul Kalam's address, to the nation on the eve of Independence Day, 04)[41].

Education is an important indicator of human development because education increases a person's awareness about life around him, empowers him to make better choices, resists oppression and encourages meaningful participation in development. An educated citizen can meaningfully exercise his political rights, discharge social responsibilities satisfactorily and develop a spirit of tolerance and reform (Somvanshi, 2006)[42].

While the census reports remain silent-revealing nothing regarding the status of Muslims vis-à-vis education, a few studies that are available are pointers to the backward position Muslim occupy in the field of education. Based on inferences drawn on the basis of data collected by selected sample surveys, Massey (1998) concludes that the literacy level among Muslims is on an average 10% less than the National Commission for Minorities (Cited in Shariff & Azam, 2004)[43].

Some other studies also give a similar pathetic picture. One of the earliest was conducted by the eminent academicians Prof. Gopal Krishna. It was commissioned by the Union Home Ministry. His report revealed that the educational level of the Muslims was the lowest in India. The report was deliberately shelved and not even published by the government lest its findings prove explosive. The bureaucracy thinks that the best way to tackle a problem is to push 'unsavory facts under the carpet'.

The survey made by Dr. G. Thimmaiah of the Institute of Economic and Social Change, Bangalore, also confirmed the poor condition of Muslims at various levels of education as compared to other religious groups. In his book Equality and Poverty: A case Study of Karnataka, published in 1983, the learned doctor has concluded that the economic and educational level of the Muslims was worse than that of the poorest of the poor in India (Cited in Zakaria, 1995)[44].

All these studies show that Muslims were unable to take advantage of the educational facilities provided by private, local and governmental institutions. Unfortunately, the local Muslim leadership did little to induce them to move with the times. Despite the poverty of Muslim parents, these leaders could have persuaded them not to jeopardize their children's future especially since education at the school level lays the foundation for careers. However, the most important factor, as revealed to the High Power Panel for Minorities, was the attitude of Muslim artisans and labourers, living on daily wages. Even parents who did not have any family business were reluctant to send their children to school because they preferred them to do odd jobs for the family. In the villages, there was hardly any tradition of learning, except in madrasas, where religious instructions was given without any provision for teaching secular subjects which could help the pupils to procure employment or equip them for some gainful occupation (Zakaria, 1995)[45].

Muslims are also denied equal opportunity in the private sector. Their representation is indeed very poor in the law and order machinery, whether state police, armed constabulary or central Para-military and armed forces. Minority educational institutions, especially those run by the Muslims, are facing various types of constraints and impediments. Minority concentration areas are neglected by the government in respect of establishing educational institutions. As a result, the literacy level of the Muslim community is much below the average level of India (among men 18% against the country's average of 51% and among women less than 8%). The school enrolment level of the Muslim children is also very low. Because of the hurdles

at the lower level of education, the share of Muslim students at higher and professional level is also much below the national level of India.

The Muslims have established some educational institutions in an effort to keep their children away from idolatry and paganism. But a condition is imposed on these institutions that 50% of the total intake in them shall be permitted to be filled by candidates selected by the agencies of the State Government on the basis of a competitive examination. Urdu is the language of about 62% of the Indian Muslims and has the richest Islamic literature among Indian languages in all fields of learning. As a part of their efforts to obliterate the cultural entity of the Muslims, both the Central Government and the Governments of the States seem to do whatever is possible to strangle this language and deny it all opportunities of existence and growth. It is virtually banished from all the schools run by the Government.

The role of education in facilitating social and economic progress is well accepted today. The ability of a nation's population to learn and perform in an environment where scientific and technological knowledge is changing rapidly is critical for its growth. While the importance of human capital and its augmentation for a nation's development cannot be over-emphasized, its micro-economic consequences also need to be acknowledged. Improvements in the functional and analytical ability of children and youth through education open up opportunities leading to both individual and group entitlements. Improvements in education are not only expected to enhance efficiency (and therefore earnings) but also augment democratic participation, upgrade health and quality of life. At the time of adopting the Constitution the Indian state had committed itself to provide elementary education under Article 45 of the Directive Principles of State policy. Article 45 stated that "The State shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." In 1993, in a landmark judgment, the Supreme Court ruled that the right to education is a fundamental right flowing from the Right to Life in Article 21 of the Constitution. Subsequently in 2002

education as a fundamental right was endorsed through the 86th amendment to the Constitution. Article 21-A, states that "The State shall provide free and compulsory education to all children of the age six to fourteen years in such a way as the State may, by law, determine." The 86th Amendment also modified Article 45 which now reads as "The state shall endeavour to provide early childhood care and education for all children until they complete the age of 6 years". However, despite this commitment the number of children in this age group who have remained out of school is alarmingly large education of Muslims in India. It shows that Muslims are at a double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises. In some instances the relative share for Muslims is lower than even the SCs who are victims of a long standing caste system. Such relative deprivation calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of resources (GOI, 2006)[46].

1.6 Poverty and Unemployment:

Muslims have negligible influence on the process of economic development (Beg, 1989)[47]. The high level of poverty and unemployment among Muslims is ascribed to their backwardness in education. For which the community is as much to blame as the government. This has been as true in the past as it is now (Zakaria, 1995)[48]. Educationally Muslims are much worse off than the rest of population, however, next only to the SCs and the STs (Shariff, 1998)[49].

1.7 Caste among Muslims in India: A View

A consideration of caste among the Muslims at once raises the question whether the term caste can be applied to the system of social stratification of a community which professes a faith other than Hinduism. There are again two broad views on this issue, viz. culturalists, structuralists and culturalists consider caste to be absent among Muslims while structuralists

stress presence of caste among Muslims (Ahmad, 1978)[50]. Imtiaz Ahmad, following the latter approach argues on the basis of empirical findings that caste among Muslims exists in terms of the following features: Hierarchy, endogamy, occupational specialization and restrictions on social intercourse and commensality (Ahmad, 1978)[51]. Researcher finds structural approach to caste among the Indian Muslims most appropriate, adequate and relevant for this study (Matin, 1996)[52]. However, Ahmad rightly recognizes the differences between caste among Hindus and caste among Muslims. He points out firstly the acceptance of the caste principle among the Muslims is considerably weak and does not enjoy any sanction or justification in their great traditional religious ideology. Secondly, while both the Hindu and Muslim systems of social stratification resemble each other in the patterns of endogamy, a keen sense of pride in birth and descent and a notion of hierarchy, caste among the Muslim have not attained the degree of elaborateness characteristics of the Hindu model. Thirdly, caste status among the Muslims does not rest on an ideology of pure and impure so that Muslim castes observe social distance on the basis of difference, privileges and descent. This allows for a greater interplay of wealth and other secular factors in status determination. Lastly, among the Muslims there is no ritually pure caste like the Brahmins with dispensations and obligations which may be peculiar to them. The Sayyads, who enjoy a prominent place among the Muslims on account of their descent, lack the charisma which has given Brahmins their unique place in the Hindu social system (Ahmad, 1978)[53].

Caste had been the organizing principle of Hindu social organization, though its rigidity and contours changed greatly through the different historical periods. Perhaps, as has been asserted often, caste was not quite as rigid and fixed during the Vedic times as it became during the period following the articulation of Manusmriti. Nonetheless, caste clearly became the defining basis of status, economic resources and political power. It was almost natural that converts to Islam who had earlier operated within the caste system brought their pre-conversion conceptions of the social system, and retained

their earlier caste identities. It is also almost natural that conversion to Islam, a sudden turning to a new light, would have automatically introduced some changes in their social organization as a result of interaction with the principles of the Islamic faith (Ahmad, 2007)[54].

Many Indian Muslims are descendants of 'untouchable', 'low' caste converts and of indigenous people whose ancestors were not considered part of the Hindu four-fold social order, with only a small minority tracing their origins to Arab, Iranian and Central Asian settlers. Although the Quran is fiercely egalitarian in its social ethics, insisting on a radical equality of all believers, Indian Muslim society is characterized by numerous caste-like features, consisting of several caste-like groups (jatis, bradaris) (Sikand, 2004)[55].

The Muslim immigrants, mostly Arabs, Turks, Afghans and Mughals, made the sub-continent their own homeland. Scattered in different cities, towns and villages, they became indistinguishable from the original inhabitants of India. The Muslim scholars and religious leaders propagated Islam among the original inhabitants and a large number of them converted to Islam. The vast majority of the present-day Indian Muslims are the descendants of these converts. It is therefore not correct to say that Indian Muslims are not Indian but outsiders as it is wrong to say that they are all descendants of the converted Muslims. As far as the question of Indian origin is concerned, there is no difference between the descendants of the Aryan invaders (Brahmins, Kshatryas, Vaishyas) and the offspring's of the Muslim immigrants. In fact, the Muslim community of India, with its major segment having indigenous Indian origin, is more Indian than the descendants of the Aryan immigrants who had their origin somewhere in the Central Asia (Billah & Fazlie, 1995)[56].

Muslims of India live in a society that is highly stratified in a dual system of hierarchy. On the one hand it is ranked according to class-where each is classified according, to his position in the organization of production, and where and upward mobility is an important criterion of such ranking. On

the other hand there is a hierarchy of status, which is further sub-divided into a status category (zat) and a status group (bradari) (Mann, 1992)[57].

As ranked status group, bradaries from a hierarchy based initially on descent and occupation. Those engaged in manual labour are ranked lower than those in service occupations. Ranking on the basis of ancestry, Muslims in India is comprised of two major ethnic sections, (i) those who claim to be the descendants of early Muslim immigrants, either, Sayyad, Shaikh, Mughal or Pathan, and (ii) those of indigenous origin whose ancestors were converted to Islam. The former section is often collectively called Ashraf or shurafa (noble born) (both terms are plural forms of the Arabic word Sharif, which means honourable) (Ansari, 1960)[58]. While the latter sections are called Ajlaf (means lowly) and Arzal (excluded) (Hasnain, 2007)[59]. The Muslims converts the Indian origins are generally called by their caste names; they are subdivided into three distinct groups, namely, (i) converts from Hindu high castes (Rajput), (ii) converts from clean occupational castes, and (iii) converts from unclean occupational castes (Bhangi-sweeper, Chamar-tanner) (Ansari, 1960)[60].

Ashraf means 'noble' and includes all undoubted descendants of foreigners, either Sayyad, Shaikh, Mughal or Pathan, as well as descendants of higher Hindu castes such as Muslim Rajputs (Hasnain, 2007)[61]. Among the Ashrafs, Sayyads (Prince) is regarded to be descended from the Prophet through the line of the Prophet's daughter, Fatima, who was married to the fourth Caliph, Ali. Sayyad, thus, commands respect from all Muslims and occupies the apex of the social ranks. Next is the Shaikhs (Chief) has been in frequent use in other Muslim countries to denote pious spiritual guides and religious teachers. Although the term was used in this sense during the early days of Muslim conquest, today in India it denotes a distinct group of people who are said to be descended from early Muslims of Mecca and Medina. Mughals and Pathans constituted the third and fourth ranks respectively, the term Mughal (a perversion of the word Mongol) was commonly used in the early days to denote those people who came to settle in this province with the Mughal armies. Mughals traces their origin to the Mughal Dynasty of India.

Pathans are generally considered to have come either from Afghanistan or from the Pashto-speaking tribes of the North-West Frontier Province of Pakistan. Pathan reckons his descent from Afghan ruling families of the past (Ansari, 1960)[62].

All other Muslims including the occupational groups and all converts of lower ranks, are known by the contemptuous terms, 'ajlaf,' 'wretches' or 'mean people': they are also called kamina or itar (Lelyveld, 1978)[63]. Clean occupational castes, such as Julaha (weavers), Darzi (tailors), Qassab (butchers), Hajjam (barbers), Kunjra (green grocer), Mirasi (bards, singers and musicians), Manihar (bangle makers), Dhunia (cotton carders), Gaddi (graziers, milkmen), etc. were included in the category of Ajlaf (Hasnain 2007)[64]. Despite their conversion to Islam, the social and economic conditions of the mass of the ajlaf Muslims hardly changed, and they remained largely tied down to their traditional occupations as artisans, peasants and labourers (Sikand 2004)[65]. The third category of Arzal (literally very mean) includes the unclean or ritually polluting castes such as Bhangi and Mehtar (sweepers and scavengers) (Hasnain, 2007)[66].

1.8 Thoughts on development of Muslims in India:

There is a debate in the country about the backwardness of Muslims in India. Mostly it is theorized that it is their religion which is primarily responsible for this state of affairs. Such theorization, to say the least, is utterly faulty and reflects either the anti-Islamic bias of the theorist or his / her lack of understanding of social roots of a problem. No religion can be held responsible for backwardness of its followers. This amounts to mixing up religious category with that of social one. Also, such a theorization seeks simplistic explanation. Weber's Sociology of religion has been criticized and it is beyond the scope in the present study. Suffice it to say that any social phenomenon is a pretty complex one and a social theorist has to look into various factors-social, economic, cultural as well as religious. Also, no religious community can be treated, by a sophisticated social theorist, as a

homogenous one. All religious communities are invariably divided in various groups, sects and classes and these groups, sects and classes have specificities of their own. No community can be either entirely backward or forward. If a section is backward, another section will be forward and yet another section in between. It hardly makes any sense to say that all Muslims in India are backward. A section, howsoever small, will be construed as forward. Thus, when we say Indian Muslims are backward, we mean a larger section of them, compared to the Hindus, the majority community, is backward. And when we say Muslims are backward, it should not imply that all Hindus are better off and have made it economically. There are millions of Hindus, even from upper castes, who are illiterate and poor in addition to those belonging to the Scheduled Castes i.e. dalits (harijans). It is necessary to point these things out in order to fight the stereotypes widely prevalent both among the Muslims and the Hindus.

First of all, it must be stressed that all Indian Muslims are not backward. In contemporary India also, there are quite a number of Muslims who are quite wealthy, educated and well placed in society. They are quite influential in regional or central political power structure. Secondly, it must be understood that the main cause of Muslim backwardness is in their social origin. All Muslims in the medieval period did not belong to the ruling classes which were feudal in origin. Comparatively very few Muslims in India belonged to the upper classes. The vast majority of Muslims were converts from amongst the Shudras of the Hindu society. Here we do not want to go into the controversy about coercive conversion. Suffice it to say that such a stereotype is totally inadequate explanation of the complex process of conversion. It is more proper to say that conversions were, by and large, specially from amongst the dalits (harijans), of a voluntary, and not of coercive nature.

As pointed out before, bulk conversions to Islam from amongst the Shudras by and large accounts for general Muslim backwardness. These conversions took place because to these oppressed people Islam appeared to be

much more democratic and egalitarian than the caste-ridden Hinduism. Among these Shudras there were numerous jatis (castes) based on profession. Thus there were Julahas, Khatiks (those slaughtering animals), Dhobis (washermen), Rangrez (dyers), Pinjaras (carders), Malis (gardeners or those who grew and sold fruits and vegetables), Gorkans (grave-diggers), Tambolis (those selling betel leaves and nuts), Hajjams, Lohars (iron-smith), Suther (carpenter) and so on. When converted to Islam, these professions were not given up by them. Thus what changed for them was their religion but not their social status. No wonder than that these converted Muslims were generally looked down upon by the Muslims belonging to the ruling classes. As is well-known the upper class Muslims were known as Ashraf and those belonging to the lower castes as Ajlaf. The latter were also known as Kamins a contemptuous term for these Muslims. Zia-ud-din Barni, a chronicler of the Sultanet period refers to these converted Muslims in the most contemptuous terms and opines that they do not deserve higher education. It is enough if they are taught how to recite the Qu'ran and say prayers which are obligatory for them as Muslims. Thus it will be seen that a large majority of Muslims was utterly backward on account of the very nature of their social origin and it is these Muslims to constitute the vast majority in India.

It will be seen that in religions like East Bengal where vast numbers converted to Islam from earliest days, poverty and illiteracy ruled the roast. It is well known through various anthropological studies that in Bengal it is low caste Hindus who had, by and large, embraced Islam.

Muslims account for approximately 15% of India's population, and Dalits (Harijans) number roughly the same. The vast majority of Indian Muslims are of indigenous origin, for the most part being descendants of converts, particularly from 'low' and 'middle' castes. In contemporary India, Dalits (Harijans) and Muslims share many things in common. Most of them live below the poverty line, are victims of pervasive discrimination and are often the target of violent attacks by 'upper' caste groups. Like Hindus, Muslims too, are divided on the basis of caste, sectarian, linguistics, ethics and

other differences (Sikand, 2004)[67].

        After India's independence in 1947 most Muslims decided to stay in the country despite large-scale killing and violence. In the heat of what are known as the partition riots, not to migrate to Pakistan was a conscious yet difficult decision for most individuals and families. Those who remained in India boldly faced the onslaught of communal violence or the threat of it. Yet, by and large, Muslims chose to ally with secular forces. Gradually, discrimination, social stagnation and educational dispossession put together resulted in economic backwardness of the Muslims in large parts of the country. Discrimination in various walks of life and police repression during communal riots demoralised Muslims and caused loss of confidence in secular forces andresulted in withdrawal symptoms and a blockade mentality. However, ironically when the Hindu right reactionary forces managed to grab political power they also found radical communal elements among Hindus as their natural allies.

        Since the dawn of independence, the Government of India dominated by the Aryan Brahmins, adopted discriminatory measures against the Muslims. The Constitution of India, drafted by Dr. B. R. Ambedkar, guarantees fundamental rights to all communities of India. Article 15(1) says, 'The State shall not discriminate against any citizen on grounds of religion, race, caste, sex, place of birth or any of them." The records of the Central and State Governments during the last half a century of independence aptly prove that the constitutional provisions have been honoured more by their violation than by their observance. That the Hindu leaders were not sincere in giving fundamental rights to the non-Hindus was evident from the fact that no sooner had these and other rights been given than checks and obstacles were created through the Directive Principle added to the Constitution. The Directive Principle says that Government will strive for 'National Integration' and for which a common Civil Code will be adopted. This Civil Code meant only Hindu Code as it became evident from various acts of the Government. In other word, to the non-Hindu communities, the Common Civil Code meant

only a measure for Hinduaisation of all the citizens of the country.

It is a well-known fact that the Indian Muslims are being systematically and increasingly marginalized in their own homeland. Soon after the independence, various states and territories were reorganised splitting the minority dominated areas in parts and absorbing them in different states with a view to reducing their influence and making it difficult for them to win in any election. In an effort to further reduce their political strength, the names of Muslims are sometime deleted from the electoral rolls. The names of 138,000 Muslim voters, for example, were deleted from the electoral rolls prepared in Hyderabad and Secunderabad for the election of December 1994, deliberate and concerted efforts are being made to change the composition of population in areas where non Hindus, especially Muslims, are in majority. As a result of this policy, the Sikhs in the Punjab have been relegated from absolute to a simple majority status only with a slight margin (52% of the total population). In Jammu and Kashmir, the only state where Muslims are in majority, there has been a continuous fall in the Muslim population and simultaneous rise in non-Muslim population. The percentage of Muslims in that state fell from 70 in 1951 to 62 in 1991. If this trend continues for a few decades more, the Muslims of the State of Jammu and Kashmir may be reduced to a minority community (Billah & Fazlie, 1995)[68].

1.9 Aims and Objectives:
The aims and objectives of the proposed research study are given below.
1. To study the levels of Socio-Economic development of Muslim population in Jalgaon District.
2. To study the levels of Education of Muslims population in Jalgaon District.
3. To study the Occupational Pattern of Muslim population in Jalgaon District.
4. To study the Muslim Agriculture farmers and their implements in Jalgaon District.

5. To study the religion based problems and social participation of Muslim population in Jalgaon District.

6. To study the political representation of Muslim population at Local Self Governing Body in Jalgaon District.

7. To study the level of Poverty among Muslim population in Jalgaon District.

1.10 Research Methodology:

The primary data has been collected by door to door interview technique with the help of standard questionnaires. For the present research work, the primary data has been mainly collected from the field (study region). Primary data has been collected by using the random sampling method for the purpose, with the help of questionnaires.

The survey has been done according to the following method.

1) In Jalgaon district, villages having high concentration of Muslim population, exclusively all those village had been selected for Primary Data Collection.

2) All the urban areas of Jalgaon District having Muslim Households have been selected for primary data collection and door to door survey.

3) 20% Households have been randomly surveyed in rural areas.

4) 3% Households have been randomly surveyed in urban areas.

5) All Muslim Castes and open category Muslims, residing in the Jalgaon District have been interviewed.

For Research purpose Primary data has been collected by using the random sampling surveyby door to door method from 118 villages and 13 urban settlements of fifteen tahsils in Jalgaon District.

Chopda- 1) *Lasur*, 2) *Mamlade*, 3) *Loni* 4) *Advad*, 5) *DhanorePr.Adavad*,; **Yawal-** 6) *Dahigaon*, 7) *Marul*, 8) *KingaonBk*., 9) *NhaviPr. Yawal*, 10) *Sakali*, 11) *Bhalod*, 12) *Bhamnod*,; **Raver-** 13) *Pal*, 14) *Karjod*, 15) *Rasalpur*, 16) *Khirwad*, 17) *VivareBk*., 18) *Chinawal*, 19) *NimbhoreBk*., 20) *KhirdiBk*., 21) *WaghodeKh*.,; **Muktainager**- 22) *Anturli*,

23) *Belaswadi*, 24) *Uchanda*, 25) *Muktainager*,26) *Kurhe*, 27) *Wadhode,;* **Bodvad**- 28) *Bodvad*, 29) *Yevati*, 30) *Jamathi*, 31) *LonwadiPr. Bodwad,;* **Bhusawal**- 32) *Sakegaon*, 33) *Varangaon*, 34) *KanhaleBk.*, 35) *VaradSeem*, 36) *Shindi,;* **Jalgaon**- 37) *Kanalde*, 38) *Mamurabad*, 39) *Kadgaon*, 40) *Avhane*, 41) *Asode*, 42) *Nashirabad*, 43) *ShirsoliP.B.*, 44) *Shirsoli P.N.*, 45) *Mhasawad*, 46) *Bornar,;* **Erandol-** 47) *PimpalkatheKh.*, 48) *Pimpalkathe Bk.*, 49) *Ravanje Bk.*, 50) *Kasode*, 51) *Adgaon*, 52) *UtranAhirHadd,;* **Dharangaon**- 53) *Salve*, 54) *Sonwad Bk.*, 55) *Kandari Bk.*, 56) *HanmankhedeKh.*, 57) *PaldhiKh.*, 58) *Paldhi Bk.,;* **Amalner**- 59) *Patonda*, 60) *Dhar*, 61) *Mandal*, 62) *Shirsale Bk.*, 63) *SarbetaKh.,;* **Parola**- 64) *Shirsode*, 65) *Undirkhede*, 66) *Deogaon*, 67) *Tamaswadi*, 68) *KarmadKh.,;* **Bhadgaon**- 69) *Pimparkhede*, 70) *Girad*, 71) *WadgaonNalbandi*, 72) *Bhadgaon*, 73) *Tongaon*, 74) *Wadajee*, 75) *Kajgaon,;* **Chalisgaon**- 76) *Khadaki Seem*, 77) *Bahal*, 78) *Mahunbare*, 79) *Umbarkhede*, 80) *Pilkhod*, 81) *Sayagaon*, 82) *Bhoras Bk.* 83) *Waghali*, 84) *Takali Pr.Chalisgaon*, 85) *Jamadi Pr. Bahal*, 86) *Ranjangaon*, 87) *Pimparkhede,;* **Pachora**- 88) *Mahiji*, 89) *Lasgaon*, 90) *Kurungi*, 91) *BambarudPr. Bornar*, 92) *Lohara*, 93) *Kalamsare*, 94) *KurhadKh.*, 95) *Goradkhede Bk.*, 96) *Varkhedi Bk.*, 97) *Lohari Bk.*, 98) *Pimpalgaon Bk.*, 99) *Shindad*, 100) *Nagerdeola Bk.,;* **Jamner**- 101) *Neri Bk.*102) *Sonari*, 103) *Waghari*, 104) *Jamner*, 105) *Nachanekhede*, 106) *Paladhi*, 107) *Shahapur*, 108) *Savarle*, 109) *Londhri Bk.*, 110) *PahurPeth*, 111) *PahurKasba*, 112) *Wakadi*, 113) *Takali Pimpri*, 114) *Phattepur*, 115) *Shendurni*, 116) *Wakod*, 117) *Godri*, 118) *Tondapur.*

Urban Places- 1) *Chopda*, 2) *Yawal*, 3) *Raver*, 4) *Bhusawal*, 5) *Jalgaon*, 6) *Erandol*, 7) *Dharangaon*, 8) *Amalner*, 9) *Parola*, 10) *Chalisgaon*, 11) *Pachora*, 12) *Faizpur*, 13) *Savda.*

After collection of primary data, it has processed, tabulated and compiled then same hasbeen represented by cartographic techniques. The 'Case Study' Method has been used to determine socio-economic development of Muslim Population in Jalgaon District.

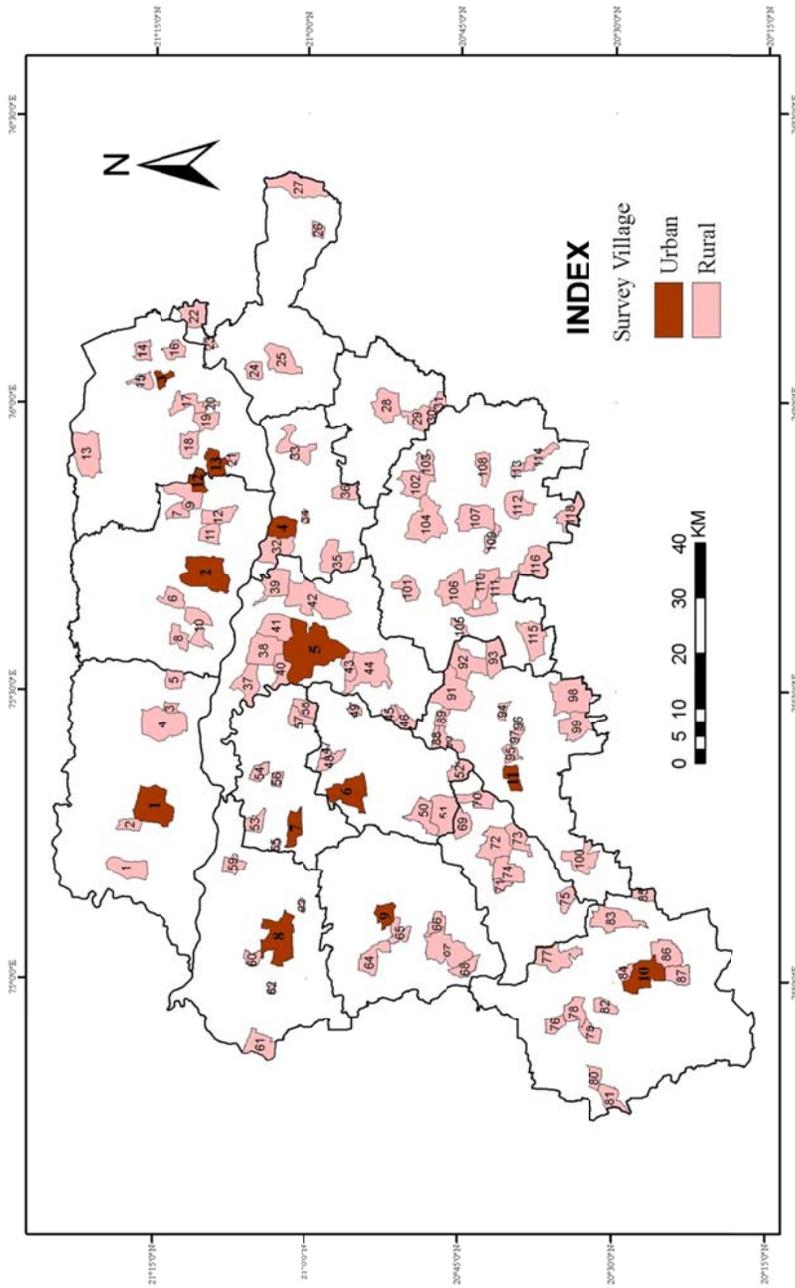**SAMPLE SURVEY VILLAGE OF JALGAON DISTRICT**

Fig. 1.1

1.11 Hypothesis:

             The hypotheses of the following research study are given below.

1) The level of Socio-Economic development of Muslims in rural areas is low as compared to urban areas of Jalgaon district.

2) The level of Socio-Economic development among Muslims is not homogeneous throughout the district.

3) The level of Socio-Economic development among Muslims is low in the areas of Muslim minority population.

4) Where there is low Socio-Economic development of Muslim population there would be lower overall development of them.

5) The levels of Socio-Economic development of Muslim population living near the urban areas of Jalgaon district is high than those living away from it.

             Apart from above parameters, different parameters are formulated at the beginning of different chapters.

1.12 Chapter Scheme:

             In the first chapter 'Introduction', the concept of socio economic development, Review of literature, the aims and objectives, Methodology, Hypothesis and chapter scheme of the research work has been discussed.

             In the second chapter, 'Study Area', brief description about the history, location, geography, physiography, drainage, geology, climate, soils, forest, population etc. of the study area has been elaborated.

             In the third chapter, 'Demographic Characteristic of Population', Spatial analysis of population in Maharashtra, Khandesh and Jalgaon District, Spatial analysis of Rural and Urban Population in Khandesh, spatial analysis of density of population in Khandesh, Spatial analysis of Rural and Urban density of population in Khandesh, density of population in Jalgaon District, Spatial analysis of Rural and Urban density of population in Jalgaon District, Spatial analysis of Sex Ratio in Khandesh and Jalgaon District. Spatial analysis of Age Structure of population and Marital Status (As per census 2001) has been done.

In the fourth chapter "Demographic Characteristics of Muslim Population", spatial distribution of Muslim population and its characteristics has discussed specially for Jalgaon District. Census of India do not published data for Muslim population.The Primary data for collected Muslim population from field survey and it have been utilized in this chapter.

All the Muslim Castes and opened category Muslim population had been survey for the same. Following Muslim Caste has been found in Jalgaon District in primary data collection for which demographic characteristics has been discussed. Name of castes are viz. Maniyaar, Khatik, Qureshi, Bagwan, Tadvi, Chhaperband, Pinjari, Beldar, Patwe, Mujavar, Momin, Sikalgar and Muslim belongs to open category. The Open Muslims category includes Shaikh, Khan, Sayyed, Patel, Deshmukh, Deshpande, Mirza, Qazi, Peerzade, Farooqui etc. In this chapter, spatial analysis of Muslim population in general and as per individual Muslim castes found in the primary data survey in Jalgaon District has been discussed.

Various aspects of Muslim population has been discussed in this chapter viz. Sex Ratio, Age Structure in general level and caste wise in particular, Age Structure of Rural and Urban Muslim population, total Dependency Ratio, Dependency Ratio of Rural and Urban Muslims, Juvenile and senile Dependency Ratio in Rural and Urban areas, Marital Status of Muslims, Size and Type of Muslims family has been elaborated for fifteen tahsils and thirteen urban areas of Jalgaon District.

In the fifth chapter "Educational Levels of Muslim Population" Muslim literacy rate, levels of Education at each i.e. Primary, Secondary, Middle, Secondary, Higher Secondary, Higher and Professional level has been analyzed. The level of Education has been studied for each Muslim Caste found at field survey of Jalgaon District.

In the sixth chapter, 'Occupational Structure of Muslim Population', spatial analysis of main occupation of Muslim population of fifteen tahsils and thirteen urban places of Jalgaon District have been analysed. Spatial analysis of persons and percentage of households having agriculture

Labour, Cultivation, Labour Work, Service, Business and Private Services as a main source for their livelihood has been studied. For more elaborate occupation study, occupations havebeen classified in to Primary, Secondary, Tertiary and Quaternary economic activity. This chapter also spatially analysed the number and percentage of work participation of Muslim population in Jalgaon District. In this chapter annual income of all households have also been spatially analysed, for this purpose annual income have been categorised as Below Poverty Line, Lower Income Group, Lower Middle Income Group, Middle Income Group, Higher Middle Income Group, Higher Income Group. Number and Percentage of status of Loan for Agriculture and its source have been spatially analysed. Data regarding duration of work availability for Muslim households in a year has been spatially discussed in this chapter.

In the seventh chapter, 'Spatial Analysis of Levels of Socio-Economic Development of Muslim Population in Jalgaon District".To analyse the social and economic condition of Muslim living in Rural and Urban areas of Jalgaon District "Case Study Methodology"has been applied. Total 33 parameters has been used to assess the development of Muslim in 15 case study villages of Jalgaon District.

For the case study, the researcher has taken 15 villages from each 15 tahsils of Jalgaon District. While selecting the 15 villages, research scholar has considered the geographical location and distance of the village from the nearby urban area or city. For the purpose of study, the research scholar has made three categories of these 15 villages' selected for case study viz. High, Medium and Low as per their geographical location from urban area.

In the *High Category*, those villages are included, which are located near the urban area or city.

In the *Medium Category*, those villages are selected, which are located not far away or too long from the urban area.

In the *Low Category*, those villages are involved, which are located in the rural or say far away from urban area.

Total 33 parameters have been used to study the levels of socio economic development of Muslims population from the fifteen villages of the 15 tahsils of Jalgaon District. The list of 33 parameters is as follows.

Percentage of Primary School Education, Percentage of Middle Level Education, Percentage of Secondary Education, Percentage of Higher Secondary Education, Percentage of Higher Education, Percentage of Professional Education, Percentage of Social/Religious Discrimination, Percentage of Social Participation, Percentage of Working Population, Percentage of Working Households, Percentage of Primary Economic Activity, Percentage of Secondary Economic Activity, Percentage of Tertiary Economic Activity, Percentage of Quaternary Economic Activity, Percentage of Duration of Work Day availability in a year, Percentage of Elected Heads in Local Self Governing Bodies, Percentage of Members in Local Self Governing Bodies, Percentage of Households feeling Socially Secured, Percentage of Below Poverty Line (BPL) Households, Percentage of Below Poverty Line (BPL) Population, Percentage of Agricultural Land, Percentage of Households Owned Irrigated Land, Percentage of Households Owned Tractor, Percentage of Households Owned Pair of Bullock, Percentage of Households use Hybrid Seeds, Percentage of Households use Chemical Fertilizers, Percentage of Households Cultivates Double Crop, Percentage of Households use of Types of Crops, Percentage of Households Owned Ration Cards, Percentage of Households receiving Ration Regularly, Percentage of Households receiving Ration according to the Government Quota, Percentage of Households having Sick persons, and Percentage of Households having Pucca Latrine/Toilet.

In this eighth chapter, 'Summary and Conclusion', researchscholar has summarised all chapters and has given main findings and observations regarding spatial analysis of levels of socio-economic development of Muslim population in JalgaonDistrict. The Researcher has tried to find out the reasons of development spatially and explained whether the hypothesis of the research has been proved or not.

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