Kashmir Conflict

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Introduction

> Your Air Force Commander is tasked to provide Air support for a multi-national peace keeping force to be stationed in Kashmir for the next 12 months. You are part a Headquarters element that will be deploying to an Air Base in Kashmir. You will be the Base Chaplain and Air Force Command Chaplain. You will coordinate with Army and Marine Corps Religious Support Teams who will be co-located on your base. Your Commander has asked you to brief the staff of all services and allies, in conjunction with chaplains of other services, about the influence of religion in the area, how it affects the tactical situation, and the specific flashpoints (potential areas of conflict) that might exist between the Muslim and Hindu populations. He gave you a copy of Training Circular (TC) 1-05 as a model outline. The information for the Training Circular will be used to develop a commander's orientation.

Although Iraq and Afghanistan are often viewed by the public as the primary battleground of the war on terror, this conflict also encompasses a long-standing U.S. ally, Pakistan. General David Petraeus stated, "one cannot adequately address the challenges in Afghanistan without adding Pakistan into the equation."[1] Venerated Oxford professor Sir Adam Roberts, of Politics and International Relations, stated that, "Granted the indissoluble connection between Afghanistan and Pakistan, any policy in respect of the one has to be framed in light of its effects on the other."[2] Add into this equation the complicating factor of America's burgeoning closeness with India, Pakistan's economic, and religious rival, and seemingly, straightforward operations suddenly become cultural quagmires.

1. Dan Caldwell, *Vortex of Conflict: U.S. Policy Toward Afghanistan, Pakistan, and Iraq* (Stanford University Press, 2011), 30.

2. Adam Roberts, "Doctrine and Reality in Afghanistan," *Survival* 51, no. 1 (February – March 2009): 52.

Currently, India and Pakistan are among the among the world's most bitter rivals and strongest nuclear powers. One point of contention revolves around the territory of Kashmir. President Clinton called this conflict the most dangerous in the world.[3] One complicating factor is the Kashmir conflict is more than a mere territorial dispute. Just as religion was at the root of the divorce of India and Pakistan, it is also at the heart of the conflict over Kashmir, and plays a major role in relations between the countries today.[4] As the U.S. continues to forge allies in its war on terror, and within its larger role as a stabilizing influence on the world stage, its military commanders must understand the roots of such conflicts as they determine a course moving forward.

The purpose of this brief is to provide U.S. Military Commanders with a background of the religious tensions that exist between India and Pakistan over the area of Kashmir. Hindus and Muslims make up approximately 97% of the population of Kashmir, hence this brief will be primarily focused upon them.[5] This brief will aim to assist commanders by providing a history of the conflict and an increased awareness to aid in decision-making.

Audience

This work was devised for the use of military chaplains to brief Armed Forces commanders or chaplain supervisors. The brief may be given to commanders, staff, and all other relevant parties. Chaplains become subject matter experts for the groups of interest in which they will encounter when they deploy by being able to speak a

3. Lars Erslev Andersen and Jan Aagaard, *In the Name of God: The Afghan Connection and the U.S. War Against Terrorism. The Story of the Afghan Veterans as the Masterminds behind 9/11* (University Press of South Denmark, 2005), 75.

4. Berkley Center for Religion for Reliigion, Peace and World Affairs, "Kashmir: Religious Diversity Become Religious Militancy," accessed March 15, 2018, https://s3.amazonaws.com/berkley-center/130801BCKashmirReligiousDiversityBecomesReligiousMilitancy.pdf.

5. Census 2011, "Jammu and Kashmir Religion Census 2011," accessed on April 4, 2018, https://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

religion's "language," aiding in a chaplain's role to peacekeeping.[6] It is a chaplain's role provide religious advisement as to how religion impacts on military environment. This brief will provide researched religious information pertinent to the commander and chaplain's area of operation and provide guidance as to how to conduct such a brief.

How to Use this Brief

This commander's brief on the Hindu-Muslim in Kashmir conflict is taken from the U.S. Army Religious Support Handbook for the Unit Ministry Team Training Circular 1-05 (TC 1-05) Appendix D: Religious Area/Impact Assessment. It provides a religious assessment as highlighted in TC 1-05: "As the Army deploys U.S. Armed Forces to more unfamiliar areas of the world, it becomes increasingly important for chaplains to explain religious/spiritual beliefs and practices of the people they encounter to commanders and soldiers in their unit."[7] Though not comprehensive, provides a basis as to how religion can influence military operations within the region of Kashmir. Utilizing the guidance provided by the U.S. Army Religious Support Handbook, the content of this orientation was derived from a series of academic works: books, journal articles, census data, and so on.

This brief will aim to assist commanders by providing a history of the conflict and an increased awareness to aid in decision-making. The assessment will be divided into four topic areas to answer these major points of concern:

6. William Vendley and David Little, "Implications for Religious Communities: Buddhism, Islam, Hinduism, and Chrsitianity," in *Religion, the Missing Dimension of Statecraft*, eds. Douglas Johnston and Cynthia Sampson (New York: Oxford University Press, 1995), 307.

7. U.S. Department of the Army, "Training Circular 1-05: Religious Support Handbook for the Unit Ministry Team," D-1-D-5.

1. **Historical Background**:[8] An overview of the historical basis of religious conflict between the groups. Traditionally, India has been predominantly a Hindu country. Many Muslims felt like second-class citizens, which was a contributing factor to the annexation of Pakistan.

2. **Primary Values**: A discussion of the values at play in this region. For which values would the Hindus or Muslims die? Which values will elicit a strong emotional response?

3. **Holy Day Rituals and Customs**: A review of religious holy day rituals and customs will be presented, as well as their impact on military operations. Both Muslims and Hindus have a plethora of days and festivals, which they hold sacred. For example, Muslims consider Friday as their day of prayer.[9] Hindus, on the other hand, do not designate any specific day of the week for prayer; however, they hold many festivals such as Holi and Diwali.

4. **Tolerance and Religious Intensity**: An outline of each religious group, focusing on how accepting each religious group currently is and historically has been of the opposing religion's beliefs.

Summary

Military chaplains provide relevance to crucial topics that can be easily overlooked. Throughout the planning and execution of a military stratagem, commanders and staff officers must consider the possible influence of religion as it pertains to the operations within a given area. Religious beliefs and practices not only influence the opposition, they influence civilians, and the societies within the operational area. Religion even influences the ideology or functioning of the federal or local government. It is a chaplain's duty to execute the commander's religious affairs program through religious advisement.

This brief provides U.S. Military chaplains with a tool to advise

8. Nomenclature for the categories are from U.S. Department of the Army, "Training Circular 1-05; Religious Support handbook for the Unit Ministry Team, 10 May 2005, D-1—D-5.

9. Barbara Freyer Stowasser, *The Day Begins at Sunset* (New York: Palgrave Macmillan, 2014), 29.

a commander on the religious tensions that exist between India and Pakistan over the area of Kashmir. Whether this framework is utilized in combat or a peace keeping environment, the research provided within attests to the role of religion within a military environment and the ability of the military chaplain to aid in the military planning process. It also reinforces another capability that chaplains can improve, that is to say, their ability to be part of the staff process and mission analysis in helping the commander make decisions with accurate information.

Information for Briefing

This research examines relevant literature that will provide information to chaplains who are unfamiliar with the region of Kashmir and the religious tensions between Hindus and Muslims in the area. The information found within can aid chaplains in being able to advise commanders on how religious tensions could affect military operations.

This review explores, through a religious advisement framework, the historical background, primary values, holy day rituals and customs, tolerance and religious intensity. The justification for choosing the Hindu-Muslim conflict in Kashmir is because this dispute is viewed as one of the most volatile in the world. The National Intelligence Estimate, compiled by the C.I.A. and other U.S. intelligence organizations, determined that there was an increased chance of non-nuclear military conflict between India and Pakistan. This could result into nuclear warfare. President Clinton believed Kashmir to be the most dangerous place in the world.[10] Ultimately, this work hopes to assist the commander by providing an orientation concerning this area of conflict, in order to develop analysis and make informed decisions about Kashmir. The following, provides

10. Sten Widmalm, *Kashmir in Comparative Perspective: Democracy and Violent Separatism in India* (New York: Routledge, 2014), 126.

an overview constructed using a template called the Religious Advisement Framework. [11]This framework will provide the analysis from which the literature review will validate the orientation to the commander and his staff. (see Appendix A: Orientation—Tensions that Exist between India and Pakistan Over Kashmir)

Religious Advisement Framework

The framework used to develop the commander's brief on the Hindu-Muslim conflict is taken from the U.S. Army Religious Support Handbook for the Unit Ministry Team Training Circular 1-05 (TC 1-05) Appendix D: Religious Area/Impact Assessment. The role of chaplains and chaplain assistants in the development of a religious assessment is highlighted in TC 1-05: "As the Army deploys U.S. Armed Forces to more unfamiliar areas of the world, it becomes increasingly important for chaplains to explain religious/spiritual beliefs and practices of the people they encounter to commanders and soldiers in their unit."[12] The Religious Assessment Framework is not a comprehensive matrix; rather, it is a guide in the planning process for the development of the commander's brief.

Table D-1 Religious Assessment Guide	
Category	**Specific questions**
Historical Background	• **Is this group related to a larger group?** • **What makes this group distinctive from the larger group?** • **When did this group come into the area?**

11. U.S. Department of the Army, "Training Circular 1-05: Religious Support Handbook for the Unit Ministry Team," 10 May 2005, D-1-D-5.

12. "Training Circular 1-05: Religious Support Handbook for the Unit Ministry Team," D-1-D-5.

Interface with unit	• **Based on their religion are there personnel in the unit who might be inclined to take inappropriate actions for, or against, local religious groups or causes?** • **What command measure might mitigate such a risk?**
Category **Relationship to Society**	**Specific questions** • **How does this society relate to the religious group; (stamp out the groupcontain theml assimilate [absorb] them, share power, or promote pluralism?** • **How is this group viewed: (religious, secret society, protest movement, or a political party)?** • **Does the group have a distinctive subculture or communal life?** • **How does the group influence society?** • **How do they use media resourcces?**
Organization	• **What cell-like groups are present?** • **What is the nature of hierarchy within the movement** • **What are the centers of learning?**
Doctrines and Myths	• **What are the sources of doctrinal authority?** • **What are the sources of ethics?** • **What are the concepts of justice?** • **What are the concepts of reward?** • **Who are the heroes, villains, or rivalries (past, present or future)?**

Holy day rituals and customs	• **What holy days and/or festivals may impact military operations?** • **What are important religious "do's and don'ts"?** • **What are dietary restrictions?** • **What are the group's distinctive symbols?** • **What are the nature, frequency and traits of worship?** • **What are appropriate protocols for issues related to birth, marriage, and death?**
Category **Sites and Shrines** **Primary Values**	**Specific questions** • **What are places of worship, pilgrimage, and memorial sites? Why?** • **Where are the cemeteries and what is the character of their make-up?** • **What are distinctive identifying characteristics (architecture and symbols)?** • **What are they willing to die for?** • **What subjects incite an emotional response?** • **What behaviors does the group reward? What are punishable?** • **What value is placed on women, children, ancestors, certain animals, or objects/**

Leadership	• **Who are the religious leaders (official and unofficial)?** • **Do religious leaders of the occupied country's armed forces have an impact on the armed forces of the country?** • **What political influence do religious leaders have?** • **What is the relationship of religious leaders to government officials?** • **What do religious leaders wear to symbolize their position?** • **How many leaders are there and where are they located?** • **What are leaders titles?** • **How are leaders selected and trained**
Category **Tolerance and Religious Intensity**	**Specific questions** • **What is the religious commitment in this group: (nominal [in name only], mild, strong, or radical/fanatical)]?** • **How tolerant is the group to other parties?** • **How accepting are they with the conversion of their members to other groups?** • **How are members disciplined?** • **Can others join and quit the group easily?** • **How are competing groups viewed and received?**

The above matrix contains elements that guide the chaplain

in briefing the commander on how religion impacts the combat environment. To understand the Hindu-Muslim conflict in Kashmir, the commander's brief has been developed using categories from the Religious Area/Impact Assessment guide.[13] These categories were selected from the guide to help structure the brief. As mentioned previously, the categories selected for this brief are: the historical background, primary values, holy day rituals and customs, and tolerance and religious intensity.

Historical Background

To better understand the history of the Kashmir conflict, it is first necessary to know the history of Hindu-Muslim conflict. Muslims were initially welcomed into the pluralistic country of India; however, it became the Muslim intent to overtake India. As Muslims overtook India, they found great capital wealth within the country, in the form of resources and qualified workers. It was not long after Muslims attained positions of power that the cultures became intertwined. However, this would all change when the British took over in their colonial era.

Muslims Enter India

Muslims entered India in the 8th century and were welcomed with open arms. Arab writers of the time wrote that none respected Islam as the Rajas in India. Muslims were honored, and protected. They enjoyed the liberty of practicing their faith, and mosques were built to allow them to pray and worship. It was not until the raid of Sultan Mahmud of Ghazni in 1001 C.E. that Northern India was taken over and raided for its riches. Mahmud was a bigot who felt it was his personal duty and pleasure to slay idolaters, and Hindus in his eyes,

13. "Training Circular 1-05: Religious Support Handbook for the Unit Ministry Team," D-1—D-5.

were idolaters. [14]This was only the beginning; by the 13th century, the Muslim conquest throughout India demoralized the Hindus and Muslims took over the government. According to Islamic theory of state, the major purpose of government is to fulfill the purposes of God, and no government is free to function outside sharia law. The introduction of this system deprived Hindus of the administration of their own government. Hindus were gravely persecuted and Muslims used all means necessary to convert them to Islam, including tax exemption. This meant Hindus were taxed while Muslims were exempt. Hatred for Hindus had become widespread; Muslims would conduct tirades smashing Hindu idols and desecrating Hindu temples. However not all Hindu caste members languished under Muslim rule, mass amounts lower caste Hindus to converted to be raised equality within a brotherhood.[15]

Cultures Combine

Muslims had overtaken the government and had a plethora of resources at their disposal. Indigenous Muslims and Hindus were heavily recruited as administrators. Hindus were viewed as highly intelligent and quickly able to adapt to the new Muslim system. Within a short amount of time, Hindus had won the confidence of their Muslim leaders, and could rise to any position based upon their qualifications. As the two communities worked together, an inter-dependence and mutual understanding began to develop, and the divide began to dwindle between Muslims and Hindus. As Hindus converted to this new faith, many did not give up their cultural customs, beliefs and superstitions. For example, Indian Muslims adopted the Indian headgear, and implemented some of the Hindu ceremonies for marriage and death. The dowry system was another cultural custom that remained as more Indians converted to Islam.

14. V.B. Kulkarni, "Islam Comes to India" in *India and Pakistan: A Historical Survey of Hindu-Muslim Relations*, (Bombay: Jaico Publishing House, 1973) 35-61.

15. Kulkarni, "The Great Reconciliation," 65.

Even the caste system, which was once opposed by Muslims, made its way into the Indian-Muslim culture. As Hindus from various castes converted to Islam they carried with them their caste as a matter of pride and status. Except in religion, the two groups did not differ much. Speaking of the Muslims in Kashmir, one report read, "They are still Hindu at heart."[16]

British Enter India

The British entered India in the 1600's as part of the East India Trading company. The East India Trading Company used resources in south India to trade silk, spices, and cotton, and then began to spread through other regions of India. In 1757 they acquired control of Bengal, and in 1784, as part of the India Act, the East India Trading Company established government control over India.[17] Animosity had continued to grow between Indians and British, in part due to British insensitivity to Hindu and Muslim religious customs.[18] This continued until The Mutiny of 1857. After the mutiny, India and Britain were able to reconstruct their relationship and developed a system of government that was controlled by the British Crown, rather than the East India Trading Company.[19]

Though both groups disliked the British, Hindus and Muslims had vastly different reactions to the British presence. Hindus saw the benefits in learning from the Western Society in terms of government infrastructure and education; while the Muslims believed that Sharia law was the superior law, and that a secular education was heretical. Educated Hindus invited the imposition of the British government. For them, this meant preservation or arrival of personal liberty, habeas corpus and due process. In addition, the British also brought

16. Kulkarni, "The Great Reconciliation," 71—78.

17. The Editors of Encyclopedia Britannica. "East India Company." Encyclopedia Britannica., accessed on February 19, 2018, https://www.britannica.com/topic/East-India-Company.

18. Denis Judd. *Lion and the Tiger: The Rise and Fall of the British* Raj, 1600-1947 (Oxford University Press, 2005), 72.

19. Judd, *Lion and the Tiger*, 91.

the railway and telegraph system; inventions that helped to unify the country. Finally, there was the integration of Western education and the English language. Hindus regarded learning English as an opportunity to administer in government positions and gain access to the Western world. Early Hindu leaders and their successors were willing to wait patiently as India was being prepared to become a free nation, equipped with infrastructure and education. However, they were not receiving much assistance from the Muslims. Initially, Muslims had withdrawn themselves and isolated themselves from British rule.[20] To them Islam was infallible and immutable, and Sharia law was viewed as unchangeable regardless of the benefits of modern society.[21] In addition, Indian Muslims did not take well to British education, which eventually led to less Muslim representation within government.[22] In time, the Muslim view would evolve, and they became more cooperative with the British government due to self-interest. Eventually Muslims would become more educated than the Hindus.[23] One Muslim declared, "We are numerically one-fifth of the other community. If at any time, the British Government ceases to exist in India, we shall have to live as the subjects of the Hindus, and our lives, property, our self-respect, and our religion will all be in danger." Muslims felt that ensuring the continuance of the British government would protect their religion. Though, eventually the Muslims maintained the fear of becoming subject to Hindu leaders and were reluctant to participate in national politics. "It is this fact more than any other which explains why the Hindu-Muslim problem failed to yield to a rational solution" in the Muslim and Hindu negotiations prior to independence.[24]

20. Kulkarni, "The Great Reconciliation," 165.

21. V.B. Kulkarni, "The British Raj" in *India and Pakistan: A Historical Survey of Hindu-Muslim Relations* (Bombay: Jaico Publishing House, 1973), 122—165.

22. Raghuraj Gupta, *Hindu-Muslim Relations* (Lucknow: Ethnographic and Folk Culture Society, 1976), 28.

23. Gupta, *Hindu-Muslim Relations*, 27.

24. V.B. Kulkarni, "The British Raj" in *India and Pakistan: A Historical Survey of Hindu-Muslim Relations*, (Bombay: Jaico Publishing House, 1973) 201.

Progressing Toward Independence

Nineteen hundred-nineteen was among the most pivotal years of Indian modern history. The British had begun plans to implement a diarchy,[25] and would have been successful if not for the Rowlatt Act of 1919. Post World War 1, The Rowlatt Act was an act of legislation passed by Britain to impose upon the people of India in post-World War 1. This act introduced emergency powers to ensure public calm before the introduction of the diarchy. However, it was met with great animosity and led to the Amritsar Massacre.[26] The Amritsar Massacre would taint the persona of the British government forever; this led to an upheaval of Indian nationalism and the political rise of Mohandas Gandhi. [27]With the leadership of Mohandas Gandhi and Muhammad Ali Jinnah, India would eventually gain its Independence.

The Amritsar Massacre became the source of great hostility between the Indians and the British. Due to Indians' wartime sacrifice, on Britain's behalf, they were dubiously rewarded with the Rowlatt

25. A diarchy is, "A system of government formally introduced into British India by the 1919 Government of India Act. Government of the thirteen Indian provinces was to be on a dual basis: a reserved area of finance, police, and justice, which remained under the control of the Governor; and a transferred area, such as local government, education, and health, under the control of Indian ministers chosen from the elected members of a legislative council." Christopher Riches and Jan Palmowski, "Dyrachy" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 12, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-704#.

26. Note: Amritsar is a district administrative center, as well as a trade and industrial city where carpets, fabrics of goat hair, and handicrafts produced and center of the Sikh religion. Amritsar was founded in 1577 by Ram Das, the fourth guru of Sikhism. The Golden Temple, set in the center of a lake, is especially sacred to Sikhs. The city was the center of a Sikh empire in the early 19th cent., and modern Sikh nationalism was founded there. The Amritsar massacre took place in the Jalianwala Bagh, an enclosed park, in Apr., 1919; killing hundreds of Indian nationalists and leaving thousands wounded when troops under British control fired upon them. "Amritsar," *Columbia Electronic Encyclopedia 6th Edition. Literary Reference Center*, EBSCOhost, accessed April 4, 2018.

27. Christopher Riches and Jan Palmowski, "Rowlatt Act" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 12, 2018. http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-2016#.

Acts of 1919. This legislation appeared to give Indians a bit of control of their land; however, it would ultimately remain under British rule. Indians were not appeased by this endowment. In response, Indians implemented new measures of protest, most notably that of a nationwide strike; this strike called for a refrain from labor, and was accompanied by subsequent marches in major cities of India. These protests were so effective, that they eventually led Britain to introduce martial law in some areas of India. On April 13, 1919 in the Punjab city of Amritsar, General Reginald Dyer, took it upon himself to use lethal force on a crowd of non-violent protesters gathered in the Jallianwalla Bagh. Drawing up his Gurkha troops, Dyer's men killed nearly 370 trapped protestors, leaving thousands wounded. It was the worst massacre in the history of the British Raj, and would be the symbol for colonial injustice. Following the Amritsar Massacre Gandhi declared, "I can no longer retain affection for a Government so evilly manned as it is nowadays."[28] He then led the charge for Indian Independence from Britain.

Mohandas K. Gandhi

Mohandas K. Gandhi, or better known as Mahatma [29]Gandhi, was born in October 2, 1869 near Gujarat. As an adolescent, Gandhi was shy, yet ambitious. At the age of eighteen, Gandhi went to England to study for the bar exam. Gandhi returned to Bombay to practice law, but the saturated market caused him to move to South Africa in 1893. In South Africa, Gandhi was the only Indian lawyer. He became very wealthy defending local Indian businesses; but faced great racial prejudice in his predominantly white colony. He later moved to civil law and would galvanize the Indian people against the colonials, and other rulers of South Africa.[30] Gandhi remained in South Africa for

28. Barbara D. Metcalf, and Thomas R. Metcalf, *A Concise History of Modern India* (Cambridge University Press, 2006), 168-169.

29. "Mahatma" means, great soul. Ghandi was also known as "Bapu" or "Bapu-ji" meaning father (of India).

30. Metcalf, *A Concise History of Modern India*, 170.

twenty years, and developed a new vision for society, and moral (not just political) reform. And he sought to do so in a non-violent fashion. He knew that this would require him to denounce violence himself, and require his disciples to do likewise. The moral change that Gandhi held out as the foundation of a new India encompassed not only all Indians, from the wealthy, to the untouchable, but the British as well. To Gandhi, every Muslim, Hindu, or Christian, was inherently worthy. Gandhi never claimed to speak for Hinduism, nor did he seek a Hindu India. Nevertheless, Gandhi's entire manner, dress, and vocabulary were suffused with Hinduism. However, his non-violent approach had never been a core value of the Hindu tradition. Gandhi envisioned an India with a pluralism of religious communities, not one of Hindu dominance. Even though Gandhi felt that religion formed the binding glue of India.[31]

The pre-dominantly Hindu, Indian political party, the Congress party, joined Gandhi-nationalism in September 1920, and would soon place Gandhi at its head. Congress aligned with Gandhi to aid in gaining support for the non-cooperation program. Gandhi secured the Congress Party's approval of non-cooperation only by forming an alliance with the Muslims and the assistance of Muhammad Ali Jinnah. Without the Muslim support, the non-cooperation motion at the September 1920 Congress would not have passed. Gandhi's non-cooperation movement was quite troublesome for Great Britain. Up to this point, the British had effectively dealt with nationalists; however, they realized that to beat and incarcerate these peaceful protestors it would make Britain look like bullies in the eyes of the world.

The second non-cooperation, or civil disobedience, began in the late 1920's to reinvigorate Indian nationalism. This movement included Gandhi's March in 1930 and his decision to lead a 240-mile march to the sea, to produce his own salt by boiling sea water. Though the salt tax was not a major source of government revenue,

31. Metcalf, *A Concise History of Modern India*, 170.

the salt march was a strong blow to the British public image. The media captured Gandhi's frail body, striding forward staff-in-hand to challenge British imperialism over access to one of life's most basic commodities. This quickly became the focus of sympathetic attention around the world. By the mid1930's, the Congress Party had become the dominant political party in India. Though it met with its share of up's and down's, Congress strove to unite all Indians under its own tent. Other allegiances, such as the all-India Muslims, were able to gain a following as well. As these different groups merged together they paved the way for a period of triumph – and of tragedy.[32]

India Gains Independence

In the later 1930's, Britain's interests in India had been declining as economic nationalism took hold around the world, and Britain had slowly began withdrawing from India. After 1937, the Congress party politicians had demonstrated an ability to govern and stand as an independent India. By 1939, many Muslims were fearful of a Congress, or Hindu, takeover and began to plot new ways of securing their interests and the idea that Muslims of India should be a separate state of their own.[33] With the beginning of World War II, the stage was set for the Congress Party's final push for independence, the rise of Muslim nationalism, Indian Independence in 1947, and the partition of India and Pakistan.

In December 1941, the British were fighting Nazi Germany and the Japanese as well. They were desperate to retain access to resources, and secure bases supplied by India. In the summer of 1942, while Gandhi was in prison, the Congress party launched the Quit India movement. The Quit India movement was a massive attack on government property and the communications networks. Peasants and middle class workers destroyed hundreds of railway

32. Metcalf, *A Concise History of Modern India*, 173—181.

33. Metcalf, *A Concise History of Modern India*, 191—203.

stations and tracks, and pulled down telegraph lines, and poles. In Bihar, they destroyed nearly 170 police stations, post offices, and other government buildings.[34] This movement caused the British to disdain the Congress party, and begin transfer of power talks to more accommodating groups, like the Muslim League led by Muhammad Ali Jinnah.

Muhammad Ali Jinnah was born into a prosperous merchant family. He gained his education in Bombay and went on to England and passed the Bar exam in 1895. He returned to India in 1895, and began to practice law in Bombay in 1897. Jinnah was a major proponent of Indian Independence and the unity of India. However, he gradually became concerned about Muslims, and their desire for equal political and social rights, as a minority group. He joined the Muslim League in 1913, distanced himself increasingly from the Congress as they adopted a stronger Hindu identity.[35] There existed a sense of distrust between the Congress Party and Muslims since the 1920's when Congress Party attempted to pass the Nehru Report of 1928. The Congress Party - Muslims had previously had a pact that Muslims would be given legislative seats, but the Nehru pact reserved no seats for the Muslim community, and the distrust was never overcome.[36] In 1940, when the League adopted Pakistan as its goal for the political evolution of their community, the idea had been in existence for only a decade. Muslim interests seemed sufficiently well protected by regional parties in the Muslim-majority areas of the north-west and east that would inevitably comprise a 'Pakistan', but minority Muslims would be forced to migrate. Ultimately, Jinnah wished that Pakistan would exist alongside Hindu India and felt this could best be done with a group of provinces. Jinnah did not believe in the idea

34. Metcalf, *A Concise History of Modern India*, 206.

35. Christopher Riches and Jan Palmowski, "Mohammad Ali Jinnah" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 14, 2018. http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-3087?rskey=vVgek9&result=1.

36. Metcalf, *A Concise History of Modern India*, 197.

of India as a country where majorities ruled. Jinnah felt that Muslim India comprised a nation and was entitled to equal representation in any central government institutions.[37]

As World War II came to a close, British government officials met with Gandhi, Jinnah, and leaders of the Congress Party, but were unable to reach an agreement on anything between the two Indian parties. The British organized a high-level Cabinet mission to devise a plan of its own, and sent it to India in March 1946. The group proposed a three-state system. Two of these groups would comprise the Muslim majority provinces to the northeast and northwest, while the third would be the Hindu majority region in the center. The British hoped to grant the Congress Party's wish of a united India, and simultaneously appease Jinnah and the Muslim League. Though Jinnah and the Muslims would have desired only two groups, they accepted the Cabinet mission's proposals, but the Congress Party did not. Nehru, who was slated to be Gandhi's successor, campaigned for a large central government and socialist economy, and thus did not support the grouping of provinces. In desperation, Jinnah called for the Direct Action movement. The Direct Action movement was a series the riots and massacres that stalled the anticipated independence. The Great Calcutta Killings of August 1946 took nearly 4,000 lives, and was followed by over 7,000 deaths in Bihar.[38]

On February 20 ,1947 the British were determined to withdraw from India no later than June 1948.[39] Gandhi had strongly proposed that rather than a partition, one central government be formed, with Jinnah and the Muslim minority at its head. However, this plan was immediately and repeatedly rejected by the British and Nehru. Through many meetings with Nehru and Jinnah, it was finally

37. Metcalf, *A Concise History of Modern India*, 208—217.

38. Metcalf, *A Concise History of Modern India*, 208—217.

39. Stanley A. Wolpert, *Shameful Flight: The Last Years of the British Empire in India* (New York: Oxford University Press, 2009), 131.

decided that the partition of 1947 would take place and two nations would be formed. This would consist of East Pakistan (modern day Bangladesh), and West Pakistan. A partition boundary committee was formed to create the Radcliffe line, splitting the state of Punjab in two. On August 14, 1947 Pakistan declared its independence with Jinnah at its head, and on August 15, 1947 India declared its independence with Nehru at its head.[40] Today, the full name of Pakistan is the Islamic Republic of Pakistan. Amid independence and partition, the Kashmir conflict was already a fear. Immediately after the decision had been made, Gandhi, who despised the partition, travelled to Kashmir to encourage non-violence. Jammu and Kashmir was the largest and most problematic of India's 564 princely states.[41] Kashmir was ruled by a Hindu Maharaja but was a majority Muslim state. Geographically, it neighbors were Pakistan to the West, India to the East. Gandhi sensed the distress of the people of Kashmir, knowing that their valley would soon turn into a battleground between the two newborn nations, one Muslim and the other Hindu.[42] Kashmir became the most dangerous territory in the world for decades to come.

Hari Singh and Kashmir Conflict

At the time of the partition, the ruler of the princely state of Kashmir was Maharaja Hari Singh. Hari Singh was born at Jammu on September 30, 1895. He was the son of General Amar Singh, and nephew to Partab Singh, then the maharaja of Jammu and Kashmir. Although Partab Singh had adopted a son for religious reasons, the government of India indicated that they preferred his nephew, Hari Singh, as the heir. Hari Singh was then educated to be a progressive prince at Mayo College in Ajmer. When Partab Singh died on

40. Wolpert, *Shameful Flight*, 131, 151—171.

41. Rahman, *Divided Kashmir: Old Problems, New Opportunities for India, Pakistan, and the Kashmiri People*, 65.

42. Wolpert, *Shameful Flight*, 155-156.

September 23, 1925, and Hari Singh succeeded.[43]

Hari Singh became known as a liberal prince at a time when the future of the princes and their states were increasingly controversial, in the context of Indian nationalism. Beginning in 1931 he confronted growing domestic demands from the Muslim majority community, and their leader Sheikh Abdullah, for greater representation of Muslims in government, and from Kashmiri Brahmans for constitutional reforms. However, any of these political reforms in Jammu and Kashmir would have led to an uproar from either religion.

When the British announced their withdrawal from India in August 1947, Singh sought to remain independent. It is believed this was due to his indecisive character, abhorrence of Pakistan, and fear of losing power to Sheikh Abdullah. Hari Singh also believed that independence was the best means of maintaining harmony in this religiously complex state. Some believed that the British intended for Kashmir to join Pakistan, while others felt it was intended that an Indian Kashmir be used as the example for a pluralistic society.[44] However, when Pakistan invaded Kashmir in October 1947, Hari Singh immediately appealed to India for aid. His son later reported that Hari Singh's main motivation was to "save Kashmir," and the colleges and welfares systems he had established.[45]

Since inception, Pakistan has contended that Muslims in Kashmir are being held captive by Hindu India and that issue continues to resonate powerfully with the Pakistani public. In contrast, India

43. Barbara N. Rumusack, "Singh, Sir Hari," in *Oxford Dictionary of National Biography* (Oxford University Press, 2004), accessed on March 14, 2018, https://doi-org.erl.lib.byu.edu/10.1093/ref:odnb/48823.

44. Rumusack, "Singh, Sir Hari," 2004.

45. Smriti Kak Ramachandran, "Saving Kashmir Was only Concern of Maharaja Hari Singh: RS MP Karan Singh," Hindustan Times, October 25, 2016, accessed April 4, 2018, https://www.hindustantimes.com/india-news/my-father-hari-singh-didn-t-get-credit-for-saving-kashmir-rs-mp-karan-singh/story-9D42yxaYxUfuoIgmDToKkN.html

insisted that the Maharaja Hari Singh's 1947 decision was in accordance with the internationally agreed-upon method of partition. Wars ensued between Pakistan and India, that ended with intervention from the United Nations. On July 3, 1973, the Cease-fire Line was created, but later re-designated as the "Line of Control" (or LOC) following the Simla Agreement, which was signed on 3 July 1972. The agreement stated:

The Government of India and the Government of Pakistan are resolved that the two countries put an end to the conflict and confrontation that have hitherto marred their relations and work for the promotion of a friendly and harmonious relationship and the establishment of durable peace in the subcontinent so that both countries may hence-forth devote their resources and energies to the pressing task of advancing the welfare of their people.

This agreement also called for the United Nations to determine Kashmir's future status, but due to continued Pakistani military presence along the disputed border and Indian resistance to the agreement, it has never taken place. A second war over Kashmir was fought in 1965 that resulted in a somewhat stable status quo leaving India in control of the Kashmir Valley, Jammu, and Ladakh provinces, and Pakistan holding the Azad Kashmir region and Gilgit-Baltistan.[46] In 1971 another war was fought, resulting in the breakup of East Pakistan and the establishment of independent Bangladesh, but Kashmir was spared. [47]Within the past thirty years there have been many instances of military altercations in Kashmir. In 1989, Muslim Kashmiri militants rebelled against Indian forces across the Line of

46. "The Simla Agreement: Text of 1972 Accord," *International Debates* 2, no. 9 (December 2004): 262 – 282.

47. Eric Patterson, "Kashmir: Religious Diversity Becomes Religious Militancy," *Religion and Conflict Case Study Series* (2013), 5, accessed on March 15, 2018, https://s3.amazonaws.com/berkley-center/130801BCKashmirReligiousDiversityBecomesReligiousMilitancy.pdf.

Control, and forced numerous Hindu pandits[48] out of Kashmir. The insurgents were incarcerated, tortured, and executed. Many Kashmiris found themselves torn between the rebels and the Indian military. In 1999, the Kargil conflict began as Pakistani troops infiltrated state lines through the Himalayas. While direct fighting between Pakistani and Indian armies does not often occur, Pakistan has created safe zones, and armed militants who train and recruit on the Pakistani side of the Line of Control. At least 30,000 civilians have been killed since 1989. Since 2004, India and Pakistan have spoken of potential plans of calming Kashmir, but still no solution has been reached.[49] Below is an outline of major conflicts that have occurred since the partition of India in 1947,

Major Conflicts:

1965 Kashmir War

Often called the Second Kashmir War, Indian forces defeat Pakistan on the battlefield, but little changes on the ground.

1971 Indo-Pakistani War

Although not a war over Kashmir, this conflict deepens Indian-Pakistani enmity. With Indian support, East Pakistan secedes and becomes the independent state of Bangladesh.

1989 Insurgency Erupts

In the wake of disputed Kashmiri elections and more general failures of Indian governance, Pakistani militants cross the Line of Control and commence an armed insurgency against the

48. Note: Pandits made up the majority of the Hindus of the Kashmir Valley. This Brahmin caste was a privileged minority among a Muslim majority before the 1947 partition, and retained its prominence until conflict erupted in 1989, see page 31.

49. Patterson, "Kashmir: Religious Diversity Becomes Religious Militancy," 5.

Indian government. The Indian government responds with harsh counterinsurgency operations that further alienate much of the Muslim population of the Kashmir Valley. Militant groups, like the Jammu and Kashmir Liberation Front, clash with Indian regular army forces, causing substantial civilian casualties. As this Muslim-Hindu violence escalates, so do tensions between Muslims and Buddhists in Ladakh. Ladakh is a region in Kashmir near the Himalayas. Rioting prompts the Ladakh Buddhist Association to call for a three-year boycott of all Muslim businesses.

1989 Pandit Exodus

The Pandits made up the majority of the Hindus of the Kashmir Valley. This Brahmin caste was a privileged minority among a Muslim majority before the 1947 partition, and retained its prominence until conflict erupted in 1989. Since then, many have been killed and the majority has fled to escape sectarian violence. Some figures estimate that as many as 200,000 to 300,000 Pandits are living in exile away from Kashmir, many in Internally Displaced Person camps scattered throughout India. The eventual return of the Pandits to the Kashmir Valley is one of many unresolved issues facing those that seek to negotiate a settlement in Kashmir. Pandit persecution plays into the hands of Hindu nationalists who stress the need to protect coreligionists from oppression at the hands of Muslims. "Panun Kashmir" refers to both the name of the homeland that some Pandits demand within Kashmir for their people's safe return and to an organization representing that goal. Their homeland would include much of the Kashmir Valley, including the central city of Srinagar.

1999 Indo-Pakistani War

Most commonly called the Kargil conflict or Kargil War but sometimes called the third Kashmir War, this was the first major

conflict between India and Pakistan in which both sides were declared nuclear powers. The conflict began in May with Pakistani military units infiltrating the high-altitude Kargil region; ultimately they were repulsed by Indian troops and international pressure.

2000–2002 Attacks on Hindu Pilgrims

Kashmir is home to two of the holiest sites of Hinduism, the Amarnath Cave shrine and the Vaishno Devi shrine, each of which is the destination for important annual pilgrimages. The former is near territory controlled by Muslim militants, and thus presents a flashpoint for attacks. The path to the the Amarnath Cave shrine was attacked in 2000, 2001, and multiple times in 2002. Despite these attacks, pilgrims continue to visit each site every year.

2000–present Confidence Building Measures

For a number of years, both India and Pakistan have engaged in hesitant attempts to build a peace process. In 2000, Indian Prime Minister Atal Bihari Vajpayee declared a unilateral cease fire in observance of Ramadan. is controversial step was not officially reciprocated by Muslim militants, but did bring at least a temporary lull in violence. The process of normalizing relations continued in 2004 with the defeat of the Hindu nationalist BJP and the election of Prime Minister Manmohan Singh, a Sikh. Singh and Pakistan's President Musharraf met a number of times to discuss Indo-Pakistani relations, including the Kashmir dispute. Their focus was largely on small-scale confidence-building measures in the absence of a comprehensive agreement on the conflict. Bus service opened across the Line of Control in 2005, and transport now connects two of Sikhism's holiest sites on opposite sides of the Indo-Pakistani border: Amritsar in India and Nankana Sahib in Pakistan. While these confidence-building measures initially met with some success, the

terrorist attacks on Mumbai in November 2008 have significantly strained relations between Delhi and Islamabad on all issues, including Kashmir.[50]

Primary Values

This Kashmir conflict is much more than a mere territorial dispute. Religion was at the root of the divorce of India and Pakistan, and at the heart of the conflict over Kashmir. The animosity between the two groups is in part due to the rise of Hindu nationalism in the 1980s. In particular, the heavy-handed presence of the Indian military in Kashmir drove many Muslims to sympathize with separatist militants.[51] Likewise, Islamic militant violence drove many Hindus closer to a growing religious nationalism, known as Hindutva. Hindutva translates into "Hindu-ness." It refers to the ideology of Hindu nationalists and stresses the common culture of the inhabitants of India. Modern politicians have attempted to play down the racial and anti-Muslim aspects of Hindutva, stressing the inclusiveness of the Indian identity; but the term has very fascist undertones[52]. It was this same fascist nationalism that turned away Muhammad Ali Jinnah, forcing him to create the separate Muslim nation of Pakistan. The following section will outline the Primary Values and beliefs of both Hindus and Muslim communities. These differences in values led to the partition of 1947, and continue as points of conflict in modern day disputes and riots. This briefing will continue with primary values and beliefs, and an outline of holy day rituals and customs.

50. Patterson, "Kashmir: Religious Diversity Becomes Religious Militancy," 9.

51. Patterson, "Kashmir: Religious Diversity Becomes Religious Militancy," 6.

52. Lain McLean and Alistar McMillian, "Hindutva" in The Concise Oxford Dictionary of Politics. (Oxford University Press, 2009)., assessed March 16, 2018, http://www.oxfordreference.com/view/10.1093/acref/9780199207800.001.0001/acref-9780199207800-e-600.

Hinduism

This next section introduces the religion of Hinduism. Hinduism in India is a topic so vast, that many of the facets covered here are worthy of their own dissertations. However, to remain within the scope of this presentation, this section introduces major factors of Hinduism within India in order to gain a better understanding of the inhabitants of Kashmir. Hinduism is firmly rooted within the soil of India. Some 82% of India's 854 million people are Hindu. Three-quarters of India's population live in small towns and villages. Ninety Eight percent of the world's Hindu population lives in India.[53] Within Kashmir, only 28% of the population is Hindu, in contrast to the 68% of people that are Muslim.[54] Unlike Western traditions, Hindus are very tied to their customs, culture, and religion. Some of these basic beliefs contradict that of their Muslim counterparts. For example, a Hindu who regards the cow to be a sacred animal may take offense to a Muslim eating beef.

Within Hinduism, Karma has been described as the force generated by a person's actions that is held to be the motivational power for the round of rebirths and deaths endured by him until he or she has achieved spiritual liberation and freed themselves from the effects of such rebirth. It is also viewed, as the sum of the ethical consequences of a person's good or bad actions comprising thoughts, words, and deeds that are held to determine one's specific destiny in the next existence.[55] According to Karma, nothing occurs by accident or per chance, and everyone has personal responsibility. "Each thought and deed delivers an unseen chisel that sculpts one's destiny."[56] Karma

53. Kenneth L. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants* (New Jersey: Princeton Theological Seminary, 1996), 5.

54. Census 2011, accessed November 18, 2017. http://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

55. Johannes Bronkhorst. *Karma* (Honolulu: University of Hawaii Press, 2011), xix.

56. Huston Smith, *The World's Religions* (New York: Harper Collins, 1986), 63.

directly ties into a series of rebirths. "One is not just accidentally born into a family belonging to a vocational group, one is reborn into it as a result of that universal accounting system called karma."[57] Therefore, the justification of the caste system is directly tied to religion.

Moksha is achieved when one becomes liberated from the bounds of samsara. Samsara is the potentially endless cycle of suffering and rebirth to which the embodied individual is subject, unless they can achieve moksha.[58] Though it is often described as a liberation, it is also believed to be the point at which one achieves their full-being, consciousness, and bliss.[59] This means that the man who has achieved moksha can see the eternal in the temporal, and the temporal, therefore, as 'grounded' in the eternal and as participating in it. In contrast to Islam, Hinduism remains very open with its beliefs and manners of worship. Within Hinduism, there are numberless ways in which one can achieve moksha, each path depends on one's temperament, disposition, and position within or outside the class structure, or caste system. The numberless paths allow even the ordinary person on his/her own terms to make salvation as easy as possible.

The caste system is exclusively a Hindu phenomenon. There is no comparable institution to be seen elsewhere that contains the complexity and rigidity of the caste system within India.[60] Though Indian society has progressed much since the time of inception, the caste system continues to play a role within society. The word, 'caste' comes from the Portuguese word casta, meaning breed, race

57. *A Dictionary of Hinduism*, s.v. "Karma." W.J. Johnson (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780198610250.001.0001/acref-9780198610250-e-1293?rskey=gDskOv&result=1.

58. *A Dictionary of Hinduism*, s.v. "Samsara." W.J. Johnson (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780198610250.001.0001/acref-9780198610250-e-2184?rskey=5JGQIV&result=1.

59. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 14-17.

60. K. R. Paramahamsa, Dharma (Friendswood, TX: Total Recall Publications, Inc, 2007), 1-3.

or kind. Positions within the caste are often associated with certain occupations or trades, and are often endogamous, meaning that those within a caste will generally marry within a specific social group, class or ethnic group, rejecting those from others as unsuitable for marriage or other close personal relationships. For some, the laws of the caste are observed more strictly than the religion itself. A person may be an unrighteous Hindu and go without punishment, but caste rules must be strictly observed or reap the consequences of neglect. There are five groups to the caste system of Hinduism. The Brahmin, created first, is believed to have qualities of the mouth and head: thought, reasoning, skill with language and science; these are the priests and upper class. While there is no centralized leader at the head of the Hindu religion, the terms swami, guru, and pandit will be used to refer to Hindu religious leaders within a community. Traditionally, these men will be of the Brahmin caste. The Kshatriya, second in order of creation, is believed to have skills of the arm, which signifies aspects of rule and dominion. The Kshatriya is also to act as a soldier in times of war and as a politician or king in times of peace. The Vaishya, coming from the thighs, is to support and hold the body of society through his skill and prowess as a merchant and landowner. Finally, the Shudra is meant to serve them all, just as the feet are the lowliest part of the body.[61] The last is the untouchables, which are the lowest of the caste system.

Islam

As with Hinduism, Islam is also a topic so vast that many of its facets are worth a lifetime of study. This section will introduce Islam, which is the majority of inhabitants of Kashmir. India is home to the second greatest Muslim population in the world. Some 14% of India's

61. Bradley Miller, "Speaking Like a Brahmin: Social Aspects of a Register of Spoken Telugu" (master's thesis, Brigham Young University, 2015), 3, accessed March 15, 2018, ProQuest Dissertations & Theses.

population are Muslim, totaling around 180 million people.[62] The Quran states,

Believers, conduct yourselves with justice and bear true witness before God, even though it be against yourselves, your parents, or your kinfolk. Believers, have faith in God and His apostle, in the Book He has revealed to His apostle, and in the scriptures He formerly revealed. He that denies God, His angels, His Scriptures, His apostles, and the Last Day has gone far astray."[63]

As with Hinduism, religion is very much integrated within a Muslim's culture and way of life. For a Muslim, their religion dictates their dress, daily schedule, and daily routine. For example, Muslims follow a dietary code based on what is considered, "halal." In the Quran, halal describes those things that are permissible; in this context it refers to foods that are permissible.[64] Similar to Hinduism, there is no one centralized figure at the head of Islam. A local community or Mosque will have an Imam, who will function as a prayer leader but this person is not seen as a prophet. Other basics of Muslim life are founded upon the Five pillars of Islam. The Five Pillars of Islam are the essential and obligatory practices for a Muslim. They are: Shahada (witnessing), Salat (prayer service), Sawm (fasting), Zakat (almsgiving), Hajj (pilgrimage).[65]

Shahada, or witnessing, is a commitment to obey God and follow the Prophet by professing, "I bear witness that there is no god but

62. Census 2011, accessed November 18, 2017, http://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

63. Quran 4: 135, 136.

64. Encyclopedia of Islam, s.v. "Halal," John L. Esposito (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780195125580.001.0001/acref-9780195125580-e-782?.

65. Ali S. Asani, *Infidel of Love: Exploring Muslim Understanding of Islam* (Unpublished Work, 2018), 37-39.

God; I bear witness that Muhammad is the Prophet of God."[66] It affirms Islam's belief in absolute monotheism, an unshakable and uncompromising faith in the oneness of God. This is also a reminder to polytheistic religions, such as Hinduism, that the association of anything else with God is an unforgivable sin. The Quran states, "… anyone who gives God associates has invented an awful sin."[67]

Salat or prayer service, is done at dawn, midday, mid-afternoon, sunset and at night. This is often signaled by a muezzin, or call to prayer. This liturgical prayer is prayed by all Muslims, if possible with a community of the faithful who all bow towards the Kaaba in Mecca.[68] On Fridays, the masjid or mosque or place of ritual prostration is the site for collective prayer. On Friday's, an imam (leader) will also conduct a small sermon for the congregants. Only men are required to attend the Friday congregational prayer. If women attend, they stand at the back for reasons of modesty.[69]

Sawm, or fasting, refers to the restraint of eating during the month of Ramadan. During the time, thanksgiving is expressed, discipline shown, and communal solidarity and reconciliation affirmed through abstaining from food and drink from dawn to sunset.[70] Many will go to the mosque for the evening prayer, followed by a special prayer recited only during Ramadan. As the month of Ramadan concludes, many will celebrate with a Id al-Fitr, or the Feast of Breaking of the Fast. Family members will gather together to exchange gifts in a celebration that last for three days. In many Muslim countries this is a national holiday.[71]

66. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

67. Quran 4:48.

68. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

69. John L. Esposito, *Islam: The Straight Path* (Oxford University Press 2016), 116.

70. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

71. Esposito, *Islam: The Straight Path*, 117.

Zakat, or almsgiving, occurs when the faithful demonstrate tangible worship by giving from two to ten percent of their income. These offerings are given to charitable causes as needs arise,[72] although it is not regarded as charity because it is not voluntary. Muslims view all wealth as a loan or trust from God and are obligated to assist the less fortunate. Pakistan has recently asserted the government's right to a zakat tax.[73]

The final pillar is the Hajj, or pilgrimage. If at all possible, at least once during a lifetime, preferably during the twelfth month of the calendar, a Muslim takes a trip to Mecca.[74] The focus of this trek is the Kaaba, believed to have been originally built by Abraham and Ismail. The black stone is said to have been given by the angel Gabriel, and is a symbol of God's covenant with the Muslim community.

Jihad is sometimes referred to as the sixth pillar of Islam. Jihad is often classified as "holy war," but is more accurately described as an 'exertion or struggle' in achieving the ways of God. The concept describes a vigilance "against all that distracts us from God and exertion to do His will within ourselves as well as preserving and reestablishing the order and harmony that He has willed for Islamic society and the world about us.[75] This includes the obligation to defend Islam and the Muslim community from aggression. Throughout history and even in modern times, the call to jihad is used to rally Muslims from neighboring countries to the defense of Islam. The rally for jihad may have been cause for the creation of Pakistan in the 1940's and can also be cause for countries like Afghanistan to become

72. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

73. Esposito, *Islam: The Straight Path*,117.

74. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 17.

75. Seyyed Hossein Nasr, "Islam," in *Our Religions*, ed. Arvind Sharma (New York: Harper Collins, 1995), 475.

involved in the Kashmir controversy today.

The Kashmir dispute is infused with notions of religious identity, and the region remains volatile today. India, and Pakistan are among the only countries to never sign the Nuclear Nonproliferation Treaty and still possess nuclear arsenals. India, and Pakistan both pursue new ballistic missile, cruise missile, and sea-based nuclear delivery systems. In addition, Pakistan has lowered the threshold for nuclear weapons use by developing tactical nuclear weapons capabilities to counter perceived Indian conventional military threats. By assisting the commander to understand the motivations and ways of life for the inhabitants of India, Pakistan, and the people of Kashmir, it is hoped that the conflict can one day be lessened or resolved and peace established.

Holy Day Rituals and Customs

Day	Date (2018)	Holiday	Comments
Wednesday	January 24	Prophet's Birth-day*	
Friday	January 26	Republic Day*	
Tuesday	February 13	Maha Shivratri*	Celebrated on the 13th night/14th day in the Krishna Paksha
Thursday	March 01	Holi*	Jammu Province only
Sunday	March 18	1st Navratra	Jammu and Kashmir only

Sunday	April 01	Bank Holiday	Banks only. Annual accounts closing
Saturday	April 14	Dr Ambedkar Jayanti	Birthday of Bhimrao Ramji Ambedekar
Saturday	April 14	Vaisakhi	Several states
Monday	April 30	Buddha Purnima	Birth of Buddha
Tuesday	May 15	Ramadan	
Friday	June 08	Jumat-ul-Wida	Last Friday of Ramadam
Monday	June 11	Shab-I-Qadar	Jammu and Kashmir. Celebrated on the 27th day of Ramadan
Friday	June 15	Idul Fitr	Many states
Thursday	July 05	Guru Hargobind Ji's Birthday	Jammu and Kashmir
Friday	July 13	Martyr's Day	Jammu and Kashmir only
Wednesday	August 15	Independence Day*	
Sunday	August 26	Raksha Bandhan*	
Thursday	August 20	Eid al-Adha*	Jammu and Kashmir
Monday	September 03	Janmashtami	Celebrates the birth of Lord Shri Krishna
Tuesday	September 11	Al-Hijjra	Prophet moved to Mecca
Wednesday	September 12	Ganesha Chatur-thi*	

Friday	September 21	Muharram	Many states
Tuesday	October 02	Mahatma Gandhi Birthday	Gandhi Jayanti
Wednesday	October 10	Navrati (begins)	
Friday	October 19	Navrati (ends)	
Friday	October 19	Dusshera*	Vijaya Dashmi. Several states
Sunday	Nov 4	Al-Hijra*	
Wednesday	November 07	Diwali*	Many states
Tuesday	November 20	Prophet's Day	
Friday	November 23	Guru Nanak Birthday	The Birthday of the founder of Sikhism, falls on full moon day of the month Kartik
Friday	November 23	Friday after Eid e-Milad-un Nabi	Jammu and Kashmir only
Wednesday	December 05	Sheikh Mohammad Abdullah Birthday	Jammu and Kashmir
Tuesday	December 25	Christmas Day	Observed in all states

* Those holidays marked with an asterisk will be explained in further detail below.

A note on the Islamic Calendar as compared to the Gregorian Calendar. The Gregorian calendar is based on a solar year, or the time it takes the Earth to orbit the sun. Most years are divided into 365 days, with the exception of leap year which consists of 366 days. The Islamic Calendar is based on the lunar month, or phases of the moon, where each month is 29 or 30 days respectively. Although both calendars are divided into 12 months, the Islamic year is about 10 days shorter than the Gregorian year, so that over time holidays

measured by the Islamic calendar will fall in different months on the Gregorian calendar.[76]

Because of the diverging nature of the calendars, where possible, dates will be given both as the date the holiday will fall on in 2018 according to the Gregorian calendar. The pages to follow will present some of the major holidays celebrated among the Hindu and Muslim communities in the region of Kashmir. They will present the holiday, its date or time of year it is celebrate, its purpose, and how this holiday will be celebrated among the people of Kashmir. In addition, the possible military implications for each major holiday will be presented as well, enabling commanders and chaplains to undergo proper precautions and protocol.

January

Republic Day

When: January 26

Why: Commemorates the day that India's constitution came into effect in 1950.

How: A large parade featuring the police and students began the event, ending at the Srinagar's Sher-e-Kashmir Cricket Stadium where a larger celebration was held. It was attended mostly by politicians and government workers, with very few local residents in attendance.[77]

Military Implications: Republic day brings into the forefront the

76. Karen Bellenir, ed. *Religious Holidays and Calendars: An Encyclopedic Handbook*. 3rd ed. (Detroit, MI: Omigraphics, 2004), 22.

77. "Republic Day celebrated peacefully in Jammu and Kashmir despite security concerns being raised earlier," *First Post*, January 26, 2018, accessed March 1, 2018. http://www.firstpost.com/india/republic-day-celebrated-peacefully-in-jammu-and-kashmir-despite-security-concerns-being-raised-earlier-4321049.html.

very issues at the heart of the Kashmir crisis. A sizeable subset of the population believe that they should not be celebrating the forcible occupation of Kashmir by India. As such, the potential for a terror attack is high. In 2018, local authorities suspended internet services and phone networks.[78] They also set up road blocks along the major thoroughfares of the city where a substantially increased police presence instituted stop and search procedures.

February

Maha Shivratri or Herath

When: the 13th of Phalguna[79] (For example: February 13, 2018, March 4, 2019, and February 21, 2020).

Why: During this celebration of the darkest time of the month, Hindus are focused on overcoming darkness in their own life.

How: This Hindu festival is one of the largest festivals celebrated in Kashmir. During the festival, "Shaivites and Shaktas, devotees of Shiva and the Goddess respectively, glorify the Lord with great intensity, vigorously chanting his name and performing penance on his behalf."[80] They also pray, fast, do yoga and meditate at night.[81]

78. Fareed, Rifat, "India Republic celebrations: A 'black day' in Kashmir," *Al Jazeera*, January 26, 2018, accessed March 1, 2018. https://www.aljazeera.com/news/2018/01/india-republic-celebrations-black-day-kashmir-180126090401705.html.

79. Phalguna is the last month of the Hindu calendar. Helene Henderson, "Calendar Systems Around the World: Julian, Gregorian, Jewish, Islamic, Hindu, Buddhist, Chinese, Mayan and Aztec, Baha'i, and Zoroastrian," *Holidays, Festivals, and Celebrations of the World Dictionary*, 3rd ed., (Omnigraphics, 2005) xxi-xxviii, accessed March 7, 2018, http://link.galegroup.com/apps/doc/CX3484500010/GVRL?u=byuprovo&sid=GVRL&xid=fcae34f8.

80. Steven J. Rosen and Lee W. Bailey, eds. *Introduction to the World's Major Religions: Hinduism*, vol. 6 (Westport, CT: Greenwood Press, 2006), 98.

81. Melton, J. Gordon, ed. *Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations*, vol. 1. (Santa Barbara, CA: ABC-CLIO, LLC, 2011), 541.

Military Implications: This may be a time at which you may see individuals out in large gatherings or within households specifically in the evening, up to midnight. This would most likely not be the case in populous Muslim communities, however it may be a point of vulnerability in Hindu communities.

March

Holi or the Festival of Colors

When: On the last full moon of Phalguna (For example: March 1, 2018, March 20, 2019, and March 9, 2020).

Why: Holi is a Hindu festival which celebrates the coming of Spring and the end of winter. It also signifies the triumph of good over evil.

How: This festival generally covers two days. On the first day, fires are lit to show good triumphing over evil. On the second day, "People energetically spray each other with colored dyes, as stated, commemorating one of Krishna's many activities with the female cowherd devotees of Braj."[82]

Military Implications: In 2016, India intelligence received words that ex-military personnel of the Pakistan army were planning a terror attack in hotels and hospitals in the national capital during Holi, crossing through the India-Pakistan border in Kashmir; troops should remain vigilant.[83]

August

82. Rosen, *Introduction to the World's Major Religions*, 98.

83. India TV News Desk, "Delhi on high alert following intelligence of terror attack during Holi," (March 24, 2016), accessed March 16, 2018, https://www.indiatvnews.com/news/india-delhi-on-high-alert-following-intelligence-of-terror-attack-during-holi-320691.

Independence Day

When: August 15

Why: India officially declared its Independence from Great Britain on August 15, 1947.[84]

How: Independence Day, on August 15, is celebrated widely with flags hoisted in schools and colleges, and at government buildings and major landmarks. However, in Kashmir this can be deemed as a Black day. In 2017, this day was marked by strikes, riots, protest, and hoisted black flags.[85]

Military Implications: This day can be viewed with bitterness and hostility; it can be viewed as a controversial topic for some. It would be common to see marches both in celebration and in protest. Some hostility may be aimed at the US, in expectation that they would solve the Kashmir conflict.

Raksha Bandhan

When: July-August; full moon day of Hindu month of Sravana (For example: August 26, 2018, August 15, 2019, and August 3, 2020).

Why: Raksha Bandhan is traced back to Vedic times, and is celebrated to symbolize the deep love shared between brothers and sisters, and protection obligated therein.[86]

How: This day is celebrated in some parts of India by brothers and

84. Stanley A. Wolpert, *India* (University of California Press, 1999), 204.

85. New Desk, "Black Day observed in Kashmir as India marks 71st Independence Day," (August 15, 2017).

86. Satvinder Kaur, *Sarojini Naidu's Poetry Melody of Indianess* (New Delhi: Sarup & Sons, 2003), 304.

sisters to show affection, as well as to perform a ritual of protection. A sister ties a bracelet, made of thread and charms, called a rakhi on her brother's wrists. In return, the brother may give a piece of jewelry or money and while promise to protect her.[87] This ritual is not solely done to blood relations; it can be done to close friends or cousins as well. This day will be accompanied by sweets, flying kites, and Hindu temple worship.

Military Implications: Initiative for this holiday is taken by the women of the country. It may represent heightened emotions for Indian soldiers away from home. In addition, this day has been used by Kashmiris to commemorate the protection provided by Indian soldiers along the Indian Pakistan border.[88]

Eid al-adha

When: Tenth day of Dhu al-Hijjah (For example: August 20, 2018, August 10, 2019, and July 30, 2020).

Why: According to a hadith, Muhammad once proclaimed, "The first thing we begin with on this day of ours is to pray. Then we return to perform the sacrifice. Whoever does this has acted correctly according to our Sunna." (Martin: 171).

How: Eid al-Adha begins with a morning prayer service at a mosque or specially arranged outdoor locations, and usually follows the evening prayers. In many Muslim countries, the girls and women generally stay at home while the men and boys attend the prayer service. This service includes a sermon, as does the morning prayer

87. Helene Henderson, "Raksha Bandhan," *Holidays, Festivals, and Celebrations of the World Dictionary*, 3rd ed., (Omnigraphics, 2005), 483, accessed March 7, 2018,http://link.galegroup.com/apps/doc/CX3484500010/GVRL?u=byuprovo&sid=GVRL&xid=fcae34f8.

88. Financial Experss, "Raksha Bandhan 2017: Women in Jammu and Kashmir's RS Pura Celebrate with BSF Personnel," accessed March 15, 2018, http://www.financialexpress.com/india-news/raksha-bandhan-2017-women-in-jammu-and-kashmirs-pura-celebrate-with-bsf-personnel-see-pics/795759/.

service on Eid al-Fitr.

Military Implications: On this day, many goats and cows will be sacrificed. Cows are found to be sacred to Hindus, and thus may be a cause of conflict on this day.

Ramadan

When: Ninth month of the Islamic Calendar is called Ramadan (For example: May 15, 2018, May 6, 2019, and April 24, 2020).

Why: Commemorate when the Quran was revealed to the prophet Muhammad.

How: During the twenty-nine or thirty days of Ramadan there is a ritual fast. Each day will begin with a pre-dawn meal and prayer, and Muslims cannot eat or drink from sunrise to sunset. During this month, they must also abstain from sexual relations. This important practice of fasting during Ramadan is referred to as the fourth of the five "Pillars of Faith" for all Muslims.

Military Implications: Ramadan will not be reason for cease fire agreements. Historically, there have been many battles that have continued through the month of Ramadan.[89]

September

Ganesha Chaturthi

89. Avi Jorisch, "Military Operations and the Question of Ramadan," *The Washington Institute for Near East Policy*, accessed March 7, 2018, http://www.washingtoninstitute.org/policy-analysis/view/u.s.-military-operations-and-the-question-of-ramadan.

When: August-September; fourth day of Bhadrapada[90] (For example: September 12, 2018, September 1, 2019, and August 22, 2020).

Why: Ganesh is the elephant headed God, and son of the god Shiva. Prayers are offered to the divine son of Lord Shiva. He is said to remove obstacles from one's spiritual life and is also considered the lord of thresholds.[91]

How: Idols and images of Ganesh will be placed over doorways in observant Hindu homes and temples. There will also be parades and festivals in the streets. 10 days of dance, dramas, music, debates, spiritual talks and general festivities. Worshippers throw kumkum, turmeric, and saffron powder over the idol, and offer food.[92]

Military Implications: A sizeable subset of the population believe that they should not be celebrating the forcible occupation of Kashmir by India. As such, the potential for a terror attack is high. During this time, roadblocks may be arranged for festivities, and crowds.

October

Dussehra

When: Tenth day of the Ashvin[93] (For example: October 19, 2018, October 8, 2019, and October 25, 2020).

90. Helene Henderson, "Ganesh Chaturthi," *Holidays Symbols and Customs* (Detroit: Omnigraphics, 2009) Gale Virtual Reference Library, 291-294. Accessed April 6, 2018, http://link.galegroup.com/apps/doc/CX1886300086/GVRL?u=byuprovo&sid=GVRL&xid=afe2faef.

91. Steven J. Rosen, and Lee W. Bailey, eds. *Introduction to the World's Major Religions: Hinduism*, vol. 6 (Westport, CT: Greenwood Press, 2006), 100.

92. Melton ed., *Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations*, 326.

93. Britannica Academic, s.v. "Dussehra," accessed on April 6, 2018, (Encyclopedia Britannica 2018) https://academic.eb.com/levels/collegiate/article/Dussehra/599124.

Why: Dussehra the triumph of good over evil, when the god Ram killed the demon king Ravana,

How: Dussehra is among the biggest festivals and celebrations in India. It can be commemorated by the burning of Ravana's firecracker-stuffed figurine.

Military Implications: A sizeable subset of the population believe that they should not be celebrating the forcible occupation of Kashmir by India. As such, the potential for a terror attack is high. During this time, roadblocks may be arranged for festivities, and crowds.

November

The Prophet's Day, Milad-un-Nabi, Malwid

When: on the 12th day of Rabi' al-awwal (Sunni) or the 17th day (Shi'ite).[94] (For example: November 20 or 25, 2018, November 9 or 14, 2019, and October 29 or November 3, 2020).

Why: This is a celebration of the Prophet Muhammad's life.

How: Observers will see "cities festooned with flags and other decorations. There might also be special features on radio and television and in print media and gatherings where poetry, music, sermons, and lectures are enjoyed."[95]

Military Implications: Special measures will be taken as Muslim commemorate the birthday of the prophet, and additional security measures as well. In 2017, Federal and state governments prepared

94. Parvez, Z. Fareen. "Celebrating the Prophet: Religious Nationalism and the Politics of Milad-un-Nabi festivals in India," *Nations and Nationalism* 20, no. 2 (2014): 218.

95. Zayne R. Kassam, and Lee W. Bailey, eds. *Introduction to the World's Major Religions: Islam*, vol. 5. (Westport, CT: Greenwood Press, 2006), 127.

contingency security plans with law enforcement to guard the processions and other events to be held on the day. Special checks in route of Islamabad were conducted and a bomb squad would clear the route on the day.[96] It would be wise for military personnel to take similar precautions.

Al-Hijra

When: First day of Muharram (For example: September 11, 2018, August 31, 2019, and August 21, 2020).

Why: Marks the first day the Prophet Muhammad moved from Mecca to Medina in 622 A.D.

How: Muslims will congregate in mosques for special services and prayers. The story of Muhammad's flight to Medina will be recounted and its vitality will be preached. During this time Muslims will also ponder the passing of time and establish resolutions for the coming year.

Military Implications: The Kashmiri state governments has not permitted Muharram processions since 1990, fearing the gathering would escalate into an anti-India rally.[97] This day and month may be filled with hostility.

Diwali, Festival of Lights

When: The end of Ashwin and the beginning of Kartika (For example: November 7, 2018, October 27, 2019, and November 14,

96. APP, Web Desk, "Eid Milad-un-Nabi (PBUH) Being Celebrated With Religious Fervor," accessed March 15, 2018, https://www.geo.tv/latest/170102-eid-milad-un-nabi-pbuh-to-be-celebrated-with-religious-fervor-on-friday.

97. Yasir Ashraf, "Police Use Force to Foil Muharram Processions in Kashmir Capital," accessed March 15, 2018, http://www.greaterkashmir.com/news/kashmir/police-use-force-to-foil-muharram-processions-in-kashmir-capital/261637.html.

2020).

Why: Diwali celebrates the homecoming of Lord Ram. Ram had left to slay the demon king Ravana, and rescue the goddess Sita.

How: The community is lit with candles and lanterns. It is seen as a time of new beginnings. The first day of Diwali is sometimes the start of a new financial year.[98]

Military Implications: Because Diwali is among the biggest holiday celebrations for Hindus, it can be seen with hostility by Muslims. Hindus in a Muslim majority community may be reluctant to observe the holiday. In addition, the potential for a terror attack is high.

Tolerance and Religious Intensity

The following section will provide guidance as to the religious groups found within Kashmir and how accepting each religious group currently is and historically has been of the opposing religion's beliefs. The table below shows the majority religion found within each district of Kashmir.

Kashmiri Sufism

The Islamic community within Kashmir traditionally has been strongly influenced by Sufi systems of belief. Sufiism has been described as the "mystical expression of the Islamic faith."[99] The term sufi has been used to define anyone who has faith in the direct experience of God and who is prepared to enter in a state whereby they may be enabled to do this.[100] The mystic nature of Sufism has resulted

98. Melton ed. *Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations*, vol. 1, 253-254.

99. John O. Voll, *The Sufi Orders in Islam* (Oxford University Press, 2014), vii.

100. Voll, *The Sufi Orders in Islam*, 1.

in further acceptance of Hindu beliefs and practices. In some ways, they are in harmony with the large Hindu minority in Kashmir. Rishi Sufism is brand of Sufism most popular within Kashmir. It is a more indigenous set of beliefs that emphasizes self-discipline and the unity of humanity. Kashmir's most important Muslim religious site is the Hazratbal Shrine in Srinagar. It houses a hair of the Prophet Muhammad, that is displayed for special religious festivals. Jama Masjid, the largest mosque in Srinagar, has a capacity of 30,000.[101]

101. Patterson, *Kashmir*, 11.

District	Religion
Anantag	Muslim
Badgam	Muslim
Bandipora	Muslim
Baramula	Muslim
Doda	Muslim
Ganderbal	Hindu
Jammu	Muslim
Kargil	Muslim
Kathua	Muslim
Kishtwar	Muslim
Kulgam	Muslim
Kupwara	Muslim
Leh	Buddhist
Pulwama	Muslim
Punch	Muslim
Rajouri	Muslim
Rambam	Muslim
Reasi	Muslim
Samba	Hindu
Shupiyan	Muslim
Srinagar	Muslim
Udhampur	Hindu

Islamist Militant Groups

Islamist militant groups established with support from the Pakistani government are the main driver of the Kashmir conflict. Among the most prominent of these are *Jaish-e-Mohammed*[102] and *Lashkar-e-Tayyiba*.[103] These two terrorist organizations are headquartered directly on the Pakistani side of the Line of Control. *Hizbul Mujahedeen*[104] is another large militant group, but is headquartered within Indian Kashmir. These groups operate primarily in Indian Kashmir. In 2001, Jaish-e-Mohammed and Lashkar-e-Tayyiba moved beyond Kashmir to bomb the Indian Parliament. Pakistan's largest Islamic

102. Note: "Jaish-E-Mohammed (JEM) is a Pakistan-based Islamic extremist group formed by Maulana Masood Azhar, in 2000. Though it is relatively a newer terrorist outfit, it is rapidly gaining momentum in the terrorist activities arena in the Jammu and Kashmir (J&K) region of India. JEM is known by numerous other names, including Army of Mohammed, Army of the Prophet Mohammed, Jaish-e-Mohammad (Muhammed), Jaish-e-Mohammed Mujahideen E-Tanzeem, Jaish-i-Mohammed (Mohammed, Muhammad, Muhammed), Jeish-e-Mahammed, Khuddam-ul-Islam, Mohammed's Army, National Movement for the Restoration of Pakistani Sovereignty and Army of the Prophet, and Tehrik Ul-Furqaan. In 2001, U.S. Secretary of State Colin Powell designated JEM as a foreign terrorist organization. In 2003, the JEM was re-designated as a foreign terrorist organization. Subsequently, Pakistani authorities banned the organization and froze its assets. However, the group allegedly continues to operate and is held responsible by Indian intelligence officials for various terrorist strikes against India." ("Jaish-e-Mohammed" *Extremist Groups: Information for Students*, 394-400. Vol. 1. (Detroit: Gale, 2006). Gale Virtual Reference Library, accessed March 15, 2018, http://link.galegroup.com.erl.lib.byu.edu/apps/doc/CX3447100073/GVRL?u=byuprovo&sid=GVRL&xid=f319e843 Accessed March 15, 2018).

103. Lashkar-e-Tayyiba (LT) is considered by most terrorism analysts to be the largest militant organization operating in the Jammu & Kashmir (state of India) region. LT claims that it was formed in 1989, in Pakistan, as a military faction of Markaz-ud-Dawa-wal-Irshad (MDI), an Islamic extremist organization. LT is also known as Army of the Righteous, Lashkar-e-Toiba, Lashkar-e-Taiba (LeT), al Monsooreen, al-Mansoorian, Army of the Pure, as well as Army of the Pure and Righteous. After the September 11, 2001, attacks in the United States, LT was categorized as a Foreign Terrorist Organization by the U.S. Department of State for its alleged involvement with al-Qaeda (the group that claimed responsibility for the attacks). The Pakistan government subsequently froze all LT assets and banned the group. ("Lashkar-e-Tayyiba " *Extremist Groups: Information for Students*, 470-476. vol. 2. (Detroit: Gale, 2006). *Gale Virtual Reference Library* accessed March 15, 208, http://link.galegroup.com.erl.lib.byu.edu/apps/doc/CX3447100090/GVRL?u=byuprovo&sid=GVRL&xid=ef278723

104. Note: "Hizb-ul-Mujahideen is one of the largest militant Muslim groups operating in the disputed territories of Jammu and Kashmir—both are claimed by India and Pakistan. Hizb-ul-Mujahideen supports the integration of Jammu and Kashmir into Pakistan, a Muslim country where the group is headquartered. Hizb-ul-Mujahideen is unusual among Muslim groups in that many of its members are native Kashmiris, rather than foreign militants. Hizb-ul-Mujahideen has been linked to the vicious massacres of non-Muslims in Jammu and Kashmir in 1998 and 2000. Although the group has continued to embrace violence, it has more recently reached brief cease-fires with India." (Harvey W. Kushner, "Hizb-Ul-Mujahideen." *Encyclopedia of Terrorism*, vol. 1. (Thousand Oaks, CA: SAGE Reference, 2003) 171-172., accessed March 15, 2018,

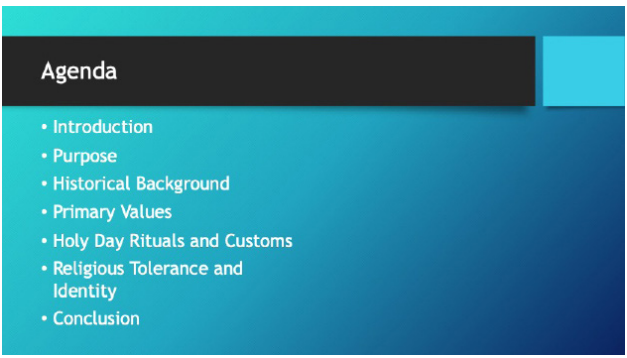
political party, Jamaat- e-Islami, has connections with these terrorist organizations. Former President Musharraf attempted to limit these groups' activities in Kashmir but often met protest by the Jamaa-e-Islami party. These militant groups frequently alter their names to protect affiliated schools and charitable organizations from expulsion by the Indian and Pakistani governments. These organizations also support the militants among the Kashmiri Muslim community.[105]

105. Patterson, *Kashmir*, 11.

Orientation Slides

Introduce yourself and make any administrative remarks that are appropriate, e.g., "this brief is unclassified," etc.

Welcome: Address the commander you are briefing. Introduce yourself and your unit. Good – (afternoon) Sir. I am Chaplain ___ and I will be briefing you on the Kashmir Conflict. This briefing is unclassified, and explain any special procedures (questions, comments...etc.)



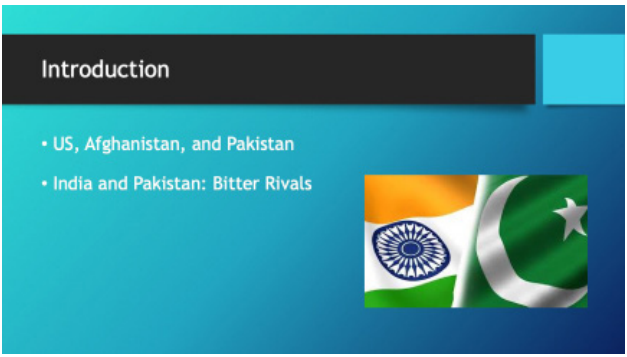
Briefly describe the agenda, what will be covered within the brief.

Today's brief will cover the following areas. I will

- Introduce the Kashmir Conflict
- Explain the Purpose of this briefing
- As well the historical background of the conflict
- I will then go ove the Primary Values of the different faiths groups: Hindus and Muslims
- Different Holy Days Rituals and Customs that can impact military operations
- And finally, the Religious tolerance and Identity found within Kashmir.

For the following slides, additional information can be found within the *Information for Briefing* (pg. 5-49) portion of the work.

Slide 1



Although Iraq and Afghanistan are often viewed by the public as the primary battleground of the war on terror, this conflict also encompasses a long-standing U.S. ally, Pakistan. General David Petraeus stated, "one cannot adequately address the challenges in Afghanistan without adding Pakistan into the equation."[106] Venerated Oxford professor Sir Adam Roberts, of Politics and International Relations, stated that, "Granted the indissoluble connection between Afghanistan

106. Dan Caldwell, *Vortex of Conflict: U.S. Policy Toward Afghanistan, Pakistan, and Iraq* (Stanford University Press, 2011), 30.

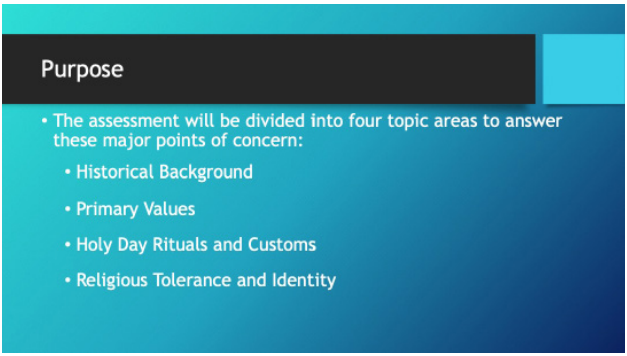
and Pakistan, any policy in respect of the one has to be framed in light of its effects on the other."[107] Add into this equation the complicating factor of America's burgeoning closeness with India, Pakistan's economic, and religious rival, and seemingly, straightforward operations suddenly become cultural quagmires. Currently, India and Pakistan are among the among the world's most bitter rivals and strongest nuclear powers. One point of contention revolves around the territory of Kashmir. President Clinton called this conflict the most dangerous in the world.[108] One complicating factor is the Kashmir conflict is more than a mere territorial dispute. Just as religion was at the root of the divorce of India and Pakistan, it is also at the heart of the conflict over Kashmir, and plays a major role in relations between the countries today.[109] As the U.S. continues to forge allies in its war on terror, and within its larger role as a stabilizing influence on the world stage, its military commanders must understand the roots of such conflicts as they determine a course moving forward.

107. Adam Roberts, "Doctrine and Reality in Afghanistan," *Survival* 51, no. 1 (February – March 2009): 52.

108. Lars Erslev Andersen and Jan Aagaard, *In the Name of God: The Afghan Connection and the U.S. War Against Terrorism. The Story of the Afghan Veterans as the Masterminds behind 9/11* (University Press of South Denmark, 2005), 75.

109. Berkley Center for Religion for Reliigion, Peace and World Affairs, "Kashmir: Religious Diversity Become Religious Militancy," accessed March 15, 2018, https://s3.amazonaws.com/berkley-center/130801BCKashmirReligiousDiversityBecomesReligiousMilitancy.pdf.

Slide 2



The purpose of this brief is to provide U.S. Military Commanders with a background of the religious tensions that exist between India and Pakistan over the area of Kashmir. Hindus and Muslims make up approximately 97% of the population of Kashmir, hence this brief will be primarily focused upon them.[110] This brief will also aim to assist commanders, by providing a history of the conflict and an increased awareness to aid in decision-making. The brief will be divided into four topic areas to answer these major points of concern:

Historical Background:[111] An overview of the historical basis of religious conflict between the groups. Traditionally, India has been predominantly a Hindu country. Many Muslims felt like second-class citizens, which was a contributing factor to the annexation of Pakistan.

Primary Values: A discussion of the values at play in this region. For which values would the Hindus or Muslims die? Which values will elicit a strong emotional response?

Holy Day Rituals and Customs: A review of religious holy day rituals and customs will be presented, as well as their impact on mil-

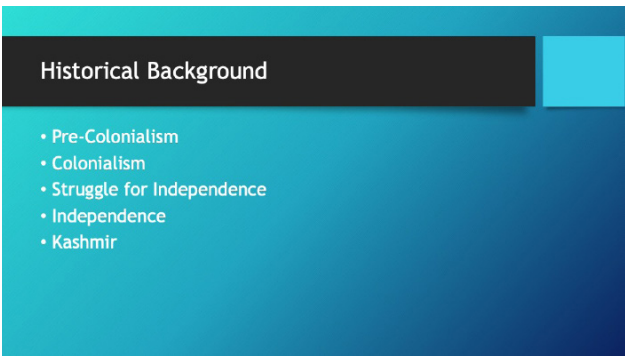
110. Census 2011, "Jammu and Kashmir Religion Census 2011," accessed on April 4, 2018, https://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

111. Nomenclature for the categories are from U.S. Department of the Army, "Training Circular 1-05; Religious Support handbook for the Unit Ministry Team, 10 May 2005, D-1—D-5.

itary operations. Both Muslims and Hindus have a plethora of days and festivals, which they hold sacred. For example, Muslims consider Friday as their day of prayer.[112] Hindus, on the other hand, do not designate any specific day of the week for prayer; however, they hold many festivals such as Holi and Diwali.

Tolerance and Religious Intensity: An outline of each religious group, focusing on how accepting each religious group currently is and historically has been of the opposing religion's beliefs.

Slide 3



To better understand the history of the Kashmir conflict, it is first necessary to know the history of Hindu-Muslim conflict. Muslims were initially welcomed into the pluralistic country of India; however, it became the Muslim intent to overtake India. As Muslims overtook India, they found great capital wealth within the country, in the form of resources and qualified workers. It was not long after Muslims attained positions of power that the cultures became intertwined. However, this would all change when the British took over in their colonial era.

112. Barbara Freyer Stowasser, *The Day Begins at Sunset* (New York: Palgrave Macmillan, 2014), 29.

Slide 4

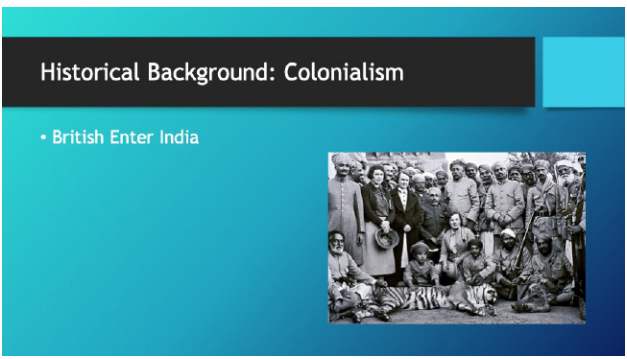
Muslims entered India in the 8th century and were welcomed with open arms. Arab writers of the time wrote that none respected Islam as the Rajas in India. Muslims were honored, and protected. They enjoyed the liberty of practicing their faith, and mosques were built to allow them to pray and worship. It was not until the raid of Sultan Mahmud of Ghazni in 1001 C.E. that Northern India was taken over and raided for its riches. Mahmud was a bigot who felt it was his personal duty and pleasure to slay idolaters, and Hindus in his eyes, were idolaters.[113] This was only the beginning; by the 13th century, the Muslim conquest throughout India demoralized the Hindus and Muslims took over the government. According to Islamic theory of state, the major purpose of government is to fulfill the purposes of God, and no government is free to function outside sharia law. Hindus were gravely persecuted and Muslims used all means necessary to convert them to Islam, including tax exemption. This meant Hindus were taxed while Muslims were exempt. Hatred for Hindus had become widespread; Muslims would conduct tirades smashing Hindu idols and desecrating Hindu temples. However not all Hindu caste members languished under Muslim rule, mass amounts lower caste

113. V.B. Kulkarni, "Islam Comes to India" in *India and Pakistan: A Historical Survey of Hindu-Muslim Relations*, (Bombay: Jaico Publishing House, 1973) 35-61.

Hindus to converted to be raised equality within a brotherhood.[114]

Hindus were viewed as highly intelligent and quickly able to adapt to the new Muslim system. Within a short amount of time, Hindus had won the confidence of their Muslim leaders, and could rise to any position based upon their qualifications.[115] As the two communities worked together, an inter-dependence and mutual understanding began to develop, and the divide began to dwindle. As Hindus converted to this new faith, many did not give up their cultural customs, beliefs and superstitions. For example, Indian Muslims adopted the Indian headgear, and implemented some of the Hindu ceremonies for marriage and death. The dowry system was another cultural custom that remained as more Indians converted to Islam. Even the caste system, which was once opposed by Muslims, made its way into the Indian-Muslim culture. As Hindus from various castes converted to Islam they carried with them their caste as a matter of pride and status. Except in religion, the two groups did not differ much. Speaking of the Muslims in Kashmir, one report read, "They are still Hindu at heart."[116]

Slide 5



114. Kulkarni, "The Great Reconciliation," 65.

115. Kulkarni, "The Great Reconciliation," 71-72.

116. Kulkarni, "The Great Reconciliation," 71—78.

The British entered India in the 1600's as part of the East India Trading company. The East India Trading Company used resources in south India to trade silk, spices, and cotton, and then began to spread through other regions of India. In 1757 they acquired control of Bengal, and in 1784, as part of the India Act, the East India Trading Company established government control over India.[117] Animosity had continued to grow between Indians and British, in part due to British insensitivity to Hindu and Muslim religious customs.[118]

Though both groups disliked the British, Hindus and Muslims had vastly different reactions to the British presence. Hindus saw the benefits in learning from the Western Society in terms of government infrastructure and education; while the Muslims believed that Sharia law was the superior law, and that a secular education was heretical.

In time, the Muslim view would evolve, and they became more cooperative with the British government due to self-interest. Eventually Muslims would become more educated than the Hindus.[119] One Muslim would declare, "We are numerically one-fifth of the other community. If at any time, the British Government ceases to exist in India, we shall have to live as the subjects of the Hindus, and our lives, property, our self-respect, and our religion will all be in danger." Muslims felt that ensuring the continuance of the British government would protect their religion. Though, eventually the Muslims maintained the fear of becoming subject to Hindu leaders and were reluctant to participate in national politics. "It is this fact more than any other which explains why the Hindu-Muslim problem failed to yield to a rational solution"[120] in the Muslim and Hindu negotiations prior

117. The Editors of Encyclopedia Britannica. "East India Company." Encyclopedia Britannica., accessed on February 19, 2018, https://www.britannica.com/topic/East-India-Company.

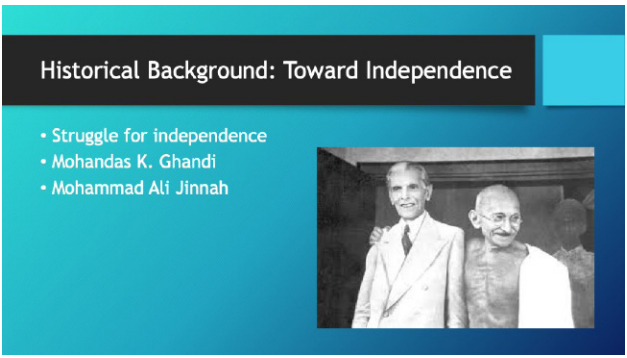
118. Denis Judd. *Lion and the Tiger: The Rise and Fall of the British Raj, 1600-1947* (Oxford University Press, 2005), 72.

119. Gupta, *Hindu-Muslim Relations*, 27.

120. V.B. Kulkarni, "The British Raj" in *India and Pakistan: A Historical Survey of Hindu-Muslim Relations*, (Bombay: Jaico Publishing House, 1973) 201.

to independence.

Slide 6



Nineteen hundred-nineteen was among the most pivotal years of Indian modern history. The British had begun plans to implement a diarchy,[121] and would have been successful if not for the Rowlatt Act of 1919. Post World War 1, The Rowlatt Act was an act of legislation passed by Britain to impose upon the people of India in post World War 1. This act introduced emergency powers to ensure public calm before the introduction of the diarchy. However, it was met with great

121. A dyrachy is, "A system of government formally introduced into British India by the 1919 Government of India Act. Government of the thirteen Indian provinces was to be on a dual basis: a reserved area of finance, police, and justice, which remained under the control of the Governor; and a transferred area, such as local government, education, and health, under the control of Indian ministers chosen from the elected members of a legislative council." Christopher Riches and Jan Palmowski, "Dyrachy" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 12, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-704#.

animosity and led to the Amritsar Massacre.[122] The Amritsar Massacre would taint the persona of the British government forever; this led to an upheaval of Indian nationalism and the political rise of Mohandas Gandhi.[123] With the leadership of Mohandas Gandhi and Muhammad Ali Jinnah, India would eventually gain its Independence.

Mohandas K. Gandhi, or better known as Mahatma[124] Gandhi, was born in October 2, 1869 near Gujarat. As an adolescent, Gandhi was shy, yet ambitious. At the age of eighteen, Gandhi went to England to study for the bar exam. To Gandhi, every Muslim, Hindu, or Christian, was inherently worthy. Gandhi never claimed to speak for Hinduism, nor did he seek a Hindu India. Nevertheless, Gandhi's entire manner, dress, and vocabulary were suffused with Hinduism. However, his non-violent approach had never been a core value of the Hindu tradition. Gandhi envisioned an India with a pluralism of religious communities, not one of Hindu dominance. Even though Gandhi felt that religion formed the binding glue of India.[125]

The pre-dominantly Hindu, Indian political party, the Congress party, joined Gandhi-nationalism in September 1920, and would soon place Gandhi at its head. Congress aligned with Gandhi to aid in gain-

122. Note: Amritsar is a district administrative center, as well as a trade and industrial city where carpets, fabrics of goat hair, and handicrafts produced and center of the Sikh religion. Amritsar was founded in 1577 by Ram Das, the fourth guru of Sikhism. The Golden Temple, set in the center of a lake, is especially sacred to Sikhs. The city was the center of a Sikh empire in the early 19th cent., and modern Sikh nationalism was founded there. The Amritsar massacre took place in the Jalianwala Bagh, an enclosed park, in Apr., 1919; killing hundreds of Indian nationalists and leaving thousands wounded when troops under British control fired upon them. "Amritsar," *Columbia Electronic Encyclopedia 6th Edition. Literary Reference Center*, EBSCOhost (accessed April 4, 2018).

123. Christopher Riches and Jan Palmowski, "Rowlatt Act" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 12, 2018. http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-2016#.

124. "Mahatma" means, great soul. Ghandi was also known as "Bapu" or "Bapu-ji" meaning father (of India).

125. Metcalf, *A Concise History of Modern India*, 173—181.

ing support for the non-cooperation program. Gandhi secured the Congress Party's approval of non-cooperation only by forming an alliance with the Muslims and the assistance of Muhammad Ali Jinnah.

Muhammad Ali Jinnah was born into a prosperous merchant family. He gained his education in Bombay and went on to England and passed the Bar exam in 1895. He returned to India in 1895, and began to practice law in Bombay in 1897. Jinnah was a major proponent of Indian Independence and the unity of India. However, he gradually became concerned about Muslims, and their desire for equal political and social rights, as a minority group. He joined the Muslim League in 1913, distanced himself increasingly from the Congress as they adopted a stronger Hindu identity.[126]

As World War II came to a close, British government officials met with Gandhi, Jinnah, and leaders of the Congress Party, but were unable to reach an agreement on anything between the two Indian parties. The British organized a high-level Cabinet mission to devise a plan of its own, and sent it to India in March 1946.

On February 20 ,1947 the British were determined to withdraw from India no later than June 1948.[127] Gandhi had strongly proposed that rather than a partition, one central government be formed, with Jinnah and the Muslim minority at its head. However, this plan was immediately and repeatedly rejected.

126. Christopher Riches and Jan Palmowski, "Mohammad Ali Jinnah" *A Dictionary of Contemporary World History*, (Oxford University Press, 2016), accessed on March 14, 2018. http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780191802997.001.0001/acref-9780191802997-e-3087?rskey=vVgek9&result=1.

127. Stanley A. Wolpert, *Shameful Flight: The Last Years of the British Empire in India* (New York: Oxford University Press, 2009), 131.

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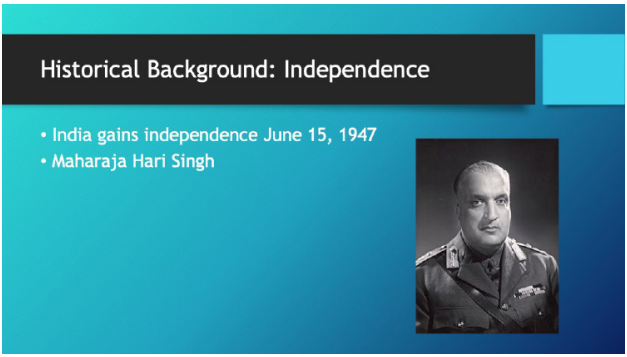

Through many meetings with Nehru and Jinnah, it was finally decided that the partition of 1947 would take place and two nations would be formed. This would consist of East Pakistan (modern day Bangladesh), and West Pakistan. A partition boundary committee was formed to create the Radcliffe line, splitting the state of Punjab in two. On August 14, 1947 Pakistan declared its independence with Jinnah at its head, and on August 15, 1947 India declared its independence with Nehru at its head.[128] Today, the full name of Pakistan is the Islamic Republic of Pakistan. Amid independence and partition, the Kashmir conflict was already a fear. Immediately after the decision had been made, Gandhi, who despised the partition, travelled to Kashmir to encourage non-violence. Jammu and Kashmir was the largest and most problematic of India's 564 princely states.[129] Kashmir was ruled by a Hindu maharaja but was a majority Muslim state. Geographically, it neighbors were Pakistan to the West, India to the East. Gandhi sensed the distress of the people of Kashmir, knowing that their valley would soon turn into a battleground between the two newborn nations, one Muslim and the other Hindu.[130] Kashmir became the most danger-

128. Wolpert, *Shameful Flight*, 131, 151—171.

129. Rahman, *Divided Kashmir: Old Problems, New Opportunities for India, Pakistan, and the Kashmiri People*, 65.

130. Wolpert, *Shameful Flight*, 155-156.

ous territory in the world for decades to come.

Because Kashmir had a population which was 70% Muslim, it was expected to join Pakistan during the partition of the two countries. However, Hindu Maharaja Hari Singh chose to remain independent.[131] Joining India would have resulted in an uproar by the Muslims, while joining Pakistan would make Kashmiri Hindus and Sikhs vulnerable, and compromise Singh's own political power. In the fall of 1947, Pakistan launched a secret plan to secure the annexation of Kashmir by force.[132] In October 1947, about 5,000 tribesmen invaded Kashmir in an attempt to reclaim their Muslim land. On October 24, Maharaja Hari Singh made an urgent appeal to India for help. In return for military support, Kashmir acceded to India on Oct 26, 1947 and India immediately commenced an air raid over Kashmir to end the Pakistani invasion.[133] Wars followed in 1965, and 1999. To this day, there is still no indication of peace. Kashmiri political activists and militants continue to demand independence or accession to Pakistan.[134]

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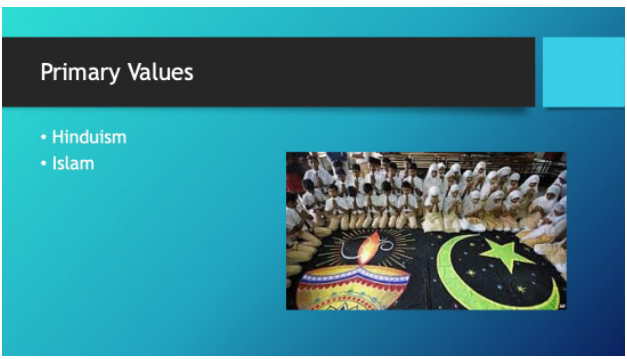

131. Iffat Malik, *Kashmir: Ethnic Conflict International Dispute* (Karachi: Oxford University Press, 2002), 22, 63—64.

132. Prem Shankar Jha, *Kashmir, 1947* (Bombay: Oxford University Press 1996), 25.

133. Victoria Schofield, *Kashmir in the Crossfire* (London: I.B. Tauris 1996), 143-149.

134. Schofield, *Kashmir in the Crossfire*, 225.

This Kashmir conflict is much more than a mere territorial dispute. Religion was at the root of the divorce of India and Pakistan, and at the heart of the conflict over Kashmir. The animosity between the two groups is in part due to the rise of Hindu nationalism in the 1980s. In particular, the heavy-handed presence of the Indian military in Kashmir drove many Muslims to sympathize with separatist militants.[135] Likewise, Islamic militant violence drove many Hindus closer to a growing religious nationalism, known as Hindutva. Hindutva translates into "Hindu-ness." It refers to the ideology of Hindu nationalists and stresses the common culture of the inhabitants of India. Modern politicians have attempted to play down the racial and anti-Muslim aspects of Hindutva, stressing the inclusiveness of the Indian identity; but the term has very fascist undertones.[136] It was this same fascist nationalism that turned away Muhammad Ali Jinnah, forcing him to create the separate Muslim nation of Pakistan. The following section will outline the Primary Values and beliefs of both Hindus and Muslim communities. These differences in values led to the partition of 1947, and continue as points of conflict in modern day disputes and riots. This briefing will continue with primary values and beliefs, and an outline of holy day rituals and customs.

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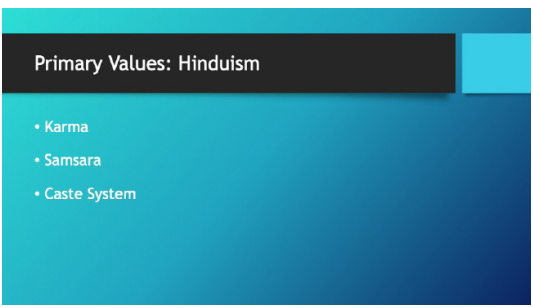

135. Patterson, "Kashmir: Religious Diversity Becomes Religious Militancy," 6.

136. Lain McLean and Alistar McMillian, "Hindutva" in The Concise Oxford Dictionary of Politics. (Oxford University Press, 2009)., assessed March 16, 2018, http://www.oxfordreference.com/view/10.1093/acref/9780199207800.001.0001/acref-9780199207800-e-600.

This next section introduces the religion of Hinduism. Hinduism in India is a topic so vast, that many of the facets covered here are worthy of their own dissertations. However, to remain within the scope of this brief, this section introduces major factors of Hinduism within India in order to gain a better understanding of the inhabitants of Kashmir. Hinduism is firmly rooted within the soil of India. Some 82% of India's 854 million people are Hindu. Three-quarters of India's population live in small towns and villages. 98.6% of the world's Hindu population lives in India.[137] Within Kashmir, only 28% of the population is Hindu, in contrast to the 68% of people that are Muslim.[138] Unlike Western traditions, Hindus are very tied to their customs, culture, and religion. Some of these basic beliefs contradict that of their Muslim counterparts. For example, a Hindu who regards the cow to be a sacred animal may take offense to a Muslim eating beef.

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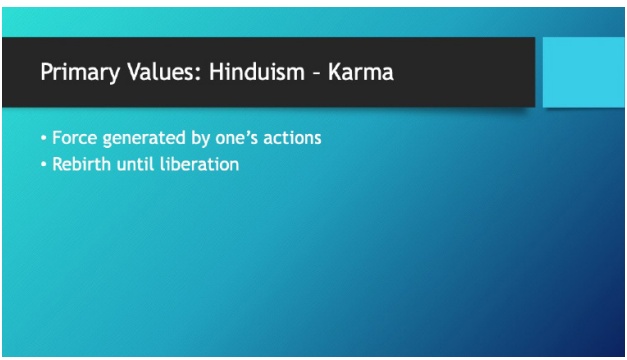
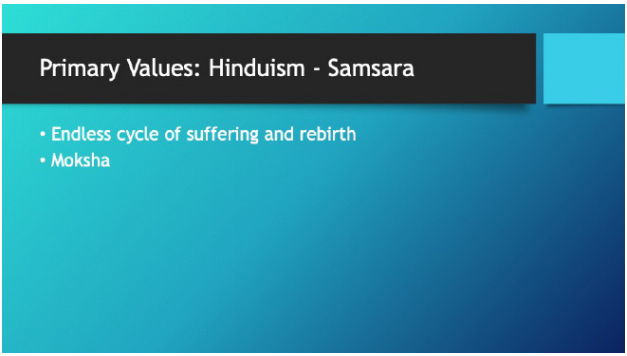


137. Kenneth L. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants* (New Jersey: Princeton Theological Seminary, 1996), 5.

138. Census 2011, accessed November 18, 2017. http://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

Within Hinduism, Karma has been described as the force generated by a person's actions that is held to be the motivational power for the round of rebirths and deaths endured by him until he or she has achieved spiritual liberation and freed themselves from the effects of such rebirth. It is also viewed as the sum of the ethical consequences of a person's good or bad actions comprising thoughts, words, and deeds that are held to determine one's specific destiny in the next existence.[139] According to Karma, nothing occurs by accident or per chance, and everyone has personal responsibility. "Each thought and deed delivers an unseen chisel that sculpts one's destiny."[140] Karma directly ties into this series of rebirths. "One is not just accidentally born into a family belonging to a vocational group, one is reborn into it as a result of that universal accounting system called karma."[141] Therefore, the justification of the caste system is directly tied to religion.

Slide 11



139. Johannes Bronkhorst. *Karma*. (Honolulu: University of Hawaii Press, 2011), xix.

140. Huston Smith, *The World's Religions* (New York: Harper Collins, 1986), 63.

141. *A Dictionary of Hinduism*, s.v. "Karma." W.J. Johnson (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780198610250.001.0001/acref-9780198610250-e-1293?rskey=gDskOv&result=1.

Samsara is the potentially endless cycle of suffering and rebirth to which the embodied individual is subject, unless they can achieve moksha.[142] Though it is often described as a liberation, it is also believed to be the point at which one achieves their full-being, consciousness, and bliss.[143] This means that the man who has achieved moksha can see the eternal in the temporal, and the temporal, therefore, as 'grounded' in the eternal and as participating in it. In contrast to Islam, Hinduism remains very open with its beliefs and manners of worship. Within Hinduism, there are numberless ways in which one can achieve moksha, each path depends on one's temperament, disposition, and position within or outside the class structure, or caste system. The numberless paths allow even the ordinary person on his/her own terms to make salvation as easy as possible.

Slide 12

142. *A Dictionary of Hinduism*, s.v. "Samsara." W.J. Johnson (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780198610250.001.0001/acref-9780198610250-e-2184?rskey=5JGQIV&result=1.

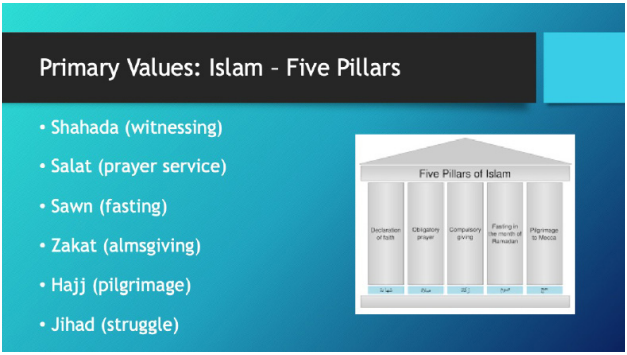
143. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 14-17.

The caste system is exclusively a Hindu phenomenon. There is no comparable institution to be seen elsewhere that contains the complexity and rigidity of the caste system within India.[144] Though Indian society has progressed much since the time of inception, the caste system continues to play a role within society. The word, 'caste' comes from the Portuguese word casta, meaning breed, race or kind. Positions within the caste are often associated with certain occupations or trades, and are often endogamous, meaning that those within a caste will generally marry within a specific social group, class or ethnic group, rejecting those from others as unsuitable for marriage or other close personal relationships. For some, the laws of the caste are observed more strictly than the religion itself. A person may be an unrighteous Hindu and go without punishment, but caste rules must be strictly observed or reap the consequences of neglect. There are five groups to the caste system of Hinduism. The Brahmin, created first, is believed to have qualities of the mouth and head: thought, reasoning, skill with language and science; these are the priests and upper class. While there is no centralized leader at the head of the Hindu religion, the terms swami, guru, and pundit will be used to refer to Hindu religious leaders within a community. Traditionally, these men will be of the Brahmin caste. The Kshatriya, second in order of creation, is believed to have skills of the arm, which signifies aspects of rule and dominion. The Kshatriya is also to act as a soldier in times of war and as a politician or king in times of peace. The Vaishya, coming from the thighs, is to support and hold the body of society through his skill and prowess as a merchant and landowner. Finally, the Shudra is meant to serve them all, just as the feet are the lowliest part of the body.[145] The last is the untouchables, which are the lowest of the caste system.

Slide 13

144. K. R. Paramahamsa, *Dharma* (Friendswood, TX: Total Recall Publications, Inc, 2007), 1-3.

145. Bradley Miller, "Speaking Like a Brahmin: Social Aspects of a Register of Spoken Telugu" (master's thesis, Brigham Young University, 2015), 3, accessed March 15, 2018, ProQuest Dissertations & Theses.



As with Hinduism, Islam is also a topic so vast that many of its facets are worth a lifetime of study. This section will introduce Islam, which is the majority of inhabitants of Kashmir. India is home to the second greatest Muslim population in the world. Some 14% of India's population are Muslim, totaling around 180 million people.[146] The Quran states,

Believers, conduct yourselves with justice and bear true witness before God, even though it be against yourselves, your parents, or your kinfolk. Believers, have faith in God and His apostle, in the Book He has revealed to His apostle, and in the scriptures He formerly revealed. He that denies God, His angels, His Scriptures, His apostles, and the Last Day has gone far astray."[147]

As with Hinduism, religion is very much integrated within a Muslim's culture and way of life. For a Muslim, their religion dictates their dress, daily schedule, and daily routine. For example, Muslims follow a dietary code based on what is considered, "halal." In the Quran, halal describes those things which are permissible; in this context it

146. Census 2011, accessed November 18, 2017, http://www.census2011.co.in/data/religion/state/1-jammu-and-kashmir.html.

147. Quran 4: 135, 136.

refers to foods that are permissible.[148] Similiar to Hinduism, there is no one centralized figure at the head of Islam. A local community or Mosque will have an Imam, who will function as a prayer leader but this person is not seen as a prophet. Other basics of Muslim life are founded upon the Five pillars of Islam. The Five Pillars of Islam are the essential and obligatory practices for a Muslim. They are: Shahada (witnessing), Salat (prayer service), Sawm (fasting), Zakat (almsgiving), Hajj (pilgrimage).[149]

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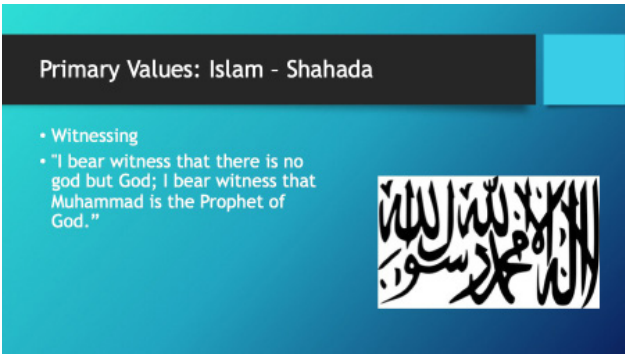


Shahada, or witnessing, is a commitment to obey God and follow the Prophet by professing, "I bear witness that there is no god but God; I bear witness that Muhammad is the Prophet of God."[150] It affirms Islam's belief in absolute monotheism, an unshakable and uncompromising faith in the oneness of God. This is also a reminder to polytheistic religions, such as Hinduism, that the association of anything else with God is an unforgivable sin. The Quran states, "…

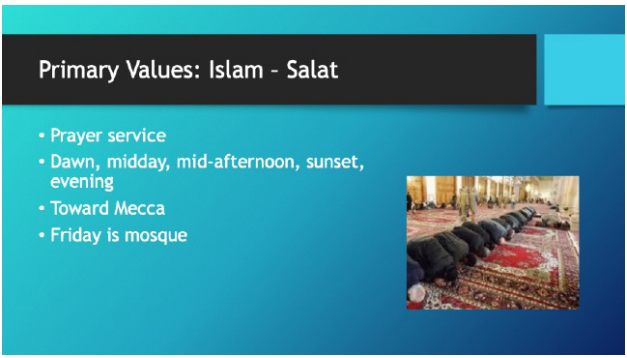
148. Encyclopedia of Islam, s.v. "Halal," John L. Esposito (Oxford University Press, 2009) accessed March 21, 2018, http://www.oxfordreference.com.erl.lib.byu.edu/view/10.1093/acref/9780195125580.001.0001/acref-9780195125580-e-782?.

149. Ali S. Asani, *Infidel of Love: Exploring Muslim Understanding of Islam* (Unpublished Work, 2018), 37-39.

150. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

anyone who gives God associates has invented an awful sin."[151]

Slide 15



Salat or prayer service, is done at dawn, midday, mid-afternoon, sunset and at night. This is often signaled by a muezzin, or call to prayer. This liturgical prayer is prayed by all Muslims, if possible with a community of the faithful who all bow towards the Kaaba in Mecca.[152] On Fridays, the masjid or mosque or place of ritual prostration is the site for collective prayer. On Friday's, an imam (leader) will also conduct a small sermon for the congregants. Only men are required to attend the Friday congregational prayer. If women attend, they stand at the back for reasons of modesty.[153]

Slide 16

151. Quran 4:48.

152. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

153. John L. Esposito, *Islam: The Straight Path* (Oxford University Press 2016), 116.

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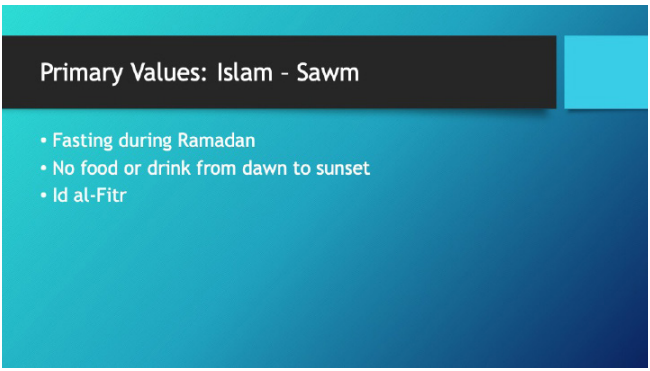

Sawm, or fasting, refers to the restraint of eating during the month of Ramadan. During the time, thanksgiving is expressed, discipline shown, and communal solidarity and reconciliation affirmed through abstaining from food and drink from dawn to sunset.[154] Many will go to the mosque for the evening prayer, followed by a special prayer recited only during Ramadan. As the month of Ramadan concludes, many will celebrate with a *Id al-Fitr*, or the Feast of Breaking of the Fast. Family members will gather together to exchange gifts in a celebration that last for three days. In many Muslim countries this is a national holiday.[155]

154. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

155. Esposito, *Islam: The Straight Path*, 117.

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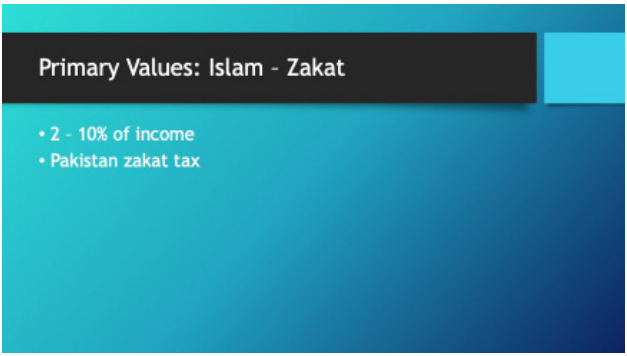

Zakat, or almsgiving, occurs when the faithful demonstrate tangible worship by giving from two to ten percent of their income. These offerings are given to charitable causes as needs arise,[156] although it is not regarded as charity because it is not voluntary. Muslims view all wealth as a loan or trust from God and are obligated to assist the less fortunate. Pakistan has recently asserted the government's right to a zakat tax.[157]

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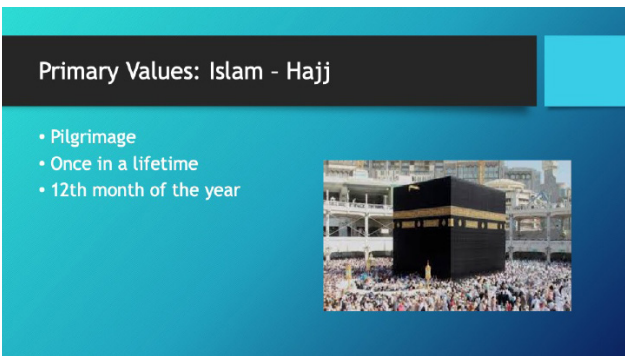
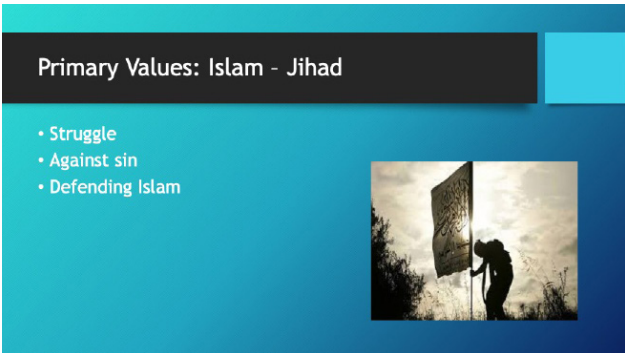


156. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 16.

157. Esposito, *Islam: The Straight Path*,117.

The final pillar is the Hajj, or pilgrimage. If at all possible, at least once during a lifetime, preferably during the twelfth month of the calendar, a Muslim takes a trip to Mecca.[158] The focus of this trek is the Kaaba, believed to have been originally built by Abraham and Ismail. The black stone is said to have been given by the angel Gabriel, and is a symbol of God's covenant with the Muslim community.

Slide 19



Jihad is sometimes referred to as the sixth pillar of Islam. Jihad is often classified as "holy war," but is more accurately described as an 'exertion or struggle' in achieving the ways of God. The concept describes a vigilance "against all that distracts us from God and exertion to do His will within ourselves as well as preserving and reestablishing the order and harmony that He has willed for Islamic society and the world about us.[159] This includes the obligation to defend Islam and the Muslim community from aggression. Throughout history and even in modern times, the call to jihad is used to rally Muslims from neighboring countries to the defense of Islam. The rally for jihad may have been cause for the creation of Pakistan in the 1940's and can also be cause for countries like Afghanistan to become involved in the

158. Sampson, *World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants*, 17.

159. Seyyed Hossein Nasr, "Islam," in *Our Religions*, ed. Arvind Sharma (New York: Harper Collins, 1995). 475.

Kashmir controversy today.

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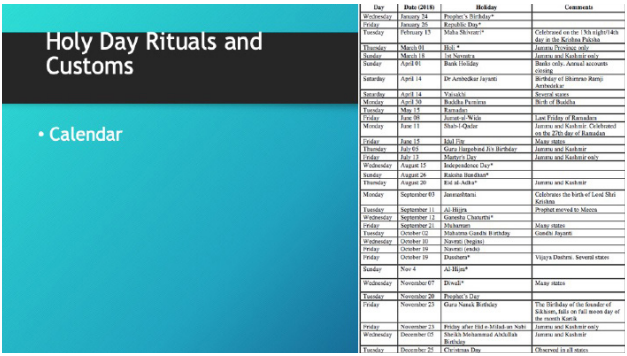


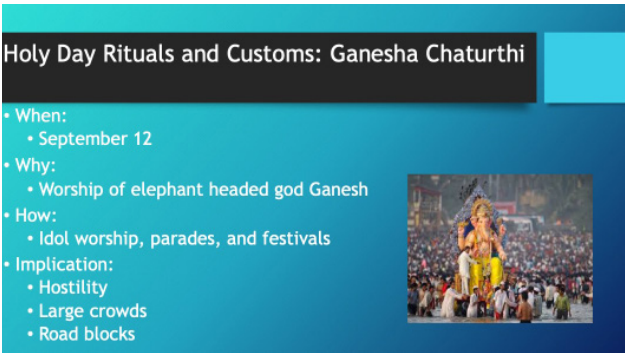
Day	Date (2010)	Holiday	Comments
Wednesday	January 24	Prophet's Birthday*	
Friday	January 26	Republic Day*	
Tuesday	February 15	Maha Shivratri*	Celebrated on the 13th night/14th day in the Krishna Paksha
Thursday	March 01	Holi *	Jammu Province only
Monday	March 15	1st Navratra	Jammu and Kashmir only
Sunday	April 01	Bank Holiday	Banks only. Annual accounts closing
Saturday	April 14	Dr Ambedkar Jayanti	Birthday of Bhimrao Ramji Ambedkar
Saturday	April 14	Vaisakhi	Several states
Monday	April 30	Buddha Purnima	Birth of Buddha
Tuesday	May 15	Ramadan	
Friday	June 08	Jumat-ul-Wida	Last Friday of Ramadan
Monday	June 11	Shab-I-Qadar	Jammu and Kashmir. Celebrated on the 27th day of Ramadan
Friday	June 15	Idul Fitr	Many states
Thursday	July 01	Guru Tegabahadur Ji's Birthday	Jammu and Kashmir
Friday	July 12	Martyr's Day	Jammu and Kashmir only
Wednesday	August 15	Independence Day*	
Sunday	August 26	Raksha Bandhan*	
Thursday	August 26	Eid ul-Zuha*	Jammu and Kashmir
Monday	September 03	Janmashtmi	Celebrates the birth of Lord Shri Krishna
Tuesday	September 11	Al-Hijra	Prophet moved to Mecca
Wednesday	September 12	Ganesha Chaturthi*	
Friday	September 21	Muharram	Many states
Tuesday	October 02	Mahatma Gandhi Birthday	Gandhi Jayanti
Wednesday	October 10	Navratri (begins)	
Friday	October 19	Navratri (ends)	
Friday	October 19	Dussherra*	Vijaya Dashmi. Several states
Sunday	Nov 4	Al-Hijra*	
Wednesday	November 07	Diwali*	Many states
Tuesday	November 20	Prophet's Day	
Friday	November 23	Guru Nanak Birthday	The Birthday of the founder of Sikhism, falls on full moon day of the month Kartik
Friday	November 23	Friday after Eid e-Milad un Nabi	Jammu and Kashmir only
Wednesday	December 05	Sheikh Mohammad Abdullah Birthday	Jammu and Kashmir
Tuesday	December 25	Christmas Day	Observed in all states

A review of religious holy day rituals and customs will be presented, as well as their impact on military operations. Both Muslims and Hindus have a plethora of days and festivals, which they hold sacred. This portion of the brief will not cover all holidays, however a few examples will be given.

A note on the Islamic Calendar as compared to the Gregorian Calendar. The Gregorian calendar is based on a solar year, or the time it takes the Earth to orbit the sun. Most years are divided into 365 days, with the exception of leap year which consists of 366 days. The Islamic Calendar is based on the lunar month, or phases of the moon, where each month is 29 or 30 days respectively. Although both calendars are divided into 12 months, the Islamic year is about 10 days shorter than the Gregorian year, so that over time holidays measured by the Islamic calendar will fall in different months on the Gregorian calendar.[160]

160. Karen Bellenir, ed. *Religious Holidays and Calendars: An Encyclopedic Handbook*. 3rd ed. (Detroit, MI: Omigraphics, 2004), 22.

Slide 21



Ganesha Chaturthi

When: September 12

Why: Ganesh is the elephant headed God, and son of the god Shiva. Prayers are offered to the divine son of Lord Shiva. He is said to remove obstacles from one's spiritual life and is also considered the lord of thresholds.[161]

How: Idols and images of Ganesh will be placed over doorways in observant Hindu homes and temples. There will also be parades and festivals in the streets. 10 days of dance, dramas, music, debates, spiritual talks and general festivities. Worshippers throw kumkum, turmeric, and saffron powder over the idol, and offer food.[162]

Military Implications: A sizeable subset of the population believe that they should not be celebrating the forcible occupation of Kashmir by India. As such, the potential for a terror attack is high. During this time, roadblocks may be arranged for festivities, and crowds.

161. Steven J. Rosen, and Lee W. Bailey, eds. *Introduction to the World's Major Religions: Hinduism*, vol. 6 (Westport, CT: Greenwood Press, 2006), 100.

162. Melton ed., Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations, 326.

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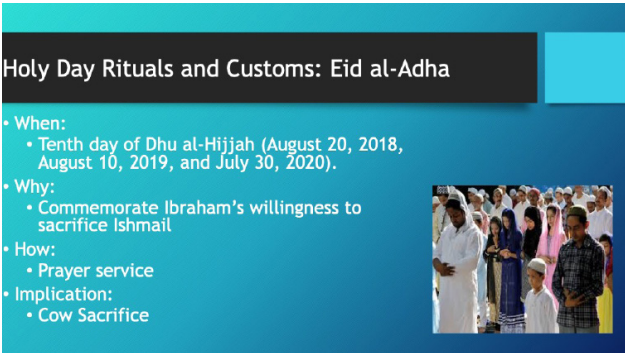

Eid al-Adha

When: Tenth day of Dhu al-Hijjah (For example: August 20, 2018, August 10, 2019, and July 30, 2020).

Why: According to a hadith, Muhammad once proclaimed, "The first thing we begin with on this day of ours is to pray. Then we return to perform the sacrifice. Whoever does this has acted correctly according to our Sunna." (Martin: 171).

How: Eid al-Adha begins with a morning prayer service at a mosque or specially arranged outdoor locations, and usually follows the evening prayers. In many Muslim countries, the girls and women generally stay at home while the men and boys attend the prayer service. This service includes a sermon, as does the morning prayer service on Eid al-Fitr.

Military Implications: On this day, many goats and cows will be sacrificed. Cows are found to be sacred to Hindus, and thus may be a cause of conflict on this day.

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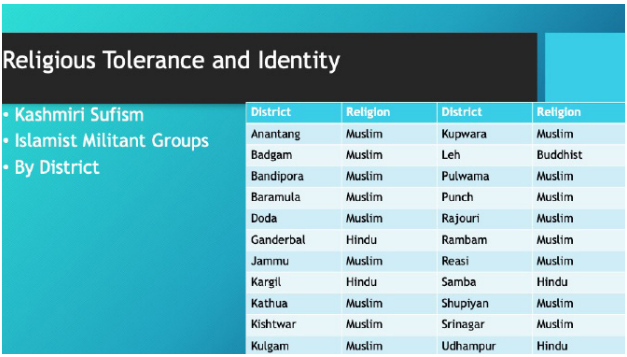

District	Religion	District	Religion
Anantang	Muslim	Kupwara	Muslim
Badgam	Muslim	Leh	Buddhist
Bandipora	Muslim	Pulwama	Muslim
Baramula	Muslim	Punch	Muslim
Doda	Muslim	Rajouri	Muslim
Ganderbal	Hindu	Rambam	Muslim
Jammu	Muslim	Reasi	Muslim
Kargil	Hindu	Samba	Hindu
Kathua	Muslim	Shupiyan	Muslim
Kishtwar	Muslim	Srinagar	Muslim
Kulgam	Muslim	Udhampur	Hindu

The following section will provide guidance as to the majority religions found within each district of Kashmir. In addition, a small brief will be given focusing on religious groups within the state and how accepting each religious group currently is and historically has been of the opposing religion's beliefs. The table presented indicates the majority religions in each district within Kashmir.

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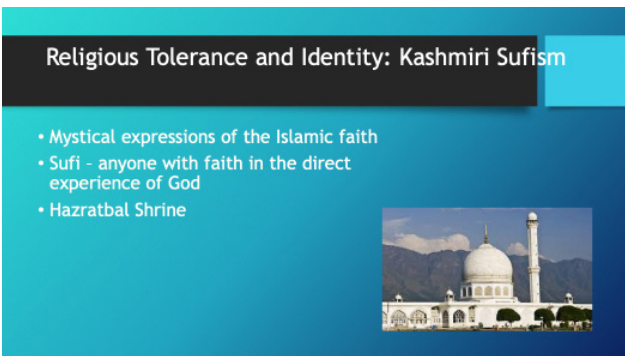
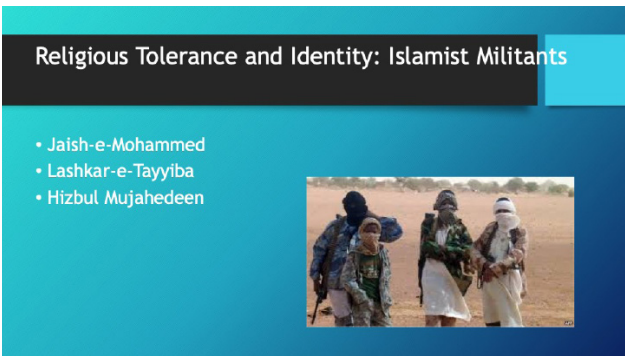


The Islamic community within Kashmir has traditionally been strongly influenced by Sufi systems of belief. Sufiism has been

described as the "mystical expression of the Islamic faith."[163] The term sufi has been used to define anyone who has faith in the direct experience of God and who is prepared to enter in a state whereby they may be enabled to do this.[164] The mystic nature of Sufism has resulted in further acceptance of Hindu beliefs and practices. In some ways, they are in harmony with the large Hindu minority in Kashmir. Rishi Sufism is brand of Sufism most popular within Kashmir. It is a more indigenous set of beliefs that emphasizes self-discipline and the unity of humanity. Kashmir's most important Muslim religious site is the Hazratbal Shrine in Srinagar (picture). It houses a hair of the Prophet Muhammad, that is displayed for special religious festivals. Jama Masjid, the largest mosque in Srinagar, has a capacity of 30,000.[165]

Slide 25



Islamist militant groups established with support from the Pakistani government are the main driver of the Kashmir conflict. Among

163. John O. Voll, *The Sufi Orders in Islam* (Oxford University Press, 2014), vii.

164. Voll, *The Sufi Orders in Islam*, 1.

165. Patterson, *Kashmir*, 11.

the most prominent of these are *Jaish-e-Mohammed*[166] and *Lashkar-e-Tayyiba*.[167] These two terrorist organizations are headquartered directly on the Pakistani side of the Line of Control. *Hizbul Mujahedeen*[168] is another large militant group, but is headquartered within Indian Kashmir. These groups operate primarily in Indian Kashmir. In 2001, Jaish-e-Mohammed and Lashkar-e-Tayyiba moved beyond Kashmir to bomb the Indian Parliament. Pakistan's largest Islamic political party, Jamaat- e-Islami, has connections with these terror-

168. Note: "Jaish-E-Mohammed (JEM) is a Pakistan-based Islamic extremist group formed by Maulana Masood Azhar, in 2000. Though it is relatively a newer terrorist outfit, it is rapidly gaining momentum in the terrorist activities arena in the Jammu and Kashmir (J&K) region of India. JEM is known by numerous other names, including Army of Mohammed, Army of the Prophet Mohammed, Jaish-e-Mohammad (Muhammed), Jaish-e-Mohammed Mujahideen E-Tanzeem, Jaish-i-Mohammed (Mohammed, Muhammad, Muhammed), Jeish-e-Mahammed, Khuddam-ul-Islam, Mohammed's Army, National Movement for the Restoration of Pakistani Sovereignty and Army of the Prophet, and Tehrik Ul-Furqaan. In 2001, U.S. Secretary of State Colin Powell designated JEM as a foreign terrorist organization. In 2003, the JEM was re-designated as a foreign terrorist organization. Subsequently, Pakistani authorities banned the organization and froze its assets. However, the group allegedly continues to operate and is held responsible by Indian intelligence officials for various terrorist strikes against India." ("Jaish-e-Mohammed" *Extremist Groups: Information for Students*, 394-400. Vol. 1. (Detroit: Gale, 2006). Gale Virtual Reference Library, accessed March 15, 2018, http://link.galegroup.com.erl.lib.byu.edu/apps/doc/CX3447100073/GVRL?u=byuprovo&sid=GVRL&xid=f319e843 Accessed March 15, 2018)

167. Lashkar-e-Tayyiba (LT) is considered by most terrorism analysts to be the largest militant organization operating in the Jammu & Kashmir (state of India) region. LT claims that it was formed in 1989, in Pakistan, as a military faction of Markaz-ud-Dawa-wal-Irshad (MDI), an Islamic extremist organization. LT is also known as Army of the Righteous, Lashkar-e-Toiba, Lashkar-e-Taiba (LeT), al Monsooreen, al-Mansoorian, Army of the Pure, as well as Army of the Pure and Righteous. After the September 11, 2001, attacks in the United States, LT was categorized as a Foreign Terrorist Organization by the U.S. Department of State for its alleged involvement with al-Qaeda (the group that claimed responsibility for the attacks). The Pakistan government subsequently froze all LT assets and banned the group. ("Lashkar-e-Tayyiba " Extremist Groups: Information for Students, 470-476. vol. 2. (Detroit: Gale, 2006). *Gale Virtual Reference Library* accessed March 15, 208, http://link.galegroup.com.erl.lib.byu.edu/apps/doc/CX3447100090/GVRL?u=byuprovo&sid=GVRL&xid=ef278723

168. Note: "Hizb-ul-Mujahideen is one of the largest militant Muslim groups operating in the disputed territories of Jammu and Kashmir—both are claimed by India and Pakistan. Hizb-ul-Mujahideen supports the integration of Jammu and Kashmir into Pakistan, a Muslim country where the group is headquartered. Hizb-ul-Mujahideen is unusual among Muslim groups in that many of its members are native Kashmiris, rather than foreign militants. Hizb-ul-Mujahideen has been linked to the vicious massacres of non-Muslims in Jammu and Kashmir in 1998 and 2000. Although the group has continued to embrace violence, it has more recently reached brief cease-fires with India." (Harvey W. Kushner, "Hizb-Ul-Mujahideen." *Encyclopedia of Terrorism*, vol. 1. (Thousand Oaks, CA: SAGE Reference, 2003) 171-172., accessed March 15, 2018, http://link.galegroup.com.erl.lib.byu.edu/apps/doc/CX3438800141/GVRL?u=byuprovo&sid=GVRL&xid=05823b0f.

ist organizations. Former President Musharraf would attempt to limit these groups' activities of Kashmir but would often be protested by the Jamaa-e-Islami party. These militant groups will often alter their names to protect affiliated schools and charitable organizations from expulsion by the Indian and Pakistani governments. These organizations will often support the militants among the Kashmiri Muslim community.[169]

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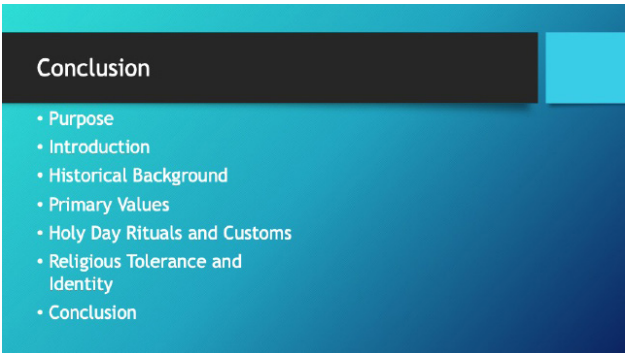

Religious beliefs and practices not only influence the opposition, they influence civilians, and the societies within the operational area. Religion even influences the ideology or functioning of the federal or local government. It is a chaplain's duty to execute the commander's religious affairs program through religious advisement. Kashmir is considered one of the most dangerous locations in the world, and there may never be peace in the Indian subcontinent until this issue is resolved.

This brief provides U.S. Military chaplains with a tool to advise a commander on the religious tensions that exist between India and Pakistan over the area of Kashmir. Whether this framework is utilized in combat or a peace keeping environment, the resources pro-

169. Patterson, *Kashmir*, 11.

vided by the literature review attest to the role of religion within a military environment and the ability of the military chaplain to aid in the military planning process. It also reinforces another capability that chaplains can improve, that is to say, their ability to be part of the staff process and mission analysis in helping the commander make decisions with accurate information.

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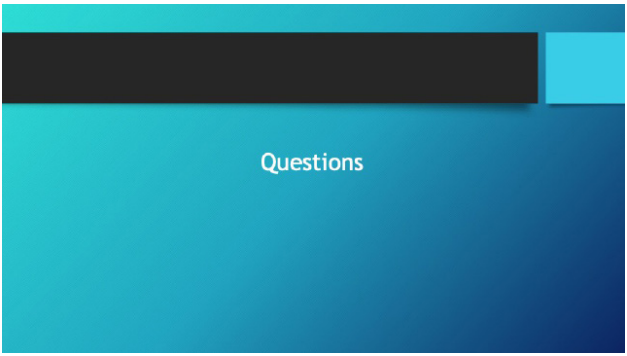

Thank the officer for his or her time, and answer any questions they may have.

Thank you for your time Sir. That will conclude my briefing for today. Again, subject to your questions, this concludes my brief.

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