

STATUS OF MUSLIMS MINORITY: A CASE STUDY OF INDIA

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ABSTRACT

This research paper, titled "Status of Muslim Minorities: A Case Study of India," aims to understand the economic, political, social, and constitutional status of Muslim minorities in India. Despite the secular nature of the Indian constitution, the majority Hindu population has historically oppressed minorities, particularly Muslims. This research employs a comparative analysis to demonstrate how India's government apparatus facilitates violations of minority rights. Community violence against Muslims, such as the Gujarat riots during Narendra Modi's tenure as Chief Minister, exemplifies this oppression. Since Modi's rise to Prime Minister, radical Hindu hostility towards minorities has intensified. Unilateral laws, such as the Muslim Marriage Act of Triple Talaq and the repeal of Article 370 in Kashmir, further restrict minority rights. Additionally, the Citizenship Amendment Act has been criticized for its discriminatory nature. The liberal philosophy underpinning democratic governance asserts the protection of individual rights; however, significant state-level breaches of minority rights persist in India. This paper corroborates the claim that minority rights violations in India are perpetuated by government mechanisms, reflecting a broader issue of systemic bigotry.

Keywords: India, Minority Rights, Muslim Minorities, Government Apparatus, Legislation, Bigotry, Violence.

INTRODUCTION

India is home to a diverse array of minorities differing markedly by religion, ethnicity, culture, language, and religious identity, dispersed across all states. Among these, Muslims constitute one of the largest religious minority groups, numbering in the millions, making India the host of the largest minority population globally. The harmonious coexistence of these diverse groups is crucial for the nation's peace and stability. This study delves into the status of these minorities, particularly focusing on Muslims, and scrutinizes their political, constitutional, economic, and social rights within the Indian context. The objective is to understand the challenges faced by Muslim minorities and assess the effectiveness of India's secular constitution in safeguarding their rights (Abdul, 2022).

Minority status in a societal context is not merely determined by numerical strength. A minority group can be characterized by its distinct religious, racial, or cultural traits, which often lead to differential and unequal treatment within a society. According to the

Subcommittee on Prevention of Discrimination and Protection of Minorities of the Commission on Human Rights, which drafted the Universal Declaration of Human Rights, a minority is a population with racial, religious, or linguistic traditions that differ significantly from the majority and wishes to maintain these distinct characteristics. This definition underscores the importance of recognizing and protecting minority groups from discrimination and ensuring their rights are upheld, irrespective of their population size. In this light, the experiences and treatment of Muslim minorities in India offer a critical case study for examining how well minority rights are protected in practice (Thomas, 2017).

The historical context of the Indian subcontinent reveals deep-seated issues related to minority rights, particularly in the pre-partition period. The creation of Pakistan was driven by the desire to protect the religious freedom and security of Muslims, who were a minority in a united India. This history highlights

the ongoing relevance of minority issues in both India and Pakistan. For India, the challenge has been to integrate minority rights into its secular constitution and ensure these rights are respected in practice. Despite its democratic framework and the constitutional promises of equality and non-discrimination, India has faced significant challenges in this area. Issues such as communal violence, religious prejudice, and cross-border discrimination continue to affect the lives of minorities, particularly Muslims, and have broader implications for India-Pakistan relations and regional stability (Shabir, 2015).

India's secular constitution aims to provide a framework for the protection of minority rights. However, the effectiveness of these constitutional protections remains a contentious issue. Various incidents of communal violence and systemic discrimination against Muslims raise questions about the implementation of these constitutional guarantees. For instance, socio-economic indicators often show that Muslims lag behind other communities in terms of education, employment, and political representation. This study seeks to critically analyze whether India's secular constitution effectively safeguards the rights of Muslim minorities and whether the state mechanisms in place are adequate to prevent discrimination and promote equality. Furthermore, the study will explore the impact of these issues on the broader social and political landscape of India, as well as their implications for international perceptions of India's commitment to human rights and democratic principles. The protection of minority rights in India, especially concerning its Muslim population, remains a significant concern with far-reaching implications. The country's secular constitution and its democratic ethos aim to protect these rights, but the practical challenges and societal realities often tell a different story. By examining the political, constitutional, economic, and social status of Muslims in India, this study aims to provide a comprehensive understanding of the complexities involved and the effectiveness of existing legal and institutional frameworks in addressing these issues. The findings will contribute to a broader discourse on minority rights, social justice, and the role of state mechanisms in promoting an inclusive and equitable society (Aljazeera, 2023).

Minorities in India: Overview

India is accommodating largest minority population about 204 million Muslims (estimate, 2019), other minorities groups like Christian, Sikh and Dalits are also consist of up-to 5% percent of the entire population. Post-1857 war of independence the Hindu nationalism has emerged which has been given birth to the Hindu fundamentalism and extremism. The Hindu fundamentalist soon fascinated other believer of Hinduism particularly the youngsters. It, led to the spread of hatred for non-Hindus especially for Muslim community in India. Resultantly, the largest Muslim community has felt insecure and because of the insecurity and dangerous to the Islam, Muslim demanded the partition of India into separate states. This term paper focus on situation of Muslim minority in India. Muslim population in India is consist of 14.2 percent according to 2019 census, 2.3 percent Christians, 1.6 Percent Sikh, 0.8 percent Buddhists and remaining 1.4 percent consisted up other minor groups. Most of the Muslim lives in the four provinces of India i.e., Assam, Punjab, Bihar, western Bengal and Ottar Pradesh.

India as a secular state and biggest democracy in the world, is in reality a place where ethnic and religious minority have continuously faced maltreatment. A statistical history of previous seven decades has shown plenty of examples where Hindu dominated state machinery targeted the minorities such as 1984 Sikh riots, destruction of Babri Masjid in 1992, the incident G.S Stains and his sons were burned alive in 1999 by the Hindu mob, 2002 Gujrat and Massacre, the Cow protection movement, the Muslim minority was targeted because of religion and expansion of Islam. Even, the founding party of India (Indian National Congress) have persecuted the minority, the 1984 Sikh riots is the big example of it where the Sikh Gurdwara has been demolished. According to one survey of the Indian government estimates that the violence against minority especially against Muslim has increased 29% between 2015-20.

It's the basic backdrop of the Hindutva ideology that they started hate and intolerance against religious minorities and currently under the Narender Modi regime, it become a norm in Indian society. The extremist supporter of Bajrang Daal, Shiv Seena and RSS are imposing the nastiest forms of abuse on the religious minority with the impunity. These state sponsor groups further emboldened because of the regime support and in result if cause to damage to

property and loss of lives thousands of minority's communities (Majid, 2020).

The Hindu nationalist believe that Muslim are outsider and not born on the land of India while they believe that Sikh, Buddhist and Jains are Indian born religious groups and in even Gandhi had denied to accept Dalit as a minority until today they are in the state of puzzle. So, therefore the members of Muslim community in India are victims of Hindu majority bigotry. In 2020 report of the NCRB (National Crime Record Bureau) report that round about forty percent case increases in communal violence since 2018. According to NCRB report 350 cases of various violence including hostility among groups, ethnicity, races and religions has been report in 2018, while, the 2020 recorded cases were 483. Alike trends have continued in the following years. The parliament has been informed by the home affairs minister that in 2018, 120 people had been murdered while about 2451 masses were injured in 933 communal clashes even though in comparison to 2018, 95 people lost their lives and about 3232 were injured in the 803 incidents.

Status of Muslims Minority in India

Muslim community with 14.2% (204 million) of the total population is the largest religious minority in the India. In fact, because of the Hindus discrimination and intolerance against the other minorities the Muslim struggle to seek an independent homeland on the basis of two nation theory which was presented by renown scholar sir Syed Ahmad Khan in which he emphasized after the Hindi-Urdu controversy that these two major community cannot be united because both of them belong to two different religion, norms, culture, heroes and language so, ultimately the two nations theory led to the creation of separate homeland of Muslim, in its result Pakistan came into being in 1947 on the map of the world. Since then, the Muslim in secular India has victim of relentless violence by the Hindu majority. Whether this is the demolition of Babri Masjid, Nellie riots, recent Dehli protest 2020 or the illegal occupation of Kashmir since October 1947, the history of modern secular India is full of incidences and occurrences of violence. Nevertheless, under the Narendra Modi regime, such incidents have increased.

The Muslim minority in India faces many challenges and most of the poor Muslim community and their families are suffering. The deprived Muslim families

often lose their family members who are the only source of making income for the whole family. The destitute household also loss their home as well as the head of the household. Mostly it has been observed that law enforcement agencies favour the Hindus criminals and culprits and come with Muslims with prejudices and biasness. The security forces often arrest the poor Muslim and send them to the Jail without any evidence and criminal activities only to torture them as a Muslim so, it creates in Muslim in India a sense of insecurity, revolt, exploitation and alienation among the Muslim community (Farooq, 2020).

According to predictable rate of growing the world population, the growth rate of Hindus pollution in India is to increase till 1.3 billion. Ninety-four percent of Hindus reside within India, it seems they are not moving elsewhere which shows increases in their population thirty three percent. However, the India is also living place of the largest minority of the world. Muslims are the largest minority of world in India and are expected they will growth in coming years, this will lead the biggest population of Muslim with total population of three hundred million in the world. Thus, having a huge Muslims, population, the India has gained more consideration and importance in the twenty-first century for the students of comparative politics. In this paper the scholar will through light on the overall status and situation of Muslim minorities in India including their economic status, constitutional, political, educational, social and religious.

Constitutional Status

After the study the constitution of India, it has observed that there is no clear definition of minority in the Indian constitution. According to the constitution the fundamental rights will be given to all citizens within India regardless of their socio economic and political position as well as the separate rights are reserve for all minorities community of India. Under the Indian constitution, the minorities have the fundamental rights of freedom of expression, freedom of movement, freedom of association, freedom speech, right of education and belief and faith. But practically, the situation is completely different and opposite of the Indian constitution. The state machinery is mismanagement the affairs of minority communities specially after the Narendra Modi's coming into governmental power. The Law enforcement agencies

including top bureaucracy are biased towards Muslim minority so, therefore minority community reside in fear and terror. India was declared as a secular state in its first constitution but the word wasn't mentioned in the preamble then it was more proclaimed in the second constitution in 1976, which state in the words that "all religions in our country (irrespective of their strength) have the same status and support from the state under this constitution, with article 36 to 56". It has been mentioned Directive Principles of State Policy" that state will ensure the all-fundamental rights to the minority within the State before taking any decision and legislation in the Parliament. Moreover, five religious minority community has been recognized by national commission act of 1992 in the constitution. This expressed the evolution of minorities rights in the constitution. Furthermore, articles 29, 30 and 350 of the Indian constitution grants to the minority the freedom of speech, faith, expression, basic rights of education, social equality, and freedom of religion along with the social and economic security dynamics (Thomas, 2017).

However, it has been observed that the recent legislation on minorities has not been consulted with minorities, leading to a sense of alienation among Indian minorities. Important legislation such as Triple Talaq, the Citizenship Amendment Act, the repeal of Section 370 and Indian agriculture Bill led to social unrest. These laws deal directly with minority issues of Muslims and the Sikhs community.

There are no special reserved seats for the religious minorities in Indian parliament. This is so because India does not have a clear definition of a minority. By jargon minority meaning in India is groups who are in minority including race, religions, ethnic and languages, however Indian parliament reserved seats for the scheduled tribes and castes. The concept of secular India is used to exploit the rights of minorities because in a democracy the minority is at the mercy of the majority.

They are underrepresented in the lower and upper chambers due to a lack of seats reserved for Muslims, Sikhs and Christians. They have no role in the legislative process. As a result, they cannot control the majority of Hindus to legislate against said minority. The Indian constitution grants rights to the Indian minorities, which are not fully enjoyed by the Indian minorities. The importance of minorities is not recognized, or, to put it another way, is less

recognized. India has masked the true face of its Hindu extremism by using secularism as a political tool to show the world. In the so-called secular state, ethnic minorities, especially under the Modi government, are more difficult to live with dignity. In light of Dr. Ambedkar's speech at India's Constituent Assembly, the beliefs and ideas of the minority can be wiped out by the majority at any time. As such, it illustrates the susceptibility of minorities living in the India. The Indian constitution does not have the concept of ethnic minorities as secular democracy; India claims to be a nation-state. The rights identified by the Advisory Committee are fundamental rights of a nation-state, but according to Dr. Ambedkar's concept, minorities exist in India and must provide basic human rights. The advisory committee made some recommendations on minority rights in the Indian constitution. These rudimentary minority rights are to ensure equality, education, discrimination and fundamental freedoms for Indian minorities. The basis for minority rights in the Constitution is taken from Articles 29 and 30 of the Indian constitution. The Constitution of India is divided into two categories, such as separate spheres and common spheres that ensure fundamental human rights. The separate domain addresses the rights of the few, while the common domain applies to the entire nation living in India. The following are the fundamental rights in the Indian constitution, which are a separate area for minorities;

- "Right of 'any section of the citizens' to 'conserve' its 'distinct language, script or culture' [Article 29(1)]"
- "Restriction on denial of admission to any citizen, to any educational institution maintained or aided by the State, 'on grounds only of religion, race, caste, language or any of them' [Article 29(2)];"
- "Right of all religious and linguistic minorities to establish and administer educational institutions of their choice [Article 30(1)]"
- "Freedom of minority managed educational institutions from discrimination in the matter of receiving aid from the State [Article 30(2)]"

Although the Indian constitution guarantees the rights of minorities, the implementation and enforcement of these legal provisions remain problematic. The situation of ethnic and religious minorities in India is very bad, and it has worsened recently especially after Modi took power. India has

the worst human rights situation in history. The situation has deteriorated considerably since the BJP came to power at the national level in 2014. It has gotten worse and worse since the BJP entered the corridors of power in 2014, with minorities becoming more alienated in politics at the state level. When Modi was re-elected for the second time with an overwhelming majority, the situation worsened, with minorities, especially Muslims, Christians and Dalits, feeling more insecure and threatened. After Modi came to power, the severe torture, violence and threats suffered by minorities are obvious to all. Minority killers are supported by the government and influence the judicial process, allowing criminals to go unpunished. These situations lead to uncertain situations where life insecurities increase over time. Indian authority has been intentionally delayed inquiries into several cases or justified the attack of the accused.

Religious Status

The disreputable Ayodhya Babri Masjid decision has more strengthened RSS ideology and campaigns against Muslims. The decision has shaken Muslims' confidence in India's judiciary. The culprits and murderers of innocent minorities roam freely with the support of government agencies, which gives them the courage to commit violence against minorities. Activists, speaking out for the injustices of the authorities, have been targeted by security forces and subjected to humiliation and torture. Their voices are silenced by regulation, which is a real violation of free speech. India believes in secularism, but its distorted interpretation creates a conflict between secular ideology and minority rights. India claims to be a multi-cultural, ethnic and multi-religious nation-state that advocates "plural unity". But at the same time secularism and minority rights are considered to be in opposition to each other because India's constitution is secular, but most Hindus are extremists who support the RSS thoughts and philosophy (Luis, 1970).

Social Status

Muslims, one of India's largest ethnic minorities, are facing bad things Due to the influence of some socio-political and economic issues Destructive practices and policies of Hinduism. Serious Hinduism depends on the caste system; it people with their own religious beliefs.

a) **Mob Lynching**

Mob violence has been the norm in India since 2014. Gaurakshak or cow protection thugs have become a new phenomenon in a long list of atrocities against Muslims. Muslims were targeted by thugs simply because they suspected of storing or consuming beef. In broad daylight, beatings and killings have become the norm in Modi's India. In most cases, this is the level of violence the victim succumbed to as a result of the injury. In 2018 alone, these cow protection thugs killed at least 13 people and injured 57 in 31 incidents. These thugs often go unpunished.

Besides cow protection mobs, Muslims are falling victim to another form of violence, lynching. The thugs seized any member of the minority, especially Muslims, under any pretext, and forced them to chant Hindu slogans such as "Jai Shri Ram" after merciless beatings.

A few years ago, an organized movement was launched and the term "Love Jihad" was coined, accusing Muslim men of seducing Hindu women and converting them to Islam. Hindu extremists believe that by luring Hindu women to Islam, Muslims want to change the Hindu majority into a minority. This assumption by Hindu extremists has resulted in the death of many young Muslim men at the hands of Hindu extremists. Recently, on November 24, 2020, the Uttar Pradesh government also passed the "Uttar Pradesh Vidhi Virudh Dharma Samparivartan Pratishh Adyadesh 2020" (Prohibition of Illegal Religious Conversions) Regulations under which forced religious conversions are punishable by up to 10 years and imprisonment for Marriage by conversion will be annulled. Several other states are also preparing to introduce such laws.

The rapid increase in mob lynchings eventually forced the Supreme Court of India to intervene, instructing state governments in 2017 to enact laws to prevent mob violence, and again a year later for an 11-point plan from the central and state governments, which also included Compensation for victims and fast track prosecution, etc. However, the situation did not improve, and mob lynchings continued unrelieved.

b) Hate Speeches and Incitement to Violence

India is not a country where members of the governing class frequently engage in hate speech and incite violence. According to BJP member Raja Singh, "every Hindu should carry guns like lathis (clubs) and strike other community members if they say anything objectionable" in 2018. Rajeshwar Singh, a BJP leader, has declared, "We have resolved that Islam and Christianity will be finished in India by 2021." Parvesh Verma, a BJP MP, incited the crowd while peaceful demonstrators in Shaheen Bagh in Delhi raised their voices against discriminatory legislation like the CAA and NRC by claiming that "Lakhs of people come there" (Shaheen Bagh). Delhi residents will need to deliberate and make a choice. They will access you.

The Muslim names of cities from the Mughal era are currently being changed, such is the intensity of hostility towards Muslims and the Islamic legacy of the subcontinent. As a result, Allahabad became known as Prayagraj and Faizabad became known as Ayodhya. Even well-known individuals like Shabana Azmi and Javed Akhtar had trouble locating a new home because of their affiliation with the Islamic faith.

c) Anti-Conversion Laws

The majority of Indian states, including Odisha, Arunchal Pradesh, Gujarat, Madhya Pradesh, Himachal Pradesh, and Chhatisgarh, have all passed anti-conversion legislation that essentially forbid conversion based on coercion, fraud, or allurement. Although there is little to no proof that Muslims or Christians coerce people into becoming followers of their faith, this anti-conversion rule is being unfairly applied to those who belong to these two groups. Any religious gathering can be misrepresented as a scene of coercive conversion. Under the guise of anti-conversion legislation, these two communities' leaders are intimidated or detained.

Pastors of Christianity were detained for holding services and accused of forcibly converting Hindus to Christianity. Another negative aspect of this anti-conversion

regulation is that it restricts the freedom of someone who wants to (Juboori, 2017).

d) Ghar Wapsi Programme

Likewise, the Ghar Wapsi (coming home) initiative is another illustration of Hindus on the right are intolerant of people from other communities. Members of the Ghar Wapsi or "homecoming" program minorities, especially those from disadvantaged backgrounds sections are persuaded to convert to Hinduism by offers of employment and other financial advantages. The reasoning for starting this campaign is the right-wing Hindu organizations' conviction that all of these individuals were Hindus at first, but they had become lost. Founder and CEO of Vishwa Hindu in January 2016, Parishad Praveen Togadia asserted that the through its Ghar Wapsi programme, the organisation has recently converted about 500,000 Christians and 250,000 Muslims (Rehman, 2015).

e) National Register of Citizens and Citizenship Amendment Act

The Assam National Register of Citizens is the most recent development involving the treatment of Muslims in a discriminatory manner (NRC). Because Assam is a border state and frequently experiences waves of immigration, particularly from Bangladesh, the locals' concerns about an impending demographic shift led to the establishment of the NRC in Assam in 1951. The register's purpose was to keep tabs on anyone who had entered the country illegitimately. The Indian government began the process of updating the register for the first time since 1951 in 2015, per the Supreme Court's directives. The Assamese Muslim Bengali community, who feared religious prejudice, expressed grave concerns as the updating process was being carried out.

Hindus, Sikhs, Christians, Buddhists, and Jains from Pakistan, Bangladesh, and Afghanistan who joined India before December 31, 2016, in order to flee persecution in their own countries, would be granted Indian nationality under the terms of this Act. Even though the Indian government claimed that this Act does not discriminate

against any particular faith, the contentious Act has drawn criticism from both domestic and international sources. Many states refused to put this new Act into effect and even went so far as to adopt anti-CAA legislation in their state legislatures. The worries raised during the NRC procedure also came to pass with the CAA, as only Muslims will now be refused Indian citizenship and sent to detention facilities or deported (Mahurkar, 2008).

f) Anti-Muslim Rants Amidst COVID-19

In the middle of India's coronavirus pandemic, hatred for Muslims also surfaced. The governing class and the media both used a Tablighi Jamaat assembly as an example to demonize Muslims in India. However, this was not the only gathering that occurred; two days after the Tablighi Jamaat event, a sizable Hindu pilgrimage gathered at the temple of Sai Baba in Maharashtra, which the media and the government simply chose to ignore. This led to another anti-Muslim movement across India when Muslims were accused of intentionally spreading the disease to the Hindu majority without any supporting evidence. Muslims were the targets of a coordinated misinformation effort accusing them of engaging in offensive behavior. Corona Jihad, a new label used to demonize the group, was created. Muslims' companies were then boycotted, individuals in charge of distributing rations were dubbed "coronavirus terrorists," and they were charged with spitting in meals and contaminating water sources. Additionally, posters warning Muslims to avoid certain neighborhoods surfaced in a number of regions, including Delhi, Karnataka, Telangana, and Madhya Pradesh. A few instances of Muslims killing themselves as a result of boycotts also made their way into the media. The worst part was that there were tales of hospitals turning away Muslim patients (Dawn, 2021).

g) The Plight of Kashmiri Muslims

The sole Muslim majority state under Indian sovereignty, Jammu and Kashmir, is just another example of tyranny and oppression. For more than 70 years, Indian security forces have been abusing human rights in the worst

ways against the people of Kashmir. A Kashmiri youth is slain or tortured by Indian security forces almost every day. Following the Pulwama suicide bombing in February 2019 that claimed the lives of 40 Indian security personnel, there were 14 cases of mob attacks on Kashmiri Muslims nationwide, most of which targeted small businessmen from Kashmir. A few months later, the Modi government, in line with the Hindutva philosophy, not only invalidated Articles 370 and 35-A of the Constitution but also divided the country into two.

By repealing Article 35A, the Modi government hopes to permanently settle people from other states in Kashmir, changing the demographic makeup of the region. In light of this, The Modi administration has been working on a number of schemes.

To entice residents from other states to move permanently to Kashmir, it plans to build gated colonies like Palestine.

A good example of this is the Domicile Law, which was introduced on March 31, 2020. According to this rule, individuals who have lived in Indian-occupied Jammu and Kashmir for 15 years or students who have spent seven years there and taken the class 10 or 12 examinations will be eligible to become permanent residents of the region. Since India has already issued 32,31,353 domicile certificates through the end of 2020, this strategy has already begun to take effect. It's interesting that the first recipient of this certificate is an IAS officer from the Bihar state.

Later, on October 27, 2020, the Union Territories of the Jammu and Kashmir Reorganization (Adaptation of Central Laws) Third Order, 2020, a 111-page gazette notification, abolished the stipulation of continuous condition pending acquisition of land in IJoJ&K (Farooq, 2020).

In addition to the hostility and violence directed against minorities, notably Muslims, it is important to note that the number of Muslims in the Indian parliament has been steadily declining. It decreased from 9% in 1980 to 4% in 2014, while the difference between the Muslim population and

parliamentary representation widened from 2% to 10% over the same time.

Education Status

The educational status of Muslims in India is truncated, and they are falling behind. The reason for this is that they send their kids to Madrassas, which don't have a modern curriculum and primarily focus on theological and religious understanding without taking into account the advances in modern society. Their strategy is static, conventional, and immobile. Indian Muslims hence have limited economic opportunities. They can only succeed in the entertainment, music, and sports industries.

Political Status

The state continues to work to upset this equilibrium in society, yet despite all its prejudices, hatred, and affection in homogeneous or heterogeneous societies, respectively, society continues to progress forward.

Embrace an optimistic outlook and continue to fight for the advancement and prosperity of all societal groups. On the basis of factors such as gender, caste, language, religion, disability, ancestry, place of birth, residency, race, etc., disadvantaged groups are recognized. According to population statistics, India's Muslim population is growing. Hindus advised Muslims to use birth control because of its political and economic implications. However, the Muslim population is growing as a result of Dalit conversion to Islam, the most modern and scientific faith, despite Hindus' objections (Majid, 2020).

Economic Status

The elite Indian Muslims, especially the political and religious authorities, were badly impacted by the partition. Administration, law enforcement, military, and the business class immigrated to Pakistan. India stops allowing Muslims access to government employees, the military, law enforcement, and other intelligent authorities that threatened their influence and public standing. All Muslims are not terrorists, despite claims to the contrary made by the divided Indian Muslim community, which remained silent in the face of the announcement. Hindu terrorists were "given" in the northeast of India, Sikh terrorists were "given" in Punjab, and Muslims in Kashmir were labelled terrorists despite their desire to fight for independence and a separate nation. Indian minorities should work together to repress extreme

Hindus. Muslim Indians from Jamat Islamia and other organisations formed a coordinating committee and staged a public performance to express their issues. India's Muslims are not represented in political leadership. Leadership brings people together; without it, Muslims are dispersed and Hindus profit from it by working with international spies (Majid, 2020).

Without looking at the indicators, the state of the economy cannot be determined. Muslims are not all treated equally. Others who "display shortfall and deprivation in nearly all dimensions of development" are said to have a little capacity for good (Krishna, 2008). According to statistics, the majority of Muslims are poor. Bank facilities demonstrate an adverse association between loan flow and the Muslim population and other factors, such as the slow flow of bank credit in the direction of Muslims. Muslims typically work for themselves and have limited access to government employment. In this regard, their representation in government is insufficient, and the quality of their employment is inadequate.

Comparative Analysis

The communal unrest in India has long been a constant in Indian politics. India is ranked as the country with the lowest tolerance for religious freedom, according to a recent study from the US Commission on International Religious Freedom issued in 2021. According to data, there have been 367 recorded community incidents in the first five months of 2021 with 51 fatalities, compared to 847 instances with 102 fatalities in 2020. In West Bengal, eight of the 31 occurrences between January and May 2021 were attributed to social media posts. Up to 76% of all occurrences involving communal violence occurred in the states of Uttar Pradesh, Bihar, Maharashtra, Jharkhand, and Madhya Pradesh. These arguments are strong, yet they are all disregarded at all societal levels, leading Modi to project his image as a role model and become a hate figure. He demonstrated a setback for the cause of shanty (Peace) and, from India's perspective, the fight against terrorism. "All human forces must unite in the fight against terrorism; the combat against terrorism cannot be selective."

Whereas in India, a so-called secular nation state, minority populations, particularly Muslims and Sikhs, were exploited. Many laws have recently been passed that directly affect Sikhs and Muslims

residing in India. Many Muslim homes and mosques were burned during a protest against the Citizenship Amendment Act by the goons of RSS. The minority Muslims who live in India are feeling fear and alienation as a result of this. Furthermore, the police's treatment of Muslims is appalling.

Conclusion

Even though India asserts to be a secular nation where minorities are treated equally regardless of their caste or religion. However, nothing could be further from the truth in actuality. Minorities in India have experienced numerous forms of discrimination and violence since the country's independence in 1947. With the growth of the Bharatiya Janata Party and the election of Narendra Modi as its leader, there was an unprecedented increase in this form of discrimination and violence. As a follower of the Hindutva ideology and an RSS-trained official, Modi's tenure as Gujarat's chief minister and India's prime minister is marked by the murder of defenceless citizens.

The former US President Barak Obama was compelled to describe India as "an incredible, beautiful country, full of magnificent diversity — but a place where, in the past, religious faiths of all types have, on occasion, been targeted by other peoples of faith, simply due to their heritage and their beliefs — acts of intolerance that would have shocked Gandhiji, the person who helped to liberate that nation." Additionally, it was this issue that compelled the US Commission on International Religious Freedom to urge the State Department to include India on its list of countries of particular concern for the first time since 2004. The USCIRF Vice-Chair Nadine Maenza stated, "Perhaps the steepest and most dangerous degradation of religious freedom conditions [in 2019] happened in India, the largest democracy in the world," in support of her suggestion. The USCIRF report really opens your eyes. Therefore, the world must recognise the seriousness of the situation, set aside its economic and geopolitical interests, and preserve human principles. The killing of innocent Christians, Muslims, and particularly Kashmiri Muslims must end, and the international community must play its proper duty in making that happen.

Recommendations

1. **Strengthening Legal and Constitutional Protections:** To ensure the rights of Muslim minorities are effectively protected, India should strengthen its legal and constitutional frameworks. This involves the robust enforcement of existing anti-discrimination laws and the introduction of new legislation aimed at protecting minority rights more comprehensively. Measures should be taken to ensure that laws prohibiting discrimination and violence against minorities are strictly implemented, and any violations are promptly addressed through the judicial system. This would not only provide legal recourse for affected individuals but also act as a deterrent against future violations.
2. **Promoting Socio-Economic Development:** One of the critical challenges faced by Muslim minorities in India is socio-economic disparity. To address this, the government should implement targeted socio-economic development programs aimed at improving education, healthcare, and employment opportunities for Muslim communities. This includes scholarships and affirmative action in education, skill development initiatives, and entrepreneurship programs. Ensuring equitable access to these opportunities can help bridge the socio-economic gap and enable Muslims to participate more fully in the country's economic life.
3. **Enhancing Political Representation and Participation:** To ensure that the voices of Muslim minorities are heard in the political sphere, measures should be taken to enhance their representation and participation in political processes. This could involve electoral reforms to ensure fair representation of minorities in legislative bodies, as well as initiatives to encourage greater political engagement among Muslim communities. Political parties should also be encouraged to include minority issues in their platforms and to nominate minority candidates for elections. This increased political representation can help address the specific concerns of Muslim minorities and ensure that their interests are adequately represented in policymaking.
4. **Fostering Social Harmony and Inclusion:** Promoting social harmony and inclusion is essential for the peaceful coexistence of diverse communities. This can be achieved through public awareness campaigns and educational programs that emphasize the importance of diversity, tolerance, and mutual respect. Interfaith dialogues and community-building initiatives can also play a significant role in

reducing prejudices and fostering a sense of shared community. The media should be encouraged to portray minorities in a positive light and to avoid sensationalism that can exacerbate communal tensions. By fostering an environment of mutual respect and understanding, it is possible to mitigate communal violence and promote social cohesion.

5. Establishing Independent Monitoring Bodies: To ensure the protection of minority rights and the effective implementation of recommendations, independent monitoring bodies should be established. These bodies should be tasked with regularly assessing the situation of minority rights in India, providing recommendations for improvement, and holding the government accountable for any lapses. Such bodies could include representatives from civil society, human rights organizations, and minority communities, ensuring a balanced and comprehensive approach to monitoring and advocacy.

6. Engaging with International Human Rights Mechanisms: India should engage more actively with international human rights mechanisms, such as the United Nations Human Rights Council and other relevant bodies. This engagement can provide valuable insights and support for improving the protection of minority rights. India can benefit from international best practices and technical assistance in implementing measures to protect minority rights. Additionally, regular reporting to and dialogue with international bodies can help ensure transparency and accountability in the protection of minority rights.

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