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Shah Hamadan's Contribution to communal Harmony

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Abstract:

The impact of Sufism on the composite culture of Kashmir is an obvious from the positive and optimistic behavior of the people of Kashmir. It influenced every nook and corner of the Kashmir. The culture of Kashmir is best known from its flexible nature. The group behaviour of Kashmir's was never rigid and aggressive from the past hundreds of years. They always look towards for a change and amendment of social system, they are emotionally stable (i.e., their responsive behaviour depends on the situation prevails). Collective psyche of Kashmir's leans towards humanity, love and brotherhood. They have a loving attitude and positive behaviour for everyone, irrespective of region, religion, caste and ethnicity etc. They provide fair and equitable treatment to all people of the world which is obvious from the arrival of seven sages in Kashmir of manifold experiences like; traders, craftsmen, scholars, philosophers and educationists. These sages were men of mercy, kindness, and staggering achievements. Real humanity is totally reflected from the behaviour of Kashmir's. This privileged and ethical moral cult prevails in every section of the society. The spirit of tolerance of a Kashmir's zest for a life is most unshakably discernible for the attainments of kashmiri mind and intellect.

Key words: Humanity, Sadaats, Culture, Kashmiriyat and Communal Harmony etc.

Main Body:

Since the beginning of thirteenth century, the first and foremost scholar Hazrat Bulbul shah from Turkistan entered Kashmir in the reign of Sahadeva (1301-1320) for the propagation of Islam. From Bulbul shah's arrival till now people of Kashmir propagated a culture of tolerance by honoring people from all over the world. His successor Shah Hamdan with seven hundred Islamic scholars enlightened the whole valley. He conveyed the true spirit of Islam, by inculcating in them the culture of harmony and brotherhood. The people of Kashmir have only changed their religion not humanitarian behaviour. The spirit of humanity is always there for ever. Basically, Islam is a religion of non-violence, peace and humanity etc., which makes the whole social system of Kashmir very calm and quite. It was the real spirit of Islam which Sufi saints have preached with the tool of chastity, interfaith dialogue and democratic outlook. They shattered all sorts of extremism, aggression and oppression etc. The Prophet of Islam before 14 centuries provided the universal charter of co-existence, harmony, love and democracy etc to the whole humanity. Fida Hassnain writes: "Truly the advent of Sufi missionaries from central Asia and Persia in the valley from fourteenth century played an important in the dissemination of Islamic teachings within the broader framework of the Quran and Sunnah. Kashmiri Muslims devotion to the shrines of the Sufis and Rishis is deep rooted in their collective unconsciousness. The famous shrine of Hazratbal is the spiritual fountainhead for everyone, Mir Sayyid Ali Hamadani's shrine, Shaikh Hamza Makdoomi that attracted a multitude of Muslim devotees."1 Sufi saints preserved and conveyed the same to the whole mankind. Kashmir with diverse religions; Buddhism, Hinduism, Shivism and Islam etc., were living with spirit of communal harmony, even Islam got

the dominated position in Kashmir. The Rishi tradition among Hindus and Muslims not only co-existed them, but also created unity in diversity. It strengthened the bond of brotherhood by providing fair and equitable respect to each other's spiritual places. They used to visit the shrines mosques and temples etc. Over the centuries saints of different religions came to Kashmir with the whole purpose of developing universal and humanitarian values. Hayat Aamir writes: "The chief source of the philosophy of Shah e Hamdan was Ibn al-arabi, Junaid al Bagdadi, Hussain ibn Mansoor, Imam Gazzali, Najmuddin al kubravi, ibn Farid, and simnani etc." 2

Hence forth, it is established that Hamadanis influential personalities were those who have started for the humanistic and spiritual development. They practice these stations of spirituality throughout their life which includes repentance, watchfulness, renunciation, poverty, patience, trust and acceptance of faith etc. Shah e Hamdan's main emphasis upon the refined Islamic behavior, modesty, culture of tolerance, moderation, compassion and passion, helping needy, irrespective of caste, creed, sex, religion etc. controlling anger, forgiveness, sincere obedience, benevolence, lenient behavior, humbleness, good character and good conduct, humbleness, condemnation of error, kindness, mercy, honesty, respecting neighbors and guests etc. Thus one can understand the influence of Sufism on kashmiri composite culture . It has strengthened the bonds among people by developing in them the moral and value centered qualities of Islam. Ishaq Khan writes: "Since originally the conversion of commoners to Islam never took place in the strict religious sense, it was natural that the shrines served as cultural mediators between Islam and Hinduism. The ambience of the Muslim shrines in the sub continent reflects the role of Sufis as well as the response of the people who came under their influence. The tomb is in fact the central point which attracted the huge crowd of people belonging to different religions."³ A powerful tool in the hands of Shah e Hamadan was peace and mercy. He succeeded in preaching the Islamic teachings with ease and without any interruption and hindrance. Shrines of the known or unknown Sufis that form the spiritual objects of their veneration. Kashmiri Pandits reverence for the shrines of the Sufis in the valley is well known. Thus, it emphasizes for the establishment of pluralistic concept of society. Shrines of all the faiths existed in a good number and we can observe this in every nook and corner of the valley. This composite material culture (places of teaching, learning and worship) showered the same effect upon the collective psyche of kashmiris. They have developed the culture of brotherhood, which is the basic element of composite culture of Kashmir. Shah e Hamadan a person of manifold and staggering achievements contributes a lot in developing the composite culture of Kashmir. He provided an unshakable strength to this culture. Hayat Aamir writes: "He talks about seven fundamental rights in his master piece: "Right to life and property, right to equality, right to justice and equality before law, right to privacy, right against exploitation, right of equal treatment and right of destitute and the needy to be provided with basic necessities of life by the state." 4 The philosophy of Shah e Hamadan contains humanistic principles which made the Kashmiri culture peaceful, dynamic and prosperous. He also talks about the responsibility of rulers for the welfare of people. Hayat Aamir writes: "In short we can say that his politico ethical principles contain elements of humanism, pragmatism, socially centered philosophy and universalism."⁵ The influence of the teachings of Shah e Hamadan can be seen in the poetry of Shaikh ul Aalam. He amended the Rishi philosophy by including in it the element of Risala. He imparted it not with violence, but with an interfaith dialogue which is obvious from the debate with *Bum saad*. He from his very early age of his life was brought up in an environment of Sufi saints, which he imparted the same to the people. This influenced to a great extent the composite culture of Kashmir from the aspect of brotherhood co-existence and chastity etc. He acted against the caste system prevailing in Kashmir that time: "Who belongs to the same parents difference. Then why this difference left Hindus and Muslims together worship God alone; we come to this world like partners; we should have shared our joys and sorrows together". He has not confined his universal message only to one race or section of people, but addressed the mankind as a whole. He did not approve division of society on the basis of socio-religious status; instead he advocated total surrender before God. He has emphasized on a universal message of humanity. He integrates morality, good conduct and character development. He was the creator of new humanistic thoughts. He not only expressed the support of equality of man, but preached and practiced what was the best and noble for human beings. He desired everyone to be votary of the unity of man. He loved all and respected all the faiths. Sufi

female Mystic white Lal ded is best known for her humanistic and individualistic approach and outlook. She shattered all the religious barriers with common Sufi ideology of brotherhood. “Adam is the progenitor of the human race the mother Eve has the same primordality. So from where have the low cost is descended? How can a highborn divide his on ancestry”?

Conclusion: In summing up, it is an admitted fact that Sufism influenced even the unconsciousness of Kashmiri people. Westernization for some time can veil the real identity of Kashmir, but not for a long the quality of humanism which we have inherited from our forefathers, who were very much influenced by Sufism is settled in our composed culture can be seen from the festivals of Kashmir in innumerable number among different religions. There is a unity in diversity. People have developed a culture of tolerance brotherhood and democratic outlook. Their participation in these festivals without any hindrance of region and religion. In commemoration of Rishi saints people in distant villages erected Mosques, raised Tombs and established Shrines. People from different religions visit these places which make the whole Kashmir pluralistic in nature. It adds the beauty to the composed culture of Kashmir. In nutshell, brotherhood is the distinguished characteristic of the people of Kashmir due to the teachings of Sufi sages.

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