

Socio-economic Status of Muslims of Bihar

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Abstract

The socio-economic and educational condition of Muslims of Bihar is pathetic and their standard of living is very low. What Sachar Committee estimates that the Muslims of India, particularly of Bihar, are a depressing and exploited one and further pointed out that the condition of Muslims is just above SCs and STs but below Hindu General, Hindu OBCs and other socio-religious categories in almost all indicators of development. First, they spend less on items of daily consumption because they apparently earn less. Second, literacy rate among Muslims is much lower than the Hindus. Third, working Muslims are to be found more in casual labour and in informal sector. Fourth unemployment rates are higher among Muslims than Hindus. Most of the Muslims leaders were concerned with the emotive issues like Muslim Personal Law, Hajj Committee, Article 370, rather than reservation, socio-economic and educational development of community. Though, even after more than seventy years of independence, the socio-economic condition of Muslims, particularly in Bihar, remain pitiable and more vulnerable. The role of caste in Bihar is also responsible for their backwardness because there is rift among Ashraf and Ajlaf within the Muslims. This paper is a modest attempt to study the socio-economic, political and educational status of the Muslims in Bihar.

Key words: Pathetic, Indicator, Consumption, Informal, Vulnerable, Reservation, Muslims.

Introduction

A Minority Commission was established in post-independent India in 1978, and subsequently in 1980 a high-powered committee was formed under the chairmanship of Dr. V. A. Syed Mohammad. Later Dr. Gopal Singh (parliamentarian and a noted *diplomat*) took over as the Chairman with Khurshid Alam Khan as the secretary. This Committee submitted its 119 pages Report on June 14, 1983. This Report discussed the condition of minorities as well as other backward sections of our society. Dr. Gopal Singh Committee made wide-ranging short and long-term recommendations, but the Report never saw the light of the day. Then in 1995, the Minority Commission on its own collected substantial amount of data and information which reflected the fact that the condition of Muslims was quite deplorable and their representation in jobs much disproportionate to their population in various states. Again in 1996, a 12-member strong Sub-Committee of the Planning Commission while raising the concern over the deplorable condition of minorities observed that, "...the representation of minorities, especially Muslims, in the states and at the central level is disproportionate to their proportion and to correct the imbalance till now no specific action has been taken" (Hassan, 2006).

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After the Gopal Singh Committee report of the early 1980s, we now have more comprehensive information, thanks to Justice Rajindar Sachar's report, on the socio-economic condition of India's 156 million Muslims. One-third of the world's Muslims, the Indian Muslims constitute 14.2 per cent of the country's population. While preparing the report, the committee visited almost all the states and received representations on their conditions, grievances and demands. The committee has done commendable work by disaggregating some of the data in a meaningful way. With all the limitations that quantitative data have, this information will help policy formulation. But the aggregate statistics often tends to miss the complexities on the ground. Individual micro-studies could have addressed this limitation. Though the committee did commission for studies as background papers, all of them dealt with secondary quantitative data. Unfortunately, the mainstream social science departments in the universities and research institutes have done very little empirical studies on Muslims. The contribution of the two major Muslim universities and the research centers on Islamic studies in this field has also been negligible (Shah, 2007: 836).

There are number of sects found in Bihar which include Sunni, Shia, Kadyani and Bohra Muslims etc. and all these are in minority. Islam in Bihar is said to have been established in the 9-15th century with the arrival of Sufi missionaries as well as Sunni rulers with the help of Arabian saints. After independence, 3 million Muslims of Bihar migrated to Pakistan and Bangladesh, remaining Muslims stayed there, and they formally speak Urdu, Maithali, Bhojpuri and Milki. They are divided into two major groups which are called the Ajlaf and the Ashraf. These Ashraf Muslims having a higher status in the caste hierarchy; they are Syeds, Pathans, Sheikhs, Mirzas and Maliks. They claim to be of foreign Islamic descent from Arabia, Afghanistan and Persia and some of them like the Khanzada are descendants of high caste converts. The Ajlaf Muslims, on the other hand, are descendants of low caste converts. All the Other Backward Caste Muslims in Bihar comes under the category of Ajlaf. According to 2011 census, the population of India is 1,210,854,977 with 623,724,248 males and 586,469,174 females. There is 79.80% Hindu Population with male population 498,306,968 and female population 467,950,385. Muslims, constitute 14.23% of total population of India with male population 88,273,945 and female population 83,971,213. The other important piece of data is sex ratio, which is the number of women per 1,000 men. Sex ratio among Muslims as per Census 2011 is 951, better than the 939 among Hindus. Also, sex ratio among Muslims improved significantly over the decade from 936 in 2001 to 951 in 2011. The improvement was smaller among Hindus from 931 in 2001 to 939 in 2011. The population of Bihar is 104,099,452 with male 54,278,157 and female population is 49,821,295. Hinduism is majority religion in the state of Bihar with 82.69% followers. Islam is the second most populous religion in the state of Bihar with 16.87% following it. The Muslim population has registered a growth rate of 27.95% in Bihar, while the Hindu population has clocked 24.61% growth in the period from 2001-2011. There are 38

districts of Bihar and Muslims are spread throughout Bihar, but they are mainly concentrated in some districts which are Kishanganj, Katihar, Araria, Purnia, Bhagalpur, Madhubani, Sitamarhi, Champaran, Samastipur, Madhepura, Darbhanga, Begusarai, Nawada, Gaya, Siwan, Gopalganj, Sheohar, Saharsa, Jahanabad and Muzaffarpur. Kishanganj is only district among 38 districts of Bihar which has above 50 % of Muslims population, because this district is well connected to the Muslim concentrated districts of West Bengal and remaining districts are having less than 50% of Muslim population. Two districts are having above 40% of Muslim population while one district is having above 30% of population and 3 districts are having above 20% of population. Though, it has mentioned that only 7 districts out of 38 districts of Bihar are having above 20% of population and remaining districts are having less than 20% of population.

List of Districts with Muslims Population in Bihar

S.No.	Name of the Districts	Total Population	Muslims Population	% of Muslims Population
1	Kishanganj	1,296,348	1,011,151	78%
2	Katihar	2,392,638	1,017,495	43%
3	Araria	2,158,608	887,972	41%
4	Purnia	2,543,942	935,239	37%
5	Darbhanga	3,295,789	748,971	23%
6	Sitamarhi	2,682,720	568,992	21%
7	West Champaran	3,043,466	646,597	21%
8	East Champaran	3,939,773	755,005	19%
9	Bhagalpur	2,423,172	423,246	18%
10	Madhubani	3,575,281	641,579	18%
11	Siwan	2,714,349	494,176	18%
12	Gopalganj	2,152,638	367,219	17%
13	Supaul	1,732,578	302,120	17%
14	Sheohar	515,961	80,076	16%
15	Muzaffarpur	3,746,714	573,951	15%
16	Saharsa	1,508,182	217,922	14%
17	Begusarai	2,349,366	313,713	13%

18	Banka	1,608,773	190,051	12%
19	Gaya	3,473,428	403,439	12%
20	Jamui	1,398,796	170,334	12%
21	Nawada	1,809,696	204,457	11%
22	Madhepura	1,526,646	173,605	11%
23	Aurangabad	2,013,055	221,436	11%
24	Kaimur	1,289,074	123,048	10%
25	Khagaria	1,280,354	131,441	10%
26	Rohtas	2,450,748	246,760	10%
27	Samastipur	3,394,793	355,897	10%
28	Saran	3,248,701	337,767	10%
29	Vaishali	2,718,421	259,158	10%
30	Jehanabad	1,514,315	124,149	8%
31	Munger	1,337,797	98,791	7.40%
32	Patna	4,718,592	366,164	8%
33	Bhojpur	2,243,144	163,193	7%
34	Nalanda	2,370,528	176,871	7%
35	Sheikhpura	525,502	37,755	7%
37	Buxar	1,402,396	86,382	6%
38	Lakhisarai	802,225	35,378	4%

Backward Castes among Muslims in Bihar

Backward castes are a collective term used by the Government of India to classify castes which are socially and educationally disadvantaged. It is one of several official classifications of the population of India, along with Scheduled Castes and Scheduled Tribes (SCs and STs). The other backward castes (OBCs) were found to comprise 52% of the country's population by the Mandal Commission report of 1980. It has also mentioned that the castes system is found in all the religious communities in Indian sub-continent, including Islam, Hinduism, Christianity and Sikhism. Here, we can mention the distribution of population of each caste categories in India. In the Hinduism, 26% forward castes, 42.8% OBCs, 22.2% SCs and 9% STs. In Islam, 59.5% forward castes, 39.2% OBCs, 0.8% SCs and

0.5% STs found in India. There are 33.3% forward castes, 24.8% OBCs, 9% SCs and 32.8% STs found in Christianity.

The casteswise distribution of population in Bihar is that, there are 15% population of forward caste Hindus which include Brahmin, Rajput, Kayastha, Bhumihar, 51% Backward Caste Hindus in Bihar which include Yadav, Koiri, Kurmi and Teli. 8.87% forward caste Muslims which include Saikh, Sayed, Mughal, Pathan and Malik. 8% backward castes and extremely backward castes Muslims found in Bihar which include Julaha, Darzi, Nai or Hajjam, Teli, Qassab, Gaddi, Kabariya or Kunjra, Mirasi, Faqir, etc. These backward castes are 39 in Bihar among Muslims. It is found that 6% Dalit Population, 10% Maha Dalit (*poorest among poor Dalit are called Maha Dalit*) population and 1.3% STs Population in Bihar. There is constantly rift between forward castes and backward caste either Hindus or Muslims. There is also discrimination among forward castes and backward castes Muslim in Bihar. Forward caste Muslims always create trouble for them. It was also found that forward castes Hindus and forward castes Muslims having the cordial association in Bihar and did not find any controversy between them.

Backwardness is routinely established in various forms of discrimination experienced by backward caste Muslims. Discrimination against Muslim backward castes by forward castes in Bihar takes the form of derogatory epithets, denial of marriage alliances, ousting from Muslim organization, not voting for them in elections, lack of representation in government service and legislature, observing distinction in the mosque and graveyard and humiliating behavior towards them.

The discrimination faced by backward caste Muslims in Bihar is best illustrated by the derogatory epithets use for them in everyday life by the forward castes. The *Julaha* (weavers) have been particularly the object of ridicule by forward castes but other backward castes have also not been spared derision. Epithets such as *kamina* and *Badzath* have been used to emphasize the low status of *Julaha* (weavers). *Julaha* (weavers) are called *Miyan Tum Tum*, there is a famous phrase used by many people in Bihar about *Julaha*.e '*Khait Khay Gadaha Mar Khay Julah*'. *Kunjaras* (vegetable sellers) have been labeled as quarrelsome, *Dhunias* (cotton carders) are called *Miyan Dhundhun*, *Dafali* (kind of musicians) are called *Miyan Popo* and *Dhobi* (washer man) are said to be of lower status even than *Dome* (untouchables). Most of the forward castes do not use proper word for backward castes; they always use derogatory terms and not considered equal to their status. Most of the backward castes are very poor and they are being dominated by the forward castes. If they raise any voice against them, they are beaten up and socially boycotted within and outside of their locality.

Many *Ulema* (learned men) in Bihar deny marriage alliances between forward caste Muslims and backward caste Muslims and even go to the extent of calling such alliances illegitimate. One such person declared that a *Julaha* (weavers) boy, even if he is well educated, getting high salaries in MNCs cannot marry a Syed girl. Similarly, this person

pointed out that *Kassab* (butchers), shoe makers and *Nai* (Barbers) even if well-educated cannot be regarded as being equal to forward caste Muslims in making marriage alliances. These backward castes people have their marriage alliance in within their own community and forward castes do the same in Bihar. The backward caste Muslims have been ousted from Muslim organizations in Bihar such as *Imarat-e-Sharia*, *Phulwari Sharif*, *Idar-e-Sharia*, Patna, *All India Milli Council*, *All India Muslim Personal Board*, *Urdu Academy*, *Sunni Waqf Board*, *Minorities Commission*, *Madarsa Board*, and *Urdu Advisory Council* which have all been dominated by forward caste Muslims since independence and there was no such backward castes appointed in these organizations in Bihar. If, with the support of government, some backwards castes appointed, they cannot digest them. They always make a conspiracy against these people.

Forward caste Muslims don't vote for candidates belonging to backward castes in panchayat, Assembly and Parliament elections but they expect them to vote for forward caste Muslims in the name of unity of all Muslims. Forward caste Muslims say that it is better to tear up the ballot paper than to vote for *Julaha* (weavers), *Kunjara* (vegetable sellers) or *Dhunia* (cotton carders) or even any other backward castes. They always believe that it is better to cast their precious vote to the forward castes of another religion rather than backward castes of their own religion. So it is not religion but castes play an important role in the election of Bihar. These two castes are polar opposite to each other. The backward caste Muslims have been kept out of Legislative Assembly and government services, IAS and IPS, and forward caste Muslims promoted in their place. There has been increasing awareness among backward caste Muslims of not getting their due share of political power and public employment and the problems of lack of education, poverty and hunger among them as compared to forward caste Muslims. Backward caste Muslims never got their due, politically, economically and educationally, even though they numerically form a majority of the total Muslims population.

The forward caste Muslims observe distinction in the mosque and graveyard vis-a-vis backward caste Muslims in Bihar. In Desna village of Nalanda district in Bihar, it was found that there were distinct rows in the mosque for performance of Friday prayers with the front rows reserved for forward caste Muslims and back rows for backward caste Muslims. In Makandu village of Lohardagga district in Bihar, *Pamaria* (backward castes) was pushed back during Friday prayer in the mosque and their children were discriminated against in the local madarasas. After this treatment, the *Pamaria* caste established its own mosque and madarasas. In the Beudar village of Muzaffarpur district in Bihar, the Muslim castes of toddy-tappers also complained of being pushed back for performing Friday prayer in the mosque. In Dawan village of Bhojpur district in Bihar, a member of the *Pamaria* caste was pushed back for the performance of prayer at *Eid-ul-Fitr* and *Eid al-Adha*. In the same village, the forward caste Muslims said that backward caste Muslims should have their own Imam (Prayer leaders) because backward caste Muslims could not be allowed to perform prayers behind the Imam

of forward caste Muslims. In the same village, *Pamariacastes* were not allowed to bury their dead in the forward caste (Pathan's) graveyard. There have been many reported incidents in Bihar of Ashraf Muslims not allowing the burial of dead bodies in their graveyards to backward castes. A recent incident happened in Siwan district of Bihar I which dominant caste Muslims did not allow burying the dead bodies of *Ahl-e-Hadis Maslakh* (followers of *A Hadis*) in their graveyard in the same locality.

Educational Status of Muslims in Bihar

Though the literacy rate has increased in the country in the last six decades, according to 2011 census, 74.04% of literacy rate of the country with male literacy rate is 82.14% and female literacy rate is 65.46%, female lag behind men in all the communities. The growth rate of male and female/ urban and rural literacy of all the communities and state are not satisfactory. According to the 2011 Census, 67.6% of Muslims are literate as against the national average of 74.04%. There are some state in which Muslims have high literacy which are Kerala, Tamil Nadu, Chhattisgarh, Maharashtra and Gujarat. The situation in Bihar is not different. However, the situation is slightly changing because the proportions of school-going children (6-14 years) among Muslims communities are rising.

The Muslims are relatively educationally deprived community of Bihar. They do not access to all the educational facilities in their locality; even they lack local *Maktab and Madarsa* (religious school). The Muslims have only 42% literacy rate which is below the Hindus literacy rate (47.9%) and Bihar average literacy is 63.83%. The male literacy rate of Muslims is 51.8% and female literacy rate of Muslims is 31.5% which is far below the state average for male (73.32%) and for female (53.33%). The rural literacy rate of Muslims is 38.68% and urban literacy rate of Muslims is 64.34% which is below the state average for rural (53.9%) and urban (81.93%). Sex ratio is 936 among Muslims in Bihar. It is also found that Patna has highest literacy rate of 63.82% followed by Rohtas 62.36% and Munger 60.11%. Kishanganj, Araria and Katihar has lowest literacy rate in Bihar i.e. 31.2%, 34.94% and 35.29%. It is found that the more than 1000 Muslim-concentration villages in Bihar, do not have any educational institution. The situation is worse in small villages in the state. The proportion of Muslim concentration villages in all three size classes with educational facilities is lower than the total proportion of villages that have such facilities. This is particularly so in the case of smaller villages where the differential is alarmingly high. This would indicate that Muslim concentration villages, especially smaller ones, lack access to educational institutions (GOI, 2006. 143-144).

In contradiction to the widely held belief, the Urdu-speaking population is not merely confined to the Indo-Gangetic plains. Urdu is also reported to be the mother tongue of a sizeable section of the populations of Karnataka (10%), Maharashtra (7.5%) and Andhra Pradesh (8.5%). Interestingly, in all these states, the percentage of Muslim population reporting Urdu as their mother tongue is substantially higher than the states, the percentage of children enrolled in Urdu medium as a percentage of Muslim children in the school going age

(6-14 years) is quite high. The available data does not permit us to identify if all children going to Urdu medium schools are Muslim. Surprisingly, the figures for enrollment in Urdu medium in Uttar Pradesh, in particular, are dismally low. It remains unsatisfactory in Bihar and Jharkhand too (GOI, 2006.80). It has also reveals that the enrolment rates among them are very low in Bihar because, unavailability of School, *Maktab* and *Madarsa* (religious school) in their locality, many Muslims parents did not allow to send their children to school, *Maktab* and *Madarsa*. Due to extreme poverty and discrimination among them, they did not allow educating their children; if they allow them to go to school then, as parents think, they will become atheist so they always concentrate on their traditional education (GOI, 2006. 57).

Educational Problem of Muslims in Bihar

Indian culture is distinct in nature where each ethnic group has the liberty to maintain their religious identity. Muslims society of India is very heterogamous in nature mainly because of the influence of caste system. Muslims are most backwards in Bihar. They are not taking care of their educational advancement and taking advantage of constitutional provisions. The problem of backwardness is the long term process. Muslims are far lagging behind the other communities economically, socially, educationally as well as politically. There are various reasons, observed by researcher, by which Muslims are lagging behind.

- The anti-Muslim attitude taken by government to curtail the educational and the employment opportunities among the Muslims. It has impacted the socio economic condition. The Muslims are facing the same problem even today. This attitude towards Muslims has pushed them further backwards.
- The riot, communal violence and insecurity have become the sad reality of modern Indian state. The majority of the victims of riot in any state of India are Muslims. The situation is affecting their socio-economics and social condition.
- Muslims of all states (particularly Bihar) are facing the socio-economic problems since the past. Their vision is blurred towards education because majority of Muslim parents are poor and illiterate. They are unaware about the importance of modern education, so they did not send their children to modern schools. They live in large family size and give greater importance to the early marriage.
- There is negative attitude towards girl's education among Muslims; due to hurdle from family, girls have lost the enthusiasm to achieve something through education. Only some are fortunate enough to go to good school. They are often discouraged to go to higher education, especially outside of the county. There is often misconception regarding the purity of girls. If they have studied in universities or have traveled abroad for higher education. The most important reason is that there is difficulty in finding the educated groom among Muslims if the girl has become highly qualified.
- As identified by the Sachar Committee, that normally Muslim settlements are systematically deprived to enjoy access to infrastructure and public service like

electricity, pucca road, water supply, street light and sewage. Muslim community living in low income, filthy and poor living condition.

- Muslims are having poor facilities in their schools as well as proper education is also absent. Due to lack of security and toilet facility, most of the girls are deprived to take advantage of education. Most of the schools are traditional having problem of medium and education is not linked with employment opportunities.
- *Madarsa and Maktab* are still running at the traditional pattern. There is no influence of modern education on their syllabus. Students of *madradas* are having low level of knowledge regarding the modern technology so they cannot think beyond limitation and outer world.
- There is absence of committed leadership of Muslims from Bihar in pre and post-independence period. So they are more deprived and still running in negative direction.

Economic Condition of Muslims in Bihar

The economic condition of Muslims in Bihar is pathetic; when Bihar was bifurcated on 2nd Feb 2000, all the industries had gone in the hand of Jharkhand. Since then, most of the people from Bihar have to migrate out of state for their survival. They have migrated to Mumbai, Delhi, Assam, Punjab, Kolkata and Gujarat. Due to their religion, culture and language, they faced many traumatic situations in these states; even they have been beaten up and forced to leave the state because of their culture, religion. Muslims have negligible presence in the public and private corporate sector both as managers and workers and also as capital subscribers.

- Muslims have nominal presence in the small scale and cottage organized sector, though they have been pioneers in the handicrafts and artisanship.
- In agriculture, proper and allied activities, Muslims have nominal presence.
- So far as the tertiary public sector is concerned, Muslims have nominal presence in government administrative, police and defense services and very little representation in financial and banking institution. However, in the private services sector, such as transportation, repairing and other community services, Muslims have an unduly high percentage.
- It is a common observation that the bulk of the Muslim workforce is self-employed in the unorganized sector, constituting a fairly high majority of construction labour, rickshaw pullers, cart pullers, horse cart pullers, coolies, barbers, footpath hawkers, tailors, carpenters, mechanics, fitters, electricians, welders and pity shopkeepers.
- A large number of Muslim concentration villages in Bihar lack post office, courier and telegraph facilities.
- The situation is poor with respect to medical facilities in Bihar due to lack of communication because most of the villages are away from cities. More than 16% of the villages without medical facilities are located in Muslim concentration areas. Almost 3000 Muslim concentration villages in Bihar are without medical facilities. In

most of the states, the proportion of Muslim concentration villages with medical facilities is somewhat lower than the proportion of all villages with such facilities, indicating a bias in public services provisioning in Muslim concentration areas (GOI, 2006.144).

- The proportion of Muslim concentration villages that have a pucca approach road is again lower than the corresponding estimate for all villages. The situation with respect to availability of bus stops is of particular concern in Muslim concentration villages of Bihar.
- For the first time in the Post-Independence period the level of urban poverty is marginally higher than rural poverty. Urban poverty is very high in Orissa, MP, Chhatisgarh and Bihar (range between 36-40 per cent). The Muslim-HCRs are considerably higher in Bihar.
- It was found that the State Government did not provide sufficient data on Muslims in Bihar, but the present researcher made possible to get ample data on Muslims. The total Muslim employees in Bihar are 78114 in the entire government departments. They are 7.2% in higher position and 7.6 % in the lower position. In general, it was found that the presence of Muslims is relatively higher in lower positions.

Need for Political Representation of Muslims in Bihar

Educational and economic deprivation of the Muslims is mainly due to the fact that Muslims are comparatively deprived of benefits of development schemes which government launched for ameliorating the condition of disadvantaged and marginalized sections of the society. It has been found that the government agencies appear to be indifferent and discriminatory towards them (Waheed, 2007:1).

In Bihar, Muslims are economically disadvantaged, educationally backward community as well as politically marginalized. This manifested in the grossly disproportionate representation of the community in parliament and state legislatures, in the central and state government, in the police and para-military forces, in the judiciary and bureaucracy, in the public and private sectors, in the higher professions and in institutions of higher learning (Siddiqi, 2004: i). They are also not aware about the importance of representation in any election, so they are underrepresented in all the elections in Bihar.

Representation in decision making bodies is an indicator of a community's empowerment. In a democracy, the legislature and other decision making bodies are key to power. The fact is that the Muslim communities in Bihar are inadequately or simply not represented in several Legislatures, Lok Sabha and even in the PRIs. Its representation is less than 50% of what it should be, assessed as per the share in the population. Absence of legislators from any social group in a plural and segmental society puts groups at a clearly disadvantaged position in development.

Table1.1
Voters and their Castes in Bihar

Caste	Percentage of Population	Whom they cast their vote
Yadav	15%	RJD
Kurmi	04%	BJP+
Koeri	14%	JDU
Kushwaha	14%	BJP+
Teli	03%	BJP+
Maha Dalit	10%	BJP+
Dalit (Parwan&Durodh)	06%	BJP+
Muslims	16.87%	RJD+JDU
Forward Castes (Brahmin, Rajput, Kayastha)	15%	BJP
Adivasi	1.3%	BJP+RJD
Other Religious Communities (Christian, Jain, Bodh, Sikh)	1%	BJP+

Table 1.1 shows that all the castes of Bihar opted their political parties to cast their vote for them. 15 % Yadaws cast their vote to RashtreyJanta Dal (RJD) which is founded by the famous leader of India Mr.Lalu Prasad Yadaw, 4% Kurmi cast their vote to BharteyJanta Party (BJP) and Janta Dal United (JDU). 14% Koeri cast their vote to the JDU. 14% Kushwaha cast their vote to the BJP and RJD. 3 % Teli cast their vote to BJP and JDU. 16% Dalit and Maha Dalit cast their vote to the BJP, RJD and JDU. 16.87% Muslims cast their vote to the RJD and JDU. 15 % higher castes cast their vote to the BJP. Schedule Tribes (STs) and others religious communities cast their vote for the BJP and JDU. So it was not religion but castes play important roles for the any election in the state of Bihar.

Table 1.2
Muslims Representation in Lok Sabha from the State of Bihar
Average Muslim population in the State: 16.87%

Years	Total Seats	Muslim Elected Members	Expected Muslim Members**	% Muslim Population in the State	% Deprivation rate (in Lok Sabha)***
1952	55	3	6.20	11.28	51.61
1957	53	3	5.97	11.28	49.74
1962	53	2	6.59	12.45	69.65
1967	53	2	6.59	12.45	69.65
1971	53	3	7.14	13.48	57.98
1977	54	2	7.27	13.48	72.48
1980	54	5	7.27	13.48	31.22
1984	54	6	7.63	14.13	21.36
1989	54	3	7.63	14.13	60.68
1991	54	6	7.99	14.81	24.90
1996	54	4	7.99	14.81	49.93
1998	54	6	7.99	14.81	24.99
1999	54	3	7.99	14.81	62.54
2004	40	4	5.92	14.81	48.00
2009	40	3	5.92	14.81	49.32
2014	40	4	6.74	16.87	40.65
2019	40	2	6.74	16.87	70.32
2024	40	2	6.74	16.87	70.32
Total	899	63	151.66	16.87	58.45

Source: Ansari, 2006:66

*Compiled by the researcher from the data of Election Commission of India

**Expected Muslim Members = $1/100 \times (\text{Total Seats}) \times (\text{Percentage Muslim Population in the State})$

***Deprivation rate = $\frac{(\text{Expected Muslim Members}) - (\text{Total Elected Muslim})}{\text{Expected Muslim Members}} \times 100$

Table 1.2 shows the under representation of Muslims in Parliament from the State of Bihar from 1952 to 2024, so that the average Muslims population in Bihar was 16.87%, seats in the Lok Sabha from 1952 to 2024 was 899, expected Muslim members were 151.66, but Muslims members elected were 63, so the deprivation rate is 58.45%, the representation is not in proportionate to Muslims population.

Table 1.3

Muslims Representation in State Legislative Assembly from the State of Bihar
Average Muslim population in the State: 16.87%

Year	Total Elected Members	Muslim Elected Members	Expected Muslim Members**	% Muslim Population in the State	% Deprivationrate (in Bihar Legislative Assembly)***
1952	330	23	37.22	11.28	38.20
1957	318	26	35.87	11.28	27.51
1962	318	22	39.59	12.45	44.43
1967	318	17	39.59	12.45	57.05
1969	318	20	39.59	12.45	49.48
1972	318	22	42.87	13.48	48.68
1977	318	24	42.87	13.48	44.01
1980	324	24	43.67	13.48	45.04
1985	324	29	47.78	14.13	39.30
1990	324	17	47.78	14.13	64.42
1995	324	21	47.98	14.81	56.23
2000	324	29	47.98	14.81	39.55
2005	324	44	47.98	14.81	8.29
2010	324	27	47.98	14.81	43.72
2015	324	24	54.65	16.87	56.10
2020	324	19	54.65	16.87	65.23
Total	5154	388	869.47	16.87	54.17

Source: Ansari, 2006:182

*Compiled by researcher from the data of State Election Commission of Bihar

**Expected Muslim Members = $1/100 \times (\text{Total elected Members (including Muslims)})$

× (Percentage Muslim Population in the State)

$$***Deprivation\ rate = \frac{(\text{Expected Muslim Members}) - (\text{Total Elected Muslim})}{\text{Expected Muslim Members}} \times 100$$

Expected Muslim Members

Table 1.3 depicts that under representation of Muslims in Bihar State Legislative Assembly from 1952 to 2020, so that the average Muslims population of Bihar was 16.87%, but in the Legislative Assembly, total members were 4830, Muslim members elected 388, but expected Muslim members were 869.47 and average deprivation rate of the Muslims is 54.17%, so the representation is less than half of their proportion in the population.

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