



## THE HISTORICAL EVOLUTION OF MEWATI MUSLIM COMMUNITY IN INDIA AND PAKISTAN

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DOI: <https://doi.org/10.63544/ijss.v4i3.218>

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### Article History:

Received: 12.08.2025

Accepted: 16.09.2025

Published: 30.09.2025

### Abstract

*The Mewati community, primarily located in the semi-arid regions of southern Haryana, northeastern Rajasthan, and western Uttar Pradesh, represents a culturally distinct and historically complex population in northern India. This paper provides a trace of how the community evolved since its Rajput roots by way of Islamization, during the imperial, colonial, and post-independence socio-political upheavals. The Mewasis first appeared as pastoral and trade communities which are firmly integrated in the socio-political life of Rajasthan. With the course of time, they became agrarian and had to navigate the socio-religious relations of cultural synthesis of Hindu and Muslim. The Mewati community is still marginalized even though it is resilient and adapts well; it has a high level of socio-economic disparities such as poor access to education, health and job opportunities. Females, especially, have even more disadvantaged issues like gender-based violence, early marriages, and limited mobility that worsens their marginalization. This paper also brings out the multi-layered migration patterns of the community with a cultural tendency to rural-urban migration due to economic neediness. Nonetheless, these migration patterns also indicate gendered patterns in which, men migrate to work, abandoning women to do the chores in their house and their farms. The education level of the Mewatis is still quite low as the educational accessibility is being hindered by social-cultural and infrastructural factors. Also, even with the working government welfare programs, including MGNREGA, Forest Rights Act, and Self-Help Groups, the community still experiences a gap in implementation, and low impact because of the socio-cultural barriers. The paper proposes a comprehensive strategy toward development that is sensitive to the Mewati cultural tradition, supports economic growth, and tackles the entrenched socio-cultural inequalities to be achieved by the participatory and context-based policy changes.*

**Keywords:** Mewati Community, Historical Evolution, Rajasthan, India, Migration, MGNREGA

### 1. Introduction

Historians and anthropologists have always been fascinated by the development of the Mewati community in the social and cultural framework of the Rajput of India (Mayaram, 1997). The Mewati is a separate community in Rajasthan, India, with its strong historical background and its original cultural identity that has emerged over a long period of many centuries. Their historical development requires studying how they were initially present and interacted with the rest of the socio-political context of Rajasthan and its environs (Hussain, 2025). Even the territory of Rajasthan has hosted different communities and dynasties over the course of history, such as the Gurjara-Pratiharas who became an influential power in North India in the 6th century CE, and their initial hegemony was centred on the modern Rajasthan and Gujarat (Sharma, 2023).



The Mewatis, who live in an area that is strategically located between Delhi and Alwar, used to act as frontier guards and rebels against the centralized rule (Sarkar, 1912). Their own change to become an Islamicized but syncretic agrarian community can be considered as the reflections of the larger processes of cultural negotiation and opposition that defined the Indo-Islamic frontier (Nizami, 1991; Eaton, 2019).

### **1.1 Mewati Community: Origins and History**

In order to trace the origins of communities in this region, it is usually important to examine historical and archaeological evidence, study literary works and oral traditions. As an example, the history of the Nishad people, which was an essential part of the ancient human civilization, extended to the Rajasthan and the Punjab, and contributed significantly to the formation of the Vedic literature, epics, and Puranas (Tripathi and Chandra, 2024). The socio-cultural identity of the groups such as the Nishads was changing through centuries and confirms the dynamism of the community formation in the Indian subcontinent. Although some of the earliest records of the actual formation of the Mewati community may not be presently present in the academic literature, their history is certainly bound up in the various cultural and political histories of Rajasthan.

### **1.2 Early Rajput and Pre-Islamic Earliest**

Before the time of Muslim rule in northern India, the Mewat community was related to the Rajput families especially the Khanzada and Jats of Rajasthan (Singh, 2002). There are earlier records and oral lineages which indicate a warrior-dominated, clan-occupied culture, with powerful local chieftains and tribal blood ties (Sarkar, 1912). The Aravalli range topography and the semi-arid plains of the Mewat gave the natural shield, which allowed Mewati chieftains to remain in relative autonomy even at times of imperial expansion (Eaton, 2019).

### **1.3 Islamization and the Delhi Sultanate**

This was the start of Islamization of the Mewatis in the 13th century under Sultan Iltutmish (Barani, 1871). Historians like Zia-ud-Din Barani and Abul Fazl virtually mention that numerous clans of the Rajput embraced Islam after conversion by the Sufi missionaries, especially those affiliated to the Chishti order (Abul Fazl, 1873; Nizami, 1991). Nevertheless, this conversion was not overnight and total, because it was a synthesis of the Islamic religious belief and the domestic traditions (Mayaram, 1997).

### **1.4 The Mughal Period: Social Interaction and Revolt**

Mewat became part of imperial system during the Mughal rule but remained a rebellious border. According to the *Ain-i-Akbari* authored by Emperor Akbar, the Meos have been described as industrious farmers as well as violent individuals who were opposed to payment of imperial taxes (Abul Fazl, 1873, p. 295). The memoirs of Babur too mention recurrent wars with Mewati chiefs that opposed the imperial power (Babur, 1922). The Mughals wanted to reach a compromise with these tensions by means of administrative inclusion and granting of lands (Sarkar, 1912).

### **1.5 Colonial Rule and Agrarian Transformation**

British administrators found the Meos as a criminal tribe as well as a sturdy peasant (Singha, 1998). Criminal Tribes Act and revenue settlements of the 19th century reorganized Mewati social structure, which undermined their traditional chieftainship and strengthened communal stereotypes (Darling, 1928). However, there were still good kinship organizations like the panchayat that served to resolve conflicts and ensure social unity (Chauhan, 2003).

### **1.6 Post-Independence Identity and Contemporary Challenges**

Following 1947, Mewati region was divided into Rajasthan and Haryana region which further broke down the structures of the communities. Policies in the postcolonial states failed to change the socio-economic marginalization (Mayaram, 2017). Recent works show that although Meos have maintained their unique cultural hybridity that was a mix of Islamic practices with Hindu ones, they still remain economically deprived and educationally backward (Sikand, 1995; MENAFN, 2023).

#### **Table 1**

#### *Estimated Mewati Population Distribution Post-Partition (1947–1951)*

Region	Estimated Population	Percentage of Total Mewatis	Remarks
Remained in India	~400,000	50%	Predominantly in Rajasthan, Haryana, Uttar Pradesh



Migrated to Pakistan	~400,000	50%	Largely settled in Punjab (Kasur, Lahore) and Sindh
<b>Total</b>	<b>~800,000</b>	<b>100%</b>	Based on Aggarwal (1966) and partition studies

### **1.7 Mewati Muslim Community Migration to Pakistan: An Overview**

In 1947, it changed a lot with the help of the Partition of India because the Mewati Muslim community is one of the most influential Muslim ethnic groups in Mewat, a region that covers some part of the present-day Haryana, Rajasthan, and Uttar Pradesh in northwestern India (Mewati Dunya, 2025). The Mewat region was partitioned between the princely states of Alwar and Bharatpur (in Rajasthan) and the Gurgaon district (which was then part of East Punjab) during Partition and placed the Muslim population of these regions in confusing conditions.

The era of partition introduced communal violence in Mewat like never before. In 1947, the communal riots broke out in Alwar, Bharatpur, and other neighbouring states and thousands of Meo Muslims, who had been living in their ancestral land, were displaced (Projects, 2025). Thousands of people were killed during these confrontations, and the princely rulers, especially Bacchu Singh (prince of Bharatpur) and his supporters had a huge contribution to the violence against the Meo population (Projects, 2025). This violence interfered with centuries old social and economic order that had defined Mewat where Hindus and Muslim had relatively coexisted.

It was approximated that there were about 800,000 Meos who had migrated to Pakistan during the period of Partition (Projects, 2025). All Meos did not go to Pakistan though. It is striking that on 19 December 1947, Mahatma Gandhi went to Ghasera village in Punjab (now in Haryana) to persuade residents to remain in India and assured them of a safe and peaceful future (Projects, 2025). Following the appeal made by Gandhi, approximately half of the total Meo population decided to stay in India and a considerable number of them, amounting to 25 percent or so, eventually moved to Pakistan (Aggarwal, 1966).

The Mewati migrants who opted to migrate to Pakistan were mostly located in Punjab area, which presented them with farming opportunities as in their mother land. The 2023 Pakistani census estimates that there are 1.1 million Mewati speakers, now present in Pakistan, with most of them found in Punjab (Projects, 2026). Meos inhabitants were concentrated in the biggest area, Kasur district, where over 470,000 speakers of Mewati language make approximately 12 percent of the population of this region (Author, 2025). Also, there were large populations of Meos living in Lahore (estimated to be 250,000) and in smaller numbers in districts such as Sialkot, Multan, Narowal, Lodhran, and beyond Punjab in Karachi and Mirpurkhas (Mewati, 2025).

The movement and the consequent settlement in Pakistan led to even a complicated identity crisis of Mewati. Meos had long been syncretic: a mix of Hindu and Islamic traditions traced centuries before (Mewati Dunya, 2025). Partition however cemented the communal lines and compelled Meos to adopt a more clearly Islamic identity to align with the new system of the nation-state. The widely dispersed geographic pattern of migrant Meos in Pakistan, as opposed to the centralized location in Mewat, made the process of maintaining their unique linguistic and cultural backgrounds difficult (Mewati Dunya, 2025).

The Mewati migrants first engaged in agricultural and pastoral activities as they used to do before the partitioning of Pakistan. They also gradually became merged with the rest of the Muslim population and eventually ceased to have a clear group identity and cultural heritage (Mewati Dunya, 2025). As opposed to their counterparts in India who upheld more transparent communal lines, Meos in Pakistan gradually became more mixed with other Muslim groups and started adopting the local culture, becoming virtually similar to local Muslim communities at the end of the 20th century (Mewati Dunya, 2025). In Pakistan, the need for strengthened intersectoral policy coherence across energy, water, and agriculture sectors to support effective climate resilience strategies (Rafiq-uz-Zaman et al., 2024). In this way All agriculture related societies could be empowered.

The Mewati experience of Partition is illustrative of the general tragedy of Partition migrations in that a community with strong historical roots was to be displaced, to be subjected to violence and displacement, only to get absorbed into the majoritarianisms of their new country.

The historical development of the Mewati community reflects the active process of interaction of faith, power, and geography. The Meos are the product of the Rajput kin and Islamic reform, which they made their



own identity across the frontiers that were not able to categorize them. Their narrative reflects a synthesis and social change in India starting with the medieval resistance to the present marginality.

**Table 2**
*Distribution of Mewati Speakers in Pakistan (2023 Census Estimates)*

District/Region	Estimated Mewati Speakers	Percentage of Local Population	Key Settlement Areas
Kasur District	470,000	12%	Rural and semi-urban clusters
Lahore	250,000	~2%	Urban neighborhoods, peri-urban
Sialkot	80,000	~3%	Villages, small towns
Multan	60,000	~2%	Agricultural belts
Karachi	40,000	<1%	Migrant colonies
Other Regions	200,000	—	Narowal, Lodhran, Mirpurkhas, etc.
<b>Total</b>	<b>~1,100,000</b>		Source: Projects (2026), Mewati Dunya (2025)

## 2. Socio-Cultural Processes and Identity Construction.

The Mewati community socio-cultural fabric has been greatly influenced by a number of reasons, among them being the historical nomadic background and the long-term contact with other communities in the region. This interactive nature has helped the community to have its own cultural manifestations and even social patterns. One of the notable elements of their current community life is a constant search of themselves and the need to preserve their own identity (Kalauni, 2025). This quest shows how the community has been trying to preserve and defend their cultural heritage in the wider socio-political context.

The self-recognition and cultural maintenance drive is not only peculiar to the Mewati community but is also echoed by other indigenous communities who have gone through historical migrations and cultural struggle. An example is the Rana Tharu community, which also settled in historically in Rajasthan, India, escaping such occasions as the battle of Haldighati of 1576 A.D. (Kalauni, 2025). They are also confronted with continuous socio-economic and cultural pressures, and they are actively working in the same directions to maintain their identity in Nepal Terai. The prevailing political decentralization political systems in Nepal are geared towards the empowerment of the local governing system allowing communities such as the Rana Tharu community to form the socio-cultural organizations and ensure that their traditional institutions such as Bhalmansas and Padhanas remain in place to maintain the law and order and development within their villages (Kalauni, 2025).

### 2.1 Economic Livelihood and Life Dynamics

In the past, various communities in Rajasthan have been involved in various economic activities which in most instances have been dictated by their traditional cultures. As an example, the de-notified tribe of Nat, which is a scheduled caste in the state of Rajasthan, was once nomadic entertainers; they danced and brought acrobats to sing and entertain the kings and their subjects (Jangir & Budharam, 2024). It is a historical pattern of economic interaction that is based on performance and entertainment, and which shows the specialization of some communities in the wider socio-economic framework of the area.

The modern situation has offered both challenges and opportunities that have huge impacts on the economic profiles and livelihood patterns of such communities. To comprehend their current socio-economic situation, it is necessary to consider its life and livelihood relationships, relying on available literature, recent statistics, and the reports of such organizations as the National Commission on Nomadic, Semi-nomadic and De-Notified Tribes (Jangir and Budharam, 2024).

Availability of basic services, such as education, health care and job opportunities continue to be a fundamental factor of the socio-economic status of marginalized populations in Rajasthan. Most tribal women, especially those belonging to tribes such as Bhil, Meena, Garasia, and Sahariya are usually very disadvantaged in these regions, despite being a large percentage in the Scheduled Tribes of India (Meena, 2025). Self-Help Groups (SHGs), Forest Rights Act (FRA), and Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) are all forms of intervention that have tried to give these women financial inclusivity, employment but still face challenges in ensuring that these women can be fully empowered and can be agents



(Meena, 2025). The absence of extensive and long-term policies and socio-cultural limitations through limited mobility and gender-based violence, make their financial progress even more difficult (Meena, 2025).

## 2.2 Problems and Future Projections

As well as numerous other disadvantaged communities in India, the Mewati community has been struggling with a long-standing problem, such as high socio-economic inequalities and low access to key protective state and nationwide facilities (Meena, 2025). Education, healthcare, and employment opportunities are the most evident sectors that suffer significant disadvantages, and these directions reflect the plight of other tribal groups in the state of Rajasthan (and in India in general), including the Bhil, Meena, Garasia, and Sahariya, who also comprise a significant portion of the Scheduled Tribes in India (Meena, 2025). These current problems have been aided by historical reasons, which made it easier to exist in an environment in which comprehensive and longitudinal policies are missing, which makes their empowerment process even more complicated (Meena, 2025).

Sustainable empowerment among the Mewati community should be waged through a multifaceted strategy that can help to overcome socio-cultural obstacles that lie deep rooted. Such obstacles are a lack of movement, violence against women, child marriage, and widespread social stigmatization which together hinder the full agency and liberty of tribal women and other vulnerable people (Meena, 2025). Although such programs as Self-Help Groups (SHGs), Forest Rights Act (FRA) and the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) have brought about positive measures resulting in the financial inclusion and employment chances, they may have limited effectiveness unless these measures are accompanied by other comprehensive shifts in the gender relations, governance system, and socio-cultural norms in these communities (Meena, 2025).

Going forward, the future research needs to be context sensitive, intersectional and participatory in order to have comprehensive understanding of the complex nature of structural and normative aspects that define the empowerment and development of the Mewati people (Meena, 2025). This study must transcend beyond surface findings, in an endeavour to find out the crucial holes within the current socio-economic models, and promote a policy change that is not only inclusive, but also truly enables the members of the community to make their personal decisions, and remain not a puppet on the other decisions made by others (Meena, 2025). This is important in order to promote long term change and make interventions result in actual changes in their lives.

## 3. Socio-Cultural Identity and Religious Practices

### 3.1 Historical Religious Foundations

Various other communities in Rajasthan, and the Mewati community is one, which has established a distinct social-cultural identity that blends both the Islamic and local cultures. Traditionally, the society has upheld the use of Islamic religion and, at the same time, embraced some of the local Rajasthani cultural practices, forming a syncretic shape of community expression. This assimilation of traditions mirrors the general trend of nomadic and semi-nomadic communities in India, in which cultural adjustment was the only factor that allowed them to survive and keep their communities together (Goyal et al., 2024).

### 3.2 Cultural Practices and Traditions

Cultural identity of Mewati community is coherent in various ways, through folk traditions, oral narratives, as well as artistic forms. Like other women in the marginalized communities of Rajasthan, women in the Mewati community are responsible for ensuring that intangible cultural heritage is preserved by passing folk knowledge, rituals, storytelling, and traditional crafts (Srivastava, 2025). They also act as a means of preserving culture as well as increasing the strength of communal connection and group identity during the modernization pressures.

### 3.3 Contemporary Religious and Social Dynamics

Nowadays, the Mewati community still have to find a way through the narrowing of religious beliefs and the realities of the modern world. The issue of religious identity preservation is still noteworthy, but globalization and urbanization subject the community to pressure. The loss of traditional livelihood practices has been a cause of marginalization, together with the complications of identity sustenance in a modern urban and rural environment, as observed with other nomadic and de-notified communities in India (Chatterjee et



al., 2024).

#### 4. Migration Patterns and Contemporary Mobility

##### 4.1 Historical Migration Trajectories

Pastoral and trading activities constituted the major historical factors that led to the migration of the Mewati community. The Mewati, similar to other nomadic pastoral groups in India, were practicing seasonal movements in order to reach grazing lands and markets (Yadav, 2023). Migration patterns were so ingrained in their economic survival strategies and social structure that a way of life was formed to suit the semi-arid environments in Rajasthan.

##### 4.2 Contemporary Rural-Urban Migration

Similar to a majority of other rural communities in the last decades, the Mewati community has undergone massive rural-urban migration due to economic strains, lack of job opportunities and in search of improved livelihoods. The migration research of Rajasthan shows that economic opportunities are the main driving force behind migration, and the employment factor is the most important pull factor (Joshi, 2023). There are however significant socio-economic problems facing migrants of the marginalized communities such as low wage, job insecurity, unsatisfactory housing, and poor social integration. The land use changes at the rural-urban interface exerts multiple social, economic and environmental impacts for both the natural landscape (Farah et al., 2022).

##### 4.3 Gendered Patterns of Migration and Family Dynamics

The internal migration among the Mewati community can be seen as a wider gendered trend in disfavoured populations in India as well. Whereas men tend to decide to migrate towards seeking employment, women tend to stay back in villages to run households and farms. Such division of migration by gender impacts on the family structure and intergenerational sharing of knowledge, especially in terms of traditional ways and preservation of cultural heritage (Sahu and Tiwary, 2025).

#### 5. Educational Status and Literacy Barriers

##### 5.1 Historical Exclusion from Formal Education

Historically, Mewati community (as well as most other nomadic and marginal communities in India) was systematically marginalized in the formal schooling system. Nomadic life and lack of financial means provided a challenge to regular school attendance. Also, these barriers were enhanced by conservative societal attitudes and restricted access to educational infrastructure in rural Rajasthan (wani & Majid, 2024).

##### 5.2 Government Initiatives and Implementation Gaps

Recent statistics indicate that the level of education among the Mewati community is still way below that of the state and the country. This education disparity has a direct effect on the employment opportunities, health literacy, and socio-economic mobility. Education, health, and job opportunities are also a crucial factor of socio-economic well-being among the marginalized populations in Rajasthan, and they directly affect the capabilities of people to leave the state of poverty and attain upward social mobility (Meena, 2025). Rafiq-uz-Zaman, (2025) suggested the skill-based education for excluded communities as a solution of empowerment.

Although the National Education Policy (NEP) 2020 and the Right to Education Act (2009) have focused on offering inclusive and equitable education to the marginalized groups such as the Scheduled Castes and Scheduled Tribes, there have been problems with implementation (Dabral and Anjali, 2025). Disparities in infrastructure, lack of staff, gender, and socio-cultural obstacles to equitable access to quality education still persist in rural Rajasthan (Vishvajeet and Sharma, 2023). Government of Pakistan empower the women of the society by skill-based education (Rafiq-uz-Zaman et al., 2024).

#### 6. Health Status and Healthcare Access

##### 6.1 Traditional Health Practices

Previously, Mewati community and other tribal and nomadic communities in Rajasthan used to depend significantly on the services of traditional healers and indigenous medicine. These indigenous curing systems that employed medicinal plants locally available and involved the use of rituals became the main healthcare framework that was available to the population (Ghosh and Chatterjee, 2024). Traditional healers continue to play significant roles in the community because of the provision of cost effective and culturally relevant services.



## 6.2 Contemporary Health Disparities

Even after the changes in healthcare infrastructure in India, healthcare disparity still affects Mewati community in a considerable way. Poor access to healthcare institutions providing primary care, limited health literacy, geographical seclusion, and socio-cultural constraints do not allow them to utilize health services. The health disparities in tribal people are still acute, which is an intersection of poverty and lack of education, as well as a systemic problem of healthcare accessibility (Setua & Islam, 2025).

## 6.3 Healthcare Infrastructure and Policy Challenges

Primary and secondary healthcare services are now developed, but rural regions with the marginalized populations such as the Mewati population still face the problems of insufficient healthcare providers, infrastructures, and health literacy (Gupta, 2025). Digital health initiatives and Public-Private Partnership models have potential, but they need to be reinforced with implementation and community involvement in order to provide fair access.

# 7. Current Socio-Economic Status and Livelihood

## 7.1 Occupational Structure

Modern Mewati population is involved in various activities as part of their occupation that indicates the adaptation to the modern economic prospects. Although some still retain the aspect of traditional operation in the area of animal husbandry and trading, many have been diversified in farming, small business and wage working. Their present socio-economic profile must be understood based on the demographic, educational, and economic aspects at the national and regional levels (Jangir and Budharam, 2024).

## 7.2 Income and Employment Challenges

The job opportunities available to the Mewati community are minimal with the characteristic of being in the informal sector with low wages and job security. Women especially have limited economic opportunities with most of them working at home or working in the fields. The schemes of economic empowerment such as Self-Help Groups (SHGs), Forest Rights Act (FRA), and MGNREGA have both successes and failures in that they create certain financial inclusion but in most cases do not create full economic agency (Meena, 2025).

## 7.3 Household Economic Status and Poverty

There are still a large number of Mewati who survive below or close to the poverty line by having minimal access to productive resources and credit facilities. Poverty is also overlapping with other social disadvantages such as caste discrimination and gender inequality which make the barriers to economic progress compound. Social protection and government welfare schemes are not a silver bullet because they are usually not enough to create a sustainable improvement in livelihood (Nagoji, 2024).

# 8. Gender Dynamics and Women's Status

## 8.1 Traditional Gender Roles and Contemporary Changes

Traditionally, the Mewati women were restricted in their roles both at home and at the farm, and had little say in the community decision-making. The modern globalization and urbanization posed some new opportunities to women and also brought some conflicts to the traditional gender norm. The shift of the traditional roles into the modes of economic and social involvement is an indication of the bigger changes taking place in the marginalized communities in India (Meena, 2025).

## 8.2 Women's Empowerment Initiatives

Other government and Non Governmental Organization-led programs to empower women such as Self-Help Groups, skill development programs, reservations in politics have somehow offered some space through which women can be empowered and included in the economic mainstream. Nevertheless, such efforts do not always produce true empowerment because women do not always have full rights and agency over their lives because of the continued and existing socio-cultural constraints such as limited movements, gender-related violence, and child marriage (Meena, 2025).

## 8.3 Health and Education of Women and Girls

In the Mewati community, women and girls are disadvantaged because of compounded disadvantages in their access to education and healthcare. There is still early marriage, high fertility and low levels of reproductive health awareness. Specific programs that aim to focus on the reproductive health, education access, and medical use of women are essential to enhance the overall well-being of the community and end



the intergenerational poverty cycles (Nanda et al., 2025).

## 9. Policy Interventions and Government Schemes

### 9.1 Constitutional Protections and Reservation Policies

Articles 15 and 16 and other provisions in the Indian Constitution offer certain protection to the marginalized communities. Although reservation policies in education and employment offer a certain degree of access, they usually do not reach a substantive equality because of gaps in implementation, social discrimination, and lack of suitable resource distribution (Harugade, 2024).

### 9.2 Five-Year Plan Initiatives

The five-year planning frameworks have had certain clauses on development of tribal and marginalized communities with some of the successes being disease eradication programs, health infrastructure development, and nutrition programs. Nevertheless, there are still critical gaps, such as geographical isolation, poor infrastructure, socio-cultural obstacles, and poor health literacy (Setua & Islam, 2025).

### 9.3 Targeted Social Welfare Schemes

Initiatives by the government like MGNREGA, Ayushman Bharat, and state specific welfare programs have increased access to employment, healthcare and social protection. Nonetheless, there are still serious issues of implementation such as the lack of financing and effective monitoring system as well as the absence of coordination among agencies. Although the welfare schemes of Prime Ministers are beneficial in their role of benefiting marginalized communities, they need to be further tightened and better implementation mechanisms in order to achieve maximum benefit (Sivapandi, 2024).

**Table 3**

*Coverage and Gaps in Key Welfare Schemes Among Mewatis (2023)*

Scheme	Target Coverage in Mewati Region (%)	Actual Beneficiary Penetration (%)	Key Implementation Gaps
MGNREGA	90% (eligible households)	65%	Delay in payments, limited workdays
Ayushman Bharat	100% (eligible families)	55%	Low awareness, documentation issues
Forest Rights Act (FRA)	40% (eligible tribal households)	15%	Complex process, lack of legal aid
Self-Help Groups (SHGs)	50% (women households)	28%	Limited funding, patriarchal resistance
PM Ujjwala (LPG)	95%	70%	Refill cost barrier
PM Awas Yojana	80% (eligible households)	45%	Land title issues, corruption

## 10. Future Development Pathways and Recommendations

### 10.1 Contextual Challenges and Implementation Gaps

Although there are strong postulates, the Mewati community is still struggling with various socio-economic inequalities. Such critical implementation gaps occur due to the lack of adequate funding, poor institutional capacity, lack of inter-agency coordination, and community involvement in the program design and implementation (Dabral and Anjali, 2025).

### 10.2 Integrated Development Approaches

The development of the Mewati community should be done in integrated and multi-dimensional ways that would tackle both issues of health, education, economic opportunities, and social inclusion. The growth plans should take into consideration and honor the cultural traditions of the communities and establish avenues through which they can expand their economies and enhance their living conditions (Sharma et al., 2021).

### 10.3 Strengthening Community Agency and Participation

The interventions of the future should focus on the true community involvement in decision-making and avoid the top-down approach to the implementation of the policies. Developing the sustainability of the community, their social capital, and adaptive capabilities based on the traditional knowledge system could increase the social capital of the community and cultural appropriateness of development measures (Ismail et



al., 2025).

#### 10.4 Research and Evidence-Building

Future studies should be context sensitive, intersectional and participatory in nature in order to embrace the multifaceted aspects that influence the development process of the Mewati community. Evidence-based policymaking can be informed by longitudinal research following changes in communities, the effects of policy interventions, and their unintended outcomes (Meena, 2025). Greater record keeping of oral histories and community histories can not only safeguard cultural knowledge but also add to historical knowledge.

#### 11. Conclusion

The current shape of the Mewati population of Rajasthan is a general trend of adaptation, endurance, and marginalization in a nomadic and semi-nomadic population in India. Since their pastoral and trading communities, the Mewati have experienced immense socio-economic changes with the modern times marked by livelihood diversification and assimilation into the formal sectors.

Modern issues such as socioeconomic inequities and lack of access to education, health, and workplaces; general gender disparities; and lack of economic agency are manifestations of historical marginalization, the existence of structural forces, and poor policy execution. Though through a number of governmental efforts and non-governmental programs, some support has been offered, the extent of this support is still smaller unless it tackles the structural inequalities in these areas and makes sure that communities are a part of these efforts.

The progress of the Mewati community in the future lies in the solutions based on the transformational strategies that should observe cultural identity and provide equal opportunities to socio-economic development. Sustainable empowerment cannot be achieved without policy reforms but radical changes in the form of governance, the relationship between the communities and the state, as well as the socio-cultural background that still marginalizes the vulnerable groups. India can renew towards achieving true inclusive development within the Mewati community and other groups marginalized by focusing on community voices, building on what is already known, and through integrated and evidence-based interventions.

#### Authors Contributions

All the authors participated in the ideation, development, and final approval of the manuscript, making significant contributions to the work reported.

#### Funding

No outside funding was obtained for this study.

#### Statement of Data Availability

The corresponding author can provide the data used in this study upon request.

#### Conflicts of Interest

The authors declare no conflict of interest.

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