

Understanding Marginalisation: A Study of Indian Muslims

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Abstract:

This paper examines the socio-economic, political, and cultural marginalisation of Indian Muslims. Despite constitutional guarantees of equality, Muslims continue to experience disparities in education, employment, political representation. Drawing on government reports, including the Sachar Committee Report (2006) and the Ranganath Misra Commission (2007), the study highlights persistent gaps in development indicators and systemic exclusion. The findings reveal that large sections of the Muslim population remain socially and economically disadvantaged. The paper concludes by recommending targeted affirmative action as essential steps towards inclusive national development.

Keywords: Muslims, marginalisation, minority, socio-economic,

1.0 Introduction

The term marginalization explains human societies' overt actions and tendencies being excluded from the mainstream of progress development and access to the available resources and it combines both discrimination and social exclusion that offends human dignity, and at the same time, it denies human rights as an equal citizen's rights. The marginalized people might be economically, politically, socially, and legally ignored and excluded. It impacts individual and group development and growth at both levels; a micro-level and a social group at the macro level. Thus, marginalization makes a group or class of people less essential and puts them in a secondary position (Saksena, 2014).

Despite constitutional protections, Muslims in India have faced systematic discrimination, prejudice, and violence for decades. It creates marginalization, which in turn accelerates the process of being left out of education and employment. Muslims suffered from threat perception and insecurity, which pushed them to the margin. Muslims experience discrimination because of their social-religious identity, and they are a much-marginalized community (Allam, 2015).

Although Muslims share the nation's second-largest population, Indian Muslims' contribution to the GDP is meagre, and it is hardly about 6% (Rahman, 2019). The total share of Muslims in the Indian population is 14%; however, the proportion of Muslim students in Indian colleges is 5.23%, and only 2.19% in institutes of national importance. Similarly, the percentage of Muslim faculty in Indian colleges is 5.35% and 2.88% in institutes of national importance (Quraishi, 2021). Indian Muslims are a religious minority community and the nation's most backward and vulnerable community. During the pre-independence period and particularly during the Muslim regime, Muslims faced less sense of deprivation than in post-independence era (Rahman, 2019). They are away from the mainstream and lag far behind compared to other minorities in India. Recent data reveals that the condition of Indian

Muslims is worse than the country's Scheduled Castes/ Scheduled Tribes (Sachar et al., 2006; Sengupta, Kannan, & Raveendran, 2008).

Some official reports reveal shocking information, especially the Sachar Committee Report in 2006, that Muslims have become a marginalized community. Their representations are deficient and invisible in almost all areas (Rahman, 2019). According to the Gopal Panel Report (1980), a sense of alienation prevails in the community. Muslims were the victims of violence, ghettoization, etc. But they are having a marginalized state based on social, political, educational and economic indicators (Sachar et al., 2006; Misra, 2007). During his lecture at Sir Syed Memorial at Aligarh Muslims University, Professor Gordon Campbel highlighted that Muslims' condition in the educational field had worsened post-Sachar Committee report. According to him, Muslims have become marginalised. Muslims face systematic marginalization, such as social, political, and economic. They have limited access to mainstream education and public sector employment in the country (https://www.business-standard.com/article/pti-stories/condition-of-muslims-in-india-worse-than-sc-sts-uk-scholar-113020400392_1.html). As a result, systematic marginalization of Indian Muslims affects their education, health as well as their financial conditions.

2.0 Sociological Marginalization of Indian Muslims

While Constitutional safeguards for minorities have remained on paper, in practical terms, several communal riots, humiliation, and discrimination have occurred in India's seven decade of Independence, resulting in further marginalization and alienation of minorities, particularly Muslims. The Indian Hate Lab report stated that the number of hate speech incidents targeting religious minorities had surged from 668 in 2023 to 1,165 in 2024, marking a staggering 74.4 per cent increase, and 98.5 per cent of the hate speeches targeted Muslims, with more than two-thirds of them taking place in states controlled by the BJP or its allies (Csoh, 2025). Thus, the minorities felt alienated and often considered them second-class citizens, increasing the vulnerability of Muslims in India (Rahman, 2019).

Since the National Democratic Alliance (hereafter NDA), has come into power, heightened anti-Muslim sentiments have started surfacing. BJP has played the card of Hindutva in the election in 2014 & 2019 and achieved power. After getting the majority in the election of 2019, the government has drafted controversial policies such as Citizenship Amendment Act (hereafter CAA) & the National Register of Citizens (hereafter NRC) to ignore or decentralize Muslims' rights, and these policies are effectively intended to disenfranchise millions of Muslims. Muslims began to notice that Modi's second term as a Prime Minister brought a frightening new reality for them. The CAA and NRC are weaponized, and Congressman Andre Carson acknowledged that it attempts to reduce Indian Muslims to second-class citizens (<https://www.news18.com/news/world/citizenship-bill-attempt-to-reduce-muslims-to-second-class-citizens-in-india-says-congressman-2421177.html>). At the same time, Home Minister called protesters of Shaheen Bagh Jihadi and traitors (Singh, 2020b:06). Ghazala Jamil, an Assistant Professor of JNU, remarks that Muslims are paying the cost of being Muslim and have been targeted and attacked everywhere (Maizland, 2020). Muslims frequently struggle to secure justice after suffering discrimination despite constitutional protections. For instance, Umar Khalid Sharjeel Imam, Gulfisha Fatima, Khalid Saifi, Athar Khan, Mohd Saleem, Shifa-ur-Rehman, Meeran Haider, and Shadab Ahmed-were booked under Unlawful Activities Prevention Act (hereafter UAPA). All were accused of hatching a conspiracy to instigate the 2020 Delhi riots. The crime were attributed to him is not an act of violence, but rather his participation in dissent—his stand against the discriminatory CAA and NRC (Navin,

2025). According to Apoorvanand, a Hindi professor at the University of Delhi, told Al Jazeera that Umar Khalid and other activists were being punished for being Muslims and raising their voices (<https://www.aljazeera.com/news/2022/12/23/indian-activist-umar-khalid-gets-a-weeks-bail-with-a-gag>). Justice Govind Mathur also said, ‘As far as minorities are concerned, I have no hesitation in saying that a different mentality works that a younger person from a minority will not be appointed. It is not in the mind of judges but at the government level’ (cited in Vishwanath, 2021:01). Oxfam survey finds that 33% of Muslims face discrimination at hospitals (Basu, 2021).

The assertive Hindu-nationalist politics create a sense of alienation and marginalization among Muslims. Concerns were raised with the Prime Minister’s High-Level Committee, which is chaired by Justice Rajinder Sachar, over police brutality toward Muslims; ‘whenever any incident occurs, Muslim boys are picked up by the police’. Moreover, Muslims live with an inferiority complex as, more often than not, ‘every bearded man is considered an ISI agent’ (Sachar et al., 2006:13-14).

3.0 Economic Marginalization of Indian Muslims

There is a striking variation in the proportions of the poor among different religious groups. With about 25% of their population falling in the ‘poor’ category, Muslims are the most inferior religious group among it all religious communities. Muslims are the lowest on the poverty scale compared to other religious communities (see table 3.0).

Table 3.0: Poverty Level in India

Religion	Rural	Urban	Total
Hindus	25.6	12.1	21.9
Muslims	26.9	22.7	25.4
Christians	22.2	5.5	16.4
Sikhs	6.2	5	5.9
Buddhists	24.2	24.8	24.4

Source: NSS, Expenditure Survey, 6th round, 2011-12 cited in Qurashi, 202:97.

Indian Muslims have long been afflicted by chronic and endemic poverty, as well as a lack of access to education. The partition of India resulted in the exodus of a large number of India’s educated and professional Muslims, including Muslim businessmen. As a result, Muslims have long been underrepresented in government jobs, assemblies, public services, and public-sector businesses. The decline in the number of Muslims employed in government has ramifications. As the Indian economy has modernized rapidly since liberalization, the economic situation of Muslims has become more vulnerable (Pandya, 2010). Table 3.1 shows the stark backwardness of Muslims in all sectors of the economy.

Table 3.1: A List of Corporations Showing Muslim Representation as to the Directors/Governors

Organization	Total membership of board of director/ governors	Total Number of Muslims
Prominent Financial Institutions of India		
SBI	12	0
HDFC	10	0

LIC	12	0
SEBI	9	0
RBI	14	0
NSE	9	0
BSE	8	0
PNB	9	0
ICICI	12	0
Top Ten Indian PSUs:		
ONGC	11	0
Indian Oil	17	0
NTPC	14	0
Power Grid	10	0
BPCL	8	0
Coal India	11	0
HPCL	10	0
GAIL	10	0
Power Finance	8	0
REC	4	0
Top Print Media Houses		
Bennett Coleman (Time Group)	12	0
HT Media	6	0
Kasturi & Sons (The Hindu)	14	0
Indian Express	6	0
Danik Jagran	18	0
Danik Bhaskar	18	0
Manorama Malayala,	8	0
Outlook	5	0
Television News		
Aajtak (India Today)	7	0
Times Group	12	0
NDTV	5	0
ASG Media (Republic)	3	0
Zee News	5	0
A	7	0
India TV	5	0
Network 18	8	0
Sun TV	15	0
News Broadcasting Association	10	0

Source: Qurashi, 2021:231-233.

During the nationwide lockdown period in India, the state BJP issued a show-cause notice to a party legislator for encouraging people not to buy vegetables from Muslim vendors. Uttar Pradesh BJP MLA

Brijbhushan Rajput Sharma has reported that Union Minister Maneka Gandhi has said that if Muslims do not vote for BJP, they have to face problems (2019). Mrs Gandhi further writes that Muslims have become the new beating boy of Indian politics. Exclusively Muslim businesses are vulnerable to violence and hate speech, especially in riots. Mobs are targeting Muslim businesses in low wage occupations out of envy because their prosperity (Pandya, 2010). The SCR (2006) recognizes that the Muslim community exhibits deficits and deprivation in all development sectors. The financial exclusion of Muslims consequently results in increased economic vulnerability and educational backwardness.

4.0 Political Marginalization of Indian Muslims

Muslims have recently been side-lined by political rhetoric, cultural discourse, policies, and statics. They have questioned the efficacy of coalition politics in promoting Muslim safety and prosperity (Pandya, 2010). Since Independence, the highest number of Muslim MPs was 49 in 1980. Only two parliamentary elections have been held - in 1980 and 1984— where the community representation has been closest to its population share. Muslims share 14.5% of the total population, but they have failed to represent less than 5% (see table 2.4) (Ahmed, 2019). The political marginalization of Muslims has been observed that a Muslim candidate’s representation in the parliament is less than 5%. It is almost 10% lesser than the population share of Muslims in India.

The BJP, in 2014 and 2019, was the only major political party with no Muslim Members of Parliament (Slater, 2019). BJP has forced other secular parties to launch fewer Muslim candidates to contest an election because the BJP brands them ‘anti-Hindu’ parties (Rani & Raza, 2020). The articulation and representation of Muslims in politics are missing. There is no option left except choosing Hindus to lead them politically despite being the majority in different districts and states such as Muradabad, Rampur in U.P., and Jammu and Kashmir. In the recent DDC election of J&K, BJP has secured its seat in most of the Srinagar constituencies. Finally, the Muslim community is gradually being politically marginalized in its majority areas (<https://www.timesnownews.com/india/article/jk-ddc-election-results-bjp-secures-first-victory-in-srinagar/697633>). Ghazala Jamil, Assistant Professor of JNU in New Delhi, says that the Modi government made it clear that they would not entertain Muslims. They have excluded Muslims from mainstream political attention. Anti-Muslim sentiment has risen dramatically in various institutions (Maizlan, 2020).

Table 4.0: Muslim representation in Lok Sabha 1952-2019

No.	Year	Total elected members	No. of elected Muslim members
1.	1952	489	21
2.	1957	494	24
3.	1962	494	23
4.	1967	520	29
5.	1971	518	30
6.	1977	542	34
7.	1980	529	49
8.	1984	542	46
9.	1989	529	33
10.	1991	534	28

11	1996	543	28
12	1998	543	29
13	1999	543	32
14	2004	543	36
15	2009	543	30
16	2014	543	23
17	2019	543	27

Source: Based on the statistics provided by the Election Commission of India on its official website: <https://eci.gov.in/statistical-report/statistical-reports/>. Note: Names identify the Muslim members of the Lok Sabha.

BJP does not even bother to address the question of Muslim under-representation in various walks of life. The party, on record, was against the Sachar Committee Report (Bureau, 2007) and, in the 2017 Uttar Pradesh assembly elections, did not field a single Muslim candidate (The Economic Times, 2017). It is not surprising considering that even the BJP's so-called moderate face, former Prime Minister Atal Bihari Vajpayee, stated in a public forum before the 2002 Uttar Pradesh assembly elections that the party did not require Muslim support to win elections (The Hindu, 2004). He had equated Muslims with terrorists in a conclave in Goa in April 2002 (<http://www.milligazette.com/Archives/01052002/0105200253.htm>; Rahmani, 2014). Such anti-Muslim notions have been a part of the DNA of the BJP and the Sangh Parivar (Varadarajan, 2009). The Hindutva ideologies see Muslims and Christians as 'outsiders,' according to academic research on Hindu nationalism. Furthermore, Muslims have been portrayed as 'foreign,' 'violent,' 'dangerous,' 'incomplete,' 'uncultured,' and 'demonic' in Hindutva discourses, raising questions about the Muslim community's devotion to India (Sharm, 2003).

5.0 Educational Marginalization of Indian Muslims

Deprivation and discrimination affect education, mainly where priorities are misplaced. Fahimuddin (2004) says that Muslims are the least literate and employed among Indian social groups. As Sachar Committee Reports (2006) exhibits, Muslims are highly marginalized in education as compared other minorities of the country. The Sachar Committee report had identified poverty as the significant barrier to education among Muslims, as young children in the community are tasked with supporting their families instead of studying. Muslims have faced socio-economic poverty for several generations, which has blurred their education vision. Muslim settlements lack proper infrastructure, and their educational institutions are not linked appropriately to employment opportunities. Muslims do not see attaining education as a means to formal employment because of the low representation shown in table 3.1 of their community in the private and public sectors and the perceived discrimination regarding securing salaried jobs. The community, especially members of the educated middle class, feels alienated due to the lack of administrative and political space opportunities (Quraishi, 2021). According to the census 2001, Muslims are the most illiterate community in India. Their literacy rate lags far behind other minorities, below the national average literacy rate. Marginalization can be noticed more deeply in the abysmal literacy level of Muslims (see tables 5.0, 5.1 & 5.2).

Table 5.0: Literacy Ratio of Minority Communities in India

Minorities communities	Over All Literacy Ratio 2001	Female Literacy Rate 2001
All India	64.84	53.67
Muslim	59.1	50.09
Christian	80.3	76.19
Sikh	69.4	63.09
Buddhist	72.1	61.69
Jain	94.1	90.58
Parsi	97.9	97

Sources: Census, 2001.

Table 5.1: Literacy levels in men

Religion	Completed standard 6 for higher	Can not read at all	Per cent age literate
Hindu	77.6	13.2	86.4
Muslim	66.1	19.1	80.3
Christian	80.8	10.2	89.4
Sikh	81.5	11.7	8.3
Buddhist/ Neo-Buddhist	82.2	5.3	94.2
Jain	94.5	2.9	97.1

Source: NFHS-; International Institute of Population Studies (Mumbai, IIPS) cited in Qurashi, 2021:90.

Table 5.2: Literacy levels in women

Religion	Completed standard for 6 or higher	Can not read at all	Per cent age literate
Hindu	60.4	31	68.3
Muslim	53.7	34.6	64.2
Christian	72.5	18.7	80.8
Sikh	71.8	18.8	81,1
Buddhist/ Neo-Buddhist	72.8	18.1	81.1
Jain	95.4	2.3	97.5

Source: NSS Expenditure Survey, 68 th round, 2011-12, cited in Qurashi, 2021:91.

According to the Sachar Committee report (2006), 66% of Muslim children aged 7-16 years attend a government school, while only 30% enrol in private schools. The remaining 4% attend marginalized institutions such as maktabas and madrasas. Schools in Muslim neighbourhoods are merely centres of low-quality education for the poor and the marginalized. Mean years of schooling and Muslims' attendance levels are low in absolute numbers compared to other minorities group in India (Robison, 2007). There is a literacy deficit and learning crisis among Muslims. They have significantly less

technical information, vocational education and training. As Sachar Committee Report (2006) reveals, one-fourth of Muslim children have never attended school. Children above the age of 17 years, at the matriculation level, are 17%, while the national average is 26%—just 50% of Muslim children hardly complete middle school, against 62% at the national level. Higher education of the Muslim community in India’s premier institutions is worth mentioning that only 1 out of every 25 undergraduate students and one out of every 50 postgraduate students is selected.

National Sample Survey Office (NSSO) in the 61st round (2004-2005) reveals an astonishing information that Muslims drop-out rates are very high at the age of 23 & above (cited in Schar et al., 2006:54) (see table 5.2). Muslim students dropping out of school are more than the national average. According to the Human Resource Development (HRD) Ministry, the national school drop-out rate in 2017-18 was 18.96%, whereas the school drop-out rate of Muslim students was 23.1% (Gonews, 2020).

Table 5.3: Literacy as Proportion of Population by Age Groups

Age Group	Muslims	Other Minorities
06-13	74.6	88.5
14-15	79.5	91.9
16-17	75.5	91.3
18-22	70.5	85.8
23 years and above	46.1	67.0

Source: Estimation from NSSO 61st Round sch.10 (2004-05) cited in Schar et al., 2006:54.

The dropout of Muslims may be due to many reasons (detailed discussion has been attempted in section 5.3), such as lack of political articulation of Muslims, low financial category, systematic discrimination in several fields of identity and insecurity etc. However, as a result, they have been highly marginalized in education, and indirectly it affects other areas, which become the central cause of the educational marginalization of Indian Muslims.

6.0 Factors Leading to the Marginalisation of Indian Muslim over the Period

There are several reasons for the marginalization of Indian Muslims, and it is an intriguing process. Their religious identity is one of the primary reasons why they face discrimination. Muslims’ condition gradually has been worsened. During the pre-independence period and particularly during the Muslim rulers’ regime, Muslims experienced less deprivation. Since Independence, Muslims have been not just a minority community but also faced systematic discrimination; they have experienced the same for seventy years. They are the most deprived, underprivileged and marginalized community in the country. Their condition is pathetic in terms of social status such as lifestyle or living standard, education, employment ratio, political share and wealth & power (Sachar et al., 2006; Misra, 2007). The discrimination against the Muslim community has played a significant role in bringing about social, educational and economic backwardness in the Muslim community to such an extent that now the community is lagging behind all other religious groups in every sphere of life (Siddiqui, 2009). Muslim marginalisation in the context of the hegemony of Hindutva in Gujarat had become a Hindutva experiment laboratory for the couple of decades before 2002 (Oommen, 2005 cited in Islam, 2019:21). Moreover, the sense of isolation among Muslims in Gujarat, has ramifications across the country. The

story of Gujarat demonstrates how the ‘will to hate’ has become the terminology for Indian politics in one of the country’s most industrialized states (Gosh, 2006 cited in Islam, 2019:20-21). Some critical reasons for the marginalization of Muslims in India are listed below:

1. Migration of upper-class Muslims at the time of Independence to Pakistan, the majority of poor who remained here were cultivators, artisans, peasants, labourers, and weavers, and getting blamed for the partition of the nation and feelings of insecurity, leading them to alienation, isolation, and marginalization.
2. There is a widespread reduction in Muslim engagement in public and private organizations, even though all Indian citizens are treated equally under the Indian Constitution and laws. And it is due to prejudice, purposeful social and cultural isolation, and partly because, due to the hostility and discrimination they face, Muslims have lost interest and grown disillusioned.
3. There is an inadequate political representation of Muslims in independent India. There has been too much debate since Independence on identity issues instead of focusing on education, employment, and socioeconomic issues. Muslim leaders have articulated that the demand for equality in the post-independence era was predominantly those that are linked to cultural identities. The greatest poverty generally occurs in a nation where education is not prioritised. For example, there is an emphasis on family and inheritance laws (personal law), Urdu’s long-term survival, and the retention of Muslim educational institutions’ minority status, such as Aligarh Muslim University. In recent years, the focus has shifted to issues including lack of empowerment, full participation in society, and economic opportunity (Pandya, 2010). The lack of a progressive political leadership has created conditions in which the conservative section of the Muslim community has prioritized the Theopolitical identity of Indian Muslims at the expense of class issues (education, health, and employment) and citizenship identities (Islam, 2019).
4. A segment of Muslim leaders lacks creative ideas, which only criticises everybody else except themselves. Muslims’ underrepresentation in several political institutions has aided their marginalisation in post-independence India (Islam, 2019; Ahmed, 2019; Sharma, 2019).
5. Economic developments have also resulted in Muslim marginalization. Education is now more crucial than ever in furthering one’s profession, and Muslims, in particular, have struggled to discover and take advantage of educational possibilities (Pandya, 2010).
6. In the marginalization of Indian Muslims, there is a significant role of state institutions in Indian society. Muslim under-representation in public services such as the Indian Administrative Service (IAS) and the Indian Police Service (IPS) has been because of a massive surge in anti-Muslim attitudes among officials at all levels in the public sector. Discrimination against Muslims has been reflected by court personnel, the police, the judiciary (Shareif, 2021), officials responsible for distributing public welfare services and benefits (ration cards, relief, public health care, and education) and other public goods as permits and licenses. Because of their hatred, state authorities, particularly the police, have perpetrated violence and other forms of abuse against Muslims. As a result, Muslims have a huge trust deficit in security agencies to guarantee physical safety or legal rights (Rahman, 2019).
7. Muslims are significant victims of communal riots, discrimination and subsequent ghettoization. The rise of Hindu nationalism in the 1980s-90s contributed to the community’s marginalisation; the representation of Muslims has declined almost everywhere (Jaffrelot, 2012). Despite several recommendations of the commissions and reports, such as the Rangnath Misra Commission (2007)

and Sachar Committee Report (2006), the government of India fails to offer support in the form of reservation, incentives, legal protection, etc.

8. At the dawn of the 21st century, there is the issue of the tag of terrorism and non-transparent handling of terror-related cases and biased media reporting. Mainstream media, the government's lapdogs, have added salt through biased reporting on the wound of minority Muslims (Khan & Magid, 2011). The media have portrayed Muslim youths as khoonkhar atankwadi (dreaded terrorist) (Rahman, 2019). A rising trend of physical and cultural separation between Muslims and other populations has aided the growth and impunity of police and mob violence against Muslims, increasingly referred to as 'apartheid' (cited in Pandey, 2010:44). Ali (2013) says that the police and the media hold a deep bias against Muslims, accusing members of this minority population of being potential terrorists (cited in Islam, 2019:74-75). The over-presence of Muslims in jails (Chisti, 2006) reveals a clear link between the criminal justice system and the discrimination and marginalisation faced by Muslim minorities in India (Raghvan & Nair, 2013 cited in Islam, 2019:79). This type of over-presence of Muslims in Indian jails can be attributed to two failures; firstly, the government may be prejudiced towards Muslims. It participates in the victimization of people through criminal processes. Secondly, the crime rate of Indian Muslims may be greater than the general population due to low socioeconomic development.
9. It is believed that conservative ulemas (religious preachers) are responsible for this abysmal condition of the Muslim community. They are opposed to introducing any reforms (Siddiqui, 2009).
10. According to Maulana Wali Rahmani, the main reason for the educational marginalization among Indian Muslims is that the government does not want to educate Muslims. The government has developed a false narration and created a myth that Muslims do not want to study, so they are marginalized due to this attitude toward education (cited in Rahman, 2019:26). Indian Muslims had faced discriminatory policies of colonial rulers (Sachar et al., 2006). Today they are still facing systematic discrimination, persecution and hostility. The United Progressive Alliance (hereafter UPA) government has a hostile attitude towards Muslims. Since 2014, the NDA administration has been deepening Muslim marginalization by embracing open discrimination, mob violence, lynching, and hate crimes in various communal concerns. They face discrimination in social prestige, economy, education, employment, and politics, which are primary social structure areas (Rahman, 2019). It leads to alienation from the government and society and a sense of second-class citizenship even though the Indian Constitution guarantees all citizens equal rights.

7.0 Conclusion

As a result, the consequences of mixing communal hatred, hyper-nationalism, and religiosity, in the regular business of political life make Indian Muslims experience marginalised and alienation in the nation (Singh, 2021). According to a widely held belief, most of the difficulties cited as hurting Muslims are shared by many Indians, whether owing to poverty, vulnerability to economic change, or inferior social standing. These problems include poor-quality public health and education, malnutrition, and stressed livelihoods. There is a sense that these problems are more acute among Muslims, who suffer from additional disadvantages because of their religious identity, issues of security, participation, and services that take note of this particularity economic and educational welfare are the predominant concerns of Indian Muslims closely followed by a sense of widespread prejudice and hostility, state

lawlessness and injustice, and physical insecurity. The ethical reasons for affirmative action for Indian Muslims may be based on;

- Under-representation in most fields such as education, employment etc.
- The continuation of aversion and perpetuating stereotypes about Muslim minorities in India. They feel victimised and criminalized. These intertwined issues: economic fragility and educational underachievement, limit one's ability to advocate for one's rights in a larger political environment. Thus Indian Muslims are not only a minority community but also a highly marginalized and most deprived and underprivileged community.

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