Chapter 1

Introduction
1.1 Backward Classes: An Explanation:

The origin of the term "Backward Classes" may be traced to the later part of the nineteenth century. For a long time the term "Depressed classes" and "Backward Classes" were used interchangeably. Sometime "Depressed classes" included only untouchables. Sometimes the term included even criminal wanderings, tribes, and aboriginal tribes. Besides untouchables the other terms coined to denote the "Backward Groups" were "Exterior castes", "Excluded caste". The definitions of the term "Depressed classes" was discussed in the Indian legislative council in 1916 and it was decided to include criminal wandering tribe, Aboriginal tribes and untouchables within the term.

Sir Henry Sharp explained this term to include Classes pursuing "unclean professions" or those belonging to "unclean castes". Whose touch or even shadow is polluting, this term also includes those who are "Educationally Backward" poor and depressed. It also included certain classes of Muhammadan.

The South Borough Committee set up in, 1919 defined 'Depressed classes' applying the criteria of untouchability, and excluded primitive or aboriginal tribes and economically backward classes. But in southern provinces the term 'Depressed or backward classes' indicated all castes and communities except Brahmins. In 1928 the term backward classes was defined as backward castes which are educationally backward and the depressed classes, aboriginals, hill tribes and criminal tribes. In 1930
Bombay committee insisted that the term 'Depressed classes' should include only untouchables. And the larger group may be designated as Backward Classes. It recommended the division of backward classes in to three sub headings; depressed classes (untouchables) aboriginals, and hill tribes and other backward classes.

Beside various voluntary organizations, like Bombay Reform Association 1903, Bahishkrit Hitkarini Sangh 1924, Madras Provincial Backward classes I-league 1934, United Provinces Hindu Backward classes league 1929, used the term such as Backward classes, Backward communities, non Brahmin communities backward Hindu and so on.¹

It is thus clear that term" Depressed classes or Backward Classes" has never a definite meaning on national level. Sometime the term was intended to include only untouchables and sometimes it was expanded to include Aboriginal hill tribes and wandering criminal tribes. Sometimes it included all backward castes and communities and sometimes it included larger segment of economically and educationally backward people. The term was defined locally by the provincial committee and caste association responding to the local condition and exigencies.

Galanter rightly remarks that the "question of who were the schedule castes, was debated and roughly settled before independence within executive and without the participation of courts. But who are the backward classes is a post independence question, and the constitutional recognition made it of all India scope. In Indian constitution, Clause 6
provided, wherein adequate safeguards shall be provided for minorities, backward classes, tribal areas, depressed and other backward classes. But the controversy was gaining ground between Muslim league and Congress over question of the job reservation for Muslim minorities.²

At the time of drafting Article 16 (A) Article10 (3) of the draft constitution a considerable discussion occurred as to who were the "Backward classes", for whom special provision for reservation in jobs was made in the constitution³ In Article 16[4] of the constitution the drafting committee has introduced the word "Backward" before the word "Class" to clarify the real beneficiaries of the protective discrimination. They thought that the word class is too vague and could cover even the members of advanced section of the society, by using the word backward. Committee has cleared that except socially, economically, and educationally backward no other minority could be entitled to have benefit of reservation.⁴

Social educational and economic inequalities have existed from time immemorial in different social segment of Indian society. The Scheduled Castes and Scheduled Tribes and Other Backward Classes represent the social groups which have suffered through the ages due to caste prejudices, economic inequalities, educational backwardness and are lagging behind in the field of education and economic development in comparison to advanced or forward caste. To minimize social and economic deprivation, many social provisions were made to safeguard
their interest along with the provision of equality before the law, and the prohibition of discrimination on the ground of race, religion and caste.\(^5\) The term backward classes describes totality of the groups entitled to preferential treatment on the basis of their backwardness, viz Scheduled Caste and Scheduled Tribes as well as Other Backward Classes. Term backward classes refer to those groups who need special treatment because they are in disadvantaged and underprivileged condition. Similarly some include among backward castes who are far below the upper cluster, some to those who are just above Scheduled Castes and Scheduled Tribes, some refer to middle cluster of caste hierarchy as backward. To deal with this problem different states have their own classification of backward classes and categories. In the same way to give right concession to the right community from backward classes Karnataka has distinguished between 'backward' and 'more backward', while Bihar and Kerala have distinguished between 'backward' and 'most backward', but differences are not made by government of India but different states have their own definition and list of backward castes.

In 1951 census it is estimated the total OBCs population is 18.9% (69million) of the country's total population. The Planning Commission has assured that the total population of OBCs is 20%. According to Kaka Kalelkar Commission (1953) the total population of OBCs in India was 31.8%, whereas Mondal commission has calculated population as 52% of Other Backward Classes of India's total Population. Mandal Commission
has evolved the following rough and ready criteria for identifying non-Hindu OBCs.

1. All untouchables converted to any non-Hindu religion.

2. All occupational communities that are known by the name of their traditional hereditary occupation and whose Hindu counterparts have been included in the list of Hindu OBCs (e.g., Dhobi, Teli, Dheemar, Nai, Gujar, Kumhar, Lohar, Darzi, Barhai, etc.).

Over the years there has been an ongoing debate on the question of an acceptable criterion for determining the social and educational backwardness. Despite the report of Central Backward classes Commission (popularly known as Kaka Kalelkar Commission) the report of the state backward classes committee, the court ruling and policy declaration, the problem of identifying backward classes has remained unsolved to this day. Recently after the Janta victory in 1977 election the U.P. government expanded its policy of reservation in jobs and the Bihar government for the first time introduced the reservation to "Other Backward Classes". Once again the interest in finding out an acceptable criterion for defining backward classes was revived due to the furore caused by reservation policies. The government appointed backward classes commission as envisaged under Article 340.

The first backward classes commission was set up under Article 340 of the constitution on January 29, 1953 and the report was submitted on March 30, 1955 under the chairmanship of Kaka Kalelkar.
The commission has formulated following criteria for determining socio-economic position of OBCs.

1. Low social position in traditional Hindu Society.

2. General lack of educational advancement in the major section of caste or community.

3. Inadequate or no representation in Government services.

4. Inadequate participation in trade, commerce and industry. A list of 2399 backward caste or communities was prepared with 837 being classified the most backward.⁸

In 20 December 1978, the Prime Minister Morarji Desai announced to set up backward classes' commission under the chairman ship of B.P. Mondal this commission has submitted its report in 12 December 1980. Terms of reference of these backward classes' commission was as follows

1. To determine the criteria for defining the socially and educationally backward classes.

2. To recommend steps to be taken for their advancement.

3. To examine the desirability or otherwise for making any provision for the reservation of appointment or post in their favour.

4. To present a report setting out the fact found by the commission to identify the socially and educationally backward classes.⁹

The commission adopted second criteria which could be grouped under three major headings

[a] Social
1. Castes/classes considered as backward by others.
2. Castes/Classes which mainly depend on manual labour for their livelihood.
3. Castes/Classes where at least 25% female and 10% male above the state average get married at the age below 17 years in rural areas, and at least 10% female and 5% male married in urban areas.

[b] Educational
1. Castes/classes where the number of children in age group of 5-15 years who never attended school is 25% above the state average.
2. Castes/classes where the rate of student drop out in age group of 5-15 years is at least 25% above the state average.
3. Castes/classes amongst whom the proportion of matriculates is less than 25% below the state average.

[c] Economic
1. Castes/classes where the average value of family assets is at least 25% below the state average.
2. Castes/classes where the number of families living in kuchha houses is at least 25% above the state average.
3. Castes/classes where the source of drinking water is beyond a half a kilometer for more than 50% of the households.
4. Castes/ classes where the numbers of the households have taken consumption loan are at least 45% above the state average. 

The commission used 1931 census data to calculate the number of OBCs. The total population of Hindu and non Hindu added up to nearly 52% of the country's total population.¹⁰

The commission proposed overall scheme of reservation for OBCs.

a. Candidate belonging to OBCs recruited on the basis of merit in an open competition should not be adjusted against the reservation quota of 27%.

b. The above reservation should also be made applicable to promotion of quota at all levels.

c. Reserved quota remaining unfilled should be carried forward for a period of three years and dereserved there after.

d. Relaxation in upper age limit for direct recruitment should be extended to the candidates of OBCs in the same manner as done in the case of Scheduled Castes and Scheduled Tribes.

A roster system for each category of post should be adopted by the concerned authorities in the same manner as done in respect of Scheduled Castes and Scheduled Tribes.

The criteria that Mondal commission has adopted for identification of OBCs in Govt jobs are as follows -
1. An employee be deemed to be socially backward if he does not belong to any of the twice-born [Dvij] varna i.e. is neither Brahmin nor a Kshatriya /nor a Vaishya.

2. He will be deemed educationally backward, if neither his father nor his grand father had studied beyond the primary level.

For non Hindu communities

1. An employee will be deemed to be socially backward if [a] he is converted from those Hindu communities which have been defined as socially backward.

2. In case if he is not converted, his parental income is below the prevalent poverty line is rupees, 71 per head per month.

3. He will be deemed educationally backward if neither he nor his grandfather had studied beyond the primary level.

It may be noted that employ will qualify for membership of OBCs only if he is found to be socially and educationally backward according to above criteria.¹¹

The Mondal commission recommendation has been opposed on the ground that the term backward classes enshrined in the constitution under Article 340 does not imply to those whom Mondal commission has identified as backward classes. So the clear understanding of the term is imperative.¹²

However nowhere in the constitution the term "Socially and educationally backward" has been defined. Ambedkar the chairperson of the drafting
committee of the constitution, when asked about the criteria to be followed to determine the social and educational Backwardness explained". We have left it to be determined by each local Government and a backward community is a community which is backward in the opinion of the Government.\textsuperscript{13}

The constitution of India provide Article 15[4], 16[4], 338[3], 340, made special provision for the advancement of the other backward classes.\textsuperscript{14} The constitution speaks of backward classes and not backward caste. The word caste is not used as indicative of any section of the people or community except in relation of 'Schedule castes'.\textsuperscript{15}

However, in India caste identity of an individual is important. Class identity is generally associated with caste. Backwardness in India is four dimensional caste class, status and power.\textsuperscript{16} Social backwardness is not unsurmountable. Factors responsible for determining social backwardness change with change in economic structure. However, it can not be eradicated automatically with change in economic relationship; it calls intervention from within and outside. Those who suffer from deprivation, effort should be make to abviate factors responsible for their plight and state which considers social backwardness of a section of the society an obstacle to overall social development should take action to change the social structure and create conditions whereby socially backward groups and individual can overcome backwardness.\textsuperscript{17}
Muslim and Christians do not recognise caste system in their religion, but the 'sense of high and low' has permeated even in the Muslim and Christian societies, and there are a number of social groups that are suffering from social inferiority. In short the caste system of Hindu society has influenced to some extent the creation of so-called high and low classes even among Muslim and Christians. It is with such background that committee had to consider the classification of backward classes in the state.

The problem of backwardness is a result of the defective social order. Many representatives who met the committee attributed the present deplorable condition of the large number of backward communities to the economic backwardness and proposed that the only way to remove backwardness is to improve economic conditions. Some even suggested that the caste system should be abolished by legislation and those practicing the caste system should be penalized by prosecution. No doubt that economic cause has played a large part in contributing to the backwardness of the large number of the communities. Denial of education opportunities to large masses of people occupying a lower social order has also contributed to the backwardness of several communities. Poverty, ignorance, lack of educational facilities also contributed to the backwardness to these communities.
GENERAL INTRODUCTION OF MUSLIMS IN INDIA

The total number of Muslims in the world is estimated to be around 1,000 millions of who approximately 300 million live as minorities in different countries. Indian Muslims constitute an important and integral segment of Indian population. Muslims live nearly in every country in the world. They are the majority of the population in 36 nations and are close to 50% of the total population in four other countries. In Soviet Union and in India they constitute as a small minority. The Muslim world for various reasons is largely a part of underdeveloped, non industrial world. Muslims are essentially a rural people living on the land that returns very little to them. The Muslim community is the largest minority community in India. Which differs from the rest of the population because it's members affirm Muhammad the son of Abdullah the last messenger of Allah and hold his teachings to be true which is often subjected to differential treatment.

According to 1971 census nearly 50% of the Muslims in India live in U.P., West Bengal and Bihar. West Bengal having 14.76% Bihar having 12.36% Maharashtra having 6.84%, Andhra Pradesh having 4.33%, Karalla having 6.78%, Assam having 5.85%, and Karnataka having 5.07% of the Muslim population. According to 1981 census in India there were 75,512439 Muslims forming 11.35% of the Indian population. According to census U.P. has very large percentage of the Muslim population in the country it constitute 22.27%, 1981 census also shows
24.93% Muslim population in Assam, 14.13% in Bihar, 21.25% in Karalla, 21.51% in West Bengal, 11.05% in Karnataka, 9.25% in Maharashtra, 8.47% in Andhra Pradesh, 6.99% in Manipur, 8.98% in Andaman Nikobar island, 7.74% in Delhi, and 6.06% in Pondicherry, 27.78% in Lucknow, 27.94% in Bhopal, 20% in Kanpur, 14.47% in Bangalore and 13.34% in Ahmedabad. According to 1991 census the percentage of Muslims [above 50%] was found in some pockets of India e.g. in the whole Lakshdweep island, Western Assam, Murshidabad district of W.Bengal, Kishanganj of Bihar and Malapura of Kerala. The medium percentage of Muslims was found in north eastern and north-western U.P, North eastern Bihar, South eastern and central West Bengal Southern and central Assam, Northern Karalla Bhopal and Jaisalmer [M.P].

It was low 10-20% in Bulandshahar, Lucknow, Khera, Kanpur, Shahjahanpur, Sitapur, Basti, Mahajung, Nainital, Aligarh, Furrukhabad, Faizabad, Pratapgarh, Azamgarh, Sultanpur, Allahabad, Varansi, Hardoi, Fatehpur, Raibareilly, Etah, Agra, Firozabad, Unnao, Gazipur districts of U.P. The sex ratio in the Muslim population is 921 females for every 1,000 Muslim males.

There is no denying fact that Muslim community in India has experienced extensive marginalization and disempowerment since independence. This is manifested in the disproportionate representation of community in the Parliament and state legislation, in central
government, in police and para military forces, in judiciary and bureaucracy, in public and private sector, in higher profession, and in institution of higher learning. The disempowerment of the community is particularly evident in the high level of the poverty illiteracy and economic backwardness.

The economic social and educational backwardness of Muslim community in India has been established and highlighted by a number of official reports, such as Gopal Singh Minority panel report, report of the 43rd and 53rd round of the National Sample Survey and the programme of action under the new education policy 1986. Various Government schemes launched to ameliorate the economic and educational condition of Muslims have remained on the papers.27

After fifty years of Independence and positive economic growth it is generally felt that Muslim community is lagging behind in a number of indicators of development compared to other major communities including Hindus Christians and Sikhs.28

**Muslim Backward classes**

The term backward classes emerged as educational categories of British administration from its realization that shaping men of high caste in Macaulay mould of Indian in blood and colour but English in taste opinion moral and intellect, was no longer the necessary and desirable
motivation of its educational policy in India. The Government of India Resolution of August 1971 on Muslims education regretting that—

"So large and important a class ---- should stand aloof from active cooperation with its educational system. The government of Madras follows up the resolution of July 29,1872.Stressing that the gradual disappearance of Muslims from the public services is injurious to the most vital interest of the empire and the special treatment of Muslims in regard to education and employment in subsequent years were all expression of the concerns".

It was Madras Presidency that treated Muslims as backward for the first time for promoting their education and giving employment in public services. The inducements in regard to education were mainly establishment of elementary Muslim school and corresponding classes in other schools at the principal centre of Muslim population with Urdu as a medium of instruction. Special recognition was given to Arabic and Persian by Madras University. Award of scholarship on the results of matriculation and fine arts examination. Extra grants for Muslim students in consideration of late age at which they began their secular instruction and of their comparatively slow progress in and most important of all. their admission to school under public management upon the payment of half of the usual fees.29

The education commission appointed in 1882, apparently under pressure from missionary educationists, had dwelt at length on the classes
requiring special treatment these were the chief and nobles at the one extreme and the aborigines and the low castes at the other, besides the Musalman, and the "poorer classes", whose poverty had particularly debarred them from attaining the education. The chief and the noble were gradually observed the fast emerging backward classes’ categories. Musalman were with reference to certain section of the Muslim community which according to the education commission had –

"Sunk--------in to a deplorable state of ignorance, its use of 'poorer classes' was reference to poor families irrespective of caste. It noted that though instances of poverty were not confined to the lowest classes of society but existed in every caste descended in social scale".

For the education of the Muslims the commission’s recommendations were as follows:

1- Special encouragement to Muslim education as a legitimate charge on local, municipal and provincial funds.

2- Liberal encouragement of higher English education of Muslim school to add purely secular subject to their curriculum of instruction.

3- Prescription of special standard and employment of Muslim inspecting officers more largely than hitherto for Muslim primary schools.

4- Use of Hindustani language as principle medium for imparting instruction to Muslim in primary and middle school except in
location where the Muslim community desires the adoption of other language.

5- Where necessary, establishment of gradual system of scholarship and of normal school and classes for the training of the Muslim teachers.

6- Reservation of certain proportion of free studentship for Muslims in all schools maintained from public funds.30

The term backward classes properly appeared in 1884 as a reference to 'aborigines' and the low caste in the remarks of Madras government of India in chapter ix, of Education Commission Report on education of classes requiring special treatment. It was used in 1885 as reference to Muslims as a fee notification as a synonymous for backward or indignant classes and often then by public instruction department before it crystallized in the second decade of this century as a category comprising of numerous bottom groups. Half fee concession was extended to Muslims in professional Colleges in 1896 following a resolution passed at a meeting of the board on Muhammadan education on July 23, 1894 and the D.P.I.'s recommendation.31 According to Ambrose Pinto, Backwardness in India is four dimensional, caste classes. status and power. The SC/St, the lowest strata of society in caste hierarchy is still poorest.32 The Mondal commission has made the following statements for non Hindu communities suffering from social and educational backwardness.
1-All untouchables converted to any non Hindu religion.

2-Such occupational communities which are known by their traditional, hereditary occupation and whose counterparts have been included in the list of Hindu OBCs such as Dhobi, Teli, Dheemar, Nai, Giyas, Kumhar, lohar, Darzi, Badhai etc.

The social and educational backwardness are not to be taken in the discrete sense or in the cause and effect sense. These two exist together; such a quota individual who may belong higher in class hierarchy can be educationally backward and also socially backward as indicated by his occupation and income etc. Similarly an individual belonging to the middle or low status in the caste hierarchy may not belong to socially and educationally backward class because of his caste. In secular states system he may not be backward.\(^{33}\)

The basic issue is very simple Muslim constitutes a backward class they also constitute a high profile visible minority and, therefore, they can not win the battle of reservation, Public employment, higher and professional education development and welfare benefits. According to Mr. Haseen Denis ‘caste system in Islam yet divides the Muslims in forward and backward. This is not a new game. It is being played for many years by those who wish to emasculate the Muslims by dividing them. The real issue is not the leadership but the objective provision of separate quota for Muslims on ground of backwardness. Karnataka,
Kerala and Tamilnadu provided such a quota in public employment, apart from admitting Muslims to quota for backward professional groups.\textsuperscript{34}

Karnataka and Kerala starts where the Muslims have done comparatively better for themselves as compared to their counterparts in other states these trends of certain secular nature could perhaps have been due to the following reasons.

A- Both the states were not affected by partition and the creation of Pakistan as the Northern states.

B. The greater excess to people in the south to the gulf countries for employment could be a motivating factor to go in for education; education is seen as an investment and not perceived as a consumption luxury.

C. The south remained undisturbed by the communal riots this has perhaps indirectly added to the advantage of the Muslims in giving them an equal opportunity.\textsuperscript{35}

In post independent India different commissions (Gopal Singh committee, Mondal Commissions and Gopal Krishna Committee) and inquiry committee identified Muslim community as backward community in term of their socio economic and educational condition.

Muslim backwardness is different from that of Indian scheduled castes and scheduled tribes who have been the victim of traditional Hindu social order. Muslim backwardness is post-independence phenomena deriving its roots from the debacle of 1857 and its aftermath when
Muslims were subjected to deliberate policy of suppression by Britishers. The backwardness of Muslim community in India has historical background going back to the period when they got converted to Islam without any change in their socio-economic status and in occupational pattern.36

According to Gopal Singh committee report, there is a dismal scenario for the status of Muslims and there is no reason to believe that the situation has improved. According to this committee-

1. In 1907 the representation of the Muslims in Indian administrative services it was 3.22% in Indian police services it was 2.64% and in Indian forest services it was 3.14% in all services taken together Muslims participation was 3.04% which was quite low in comparison of the Muslims proportion of their population.

2. In year of 1980s Muslims registration in employment exchange was 6.77% that was low in comparison of the Muslim population.

3. The Muslims employment share in public sector banks was 2.18% in officer cadres it was only 2.27% of the total in clerical position it is 2.12% and in subordinate cadre they constitute 2.23% of the total population.

4. In the Central Government offices Muslims employment was 4.41% of the total but in class first post it was an abysmal 1.61%, in class second it was 3.0% in class third it was 4.41% and in class fourth it was 5.12%.
5. Only 4.52% of all judges were found to be Muslim and surprisingly no Muslim judge was found in high court.

6. In state government offices Muslim constituted 6.01% of total employees, but in class one Muslims were 3.30%, in class second it was 4.62% and in class fourth it was 6.35%.

7. In private enterprise Muslim constitute 8.16% of the total employees. In supervisory technical cadre their percentage was only 2.49%. In non technical supervisory cadre their percentage was 8.28%. They constitute 7.93% of total workforce.37

Stratification among Muslims in India: A Caste, Class Debate

Indian society was divided into four social classes with distinctive function. The division may be traced back to the hymn of ‘Rig Veda’. It is however in the late Rig Veda times that the four fold division of the society was regarded as fundamental, primeval and divinely ordained. These four types of human temperament gave us four natural division of society into four distinctive groups. The Brahmins, Rajanayas (later called Kshatriya), Vaishyas and Sudras. The Brahmins were the men of intellect. Brahma are supposed to born from the mouth of Brahma therefore, they study and teach the Vedas, the Kshatriyas come from the arms of Brahma they serve the state in defence of the group from external and internal disorder. The Vaishyas are the men of desire. He comes from the thigh of the lord, he is a pillar of the social life, he attended ained to the material need of the community. The fourth group is of the
Sudras they comes from the foot of the Brahma. Psychologically they are an undefined type of personality.

Manu talks about social mobility also. He emphasized on ability of each individual to raise himself by his will, it is by personal will that a man can change the fiber of his inner being and determine his culture and spiritual status.

Thus the mechanism devised by him for a free vertical circulation of individual in society are qualitative biological and economic. There is only one way to make twice born out of the Sudras and that is through the slow process of evolution thus initially this class distinction was not the permanent factor but in the later period this class and stratification grew more rigid.

Later Indian society was governed by (a) Endogamy [marriage is permitted only in groups] (b) Craft exclusiveness [each man had to live by the trade and profession of his own group and not to take up that of another (c) Commensality [food was to be received from and eaten in the presence of members of same or higher group]. These rules divided Indian society particularly Hindu society in to thousand subdivisions and caste was applied discriminately to these sub divisions. Thus caste is the development of thousands of years from the association of many racial and other groups in a single “cultural system”.

38
So far as Muslim society is concerned faith is characterized by two fundamental principal a- the oneness of God, b- unity and brotherhood of mankind.

The Quran says "mankind was one community but differed"

Further "Mankind was one single community and Allah send unto them messenger".39

The prophet [P.B.U.H.] is also reported to have said

"All of mankind is the family of Allah, and the dearest of them in the sight of Allah is one who renders the most help to his family".40

Among believers Islam recognizes no distinction based on birth, rank, colour, occupation or class the only basis of moral distinction or superior status is recognized by Islamic piety and fear of Allah. Thus the Quran says-

"O mankind we created you from single [pair]of male and female, and made you into nation and tribes so that you may know each other verily most honoured of in the sight of Allah([he who is) the most righteous of you".41

In his last sermon the prophet (P.B.U.H) categorically declared ----

"Beware! The Arabs have no superiority over non Arabs nor is the non Arab superior on Arab, a dark skinned man has no superiority over
white nor has a white over dark except the God fearing among you".42

There is ample justification for considering the totality of Muslims living in different parts of the world as constituting a broad ideational cultural unity. The whole Muslim ummah is bound together by the great tradition of Islam it should not be misconstrued that Muslim from all over the world constitute a culturally homogenous and monolithic category.43 It can scarcely be denied that Muslims through the ages in all regions of the world have not always conformed to the teachings and ideals of Islam in their social and personal life. They have been significantly influenced on many cases, by the customs and rituals of non Muslim community. In addition some groups among Muslims who embraced Islam in recent times have continued with pre conversion customs and practices which are incompatible with Islamic principles.44

Cast system as it exist in Hindu society is characterized by following features (1) hierarchy, [principle according to which various sections of society are hierarchically arranged in to high and low superior and inferior categories. (2) Endogamy [Restriction on marriage within ones own caste or sub caste] (3) Occupational specialization, [the principle that each caste must follow the tradition which is traditionally accorded to it and which is determined by birth] (4) The notion of purity and pollution, [the notion that certain castes and occupation are unclean and contact with them renders high caste person unclean].45
Since caste is an all pervasive institution of Indian society, its influence has percolated tin the social structure of non Hindu communities as well. Thus caste or caste like features can be seen among in other religious communities of India including Muslims. It has been amply documented by sociologists and anthropologists, that elements of social hierarchy and endogamy occupational specialization have found their way from the Hindu model in certain crucial respects 1 – unlike the Hindu system there is no Verna category among Indian Muslims. In other words, caste as found among Indian Muslims is chiefly characterized by regional features.

2. The feature of endogamy is relatively loose among Indian Muslims. Similarly restriction on food and drink whenever they exist are far less rigid than Hindu caste.

3. The notion of ritual purity and pollution though not altogether absent, is quite weak and rather insignificant. 46

When Islam came to stay in India in twelfth century A.D. its social organization had already changed. Although the conception of equality and brotherhood remained an ideal, but in practice there have been social grades within Muslim society. 47 The differentiation that emerged among the Muslims at first is between the foreigners, who called themselves as Ashraf and the indigenous element who are reffered by the former as Ajlaf or atraf or arzals.
The writing of various administrators, anthropologists and sociologists suggests the existence of number of Muslim groups of various backgrounds almost analogous to jatis or Hindu caste. Ahmad-1977, Ansari-1960, Barth-1960, Bhattacharya-1973, Guha-1965, Khan-1968, Leach-1960, Mishra-1964, Risely-1892, Siddiqui-1974, etc., the Muslims in India are differentiated among themselves on the basis of sectarian division, their obedience to different theological schools and to their ethnic and social background.

Ansari [1960] has initiated the discussion on the categorization of Indian Muslims. He is of the view that caste like divisions exist among Muslims. He categorized the Muslims of Uttar Pradesh into four major groups, Priest, warrior, common, and serf, and tried to co-relate these four groups with the four Hindu Vernas. He further categorized the Muslims into two major status groups, viz, Ashraf and Ajlaf and admitted that each of these has its own sub categories. Ashrafs are the noble section and claim tracing their descent from the foreign immigrants, while the ajlaf are commoner, mostly of indigenous stock carrying out the traditional skill and trades. According to him Ashraf are again differentiated among themselves in term of ethnicity and culture in to four groups, i.e. Sayyad, Shaikh, Mughal, Pathan. The non- Ashraf with its various sub groups constitute the non elite or the serving section and it is within itself divided in to several occupational groups. He stated that each of the various Muslim groups is endogamous. Ansari's categorization of the
Muslims into different occupational status groups clearly indicates that he had followed the Hindu verna jati model for the classification of Muslim groups in India.\textsuperscript{48}

Zarina Bhatty who has studied the caste system among the Muslims of Kasauli found that Muslims represent the typical example of the persistence of the traditional caste system.

In India the structure of Muslim society does not exhibit the Islamic ideal of social equality. An elaborate system of social stratification had been in practice from the very beginning of the Muslim rule in India. Greater honour and respect was paid to the foreign ruling classes than to those of Indian extraction.

The sense of superiority derived from foreign ancestry is an important criterion for social stratification among Muslims in India. The entire Muslim society is divided into two major sections; the Ashraf and non Ashraf. The Ashraf castes are Sayyad, Shaikh, Mughal, Pathan, these four caste claim higher status than non Ashraf caste. The eighteen non Ashraf caste follow specific occupation and relate each other in an hierarchical pattern which in order of precedence is as follows – Julaha (weaver), Mirasis (singer), Darzi (tailor), Halwai (sweet meat maker), Manihar (bangle seller), Nais (barbers), Baker kasab (butcher, dealing in muttons only).\textsuperscript{49}

Mukharji admitted to give a picture of Muslim society. He points out that “although Islam strictly prohibited any distinction between its
believers but in India ultimately caste differentiation began to take place in these communities”, as a result like Hindus the Muslim began to prohibit intermarriages and in some places interdining between different categories for example like Mughal, Pathan, Shia, Sunni, Khoja, etc which were hardly in any way different from the previously formed Hindu jati also emerged in this community.50

The study of social ranking and hierarchy among Muslims in north India has tended to concentrate on binary apposition of Ashraf and Ajlaf. This dichotomy based on concept of lineage and ancestry and the value of ethnic origin as the basis of social category, trace their heritage to immigrants into Indian subcontinent from countries associated with the source of Islam with its spreading message. There are the Ashraf composed of groups conceptualized as descent categories as distinct from descent group which is embodied in the biradri. The Ajlaf are generally said to constitute the remaining bulk of the Muslim population, descent of local converts who follow customs and practices owing more to Hindu caste than to Islam, some Muslims described biradri as a jati claiming same identity.

Betjelle’s analysis of Weber’s distinction between class and status group provide an explanation for the Indian context, namely that classes are categories rather than groups. According to Betjelle category means a position that a person occupy in system of production, for example a person is ranked higher and lower than each other in the organization of
economic production. Within muslim society caste like entities were found to be most important component with a strong element of endogamy and hierarchical relationship contrary to the tenets of Islam concerning to the equality of communities, however in religious sphere such inequalities were found to exist.

Most Indian Muslims are of local origin. According to 1921 census of India the majority of the Muslims in Indian subcontinent are the descendent of local population who changed their religion from Hinduism and it is believed that these local Muslims who entered in to Islam brought in practice their Hindu tradition and customs.

Abbasi has conducted a study in [1999] in Hajipur village that is a Muslim dominated village in Meerut district of western Uttar Pradesh; he has found that there are seven caste like status groups. And majority of Muslims were recruited from the lower rank of Hindu society in to Islam attracted by its egalitarian principle and offer material and political advantage and aspiration of social mobility.

The equality of believers is indeed enjoined by the formal teaching of Islam and most Muslims would agree that this is a desirable goal but the reality of social stratification is too strong to be overlooked. The Muslim backward classes far from separating from the main body of Muslims try to assimilate themselves within the Muslim framework, each Muslim group established legitimacy within the Islamic context by adopting a collective name from Muslim figure or history.
1.2 Muslim Backwardness: Causative Factors and Constitutional Remedies:

The contemporary plight of Muslims in India can not be analysed without understanding of various historical situation, under which socio-psychological orientation of Hindu Muslims can be taken into account. Since 19th century, Muslims in India have faced two great crisis (1) Revolt of 1857 and (2) Partition of India in 1947.

It was the time when western world seized every opportunity to boost up its new science and technology, but Muslim world had to recover from medieval backwardness which had been forced on them; politically they were the worst victim of chaos. Socially they were almost passive always looking backward.56

Islam came into contact with India about twelve hundred and fifty years age, since then Muslims have been both the asset and liability for this country. They enriched Indian culture and played very significant role in development process.57

The plight of Indian Muslims started when they lost the rule of India to East India Company in early 18th century.58 Muslim began to disintegrate after the death of Aurangzeb (1658-1707) which led to its gradual replacement by British administration. The whole social system began to get severe shock.59 The political leadership fell into the hand of Ullema, who were considered to be the Champion of Islam. But they
never paid attention towards reforming the community. These Ullema adopted Orthodox approach to the Social and economic issue of the community. Therefore Muslim religious reformers failed to bring a practical way out, moreover these religious reformers divided Muslim community into various religious segments.

Since the fall of Mughal Empire no bold attempt was made by Muslims to make a reappraisal of their predicament. It was only Sir Sayyad Ahamd Khan realized the Muslim dilemma and attempted to improve the overall position through spreading western learning, among Muslims. It albeit improved the Muslims condition, but was too late to bear the desired fruit. In 1983 Education Commission has received the report of local government and emphasized on social, educational and historical difficulties that contributed to the backwardness of the Muslims. Commission has also highlighted various causes which kept Muslims aloof from receiving higher education. According to this commission Muslims are educationally backward due to the lack of medium of instruction in their own language, and there was misunderstanding and misconception among Muslims that English education will create a disbelief in their religion.

During 1857 there were Muslims who had come out on the side of Britishers. This was the period when Muslim politics started. The main leaders of this politics were jagirdars and landlords including Sir Sayyad ahmad Khan and his colleagues. With the rise of Aligarh Movement new
middle class was demanding Indian participation in Civil Services examination, representation in Indian government Council and reduction in expenditure on defence etc. They also wanted to establish their own industries rather than working under the British capital. Sir Sayyed Ahmad Khan had made great effort to see Muslims like their Hindu counterparts.64

In 1857 Sir Sayyad Ahmad Khan settled down for All India Mohammadan Educational Conference in U.P. Muslims under feudalism were not only engaged in rebellion and conspiracy, but also considered English education a sin. He not only raised the issue of protection of Muslims but also demanded special treatment for weak and backward community like Muslim.65

After 1857 British government tools a hostile policy against Muslims. British government thought that Muslims can be a potential threat to their political power. So British government developed a policy of alienation and persecution of India Muslims, they were tortured like anything, government jobs were banned for them.66 Muslim middle classes were in every respect weaker than that of Hindu middle class. The large concentration of Muslim population comprised of artisans, peasants workers and members of low income group. Muslim masses were exploited by British capitalism and imperialism.67

The British who settled in India initially for trade and commerce of course with the generous patronage of the Muslim rulers, adopted a
course of opportunities with the advancement in the field of science, the Europeans rose to the great height of military superiority and material progress. The British soon realized their armed supremacy over Indians in various battle fields. They became justified in advocating the theory of superiority of their race and culture and thereby asserting their right to rule over other nations with a view to establish their paramountcy over whole of India, the political trick to divided and rule became the keynote of their polity in India.

Servier (1924) in his book “Islam and Psychology of Musalmans” has described the policy of Britishers towards Muslims. Britishers thought that “Islam is the chief obstacle in our mission of modernization and progress of our civilization. Britishers understood the slow work of breaking the Musalman as a basis of their policy. Britishers adopted a policy to support the weaker section of India Society so as to counter fanatic Muslims. With this attitude Britishers not only usurped the Muslims rule but ousted them from the higher position in the administration, even after that Muslim continued to suffer from vain pride and complex of being politically and religiously a superior community in India. However the failure of uprising of 1857 proved to be an eye opener for the Muslims. The position of Muslims changed during the British period gradually; Muslims began to loose their pre-eminent status. The Muhammadans lost not only political power but they also lost their previous status in employment for example the reduction of military
establishment of Nawab of Bengal threw out of employment a large number of Muhammadans who served for the Nawab army, the mughal foujdar were supplanted by Europian magistrate in 1781. The judges of criminal court before 1790 had been exclusively Muhammadan were removed by Cornwallis in diwani provinces and operation of same rule was extended in the north western provinces in the beginning of nineteen century. 

In 1871 government passed a resolution on the state of Muslim education and made it clear that the drawback in their advancement was owing to their inability or unwillingness to take advantage of government system of education. Muslims suffered when the reservation of the seats were only for the minorities in both central and provincial legislature. Muslim leaders argued that seats must be reserved for Muslims in Punjab and Bengal according to the proportion of their population. This argument was based on fact that in these two provinces Muslims were very poor, while Hindus were prosperous.

Muslims were behind in matter of education and access to modern professions and industrial activity partly because of their obsessive resentment to the British domination and rejection of all British introduced innovation and partly because of their dissociation from industrial and financial activity right from the Mughal period. During nineteenth century Muslim upper classes were hostile to western education. But due to great efforts of sir Sayyed Ahmad Khan modern
education became acceptable to the Muslims but in point of numbers they were still markedly behind other communities. After 1870 education began to effect some improvement among Muslims because Muhammadans had generally no control of commercial and financial interest of their country even under Mughal rule, while Hindu managed the revenue of the government, with the expansion of trade and industry under British. The Muhammadans lost not only politically but in many other ways. The decline of Muslim political power in India is related with the end of Muslim rule when Muslim had to accept their competition not only with their equals but also as their competitors.

In 1938 League appointed a committee to explore certain grievances to the Muslims. According to the committee on account of backwardness and lack of industrialization it was not possible to develop a scientific culture. Moreover Gandhi in order to win the support of peasantry was talking about the Ramrajya that touched the core of hearts of Hindus and created a sense of alienation among other communities especially to the Muslims. The Muslim league resorted to the myth of its own projecting Pakistan as a country where all Muslims will be free to pursue their own cultural and spiritual life and soon congress party lost the Muslim support in the election held in 1945.

Partition cost in terms of human suffering was terrible, it was nothing short of traumatic experience for millions of people on both side of border Muslims remained in the state of shock and bafflement.
Partition drew many of the modernist Muslim leaders off to Pakistan and left on incongruous aliens of traditionalist and socialist in congress to represent the Muslim Community. The migration of Muslims of India to Pakistan during 1947-48 was an un-precedential phenomena the total migrants. Migration from Bihar, West Bengal and Orissa was 9.8% (701300) from U.P. and Delhi it was 6.4% (464200) in Gujurat and Bombay migration was 2.2%(160400) in Madhya Pradesh and Andhra Pradesh it was 1.3% (95200) in Madras and Mysore migration was 0.2% (18000).

The urban section of Muslim population was particularly affected by the migration of Muslims to the Pakistan while the rural section did not. One third of the total urban Muslim has migrated to Pakistan. They were mainly educated intelligensia, services personnel, doctors, lawyers etc. The migration had far reaching impact on Indian Muslim; it considerably weakened the economic position of Muslims. Politically they lost their eminence as well as their leadership and became suspicious in the eyes of majority community. There was widespread confusion, insecurity alienation among Muslims in India. There had been communal violence between Hindu and Muslims, due to these communal riots. Muslim community lost it self confidence and hope in future. In 1956 communal riots began these riots affected urban areas more as compared to rural areas. Muslims got convinced that the national solidarity in domestic politics is entirely depending on dominant group.
So they felt they can not promote social solidarity and they can not strengthen their own position.83

Various theories have been placed to describe the causes of backwardness of Muslim community in socio-economic and educational sphere. It is said that they could not adjust with the British atmosphere. But when we come across the colonial rule, we find that these theories donot have any impact or validity. Because British rule kept Muslims away from post plassey days.84

Since 1947 the Muslims of UP have found themselves in a undefined position, the flight of Muslim elite to Pakistan generally from the towns left the Muslim community leaderless, though Maulana Abdul Kalam Azad, Maulana Hussain Ahmad Madni, Maulana Hifzur Rahman and a number of nationalist Muslim leaders were there to provide solace and guidance to them and soften the trauma of partition by acting a bridge of communication between the two major communities, Hindu and Muslim. There had been continuous attacks of communal riots therefore, Muslims are found going backward and depressed both economically and educationally. They find themselves left behind neglected and discriminated.85 Earlier Muslims were generally those who belong to a higher order of society the descendents of purely foreign Muslims. They had superior interest in land or government services especially in Oudh. The bulk of Indian Muslim converts belong originally to the lower orders of Hindu society who were economically poor and socially depressed,
since the middle class elements in land, government services and the profession was of indigenous origin, there remained a wide gap between the educated class of Muslims and the bulk of their community. \(^{86}\)

An overwhelming predominant view of Hindu-Muslim relation in 19th and 20th century is that Hindu are more advanced than Muslims, they have moved ahead more enthusiastically by adopting western education and government employment. Many authors have laid stress on Muslim backwardness as being main cause for the development of Muslim separatism in India. Some recent historians however do not support the hypothesis of Muslim backwardness in all provinces. On the contrary they argue that the Muslims of north western province and Oudh (UP) were more advanced than the Hindus and constituted an administrative and cultural elite According to this view the Muslims of U.P. played a major role in the origin and development of Muslim separatism in India because they were privileged minority and their leaders were determined to maintain their privilege to the British policy of keeping urdu as the language of administration and the recruitment of subordinate from the traditional Muslim bureaucratic elite. \(^{87}\)

The director of public instruction of Oudh pointed out in 1874-75 that there were more English schools in Muslim town than Hindu town. In government employment Muslim continued to be ahead of Hindu till 1931. Despite increasing Hindu competition Muslims held more than 45% of all executive and judicial post in the province during 1880s. \(^{88}\)
The Hunter Education Commission report of 1882 observed that because of pride of race, feeling of superiority and religious fear, the Muslims had kept themselves aloof from English education there is doubt that Muslims found it very difficult to tear themselves away from the past. Sir Sayyad also pointed about this tendency of Muslims, when he wrote from England in 1869 that "the fatal shroud of complacent of self esteem is wrapt around the Muhammadan community they remember the old tales of their ancestor and think that there are none like themselves. The fatal shroud that is around them has blinded them to the beautiful flowered garden, which lies before them". This complex among the Muslims deterred them from taking to English education. Muslim world had to recover from the relative backwardness. Politically they were worst victims, socially the Muslims were almost passive always looking backward.

W. Smith observed "the Indo Muslim community battered by outward circumstances and gripped inwardly by dismay has stood disinserted inhibited from the effective self recognition and from the active vitality".

It was common in U.P. to suspect Muslim official and put them out. There was sense of fear in Muslims of U.P. The Evaque property law was most inequitable. Muslim could not dispose off their property or carry on trade for fear that the long arm of law might caught them. This law restricted business opportunities and crippled a large number of
Muslims specially in north and west of India. The zamindari abolition in 1949 in Hydrabad and in 1950 in Uttar Pradesh is said to have cut the very root of power and prestige of landed aristocracy and brought about an immediate deterioration in socio-economic condition. Therefore the economic and social consequences of jagirdari and zamindari abolition on the segment of Muslim community were quite devastating, and produced a dramatic decline in their socio-economic position.

In 1983 Indira Gandhi emphasised her commitment to the secular ideal. She wrote "India can survive only if Muslims and other minorities can live in absolute safety and confidence. Acting as the behest of some Muslim members of parliament and the jamayatul-ulema she issued guideline for better job opportunities for Muslims, but the central and the state governments ignored her directive."

The condition of Muslims in U.P. is not satisfactory. U.P. and Bihar both states have good percentage of Muslim population particularly these states have very poor section of minority. The abolition of zamindari system and change in language of administration has brought new problem to small land owner official language it was difficult to get in to job for the Muslims whose mother tongue was Urdu. According to planning commission the average literary rate among Muslims were 42% in 1987-1988 less than national average of 52.11%. Muslims women more than half do not receive even school education. A survey conducted in Lucknow in 1967-1968 shows that literacy rate among Hindu women was
32% compared to 30 percent among Muslim women. Deeni taleem council of U.P. had 6,000 small rural schools in which more than 6,00,000 student receive only religious instruction.96

The stagnation of Muslim community goes back to so called Muslim period of Indian history. The bulk of Muslims that were converted deemed to have come from the social classes and occupational groups like artisans, craftsmen, menial labours, and small peasants' marginalized people. The feeling of aristocracy has been limited to non indigenous group of Muslims. The indigenous Muslims remained at the same lowest rung of the ladder for the centuries because of occupational nature.97

In two final documents in the Government of India's New Education Policy programme in 1986 in the section on the minority education, the Home Ministry declared the Muslims along with the neo-Budhists educationally backward on national level several surveys done by academicians, journalists and Muslim educational institutions empirically confirmed the home ministry's findings. Probably the most depressing and common conclusion of various studies is that Muslims are far behind other groups even when they happen to be the majority population in a given geographic area or in an educational institution established for and managed by Muslims themselves.98

The reason for Muslim backwardness in education and retrogressive outlook of the religious establishment in some segment in
Muslim society is discrimination and alienation, biased textbook, and loss of role model cited above all, have contributed to the problem, the primary reason for Muslim interest in education must be sought in the economic condition of the community.99 Most Indian Muslims today consist of working classes, the landless agricultural labourers in rural areas. They are artisans and craftsmen and other daily wage earners in urban areas, the appeal of education to this strata of society is very limited for several reasons. First of all education is an activity that require sizeable investment of time, energy and resources, even when education is provided by the state and local Government school without charge, the working classes is still unwilling to take it as the expenditure of energy and time that the pursuit of education entails means the loss of wages one could earn during the time spent in school.100

The main causes of backwardness of several communities are numerous; the more important causes of educational backwardness in our country as summarized by Backward Classes Commission are -

1. Traditional apathy for education on account of social environmental condition or occupational handicaps.
2. Poverty and lack of means of a large number of communities to educate their children.
3. Lack of sufficient number of educational institute in rural areas.
4. Living in inaccessible areas and lack of proper communication.
5. Lack of adequate educational aid, in the form of free-ship and scholarships and monetary grant for the purpose of the books clothing and hostel facility.  

The one great factor responsible for the fall of Muslims in India was their neglect of right type of education. We have to mark the word 'right type' it does not mean that they remain uneducated. But they failed to keep pace with the trend of advancement elsewhere in the realm of education, they failed to understand that knowledge should not remain knowledge as such but it should be transformed in to skill, which in modern term is technology in turn it should integrate with culture, they failed to observe that knowledge through skill wisdom and understanding bestow on man the power to move toward his destiny which is the quest for higher objective of life.

Reasons, usually suggested for the present educational backwardness of Indian Muslims can be broadly grouped under three main headings:

1. Religious traditionality and backwardness of those who are professing Islam, which is supposed to identify the religious and secular values.

2. Partition of India created the acute Psychological crisis for Muslims identity.

3. The deliberate negligence of discrimination.
Backwardness of education among Muslims can be seen in the context of larger problem of education and backwardness of Indian masses in general. Secondly the educational status of Muslims can be examined in the context of their place in economy. Thirdly the Muslim community is not homogeneous community so their response too varies to a great extent towards programs of literacy and education. The working class of all communities lagged behind in education, because education is directly related to the question of returns. So the Muslim community is not the exception. In British period the secular education was introduced in India for the training of Indians for low status jobs. The society was divided on the lines of caste and community, and the response to modern education corresponded to these inbuilt structures. The upper caste people who were traditionally getting education easily adjusted and upper caste Muslims emerged as, new educated elite. Rest of the Muslim people had apathy for English education, which was perceived as a corrupting influence on the Muslims. This type of Muslim attitude is responsible for educational backwardness of the community.

F.K. Khan Durrani has related the educational backwardness of Muslim community with economic factor, and he is of the view that Muslims are educationally backward because of their general apathy or their less interest in technical or commercial education. Mohd. Nejatullah Siddiqui is of the view that Muslims have been educationally and economically backward. They have feeling that they are not getting
proper share, what they deserve in socio economic spheres, Muslims have complaints of discrimination in public and private sector regarding employment and other opportunities. Muslims have very low participation in Government jobs that is too related to educational and economic backwardness.\textsuperscript{107}

Muslims are backward in education and economic field when compared to the general population of the country even in Kerala, where Muslim community is having strong political social, educational and religious organization. They also have their share in state administration since twenty years. Muslim community have general lethargy of community trauma of partition, lack of proper leadership in community, they did not set right priorities and too much stress is on religious institution, undue importance is given to sensitive issues at the expense of educational and economic activity, these are few reasons to lead the community into darkness.\textsuperscript{108} According to Sir Sayyad Ahmad khan Muslims were backward in field of education they would not be able to review their full share in the Government administration without being fully equipped with modern education.\textsuperscript{109}

When we treat economic backwardness of Muslim community as a part of degeneration process we find that there is lack of strategies that are designed with a view to turn all out degeneration. There is lack of reorientation of education and training programme of educational institute capable of producing entrepreneur’s management engineers and
technologist who are totally guided by Islamic principle and values of justice and equality and brotherhood. There have been negligible efforts to mobilize the community’s financial resources through institutional way.

According to Ansari many Muslims are poor because of their conversion to Islam the bulk of them do not enjoy any special patronage and do not undergo any upward social mobility from socially backward classes to which they belong before the conversion. There is also a kind of misconception among Muslim that the formal higher education system is injurious for their Islamic faith. They often start their education from Madarsa Muslim children spend their time in Madarsa where they learn Quran, Islamic Jurisprudence and theology. The Hindu children learn mathematics in public schools 95% of the Muslims of India are estimated to belong to the category of peasant craftsmen semi-skilled and unskilled labourers. In rural area most of them are agricultural labourers, they have marginal shares in landholdings 35% of the Muslims as opposed to only 28% of Hindus are landless. In urban areas Muslims are mostly traditional artisan coolies and petty traders. Muslims are extremely under represented in all government services. According to civil test of Indian administrative services published by government of India Department of home affairs in New Delhi, the combined graduation list of I.C.S officers as on first January 1966 showed that out of 141 officers there were only 6
Muslims. In I.A.S officer's appointment there were total 1,113 appointments out of these 16 were Muslims.\textsuperscript{112}

Mushirul Hassan is of the view that Muslims lagged behind other communities in literacy. They have low participation in Government and private employment business and industry. They have low level of income. More than half of the population lives below the poverty line. Wide spread illiteracy and higher drop-out rate at the elementary stage are the traditional problems that is why the average literacy rate among Muslims is much less than the national average.\textsuperscript{113}

According to F.K. Khan Durrani the present political backwardness and hardships of Indian Muslims are due to five causes (1) The Mulla misconception of Hindu origin (2) The Sufi tradition of Hindu origin (3) The despotism of Muslim rulers in India. The absence of truly Islamic tradition embracing the consciousness of political or collective purpose of Prophet's Ummah, (4) There is lack of collective political consciousness. (5) The Muslim economic backwardness is due to the lack of the technical skill.\textsuperscript{114}

The educational and economic developments are the two faces of single coin. The condition of Muslim in both spheres is not satisfactory. They are lagging behind when compared to other communities of India like Hindus and Christian. The educational backwardness of Muslims was highlighted in a report of “Socio–Economic Survey of Caste Community in Kerala prepared by bureau of Economic and Statistics” This report
shows that Muslims have poor performance in educational and economic field as compared to other communities.\textsuperscript{115}

Abdul Kareem P has suggested certain reasons for educational backwardness, lack of proper guidance and the poor economic condition is responsible for the backwardness of the Muslims in education.\textsuperscript{116}

Indu Menon is of the opinion that total seclusion of Muslim women from social life was the root cause of low literacy status during pre 1947 period. Even the educational level is increasing but the attainment of education of Muslim woman in Karalla is much lower than that of their counterparts in other communities.\textsuperscript{117}

Sharma (1987) arguments that high cost of schooling and high rates of unemployment among the educated youth contributed significantly to slowing down of educational advancement of Muslim community.\textsuperscript{118}

Scholars for backwardness of Indian Muslims, scholars who have tried to analyze the cause of the Muslim backwardness have related it to economic, educational and social factors.\textsuperscript{119}

Bahrul Islam showed that colonial rule affected the local trades and landownership, rent free land became reduced, other land got fragmented, and subdivisions are sold by Shaikh Zamindar under the pressure of heavy taxation and increased dependence on cash credit and markets. The professional money lenders and traders who are mostly Hindu took advantage of it. Often they entered in a period of prosperity in old cities like, Aligarh, Lucknow, Kanpur, Hydrabad, Ahamdabad shows Muslims
are segregated and power was captured by Hindus.\textsuperscript{120} The partition of country and continuous exodus of Muslim to Pakistan till 1905 created an acute identity crisis for the Muslims who stayed in India. The frequent occurrences of communal riots resulted in the property loss, loss of life that generated sense of insecurity among the Muslims. The educational level among Muslims is very low when compared to other communities.\textsuperscript{121}

Ausaf Ahmad has collected information from 45 districts in 12 states; only in 3 states (Karnataka Tamilnadu and M P) and found that enrolment ratio of Muslims was greater than the proportion of their population. In all other states enrolment ratio was low especially in U P. Bihar and Hariyana.\textsuperscript{122} Muslims are educationally and economically more backward they are more conservative and their backwardness makes them more resistant to change they are divided on the basis of culture and language and sectarian differences.\textsuperscript{123} Recently it is said that Muslims are keeping themselves aloof from the main stream of national life. They are suffering from social and economic deprivation and the whole political system has failed to solve the problem related to Muslim community. Muslim community considers that they are being subjected to socio-economic disabilities and the political system has failed to secure them social position that they deserve.\textsuperscript{124}

Maulana Wahiduddin Khan blames Muslims for their backwardness, which they misguidedly blame on others. Most Muslim
scholars, social and political activists are not agreeing with it but they are of the view that Muslim backwardness is associated with the nature of the economic growth, the uneven growth of material wealth and slow progress of economy. The All India Muslim Council formed in 1992 draw our attention towards continuously declining condition of Muslims and their unemployment in various parts of the country.¹²⁵

According to Mushirul Hassan the country’s partition, the magnitude of migration to Pakistan has been a great factor of Muslim backwardness. According to planning commission the average literacy rate among Muslims was 42% in 1987 it was lower than national average of 52.11%. A Survey conducted in 1967-68 in Lucknow shows illiteracy among Hindu women was 32% compared to 50% among Muslim women.¹²⁶

According to Bashir Ahmad Sayeed a former judge of Madras high court the incidence of illiteracy among Muslim male in India in 1971 was 10% and among Muslim female was only about 0.5% most of these persons would have studied Madarsa and dropped often few years of elementary education, very few of them go to college even today and fewer study science which is reconditioned for entry in professional colleges.¹²⁷

Imtiyaz Ahmad very rightly points out “there is growing evidence in the literature of education that the large majority of the people perceive education in clearly mercenary terms. They take it largely as means of
entry into job prestige and social mobility. It is clear that education is not perceived as desirable per se; but only as a means to an end. To the lowest stratum of our society education seem to serve. Their functional importance and hence it is shunned, he points out that the educational backwardness among Muslims in contemporary India rest on certain assumptions. Education is likely to be exploited by those social strata that are oriented to employment in the profession and Government services and such social strata among Muslims have not only been historically quite small but further reduced in size following the partition. Apart from the rural areas where Muslims are now landless and poor peasants with little chance of taking advantage of new agricultural technology. In urban areas they are poor living in most deplorable condition but there is no statistical data available on Muslims educational and economic life. greater percentage of Muslims living below the poverty line.\textsuperscript{128}

Education and economic development go hand in hand and the casual nexus between the two is not yet indisputably established the Muslim community in India is known to have lagged behind the rest of the society. The major culprit for the relative backwardness during the colonial period was allegedly the British policy of antagonizing and suppressing Muslims interest in India. The post colonial period has witnessed rapid progress in educational status of different regional communities and economic groups in India in respect of literacy Muslims seems to have been educationally backward and the educational
backwardness of Muslims is to be seen in term of socio-economic backwardness.\textsuperscript{129}

Tagore has pointed that lack of timely attention to modern education has put the Indian Muslims behind the Hindus in many fields.\textsuperscript{130}

Mahatma Gandhi has pointed out that the partition of the country has resulted in depriving the Muslims of India.\textsuperscript{131}

Uma Kaurahi is of the view that there are certain reasons responsible for the educational backwardness of Indian Muslims. According to her some higher class Muslims have shown some keenness to acquire English education but they did not have enough opportunity of doing so.\textsuperscript{132}
1.3 Rationale of the Study

Very few authors have studied about Muslims regarding their socio-culture, economic and educational life. And there is not even a single study conducted over the socio-economic and educational life of Muslim Backward classes.

The present study is about the 'Social Profile of Muslim Backward Classes: A Study of Pihani Block District Hardoi U.P.' The main reasons for picking up the topic related to Muslim Backward classes of Pihani Block are threefold.

1. First Pihani Block consists of large chunk of population belonging to Muslim Backward classes.
2. Second reason is that no earlier studies have been conducted on Muslim backward classes in Pihani Block District Hardoi U.P.
3. Third reason is to understand the socio-cultural, educational, economic, and political condition of Muslim backward classes as well as to know the level of general awareness in order to generate data regarding Muslim backward classes of Pihani Block District Hardoi U.P.

The researcher or investigator herself has been the part of the society that is going under study. She has been observing the poor condition of Muslim OBCs of Pihani. Therefore the researcher has tried to utilize her observations and experiences in study of socio-cultural,
educational and economic life of Muslim Backward classes of Pihani Block District Hardoi U.P.

1.4 OBJECTIVES OF THE STUDY:

The purpose of research is to discover and answer to questions through the application of scientific procedure. The main aim of research is to find out the truth which is hidden and which has not been discovered as yet. Though each research study has its own specific purpose.133

The objectives of present study are as follows-

1. To understand the meaning of “BACKWARD CLASSES” in general and “MUSLIM BACKWARD CLASSES” in particular and to study the reasons of Muslim backwardness.

2. To understand the causative factors responsible for Muslim backwardness in India.

3. To investigate and analyze the socio-cultural profile of Muslim backward classes residing in Pihani Block District Hardoi, U.P.

4. To investigate the economic profile of Muslim backward classes inhabiting Pihani Block, District Hardoi.

5. To study the educational profile of Muslim Backward classes residing in Pihani Block, Hardoi.

6. To investigate the degree of religiosity, political participation, and the level of general awareness and status of female among Muslim backward classes residing in Pihani Block District, Hardoi.
7. The present study attempts to explore the reasons of present socio-economic, educational, and political, backwardness of Muslim OBCs and present study also attempt to explore general level of awareness of Muslim backward classes residing in Pihani Block District Hardoi U.P.

1.5 HYPOTHESIS

Hypothesis is usually considered as principal instrument in research its main function is to suggest new experiment and observation. Originally, when one talks about hypothesis, one simply means a mere assumption or some supposition to be proved or disproved. But for a researcher hypothesis is a formal question that he intends to resolve. Thus hypothesis may be defined as a proposition or a set of proposition set fourth as an explanation for the occurrence of some specified group of phenomena either asserted nearly as a provisional conjecture to guide some investigation or accepted as highly probable in light of established fact. Quite often a reascarch hypothesis is a predictive statement, capable of being tested by scientific methods, that relates an independent variable to some dependent variable.\textsuperscript{134}

According to Webster New International Dictionary of English language, 1956, defined the term “hypothesis” as a proposition, condition or principle which is assumed, perhaps without belief in order to draw out its logical consequences and by this method to test its accord with facts which are known or may be determined,\textsuperscript{135} therefore it can be said that
formulation of hypothesis is an important step in scientific enquiry. In present study some tentative generalization are made related to the problem under study. In the context of objectives the following hypothesis are formulated for the present study

1. Muslim Backward classes of Pihani Block have poor socio-economic condition.

2. The participation of Muslim backward classes is poor in economic activity. Most of the population of Muslim OBC's is engaged in low level of occupation, their participation in government jobs is marginal. They have very low level of income.

3. Muslim Backward classes of Pihani Block are educationally backward, and they have very low participation in educational.

4. Muslim Backward classes of Pihani Block have low level of political participation

5. Muslim Backward Classes have low level of general awareness and less exposure to mass media. Female status is very low and they have negative attitude towards the practice of family planning.
1.6 Review of Literature:

Review of literature is a logical presentation of earlier researches and work (Books, Journals, Periodicals, Magazines, Commentaries, Reports, Ph.D. Monographs, Published and Unpublished both) done on the subject and topic of a proposed research. This exercise aims at examining the theories, interpretations, and explanations produced by earlier thinkers and researchers in relevant discipline. Review of literature enables the researcher to update his knowledge and understanding of topic of research. It particularly enables the researcher to locate and identify the gaps in earlier work and researches for reasons of various limitations on the part of previous researchers. Any scientific piece of research is supposed to endeavour to fill those gaps by new interpretation and fresh empirical evidence. Keeping in view the above guiding principles, the present researcher has tried to go through all possible work and available literature on the topic.

Imtiaz Ahmad has edited four volumes dealing with various aspects of social and cultural life of the Muslims in India

1. Imtiaz Ahmad in his first volume *Caste and Social Stratification among Muslims in India* (1973) has dealt with caste and stratification pattern existing in Indian Muslims. This volume is a compilation of papers (based on field work) contributed by various authors. The main purpose of author is to bring together those
studies dealing with structure and functioning of social stratification and caste among Muslims in India.

(a) Imtiaz Ahmad in his own article, "Endogamy Status Mobility among the Siddiqui Shaikh of Allahabad of Uttar Pradesh", has described the caste system among Shaikh Siddiquis of Allahabad. He found during his study that Shaikh Siddiquis of Allahabad claim to be the descendent of Abu Baqar Siddiq, but the author on the basis of the study established that Shaikh Siddiqui of Allahabad converted from the Kayastha caste of Hindus. According to author Shaikh Siddiqui used to live in Chail tahsil of Allahabad District. It is said that they were distributed in 30 villages at the time of their conversion to Islam. Still these thirty villages are known as ‘Kayasthana’. These Kayasthas were the land record keeper before their conversion to Islam. Now these Shaikh Siddiqui are not only involved in their traditional occupation of keeping land records but they are also involved in a variety of occupation. Although the sheikh Siddiqui are Muslim but they retained their traditional customs and practices. The Shaikh Siddiquis are divided in to two categories (1) Endogamous marriage circle (2) Exogamous marriage circles. The author has concluded on the basis of the study that Shaikh Siddiquis of Allahabad have deep impact of Hindu tradition and culture over their lives. They practice endogamy which is identical to Hindu caste system
(b) Hasan Ali in his article, “Elements of Caste among the Muslims in a District in Southern Bihar”, has described the caste and stratification pattern existing among Muslims. The author has conducted study in two villages of Bihar and found that Muslims are divided into various endogamous groups. Although the Muslims of both villages have recognized the egalitarian nature of Islam but they also believed in zat and biradari. The author has concluded on the basis of his study that the Muslims are stratified into various castes and biradari. They have their own caste panchayat. These biradaries are endogamous, which is characteristic feature of Hindu cast system.

(c) A.R. Momin in his article, “Muslim Castes in an Industrial Township of Maharashtra”, has described the impact of industrialization on the caste structure of Muslims. He conducted study in Bhiwandi town of Maharashtra and found that Muslims are divided into two main ethnic groups (1) Kokni Muslims (2) Momin Muslims. Kokni Muslims claim to be the descendents of early Arab migrants and are divided into higher and lower occupational groups. The Kokni Muslims are endogamous and have stratification and ranking system based on occupation and family background. The Kokni Muslims who have high class occupations and good family background do not marry with the Kokni Muslims who are involved in low occupations. The Momin Muslims are the
descendents of weaver (Julaha) caste of Muslims of U.P. The Momin Muslims are also divided in to two categories (1) Chaorasi Jamati (2) Phulpuri Jamati. The author concluded that these Muslims of Maharashtra have stratification pattern and have impact of local culture on their lives.

(d) Mattison Mines in his article, “Social Stratification among Muslim Tamils in Tamilnadu, South India”, has tried to explore the nature of social stratification in the town of Pallawaram in Tamilnadu. The author has found that the Muslims of Tamilnadu are egalitarian in their ethos, while Hindus of Tamil embrace the ideology of hierarchy and inequality. Although the Muslims of Tamilnadu are divided in to four groups and they associated their subdivisions with their origin and occupational structure. There is no hierarchy in these four groups. These groups are equal in status. Intermarriages between these groups do take place. They do not emphasize on purity of blood and bones like Hindus. The author has concluded that the Muslims of Tamilnadu distinguish themselves from the Muslims of other parts of India, because they do not have hierarchy and stratification based on caste.

(e) Zarina Bhatti in her article, “Status and Power in a Muslim Dominant Place of Uttar Pradesh”, has described about the dominant caste of Kasauli. She has conducted her study in a village of Kasauli in Uttar Pradesh she found that Muslims of Kasauli are
divided in two major groups (1) Ashraf (People of foreign ancestry) (2) Non ashraf (People of indigenous origin). The Ashraf caste is further divided into four groups while non ashraf caste is divided in to eighteen caste groups. These caste groups are endogamous. In Kasauli, she found that Kidwai who belong to Sheikh category is dominant caste. They are dominant because they enjoy greater command over economic resources. The dominant caste is related with the lower caste through the jajmani system. According to author every subgroup of non Ashraf caste has it’s own caste panchayat. She has concluded that the Muslims of Kasauli exhibit caste like features and stratification pattern.

S. P. Jain in his article, “Caste Stratification Among Muslims in a Township in Western Uttar Pradesh”, has described the existence of caste and stratification pattern among Muslims. He has conducted his study in a U.P. town named Kabirnagar. He found that the Muslims are divided into various castes and they have a pattern of stratification. The author has also found that there is a direct relationship of caste with occupation, education, and leadership in Kabirnagar. The members of high castes are involved in prestigious occupation, and they have better educational status as compared to the member of lower castes, because the member of lower castes are involved in lower level of occupations and they do not have better educational status.
M.K.A. Siddiqui in his article, "Caste among the Muslims of Calcutta", has described the caste and stratification pattern among Muslims in Calcutta. The author in his study found that the Muslims are divided on the basis of regional backgrounds and occupational pattern. Muslims who pursue traditional occupation have caste panchayat and membership of the panchayat is compulsory. They have certain rules related with commensality. There is system of ranking on the basis of caste and occupation. The author has concluded that Muslims of Calcutta have caste and stratification pattern somewhat similar to Hindu caste system.

Ranjeeet K. Bhattacharya in his article, "The Concept of Caste Among the Muslims of Rural West Bengal", has described the caste and stratification pattern among Muslims of rural West Bengal. He has conducted his study in Kiruli village and found that Muslims are divided in to four ethnic groups, Sayyad, Shaikh, Mughal and Pathan. Besides these four ethnic groups the author has found three other ethnic groups, namely (1) Shah or Faqeer, (2) Momin or Julaha (3) Patuas or Potos. These groups are endogamous and have stratification pattern. They have certain rules related to commensality.

Imtiaz Ahmad in his second volume, *Family Marriage and Kinship among the Muslims in India* (1976) has described about the family marriage and kinship patterns existing among Muslims in India. In
this volume various authors have contributed number of articles. These articles provide excellent illustration of various significant aspects of social structure among Muslim in India. These authors have focused on family marriage and kinship system among Muslims of several parts of the country.

(a) Imtiaz Ahmad in his own article based on the study conducted in Rasulpur village situated in eastern Uttar Pradesh has questioned the thesis “that kinship is the basis of organizational structure among Muslims in a Southern Asian Society” propounded by Alvi and Hardi. He has noticed the existence of caste system among Muslims of Rasulpur and found during his study that kinship is not the basis of organizational structure among the Muslims but it is caste that provides organizational basis among Muslims. According to the author Muslims in Rasulpur village have their own caste organizations in the form of caste panchayat.

(b) Victor D Souza in his article, “Kinship Organization and Marriage Customs among Moplah Muslims of South West Coast of India”, has described about marriage customs among Moplah Muslims. He has found that there is fusion of Islamic rules and local customs related to kinship and marriage system among Moplah Muslims. These have impact of local culture, tradition and customs on marriage and kinship system.
Pratap Singh Agrawal in his article, "Kinship and Marriage among the Meos of Rajasthan", described about the similarity of traditions customs rituals between Hindus and Muslims. He has conducted his study among the Meos of Rajasthan and found that Muslim Meos follow the traditions, customs and rituals that are followed by the Hindu Meos. He also noticed a clear impact of Hindu culture on the life of Muslims in Rajasthan.

Imtiaz Ahmad in his third volume, *Ritual and Religion among Muslims in India* (1983) has tried to describe the difference between the religious tenets and the actual religious behaviour of Muslims in India. According to him the Islamic doctrines, precepts and practices are supposed to be universal, but Muslims in India vary from place to place as far as the religious behaviour of Muslims is concerned. This volume includes seven articles contributed by various authors. These articles are based on the field work conducted in various parts of India.

The first paper is contributed by T.N.Madan, "Religious Ideology and Social Structure: The Muslims and Hindus of Kashmir". He has tried to define the socio-cultural identity of Muslims and Hindus of rural Kashmir. He conducted study in ‘Utrasu Umanagri’ a village of Kashmir and he found that Muslims and Hindus have different images they have their own different culture expressing through language customs and dressing. Both Muslims and Pandits
recognize the notion of zat in identity specification, and determining individual's moral conduct. They have mutual exclusion to some extent. But Hindu and Muslims have economic relation based on Jajmani system. The author has concluded that rural Kashmir has dual social order. He has also found the difference in Pandits and Muslims identity because the Pandit identity is totally based on caste while Muslims identity is not based on caste because there is not the concept of racial purity and pollution among Muslims like Hindu (Pandit).

(b) Mattison Mine in his paper, “Islamization and Muslim Ethnicity in South India”, has focused over the ethnicity between Muslim Tamils and Tamil speaking Muslims. According to the author Muslim Tamil identify themselves as Muslim by their attitude and appearance in Pallavaram they use Urdu language rather than Tamil, they consider that Urdu is the language of Muslims and they wanted to be proper Muslims, they are not attached with the Tamil culture as are Tamil speaking Muslims. Muslim Tamils identify themselves as Muslims and they follow the laws of Islam and their Schools interpretation. As far as the ethnicity is concerned Muslim Tamil are endogamous they marry among themselves they rarely marry with the Muslim of other caste while Tamil speaking Muslims do not have separate identity they dress like non Muslims
they speak Tamil and they do not consider that Urdu is the language of Muslims. They are more attached with Tamil culture.

(d) Lina M. Fruzetti in her paper, “Muslim Rituals: Household Rites vs Public Festivals in Rural India”, has focused over life cycle rites and festival of Muharram. She has conducted her study in Bishnupur in Bengal. She found that life cycle rituals related to birth are held in each household whether they are poor or wealthy without distinction of class, occupation. The author is of the view that beside the prescribed Islamic rule concerning life cycle rites a number of local rules loosely defined as Disher adat. (customs of the land) also practiced.


All the authors who have presented article reached to the common conclusion that there is a lot of difference in their religious practices and rituals found in actual behaviour of Muslims and in religious practices and rituals prescribed in Islam. The authors have
also noticed that the Muslims of India have local variation in relation to the religious practices in different parts of India.

4. Professor Imtiaz Ahmad in his fourth volume *Modernization and Social Change Among Muslims in India* (1964) tried to described the process of modernization and social change. He has tried to find out response of Muslims community towards the process of modernization. This volume consists of ten articles contributed by various authors.

(a) Douglas E. Good Friend in his article, “Changing Concepts of Caste and Status Among Old Delhi Muslims”, has described the changing concepts of caste and status among Muslims of Delhi. He has conducted his study in Shahjahanabad city of Old Delhi and found that the concept of caste among Muslims is usually termed as biradari and zat. Most of the Muslim biradari’s in Shahjahanabad city claim foreign ancestry. Membership in biradari determines the personal status. The author has also noticed some new emerging trends related to status and position. According to author Muslims of Shahjahanabad now give more importance to education, high occupation wealth rather than zat and biradari.

(b) M.E.Khan in his article, “Knowledge Attitude and Practice of Family Planning among Muslims in an Urban Setting”, has described the attitude of Muslims towards the family planning. The author has conducted his study in Kanpur. He has divided the
population in to two categories (1) Muslims involved in hereditary occupation (2) Muslims not involved in hereditary occupation. The author has found that the Muslims who are involved in hereditary occupation have negative attitude toward the practice of family planning, while the Muslims who are not involved in hereditary occupation have positive attitude towards the practice of family planning.

F.R. Faridi and M.M. Siddiqui have edited a book, *The Social Structure of Indian Muslims (1992)*. The book is a compilation of papers presented in 'National Seminar' on the Social Structure of Indian Muslims' held at the Hamdard Convention Centre New Delhi in 1989. During this seminar, attempts were being made to analyze the structure and distinctive features of Indian Muslims.

The first paper, "Islamic Egalitarianism Vs Social Hierarchy", reflected on caste among Indian Muslims contributed by A.R. Momin. The author has discussed the egalitarian nature of Islam. Islam does not admit any type of distinction based on rank, birth, or occupation or, the notion of ritual purity and pollution. According to the author, caste system is deep rooted in Indian social structure and therefore influenced the social structure of non Hindu communities also. Muslims have also developed caste like features in their social structure due to their long interaction with the Hindu community. Those Muslims who are converted into Islam carried
over the caste like features of pre-conversion days. The author has concluded that due to modernization and people’s inclination towards Islam the caste system has considerably weakened.

(b) Jameel Farooqui in his paper, “Caste and Indian Muslims”, has described the caste like features among Muslims. According to the author caste is unique feature of Indian society. Caste system has stratified the society into various sects. As far as caste and Islam is concerned Islam is egalitarian that treat every man equal in status. Islam does not recognize individual on the basis of race and ancestry, but the degree to which he practice the teaching of Islam. According to the author two distinct feature of Hindus are found among Muslims 1-Muslims are endogamous 2-there is hierarchy among Muslims. The author has concluded that although Muslims have caste like features but their caste rules are not as rigid as Hindus.

(c) Z. Ahmad in his paper, “The System of Caste and The Muslims of India”, has described that caste is the most peculiar and complex social institution found in India that divided the society into various groups on the basis of ethnic and cultural background. The author has differentiated between Hindu and Muslim caste, according to him among Hindus caste is deeply rooted in their religion but Islam is egalitarian in nature. Although Muslims have caste system they also maintain endogamy but they are not as strict
as the Hindu. Muslims do not observe social distance to maintain
the ritual purity and pollution because the concept of pure and
impure is alien to the tenets of Islam. There is no religious
restriction over the choice of occupation among Muslims. The
author has concluded that Muslims have little resemblance with
Hindu caste system and he hope that caste system among Muslims
will vanish with the passage of time.

Mahmood Mustafa Siddiqui in his article, “Inter Caste Integration
Among Indian Muslims”, has discussed the difference between
caste pattern of Hindu and Muslim. The author is of the view that
caste system among Muslims is not the imitation of Hindu caste
system, but it is the result of the stratification between ruling class
and the artisan class, again he says that Muslims do not have the
notion of ritual purity and pollution, there is no restriction over the
food and occupation. The caste system among Muslims is result of
accommodation and adjustment of Muslims in to Indian social
system according to author Muslims are divided in to two
categories. (1) Ashraf (high caste) (2) Arzal (low caste). Castes
like features are existing among Muslims. Ashraf maintain social
distance from Arzals. But now the social structure is changing the
gap between Ashraf and Arzals is narrowing. The inter-caste
integration is increasing due to communal insecurity and increasing
awareness of Islam.
Mutharunnisa Omer in his paper, "Conformity to Caste Tradition against Islamic Shariah", has pen-down about the caste system among Muslims in India. According to the author Muslims have always regarded the Arab culture as the ideal way of life. But when Muslims come in to the contact of Indian customs rituals and traditions the new composite culture emerged which is neither purely Islamic nor Indian. Muslim community in India is not homogeneous community but culturally ethnically diversified. The social life of Muslims presents a dichotomy between the Islamic egalitarian nature and Hindu caste system based on hierarchy ascribed on the basis of birth, but among Muslims the notion of purity and pollution, untouchability or complete segregation from the lower caste does not exists as it exist among Hindus. The section of Muslims who were converted to Islam from the indigenous population retained some of their social customs including caste structure and occupation in their social life that is against the Islamic shariah. The notion of local customs, rituals and traditions made a wide gap between the Indian Muslims and main teachings of shariah. According to the author true religion among Muslims is nowhere and lifeless religion has taken place. Muslims drifted away from shariah the author has suggested that there is great need to educate and guide the Muslims to adopt the Islamic way of life called Shariah.
M.K.A. Siddiqui in his paper, “Impact of Islam on the Aboriginal Tribes in India” (A Case Study of Tadvi Satpura hills) has described the influence of Islam over various tribes. He conducted his study on Tadvi Pathan residing in Satpura hills and he found that Tadvi pathan have adopted Islamic traditions like they regard halal (legal) and haram (illegal), circumcision of male child is must, nikah is essential part they follow Islamic rule of marriage, although pathan follow the traditional law of inheritance but law of shariah is progressively gaining acceptance.

K.G. Munshi in his paper, “Caste System and Economic Challenge to Muslim Minority in India: A Case Study of Ahmedabad City”, described economic challenges to Muslim community and found that Muslims have the impacts of caste system over their life, but caste system has lost its significance in economic sphere. The author has divided respondents into two groups (1) respondents involved in hereditary occupation (2) respondents involved in non hereditary occupation. On the basis of his study he found that economic differences between two groups are not very significant caste system has lost functional foundation. All caste both high and low have same attitude towards their economic improvement.

Shaikh Raheem Mondal in his paper, “Economic and Social Situation among Muslims of West Bengal: Some Empirical Observations”, has described the socio-economic condition of
Muslims in India with particular reference to West Bengal, according to the author Muslims form a distinct socio-cultural group. The socio-cultural life of Muslims reflects both the characteristic of Islam as well as the local tradition. According to the author Muslims constitute 11.35% of the total population. Muslims in India are economically and educationally backward as compared to other communities. According to 1981 census the literacy rate among Muslims is 36% (47% for males, 25% for females). Again the author has discussed that though Islamic society is theoretically egalitarian in nature yet Muslims are segmented. Indian Muslims are tradition bound and conservative community. They suffer from fear psychosis and insecurity. During the study of West Bengal author has found that economic condition of West Bengal is poor. They have low level of literacy rate. Social structure of Indian Muslims reveals that Muslims are divided in Shia and Sunni sect. Sunni sect is again divided in to various sub sects. The author has also found that Muslims of West Bengal are further divided in to two categories (1) Khas (comprising upper caste people, Sayyad, Shaikh Mughal and Pathan) (2) Aam (comprising lower caste people like Julaha, Hajjam, Dhunia, Faqueer, Kayal, Kasai, Gharami, Ghayan, etc. The author has concluded on the basis of study that Muslims of West Bengal are
characterized by poverty, educational backwardness, impoverishment, destitution, and tradition boundness.

M.K.A. Siddiqui has edited a book *Marginal Muslim Communities in India* (2004). He has given detail information about 40 marginal Muslim communities. This book is a result of project work that was undertaken in 1999. According to the author, recent survey of India under the project of "Peoples of India" shows that there are 150-200 marginal Muslim communities existing in India. These communities are spread all over India and they have varied socio-cultural regional, linguistic and ethnic background.


(a) T.N. Madan in his own article, "The Social Construction of Cultural Identities in Rural Kashmir", has dealt with the cultural identities of rural Kashmiri Hindu and Muslims. The author has conducted his study in village of Anantnag and Srinagar and found that Muslims have their specific names as we find anywhere else in India, family name or surname reflect their descent. Sometime their
name are also associated with their hereditary family occupation, a
type of surname called zat, this surname provides identification to
individual. Employment and source of livelihood is also indicator
of socio-cultural identity. The author has found that Muslim and
Hindu have low degree of occupational mobility and there is high
incidence of endogamous marriage. Muslims and Hindus of rural
Kashmir dress differently which provide them separate Muslim and
Hindu identity. The author has also found that the Muslims and
Hindus of rural Kashmir have the feeling of total exclusion from
each other they fundamentally oppose each other on some grounds.
Muslims consider Hindus as a non believer and identify themselves
with Ummah the universal brotherhood. Muslims do maintain some
distance with Pandits, but distance has nothing to do with ritual
pollution and purity, while Hindu maintain social distances with
Muslims to maintain the ritual purity and to avoid pollution.
Muslims have economic relationship with Hindus which they view
as traditional economic transaction. The author has concluded that
Muslims and Pandits have their separate cultural identity. There is
existence of dual social order Both Muslims and Hindus maintain
their separate religious ideology and ethnic identity in rural
Kashmir.

Mohmmad IkhlAQ Ahmad in his book *Traditional Education among
Muslims* (1985) has described the condition of education among
Muslims and the relevance of education in Islam that how education is emphasised in Quran. Prophet himself was illiterate but he propagated education. According to Islam, every Muslim should seek knowledge even if they have to go to the distant land of China. The author has also described the history of Muslims education. According to him it is believed the period of Aurangzeb was the period of educational reformation. He also described about the religious institutes of India. According to the author the condition of education among Muslims is not satisfactory because of Muslims apathy towards modern education.

9. E.A. Mann in her book *Boundaries and Identities Muslim Work and Status in Aligarh* (1992) has described the relationship between occupation and social status. Mann has conducted study in Aligarh and raised the question against the popular belief that Muslim Societies have tended to become more Islamic, on the contrary she found during her study of Aligarh that Muslims are divided in to various groups. They are divided in to two ways (1) they are divided on the basis of occupation (2) and on the basis of zat and biradari. The author has found that Muslims were stratified in to various zat and biradari and the unit of social organization is biradari among the Muslims of Aligarh and biradari is endogamous in nature associated with specific occupation and sometime derive its name from occupation. The Muslims of Aligarh identify
themselves with specific biradari. These biradari provide boundaries to the individual and give them identity in society. According to the author there has been great change in the lifestyle of the Muslims, they have easy access to education but still zat and biradri play very important role in defining and deciding one's social position and provide them identity in society.

Asghar Ali Engeneer in his book *Muslim Communities in Gujrat (1989)* has described about the Shia sects i.e. Bohra Khoja Memon. He has conducted study in Mumbai and Gujrat and found that these sects of Shia community play very important role in political and economic sphere. They have their own identities and mutual differences the author has carried out case studies and focused over socio cultural, educational, economic and religious life of the Muslims. According to the author 50% of the male students are receiving education through English medium, Madarsa is also prevalent, welfare societies are playing very vital role by encouraging the higher education. These welfare societies provide scholarships to poor and needy students. According to the author the condition of female education is not encouraging. These three sects of Shia community have very orthodox attitude towards the female education they don't consider that it is necessary to give school or college education to the girls. Girls are married at the very early age. The author concludes that there has been gradual
progress in economic condition of these three sects but the condition of education is not satisfactory they are still educationally backward.

Shaikh Raheem Mondal in his edited volume, *Educational Status of Muslims, Problem, Prospects, and Priorities* (1997) has described the educational condition of the Muslim of West Bengal. The author has conducted study in six villages of West Bengal and tried to trace the reasons of Muslims educational backwardness. He has described the relevance of education in Islam. He is of the view that education is the key of progress of any community. According to 1991 census the overall literacy rate of West Bengal is 52.11%, male literacy rate is 63.66% and female literacy rate is 39.42%. Muslims literacy rate is 34%. The enrollment ratio is low and the drop out rate is very high among Muslims. The author has found during his study of West Bengal that educational status of Muslims is very depressing poverty and ignorance are the main reason of educational backwardness of Muslim community in India. Muslim community is lagging behind to the Hindus in the field of education.

Aijazuddin Ahmad has written four volumes on Indian Muslims. These four volumes are the part of research project launched in (1990) at all India level the main purpose of this project was to collect information for generating comparative data base for Muslims. The
author has tried to identify the socio cultural economic and educational status of Muslims in India.

Aijazuddin Ahmad in his first volume *Muslims in India (1993)* has described the education, demographic, and socio economic status of Muslims of Kishangunj in Bihar. The study covered 58,445 people consisting of 11,217 households out of 58,445. Hindu population is 35,363 and Muslim population is 22,847. According to author the sex ratio (Number of females per thousands males) is high among Muslims as compared to that of other communities. According to the survey the literacy rate of Kishangunj is 54.29%. Literacy rate among Hindus is 55.17% and among Muslims it is 31.17%. As far as the school going children are concerned Muslims have low percentage of school going children in comparison. The enrollment ratio of Muslims is high in primary level of education in comparison to Hindus. But the picture is reverse in secondary and higher level of education because Muslims are lagging behind the Hindus in secondary and higher level of education. The overall work participation rate of Kishanganj is low. Male work participation rate is 48%. female work participation rate is 4.26%. According to the author Hindu work participation rate is higher than that of Muslims. The gender gap in work participation as well as in literacy is wide among Muslims as compared to Hindus.
In his second volume *Muslims in India (1991)* has described the educational, demographic and socio economic status of Muslims of Didwana district in Rajasthan. According to the author the total population of Didwana district is 31,944, Muslim population is 11,090, Hindu population is 20,704. Sex ratio and fertility rate among Muslims is high as compared to Hindu. Muslims literacy rate is 32.23%, male literacy rate is 51%, female literacy rate is 12.2%. Hindu literacy rate is 54% male literacy rate is 68%, female literacy rate is 38%. The work force participation rate among Muslims is low as compared to Hindus. In school going age group from 5-14 years there are 8,847 children. Out of 8,847 school going children 4,768 are male and 4,079 are female. The gender gap in school going age group is not very significant among Muslims. But the drop out rate is high among Muslims. Female drop out rate is higher than male. Author has concluded that Muslims have poor representation in education and economic field and they are backward in comparison to Hindus.

Aijazuddin Ahamd in his third volume *Muslims in India (1995)* has described the educational, demographic, and socio-economic status of Muslim community. The survey covered three localities of Delhi near to Jamia Millia Islamia University. The purpose for selecting these three localities of Delhi is to see the impact of this University on the educational status of Muslims. According to the author the
Muslim population in Delhi is 481,802. 97.69% of the Muslim population is concentrated in urban areas. Muslims have large size of households in comparison to Hindus. The sex ratio (number of females on per thousand males) and fertility rate is high among Muslims as compared to Hindus. Work-force participation rate among Muslim is low in comparison to male as well as in comparison to Hindu female. The survey shows that literacy rate among Muslims is quite high as compared to Hindus. The Muslim literacy rate is 76% female literacy rate is 65.6%. Gender gap in literacy among Muslim is not very significant. Drop out rate among Muslims is low as compared to Hindu. The author has concluded on the basis of survey that the educational status of Muslims in the adjacent areas of the Jamia Millia Islamia (University) is quite high as compared to Hindu. But their workforce participation rate is low as compared to Hindus.

In his next volume Muslims in India (1990) has described educational demographic and socio-economic status of Muslims of utter Pradesh. The study was conducted in four sample towns i.e. Sambhal, Firozabad, Zamania, Ghazipur. The author has found that the literacy rate of sample towns is 25.27%. Male literacy rate is 40.42% and female literacy rate is 20.04%. The literacy rate among Hindu is 41.94%. Muslims have low level of literacy rate as compared to Hindus. Although there is slight improvement in
literacy rate of U.P., but the Muslim dominated areas have low literacy rate. As far as the economic aspect is concerned the work participation rate of Muslim male is 26.12% and for female it is 2.66%. Muslim work participation rate is low as compared to Hindus. The author has also noticed that due to poor economic condition Muslim males join workforce in early age as compared to Hindus. The author concludes that Muslims of U.P. are backward in the fields of education and economy when compared to other communities.

K.G. Munshi in his book *Socio Economic Profile of Indian Muslim: A Case Study of Gujrat* (1997) has depicted over the socio-economic and educational backwardness of Muslims in Gujrat. The present study is based on survey conducted by ‘Institute of Objective Studies’ to generate/data regarding Muslims of Gujrat. According to 1991 census Muslims constitute 8.73% of the total population of the state. The survey has covered 24,500 families and found that 18,253 were nuclear families and 6,247 were joint families. According to 1991 census the literacy rate of Gujrat is 52.2%. (Male 64% and female 39.3%) During the survey it was found that the literacy rate among Muslim male is less than 25% and among females it is less than 10%. The educational level of Muslims is very poor, enrollment ratio is low, drop out rate is high it is 35%, and it is higher at all level of education. As far as the
economic participation is concerned Muslim employment in private sector is low. Female work participation is lower as compared to Muslim male and females of other communities. Consequently per capita income among Muslims is low. Muslims have poor housing condition as compared to Hindus. The survey reveals that Muslim of Gujrat are socially, economically and educationally backward.

Khwaja Iftikhar Ahmad in his book Manshoor-e-Muslim (The Muslim Charter) (1996) has described the socio-economic, educational and political problems that Muslim community is facing. According to author there is a lack of proper leadership among Muslims. There has been continuous blow of communal riots that caused great destruction of life and property. These riots have hampered the economic progress of Muslim community. The literacy rate among Muslims is very low as compared to other communities. He has related the educational backwardness of Muslim community with economic backwardness because majority of the Muslims are involved in petty business. They have negligible participation in government jobs and industrial sector.

The author has also described about the Mandal commission's recommendation for certain backward classes among Muslim. But Muslims could not avail the benefit of policies implemented for the social upliftment of backward classes due to the discriminatory practices. He has emphasized that there should be separate quota
for Muslims in educational institutes. He has also discussed the role of Waqf Board for the betterment of the Muslim community. The author is of the view that the country can not progress if the largest minority community remains backward.

Abusaleh Shariff and Mehtabul Azam in their book *Economic Empowerment of Muslims in India* (2004) have described about the socio-economic and educational backwardness of Muslims in India. The authors have used available data, official reports, various surveys and the programmes of new educational policy to analyze the condition of Muslims in India. On the basis of available data the authors have found that the Muslim community is the largest minority community in India. The population growth and fertility rate is high among Muslims. The level of poverty is high and development is very low in Muslims. They are involved in irregular employment and have low level of income in comparison to other communities. The authors have shown the report of NSSO (National Sample Survey Organization). According to this report in rural areas 29% of the Muslims and 26% of the Hindus have less than Rs.300/-per month per capita expenditure. Majority of the Muslims are self employed. They have low level of participation in organized sector. Female work participation is much lower as compared to other communities. Unemployment is high among Muslims and literacy rate is low as compared to other communities.
In rural areas the illiteracy among Muslims is 54% (according to 1993-94) and among Hindus it is 50%. The authors have concluded on the basis of data that after 50 years of positive economic growth Muslims in India are lagging behind other communities in fields of economy and education.

19. Iqbal A. Ansari has edited a book *Muslim Situation in India (1989).* This book is a compilation of twenty papers presented by various authors in Seminar held in July 4-5, 1987 in Institute of Objective Studies, New Delhi.

The main purpose of this seminar was to discuss the socio-economic and educational condition of Muslims in India. Through this Seminar efforts were being made to understand the factors related to socio-economic and educational condition of Muslims in India.

(a) Mohammad Nijatullah Siddiqui in his papers, “The Muslim Situation in India Some Observations”, has described the poor condition of Muslims in India. The author is of the view that Muslims have always been victim of communal riots. They are discriminated by the administration. According to the author Muslims are suffering from two weaknesses i.e. (1) economic (2) educational backwardness. Muslims have poor participation in Public and private sector. There is great need to improve the educational and economic condition of Muslim community. The author has concluded his observations on Muslims that Muslim
community itself should know to improve its relative backwardness in sphere of economy and education because constitution of India provided equal opportunity to every individual and especially to the weaker section of the society.

(b) S.A. Haqqi in his paper, “Muslims in India: A Behavioural Introduction”, has described the political problem faced by Muslims in India. He has conducted his study in two towns of U.P and tried to analyze the social and political behaviour of Muslims. According to the author after partition of the country Muslims were leaderless. There was discrimination in government jobs. Muslims have been victim of communal riots. The author has found during his study that none of the respondents is involved in industry. Majority of the respondents are earning Rs. 500 per month. Muslims presentation in economic and in political field is very poor. According to author Muslims feel depressed alienated and they don’t have any hope from present political system.

(c) Mushirul Haq in his paper, “Religion and Muslim Politics in Modern India”, has described the role of religion in the political life of Muslims. The author has focused over the nature and characteristics of the Muslim leadership during the period of National Independence. Mutiny divided the Muslims and the British in to two different categories. Efforts were being made to review the relationship between Muslims and Christians. At this
stage the contribution of Sir Sayyad Ahmad Khan can not be overlooked. He started his program of revitalizing the Muslim community in every sphere of life social, political and religious. Ulema of that time opposed the English education, because Ulema were mainly interested in religious education while Sir Sayyad Ahmad Khan was secular in his outlook. He gave more importance to modernity and English education. In 1906 Muslim allied founded All India Muslim League, a Muslim political party. The leadership of Indian National Congress and Muslim League was in the hands of western educated people, the Ulema kept themselves aloof from politics. At this time Maulana Abul Kalam Azad motivated the ulema to join the politics. These Ulema did great job during Khilafat movement. The khilafat movement was considered a religious duty of every Muslim. In 1948 Maulana Abul Kalam Azad convened a convention of the Muslims at the Lucknow, where it was declared that Muslims will not have any political party. Ulema were thinking about inseparability of religion and politics had to keep religious consideration out of politics. According to author today Muslim leaders and Muslim political organization do not give more emphasis to the demand of reservation for Muslims in government jobs. The author has concluded his paper with the view that now there is no strong
leadership, which may be capable of meeting the challenge in the secular democratic party.

(d) M.A. Saleem Khan in his paper, "Muslims Decline in India", has depicted over the backwardness of Muslim community. Muslims are continuously lagging behind in comparison to other communities. Although there are some factors like, communal elements, discrimination, responsible for downward process of the community but the main reason for the backwardness of Muslim is due to self inferiority complex. The author has dealt with five aspects responsible for the decline of Muslims in India. According to author Muslims kept themselves aloof from science and education, emphasis was given to religious education only. According to the author the factual backwardness of Muslims started with the ignorance, poverty, resourcelessness, and lack of organization. He also added that discrimination in various fields of life has also created despair and frustration among Muslims that put down all strata of Muslim community. Muslims are educationally backward, that generated intellectual backwardness resulting in all round backwardness of Muslim community.

(e) C.A. Abdussalam in his paper, "Muslims Backwardness: A Qualitative Analysis", has depicted over the socio-economic and educational backwardness of Muslim community. According to the author Muslims have very low representation in the educational
and economic field. On the basis of available material the author has shown that according to 1981 census the general literacy rate of India is 36.23%. But in his study of 39 districts having 20-95% of Muslim population, he has found that the literacy rate of sample population is 21.91%. Minority Commission's report shows that several districts belonging to 10 states having 11.2% of the Muslim population, Muslim enrollment in high school is 4%, 2.5% in higher secondary school, 6.21% in graduate level. Muslims have miserable conditions in the field of science and technology. As far as Muslim participation in government jobs is concerned. Muslims have negligible participation in government jobs. According to 1981 census 1.15% are involved in household Industry, but in 39 districts which have a sizable number of Muslim population constitute only 59%. According to Kothar Economic Directory in 1,086 companies there are 9,036 directors among these only 162 (1.79%) are Muslims. On the basis of above data the author has concluded that Muslims are under developed and backward in the field of education and economy

(f) N.A. Ameer Ali in his paper, "Education Landscape of Tamilnadu Muslims Contribution", has described about the ameliorating steps taken by the government as well as by some philanthropist for the improvement in the condition of Muslims education. According to the author The All India Educational Conference held at Madras in
1901 gave rise to Muslim Education Association of Southern India in 1902, this educational association has motivated the Muslim minds to improve the educational status. As a result of AIMEC and MEA number of Madarsas, Arabic schools and higher schools were established and run by Muslim Education Association, beside Muslim education association there are number of youth organization serving for the betterment of Muslim education. According to the author the government of Tamilnadu has classified Muslims as Backward classes and provided special treatment for the educational upliftment of the community. The author has ended his chapter that there is improvement in education among Muslims of Calcutta but it is not as significant as it was expected.

(g) Tahir Beg in his paper, "Economic Development of Indian Muslims: Some Strategic Options", has depicted over the economic backwardness of Indian Muslims. He has described about the two major strategic options (1) Goal oriented strategy that emphasize only on economic upliftment (2) Value oriented strategy that emphasize not only on the economic upliftment but also on overall life, like human attitude, behaviour habits and the means through which economic progress is being made. The goal oriented strategy is quantitative in nature, while value oriented strategy is qualitative in nature. The author has adopted the value oriented
strategy for economic development. According to the author Muslims participation in private and public sector is highly disappointing. A large proportion of Muslims are involved in small scale and cottage industries. Muslims participation in agriculture is very low Muslims have very nominal presence in tertiary sector like in Government jobs, banking and in defence services. According to the author poor economic condition is the main cause of educational backwardness. Muslim parents put their children in earning at the very early age, so they can’t attain the desirable education. The author has suggested that the Muslim masses should be motivated for utilization of the resources for attaining the economic strength. The economic development of Muslim minority should not be goal oriented but it should be value oriented for all round transformation of the community.

K.G.Munshi in his paper, “Socio-Economic condition of Muslims in India”, has pendown about the poor economic condition of Muslims. In present paper he has used the data collected from his research survey of Muslims in Ahamdabad city. He focuses only on two aspects (1) income and poverty (2) occupational structure. As far as the income level is concerned Muslims have low level of income. 60% of the Muslims are engaged in various type of self-employment. Out of the total service classes 42% are having secured jobs, 58% are involved in unsecured jobs. Out of persons
having unsecured jobs 85% were in the public sector and 15% are in private sector. It was found that in unorganized sector 85% of the persons were illiterate. The author has provided some suggestions that people should be aware of physical fitness so that they may work properly and increase their income. Child labour should be banned. There should be proper implementation of government scheme for the benefits of the rural and weaker section of the people.

(i) A.U. Shaikh in his paper, “The Socio Political condition of Muslims in India”, has described about the political condition of Muslims in India. The author has started his paper with the description of the contribution of the Muslims in Indian culture and politics. According to the author Muslims have been kept on margin instead of providing them better socio-economic and political benefits, abolition of the zamindari system, rent control Act, Ceiling Act etc has affected Indian Muslims badly, poor representation in government jobs affected Muslims economic condition adversely. According to the author if 38% of the Indians are below the poverty line then Muslims must be 60% below the poverty line, due to the discrimination the government schemes are of little use for the Muslims. The government of India in their education policy statement 1986 at para 4.8, clearly owned up that “certain minority groups are educationally deprived and backward and steps need to
be taken to improve their condition in the interest of justice and equality".

(j) Shaikh Shaukat Ali in his paper, "Nation State and Minorities", has focused over the concept and meaning of minority. According to the author the term minority includes "only those non dominant groups in population which posses and wish to preserve stable ethnic, religious and linguistic, tradition and characteristic markedly different from those of the rest of the population. The word Minority reflects the conflict between the dominant and subordinate. The author has discussed the general approach to solve the problem related to minority on international level.

(k) Sayed Ameenul Hasan Ali Rizvi in his paper, "Muslim Problem-Constitutional Perspectives", has described the position of Muslims and their problems. He has pointed out that India is democratic country where all the religions are accepted equally. The Constitution of India provides adequate safeguards and right to every section of Indian society. The author has pointed out that Muslims of India are socially and educationally backward, but the government could not provide proper advancement to Muslim community.

(l) Iqbal A Ansari in his paper, "Hindu Muslims Conflict in India: Causes and Remedies", has depicted over the relationship of Hindu and Muslim. He has traced the reason of communal conflicts
between the Hindu and Muslims and focused over the distorted condition of the history, that presents Muslims image as humiliating in medieval period according to the author if the government and administration perform it’s duty well, the problem of communal strife can be solved.

(m) T Abdur Rahman in his paper, “New Converts To Islam: A Case Study of Kuryur Village”, has described the socio-economic and religious condition of new converts in three village viz.Kuryur, Kandai, Chakkanakhan Palli. In Madurai district in Tamilnadu. The author has found that the socio-economic condition of new converts did not change much. They are still poor. There is no change in their habits regarding liquor, dress they have their own jamat for solving their problems. And these people who have converted in Islam have been discriminated by government too.

(n) Dr Imtiyaz Ahmad in his paper, “The Problem of Indian Muslims: Methodology for Analysis”, has described the complex nature of Indian social structure. According to him Indian society is divided into various social groups. Indian Muslims too are divided in to many sects and groups. He has divided Indian Muslims in to five sections 1-landed aristocracy 2-middle class 3-traders 4 artisans and craftsmen 5- the feudal retainer. According to author only first and last category did not suffer, but other sections of society have suffered a lot because exploitation and discrimination is inherent in
Indian social structure. The author has also focused that Indian secular environment is deteriorating. There is discrimination and inequality prevalent in society that is hampering the path of progress of Muslim community. According to author if one is understanding the situation of Muslims in India one must be free from negative psychological orientation and deterioration against the community. And community should itself take steps to exploit the community’s internal resources.

Ausaf Ahmad in his book *Socio-Economic Development of Indian Muslims (1993)* has dealt with the present socio-economic condition of Muslims in India and their backwardness in the field of economy and education. The author has also described the historical reasons responsible for the economic backwardness of Muslims. Muslims socio-economic backwardness started with the failure of 1857 revolt against Britishers led by Muslims. Partition of the country added new trauma to the social life of the Muslims because large chunk of educated Muslims migrated to Pakistan and Muslims became leaderless. After partition of the country Muslims have to face the continuous blow of communal riots that cause large scale property and mass destruction. In present situation Muslims economic condition is very poor. According to the author Muslims have low level of living standard. Muslims participation in government services, in industries is very low. Majority of the
Muslims are involved in small scale industries, crafts and in unorganized sector. The author has presented three surveys conducted by various authors in different places of India. (1) J.S. Bandukwala conducted economic survey in Baroda city. (2) J.I. Laliwala conducted survey in Ahmedabad, (3) Ausaf Ahmad himself conducted survey in Delhi. These three surveys show that the level of living standard is very low among Muslims as compared to other communities. The author is of the view that Muslims are educationally and economically more backward as compared to the majority community. Rate of illiteracy is high, drop out rate is also very high. Muslims participation in secondary and higher education and in professional education does not commensurate with their share in population. According to the author for attaining more and more education, Muslims should take advantage of technical skill, to improve the economic condition co-operative efforts are needed. Waqf board can also play very important role in eradicating the misery and poverty among Muslims in India. The author has ended his discussion with the view that Muslims are educationally and economically backward, and efforts should be made to improve the economic and educational condition of Muslims.

Omar Khalidi in his book *Indian Muslims since Independence (1995)* has described the Muslims socio-economic and educational backwardness in India. According to the author Muslims are the
largest minority population in India dispersed in 25 states and 7 union territories. The large proportion of Indian Muslim population is living in urban areas. Although Muslims are united by the common faith of Islam but they are divided into various ethno-linguistic groups. According to an Anthropological survey there are 350 regional or ethno-linguistic Muslim groups found in various places in India.

During the partition of India large number of middle class, professionals and politically conscious people migrated to Pakistan and the Muslims left in India were poor landless labourers, cultivators, slum dwellers who became leaderless and without well knitted political organization. In second chapter of the book the author has discussed about the constitutional safeguards for the protection of the minorities and the communal riots that how the communal riots affected the socio-economic condition of Muslims. According to the author there is dearth of empirical data regarding Muslims in India. The author has discussed Muslims economic condition on the basis of information based on occasional survey of the census, sociological studies. According to the NSSO 43rd round 44% Hindu undertake agricultural occupation as opposed to only 36% of Muslims. However 22% of the rural Muslims undertake non agriculture and non labour occupation as opposed to 12% Hindus. A study conducted by “Institute of Social and Economic Change” covered 45 villages of Karnataka and found that 59% of the Muslims are
involved in non-agriculture occupation only 41% are involved in direct cultivation. But in U.P. and Bihar majority of Muslims are involved in agriculture. Muslims are more landless as compared to Hindus. Hindus have relative advantage of holding large size of land. As far as the occupation and work participation rate is concerned majority of the Muslims are self-employed, female work participation rate is low as compared to Hindus and Christians. Apart from the lack of work opportunities for female, cultural factor are also responsible for the seclusion of the female from work participation. Muslims participation in large-scale industries is very low, while Muslims have significant participation in small-scale industries. Muslims employment in private sector is very poor their participation in central government job is too low it is 4.41%. In fourth chapter of the book the author has dealt with problem of educational backwardness of Muslims. He tried to describe the reason of educational backwardness of Muslims first he discussed the education in Islamic tradition, Islam emphasize on the acquisition of education. Prophet Muhammad preached his followers “to seek ilm, knowledge, even if one had to travel to distant China”.

According to National Sample Survey after independence Muslims are educationally backward as compared to Hindus and Christians. Female literacy rate is very low. The author has cited three main reasons for the educational backwardness.
i. Muslims are behind in modern education because they have apathy towards modern education and rigid adherence to traditional religious education.

ii. Discrimination against Muslims in educational institutes, biased textbooks and Hindu cultural environment kept Muslims away from schools.

iii. Economic reason is the strongest reason for educational backwardness in India.

In fifth chapter the author has discussed about the Urdu language. He has described the Urdu language as the language of Muslims identity.

In sixth chapter the author has described about the attitude of majority community towards the minority community. According to the author the majority community of India has never accepted the minority community as the part of India. They consider that Muslims have oppressed the Indian culture and they are responsible for the partition of the country and occurrences of communal riots. In seventh and last chapter of the book the author has discussed about the Muslims political strategies to protect the physical security of life and property, fairness in economic and educational opportunities. According to the author these strategies can be found either by full participation in politics or by total withdrawal from politics because it is argued that the distribution of wealth, jobs, admission in professional schools is largely determined by the political process. The author is of the view that there is great need of maximum
participation in political process. So that Muslims can utilize more resources.

22. Mushirul Hasan has edited a book *Legacy of Divided Nation Indian Muslims since Independence* (1997). The author has dealt in his book with the history of partition and its effect on Indian Muslims. This book is a compilation of paper's presented in Seminar in Aurangabad (Calcutta) Chandigarh and other places of the country. According to the author the partition of the country has created a great harm to Muslim community because during partition a large chunk of Muslim population migrated to Pakistan that were the people belonging to professional businessman, doctors etc. After partition Muslims in India fragmented and weakened. As far as the economic activity is concerned majority of the Muslims are involved in marginal, activities. They have social and cultural variations. Moreover Muslim community is divided into various sects they are poor and most of the Indian Muslims are living below the poverty line. They have poor representation in all sphere of life. They are educationally backward even in state like Kerala. Where Muslims have low literacy rate as compared to other communities.

23. A.G. Noorani in his book *The Muslims of India* (2003) has dealt with the political problem that Muslims have been facing since Independence. According to the author after partition there has
been lack of proper leadership, and due to communal riots Muslims in India suffered a lot. The author has focused over various speeches delivered by political leaders these speeches reflects the socio-economic and educational status of Muslims in India. The author has suggested that attempts should be made to improve the syllabus of Muslims institution so that it may fulfill the aim of education in developing a balanced personality.

24. A.W.B. Quadri has edited a book *Education and Muslims in India Since Independence (1998)*. He has given good insight about the educational condition of Muslims. He described the reasons responsible for the educational backwardness. According to the author the reason of the fall of Muslim education is the negligence of right type of education, right type of education means education through skill that may fulfill the objective of life the author has also discussed about the importance of education and has given detail information about the deterioration of madarsa education during British period. Partition of country has badly effected education of Muslims. Because economically and educationally better off section of Muslim community have migrated to Pakistan. After independence the education policy of India was totally changed and the government of India was unable to provide religious education. But Indian constitution under Article 30(1) provide opportunity to establish and manage the educational
institutions of their own choice. According to the author despite the constitutional provision of propagating ones own desired education. Muslims in India are lagging behind as compared to other communities.

25. Asghar Ali Engineer in his book *Indian Muslims: A Study of Minority Problem in India* (1985) has discussed about the problem faced by the Muslim community. According to the author Muslim community is socially and economically backward in comparison to other communities. Most of the Muslims are involved in petty business. Muslims lost their previous socio-economic and political position after the revolt of 1857. During British period Muslims were against the British education, and after partition of the country there has been recurrence of communal violence as well as continuous decline in their socio-economic status.

26. Mumtaz Ali in his book *Muslims in The Process of Rural Development in India* (1984) has dealt with the condition of Muslims education and the progress they have made in the sphere of education as well as the problems that Muslim community is facing in Karnataka. According to the author Muslim constitutes 11% of the total population of Karnataka and they have very poor participation in education, but in spite of poor participation steady progress has been registered. According to the author in 1981 Hindus were far behind from Muslims in education. But now
picture is reverse Muslims have very negligible participation in high school and college education. The author also found certain reasons behind the educational backwardness among Muslims. According to him depressed economic condition is the biggest hurdle in acquiring education, the author has found that 50% of the respondents belong to the low income group, and out of 50%, 91% of the respondents in this income group could not go beyond primary level of education, while there is limited response for high school and not even a single respondent is having college education. Female literacy rate is 58% and remaining 42% are illiterate, there are hardly 5% of member of families who had primary education, 58% males and 41% females attended pre-primary education. The author has cited some other reasons for the educational backwardness of Muslims like, poor infrastructure facilities, lack of interest of parents in education for the educational backwardness of Muslims. According to the author poor economic condition is responsible for the educational backwardness; therefore, the author has tried to focus over the economic condition of Muslims. According to him 57% Muslims are involved in self employment and 75% are employed on wages. As far as industrial sector is concerned 10 to 6% are involved in government services 19% are involved in business and most of the respondents were found to be involved in agriculture, 50% of them
are involved in labour sector 42% are found in agriculture sector, fifty percent of them are involved in labour sector. Muslim female were rarely found in private sector because of cultural constraints. Business is considered good and encouraged by the Muslims of Karnataka. The author is of the view that although there is slight progress in education among Muslims but still they are educationally backward as compared to other communities due to poor economic condition.

Mohd Shafiq u Zama in his book *Problem of Minority Education* (2001) has tried to give very significant information about Muslim education. According to the author in spite of constitutional provision to establish the educational institutes Muslims of India are still educationally backward. In global era the attainment of education has become the right of every individual. The author has also pen down about the misconception that Islam has restriction over education. But education in Islam is important for both male and female and the objective of education in Islam is to develop a mature person. According to the author Muslims are educationally backward due to their ignorance of English education. There was fear among Muslims that English education will corrupt their value system and will take them away from their religion, this ignorance causes educational backwardness among Muslims in India.
Dr Mohd Shariff Khan in his book *Islamic education (1986)* has described the importance of education in Islam. He is of the view that Muslims are educationally backward not due to Islam but due to the lack of enthusiasm in getting education and providing education to their children. The author has referred many Quranic verses to show the real meaning of education in Islam. According to him Islam has given broader meaning of education, it is not confined only in reading of books but include complete upbringing. Few verses of Quran that reflect the importance of education are as follows:

"Read in the name of lord who createth man from a clot Read: and thy Lord is most bountiuos who teacheth by the pen teacheth man that which who know not."

In other verses holy Quran says

"Allah exalt those who believe among you and those who have knowledge to high rank Allah is informed of what ye do".

Whoso goes forth in search of knowledge engages himself in the cause of god until he returns home (refer Anas Trimidhy Daud)

Further author has also discussed about the problem related with education of Muslims according to him there is lack of proper
organization which could exert proper pressure on local state and central government to solve the educational problem of Muslims.

Indu Manon in her book *Status of Muslim women in Kerala (1981)* has described the educational status of Muslim women in Kerala. The author has conducted her study in the Malabar region of Kerala. According to the author, the Muslim community in Malabar is backward both educationally and economically. Most of its members are illiterate and they pursue low status of occupation like petty shopkeepers, beedi making, which don't require much skill. Muslims are illiterate and have low paying occupation; their women are still worse and are compelled to depend on their husbands for survival. There is another reason for the low level of education among Muslims, their practice of seclusion. Muslim women are not allowed to move without proper male escort. Drop out rate among Muslim women is high they are educationally backward. Muslim women in Kerala are still steeped in customary and traditional mores which detain women at home and prevent them from going outside the home, because of this seclusion Muslim women have very low level of political participation.

Surender Kaur Makkar in her book *Knowledge Attitude and Practice towards Legal aspects of Marriage (2004)* has conducted her study in Saharanpur district of U.P. The main purpose of study was to understand the level of knowledge attitude and practice of
Muslim and Hindu of rural as well urban areas. She found during her study that in rural areas of Saharanpur. Male have more knowledge about legal aspects of marriage as compared to females in both communities. Among Hindus males have better knowledge about Hindu marriage act, while females have better knowledge about dowry prohibition act as compared to their husbands. Muslim males have better knowledge regarding personal law and special marriage act as compared to female. Among Muslims 8.16% of males and 10.20% females reported the case of polygamy in their family. Divorce rate is high and practice of dowry is very common and has become an important feature of Muslim marriages in Saharanpur district.

Sushila Jain in her book *Muslims and Modernization: A Study of their Changing Role Structure and Norm in an Urban Setting* (1986) has focused over socio cultural economic and educational aspects of Muslims. She has picked up issue related to status of female, their economic participation and the level of awareness for family planning. The author has picked up 375 families for study and she found that joint family norm was more popular in upper middle and lower middle income categories, while nuclear family was more common in lower income category. According to the author joint family norm was more popular in Ashraf or upper caste as far as authority structure is concerned it was found that Muslim
family is patriarchal, in patrilocal family authority is vested in eldest male member of family. It was also found that majority of the respondents do not seek the opinion of their children while deciding their marriages and the selection of mate is restricted within one's own religion sects and group. The author had found that most of the marriages took place between the age of 15-18 years while the maximum number of old age category respondents were married at the age of 10-15 years. Muslim practice cousin marriage and they are strictly endogamous. Out of 374 respondents only 42.7(160) respondents accepted Shariah Maher.

The author has found that Muslim woman's sense of personal worth is related to her fertility purdah system is prevalent. As far as the family planning is concerned only 35% of the Muslim women were aware of the concept of family planning that was too from the young category. According to the author the political participation was low among Muslim only 47.7% of the respondents participated in the last election whereas 52% abstained and it was found that educated females have more interest in poling than illiterate female who abstained. She discovered that education helps to encourage the political participation.

Abdul Kareem P. in his book *Education and Socio Economic Development (1988)* had described the importance of education and has tried to trace out the historical factors related to educational backwardness of Muslim community. He conducted his study in
Kerala and related the status of education among Muslims in terms of socio economic status, he has found that Muslims of Kerala are educationally backward as compared to Ezavah and other communities, and he explored that poverty and lack of proper guidance, seclusion of Muslim women from social life are the main reasons of educational backwardness of Muslims. He found that more than 80% of girls discontinue studies before completing primary education. The author has supplemented his study with Nettur Commission report 1970. According to this Commission Muslims constitute only 9.36% of total number of engineering graduates, 11.6% of Muslim graduates, 6.35% veterinary and 3.33% of BDS this proportion is far less than percentage of Muslim population. Muslims constitute 19.12% of the total population. The author on the basis of his study concluded that Muslim community is educationally backward and this community has yet to travel long distance to catch up with other communities in India.

33. A.F. Imam Ali, in his book *Social Stratification among Muslim Hindu Community* (1992) discussed about how Muslim community is stratified into various segments. The author has conducted study in village of Bangladesh and he has found that despite of egalitarian outlook of Islam, Muslim community is stratified. Muslims are divided into seven caste groups and each group enjoy
different degree of prestige. The caste system among Muslims is not as rigid as among Hindu because Hindus are more strict in maintaining the racial purity. The author has also described about the relationship of caste with occupation, according to him it was found the member of high caste were involved in higher level of occupation, while members of low caste were involved in lower level of occupation. The author has also noticed that as the caste status goes down, the occupational status also declines proportionally. Higher caste Muslims have higher participation rate in educational sphere as compared to lower caste Muslims.

Bani Banarji in her book *Modernization of Muslim youth (1997)* has pointed out the degree of modernization among Muslim youth; she has conducted her study in Meerut. She has divided respondents into two categories (1) upper caste (2) lower caste. Upper caste represents Sayyed, Shiekh, Mughal, Pathan, and the lower caste represents all non-Ashraf caste like Ansari, Saifi, Quraishi, Gaddi, Nai, Dhobi, Teli, Bhishti, and milk man etc. She has found during her study that education and socio economic status are the most important factors responsible for modernization. She found that degree of modernization among Ashraf and non-Ashraf is equal. The process of modernization among male and female is also equal. As far as the level of education is concerned respondents have advanced in education.
Rafeeq Zakaria in his book *Widening Divided* (1995) has described the condition of education among Muslims in India. The author is of the view that Muslims participation in education is very low. He has mentioned that the high powered panel on minorities appointed by the government of India in 1984 shows the enrollment ratio of the respondents in primary school level was 12.39% as against the child population of 16.81%. In Karnataka, Tamilnadu and Madhya Pradesh the performance was somewhat better among schedule caste. The result of X examination of Muslim students was no less disappointing, their percentage of passing was only 4% as against the total of 16% percentage. In twelth examination Muslim constituted 2.49% of the total students while schedule caste students have better results, constituting 6.76%, in B.A, B.SC, B.COM, Muslim constituted 6.21% of the total postgraduates, in M.A, M SC, M. COM. The ratio of Muslims was 9.11% and their passing percentage was 75.8% as against the general percentage of 77.5%. Muslims have low participation in professional degree courses it ranged from 3.41% to 5.36%. Their participation was too low in M.B.B.S. The author has also mentioned some other studies that provide information about the backward condition of Muslims in education. According to Gopal Krishna the educational level of Muslims was lowest in India, according to a survey conducted by Dr. G. Thimmaiah of the
Institute of “Economic and Social Change” Bangalore, it was confirmed that the condition of Muslims at various level of education as compared to other religious groups was poor. According to a study conducted by Sivanti Ninan of Express news service in three communal sensitive areas, of Moradabad, Aligarh and Sambhal it was concluded that poverty is the main reason of Muslim educational backwardness. Similar results were drawn by study conducted by “Hamdard Education Society” according to this study drop out rate was high in class IX and in class XII and even in schools managed by Muslims.

Zafar Imam has edited a book *Muslims in India (1975)* this book is a compilation of papers contributed by various authors, the book is divided into three parts dealing with historical, social and political aspects of Muslims in India this book consists of 14 papers

(a) Zafar Imam in his own paper, “Some Aspects of the Social Structure of the Muslim Community in India”, has presented the geographical distribution of Muslim population, and then he has described the social structure in terms of social stratification pattern. He has divided his paper into four stages of the process of social stratification.

i. The social impact of Partition on Indian Muslims 1947-1948.

ii. The transitory phase: 1948-56.

iii. Period of consolidation 1957-67 and
iv. The present phase.

Under the first stage the author has discussed about the pattern of migration to Pakistan. The migration of the one third of urban Muslim population was not merely a reduction in numbers, its primary significance lay in its social impact on Indian Muslims for number of reasons, firstly the urban migrants to Pakistan were mainly the educated intelligentsia, service personnel, doctors and lawyers and the majority of them were young, secondly 60% of the migration of the people was from the traditional urban Muslim centres like, Delhi Western U.P., South Bihar, Calcutta, Bombay, Bhopal, Ahmedabad, Hyderabad and Madras. The rural section of Muslim population which suffered economically was composed of middle and petty peasants. Those who owned houses and land under joint family system, their property came under the evacuee property Act. According to the author the partition did not affect the economic position of rural Muslims they remained same as before partition. While migration of Urban educated Muslims disrupted the social structure of Muslim community. In the second part of the article the author has described about the transitory phase of, 1948-56 this phase started with the death of Mahatma Gandhi that made the question of minorities a burning issue: the role and function of Muslim community in India. Nehru was against the communalism and efforts were being made to bring Muslim community in to the mainstream by filling the vacuum created during partition. The author has also discussed about the
communal violence in India and its effect on Muslim community. As far as the structure of Muslim community is concerned Muslim community is not homogenous community. There are regional variations and sect differences. The community is divided into two broad socio economic categories urban and rural. In urban areas Muslim population is again divided in to privileged class, middle class composed of educated employed, petty shopkeepers middle businessman and lower member of intelligentsia. The lowest in the ladder are unemployed and uneducated. The Muslim community in rural areas is facing the same problems like Muslims in urban area. Muslim politics is based on socio economic stratification of Muslim community.

(b) Rifakat Ali Khan in his paper, “Muslims in Medieval Time: A Historical Sketch”, has tried to focus over the political and social composition of the Muslims during the medieval period. According to author Islam was introduced in India in some pockets of the western coast by traders. But it was led by Muhammad Bin Qasim in 712. The author has described about the impact of Arab culture on India. Islam no doubt professed its own customs, faith, and ritual culture but beside these customs the local impact of ritual customs and tradition has become the part of Islam. Therefore Islam acquired regional characteristics.

(c) K.M.Ashraf in his paper, “A Political History of Indian Muslims (1857-1947)”, has depicted over the political history of Indian
Muslims. He has divided the Muslim politics into three stages. In the first stage of Muslim politics the author described about the defeat of Muslims under the British rule during 1857 war of national liberation, he has also described about the reform movement that helped to enhance the feeling of nationalism and the contribution made by Sir Sayyad Ahmad Khan to integrate the Muslims with Britishers. When the political activities were gaining ground in the country Sir Sayyad Ahmad Khan raised the voice for special treatment for the backward community like, Muslims and he also extended his support to the Indian National Congress. The author has also described about the role of Aligarh movement and Khilafat movement. According to the author Muslims have been politically backward because an overwhelming population of Muslims comprised of artisans, peasants, workers involved in petty business and members of lower income group were exploited by capitalism and imperialism.

(d) N. Shukla in his paper, "Indian Muslims and Education", has described the condition of Muslims education in Bengal during the British rule. According to the author during the British period in 1789 Warren Hastings had started the Calcutta Madarsa for Muslims and various other universities were established for providing higher education through the Indian languages. He has also focused over the contribution of M.A.O. College. He expressed his view about
the minority education, according to him the general level of literacy rate in developing country is low and it is not satisfactory. Mass literacy and education have not progressed well; most of the children from low caste and under privileged families tend to drop out before completing primary education, sheer poverty, and lack of nourishment and paucity of cultural background lead to poor performance in education.

S.N Singh edited a book *Muslims in India (2003)* this book is a compilation of papers presented in a National Seminar organized by the ‘Institute for Applied Research and Development’, Lucknow. The main purpose of this book is to see that how far Muslims have been benefited from the state intervention in the growth process because India has opted a planned approach for growth and development encompassing all sectors of the populace. This book is divided in to four parts (1) Introduction (2) Employment scenario (3) Social-economic status (4) General information. The author described that in spite of long standing efforts the Muslim community in India in general is a backward community. He is of the view that education is key for any kind of development so it should be taken first. The author has presented various reports like, Gopal Krishna in 1973-74 sponsored by Ministry of Home Affairs and the study conducted by Sexena which revealed that the educational level of Muslims is lower and
drop out rate is higher in all parts of India in every economic category. These reports also show that educational backwardness has been found even in Muslim managed institutes. According to the author, education is dependent on economic condition and economically Muslim community is backward.

(a) The first paper, “Minority Issues and State Intervention: An Approach with a Difference”, has been presented by Mohammad Haleem Khan. He has discussed the role of minorities in economic development. According to him, there should be an approach for providing security of life and property and peaceful working environment to the minorities, so that the goal of rapid economic growth can be achieved. He has suggested that government’s efforts and the role of NGOs could not properly fulfill the desired goal for ameliorating the socio-economic condition of minorities. The author has also discussed the role of Madarsa Maqtabs and Waqf board for the betterment of Muslim community. He has put down the 15 point programme for minorities in which control on communal riots, corruption and providing better opportunities were discussed for improving the socio-economic condition of minorities.

(b) Saleem Akhtar and Nafees Ahmad in their article, “Reservation for Muslims: A Need of Hour”, have described the reservation policy of the government. According to the authors, these
reservation policies are based on equality to achieve the goal of social and gender justice. But besides the egalitarian outlook of the constitution discrimination still persists in Indian society and any kind of discrimination result in deprivation. As far as the reservation for Muslims is concerned, during the last fifty years of independence it indicated differential and uneven development, wherein some section of the society has made rapid advancements, and others lagged far behind. Authors say that the differential development is more applicable in case of Muslims. Majority of the Muslims are subjected to the relative deprivation. The educational backwardness is now an established fact. Their representation in Government jobs is least visible, their presence in legislative and local bodies are meager. These facts have been highlighted in different empirical studies. The authors are of the opinion that Muslims must also be brought at par with their fortunate fellow brotheren.

Kumkum Kishore in her article, “Indian Muslims: their Role, Problems and Prospects”, has described the poor condition of Muslims in India he has visualized three main issues related to Muslim minorities 1-Poverty, 2- Threat from majority, 3- The role of Muslim minority in the larger society of which they are part. According to author Muslim constitute 12% of the India’s population. Muslims are suffering from socio-economic
deprivation. There is widespread illiteracy, low income, irregular employment and high incidence of poverty. Further educational backwardness reflects economic backwardness and scarcity of economic resources can perpetuate educational backwardness, hence economic betterment and raising educational level are necessary condition. The author has also focused over provisions provided by the constitution for the upliftment of minorities. According to author the role of Muslim minority has to be participatory and if there is an isolationist attitude it needs to be shed for their own benefits, their socio-politics must reflect more vision.

S.S.A.Jafri in his paper, "Socio-Economic Development of Muslims in Urban Settlements of Avadh Region Uttar Pradesh: A Comparative Analysis", has described the socio-economic condition of Muslims in Lucknow region. This study is based on primary data collected through random sampling to analyse the socio economic condition and the process of development among Muslims in comparison to local as well as forward Hindu and Muslim population combined. The author has surveyed all the towns and cities of six districts namely Lucknow, Raibrally, Unnao Hardoi, Sitapur, and Lakheempur Khiri. The author on the basis of his study concluded that there is wrong notion that the rate of Muslim population growth is higher than the average
population growth. He found that Muslim male children from 0-14 years is 1.4% lower than the male children of average total population. The proportion of Muslim female children of 0-14 years 1.06% that is higher than the average total population that is because of the high rate of female infanticide among the majority community. As far as literacy rate is concerned literacy rate among Muslims is comparatively low. The difference between literacy rate of Muslim male and female is not very significant. Proportion of male and female students among Muslim population is low than total male and female students. The author has found that the employment among Muslim male working age group (15-59) is 13.45% while it is 10.00% among total male working age group. Muslims have high proportion of male and female working as labourers they are engaged as artisans. Majority of the Muslims are living in Kuchcha houses, they have lowest number of rooms in their houses. Muslims have drinking water facility equal to proportion of average houses with water facility. On the basis of study on Muslim of Urban settlement in Avadh the author found that the Muslims in Urban areas are socially and economically below the average and quit behind the forward caste population, that requires special attention in government policies.
M. Muzammil in his paper, "A Study of Health Status of Muslim Woman in India", has tried to focus over revelation of the N.F.H.S. This paper also examines various aspects of the health of Muslim women, their relative weakness and areas of strength. The author has also tried to explore the potentialities for the improvement in the health of Muslim women.

The author has drawn certain conclusions from the analysis of 'National Family Health Survey'. He concluded that health status of Muslims women is not very poor in general. They are far better than their counterpart, but the awareness about health related issue is relatively less among the Muslim woman, health of Muslim children is poor it is found that negligence and resourcelessness are the main causes of the poor health of children. The author has also described the exposure to mass media and awareness about health. There is not much difference in behavioral pattern of Muslim and Hindu woman in respect of health.

Shashi Shukla in her paper, "Political Participation of Muslim Women a Minority within a Minority", has discussed about the political participation of Muslim female, according to author politics have always been considered a domain of male preserve. Empirical research shows that female participation in politics is less but the female participation in politics same as pre independence scenario. The partition of country has badly affected the position of Muslim leadership because Muslim
women leaders migrated to Pakistan. Muslim women members have never reached beyond lok sabha they have poor representation in Lok Sabha and Vidhan Sabha. The author is of the view that there is spread of education and modernization but the situation of Muslim woman is not satisfactory.

Dr. Ramesh Jain in his paper, “Struggle of Muslim Woman against Orthodox Social Order”, has discussed over the struggle of Muslim women in getting rid of orthodox social order. According to author the condition of Muslim woman is very backward throughout the world. In India very small proportion of Muslim population started thinking about the relevance of education and employment that is the most important factor for the empowerment of Muslim woman, therefore it may be said that mass mobilization is required for the improvement in the status of Muslim woman in India.

Seema Parveen in her paper, “Educational Development among Muslim Women: Emerging Perspectives and Trends”, has discussed the importance of education for female. According to the author in pre-independence period education was characterized by intra and inter-religion as well as structural balance. But after independence provision of educational opportunities for woman has been an important component of the national endeavors, but still gender disparities persist. According
to author today participation of girls in education is considerably lower than that of boys, drop out rate is higher. She has also mentioned the survey of Lucknow district 1997-98. Where it was found that inclination toward education was higher in case of highly educated respondents and highly educated woman are more conscious regarding enrollment of their children in higher education, vocational training. Among Muslim woman this attitude was negligible.

(i) S.K. Singh in his paper, "Minority: Concept and Status", has discussed the concept and meaning and status of minority. He has also tried to focus the status of the Muslim minority in India. The secular Indian constitution, though expressly forbidding discrimination on the basis of race, caste, religion sex and place of birth but in practice it implicitly accepts it by providing specific safeguards to certain religious minorities.

38. Sekh Raheem Mondal in his book, Muslims of Siliguri (Aspects of their Society and Relationship with the Metropolis). Data regarding Muslims of Siliguri is collected through the empirical research conducted by the author during the period of three years 1993-1996. This report is based on the research project entitled "Muslim of Siliguri". This research project was sponsored by the institute of Objective Studies
According to the author Muslim constitutes 4% of the city's total population and they are second largest religious group in Siliguri. Siliguri considered as a second important commercial center of the state of West Bengal. It is situated in the tarai region of Darjeling in northern most state of Bengal. The author has found in his study that most of the Muslims of Siliguri are slum dwellers and are segmented in to two broad segments namely Sharif and Ashraf or Khas and Aam. This differentiation is based on the ethnic and occupational background. The Khas segment constituted upper block and Aam considered as lower block. Khas or Sharif belong to traditional gentry class usually claim foreign ancestry. They are land or business owner, civic or religious leaders and they are wealthier person. While Aam are considered as converted indigenous people from various Hindu sects and caste background and each Muslim group popularly referred as Jat. According to the author occupationally Muslims fall in diverse occupation, they are mostly self employed. There is lack of capital, knowledge and skill they are unable to participate in lucrative economic activities of the city. The political participation of Siliguri Muslims is very low and the educational status of Siliguri Muslims is very depressing they are in difficult position to achieve the higher jobs, they are educationally backward. According to the author their economic backwardness, illiteracy and low level of education are the major bottlenecks in their development. Due to marginal nature of occupation and lack of education Muslims have failed
to develop their social, economic, political position in Siliguri. The
author has found that there is impact of cosmopolitan environment on the
lives of Muslims they share many cultural traits of their non Muslim
neighbours. The author has also noticed that due to dynamic socio-
cultural environment of the city the awareness is increasing among
Muslims of Siliguri to overcome their present condition. Therefore there
is gradual change in the socio-cultural life of the Siliguri Muslims due to
the impact of various forces operating within the urban milieu of Siliguri
Muslims.

ARTICLE REVIEW

1. Omar Khalidi in his article, "Reservation for Muslims", he has pen
down about the demand of reservation for Muslims, he started his
article with the description of stratification among Muslims. According
to him despite egalitarian teaching of Islam Muslim society is segmented in to various castes and many anthropologists
and sociologists have reached to the common conclusion that caste
system exist among Muslims. The author has also presented the
parameters of Mondal commission to identify OBCs among non
Hindus.

According to the author like Hindu OBCs the Mondal commission
observed that 52% of religious groups (other than Hindus) may be treated
as OBCs. Like OBCs among Hindus, the backward classes among
Muslims and others suffering from educational lag, poverty, social
disabilities need reservation and other benefits. According to the author there are many questions that can be raised against the reservation of Muslim community because there is no concept of caste or class, low or high in Islam. In Islam equality of the believers is enjoined by the formal teaching of Islam and every Muslim believe on it and desires to achieve it. But division of Society in to various castes in India is too strong to be overlooked. The Muslim backward classes no doubt have been trying to assimilate themselves in to Ummah by adopting a collective name from Muslim figure or history. The author has suggested that reservation should be provided to the Muslim states like, Karnataka, Kerala, Tamilnadu who did it successfully.

2. A.R.Kamat in his article, "Literacy and Education of Muslims", described about the state of education among Muslims in Post independence India. According to the author there is very less information available on the state of education of Muslims in India. It is contrary believed that Muslims are homogeneous community in India it has caste like formation and stratification, most of them appear to be socio-economically no better than other middle, lower middle and backward classes in the rest of population. According to the author it is difficult to analyze the condition of education among Muslims in post 1947 period because there is no statistical data available on the Muslims so the author had to depend on the guesses and estimates provided by various studies. The author has
also described about the reasons of Muslims backwardness. According to him religious traditionalism, partition of the country and deliberate neglect of discrimination against Muslims by the large society are the main reasons of Muslim educational backwardness. The problem of educational backwardness among Muslims of U.P. and other states lie in the socio-economic structure of the Muslim community. According to the author justice and fair treatment is the only way out to mobilize the weaker and oppressed section of the society. The condition of Schedule caste and Schedule tribes and backward classes can be improved through the fair treatment only.

3. Saiyid Hamid who is the editor of “Nation and the World” in his article, “Muslim Representation in the Executive—An Overview”, has presented the list of Muslim representation in I.A.S. and I.F.S and found that Muslim constitute 147 in total 5186, constituting 2.83% and out of 3284, there are 120 Muslims in Indian police services constituting 3.65% of the total percentage. As far as district posting is concerned it is found that in 591 districts 15 Muslims are posted as D.M. and 8 are posted as senior S.P.

Hindus. 55th round of countrywide Survey conducted in 1999-2000 by the National Sample Survey Organization revealed that large proportion of Muslims than Hindu suffer from low level of consumption. poverty is higher among Muslims as compared to Hindus and the average level of Consumption in Muslim household is much lower than that of Hindus. 51% of the Muslims have no land or they have very little land as against 40% Hindus. Only 27% of Muslim and 43% of the Hindu household had working members with regular salaried jobs. Out of 27% Muslims 52% were self employed and 15% worked as casual labourer. Unemployment among Muslims was high as compared to Hindus both in rural and urban areas. As far as literacy rate is concerned NSSO revealed that literacy rate among Muslims is higher in rural areas, 48% of the Muslims above the age of 7 could not read or write, while Hindu constitute 44%.

5. According to "All India Educational Conference", the Muslim community needs to focus on ensuring that every child should be provided quality primary education in his or her Mother tongue. According to this conference community should take advantage of schemes implemented by central and state government. Community should ensure that drop out rate should be reduced. Community should supplement official programme for opening primary schools. Adequate reservation should be provided to Muslims in
educational institutes. All India Muslim Educational conference also emphasized that efforts should be made from the community side to improve educational status.

6. Azra Razzak and Anil Gumber in their article, "Differentials in Human Development: A Case for Empowerment of Muslims in India", have described that Muslims are behind Hindus on all important indicators of Human development. Muslims representation in education, public and private employment etc is less as compared to their percentage in population. According to author the Human development profile based on indicators like income, population below the poverty line, literacy rate, enrollment ratio, expenditure on education and household facilities like electricity and water is lower among Muslims than that of Hindus. The author has also suggested that more studies should be conducted on Muslims to generate data regarding their socio-economic life so that the policy makers may be aware of the real condition of Muslim community.

Kiran Bhatty in her article, "Educational Deprivation in India: A survey of field investigation", has described the educational backwardness in India. According to the author in spite of free and compulsory education in directive principle of the constitution and fifty years of independence, educational backwardness is quite glaring. The author has presented various field investigations done
by various scholars dealing with the problem like economic constraints, schooling, quality and parental motivation towards education. The author has found that lack of Motivation is the main cause of educational deprivation in India. The educational level of Male has changed or progressed to some extent but the female education is still lagging behind.

(i) Caldwell Etal (1985) has noted for rural Karnataka "Education is overwhelming seen as good thing for the individual, family, community" is likely to be true for the other parts of the country, there are other studies that shows the positive motivation of parents towards the education of children but this motivation is gender specific. Economist suggest that differential market returns to the educational investment in girls and boys are important determinants of parental decisions regarding schooling, while sociologist suggest that social consideration such as perception of gender roles and preference of son has led to educational discrimination against the female child. The author has associated the demographic impact on the level of education.

(ii) A study conducted by Vlassaff (1980) found that the ideals of family size were significantly associated with the level of education.

(iii) Jeffery and Jeffery (1996) on the basis of their study in Uttar Pradesh concluded that "structural powerlessness" is the main
reason of educational backwardness in woman because structural powerlessness put young married women at the "bottom" of the hierarchy of men and women. Study also reflected that "autonomy" or decision making power of female it shows that less educated girls were likely to be more dominated by their husbands and mother-in-laws as compared to more educated counterparts. The author has also found that none of the female respondent in the sample owned property, worked outside the home or earned cash income. As far as the parental motivation towards male and female children are concerned parental motivation for male education is universally acknowledged as high that is too related with parents own financial security and status, while the same is not true in case of female education.

8. Shaikh Mohammad. Abdullah in his article, "A Word to Indian Muslims", the author has experienced his thought on the relative backwardness of Muslims as well as about the reasons of Muslims backwardness. According to the author Muslims in India are facing many problems since pre-independence period. Muslims have been badly treated by the Britisher during 1857. Employment opportunities were closed to them and sense of frustration and insecurity engulfed them. They could not adjust with the changing social condition, while their counterparts started adjusting with the changing social conditions the result was that Muslim community
was left behind. Although there has been men like, Sir Sayyad Ahmad Khan who not only tried to ameliorate the condition of Muslims but also tried to bring out the Muslims out of their shell. New Muslim leadership emerged. Most of the Muslims fought shoulder to shoulder for freedom movement of India. After independence it was unfortunate that there has been misunderstanding between two communities in India. The country was partitioned and the Muslim leadership opted for Pakistan and again Muslims were without strong political leadership. The politics of Indian Muslims have not changed much after independence. Instead of improvement the condition of Muslims deteriorated, economically, culturally and politically. There is denial of due representation in trade, commerce and industry, according to the author discrimination in admission in colleges have also led the community in Backwardness.

9. Rashiduddin Khan in his article, “Perspective and Prospects”, has described about the problems of Muslim community. According to author India is a traditional society. Sociologically it comprises different strata of people living in a pattern of life which is so widely different in its value structure, norms and behavior. In India Muslim constitutes 10-12% of the total population. The author in this article has dealt with social cultural and political aspect. Muslims in India face the problem of identity crisis, and in
response to this crisis they developed certain trends like 1-religious
renewal, 2- pan Islamism and composite national politics, 3-social
modernization and loyalist separatist politics as reflected in the
work of Sir Sayyad Ahmad khan 4- secular national religious
reform reflected in the politics of Jameatul-ulama-Hind. Muslim
power started declining with the decline of Mughal empire. There
was misconception among Muslims that any type of reform will
explore them to the domination of western civilization and
Christian religion. The world is changing but the Muslims in India
are still as before.

10. Mohammad Muzammil in his article, “Socio-economic Status of
Muslims: A Study in Pilibhit”, (Uttar Pradesh) His paper is based
on primary as well as secondary data collected from the five
villages of Muslim dominated blocks known as Amriya and
Bisalpur. According to the author the socio-economic condition of
north India has always been poor because of educational and
economic backwardness. In present paper the author has tried to
focus over the absorption of Muslims in various government run
schemes launched by the state for the economically weaker section.

According to the author integrated rural Development programme
has been very important but Muslims constitute very small proportion of
beneficiaries because, they are educationally backward. Muslims are
educationally backward and there is lack of awareness and socio political
neglect, there is very less absorption of Muslims in availing the benefits of training of Rural Youth for self employment, Muslim beneficiaries are only 10% of the total. The total achievement of I.R.D.P. was 120% of the target but in case of minorities the achievement was only 92%. According to the author due to educational backwardness very little occupational mobility is found in Pilibhit. The author has shown that the non-formal educational institutes like Maktabs are providing better opportunities for the enhancement of education among Muslims of Pilibhit. He has concluded on the basis of his study that district Pilibhit in general is backward from the point of view of education. The impact of education on the development of Muslims is less remarkable and female literacy rate is also very low.

Lori McDougal in his article, “Gender Gap in Literacy in Uttar Pradesh Question for Decentralized Educational Planning”, has depicted over the difference in literacy attainment in Uttar Pradesh, during 1951-1991. He revealed significant regional variations in female advancement and the gender gap in literacy.

This study is based on the male and female literacy rate as reported by the government of India census data collected in 1971, 1981, 1991. This study analyzes total female literacy rate per state and districts, comprising both rural and urban areas of U.P. The main reason for conducting the study is to see the poor educational level of female literacy in U.P. According to the author as far as literacy is concerned
after Rajasthan U.P. has made least progress in India in narrowing the
gender gap in literacy. The author has found that there are more women in
U.P. suffering from illiteracy than almost any other places on the earth. In
Uttar Pradesh top ten performing districts in female literacy fall within
northern hill region, Almora, Chamoli, Nainital, Dehradun, Pithuragarh,
Lucknow and Etawah. The worst performer in female literacy are
clustered along the Nepalese border just south east of the hill region and
are led by Bahraich, Badaun, Rampur. Worst gender gap performer
cluster on the Bihar border and in far eastern U.P. and are led by Etah,
Ghazipur, Pratapgarh. The author has tried to look the gender disparity in
literacy in term of religion. According to him socio-religious and cultural
factors are the key determinants as to what extent woman can enter the
public sphere via education and employment. The author has summed up
that, 1-Regional disparities, 2-Female literacy rate are the main cause and
effect of declining literacy. 3-A widening gender gap attributable to a
multitude of factors in addition to slow female literacy. The author has
suggested that some flexible policy approaches should be employed in
accordance with local literacy needs.

The author has mentioned Soppher’s study (1980), he has found
contrary to the popular belief that gender based educational disparity
among Muslims is not significantly greater, as it is found in middle level
of Hindu society. He attributes this to the fact that upper caste Hindu
woman face strict purdah norm as compared to the high status Muslim
woman. The male education is easier for the Muslims than for upper caste Hindu. Author has also related the gender gap in literacy with the density of the population, he has mentioned the study of Schuth (1980) that shows the relationship between density of population and the variation in female literacy, and it was also found that girls have less personal mobility than boy’s to travel outside their village to attend schools. Female literacy rate is expected to be high when the schools are closer to home and where there are single sex study opportunities. It was also found that literacy level rises when communication network is strong.
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