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Review of Indian Atrocities and their effects on the people of Indian Held Kashmir:

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Abstract:

State of Jammu and Kashmir is a burning Paradise on the earth having direct link to the three Nuclear Powers of the world, Pakistan, India and China. All these countries are much more concerned about the State because of its strategic importance, beauty and natural resources. There is a long history of atrocities and human rights violations of Kashmiri people. Kashmiri people are continuously facing the terrible life since the periods of Afghans, Sikhs and Dogras. They are continuously struggling against the external occupying Indian forces since October, 1947. They are fighting for their birth right, the right of self-determination. Indian Forces are torturing them by various means to prolong their occupation. Thousands of innocent people have been killed, and thousands became widows, orphans and in addition to this people became psychologically ill, and are unable to carryout day to day activities. The results of different reports prove that the people of Jammu and Kashmir have severely brutalized over a long period of time by being repeatedly subjected to torture including record violence against women, forced labor, disappearance, custodial deaths and target killings. The purpose of study is to summarize the level of brutalities made by Indian Forces and their effects on the people of Kashmir.

Key Words: India, Pakistan, Kashmir issue, Indian Atrocities, Held Kashmir.

Introduction:

People of State of Jammu and Kashmir had continuously faced a terrible life due to involvement of external forces in the affairs of State. They faced record brutalities during the Afghan,

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42. *ibid*, p. 283.
43. *ibid*, p. 287.
44. *ibid*, p. 287.
45. *ibid*, p. 290.
46. *ibid*, p. 308.
47. *ibid*, p. 341.
48. *ibid*, p. 346.
49. *ibid*, p. 347.
50. *ibid*, p. 76; But Dr. Shafeei Kadkani points out that the old sources do not contain this saying, though it seems to be true, because that Kharraqani's teachings were same.
51. *ibid*, pp. 263-264
52. *ibid*, p. 158.
53. *ibid*, p. 162.
54. *ibid*, p. 182.
55. *ibid*, p. 207.
56. *ibid*, p. 210.
57. *ibid*, p. 218.
58. *ibid*, p. 228.
59. *ibid*, p. 248.
60. *ibid*, p. 295.
61. *ibid*, p. 321.

14. Rumi, Jalal al-Din, *The Mathnawi*, ed. R.A. Nicholson, London, 1934, vol. 6, pp. 389-395.
15. Jami, Nur al-Din Abd al-Rahman, *Nafahat al-Ons*, ed. Dr. Mahmud Abidi, Tehran, *Ittilaa't*, 1991, pp. 139, 176, 273, 303, 304, 305, 340, 341, 358.
16. Ghujdawani, Abd al-Khaliq, *Risalat-i Sahibiyya*, ed. Sa'id Nafisi, In *Farhang-i Iran Zamin*, Tehran, 1953, 1/81.
17. Among them we see the names of Abu Sa'id, Abd Allah Ansari, Ain al-Quzat Hamadani, Ahmad Ghazzali, Abu Sad-i Sama'ani, Ruzbihan Baqli Shirazi, Fakhr al-Din Iraqi, Hamad Mustaufi, Mahmud B. Uthman, Najm al-Din Razi and Yusuf Hamadani.
18. Baqli Shirazi, Ruzbihan, *Sharh-i Shathiyyat*, ed. H. Corbin, Tehran, Institution of Iran and France, 1966, p.41.
19. Hujwiri, *Kashf al-Mahjub*, p. 248.
20. Shafeei Kadkani, Muhammad Raza, *Nawishte Bar Darya: Az Miras-i Irfan-i Abu al-Hasan Kharaqani (Written on the Ocean: from the Spiritual Heritage of Abu al-Hasan Kharaqani)*, Tehran, Sukhan, 2006, p. 153; This well-written research book is a major source of this article and all the sayings of Kharaqani included in this paper are selected from this book which contains some of his newly found discourses.
21. *ibid*, p. 162.
22. *ibid*, p. 163.
23. *ibid*, p. 165.
24. *ibid*, p. 167.
25. *ibid*, p. 169,174.
26. *ibid*, p. 170.
27. *ibid*, p. 171.
28. *ibid*, p. 174.
29. *ibid*, p. 175.
30. *ibid*, p. 178.
31. *ibid*, p. 181.
32. *ibid*, p. 183.
33. *ibid*, p. 184.
34. *ibid*, p. 188.
35. *ibid*, p. 191.
36. *ibid*, p. 200.
37. *ibid*, p. 204.
38. *ibid*, p. 211.
39. *ibid*, p. 217.
40. *ibid*, p. 219.
41. *ibid*, p. 220.

8. "With the people, I am at peace not at war and with my lower self I am at war not at peace"⁽⁵⁹⁾.
9. "They are the great who do not put any burden on others"⁽⁶⁰⁾.
10. "I have no desire, if I had, I would like to die for the people so that they would be free of death"⁽⁶¹⁾.

These were some sayings of Shaikh Kharāqani, a great lover of Allah and His creation. It is the gist of his teachings that only reflects some shades of his unfathomable passion to Allah and mankind.

Bibliography and Notes:

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3. Muhammad B. Munawwar, *Asrar al-Tauhid*, ed. Muhammad Raza Shafeei Kadkani, Tehran, Agah, 1987, vol.1, p. 50.
4. Muhammad Parsa, Khwaja, *Qudsiyya*, ed. Dr. Ahmad Tahiri Iraqi, Tehran, Tahuri, 1975, pp. 10, 12.
5. Kharāqani's discourses have its several evidences.
6. Ansari, Abd Allah, *Tabaqat al-Sufiyya*, ed. Muhmmad Sarwar Maulai, Tehran, Tus, 1983, p.596.
7. Attar, Farid al-Din, *Tazkirat al-Auliya*, ed. Dr. R.A. Nicholson, London, 1905-1907, vol. 2, p. 202.
8. Hujwiri, *Kashf al-Mahjub*, p.248.
9. Muhammad B.Munawwar, *Asrar al-Tauhid*, vol. 1, pp. 47, 49, 50, 135-138, 142, 143, 145, 146, 219, 256-257, 299.
10. Qushairi, Abu al-Qasim, *Risalat-i Qushairiyya*, Persian tr. Abu Ali Hasan B. Ahmad Uthmani, ed. Badi' al-Zaman Faruzanfar, Tehran, Intisharat-i Ilmi wa Farhangi, 1982, p. 425.
11. Hujwiri, *Kashf al-Mahjub*, p. 248.
12. Ansari, *Tabaqat al-Sufiyya*, pp. 116, 117, 349, 373, 431, 588, 596, 628.
13. Attar's note on Kharāqani has 55 pages of his *Tazkirat al-Auliya*. This comprehensive note shows Attar's strong affiliation with Kharāqani and Kharāqani's deep influence on Attar's thoughts. Some scholars pointed out that the basic idea of Attar's famous mathnawi, the *Mantiq al-Tair* (Conference of the Birds) was also influenced by Kharāqani's thought: Abd al-Jalil Misgarnajad, preface of "*Safawat al-Tauhid Li-Tasfiyat-al Murid*", in *Ma'rif*, Tehran, vol. 17, No. 2, p. 156.

It reminds the famous tale of the guest of Hazrat Ibrahim. The impact of these words on the Sufi ideology is too obvious to mention.

It is reported that a non Muslim, in a group of visitors of Khurasan without declaring his faith, visited the lodge of Shaikh Abu Sa'id, but Abu Sa'id did not allow him to enter his centre saying that there was no room for the enemies of Allah. Then they visited Kharaqani. He respected them a lot and showed more respect and kindness to that non Muslim. One day, the secret was incidentally opened that the man was not a Muslim. Kharaqani handled the situation with care and love. The man was so much impressed by Kharaqani's behavior that he became a Muslim with all his family members⁽⁵¹⁾.

Kharaqani had an unbelievable patience and used to show kindness towards all, even towards his short tempered wife. He could not see any body in pain. It was his wish to see the people healthy, fresh, active and successful. He used to help and serve others, just for the sake of Allah, without expecting any acknowledgment or reward. Service to human beings, in his eyes, was service to Allah. He never created any trouble for anybody around him. To love mankind was his mission assigned to him by his Divine Beloved.

Here we mention some of his sayings indicating his great love for human beings:

1. "If someone from Turkistan to Syria is in a trouble, then I am in the trouble. If somebody's heart, in Syria, is feeling any pain, that heart is mine"⁽⁵²⁾.
2. "I am the most kind to the people of Allah"⁽⁵³⁾.
3. "I am all the slave of Allah and His prophet and the servant of people of Allah"⁽⁵⁴⁾.
4. "One, who is not kind to the people, is not friend of Allah"⁽⁵⁵⁾.
5. "The most difficult thing on the earth is to be at war with somebody all the time"⁽⁵⁶⁾.
6. "You must be with the people so that you could understand the problems and difficulties"⁽⁵⁷⁾.
7. "Sometimes I used to go to the graveyard and sit there on a side to spend some time in the company of those poor prisoners"⁽⁵⁸⁾.

22. "One who became lover of Allah, found Him, and one, who found Allah, forgot his own self" ⁽⁴¹⁾.
23. "The friends of Allah are enjoying the sweetness of the oceans of Allah's love and that have no decree" ⁽⁴²⁾.
24. "Divine love has three kinds: one is burning, the second is enlightening and the third is reconstructing" ⁽⁴³⁾.
25. "Be one of the fishes of the oceans so that you could taste the love" ⁽⁴⁴⁾.
26. Allah said: "O my servant! When you sit on a pathway, I am your path; when you reach a destination, I am your host; when you talk, I am the listener; when you think, I am the knower of your thought; when you come towards me seeking my shelter, I am the holder of your hand; when you feel fear of me, I am your protector, when you have some hope from me, I fulfill your hope; I am with you, you also be with me because I am with you in your good days as well as in your bad days" ⁽⁴⁵⁾.
27. "Never be in the company of a person that you say Allah and he says anything else" ⁽⁴⁶⁾.
28. He was asked: "What is the prime time for great men?" He replied: "When they become lovers" ⁽⁴⁷⁾.
29. Allah asked my heart: "O my slave! Tell me what do you need?" I replied: "My Lord! Is your presence not sufficient? What else should I need" ⁽⁴⁸⁾.
30. I requested: "O my Lord! I need you." My inner self heard the reply: "If you need me then you must be pure because I am the pure" ⁽⁴⁹⁾.

Most of us are familiar with these delicate ideas, soft words and touching style because these themes have become the common heritage of Sufism and it echoes, more or less, in the works of all Sufis. Especially the Sufi poetry of Persian, Turkish, Punjabi and Sindhi seems its continuation.

Kharraqani's love for Allah, as that of all Sufis, results in an unconditional love for human beings. It is said that on the entrance of his lodge was written:

"Anyone who comes to this Sufi centre, give him food and do not ask about his religion. Because, who is given a life by Allah, certainly deserves a meal in the house of Abu al-Hasan" ⁽⁵⁰⁾.

5. "I do not want the company of Khizar, I have the company of Allah"⁽²⁴⁾.
6. "I am neither a saint nor a scholar and I am not a Sufi. O' Lord, you are the one and I am one of your oneness"⁽²⁵⁾.
7. "What if there was neither the Hell nor the Heaven, so that it could be clear that who really worships Allah"⁽²⁶⁾.
8. "Guide me towards the way where nobody is between you and me"⁽²⁷⁾.
9. "Allah is all my hope and fear"⁽²⁸⁾.
10. "Sometimes I am His Abu al-Hasan, sometimes He is my Abu al-Hasan"⁽²⁹⁾.
11. "I thought 'is there anybody who loves Allah more than I love Him?'. Then Allah opened my inner eyes and when I saw His lovers, I was ashamed of the level of my love to Allah. I wanted to show the love of those great lovers to the people so that they could understand that every love was not love, and they should feel ashamed when saying 'I love you' to somebody"⁽³⁰⁾.
12. "O' my Lord! If I tease and hurt the people, they would change their way when they see me, we so much tease You but You are with us"⁽³¹⁾.
13. "When Allah said to Moses: "you can not see me", the tongues of all lovers became silent but their hearts are not silent"⁽³²⁾.
14. "O' my Lord! You created me for Yourself, I was born only for you, do not let me be caught in other's hands"⁽³³⁾.
15. "I am killed by the sword of your love"⁽³⁴⁾.
16. "This path is the way of fearless people, the way of the mad, and the way of the intoxicated. With Allah's intoxication, madness and fearlessness becomes fruitful"⁽³⁵⁾.
17. "Divine love is a tongue without talk, a sight without scene, a body without action, a heart without thought, and a fountain greater than the Ocean"⁽³⁶⁾.
18. "Only Allah is lovable and only He is worth seeing"⁽³⁷⁾.
19. Kharraqani was asked: "Where did you see Allah?" he replied: "wherever I did not see myself"⁽³⁸⁾.
20. "Allah's love is the food and drink of His lovers"⁽³⁹⁾.
21. "My destination is Allah, neither this world nor that"⁽⁴⁰⁾.