

# Broken Lives and Deserted Homes



## Report on Exodus of Muslim Families from Atali

### INTRODUCTION

It has been over five months now that communal violence first broke out in Atali, a village located in the Ballabgarh tehsil of Faridabad district of Haryana. While no deaths were recorded, the fear psychosis that was created in the aftermath of the violence resulted in all the Muslim families fleeing Atali. Five months later they are yet to return to their homes in the village.

On 25 May 2015, a mob of around 2000 persons armed with swords, petrol bombs and bricks attacked the mosque and the houses of Muslim residents of Atali. The mob went on a rampage for nearly two hours and more, causing widespread havoc and fear through targeted attacks on the houses of Muslim residents. The police did not arrive for more than three hours and by then the damage had already been done. In fear of further attacks, about 400 Muslim families left Atali to seek shelter at the police station at Ballabgarh. These families camped inside the premises of the police station for nearly a week. On 3<sup>rd</sup> June, on the assurance provided by the administration, the families decided to return back to their homes in the village. From then on till the 1<sup>st</sup> of July, social relation between the Jat and Muslim families continue to be tense. On 1st July 2015, there was another incident of violence that led to a second exodus of Muslim families from Atali.

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The absolute breakdown of trust between communities between May and July 2015 represents a disturbing development. Atali bereft of its Muslim inhabitants today represents the sad reality of a state of affairs, where polarisation between communities on lines of religion has tacitly been allowed to increase. The following is a report based on PUDR's repeated visits to Atali and its interactions with Muslim and Jat families over the last four months.

### **SOCIO-ECONOMIC PROFILE**

Atali is a fairly large village, located about 10 kms away from Ballabgarh town. The total population of the village as per the 2011 Census is 6640. The dominant community are the Jats followed by the Muslims. Schedule caste families belonging to the Jatav and the Valmiki community, make up for 17.7 percent of the rest. Majority of the Jats belong to the Kaliraman gotra while some belong to the Tewatiya gotra. The majority of the Jats in the village have land holdings while many also work in government jobs, own small business enterprises etc. and many of them also do other work like government jobs, businesses etc.

In terms of work profile, agriculture forms an important profession for about 24 percent of Atali's population. Of this 45 percent are cultivators i.e. owners and co-owners while the remaining 55 percent are agricultural labourers. The majority of the land is owned by Jats. However there are no big land holdings in the village. The total land holding is approximately 1250 acres. Families engaged in farming spoke about the declining profitability of agriculture that, according to them, had sharpened over the last 2 to 3 years. Many Jat families as a consequence have had to sell off their land and move out of agriculture. One Jat farmer Swaroop, refused to call himself a 'kisan' (farmer) but viewed himself as a 'mazdoor' (labourer). For Swaroop disadvantages in owning a small plot of land and declining profitability in agriculture were major problems. Over the years, therefore many members of the Jat community have therefore become involved in other professions like government and private sector jobs, while others have their own small businesses etc.

At the time of the first attack in May there were about 170 Muslim households in the village. The majority of them belonged to the Fakir community and some to the Abbasis and Telis. The Fakirs were traditionally mendicants, however they used to work as agricultural labourers too. The Abbasis similarly were traditionally water carriers but they too were involved in agriculture as labourers. In recent times about 50-60 Muslim households worked as agricultural labourers in the fields of the Jats and other Hindu families still. Most of them were employed during the sowing and the harvesting season. The rest of the Muslim families have taken to different occupations – self-employed, as contractors, running small businesses, government jobs, teaching, electrical work, in transport etc. Muslim community did have some representation in the panchayat. Ishak Khan was the lambardar and Fakhruddin a panchayat member. However they were rarely called for panchayat meetings

The average sex ratio of Atali village is 845, lower than the Haryana state average of 879. The child sex ratio is 833, again, lower than the Haryana average of 834. In terms of literacy, male and female literacy stand at 88.04 and 59.12 percent respectively. The village had been given the title of a ‘model village’ or ‘aadarsh gaon’, after Bhupender, an athlete who hails from the village, won accolades at the Busan Asian Games in 2002. According to the Muslim residents not much has happened after the declaration, the village has a government school for boys and girls up till the 10<sup>th</sup> standard, and 3 or 4 private schools. The nearest college is in Ballabhgarh and there is an ITI in Faridabad.

## **PREVIOUS HISTORY OF COMMUNAL TENSIONS**

A half constructed mosque, adjacent to an old Hindu temple dedicated to Kheda Devta, within the village has been the cause for communal tensions in the village. Incidents of violence have been triggered at different points in time, contesting the ‘right’ of the Muslim families to construct a permanent place of worship within the village. Some of these incidents have been in reaction to developments elsewhere. For example, in 1992, taking a cue from the Saffron Brigade who demolished the Babri Masjid, in Atali too,

members of the Jat community launched a similar attack on the Muslim shrine. In fact it was following that incident that the administration then asked the Muslim residents to place a tin shed over the shrine to protect it.

It is interesting to note while there are about 10 temples (including those built separately by the Valmiki community), the half constructed mosque is the only one for miles around. The land on which the mosque stands is claimed by the Hindu families to be a part of the shamilat or common land of Atali village. On the other hand, the Muslim community claims that this particular patch of land which was initially earmarked as the 'kabristan' (graveyard) belongs not to the Panchayat but the Waqf board. Disputed claims between the communities have resulted in the matter reaching the courts. In 2009, when the Muslim families decided to build a permanent structure for the mosque that had till then been only a tin shed, a case was filed by members of the Jat community- Satish Kumar and some others- claiming that particular plot of land as panchayat land. The matter was argued by both parties for nearly five years and in March 2015, Civil judge Vinay Sharma ruled that the disputed property "has always been in possession of the Muslim community" and not the gram panchayat.

The stay that had been placed on the construction while the case was being heard was lifted on 31 March 2015. Construction of the mosque started again on 11 April. The Hindu residents then went to the SDM on 15 April, asking for a stay on further construction. A temporary stay was granted by the SDM on the construction. However after inquiry, the SDM also found that the land belonged to the Muslim community and on 15 May 2015, this stay was lifted, and construction work on the mosque started again.

On 22 May, as work on the mosque was on and an RMC machine was running, a group of young Hindu men led by one Satbir who is a 'gangster' came and tried to stop the work. Then some Muslim men (30-40) and these Hindu men (15-20) went to the Police Station at Chhainsa where a 'raazinama' was drafted in the presence of the Sarpanch, Rajesh Chaudhary, allowing the Muslim community to go ahead with the construction of the mosque. In return, the Muslim community agreed to withdraw the charges filed against the Hindu residents in 2009. In anticipation of any trouble a small team of police men were stationed in the village to keep watch.

## 25<sup>TH</sup> MAY ATTACK

It is against the backdrop of these events that the 25 May attack needs to be viewed. The 25<sup>th</sup> of May was apparently a routine day for all these families even as construction work for the only mosque in the village was underway. In the evening people congregated to offer Namaaz in a small tin shed in front of the half built mosque. It was around this time that a mob started gathering in front of the Muslim houses, armed with bricks, sticks, swords and petrol in bottles. Soon their numbers reportedly swelled to about 2000. According to people whose houses were attacked these included not just persons from Atali but also people from other neighbouring villages like Dyalpur, Naraavli, Gadkhera etc. The Dyalpur Sarpanch was said to have been present during the attack. The mob consisted of largely men and also some women. These persons belonged to different castes and not just Jats.

What is surprising is the fact that such a huge mob was allowed to gather despite a small contingent of police persons from the local thana being present near the mosque, just an hour before the attack. Apparently around 4.30, Babu Lal the SHO of the local thana, Chhainsa received a call asking him to withdraw the police contingent of about 15-30 cops, who had been posted at the mosque, for duty elsewhere. It is not certain how many police men were actually there at the site when the attack took place. However, whatever the strength, it was one far below that of the mob. The sudden withdrawal of police cover and the gathering of such a huge mob in the village armed with weapons and petrol, definitely raises doubts about the 'spontaneous' nature of the attacks. A senior police official later confirmed to PUDR that Hindu residents had congregated first at the Taali mandir in the village and then marched to the mosque.

The houses in the Muslim tola opposite the mosque are located side by side and while there are a few non-Muslim houses present, the roofs of nearly all the houses are interconnected. Taking advantage of the particular layout, the mob was able to scale walls and get onto the roofs of houses in order to specifically carry out their targeted attacks.

Ishak Khan whose house is right opposite the mosque was one of the first to be attacked. He told PUDR that the Pandits (Brahmins) were also involved

in the attack on the Muslim families. Ishak Khan's family provided a recording of the attack captured by his niece, a young girl of 14 years, on her mobile phone from the room where she was hiding. The verandah in their house served as a meeting point for people from the Muslim community and is right next to the tin shed where Muslim families offered Namaaz. The mob threw bricks, stones into the verandah and then they attacked the drawing room, having broken through the windows they doused the room in petrol to get the fire going. In the mobile phone recording, one can see dense black smoke gushing out of the room. The recording also shows stones being thrown from outside the gate into the house.

According to those who interviewed, as the mob continued with its attack; women, young children and the elderly members of the family hid in small cramped rooms. In one case, an old grandmother was forced to lock herself into the toilet along with two others for well over an hour.

PUDR also met up with Naim, a carpenter by profession who happened to be working in the mosque when the mob attacked on the 25<sup>th</sup>. The mob first chased him and when he ran into Ishak Khan's house and hid in the toilet, they broke down the door and tried to push him into an adjoining room that was already on fire. Naim was lucky to have escaped thereafter and when PUDR met him at the B. K Hospital in Faridabad on 12<sup>th</sup> June, he had severe burns on his legs and arms.

According to the victimised families, for over two hours while the mob went around causing mayhem and havoc, there was no police to be seen anywhere. Repeated calls were made from mobiles to the local police station informing them of the developments. The police took over three hours to reach. It was only around 9.30 pm, that they finally made their way into the village. At night, fearing further attacks, some of the families decided to move at night to Ballabgarh. The night of 25<sup>th</sup> May was the first time that Muslims in Atali were forced to flee their home.

## **THE IMMEDIATE AFTERMATH**

By next afternoon, nearly four hundred Muslim families had moved to Ballabgarh police station seeking protection. However, there were a few

who remained behind. One of them was Hasan, 62 year old, who was out grazing his buffaloes, when he was attacked from the back by some Jat boys on the 27<sup>th</sup> of May. Lying in hospital with a severe head injury, Hasan had nothing to say, but his eyes conveyed it all. Apparently no one from the administration, not even the Sarpanch of Atali village had come to see him at the BK hospital in Faridabad after the incident

Over the next few days, Muslim families made Ballabgarh Police station their home. A huge shamiana (tent) was erected and about four hundred persons in all including children and the elderly were forced to spend the next 10 days out in the open. On 29<sup>th</sup> May after reports appeared in the press criticising the police and the administration for showing laxity, the first FIRs were registered at the Chhainsa Police Station. No arrests were however made. The administration focused its attention on trying to work out a compromise on the issue of the building of the mosque.

Several rounds of negotiations were held between the administration, village elders who are from the Jat community and representatives of both the communities. Village elders were of the opinion that the violence that had happened had brought a bad name to the village and that it was in their interest that the Muslim families returned back to Atali. While the Muslim community stuck to their position of constructing the mosque at the present location, the Hindu residents reiterated their demand for the mosque to be located elsewhere.

Finally, an ultimatum was given by the police to the Muslim families camped at the Ballabgarh PS to vacate the grounds and return back to Atali. On 3<sup>rd</sup> June, therefore after spending nearly a week in the open, away from their homes, the Muslim families decided to return to Atali. For most Muslim families, their homes carried the physical scars of the attack. The rooms filled with soot, burnt remains of clothes, books and other consumables scattered everywhere, cupboards ransacked made a daunting sight for the returning families.

Two platoons of Rapid Action Force along with personnel from the Haryana police were deployed in Atali to maintain peace. A huge barrier was erected at the entrance of the village and all outsiders especially those on vehicles

were checked. Men and women in blue uniforms were spread around the mosque and the temple precincts. The local Muslim community hall adjacent to the mosque that had also been burnt badly, now housed at all times a small contingent of RAF personnel. Almost all the Muslim families too had at least one RAF person deployed for protection. Yet, peace in Atali continued to be elusive in the coming days.

On June 1<sup>st</sup>, a section of the Jat community approached the Faridabad Court, seeking a stay on the construction of the mosque. On June 10<sup>th</sup> the Court ordered a stay on the construction of the mosque. The case regarding the construction of the mosque is in the Court of the Chief Judicial Magistrate, Faridabad. The last Court hearing was on November 6, 2015 and the next hearing is scheduled for November 16, 2015

## **THE OTHER SIDE**

PUDR met the Hindu families from different caste groups, residing in Atali to get their side of the story. Many individuals from the Jat community spoke about the persistence of the Muslim community in going ahead with building the mosque at the same site angered them, and resulted in the attack. The objective was mainly to scare the Muslim residents and threaten them so that they would give up their plan and build the mosque away from the Kheda devata temple. One of the Jat men actually explained the series of attacks by giving the following example – “If I am your elder brother and you do something I do not like, something wrong, I will try to scare you, put fear into you, threaten you, won’t I? That is all the Hindu residents had done, it was not a serious attack – look there were no violence against people.” The dominant narrative was one of Atali being a historically peaceful village and how the Muslim families were breaking this tradition by refusing to do what the dominant community wanted. “If they are numerically smaller they must do what the majority of the villagers want.”

The PUDR team also met members of Valmiki and Jatav families. Some Jatav families had also been named in the 25<sup>th</sup> May attack. According to them, the attack on 25<sup>th</sup> May had been initiated by the Muslims and while the Hindus (including other castes, except the Valmikis) had got angry and



retaliated by doing ‘tod-phod’, the Muslims had set fire to their own houses. According to some individuals from the Jatav community, Hindus and Muslims both got hurt; but (it was to be noted) no Muslim died. The intention of the Hindus was just to scare Muslims, and had they seriously attacked, Muslims would have been killed.

### **The Administration’s Response:**

PUDR tried to meet the Sarpanch of Atali, Rajesh Chaudhary on three different occasions. In fact on all three occasions we were told by his relatives that he was away and could not be contacted. Once they said that he was away in Hong Kong on work. PUDR also made repeated trips to the Chhainsa police station to get updates on action taken. Following the attack on 25<sup>th</sup> May, the SHO of Chainsa, Babu Lal, was found to have been suspended. PUDR hereafter interacted with Preet Pal, the new SHO. It is interesting to note that the police did not detain or arrest anyone for almost one and half months. Annexure I provides a detailed list of the FIRS registered in total. It was evident that while the police chose to register FIRs, they were also under pressure not to arrest anyone.

Informally, many of the RAF and the police personnel told PUDR that it was the Muslim community who were to blame. A young constable by the name of Surrender, openly spoke about how violence at Atali could have been avoided if only the Muslims had agreed to shift the place of the mosque. He also spoke about the ISIs and the threat of Islamic militancy. On the issue of non-arrests, he was candid enough to state that while there were a hundred accused named in the FIRs, the police could not arrest them as that would result in complete mayhem with the entire village taking up arms.

### **After the Return: 3<sup>rd</sup> June to 1<sup>st</sup> July**

After being given an ultimatum by the police to vacate its premises the Muslim community returned to Atali on the 3<sup>rd</sup> of June. To make matters worse, from 3<sup>rd</sup> of June, a social boycott asking local traders and shopkeepers not to sell or provide any services to Muslim families was announced in the village, which prevented them from accessing even basic necessities such as drinking water, milk, vegetables and rations. Even shared autos that people usually took refused to ferry Muslims. A fine of Rs. 1100 was said to have

been imposed on those who did not follow the directive. In fact, when someone complained, one person was reportedly taken away by the police for refusing to sell to the Muslims. The individual was let off with a warning. During the economic boycott, Muslims survived by going to Ballabgarh to bring everyday items. They would walk all the way to Chhainsa to catch autos for Ballabgarh. There were some families who were supported by their relatives in Delhi

In almost all the Muslim houses that we visited on the 12<sup>th</sup> of June, there were no children to be seen. The horrific attacks were itself traumatising for the children and coming home to see the destruction would only add to their trauma. Since schools were shut for summer vacations, the majority had sent off their young children especially girls to be with their relatives.

Overall, the situation continued to be tense. Events took a more serious solemn turn when on 19<sup>th</sup> June, the first day of Ramzan, an altercation happened between Hindus and Muslims over placement of fans outside the mosque.

Namaz however, continued to be offered at the mosque under police protection. Given the hot weather and the fact that people had been observing the Ramzan fast, fans were arranged for use in the mosque. This was however objected to by the Hindus and became the reason for the altercation between the communities. Following this some of the Muslim families decided not to congregate at the mosque to break their fast, but to do so in the privacy of their homes. There were other conditions that were also sought to be imposed on the Muslims such as the non-use of mikes and loudspeakers at the mosque at the time of azaan. Also, the community was asked specifically to not press ahead the demand for restoration of the boundary wall separating the mosque from the temple that had been damaged in the 25<sup>th</sup> May attack.

### **The second incident and flight: 1<sup>st</sup> July onwards**

On July 1<sup>st</sup>, violence again broke out in Atali again. This time around, four people were injured in the stone throwing that happened between members of both communities at the mosque. Apparently, violence broke out when a group of women participating in a kirtan session at the Kheda Devata temple

put on a loudspeaker, while namaaz was being offered at the mosque. Stones were allegedly chucked at women by some Muslim youth. The fact that some of those hurt were elderly Jat women, made the situation tense. Fearing reprisal Muslim families decided to flee Atali. Again it seems strange that a situation like this was actually allowed to happen, given the fact that the RAF personnel were present at both sites.

On July 3<sup>rd</sup> when PUDR went to the village, the last of the Muslim families were on their way out. With two of their children aged 3 and 1, the family of Abdul Majeed had decided not to stay anymore in Atali. According to Majeed, on the evening of the 1<sup>st</sup>, an armed mob had run towards the house and threatened to kill them. However, they were saved by the police who fired shots in the air to disperse the mob. Following this the family decided to move out of Atali and start life afresh somewhere else. For the time being, like other Muslim families in the village, they were taking refuge in the homes of their relatives.

On July 4<sup>th</sup>, finally the police did take action and rounded up around 70 individuals for questioning at the thana. Initially while they arrested 17 persons, 9 of them were given bail and only about 8 remain in jail.

Although compensation of Rs. 27.5 lakh has been distributed to 19 or 20 Muslim families, not even one family has chosen to come back to Atali since July. The houses remain locked and bear a desolate look. The half-constructed mosque and the Kheda Devata remain side by side, as silent witnesses of the violence perpetuated in the name of religion.

On the 25th of September when PUDR last visited Atali on the occasion of Eid few of the Muslim families had come in to offer namaz at the school ground but only to return Back to Ballabgarh in the evening. Exactly four months after the violence in May, the Jats still stand by their demand that the Mosque be constructed outside the village, while the Muslims families are stuck in their predicament between locked homes and life outside Atali.

The National Commission for Minorities visited Atali on the 27th May and submitted a report to the Home Ministry. The report assessed the damage done to Muslim houses and met members of the Muslim community. The report pointed towards police complicity in the riots and named SHO Babu

Lal. The report also raised demands for the immediate arrests of all the accused, for the protection of Muslim properties till their return. After the second round of violence on the 1st of July, the Commission sent a letter to the Home Minister. The letter mentions that the team was dissatisfied with the police intervention during and after the riots. The letter also states that the administration and police have been unable to bring the situation under control.

### EYE WITNESS ACCOUNTS

Faces clouding with fear and grief the women recounted the horrors of the evening of the 25<sup>th</sup>.

*They were heavily armed, there were outsiders as well (people from other villages). They had bricks, swords, sticks, axes and petrol, they wanted to burn down all our homes. They destroyed everything, our homes, our cars, they burned our grains, our utensils, even our children's bags and books.*

*We hid in the bathroom, all of us, including the kids, 8 of us, in one small room for 2 hours, they were shouting and looting outside. One of our children made a video of the entire incident, we were all hiding inside when she had the presence of mind to make this video.*

*These are the clothes we were wearing that day, my children and me. We locked ourselves in one room; the mob poured petrol inside the room and opened the cylinder, I rushed out to close it- they wanted to burn all of us in the fire.*

### CONCLUSION

The tag of 'adarsh gaon' did not immunize Atali from the larger process of communalization at work in the country. Before the May riots, 'Love Jihad' had found its way into Atali. A few inter religious marriages had happened but the 'adarsh gaon' had no place for these couples who were forced to take residence elsewhere.

After the riots and subsequent departure of Muslims from Atali, communal riots broke out in Tikri Brahman village of Palwal district in Haryana on July 5, 2015. This village is only 30 Km from Atali. Palwal had been rocked by communal clashes in November 2014 as well.

What is disturbing about Atali is the emergence of communal violence as a successful formula for displacing Muslims from their villages and land. One recent example was the Muzzafarnagar riots in 2013. In Atali, the impact of changing patterns of subordination and dependence, on relations between communities, cannot be sidelined. While earlier, Muslim families had been primarily employed as agricultural labourers on Jat land, over time a large majority had diversified into other professions. Two of the families had done economically very well, and now enjoyed a certain amount of clout among the Muslims residents within the village. Several recent developments - the Muslim communities efforts to build the mosque, their economic capacity to do so, their legal victory and recognition of their claim over the land, an anxiety about the mosque becoming a spot for Muslims from nearby areas to congregate- appear to have contributed to bringing matters to a head. The Hindu community sought to assert their dominance through violence and boycott, other methods having failed.

The silence of the Chief Minister of Haryana, Manohar Lal Khattar and the Prime Minister Narendra Modi on Atali is ominous. Perhaps it would not be an exaggeration to state that having a political party at both the Centre and the State with a proven aggression towards minorities, encouraged the politicisation that happened amongst the Jats in Atali. This was evident in the sloganeering and the postering that was there on buildings leading to Atali. Slogans asking for ban on cow slaughter, patriotism in the name of Hindu nation, were some of the writings that PUDR found on the walls enroute to Atali.

As more recent events including horrific murder of Mohammad Akhlaq in Dadri village have shown, the incidents in Atali were not just an aberration. Taken together with other incidents they show that communalism wears many guises. Murder, beating, threats, riots, arson, preventing exercise of legal rights, economic and extra-economic coercion are all part of a pattern.

As is the fact that Muslims are being victimised and the administration is a mute spectator, if not complicitous.

Atali should not be forgotten.



**PUDR DEMANDS:**

1. Speedy trial of those arrested. Swift action against the others absconding and accused in the FIRs.
2. Rehabilitation of the displaced Muslim families.
3. Compensation to all displaced.
4. Safeguarding of their abandoned homes, land and the mosque property against encroachment and takeover.

**ANNEXUTURE I**  
**Total FIRs Registered**

<b>FIR No.</b>	<b>Date</b>	<b>IPC Sections</b>	<b>Complainant</b>	<b>Accused</b>	<b>IO</b>	<b>Comments</b>
74	26.05.15	147, 148, 149, 153B, 452, 427, 435, 436, 295, 295A, 307, 506, 25, 54, 59	Rajju s/o Itwari	Dimple s/o Narendra, Sukhdev s/o Manori, Suresh s/o Bhajanlal and his brother Omprakash and Prem, Mahendra Dhudiya s/o Lalu, Ravi Pandit, Tundal s/o Krupa, Arvind s/o Virender, Durga w/o Birendra, Kavita w/o Bhura, Bhura, Bijendra s/o a policeman, Son of Mange	Anand Pal	
75	26.05.15	380, 485	Shaqir Ali, Sadiq Ali		Sajjan Kumar	

FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
76	27.05.15	148, 149, 323, 324, 341	Umar s/o Hasan	Satendra s/o Jahiriga, Tundal s/o Bablu, Rakesh s/o Ram Mali + 10 friends	Dalbir Singh	Attack on Hasan while he was rearing livestock, attackers were carrying swords and bats
77		435, 427		Amar Singh s/o Kiran Singh	Dalbir Singh	Setting fire on property
79	25.05.15	452, 427, 395, 436	Zakir Hussain s/o Murad Ali	Satish s/o Shiv Charan, sundar s/o Bablu , pushpa d/o sundar, bijender s/o ranjeet, Geeta w/o bijendra, lala s/o Ranjeet, shyambati d/o Ranjeet, kavita d/o Bijender	Sajjan Kumar	broke into shop, house of the complainant and looted the house and destroyed property



FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
80	29.05.15	147, 148, 149, 452, 536, 427, 395, 506	Sakir Ali s/o Saddique Ali, lives with brothers Shabir Ali, Nazimuddin Ali, Nizam Ali	Debu s/o Tezsingh, Surendar s/o Sabsukh, Radha Vallabh s/o Kriparam, Joginder s/o Bijendra, Omprakash s/o Bhajanlal, Satish s/o Shivcharan, Mahendra s/o Lalu, Hemi Saini	Vikram Singh	
81	25.05.15	452, 323, 427, 506, 395	Shahzad s/o Masoom Ali	Gaurav s/o Bablu, Asha w/o Bablu, Bablu looted, vandalized, looted the house	Abdul Aziz	Looted house, beat up Shahzad
82	29.05.15	153A, 395, 427, 436, 452, 506	Mohd. Shah	Pushpinder, Anand s/o Kishan	Dalbir Singh	Pushpinder and two others came to their room with 2

FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
						Bharat Gas cylinders and lit them Household goods were stolen and abusive remarks were passed
83	29.05.15	147/ 148/ 149/ 323/ 435/ 452/ 392/ 43	Suleiman S/O Manobar	Sunder, Satish, Mukesh, Udayveer, Anand, Bachhu, Hargobind, Fandi	Anand Pal	
84	25.05.15	427, 436, 452, 395	Fakruddin s/o Fida Hussain	Lakhan Pandit s/o Kishan, Sundar s/o Lakhan, Arveend s/o Virendra, Surendra s/o Sabsukh	Sompal Singh	destruction of property, petrol thrown on women

FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
85		323, 397, 427, 452	Ishak s/o Abdul Hameed	Sunil Kumar s/o devram, Sandeep s/o ratan, Sabsukh s/o Lakshmi, Indrajit s/o Karuna, Tara s/o Dhanshyam	Manohar Lal	destruction of prop- erty, setting fire on the house
87	02.06.15	452, 436	Shazad, s/o Garb Shah		Sajjan Singh	
88	02.06.15	147, 148, 149, 452, 436, 435, 395	Tayuub s/o Abdul Ghafar	Fandi s/o sabsukh, Sunil s/o Nandu and 8-10 others	Anand Pal	Attackers had sariya, balaam, swords and petrol
89	02.06.15	427, 436, 452	Alijaan s/o Karim Shah		Manohar Lal	
90	02.06.15	323, 436, 427, 452,	Chaman Khan s/o Budhan Khan	Lajpat s/o Narayan, Sandeep s/o Ratan, Hemi	Abdul Aziz	

FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
		395, 506		Saini Radhaa s/o Krupa		
92	02.06.15	148, 149, 452, 436	Mubin s/o Budhan Khan	Sonu s/o Gulab, Lokesh s/o Raghubir, Harendra s/o Brij Bihari, Radha s/o Kripa Pundit, Ajay Vijay s/o Satbir	Sompal Singh	
93	02.06.15	148, 149, 427, 452, 395, 436	Aas Mohammad s/o Indu Khan		Vikram Singh	
95	02.06.15		Kishan Singh s/o Chajuram and Sodan		Sajjan Singh	12.00 at night somebody lit a fire
109	02.07.15	148/ 149/ 323	Bedan w/o Mukesh,	Alisher s/o Saddique,	Sajjan Singh	12.00 at night somebody lit a fire

FIR No.	Date	IPC Sections	Complainant	Accused	IO	Comments
			Chameli w/o Ishwar, Mukesh Devi w/o Kriparam	Nijjo s/o Saddique, Sabir s/o Saddique, Reena w/o Alisher, Hasina w/o Saddique, Fakhruddin s/o Pidda Hussain, Chnadu s/o Habbi, Leelu s/o Kallu, Wahid s/o Majid, Rajju s/o Itwari, Suleiman s/o Itwari, Suleiman and Mohammad s/o Manohar, Wife of Mohammad, Ishak s/o Hamida, Vashim s/o Ishak, Nashim s/o Ishak, Ishlak s/o Ismail		

## TIMELINE

**2009:** Construction of the mosque begins but the majority community approaches the local court, saying that the land on which the mosque stands is Panchayat land. The court stays the construction of the mosque

**March 31, 2015:** Civil judge Vinay Sharma rules that the disputed property “has always been in possession of the Muslim community” and not the gram panchayat.

**April 2015:** Some individuals of the Jat community approach the SDM and obtain a stay on the construction of the mosque. Following an enquiry the SDM allows the Muslim residents to resume construction

**May 22, 2015:** Construction of the mosque resumes

**May 25, 2015:** Riots in Atali. Around 400 Muslim families flee the village,

**May 27, 2015:** Hasan, 60 years, is attacked with axes in Atali. One person who is taken into custody has to be released under pressure from the Jat community.

**June 3, 2015:** Muslim residents return to Atali but have to face economic boycott from the Jat community.

**June 1, 2015:** A section of the Jat community approaches the Faridabad Court, seeking a stay on the construction of the mosque.

**June 10, 2015:** The Court orders the construction of the mosque in Atali village to stop for the time being.

**June 19, 2015:** Fans installed in the half constructed mosque for Ramzan are removed by Jat families claiming encroachment.

**July 1, 2015:** Incident of stone throwing at the Devi shrine located near the mosque. Elderly Jat women injured by stones allegedly thrown by Muslim youth. Muslim residents leave Atali fearing reprisal.

**July 4, 2015:** The police arrest ten individuals responsible for May 25 riots.

**July 5, 2015:** Communal tension in Tikri Brahman village, close to Atali

**November 6, 2015:** Next Court hearing on November 16, 2015

