

**Studies on Muslims in India**  
An Annotated Bibliography  
**With Focus on Muslims in Andhra Pradesh**

**(Volume: )**

**EMPLOYMENT AND RESERVATIONS FOR  
MUSLIMS**

By  
**Dr.P.H.MOHAMMAD**  
AND  
Dr. S. LAXMAN RAO

**Supervised by**  
**Dr.Masood Ali Khan**  
and  
**Dr.Mazher Hussain**

CONFEDERATION OF VOLUNTARY ASSOCIATIONS (COVA) Hyderabad  
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## **INTRODUCTION**

This volume is devoted to focus on the studies undertaken on the representation of Muslims in public employment. Also the issue of reservations for Muslims which is gaining momentum in the present circumstances is being reviewed with the help of the studies which have highlighted the subject matter. Though there is some literature available on the above dimensions, it is hardly based on empirical research and basically drawn from flimsy sources. To cover such gap, some attempts have been made (e.g. Saxena, N.C.1983) to collect the data mostly from Union Home Ministry thus developing a data bank and facilitating for further research/debate on Muslims vis-a-vis education and employment. It is observed that the employment situation of Muslims in the government and the public sector units has been deteriorating sharply. This is caused by various factors, such as the bifurcation of the country into India and Pakistan due to which the successive generations have lacked the spirit and guide of the elderly and the intellectuals. Besides the dwindling started in the self employment sector, where Muslims were mainly working, have been undermined causing influx of Muslim population to the towns and the cities and to take up occupations like automobile business, hotel workers, auto driving, etc. This has resulted in poor education of their children. The remaining who stayed in the country side have attempted to educate their children at the cost of their agriculture operations and with great hardships. But this category of educated young Muslims remain largely unemployed due to several factors. As a consequence, there grew a moment among the Muslim population for seeking the concessions such as reservations as applied to other deprived communities - Scheduled Castes and Scheduled Tribes, Other Backward Classes- in the country. Because due to increase in quota of reservations to 50% with the inclusion of Other Backward Castes in the reservations category, it has become very difficult for Muslims to get jobs in government sector in the present scenario.

It is to be noted that the condition of Muslims is no better than the poorest of Scheduled Castes and Scheduled Tribes and Backward Classes. Given these realities, if they have to compete for jobs in the merit category, they would need to face competition with richer sections of the society, who have a social, political and



economic advantage and pursue education through high standard public schools and other urban based educational institutions having good infrastructure and competitive and pro-active atmosphere. Where as their counter parts belonging to the Muslim community, who hail from poor economic status will mostly study in the rural based educational institutions and lag behind in competing with others. In this background, the demand for the reservations for the Muslims is very appropriate.

The policy of reservation in jobs was quite firmly established during the closing decades of the British Rule, but, such a policy was designed to redress communal inequalities in the representation in public services rather than a social engineering device to redress the rooted socio-economic inequalities of the disadvantaged sections of the society because of past societal discrimination. So the argument goes that if the Muslims had reservations during those days when their socio - political situation was comparatively better, why not now where the community is facing disastrous conditions?

The British rule had virtually shattered the previous patterns of dominance and accommodation by permitting, if not fostering, open rivalry in the political arena. With this, the Muslims were not only concerned with the loss of privileged position which was more aggravated by the feeling that they were not only lagging behind in government jobs but were being reduced to subordinate position. In 1906 a Muslim elitist group submitted a petition to safeguard their interests in forth coming elections by reserving separate set of seats to be elected exclusively by the Muslim electorate. The British reacted favourably to alleviate their apprehensions. Thus, when Minto-Morley reforms were proclaimed in 1909, separate electorates were provided for them. In this background, the present context of the demand for the reservations for Muslims is only a part of the continuation of their legacy of projecting their economic, social and political backwardness.

## Part I

### EMPLOYMENT STATUS OF MUSLIMS

The annotated bibliography of available sources addressing the issue of employment situation among the Muslims in India, in general, and in the State of Andhra Pradesh, in particular, has been presented in this part. Besides, the volume focuses upon the emerging issue of reservations for Muslims as a separate section in this volume.

#### STUDIES ON STATUS OF MUSLIMS IN EMPLOYMENT AT ALL INDIA LEVEL

**Mushirul Hasan (2003) In Search of Integration and Identity – Indian Muslims Since Independence. Economic and Political Weekly (Special Number) Volume XXXVIII, Nos. 45, 46 and 47, November, 1988.**

According to the author, what has angered Muslims is not so much the fact that State patronage of religious fervour has encouraged the fringe of Hindu extremism, but that a systematic neglect of their interests has contributed to their economic decline. When it comes to employment, Muslims present a grim picture of their under representation and complain that they have been reduced to being “the hewers of wood and drawers of water”. The following tables lend weight to the above argument.

**TABLE: State-wise Distribution of Muslims in the Indian Administrative Service (IAS) as on January, 1984**

State	Total	Muslims	Percentage
Andhra Pradesh	294	13	4.42
Assam & Meghalaya	168	1	0.59
Bihar	335	9	2.69
Gujarat	180	5	2.77
Haryana	161	2	0.12
Himachal Pradesh	97	-	-
Jammu & Kashmir	74	19	25.67
Karnataka	214	3	1.40
Kerala	143	4	2.79
Madhya Pradesh	336	7	2.08
Maharashtra	308	5	1.63
Manipur & Tripura	99	2	2.02
Nagaland	42	-	-

Orissa	190	1	0.53
Punjab	160	-	-
Rajasthan	214	1	0.47
Sikkim	23	-	-
Tamil Nadu	272	3	1.10
Union Territories	166	-	-
Uttar Pradesh	472	10	2.12
West Bengal	248	5	2.00
Total	4195	90	2.14

Source: Muslim India, May 1985 P.204

**TABLE: State-wise Distribution of Muslims in the Indian Police Service (IAS) as on January 1983.**

State	Total	Muslims	Percentage
Andhra Pradesh	143	3	2.00
Assam & Meghalaya	87	-	-
Bihar	158	6	3.80
Gujarat	105	2	1.90
Haryana	72	1	1.40
Himachal Pradesh	46	-	-
Jammu & Kashmir	38	11	28.90
Karnataka	102	4	3.90
Kerala	77	3	3.90
Madhya Pradesh	190	7	3.70
Maharashtra	163	5	3.00
Manipur & Tripura	47	2	4.30
Orissa	98	2	2.00
Punjab	90	2	2.00
Rajasthan	109	1	0.90
Sikkim	8	-	-
Tamil Nadu	111	3	2.70
Union Territories	88	2	2.00
Uttar Pradesh	307	7	2.00
West Bengal	183	6	3.00
Total	2,222	67	3.00

Source: Muslim India, May 1985 P.205

**TABLE: Share of Muslims in Central Secretariat, 1971**

Central Secretariat Service	Total No of officials	Total No of Muslim officials	Percentage of Muslim officials
1. Selection Grade I	140	02	1.43
2. Grade I	395	05	1.27
3. Section Officers	1666	12	0.72
4. Assistants	4507	19	0.42
Central Secretariat Stenographers			

1. Selection Grade	130	Nil	--
2. Grade I	195	Nil	--
3. Grades II and III	3280	08	0.24
Central Secretariat Clerical Service			
1. Upper Division Clerks	2511	09	0.36
2. Lower Division Clerks	6585	30	0.46
3. Class IV	5381	39	0.73

**Saxena, N.C., “Public Employment and Educational Backwardness Among Muslims in India”, *Man and Development*, December 1983 (Vol. V, No 4).**

The paper refers to the dearth of reliable empirical data on representation of Muslims in public employment and their educational backwardness. The author felt that absence of data regarding estimates on education and employment among Muslims has sent wrong signals as it led the people to state, without subjecting to empirical and scientific scrutiny, about the negative attitude of them towards education and employment. Hence an attempt is made by this author to present the data collected from various branches of the Home Ministry (GOI) on education and employment among Muslims. He attempted to develop a statistical base for further research/debate on Muslims vis-a-vis education and employment. The data presented in this paper is pertaining to various districts spread over the country where Muslim population was significant.

Important tables contained in the article pertaining to employment status among the Muslims are: (a) Table 12: Muslims’ Share in Government Jobs; (b) Table 13: Percentage of Muslim Employees of the Total in Various Categories of Services; (c) table 14: Class III and IV Jobs in Various Organisations; (d) Table 18: Representation of Muslims in Judicial Service; (e) Table 19: Muslim Performance in Competitive Examinations held During 1978-80; (I) Table 21: Results of Central Subordinate Services Commission 1979; (f) Table 22: Muslims’ Share in Private Sector Employment; (g) Table 23: Muslims’ Share in Licenses; (h) Table 24: Growth of Muslim IPS Officers. Relevant tables cited in this article are given below:

**TABLE: Muslims' Share in Government Jobs in 1981 and during 1971-80**

Name of service	Years/Number of Establishments	Total	Muslims	Percentage
IAS	Total in 1981	3,883	116	2.99
IPS	Do	1,753	50	2.85
Income Tax I	Intake during 1971-80	881	27	3.06
Railway Traffic & Accounts Service	Do	415	11	2.65
Banks	1,317 branches	1,13,772	2,479	2.18
Central Govt Offices	105 offices in 13 States	75,951	3,346	4.41
State Govt Offices	876 offices in 13 States	8,26,669	49,718	6.01
Public Sector Under-takings (Central & State)	168 undertakings in 13 States	4,76,972	51,755	10.85
Total		15,81,296	1,07,492	6.80

**Table: Growth\* of Muslim IPS Officers**

Year	Total number of IPS Officers	Number of Muslim Officers	Percentage
1960	1186	48	4.05
1981	1753	50	2.85
Addition during 1960-81	567	2	0.35
Recruitment during 1960-64	279	3	1.1

*\*The word 'growth' in this context pronounces an adverse meaning as against the decreasing percentage. However the word is drawn from the original source.*

The net increase in Muslim IPS officers, as shown in above table, was only two for a total increase of 567 IPS officers from 1960 to 1981. Thus the percentage of Muslim IPS officers appointed during 1960-81 accounts to only 0.35%. Further, the total number of IPS officers in service till 1981 were 1753 and the strength of Muslims among them was only 2.85%. The representation of Muslim officers appears to be very low with regard to the figures relating to fresh recruities. As shown in the above table there were total 279 IPS officers inducted for the period

of 1960-64. But the Muslims among them were only three which accounts to a meager percentage of one and it shows there has been drastic decline of Muslims' representation in employment.

The percentage of Muslim employees to the proportion of total employees in different categories is as follows:

**TABLE: Percentage of Muslim employees of the total in various categories of services\***

Employer	Class I /Executive cadre	Class II/ Supervisory cadre (technical)	Class III/Supervisory cadre (non-technical)	Class IV/workers
Central Govt.	1.61	3.00	4.41	5.12
State Govts	3.30	4.48	4.62	6.35
Central & State P S Us	3.19	4.30	12.14	10.46

\* As shown by the author (Saxena) in his paper.

The author presented the break-up of class-III and class –IV employees in different sectors. As the majority of jobs are provided in these two categories, he felt it appropriate to analyse the representation of Muslims in these two categories

**TABLE: Class III and Class IV jobs in various organizations**

	CLASS III			CLASS IV		
	Total employees	Muslims	Percentage	Total employees	Muslims	Percentage
Banks	61,151	1,295	2.12	26,305	587	2.13
Central Govt.	52,000	2,294	4.41	17,669	904	5.12
State Govt.	4,98,327	32,032	6.43	2,26,558	14,381	6.35
Public Sector Undertakings	2,20,235	26,745	12.14	2,29,129	23,970	10.46
Private enterprises	50,464	4,180	8.28	66,796	5,297	7.93
Total	8,82,177	66,546	7.54	5,66,457	44,139	7.79

The figures referred in this table appears to be collected from various sample districts across different States in the country (Refer Saxena, 1983 P.126)

In continuation with the above table, where the overall figures relating to employment in different States was highlighted, the author presented the grim picture of Minorities representation in employment, in the following table by taking the case point of Uttar Pradesh State. The figures in the following table are pertaining to the State of Uttar Pradesh.

**Table: Representation of minorities in State Services as on 1-1-1980**

Classification of posts	Total number of employees	Minorities	
		Number	Percentage
Class A	6697	230	3.43
Class B	24483	1301	5.30
Class C	437213	31001	7.10
Class D	144100	13197	9.15
Total	612493	45729 (excluding sweepers	7.47

**Table: Representation of Muslims in judicial Services in 1981**

Name of the State	Total	Muslims	Percentage
Andhra Pradesh	327	31	9.48
Assam	155	31	20.00
Bihar	1060	70	8.74
Gujarat	412	36	8.74
Haryana	32	2	6.25
Karnataka	223	16	7.17
Kerala	249	19	7.63
Maharashtra	614	19	3.09
Orissa	264	2	0.76
U.P.	1144	64	5.59
West Bengal	418	13	3.11
Total	4898	303	6.19

**Table: Muslims performance in competitive examinations held during 1978-80**

Name of the commission	Muslim Percentage in total		
	Appeared	Called for interview	Selected
Andhra Pradesh PSC	4.27	3.37	3.06
Tamilnadu, PSC	3.95	3.91	4.63
U.P. Combined State Services	8.46	1.21	2.46
Bihar Combined State Services	4.54	6.36	7.30
Madhya Pradesh	2.89	1.77	1.70

**Table: Muslims performance in written and oral examinations during 1980-82.**

Name of the State	Number of candidates appeared in written examinations		Number called for interview		Number selected	
	Total	Muslims	Total	Muslims	Total	Muslims
Madhya Pradesh	31221	902	1356	24	353	6 (1.7)
Bihar	11111	504	619	39	233	17 (5.0)
Uttar Pradesh	12261	1037	660	8	244	6 (2.5)
Total	54593	2443	2635	71	830	29 (3.0)

In the above table the performance of Muslims in the results declared for written and the oral examinations conducted for Provincial Civil Services Examinations of M.P., Bihar and U.P., held during 1980-82 are presented. Among the total candidates who appeared for the examinations, the representation of Muslims was only 4.5 percent, out of which only 2.9% are qualified for interviews. However, if the representation of Muslims in written and oral examinations is compared with others, 4.4% only were appeared for written exams and their representation out of the total candidates selected for interview only 2.69%. Similarly the representation of the Muslims in final selection was 3.5%. This is much lower than their population proportion in the selected States. This is another example highlighted by the author to show the poor representation of the Muslims in employment.

Similar status of the Muslims is being observed in the following tables where percentage of Muslim applicants for subordinate services conducted during 1979 and their rate of success in those examinations is being presented. The table is self explanatory. In this table the author presented the micro level evidence to show poorer representation of Muslims, as a result of poor performance in the results declared for written examinations conducted for recruiting Class-III service – clerical cadre in Central Secretariat, held by the central subordinate services commission in 1979, selection to which was made purely on the basis of written examination.



**Table: Results of central subordinate services commission 1979 –sample survey**

Religion	Percentage according to population in 1971	Number and percentage of total applicants	Number of declared successful and percentage
Muslim	11.21	5336(2.59%)	83 (1.56)
Christian	2.30	9502 (4.6%)	366 (3.85)
Sikh	1.89	3643 (1.77%)	90 (2.47%)
Buddhist	0.70	548 (0.27%)	12 (2.19 %)
Parsi	Negligible	270 (0.01%)	Nil

Besides the efforts made by the author to show the poorer representation of Muslims in public sector employment in both central and State governments, Saxena (1983) also has collected data from 145 private sector enterprises, in 33 districts across 12 States, to highlight the plight of Muslims' representation in private sector employment also.

**Table: Muslims' share in private sector employment\***

Name of undertaking	Muslims share in (in Percentage)		
	Executive cadre	Supervisory cadre	Workers cadre
TISCO	4.1	5.6	10.30
TEXMACO	Nil	0.3	4.4
Mafatlal	Nil	1.72	3.53
Calico	0.68	NA	10.2
Mahindra &Mahindra	1.48	2.25	5.02
Orkay	3.3	3.00	11.9
JK Industries	2.63	2.28	5.41
Indian Explosives	Nil	2.73	7.09

\*Note: Data appears to be from the year 1971-1980

**\*Table: Muslim share in licenses**

category	sample	Total No.	Muslims	Percentage
Fair price shops	73 districts in 14 States	3.5 lakhs	0.24 lakhs	6.97
Other/shops/licenses	18 districts in 9 states	1.94 lakhs	0.24 lakhs	12.25
Truck Permits	62 districts in 13 states	106110	18038	17.0
Bus permits	Do	26000	4524	17.4
Auto rickshaws/taxis	Do	82000	17000	20.2
Sale of houses	22 districts	121447	3478	2.86

constructed government	by	in 9 States			
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\*Author has not mentioned the year for which the above licences were issued.

Saxena has highlighted the occupational distribution of 294 slum dwellers to find out the Muslims' representation in different occupation from among the sample. He presented the data, given in the following table, from a study conducted by Wahiduddin Khan among slum workers in Ahmedabad in 1981.

**Table: Percentage distribution of workers by caste/region and employment types.**

Caste/religion	Self-employed	casual	Domes- tic	Informal establishment +	Formal casual *	Formal permanent**	All
Brahmins,Pate ls& Banias	4.8	1.6	1.1	2.2	13.2	77.0	100.0
Rajputs, Rabaris,etc	6.5	18.1	7.6	20.7	6.5	40.6	100.0
Artisans	14.3	12.9	1.5	8.8	9.5	51.8	100.0
Scheduled Castes	40.2	18.4	3.3	7.5	5.6	25.0	100.0
Muslims	42.2	5.7	2.3	33.8	3.9	12.1	100.0
Others	11.7	2.9	-	11.1	-	74.3	100.0

+ Wage employees in establishments employing less than 10 workers.

\* Casual wage employees in establishments employing more than 10 workers.

\*\* Permanent wage employees in establishments employing more than 10 workers.

In the table, it is highlighted that the Muslims are employed mostly in self-employed and informal establishments which accounts to 76% in these both the categories. This is merely because they could not find the jobs in formal casual wage employment and formal permanent employment as there is no body who can support them to get jobs in formal sector.

**“Employment: Statistics of Muslims under Central Government, 1981,”**  
***Muslim India*, January, 1986 (Source: Gopal Singh Panel Report on**  
**Minorities, Vol. II).**

Following Tables give the detailed representation of Muslims in Central Government sector (from the same sample districts) in different categories.

**TABLE: Employment of Muslims under Central Government – Class wise in 1981\***

S. No	State (sample districts)	Total No. of employees	Muslim employees	Percentage	Population proportion of Muslims in sample districts
1	Andhra Pradesh	258	27	10.47	26.45
2	Assam	3135	255	8.13	36.72
3	Bihar	6617	359	5.43	--
4	Gujarat	10361	494	4.77	8.48
5	U.T. of Chandigarh	1479	8	0.54	1.45
6	Haryana	897	6	0.67	33.62
7	Kerala	8898	337	3.79	24.89
8	Madhya Pradesh	2811	179	6.37	5.34
9	Maharashtra	4384	184	4.20	9.93
10	Orissa	13040	205	1.57	1.07
11	Rajasthan	6674	229	3.45	11.54
12	Tamil Nadu	200	8	4.00	7.02
13	Uttar Pradesh	12307	929	7.55	17.29
14	West Bengal	4782	136	2.81	26.22
	GRAND TOTAL	75951	3346	4.41	5.93

*\* Year as quoted in contents page of Muslim India, January 1986, from which the reference has been cited by the author.*

**TABLE: Class-wise Employment of Muslims in the Central Government (Class I & II)**

S. No.	State (sample districts)	Class I			Class II			Population proportion of Muslims in sample districts
		Total	Muslims	%	Total	Muslims	%	
1	Andhra Pradesh	8	--	--	10	2	20.00	26.45
2	Assam	2	--	--	470	22	4.68	36.72
3	Bihar	28	--	--	995	27	2.71	--
4	Gujarat	371	--	0.27	477	5	1.05	8.48
5	Chandigarh	33	--	--	28	--	--	1.45

6	Haryana	27	--	--	28	--	--	33.62
7	Kerala	1143	22	1.92	739	22	2.98	24.89
8	Madhya Pradesh	20	--	--	69	8	11.76	5.34
9	Maharashtra	17	1	5.88	27	--	--	9.93
10	Orissa	30	--	--	513	16	3.12	1.07
11	Rajasthan	401	--	--	132	6	3.03	11.54
12	Tamil Nadu	3	1	33.33	25	1	4.00	7.02
13	Uttar Pradesh	134	11	8.21	335	15	4.48	17.29
14	West Bengal	15	--	--	213	--	--	26.22
	Grand total	2232	36	1.61	4060	122	3.00	5.93

**TABLE: Employment of Muslims in the Central Government categories (Class III & IV)**

S. No.	State (sample districts)	Class III			Class IV			Population proportion of Muslims in sample districts
		Total	Muslims	%	Total	Muslims	%	
1	Andhra Pradesh	187	19	10.16	53	6	11.32	26.45
2	Assam	2205	192	8.71	458	41	8.95	36.72
3	Bihar	3950	237	6.00	1644	95	5.78	--
4	Gujarat	6864	373	5.43	2649	115	4.34	8.48
5	Chandigarh	1200	6	2.50	218	2	0.92	1.45
6	Haryana	750	4	0.53	147	2	1.36	33.62
7	Kerala	5609	224	3.99	1407	69	4.90	24.89
8	Madhya Pradesh	1942	119	9.12	781	52	6.66	5.34
9	Maharashtra	3230	121	3.74	1110	62	5.59	9.93
10	Orissa	10031	160	1.60	2466	29	1.18	1.07
11	Rajasthan	4821	199	4.14	1330	26	1.95	11.54
12	Tamil Nadu	133	5	3.76	39	1	2.56	7.02
13	Uttar Pradesh	7295	550	7.54	4543	353	7.77	17.29
14	West Bengal	3740	85	2.25	814	51	6.26	26.22
	GRAND TOTAL	52000	2294	4.41	17669	904	5.12	5.93

Source: Gopal Singh Commission Report on Minorities, Vol. II.

In fact the three tables above, consecutively are part of one table presented in the original source and is being produced in different ones for necessary clarity in the different categories of posts and the representation.

The representation of Muslims in the above table refers to the sample districts only. It may be noted that the population proportion of the Muslims in these sample districts was exuberantly high. Hence, the representation of them in different categories of employment across several States is also shown on higher side. However, when considered these figures in proportion to the higher population of Muslims in these selected sample districts, their representation is lesser. For example, if 10.47% of Muslims were represented in employment in the sample districts in the State of Andhra Pradesh where the population of Muslims was equally high, i.e., 26.45%, it is left to imagine the general picture of representation of Muslims in employment on average in the whole State where the average Muslim population was 8.09% (following the 1971 Census, which was the basis for Gopal Singh Panel Report 1981). Thus if these figures are calculated to State average of Muslim population their representation would be only about 3%.

**“Government of India: Statistics Relating to Senior Officers up to Joint-Secretary Level,” *Muslim India*, November, 1992.**

Details of the representation of Muslims in all Central Government offices belonging to Ministries and other key government departments/organizations of Government of India. According to this, there is no representation of Muslims in most of the organizations and in only a few in certain offices where the number is generally one.

**“Muslim Judges of High Courts (As on 01.01.1992),” *Muslim India*, July 1992.**

**ABS:** It deals with the representation of Muslim judges in High Courts in India. Table giving the list of Muslim Judges in High Courts in different States is given. It states that the Muslims comprise only 29 (6.99%) members of the total 415 Judges.

**National Sample Survey Organization (NSSO), Department of Statistics, Government of India, *Employment and Unemployment Situation Among Religious Groups in India: 1993-94 (Fifth Quinquennial Survey, NSS 50<sup>th</sup> Round, July 1993-June 1994)*, Report No: 438, June 1998.**

The NSSO has been carrying out all-India surveys quinquennially for every five years on *consumer expenditure, employment and unemployment*. The fifth such quinquennial round survey was coincided with the 50<sup>th</sup> Round of regular survey (July 1993-June 1994). The following analysis is based on the data collected for the fifth quinquennial survey round. The concepts used for this survey were essentially similar to that adopted in the previous four quinquennial rounds to facilitate comparability of estimates. Following statements (tables) provide survey results for the crucial areas of education and employment (including self-employment) statuses of the major religious categories. They also give the findings of the earlier survey which facilitates comparison.

**TABLE: Worker Population Ratio for Persons of age 15 years and above for main religious groups during 1993-94 and 1987-88**

India	1993-94				1987-88			
	Category	Hinduism	Islam**	Christianity	All*	Hinduism	Islam**	Christianity
Rural male	866	870	797	864	864	871	805	863
Rural female	510	267	509	486	503	459	517	485
Rural person	690	568	652	678	685	589	657	675
Urban male	765	801	719	768	764	814	712	769
Urban female	228	189	303	223	232	178	345	225
Urban person	510	510	508	509	512	509	522	510

\* includes all the religious groups.

**TABLE: per 1000 distribution of usually employed persons of age 15 years and above by general educational level for main religious groups during 1993-94 and 1987-88.-**

**India**

General Education								
Religion	round	Illiterate	Literate & upto Primary	middle	second-ary @	graduate & above	secondary & above	all
<b>Rural male</b>								
Hinduism	50	435	289	139	111	26	137	1000
	43	488	297	115	81	19	100	1000
Islam	50	501	314	109	59	17	76	1000
	43	545	303	89	52	11	63	1000
Christianity	50	250	367	209	144	30	173	1000
	43	292	381	193	106	27	132	1000
All*	50	437	291	137	108	26	134	1000
	43	489	298	114	80	19	99	1000
<b>Rural Female</b>								
Hinduism	50	798	137	40	23	4	26	1000
	43	842	114	28	14	2	16	1000
Islam	50	783	160	42	14	2	16	1000
	43	827	132	27	12	-	13	1000
Christianity	50	471	280	136	94	19	113	1000
	43	469	304	124	82	18	100	1000
All*	50	785	142	43	25	4	29	1000
	43	829	121	31	16	3	19	1000
<b>Urban Male</b>								
Hinduism	50	164	252	176	251	158	408	1000
	43	182	297	165	227	128	356	1000
Islam	50	324	311	156	160	49	208	1000
	43	342	379	131	113	35	148	1000
Christianity	50	58	246	201	327	168	495	1000
	43	86	295	219	262	139	401	1000
All*	50	184	258	173	242	143	385	1000
	43	203	309	160	213	115	328	1000
<b>Urban Female</b>								
Hinduism	50	491	195	87	118	109	227	1000
	43	554	191	65	102	87	189	1000
Islam	50	614	221	61	76	28	104	1000
	43	656	218	42	59	26	84	1000
Christianity	50	135	192	115	359	199	558	1000
	43	191	216	139	300	153	454	1000
All*	50	489	197	84	123	106	230	1000
	43	546	194	66	109	84	192	1000

@ "secondary" includes "higher secondary" also; NSS 50<sup>th</sup> round: 1993-94: NSS 43<sup>rd</sup> round. 1987-88

\* includes all the religious groups

**TABLE: per 1000 distribution of usually employed persons (15+) by broad industry for main religious groups during 1993-94 and 1987-88.**

India

		Religion							
		1993-94				1987-88			
Category	industry	Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*
	0	748	626	727	737	748	647	700	737
<b>Rural male</b>	1-5	112	130	95	113	122	151	128	125
	6-9	140	244	178	150	130	202	172	138
	1-9	252	374	273	263	252	353	300	263
	0-9	1000	1000	1000	1000	1000	1000	1000	1000
<b>Rural-female</b>	0	873	701	790	863	852	759	773	846
	1-5	76	198	90	82	97	173	107	100
	6-9	51	101	120	55	51	68	120	54
	1-9	127	299	210	137	148	241	227	154
	0-9	1000	1000	1000	1000	1000	1000	1000	1000
<b>Urban-male</b>	0	92	65	125	89	88	70	114	85
	1-5	332	337	296	330	339	382	334	345
	6-9	576	598	579	581	573	548	552	570
	1-9	908	935	875	911	912	930	886	915
	0-9	1000	1000	1000	1000	1000	1000	1000	1000
<b>Urban-female</b>	0	266	159	146	248	273	215	204	263
	1-5	266	478	200	285	302	509	166	318
	6-9	468	363	654	467	425	276	630	419
	1-9	734	841	854	752	727	785	796	737
	0-9	1000	1000	1000	1000	1000	1000	1000	1000

\*includes all the religious groups

**TABLE: Number of persons unemployed per 1000 persons in labour force (unemployment rate) for the main religious groups during 1993-94 and 1987-88.**

India

		Religion							
		1993-94				1987-88			
Category		Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*
Rural male		12	20	36	14	16	23	42	18
Rural female		6	12	43	6	20	25	86	24
Rural persons		9	18	38	11	18	25	61	20
Urban male		40	33	72	39	52	41	70	52
Urban female		58	31	109	61	59	25	95	62
Urban persons		43	33	83	44	55	40	79	53

\* includes all the religious groups

**TABLE: Per 1000 distribution of usually unemployed persons of 15 yrs age and above for main religious groups during 1993-94 and 1987-88 - India**

General Education



Religion	Round	Illiterate	Literate & upto Primary	Middle	Secondary@	Graduate & above	Secondary & above	all
<b>Rural male</b>								
Hinduism	50	61	78	203	464	193	658	1000
	43	142	190	219	320	128	448	1000
Islam	50	89	228	212	311	156	468	1000
	43	188	360	214	194	44	238	1000
Christianity	50	35	75	207	464	220	687	1000
	43	64	126	272	446	89	535	1000
All*	50	62	98	208	443	189	632	1000
	43	144	207	221	313	115	427	1000
<b>Rural Female</b>								
Hinduism	50	83	95	139	458	224	683	1000
	43	606	85	83	180	45	225	1000
Islam	50	273	114	156	451	7	458	1000
	43	509	145	181	149	16	165	1000
Christianity	50	-	46	556	260	138	719	1000
	43	181	146	223	364	85	450	1000
All*	50	91	90	155	477	187	664	1000
	43	563	93	103	194	47	241	1000
<b>Urban Male</b>								
Hinduism	50	41	136	225	379	219	599	1000
	43	50	214	248	324	163	487	1000
Islam	50	51	187	288	323	151	474	1000
	43	126	296	242	224	112	336	1000
Christianity	50	38	128	220	473	141	614	1000
	43	16	281	300	289	113	402	1000
All*	50	41	141	232	383	204	587	1000
	43	58	227	246	315	154	469	1000
<b>Urban Female</b>								
Hinduism	50	21	88	150	355	386	741	1000
	43	84	117	152	334	311	645	1000
Islam	50	108	107	254	417	114	532	1000
	43	69	218	236	255	222	477	1000
Christianity	50	-	63	118	546	273	819	1000
	43	-	98	237	478	188	666	1000
All*	50	25	87	150	378	361	739	1000
	43	78	125	165	339	292	631	1000

@”secondary”includes “higher secondary” also; NSS 50<sup>th</sup> round: 1993-94: NSS 43<sup>rd</sup> round. 1987-88

\*includes all the religious groups

**TABLE: Unemployment Rates (UR) i.e. the number of persons (15+) unemployed per 1000 persons in the labour force according to the usual status (principal & subsidiary status taken together) for each broad education level and major religious groups  
India**

General Education								
Religion	Round	Illiterate	Literate & upto Primary	Middle	Secun- dary @	Graduate & above	Secondary & above	all
<b>Rural male</b>								
Hinduism	50	2	13	19	54	89	61	13
	43	5	11	33	66	106	74	17
Islam	50	4	15	40	102	164	117	21
	43	8	28	55	83	95	84	24
Christianity	50	5	7	35	106	211	127	35
	43	10	15	60	160	132	154	43
All*	50	2	5	22	57	98	65	14
	43	5	13	35	69	101	75	18
<b>Rural Female</b>								
Hinduism	50	1	5	23	118	300	152	7
	43	16	17	63	220	329	235	22
Islam	50	6	13	62	359	61	334	18
	43	16	27	146	233	401	258	25
Christianity	50	-	8	74	221	254	228	44
	43	37	45	151	305	318	308	90
All*	50	1	5	29	138	253	159	8
	43	16	19	77	232	281	240	24
<b>Urban Male</b>								
Hinduism	50	11	22	52	60	56	59	41
	43	15	38	76	73	65	70	52
Islam	50	5	20	60	65	96	72	33
	43	16	33	75	79	123	90	42
Christianity	50	49	40	80	103	62	90	73
	43	14	68	95	78	58	71	71
All*	50	9	23	53	63	57	60	40
	43	15	38	76	74	67	71	51
<b>Urban Female</b>								
Hinduism	50	3	30	106	172	196	184	65
	43	10	40	135	181	195	187	63
Islam	50	7	20	150	188	143	176	40
	43	3	31	155	123	218	155	31
Christianity	50	-	39	114	160	52	155	111
	43	-	47	156	146	116	137	97
All*	50	3	29	108	173	189	181	64
	43	9	41	139	170	188	177	62

@ "secondary" includes "higher secondary" also; NSS 50<sup>th</sup> round: 1993-94; NSS 43<sup>rd</sup> round: 1987-88

\*includes all the religious groups

**TABLE: Proportion (per 1000) of households and persons belonging to the self-employed and regular salaried and casual labour households by major religions in urban areas**

India	Urban							
	Religion							
	1993-94				1987-88			
House hold type	Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*
<b>households</b>								
self-employed	314	481	209	337	309	486	183	335
reg Salaried	458	271	536	434	468	305	498	442
Casual Labour	131	149	120	132	127	146	104	127
<b>persons</b>								
self-employed	360	543	236	388	359	534	214	389
reg. Salaried	459	256	551	428	467	289	561	436
casual labour	127	144	141	129	121	134	123	121

• including all the religious groups

**TABLE: Proportion (per 1000) of household and persons belonging to the self-employed and rural labour households by major religion**

India	Rural							
	Religion							
	1993-94				1987-88			
house hold type	Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*
<b>Households</b>								
Self-employed								
Agriculture	389	297	325	378	385	323	338	377
Non-agri.	117	225	107	127	114	204	104	123
Rural labour	385	345	404	383	403	373	405	397
<b>persons</b>								
Self-employed:								
Agriculture	437	333	347	424	439	363	379	428
Non-agri.	120	234	107	131	117	212	109	128
Rural labour	352	318	394	350	366	343	394	362

\* including all the religious groups

Report 438: Employment and Unemployment situation among Religious Groups in India. 1993-94: NSS 50<sup>th</sup> Round

**TABLE: Worker Population Ratio for persons of age 15 years and above for main religious groups during 1993-94 and 1987-88**

India	1987-88								1993-94			
	Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*	Hinduism	Islam	Christianity	all*
category												
rural	866	870	797	864	864	871	805	863				



	Hindu ism	Islam	Christia nity	all*	Hindu ism	Islam	Christia nity	all*
	<b>households</b>							
Self employed:	327	466	184	344	314	481	209	337
Reg. Salaried	437	296	502	417	458	271	536	434
casual labour	140	155	117	140	131	149	120	132
	<b>Persons</b>							
Self-employed:	368	521	215	393	360	543	236	388
Reg. salaried	428	273	536	402	459	256	551	428
Casual labour	140	151	133	141	127	144	141	129

\* includes all the religious groups. Reg = regular.

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

**Table: Labour force participation rates according to usual status of (principal and subsidiary taken together) among major religions and sex**

urban India

category of persons	religion							
	1999-00				1993-94			
	Hindu ism	Islam	Christia nity	all*	Hindu ism	Islam	Chris- tianity	all*
Rural male	546	489	583	540	566	505	575	560
Rural female	317	164	342	300	349	165	376	330
Rural person	434	327	461	423	461	338	476	448
Urban male	549	520	522	543	548	517	542	542
Urban female	154	104	252	147	171	127	247	165
Urban person	361	322	386	354	369	332	396	363

\* includes all the religious groups. Reg = regular.

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

**Table: Worker population Ratio (WPR) for persons according to usual status (principal and subsidiary taken together) among main religious groups during 1999-00 and 1993-94.**

All-India

category persons	1999-00				1993-94			
	Hindu ism	Islam	Christia nity	all*	Hindu ism	Islam	Chris- tianity	all*
Rural male	537	478	567	531	559	494	554	552

	(840)	(845)	(816)	(839)	(866)	(870)	(797)	(864)
Rural female	314	162	322	297	346	162	360	327
	(470)	(267)	(444)	(449)	(510)	(267)	(509)	(486)
Rural person	428	321	443	417	456	332	457	443
	(657)	(553)	(625)	(646)	(690)	(568)	(652)	(678)
Urban male	525	496	486	518	525	500	503	520
	(750)	(781)	(667)	(752)	(765)	(801)	(719)	(768)
Urban female	145	98	232	139	160	122	219	154
	(203)	(151)	(301)	(197)	(228)	(189)	(303)	(223)
Urban person	344	306	358	337	352	320	362	347
	(488)	(482)	(479)	(486)	(510)	(510)	(508)	(509)

\* includes all the religious groups. Reg = regular.

Note: Figures in parentheses give the corresponding rates for persons of age 15 years and above

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

**Table: per 1000 distribution of usually employed persons of age 15 years (principal and subsidiary taken together) and above general educational level for main religious groups during 1999-00 and 1993-94**

All-India

Religion	round	general education							
		not lite- rate	literate & upto primary	mid- le	secon- dary	higher secon- dary	gradu- ate& above	seco- ndary	all
<b>rural male</b>									
Hinduism	55	393	268	165	94	45	35	174	1000
	50	435	289	139	76	35	26	137	1000
Islam	55	437	313	133	72	24	20	116	1000
	50	501	314	109	40	19	17	76	1000
Christianity	55	262	328	221	123	34	31	188	1000
	50	250	367	209	116	28	30	173	1000
all*	55	394	273	163	94	43	33	170	1000
	50	437	291	137	75	33	26	134	1000
<b>rural female</b>									
Hinduism	55	746	152	61	27	8	6	40	1000
	50	798	137	40	17	6	4	26	1000
Islam	55	749	156	62	17	10	5	32	1000
	50	783	160	42	11	3	2	16	1000
Christianity	55	482	270	116	72	28	30	173	1000
	50	471	280	136	76	18	19	113	1000
all*	55	736	157	62	28	9	6	44	1000

	50	785	142	43	19	6	4	29	1000
<b>urban male</b>									
Hinduism	55	145	207	186	176	99	186	461	1000
	50	164	252	176	157	94	158	408	1000
Islam	55	282	300	182	120	57	59	237	1000
	50	324	311	156	114	46	49	208	1000
Christianity	55	68	155	220	249	110	197	557	1000
	50	58	246	201	237	90	168	495	1000
all*	55	163	218	186	171	93	168	432	1000
	50	184	258	173	155	87	143	385	1000
<b>Urban female</b>									
Hinduism	55	451	168	103	85	49	144	278	1000
	50	491	195	87	72	46	109	227	1000
Islam	55	544	237	78	50	35	57	142	1000
	50	614	221	61	44	32	28	104	1000
Christianity	55	135	145	162	177	150	230	558	1000
	50	135	192	115	250	109	199	558	1000
all*	55	442	174	103	86	53	141	281	1000
	50	489	197	84	76	47	106	230	1000

NSS 55 th round: 1999-00; NSS 50 th round 1993-94

\* includes all the religions

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

**Table: WPR for persons of age 15 years and above according to usual status (principal and subsidiary taken together) by general educational level for main religious groups during 1999-00 and 1993-94**

All-India

Religion	round	general education							
		not lite- rate	literate & upto primary	midd le	secon dary	higher secon dary	gradu- ate& above	seco ndary	all
<b>rural male</b>									
Hinduism	55	897	885	770	730	711	841	745	840
	50	919	914	775	732	691	829	737	866
Islam	55	902	874	736	738	666	788	729	845
	50	921	901	750	662	634	799	681	870
Christianity	55	886	872	804	694	572	745	676	816
	50	887	871	746	674	492	696	634	797
all*	55	895	882	768	733	706	829	742	839
	50	917	909	767	728	677	849	735	864





<b>rural male</b>								
Self employed:	547	551	526	547	577	599	506	576
Reg. Salaried	89	74	111	89	84	71	117	85
casual labour	364	375	363	364	339	330	377	339
all employed	1000	1000	1000	1000	1000	1000	1000	1000
<b>rural female</b>								
Self-employed:	560	697	540	572	586	637	557	589
Reg.salaried	32	25	106	32	23	25	86	25
Casual labour	408	278	354	396	391	338	357	339
All employed	1000	1000	1000	1000	1000	1000	1000	1000
<b>Urban male</b>								
Self-employed:	393	507	280	413	393	547	293	416
Reg.salaried	437	300	533	415	449	269	518	422
Casual labour	170	193	187	172	158	184	189	162
All employed	1000	1000	1000	1000	1000	1000	1000	1000
<b>Urban female</b>								
Self-employed:	434	670	246	450	434	620	303	448
Reg.salaried	338	175	629	334	296	149	582	292
Casual labour	228	155	125	216	270	231	115	260
All employed	1000	1000	1000	1000	1000	1000	1000	1000

\* Includes all the religious groups

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

**Table: Number of persons unemployed per 1000 persons in the labour force (unemployment rate) for the main religious groups during 1999-00 and 1993-94**

All-India category	religion							
	1999-00				1993-94			
	Hindu ism	Islam	Chris tianity	all*	Hindu ism	Islam	Chris- tianity	all*
Rural male	16	22	27	18	12	20	36	14
Rural female	9	18	58	11	6	12	43	6
Rural person	14	21	39	15	9	18	38	11
Urban male	46	46	69	46	40	33	72	39
Urban female	52	67	79	57	58	31	109	61
Urban person	47	50	73	48	43	33	83	44

\* includes all the religious groups.

NSS report no. 468: Employment and unemployment situation among religious groups in India, 1999-2000

## **Employment Status of Muslims in Andhra Pradesh**

**Andhra Pradesh Minorities Commission, Annual General Report (1993-1994), Chairman: Abdul Kareem Khan, Hyderabad, 1995.** (Note: Demographic figures quoted in the Report are based 1981 Census)

In the Preamble to the Report it is said that the Government of Andhra Pradesh constituted the Minorities Commission to make recommendations to the Government on aspects relating to minorities' welfare. Towards this purpose, the Commission made every attempt to study the problems of minorities objectively. The Commission conducted research studies on socio-economic and educational problems of minorities. It collected the data about the share of minorities in different economic schemes implemented by the government. The Commission held regular meetings with opinion leaders and Government officials for finding solutions to minorities' problems. It has made attempts to find solutions mostly by taking up the problems with different Departments, Corporations, Banks, etc. The Commission recommended several innovative schemes and they are at different stages of implementation. It has become a pioneer in launching research-based schemes for minorities' welfare which are being emulated by other State Governments. The commission has expressed its views on the following matters regarding the Minorities and the Muslims particularly The data collected by the Commission on the employment status of the Muslims in the State is presented in the following tables:

**Competitive Exams:** The following table gives the share of minorities at different levels of employment. (the APPSC conducts competitive exams for the above services):

**TABLE: Share of Minorities in the Competitive Examinations Conducted by A.P. Public Service Commission**

Name of the Post	Total Number of Recruitments	Muslims	Christians
AEE in A.P. Panchayat Raj Engineering Service	539	18	10
AEE in A.P. Public Health & Municipal Engineering	48	2	1
Asst. Audit Officers (LF Audit)	48	--	1
Dist. Munsifs in A.P. (State Judicial Service)	30	--	--

Associate Lecturers in Commerce & Computer practice	29	--	--
Asst. Hydro Geologist	31	--	2
Heads of Sections in Mining and Architecture	5	1	--
Law Secretary and Treasurer	5	--	--
D.S.P.	5	--	--
Asst. Research Officer	4	1	1
Asst. Hydrologist	15	--	1
Junior Medical Officer	36	7	1
Lecturer in Govt. Polytechnic	83	--	3
Asst. Director, Industries	25	--	--
AEE in Irrigation	430	11	6
AEE in Roads and Buildings	210	3	4
Asst. Commissioner Labour	7	--	1
Jr. Asst./Jr. Accountant in Ministerial Service	535	6	3
Senior Accountant in A.P. Ministerial Service	145	1	1
Typists & Stenos in A.P. Ministerial Service	446	8	11
School Asst. (Grade II) in A.P. Edu. Subordinate Service	210	28	5
Dy. Statistical Officer in A.P. Medical & Health Subordinate Service	5	--	--
Asst. Engineer in A.P. Public Health & Municipal Engineering	10	--	--
Asst. Engineer, Roads & Buildings	1	--	--
A.E. Panchayati Raj Engineering	4	--	--
Technical Asst., Hydrology, A.P. Ground Water Subordinate Service	8	--	--
Technical Asst., Hydrology, A.P. Ground Water Subordinate Service	4	--	--
Technical Asst. Geo-Physics in A.P. Ground Water Subordinate Service	10	--	--
Statisticians in A.P. Economics & Statistics Subordinate Service	364	3	7
Total	3291	89	58

Source: A.P. Public Service Commission (year not mentioned in the source).

The last row of the Table shows that the share of Muslim minorities in the recruitments made by A.P. Public Service Commission is 2.7% and that of Christians 1.8%. The population proportion of Muslims and Christians in the State are 8.5% and 2.7% respectively. A comparison of the share of Muslims and Christians in the recruitments made by APPSC with their respective population proportions shows that their share in the recruitments is extremely low.

Employment Exchanges: Employment exchanges register candidates and sponsor them against the notified vacancies. The table below shows the share of minorities in the live register of Employment Exchanges and in the placements for the year 1991-92 and 1992-93. It is clear from the second rows of the two panels of the Table that the minorities fare very poorly in terms of their placement against notified jobs. The share of Muslims in the placements made by the Employment Exchanges is only about 4.7% and that of Christians about 1% which is less than their respective population proportions.

**TABLE: Share of Minorities in the Live Register of Employment Exchanges and in the Placements in A.P., 1991-92**

	State Total	Muslims	Other Minorities
Live Register	32,21,427	2,28,614 (7.1%)	47,008 (1.48%)
Placements	17,789	837 (4.71)	190 (1.07%)
Balance on Live Register	32,03,638	2,25,865 (7.11%)	46,818 (1.46%)
1992-93			
Total Live Register	33,02,708	2,25,865 (6.84%)	36,764 (1.11%)
Placements	21,770	1,010 (4.64%)	331 (1.11%)
Balance on Live Register	32,80,938	2,24,855 (6.85%)	36,433 (1.11%)

**Source: Commissioner, Employment & Training, A.P., Hyderabad.**

**Police Recruitment:** The share of minorities in recruitments made by the Police Department is of absolute importance from the point of view of instilling a sense of security among them. The following Table shows that the share of minorities in the recruitment of Police Constables Civil/Armed Reserve is 7% for Muslims and 1.4% for Christians which is less than their respective population proportions. However, this percentage is further reduced as far as the recruitments for Sub-Inspectors Civil Reserve, Sub-Inspectors Armed Reserve which is only 4.7% for Muslims and 1% for Christians.

**TABLE: Share of Minorities in the Recruitments Made by the Police Department in A.P., 1991-92**

	Total No of Recruitments	Muslims	Christians & other Minorities

Police Constables Civil/Armed Reserve	5,311	372 (7%)	75 (1.41%)
Sub-Inspectors Civil, Reserve Sub- Inspectors-Armed Reserve	597	28 (4.7%)	6 (1%)
Total	5,908	400 (6.77%)	81 (1.37%)

Source: Director General & Inspector General of Police, Hyderabad

Industry: The extent of participation of minority communities in industries provides a realistic measure of the extent of the prosperity achieved by them. Data collected from the Department of Industries under the self-employment scheme for educated youth for urban areas is presented in the following table. It shows that the total number of units grounded throughout the State was 4,839 of which the share of minorities was just 289.

**\*TABLE: Share of Minorities in the Scheme of Self-Employment of Educated Youth in Urban Areas of A.P.**

Total Number of Units Grounded	Total Cost of the Units grounded (Rs in lakhs)	No of Units Grounded by Minorities	Cost of the Units Grounded by Minorities (Rs in lakhs)
4,839	1038.23	289	69.65

Source: Commissioner of Industries, A.P., Hyderabad.

\* Year not mentioned in the source.

Data was also collected about the share of minorities in industrial units established by minorities with the assistance of Department of Industries in the entire State for the years 1990-91, 1991-92, 1992-93. The table below shows that the share of minorities in terms of number of units set up is less than their population proportion. The situation is worse when we look at the share of minorities in the margin money sanctioned which is consistently less than 1%.

**TABLE: Share of Minorities in the Industrial Units Established with the Assistance of Dept. of Industries in the Entire State**

1990-91			
Total No of Units set up	Units set up By Minorities	Total Margin Money Sanctioned (Rs. in lakhs)	Share of Minorities
14,836	1,084 (7.31%)	16,824	142,426 (0.87%)
1991-92			
16,625	1,322 (7.95%)	14,148	120.72 (0.85)
1992-93			
13,051	157 (1.20%)	10,644	18.33 (0.18%)

Source: Dept. of Industries, Government of Andhra Pradesh.

Integrated Rural Development Program (IRDP): The IRDP is a very important centrally-sponsored scheme funded by the Center and States on 50:50 basis. This anti-poverty program aims to achieve its objectives by providing income-generating assets to target group families through a package of assistance including subsidy and institutional credit. The Commission collected data about the share of minorities in IRDP programs in A.P. for the years 1990-91, 1991-92 and 1992-93. The details are presented in the following Table:

**TABLE: Share of Minorities in the IRDP Programs in A.P.**

1990-91			
Total No of Beneficiaries	Minority Beneficiaries	Total Subsidy (Rs. in lakhs)	Subsidy to Minorities (Rs in lakhs)
2,63,391	6,331 (2.40%)	6,020.28	107.51 (1.79%)
1991-92			
2,22,848	6,233 (2.8%)	5,404.25	113.61 (2.10%)
1992-93			
1,15,088	2,374 (2.06%)	2,926.82	48.73 (1.66%)

Source: Commissioner, Panchayati Raj & Rural Development, A.P. Hyderabad.

The above data shows that the share of minorities both in terms of number of beneficiaries helped and the payment of subsidy is extremely low, i.e., around 2% which is far below their population proportion. The situation is worse regarding the share of minorities in the payment of subsidy which is less than even 2%.

**Minorities Welfare Department, "Note on Short Discussions on Minorities Issues in A.P. Legislative Assembly (31 July, 1998).**

The Chief Minister (N. Chandrababu Naidu), through the Minorities Welfare Department, in the Assembly during the discussion on minorities, released the following information on the subject of issues relating to minorities.

(i) **Minorities in Competitive Examinations:** Participation and performance of minorities in competitive examinations has been very poor. (ii) In view of the complex nature of the problem, a comprehensive scheme of coaching has been sponsored by Minorities Welfare Department, which is being implemented by the Center for Educational Development of Minorities (Osmania University) in Hyderabad, Guntur and Kurnool. Recently, a Center has been established in Nizamabad too. (iii) Foundation Courses in competitive examinations (of six-month duration) are offered for Lower and Higher Services. (iv) Special coaching for Staff Selection Commission (SSC) examinations, Banking Service Recruitment Board (BSRB), Group I Examinations of the APPSC, Secondary Grade Teachers Recruitment Test, CEEP, EAMCET, etc. and Civil Services (Prelims) Examination has also been provided. (iv) Reading material for Postal Coaching has been distributed to candidates. (v) About 30% of the outstation students are paid scholarships (on economic criteria) during the coaching program @ Rs 300 p.m. (v) In the year 1997-98, the Center provided free coaching and other facilities for the following competitive examinations:

**TABLE: Minorities in Competitive Examinations**

S. No.	Course	Boys	Girls	Total
1.	Civil Services (P), 1997	66	34	100
2.	CEEP, 1997	270	20	290
3.	EAMCET, 1997	63	36	99
4.	SGT, 1997, UPT, 1997	260 & 64	398 & 115	659 & 179
5.	TTC, 1997	16	121	137
6.	Foundation Course at Kurnool (twice)	35 & 17	15 & 10	50 & 27
7.	BSRB, 1997	45	15	60
8.	Foundation Course at Guntur	63	05	68
9.	SSC, Sub-Inspectors (CBI)	39	08	47
10.	JRF & Lectureship (UGC)	08	07	15
11.	Civil Services	75	25	100
12.	Mandal Parishad Dev. Officers, 1998	85	15	100
13.	Postal Coaching	65	10	75
Total		1,171	834	2005



**“Muslim Employees in Osmania University, 1990,” *Muslim India*, February, 1992 (Source: *Osmania Diary*, 1990).**

The table gives data on the number and proportion of Muslim teaching and administrative staff of Osmania University in 1990.

**The Special Report of Hyderabad city (1981)** notes the economic conditions of Arabs in Barkas as the following: << A good number of Arabs have been employed in the Nizam’s Private estate after the abolition of the military forces of the Nizam on an average pay of Rs.25 to each individual. And a few of the Arabs entered into bank services also. Fruit selling and fan, bag, basket and mat – making have been adopted as subsidiary occupations by several Arabs whose income otherwise was meagre. Among fruits guava, figs and jamoon are very important as they are abundantly grown in Maisaram which is inhabited mostly by the Arabs. There is not a single house where a guava tree is not to be found either in the front yard or in the backyard of their houses. They bring basket full of guavas on their cycles and sell them either at Mozam Jahi Market or at Gulzar House. About 85% of them are engaged in this business. Besides, a few of them have opened ‘Lungi shops’ at pathergatti and Maisaram. During Ramzan month they generally sell dates at evening time in front of each mosque of the city. Fans, baskets and bags are made of palm leaves and are sold at Mir Alam Mandi and at Gulzar houses.

A broad picture of the economic activities of the Hadramis now in Hyderabad that includes Barkas also can be obtained from the register maintained by the Al.Jamat Yamania Bil Hind about which the details are as following;

<b>Activity</b>	<b>Number</b>	<b>Activity</b>	<b>Number</b>	<b>Activity</b>	<b>Number</b>
Business	44	Rickshaw puller	02	Plumber	01
Driver	23	Govt.service	02	Cycle repair	01
Agriculture	20	Electrician	02	Attender	01
Pensioner	08	Police	02	Pathologist	01
Auto driver	06	Journalist	01	Clerk	01
Tailor	05	Mason	01	Imam	01
Mechanic	04	Machinist	01	Compounder	01
Player	03	Binder	01	Waiter	01
Asst.Engineer	03	Guard	01	Spray painter	01
Typist	03	pharmacist	01	Spray painter	01
Arabic teacher	02	Welder	01	--	--

This information is based on sample of 96 households who are spread over different parts of Hyderabad

## **Part II: Reservations for Muslims**

A large section of Muslim elites had disagreed with the idea of reservation for their community, in the beginning, on the ground that the Indian Constitution has provided a special guarantee for minorities under Schedule-9. According to them begging for reservation will create an inferiority complex among its members. They felt that the community will lose self-confidence and fail to develop talent and competency.

However some groups among them have sought the Constituent Assembly for making provision of reservations for the Muslims also. But the Constituent Assembly was unsympathetic to the demand of reserving the posts for minority communities except the Anglo-Indians, for a short period. Sardar Patel declared that “this Constitution of India or free India, of a secular state will not hereafter be disfigured by any provision on a communal basis”.

The movement of reservations for Muslims was first started in West Bengal. During the emergency a delegation of Muslim met the Prime Minister at Raj Bhavan in Calcutta and demanded reservation for Muslims. The delegation was headed by Zainul Abedin, who was then a Minister in the Siddhartha Shankar Ray Cabinet. Also the Muslims from West Bengal requested, in 1980, the high power committee, under Gopal Singh, which was appointed to study into the issue of extending reservation benefits to Muslims also and to submit a report on the status of Indian minorities. This committee accepted the request and recommend for inclusion of Muslims under reservation category.

### **Omar Khalidi: What are the advantages and disadvantages of reservations?**

As a matter of fact the reservation has least impact in the contemporary society due to short fall in public employment opportunities. However, it was argued that V.P. Singh’s philosophy of reservations in government jobs is not meant to solve the unemployment problem but to empower the OBCs and to make the bureaucracy more representative of the society.

Following the above argument, if the reservations are given to Muslims, there are various sections who can find a berth in the public employment quota. Similarly, these groups establish themselves to be different groups but within the fold of Islam by adopting a totemic symbol that belong to Islamic mythology – e.g. personality or historical event within the Islamic context. Some such communities are given below;

- (i) The Julahas (who describe themselves as Mumins/Ansaris or true believers),
- (ii) The Dhuniyas/Laddafs, carders, (who seek Islamic identify, as the followers, if not the descendants, of Husain ibn Mansur Al-Haj, a Baghdad saint who was also a carder),
- (iii) The Bhatiyaras (who call themselves Razzaqis, a reference to the attribute of God as the feeder, al-Razzaq being one of the 99 “beautiful names” (al-asma al-husna) of Allah),
- (iv) The butchers (who prefer the surname Qurayshi after the tribe to which the Prophet Muhammad belonged)
- (v) The iron smiths (who describe themselves as Sulaymanis or Sayfis, after the vocation of Prophet Sulayman mentioned in the Qur’an with water and refer themselves as Abbasis after Abbas, who brought much needed water in the battle of Karbala.

There is a great deal of discrepancy in Central and State lists with regard to identifying OBCs. The Mehtars from Andhra Pradesh who were previously listed as OBCs, are now listed as SCs. Research studies by anthropologists could identify several OBCs who were omitted from the list for inexplicable reasons. In Gujarat alone, there are 135 Muslim communities, only a handful of these are listed as OBCs.

### **What Do the Muslim OBCs Want?**

Like OBCs of Hindu fold, the backward classes among Muslims and other minority groups with all or most of the attributes of the OBCs (educational backwardness, poverty, social disabilities, etc) want at least the reservations and other benefits given in educational institutions and employment as in the lines of those given for certain deprived groups. In his speech in Lok Sabha, the then Prime Minister, V.P.Singh, had dwelt at length on the question of reservations. He also referred the question of

reservations for non-Hindus in that speech. The Muslim communities across the country remained neutral at during the storm of anti mandal commission agitation.

Then in 1994, the Muslim leaders - Syed Shahabuddin (Janata Dal M.P.) Syed Hamid (a former V.C. of Aligarh Muslim University, Ibrahim Sulayman Sait (Muslim League MP), and Muhammad Shafi Munis, (Jamaat-I-Islami member) – organized a convention in New Delhi. Sitaram Kesari, the then Union Minister for Welfare, and himself an SC extended his support for the Muslim cause of reservations with the tacit consent of Prime Minister Narasimha Rao's government. The convention passed the following resolutions:

- (1) that the entire Muslim community be declared a backward class, nationwide and in the states, meeting the criteria referred in the Constitution
- (2) “The Benefits of reservation should reach, first, to the sub-communities or biradaris who are already notified as OBCs.
- (3) Reservation should be implemented every department and at each level.
- (4) Unused quotas no longer be carried over to the next year.
- (5) Reservation should be constituted for 25 years, initially, then to be revised in the light of the latest census and current stage of backwardness.
- (6) The 1991 census data should be cross-tabulated indicating the socio-economic status of the Muslim community.”

### **Other Backward Classes (OBC) Among Muslims: Who are they and what do they want? - Omar Khalidi**

The citizens of India who can establish their claim to belong to the deprived sections in the society, are entitled to get special concessions in education, state employment, the legislatures (national and state levels) as well as in the local governing institutions, for specified time periods, which can be extended from time to time.

No separate lists of Other Backward Classes belonging to the non-Hindu communities have been prepared by a state except Uttar Pradesh, where a list of 21 Muslim communities was notified. Some other states have included certain

backward Muslim communities in their overall lists of OBCs. In Kerala, Muslims of Moplah descent, Latin Catholics, Anglo-Indians, and Scheduled Caste converts to Christianity form groups for whom separate reservations have been made. However, the question of inclusion of Muslims and other religious minorities in the reserved categories list has remained unattended. The debate goes on in terms of ‘since Islam does not recognize caste, then who or what is a Muslim OBC?’ ‘ In this regard, in order to understand this question, a discussion on social stratification among Indian Muslims is initiated.

### **Social Stratification among Indian Muslims**

Anthropologists and sociologists have long debated the social stratification among Muslim in India. Though the religion of Islam preaches egalitarian principles in theory, the Indian Muslims have adapted the same practices such as those practiced in Hindu religion, such as the principles of hierarchy and stratification. In this background the Mandal Commission, after a long and thoughtful debate and also after collecting evidence from the public, has developed a two-point criteria for identifying OBCs among non-Hindu religious groups. The criteria is;

- (i) All untouchables converted to any non-Hindu religion; and
- (ii) Communities who are known by the name of their traditional hereditary occupation and if the groups corresponding to such occupations prevailing among Hindus are figured in the list of OBC. (Examples: Dhobi, Teli, Dheemar, Nai, Gujjar, Kumhar, Lohar, Darzi, Badhai etc).

The Mandal Commission has observed that “52% of religious groups (other than Hindus) may be treated as OBCs” on par with the OBCs in Hindu religion. Thus now, for the first time, we have a national commission establishing a firm criteria for answering the question “who is a Muslim OBC?”

Khalidi presented the following list of OBC clusters in the Muslim population as prepared by the State with the help of available literature, field surveys, etc.

### **Assam**

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Maimals		Fishermen	Manipuri Muslims		Not known

Sources: Mandal Commission Report, p.305; and National List of Communities, pp. 132-208, in K.S. Singh, The People of India: An Introduction (Calcutta: Anthropological Survey of India, 1992)

### Bihar

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Abdal	Dafali/ Darwish	Singers/beggars	Bhangi	Churha/Halakhor/Khakhrub Lalbegi/Mehtar	Disposers of human waste
Bhant			Chikwa/Qassab/Qasai	-----	ChikMutton butchers
Bhatiyara	Razzaqi	Innkeepers/cook	Churihar	Manihar/Kacheria/Shishagar	Glass bangle makers
Dafalange	--	Mendicants	Darzi*	Idrisi/Silai kamgar	Tailors
Dhuniya	Bahna/Laddaf/Naddaf/Nurbaf Nurbash/Mansuri/Pinjari/Dudekula	Carders	Faqir	Darwish	Mendicants/beggars
Gaddi*	-----	Shepherds	Gadihar	-----	not known
Hima	Karanjia/Kasar	-----	Julaha	Ansari/Bafanda/Bunkar/Mumin	Weavers
Kasai	Qasai/Qassab	---	Kawar	Kawt	----
Kumhar*	Kumbhar/Kumbakar/Kobhalkar	Potters	Chotrapati/Prajapati		
Kunjra	Arayin/Rayin/Karunjra Mewa-sabzi farosh	Greengrocers			
Madari	Qalandar	Mendicants/entertainers	Mirasi	-----	Singers/dancers/entertainers
Mirshikari	Chudimar	Bird hunters/	Mukro	Mukero	

		dealers			
Naalband		Horseshoe makers	Nat	Nutt	Entertainers /clowns
Pamaria	-----	-----	Sayee	Sai/Sayin	Mendicants ?
Rangrez	-----	Dyers	Sheikhtra	-----	-----
Sonar*	-----	Goldsmiths	Teli	Ghanchi	Oil pressers
Thakurai			Turha*		

Sources: Statement of Muslim Sub communities, Muslim India (October, 1994) p.463; Mandal Commission Report, pp.307-308; Jabir Husayn, Bihar ki Pasmada Muslim Aabadiyan (Patna: Bihar Foundation, 1994); Zeyauddin Ahmad, Caste Elements Among the Muslims of Bihar, pp.337-350, in the New Wind: Changing Identities in South Asia, K. David, ed. (The Hague: Mouton, 1977); National List of Communities, pp.132-208, in K.S. Singha, People of India An Introduction (Calcutta: Anthropological Survey of India, 1922); Muslim Communities Listed in the Central List of Other Backward Classes, Muslim India (January, 1995), p.17

### Dadra and Nagar Haveli

Group Name	Other Names	Occupation
Makrana	Siddis	---

Sources: Muslims India (January, 1995), p.17.

### Delhi

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Abbasi	Bihishti / Saqqa	Water carriers	Arain	Rayin, Kunjra	Greengrocers
Bhatiyara	Razzaqi	Innkeepers/ cooks	Chippi	Darzi	Tailors
Dhuniya	Dhunewala/Nad daf/Laddaf/Mansuri/Pinjara/Khander Karan	Carders	Faqir	----	Mendicants
Gaddi*	----	Shepherds	Julaha	Ansari/Mumin	Weavers
Kasai	Qasai/Qassab/Q	Mutton	Lohar*	Sayfi	Iron smiths



	uraishi	butchers			
Meo	Mewati	Landless laborers	Naalband*	----	Horseshoe makers
Rangrez*	----	Dyers			

Sources: G.C.Jain, Backward Classes Commission, 53 OBCs in Delhi, Radiance (6-12 November 1994), p.4; Delhi: List of OBCs, 25 October, 1994, Muslim India (December 1994), p.565; Mandal Commission Report, p.348; National List of communities, pp.132-208, in K.S.Singh, The People of India: An Introduction (Calcutta: Anthropological Survey of India, 1992)

### Gujarat

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Bafan	-----	Weavers?	Dafer*	-----	Entertainers
Faqir		Mendicants	Gadhai		
Galiaria	Galijara		Ghanchi	Ganchi	Oil pressers
Hajjam	Khalifa/Vale	Barbers	Hingora*	Hingorja	
Jat			Julaya	Garana/Taria/Tari	
Khatki	Chamadia/Halari Khatki/Qasai/Qassab	Mutton butchers	Majithi Kunbha	Darban/Darban Majithi	
Makrani	Makrana/Siddi		Matwa	Matwe/Quraishi	Beef butchers
Mir	Dhadhi/Dom/Langha a/Mirasi	Singers/dancers	Pinjara	Pinjari/Ghanchi/Pinjara/Mansuri	Carders
Miyana*	Miana		Sandhai	Sindhi Muslim	----
Siddi	Africans	----	Sipai	Patni/Turk Jamaat	Former soldiers?
Theba	----	-----	Vanjara	Banjara	Grain traders
Wagher*	Vagher/Vaghela	Farmers/fishermen			

Sources; Muslim Communities Listed in the Central List of Other Backward Classes, Muslim India (January 1995) p.17; Mandal Commission Report, pp.309-310; National List of Communities, pp.132-208, in K.S. Singh, People of India; An introduction (Calcutta: Anthropological Survey of India 1992). For an extended discussion of the reservation question see Dynamics of Reservation Policy, Harobhai Mehta, ed. (New Delhi; Patriot, 1985)

### Haryana

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Gaddi*	-----	Shepherds			
Julaha	Ansari/Mumin	Weavers	Mewat	Meo	Landless laborers

Sources: Mandal Commission Report, p.312; National List of Communities, pp.132-208 in K.S. Singh, The People of India; An Introduction (Calcutta Anthropological Survey of India, 1992)

### Himachal Pradesh

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Faqir	-----	Mendicants	Gujjar*	-----	Shepherds
Gaddi*	-----	Shepherds			

Sources: Mandal Commission Report, p.312; National List of Communities, pp.132-208, in K.S. Singh, The People of India: An Introduction (Calcutta; Anthropological Survey Of India, 1992)

### Karnataka

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Baghban	-----	Gardeners/Fruit Sellers	Bazigar	-----	Magicians
Beari	Byari	Petty traders	Chapparband	Chapparbanda	Thatchers
Darveshu	Darwish/Qalandar	Mendicants	Darzi*	----	Tailors
Fakeera	Faqir	Mendicants	Hanafi	----	----
Jathgera	--	---	Kalal	----	Toddy tappers
Kasai	Qasai/Qassab	Mutton butchers	Labbe	---	---
Laddaf	Naddaf/Dudekula/Mansuri Dhunya	Carders	Madari	-----	Entertainers
Mappila	Moplah/Kaka	-----	Momin	Ansari	Weavers
Naalbad	-----	Horseshoe makers	Pathan	-----	-----
Pendar	Pindari	Freebooters	Phoolaman	-----	-----
Pinjar	Laddaf/Naddaf	Carders	Quraishi	Qasai/Qassab	Mutton butchers
Sayyid	-----	-----	Shia	-----	-----
Sunni	-----	-----	Takaras	-----	-----
Zargar	-----	Weavers			

Sources: List of Castes, with Synonyms...identified as Backward Classes, Muslim India (September 1987), p.414; Letter of Chief Minister Ramakrishna Hegde to Syed Shahabuddin published in Muslim India (September 1986), p.402

in which he says that “The Muslim Community in Karnataka... subject to the prescribed income ceiling is already classified as a Backward Community.” (Italics added); Karnataka included Muslims as a community among OBCs, text of G.O. Order in Muslim India (December 1986); 559-560. The best source for the five Backward Classes Commissions in Karnataka is a study by G.Thimmaiah, Power Politics and Social Justice: Backward Castes in Karnataka, (New Delhi:Sage, 1993); Mandal Commission Report, pp.314-316, p.311; National List of Communities, pp.132-208, in K.S. Singh, The People of India: An introduction, (Calcutta: Anthropological Survey of India, 1992). For Bearis see Abdul Wahab Doddamane, Muslims in Dakshina Kannada, (Mangalore: Green Words Publications, 1993), Dakshina Kannada was previously called North Canara

### **Kerala**

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Mappila	Mopla(h) / Jamakan and Methan	Peasants/fisherermen	Deccani Muslims	-----	-----

Sources: Mandal Commission Report, pp.318-319, Kerala Minister for Industries P.K. Kunjalkutty announced that the “Center had approved the State Government’s recommendation to include all Muslims under the “Mappila” Backward Class Community,” cited in Arab News (Jeddah, October 1994), p.4. But a news items in Saudi Gazette, 12 March, 1996, p.4, reports “ Deccani Muslims Protest” against their exclusion from the list of backward communities. Evidently the situation is in a flux.

### **Madhya Pradesh**

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Badhai	-----	Carpenters	Banjara	Vanjara	Grain transporters
Bhatiyara Razzaqi	-----	Inn keepers/ cooks	Bihishtri	Bhishti/Abbasi/Saqqa	Water carriers
Chipa	Cheepa/Darzi	Singers/dancers			

Dafali	-----	Singers/dancers	Dhobi*	-----	Washermen
Faqir	Sain	Mendicants	Faqir/Bandarwala	-----	Mendicants
Hajjam	Nai	Barbers	Hammal	-----	Porters
Hela	-----	-----	Julaha	Ansari/Mumin	Weavers
Kalaigar	Qalaigar	Metal Polishers	Kasai	Qasai/Qassab	Mutton butchers
Kunjra	Arain/Rayin	Greengrocers	Manihar	Churihar/Kachera	Glass bangle makers
Lohar	Iron smiths	Iron smiths	Mewati	Meo	Landless laborers
Mirasi	Singers/dancers	Mir	Mirgha		
Mochi	-----	Shoe makers	Naalband	-----	Shoe makers
Pemdi	-----	-----	Pindara	Pindari	Freebooters
pinjara	Bahna/Dhuniya/Naddaf	Carders	Rangre	-----	Dyers
Tadvi	Tarvi	-----	Teli	-----	Oil pressers

Sources: Madhya Pradesh Picchra Ayog-Antim Prativedan (Bhopal: Government of Madhya Pradesh, 1983); Mandal Commission Report, pp.320-322; and Madhya Pradesh Government Order No. FF.8-5 pachis-4-84 dated 26 December 1984 as cited in Muslim India (August 1994) p.374. For Tadvi/Tarvi belonging to segments of Garasia Bhils found in East Nimar and East Khandesh in Madhya Pradesh and in Maharashtra see M.K.A. Siddiqui, impact of Islam on the Aboriginal Tribes in India: A Case Study of the Tadvi of Satpuda Hills, Pp.76-99 in the Social Structure of Indian Muslims, F.R. Faridi and M.M. Siddiqui, eds. (New Delhi: Institute of Objective Studies, 1992)

### **Maharashtra**

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Chhapparband	-----	Thatchers	Sakkaligar	Qalaigar	Metal polishers
Darzi*	-----	Tailors	Rangrez	Rangari	Dyers
Faqir/Bandarwala	-----	Mendicants	Momin	Mumin	Weavers
Julaha	Ansari/Mumin/Bunkar	Weavers	Laddaf	Naddaf	Carders

Kasai	Qasai/Qassab/Khatik	Mutton butchers		
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Sources: Mandal Commission Report, pp.323-325; National List of Communities pp.132-208 in K.S. Singh, The People of India: An Introduction (Calcutta: Anthropological Survey of India, 1992)

### Manipur

Group Name	Other Names	Occupation
Lalbegi	Bhangi/Khakrub/Mehtar	Disposers of human waste

Source: Mandal Commission Report, p.326

### Rajasthan

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Godi		-----	Julaha*	Ansari/Mumin	Weavers

Sources: Mandal Commission Report, p.332

### Tamil Nadu

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Deccani	-----	-----	Labbai	Labbe	Leather merchants
Dudekula	Laddaf/Naddaf/Mansuri	Carders	Mappila	-----	Mopla(h)

Source: Mandal Commission Report, pp.335-337. A debate on the advisability to include the three Muslim groups in OBCs is found in Report of the Backward Classes Commission, 1970, chaired by A.N. Sattanathan (Madras: Government of Tamilnadu, 1974-75), see vol.2, pp.19-21 for Dudekula; pp.40-43 for the Labbais, and p.47 for the Mappilas

### Uttar Pradesh

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Badhai	-----	Carpenters	Teli*	-----	Oil pressers
Bhatiyara	Razzaqi	innkeepers/cooks	Rangrez	-----	Dyers
Bhoja	-----		Nat	-----	Singers/dancers
Chikwa	Chik/Qasai/Qassab	Mutton butchers	Naqqal	-----	Jesters
Dafali	-----	Entertainers	Naddaf	Laddaf/Dhunya	-----

Darzi	-----	Tailors	Muslim kayashta	----	----
Faqir	-----	mendicants	Muslim Banjara	----	----
Gaddi	-----	Shepherds	Momin	Ansari	Weavers
Hajjam	Nai	Barbers	Mirasi	-----	singers/dancers
Halalkhor	Mehtar/Bhanga	Disposers of human waste	Mewati	Meo	Landless laborers
Kasgar	-----		Kunjra	-----	-----
Kasai	Qasai/Qassab	Mutton butchers	Kisan	-----	Cultivator
Kanikar	-----	-----			

Sources: Mandal Commission Report. pp.310-341; National List of Communities pp. 132-208 in K.S. Singh, The People of India; An Introduction (Calcutta:Anthropological Survey of India,1992)

### West Bengal

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Ansari	Mumin/Julaha	Weaver	Bhatiyara	Razzaqi	Innkeepers
Dhuniya	Mansuri	Carders	Faqir	Sain	mendicants
Gaddi	----	Shepherds	Halalkhor	Bhanga/ Lalbegi	Disposers of human waste
Ibrahimi	-----		Iraqi	Raki	Toddy tapers
Kunjra	Rayin	Greengrocers	Momin	ansar/Julaha	Weavers
Patwa	Patua	Painters	Rangrez	---	----
Shagird Pasha	-----	-----			

Source: Mandal Commission Report, pp.342-343

Besides the above identification of social groups among the Muslims in different States, several studies also have highlighted, recently, the social stratification existed among the Muslims across the country. These studies provide the basis for strengthening the argument for providing reservations for some sections among Muslims on certain social criteria.

**Anwar Alam, Democratisation of Indian Muslims – Some Reflections. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.**

The social position of Indian Muslims has been left untouched by the working of Indian democracy. Moreover it has not unleashed forces of democratization within the community. Democratization of Indian Muslims means that the ideas and institutions that govern in their name should be thoroughly defueledised. It should be made socially representative in terms of both class and caste. The mention of caste may provoke many to deny its existence within the Muslims. But the fact is that the caste is very much an objective reality within the Muslims, affecting and governing their interpersonal, social and economic, if not political relationship, like in any other community of Indian society. The Mandal agitation had an impact on mobilizing the OBC Muslims, against the upper caste Muslims' disproportionate influence in the state institutions and in the management of community resources. A statistical survey reveals the upper caste/class Muslim continue to maintain their hegemony and control over various resources and institutions in the community (see the table below).

**Table: Control of Resources and Institutions of Muslim Community:**

Name of the institution	Total No. of Members	Upper Class/Caste	Backward Class/Caste
Office bearers of All India Muslim Personal Law Board (AIMPLB)	11	10	1
Executives of AIMPLB	39	36	3
Executives of All India Milli Council	48	44	4
Board of Directors of Imarat-i-Sharia (Bihar and Orissa)	21	19	2
Office bearers of Adara-i-Sharia, Patna	11	8	3

Source: Ali Anwar, Masawat kee Jung: Pasemanjar: Bihar ka Pasmanda Musalman (New Delhi,2001) p136. For details, seep 235-259.

**Sayyed Zainuddin (2003) Islam, Social Stratification and Empowerment of Muslim OBCs. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.**

In this article the caste as a system of social stratification among Muslims in India is being discussed. This aspect of Indian Muslims is in sharp contradiction to the egalitarian ideology of Islam. The bulk of the shudras, backward classes and erstwhile untouchables converted themselves to Islam with the hope of escaping from the ritual degradation and caste oppression of Hindu society. Contrary to their expectation, these converted Muslims were subject to a variety of prejudices and discrimination by the Muslim ruling classes. The conversion of these groups of people remained largely confined to the realm of faith and did not succeed in mitigating their socio economic backwardness and exploitation. The Muslim elites merely took an interest in the religious education of these converts and did not encourage their secular education. As a result their educational and social backwardness, these backward groups continue to practice their traditional menial and servicing occupations. Their representation in educational institutions and government jobs are grossly inadequate.

**Irfan Ahmad (2003) A Different Jihad: Dalit Muslims' Challenge to Ashraf Hegemony. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.** This article discusses the issue of caste in the context of backward Muslim communities of Bihar elucidated in Ali Anwar's book, *Masawat ki jung* (Battle for Equality) and the complete marginalization of the groups at the bottom of the pecking order. The book, by focusing on the plight of backward and dalit Muslims, has the potential to redefine the very grammar of Muslim politics in favour of a progressive agenda, thus moving away from the now prevalent reactive politics.

**Shibani Roy (2003) Hindi Musalman: Vangujjar Transhumance in Uttaranchal. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003**

Vangujjars are traditionally buffalo keepers and claim to have been converted to Islam by Taimur and his followers. They are spread over the north and north-western Himalayas comprising parts of Jammu and Kashmir, Himachal Pradesh and Uttaranchal. They live a precarious nomadic life following the teachers of Islam but continuing to practice Hindu customs including its social stratification.



The author stated that there has been a demand to accord a status of a tribe to this group and the state government has forwarded its recommendations on the basis of reports and supported by a number of NGOs.

**Table: Population estimates of vanguard in Uttaranchal and Uttar Pradesh**

District	Population size
Nainital	1418
Garhwal	606
Saharanpur	1556
Bijnour	1749
Dehradun	1939
Total	7268

**S A H Moinuddin (2003) Problems of Identification of Muslim OBCs in West Bengal. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.**

The West Bengal's list of Muslim OBCs has several loopholes, due to which certain select communities have managed to gain maximum benefits, leaving many others disadvantaged. Therefore, more ethnographic information about the communities is needed for proper categorization of backward classes. The West Bengal government has not prepared any list of OBCs till 1993. It was only in 1994, it prepared a list of backward classes on the basis of the occupations with which social and educational backwardness is associated. It identified 60 castes and communities as OBC. Total estimated OBC population in West Bengal is 1,03,81,600. It means the percentage of OBC population in West Bengal is 15.25 per cent of the total state population.

**Table: Muslim OBC Communities and their Population in West Bengal:**

Name	Population
Jolah (Ansari Mumin)	1,00,026
Fakir/Sain	79,852
Hawari	79,431
Dhunia	69,845
Patidar	12,790
Kasai	28,366
Nashya-Sekh	8,61,369
Pahadia-Muslim	8,730

Total	12,40,429
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Source: Ministry of Social Justice and Empowerment, Government of West Bengal.

**Table 2: Individual Muslim OBC in West Bengal**

Name	Per Cent of Muslim OBC	Per Cent of Total OBC
Jolah (Ansari Mumin)	8.06	.96
Fakir/Sain	6.44	.77
Hawari	6.40	.77
Dhunia	5.63	.67
Patidar	1.03	.12
Kasai	2.29	.27
Nashya-Sekh	69.44	8.30
Pahadia-Muslim	0.70	.08

Source: Ministry of Social Justice and Empowerment, Government of West Bengal.

**Seik Rahim Mondal (2003) Social Structure, OBCs and Muslims. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.**

This paper is a modest attempt to examine the social structure, social inequality and situation of other backward classes (OBCs), with particular reference to Muslim Indians. This study highlights the social dynamics among Muslims and the plight of downtrodden segments of the community, with particular reference to their struggle for new identity and equality. A special emphasis has been given in this paper to present a brief ethnographic profile of an OBC Muslim group living in sub-Himalayan West Bengal and its confronting inequality at past and present context. This paper is based on facts gathered from secondary and primary sources.

## **Reservations in Andhra Pradesh**

The Commission for backward classes appointed by the government of Andhra Pradesh, has invited representations, seeking to include in the BCs list, from various sections of the society. Several representations have been received from different groups of people including Muslims. They argued that, when the Muslims in neighbouring States of Tamil Nadu, Karnataka and Kerala are included in the backward Castes list, why not the Muslims from Andhra Pradesh?

The Government took the decision to include the kapus and the Qureshis (butcher) Muslims in the backward classes in August 1994. A writ petition was filed against this announcement. The Court struck down the writ and gave a verdict in favour of the government.

**1. “Reservation: Present Status of Reservation for Muslim Community,”**  
*Muslim India*, May, 1986 (Source: *Lok Sabha Question No: 7330- 23 May, 1986 by Syed Shahbuddin*).

Karnataka and Kerala included all the Muslims in the list of OBCs (Other Backward Classes). Andhra Pradesh, Assam, Bihar, Gujarat, Madhya Pradesh, Maharashtra, Tamil Nadu and Uttar Pradesh included some sections of Muslims in OBC list. Some Muslim organisations demanded that the entire Muslim community be recognized as backward class under Article 16(4) of the Constitution.

**2. “Reservation: Declaration of the Ansaris of Maharashtra as an OBC,”**  
*Muslim India*, November 1992 (source: *Times of India*).

It gives a brief account of the socio-economic background and the process of designation of Ansari community as other Backward Classes in Maharashtra.

**Opinion Poll on Reservation The Siasat, an Urdu daily, published from Hyderabad, June-July 1994**

The Siasat, an Urdu daily, published from Hyderabad, with large-circulation of 42,000 readers had conducted opinion poll on reservation for Muslims during June-July 1994. The respondents participated in this opinion poll were the professors, doctors, engineers, lawyers, politicians and religious leaders across

States like Tamil Nadu and Karnataka besides from Andhra Pradesh. Besides, the views of students belonging to professional courses were also obtained through this survey. A total of 1086 respondents were interviewed of which 102 members were from other States and 460 were from Hyderabad City, who belonged to different sections among the community. The rest of the respondents, 524, were students.

**Table showing opinion about inclusion of Muslims under Reservation**

Elites from other States	Elites from Hyderabad	Students	Total	For / against
92 (90.2)	406 (88.3)	492 (93.0)	990 (91.0)	For
10 (9.8)	54 (11.7)	32 (6.1)	96 (8.8)	Against
102 (100)	460 (100)	524 (100)	1086 (100)	Total

From the above table it appears that almost all respondents have favoured reservations for Muslims. However, the section belonging to students has favoured the reservations for Muslims, more strongly (93.9) compared to the other categories (88.3) participated in the opinion poll.

**Table showing Reasons for favouring Reservations for Muslims**

Elites from other States	Elites from Hyderabad	Students	Total	For / against
60 (76.1)	396 (97.5)	384 (78.0)	850 (85.0)	Economic Backwardness
22 (23.9)	10 (2.5)	108 (22.0)	140 (14.1)	As Voluntary efforts for improving economic conditions are unsuccessful. Hence, reservation is a must

The majority of respondents favoured reservations for Muslims on the basis of economic backwardness and 20 percent among them have expressed that reservation is the only remedy, as voluntary efforts for improving economic conditions of Muslims have failed.

**Table showing the view about the percentages/share of Muslims in Reservation**

Elites from other	Elites from	Students	Total	For / against
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States	Hyderabad			
26 (28.3)	156 (38.4)	10 (2.0)	192 (19.4)	10%
66 (71.7)	250 (61.6)	482 (98.0)	798 (80.6)	More than 10%
92 (100)	406 (100)	492 (100)	990 (100)	Total

A large number of students favoured more than 10 percent of seats in educational institutions should be reserved for the Muslims.

**Table: showing whether income or profession should be the basis of Reservation**

Elites from other States	Elites from Hyderabad	Students	Total	For / against
67 (72.8)	295 (72.7)	350 (71.1)	712 (71.9)	On the basis of income
25 (27.2)	111 (27.3)	142 (28.9)	278 (28.1)	On the basis of profession
92 (100)	406 (100)	492 (100)	990 (100)	Total

71.9 percent of respondents favoured reservations for Muslims on the basis of income and 28.1 percent respondents have sought for profession as criteria for reservation.

On the whole 91 percent of respondents favoured reservations for Muslims in general and only nine percent have felt against the idea of reservations for the Muslims which they called it charity viewed that an individual should build his own career with his self-efforts and share the national cake of job opportunities. The charity of reservation will kill talent and encourage dependency, which is not healthy for dynamic society.

Khalidi has presented the following list of OBC clusters in the Muslim population in the State of Andhra Pradesh, which was prepared by the State with the help of available literature, field surveys, etc.

***Andhra Pradesh***

Group Name	Other Names	Occupation	Group Name	Other Names	Occupation
Mehtar	Halalkhor / Khakrub / Bhangi / Lalbegi / Jamadar	Disposers of human waste	Dudekula	Laddaf/Naddaf/Pinjari/Nurbash/Nurbaf	Carders
Qassab/Qasabi	--	Butchers			

Sources: N.K.Muralidhara Rao, Report of the Backward Classes Commission, 1982, (Hyderabad: Government Secretariat, 1986), pp. 83-85; Mandal Commission Report, pp.302-304. For Mehtars see Syed Sirajul Hassan, "Lalbegis", in his Castes and Tribes of the Nizam's Dominion (Bombay: Times of India Press, 1920), pp.380-82; and National List of Communities, pp.132-208, in K.S.Singh, People of India: An Introduction (Calcutta: Anthropological Survey of India, 1992)

**S A A Saheb (2003) Dudekula Muslims of Andhra Pradesh – An Ethnographic Profile. Economic and Political Weekly Volume XXX VIII No. 46, November 15, 2003.**

The paper attempts to document the profile of the Dudekula community and the socio-economic problems faced by this community. This particular community adopts a dual socio cultural living as they practice the Islamic as well as the Hindu norms, customs and traditions, etc. They attend to Namaz as well as worship the Hindu deities. But they practice the Islamic culture and identified as the sub caste among the Muslim community in some parts of the State. The paper deals with the problem of inequality faced by the Dudekula and the problems faced by them in socio-economic and religious fields. As highlighted in the National project 'People of India', they are referred with several synonyms such as 'Pinjari', 'Bhai', Panjakuttai, and 'Panjari'. The author refers them with the names of 'Ladaf' and 'Nurbash' referring to Thurston (1909). This community is listed under the backward castes list.

## **CONCLUSION**

The developments resulted during the successive decades after the Independence in India, have brought the issue of Muslim welfare to the core. Particularly the reservation policy of the V.P.Singh which announced for the extending quota of reservations to the Other Backward Classes also has evoked serious thought over the future of their employment protection among the Muslim clergy. Though they have applauded at the bold decision of V.P. Singh as they considered it a step toward achieving equal opportunities society, the deteriorating status of education and employment among their fellow members has agitated among them. The argument lies that when the quota was only 22% (i.e., for SCs and STs) in the past, the employment among Muslims was very low (about 2%) and what happens if the quota is increased to 50%. Hence the issue of reservations for Muslims has been brought to limelight. There have been several counter arguments raised by the Hindu fundamentalists against giving reservations to the Muslims. They stated that since Muslims do not show interest in sending their children to schools their educated population is decreasing and hence the employment among the Muslims' is coming down. But it argues in this volume that the education among Muslims should be seen from the point of view of Urdu education and not the English medium education. As the Muslims have been associated, socially and culturally with Urdu language due to historical reasons they chose to pursue their education in a language which is closer to them. It is the responsibility of the State and the society to promote their cultural and educational rights. But contrary to this the access of the community to both the Urdu language and employment has been undermined.

Several representations seeking the reservation concessions for the Muslims have been presented to the successive governments under different political parties. Only a few States have responded positively to extend the reservation benefits to the Muslims in their respective States. The other States and the Central government have shown a negative approach to the demand. In this background the studies highlighting the status of employment as well as the view points in favour of reservations to Muslims have been presented in the presented volume. Also the data focusing upon the employment

status of Muslims in central and state services, public sector undertakings, their share in several reputed private firms, and the proportion in getting the licenses, etc, has been presented in tables.

The volume of this sort attains a unique character in the present context where the lack of data on socio, economic, employment and political status of Muslims has given rise to misconceptions in the society. Particularly it is intended, through this volume, to attract the attention of the governments to formulate policies in favour of Muslims basing upon the factual data and the hard realities encompassing the Muslim community. The Muslim lot in the State of Andhra Pradesh as well as in the country, look forward for framing suitable policies favouring Muslims. The government should initiate the process of providing reservations for Muslims in public sector. Similarly it should issue directives to give concessions like preferences in issuing licenses, providing financial assistance for the candidates appearing competitive examinations and to extend benefits in government programmes to the families of poor Muslim students, etc.



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