

## History of Hindutva Ideology: Massive Violations of Minority's Rights in India

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**Abstract:** *Hindutva, commonly indicated as the nationalism of Hindus, is a thought based on extremism that expects toward destruction of India's common structure and change the nation into a Hindu state. Hindutva isn't something very similar to the religion of Hinduism., both Hindutva and Hinduism are modern concepts, Hindutva is an ethnic-nationalist or religious-patriot philosophy that derives from the old Indian conventions that have been organized together today under the umbrella of "Hinduism". This article explores the history of Hindutva and the different associations that advocate this ideology. V.D. Savarkar and M.S. Golwalkar who played their role in the promotion of Hindutva ideology Hindu extremism against Muslim minorities and different historical incidents happened to Muslims in the past that how in a pluralistic society of India many individuals are deprived of their fundamental rights are also discussed in the following research.*

**Key Words:** Hindutva, Extremism, Hinduism, Massacre, Riots, Pluralism

### Introduction

The word Hindutva, instituted by the mid-twentieth century ideologue V.D. Savarkar, in a real sense, signifies "Hinduness". It is a type of identitarianism that unites patriotism with ideas of regional having a place and citizenship. The rule of Hindutva was established and promoted by Vinayak Damodar Savarkar in 1923. It is advocated by the Hindu patriot volunteer association "RashtriyaSwayamsevakSangh" (RSS), the "Vishva Hindu Parishad" (VHP), "the Bharatiya Janata Party" (BJP) and different associations, on the whole called the Sangh Parivar ([Islam, 2018](#)).

For Savarkar Hindutva depended on people who accepted that their homeland and Holy land were essential for India and who supported creating a national identity ([Nauqar, 2018](#)). Hindutva is a philosophy that took structure in the mid-twentieth century and was propelled by European one-party rule. However, its birthplaces return considerably before the Hindu crusader development of the nineteenth century that arose in light of the scholarly and political test presented by British pilgrim rule. Surely it is British colonialism that catalyzed the development of the two requirements for Hindu patriotism: one, the idea of a solitary coordinated religion with the name of Hinduism; and two, the very character of being a Hindu. The British magnificent presence in India started with a business structure with the spread of the "East India Company". Established in 1600, the "British East India Company" obtained an imposing business model on England's exchange with beachfront Asia. In any case, what started as a business venture took on military and political structures throughout over a century as the intensity of the Mughal Empire and its territorial replacement states declined. The East India Company's minuscule general stores, known as "production lines", developed into tremendous semi-sovereign spaces, alluded to as "administrations", with their overseeing frameworks ([Anderson, 1972](#)).

With the spread of the East India Company came individuals, foundations, and frameworks of thought stirring things up for the local individuals of India. In the mid-nineteenth century, a long time before England accepted the direct organization of India, the British started to take on a more extraordinary part, with some among them participating in endeavors to "change" neighborhood social orders and even spread Christianity. About Hinduism RomilaThapar described "The reality of pre-Islamic India perhaps lay in looking at it as a cluster of distinctive sects and cults observing common civilizational symbols but with belief and ritual ranging from atheism to animism and a variety of religious organizations identifying themselves by location language and caste" ([Rafiq, 2019](#)). Savarkar contended that Hindus are one "country" due to their "normal blood". Hindus, he stated, "are one since we are a country and race and

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own a typical Sanskriti progress". Savarkar utilized old Hindu writings to characterize the geological limits of India. Also, he took motivation from a fight between the Empire of Afghan Durrani and the Maratha Confederacy, reworking it as one between strict networks. He composed of the 1761 Battle of Panipat: "The Hindus lost the fight yet won the war". There is a component of inclusivity to Savarkar's meaning of who is a Hindu. He incorporates Buddhists, Jains, and Sikhs inside the Hindu overlay. Be that as it may, his proposed impact is to single out Christians and Muslims. "Hindu" actually originated from the "Perso-Arabic" world and was utilized to portray the local occupants of what we presently know as India. Until the advanced period, the individuals we view as Hindus didn't recognize themselves as Hindus. There was no mutual feeling of a network (Islam, 2018).

Presently, the customs and writings related to what is gotten back to Hinduism today go hundreds of years and even centuries. The most seasoned of the Vedic Sanskrit messages, the Rig Veda, goes back to around 1200 BCE. In any case, Hinduism isn't a religion in the Western sense of the term. In a talk conveyed in 1988, India's most-regarded living antiquarian, Romila Thapar, battled that pre-current Hinduism was an "aggregation of groups" instead of a "uniform solid religion". With the production of the Hindu Sabha and Hindu Mahasabha, Arya Samaj took dynamic function for the protection of the political interests of Hindus, firstly as a front inside the "Indian National Congress" gathering and afterward, starting during the 1930s, as a different ideological group. Like the Arya Samaj, the Hindu Mahasabha, which was established in 1915, additionally attempted to change Muslims over to Hinduism. However, as Jaffrelot takes note of, the Hindu Mahasabha attempted to rule Hindu hearts and psyches because of the ascent of "Mahatma" Mohandas K. Gandhi, whose own governmental issues "depended on a universalist and reformist Hinduism".

In 1921, Gandhi, a London-instructed counselor, received an outward dress like that of a sanyasi, a Hindu parsimonious who has revoked common life. Gandhi's dress was simpler than that of a regular Hindu sanyasi and it was a demonstration of the uniqueness of Gandhianism, which melded the political belief system and philosophy Western way of thinking and Hindu strict customs. Gandhi read the "Bhagavad Gita" in the beginning, in quite a while English interpretation. Furthermore, his understanding of the Hindu convention was very "freewheeling". But Gandhi advanced into "political sanyasi" a term he used to portray himself and effectively conveyed Hindu imagery in his appearance and discourse to change the first class overwhelmed Indian National Congress into a mass development that could engage standard Hindus. Gandhi's delicate Hinduization of Congress left less space for Hindutva gatherings to work, yet in addition, distanced Muslims. During the 1920s, as Gandhism took structure, so did the Hindutva belief system. Also, this is an extraordinary period in India and the world. The finish of the First World War achieved another arrangement of victors and failures. Multi-ethnic and worldwide realms, for example, the Ottoman, were supplanted in numerous territories by states made for solitary "countries". In India, not exclusively did requests for "home principle" develop, yet another arrangement of unit-based associations additionally arose, enlivened by the ascent of socialism and extremism in Europe and the past (Anderson, 1972).

### **Hindutva ideology V.D. Savarkar**

Savarkar perceived the variety inside the custom that has come to be viewed as Hinduism. He composed that "Hinduism is a word that appropriately expressing should be applied to all the strict conviction that the various networks of Hindu individuals hold". But Christians and Muslims, he contended, "can't be perceived as Hindus" because their "sacred land is distant in Arabia or Palestine". He asserted: "Their affection is separated." The researcher Jaffrelot contends that Savarkar considered the To be of India as "fifth writers whose loyalty was to Mecca and Istanbul". Savarkar's most noteworthy commitment to Hindutva philosophy, other than giving it its name, is characterizing in clear terms who is a Hindu or genuine Indian. He recorded fundamental necessities: considering India to be a mother country and a sacred land; sharing a typical Sanskrit-based culture; having a place with a typical "indigenous" race (jati) by blood. During the 1930s, Savarkar called for Indian Muslims to be treated similarly to the Jews under Nazi Germany. Today, India is forcing laws to reject Muslims from citizenship and public life. Presently before his passing in 1966, Savarkar in his book Six Glorious Epochs of Indian History derived that the methodical assault of Muslim ladies would have filled in as an obstacle for the rape of Hindu ladies. The assault has been weaponized by Hindutva radical organizations in India and by the Indian Army in the Muslim-larger part of Kashmir (Anderson, 1972).

An association Savarkar established, the Abhinav Bharat, was relaunched by a serving Indian Army official Lt. Col. Prasad Purohit in 2006 as an aggressor network that would murder more than 100

Indian and Pakistani Muslims in a progression of fear assaults, including the 2007 bombarding of the Pakistan-bound Samjhauta Express train. One individual from the Abhinav Bharat Dread organization, Pragma Thakur, was chosen as a parliamentarian on a BJP ticket in 2019 while temporarily free from jail on psychological oppression charges ([Rafiq, 2019](#)). The RSS, set up in 1925, was and still is a fanatic conservative, Hindu patriot and a volunteer paramilitary association. It was restricted after Gandhi's death. Notwithstanding, the extreme right association got straightforwardly engaged with legislative issues and established an ideological group, Bharatiya Jana Sangh (BJS), the archetype of the Bharatiya Janata Party (BJP) ([Kulkarni, 2018](#)).

During the 1930s and '40s, the BJS received the Hindu form of patriotism that is similar to the "Republican Fascist Party of Benito Mussolini" and the Nazi party of "Adolf Hitler". The RSS still stands today and it is the world's biggest international association which is politically expanded, the BJP party is the biggest ideological group based on Hindu nationalism. India's present Prime Minister Narendra Modi, who is the main head administrator outside of the Indian National Congress, is an individual from the BJP and the RSS ([Oruc, 2019](#)).

### **From Khilafat Movement to RSS**

Hedgewar, the political dissident, was a pre-RSS Congressman, captured and condemned for a year's detainment for his part in the Khilafat development (1919-1924) and that was his last involvement in the freedom struggle. After his relief, Hedgewar, motivated by Hindutva for Savarkar, established the RSS in September 1925. This association, throughout life under the British Raj, stayed obedient to the colonizing power and restricted the mass movements for India's freedom in each period of the struggle ([Kulkarni, 2018](#)). Those Hindutva intelligent people who are engaged in developing the RSS part in the independence struggle should be straightforward to the pre-Independence RSS archives. Both Hedgewar (RSS boss 1925-40) and Golwalkar (1940-73), were against the unified freedom movement as its objective was an all-inclusive India. Golwalkar criticized the movement of the freedom struggle as "regional patriotism" which "had denied us of the positive and moving substance of our genuine Hindu Nationhood and made a significant number of the 'freedom movement' basically hostile to British movements". It was this philosophical obligation to build Hindu Rashtra in India that separated from Hedgewar who went to prison as a Congressman, Golwalkar, DeendayalUpadhyaya, and LK Advani never partook in the freedom battle (Islam, 2018).

By the last part of the 1930s, the RSS was a structured and trained group with its paramilitary organization. This pulled in the consideration of the Government of India which started to keep a nearby watch on it. To plan for the post-war time frame and the normal Hindu-Muslim inconveniences, the RSS decided toward the start of the Second World War not to annoy the Government at all. Part of the strategy was to escape any political action or any assistance to the Hindu Mahasabha. This choice ended up being disputable inside the positions of the RSS. The overall methodology of Golwalkar, Hedgewar's successor, was extreme care to avoid the aggressiveness of the British. The RSS didn't partake in the 'Quit India' movement in 1942 (Anderson, 1972).

### **Golwalkar's Extremist Policy**

Golwalkar's book Bunch of Thought was the foundation of Hindu Rashtra's concept. After K.B.Hedgewar, the second chief of RSS was Golwalkar for 33 years from 1940 to 1973 until his death. He took the RSS to incredible institutional strength after sovereignty. He composed a book in 1966 on patriotism and the idea of a country, called Bunch of Thoughts. Antiquarian historian Ramachandra Guha once likened the estimation of Bunch of Thoughts for devotees to the political philosophy of Hindutva to that of the Bible for Christians, or the Quran for Muslims. In the long history of the RSS, the most disputable part was its disagreements with Mahatma Gandhi, and later, his demise. The RSS has continually confronted analysis over non-contribution in the Indian freedom fight. In 1942, Golwalkar is said to have prohibited RSS volunteers from partaking in the Gandhi-drove Quit India Movement. He said that battling against the British was not a piece of RSS's central goal. Golwalkar said we ought to recall that in our promise we have discussed the freedom of the country through protecting religion and culture, there is no notice of take-off of British withdrawal from here ([Krishna, 2019](#)).

The RSS has generally assumed a significant part in the Hindu patriot movement. In a few events, it has been prohibited by the Indian government, driven by the Congress Party, for its supposed role in common viciousness. Many political heads of India's Bharatiya Janata Party were or still are individuals from the RSS. The blend of developing Hindu fanaticism and the presence of enormous strict and social minorities

in India becomes hazardous considering the way that while Islam shows human balance and fellowship, Hinduism is centred on the unassailable division of society into castes barring vertical movability. Those brought into the world in the lower statuses of the general public are sentenced to accept their abuse because of individuals in the higher ranks without fighting and any chance of improving their ratio. The untouchables are at the least bar of the general public, bound to lead an existence of servile hopelessness and hardship. The supporters of different religions can expect unpredictably more terrible behavior as clarified by Golwalkar ([Malik, 2020](#)).

### **Hindu Extremism against Muslims**

The savage Hindu radicalism against minorities particularly Muslims is so profoundly established in India that communalist Hindus even additional no exertions to murder Muslims. There have been numerous occasions of mutual or ethnic brutality and annihilation assaults on the Muslims in Hindu greater part territories. For instance, the Gujarat ethnic viciousness in 2002 was a demolition of the Muslims, which was upheld by the state (Shah, 2004). During this assault all that had a place with the Muslims was focused on, for example, lives, properties, organizations, what's more, even ladies who were explicitly annoyed, assaulted, and murdered. As indicated by the report of the National Human Rights Commission (NHRC), the state specialists neglected to ensure the fundamental privileges of residents in Gujarat, conceded to them by the constitution. Hindu patriotism acquired the impact and backing of the public over the most recent twenty years or something like that and the patriots are making an honest effort to change the picture of the state from Secular Democratic to "Hindu Rashtra". The three biggest and most persuasive Hindu patriot groups supporting vicious radicalism against the Muslims today include 1- RSS (established in 1925 by B. Hedgewar) 2- BJP (a political member of the RSS) 3- VHP (the strict wing of the RSS). The originators of the RSS are accepted to be exceptionally impacted by the thoughts of Savarkar, for example, Hindu patriotism (Hindutva). The association is fundamentally not a political one, rather it believes itself to be a social one, and its images and banners have a relationship with God Ram. The association however is social, yet a portion of their goals are political. Even though it has kept itself reserved from dynamic governmental issues, a portion of its individuals are considered capable of legislative positions (Kulkarni, 2018).

The RSS was restricted very nearly multiple times. First, it was restricted by the then-Congress party government after the death of Gandhi in 1948. Even though the association was not straightforwardly associated with death, it is accepted that the exercises in a roundabout way contributed towards the misfortune. The association was likewise restricted basically due to its radical exercises during the 1975-1977 crisis and again in 1992 after the Babri Mosque destruction. The RSS was rebuked a few times after a segment of India because the powers in force dreaded it developing into a significant political power that may undermine the common picture of India. India is a nation having numerous ethnic, ethnic, and religious groups. The strict factor plays a conclusive part in forming the Indian state picture of what it is in principle and what it is in reality. The Indian state is common where there are no constraints on any religion or strict group. All the ethnic-cum-strict gatherings should be free in their decision of religion, rehearsing and purporting it with complete opportunity. Be that as it may, in genuine practice, there isn't anything about the common state and it looks a long way behind the fantasy of the constitution-creators who, while drafting the Indian constitution made an honest effort to make India an up-to-date, popularity-based, and mainstream state yet the progressive governments neglected to actualize this objective. The gathering additionally falls flat in securing the minorities' privileges to protect their places of love which is apparent in numerous cases. Likewise, the ascent of BJP to conspicuousness and its help for Hindutva, Ramrajya, or Hindu Rashtra is negative for the very embodiment of the Indian picture as the biggest majority rule government of the world, a secular state, and past all, it is sufficient to talk about India as though it is administered by radical extremist groups. The Indian state and society have severely neglected to check the ascent of Hindu extremism in the country ([Idrees, 2018](#)).

The Hindu nationalist movement in India altogether known as the Sangh Parivar arose in light of imperialism during the 1920s. It means to guarantee the prevalence of Hinduism in Indian culture and society and looks to drive out religious minorities from the nation, asserting that Hindus are compromised by developing Muslim and Christian populaces ([Islam, 2020](#)). The Hindu nationalist movement attempted to present religious minorities, for example, Muslims, Christians, Jews, and Sikhs as the 'other' who are not Indian. "Every one of these networks is portrayed in the compositions and

history reading material of the movement as 'outcasts', or on account of Muslims as 'trespassers' who showed up into what Hindutva adherents considered a Hindu land". ([Kamat & Mathew, 2003](#)).

### Political Liberalism in India

The political philosophy of liberalism is about the equality of all individuals and it is a form of liberty. John Rawls in his book "Political Liberalism" argues about the theory of justice that governments should be neutral while providing justice to all individuals. Political liberalism is an ideology that works for the political freedom of all individuals. In a pluralistic society like India political liberalism focuses on basic liberty and equality of individuals and organisation of the society. The conception of political liberalism is contingent on the accountability of government by the governed. Legitimacy of government is drawn by individuals. In the era of post-independence India from the British Empire, the constitution of the state gave political liberalism to its individuals. The Right to vote, and participate in political affairs and economic matters was provided to people. In the middle and end of the nineteenth century when the social movement of reforms happened, modern liberalism originated. At that time, with the support of different movements, activities that were against humanity like sati and not the permission to get married again after the death of the husband were criticized ([Malik, 2020](#)).

### Religious pluralism

India is a religiously diverse state having different religions, according to Religious pluralism, all individuals have equal rights to perform their religious obligations without any fear. Any society having religious pluralism has both good and bad. It is good in a sense because people get information about other religions, and ideas are being shared so it is useful for the individuals to choose their religion. But it creates problems for different minorities in several states including India, which is a religiously pluralistic society having a history of various religious diversities for a long time. Different ethnicities face issues in India regarding their security while performing their religious duties. Diversity is the basis of the democratic state of India. A democratic state has to value others, and discriminatory behavior faced by minorities in India should be minimized. Socially and economically all individuals are equal to avail opportunities but in India Muslim minorities are being victimized by Hindu nationalists ([Malik, 2020](#)).

### History of Brutal Actions against Muslims

#### Hyderabad Massacre of 1948

In the 1947 period of partition between Pakistan and India around 500000 people were killed in communal violence. After a year later to independence from British rule, a massacre of Muslims took place in 1948 in Hyderabad. There were about 50 princely states in the sub-continent. Mostly joined India but Nizam of Hyderabad insisted on remaining an independent state. Clashes between Muslims and Hindus were started, Razakar Militia from a powerful political party of Muslims was terrorizing some Hindus. As a result, a police action was started by the Indian Army against Nizam's force and they destroyed Hyderabad. In those clashes of a few days many Muslims lost their lives, and mass murders and rapes as a result of riots occurred. According to governmental reports around 27000 to 40000 Muslims were killed as a result of the Hyderabad massacre. (Thomson, 2013).

#### Gujarat Riots of 1969

From the 1960s India witnessed many incidents of communal violence. Before 1969 many clashes occurred between Muslims and Hindus but the Gujarat riot of September 1969 was a massive example of human rights violation. Riots were started by an incident that took place on 18 September at the place near Jagannath Temple. Muslims were gathered for a festival Urs (Death anniversary of a saint at his tomb) that is held every year. Two sadhus were coming back to the temple with their cows and villagers were familiar with them. At that moment people were making fun of those sadhus, a cow got frightened from the crowd and then hit a woman with two children. Women asked them in anger "Can't you control your cows"? At that time mistakenly another sadhu hit another woman with a stick and she got angered as well. Both sadhus rushed into the temple and villagers started throwing stones. For retaliation, those two sadhus came with some others but they were not enough for retaliation. Meanwhile in their fighting police intervened and handled the situation. After a few hours of this incident, a meeting of temple trustees was held and they wanted an inquiry and some went on strikes. At midnight on 18 and 19 of

September, three shops belonging to Muslims were burnt. The next morning in the newspaper, there were several news articles about this incident blaming the Muslim community and there was not any news about the destruction of Muslim shops. Many delegations went to the chief minister and asked him for an inquiry into that temple incident. Different political parties started protests against Muslims, and anti-Muslim slogans were shouted by the protesters. Violence against Muslims was started, shops belonging to Muslims were set on fire, and their lives and properties were destroyed severely by the Hindu Mob. On the night of twentieth September, many Muslims tried to run out of the area through trains, trains were being stopped and Muslim passengers were looted and killed. In this communal violence situation got worse, on 23<sup>rd</sup> September army took control of Ahmedabad. In this brutal incident, more than a thousand people lost their lives, mostly Muslims. More than 2317 were physically destroyed, there was a huge loss of properties as many shops were destroyed by fire and Muslims suffered a lot. The city was under a curfew for the next ten days. ([Shah, 1970](#)).

### **Moradabad Riots of 1980**

In the district of Uttar Pradesh city of Moradabad has having 55% Muslim population. In this area, both Hindus and Muslims celebrate their religious festivals together, Like Muslims take part in Holi, and Hindus in Eid. On 13 August 1980, there were around 60,000 Muslims in Idgah for Eid prayer, Due to the large number of people some were at the side for prayer. On the other side of the road, there were some food stalls and there were around 60-70 policemen. With Khutba getting started, a disturbance was noted on the roadside. There was an animal (pig) coming towards namazis, at the moment some young boys asked a police officer to move this animal to the other side because that was coming towards the crowd, also pig is considered a haram animal in Islam. The police officer denied this and started an argument with the young boys. Meanwhile clash between police men and Muslim boys erupted. Police were less in numbers so many of them got injured and some died. The clash between Muslims and police became a clash between Muslims and Hindus on the next day. Different groups of Hindus became active and started looting shops of the Muslim community. In this incident, around 300 Muslims were killed and the loss of both lives and property faced by the Muslim community was huge. ([Gandhi, 1980](#)).

### **1983 Nellie Massacre**

Nellie, a place located in Assam India witnessed an incident of Muslim massacre in 1983. Around two thousand people died in this incident and mostly villagers belonged to the Muslim religion. (Yasmeen, 2020). Those Muslims migrated from West Bengal modern Bangladesh in 1930, Muslims were targeted by residents of Nellie. In Assam, different protests were held because of immigrants from West Bengal. In 1983 the Assam government wanted to conduct elections as scheduled but residents of Assam did not agree till the settlement of immigrants. On the other hand Muslim migrants support elections and they want to participate in elections by casting votes. Residents of the Nogaon district of Assam were against the Muslim immigrants and considered them foreigners. Before the Nellie Massacre happened, Muslims protested with fire torches to protect themselves. The Muslim population of Nellie was doubtful about their citizenship if they could not cast their vote their citizenship could be nullified. On 18 February 1983 in just a few hours residents of Nellie were killed by Hindu Assamese and their neighbours from different tribes. Muslims were killed so brutally, that the media did not play its role in informing the people about the exact situation but showed biases and blamed Muslim immigrants who suffered a lot. ([Sonowal, 2017](#)).

### **1985 Gujarat Riots**

The Gujarat riots of 1985 occurred from February to August. In the state of Gujrat, different cities including Ahmedabad and Gandhinagar were impacted by the riots. Around 220 to 275 people were killed, thousands were injured and tens of thousands were displaced, they faced property loss of around Rs 2200 crores. Along with lives huge property loss faced by people. The Chief Minister of Gujarat wanted to change the policy of reservation, that policy supported the lower class so people from the upper class started protests against the government and boycotted. They started to destroy buses and the government soon protested against government changes in communal violence. As a result, hundreds of Muslims lost their lives, many were injured, and their properties were set on fire. People from the Upper cast were dissatisfied that Muslims should not get opportunities. Hindu Nationalist Movements and the BJP took part in this violence. (Spodek, 1989).

### Hashimpura Massacre of 1987

Because of the dispute over Babri mosque Ayodhya, communal violence occurred in Meerut city of western Uttar Pradesh. Two rifles belonging to the Provincial Armed Constabulary (PAC) were robbed and a man belonging to an army person was killed. So 41<sup>st</sup> battalion of C Company of PAC started a search operation and caught around 42 to 45 Muslim persons including those from old age and Youngers. And went to a riverside instead of the police station, killed them with a gun, and through them in the river. (Rashid, 2018). Later many dead bodies were not found and only 11 were found. Following this case, the High Court of Delhi sentenced lifetime imprisonment to 16 PAC former personnel in 2018. (["Hashimpura massacre: A timeline", 2018](#))

### Bhagalpur Riots of 1989

In the incident in Bhagalpur district of Bihar in October more than 1000 people were killed and many were injured. These riots were considered major riots after the independence of India. As a result of the rise of different forces belonging to Hindutva, different riots took place in India. Both communities Muslims and Hindus were blaming each other for the incident of Bhagalpur. A commission was appointed for the inquiry of the incident. The result of the inquiry was released after five years in 1995. In the report, the BJP and the police both were criticized. The inquiry report of the commission identifies, "Bhagalpur has been prone to communal disturbances and had witnessed communal clashes in 1924, 1936, 1946, and 1967, but all the previous clashes were practically confined to Bhagalpur town and had continued for a very short period. They pale into insignificance before the present communal disturbances. The present communal disturbances surpass all the previous disturbances. This riot took hundreds of lives and a large number of people also received bodily injuries of a serious nature. Thousands of houses including shops were burnt and demolished affecting about fifty thousand people. The riots spread in about 250 villages lying in 15 blocks out of 21 blocks of the district."

According to some news procession, Ramshilapujan passed through a Muslim area and there they were attacked with a bomb thrown from the school, after that communal violence started. According to Hindus, the procession was unarmed and according to Muslims their shops and schools were closed due to the procession. But some people witnessed that some people from the procession looted different shops and police were helping them. According to the commission "In the ultimate analysis, we feel that the first bombing from the Muslim school appears to be doubtful except that some miscreants may have thrown some missiles and crackers from somewhere in the vicinity to create mayhem as stated above". ([Engineer, 1995](#)).

### Bombay Riots of 1992

The 1992 Riots of Mumbai or Ayodhya incident is about the issue of the demolition of the Babri mosque and the riots that occurred between Muslims and Hindus. Hindus consider the place of Babri mosque as the birthplace of Ram so they want to replace The Mosque and build a temple there. In the riot around a thousand people died and more than four thousand were injured. ([Majid, 2015](#)) Indian constitution gave respect to all individuals including minorities but Muslims are disgraced severely. Demolition of Babri mosque is not the only case, there are hundreds of other mosques in different areas of Uttar Pradesh, Jammu and Kashmir, Karnataka, Haryana, Madhya Pradesh, and Maharashtra that are threatened to be demolished. This incident showed that religious minorities are not tolerated by Hindu extremists. ([Chaturvedi, & Chaturvedi, 1996](#)).

### Gujarat Riots of 2002

In the Gujarat riots of 2002, around 58 Hindu pilgrims were set on fire when they were on a train in Godhra on February 28. In these incidents, Hindus blamed Muslims and started bloodshed. In the incident of communal riots, more than 1000 people were killed. ([Engineer, 2002](#)). Hundreds of people were missing and thousands were injured. ([Dawn, 2017](#)). Modi Chief Minister of Gujarat supports the violence against Muslim minorities and never asked to stop the killing of Muslims. ([Majumder, 2011](#)).

### Muzaffarnagar Riots 2013

In riots of Muzaffarnagar around fifty Muslim people were killed. According to some reports, a Hindu girl was harassed by a Muslim boy and her two brothers killed that boy. As a result, they both were killed also. Official Gatherings were banned according to section 144 in Muzaffarnagar. Muslim political

persons met to conduct a meeting, and a video went viral about the murder of that Hindu boy, and in actuality, that video was not real. A Mahapanchayat was held and thousands of people took part. They addressed the Hindu people against Muslims. Later the programme finished, and when people went to their homes around 12 people were killed by the mob. The army came to control the situation but 39 more people died and thousands were displaced ([Ahmed, 2013](#)). Many state-supported vicious exercises occur in India against Muslims. Muslim minorities' properties, homes, and lives are in danger. They are living in a country where they can be executed effectively, their young ladies can be assaulted, and their business spots might be scorched by any extreme Hindu patriot who is either an individual from RSS (an association of radicalized Hindu patriot movement) or an ordinary Hindu who figures India ought to be a state solely for Hindus. The BJP government was condemned for its indolent and distant response to the 'counter Muslim massacre'. The Hindu nationalist BJP is giving Hindu radicals an incentive to abuse minority rights. Key state organs are likewise answerable for radical brutality in the country. The police, legal executive, and government are on the whole progressively lined up with Hindu majoritarianism notwithstanding their non-sectarian orders, empowering the scourge of radicalism ([palanisamy, 2020](#)).

The police, legal executive, and government each nourish Hindu radicalism. Their inaction disintegrates India's mainstream character and permits the Indian state to display a Hindu majoritarian see that embraces radicalism. Hindu secularists and minority bunches in India eventually hazard being set in a place helpless before a state overwhelmed by Hindu radicalism. The other significant objective of Hindu nationalists is the Muslim people group, which is troubled by the terror of intermittent shared mobs that have ended the existence of thousands of Muslims and Hindus since Indian autonomy. During the episode of brutality in Gujarat in various incidents like February 2002, a large number of the casualties were scorched alive or dissected while police and BJP state government specialists either held on or participated. ([Marshall, 2004](#)).

## Conclusion

Muslims are not safe in India, Indian history is full of reports of communal violence against Muslims. Anti-Muslim and anti-Islam strategies are being established in the state to create a challenging environment for Muslims. The notion of Islamophobia is portrayed by PM Modi in his different speeches. After his government's number of hate crimes increased, anti-Muslim communal violence subjugated Muslim's basic rights. Hindutva ideology is impacting the minds of Hindu individuals so they consider themselves supreme and violate the rights of minorities. Cow slaughter is not allowed in India, for the protection of cows and beef, many persons mostly Muslims were killed. Those people who depend on the trade of meat suffer huge economic losses. Muslims are forced to disobey their religious obligation and in many incidents forced by Hindu mobs to say what they asked. Humiliation with Muslims in the largest democratic state should be discontinued. The meat of non-halal animals like pork is given to Muslims forcefully. Discrimination against Muslims should be minimized. Hindutva ideology is influencing the political system of a democratic state. A state should follow its constitution but the impact of this ideology is not allowing the state to practice its constitution. Media is impacting the minds of the new generation. Teachers who play a big role in the development of minds also teach them against Islam and Muslims. Whether it's print media or electronic media they are describing Muslims as terrorists. They grow hate in the hearts of the young generation. So with time, this sentiment of hatred became the stages of extremism. The history of India is full of incidents of violence but authorities don't take action against them. So in the future occurrence of these incidents can be reduced. But those institutions must give security to all individuals supporting the mob. Police and government do such acts that can promote the ideology of Hindutva. Those people whose reviews are different from them have no right to live peacefully. Demographic changes have been made by the Indian government which is the reason for fear for the Muslim population. Like in the Azad Jammu and Kashmir area under the administration of the Pakistani government, non-Kashmiri citizens are not allowed to buy any property same as in Indian-occupied Kashmir. Because of articles 370 and 35A residents of Jammu and Kashmir got special status defined by legislature and they got some special privileges. However, the government of India removed this status on 5<sup>th</sup> August 2019. This is also a reason for fear for the Muslim population. The Citizenship Amendment Act is a question on the secular system of India, in a secular state people don't face discrimination based on religion. However, discrimination faced by the Muslim population is a noticeable issue. Hindu, Sikh, and Christian people from neighboring states of India i.e. Pakistan, Afghanistan, and Bangladesh can get citizenship of India but Muslims are discriminated against here again. Currently, the Delhi riots of 2020 brought fear into the minds of the Muslim community, these riots began after the



protests against the CAA (Citizenship Amendment Act). There was a huge loss of lives and property and many citizens got injured as a result of riots. The strategy of Hindu extremists is to marginalize Muslims through communal violence.

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