



Rights of Muslim Minorities in Contemporary India: A Critical Analysis

 Saddam Khan^{1*}

¹Research Scholar, Department of Political Science, Aligarh Muslim University, Aligarh, India.

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*Corresponding Author: khansaddam766@gmail.com

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This paper examines the rights of Muslim minorities in contemporary India. It analyzes their legal status, political representation, and socioeconomic conditions. The study explores challenges Muslims face in areas such as education, religious freedom, and personal security. It also looks at discrimination issues and the unique challenges confronting Muslim women. The paper reviews government policies aimed at protecting minority rights and the role of civil society in advocating for Muslims. By examining these various aspects, this research provides a comprehensive overview of the current state of Muslim minority rights in India. It highlights both progress made and ongoing challenges, offering insights into the complex dynamics of religious minority rights in a diverse democracy.

Keywords: *Muslim Minorities, Minority Rights, Religious Freedom, Discrimination, Communal Violence.*



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1. INTRODUCTION

Muslims constitute one of the largest minority communities in India, representing approximately 14.2% of the population, according to the 2011 Census ([Office of the Registrar General & Census Commissioner, India, 2011](#)). This significant demographic group has deep historical roots in the Indian subcontinent, dating back to the early medieval period with the arrival of Islamic traders and missionaries. The historical presence of Islam in India is marked by the establishment of major Islamic dynasties such as the Delhi Sultanate and the Mughal Empire, which profoundly influenced India's political, cultural, and architectural landscape ([Chandra, 2004](#)). The cultural contributions of Muslims are evident in the rich traditions of Urdu literature, the architectural splendor of monuments like the Taj

Mahal, and the diverse culinary heritage that has become an integral part of Indian cuisine ([Siddiqui, 2010](#)).

Despite their substantial numbers and historical contributions, Muslims in India face a range of socio-economic and political challenges. Economic disparities are notable, with Muslims often represented in lower-income brackets and facing higher rates of poverty and unemployment compared to other communities ([Sachar Committee, 2006](#)). Educational attainment and access to quality education also present challenges, with lower literacy rates and educational enrolment among Muslims as highlighted in various studies ([Sachar Committee, 2006](#)). Politically, while Muslims have held significant positions in Indian governance, their representation in legislative

bodies and political institutions remains limited, reflecting ongoing challenges in political inclusion (Jaffrelot, 2003).

2. REVIEW OF LITERATURE

This paper critically examines the rights and status of Muslim minorities in contemporary India by exploring various dimensions including legal frameworks, political representation, socioeconomic conditions, religious freedoms, and instances of discrimination.

A comprehensive review of the socio-economic and political challenges faced by Muslim minorities in India reveals several critical insights. The **Sachar Committee Report (2006)** provides a foundational analysis of these challenges, highlighting that 31% of Muslims live below the poverty line, compared to 22.7% of Hindus, and noting lower access to credit among Muslims (Sachar Committee, 2006). The report underscores the need for targeted economic and educational interventions. Future research should assess the implementation of the committee's recommendations and the long-term impact of various government initiatives.

S. Irfan Habib (2013) explores the historical and contemporary socio-economic challenges faced by Muslims, emphasizing the persistence of these issues despite some improvements (Habib, 2013). This work suggests that new strategies are required to address these historical inequalities and improve socio-economic outcomes for Muslims.

Pradeep K. Mehta (2018) examines the impact of communal violence on Muslim political representation, finding that such violence has hindered political participation and representation (Mehta, 2018). Future research should focus on developing strategies to protect political candidates from communal violence and enhance minority political engagement.

In "**Secularism and Its Discontents: The Indian Case**" (2006), **Amartya Sen** critiques the practical application of secularism in India, arguing that it sometimes fails to protect minority rights effectively (Sen, 2006). This work suggests that strengthening the practical application of secularism is necessary to ensure effective minority protection.

K.C. Panigrahi's (2015) review of legal and theoretical frameworks for minority rights highlights gaps in legal protections for Muslims

and the challenges of implementation (Panigrahi, 2015). Future research should evaluate the effectiveness of these frameworks in practice and propose solutions to implementation challenges.

Rakesh Sood (2020) explores the rise of Islamophobia in India, documenting instances of discrimination and hate crimes against Muslims (Sood, 2020). The findings indicate a growing trend of anti-Muslim sentiment and violence, suggesting that future research should focus on understanding the root causes of Islamophobia and evaluating measures to combat hate crimes.

Nilofer Shaikh (2021) addresses the socio-economic challenges faced by Muslim women, including issues related to triple talaq and access to education and economic opportunities (Shaikh, 2021). The study finds that Muslim women face compounded marginalization due to gender and religious factors, highlighting the need for targeted interventions to improve their socio-economic status.

Rajeev Bhargava (2019) evaluates government programs aimed at economic empowerment for minorities, including Muslims, and finds that while programs like the National Minorities Development & Finance Corporation (NMDFC) have seen some success, implementation issues and inadequate funding have limited their impact (Bhargava, 2019). Future research should focus on improving the effectiveness and reach of these programs.

Anju Sharma (2022) analyzes educational disparities among Muslim students and evaluates policy responses such as scholarships and special education programs (Sharma, 2022). While some policies have improved educational outcomes, significant disparities remain, suggesting that future research should explore new approaches to enhancing educational access for Muslim students.

Sandeep Pandey (2024) reviews the political participation and representation of Muslims, noting that despite some improvements, representation remains low due to factors such as communal violence and political fragmentation (Pandey, 2024). Future research should investigate strategies to enhance Muslim political participation and representation, including potential electoral reforms.

3. OBJECTIVES

The Primary objective of this study is as follows;

- To examine constitutional provisions and key laws protecting Muslim minority rights.
- To investigate the political participation and representation of Muslims.
- To analyze the socioeconomic conditions and disparities faced by Muslims.
- To evaluate religious freedoms and cultural rights within India's secular framework.
- To analyse the incidents of communal violence and institutional discrimination against Muslims in India.

4. METHODOLOGY

This study employs a multi-faceted approach including literature review, legal analysis, secondary data analysis, case studies, and policy evaluation. It reviews academic sources and reports for historical and current contexts, analyzes constitutional provisions and laws affecting Muslim minorities, and assesses socioeconomic and educational indicators using government and NGO data. Case studies of communal violence provide insights into its impact on Muslims, while interviews and surveys gather qualitative data on discrimination and resource access. Policy evaluation examines government initiatives and identifies implementation gaps. Reports from NGOs and community organizations are also reviewed to understand their contributions. This comprehensive methodology ensures a nuanced analysis and actionable recommendations for improving Muslim minority rights in India.

5. RESULTS AND DISCUSSION

According to the 2022 *Report of World Population Review*, Muslims in India, with a population of 200 million in absolute numbers, are the largest religious minority group. Muslims constituted 14.2 percent of the total population of India, according to the last census held in 2011. Muslims are geographically scattered all over India, and it is only in Jammu and Kashmir¹ and in the Union Territory of Lakshadweep, they constitute majority.

In terms of absolute numbers, India has the third largest Muslim population in the world, after

Indonesia and Pakistan. Even though the Indian Muslim population is much larger than that of a number of countries in the world, Indian Muslims are only a minority in the country. Nevertheless, they constitute the largest minority community, while the Hindus form the majority community (80.5 percent of the total population, 2011 census). The other religious minorities in India are Christians (2.3 percent), Sikhs (2 percent), Buddhists (0.8 percent) and Jains (0.5 percent). A minuscule percentage of Jews and Zoroastrians also live in India.

The available data on the socio-economic profile of Muslims up to 2021 since Independence reveal that a vast majority of Muslims in India have remained socially and economically backward. Throughout the last seven decades, communalism and communal violence against the Muslim community continued to remain a fact in the Indian society and in the last three decades it has risen to a new high with the growth of hatred and violence particularly against the Muslim community in relation to their religion, attire, food, history, religious places and legacy. The new developments in anti-Muslim violence in India started with the brutal destruction of Babri Mosque in 1992. The Gujarat Genocide of Muslims that took place in 2002 was one of the worst types of genocide and crimes against humanity that could have been carried out against any minority community anywhere in the world.

Anti-minority hatred increased with the growth and strengthening of the communal forces in all the spheres of Indian life. The anti-minority campaigns of communal groups in the name of promoting majority culture, formation of groups on cow vigilantism, love *jihad*, added to the insecurities of minorities. The anti-Muslim rhetoric in the form of stereotyping and stigmatization indoctrinated in the minds of the people of Indian society, 50 hate speeches targeting Muslims as anti-nationals, terrorists and *jihadis*, are not uncommon in modern Indian society.

Several Studies and reports reveal that hate crimes in India have steadily risen over the past five years. Amnesty International India documented 721 such incidents between 2015 and 2018. The more common hate crimes, they found, were honour killings and 'cow-related violence', which was rare earlier but has become more frequent over the past five years. The passage of

the Citizenship Amendment Act (CAA) seen along with the nation-wide National Register for Citizens (NRC) even questions the citizenship of Indian Muslims. Muslims, who were the citizens of India with choice and have been living respectfully since Independence, have now been burdened to prove their national identity.

The rising communalism is remaking the nation into one where some people count as more Indian than others. There has been large number of killings in the form of lynching in India in the name of false and fake agenda of protecting cows. In many cases of lynching, there have been State patronage and protection to those involved in the crimes and they have even been rewarded in most of the cases. Issues of Muslims in India also occupied an important place in international politics in recent years. The cases of mob lynching, hate crimes against Muslims, abrogation of Article 370, and target on India's secularism, has gained international attention with involvement of international human rights bodies. UN rights chief Michele Bachelet says minorities, mainly Muslims and Dalits, are being targeted. Amnesty International India said that, it had recorded a 'disturbing' number of hate crimes, including assault, rape and murder, against marginalised groups in 2018.

6. LEGAL FRAMEWORK AND POLITICAL REPRESENTATION

The Constitution of India provides a robust legal framework to protect the rights of minorities, including Muslims. The most significant provisions include Articles 14, 15, 16, 25, 26, 29, and 30, which guarantee equality before the law, prohibit discrimination based on religion, and protect religious freedoms and the rights of minorities to establish and administer educational institutions.

6.1. Equality and Non-Discrimination:

- Article 14 ensures equality before the law and equal protection of the laws within the territory of India.
- Articles 15 and 16 prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth, and guarantee equal opportunity in matters of public employment.

6.2. Religious Freedom:

- Article 25 guarantees the freedom of conscience and the right to freely profess,

practice, and propagate religion, subject to public order, morality, and health.

- Article 26 provides religious denominations the freedom to manage their religious affairs, subject to similar limitations.

6.3. Cultural and Educational Rights:

- Articles 29 and 30 protect the cultural rights of minorities by allowing them to conserve their distinct language, script, or culture and to establish and administer educational institutions of their choice.
- Article 30 further provides that the state shall not discriminate in granting aid to educational institutions based on the fact that it is managed by a religious or linguistic minority.

6.4. Special Provisions:

- The National Commission for Minorities (NCM) Act of 1992 establishes a statutory body to safeguard the rights and interests of minorities, including Muslims.
- The NCM has the authority to monitor the implementation of safeguards provided to minorities under the Constitution and other laws, and to investigate specific complaints regarding deprivation of rights.

6.5. Political Representation:

- Muslim representation in Indian politics has historically been a complex issue. While Muslims have held significant political positions, their representation in legislative bodies and political institutions remains limited, reflecting ongoing challenges in political inclusion.

6.5.1. Parliamentary Representation:

- Muslims have been underrepresented in the Lok Sabha, India's lower house of Parliament. Despite constituting approximately 14.2% of the population, Muslim representation in the Lok Sabha has rarely exceeded 6% since independence (Hasan, 2009).
- This disparity is often attributed to the first-past-the-post electoral system, which disadvantages minority candidates in constituencies with a Hindu majority.

6.5.2. State Legislatures:

- Muslim representation in state legislatures across India remains disproportionately low compared to their population share, reflecting systemic political exclusion.

Although Muslims make up about 14.2% of India's population ([Census 2011](#)), their presence in most state assemblies is far below their demographic weight. States with significant Muslim populations, such as Uttar Pradesh, West Bengal, Bihar, and Assam, often witness a sharp contrast between the proportion of Muslim citizens and their political representation. Several factors contribute to this underrepresentation, including communal politics, lack of support

from major political parties, and socio-economic barriers within the community. This lack of representation has implications for policy advocacy and the protection of minority rights, as Muslim voices in state-level governance remain muted.

Below is a data table summarizing the Muslim population percentage in select states and their corresponding representation in the state legislatures.

Table-1: Muslim Representation in State Assemblies

State	Muslim Population (%)	Total Seats in Assembly	Muslim Representatives (Seats)	Representation (%)	Election Year
Uttar Pradesh	19.26%	403	34	8.44%	2022
West Bengal	27.01%	294	44	14.96%	2021
Bihar	16.87%	243	19	7.82%	2020
Assam	34.22%	126	31	24.60%	2021
Kerala	26.56%	140	30	21.43%	2021
Karnataka	12.92%	224	7	3.13%	2023
Maharashtra	11.54%	288	10	3.47%	2019
Rajasthan	9.07%	200	06	5.50%	2023
Jammu & Kashmir	68.31%	87 (pre-reorganization)	30	34.48%	2014

(Source- State Election commission)

6.5.3. Political Marginalization:

- The rise of majoritarian politics has further marginalized Muslims in political discourse. The increasing dominance of Hindu nationalist rhetoric has often resulted in the exclusion of Muslim voices from mainstream political debates.
- This marginalization has been exacerbated by the communal polarization during elections, where issues concerning Muslims are often side-lined or used as polarizing tools ([Jaffrelot, 2003](#)).

7. RECENT DEVELOPMENTS IN LEGAL FRAMEWORK

The legal framework protecting minority rights in India, including Muslims, has seen significant discussions and amendments in recent years.

7.1. Citizenship Amendment Act (CAA), 2019: The Citizenship Amendment Act (CAA) of 2019 has been a controversial development, as it

offers a pathway to Indian citizenship for non-Muslim immigrants from neighbouring countries. Critics argue that the exclusion of Muslims from this provision is discriminatory and undermines the secular principles of the Constitution ([Rajagopal, 2020](#)). The Act has led to widespread protests, with many viewing it as part of a broader agenda that marginalizes Muslims in India.

7.2. Abrogation of Article 370: The revocation of Article 370 in August 2019, which granted special status to the Muslim-majority region of Jammu and Kashmir, has also been a significant legal development. The move has been criticized for undermining the political autonomy of the region and has led to concerns about the potential impact on the rights of Muslims in the area ([Chowdhury, 2020](#)).

7.3. Uniform Civil Code Debate: The debate over the implementation of a Uniform Civil Code (UCC) has gained momentum in recent years.

While proponents argue that a UCC would promote gender justice and national integration, opponents contend that it could infringe on the religious and cultural rights of Muslims, particularly in matters of personal law (Shah, 2021).

8. RECENT TRENDS IN POLITICAL REPRESENTATION

Political representation of Muslims in India continues to face challenges, but there have been some notable developments.

8.1. Electoral Representation:

In the 2014 general elections, Muslim representation in the Lok Sabha was alarmingly low, with only 4% (23 MPs) securing seats, marking one of the lowest points of Muslim political representation in recent history (Ali, 2015). This underrepresentation set a concerning precedent that continued in subsequent elections.

In 2019, there was a modest increase, with Muslim representation rising to 5% (27 MPs), though still far below what would be proportional to their population. This slight improvement, while noteworthy, only highlighted the persistent challenges facing Muslim political participation in India (Kumar, 2020).

The 2024 general elections saw this troubling trend continue. Despite a significant increase in voter turnout among Muslim communities, the number of Muslim MPs further declined. The final results revealed that the 18th Lok Sabha would have just 24 Muslim MPs, three fewer than in the previous term. Analysts attribute this decline to the dominance of majoritarian political narratives and the strategic fragmentation of Muslim votes, which continue to undermine equitable representation (Sharma, 2024).

The 2024 election results reflect a deepening crisis. Of the 24 Muslim MPs elected, seven are from the Congress Party, five from the Trinamool Congress (TMC), four from the Samajwadi Party (SP), three from the Indian Union Muslim League (IUML), two from the Jammu Kashmir National Conference, one from the All-India Majlis-e-Ittehadul Muslimeen (AIMIM), and two are Independents. This fragmentation, coupled with a shrinking presence in the Lok Sabha, underscores the increasingly precarious position of India's largest minority in national politics.

8.2. Muslim Political Parties:

There has been a rise in the influence of regional Muslim political parties, such as the All India Majlis-e-Ittehadul Muslimeen (AIMIM), which has expanded its presence beyond its traditional stronghold in Hyderabad to states like Maharashtra, Bihar, and West Bengal. The success of these parties reflects a growing assertion of Muslim political identity in regional contexts, although their impact at the national level remains limited (Jaffrelot & Verniers, 2020).

9. ISSUES AND PROBLEMS FACED BY MUSLIM IN INDIA

9.1. Economic Disparities: Muslims continue to be disproportionately represented in lower-income brackets, with a high incidence of poverty. The Sachar Committee Report (2006) found that 31% of Muslims live below the poverty line, compared to 22.7% of Hindus. This economic marginalization has been exacerbated in recent years, as newer studies show that the economic gap between Muslims and other communities has not significantly improved. A report by Oxfam India (2021) highlighted that the COVID-19 pandemic further worsened economic disparities, with Muslim workers being more likely to lose their jobs and face financial instability (Oxfam India, 2021).

9.2. Educational Attainment: Educational attainment among Muslims continues to lag behind other communities. The Sachar Committee (2006) reported a literacy rate of 59.1% for Muslims, compared to the national average of 64.8%. While there have been efforts to improve educational access, such as the Prime Minister's 15-Point Programme for the Welfare of Minorities, challenges remain. A 2023 study by the Centre for Equity Studies found that Muslim enrollment in higher education is still below the national average, with dropout rates remaining high, particularly among girls (CES, 2023).

9.3. Employment Disparities: Muslims remain underrepresented in public sector employment, with the Sachar Committee (2006) reporting that only 4.9% of government employees were Muslim. This underrepresentation persists, as the 2022 government data indicates only a slight increase to 5.3%. In the private sector, Muslims are often confined to low-paying jobs in the informal sector, with limited opportunities for upward mobility.

The 2021 Oxfam India report also noted that Muslims face higher rates of unemployment compared to other communities, partly due to discrimination in hiring practices (Oxfam India, 2021).

9.4. Discrimination and Communal Violence: Muslims in India have been subjected to systemic discrimination and frequent communal violence, which has significantly impacted their social and economic well-being. These issues have continued and, in some cases, intensified in recent years.

- **Communal Violence:** The history of communal violence in India has disproportionately affected Muslims. Notable incidents include the 1992 demolition of the Babri Masjid and the subsequent riots, as well as the 2002 Gujarat riots, where Muslims were targeted in acts of mass violence. These events have left lasting scars on the Muslim community, contributing to a sense of insecurity and marginalization (Brass, 2003). Recent data from the National Crime Records Bureau (NCRB) shows an increase in communal incidents targeting Muslims, particularly in states like Uttar Pradesh and Delhi, where riots in 2020 led to significant Muslim casualties and displacement (NCRB, 2022).
- **Institutional Discrimination:** Muslims face institutional discrimination in various spheres, including housing, education, and employment. They are often subjected to stereotyping and prejudice, which manifests in discriminatory practices by law enforcement agencies, employers, and educational institutions. The rise of Islamophobia and hate crimes has further exacerbated these issues. A 2022 report by Human Rights Watch noted that Muslims in India continue to experience significant bias in the criminal justice system, with incidents of custodial torture and biased policing on the rise (HRW, 2022).
- **Gender Issues:** Muslim women face additional layers of discrimination, both within the community and in broader society. Issues such as triple talaq, which was banned in 2019, illustrate the legal challenges faced by Muslim women. However, broader issues such as access to education and economic opportunities

remain significant barriers. A 2023 report by the United Nations Development Programme (UNDP) emphasized that Muslim women in India have some of the lowest labor force participation rates and face significant barriers in accessing healthcare and public services due to both gender and religious discrimination (UNDP, 2023).

10. INITIATIVE TAKEN BY THE GOVERNMENT OF INDIA FOR MUSLIMS

The Government of India has implemented various policies and programs aimed at improving the socio-economic conditions of Muslims. These initiatives focus on education, employment, and economic development, but their impact has been mixed, with recent evaluations pointing to ongoing challenges.

10.1. Prime Minister's 15-Point Programme for the Welfare of Minorities: Launched in 2006, the Prime Minister's 15-Point Programme aims to ensure the equitable allocation of resources to minority communities, with a particular focus on education, employment, and economic empowerment. Key components include scholarships for minority students, enhanced access to credit, and infrastructure development in areas with significant minority populations (Ministry of Minority Affairs, 2006). The program has been regularly reviewed, with adjustments made in recent years to better target beneficiaries. For example, the 2021 revision emphasized digital literacy and entrepreneurship among minority youth (Ministry of Minority Affairs, 2021).

10.2. Educational Initiatives: The government has introduced several schemes to improve educational outcomes for Muslims, such as the Pre-Matric and Post-Matric Scholarship Schemes, the Maulana Azad National Fellowship for Minority Students, and the Scheme for Providing Quality Education in Madrasas (SPQEM) (Ministry of Minority Affairs, 2011). Recent updates have included an increase in scholarship amounts and expanded coverage to include more students from economically weaker sections. Additionally, the "Naya Savera" initiative was launched in 2022 to provide free coaching for minority students preparing for competitive exams, aimed at improving their representation in

higher education and public sector jobs ([Ministry of Minority Affairs, 2022](#)).

10.3. Economic Development Programs:

The government has launched various economic development programs targeting Muslims, such as the National Minorities Development & Finance Corporation (NMDFC), which provides financial assistance for self-employment ventures. The "Seekho aur Kamao" (Learn and Earn) scheme focuses on skill development and vocational training for minority youth, aiming to enhance their employability in various sectors ([NMDFC, 2013](#)). In 2023, the government announced a new initiative under the "Mission Shakti" program, specifically targeting the economic empowerment of Muslim women through microfinance and entrepreneurship training ([Government of India, 2023](#)).

11. CHALLENGES IN IMPLEMENTATION

Despite various government initiatives aimed at uplifting Muslims, the effectiveness of these programs has been hindered by factors such as inadequate funding, poor implementation, and a lack of awareness among beneficiaries. Studies have revealed significant implementation gaps, with the Sachar Committee Report highlighting the underutilization of funds and a lack of coordination among government agencies ([Sachar Committee, 2006](#)). A 2022 audit by the Comptroller and Auditor General of India (CAG) echoed these concerns, pointing out delays in fund disbursement and low beneficiary coverage under key schemes ([CAG, 2022](#)). Political will is also a critical factor, as the rise of majoritarian politics in recent years has led to a reduction in the emphasis on minority welfare programs, marginalizing Muslims in policy-making ([Jaffrelot, 2003](#)). Recent policy reviews show declining allocations to minority-specific initiatives, with some states diverting resources to broader programs that do not specifically target Muslim communities ([Human Rights Watch, 2023](#)). However, many Muslims remain unaware of the available government schemes, with bureaucratic hurdles further limiting their access to benefits. A 2023 survey conducted by the Centre for Equity Studies found that fewer than 40% of eligible Muslim households were aware of educational and economic schemes designed for them, highlighting the urgent need for better outreach and awareness campaigns to ensure these programs reach their

intended beneficiaries ([Centre for Equity Studies, 2023](#)).

12. IMPLICATIONS FOR MUSLIM MINORITY RIGHTS IN INDIA

The challenges identified in this paper have significant implications for the integration and well-being of Muslim minorities within Indian society. The persistent legal, political, socioeconomic, and cultural obstacles not only hinder the community's ability to exercise their rights but also contribute to their broader marginalization. The underrepresentation of Muslims in political and legal institutions undermines their ability to influence policy decisions that affect their lives, further entrenching their disenfranchisement.

Socioeconomic disparities limit the community's access to education, employment, and economic opportunities, perpetuating cycles of poverty and exclusion. The ongoing issues related to religious freedoms and communal violence exacerbate a sense of insecurity among Muslims, undermining their ability to fully participate in the nation's social and cultural life.

Addressing these challenges requires a comprehensive and sustained effort from both the government and civil society. Policymakers must prioritize the effective implementation of minority rights protections, ensure equitable political representation, and address socioeconomic disparities through targeted interventions. Additionally, there must be a concerted effort to combat communal violence and institutional discrimination, promoting a more inclusive and equitable society for all.

13. CONCLUSION

Although India adopted a secular constitution after independence, this paper has highlighted that the challenges faced by minorities, especially Muslims, remained the same. Despite legal protections, Muslims continue to experience political and legal difficulties, with laws often not enforced properly and a lack of representation in political bodies like the Lok Sabha. Majoritarian politics and the division of the Muslim vote further isolate them politically. Economically, many Muslims struggle with low incomes, fewer educational opportunities, and limited access to better jobs, keeping them at a disadvantage. Religious and cultural challenges persist, with

communal violence, Islamophobia, and discrimination making it difficult for Muslims to practice their faith freely. Muslim women face even greater challenges due to their gender and minority status. While some reforms, such as the ban on triple talaq, have been introduced, many barriers still prevent Muslim women from fully accessing education, healthcare, and job opportunities. Addressing these issues requires strong legal, political, and social reforms to ensure fair treatment and inclusion of Muslims in Indian society.

In conclusion, while significant progress has been made in recognizing and addressing the challenges faced by Muslim minorities in India, much work remains to be done. The findings of this paper underscore the need for continued research, policy innovation, and advocacy to promote justice, equality, and inclusion for Muslim minorities. Ensuring that Muslims can fully exercise their rights and participate equally in all aspects of life is essential for building a more just and equitable India.

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