

# CHAPTER 1

## THE PROBLEM

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# CHAPTER-1

## THE PROBLEM

### 1.1 INTRODUCTION

Hazrat Muhammad [(Praise be upon Him (Pbuh))], the founder of Islam, was born in Mecca (in modern day Saudi Arabia) in A.D. 570. At that time, the religious setting of the Arabian Peninsula was a rather primitive polydemonism and worship of stones, stars, caves and trees. In A.D. 610 at the age of 40, while engaged in a meditative retreat, Muhammad received first revelation from God through the Angel Jibril (Gabriel). This revelation continued up to A.D. 632. Thus, the Islamic scriptures, known as the "Qur'an" (Koran) are the reciting of the revelations to have received from A.D. 610 till his death in A.D. 632. Muslim means the individuals who have Islamic faith – surrendering one's own pleasure for the pleasure of God. Muslims believe in One, Unique, and Incomparable God.

Muslims belong to one of two major sects, the Sunni and Shi'a. Both Sunni and Shi'a Muslims share the most fundamental Islamic beliefs and articles of faith. The difference between these two main sub-groups within Islam initially stemmed not from spiritual differences, but political ones. Over the centuries, however, these political differences have spawned a number of varying practices and positions, which have come to carry a spiritual significance.

The rift between Shi'a and Sunni started after the death of Prophet Muhammad and the question of who was to take over the leadership of the Muslim nation. Sunni Muslims agree with the position taken by many of the Prophet-companions that the new leader should be elected from amongst those capable of the job. The word 'Sunni' in Arabic term means one who follows the traditions of the Prophet.

On the other hand, Shi'a Muslims share the belief that leadership should have passed directly to his cousin / son-in-law i.e. to the descendant(s) of Prophet's family. They believe that their supreme Imam is a fully spiritual guide. Besides, there are some practical differences between the two sub-groups like Shi'a Muslims have a different call to prayer.

It is important to remember that despite all of these differences in opinion and practice, Shi'a and Sunni Muslims share the main articles of Islamic belief and are considered by most to be brethren in faith. In fact, most of the Muslims do not distinguish themselves by claiming membership in any particular group, but prefer to call them simply "Muslims". The Sunni Muslims in the world have large share of around 80 – 85 percent and the Shi'a Muslims have almost 15 – 20 percent of the Muslim population in the globe.

At present there are around 1.5 billion Muslims world wide, constituting 24.5 percent of the world population and they form the majority in more than 40 countries of the world. (Muslim population statistics—by country, fact book, Net /Muslim Pop. Php)

Muslims are the followers of Islam advocating egalitarian society and they believe in oneness. The Muslims entered India almost immediately after its birth in the 7<sup>th</sup> Century A.D. and made its way into different parts of the country. In the South it entered through the present day state of Kerala situated on the Malabar Coast (1) in South India [Salil kader (2004)]. The voyagers were the Arab traders who had been involved in trade activities with India even before the times of Prophet Muhammad. During their numerous voyages to the Malabar region, the Arab traders established matrimonial relationships with the local women and had many progeny from these marriages. This resulted in the spread of Islam to different parts of the region. Many Sufi saints accompanied these traders and under the influence of their preaching and the attraction of an

egalitarian ethos, many local people, mainly belonging to the lower classes, converted to Islam [Salil kader (2004)].

Muslims began coming to India also from Bukhara, Turkey, Iran, Yemen and Afghanistan. The most famous preacher of Islam in India was Khawaja Chisti, who arrived from Iran and his sect is renowned as Sufism.

The history of Islam in India is well over a thousand year old today. It has blended beautifully into the background of its adopted land and contributed immensely to the formation of a composite Indian culture and the building of the Indian nation. But this Islam and the practitioners are not a homogeneous entity as is widely believed. Majority of the Muslims converted to Islam, had belonged to the lower echelons of the Hindu. Since 711 A.D., different Muslim rulers (Turks of Central Asia, Afghans, and the descendants of the Mughals) entered India, established their rule under various dynastic names. By the 11<sup>th</sup> Century, the Muslims had established their Capital at Delhi, which remained the principal seat of power until the last ruler of Mughal Dynasty, Bahadur Sah Zafar, was deposed in 1857 by the British.

Muslims who claim foreign origin assert a superior status for themselves as 'Asraf' or 'Khas' or 'noble', and, by and large, relatively well off ex-Zamindars and now rich and middle peasants, traders and industrial (small and medium) entrepreneurs and professionals, while the local converts predominantly from the lower echelons of Hindu society were designated as the '*Ajlafs*' or '*Altafs*' and '*Arjals*' [Zainuddin, 2003]. An overwhelming proportion of '*Ajlafs*' and '*Arzals*', are poor peasants, small manufacture artisans, skilled and unskilled workers. Going by this classification an overwhelming 75 percent of Muslim population of India would fall into the '*Ajlaf*' category (Anwar, 2001)

Traditionally, the status of the *Arjals* is the lowest similar to that of the scheduled castes (SCs) among Hindus as many of them work as sweepers, grave diggers, cobblers, barbers etc. The basis of this social

stratification was by birth and race as status symbol, although Islam does not recognize caste differentiation in the community.

Muslims in India constitute the second largest religious group and the largest minority. India's Muslim population reaches at over 138 million, which represents 13.4 percent of India's total population of 1029 million as per 2001 Census. The growth in population for all SRCs declined from 23.9 percent during 1981-91 to 21.5 percent during 1991-2001 by 2.4 percentage points, whereas Muslims are showing a larger fall from 32.9 percent to 29.5 percent i.e., 3.4 percentage points during the corresponding period.

According to the 2001 Census, 59 percent Muslims are literate against the national average of 65 percent. A gloomy picture prevails in educational status in rural India. Muslim literacy in rural India is further low at 53 percent of which male literacy is 62 percent and female literacy is 43 percent against the national literacy for all SRC of 59 percent, 71 percent and 46 percent respectively. Twenty-five percent of Muslim children in 6 to 14 age group have either never been to school or have dropped out at some stage. The percentage of graduates in poor households pursuing post graduate studies significantly lower among Muslims at 16 percent against Hindu general at 29 percent; SCs and STs at 28 percent and OBCs at 23 percent.

The 61<sup>st</sup> round data of the NSS shows that 22.7 percent of India's population was poor in 2004-05. Muslims are poor with a headcount ratio (HCR) of 31 percent living below the poverty line. The incidence of poverty among OBC Muslims is close to that of the SC/ST with a HCR of 35 percent. Significantly, the poverty among Muslims, according to data provided by the NSS, decline in rural areas has been substantial during the decade 1993-04 to 2004-05.

A relatively high proportion of the Muslim workers (11 percent) including those among the OBC strata are engaged in wholesale and retail trade as merchants and shopkeepers; and also small manufacturers. One

of the major problems that Muslims in general and the entrepreneurs among them in particular, face in their business is the presence of inadequate credit facilities not only from private and public sector banks, but also from Small Industries Development Bank of India (SIDBI). Several areas with Muslim concentration happen to be marked as 'red' by the banks, where giving loans is not advisable.

Around 60 percent of the Muslim workers are self-employed in household enterprises. They are mostly engaged in certain industries such as tobacco and textile products, retail and wholesale trade and sale, repair and maintenance of motor vehicles, electrical machinery and apparatus manufacturing. As many as 73 percent of the Muslims are employed as workers in informal sector not eligible for any social benefits of provident fund, pension, health care etc. (Sachar Committee Report-2006, table 5.3)

The Muslims in India reside across the country, yet their concentration varies substantially. The majority of Muslim populations in India are living in four states – Uttar Pradesh, West Bengal, Bihar and Maharashtra. Even within these states, ghettoisation of Muslims is due to deep sense of insecurity.

During British rule, the Muslims, both the elite (*Ashrafs*) and non-elite (*Ajlafs* and *Arjals*) categories, were seriously affected owing to radical changes in economy, polity and society of the colonial India. The socio-economic changes taking place in colonial India nearly by-passed the Muslims for various reasons. Partition of the country created a great vacuum of middle class and that caused a serious setback in development and progress of Muslim society. Although statistical data are not available, it is widely presumed that the huge migration of Muslims from India during partition was from upper and middle strata of the society. This left the remaining Muslim population in India more disadvantaged than ever before (Mandal 1996). The socio-economic condition of the Muslims has not been changed much in independent India. The various reports and research studies clearly show that 'Muslims in India are educationally and

economically backward. The economic backwardness of the Muslims is a cyclical and ongoing process leading to economic backwardness. Like other minorities, Muslims are suffering from multifaceted problems; in addition, they face problems relating to security, identity, and equity. Problems faced by Muslims are a combination of those faced by the poor (a large proportion of Muslims are poor). The feeling of insecurity among Muslims is very high, especially in communally sensitive states and among women. Ghettoisation is a result of insecurity and prejudice in housing, schools and jobs. Insecurity adversely affects mobility, especially of women leading to situations wherein Muslims are not able to fully exploit economic opportunities. Backwardness in education is a key concern of the community. Limited access to good quality schools is a major problem that affects female students more adversely.

## **1.2 AREA OF SURVEY**

A Muslim concentrated village, Totaramjote, and a Hindu concentrated village, South Rathkhola in Naxalbari Block in Darjeeling district, and Muslim concentrated village, Manik Nagar and a Hindu majority village, Hazarpur in Farakka Block in Murshidabad District in the state of West Bengal have been surveyed. The Muslim people in this area are, by and large, poor. They are mostly self-employed in household jobs like bidi making, very few are landowners and some are street vendors, some have tea, pan and bidi stalls, some are engaged in agricultural activities and some in other informal activities.

They are lagging behind in mainstream education. We have tried, through investigation, to find out the causes of poverty and educational backwardness of the Muslim communities, and to know the pattern of their earnings and expenditure and correlate the economic with the educational factors. In the ultimate analysis, we have tried to build a model for eradicating illiteracy and poverty among this unfortunate section of the society.

### **1.3 SIGNIFICANCE OF THE PROBLEMS**

The economic development of a country cannot be achieved without development of each constituent of the country at micro level as well as at macro level. Poverty is the curse to any economy. Indian Muslims are by and large poor. They have power and will to have education and to work in any field.

In spite the fact of power and will, the Muslims in India are backward both educationally and economically. Unless an assessment is made and the root causes of poverty and backwardness are found out, the Muslim population would remain poor and backward, and would continue to contribute negatively in the economic development of the country.

### **1.4 CONCEPTUAL FRAMEWORK**

The study of the socio-economic condition of Muslim Society in India is practically negligible. A few studies on some Muslim groups of Northern, Western and Southern parts of the country have been made so far. Very little is known about the socio-economic status of Muslims of Eastern part of India. Hence, the effort is made to have an in-depth study of socio-economic condition of Muslim inhabitants of Eastern part of the country.

For our purpose, two blocks of West Bengal of which one block is Farakka of Murshidabad District and the other one is Naxalbari of Darjeeling District have been investigated.

Questionnaires were being prepared to collect information of socio-economic condition of Muslims. Secondary data have been collected from National Sample Survey Organisation (NSSO), Human Resource Planning Department, Government of India's Census Reports, National Crime Records Bureau (NCRB), and different writings in Journals, Books and other Government Reports.



A complete enumeration is made in two villages in Naxalbari Block, of which one village is Muslim concentrated and the other being Hindu concentrated. The same procedure is followed for enumeration of the respective villages in Farakka Block.

**The specific objectives of the study are as under:**

- To identify the root causes of educational backwardness along with to review the contributions, if any, of the personal law of Muslims towards higher rate of illiteracy in the village people under survey. .
- To study the levels of family size, dependency ratio, work force participation rate in different sectors, per capita income of the Muslims and the Hindus.
- To study the pattern of incomes and expenditures of the people under review and to assess the standard of living of the people in the villages under survey.
- To assess the degree of discrimination, if any, towards Muslim people in the area of study, in educational institutions, in job availabilities, in the field of employment, and in availing benefits from government welfare schemes.
- To assess the feelings of insecurity in Muslim population.
- To make a comparative study of socio-economic conditions of the Muslims and Hindus in the proposed area of survey, and the Muslims of West Bengal and India as a whole.
- To find out a suitable model for their socio-economic development.

## 1.5 A BRIEF REVIEW OF LITERATURE

In "Social, economic and educational condition of Indian Muslims", [Economic and Political Weekly (EPW), Vol. XLII, No.10, March 10, 2007] Rakesh Besant (2007) discusses the Sachar Committee Report which provides information on the conditions of the Muslim community by using large-scale empirical data. It provides the basis for an ongoing debate, from an equity perspective on the conditions of the Muslims. He mentions four factors for better understanding—affirmative action, political mobilisation, historical context and nature of governance interact with economic development is essential to unravel the determinants of inter-regional variation in the conditions of Muslims. These interactions may also have implications for the link between equity, security and identity issues.

In "Muslims in India: Some demographic and social characteristics," Prof. Sekh Rahim Mondal[1994] depicts, describes and analyzes the world wide Indian Muslim distribution with special reference to West Bengal. Prof. Mondal further discusses the religious sects among Muslims in India. In India there are several religious sects among the Muslims. These are: Sunni, Shia, Waahabi and Ahmadia etc. Each sect has acquired its own individual characteristics by incorporating different values and customs to the basic Islamic philosophy. Though these sects have originated from the same source, yet they have differences in their rites and customs.

In an article on "Islam, Social Stratification and Empowerment of Muslim OBCs", Syyed Zainuddin [2003] analyzes the social stratification among Muslims of North India from a historical perspective. It identifies caste as a system and such social stratification and compares the social and economic backwardness of Muslim.

"Economic Development of Indian Muslims: Some strategic options." written by Tahir Beg [1990], while projecting Muslim participation in Indian economy, tries to distinguish two major strategic options and argues in favour of adopting a value oriented strategy of economic

development as derived from Islamic faith and values. He presents the Muslim participation in different employment sectors and shows a dismal picture. According to Beg, economic backwardness is causing in turn educational backwardness. Muslim parents, troubled by poverty and resourcelessness are influenced by the lure of additional earnings made possible by putting their children to craftsmanship, and they tend to ignore the significance of education.

Asghar Ali Engineer [1985] throws some light on the gravity of economic problems faced by the Muslims and the role of their leadership in responding to the challenge. He makes a comparative study on economic problems of Muslim society during pre- and post-independence era. He urges that the Muslim leaders should dedicate themselves to the uplift of the poor Muslims by working for organising the poor artisans on class lines along with other artisans and workers belonging to other communities, thus bringing economic rewards to the poorest among the Muslims. The salvation of the Muslim masses after all lies in strengthening the socialist and democratic forces in the country. Reservation of jobs would lead to polarisation along the communal lines and amount to seeking a religious solution to essentially a socio-economic problem. But such polarisation proves to be short-lived as the break of Pakistan has very well experienced.

Prof. Sekh Rahim Mondal[2003], in "Social structure, OBCs and Muslims," attempts to examine the social structure, social inequality and situation of other backward classes (OBCs) with particular reference to Indian Muslims. The study highlights the social dynamics among Muslims and the plight of downtrodden segments of the community. He states that the economic backwardness of the Muslims is a recurring and ongoing process leading to educational and social backwardness and in turn to a economic backwardness. Although Islam does not admit inequality on the basis of race, language and other ethnic varieties, in reality the majority of Muslim population in India faces more or less the same kind of inequality,

discrimination and backwardness as faced by the backward castes among Hindus. Majority of Muslims in India are the descendents of converted forefathers. The conversion took place because of social equality in Islam. However, their traditional caste characteristics have not been erased due to their deep root in economic and social institutions. As a result, even after conversion they are still following the traditional occupations and their social status has not changed much. Thus, majority of Muslims in India are backward on the similar ground of backward classes among Hindus.

Imran Ali and Yoginder Sikand[2006], in "Survey report on socio-economic conditions of Muslim in India," describe the gloomy picture of Muslim employment in Governments' Jobs. They express that economic and educational deprivation reduced the community's ability to seek relief from government development schemes. This has become more difficult by the fact that a large section of the north Indian middle class had migrated to Pakistan in the wake of the partition, leaving behind millions of Muslims rudderless. They also describe the degree and causes of ghettoisation of Muslims in India.

Mohammad Nejatullah Siddiqui [1990], in "The Muslim Situation in India- Some observations," indicates for taking initiatives by the community leaders for awareness of economic upliftment of the community and he advises the community not to merely make complaints and passively wait for others to remedy the situation. He stresses the need of job oriented education of the Muslims. He mentions the contents of *Ummah* (religious mission) for acquiring enough means to live healthy, well-provisioned life and have something to spare for the cause of Allah.

Imtiaz Ahmad [1990], in "The problems of Indian Muslims: Methodology for Analysis", suggests for the economic upliftment of the Indian Muslims that they must engage in a serious appraisal of their access to the structure of social assets. He writes that there are many areas where creation and consolidation of social assets of the community can be achieved through community initiative and efficient tapping of the

community's internal resources; other areas will call for backup action by the state and the wider society.

K. G. Munshi [1990], in "Socio-economic conditions of Muslims in India", depicts the picture of income and poverty of Indian Muslims showing that per capita income in India in 1986-87 was Rs.781.50 where as per capita income of Indian Muslims was Rs.698.30 for the said period because of engagement in low income strata in the occupational structures. He suggests that Muslim people should be made to feel an incessant and intense urge for growth. Instead of becoming fatalists, they should have an optimum mix of material and spiritual views of life. He exhibits a high and positive coefficient of correlation between education and income.

Jayati Ghosh [2006], in the article "Case for caste based quotas in Higher Education," counts the justification of the quota system for the disadvantaged groups in higher-education. She states that the roots of discrimination in India are so deep that social and economic disparities are deeply intertwined, although in increasingly complex ways; reservations for different groups in higher education are needed, not because they are the perfect instruments for the rectification of long-standing discrimination but because they are the most workable method to move into this direction. The nature of Indian society ensures that without such measures, social discrimination and exclusion will only persist and be strengthened.

Thomas E Weisskopf [2006], in the article "Is Positive Discrimination a Good Way to Aid disadvantaged Ethnic Communities" discusses the need of positive discrimination (PD) to reduce historically persistent lags in the social and economic welfare of relatively poor communities. Positive discrimination means preferential selection of members of under-represented ethnic communities to desirable positions in society .It finds that the case for deploying such PD policies is strong if the policies are carefully deigned to maximize the benefits and minimize the costs.

Naseem A Zaidi [2001] emphasizes the need of mass Muslim movement in which the focus should be on qualitative aspect of education. The movement is to be started from grass root level of education. A large section of the Muslim intelligentsia advocates Urdu as medium of instruction for Muslim students in the country without having a long vision of Muslims going on higher or professional education and ultimately obtaining a prosperous position in the job market. As higher or professional education is not available through Urdu medium or any regional language, students have to switch over from one medium to another and in majority of cases they fail to achieve a command over the new medium. English is recognized as the main international language and the English press, In India as well as on global level, provides standard information literature through books, periodicals, newspaper etc. Other forms of media like internet or television also provide standard information through English language. In fact Urdu or any regional language as medium of instruction may help in increasing literacy percentages among socially and economically backward classes of Muslims, yet it fails to bring excellence as well as to groom young generation for the job market

Malika B. Mistry [2005] presents a paper on the 'Demographic and socio-economic profile of the Muslims in India'. The paper provides a demographic history of Indian Muslims, including the growth and distribution of the Muslim population across Indian states over the past century. The paper concludes with arguments in favour of ensuring justice and human rights for Muslims, emphasizing the importance of non-government organizations (NGOs) and the positive role they could play in enhancing the condition of the Muslim Community in India.

Rajeshwari Deshpande and Subhas Palshikar conducted studies in 2007 [published 2008] for finding out the relationship between caste and occupation in Pune and investigate the patterns of intergenerational occupational mobility across four generations and different caste groups in the city. According to their study, the other backward classes are in

stagnation as far as mobility is concerned. Their study indicates that caste is important for upward movement in the sense that the middle peasant and Dalit castes are indeed making progress in real terms.

Prof. Sekh Rahim Mondal [1996] has made an attempt to delineate the various segments of Muslim societies, the nature of inter-relationship between these segments and finally their functional relationship with the metropolis of Siliguri (W.B) has been examined in research studies entitled "Muslims of Siliguri" under research studies scheme. The socio-economic condition of the Muslims of this growing city and their mechanism of maintaining cultural identity has also been highlighted. The study has grown out on the basis of empirical research conducted by the author during the period 1993 -1996.

C.A. Abdus Salam stressed the need for preparing plan of action on educational and economic development at each level for implementation; particularly he emphasized the need for implementing 15 – point programme of the Prime Minister. He suggested to form committees for monitoring the activities at their respective levels and to review the progress at the end of specified intervals at each level. There must be continuous and meaningful rapport between these government cells and the committees at each level. [Ansari 1990]

Rowena Robinson [2007] examines the social, political and economic profiles of Indian Muslims emerging from the Sachar Committee Report (2006). Robinson tries to clarify the implications of different variations including regional and gendered on socio-economic profile of Indian Muslims. In the light of the amendments of the Constitutional Order in 1956 and 1990, it would appear that the continued exclusion of Dalit Muslims and Dalit Christians from the benefits of reservations amounts to religion-based discrimination and contravenes constitutional principles prohibiting discrimination on the grounds of religion, race, caste, sex or place of birth. It is argued that the idea of quotas for SC Muslims or

affirmative action for other sections of the community should not be considered religion-based decisions

Jag Mohan Singh Verma [1999] enumerates the human rights visualized and crystallized in the Universal Declaration of 1948 by the General Assembly of the United Nations. Mr. Verma has given the outline of the same. He argues for conscious applications of the socio-political tenet of Islam to the life of the nation.

In the name of democracy, the constituent assembly of India adopted certain specific individual and collective rights to religion. Democracy, however, is not just about rights; another integral component of democracy is representation. Shefali Jha [2003] argues that the granting of a range of individual and collective religious rights to the minorities was used, in the constituent assembly, to justify the refusal of their demand for more adequate mechanisms of representation for instance, for proportional representation or for reserved seats in the legislatures.

Moinul Hassan [2006] delineates the findings of Sir William Hunter, the chairperson of Hunter Commission (1870), on the causes for the resentment among Muslims against the British Government, the observations of the Dr. Gopal Singh Committee (1983) on deplorable socio-economic condition of minorities including scheduled castes and scheduled tribes and the Sachar Committee Report in the recent past on the socio-economic and educational status of the Muslim community in India.

Praful Bidwai [2006] advocates the need of affirmative action for the Indian Muslims, bearing the similar status of scheduled castes and scheduled tribes, just as much as other disadvantaged groups in the front of socio-economic status.

Satish Deshpande and Yogendra Yadav [2006], in their article "Redesigning Affirmative Action – Castes and Benefits in Higher Education," argues for better policy design in affirmative action. Their



paper presents an illustrative model of a feasible alternative to caste quotas. The proposed model is evidence-based, addresses multiple sources of group and individual disadvantage (caste, region, gender and rural/urban residence), as well as interaction effects and degrees of disadvantage. Such an approach allows us to demonstrate that affirmative action is not about “appeasement” but about eliminating sources of tangible disadvantage in the unequal society. They argue for better affirmative action policies which can be designed by trying to cultivate some features like evidence based approach; sensitivity to multiple dimensions of disadvantage but not limited to caste; sensitivity to the interaction effects of these different dimensions of disadvantage; and sensitivity to degrees of relative disadvantage.

Anwar Alam [2003] writes that the upper caste/class of Indian Muslim leadership has historically and consciously by its very nature has stymied attempts towards democratization within the community under the age of liberalisation and globalisation. Globalisation is a process that has an inherent tendency to undermine democracy in the world. As a critical appraisal reveals, stymied attempts by upper caste/class Indian Muslim leadership towards democratization can only serve to perpetuate the domination of a minuscule elite who present such grievances as issues held in common by a ‘uniform monolithic’ Muslim community. In reality, the Muslim community remains diversified, fragmented and as caste-ridden as any other community.

## 1.6 METHODOLOGY

In this study, primary as well as secondary data have been used. Research questions and the following four hypotheses have been set to get information about socio-economic condition of the population under survey.

- a. One of the most important contributing factors for Muslim poverty is their educational backwardness. This hypothesis has been tested with the help of data collected from the field survey.



- b. Economic condition of the Muslims in the area under survey has limited avenues for their earnings. Hence, Muslims in these areas are mostly self occupied and engage them in household jobs. For this reason they exhibit low per capita income leading to low per capita consumption.
- c. The Muslims suffer from inadequate access to nutrition, health-care and infrastructural facilities. The testing of this hypothesis has been made with the help of primary data collected from our survey.
- d. Muslim people in the area are suffering from socio-economic discrimination towards education, governmental assistance and employment opportunities in formal sectors. This hypothesis is tested with help of data collected from the field survey.

In order to derive the conclusion, some statistical tools and techniques such as correlation coefficient, mean deviation etc. have been used. After being analyzed the data, some effective recommendations have been made in chapter VII for the development of the Muslim population of India with a particular reference to the Muslim inhabitants of Naxalbari and Farakka Blocks.

## **1.7 FRAMEWORK OF THE STUDY**

The break up of chapters of the study has been made as follows:

**Chapter 1: The Problem**

**Chapter 2: Socio-economic Study of Indian Muslims**

**Chapter 3: Socio-economic Study of Muslims in West Bengal**

**Chapter 4: Our Naxalbari Study**

**Chapter 5: Our Farakka Study**

**Chapter 6: Comparing between Naxalbari and Farakka Studies**

**Chapter 7: Conclusions and Recommendations**