



Al-Azhār

Volume 7, Issue 1 (Jan-June, 2021)

ISSN (Print): 2519-6707



Issue: <http://www.alazhaar.org/index.php/alazhar/issue/view/16>

URL: <http://www.al-azhaar.org/index.php/alazhar/article/view/207>

Article DOI: <https://doi.org/10.46896/alazhr.v7i01.207>

Title "Religious Genocide: A Case Study of Kashmir, Palestine and Rohingya's Muslims"

Author (s): Shazia Ashiq and Dr. Sajila Kausar

Received on: 29 June, 2020

Accepted on: 29 May, 2021

Published on: 25 June, 2021

Citation: Shazia Ashiq and Dr. Sajila Kausar " Religious Genocide: A Case Study of Kashmir, Palestine and Rohingya's Muslims" Al-Azhār: 7 no, 1 (2021):96-108

Publisher: The University of Agriculture Peshawar



INTERNATIONAL
Scientific Indexing



[Click here for more](#)

Religious Genocide: A Case Study of Kashmir, Palestine and Rohingya's Muslims

*Shazia Ashiq

**Dr. Sajila Kausar

Abstract

It is a common misconception among nations that religion teaches to massacre its followers, but after an in-depth study of the literature, it is found that religion itself does not teach harm to humanity, but the foundations of all religions teach peace and respect to humanity. Every religious book, in context of its originality, has no clue to annihilate others but urges people to change their beliefs with peace and love. The Old Testament of the Bible did not command the killing of humanity; however the New Testament of the Bible has clear instructions for the Jews to kill the 'Amālīq's to understand better them. By force they are committing all kinds of crimes there, they are brutally killing Palestinians. In Kashmir, Hindus are doing their worst, attacking the homes of innocent Kashmiris and killing their men, killing in front of their children- In Kashmir, Muslims cannot perform their religious rites or even perform their funeral prayers freely. Likewise, Buddhists in Burma are committing religious genocide and killing innocent Muslims. The Rohingya Muslims are not safe in Myanmar. They have no right to education. Their educated people were the first victims of oppression. Whereas, the religious literature of Hinduism and Buddhism have ample instructions about the concept of 'Ahimsa and Ahinsa'' meaning nonviolence. It proves, if a believer does something contrary to his religious teachings, it does not mean that his religion is a bad religion or his religion teaches him violence, rather there can be many other factors behind this criminal approach. This article covers the perspective of religious genocide in Kashmir, Palestine and Burma.

Keywords: Religious Genocide, Kashmir, Palestine, Rohingya, Muslims.

.....
*Lecturer, (Islamic Studies) The Govt, Sadiq College Women University Bahawalpur

**Assistant Professor (Fiqh & Shariah) The Islamia University of Bahawalpur

Religious Genocide: Religious genocide is the killing of a nation, state, party or group on the basis of religious prejudice. "Religious genocide appears to be a small part of existing genocide jurisprudence. Most of the well-known genocide trials have focused on racial, national, or ethnic genocide, even when a claim of religious genocide seemed possible. For example, the International Military Tribunal at Nuremberg treated the persecution of the Jews as racial genocide."¹

Although it could also have been viewed as religious genocide.² "In its most famous genocide decision, the International Criminal Tribunal for Yugoslavia (ICTY) found that Bosnian Muslims represented a distinct national group"³ even as it tacitly acknowledged that the Bosnian Muslims could be a religious group. The International Criminal Tribunal for Rwanda (ICTR) has consistently terminated that the genocide done in Rwanda was pandemic in nature. In short, guilty instances about religious genocide are quite rare. In light over it discernible gap in jurisprudence, it has been tried to explore the resolution elements regarding genocide through public lawsuit research regarding brawny religious genocides. The case research has chosen are:

1. Anti-Muslim violence in Palestine between 1948 to present era.
2. Anti-Muslim violence in Kashmir since 1947 to present era., and
3. Anti-Muslim Invasion in the Burma

Obviously, the close vital gauge in choosing these lawsuit studies is that the victims have been targeted due to the fact regarding their religion. Another resolution issue was how many recently the violence occurred. Meanwhile, the religious invasion in the most current case study, Iraq, continues. These litigation research current grand questions within religious genocide, including how does some outline the parts of a targeted group? What does it low after wreck the group? And, what does one show genocidal intent? First of all, we will discuss the religious genocide in Kashmir and then Palestine and Rohingya's genocide as well.

Religious Genocide in Kashmir.

Studies have shown that genocide in the world at the moment is not just on religious grounds,⁴ but the extremism in religion can be a cause of genocide because it is all about genocide. Religion is made the strongest foundation. There are other reasons and motives besides this. Traditional cleansing of races, the disappearance of psychologically undesirable nations and excessive patriotic racial discrimination, oppressive regimes and political turmoil are the main reasons for the genocide of humanity. For example, Kashmir, and The Palestine and Rohingya's genocide is noteworthy. In Kashmir the Causes of genocide are as under:

Political Interests: Achieving High Power of the Indian Government

Maintaining Hindu supremacy: so that the Muslim population in Kashmir can be reduced.

Religious Supremacy: India wants to maintain its regional supremacy as well as its religious supremacy by massacring Muslims and other minorities.

Geographical Supremacy: Historical evidence shows that capturing Kashmir was not Gandhi's wish but the dream of Pandit Nehru and Maharaja Hari Singh. Since Pandit Nehru himself was a Kashmiri Brahmin, as a Brahmin he did his best to include his native India. Similarly, in case of joining Pakistan, the Maharaja did not see any chance of retaining his power, so he too saw his interest in inviting India to invade. In short, both the characters used India for their own benefit and trapped the Indian troops in Kashmir.⁵

History of Islam in Kashmir

Islam arrived in Kashmir in the early fourteenth century from Turkestan with Sufi Bulbul Shah Qalandar and a thousand of his followers. Buddhist king Ranchan, inspired by religious ideas, swore allegiance to Bulbul Shah. Thus Raja Ranchan became the first Muslim ruler of Kashmir under the name of Sultan Sadruddīn. Later, Mir Syed Alī Hamdānī, an Iranian Sufi, arrived in Kashmir with a group of 700 preachers, craftsmen and artists, and this culture was born, which gave identity to modern Kashmir. He converted thousands of Hindus to Islam.⁶

Religious Genocide in Kashmir

Since 1947, India and Pakistan have been embroiled in the Kashmir dispute, a Muslim-majority area in northern India. The hilly, 86,000 square mile area was once a royal state. Now this claim has been made by both India and Pakistan. Conflicts have their roots in the countries' shared colonial past. From the 17th to the 20th century, Britain ruled most of the subcontinent, first indirectly through the British East India Company, then directly from 1858 through the British Crown. As time went on, Britain's power over its colony weakened, and a growing nationalist movement threatened the slippery rule of the Colonial state. Although it feared a civil war between India's Hindu majority and the Muslim minority, Britain faced increasing pressure to liberate its colony. After World War II, Parliament decided that British rule in India should end by 1948.⁷

The UK has historically separate constituencies for Muslim citizens and some political seats have been reserved exclusively for Muslims. Which not only made Muslims a minority but also gave rise to a growing Muslim separatist movement.

Muhammad Ali Jinnah, the politician who led the Muslim League of India, started demanding a separate nation for the Muslim population of India.

In 1945, Jinnah said that the time had come for the British government to use its mind on the partition of India and the formation of Pakistan and India, which meant the independence of both. Tens of thousands were killed, and British and Indian leaders began to seriously consider dividing the subcontinent on the basis of religion. On August 14, 1947, the independent, Muslim-majority nation of Pakistan was established. The Hindu-majority independent nation of India followed suit the next day. Under the haste of partition, the more than 550 princely states within colonial India that were not directly under British rule could decide to join a new nation or remain independent.

At that time, the state of Jammu and Kashmir, which had a Muslim majority, was ruled by Maharaja Hari Singh, a Hindu. Unlike most princely states which associate themselves with one nation or another, the Singh wanted independence for Kashmir. To withstand the pressure of joining any new nation, the Maharaja signed a stand still agreement with Pakistan that allowed the citizens of Kashmir to continue trade and travel with the new country. India has not signed a similar suspension agreement with the monarchy

As partition-related violence spread to the two new nations, the Pakistani government pressed for Kashmir's inclusion. Pakistan-backed insurgents, with Pakistan's financial support, took control of much of West Kashmir, and in September 1947, Pashtun tribesmen crossed the border from Pakistan into Kashmir. The Singh sought India's help in stopping the invasion, but India replied that, in order to get military help, Kashmir would have to join India, thus becoming part of the new country. The Singh agreed and signed the signing document, which linked Kashmir to Indian domination. In October 1947, Kashmir was later accorded special status under the Indian Constitution. Matters, and defense. This special status was abolished by the Indian government in August 2019. The Maharaja's decisive decision to annex Kashmir to India marked the beginning of decades of conflict in the disputed area, including two decades and a long-running insurgency.⁸

Professor Christopher Snedden is a well-known intellectual from Australia. As a young man, he studied at the University of Canberra, where he studied international politics and became interested in Kashmir. He has also written facts on the Kashmir Independence Movement in his book "Kashmir: The Unwritten History". In this article, he proved that the independence movement in the state of Jammu and Kashmir was started by the Muslims living there. It was not imported from Pakistan as the Indian ruling class alleges. In 1947, Jammu and Kashmir carried out three operations that prevented it from joining the entire state of Pakistan or India. First, the

Muslims of Pōnch Valley revolted against Maharaja Hari Singh. The Muslims wanted to incorporate the Pōnch state into Pakistan. Second, there was widespread Hindu-Muslim riots in Jammu and the newspapers of the time revealed that the Dogra army and the Hindus massacred the Muslims of Jammu. There was genocide in which millions of Islamists were martyred. Third After the birth of the independence movement in the Pōnch, the Mujāhidīn succeeded in conquering the area and established their government there. These areas later came to be known as "Āzād Kashmīr"⁹

Security Council and Kashmir issue

At the end of December 1947, India presented the issue of Kashmir to the United Nations and on January 1, 1948, the UN Security Council adopted a resolution recognizing the rights of Kashmiris. The resolution of 13 August 1948 stated that when Pakistan withdrew its army and tribesmen, the local authorities would take over the management and the commission would supervise them. But it was not said that India would be allowed to keep the entire army here. It was decided that after that India would also withdraw most of its troops from the "Bulk of its forces" and would be allowed to keep only the number of troops necessary to maintain law and order to assist the local authorities. When the UN commission asked the two countries for a plan to implement the resolution, India made two more demands. One is to control the north and northwest areas in violation of the ceasefire line, and the other is to not only disarm the existing institutions in Azad Kashmir, but to dismantle them.

On January 3, 1948, India made a fuss in the UN Security Council that the ongoing insurgency in Kashmir was being carried out at the behest of Pakistan. He decided to hold a referendum and directed India and Pakistan to prepare for the referendum within five months. Then five months have not yet come. Resolution 80, tabled in the Security Council on March 14, 1950, called on Pakistan and India to implement the ceasefire and withdraw troops from the region. Due to India's stubbornness, all these efforts have not yielded any results. Due to this issue, there have been three major wars between Pakistan and India so far and a long period of 72 years has passed. Instead of any improvement, India amended its constitution in 2019 to end the special status of Occupied Kashmir.¹⁰

Religious Genocide in Palestine

There are a lot of genocide factors in Palestine. Some factors, their consequences and the necessary aspects are analyzed here.

Religious supremacy: The Jews think that they are God's chosen people. And God has given them the right to expel from their chosen land other people who are not affiliated with their religion. They say that God has allowed them in the Bible to

massacre the Palestinians and deport them.¹¹ According to this view, the Jews do not give the right to live to the people of any other religion because they consider themselves to be the beloved people of God. Enmity should kill Jews and followers of other religions. After the distortions in Judaism, we find signs of violence and unrest in their religious books.- Within Jewish culture, there is a mindset and rules towards both harmony and violence and genocide.

Geographical Supremacy: The area currently occupied by "Israel and Palestine is a stage for Christianity and the sacred interpretations of Islām and Judaism. Each tradition recognizes the sacred areas of the region in general and in a small part of East Jerusalem known as the Old City in particular. Covering less than a square mile, the Old City has a house that the Jews call the Temple Mount and the Muslims the Noble Holy Place. These Abrahamic religions share not only some aspects of their religious history, but also overlapping cities and buildings. Conflicts are familiar, but rarely understood. The long history of Judaism, Christianity, and Islām in the Holy Land shows that the claims against common lands and holy places are controversial, the experience of overlapping traditions and histories, and the limits of secular power in a religiously complex world."

Exclusion and Assassination of Palestinians since 1948

As for the establishment of the Israeli government in 1948, there was a strong scientific debate about whether the settlement of Jews and the Palestinian aggression against Palestine could be defined as genocide. Sociologist Martin Shaw, one of the most prominent scholars on genocide, said, "We can conclude that pre-war Zionism initially involved the development of the idea of genocide against Arab society." "Israel entered without a broad plan. The specific perpetrators of the genocide were situational and gradually developed through local and national decisions. In this sense, it was a partially centralized, networked genocide that developed in the context of war with the Palestinian and Arab enemies."¹²

Len Pappé¹³ writes in his book "Ever since the Balfour Declaration of 1917, the Faustian bargain between Britain and European Zionists, which allowed them to settle in Palestine, the Zionists have pursued a fascist policy based on their claim of being a superior race as God's chosen people. Following the creation of Israel in 1948, as compensation for the Nazi holocaust against the Jews, the indigenous Palestinians were further marginalized, being compelled to either give up their lands and properties and become refugees in neighboring Arab countries or live under systematic apartheid. Israeli military victories over the Arab countries in 1948 and 1967 with the help of the West not only added to their occupied territories but emboldened them to intensify persecution of the Palestinians. Palestinian resistance was demonized as terrorism whereas the Zionists themselves had been the first to use

terrorist tactics, including the bombing of British army headquarters in the King David hotel on July 22, 1946. Members of these terrorist groups, the Irgun and the Stern gangs, went on to hold official positions in Israel including Menachem Begin who became prime minister in 1977."¹⁴

Facing relentless opposition from the Palestinians, "the comparatively more liberal Israeli Labour Party accepted the Oslo Accords calling for a two-state solution the creation of an independent Palestinian state alongside Israel. Brokered by the US, the agreement was concluded between Israeli prime minister Yitzhak Rabin and PLO leader Yasser Arafat in September 1993." But Rabin's assassination by a fanatic Jew derailed the peace process. Even though the UN's Security Council endorsed the two-state solution in 2003, the momentum for peace was lost.

Succeeding Israeli governments headed by Likud Zionists like Ariel Sharon and Benjamin Netanyahu "rejected the two-state agreement and unleashed a continuous reign of terror in Gaza, the West Bank and the occupied Arab territories in contravention of several UN resolutions. Since then Palestinians have been forced to live in virtual concentration camps, while their lands have been incrementally usurped for Israeli settlements. They have been repeatedly subjected to racist attacks and Islam's holy sites such as the Al Aqsa mosque have been desecrated on several occasions. Extrajudicial detentions, torture, racial discrimination and other violations of human rights have been amply documented by international human rights organizations and UN bodies. Consequently, the Israelis are liable for violations of several international laws, including war crimes, ethnic cleansing, crimes against humanity and genocide. Taken together this is nothing short of a holocaust, ironically being perpetrated by people who were themselves subjected to such horrors by the Nazis. Despite such persecution, the US has not just refrained from holding Israel accountable but has actually supported its policies. As exposed by leading American scholars like Noam Chomsky, John Mearsheimer and Stephen Walt, the Israeli lobby in the US is so powerful that no American politician, even the president, can act against Israel. Besides, Israeli domination of American politics, economy and media is so entrenched that only the Israeli narrative is accepted."¹⁵ "Over the past six and a half decades, the Israeli government and its predecessors, the Zionist establishment, forces and terrorist networks, have relentlessly carried out a systematic and comprehensive military, political, religious, economic and cultural campaign. Jews intend to destroy Muslims and Christians."¹⁶

Religious Genocide in Rohingya

In Rohingya the Causes of genocide are as under:

Religious Supremacy: Ethnic extremists, Buddhist fundamentalists in the history of the region before 1824 (when the first Anglo-Burmese war broke out) is that the Rohingya have no right to be in this country. He says they are Bengalis and should stay in Bangladesh. This argument is widely accepted in Myanmar and is one of the reasons why the persecution of the Rohingya is now much worse than that of other ethnic minorities.

Burma (Myanmar) is home to 135 ethnic groups who came from different parts of the world. Of these, 108 ethnic groups are officially recognized, while the rest are barred from being recognized as Burmese. And these groups include Muslim-majority groups that face this anarchy and two kinds of hatred for Muslims. One ethnic, the other religious. The king of Burma used force to genocide the Muslims because he hated the Muslim faith and the second reason he was saying was that the Muslims were refusing forced labor which was treason against the king. Thereafter, King Benigno (1550-1581) banned Muslim beliefs in Burma. And in 1559, they closed Muslim slaughterhouses and banned Muslims from using halal meat, including chicken and goat meat, and also banned Eid al-Adha and Qurbānī. And justified that slaughtering so many animals at once is cruel. In the 17th century, Muslims living in a state of Rakhine in Burma were unjustifiably massacred and justified on the grounds that they were harmful to Burma and should therefore be persecuted.¹⁷

Economic Supremacy: All the kings who came to power in Burma after that imposed restrictions on the Muslims and the general restrictions included banning the use of halal things and forbidding the slaughter of animals. In 1921, the number of Muslims in Burma was close to half a million. During British imperialism, Muslims were known as Indians and Indians living in Burma, including both Hindus and Muslims, were referred to by the locals as "black" which was a sign of racial prejudice. After World War I, hatred against Indians increased in Burma, mainly due to the dilapidated condition of the workers in Burma. Indian workers also worked for low wages and because of this the local workers hated them and considered them an economic problem for themselves. And the clearest proof of this is the incident when riots broke out among the anti-Indian workers in the port of Yangon in 1930 and all the Indian workers went on strike. The British port administration tried to persuade the workers and the army was killed to control the riots, as a result of which 200 Indians, mostly Muslims, were killed and thrown into the river and about two thousand were injured. When the Indian workers were brought back to work after threatening to draw, it occurred to the Burmese locals that because of them we do not get job security so we should not miss any opportunity against them.¹⁸

History of Muslims in Burma

Muslims have lived in Burma since the 11th century. According to Burmese history, the first Muslims settled in Burma in 1050. Arakān is a province in Burma where Islam was introduced by Muslim traders during the reign of Caliph Harun al-Rashid. Muslims came to this country for trade and started preaching Islam. Inspired by the teachings of Islam, a large population converted to Islam. Gradually the number of Muslims increased so much that in 1430 Suleiman Shah established an Islamic government there. The members were ruled by Muslims for about 350 years during which mosques were built, Quranic circles were established, madrassas and universities were established. While its coins were engraved with 'لا اله الا الله محمد رسول الله'. Burma was a neighbor of the country ruled by Buddhists. This Muslim rule was so offensive to the Buddhists that they invaded Arakān in 1784 and invaded the country. After its annexation to Burma, he renamed his country "Myanmar", which is still popular today. However, it is still popularly known as Burma. This was probably the first time in history that differences between Buddhists and Muslims had come to the fore.

In 1824, British imperialism occupied the subcontinent as well as Burma. However, after more than 100 years of British slavery, Myanmar gained independence from the British in 1938 as the British Crown's global grip was weakening and signs of the outbreak of World War II were beginning to emerge.¹⁹

Religious genocide in Burma

As soon as Myanmar became independent, Buddhists there first began the process of exterminating Muslims and forcing large numbers of Muslims to flee. As a result, about half a million Muslims were forced to leave Burma during this period, most of whom migrated to present-day Bangladesh, while thousands of Burmese Muslims migrated from there to Mecca.

During World War II, Japanese troops passed through the Rohingya, and about 40,000 Muslims fled to Chittagong after the massacre by Burmese and Japanese forces began. After World War II, Burma was granted independence in 1948, marking the beginning of a new era in Burma. And the democratic parliament came into being and Sochi Thaik became the first president and Uno became the first prime minister. When General Ni Wen imposed martial law in 1962, Muslims in Burma began to be persecuted in a new way. Muslims in the army were expelled. Officially, Muslims will be hated. Because the military dictator has to pave the way for his power. And for that purpose they do not see how humanity is treated, because they are people who are devoted to personal property.²⁰

In Burma, this martial law lasted from 1962 to 2010, during which time the market for oppression and barbarism in the country remained hot. During this time many riots were carried out on Muslims, including the 1997 Mandalay riots, in 2001, Tangao riots, in 2012, Rakhine State riots, in 2013, anti-Muslim riots across Myanmar, the 2014 Mandalay riots, and the 2016 mosque riots. These include the Rohingya riots and now in 2017, anti-Muslim riots in Rohingya. In which millions of Muslims were persecuted.²¹

It is now well known that Buddhists in Burma are of the opinion that Muslims are "foreigners" and should be deported from Burma in the same way that Christians expelled Muslims from Spain. It is with this in mind that a human tragedy is unfolding there, as a result of which more than 1.5 million Rohingya Muslims have so far migrated from Burma to Bangladesh, while the rest of the Muslims have had their lives cut short. The period from 1938 to 1950 can be said to be the second period of the most severe ordeal for the Burmese Muslims as they were forced to migrate to other countries from time to time, who could not migrate because of the Muslims. The siege of their settlements was started and the preaching of Islam was officially banned. But the matter did not end there, but the Muslim endowments (agricultural lands adjacent to religious schools) were taken away from the Muslims and turned into pastures. On the other hand, the Myanmar army continued to desecrate not only mosques with extreme brutality. The construction of mosques and madrassas was also banned and the call to prayer through loudspeakers was declared illegal. In order to push Muslims backwards, their children were barred from enrolling in government schools. However, Muslims were disqualified for both government and non-government jobs solely on the basis of their faith.²²

Describing the historical background of the conflict, Pakistani scholar Tufaīl Hashmī²³ writes: "One of the reasons for the hatred and misunderstanding between Rohingya Muslims and Myanmar's majority Buddhists is that The Rohingya movement had called for Arakan Province to be made part of the proposed East Wing of Pakistan (East Pakistan, now Bangladesh). That movement also took the form of violence on various occasions. In 1982, the Myanmar government passed a new law requiring every ethnic group living there to prove that they lived here before British rule in 1828. And if an ethnic group could not prove its long presence in Myanmar, it would be deprived of citizenship. The Myanmar government has discriminated against the Rohingya population, denying them evidence and depriving them of citizenship."

Since the law, the Myanmar government has refused to issue an NRC (National Registration Card) to the Rohingya population and has instead forced them to take a TRC (Temporary Registration Card). TRC instead of NRC means that the Rohingya population is not recognized as a full citizen of Myanmar and as a result they have been deprived of property ownership and voting rights in Myanmar. The government

requires the Rohingya population not to call themselves citizens of Myanmar but to introduce themselves as Bengalis in Chittagong.²⁴

The discriminatory law alienated Rohingya from their homeland, while applying other provisions of the law to set a minimum age of marriage of 25 years for girls and 30 years for boys.- A provision in the same law also obliges Rohingya residents to obtain permission from military officials stationed at the border to marry. Extremely harsh and cruel laws were enacted for private and domestic life, especially for people belonging to the Rohingya ethnic group. The situation of Muslims in Rama is a continuation of all the historical events and injustices that are coming to the fore today thanks to social media.

The Human Rights Watch report explicitly called the state's atrocities against Rohingya Muslims "genocide of Rohingya Muslims" and said that brutal human beings (along with Myanmar's military and law enforcement officials) Together completely burned down a Muslim settlement with 800 houses. They then moved on to another settlement where there were 700 Muslim homes; And burned it to ashes. In the next settlement, 1,600 houses were set on fire. As a result of this whole operation, more than 9000 Rohingyas started reaching the border of Bangladesh by land and sea to save their lives, but the secular Bangladeshi government also refused to give them shelter. Since then, Buddhist terrorists have continued to massacre Muslims along with the Burmese military because they cannot tolerate the existence of Muslims in Burma.²⁵

A new wave of genocide of Rohingya Muslims in Myanmar has begun in August 2017 with more intensity and bloodshed than ever before, but the Burmese government has crossed all limits of indifference and brutality and barred international observers from entering the affected areas. Is. So far, the Myanmar government, under the supervision of its military, has made sure that journalists visit the affected areas in Rakhine. But journalists there say the purpose of the visit was more to gain the support of the government's position than to bring to light the real situation and to tell the world that nothing is happening against Muslims in Rakhine. The ones who set fire to Muslim settlements and massacred Muslims are none other than the Muslims themselves.²⁶

Conclusion

This article seeks to explain the religious tendency of genocide. Historical evidence is useful for deepening information about genocide, explaining its causes, and assessing the different types of crime. Today's religious and regional conflicts in Kashmir, Palestine and the Rohingya region should be a signal to the international community to come out of the political quagmire and explain security measures and punitive measures to prevent the recurrence of horrific catastrophes.- This article contains articles on international reports on Kashmir, Palestine, Rohingya. After an in-depth

study of the literature, the researcher found that the international media and the United Nations were turning a blind eye to the problems of Muslim countries in particular. Jews have been harsh on Muslims since the beginning of Islam because in their ideology only they are chosen and Allah has blessed them and will keep His blessings on them forever and they are righteous in the world. For this, they always massacre world peace and kill Muslim minorities.- They are the mastermind behind the end of world peace in Iran, Iraq, Syria and Palestine. Destroying other peaceful nations in the name of religion is not a religious act but a way for the world to become a dominant power. It will be called the extermination of another nation.

References

¹ While the Judgment of the International Military Tribunal is sometimes ambiguous about whether the Jews are treated as a race or a religion, in most instances they are referred to as a race. International Military Tribunal, Judgment, in 1 Trial of The Major War Criminals Before the International Military Tribunal, Nuremberg, 14 November 1945-1 October 1946, at 171, 248, 272, 282, 302 (1971) (1947).

² Technically, the International Military Tribunal (IMT) treated the extermination of the Jews as a crime against humanity, because genocide had not been codified in August 1945, when the IMT Charter was created. The IMT only had jurisdiction over crimes against peace, war crimes, and crimes against humanity. There is little doubt that the acts described in the IMT Judgment would have been construed as genocide if they had been committed at any time after the entry into force of the Genocide Convention. Crimes against humanity, as defined in the IMT, included persecutions based on political, racial, or religious grounds. Id. The IMT could have treated the persecution of the Jews as based on religious grounds.

³ <https://www.jstor.org/stable/j.ctt6wq9vn.7>

⁴ Religious genocide here does not mean that any religion in the world allows us to take the life or property of another human being. Rather, it is religious fanaticism or extremism that causes religious genocide.

⁵ Tariq Ali, *Kashmir: A Case of Freedom*(London: verso 2010), 60.

⁶ <https://www.islamtimes.org/ur/article/>

⁷ Tariq Ali, *Kashmir: A Case of Freedom*, 79.

⁸ Nyla Ali Khan, *Islam, Women, and Violence in Kashmir Between India and Pakistan* (New York: Palgrave Macmillan, 2010),

⁹ Professor Christopher Snedden, *The Kashmir Unwritten History* (London: Harper Collins), 241.

¹⁰ A.G. Noorani, *The Kashmir Dispute: 1947-2012*, Institute of Strategic Studies Islamabad. Vol. 34, No. 1 (Spring 2014), 121-124

¹¹ The teachings of all Semitic and non-Semitic religions contain the teachings of peace and tranquility. Basically because the Bible has been distorted literally or spiritually That is why they have formulated verses of their meaning.

¹² Jason C. Bivins, *Thinking about Religion and Violence*, 137.

¹³ is an expatriate Israeli historian and socialist activist. He is a professor with the College of Social Sciences and International Studies at the University of Exeter in the United Kingdom,

¹⁴ Ilan Pappé, *The Ethnic Cleansing of Palestine* (Oneworld Publications,2006),210.

¹⁵ <https://tribune.com.pk/story/2302640/genocide-in-palestine>

¹⁶ Francis A. Boyle, *The Palestinian Genocide by Israel Before The Kuala Lumpur War Crimes Tribunal*, August 21-24, 2013, available at: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2339254.

¹⁷ Matthew Foley, *The cold War and National Assertion in Southeast Asia: Britain the United States and Burma* (London: Routledge, 2010), 45.

¹⁸ Matthew Foley, *The cold War*, 72.

¹⁹ Azeem Ibāhīm, *the rohingyan's inside Myanmar hidden genocide* (London: Hurst & Co. (Publishers) Ltd, 2016) 78.

²⁰ Shelby Tucker, *Curse of independence* (London: routlege,2016) 120.

²¹ Azeem Ibāhīm, *the rohingyan's inside Myanmar hidden genocide*, 120.

²² Roy Nesbit, *The battle of Burma* (UK: Pen and sword books,2010) 67.

²³ Religious Scholar and is legal advisor to the Federal Shariat Court Pakistan.

²⁴ Roy Nesbit, *The battle of Burma*, 80.

²⁵ <https://www.hrw.org/publications>

²⁶ Lex Rieffel, *Myanmar Burma: Inside Challenges, outside Interest* (UK: Brooking Institution Press, 2010), 231,