

## **State of Human Rights in India: A Case Study of Muslim Minority Oppression**

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### **ABSTRACT**

India adopted a democratic parliamentary constitution in January 1950. This constitution enumerates all fundamental civil and political rights irrespective of religion, caste, language or region.

However, in practice these rights are denied to religious minorities and low caste and out caste Hindus called Dalits. The Muslims being the largest religious minority have faced more discrimination than any other minority. Their religious cultural identity has been under pressure and they are underrepresented in the parliament or state assembly. The rise of Hindu revivalist movements under the BJP has made the Muslims more vulnerable to Hindu extremism and intolerance.

Pakistan has raised the issue of India's atrocities in Kashmiri at the international level. It supports the Kashmiri struggle for political and civil rights and their right to decide on their own about their political future. The UN and the international community must restrain India from resorting to "state terrorism in Kashmir".

**Key words:** Jammu & Kashmir, UN, TADA, Lok Sabah, BJP, Babri Mosque, INC, Dalits, Minorities

### **Introduction**

India has a parliamentary democratic constitution which is labeled as "a constitutional liberal democracy — a political system marked not only by free and fair elections but also by rule of law, a separation of powers, and the protection of basic liberties of speech, assembly, religion and property" (Zakria, 2004). However, it is observed that in observe, India has not realized these ideals. The quality of Indian democracy is poor. Even the Parliament of India is not being able to secure the rights of the minorities in India.

Despite all the legislative and judicial sentences and progressive reforms, minorities are still victims of discrimination, sexual harassment, rape, violence and killings. Clashes between different ethnic and religious groups always lead to death and expulsions. In some Indian states, religious freedom is restricted. Websites are partially censored.

A democratic system must ensure civil and political rights to its citizens, especially the marginalized section of population. In this respect, the real test is the guarantee of civil and political rights to various minorities in the country. The Muslims are the biggest religious minority in India, constituting about 14% of total

population. Their population is scattered all over the country, having majority only in the disputed territory of Jammu & Kashmir and the Union Territory of Lakshadweep, 78% and 96% respectively. Prior to partition of India in 1947, the Muslim population was about 25% in overall population of India. With the formation of Pakistan in the areas the Muslims were in majority. Now, according to the 2011 census report, the Muslims constituted almost 14% of India's population. Some private sources keep that the statistics of the 2011 census were not accurate. They also emphasize that the Muslims population was approximately 20 to 25% of total India's population. In spite of, the Muslim population as 14%, their representation in the parliament and the bureaucracy is very low.

### **The Muslims in the Pre- Independence Period**

In the immediate aftermath of the war of Independence 1857, the British administration took the control of India from the East India Company. It introduced the council's Act, 1861 which allowed limited political activity. A retired British bureaucrat A.O. Hume established a political party named the Indian National Congress (INC) in 1885, with the objective of creating a political platform for Indians.

Sir Sayyid Ahmad Khan, led the Muslim community to modern education and advised them to stay away from the congress to politics. "While addressing the annual session of Muhammadan Educational Conference at Lucknow he demanded separate electorate for the Muslims and prior to that at the time of Urdu-Hindi conflict he also expressed his views maintaining that it seems both the nations (Hindus and Muslims) would never join wholeheartedly in anything" (Mirza, 1997, 32). So, he initiated what ultimately became known as the Two Nation Theory, which was fully developed by Quaid-I-Azam Muhammad Ali Jinnah. This became the basis for the demand for Pakistan.

### **The Muslims in Independent India**

A reasonable Muslim population stayed back in independent India. The Muslims had been facing difficulties to re-adjust their selves politically and socially under this kind of environment. In addition, "the circumstances were not conducive at large as they were seen responsible of the division of motherland," (Ausaf, 1993, 40). There has been a sharp decline in Muslim's representation in Indian parliament.

Since independence, the situation of Muslims in India has often been critical. Among Muslims, those who migrated to neighboring Pakistan (called Muhajirs), were primarily wealthy people, the Muslim who left behind in India were comparatively poor. Muslims, in a predominantly Hindu environment were further vulnerable as a marginalized minority. Unlike occasional violence between Hindus and Sikhs or Christians, riots between Hindus and Muslims are historically older and have multiple causes including cultural, religious, ideological and economic,

## *State of Human Rights in India: A Case Study of Muslim Minority Oppression*

etc. “The table below shows the Muslim representation in Indian lower house” (Lok Sabha) 1947 to 2004.

### **Muslims Representatives in Lok Sabha**

<b>Year</b>	<b>Total Seats</b>	<b>Muslim Members</b>
1947	235	31
1952	489	21
1957	494	24
1962	494	23
1967	520	29
1971	518	30
1977	542	34
1980	529	49
1984	542	46
1989	529	33
1991	534	28
1996	543	28
1998	543	29
1999	543	32
2004	543	36

(Ansari, 2006, 64)

### **Religious Discrimination**

There have been religious and cultural conflicts between the Muslims and the Hindus. The Hindus worship cow and they banned cow slaughter in result of this lots of Muslim butchers families are badly suffered from it.

“The cow may be sacred to the upper castes, but not to the Christian, Dalits and Muslims. Food taboos of some higher castes do not end at beef. Beyond beef, eggs may not be sold publicly by court orders as it offends some castes sensibilities. Nor can school children bring food of their choice if it offends Hindus” (William, 1983: 405-427).

The Muslim leaders maintain that the Indian government policy has pushed the Muslims to wall. The secular parties “are said to be minority friendly of course but the events of the last decades; let alone the earlier ones, only show that some of issues concerning the largest minority of the country are cold shouldered by them all alike” (Sama, 13).

The Sikh community has also suffered in India since 1947. More than 1.4 million Sikhs were killed since 1947 in various incidents, leaving aside the rapes, humiliation, desecration and stages-encounters; more than 26,000 Sikhs have been languishing in jails without trial since 1948. In addition to the Sikhs, the alleged Indian democracy has to its credit the extermination of more than 200,000 Christians; over 200,000 Muslims in general; more than 80,000 Kashmiri Muslims of Indian-occupied Jammu and Kashmir, thousands of Tamils, Dalits, Manipuris Sikhs, or aboriginal of India and other non-Hindu minorities. Father Graham Stains, while sleeping in the jeep with his whole family was burnt alive; non-Hindu minorities’ religious scares and historical places have been destroyed and

deliberately demolished. However, the Indian democracy is a laboratory where experiments are conducted for the extermination of the non-Hindu minorities (Robinson, 2001).

However, in Meerut (UP) the communal riots of May 1987 S. P. Singh, the Commander of Provincial Armed Constabulary took away 25 Muslim Youth (almost 47 is the unofficial figure) from the Hashmipura, and killed them by open firing on them and in anger they took their bodies and threw them on May 22, 1987 in the Gang Nahar. The International Amnesty and the (PUDR) People Union for Democratic Rights labeled the PAC for the deaths of the those innocent Muslim young men.

Furthermore, on December 6, 1992, an unfortunate mishap happened in Ayodhya in the form of Demolition of Babri Mosque and in addition there had been the killing of the Muslims of the India approximately 261 in Gujrat, Maharashtra 275, Assam 115, Kerala 16, Karanataka 75, A. P 22, and so on under the rule of Congress party. Then under BJP; Orissa 2, Bihar 51 under Janta Dal. The “official toll of the dead had exceeded 1200 mark and injured 4000 by Dec 3, 1992. How many criminal cases were launched against the leaders of the BJP, the VHP, the Bajarang Dal, and the Shiv Sena. No secular party worth its name is interested to answer this” (Sama, 14-15).

The misuse of laws, especially “the Terrorist and Disruptive Activities Act (TADA)” against religious minorities, particularly the Muslims and Sikhs is very common. Almost “80% of the detainees under the TADA are Muslim. The police have arrested a large number of innocent Muslims men, women, children and old people on mere suspicion and most of them are languishing in jail for over several months. No charges have presented against them. The number of Muslims arrested in Kashmir under TADA is larger because the state is predominantly Muslim. The Muslim minority complains against inadequate representation in various sectors of national life including police, military and intelligence apparatus” (Sama, 14-15).

The “draconian Prevention of Terrorism Act (POTA) raised concerns that its predecessor the act would be used to target political opponents and minorities in the name of the war against terrorism. The United Nations increasingly recognized caste-based discrimination as a violation of international law, calling for state parties to adopt legislative and constitutional measures that would protect and uplift affected communities” (pu.edu.pk/images/journal/csas/PDF/7%20Abdul%20Majid\_30\_2.pdf).

Indian security Forces have used excessive violence in Kashmir going back to 1989. They discouraged Human Rights Organization to come to the Jammu and Kashmir. Some figures, “which are reported by international media and human right groups collected through their own sources are enough to present the real face of India that claims to be a secular and the biggest democracy of the world. The violence in Kashmir update since 1989 are:

## **Violence in Indian-administered Kashmir**

<b>Total Killing</b>	92,739
<b>House / Shops Destroyed</b>	105,682
<b>Orphaned</b>	107,227
<b>Women Molested</b>	9,854
<b>Widowed</b>	22,684

(pu.edu.pk/images/journal/csas/PDF/7%20Abdul%20Majid\_30\_2.pdf)".

## **Kashmir: Geography and History**

The Indian administered state of Jammu and Kashmir consists of Kashmir valley, Jammu and Ladakh with a population of ten million people. According to Salim-ud-Din Quraishi and S.M Burke the overall population figure of the state of Jammu and Kashmir on the eve of shift of power, were as under:

## **Muslims and Hindus in Kashmir**

<b>JAMMU</b>		
Muslims	1208675	61%
Hindus	772760	39%
<b>KASHMIR</b>		
Muslims	1489988	92%
Hindus	139217	8%
<b>TOTAL</b>		
Total Muslims in the state	3101247	
Total Hindus in the state	809165	
Total Sikhs to the state	65903	
Total Buddhist in the state	40696	
Total Population	4021616	

Source: pu.edu.pk/images/.../10%20Abdul%20Majid\_v31\_no1\_jan-jun2016.pdf

The Kashmir conflict began immediately after the establishment of India and Pakistan in August 1947. The first war over Kashmir between India-Pakistan resulted in the division of the area into Indian held "Jammu and Kashmir (comprises the regions of Kashmir valley, Jammu and Ladakh) and the smaller area with Pakistan (Azad Kashmir plus sparsely populated regions in the High Himalayas) known as Pakistan's Northern Areas" now designated as Gilgit Baltistan. (Imperial Gazetteer of Kashmir and Jammu, 2002).

The Kashmir dispute pertains to the right of Kashmiris to make a decision about their political future as set out in the UN resolution of 1948-49. India initially accepted these resolutions and then in 1953 rejected these. The option of plebiscite in Kashmir was originally offered by India in 1947.

The political unrest in Jammu and Kashmir from time to time is the result of Indian government's use of force against unarmed people. There are proposals at the unofficial level to give greater autonomy to Kashmir. However, India

continues to use excessive force there. The following table gives the data about atrocities in Indian administered Kashmir are as under:

### Indian Atrocities in Kashmir

➤ <b>Killings</b>	<b>Years</b>	<b>Figures</b>
Since 1989 — March		90680
➤ <b>House/Shops destroyed</b>		
Since 1989 — March		105173
➤ <b>Orphaned</b>		
Since 1989- March 2006		9649
➤ <b>Widowed</b>		
Since 1989 — March 2006		22377
➤ <b>Innocent Kashmiris in Custody</b>		
Since 1989 — March 2006		3048

India's securities are engaged in Indian administrated Kashmir since 1989. They are engage in human rights violations. "Estimates of the death toll vary greatly. India places it at 40,000 but the APHC believes that 100,000 have died since 1990. More than 3000 were killed in 2003 alone" (SOS from Indian Held Kahmir, 2006).

India's official National Human Rights Commission (NHRC), has adopted a firm position on these matters, saying "Violations of human rights are far less likely to occur when the role and the responsibilities of the civil authorities under the law are fully respected, not least in respect of cordon and search operations, arrest, interrogation and detention" (Annual Report 1997-1998).

### The Human Rights Watch Report (1995)

"Articles 4, 21, and 22 of the Indian constitution provided for equality before law the right of life and right against arbitrary imprisonment while section 330 and 331 of Indian criminal code prohibit torture. Chapter 5 of the code of criminal procedure stipulates various rules. But the practice of the Indian government on human rights in Jammu and Kashmir has been at variance with these guarantees" (pu.edu.pk/images/.../10%20Abdul%20Majid\_v31\_n01\_jan-jun2016.pdf).

Indian security forces threaten women, who are badly treated and some of them are raped or insulted by the troops during the security operations. The news of those incidents like rape, murder, and violence hardly reaches the public as the security forces suppress it. However, such information reaches the public quite late.

A large number of people migrated because of massive crackdown by law enforcing agencies. As per Indian government information 56,487 families migrated to Jammu, 19338 to Delhi and 1995 to other part of India. "Consequently, 16 years of CI have altered the social and economic lives of

### ***State of Human Rights in India: A Case Study of Muslim Minority Oppression***

people. No section of the Kashmiri society has escaped the consequence of violence and counter violence” (Report of the European Parliament Committee on Foreign Affairs, 2004). Indian administration has financial support to the R&R of those killed by the security forces. “Out of a total allocation for the social welfare department for 2004-05 of Rs. 153Cr a sum of Rs 18 Cr was sanctioned for a corpus ear-marked for social welfare council which is supposed to provide the interest earnings to the victims” (Report of the European Parliament Committee on Foreign Affairs, 2004).

### **Protection of Minorities: Comments united States**

Articles of the International Covenant of Civil and Political Rights, 1966, say that all people are equal before the law. They are entitled to equal protection of the law. It also says that the law shall disallows any discrimination and promises equal and effective protection to all against discrimination because of race, religion, sex, ethnicity and language, political opinion, financial position or any other reason (South Asian Minority Affairs, 1992). The same covenant says that in the state with ethnic, religious or linguistic diversity the minorities will not be denied the promised rights and freedom (Article 27 International covenant of Civil and political Rights, 1966).

### **The Babri Mosque Incident**

The BJP used Hindu religious and cultural sentiments to strengthen itself in elections. The 1989 election manifesto stood for the destruction of Babri Mosque, “abolition of Article 370 of the Indian Constitution which conferred a special status on Kashmir, promulgation of a uniform civil code and non-appeasement of the minorities. The party was not apologetic in its approach nor did it conceal its Jana Sangh roots. For instance L.K. Advani, in one of his addresses as president of the party in 1986, emphasized the party's links with the RSS” (Anderson & Dalme, 1987).

BJP’s hard line approach was appreciated by extremist Hindu groups who believed that India had been denied its true Hindu identities on orthodox lines. Promised to The BJP restore this and revive the traditional Hindu glory. Hence “the party is committed to build the temple at the Janamsthan (birth place) by relocating Babri structure with due respect” (Dawn, 1991). The BJP played up the Babri Mosque issue for unifying Hindus under its flag. Its leader L.K. Advani admitted: “If 80 percent of the people have been able to rise above their linguistic, caste and regional loyal-ties because of Ayodhya, it is a unifying factor” (Newsweek, 1993).

The BJP kept the Babri mosque issue alive to keep its hold over the Hindu community. Its politics since then has revolved around the Babri Mosque issue and Hindu religious and cultural orthodoxy” (India Today, 1990).

BJP's Chief Minister of Uttar Pradesh, Kalyan Singh's poor political administrative performance needed some kind of diversion to cover it up. The "VHP also had been constantly putting pressure on the Chief Minister to give permission for the construction of a temple in place of Babri Mosque. It was the same pressure which led the Chief Minister Kalyan Singh to declare that if he was forced to make a choice between the mandir (temple) and his chair, he would prefer the former over the latter" (India Today, 1992). The BJP felt that the Babri Mosque issue strengthens its support among the Hindus. So, it continued to play this card. It went ahead with the "demolition of Babri Mosque despite assurances from the Congress government to resolve the issue. The BJP leaders regarded the act as a revolution for cultural nationalism and explained that one of the objectives of this revolution was to erect a temple at the site of the demolished mosque" (India Today, 1993). The destruction of the Babri mosque fulfilled the electoral promises of BJP. It was appealing to Hindu revivalists at the expense of the Muslims clear that the party had lived up to its commitment. The BJP strategy has been to convince the Muslims that the forces of secularism can no longer take on the BJP. It is only BJP that can give them protection. But they can get protection only if they give up their separate cultural identity. In other words the BJP said: "I can protect you but you must first accede to my terms" (India Today, 1993). Furthermore, L.K. Advani says "My party is unequivocally committed to the secular content of the Indian Constitution. The Indian Constitution, even though it's a secular constitution, did not dissolve the personality of this country, which is essentially Hindu" (Newsweek, 1993).

### **Anti-Muslim Program in Gujarat**

The last major clashes between Hindus and Muslims took place in Gujarat, since October 2001 led by a representative of the hard line BJP, Narendra Modi.

A fire in a train in the town of Godhra, on 27 February 2002 resulted in the death of 59 Hindus. The hard line Hindus resorted to Gujarat state reprisals against the Muslims. According to official sources, more than 1,000 Muslims were killed and 75,000 lost their dwellings. The investigation was held by the National Human Rights of the State of Gujarat for these killings and destruction. Various international group also held the Gujarat government for such a high human cost.

### **Conclusion**

The study shows that there is a wide gap between the constitutional theory and political practice in India. The rights and freedoms given in the Indian constitution are not fully available to religious minorities, especially to the Muslims.

The Muslims are underrepresented in the parliament, state assemblies, federal and state cabinets and the bureaucracy. They also do not get fair access to education. The Hindu cultural revivalism since the early 1990s under the BJP has increased the insecurities of the Muslims. The Babri mosque demolition (6



### *State of Human Rights in India: A Case Study of Muslim Minority Oppression*

December, 1992) was the most unfortunate development that increased the insecurities of the Muslims. There are still places exist in India where Muslims are banned to pray in Mosques which are shown in the appendix as well. The BJP has been unable to restore confidence of religious minorities in Indian political system.

Violence against Kashmiri Muslims has become a regular feature. India's law-enforcing agencies use brute violence against Kashmiris who question India's rule over it. Pakistan and the international community raise their voice against human right violations in Kashmir in India. A number of Pakistani and other NGO's protest against these kinds of violence and they try to build pressure on India and appeal to the UN and the OIC to protect the rights of Kashmiris and ensure that India would exercise the right to decide about their political future, as committed by the UN in 1948-49.

## **Appendix**

### **Mosques in India where Muslims were banned to Pray At one time or another**

The Babri Mosque was not the only target of Hindu extremist groups. They threatened to demolish several other mosques. In several cases, the mosques had to close down under the pressure of the RSS and HVP. The following list names the mosques that were closed for use by the Muslims at one time or another.

#### **Punjab**

1. Masjid Dakan Sahay Jalandhar
2. Masjid Noor Saray Noor Mehal

#### **Rajasthan**

1. Ahya-Din ka Jhonpra, Ajmer Sharif
2. Jamia Masjid, Tambir

#### **Tamil Nadu**

1. Masjid Krishnagri
2. Masjid Arkat
3. Purani Masjid of Kila Dhelore
4. Internal Masjid of Kila Dhelore
5. Masjid Saadatullah Khan Gajni
6. Two mosques of Injin Gri Kila
7. Masjid Shams-ud-Din Vilaporam
8. Jamia Masjid Vilaporam

#### **Uttar Pradesh**

1. Purani Nawabi Masjid, Faizabad
2. Masjid of Haji Iqbal's Courtyard, Faizabad
3. Jamia Masjid, Banda
4. Inner Mosque of Kila, Jonpur
5. Atla's Masjid, Jonpur
6. Jamia Masjid, Jonpur

7. Lal Masjid, Lal Darwaza
8. Jhunjari Masjid, Lal Darwaza
9. Char Ungli Masjid, Lal Darwaza
10. Masjid Sheikh Burhan Zafar Abad, District Jonpur
11. Dhara Masjid, Waransi
12. Masjid Asauli, Waransi
13. Nagina Masjid Agra, Qila Agra
14. Akbri Masjid, Agra
15. New Masjid, Agra
16. Moti Masjid, Agra
17. Inner Mosque of Feroz Shah Tomb
18. Masjid of Tomb Jafar Khan
19. Masjid near ROza Diwali Begum
20. Masjid Fateh Pur, Taj Mehal Agra
21. Kali Masjid, Agra
22. Masjid Ehata Taj Mehal
23. Jamia Masjid Fateh Pur Sekri
24. Nagina Masjid
25. Choti Masjid Lal Darwaza, Fateh Pur Sekri
26. Masjid Between Lal Darwaza and Delhi Gate, Fateh Pur Sekri
27. Masjid Sang Tarashan Fateh Pur Sekri
28. Jamia Masjid Aitmad Pur
29. Masjid Babu Saray (Jaju) District Agra
30. Hamayun Masjid Kach Pura
31. Masjid Aitbari Khan Near Sikandre, Agra
32. Masjid of Maqbara Sheikh Ibrahim, Rasulpura, Agra
33. Masjid of Charch Shankri Society Sikandra
34. Masjid Pul Khana Ali Garh
35. Masjid Buland Minars, Anula Breli
36. Masjid Chand Pur
37. Jamia Masjid Mandwar
38. Jamia Masjid Badayoon
39. Destroyed Mosque of Old Fort Saket
40. Jamia Masjid Atawa
41. Jamia Masjid Kanju
42. Masjid of Maqbara Makhdoom Jahanian
43. Masjid Bala Pur
44. Saray & Masjid Khuda Gunj
45. Jamia Masjid Mehwa
46. Masjid of Maqbara Sadar Jehan, Pehani Herdooi
47. Masjid of Maqbara Shah Abad
48. Masjid Adari Baloon
49. Jamia Masjid Urek
50. Masjid of Ibrahim Chishti Tomb Lakhnow

## *State of Human Rights in India: A Case Study of Muslim Minority Oppression*

51. Masjid of Imam Bara Amin-ud-Dola
52. Jamia Masjid Hussain Abad
53. Masjid Asif-ud-Din
54. Masjid of Ehata Nadan Amlı
55. Masjid Residiny
56. Masjid of Ehata Sikandar Abad
57. Masjid-e-Ali
58. Masjid of Mazar Muhammad Ali
59. Masjid of Kazmin Building
60. Masjid of Taal Katora
61. Masjid of Karela Malka-e-Jahan
62. Jamia Masjid Sanbhal
63. Masjid Karwan Saray Soudhan Muhammad Pura, Muradabad
64. Masjid Azim Pur
65. Masjid-e-Jhijana
66. Jamia Masjid Peeli Bhait
67. Masjid Hathi Khana, Bajay Hath Gao
68. Chandi Masjid
69. Masjid of Maqbara Ghazi-ud-Din

### **Haryana**

1. Masjid Hamayun, Fateh Abad
2. Lat ki Masjid, Dhar
3. Kabli Bagh ki Masjid Pani Pat
4. Pathar Masjid Thaniseir
5. Masjid Ali Wardi Khan Saray

### **Himachal Pradesh**

1. Masjid Kangriza Kangra
2. Jamia Masjid Qila Wali Kangra

### **Jammu and Kashmir**

1. Masjid Afwan Malika Shah Qila Hari Pat
2. Pathar Masjid Hary Nagar
3. Masjid Diplor Jhil
4. Khanqah Shah Hameedan, Sri Nagar

### **Karnataka**

1. Mafa Masjid Belegam
2. Jamia Masjid Sachgawan
3. Masjid of AliSaeed Pir, Beja Pur
4. Asar Ali Masjid Beja Pur
5. Andruni Masjid Beja Pur
6. Masjid Qaboola Khan Beja Pur
7. Ghazi Masjid Beja Pur
8. Asar Madrisah & Masjid Beja Pur
9. Cheikh Veidi Masjid Beja Pur
10. Dhiwari Masjid Near allah Pur Gate Bejapur

11. Jamia Masjid Ibrahim
12. Masjid Ikhlas-e-Khas
13. Jamia Masjid
14. Masjid Kareem-ud-Din
15. Makkah Masjid
16. Masjid Gol-Guband
17. Masjid No. 213
18. Masjid No. 346
19. Mula Masjid
20. Masjid Mustafazad
21. Masjid Narwi
22. Masjid Nine Guband
23. Purani Masjid No. 294
24. Sonehri Masjid
25. Southern Masjid of Begmat Afzal Khan's Tomb
26. Masjid Yaqub Wali
27. Purani Masjid Yousaf
28. Masjid Zanjeeri
29. Masjid Fitijapur
30. Masjid Anatic Ehata, Kamalpur
31. Jamia Masjid Saranga Patam
32. Jamia Masjid Sipra
33. Masjid Soor Khamiya Bedar
34. Masjid Mahallah Ganwa Madrisah
35. Qila Ki Masjid Azim Gulbergah

**Madhaya Pradesh**

1. Masjid Charkot Sundar
2. Masjid Dilawar
3. Jamia Masjid Mandar
4. Masjid Malik Moti
5. Masjid Sopa Tank
6. Maqbara Darya Khan Masjid
7. Masjid Tora-Tara Puri Gate
8. Masjid Between Charkoley & Chaptan Mehal
9. Masjid Rampur Gate
10. Masjid Kamal Moi Dhar
11. Lat Ki Masjid
12. Jamia Masjid Chanderi
13. Masjid Baba Sahib Burhan Pur
14. Masjid Churawala in Wali
15. Masjid Qila Asir Garh
16. Masjid Balaji Shah Bhamuti
17. Purani Masjid Khulasa
18. Choti Masjid Kila Rahat Garh

## *State of Human Rights in India: A Case Study of Muslim Minority Oppression*

19. Masjid Beja Mandal Darwashia
20. Qila Ray Main Ehata Masjid
21. Masjid Shah Muhammad Ghous Gawalyar

### **Maharashtra**

1. Damri Masjid Ahmad Nagar
2. Masjid Chabool District Talaba
3. Maka Masjid Ahmad Nagar
4. Masjid Dilawar Khan Khela
5. Masjid Dar Bhool Vatnagri
6. Masjid Muhammad Tughlaq Khanpur District, Samgi
7. Masjid Rabhengia Booldey
8. Masjid Zanala
9. Masjid No. 9 Aurangabad
10. Masjid of Bibi's Tomb Aurangabad
11. Bara Imamon Wali Masjid Ahmad Nagar
12. Masjid of Koela Ehata
13. Masjid Fateh Kholia District Beldev
14. Masjid Dargha Zafar Khan Ghazi (The Muslims, 1992).

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