CHAPTER II

REVIEW OF LITERATURE

It is difficult to sketch the socio-economic and educational profile of Muslims in India, more so to get a clear picture of regional differences on participation in various socio-economic and educational activities. Neither census reports provide any data on this subject nor any empirical or large scale surveys have been conducted to understand the situational status and problems of this community. However, whatever information is available both from macro and micro levels of studies on Muslims in India, it clearly indicate that the community suffers from a number of disadvantages and special measures are required to bring them at par with rest of the communities of the country.

Very few studies have looked into the factors for the educational backwardness of Muslims in India and to relate them to their social and economic conditions. Some micro-level studies have thrown some interesting insights into the problem.

K.D. Sharma (1987), his study is based on field data from Delhi, postulates three hypothesis: (i) the higher the stage of education the lesser is the participation of Muslims, (ii) there exist some elements in educational programmes which discourage Muslims from taking advantage of educational opportunities in an equal measure with non-Muslims and (iii)
the social and economic conditions of the Muslim community tend to reject to a greater extent the utilisation of educational opportunities by its members than by non-Muslims. Sharma found that the coefficient of equality at the primary and the higher secondary levels for Muslims were 74.0 and 23.6 respectively. This implies the large drop-out rate among them. Long distances between home and school, poor study facilities at home, non-availability of institutions in their mother-tongue, etc., are the discouraging educational factors identified by the author. Socio-cultural taboos also affect Muslims' enrollment in educational institutions. They include (a) the belief that there is in existence a concerted attempt by the government to impose upon Muslims the majority culture through educational programmes offered; (b) the feeling against the prevailing bias against Urdu and (c) high cost of schooling and high rates of unemployment among the educated youths. Muslim boys were more favourably placed than Muslim girls so far as educational attainments are concerned.

According to Sharma the most important factor for the educational and economic backwardness was the absence of a middle class leadership which functions as a link between the upper and the lower strata of the community. He suggests that the inclusion of religious teaching in the curriculum would pave the way for active participation in educational
activities by the Muslim community.

A.R. Kamat (1985) hold opinion that in the past, the Indian Muslim population was socially and economically backward does not convincingly explain Muslim's relative backwardness in education. In socio-economic terms Muslims are not better or worse than others, whether in the middle, lower middle or backward categories. More than socio-economic questions, the question of language is more important; for instance, in speaking about the educational cultural predicament of Muslim community in India, the question of Urdu comes up time and again. According to the 1971 Census, there were 28.6 million persons in India who spoke Urdu in their homes, i.e. 5.18 percent of the total population. It must be recognised that because its script contains several words of Parso-Arabic (the language of the Holy Quran) origin, and also because it is historically associated with the erstwhile Muslim rule, Urdu has acquired a religious-cum-political significance in the minds of many influential sections of the Indian Muslim population.

It is against this background that the literacy and education among the Muslim is looked. In the absence of reliable data, we have to rely mostly on guess estimates made by various researchers. According to one source as referred by A.B. Shah (1973), (attributed to Basheer Ahmad Syed, a former
Judge of the Madras High Court), the literacy level for Muslims in 1971 was 10.0 percent for males and 0.5 percent for females. Obviously, these figures are incredibly low. Yogendra Singh (1977), (quoting Theodore P. Wright) puts the literacy level of Muslims for the mid-1960s at about 28 percent.

A few micro studies which have examined the educational status of Muslims are also available. The Delhi survey (1971-72) by Krishna Dev Sharma (1978) states that the percentage of enrollment to population in the relevant age groups in the surveyed areas of the city were 5.20 percent and 11.24 percent for Muslims and non-Muslims respectively at the primary school level; and 2.59 percent and 11.23 percent respectively at the middle school and the secondary school levels. Rasheeduddin Khan (1979), asserts (from the proportion of passes in the U.P. High School Board Examination) that Muslim boys were five times, and Muslim girls eleven times, more backward than the rest.

In his study of Muslims in Bhiwandi, an industrial township situated 31 miles from Bombay, A.R. Monsur (1978), notes that in the early seventies, enrollment of Muslims in Bhiwandi College was only 30 percent as against their strength of 60 percent in the town's population. A similar wide gap was seen in performance also as between the Hindu and the Muslim students in that college. Interestingly, differences
existed among the different groups of Muslims themselves, for instance, the Konkani Muslims (almost one-quarter of the total Muslim's population of the town) were found to be much more advanced educationally than the other Muslims, a weaker sect, who had migrated to this region from the more northern parts of the country during the late 19th century. In another study of a township in western U.P. included in the same volume, S.P. Jain (1978), found, on the basis of a sample investigation of 155 Muslim adults, that the overall literacy level was 15 per cent and that it varied from 24 percent to zero percent from the upper to the lower Muslim castes. A.R. Kamat (1968), in his investigation in rural areas of Maharashtra for the period 1955-65 places the Muslims near about or between the Maratha caste cluster and the artisan caste cluster. An enquiry into the historical processes might unravel different facets beginning from that of the influential Muslim intelligentsia of the pre-British period to trauma of the early British period, the subsequent awakening and resurgence of the Indian society in general and its various segments including the events which led to the partitioning of the country and the consequent Muslims exodus to Pakistan and finally to the post-1947 period (I. Ahmad, 1987).

C.A. Abdusalam (1984), analysed the economic backwardness of Muslims in 39 districts of India in which proportion of
Muslims to total population is high (More than one fifth). There are 9 districts in which the Muslims form more than three fifths of the total population. Nearly 39 percent of the total population of Muslims in India are residing in these 39 districts, and the proportion of Muslim population is found to be on the average of 34.27 percent in these districts. His finding reveals that the literacy rate in 7 out of 9 Muslim majority districts is well below the national rate of 36.23 (in 1981). The other two districts are Malappuram and Lakshadweep in which the rates (both for males and females) are higher than the national average. Thus it is seen that the main economic activity of the majority of Muslims in India is in household industry and services.

In his case study of the Muslim community in Malappuram, district of Kerala, P.M. Jaleel (1982), examines questions of the education-economic nexus. His study is based on the results of a survey conducted over 12,000 households. Jaleel has observed that in Malappuram district the overall literacy rate increased from 34.29 percent in 1961 to 59.01 percent in 1981, the number of high schools increased by 112.90 percent during 1970-81 and U.P. schools grew by 43.06 percent during the same period. He attempts to relate these observed improvements in education and educational infrastructure to income growth for households in the district. Jaleel's study at best suggests a causal connection between economic and
educational change. Y.S.H. Ravuther (1978), has reported that majority of his respondents (all Muslims) had incomes below Rs. 500 per month and that their living conditions were poor. The educational achievements of the respondents and their wards remain extremely low and backward is transmitted from generation to generation. Educational and economic backwardness seriously limit their spatial and occupational mobility and ties them down to traditional, low income activities such as fishing, petty trade, etc.

A.P. Kareem (1988), analysed the educational performance of Muslim community in Kerala on comparative basis that is in comparison with that of the Christian and the Ezhava communities. These three communities form about equal proportions in the population of Kerala. Of these three communities, the Christian community has ascended to the highest place in terms of educational achievements. The Ezhava community is also not much behind. By organised efforts they fought successfully against social and economic handicaps and have risen significantly in education. In contrast, the Muslim community lagged much behind and still remains educationally backward. His findings further reveal that educational backwardness is greater in Muslim-dominated taluks (districts) than the others.

Abdul Kareem has also reported very high rate of drop
outs rate among Muslim students as compared to others. Furthermore, his analysis regarding the performance of the Muslim students in the S.S.L.C. Examination reveal that total number of students who passed examination with first class was 17,538 out of which 1,336 were Muslim students and 5,341 were Christian Students. The most interesting features is that in most of the Muslim-dominated Malabar region, the performance of Muslim students was poor.

The educational backwardness of Muslim was highlighted also in a report of the socio-economic survey on caste/comunities in Kerala, prepared by the Bureau of Economic and Statistics in 1968. According to the report, illiterates among Muslims were as high as 54.37% and only 0.63% were S.S.L.C. holders. In respect of higher university education, they almost drew a blank. In contrast, the Christian community had gave for ahead in University education even among women.

Similar finding have also been reported by the Directorate of College education, Trivandarum (1984-85), as reported by Kareem.

Dr. Abdul Kadeer, Joint Director Academic Inspection, Directorate of Technical Education admitted the fact that for the past several years the performance of Muslim students in the entrance examinations for various Engineering Courses have been poor (quoted by Kareem).
Indu Menon (1984), refers to the important role of education in the promotion of socio-economic status of Muslim women in Kerala, her findings reveal that social evils such as polygamy and divorce, prevalent in the Muslim community are due to very low educational status.

N.C. Saxena (1989), Ministry of Home Affairs, Government of India examine the data relating to Muslim enrollment and their performance in education at various levels. It was found that Education Index was lower. It transpires that at the High School and at higher levels, the Muslims are lagging behind at least three to four times as compared to other communities.

The enrollment of Muslim students in various classes in Moradabad district for the years 1977-1978 and 1979-80 can be seen from the following analysis. The percentage of the Muslims in Moradabad town is about 58 percent whereas in the entire district it was 38 percent in 1971. It is generally believed that Muslim artisans and manufacturers in Moradabad had done quite well economically in the last 10 years and it is reasonable to expect that their prosperity should get reflected in increased enrolment in the schools. There is evidence of this increase, at least at class Vth and VIIIth levels for the percentage of Muslim students has increased from 16 to 22 and from 13 to 19 percent respectively. One of
the reasons identified for poor enrollment of Muslim students in Moradabad town was the location of educational institutions, which tend to be located in Hindu dominated areas.

It is interesting that most of the police stations and chowkies are located in the Muslim dominated area as in Moradabad town; it would appear as if the Hindus need education and the Muslims need the police Danda. Similar study about Meerut reveal that while the Muslims constituted about 35 percent of the population, the proportion of the Muslim students in schools was less than 10 percent (N.S. Saksena, 1983).

The Nettur Commision Report, 1970 provided data on educational attainments of different communities during 1968-69. According to the report Muslims in Kerala constituted 19.12% of the total population, they accounted for only 9.36% of the total number of engineering graduates, 11.64% of medicine graduates, 6.52% of veterinary and 3.33% of B.D.S. graduates. For position of the Ezhava community was slightly better and Christians stood for ahead of both Muslims and the Ezhavas. The corresponding percentages of diploma holders in engineering were 0.08, 0.15 and 0.19 for Muslims, Ezhava and Syrian Catholics respectively. Similarly in the case of medical and other diploma holders also Muslim remained more backward. For example, when 0.08% of Ezhava and 0.11% Christians were
medicine diploma holders, Muslims were only 0.02%. In 1986-87, of the total 1863 seats, the Muslim students selected on the basis of reservation is nearly 8% only. Even in the districts of Malabar in which Muslims are the largest single majority group in total population, they fare poorly in merit. Students of the Christian & the Ezhava communities fare far better in the entrance examination. The under-representation of Muslim students in the course of medicine is extremely high also. The educational backwardness which characterised the Muslim Community in Kerala at the end of the British period has not yet declined to any remarkable extent even now.

F.A. Khan (1992), conducted a case study of a village in Basti district, hold opinion that the Muslims are educationally backward.

A.R. Sherwani (1983), of nine Inter Colleges of Rampur, town of U.P. which has 72 per cent Muslim and 28 percent non-Muslim population, the performance of students who appeared in the Intermediate Examination, 1982. Sherwani concludes as follows: "And all this while, the Muslim leaders and the Hindu secular leaders have been telling the Muslims that they are not getting jobs because of discrimination. I do not deny discrimination, we Indians are the most discriminating people on earth. The Agarwal Bania discriminates against a Gupta Bania, the Sarjupari Brahmin against a Kanyakubja Brahmin and
so on. But the position is that the Muslims are not even giving anyone a chance to discriminate against them in worthwhile services. Anyone can discriminate against the Muslims only when they qualify and compete. How many Muslims are competing? This no one tells neither the Muslim "leaders" nor the secular Hindu leaders who go about as the best friends of the Muslims."

In the last five years no Muslim candidate secured a position in the merit list of class Xth and class XIth examinations conducted by the Central Board of Higher Secondary Education which has a network of schools spread throughout the country with 16 branches in other Muslim countries. In the merit list of class XIth for 1983 examinations, out of first 70 students, a Scheduled Tribe candidate got 48th position and a Scheduled Caste candidate got 51st position, but there was no Muslim name in the first seventy (S.N.A. Zaidi, 1983).

A.R. Sherwani (1979), the result of class Xth Delhi Board examination in 1978 were as follows:

It may be seen that the pass percentage and the percentage of first divisions for the whole group was 67 percent and 11 percent respectively, whereas for Muslims it was only 46.7 and 6.4 percent respectively. Two-third of all primary school going Muslim children in Delhi go to Urdu medium schools. But, in 1978-79 merit lists of the classes
Ilird, IVth and Vth show the performance of Muslim children. In the merit list it was 4 out of 320 in class Illrd, 3 out of 359 in class IVth and 6 out of 434 in class Vth. According to their share in the population there should have been 105 Muslims in the merit out of which 70 should have been from Urdu medium schools. The actual number unfortunately is only 13 and 3 respectively. Of the total Ph.Ds awarded by all the universities during the last 30 years Muslim's share was 1.31 percent in 1951-60, 2.72 percent in 1961-70 and 3.50 percent during 1971-1980.

A.R. Sherwani (1980), a survey of 660 schools of Delhi affiliated to the Central Board of Secondary Education discloses that out of 54754 students who appeared in 1979 in the examination only 945 (1.72%) were Muslims. The percentage of Muslim population in Delhi was about 9.4% in 1979 and, therefore, the education index works out to be 1.72 divided by 9.4 = 0.18. It is significant that the Muslims studying in Hindi Medium schools did much better than Muslims who studied in minority Urdu medium institutions. Thus not only over-all pass percentage of the Muslims was better in Hindi medium schools, but the number of first divisioners from such schools was higher as compared to Urdu medium schools. It seems that the spirit of competition is lacking among the students enrolled in Urdu medium schools or the standard of teaching is
also not up to the mark. Probably students who aspire for higher education prefer Hindi in place of Urdu medium schools. S.S. Shah (1983) reports that an all India survey of 430 Muslim managed schools and 44 Muslim managed Degree Colleges was recently done by the Hamdard Education society. It was found that the percentage of non-Muslim students in such schools keeps on increasing as the level of education rises. Thus the percentage of non-Muslim students in such educational institutions rose from 3.7 percent at the primary level to 59.6 percent at the graduate level in Muslim managed schools. It also follows that the ratio of Muslim girls to Muslim boys in such schools kept on declining from 71 percent at the primary level to 46 percent at the High School level and finally to 26 percent at the graduate level.

A study of minority institutions in district Bijnor which has 37 percent Muslim population was also conducted. Here also it was found that in all Muslim managed schools the majority of the students are non-Muslims (M.Q. Siddiqui, 1983).

N.C. Saxena (1989), has referred that only 30 percent Muslim live in towns and not all urban Muslims seek jobs with the government. In any case the government can provide employment only to a very small section of the population. The State Government of Uttar Pradesh employs only 6.17 lakh people out of a total population of 11 crores. It has been estimated that of the annual increase in labour force in the
country hardly 0.4 percent are able to secure jobs with the government, and the rest 999 out of each 1000 new entrants in the labour force have to seek employment elsewhere.

Figures of employment are not readily available community-wise. Efforts were made to collect community-wise break-up of employment for various category of jobs from as many offices as possible, both from the Central and the State Governments. The share of the Muslims in some important services and offices like IAS, IPS, Income Tax I, Railway Traffic and Accounts Service, Banks, Central Government offices, State Government offices, and Public Sector undertakings (both Central and State) are 2.99, 3.95, 3.06, 2.65, 2.18, 4.41, 6.0 and 10.85 respectively (N.C. Saxena, 1989).

The figures of Muslim's employment in Uttar Pradesh Police and PAC may be analysed under the categories of Inspectors, sub-Inspectors, Head-Constables and Constables as 1.77%, 4.41%, 7.40%, and 7.45% respectively in Police 2.18, 4.57, 7.06 and 6.98 in PAC (N.C. Saxena, 1989).

A sample study of Karnataka Government Offices show that out of a total of 1,87,479 employees, 17,254 (9.2%) were the Muslims. In the Police, Muslim representation at Class I to IVth levels was 3.6, 8.9, 8.5 and 8.9 percent respectively. Muslim share in total population of Karnataka was 10.6% in
The number of the Muslims in certain services of the State Government of West Bengal as on 31.8.1977 was in IAS and IPS, West Bengal Civil Service (Executive and Judicial), Calcutta corporation and Police Department 1.23, 2.59, 10.38 and 6.41 percent respectively. From the Annual Reports of 82 Public Sector Undertakings of the Central Government, it was clear that out of 449 Directors, only 21 (4.2%) were the Muslims and out of 13,916 senior officers, only 321 (2.31) were the Muslims. Muslim's representation among the judicial officers categorizes in some of the State Governments such as Andhra Pradesh, Assam, Bihar, Gujarat, Haryana, Karnataka, Kerala, Maharashtra, Orissa, Uttar Pradesh and West Bengal were 9.48, 20.00, 8.74, 8.74, 6.25, 7.17, 7.63, 3.09, 0.76, 5.59 and 3.11 percent respectively in 1981 (N.C. Saxena, 1989).

In order to assess the performance of Muslim candidate in competitive examinations, data was collected from the State Public Service Commissions which can be seen from the State of Andhra Pradesh, PSC; Tamil Nadu, PSC; U.P. Combined State Services; Bihar combined; State Services Madhya Pradesh were 3.06, 4.63, 2.46, 7.30 and 1.70 percent respectively during 1978-1980 (N.C. Saxena, 1989).

S.N.A. Zaidi (1983), analysed the performances of the students from Aligarh Muslim University in competitive
examinations. His findings reveal that the A.M.U. students either appeared for prestigious Class I services where their intake is very poor or they preferred to join research where scholarships are awarded without any written test or without competition with scholars of other universities. Very few of them appeared for Subordinate Services. In July 1933, the Staff Selection Commission conducted examination to fill up about 7000 vacancies of clerks in the Central Services. The examination was conducted at various centres in the country and five such centres were opened within the campus of A.M.U. 2,400 applicants took the examination from these five centres out of which only 79 were the Muslims. Most of the Muslim students came from other neighbouring villages and districts and the number of Muslim candidates from AMU was only 12 out of 2,400. Similarly, out of 30 students from AMU who appeared in Banks Probationary Officers Examinations, none could be qualified in the written examination. Reasons identified in the study for poor performance of Muslim students from AMU in competitive examinations were: tendency on the part of the students to avoid hard and rigorous work, lack of planning, absence of proper advice from parents and teachers, lack of competitive spirit, university's syllabi is not helpful from the point of view of competitive examinations, lack of proper coaching and absence of family motivation.
Employment of the Muslims in some of the private sector undertakings was collected from 145 private enterprises in 33 districts of 12 States which show that Muslim's share in supervisory non-technical jobs and in the category of workers was 3.28% and 7.33% respectively. Their share in technical supervisory posts was only 2.49% (165 out of 6,622 posts) (N.C. Sexena, 1989).

I. Habib and others (1983), conducted a survey of factory employment in Aligarh. It shows that in three factories owned by Muslim industrialists 69 Muslims were employed out of a total labour force of 1,167. In the Government of India Press located in Aligarh Muslim share in total employment was 5.65 percent (71 out of 1,234). In the two factories owned by Aligarh Muslim University 150 out of 170 Muslims were employed. The study concludes by observing that the communal bias is visible in private non-Muslim owned factories and is equally visible in the AMU factories. The percentage of the Muslims in Aligarh city was 28.9 percent in 1971 but in the entire district it was only 12.4 percent. Since the Muslims enjoy the reputation of being good skilled or semi-skilled workers, yet the low percentage of Muslims in private factories may be a bit surprising. On the other hand, it has also been noticed that in a recently started factory owned by a non-Muslim firm is engaged in lock manufacturing were
roughly 60 percent of the total work force is of the Muslims.

Data collected from 83 Employment Offices spread over 14 States show that out of a total of 41.88 lakhs registrations, 2.83 lakhs or 6.77% were the Muslims. Out of 1,16,305 placements effected 6170 were Muslims constituting 5.31 percent. In 57 Employment Exchanges spread over 11 States, the total number of Muslim enrolment was 2.50 Lakhs out of which 50% were below matriculation, 37.25 percent with qualifications of matriculation, 6.71 percent with degree qualifications, 0.83%, with post-graduate qualifications and 5.15 percent with professional qualifications (N.C. Saxena, 1989).

In the UNESCO study conducted by Garndner Murphey, (1953), on the attitude of Muslims, it is stated that the Muslims consider themselves as victims of discrimination in the sphere of economic opportunities. Muslims regard themselves as a disadvantaged group which was deliberately kept out of decision making positions.

It has often been argued that religious orthodoxy prevents the Indian Muslims from obtaining the benefits of secular and modern education. In India, it may be recalled that the Muslims remained rulers for about 700 years before the advent of the British. Except for about 60 years from 1820 to 1880 the British policy was also in favour of the Muslims. Individual equality has been guaranteed under the Indian
Constitution. How is it that despite having been the rulers, then favoured by the British, and now enjoying equality of opportunity by the Indian Government, the Muslims are today far behind non-Muslims, (N.C. Saxena, 1989). Muslim children coming from similar socio-economic backgrounds do rather poorly in schools and colleges as compared to non-Muslims.

For a closer evaluation of the relationship between Islam and ability to exploit educational opportunities in India, it would be necessary to examine how the Muslims responded to secular education during the period of the British Rule. As is well-known, western education was first introduced in the Presidency towns of Calcutta, Bombay and Madras. The Muslims in Bengal were mostly converts and share croppers and occupied an inferior social positions as compared to Hindus. In Bombay and Madras too their economic situation was not as bright as in Oudh and North West Provinces. Despite these economic depressors Muslim enrollment in schools from 1871-1972 was not hopeless. The Muslims percentage in schools in the province of Madras, Bombay, Bengal and Assam, North West provinces, Oudh & Punjab were 4.4, 8.42, 14.4, 17.8, 25.3, and 34.3 respectively to their respective population of 6.0, 15.4, 32.3, 13.5, 9.0, and 51.6. The total percentage of Muslims in these States were 22.8. Total percentage of Muslims in Schools was 14.6 (Brass, Paul, 1975a).
Apart from the Muslims, many Hindu casts too, despite their having comfortable position in land holding, were slow to take to western education. One may mention here non-Brahmins in Madras. Brahmins in Bihar and Rajputs in U.P. who ever beaten hollow in the race by the Bengali Bhadraloks and the Tamil Brahmins. But the education movement started by Sir Syed Ahmad Khan had its impact on the Muslim Psychology and by the end of 1931-32 their enrollment had started even surpassing their proportion in population. In the province of Madras, Bombay, Bengal, Bihar and Orissa, United Provinces, Punjab, C.P. and Brar, Assam and Total of these states, the percentage of Muslim students was 10.9, 19.4, 51.7, 13.5, 18.6, 50.6, 10.7, 22.2 and 27.6 respectively to their respective population of 7.1, 20.4, 54.2, 11.5, 14.8, 56.5, 4.4, 32.0 and 25.1 (R. Naidu, 1980).

The degree of urbanisation was always higher among the Muslims. If one assumes that most of the facilities for education were concentrated in the urban areas and then if one tries to correlate the Muslim share in total education to their share in urban population, one gets a different picture (P. Brass, 1975b).

Although the Muslim share in English literacy in U.P. in 1921 and 1931 was higher than their share in population, yet, it was significantly lower than their share in urban
population. Even in 1931, 9.56 percent of urban Hindus in U.P. were literate in English as compared to only 5.94 percent of total urban Muslims (P. Brass, 1975). Thus, an impression was created that the upper and middle classes of Muslim land lords kept themselves away from higher education on grounds of religious prejudice, whereas the Hindu urban businessmen, traders and contractors had no such inhibition and started pouring in government English medium schools. Second, a significant percentage of the Muslims children started Private Madrasas. In 1890-1891 (Francis 1975:274) 47% of the total number of the Muslims children started attending schools in U.P. went to private schools, as against only 18.2 percent in the case of the Hindus. Although this percentage started declining and became 16.4 in 1920-1921 (for the Hindus it came down to 3.8 percent) still the absolute number was substantial to create an impression that the Muslims preferred traditional Islamic learning. Muslim share in government jobs was disproportionately higher in the North-West Provinces and Oudh which could not have been maintained no matter how fast they had learned the English language. In 1850 the Muslims filled three quarters of the judicial post held by the Indians in the North-West Provinces. Despite growing Hindu competition, they still held 45 percent of the total number of posts in 1886 in the judicial and executive services of the North-West
Provinces and Oudh (R. Naidu, 1980: 35-38). Since their overall share was declining, the impression gained around that they had not fully benefitted from the facilities offered by the British regime in education. Although Muslim's share in jobs at the lower and middle level was quite impressive, yet in the elite professions, they lagged behind Hindus. Even in 1931 (R. Naidu, 1980: 36-37) Muslims could not catch the Hindus in higher, scientific and professional education.

Throughout the last 70 years of British regime, the Muslims were being favoured in jobs in the lower ranks of bureaucracy. Their leaders were conscious of the fact that in an independent India, no matter how secular it may be, such advantages would not be available on the basis of the family tree or land ownership. Such ascriptive criteria would have to be discarded which would be detrimental to Muslim interests. Besides, the very basis of landed status of the Muslims was continuously eroded by the rise of powerful commercial classes (mostly Hindus) who, in addition of achieving status through merit, were buying their land too. The Muslim League and the Pakistan Movement has rightly been described not of a backward group trying to seek upward mobility through a separate platform but as an attempt of an already entrenched group trying to preserve a strong position (N.C. Saxena, 1989).

The socio-economic structure of the communities of Bangalore city was studied (Wahiduddin Khan, 1983a) in depth in
1974, based on a sample survey covering 1,415 households of which 10.5 percent were Muslims. The mean income level of Muslim households was Rs. 540/- per month which was lower than the mean income level of the entire sample (Rs. 657).

According to him one of the main reasons for the relatively low income of Muslim households is their strong concentration in less remunerative occupations. Only 13.1 percent Muslim households were engaged in professional, administrative or clerical jobs as against 30.7 percent Hindus, 29.5 percent Christians and 45.4 percent Jains; 32.9 percent Muslims were engaged in family based cottage industries as opposed to only 3.4 percent Hindus, 7.1 percent Muslims had graduation or equivalent qualification as against 17.3% Hindus.

In a study of Ahmedabad slums in 1981 of 294 workers, in sharp contrast to the Muslims who are either self-employed or employed in small establishments under certain conditions, 9 out of 10 workers belonging to the Brahman, Patel and Bania castes are engaged as permanent or casual workers in big enterprises (W. Khan, 1983b).

A careful analysis of the Ahmadabad labour market suggests the existence of a strong association between caste and occupation which is perpetuated by arrangements whereby children of present employees are given preference by employers over other applicants. Similar feature was noted for
Aligarh factory employment also.

A.M. Khusro (1933), in a study of the elites (mostly industrial managers, bureaucrats and intellectuals) Dr. S. Navalakha of the Institute of Economic Growth found that within the elite group, as defined by him, the proportion of different religious groups such as Hindu, Muslim, Christian, Jain and Sikh was 85.3, 4.5, 3.5, 2.3 and 3.6 respectively to their respective population of 62.7, 11.2, 2.6, 0.5 and 1.9.

Dr. Gopal Singh report on minorities (Ministry of Home Affairs, 1983) rightly observes: "There is a common belief that Muslims in India have remained largely unaffected by the economic developments in the country, despite the successive Five Year Plans and further, that their general economic condition is becoming worse than before. No serious attempt has so far been made to examine the causes of their backwardness and to devise ways and means to remove them. The Muslims are unfortunately feel very much alone and very few among their leaders, have tried to help them to rise economically".

Available data and research findings suggest about Muslims educational status that percentage of Muslim students enrolled at different levels of education in selected districts are measurable. The data were collected by the Ministry of Home Affairs, New Delhi, (1983) for a study on minorities and other weaker sections in the country. According
to the report the percentages of Muslims enrolled at different levels of educational institution are quite poor. The rate of enrollment decreases as the level of education advances from primary to the tertiary sector.

A.R. Sherwani (1983) conducted a survey of nine intermediate colleges in Rampur town of U.P. which has 72 percent of Muslims population. He made an analysis of Muslims vs non-Muslim students appearing in intermediate examination in terms of number appeared, number passed, and number obtaining first division. It was found that Muslim students lagged far behind non-Muslim both in term of enrollment and achievement in Rampur where the study was conducted.

Gopal Krishna (1982), studied the socio-economic conditions of Indian Muslims in 35 districts, covering 14 states and the union territory of Delhi. A sample of 2995 Muslim males and 997 non-Muslim males were randomly selected from the enumeration list for the purpose of research interview. It was interesting to note that on the basis of random sampling the educational qualification of Muslim and non-Muslim respondent were strikingly different.

In (1983) Hamdard Education Society conducted a survey of 430 Muslim managed schools and 44 Muslim managed Degree Colleges. The survey indicated that the percentage of Muslim students decreases as the level of education rises.
Both the macro and micro analysis of the data pertaining to educational status of Muslims clearly suggested that they are educationally deprived and are not responding adequately to contemporary educational development and expansion. Enrollment of girls and enrollment for higher education among Muslims in general, lag considerably behind non-Muslims taken together. Even Muslim managed institutions are not able to attract adequate number of Muslim students, particularly females, in higher classes. The research studies further suggest that Muslim students, achievement in examination is also poor as compared to the non-Muslims.

As is the situation elsewhere in the country, Muslims in Bihar also suffer from educational backwardness. Figures are taken from the Ministry of Human Resource Development (1989) Government of India report which has arranged 417 districts in the country on the indices: Literacy rate (Total), Literacy rate (Female), Enrollment ratio in primary Grade (Total), and Enrollment ratio in Primary Grade (Female). Accordingly districts are ranked on the scale of educational backwardness. A total of the four ranks determine the final rank position of the districts. Higher rank indicate more backwardness. An analysis of the data reveals that the first five districts of Bihar which are among the 42 educationally most backward districts in India are West Champaran, Sharif, East Champaran,
Purnea and Sitamarhi.

According to the percentages shown in these districts, there is a high concentration of Muslim population. The total Muslim population taken together, according to the 1981 Census, is 30,371,17, which is 23.58 percent of the total population in the five districts and 30.76 percent of the total Muslim population in Bihar. The districts which appear relatively better on the rank order of educational backwardness are Rohtas, Ranchi, Aurangabad, Patna and Singhbhum. Percentages of Muslim population in these districts are quite low as compared to the five districts identified as educationally most backward in Bihar. According to the 1981 Census, the Muslim population in these five districts taken together is 931,132, which is 7.42 percent of the total population of these districts and 9.43 percent of the total Muslim population in Bihar. It can, therefore, be inferred from the data that a certain relationship exists between population percentages of Muslims and educational backwardness of the districts in Bihar. In other words, districts which have higher concentration of Muslim population also have poor literacy rate, and enrollment ratio both in the category of females and the total population.

A number of reasons have been attributed to the educational backwardness of Muslims in India. Some believe
that the community had been the victim of the discriminatory 
in the implementations of the various developmental schemes 
resulting in the deprivation of any benefits to them. Others 
hold that Muslims themselves are to be blamed for it as they 
do not avail the benefits of the developments due to their 
conservative social and cultural values and their tendency to 
remain aloof from the main stream of national progress. The 
truth however, lies somewhere else as I. Ahmad (1987b), puts 
it: "Muslims are not alone in reflecting educational 
backwardness. They share it with several other minority 
communities, particularly the Christians, lower castes among 
Hindus and the Scheduled Castes and Scheduled Tribes. 
Therefore, the question which requires to be addressed is not 
whether they are educationally under-represented and backward 
but the reasons which account for their educational 
backwardness and whether equalization of educational 
opportunity for all of them calls for a single and unified 
strategy".

Education in India is largely considered as a means to 
get white collar jobs. Therefore, it is not so attractive 
among those social groups whose income is marginal and who are 
in professions in which education is not a pre requisite. This 
explains the difference in educational aspirations of middle 
and lower strata within all social communities. There are 
evidences to suggest that the social strata which are likely
to exploit educational opportunities because of an orientation towards white collar professions and government services is too small in the Muslim community (Gopal Krishna, 1982; Prakash Rao and N.T. Tewari 1979; Radha Krishna, 1983; I. Ahmad, 1987b). These strata were historically too small and were further depleted in size following partition. It is expected that with an increase in the economic strength of lower class, their desire for education would also increase.

There are several other reasons of educational backwardness as well. For example the role of traditional Islamic educational institutions (i.e., Maqtab and Madarasas) which attract a large number of Muslim students at the grass root level. While these institutions function effectively and provide necessary religious education they do not prepare adequately their students for the available job market which could have helped them in improving their economic status. Most of the graduates of these institutions either return back to their family profession or take up teaching jobs in similar institutions, on a poor salary. Also, most parents who send their children to Madarsas and Maqtabs for few years cannot afford to send them to secular schools for some more years, due to economic reasons (I. Ahmad, 1987b). Therefore, the need is to up date the curriculum of Islamic educational institutions so that they combine religious education with
secular and vocational education.

The analysis of the above submitted studies reveal that researchers have highlighted various factors regarding Muslim educational accomplishments & their attitudes towards education.