



The Muslims of Kashmir and The Freedom to Practice Religious Rites ... a Drop in The Sea of Violations



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Introduction:

The ancient human civilizations and the monotheistic religions and the eras that followed passed through different stages until they settled firmly in the practice of religious rites and rituals, and international treaties affirmed them as a human right and must be exercised freely. A person has absolute freedom to choose a religion or belief, and a society other than him in religion must respect the belief and accept the principle of peaceful coexistence and not compel him to embrace beliefs or practice religious rites, which are his dignity. International human rights conventions have included many texts that clarify the rights and duties of practicing religious rites, in order to avoid violence and religious persecution.

Despite this, the Muslims of Kashmir are subjected to restrictions on their freedom to practice religious rites and rituals in various forms, and this is religious persecution on the one hand, and a violation and discrimination of the rights of minorities on the other, given that Muslims represent 14% of the population of India.

Human rights abuses in the union territory of Jammu and Kashmir are an ongoing issue in the northern parts of India, and abuses range from mass killings, enforced disappearances, torture, rape and sexual assault to political repression and suppression of freedom of expression. The Indian Army, Central Reserve Police Force, Border Security Personnel and various separatist armed groups are accused of committing gross human rights violations against the Muslims of Kashmir, but there is no justice for all these abuses.

This report is divided into three main axes. The first axis deals with the contents of international human rights conventions on the freedom to practice religious rites; The second axis discusses the violations against the Muslims of Kashmir, and the interactions of the international community with those violations, after presenting the historical circumstances that led to the emergence of the conflict between India and Pakistan over the region. In the third axis, pictures of the most prominent violations that violate the freedom to practice Islamic rites in Kashmir and their features under the restrictions of Corona are reviewed.

First: The freedom to practice religious rites in international agreements

The practice of religious rites is the practice of one of the forms of worship imposed by the teachings of religion in order to draw closer to the deity, which indicates submission, compliance and avoidance of the rules of religion. There is no restriction on it other than prejudice to public order and public morals. Each religion has a variety of religious rituals and differs from other religions.

The practice of religious rites and rituals is not limited to the individual, but extends to include society, as it is a tool for establishing and confirming values, and works to provide its participants with some methods and means that determine the nature of the relationship between them and the world around them, and defines their relationship with natural and supernatural forces.

Article 18 of the 1948 Universal Declaration of Human Rights explicitly states the freedom of religion and the freedom to practice religious rites, as it states: "Everyone has the right to freedom of thought, conscience and religion, and this right includes his freedom to change his religion or belief, and his freedom to manifest his religion." or his belief in worship, observance of rites, practice and teaching, alone or with a group, and in public or in private."

This provision was repeated in the first paragraph, Article (18) of the International Covenant on Civil and Political Rights 1966, and the third paragraph added that: "The freedom of a person to manifest his religion or belief may not be subjected, except to restrictions imposed by law and which are necessary to protect public safety or public order." or public health or morals, or the fundamental rights and freedoms of others."

In 1981, the United Nations General Assembly adopted without a vote the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. The media included eight articles. Article 6 of the Declaration dealt with interest in the establishment of religious rites within the framework of freedom, and stipulated: "Includes the right to Freedom of thought, conscience, religion or belief, **the following freedoms:**

- (a) the freedom to worship or to hold meetings related to a religion or belief, and to establish and maintain premises for these purposes;
- (b) freedom to establish and maintain appropriate charitable or humanitarian institutions;
- (c) the freedom to make, acquire and use a sufficient quantity of necessary materials and things connected with the rites or customs of a religion or belief;
- (d) the freedom to write, issue and distribute publications in these fields;
- (e) the freedom to teach religion or belief in places suitable for these purposes;
- (f) freedom to solicit and receive voluntary contributions, financial or otherwise, from individuals and institutions;
- (g) freedom to form, appoint, elect or assign such appropriate leaders as may be needed to meet the requirements and standards of any religion or belief;
- (h) the freedom to observe rest days, celebrate holidays, and perform rituals in accordance with the precepts of a person's religion or belief;
- (i) Freedom to establish and maintain contacts with individuals and groups on matters of religion or belief at the national and international levels.

The 1989 Convention on the Rights of the Child, in Article 14, also included the following:

- 1- States Parties shall respect the right of the child to freedom of thought, conscience and religion.
- 2 - States Parties shall respect the rights and duties of parents and, as the case may be, of their legal guardians, to direct the child to exercise his or her right in a manner consistent with the evolving capacities of the child.
3. Professing one's religion or beliefs may only be subject to such restrictions as are prescribed by law and necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

Thus, it is concluded that it is permissible to restrict the freedom to practice religious rites under special security and societal conditions that pose a danger to the adherents of the main religion or a particular religion according to the circumstances of that country. Since human rights are interconnected, intertwined and indivisible, the right to practice religious rites - as part of freedom of religion and belief - is linked to a number of other rights guaranteed by international conventions and covenants, such as the right to freedom of expression, the right to assembly, and the right to education.

The practice of religious rites is considered a right of freedom of expression of belief that allows the holder of the religious belief to express and practice it without coercion. Without the freedom to declare affiliation to a particular faith, the ability to follow the teachings of the chosen faith, including religious rites, and to transmit them from one generation to the next, seems to be lacking. Thus, freedom of expression ensures the defense of cultural diversity resulting from religious diversity. The practice of religious rites is closely related to the right to meet, because whoever embraces a religion seeks to spread it and spread its teachings and rituals, and this will only be achieved through meeting others. Everyone has the right to education because it makes it easier for him to learn about the various rites and rites of his religion. However, educational systems differ according to the different state religion, meaning that the practice of religious rites from the perspective of the right to education differs from one state to another.

And if states join, of their own free will, to international conventions related to human rights, they are obligated to publish, protect and promote them. Because knowledge of those rights is a prerequisite for the effective enjoyment, exercise and defense of them, and therefore the denial of education may prevent the effective enjoyment of human rights, including the right to practice religious rites.

Second: Features of violations of the rights of Kashmiri Muslims

1- Territory Status

Kashmir is located in the far northwest of the Indian subcontinent, bordered by Pakistan to the southwest and part of the northwest, while India is bordered by a 300-kilometre long border to the south and west, and Afghanistan is located at the borders of Kashmir in the northwest as well, and its borders are connected to what are known as “republics.” Central Asia.” Chinese Turkestan also shares a long border with it to the north. In other words, Kashmir shares its borders with regional powers: China, India, Pakistan, and Afghanistan.

This unique geographical sensitivity has led to the outbreak of war between India and Pakistan four times since 1947, and several resolutions were issued by the Security Council and the General Assembly of the United Nations.

The total area of Kashmir is about 223 thousand square kilometers, divided by an armistice line that was agreed upon in 1972 AD, which made Pakistan an area of 37%, India 63%, and the majority of Kashmir's population is Muslim (about 7 million people).

In Indian Kashmir, Muslims are subjected to continuous harassment from the Hindu rule, which practices genocide in the most heinous and most horrific way. The massacres began in Jammu, when India announced the opening of the door to immigration to Pakistan for whoever wanted from the people of Kashmir, and that it would provide those wishing to emigrate with the assistance and means of transportation necessary for that. The aim was to gather the largest number of Muslims in one place. On November 4, 1947 in Jammu, nearly half a million Muslims were massacred, and thousands of Muslim girls and women were raped by the Indian army.

Against the background of defending Muslims and abusing them in Indian Kashmir, the Indo-Pakistani conflict over the region was escalated and internationalized until the two countries became possessed of nuclear weapons, threatening each other with them. Thus, the report deals with the violations that occur against the Muslims of Indian Kashmir.

2- Policies of violating the rights of Indian Kashmir Muslims

Dealing with Muslims in Indian Kashmir - as part of India's complete minorities - is subject to the provisions of the Indian Constitution and laws that

specifically differentiate and discriminate in dealing with Muslims. The constitution defines the system of government as a multi-religious democracy; Any state is secular and protects freedom of religion or belief. But the reality in dealing with Muslims - whose number is close to 195 million according to the 2020 census - shows the extent of violations in their access to their rights to exercise their rights and to practice their religious rites.

Under Article 370 of the Indian Constitution, Jammu and Kashmir had the right to self-determination and to join the Indian Union long after the accession of the rest of the Indian states. But in August 2019, this article of the Constitution and related laws were canceled by the Indian Parliament after the ruling party's proposal, meaning that India annexed the territory individually to its states in violation of UN Security Council Resolutions 48, 122 and 123 which state that the settlement of this The dispute passes through a free and fair referendum through the United Nations to decide the fate of the region, either independence or joining Pakistan. As a result, the government announced the repeal of 152 other laws, including the "granting permission to resettle" law for state immigrants who hoped to return to their homes in the future based on that law.

On May 18, 2020 a set of new residency rules were introduced in Kashmir by the Government of India which replaced the old state laws or permanent residence laws according to which, among the many categories of eligibility, those who had resided for 15 years in Kashmir and Jammu are now eligible citizens to apply the law. Only at least 1.74 million immigrants from India are eligible for the new residence status as of 2020 and this constitutes 14% of the region's total population.

There are systematic policies to violate the rights of Muslims in Kashmir, such as changing the educational curricula in Kashmir, imposing Hindu culture and heritage, spreading Indian nationalism, stirring up tribal, regional and sectarian differences, and completely preventing the teaching of Arabic and Islamic history, in addition to birth control among Muslims to stop the increase in the number of Muslims. The policy of recruiting agents and spies, and the formation of a Kashmiri Muslim leadership loyal to the Indian government. All these steps are going in parallel with the massacres and the constant massacres against the Muslims of Kashmir.

In December 2019, Genocide Watch noted that "Muslims in Kashmir are only one step away from extermination." If India is not held accountable for its

intolerance against Muslims, especially in Kashmir, where its illegal control and rampant violence intersect with Islamophobia to produce destructive conditions for Kashmiris, then massive human rights violations and demographic genocide will continue.

Kashmir is based around 700,000 security personnel, and under the Jammu and Kashmir Troubled Areas Act and the Armed Forces (Jammu and Kashmir) Special Powers Act, members of the security forces have exceptional powers including the power to shoot suspected lawbreakers including children under 15, and destroy structures suspected of harboring militants or weapons.

3- The international community's reaction to the issue

The strongest reaction comes from the Middle East countries and the Organization of Islamic Cooperation with the Malaysian Muslim League always urging India to withdraw its measures and respect the perspectives and rights of Kashmiri Muslims. Some human rights organizations say more than 100,000 Muslims have died since 1989, while official figures from Indian sources put estimates of the number of civilians killed by the insurgency at just over 50,000. Nor do the crimes committed by the militants compare to the widespread abuses by the Indian state forces.

a) the red cross

Reports revealed that the Red Cross briefed US officials in Delhi in 2005 on the security forces' use of torture between 2002 and 2004 against hundreds of detainees suspected of links to separatist fighters (the Jammu Kashmir Liberation Front).

In the report of the Special Rapporteur on freedom of religion or belief during her visit to India in 2008, she was informed by Muslim interlocutors in Kashmir that a number of them had been arrested on groundless suspicion of terrorism. Some of them even had problems finding a lawyer who would be willing to defend a suspected terrorist. Many Muslims were also disturbed by the association of terrorism with their religion despite the various public statements of the Islamic leadership condemning terrorism. There have been complaints about persistent bias among the security forces against Muslims in

Jammu and Kashmir who also appear to be facing difficulties with regard to the issuance of passports and security clearances for employment purposes.

b) International Amnesty Organization

In the course of its various reports, Amnesty International has also referred to the gross human rights violations in Kashmir by referring to the Muslim-majority population of Kashmir suffering from the repressive tactics of the security forces and the Indian government's disregard for fact-finding on people who are said to have disappeared or died in custody in Jammu and Kashmir. And in 2020, more than 40 people were killed when Hindu-Muslim clashes erupted over the controversial revised Citizenship Act. Amnesty International said Muslims bore the brunt.

c) the European Parliament

In a similar context, the European Parliament passed a resolution condemning New Delhi for human rights violations and the failure to achieve justice in Jammu and Kashmir after hundreds of unidentified graves were discovered with more than 6000 bodies in Indian Kashmir. Organization sources have accused India's External Intelligence Agency (RAW) of committing killings and detentions of the Kashmiri people through brutal methods.

d) Human Rights Watch

In its 2019 report on India, Human Rights Watch observed that "the government has failed to properly implement Supreme Court directives to prevent and investigate mob attacks, often led by BJP supporters, on the Muslims of Kashmir."

The US State Department's 2021 Report on Religious Freedom, in Muslim-majority Jammu and Kashmir, examined the negative impact of restrictions on freedom of movement and assembly on religious freedom, including observance of holy days and the ability to attend prayer. The internet shutdown of nearly 18 months, the longest ever in a democracy - and other restrictions on communications caused significant disruption and limited religious freedom.

Arrest Policy

Indian officials, according to the Associated Press, explained that hundreds of Muslims were arrested by the Indian police forces in the Indian-controlled part of the Kashmir region, and they are more than 500 people, during the past days for interrogation, most of them from the summer capital of the region, the city of Sri Lanka.

Police said the latest campaign of arrests in Kashmir affected members of religious groups and anti-India activists.

This campaign of arrests came after a series of attacks and killings in the disputed territory between India and Pakistan.

The current escalation began earlier this week with the killing of three Hindu attackers and a Sikh in Sri Nayar, and the local police blamed the attack on militants against Indian rule in the area.

The Indian police announced that the militants of the "Resistance Front" (TRF) anti-India group had shot and killed seven people in Kashmir since last week, bringing the total number of victims of attacks in the region since the beginning of this year to 28 dead, 21 of whom are Muslims.

The Indian authorities consider the "Resistance Front" to be a branch of the "Lashkar-e-Taiba" group, which operates from Pakistan.

The "front" was formed after the New Delhi government's decision in 2019 to abolish the decades-old self-rule of Kashmir within the Indian state.

Kashmir is the region between India, Pakistan and China in northeastern Asia, where the proportion of Muslims is about 90%, Hindus 8% and Sikhs about 1%.

The relatively recent "Resistance Front" movement claimed the recent killings of Hindu and Sikh teachers, saying that they were working for "the mercenaries and agents of the occupation."

In turn, Human Rights Watch called for the perpetrators to be held accountable and the Indian security forces accused of violations, including abuse, torture, and extrajudicial executions.

5) The legislative voice of Muslims in Parliament

The American Modern Diplomatic website published a report in which it talked about the plight of Muslims in India, despite their large number; One study confirms that the number of Muslims in India will grow significantly compared to anywhere else in the world by the year 2060.

Most of the winning candidates belonged to opposition parties while only one BJP candidate won 303 out of 542 seats across the country, but only one Muslim candidate managed to win a seat in the House of Representatives.

According to the site, Muslims have long been underrepresented in the Indian People's Assembly, and in the 1980 elections, about 10 percent of those elected were Muslims. In 2014, their number decreased to 4 percent.

As a result of poor representation in the Lok Sabha, crucial questions about the plight of Muslims in India are never asked, and most questions about Islam are usually asked by Hindu lawmakers, most of which revolve around rituals such as the Hajj. The plight of Indian Muslim women, similar to the harassment of veiled women in public.

6) Physical insecurity

The site explains that the Indian constitution and successive governments have failed to guarantee the physical security of the Muslim minority as well as other minorities. Since partition, more than 40,000 Muslims have been killed or injured in anti-Muslim riots. During the recent riots in Delhi, Muslim homes and shops were demolished despite a suspension order from the Supreme Court.

"Sachar Commission"

The seven-member high-level Sachar Commission, established in March 2005 by then Prime Minister Manmohan Singh, highlighted the social marginalization of persecuted Muslims. The Commission establishes an Equal Opportunity Commission to provide a legal mechanism for handling complaints of discrimination, including in matters such as housing and employment.

The socio-economic condition of Indian Muslims, like that of the untouchable and oppressed Dalits, has deteriorated over the years, and the Indian Constitution's commitments to fundamental rights, freedom of justice, equality and fraternity have not been fulfilled (Articles 25-30 of Part III of the Indian

Constitution). Therefore, the Muslim community must unite with other oppressed societies to form the movement of the oppressed people of India.

Third: Restricting the freedom of Kashmiri Muslims to practice religious rites

In Indian perceptions, adherence to Indian-administered Jammu and Kashmir is important to symbolize the secular character of the country as the Muslim presence prevails with an absolute majority of Muslims with 68.31% of the population while 28.44% of Hindus, according to the 2011 census, while the actions of the ruling Indian government against its Muslim citizens. It is a clear example of Islamophobia and intolerance, but what distinguishes it from violence against Muslims in Jammu and Kashmir is the disputed political nature of the latter. Therefore, restricting the practice of Islamic religious rites in Kashmir makes it imperative for the Indian administration to address it in all ways, whether through the deployment of armed groups that intimidate Muslims and support Hindus, or by issuing legislation and supreme decisions that prevent peaceful gatherings in mosques or Islamic religious squares, or the use of mass repression during the practice. The religious rites and policies mentioned have causal ties to the Hindu paramount goal of disempowering Muslims.

Currently, 46 out of 58 (79.3%) Indian Administrative Services (IAS) officers serving in the Jammu and Kashmir top bureaucracy are non-Muslims and only 12 are Muslims (20.7%), and in the highest authorities where the Deputy Governor of Jammu and Kashmir is. The department commissioners are non-Muslim and non-Kashmiri. Similarly, out of 12 judges of the Jammu and Kashmir High Court, 10 (83.3%) are non-Muslims including the Chief Justice, and only 2 (16.7%) are Muslims.

The assault on religious freedoms in Kashmir has been going on for several years, religious gatherings are regularly banned, mosques and imams are under surveillance, and social and religious organizations such as Jamaat-e-Islami are banned under strict laws such as the Unlawful Activities Prevention Act (UAPA). The government has also increased its authoritarian measures in Kashmir and Jammu since the outbreak of Covid-19, and started using virtual propaganda in order to prevent prayers from being held in mosques or Islamic holidays and to tarnish the reputation of Muslims in Kashmir.

The report monitors images of violations of the freedom to practice religious rites in Kashmir:

1- Violating the sanctities of mosques

The Kashmir Quarterly Journal reported that "Indian forces killed a number of citizens and set fire to mosques, shops and homes in different parts of Kashmir, and as a result there were demonstrations in many cities and soldiers desecrated the central mosque in Srinagar and tortured worshipers who were found inside."

The Supreme Court also ruled in November 2019 the entitlement of the land of the Babri Mosque inside the historic Hari Parbat fort that overlooks Srinagar to Hindu groups in Kashmir who claim that they were worshipping there before the mosque was built during the time of the Muslim Mughal Emperor who ruled India Zahir al-Din Muhammad Babur, who ordered its construction in 16th century. This mosque was demolished in 1992 by the Hindu militant group "Sang Parivar". The judges are accused of siding with the Hindu majority, while others view it as a ruling with political overtones to avoid violence.

Five mosques in Kashmir were also closed in August 2019 due to the manhunt for members of the Tablighi Jamaat in India. At least 1,900 Jamaat-e-Tableegh members were tracked down from Kashmir using their phone records. Under lockdown measures under COVID-19 several cases have been filed against them in various police departments across India under sections of the Indian Penal Code (IPC) for 'negligent' and 'malicious' acts of spreading infection.

2- Prohibition of performing prayers

Friday prayers are regularly banned at the historic Al-Jami' mosque. It remained completely closed from August 5 to December 18, for 19 consecutive weeks. In 2018, for a period of 12 Fridays, prayer in the Jameh Mosque was prohibited. In 2017, prayer was not allowed for 18 days, and in 2016 after the civil uprising the university mosque was closed for 19 weeks.

And not only that, in September 2016, the Indian police killed the 11-year-old Nasir Shafi Qazi (famously Mu'min) after returning from Friday prayers.

The attacks on mosques reached the level of theft, as thieves stole donation money from three mosques at the beginning of this year 2021, which are the Warpora Mosque, the Sharif Mosque, and the Sharif Goewara Tangmarg Mosque. Residents accused Hindu groups of the crime and expressed concern about the incident and demanded severe punishments against the perpetrators.

One of the repercussions of the precautionary measures for the Corona virus is that mosques were completely closed and the call to prayer was prevented in all five daily prayers in the central mosque in the city of Srinagar, the capital of Kashmir. This mosque has long been opposed to the encroachments and desecration of its pulpit from attacks by Hindu groups, and the pulpit of the Srinagar Mosque has been a center for representing the religious identity and social and political aspirations of the people of Kashmir for many decades.

3- Holidays

The major dilemma faced by the Muslims of Kashmir in the celebration of holidays, especially Eid al-Adha, where the rituals of sacrificing sacrifices according to Islamic legitimacy conflict with the Hindu sanctification of cows, which is prohibited to be slaughtered. And Kashmir reports Monday that the Indian government is strengthening its security forces on mosques in the region, during the celebration of Eid al-Adha, and may sometimes impose curfews to impose restrictions to prevent the purchase of food and Eid supplies.

One of the repercussions of the constitutional changes in 2019 is that the Muslims of Kashmir have suffered from the security restrictions imposed by the Indian forces on mosques in the region with the aim of deterring any protests against the government that may be associated with the Eid al-Adha celebrations against the background of the government's abolition of the region's autonomy. A group of about 40 clerics from North Kashmir were also summoned to the local army camp for a "consultation session" on the benefits of repealing Article 370. They were also asked to advise young people not to participate in protests and to avoid prayers.

4- Celebrations of religious occasions

Muharram processions by Shiite Muslims are met with brute force by government armed forces. In 2018 and 2019, tear gas, pepper gas and pellets were fired at procession participants in the city of Srinagar. In 2019, dozens were seriously injured, and in 2020 200 people were arrested as part of preventive arrests during the month of Muharram, many of whom were held under UAPA.

5- Closure of the largest historical mosque in Kashmir

As part of an ongoing campaign of repression against Muslims, the Indian government has continued, since December 17, 2021, to completely shut down the "Srinagar Grand Mosque" in the Jammu and Kashmir area under its administration.

The worshipers were surprised that the mosque was closed with iron chains, and the police informed them that it was closed "as punishment for their rioting against the occupation authority."

During the past two years, the government of Hindu Prime Minister Narendra Modi has been restricting prayer in the mosque, due to the protests by Muslims that started after India's abolition of Kashmir's autonomy on August 5, 2019, and then decided in the end to close it.

She claimed that the mosque was "the center of unrest, protests and clashes that challenge the Indian administration of the disputed Kashmir", so it "must be closed."

Not only did the Hindu authorities close the mosque, but also prevented Muslims from praying in the streets, and the Hindu gangs blocked the roads leading to the prayer halls and put cars and trucks in them and told them, "We do not want Muslims praying near our homes."

This historic mosque was built more than 600 years ago, and Muslims have been praying in it for centuries as "one of the beacons of science and religion" in the region, because it is a comprehensive Islamic center, but the Indian authorities closed it and imposed house arrest on the imam of the mosque in his home.

The question here is whether the violations and restrictions on the practice of religious rites are limited only to Muslims, or are they extended to include other religions?

The repression was not limited to Muslims, but extended to put pressure on the Christians of India, as several churches were attacked and targeted by extremist Hindu groups.

On December 23, 2021, the American newspaper "New York Times" reported that an Indian Christian priest said that he was surprised, while reciting his prayers in a church, by angry extremists chanting Hindu slogans, taking to the church podium and punching priests.

When the police attended, they did nothing to the aggressors. Rather, they arrested the priests, claiming that they were converting Hindus to Christianity, in violation of a law enacted by some states prohibiting religious conversion without the state's permission.

Reverend Manish David, speaking to The New York Times, explained: "They kept hitting us, pulling us by the hair, shouting questions about what we do, what songs we sing, and what we're trying to do."

Reverend David says that when the police came "didn't touch" the abusers, and instead took priests and worshipers to prison, under a law banning religious conversions, while "we were just praying."

The American newspaper said that anti-Christian anti-Christians are searching villages, storming churches, burning Christian books, attacking schools and attacking worshipers.

In many cases, they are assisted by the police and members of India's ruling party, government documents and dozens of interviews have revealed to The New York Times.

"In the church, worship itself has become a dangerous thing, despite the constitutional protection of freedom of religion," the newspaper said.

She pointed out that "many Christians have become so afraid that they are trying to disguise themselves as Hindus to protect themselves."

In September 2021, a mob of young men stormed the Chhattisgarh city police station, threw shoes at two priests, and beat them directly in front of police

officers without their intervention. Hindus also banned Christians from using water wells and gathering at Christmas.

Many Hindus justify these attacks as a means of preventing religious conversion, claiming that the possibility of some Indians, even if their number is relatively small, convert to Christianity or Islam, poses a threat to their dream of turning India into a "pure Hindu nation."

Conclusion

The historical dispute between India and Pakistan over the territory of Kashmir is one of the oldest internationally recognized conflicts, and this conflict has two dimensions: one is political and military, and the other dimension is a consequence of the first, which is related to the deterioration of the rights of Muslims in Indian Jammu and Kashmir. The right to self-determination has been curtailed, as well as the right to life, freedom of expression and freedom of religion, all of which have been violated with documented evidence.

The practice of Islamic rites in a Muslim-majority region within a Hindu country has been difficult throughout history, and the right to free practice of rituals is almost non-existent in light of the Covid-19 pandemic due to strict control, ban and general closure of mosques. If India claims democracy - according to its constitution - it must review that and abide by international human rights laws that it has signed and support freedom of religion or belief.