## CHAPTER –I

**MUSLIM ELITE: A SOCIOLOGICAL ANALYSIS**

### INTRODUCTION:

1. Who is a Muslim?
2. Origin and Development of Muslim community.
3. Present position of Muslims.
4. Stratification among the Muslims.
5. Schools of Philosophy.
6. Religion.
7. Constitutional privileges to Muslims in India.
8. Role of Social Reformers.
10. Definition of Muslim Elite
11. Concept of Elite.
13. Classification of Elite.
14. Factors responsible for the emergence of Elite.
15. Historical perspective of Elite.
16. Statement of the Problem.
17. Review of Literature.
18. Objectives of the Studies.
20. Scope & Limitations of the Study.
1. WHO IS A MUSLIM?

The Arabic word Islam literally means “surrender” or “submission”. As the name of the religion it is understood to mean “surrender or submission to God”. One who has thus surrendered is a Muslim. The word also implies “peace” which is the natural consequence of total submission to the will of Allah.

In theory, all that is necessary for one to become a Muslim is to recite sincerely the short statement of faith known as the shahadah: I witness that there is no god but God [Allah] and that Prophet Muhammad is the Messenger of God.

Although in historical sense, Muslims regard their religion as dating from the time of Muhammad in the early 7th century AD. In a religious sense they see it as identical with the true monotheism which prophets before Muhammad, such as Abraham, Moses, and Jesus, had taught. In the Koran, Abraham is referred to as a Muslim. The followers of these and other prophets are held to have corrupted their teachings, but God in His mercy sent Muhammad to call mankind yet again to the truth.

Traditionally, its followers have regarded Islam as extending over all areas of life, not merely those (such as faith and worship) which are commonly viewed as the sphere of religion today. Thus many Muslims prefer to call Islam a way of life rather than a religion. It is for this reason too that the
word Islam, especially when referring to the past is often used to refer to a society, culture or civilization, as well as to a religion. While a history of Christianity will usually cover only matters relating to religion in a narrow sense, a history of Islam may discuss, for example, political developments, literary and artistic life, taxation and landholding, tribal and ethnic migrations, etc.

Adherents of a religion may differ among themselves regarding what constitutes the essence of the religion, what is more important or less important, what is right belief and what heresy, etc. Modern students of religions, when attempting to describe a particular religion, may attempt to get around this problem by accepting the definitions given by some authoritative body or individual such as a Church council or the pope in Roman Catholicism. Such an expedient is not really possible for someone wishing to discuss Islam, however, since, at least before the modern period, there has been no body claiming to be the central authority for all Muslims. Instead, religious authority and power has been diffused at a local level among countless scholars and religious officials who lack a clearly defined hierarchy or organization. An individual obtains religious authority as a result of a consensus regarding his learning and piety. In theory, at least, most positions of such authority are open to all.
In modern times there have been attempts to promote the idea that particular bodies or individuals have a special authority in Islam. In Sunni Islam, for example, the council of the Azhar university in Cairo is sometimes regarded as having a special authority while among the Shiites of Iran a hierarchy of religious scholars has developed and been recognized by the state. Even so, no body or individual has managed to establish itself as authoritative for all Muslims, and claims to be so are always contested.

It is not possible, therefore, to make many general statements about what Islam is or is not, without their being open to contest by groups or individuals with a different view of the religion. Certain ideas and especially practices have become so widely accepted among Muslims in general that they might be viewed as distinguishing features of Islam but even then there will be groups or individuals who reject them but still regard themselves as Muslims. In general, one should avoid terms like "orthodoxy" and "heresy" when discussing Islam.

2. ORIGIN AND DEVELOPMENT OF MUSLIM COMMUNITY:

Classical accounts of the emergence of Islam emphasis the role of Muhammad, who lived, in western Arabia at the beginning of the 7th century AD. Muhammad attained a series of verbal revelations from God. Among other things, these revelations stressed the oneness of God, called mankind to
worship him, and promised that God would reward or punish men according to their behaviour in this world. Muhammad was to proclaim God's message to the people among whom he lived, most of whom practiced polytheism.

After an initial period in which he was rejected in his hometown of Mecca, Muhammad was able to find a community and a state with himself as its head, this soon came to be called as Medina. By the time of his demise in 632AD, several of the Arab tribes and a number of towns, including Mecca, had submitted to Muhammad and accepted Islam. Following his death the caliphate was established to provide for succession to Muhammad in his role as the head of the community, although prophecy, in the form of immediate verbal revelations from God, ceased with Muhammad.

Shortly after his demise the process of collecting together all the revelations which he had received in his lifetime began. The tradition is not unanimous, but it is widely accepted that this work was completed under Uthman (caliph 644-656) and that it was in his time that the revelations were put together to form the text of the Koran.

The most important beliefs, institutions, and ritual practices of Islam are traditionally seen as originating in the time of Muhammad, and frequently they are understood to be the result of divine revelation. Sometimes a Koranic passage is seen as the source or justification of a practice or belief. Not all of them, however, can be associated with a relevant koranic text and often they
are seen to have originated in the practice of the prophet Muhammad himself. Since he was a prophet, much of what he said and did is understood not as merely the result of personal and arbitrary decisions but as a result of divine guidance. Thus the practice of Muhammad, which came to be known as the Sunna, serves as an example and a source of guidance for Muslims alongside the Koran, especially for Sunnis.

Under the caliphs who governed the community and state following Muhammad, a period of territorial expansion began, first in Arabia and then beyond its borders. By about 650 Egypt, Syria, Iraq, and the western parts of Persia had been conquered by Arab forces, which acknowledged the leadership of the caliphs in Medina. In about 660 the caliphate passed into the control of the Umayyad dynasty which was based in Syria. Under the Umayyads a second wave of expansion took place. By the time that dynasty was overthrown in 750 it controlled territories extending from Spain and Morocco in the west to Afghanistan and central Asia in the east.

Modern scholars have shown the emergence and expansion of Islam as a more gradual and complex process than is apparent from the traditional accounts. It has suggested that the period when Islam was developing outside Arabia following the Arab conquest of the Middle East be of crucial importance. It has emphasized, as is clear from the traditional sources themselves, that the Arab conquests may have expanded the area under the
control of the caliphs but that the spread of Islam at a personal level was much slower. The conquerors did not force the people they conquered to become Muslims and probably did not even intend that they should do so. The acceptance of Islam as a religion by the non-Arab peoples under the rule of the caliphs was a slow, uneven, and never-completed process, motivated by many things, some of which are not properly understood. It is also now better understood that these non-Arab peoples, gradually accepting Islam (and identifying themselves as Arabs at the same time), had much to do with the emergence of Islam as we know it.

3. PRESENT POSITION OF MUSLIMS:

Muslims the believers in universal brotherhood are spread from the West coast of Africa to the Philippines across Tanzania, southern part of former USSR and western China, Pakistan, India, Indonesia and Malaysia have majority of Muslim Population.

As per 2001 census. India is home to the second largest Muslim population in the world and the Muslim contributes 13.04% (13.8 Crore) of the total population of India. About half of the total Muslim population is distributed in three states, Bihar, U.P. and West Bengal. Muslims in Jammu & Kashmir account for about 2/3 of the population of the state. The states in which the population of Muslims exceeds the national average of 11.7% in
1991 are – Assam (28.4%), West Bengal (23.6%), Kerala (23.3%), U.P. (17.3%), and Bihar (14.8%) They constitute 11.6% of the population of Karnataka, 9.7% of Maharashtra, and 8.9% of Andhra Pradesh.

4. STRATIFICATION AMONG THE MUSLIMS:

Caste system is not recognised in Islam, as all are equal before the almighty Allah, ranking among the Muslims is social and not religious. The ranking among the Muslims is based on social-economic factors irrespective of any other basis. The important castes among the Muslims as per the study made by Sushila Jain¹ on “Muslims and modernisation are:

i) Ashraf Caste:

The word Sharif in Arabic means a gentleman. Ashraf is the plural of the word - respectable and gentle. They hail from Turkey, Persia and Arabia. They are divided into 4 they are as follows:

a) Sayyad: Sayyads are considered to be highest among the Muslims in India. Sayyad stands for 'Prince'. They use the word 'Mir' or 'Sayyad' before their name. The sub castes among the sayyads are Askari, Hasani, Bakri, Husseni, kazmi, Naqui, Rizvi, Zaidi, Alvi, Abbasi, Zafari, Hashmi etc.,

¹ Sushila Jain “Muslims and modernisation”(A Study of their changing role structure and norms in an urban setting) Rawat publications Jaipur, 1986,PP-7-8.
b) **Shaikh**: Shaikh means head or chief. They are religious teachers in general. The sub-castes among the Shaikh are- Usmani, Anoari, Farookhi, Milki, Siddiqui, Qureshi, Kidwai, Kharosani etc.,

c) **Mughal**: Mughals are called after the country of their origin i.e., Mangolia. They use 'Mirza' as their Surname. Several sub-castes among the Mughals are Uzbek, Tazik, Taimuri, Turkman, Chugtai, Zilbash etc.,

d) **Pathan**: Pathans are people from Afghanistan. They use Khan for their Surname. The several sub-castes are - Afridi, Barak, Durrani, Khalil, Bangash, Yusufjai, Lodhi, Rohilla etc.,

**ii) Muslim Rajput Caste:**

The Historical evidences reveal that the Muslims converted many Rajput with the force of sword. Some embraced Islam due to greed of money and prestige. The converted Muslims maintained the attitude of caste hierarchy even in Islam. They maintained distance from lower castes and did not entertain marriage relations with them. They confined themselves to equal or higher castes Muslims. Notable among them are Tomar, Chandel, Bhatti, Gautam, Pamwarh, Chauhan, Rathaur etc.,
iii) **The professional caste:**

They are distinguished on the basis of professions such as Barhai, Dhobi, Lohar, Kumhar, Teli & Sunar. Besides, there are some professional castes such as Bavarchi, Bhand, Gaddi, Faqir, Mirasi, Julaha, Momin, Dhunia, Kunjara, Mahihan, Chikwa, Kabaria etc.

iv) **The untouchable caste:**

There is equality of all in front of Allah even then caste distinction is noted and untouchability prevails for instance Muslim Bhangis or Chamar may enter a Mosque for Namaz and not for any other purpose. Among the Muslims untouchability is social and not religious. Some of the untouchable castes are Rawat, Lal begi, Patthar, Phora, Mehtan, Balmiki etc.,

5. **SCHOOLS OF PHILOSOPHY:**

I) **Schools of Muslim Law:**

Sunni and Shia are the two important Schools of Muslim law. The cause for the split of Muslim law into Sunni and Shia Schools is that in 632 A.D. After the demise of the Prophet Muhammad. The Sunnis elected and accepted to the Caliphate (Head of the State) of Abu-Bakr, Hazrat Usman, Hazrat Umar and Hazrat Ali.
The Shia's denied and claimed that Hazrat Ali though belonged to the family of prophet (Ali was the son-in-law of the Prophet) is more legitimate Calipha.

The difference of opinion and belief among the dynastic divergence between the two schools remained throughout the History of Islam. The doctrinal and legal differences began to grow gradually form time to time. This difference also developed differences between the 2 Schools over the matter such as Imamat (leadership of Muslims) interpretation, sources and various matters concerning to religious observation and transactions.

i) Sunni School:

Sunni schools contributed in enhancing the Muslim law from time to time and were named and recognised after the names of their founders:

1. HANAFI SCHOOL - Founded by Imam Abu Hanifa.
2. MALIKI SCHOOL - Founded by Imam Malik.
3. SHAFII SCHOOL - Founded by Imam Ahmed Ibn Hanbal.
4. HANABALI SCHOOL - Founded by Imam Ahmed Ibn Hanbal.

ii) Shia School:

The disputes for the selection of the rightful Imam led to formation of rival sects among the Shias and also led to dynastic troubles. The most
prominent sect, which was formed though they cannot be considered properly as schools are: -

1. The Imamiyaiah Shia of Ithna Ashris.
2. The Ismailiya Shia of the Khojas & Bohras.
3. The Zaydihah Shia.

II) **Sources of Muslim Law:**

The classical theory gives 4 Sources of Islamic law they are: -

1. Quran - The word or Book of God (direct revelation)
2. Sunna - The prophets sayings, actions and approval of the Prophet (the indirect revelation).
3. Ijma - Consensus, or opinion of Muslim jurists (collective opinion).
4. Qiyas - Analogical deduction (individual opinion).

i) **Quran: The book of God.**

The root word for Quran is 'Qura' literally means 'he read' or 'recited'. Quran is also called ‘Al-Furqan’ it means distinguished between truth, falsehood, right, and wrong.

Quran is the book consisting of revelation of almighty Allah to the Prophet Mohammed through the Angel Gabriel. None other but Allah holds the supreme legislative authority to enact laws & God has promulgated his laws
and ordinance on this earth from time to time through his messengers and prophet.

The Major portion of the Quran is a code of moral principles and divine exhortation. 500 verses of the Quran is approximated to deal with legal matters such as; Marriage, Jurisdiction, Penal laws, Liberty, State, Laws of War and peace etc.,

The Quran is immutable source of law and is not liable to amendment or change.

ii) Sunna: The Tradition.

The Sunna means a mode of life, a way or rule. Sunna is the ideal practice followed by the prophet. The Sunna is the fundamental principles laid in the Quran found their application in the hands of the prophet either by his words or deeds.

Prophet Mohammed’s immediate successors, companions and all prominent orthodox Muslim Jurists, accepted this Sunna which was emphasised by the Prophet. Sunna is the living Quran and it speaks when the Quran is silent. Sunna explains expound, interpret, elucidate and supplement the Quran.

The Sunna of the Prophet is classified in three on the basis of its origin:

2. Sunnat-ul-taqrir: Tradition that was done in prophets presence without his disapproval.

iii) **Ijma: Consensus of Opinion.**

The word Ijma is derived from the Arabic word 'Jama' which means 'to add'. Hence it means opinion or agreement of the Muslim jurists on a particular question of law in any particular age. Prophet Mohammed immensely encouraged this institution of Ijma and gave authenticity to this institution. He himself consulted his companions on various circumstances and considered their opinion.

A valid Ijma is equated to Quranic verse for its obligatory nature. It was but for the maintenance of national unity and as a check against individual deviations, that Ijma was legalised as an authority after the sacred texts.

On the basis of the Caliber Ijma has been classified into three they are:
1. Ijma of the companions of the Prophet.
2. Ijma of the jurists.
3. Ijma of the People.
iv) **Qiyas: Analogy.**

The word Qiyas literally means to weigh or to measure, it signifies a process of anological deduction. According to Mulla Jeevan the author of Noorul Anwar "Qiyas is the comparison between a new proposition and an old established matter with regard to the order and reason thereof. For this purpose the established order is divided into 2

a) Order

b) Reason/Cause (illat)

If in any consideration the same ill (common effective cause) is present, a similar order may be issued. Qiyas is a corollary of the Quran and Hadith and systematic opinion. Qiyas depends on very strict logical, scientific and systematic principles and opinion and should be considered opinions based on mere whims.

Qiyas in the sense does not purport create new law, but merely to implement and follow old established principles to new circumstances. The analogy sought to from the original order must be capable of being followed in the future also and it should not be confined to a particular state of facts.
6. RELIGION:

1. The practices of Islam

Five duties have traditionally been seen as obligatory for all Muslims. These duties are the five pillars of Islam: bearing witness to the unity and uniqueness of God and to the prophethood of Muhammad (shahadah); prayer at the prescribed times each day (salat); fasting during the month of Ramadan (Sawm); pilgrimage to Mecca, and the performance of certain prescribed rituals in and around Mecca at a specified time of the year (hajj); and paying a certain amount of one's wealth as alms to the poor and needy (zakat). The first of these pillars balances external action (the recitation of the shahadah) with internal conviction (although different groups within Islam have held different views about the relative importance of recitation and belief in the shahadah); the other four, although they take belief for granted, consist predominantly of external acts.

There are other duties and practices regarded as obligatory. The eating of pork is prohibited and male circumcision is the norm (the latter is not mentioned in the Koran). Consumption of alcohol is forbidden. Meat must be slaughtered according to an approved ritual or else it is not halal.

In some Muslim communities practices which are essentially local customs have come to be identified as Islamic: the wearing of a sari, for example. There are variant practices concerning the covering of the head or
face of a woman in public. A Koranic text is interpreted by some to mean that the entire head and face of a woman should be covered, by others as indicating that some sort of veil or head scarf should be worn.

2. The Islamic year and Festivals

The Islamic era is known as the hijra (sometimes Latinized and Anglicized as Hegira) since its starting point is the year in which Muhammad moved from Mecca to Medina (AD.622), an event known in Muslim tradition as the hijra (variously translated as "flight", "emigration" or "exodus"). The calendar is based on the Moon rather than the Sun, a year consisting of 12 months, each counted as the time between the appearance of one new moon and that of the next. The year thus lasts for about 354 days, approximately 11 days less than the solar year used in the common calendar. The Islamic year bears no fixed relationship to the seasons. Relative to the solar year, each day in the Muslim year falls 11 days earlier each year. Thus the festivals and major events of the Muslim year eventually circulate through all the seasons.

The Hijri year begins with the month of Muharram, but no special significance is attached to the New Year's day. The ninth month of the year, Ramadan, is the obligatory month of fasting, and every Muslim who has the duty to fast (there are some who are relieved of it because of illness or another reason) should abstain from food, drink, and sexual pleasure during the hours
of daylight. The first day of the tenth month, Shawwal, marks the end of the fast and is a day of great rejoicing. It is the major festival of the year and is variously known as “the great festival”, “the festival of the breaking of the fast” or simply “the festival” (al-id). The last month of the year is Dhul-Hijjah, and the first half of it is the time for the annual ceremonies connected with the hajj at Mecca. The core of the hajj, when all the pilgrims take part together, occurs between the eighth and tenth of the month. On the tenth the pilgrims sacrifice a great number of animals at Mina, close to Mecca, and in many parts of the Islamic world sacrifices are also performed on this day. This is known as “the festival of the sacrifice” (id al-qurban or id al-adha).

The tenth day of the first month, Muharram, is called Ashura (means “tenth”). This has a special importance for Shiite Muslims. On it they commemorate what in their view was the martyrdom of their third Imam, Husain, the son of Ali ibn Abi Talib. He was killed on Ashura day in 680 at Karbalā' in Iraq, fighting against a Muslim ruler whom the Shiites regard as a usurper and tyrant. For Shiites the day is a sad one, marked in some places by processions, public weeping, and even sometimes self-flagellation.

Other events and festivals occur at various times during the year but do not have the official religious significance of those just mentioned. For example, the birthday of the Prophet Muhammad (mawlid al-nabbe) is widely celebrated in the third month of the year and in some places is marked by the
recitation of poems in his honour. Since the precise date of Muhammad's birth is not known, the month was probably chosen because it is the most widely accepted date for his death and symmetry between birth and death was assumed. For the Shiites the birthdays of Ali and his wife Fatima are also celebrated.

One of the odd-numbered days towards the end of Ramadan (the precise day is disputed) is marked with reverence as the "night of power" (lailat al-qadr) when, it is widely believed, God makes His decrees concerning everything which is to occur in the following year.

Friday is sometimes referred to as the Muslim Sabbath, like Saturday for Jews and Sunday for Christians. It is not officially a day of rest, but the midday prayer service on Friday is the most important of the week, should be observed, if possible, in a large congregational mosque, and has a more elaborate form than that of the normal prayer service. The ritual contains a special sermon (khutba) delivered by a preacher who stands on a minbar, a sort of pulpit, which is a prominent, part of the furniture of a mosque.

3. Islam as a World Religion

There are no precise figures for the number of Muslims in the world today. It seems clear, however, that in terms of numbers Islam at least matches those of Christianity, the other most widespread religion today.
From its heartland in the Middle East and North Africa the religion spread before the modern period to many parts of sub-Saharan Africa, to central Asia, to the Indian subcontinent, and to East and South East Asia. In Europe, Sicily and most of Spain where, part of the Islamic world during the Middle Ages, and most of the Balkans came to be ruled by the Muslim Ottoman Empire with its capital at Istanbul. At various times between 1300 and until the end of World War I. In modern times Islam has spread as a result of emigration so that, there are now large Muslim communities in parts of western Europe, North America, South Africa, and Australia.

The Sunni form of the religion is dominant in most countries apart from Iran, but there are large Shiite populations in Iraq and Lebanon, in Bahrain and eastern Saudi Arabia, and, to a lesser extent, in Central and South Asia.

Conversion to Islam has usually followed quite slowly, sometimes against the wishes of the Muslim rulers, after a territory has come under Muslim rule. The adoption of Islam as their religion has usually resulted from the wishes and actions of people wanting to become Muslim, not because it was forced upon them against their will. Why some people have been attracted to Islam and others not is a complex question involving many different religious, social, political, and economic factors. In some parts of the world, trade and the cultural attraction of Islamic civilization have been as important
as preaching in the spread of the religion. Sufi brotherhoods have also done much to spread the religion in particular areas.

Like Christianity (and like Buddhism) Islam is a universal religion open to all irrespective of nationality, gender or social status. Of course, normal ethnic and social divisions exist among Muslims, but one of the attractions of Islam is its insistence on the fundamental equality of all Muslims before God. One of its greatest strengths has been the way in which various peoples have been able to find a sense of their own identity in Islam.

7. CONSTITUTIONAL PRIVILEGE TO MUSLIMS IN INDIA:

Constitutional privileges to religious minority:

It has been a common experience of all countries that those who are in power are likely to enforce their ideas of religion on those who are not in power. This danger exists particularly when majority governs it. The minorities usually fear the hand of oppression from the majority who are normally in power by virtue of their numerical strength. The minorities naturally consider judicial protection as the best safeguard when they face danger to their rights at the hands of the majority.

The Indian constitution guarantees to all its citizens, justice, social, economic and political: liberty of thought, expression, belief and worship:
equality of status and of opportunity, and fraternity, assuring the dignity of the individual and the unity of the nation.

These fundamental rights—justice, liberty, equality and fraternity—have been spelt out in different articles. Some of the pertinent articles, which are in line with the secular theme and give the constitution a secular basis, are given below. We may divide these articles under three sub-headings i.e., freedom of religion, citizenship, and separation of state and religion, citizenship, and separation of state and religion.

**Individual Freedom of Religion:**

**Article 25**

1. Subject to the public order, morality and health and to the other provisions of this part all persons are equally entitled to freedom of conscience and the right to profess, practice and propagate religion.

**Article 26**

Subject to public order, morality and health every religious denomination or any section thereof shall have the right:

1. To establish and maintain institutions of religious and charitable purposes.
2. To manage its own affairs in matter of religion.
3. To own and acquire movable and immovable property.
4. To administer such property in accordance with law.
**Article 30**

1. All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

2. The state shall not, in granting aid to an educational institutions discriminate against any educational institution on the ground that it is under the management of minority, whether based on religion or language.

**Article 350 B**

1. There shall be a special officer for linguistic minorities to be appointed by the President.

2. It shall be duty of the special officer to investigate all matters relating to the safeguards provided for linguistic minorities under the constitution.

**Wakfs:**

A Wakf under Muslim law is essentially a religious and pious obligation, though provision is sometimes also made for charities and for the benefit of oneself, one's children and descendents (alal-aulad).

Abu Hanifa defined Wakf as “the tying up of the substance of a property in the ownership of the Wakif and the devotion of its usufruct, amounting to an ariya, or commodity loan, for some charitable purposes”.
The Wakf Act 1913, defines a Wakf thus, “Wakf means the permanent dedication by a person professing the Mussalman faith of any property for any purpose recognised by Mussalman law as religious, pious or charitable”.

Under Muslim law there are several religious institution for which a Wakf can be created. Important among these are: Mosques, Graveyards, Dargah, Khanqah and Imambara:

1. Musjid: A Musjid or a Mosque is a place where the Muslims offer prayer in congregation or individually.

2. Qabristan: A Qabristan or a Graveyard is a burial place of a dead Muslim.

3. Dargah: Dargah is a Shrine or tomb of a Saint, respectfully referred to as the portal to the spiritual place of the Saint.

4. Khanqah: A Khanqah is a Muslim Monastery where dervishes and other seekers after truth congregate for religious instructions and devotional exercise.

5. Imambara: Is essentially a Shia religious institution. It is a private apartment set apart for the performance of certain ceremonies of Moharram and other occasion.

Objectives of the Wakf:

The Muslim authorities have given a fairly elaborate list on the basis of these; it may be stated that the following are the valid Objects of the Wakfs.
1. Mosques, and provision for Imams to conduct worship there.
2. Colleges, Schools and Universities, and provision to teach there.
3. Aqueducts, bridges and caravan serais.
4. Distribution of alms to the poor and financial assistance to the poor for going to pilgrimage.
6. For making and keeping of Tazias.
7. Provision for camels and duldul for religious procession during Moharram.
8. Repairs and maintenance of Imambaras and Khanqahs.
9. Celebrating the Barsi (Death anniversary) of the settlor, or members of his family.
10. Reading of Koran.
11. Performing of the annual fateha of the settlor or members of his family.
12. Constructing of free boarding houses (robat) for pilgrims of Mecca.
13. Payment of money to faqirs or the poor.
14. Grant to Idgah, a Dargah or shrine of a pir.

8. ROLE OF SOCIAL REFORMERS:

Syed Ahmed Shahid: The Muslim Community was not without a moral resource is borne out by the life and work of Syed Ahmed Shahid and

Shah Ismail Shahid in the second and third decades of the nineteenth century. They were active reformers. They attacked superstitious practices, which had become deep-rooted among the Muslims. They preached the message of human equality to Muslim society, which had become divided into an exploiting and an exploited class and had so far forgotten the basic principle of Islamic democracy that in some places Syed Ahmed shahid insisted on widows being given their full rights. He appealed to the Quran to enable widows to get their rights and here he was on such sure ground that any theologian or any Muslim who recognised the injunctions of the Quran as binding could make no objection. Syed Ahmed shahid practiced what he preached. He himself married to a widow and made it obligatory on all his unmarried followers to marry widows.

Sir Syed Ahmed Khan. Syed Ahmed is best known for his work in founding the Mohamedan Anglo – Oriental College at Aligarh, which became a great center for the spread of Western knowledge as also for the study of Islamic ideas. Syed Ahmed, the leader of Muslim Renaissance in India, was farsighted enough to see the dangerous situation for his community for not having taken to English education along with the Hindus and thus was living in a political wilderness.
He founded the Aligarh College, placed it under the guidance of the best English Educationists, and asked his co-religionists to co-operate with the new English learning. Syed Ahmed perceived very early the danger to the Muslims of not taking advantage of English education. He denounced the old traditional system of education prevailing among the Muslims. He was convinced that such a system of education could not teach independence of thought and liberal ideas, which were necessary for advancement in the modern world.

Mohammed Ali, The prominent leader of the Muslims in the beginning of the twentieth century was the mixture of Islamic tradition and Oxford Education. He started as an adherent of the Aligarh tradition but soon his politics became more dynamic and aggressive.

In a speech delivered at the London Round Table Conference in 1930, Mohd.Ali gave expression to his firm faith in Indian nationalism. He demanded the substance of freedom, saying that he would not go back to a slave country. “If you do not give us freedom in India you will have to give me a grave here”

Mohd.Ali knew that his community was small in numbers, ignorant and poor. For Mohd.Ali the first step in the solution of the Hindu-Muslim problem was to recognize the existence of the problem and not to ignore it.
Mohammed Ali came close to the congress due to Khilafat Movement, later, and particularly with the emergence of Hindu Sangathan and Suddhi movements. Mohd Ali increasingly became a Champion of Muslim Sectionalism.

Maulana Abdul Kalam Azad, Azad was a profound Arabic and Persian Scholar. Though soaked in Islamic tradition his outlook was modern and nationalistic. Azad wanted to interpret Islamic scriptures from a rationalistic point of view and also to propagate ideas for constitutional and social reform.

Azad saw nationalism growing in Turkey and other Islamic countries, and he welcomed the nationalist movement in India. In 1905 Azad was attracted to the revolutionary movement of Bengal. He met Aurobindo Ghosh and joined one of the revolutionary groups.

In 1912 Azad started the newspaper ‘Al-HilaP’ to propagate his radical ideas. His writing was to attract the Indian Muslims to Nationalism to modern ideas of constitutional and social reform but for his militant writings the British government confiscated the ‘Al-HilaP’ press in 1914.

Azad brought out another newspaper ‘Al Balagh’, but this had only a brief existence because in 1916 he was interned by the British government.

Azad took active part in the Indian nationalist movement and was imprisoned again. He was the President of the Congress for a number of years and was an uncompromising opponent of the Muslim League demand for Pakistan.

**Dr Zakir Hussain**, Zakir Hussain was among those chosen few students and teachers, who had the honor of sowing the seeds of this new educational institution founded in 29th October 1920 at Aligarh. In the field of Higher education, there were two institutions of the Jamia, which functioned under the guidance of Dr. Zakir Hussain. First, the Jamia Millia Islamia College established at Aligarh in the beginning and second, the Teachers College started in 1938.

Dr. Zakir Husain was President of the *Hindustani Talimi Sangh* a Teachers College. Teachers and students of the teachers’ College together carried out social work of community health and hygiene in the village and tried to motivate the inhabitants to adopt better ways of living. As a result, they realized that the Jamia had good intentions.

Zakir Sahib established a department, namely *Halqui-Hamdardan-I-Jamia* (organization of Jamia sympathisers). In his view, education was a social function, and as such the society must take part in it, and regard the educational institution as its own, and therefore the society should realize its

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responsibility for the growth and development of the institution.

9. SPECIAL PRIVILEGES TO MUSLIMS IN KARNATKA:

As per 1991 census Muslim population in Karnataka State is 53.34 Lakhs and they come under the II B category. The government of Karnataka has taken a number of initiatives for the welfare of the minorities.

The various departments working for the welfare of minorities in Karnataka with the assistance of National minority Development and Finance Corporation includes Directorate of minorities, Karnataka minorities Development Corporation limited, Wakfs revenue department.

The minority departments provide funds to run Pre-matric and Post-matric Hostels for girls, to private ‘grant in aid’ orphanages, stipends to the students, vocational training to unemployed youths for self-employment in various trades. It also allots funds for the construction of Community Hall/Shadi Mahal to encourage social and cultural activities of minorities.

10. DEFINITION OF MUSLIM ELITE:

There are number of definition which defines elite. After going through various definitions given by different scholars. I have formulated a working definition of Muslim elite. Muslim elite are classified into four categories they are as follows:
The Muslim elite in Belgaum district for the purpose of this research are:

1. All the Gazetted officers, which includes class I and class II officers.
2. Professors, Doctors, Engineers, and Lawyers.
3. The people holding greater political assets like, party membership from the grass root level i.e., from Panchayat level to the Parliament.
4. The people holding respectable status in social welfare organisation (NGOs) and educational organisations, and are involved in welfare of the community, by providing financial, educational and moral assistance.

On the basis of the above categorization, the Muslim Elite are classified into 4 Major category i.e.,

1. Administrative Elite
2. Professionals Elite.
3. Political Elite.
4. Social Elite.

11. CONCEPT OF ELITE:

The idea of supremacy eminently in the political arena has been visualized by many social scientists as ‘Elite’, ‘Political Elite’, ‘Power Elite’, ‘Governing Elite’, ‘Ruling Elite’, ‘Influential Elite’, etc., The plentiful
phrasing preferences with contrary views and confusions and ambiguities have restricted the concept. The host of the expressions like ‘ruling class’, ‘governing class’, ‘political class’, ‘elite’, ‘power elite’, ‘governing elite’, and ‘leadership group’, they compete with each other for the supremacy in the literature. Sometimes they are applied to synonyms, sometimes they are consciously opposed to one another. As elite is the most commonly used term, we would attempt a brief profile of the various expressions and hypothesis attached to the term by some better known social scientists.

The various terms on ‘elite’ have their origin in the ‘elite theory’. As first expressed in the writings of Pareto and Mosca, particularly formulated by Marxist writers.

During the 16th Century, the term elite was used simply to mean a choice. In the 17th Century, the word elite was used to represent the merit of a particular commodity.

Afterward it was used to portray the superior social groups. In recent years the study of elite’s has come to occupy a prominent position in the research program of scholars in the social and behavioral fields.

The Italian Sociologist Pareto6 precisely employed the term ‘elite’ to designate a class, which held a high status and dictated authority in the community. He further explains that the class of the people who have, high

indices in their branch of activity is called ‘elite’.

Mosca\textsuperscript{7} defines the elite as an organized minority, which holds domination over the unorganized majority. He says that in all activities two classes of people appear a class that rules and a class that is ruled.

The first class is always the less numerous, performs all political functions, monopolises power and also enjoys the advantages that power brings, whereas the second is the more numerous class which is directed and controlled by the first in a manner that is now more or less legal, arbitrary and violent. And supplies the first, in appearance at least, with material means of subsistence that are essential to the vitality of the political organism.

G.Duncan and Mitchell Routledge\textsuperscript{8}, used the concept of Elite in ‘A New Dictionary of Sociology’ as “A minority group (or category) of individuals within a Society, who may be socially acknowledged as superior in some sense and who influence or control some or all the other segments of the Society”

Cole.G.D.H\textsuperscript{9}, in his contribution “Studies in class structure” employs ‘elite as groups, which emerge to positions of leadership and influence at every social level’

Nadel S F\textsuperscript{10}, In his "The concept of social elite" has defined elite of having pre-eminence over all others. Further he offers another kind of categorization of elite, viz., the governing elite, the social elite, and the specialized elite. The last two are status groups and their influence on decision making is indirect. The governing elite composing of Society's political rulers has a decisive pre-eminence over the other elite.

This pre-eminence is derived from its legislative and vigorous authority over the entire society. The governing elite may utilize the prestige of the social elite or specialised elite to facilitate acceptance of its policies by obtaining the support of the upper class or the intellectuals or the specialized skills of the professional men.

In contemporary society there is no authentic elite but rather complex injunction of experts. It means there are different types of elite confined to different type of activities. Elite and the concept of elite change from time to time and place to place. Thus the notion of excellence is always attached with that of elite.

Nadel (1956) defines the elite as "a size of people enjoying the position and standing over all others" and he further differentiated the elite by designating them as specialised elite and governing elite.

Sundaram and Singh (1987) defines elite as “the leadership group of those persons in the community who hold qualities which create respect and prostration in the minds of common members of community”

By analysing various definitions of social investigators about the elite it is observed that elite refers to certain basic aspect of organised social life. Thus the elite are those who have the highest indices in their branch of activity and those who are better placed from the rest of the group or society for their distinction in field such as bureaucracy, business, government, religious and social etc.

12. PARETO’S THEORY OF ‘ELITE’ AND ‘CIRCULATION OF ELITE’:

Vilfredo Pareto, who has the incredulous distinction of being considered as the prophet of fascism, is also acclaimed as the founder of the mathematical school of sociology. Born as an Italian, he was interested in introducing the scientific method to sociology. His magnum opus is "Truth Di-sociologia Generale" one of his foremost and most instrumental contributions is the "Theory of Elite and Circulation of Elite". With this theory he tried to conceive a theory of social change and social mobility.

Pareto accepts that men are all over born unequal, and are unequal physically, mentally and with regard to their abilities and capacities. He
divides society on the basis of intellectual traits of superiority and inferiority. Based on this there are two classes: viz.,

(i) Elite

(ii) Non-Elite.

Pareto illustrates elite as a class of people who have the maximum indices in their branch of activity. Thus he ranks the people into various types. For example, there are advocates, who win all their cases and advocates who don’t even get one case. Similarly, there are the elite embezzlers who deceive large amounts of money and there are the petty swindlers who cannot even perform a single stealing properly. This term "elite" has moralistic or complimentary implications. Nevertheless the elite generally belongs to the upper layer of society because of their exceptional ability. They are usually the richest people. Pareto further divides the elite into two types, viz.

(i) Governing elite.

(ii) The non-governing elite.

His theory of circulation of elite deals chiefly with the governing elite.

**Circulation of Elite:**

Vilfredo Pareto comments, that ambiguity was evident in the meaning of the title 'elite' in former times, the elite regardless of whether military, religious or mercantile were truly capable people. However, as time went on,
they lost their abilities. As Pareto says "History is the graveyard of aristocracies". They gradually fell down into the category of the non-elite as soon as they lost their abilities, there was an outgrowth of dichotomy between the reality and the label they held. The descending of elite into the class of non-elite resulted in the imbalance in society. This resulted in the people from the non-elite group who were capable to become elite replaced the elite. Thus there was a circulation of elite. Pareto said that the circulation of elite exerts in a society which is sufficiently open and which has total social mobility. He thus appealed for an open society that permits such mobility. In reality riches and family connection helps people to remain as an elite, even if they are not efficient.

Circulation of Elite in the Political and economic fields:

Pareto mentions that in addition to intrinsic qualities there is an uneven distribution of residues in society. Those with a dominance of class-I residues, he compare to Machiavelli's "Foxes" they are bold and innovative but lacking in fidelity to principles and those qualities that make for a invariable society. They use cunning but are reluctant to use force. Men with class-II residues are compared to Mechiavellis 'lion'. They have strong feelings of fidelity to family, tribe, state and nation. They exhibit feelings of nationalism and religious zeal and are not scared to use force. Pareto felt that in Italy and France during his
time, the "foxes" were dominant there were many unethical manipulation and traitor around. If they were admitted to continue, the basis of society, would be imperiled. However, he said that the "lions' would soon sweep them away and establish a new type of governing elite. They would not be able to manage for long, however since the expertise of the foxes is needed for the progress of society, the ‘foxes’ would once again penetrate the governing elite and thus history would orbit a full circle.

Pareto observed that the people with class-I (Instinct for combination) in the economic field were responsible for innovations and social changes. People with class-II residues (Group Persistency) could be seen in "Rentiers" who were responsible for social and economical balance.

Pareto resolved his analysis of the theory of elite and circulation of elite by stating that in order to have stable political and social structure we must have a governing elite that has a good balance and blending of men with class-I and class-II residues.

Evaluation:

Pareto should be acclaimed for his endeavor to associate the concepts of governing elite with social mobility and psychological traits. His theory has provoked much thinking, and research. The only shortcoming is that history has
not borne Pareto out. In this relation the appeal for an open and perfectly mobile 
society seems to be a bit impulsive.

13. CLASSIFICATION OF ELITE:

As according to Laswell, there are as many forms of elite as there are 
forms of instructions. Laswell further correspond, "the concept of elite is 
classificatory and illustrative, designating the holders of high positions in a 
given society. There are as many elite as there are values. In addition to the 
elite of power there are elite of wealth, respect and knowledge etc." Laswell 
presumed value spheres into 8 categories i.e., 'power', 'enlightenment', 
'wealth', 'well being', 'skill', affection', 'respect', and 'rectitude'.

Gaetono Mosca had divided elite into two categories viz.

(i) Governing.

(ii) Non-governing bodies.

Governing elite is the one who has immense role to play in the 
Government. Non-Government elite constitutes the rest.

Classification of St. Simon and Mannheim are considered to be the best 
classification of elite. According to Simon elite are classified into scientists, 
economic organisers, cultural and religious leaders, whereas Mannheim

11. Harold, D. Lasswell and Daniel Lerners: The Study of Political – World Revolutionary Elite; 
grouped elite into organising and directing elite who deals with concrete goals and programmes on the one hand and more diffused and informally organised elite, who deal with spiritual and moral problems on the others.

Elite can be divided into four types according to the four functional issues, which every society should resolve. They are the goal achievement, adaptation, coherence pattern maintenance and stress management on the basis of this four types of elite can be included. They are as follows:

1. The current political elite (elite of goal achievement).
2. The economic, military, diplomatic and scientific elite (elite of adoption).
3. Elite exercising moral authority, priests, philosopher, educators, and first families (Elite of coherence).
4. Elite that keeps society weaves together emotionally and psychologically consisting of artists, writers, film stars and top figure in sports and games (Elite of pattern maintenance and stress management).

Clark and others classified elite into five categories in their study on "industrialisation in the industrialisation process". They are:

(i) A dynamic elite.
(ii) The middle class.
(iii) The revolutionary.

(iv) The Colonial administrators.
(v) The Nationalist leaders.

Bottomore – In his study relating to under developed countries has stated the following five types of elite.

1. The Revolutionary Intellectuals,
2. The Nationalist Political Leaders,
3. The Military Officers,
4. The Government Officers, and
5. Businessmen.

From the preceding analysis it is distinct that the elite generally belongs to the following categories.

1. Political elite,
2. Administrative elite.
3. Intellectual elite,
4. Business elite,
5. Elite of special skill (like film stars, artists, and religious heads).

The present work, i.e., “Muslim elite: A Sociological Analysis” however has covered four types of elite, viz. Administrative, Professional, Political and Social elite.
14. FACTORS RESPONSIBLE FOR THE EMERGENCE OF ELITE:

Numerous circumstances are responsible in the formation of elite in the society. According to Mosca, preponderance of wealth is an important factor, which has assisted a person to emerge as an elite. Within some societies clergy class emerges as elite. In some other countries the position of elite are occupied by inherited castes.

According to Mosca\textsuperscript{13} wealth rather than the military valiancy happens to be the feature of the dominant class. He further wrote that: "In societies in which religious ideologies are strong and ministers of the faith form a special class, a priestly aristocracy always arises and claims more or less important share of the wealth and the political power. Generally the priests not only perform religious functions, they possess legal and scientific knowledge and the class of best intellectual culture".

As per Pareto non-elite are enrolled in the armed forces to elite position on the basis of their merit and administration. In the opinion of Ralph Miliband\textsuperscript{14} the factors which are helpful to achieve the elite position in American Society is that, "Educational qualification are evidently not enough to reach the top layers of administration. But the inclination is towards the professionalisation of business, at least in the sense that getting a start in this

particular race increasingly requires the kind of formal educational qualifications which are to be accomplished in universities or equivalent institutions and this is even more true in getting elite positions”.

Further, according to Milliband most of the political decision makers are sons of professional men, proprietors, official and farmers implying thereby that most of the political elite are from wealthy families.

The review of the above works clearly shows that the following factors are generally responsible for the emergence of elite viz.

(i) Hereditary.
(ii) Wealth.
(iii) Religious dominance.
(iv) Education.
(v) Individual ability.

15. HISTORICAL PERSPECTIVE OF ELITE IN INDIA:

In ancient time, the principles of hierarchy, holism and continuity were the basis of Indian social structure. Caste determined the capacity of an individual. As visible in the history of India, kings and priests were the two important types of elite. Kings and Priests claimed these roles by virtue of the caste into which they were born.
The monarch in addition to preside as the powerful head of the military also had to defend the territory of the kingdom from the foreign aggression and caste system. In conducting religious activities the king was duly bound to support the priestly class. King depended on the priestly class for the performance of religious activities. Thus both the roles of the King and the priests were complimentary in nature.

According to Max Weber, birth in the high caste served as the basis of supremacy for the king and the priests. Thus caste system is the basis to have elite status or elitism. Elite group was a closed network in the traditional society of India. King was the most powerful to appoint a person to the elite position. However the caste membership was also instrumental for the sustenance of status quo among the elite groups in India. For the emergence of elite, western education has helped the upper caste people like the Brahmins, Kayasthas, Baniyas and some Muslims.

People belonging to middle class communities emerged as political, military, bureaucratic, business elite and only after the India became independent elite belonging to business class emerged to a large extent. According to Misra\textsuperscript{15} during the pre-independence period the political elite belonged to the lawyers, commercial classes, journalists, doctors and teachers.

\textsuperscript{15} B.B. Misra: The Indian Middle Classes; Oxford University Press, London, 1961, P. 355.
Yogendra Singh\textsuperscript{16}, summarised that as the freedom movement became intense, the land gentry was extensively secluded and the role of political elite passed on to the educated middle class and professional groups.

Majority of the social scientists has opined that there is a change between the elite of pre-independence and post independence period. During the British period recruitment to the bureaucratic position was from non-professional groups and mostly it consisted of the British’s.

Recruitment was thrown open to Indians during the latter stage of Indian history.

However, the recruits belonged to upper castes and upper middle classes of Indian origin. Yet most of them were sons of professionals.

In passage of time the bureaucratic elite of India released the number of British elite. The recent study indicates that though the higher income groups dominated in its recruitment. Yet there are recruits who belonged to lower middle classes and lower classes. Democracy in India has provided equal opportunities to all citizens of the country. Due to this there is a penetration of appointment to the IAS from the lower strata of society.

16. STATEMENT OF THE PROBLEM:

The present study “Muslim Elite” in Belgaum District, is the Sociological study on the Muslim community & the emergence of Muslim elite.

Muslim Community is undergoing a great transition and churning. They represent an economically and educationally backward community and their share in spheres of economy and education is far below than normal.

In the light of Surveys and Commission reports, it is established that Muslims are one of the backward and marginalised communities of India.

On the other hand, there is no denying to the fact that Indian Muslims have experienced certain Positive trends as well, especially during the post independence phase. There is a rise in realist and competent Muslim elite, who compete with others in intellectual pursuits & develop a spirit of self-confidence. The rise in the process of emerging Muslim elite has unveiled the fact that “Allah says that only those will reap the fruits, who work hard”. Thinking that, as a minority, we must get special privilege and facilities, instead we must concentrate on showing our ability and should claim these facilities and concessions through our ability and hard work, and as a matter of right.
17. REVIEW OF LITERATURE:

Some of the studies conducted so far on elite are reviewed in brief in this study:

Dr. S.K. Lal\textsuperscript{17} (1974), in his work "The Urban Elite" made an empirical study on Elite and Power Structure of Jodhpur City. His study is essentially of an exploratory nature. His study examines more particularly the adequacy of various approaches of identifying the elite, viz., the positional, reputation and issue participation approaches.

Dr. S.K. Lal, has studied the social background of the elite, media exposure & political affiliation, which plays a very formidable role in the emergence and existence of elite in the society.

The results of the Study indicates that, majority of them are graduates and post graduate, and are mostly from joint families with income level of the upper and middle class group.

With regard to the Media of communication, the elite shows a regular tendency to keep themselves informed about developments of state and national levels through radio and newspaper.

Most of them have associated themselves with the Indian National Congress, the ruling party both in the state and at the center, have strong

\textsuperscript{17} S.K. Lal, "The Urban Elite", Thomson Press (India) Limited publication division, 1974.
attachment towards the city, and have deep sentiment about the issues of public policy.

Iqbal Narain, K.C.Pande, Mohan Lal\textsuperscript{18}(1976), in their study on "Rural elite & elections in an Indian State (A Study of Panchayat Raj leadership)", studied the approach of the leaders in the Panchayat elections, how they influence the voting behavior, and the factors motivating them to participate in electoral politics, the social bases of their influence, political career & nature of politics in general was studied.

The study was conducted as post election survey after 1967 elections, in which 83 Panchayat Raj functionaries from 4 districts of Jaipur(12), Kota(32), Alwar(23) and Charu(16). The largest Percentage (54.2\%) in the sample is the Panchas. The percentage share of positional leaders in other categories is: Sarpanch : 26.5, Pradhans : 36, and former functionaries : 15.7.

The study revealed that the Panchayat Raj leadership hails from dominant Socio-economic strata of the rural Society. The Scholars further clarified that the statutorily Pradhans are most powerful of all other functionaries, they enjoy greater amount of political resources like party membership and upward political linkages which in turn reinforce their political position. In Comparison to the Pradhans the Sarpanchas and the

Panchas were less privileged. The study clearly established that in recruitment and circulation of elite political movements plays a great role.

Dr. Sachchidananda (1977)\(^{19}\), in his work on ‘The Harijan Elite’ studied the important Scheduled castes in Bihar i.e., the Chamars, Dusadh, Musahar, Dhobi and the Pasi because these 5 Castes accounts for nearly 80% of the SCs in Bihar.

The study intends to reveal the direction of the change and its possible outcome in the future prospective. The main thrust of the study is to analyse the status of these elite and the autonomy of economic and political system, in relation to the caste structure, and role of reservations in posts and grant of other privileges in achieving high economic and political status and absorbing of the low ritual status mass into a general society elite.

The next conceptual framework of the study was to examine the Social networks of the ‘Harijan Elite’ and to discover how due to adult franchise even low status groups are approached by the political network to command over the low status votes. The study also examined the active networks among the Harijan elite and the higher castes. Dr. Sachchidananda presents the conditions of ‘Harijan Elite’ in the entire state and showed that education is the prime movers of social change, and mobility and the transformation in

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status of the Harijan Elite.

Y. B. Abbasayulu\textsuperscript{20} (1978), An investigation carried out by Abbasayulu entitled "Scheduled castes elite" was submitted to Osamina University for the award of degree of Doctor of Philosophy in Sociology, in which the term elite was defined to mean as Member of Legislative Assembly, Member of Legislative Council, Ministers, Civil Servants, Doctors, Engineers, Advocates and University Teachers.

The important findings of his study indicated that: the woman representation is very less among the elite; and the majority of the elite in Andra Pradesh belonged to the age group of 35 to 54 years. Further people belonging to Mala sub-caste formed substantial portion of elite among scheduled castes; and the majority of the elite have knowledge of reading and writing in three languages i.e. English, Hindi and Telagu. In addition, the majority of the scheduled castes possessed no property, and belong to middle income group, having their housewife; sending their children to educational institutions and were particular about their education.

Dr Surjan Singh Sharma\textsuperscript{21} (1979), in his work, "Rural elite in India" contributed to the development of "Elite Theory" in Rural Sociology.

\textsuperscript{20} Y. B. Abba Sayulu: Scheduled Caste Elite; Pragati Art Printers, Hyderabad 1978.
\textsuperscript{21} Dr. Surjan Singh Sharma "Rural Elite in India" Sterling Publishers Pvt. ltd., New Delhi, 1979.
Dr Surjan Singh Sharma's study revealed that the castes regulating power in the rural areas have maintained their supremacy over duration of twenty-five years in as many as nine out of ten cases.

Dr Sharma's study was conducted in 66 villages in the Community Development Block Bisrakh in Northern India, a Block in Buland shahr (New Gaziabad in Uttar Pradesh). The study was conducted at the Block level together with a case study of seven villages.

The three Panchayat elections held in 1955, 1961 and 1972 had been taken for the study and to study the rise and fall of the Elite during the Panchayat elections.

A close look at the results of the three elections reveals the phenomenon of re-emergence of Pradhans in a few (four) cases in the Block. All the four re-emerging Pradhans were from the upper castes. One belonged to Ahar caste; one to the Gaur Brahmin and other two from the Gujar caste.

All the replacing Pradhans in the middle election i.e., in 1961 were from the upper caste. The person of Ahar caste replaced the Pradhan of Ahar caste & a person of Ahar caste replaced the Pradhan of Gaur Brahmin caste and two other persons of the same caste replaced the two Pradhans of Gujar caste.

Dr Surjan Singh Sharma's study revealed the dominance of upper caste in maintaining their political power in the Panchayat elections for over 25 years.
Ram Sagar Singh\textsuperscript{22} (1985), in his work “Rural Elite, Entrepreneurship and Social Change” Studied Azamgarh District of Uttar Pradesh, which comprises of a number of blocks and a number of village Panchayats. His study shows an analysis of the forces of modernisation and changes which gave an account of social and political changes taking place in rural India. The study comprised the understanding of introduction of various programmes of development under the new set up of Panchayat Raj institutions.

The comparative study made by Ram Sagar Singh analysed and revealed leadership entrepreneurship formation in rural areas are mostly restricted to the dominant upper caste groups. The middle castes came up to share power, but so far they have not been able to avail the new opportunities of agricultural development. Other castes hardly made an impression in leadership and entrepreneurial functions.

The entrepreneurs are mostly from the traditional upper caste groups who dominate the rural economic scene. The upper castes particularly the Brahmins, Rajputs and the Bhumihars, who mostly posses the resource potentials and the political power, have easy access to the entrepreneurial opportunities. More or less the traditional caste and land – based power structure is still continuing in the villages. The dominant castes still continue to dominate the rural political scene.

\textsuperscript{22} Ram Sagar Singh “Rural Elite, Entrepreneurship and Social Change”, Rawat Publications Jaipur, 1985.
Oliver Mendelsohen\textsuperscript{23} (1986), in his work entitled "A Harijan Elite? The Lives of some untouchable Politicians" Published in the economic and political weekly; has interviewed 20 members of parliament and 12 members of Legislative Assembly from the scheduled castes of Bihar. One of the important findings of the study is that scheduled caste legislators were at the mercy of caste Hindu bosses of congress party, because of which he did not dare to raise the issues pertaining to dalit atrocities.

Singh and Sundaram\textsuperscript{24} (1987), in their study, “Emerging Harijan elite” have interviewed both the educated and uneducated Scheduled Castes elite of Varanasi district of U.P. The conclusions were drawn that both the types of elite took active part in social and cultural activities. Further the elite of older generation were maintaining stronger ties and links with their SC community.

R.C. Swarankar\textsuperscript{25} (1988), in “Political Elite - A Sociological Study of Legislators in Rajasthan - studied the working of the legislators of Rajasthan. The study showed the socio-economic background of the legislators and the role of caste, class and region in the state politics, which explains the structure and functioning of the legislative elite.

The study includes the sample of 150 legislative elite comprising 25 influentials designated as “Ranking Elite” were interviewed. The High castes Brahmin, Mahajan, Jain and Kayasth had an overwhelming representation in the composition of legislative elite.

On the other hand the Jats replaced the influence of Rajputs, and the Schedule Castes and the Scheduled Tribes had significant representations due to reservation of seats in Assembly.

Finally the work on “Political Elite” by R.C. Swarankar showed that, the proportion of the higher caste groups in the Elite class was due to the manifestation of their high educational level, economic prosperity and political power and the continuation of their traditional social dominance.

Dr. Surin Navalakha\textsuperscript{26} (1989), in his thesis “Elite & Social Change” (A Study of elite formation in India) attempts to study elite formations in India. The factors taken into account in the analysis is the social, economical, educational and occupational background of the elite class and their religious, linguistic, caste composition and also the kinship connection.

The author has defined the problem of structural transformation, which independent India has encountered in the process of modernisation, and the

\textsuperscript{26} Dr. Surin Navalakha, “Elite & Social Change(A Study of Elite formation in India), Sage Publications, New Delhi, 1989.
major features social structure in India, which have a bearing on this problem.

The survey conducted in 1968-69 is the basis of the study which chose three categories for the survey i.e., Industrial-business managers, civil servants and academics, since they attract the greater number of educated professional. The 3 categories have been chosen for this survey – industrial business managers, civil servants and academicians (intellectuals).

The study includes the survey of 1,432 members of the three educated professional groups drawn from all over India. Out of 1,432 respondents almost 96% of the respondents were between 31 and 60 years of age and in which females contributed only 36 of the respondents.

The respondents noticed from rural areas were 13.7% and 34% were from township origin and 51% city or metropolitan origins that account for 85.5% from urban area. The Hindus form an overwhelming proportion of the respondents with other groups comprising less than 15%.

The study unveiled extremely narrow type strata from which the members of these eminent functional groups are drawn to the exclusion of the lower strata forming the majority of society. This shows that, the change in the existing situation would depend on the capacity of lower strata to liberate them from the traditional society.
S. M. Dahiwala\textsuperscript{27} (1994), in his study, entitled “Role of scheduled caste elite in socio-economic development of downtrodden” studied 19 scheduled castes and 8 non-scheduled caste community of Kolhapur city of Maharashtra state. Majority of the said respondents belongs to the middle age group.

In this study elite were classified in to 4 categories viz.: Social work, Service, self-employment – and Teaching.

The important finding of this study is that the elite does not take much interest in the development of the people belonging to their community. The author further suggested that there is need for fresh dalit movement focussed at self-improvement and the conception of self-sustaining source of development.

Dr. D.R. Albal\textsuperscript{28} (2002), in his study “Lambani elite” in Bijapur district of Karnataka, unveiled the factors that are mainly responsible, for the emergence of Lambani elite: viz., Education, Reservations (constitutional safeguards), awareness from within and without, profession; and, family background.

The study further reveals that there is occupational mobility among the Lambani elite of the Bijapur district and is observed that there is inter-

generation, as well as intra-generation mobility. The study shows that education is the prime factor for occupational mobility among the Lambani elite.

On the basis of his findings, it can be concluded that, education plays a great role in holding an elite position in the society. If one has education, automatically the constitutional provision will assist to get the elite positions.

The above review of literature shows the number of scholars who have made their studies on elite. The research scholars have studied the various types of elite, which includes Urban elite, Harijan elite, Scheduled caste elite, Political elite, Rural elite and Lambani elite.

Altogether the researchers are very much successful in studying the varied issues relating to the elite, like the social mobility among the elite, socio-economic conditions of the elite, role in policy making and formation of government, their problems, the role of constitutional provisions etc.,

Most of the studies are made on the backward class masses of the Indian society, but there is insufficient study made on the largest minority of the world i.e., on the Muslim elite. Hence, the researcher senses the obligation of the specific study on the Muslim elite, who are passing through a reformative process and it has acclaimed greater significance.
18. **HYPOTHESIS:**

In this study an attempt is being made to test the following hypotheses.

1. **H_1:** Sound Economic background is responsible for the Emergence of Muslim Elite.

2. **H_2:** Education plays an important role in the emergence of Muslim Elite.

3. **H_3:** Parent support plays a vital role in the emergence of Muslim elite.

4. **H_4:** Sound educational background is responsible for the Emergence of Muslim Elite.

5. **H_5:** Muslim elite have high aim for their children.

19. **OBJECTIVES:**

1. To study the factors influencing the emergence of Muslim Elite.

2. To know the Socio-economic background of the Muslim Elite.

3. To study the impact of education on the Muslim Elite.

4. To understand the educational background of the family of the Muslim Elite.

5. To study the Social mobility among the Muslims.
19. SCOPE & LIMITATION:

The following are the limitations of the Study:

1. The Study is confined to the Muslim Elite only.

2. The Study covers Muslims in Belgaum District of Karnataka State.

3. The Study is mainly based on Primary data collected from the respondents of Belgaum Districts, which is subjective in nature.