Chapter-I
Introduction
1.1 Introduction:

Indian society comprises a large number of groups of varied character and magnitude and these groups are classified according to their size, interest and durability some group are numerically large than others, the large and dominant group is called the majority and smaller and powerless groups from the minority.

Majority group and minority groups may consist of distinct race, ethnic groups, religious groups and gender groups.\(^1\)

A minority’s position involves exclusion or assignment to a lower status in one or more of our dominants of life; the economic, the political, the legal and the social associational.\(^2\)

India is a classical example of an ancient civilization made up of unity in diversity with about five thousand years of recorded history revealing a remarkable synthesis of various cultures, many crosscurrents of thoughts and customs. Arts, ideals and languages have contributed towards making and shading the contemporary Indian societal life.

Nevertheless different groups brought the Islamic faith into India at various times and places in different forms and at different time frame. After conquering Syria and Persia, Muslim armies rapidly advanced towards the outskirts of India. Actually, the conquest by Ghori was the beginning of the continuous Muslim rule in India. The advent of Ghori and his slave rulers established the Muslim dynasty in India. Their main objective was canvassing about Islamic among the non Muslim Indians. So that Islam could spread widely in India. And spark the light of having faith as well as strong belief in
one God (super natural power) that in the creative of this universe. The orthodoxy of Muslims as well as Hindus considered these religious conservations unethical and against the human rights. However, the social life of many Indian Muslims is honeycombed with Hindu customs traditions and observances in India. It appears that caste system made its inroads even among followers of Islam.

An Islamic cultural tradition in India poses unique problems to the process of the cultural modernization as Muslims are a very self-conscious community. This is a community, which is based on rigid social and religious lines and which does not permit any alterations in its social system knowingly or unknowingly. The processes of industrialization, urbanization and modern education have brought about a marked change in all the communities of the world and the Muslim community could not be immune to it. Hence, in spite of the Quranic protest against any modification and alteration in social structure, changes are taking lace in its social system knowingly or unknowingly. Therefore, it would be interesting to observe how the traditions and values of the Muslims are being replaced by new values of life. Thus it has been rightly pointed out "Islam" is today, living through that crucial, creative moment in which the heritage of its past is being transformed into herbal of the future. Hence, the study of the changing profile of life of Muslims becomes significant in the present context.

Muslims by and large accept their religion as unalterable and resist any innovations into the existing system. The man and woman relationships and the authority structure in the family continue to be rooted in traditional sanctions as written in the sacred texts, the close link between the authority structure in the family and religion continue to affect decision making and the behavior patterns of the members. The forces of change generated in its social system have not left the Islamic society unaffected.
Indian society after independence is experiencing a transformation in social structure due to the partition, the adoption of the constitution and the merger of hundreds of feudal states, which contributed towards a deliberate policy of the government of India with respect to industrial policy resolutions, the planning mechanism and a series of legislative, administrative and other measures. They have been adapted to change socio-economic conditions of Indian society. It is noticed that the family structure and function among Muslims is undergoing a change as a result of Industrialization and urbanization and the enacting of various legislations. The society compared to the earlier Moghal rule, British rule and even after post independent in India has developed a complex web of network of educational and health services, number of institutions both government and voluntary, spread over the country affecting the family life among Muslim in India both rural and urban. By adopting family planning, they deliberately intervened into the domain of family life be it the nuclear or Joint Hindu, Muslim, Parsis, Christian or of any caste and religion. As a result changes have occurred in structure, function and interpersonal relations of the family as well as specific connections and dependence on the other institutions of a developing large society.

Muslims of India' constitute the largest demographic minority of India in terms of their absolute numbers. They represent one of the second largest populations of Muslims. The Islamic Heritage Professor Yogendra Singh (1973) has very aptly stated that the Arab conquest of Sindh began in the beginning of the eighth century. Today, more man six million Muslims live in India. Sociologically, Islam is very significant part of the cultural tradition of India. The contact of Islam is much older if we consider the commercial interaction of India with Arabia, the birth place of Islam. It would, therefore, be unnatural to think that such a dominant section of Indian society has remained isolated from the main stream due to the life forces of westernization and modernization. And as a result their profile of societal started crumbling and progressing in a zig-zag way.
The part played by the Ulema III the Mutiny of 1857 A.D. was by no means insignificant. The Britishers knew very well that the Muslim religious communalists were more dangerous to them than the Hindus. As a result a large number of Muslims lost their jagirs and a large number of positions in civil and military services. They were simply crushed on all sides and reduced them to the lower classes of Society. Sir Syed Ahmed Khan (1817 -1899) was very much disappointed over the hatred of the British towards the Muslims in India. After the holocaust of 1857 the future of the Muslims seemed absolutely dark.

The Muslims of the North and the Muslims of the South: Arab traders receded into the South and received a setback after the advent of the Portuguese. There were no feudals in the South to dominate the cultural and intellectual life of the people. But in the North there were a large number of Muslim nobles, landlords, civil and military dignitaries who could wield much influence on the culture and language of the people.

'Secular communalism' is the name given to the changed attitude of Sir Syed Ahmed and his followers whose aims and objectives were turned towards political rights and social equality.

Badurddin Tyabji, who enjoyed the confidence of both the Hindus and the Muslims throughout the country had been active in the field of practical politics and had already tried to make a careful study of the new situation and to understand the points of view of both the parities. But by this time the leadership of the Muslim Community had completely passed into the hands of Morrison, the successor of Beck who had initiated a trend of exploiting the tension between the Hindus and the Muslims.

What actually happened was that, in the next few years, circumstances became extremely unfavourable for secular Nationalism among Muslims and it received a great setback. There was a period when the position was from
starting Nationalism of Sir Syed Ahmed and Badurddin to communalism, instigated by Beck and Morrison.

The book, 'The Destiny of Indian Muslims' by S. Abid Hussain deals with the facts which ailed the Indian Muslims as being irrelevant. He analyses the various trends of thought among the Muslims. The book combines pragmatism with idealism performing both the diagnostic and prescriptive functions. The author's analyses perfectly fit the present scenario. This viewpoint is proved to have been prophetic as prophetic of Maulana Abul Kalarn Azad who spoke to the Muslim crowds in 1947 leaving for Pakistan. He said "You are leaving your motherland. Have you ever thought what its consequences will be? Your continuing exodus will weaken the Muslims who live in India. Bengal, Punjab, Sindh and Baluch may insist on their status as separate quoms. At the time your position in Pakistan becomes as precarious and as pathetic as that of an uninvited guest. A Hindu, can be your religious opponent, but not your national and ethnic adversary"

Today the Muslims have spread all over India and have been practically an integral apart of the national and private affairs. It may be trade or commerce, education and training, art and architecture scientific progress or technological advancement, sports, games or battles, the Muslims have been playing important role in. every field. How can one think and treat them as being separate and extraneous?

Therefore Abid Hussain points out in the part of his look, The secular state in India is in no way inimical of Islam and that Indian Muslims must become fully integrated into India which, he says, they are not at present.

Dr. Abid Hussain maintains "If they (Muslims) want a permanent solution to their problems, the Indian Muslims have to deal not with the Government but with the people and especially with the Hindu majority which can exert the greatest influence on the policy of the government. But
Muslims still labour under the impression that the Government is unable especially in the case of major problems until the Muslims have won popular support. Even the constitutional provisions and any amount of amendments etc. cannot do any favour to the Muslims if the majority is not inclined to accept." It is further pointed out that the Muslims themselves do not realize it and the governments do not recognize their inability lest it should lessen their prestige. It is pointed out again" that the political term 'Secularism' is wrongly misinterpreted as 'la deeni' as 'ghair - mazhabi' meaning opposition or indifference to religion. Islam has presented an integrated system of life in which the religion is not separated from the temporal but permeates as an indwelling srit”. But the true and complete Islamic life cannot be led even in a Muslim State because it is an age of the righteous caliphs. The ideals of Islamic democracy cannot be fulfilled anywhere in the world under the present predicament. Today in the theocratic Islamic State the dictates of the Ulema are fatal to democracy. He says, "A modern secular state which is governed by the will of the people is more likely to achieve the political, social and economic ideals of Islam, than a theocratic state dominated by a single group or class. For Indian Muslims a secular democracy is the best exponent of Islamic valueless.

The key factor for the Muslim integration into the Indian polity is a scientific attitude of mind, Dr. Abid Hussain Flatly refuses the viewpoint that Islamism and is fundamentally opposed to political secularism and scientific out look on life. In essence, Abid Hussain's advice to Indian Muslims is to live in this country not as a sullen, irritable, suspecting and suspected minority but as a healthy, and vital part of the nation.

He observes the change in the attitude of the educated Muslims. A good number of educated Muslims are in the natural tendency of looking upon every part of India and the Indian population as their own and never have the sense of difference. If they came to have national feelings and sense of unity with the majority, they will definitely prove to be the assets of the nation. If is only the
non-parochial outlook that can come to the rescue of Muslims and that can prove to be of great advantage for the integration of the country. Abid Hussain Jays stress on religious tolerance. The urgent problem of India is to prevent the Muslims from drifting away from the mainstream.

1.2 **Significance of the study:**

The minorities can be defined as the groups that are held together by ties of common descent, language, or religious faith, and feel themselves different from other dominant groups within a political entity. The issue of minorities has become an important part of political discourse since the emergence of nation states and the prevalence of the concept of popular sovereignty. Due to these conditions, even after the partition of India. The problem of minorities did not cease to exist, as a sizeable number of Muslims remained in India. There are also other minorities such as Sikhs, Christians, Parsis, Buddhists and Jains, but the Muslims are the major and most visible group among these minorities. Thus their presence has a lot of influence on the society, economy, culture and politics of India. Hence, the present study proved to be useful in assessing the changing status in socio-economic, educational religious and political aspects of Muslim and it is proved be an important in exploring different problems and to suggest suitable solutions to the problems of the Muslim minorities in Gulbarga district.

1.3 **Statement of the problem:**

As discussed already many of the studies were carried out on the changing profile of Muslim minorities in India. The present problem is made to know about the changing profile of Muslim minorities in various aspects as social, economic, political, educational and religious status in Gulbarga District. Hence, the work entitled “The changing profile of Muslim minorities in India: A case study of Gulbarga district.

The people of India belong to different races and ethnicity and different religions and cultures. It is, therefore, acknowledge as a land of ‘Composite
Culture’. The Hindus, Muslims, Sikhs, Buddhists, Parsees, Jains, Christians etc., are the important streams in the population of India apart from a large number of tribals scattering all over the country. Synthesizing the minor groups like the Sikhs, Jains, Buddhists, Parsees with the Hindus, they are called the majority and Muslims are called minority from the constitutional point of view. Administrative policies are formulated to suit the time honoured customs and conventions of both the groups. The majority and the minority. Adequate precautions are taken in the constitution of India and the administration of the states and central government to safeguard the minorities from any kind of tyranny and oppression by the majority. Hence, it has become need of the hour to study the changing profile of the Indian Muslim Minorities and critically examined their exciting societal status in comparison with other religious community in Indian context. Therefore, the present study is made mainly to explore and intervene the changing status in various aspects of Muslim minorities in Gulbarga district. The particular objectives are:

1.4 Objectives:

1) To study the educational status of the Muslim minorities.
2) To understand the economic status of the Muslim minorities.
3) To observe the religious practice of the Muslim minorities.
4) To know the political participation and patriotism of the Muslim minorities.
5) To formulate the perception of Indian non Muslims towards the Indian Muslim Minorities.

1.5 Hypotheses:

1) As for as status of higher education was concerned it was found to be more among the non Muslim than that of the Muslim community people.
2) The life style or the standard of life was concerned it was slightly higher among the non-Muslim community people in comparison to the Muslim community people.
3) Punctuality related to the day to day religious practice (prayers) was concerned again the constituency found to be none among the non-Muslim community with reference the Muslim community people.

4) As for as political participation in terms of national patriotism it was found to be equal among all the citizens of India irrespective of their caste, creed and religious background.

5) Heatedness, dislike and maintaining the distance from the Muslim minorities found to be increasing day by day among the non-Muslims.

6) As far as government service is concerned. The scarcity in the participation of Muslim community then the non-Muslim community.

7) As far as unorganized sector is concerned, higher in the participation of Muslim community then the non-Muslim community.

**1.6 Methodology:**

The theoretical foundation for the present study has its roots in the structural functionalism as advocated by Merton Redcliffe Brown and Parsons. The institutional framework of Muslim Society is brought under study by examining the relations between the institutions and the relations between the individuals of different statuses within the framework of the institutional set-up. Values, normas and customs, which are institutionalized in the day to day interaction between Muslims and other religious groups have been covered. The institutional frame-work is conceived in terms of social, economic, religious, educational and political aspects of living. The impact of the forces of change and modernization have been analyzed in terms of changing scenario in all aspects. The fact that the Muslims' constitute a part of the larger society has been considered and attempts are made to analyze the relations of Muslims with other religious groups. The problems of Muslims in rural Karnataka have been studied in the context of living or the other major and/or Minor communities or entities. All these entities are to be studied individually and the function of each in relation to other entities has to be examined. In the same way the significance and role of each entity in the existence and development
and continuation of the main object have to be determined. In other words the frame work adopted in the structural functional frame work.

The District of Gulbarga is selected based on political divisions of the state of Northern Karnataka. It is because another district in the state has not as large a number of Muslims as the district of Gulbarga (as per the Sachar Committee report) but the entire district would have been too big for the research work of an individual and so only 700 sampled out of seven talukas and 100 respondents from each Taluka. Among these seven Talukas there is no uniformity in the number of Muslims. The population of the Muslims is high in some taluk as, moderate in some other and very low in the remaining. On the same principle of stratified sampling, 100 households were selected from each taluka. So there are 700 (100x7 = 700) households under study, the head of each household being a respondent providing information to the researcher. Thus it being a survey Method, personal interview is necessary on the part of the researcher. While sampling out the respondents and their families as the representative units of the rural Muslims society, the researcher had borne in mind some important concepts and generalizations provided by eminent researchers like Goode and Hat* who maintained, "Instead of spending many hours over the analysis of a mass of materials from one point of view he may use his time to examine a smaller amount of material from many points of view". They suggest intensive study as suspensor to extensive one. Accordingly selection of 7 talukas and 700 families is in our opinion quite a feasible quantity of material for the achievement of a higher quality. By sampling and stratifying the cases along with objectively, the representative ability is also ensured and enhanced. If each taluka and each family is invested with its own trails and trends, peculiarities and particularities to that extent the representative ability and exhaustiveness may be considered ideal.

In order to ensure homogeneity and precision and also to save time and energy and also to avoid taxing the patience of the respondents that interview schedule will be designed and typed. The interview schedule will be pre-tested
and then standardized keeping in view the practices observed in research. Each respondent was administered the interview schedule and the data will be obtained against each question, and recorded in the space left for that purpose. The plan may be simple but the performance proved to be an uphill task.

After completing survey and personal interviews and collection of data which is the basic and primary source of information, the researcher referred to the books of some eminent authors on sociological subjects and noted the relevant and important points which can throw light upon the questions in the particular question schedule prepared and also upon the major concepts governing the studies of social problems. Reports, Magazines etc. were also referred to Statistical compositions were prepared to institute comparisons and contrasts and to assess the quantitative differences and analogies. Thus when the materials were found adequate and systematic they are arranged and expounded chapterwise.

The present study has used qualitative and quantitative methods. Emphasis is laid on qualitative method as the Muslim community is a closed one and the respondents are illiterate and superstitious. Wherever necessary, the simple techniques of quantification of data is used.

Hence, the study was begun with the literature search. The researcher has referred sociological abstracts, leading regional, national and international journals and books published in the field such as changing status of Muslim minorities is various aspects. On the basis of such published secondary literature, the secondary information is drawn, which formed the basis for the present study and it also helped to find the research gap in the present study. The collected secondary literature is reviewed in the review of literature.
1.7 Case study method:

In order to measure the validity of the stated hypotheses, it is essential to conduct an in depth field case. The technique, stratified sample method and the tools, interview schedule has applied by the researcher to know the social ladder from the rural urban context.

1.8 Universe of the study:

The primary data collected through the interview schedule is represented in the form of tables. The tables are analyzed with the percentages. So as to make analytical study and also help for comparison of different kinds of the data. Further, on the basis of collected data certain generalizations were stated as findings and conclusion.

1.9 Scope and limitation:

As discussed already. The present study is made on the changing status of Muslim minorities are spread all over Gulbarga districts as Gulbarga city, Afzalpur, Aland, Chincholi, Chittapur, Jewargi, Sedam, has its own limitation. Further, due to the limitations of the research work within time frame, it is not possible to survey all the respondents of the Gulbarga district due to limitation in sequencally spread the Mohala and area where the Muslim minorities are living. Hence, the present study was made to cover total 700 sample, of which 100 sample peek out randomly from each taluka and drawn for the universe of the study. Hence, the present study is limited to 700 Muslim minorities living in Gulbarga district.

1.10 Chapterisation:

Chapter-1 : Discuss about the background introduction and the statement of the problem.

Chapter-2 : Presents the critical review of existing subject concerned literature.

Chapter-3 : Presents universe of the study which includes description of research design.
Chapter-4 : Represents about the background profile of the study area and study population.

Chapter-5 : Emphasis upon the educational status of Muslim minorities in India.

Chapter-6 : Explain about the economic status Muslim minorities in India.

Chapter-7 : High lights about the religious practice among the Muslim minorities in India.

Chapter-8 : Reveals about the political participation and patriotism towards the nation.

Chapter-9 : Discus about the perceptions and present viewpoint of non Muslims towards the Indian Muslim minorities.

Chapter-10 : Try to sum of the major findings of the present research study by suggesting the scope for future research.
References:

