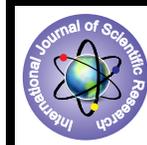


## Socio-Economic Conditions of Muslims in Telangana State-A Study



### History

KEYWORDS : Socio-Economic & Political Conditions, Muslim Communities and Minorities and Issues and Problems.

Mr.MAHAMMAD. SHARIF

Doctoral Research Scholar DEPARTMENT OF HISTORY OSMANIA UNIVERSITY HYDERABAD(T.S)-500007

### ABSTRACT

*The purpose of this study was to examine the social, economic conditions of Muslims in the Telangana districts; this includes the pursuit of a better understanding of the local, structural, and macro factors responsible for the relative deprivation of Muslims in the region and the identification of the causes of the deprivation and marginalization. This study reports upon and addresses the status of Muslims in Telangana districts. The Telangana culture is a mixture of Telugu traditions and Persian traditions from the Mughals and Nizams. Telangana State has long been a meeting place for diverse languages and cultures and frequently referred as South of North and North of South. It is also recognized for its Ganga-Jamuna Tehzeeb and the capital Hyderabad as a miniature India. The focus of this study takes into account the education, and socio-economic situation of the Muslim communities in the area and examines the data for exclusions that may exist. The intended outcome of this study was to provide data and useful information to NGOs, individuals, groups, and Muslim communities in order to develop strategies and action plans for development, integration, and enhancement of the community.*

### INTRODUCTION:

The Telangana culture is a mixture of Telugu traditions and Persian traditions from the Mughals and Nizams. Telangana State has long been a meeting place for diverse languages and cultures and frequently referred as South of North and North of South. It is also recognized for its Ganga-Jamuna Tehzeeb and the capital Hyderabad as a miniature India. The predominant religions of the people are Hinduism and Islam. In terms of influence, Islam occupies the second place. Telangana Muslims are a community of Urdu-speaking Muslims from the area that used to be the princely state of Hyderabad, India. With its origins in the Muslim Bahmani Sultanate and then Deccan sultanates, the culture became defined in the latter half of the reign of the Nizam dynasty in Hyderabad. The culture and way of life that exists today in Hyderabad and among the Hyderabad Muslim diaspora around the world. The largest concentration of Hyderabad Muslims is in the city of Hyderabad. After the Partition of India and the Incorporation of Hyderabad by India, the Muslims of the state lost their privileged status and reputation.

In Telangana region, there are 19 districts. Hyderabad, the state's capital falls in this region. Ratio of Muslim population in Hyderabad and Secunderabad is approximately 40 percent, which is the highest in the entire state. In Hyderabad's neighboring districts like Nizamabad and Medak, Muslim population is fairly large. There are 110 Assembly constituencies in Telangana region where Muslims exercise great influence in elections. In Hyderabad city alone there are 13 Assembly constituencies and at least in five constituencies Muslims are in a majority and so far four persons have been winning on Majlis Ittehadul Muslimeen.

### OBJECTIVES:

1. To suggest measures for the socio-economic development has a positive role to play in structuring the policy on the minorities as regards developmental issues.
2. To find equitable and just solutions to the problems of Muslim Communities and Minorities in prominently that of being deprived the exercise of their social economic political, rights,
3. To find out how to take effective and immediate measures to end all violence and policies of political, economic and cultural discrimination against Muslims.

### METHODOLOGY:

This study collected primary data from a sample of 200 Muslim households from all districts of Telangana state using random sampling method. However, further data was gathered from Muslim households in each district, the need of which was determined by the researcher and indicated by the research objec-

tives.

### DISTRIBUTION OF MUSLIM POPULATION IN TELANGANA DISTRICTS:

Following is the distribution of Muslim population in Telangana region. These figures are based on the demography of 2001. It is likely that the population of Muslims must have increased at the rate of 4% during the next decade. According to this calculation Muslims constitute nearly 16% in Telangana region.

Table: 1

District	Muslim Population	Percentage (%)
Mahaboob Nagar	296975	8%
Ranga Reddy	408281	11.43%
Hyderabad	1576583	41.16%
Medak	296486	11.1%
Nizamabad	335324	14.44%
Adilabad	236344	9.51%
Karimnagar	213811	6.12%
Warangal	177217	5.45%
Khammam	137639	5.29%
Nalgonda	170553	5.25%
Total	3853213	12.43%

- As per 2011 census, 85.1% of the total population of Telangana state (TS) were Hindus and 12.7% were Muslims.
- Numbering about 45 lakh in 2011, Muslims are the second important religious group in TS.
- The share of Muslims in TS increased marginally from 12.4% in 2001 to 12.7% in 2011
- Muslim pop varies from 1.9lakh in Nalgonda district to 17 lakh in Hyderabad district
- While Hyderabad accounts for 38% of Muslims, RR district accounts for 13.8%.
- 75% of Muslims live in urban areas, while 25% in rural areas.

### SOCIAL STRATIFICATION OF MUSLIMS IN TELANGANA:

There is no disagreement about the fact that Muslims of India are a backward community whatever criteria one may utilize to make out the on the whole backwardness of the community. There is, nonetheless, a disagreement concerning the reasons of this backwardness; the responsibility is attributed by Muslims to the state and the system, Telangana has a noteworthy Muslim population. Muslims in Telangana are in front of two major problems—education and employment which are essential for the socio-economic advancement of human beings. It is obvious that Muslims in India as well as Muslims in Telangana are sheathing behind in stipulations of quantitative and qualitative

education. The Indian Muslims, found to reside in almost every States and Union Territory of the country with a varied percentage, bear the qualities of Islamic great beliefs as well as little beliefs playing a crucial role in the development of Indian Society, culture and civilization.

#### ECONOMIC, EDUCATIONAL PROBLEMS OF A MUSLIM MINORITY:

Muslims represent India's largest religious minority group at nearly 13% of the country's population. In a country with such a large populace, though, that minority translates to more than 140 million residents - meaning India has more Muslims than any other country in the world except for Indonesia and Pakistan. And this minority group is growing. The 2001 census found the Muslim population in India had increased almost 200% in 40 years, from 1961 to 2001. While the rest of the country's populace grew, it did so at a slower rate (134% for all of India during the same four decades, including Muslim Indians). The annual growth rate for the Muslim population during that time was 2.7%, higher than the national average of 2.1%. data show that Muslims in India are more likely than Hindus and members of other religions to have three or more children under the age of 15 at home. Muslims are the most likely to have three or more children living at home This growing minority of Muslim Indians are more economically disadvantaged and dissatisfied than Indians of other religious groups. Muslims are more likely than the Indian population overall to live below the poverty line, 31% compared with 26%, according to the National Council of Applied Economic Research in India data show that the country's Muslims (51%) are less likely than Hindus (63%) or others (66%) to be satisfied with their standard of living. Similarly, Muslims (65%) are more likely than Hindus (53%) and others (51%) to say their standard of living is staying the same or getting worse.

#### SOCIO-ECONOMIC CONDITIONS OF MUSLIMS IN TELANGANA:

A total of 200 households are chosen from all districts of Telangana randomly in proportion to religious group in the total population of the districts. Most of the sample respondents for the study are taken from rural areas purposively. Household schedule would be used to identify socio-economic parameters, as well as, to understand both the individual and the collective experiences of people living in these areas. It will be useful in understanding the nature of the districts in terms of availability of infrastructure, access to basic amenities such as health services, education, land and irrigation.

**Table: 2**

#### Distribution of Muslim households by the type of house

S.No	Type of the house	Frequency	Percentage
1	Kutcha	138	69
2	Pucca house	42	21
3	Kutcha -pucca	20	10
	total	200	100

**Source: Household survey data**

From the above table it can be described 69% of Muslims live in kutcha house, 10% of the sample owns kutcha-pucca house, remaining 21% of Muslims live in pucca house. Housing condition appears less grim for the Muslim households. It can understand from above data that construction and maintenance of better houses require large investments from the Muslim community.

**Table: 3**

#### Distribution of households according to ownership of the house

S. No	ownership	Frequency	Percentage
1	Own house	182	91
2	IAY house/ government provided	10	5

3	Rented house	8	4
	total	200	100

**Source: Household survey data**

According to above table it can be pointed out majority (91%) of the Muslims own their house in the sample, only 5% of the respondents received house under the government scheme in-dira awass yojana and remaining 4% of Muslims lived in rented house.

**Table: 4**

#### Distribution of Muslim population according to level of education

Sno	Descriptive	Frequency	Percentage
1	Illiterate	166	83
2	Primary	10	5
3	Secondary education	18	9
4	Technical or diploma	4	2
5	Graduation and above	2	1
	Total	200	100

**Source: Household survey data**

The house hold survey on educational conditions offers plethora of data on Muslims respondents of the many glaring facts from above table, when we begin with the level of illiteracy among Muslim households that stands at 83% of sample respondents. Of the rest who are deemed literate, the percentage of primary educated is 5%. And the percentage steadily dwindles as one goes higher up till the secondary level (9%). It seems almost self-selection among those who could not continue to the highest possible level of graduation - those who stayed onto the secondary level also continued till graduation (1%). Only four respondents has gone for technical education. As expected, literacy rates are much lower in rural areas as compared to urban areas. The Muslim community should look at education as a means of improving socio-economic status.

**Table: 5**

#### Distribution of households by reasons for drop out of school

Sno	Reasons for drop outs	frequency	Percentage
1	Distance	20	10
2	Not proper teaching	10	5
3	It is expensive	30	15
4	Unavailability of water and toilets	20	10
5	Unable to attend school due to work	120	60
	total	200	100

**Source: Household survey data**

Above table clearly identifies the reasons why the dropout rates have been so high for most school goers. Majority of the Muslims( 60%) are not interested in sending their children to school. next best alternative to school is go out for work and earn for the family instead of being in school. The government emphasis should be on provisions of supplementary resources that could keep them in school., mid-day meal scheme does not alone address this problem, because the respondents clearly voiced their positions on the choice between school and work and the only way they could continue in school is providing the household sending children to school with a subsidy equivalent to the income they would lose by not working during that time.15% of Muslims report that the cost of remaining in school is quite high - both the direct cost and the indirect cost of not earning anything while in school. Despite the fact that distance wise, most Muslim (10%) households said the school should be in the neighborhood within a distance of one kilometer.10 % house-

holds pointed out Unavailability of water and toilets for female students is the main reason for drop outs of girl children.

**Table: 6**  
**Distribution of households as per occupation**

Sn	Work participation	Respondents	Percentage
1	Agriculture	124	62
2	Private employee	10	5
3	Causal labour	62	31
4	Unable to work due to ill health	4	2
	total	200	100

**Source: Household survey data**

Muslims have the lowest share of working people it can be revealed by the table .7 that agriculture is the major source of livelihood for both the communities, either as cultivator or as landless agricultural labourers. 31% of respondents are engaged in casual agricultural work. Given the fact that major source of occupation is agriculture (62%) it only reflects disguised unemployment in agriculture leading to effectively low productivity. 5% Muslim communities are engaged in private sector. Due to health problems 2% of sample respondents are not working entirely dependent on their children. More than fifty percent Muslims are leading a life below the poverty line as compared to thirty-five percent of Hindus who live below the poverty line. Because of a general environment of hostility against Muslims, decent employment in the private sector is becoming increasingly difficult for Muslims, while in the public sector there is no encouragement for Muslims either.

**Table: 7**  
**Muslim households interested in self employment training**

Sno	training	respondents	Percentage
1	tailoring	80	40
2	Automobile repair	30	15
3	Electrical wiring	62	31
4	Motor driving	28	14
	total	200	100

**Source: Household survey data**

State aims at imparting skills to the targeted individual beneficiaries leading to self/wage employment for minorities. The scheme of training women (40%) in tailoring is been utilized by poor people as most of them are illiterate. Those who are able to utilize are enjoying economic benefit. Most of the men of household are interested in Automobile repair( 15%),Electrical wiring( 31%),Motor driving( 14%) training to become self employed.

**Table: 8**  
**Distribution of Muslims as per Insurance and Financial Assets**

Sno	Insurance and Financial Assets	Percentage
1	Fixed deposit	19
2	Bank deposit	20
3	Health insurance	23
4	Life insurance	21
5	Crop insurance	26

**Source: Household survey data**

The above table reflects on a score of other features for underdevelopment of Muslim communities. When it comes to Insurance and Financial Assets of Muslim households shown very less interest. Most of them are financial illiterates. 19 % of total sample households are having fixed deposits. Among the Muslim households the relatively affluent ones also engage in term deposits.

20 % of the Muslims in the study area are having bank accounts rest of them don't operate bank account. Health consciousness is also very low in Muslims; only 23% of respondents took health insurance remaining population not interested in health insurance. Knowledge about life insurance is nil, only 21% of Muslims paid premium for life insurance. Percentage of people buying crop insurance is negligible, some of the respondents are aware of crop insurance (26%). Thus Muslim respondents have less knowledge about Insurance and Financial Assets when compared to other communities.

**CONCLUSION:**

To conclude, the plight of Muslims is rather worrying in Telangana. They are socially ostracized, politically marginalized and economically weak. In spite of this, the majority community continues to perceive them as a threat and as aggressive. In fact, they believe, as one of the Hindu respondent said, "Muslims are quiet because they have been 'put in their place', otherwise they will begin to dominate the Hindus". Due to this perceived idea, there is no general sympathy for the Muslims.

**REFERENCE:**

- Ahmad, I. (1975). "Economic and Social Changes", in Muslims in India, ed. Zafar Imam, New Delhi: Orient Longman. pp: 231-255.
- Ahmad, I. (1981). "Muslim Educational Backwardness: An Inferential Analysis", Economic and Political Weekly, Vol.16, No. 36, Sep.5, pp. 1457-1465.
- Ahmad, I. (2007). "Exploring the Status of Muslims in the Economy", Economic and Political Weekly, vol. 42, No. 37, September 15, pp. 3703-3704.
- Alam, Mohd Sanjeer. (2009) "Is Relative Size of Minority Population Linked to Underdevelopment." Economic and Political Weekly, Vol. 44, No 48
- Alam, M. S and Saraswati Raju. (2007). Contextualising Inter-, Intra-religious and Gendered Literacy and Educational Disparities in Rural Bihar. Economic and Political Weekly, Vol. 42, No. 8, pp. 1613-1622.
- Aleaz, B. (2005). Madrasa Education, State and Community Consciousness: Muslims in West Bengal, Economic and Political Weekly, Vol. 40. No.6, pp. 555-565.
- Ansari, I. A. (2006). Political Representation of Muslims in India: 1952-2004, New Delhi: Manak Publications Pvt. Ltd, pp. (27, 340-341, 378-379).
- Beg, T. (1989). "Economic Development of Indian Muslims: Some Strategic Options", in 'The Muslim Situation in India', ed. I. A. Ansari, New Delhi: Sterling Publishers Private Limited, pp. 116-131.