

Socio-Political Status of Muslims in India: Post Partition

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ABSTRACT

Ever since India got independence, the Muslims who opted to make India as their homeland have to witness numerous problems in terms of their economy, education, politics and culture. Rather their miseries and deprivations even farther multiplied as compared to colonial period of sway. As Gopal Singh committee Report 1983, the Sachar Report 2006 and lastly, the Ranganath Report 2007 manifest the other side of the story against the Indian government's claim that the Muslims are progressing and prospering alike other communities. Indian governments have constituted several commissions to probe into Muslims' plight, but have showed reluctance to implement the findings or recommendations of the said committees on the one hand while the Hindu extremists always blame the Indian government's policy of "Muslims' appeasement" on the other. Since independence the Muslims have been made sandwich between the two variations... the duplicity of Indian governments and the adverse attitude of the Hindu fundamentalists. However, it is the need of the hour to take certain affirmative measures to curtail the Muslims' deprivations in the areas of education, economics and politics.

KEY WORDS: Social Political Status, Independence, Muslims, Hindus, Minorities

Introduction

Indian Muslims are the second largest religious segment of Indian society following the Hindus. Before partition both the communities; the Hindus and the Muslims were living side by side but could never merge into one nation. There were very core religious and social variations between the two. However, elites of both sides had strived hard to subjugate each other but failed to imprint far-reaching cultural influences upon one another. Islam as ruling religion put

profound impacts on the indigenous population resultantly; a large number of non-Muslim masses came into the fold of Islam.

Hindus belonging to upper caste never appreciated Islamic rule in India and had always been sporadically trying to override the Muslims' sway. In such a way they could not usurp the government from Muslims but the third party, the British captured the powers. After having 150 years of rule over India, the British decided to divide India on the demand of Indian Muslims. The partition, however, divided the Muslims of subcontinent into two portions, the Pakistani Muslims and the Indian Muslims. The focus of this study is the Muslims' plight in areas of education, economy and politics in post-independent era. The study has been divided under three sub headings.

- i) Muslims' contribution in education in India
- ii) Muslims' share in Indian economy, and
- iii) Muslims' representation in Indian Politics.

Muslims' contribution in education in India

It is an established fact that education plays an important and fundamental role to get developed in every sphere of life; either of an individual or a group of individuals. It is said that education polishes the human capabilities so that it could be utilized for human uplift. Regretfully, the educational standard and ratio of Indian Muslims is very substandard and low as compared to rest of the Indian population. It is, however, to some extent better than scheduled castes and scheduled tribes while far below than upper caste Hindus and Christians. Owing to lack of education, the Indian Muslims lagged far behind in every walk of life.

There are four major components of Indian population: the Hindus, the largest segment of Indian society, the Muslims, the second largest religious population, the Christians and the Sikhs, the third and fourth religious groups respectively. Muslim population is scattered all over the country. However, the bulk of Muslim population is more than 52% which is dwelling in the northern India specifically in the states of UP, Bihar and west Bengal, more than 22% of the Muslim population resides in southern Indian states of Andrapradesh, Kairala, Karnataka and Tami Nadu. Almost more than 15% Muslims live in four western states of Rajasthan, Maharashtra and Goa and nearly 5% Muslims are found in seven states of north eastern area. The rest of the Muslim population almost 6% lives in two eastern states of Orisa and Madhya Pradesh. (Mallick, 1994: 68).

Indian Muslims as has been mentioned earlier are a scattered community throughout India exercising low political influence over state's or unions' governments. Therefore, they are not in a position to put political pressure on governments to better their educational condition. In a democratic dispensation public representatives arouse their voices demanding for betterment of their voters

by the dent of whose they become the member of a decision making body. But the Muslim representatives in above stated bodies are very small in number or even *equal to none*. So, their say has no strength at all. That is why the Muslims concentrated areas are deprived of all civic facilities and there is no schools, no metaled roads, no sanitation and no drainage system and even no electricity in these areas. (Gopal Singh Report (1983) and Justice Sachar Report (2006).

The Muslims, since the very inception of Islam, were firmly attached to the religious education. While the modern scientific education and higher education has not been very popular in Islamic world. So was the case with Indian Muslims. However, it would be worthwhile to note here that other religious groups in India were fully aware of the benefits of the modern scientific education and they wholeheartedly accepted it and were achieving its fruits in the form of getting government jobs and developing their own business on modern lines. But the Indian Muslims did nothing in this respect (Khalidi, 1995, 68).

Sir Syed Ahmed Khan was the first Indian Muslim who took some positive measures for Muslims' uplift in educational field and tried to meet the challenges of the day. No doubt, Syed's efforts regarding the educational development of the Indian Muslims were appreciable, however, these were urban oriented while the bulk of Muslim population was rural and the fruits of Sir Syed's endeavors could not reach them. The masses of the rural Muslim population were firmly attached to the madrasas' education. In rural areas, Sir Syed's efforts did not bring any significant change in the life of the Muslim population. In modern ages the literacy rate is normally measured on the basis of school education not on the personal knowledge, the Muslim students got from madrasas or at home (Engineer, 2004, 28-29).

Aijaz-ud-din Ahmed, a known Indian Muslim scholar has discussed the Indian Muslims were facing in education and in culture. He maintains that low level of literacy and dismally high dropout rate at the primary and secondary level with little interest in technical and professional education has reduced them to the poor status in the society. He has given the dropout rate of the Muslim students from primary, secondary and higher levels, borrowing facts from Gopal Singh Report of 1983. It has reported the dropout of the Muslim students of different stages; primary level almost 65% and middle level nearly 70%. The report also demonstrates that the Muslims' enrolment rate in class IX to XII was only 10.66% against overall 18.56%. It was an urban scenario, while in rural areas the situation was even worse. The same report says that the ratio of Muslim students both male and female is most alarming.

Table showing the ration of Muslim students (Overall)

Stage	Male	Female
Primary	40.3	19.19
Middle	15.3	8.9
Secondary	8.2	3.2
Higher Secondary	3.1	1.0
Graduate	2.1	0.4 (Ahmad, Aijaz- ud-din (1991).

Table showing the ratio of Muslim students in urban areas

Stage	Male	Female
Primary	27.4	24.5
Middle	19.7	14.0
Higher Secondary	7.3	4.5
Graduate	6.0	3.4

Ahmed, Aijaz-ud-din.

In the same fashion, quoting the Minorities Commission Report, Shazana Mallick reveals the statistics in terms of Muslims' educational plight. According to her, the Muslims' enrolment in ten states where the concentration of Muslim population was more than 12 % was only 4% in high schools and only 2.5% enrollment was in higher secondary schools where Muslim population was 11.28% of the total population (Mallick .72).

In higher education the Muslims' share was all the more disappointing. The National Sample Survey (NSS) 55th round reveals the dismal situation of the Muslims. According to the report only three and half percent of female and 6% of male in urban areas had completed their graduation as compared to Hindus 17.4% male and 10.9% female. The same is the situation in medical and engineering education. The share of Muslims in Medical Universities was only 3.44% as the Muslim students in Medical Universities were only 98 out of 2095 students. While only 92 Muslim students were taking education in Engineering Universities out of 2698(3.14%). More over Justice Sachar Committee Report (2006) also throws light on the Muslims participation at graduate level. According to the Report the Muslims' educational level is far below as compared to other religious groups. There were almost 3604 degree colleges in the country. But only 59 were administered by the Muslims. Above stated facts and figures show that the Muslims in India were nearly ten times behind in education as compared to rest of the Indian population except STs and SCs.

Muslims' Efforts to Enhance their Education

The low literacy rate among the Indian Muslims was due to the official apathy towards the Muslims. Had Indian successive governments paid full attention towards Muslims' education the standard and ratio would have been at par with other communities? Instead, the Muslims themselves took certain measures to uplift themselves educationally. They demanded quota in government and semi-government jobs and in educational institutes in accordance with their population. (*The Hindu*, Oct, 7, 2003). In this respect, some Muslim societies and organizations were taking part to upgrade the Muslims' education. The Al-Amin Educational Society Kairala was one of the famous educational bodies that have offered great jobs for the Muslims' uplift in education. Some other institutions such as the All India Muslim Backward Classes Federation and Anjuman-i-Islam

Mumbai were doing their best to educate the Muslims so that they could stand at par with other Indian communities.

Above stated efforts the Muslim community of India had made to enhance the Muslims' education brought certain fruits as the ruling party the Congress, having taken notice of Muslims' complaints and advised the states governments to provide equal opportunities to the Muslims in education and other walks of life. Similarly the leaders of some political parties specifically, the leaders belonging to Communist Party of India criticized the discriminatory policies of the central as well as state governments against the Muslims (The New Age, Nov 7, 1996). Such moves proved to be fruitful as the governments were compelled to constitute the commissions/ committees to probe into Muslims' miseries. In this regard, the Gopal Singh High Power Committee (1983) and Justice Sachar Commission (2006) can be quoted though their findings and recommendations have not seen the light of the day so far.

Economic Conditions of the Indian Muslims

Muslim community in India is the poorest of the poor. Because of lack of education, hostile environment in which they are living and communal hatred; they have less opportunity in government jobs. Hindu industrialists and businessmen are shy to give them jobs in their business or industry by two reasons the fear of the Hindu extremists' reaction and the biasness against the Muslims. Hence, economically poor Muslims could not educate their children properly.

During the Muslim period of sway the Muslim community was one of the most prosperous communities of India. However, their economic decline began with the outset of colonial period that completed in post independence era. Now, the Muslim community educationally as well as economically is the most backward class that is only better than SCs and STs. (*Muslim India*, July, 1994).

It is widely considered that the Muslims are scorned socially by the majority community in India particularly by the people belonging to Hindu extremist organizations e.g. the RSS, the BJS and the VHP etc. as the Muslims are held responsible for the partition of the country. Politically speaking the abolition of separate electorates was the very strategy to marginalize the Indian Muslims politically. Therefore, with the passage of time the Muslims' representation in political institutes such as Lok Sabha and the State Assemblies reduced from 13% in 1947 to 4.96% in 1996. In the same manner, Indian Muslims lagged far behind economically as compared to other communities. Even backward classes of Indian society are economically better than Muslim community. In this regard K.L. Gauba, a well known Indian Muslim scholar has given some astonishing figures in his book *Passive Voices*. Quoting Habibullah's statement "As a permanent penalty it is the Muslims and the Sikhs who are isolated as the minorities of India; with the present rate of exclusion of the largest minorities of India. There will be in about a decade far less Muslims in the good services than Parses or Christians. As for

industries they appear as artisans and industrial works only. Their share in the ownership of any worthwhile industry is negligible. They don't even own a decent newspaper. They are backward and are being deprived further" (Gaubha, K.L, 1976, 29).

Share of the Muslims in government and semi- government jobs is also negligible. According to Iqbal Ansari, "In central government the Muslims' share was mere 3.2% while the Muslim population in 1964 was nearly 10.19% of the total population of India". The gap between Muslim population and their share in government jobs remained stand still so far. As the NSSO's findings and more recently the Sachar Report (2006) manifest the same story.

Indian Muslims' economic condition can be judged more clearly by a list published by the Union Home Ministry in 1996. According to the list Indian Administrative Series (I.A.S) officers appointed from 1948 to 1965 were 1113, of these only 16 were Muslims. The same was the case with other Indian services such as police, railway, judiciary and law enforcing agencies and Para military forces (Gaubha,K.L, P.101-105).

As far as share of Muslims in salaried jobs is concerned, the situation is very dismal and bleak. In urban areas the share of Muslims in salaried jobs is 24% as compared to 47% of Hindus. However, in rural area the situation is further distressing. The majority of the Muslims either in rural or urban areas have engaged themselves in self employment. The Muslim business class in India is equal to none. Only Muslim families like Khojas, Memons and Bohras have engaged themselves with business and trade. However, share of Muslims in heavy industry was negligible; only four heavy industrial units out of some 2832 were owned by the Muslims in 1981. The reason for this backwardness was not that the Muslims have not such and relevant know how to run the business. But the major bottleneck was the partisan attitude of the Indian authorities to accommodate the Muslims. For example, out of the loans, the Indian Government issued for industrial purposes in 1993, only 3.7% were granted to Muslims. The same was the case with approval of the industrial licenses. Only five were approved for the Indian Muslims out of some 450 in year of 1979. Such kind of discriminations do not allow the Indian Muslims to improve their economic plight a key to get developed in every walk of life i.e. education, politics and socio-cultural activities. (Muslim India 1995, 522).

There are two schools of thought regarding the Muslims' backwardness in economic as well as in education. One of them suggests that the Muslims' backwardness is due to discriminatory policies adopted by successive Indian governments while the other is of the opinion that the Muslims themselves are responsible for that as they have kept themselves aloof from modern scientific education and are firmly attached with the madrassa education e.g. religious education (Ahmad, Ausaf ; 1980,231).

According to Asghar Ali Engineer, a prominent Indian Muslim scholar and author of a number of books on Indian Muslims says that both the opinions have some weight. He further maintains that “discrimination against the Indian Muslims is an established fact and Muslims’ aloofness from modern and secular education does exist as well but the reason is not on religious ground but due to lack of financial resources” (Engineer, 2006, 16-17).

However, if the partisan attitude towards Muslims is lifted or abandoned by both Indian government and Hindu extremist groups, the Muslims could wholeheartedly take part in mainstream of Indian development process. Whenever they were trusted they proved themselves equal to the task. Abdul Kalam, a nuclear scientist and former Indian president, and persons belonging to sports and culture are the shining examples in this regard (Shachar Report, 50).

The bulk of Indian Muslims earns their livelihood through minor occupations such as the rikshaw pillers, hawkers, barbers, cobblers, tangawalas, petty shopkeepers, butchers, drivers etc. But their share in industrial sector and private business is extremely negligible and poor. As far as administrative contribution is concerned their share is even more dissatisfactory. According to a survey conducted of 259 private companies, the total no of directors of these companies were 2421 while the Muslims were only 33, the percentage was mere 0.78 (Ansari, 117).

Muslims’ share in cottage industry was reasonable to some extent. Almost 14000 cottage units were owned by the Muslims out of some 60000. The main centers of Muslims cottage industry were Muradabad, Lucknow, Varancy, Ahmedabad, Gujarat, Hyderabad and Kanpur etc (Khalidi, 1995, 54).

Indian Muslims have done a great job in small scale cottage industry. According to Omer Khalidi, though the share of Muslims’ in big industry was very small but they have earned a name in cottage industry despite a lot of hardships created by Hindu extremists and Hindu capitalists (Sahokars) and discriminatory policies of Indian governments and above all communal rioting in which Muslims’ business was targeted frequently and deliberately (Khalidi: 54).

Muslims craftsmen and artisans were patronized by the Rajas, Nawabs, and chiefs of princely states during colonial period. However, with the abolishing of jagirdari system and princely states, the patronization of fancy products was withdrawn by the jagirdars and princes as they themselves were victim of financial crises. Therefore, the Muslims artisans and craftsmen had to face a lot of financial hardships after the partition of India. However, during the decade of 1980s and onward the traders of fancy products moved towards oil rich Arab states of west Asia. Hence, the business of handmade fancy products got boomed once again and the financial plight of the Muslim craftsmen positively changed. In this regard Muradabad can be quoted where brassware workers became the owners of the factories. Indian Muslims as workers, artisans or craftsmen could do every sort of work as the people belonging to other communities if they were facilitated alike others (Khalidi: 54).

Muslims in Indian Political Process:

Indian Muslims are widely scattered throughout India. Having various characters in terms of language, cultural activities and ethnic variations as is specific to other Indian communities, they also do not form a single entity in India. By virtue of these adversaries they could neither reestablish a strong and viable political party nor did they migrate to neighboring countries of the same faith. Therefore, the Indian Muslims were compelled to choose the following three options:

- I. They could join one of the secular political parties which were more sympathetic to them,
- II. They could work as pressure group that could gain political benefits during and after elections.
- III. They might establish their own political party to derive political gains by holding the balance of power in a coalition government.

Ironically, Muslims adopted all three above stated options but could not achieve the desired results, as their socio-political and economic plight did not change positively (*EPW*, January, 2-9, 1993).

In colonial era, the Muslims were nearly 23% of the total Indian population; however, the partition not only reduced their number but also divided them into Indian Muslims and Pakistani Muslims, hence caused to lose their political influence by splitting them into two portions. Regretfully, they are held responsible for the vivisection of the motherland by the majority community. Therefore, they were socially scorned by the extremist Hindu groups for a sin they had not committed (Gaubu, K.L; 1976, IV).

Indian secularism is severely criticized by K.L.Gaubu as Indian secular democracy did nothing for its largest minority; rather it proved to be detrimental for them because it became the source of their exclusion from socio-political and economic activities. Economically they were the poorest community of the Indian society and educationally they were the most backward segment of Indian population. As far as Muslims representation in Lok Sabah and state assemblies are concerned, they hardly reached to 7% (Engineer, 2004, 71).

The abolition of separate electorates proved to be harmful for Indian Muslims. The promulgation of joint electorates pushed the Muslim candidates to depend upon non-Muslim voters to get theme elected. The communalism does not allow the non-Muslim voters to elect a Muslim candidate. That was why the Muslims' representation in political bodies either on Indian Union level or state assemblies was reduced from 13.1% in 1947 to 4.96% in 1994 (Muslim India, July 1994).

Table: Muslim Representation in Lok Sabah form 1947-1994

Year	No. of Muslim Members	Percentage
1947	31	13.1
1952	36	7.21
1957	24	4.74
1962	32	6.27
1967	29	5.18
1971	29	5.18
1977	46	8.50
1980	41	7.60
1984	33	6.03
1989	28	6.31
1991	28	5.03
1994	27	4.96 (<i>Muslims India</i> , July, 1994).

The enactment of joint electorates in 1950 was due to tacit approval of Muslim members of constituent assembly. Only two Muslim members raised their voice in favor of separate and against joint electorates, those were Mohammad Ismail and B. Pokar Sahib, belonging to Muslim League. While other Muslim members such as Maulana Abu- al- Kalam Azad and Maulana Hafiz- ur- Rehman decided to remain silent in constituent assembly while the debate was underway whether joint or separate electorates to be enacted. Eventually the move regarding abolishing of separate electorates was sanctioned overwhelmingly. Therefore, the India Muslims were deprived of their fair representation once for all (*Muslim India*).

The shocking point on the part of Indian Muslims was that amazingly 116 seats in Lok Sabah and some 485 seats in state assemblies were allocated for scheduled castes and scheduled tribes on account of their economic and social backwardness. Strangely enough not a single seat was kept reserve for Indian Muslims on the same ground (Akhtar, 1996, 32).

Muslims' representation in state assemblies was even more less as compared to their population proportion. For example, Indian states such as Assam, Behar, Gujarat, Keirala, UP and West Bengal have a reasonable Muslim population but according to K.L. Guaba Muslims' representation in these state assemblies was very low. For instance, Gaube maintains that Muslim members in Assam assembly were only 11 in 1957, 12 in 1962 and 20 in 1972 elections out of 124 assembly seats. The situation of Muslim representation in state assemblies was not improved but worsened with the passage of time as a result of joint electorates (Gauga, 230). Indian Muslims have been voting in successive elections for the Indian National Congress (INC) since independence, the reasons were:

- a) There was no Muslims' political party in India,
- b) The leadership of Muslim League either migrated to Pakistan or joined the Congress after independence,

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- c) Muslims had no option except to join the Congress having a secular stance.

Therefore, the Muslims decided to vote for the Congress enblock. The state elections' results held in 1952, 1957 and 1967 revealed that the Muslims voted for the Congress (Akhtar, 1996, 35).

Muslims Vote to the Congress 1952 to 1967				
State	1952	1957	1962	1967
Behar	63.62	65.01	51.83	39.02
UP	72.09	57.97	42.27	35.93
W/Bengal	56.10	50.63	51.75	47.11
All India	57.12	58.62	52.27	40.44

(EPW Jan. 2-9, 1993).

The table above shows a gradual decline in Muslims voting for the Congress. The reason was that the Congress did nothing for the betterment of the Muslims. It failed to save Muslim lives in anti-Muslim riots that happened in 1963 in which number of innocent Muslims were killed ruthlessly. Moreover, their property and business and houses were destroyed but the Congress did not control the Hindu hooligans. Therefore, Indian Muslims rightly held that the Congress party had betrayed them. So they decided to have their own political party that could save their political as well as social interests against the Hindu extremist groups. On the occasion of 1967 elections, the Muslim leadership devised a strategy to cope with the situation. Resultantly, Muslim Majlis-i-Mushawarat, MMM, (Muslim Consultative Committee) was established. The Majlis revealed its dissatisfaction upon the Congress announcing its nine point agenda, stressing upon Muslims' miseries. Ironically, the MMM could not achieve the desired results in 1967 elections. However, it followed a cleavage between the Muslim leadership and Majlis-i-Itthad-ul-Muslemeen (MIM) was revived that had been founded in 1927. To some extent, it did better as compared to MMM but could not fulfill the Muslim ambitions as it had to face humiliating defeat in 1994 elections following the division within the part (Akhtar, 1996,30).

Iqbal Ansari has presented the Muslims' political representation of Muslims' political deprivation in decision making bodies i.e. the Lok Sabha and state assemblies from a different angle. The following table reveals the Muslims' political deprivation.

Muslims' Representation and Deprivation in Lok Sabah

Sr.No.	Year	Total Elected Members	Muslim elected Members	Expected Representation on Population Basis	Deprivation
1	1952	489	21	49	57.14
2	1957	494	24	49	51.02
3	1962	494	23	53	56.60

4	1967	520	29	56	48.21
5	1971	518	30	58	48.28
6	1977	542	34	61	44.26
7	1980	529	49	59	16.99
8	1984	542	46	62	25.81
9	1989	529	33	60	45.00
10	1991	534	28	65	56.92
11	1996	543	29	66	57.56
12	1998	543	29	66	56.06
13	1999	543	32	66	51.52
14	2004	543	36	66	45.45
Total			442	836	47.12

(Ansari; 2006)

Muslim political representation witnessed a fluctuation from 1952 to 2004.

The principal reasons were;

- i) Muslim concentrated constituencies were kept reserved for STs and SCs constitutionally,
- ii) The abolition of the separate electorates,
- iii) Muslims dispersion all over India
- iv) Non- Muslim political parties including the Congress never supported Muslim candidates under the pressure of extremist element and never gave party ticket in elections in accordance with their population proportion. See table below

Party	Average	Ratio elected to nominated
Congress	6.72	1.2
BJP	0.82	1.10
Communist Party	4.24	1.9
CP-I	9.34	1.2
Janta Party	6.8	1.5
Janta Dal	9.04	1.4
SP	18.02	1.7
BSP	10.53	1.7

(Ansari 2006, 99-102).

Political representation of Muslims in Indian decision making bodies is abysmally low. So much so the major political parties like Congress and BJP never bother to nominate Muslim candidates at par with their population proportion. Alone the BJP a party of Hindu extremists, the Congress, the champion of secularism, never take care of Muslims' political, economic as well as educational interests of the Muslims.

Conclusion

Muslim community in India constitutes the biggest religious minority group. According to census figure (2001) Muslims were 13.4% of the Indian population. According to Indian constitution, India is a secular democratic state. Fundamental human rights have been enshrined for everyone in Indian constitution irrespective of color, race, faith and place of birth. The basic human rights, however, have never been violated in the history of human being as has been abused in so called secular and democratic India. The lives of the Indian minorities particularly the Muslims have been made a hell by the Hindu extremists. Their honor, business, houses and properties are destroyed by the members of majority community. They are intentionally kept backward economically and educationally by successive Indian governments. Politically they have been marginalized keeping them under representative as the facts and figures have been mentioned earlier (Secular Report 2004).

No doubt the Indian Muslims are the most backward class of the Indian society. However, such a state of affairs could not be last long. Therefore, certain affirmative steps and appropriate measures should be taken in order to improve the Muslims' lot. In this regard some ideas have been floated by Asghar Ali Engineer to improve the educational status of the Muslims, which runs as:

- A crash literacy program to be devised in order to both formal as well as informal instruction could be advanced amongst the backward classes of the Indian society including the Muslims.
- Gradual increase of facility of higher education starting new educational institutions.
- "Provide poly technical school both for male and female in areas where sizeable Muslims are residing."

To improve the economic plight of the Indian Muslims' he also suggests;

- "Loan free of interest or low interest for artisans, taxi drivers, auto rickshawalas, small vendors and shopkeepers to be provided by financial institutions and from *Zakat* funds".
- "Information about various government schemes and bank facilities to be given so that the poor classes of the society could be benefited" (The Times of India Jan 16, 1995).

As far as political representation of the Indian Muslims is concerned Iqbal Ansari has made certain suggestions which are:

- 'All political parties should nominate a fair share of Muslim candidates according to their proportion of population.'
- "De-reserve of seats from Muslim constituencies, reserved for SCs and STs".
- Some seats must be reserved for Muslims so that they can be benefited at par with SCs and STs.

- “Constituencies should be delimited with a view to enable under represented religious groups such as the Muslims” (Ansari2006, 400-401).

If above stated suggestions and recommendations to be brought under practice the Muslims’ situation in the areas of economics, politics or education could positively be changed. In this regard political will of the Indian government and positive social attitude of the Hindu militant/ extremist groups can play a significant role on the one hand the Muslims themselves must do their best for their own uplift on the other. Otherwise, the Muslims’ fortune could never be altered in existing milieu.

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