



Date: January 29, 2025

To,

Shri Iqbal Singh Lalpura
Hon'ble Chairperson
National Commission for Minorities
Email: chairman-ncm@nic.in

Subject: Urgent complaint regarding hate speech and communal mobilisation at *Trishul Deeksha* events across India

Respected Chairperson,

We, at Citizens for Justice and Peace, a human rights movement dedicated to furthering the constitutional rights of all Indians, are writing to the Commission to bring to their urgent attention a series of alarming incidents of communal mobilisation, hate speech, and calls for violence against minority communities at multiple *Trishul Deeksha* events held in December 2024 across Punjab, Delhi, Himachal Pradesh, and Rajasthan. These events, organised by the Vishwa Hindu Parishad (VHP), Bajrang Dal, and Antarrashtriya Hindu Parishad (AHP), have systematically propagated divisive narratives targeting Muslims and Christians, normalising discrimination, economic boycotts, and vigilantism.

We urge the National Commission for Minorities (NCM) to take immediate cognisance of these incidents, initiate an inquiry, and recommend necessary legal and administrative actions to prevent further communal polarisation and ensure the safety and security of minority communities.

Summary of incidents

1. **1. Date:** December 15, 2024

Location: Nurmaha, Jalandhar, Punjab

A *Trishul Deeksha* event organised by the Vishwa Hindu Parishad (VHP) and Bajrang Dal took place in Nurmaha, Jalandhar. During the event, a far-right leader made several inflammatory remarks, invoking controversial issues tied to communal tensions.

The speaker declared, “*Now that Ram Mandir is built, Kashi and Mathura remain!*”—a direct reference to the ongoing demands by right-wing groups to reclaim the Gyanvapi mosque in Varanasi and the Shahi Idgah mosque in Mathura. Such rhetoric stokes communal sentiments by framing these mosques as illegitimate structures atop Hindu temples.

The unidentified leader also commented on incidents in Sambhal, a district that saw communal tensions and use of excessive force by police forces that resulted in the death of five Muslims, stating, “*What’s happening in Sambhal is natural because these people have built structures over many of our temples.*” This remark further perpetuated communal antagonism, implying a justification for tensions in the region.

The distribution of tridents, coupled with speeches of this nature, raises concerns about the potential for communal violence. Events like these often serve as a breeding ground for hatred, normalising exclusionary ideologies under the guise of cultural or religious ceremonies. The local administration's response—or lack thereof—will be crucial in determining whether such provocative activities escalate tensions in the region.

The video may be viewed here: <https://t.me/hindutvawatchin/1080>

2. **Date:** December 15, 2024

Location: Delhi

A *Trishul Deeksha* event organised by the VHP and Bajrang Dal in Delhi witnessed incendiary remarks by Kapil Khanna, the president of VHP Delhi. Khanna declared that the next agenda of the VHP would be the “*liberation*” of Kashi and Mathura, referencing ongoing demands to reclaim the Gyanvapi and Shahi Idgah mosques. He claimed that the successful construction of the Ram Mandir had garnered public support for these contentious objectives.

Khanna targeted Ajmer Sharif Dargah, a revered Sufi shrine, warning its devotees, “*Go and put chaddar there, but next year you’ll have to do kanwar yatra instead.*” This remark not only denigrated Muslim religious practices but also sought to provoke hostility against a significant symbol of interfaith harmony. He further propagated conspiracies about ‘love jihad’ and ‘land jihad,’ accusing Muslims of building *mazars* (shrines) as a challenge to Hinduism and vowed to oppose such structures in Delhi.

The video may be viewed here: <https://t.me/hindutvawatchin/1079>

At the same event, Surender Jain, International Joint General Secretary of the VHP, also delivered a speech rife with hate and xenophobia. Jain called for the expulsion of alleged Bangladeshi and Rohingya “infiltrators” from India, accusing them of destabilising the country. He further claimed that Muslim vendors defile food with spit and urine, a baseless allegation aimed at inciting an economic boycott.

Jain escalated communal fear by alleging that Muslims were attacking Hindu festivals and spreading conspiracies about ‘love jihad’ and ‘land jihad.’ He demanded that shop owners display their religious identity, an act that could lead to further discrimination and segregation. He also encouraged Bajrang Dal members to assist the police in identifying alleged Bangladeshi infiltrators, effectively endorsing vigilantism.

The video may be viewed here: <https://t.me/hindutvawatchin/1078>

These events illustrate the alarming use of *Trishul Deeksha* gatherings as platforms for spreading communal hate and mobilising against minorities. The speeches not only vilify Muslims but also weaponise divisive narratives like 'love jihad' and 'land jihad' to perpetuate fear and mistrust. The direct targeting of religious symbols, such as Ajmer Sharif Dargah, further fuels inter-religious tensions.

The endorsement of vigilantism and calls for economic boycotts undermine social harmony and the rule of law, posing a grave threat to communal peace in Delhi and beyond. The complicity of organisers and lack of accountability underscore the urgent need for legal and administrative action to curb such activities.

3. **Date:** December 15, 2024

Location: Nalagarh, Solan, Himachal Pradesh

A *Trishul Deeksha* event organised by the VHP and Bajrang Dal in Nalagarh featured hate-filled remarks by Tushar Dogra, a prominent figure associated with these organisations. Dogra propagated the baseless 'love jihad' conspiracy, alleging that outsiders were taking jobs in Himachal Pradesh and using their positions to "trap" Hindu women. This narrative sought to stoke fear and resentment against minority communities, particularly Muslims, portraying them as threats to both economic stability and societal norms.

Dogra went further, demonising Muslims by likening them to "monsters" and accusing them of contaminating food consumed by Hindus, a dangerous falsehood designed to provoke hostility. He used the anti-Muslim slur "*Kathmulla*," adding to the dehumanising rhetoric often employed to target the community.

In addition to spreading communal hatred, Dogra advocated for an economic boycott of Muslims, urging Hindus to disengage from businesses run by the minority community. Such calls for economic exclusion not only deepen societal divisions but also threaten the livelihoods of vulnerable groups. The repeated emphasis on 'love jihad' and other conspiracies underlines the strategic use of these events to normalise hate speech and incite violence.

This event highlights the dangerous role of such gatherings in fostering communal divisions and legitimising hate speech under the guise of cultural or religious activity. By equating Muslims with existential threats to Hindu society, Dogra's remarks not only stoke inter-communal hostility but also encourage vigilantism and violence.

The spread of conspiracies like 'love jihad' and calls for economic boycotts are emblematic of a broader campaign to marginalise Muslims and erode social harmony. The local administration's failure to act against such provocative statements risks emboldening similar activities in the future, posing a significant challenge to peace and coexistence in the region.

The video may be viewed here: <https://t.me/hindutvawatchin/1082>

4. **Date:** December 20, 2024

Location: Chamba, Himachal Pradesh

A *Trishul Deeksha* event organised by the VHP and Bajrang Dal took place in Chamba, where participants were administered an oath to combat the alleged conspiracies of ‘love jihad’ and ‘land jihad.’ The event, part of a broader strategy by these organisations, focused on propagating divisive narratives that vilify minority communities, particularly Muslims.

The oath-taking ceremony highlighted the commitment to “resist” what the organisers termed as threats to Hindu culture and identity. The invocation of ‘love jihad’—a conspiracy alleging that Muslim men deliberately target Hindu women for marriage to convert them—and ‘land jihad’—a claim that Muslims are strategically acquiring land to alter demographics—has become a recurring theme in such gatherings. These baseless narratives are often used to foster suspicion and hostility against minorities, promoting social polarisation. The focus on administering oaths at the *Trishul Deeksha* event in Chamba signifies an organised effort to ideologically bind participants to extremist agendas. By framing communal antagonism as a duty or moral obligation, these events normalise discriminatory behaviour and justify hostility towards minorities.

Such ceremonies not only deepen communal divisions but also embolden individuals to act on hate-filled propaganda, potentially leading to acts of discrimination or violence. The lack of accountability for these activities highlights the pressing need for legal and institutional intervention to prevent the escalation of communal tensions in Himachal Pradesh and beyond.

The video may be viewed here: <https://t.me/hindutvawatchin/1132>

5. **Date:** December 22, 2024

Location: Sirohi, Rajasthan

A *Trishul Deeksha* procession organised by the Antarrashtriya Hindu Parishad (AHP) and Rashtriya Bajrang Dal witnessed a controversial and highly unprofessional incident involving a police officer in uniform. The officer greeted Rashtriya Bajrang Dal leader Rakesh Rajguru with a hug and joined the rally, marching alongside the participants. This incident has raised concerns about the impartiality of law enforcement, as it signals implicit support for organisations known for propagating communal agendas.

The video may be viewed here: <https://t.me/hindutvawatchin/1144>

Later, at the same AHP event, a far-right leader delivered a dangerously inflammatory speech targeting the Muslim community. The speaker referred to Muslims as “jihadi cow killers” who “eat our mother cow” and declared they “can never be our brothers.” The speech glorified extremist Buddhists for their attacks on Rohingyas and propagated the conspiracy of ‘love

jihad.’ The leader urged attendees to "pick up weapons and be ready for war," describing Muslims as "termites eating our nation" and calling for their extermination.

The video may be viewed here: <https://t.me/hindutvawatchin/1147>

Several other leaders had also delivered speeches filled with hate and false narratives targeting Muslims and Christians.

One speaker claimed that Muslim leaders were plotting to create a "Bangladesh-like situation" in India and alleged that Hindus were under existential threat in several states. Muslims were accused of destroying temples, slaughtering cows, and promoting “love jihad.” Christian missionaries were described as "poison," and the waqf board was accused of illegally grabbing land.

Another speaker encouraged Hindus to marry Muslim women, asserting that they face harassment from Muslims and want to convert to Hinduism. Additionally, the speaker called for a financial boycott of Muslims to "weaken" their community economically.

The video may be viewed here: <https://t.me/hindutvawatchin/1136>

Key concerns

1. Normalisation of hate speech and impunity for perpetrators

The repeated occurrence of *Trishul Deeksha* events, where speakers openly call for violence, social exclusion, and economic boycotts of minorities, indicates a systematic effort to normalise hate speech. Such rhetoric is not isolated; it is part of a broader ecosystem of communal mobilisation that has intensified over the past few years.

Despite clear legal provisions criminalising hate speech under the Bharatiya Nyaya Sanhita 2023, there is a conspicuous lack of legal action against those responsible. The Supreme Court of India has explicitly directed authorities to take suo-moto action against hate speech in judgments such as:

- *Shaheen Abdullah v. Union of India (2023)*- Video taping of events, undertaking that if permission for this event is granted “it will be subject to the condition that nobody will make any hate speech and in defiance of law or disturbing the public order”, suo-moto filing of FIRs
- *Tehseen S. Poonawalla v. Union of India (2018)* – Mandating strict action against hate crimes.
- *Kaushal Kishore v. State of UP (2023)* – Reinforcing accountability for officials failing to prevent hate speech.

However, despite the availability of video evidence, state authorities have failed to arrest or prosecute the speakers, creating a sense of impunity among extremist groups. This inaction emboldens hate groups, making future incidents more likely.

2. State complicity and law enforcement bias

A particularly alarming aspect of these events is the participation of uniformed police personnel, as seen in Sirohi, Rajasthan (December 22, 2024). This not only signals tacit approval of hate speech but also raises serious concerns about institutional bias within law enforcement agencies.

- When police officers attend such gatherings without acting against hate speech, it erodes public confidence in law enforcement.
- The presence of state officials can be seen as an endorsement of the communal rhetoric, making minorities feel even more vulnerable.
- In contrast, peaceful protests or gatherings by minority communities are often met with swift police action, highlighting a discriminatory double standard in law enforcement.

The failure to take preventive action—despite prior knowledge of such events—also indicates that state administrations are either complicit or negligent. If not addressed, such bias could contribute to institutional communalisation, where sections of law enforcement actively or passively align with hate groups.

3. Economic boycotts and social segregation of minorities

Multiple speeches at these events promoted economic boycotts of Muslim and Christian businesses, falsely alleging that Muslim vendors contaminate food with bodily fluids and that Christian institutions engage in forced conversions.

- Calls for economic boycotts violate the constitutional right to equality (Article 14), freedom of trade (Article 19(1)(g)), and protection from discrimination (Article 15).
- Such boycotts have historically led to financial distress for minority communities, pushing them further into economic marginalisation.
- They also deepen social segregation, reinforcing communal divides by discouraging interfaith interactions in markets and workplaces.

In several instances, these boycotts have resulted in violence against minority shopkeepers and vendors, as seen in previous cases in Uttarakhand, Haryana, and Uttar Pradesh. The spread of such rhetoric increases the likelihood of mob attacks, destruction of property, and forced displacement of minority businesses.

4. Communal mobilisation and calls for genocide

The content of the speeches delivered at *Trishul Deeksha* events is not just inflammatory but amounts to genocidal rhetoric. The following themes were repeatedly observed:

- Depicting Muslims as "termites" and "monsters" (as seen in Sirohi, Rajasthan).

- Framing Muslims as an existential threat to Hindus, urging participants to "pick up weapons and prepare for war".
- Calling for the erasure or conversion of religious sites like Ajmer Sharif Dargah into Hindu pilgrimage centres.

The United Nations Office on Genocide Prevention outlines ten stages of genocide, one of which is dehumanisation—portraying a community as vermin or disease. Such language has historically preceded mass violence and pogroms in various countries. India itself has seen similar patterns in the lead-up to past communal riots (Gujarat 2002, Delhi 2020).

The absence of strong legal consequences for such rhetoric emboldens speakers to make even more extreme statements, escalating the risk of mass violence.

5. Organised radicalisation and hate oaths

In locations like Chamba, Himachal Pradesh (December 20, 2024), attendees were administered oaths to "combat" so-called 'love jihad' and 'land jihad'. These oaths serve as:

- A radicalisation tool, binding individuals into an ideological commitment to act against minorities.
- A dangerous precedent of using religious gatherings for militant-style mobilisation.
- A step towards institutionalising communal violence, as such pledges create a sense of duty to engage in discrimination or aggression.

These practices resemble the oath-taking methods used by extremist paramilitary groups, reinforcing concerns that the VHP, Bajrang Dal, and AHP are systematically building a radicalised cadre willing to act on these beliefs.

6. Threat to rule of law and democratic values

The unchecked proliferation of hate speech and communal mobilisation not only endangers minorities but also undermines India's legal system and democratic fabric.

- If fringe groups can violate hate speech laws without consequences, it weakens public trust in the justice system.
- The state's failure to act reinforces the perception that certain groups are above the law, increasing lawlessness and potential vigilantism.
- Allowing religious extremism to flourish unchecked weakens India's secular identity, violating the constitutional commitment to pluralism (Articles 25-30).

If state institutions fail to intervene now, these gatherings could escalate into more direct forms of communal violence, as witnessed in previous cases where hate speech preceded riots and attacks.

Laws Violated by the Hate Speech

Under Bharatiya Nyaya Sanhita, 2023 (BNS)

The inflammatory and divisive speech delivered by Kajal Hindustani amounts to insightful, hate speech which is a punishable offence under the various sections of the Bharatiya Nyaya Sanhita (BNS):

Section 196 - Promoting enmity between different groups on grounds of religion, race, place of birth, residence, language, etc., and doing acts prejudicial to maintenance of harmony

Section 197 (1) - Whoever, by words either spoken or written or by signs or by visible representations or through electronic communication or otherwise, —

(a) makes or publishes any imputation that any class of persons cannot, by reason of their being members of any religious, racial, language or regional group or caste or community, bear true faith and allegiance to the Constitution of India as by law established or uphold the sovereignty and integrity of India;

Section 299 - (Malicious act to insult a religion), 352 (Intentional insult with intent to provoke breach of peace)

Section 302 - Uttering words, etc., with deliberate intent to wound religious feelings of any person.

Section 352 - Whoever intentionally insults in any manner, and thereby gives provocation to any person, intending or knowing it to be likely that such provocation will cause him to break the public peace, or to commit any other offence, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both.

Section 353 - (1) Whoever makes, publishes or circulates any statement, false information, rumour, or report, including through electronic means—

(b) with intent to cause, or which is likely to cause, fear or alarm to the public, or to any section of the public whereby any person may be induced to commit an offence against the State or against the public tranquility; or

(c) With intent to incite, or which is likely to incite, any class or community of persons to commit any offence against any other class or community, shall be punished with imprisonment which may extend to three years, or with fine, or with both.

Judicial precedents against Hate Speech:

In *Firoz Iqbal Khan vs Union of India [W. P (Civ.) No. 956 of 2020]*, the Supreme Court had held, “the edifice of a democratic society committed to the rule of law under a regime of constitutional rights, values and duties is founded on the co-existence of communities. India is a melting pot of civilizations, cultures, religions and languages. Any attempt to vilify a religious

community must be viewed with grave disfavour by this Court as the custodian of constitutional values.” (Para 11).

In *Pravasi Bhalai Sangathan v. Union of India*, (Ref: AIR 2014 SC 1591), the Supreme Court has unambiguously stated that “hate speech is an effort to marginalise individuals based on their membership to a group, that can have a social impact. Moreover, the Court stated that hate speech lays the groundwork for broad attacks on the vulnerable that can range from discrimination, to ostracism, deportation, violence, and even to genocide. Therefore, the aforementioned news items are tantamount to the perpetration of genocide, and must be considered to be in violation of Article 21 of the Constitution.” (Para 7).

On April 28, 2023, the division bench of Justice KM Joseph and BV Nagarathna in *Ashwini Kumar Upadhyay v. Union of India [W.P. (C) No. 943 of 2021]*, extended its order and directed all States/UTs to register Suo moto FIR against Hate Speech irrespective of religion. The court added that when any speech or any action takes place which attracts offences such as Section 153A, 153B and 295A and 505 of the IPC etc., suo moto action will be taken to register cases even if no complaint is forthcoming and proceed against the offenders in accordance with law.

We would like to highlight that on February 3, 2023, the Supreme Court issued directions with respect to an event which was scheduled to be held in Mumbai on February 5, 2023 by the Sakal Hindu Samaj, another extremist fringe Hindutva group. The petitioner, Shaheen Abdullah, had contended that similar to its anti-Muslim speech during ‘Hindu Jan Aakrosh Morcha’ held in Mumbai on January 29, it can be apprehended that the same will be repeated during the February 5 meeting as well. The apex court had thus sought a video of the entire event to be scrutinised by the court at the next hearing. The court has also taken an undertaking from the government of Maharashtra that if permission for this event is granted “it will be subject to the condition that nobody will make any hate speech and in defiance of law or disturbing the public order.”

The court also outlined directives with respect to taking preventive action in such cases:

“We also direct that the Officer(s), in case, permission is granted and, in case, the occasion arises for invoking the power under Section 151 of Cr.P.C. as aforesaid, it shall be the duty of the Officer(s) concerned to invoke the said power and to act as per the mandate of Section 151 of the Cr.P.C.”

Even in 2024, while on January 17, the Supreme Court bench of Justices Sanjiv Khanna and Dipankar Datta had expressed their anguish at the petitioners being forced to approach the Supreme Court multiple times against individuals and organisations even after there being guidelines for tacking and taking action against hate speeches. During the said hearing, the Supreme Court issued an order directing the District Magistrate and Superintendent of Police at Yavatmal, Maharashtra and Raipur, Chhattisgarh to take ‘appropriate steps’ to ensure that no incitement to violence or hate speech occurs at the rallies scheduled in the said districts in

the coming few days of January. The said order was passed following the concerns raised by the petitioners over delivery of potential hate speeches at rallies planned by Hindu Janjagruti Samiti and Bharatiya Janata Party legislator T Raja Singh in the month of January.

The court had outlined directives with respect to taking preventive action in such cases:

“We would require the authorities to be conscious that no incitement to violence and hate speech are permissible. The concerned District Magistrates and Superintendent of Police of Yavatmal, Maharashtra and Raipur, Chattisgarh will take necessary steps, as may be required. If necessary and deemed appropriate, police/administration will install CCTV Cameras having recording facility, so as to ensure identification of the perpetrators in the event of any violence/hate speech.”

Prayers

The *Trishul Deeksha* events are not isolated incidents but part of a growing pattern of hate-driven communal mobilisation. The lack of strong action against such gatherings signals a dangerous shift in India's social and political environment, where extremist ideologies are gaining mainstream acceptance.

Immediate intervention by the National Commission for Minorities (NCM), law enforcement agencies, and the judiciary is essential to:

1. Uphold constitutional rights and secularism.
2. Prevent mass violence and communal riots.
3. Ensure accountability for hate speech and economic discrimination.

We urge the NCM to issue an urgent directive compelling authorities to act against these events and their organisers before further damage is done to India's communal harmony.

1. **Immediate FIRs:** Direct the registration of FIRs against organisers and speakers under relevant IPC sections for inciting communal hatred and violence.
2. **Judicial inquiry:** Recommend a judicial probe into the participation of police personnel in communal mobilisation.
3. **Monitoring and prevention:** Direct state governments to prevent such events, especially in communally sensitive areas. Furthermore, ensure that investigation into such cases by the police happen in an unbiased and fair manner.
4. **Strict law enforcement:** Ensure police action under Supreme Court directives on hate speech and immediate arrests of those making genocidal remarks.
5. **Public awareness and action:** Direct social media platforms to remove the hate content shared from these events and take action against accounts spreading misinformation.



The *Trishul Deeksha* events in December 2024 represent a dangerous escalation in communal polarisation. The systematic targeting of minorities, coupled with the failure of authorities to act, poses a grave threat to India's pluralistic fabric. Immediate intervention by the National Commission for Minorities is essential to uphold constitutional values and protect vulnerable communities.

We request an urgent cognizance on this matter and look forward to your swift action in addressing this grave issue.

Sincerely,

Nandan Maluste, CJP President

Teesta Setalvad, CJP Secretary