



HISTORICAL AND POLITICAL REVIEW OF THE PROBLEMS OF JAMMU AND KASHMIR

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ABSTRACT

Article 370 of the Indian Constitution gives special status to permanent residents of Jammu and Kashmir in regards of its autonomy and also gives power to formulate laws for the state. This provides a high degree of sovereignty to the state's legislature and citizens. Historical and Political review presented in this research paper in order to focus on the problems of Jammu and Kashmir, the complexities that have persisted since generations. In this paper, historical and political review of Jammu and Kashmir is discussed from 2048 BC till it was merged with India. During this period different emperors of various religion and race ruled over Jammu and Kashmir. Buddhist, Sikh, Dogara, and Hindu kings established their monarchy and therefore, a plethora of cultures and traditions is seen in this region. But still Jammu and Kashmir remained neglected and deprived from the mainstream of development. The limitations in the structure and its margins of society were not of great significance as long as the country's survival was assured by the UK, but they became clear after the British left South Asia in 1947. It is not a feature of post 1947 that Indians love Kashmir but they don't love Kashmiris. Since 18th century, Muslim subjects of Muslim population handled by Hindu rulers have been a constant feature. More importantly, this belief was not only common among civilians outside Kashmir, but also in the very people in power over it. This is an attempt is made to present the historical and political review of the problems of Jammu and Kashmir in this research paper.

Keywords: -*Kashmir, Hindu, Muslim, British, India, Article 370, Rulers.*

INTRODUCTION

Beginning Of The Power And Influence Of Muslim In Jammu And Kashmir: Historical and political review was translated into English by Mr RanjeetSitaran, the son in law of Mr Pandit Jawaharlal Nehru. Mr.RanjeetSitaranPandit translated Kalhan'sRajtaragini into English, in which he threw light on the historical and political review of Jammu and Kashmir. Mr RanjeetSitaranPandit tried to show how lusty, inefficient and weakened people destroyed the peace and beauty of Jammu and Kashmir through his translated work. Kalhan, discussed the historical and political issues in his work Rajtarangini, he has taken historical and political review of more than hundreds of kings from 2048 B.C. to 1101. Almost four thousand years' history has been portrait in his book 'Rajtarangini'. According to Kalhan, Kashmir's kings have become unmemorable because of their vices rather goodness.

Buddhists religion was first spread in Kashmir: Today, the population of Buddhist is large in number in Ladakh. Therefore it was their demand that Ladakh should be an union territory. Moreover, Kashmir was the birthplace of Vaidik Culture, before the arrival of Buddhist in Kashmir. 'Khasas' descendants of Aryas were the native of Kashmir; that era was famous and rich for its literature, music, architecture etc. During the reign of emperor Ashok, the influence of the king of Magadh influenced Kashmir. Emperor Ashok established a state

namely ShriNagari, today it is known as Srinagar. During that era, the great impact of Buddhism and Civil Engineering was at its zenith. Later Kanishka came and ruled over the Kashmir for more than 38 years. He established his sovereignty from the Himalaya to river Narmada. He annihilated China and Arabs by introducing his strength and diplomacy. Kashmiri people enjoyed happiness and subtlety during the realms of Avantivarman and Jaysinhan (1228- 1155). Kashmir has been an integral part of India since Vaidiktimes, but not all these Hindu kings were responsible and dutiful, but some non- functioning and irresponsible ones also ruled over Kashmir.

LITERARY SURVEY

1.-Yuvraj Vikramditya Singh: - Daily Excelsior newspaper date August 24, 2013:- Dogra ruler contributed in the socio-economic development of Jammu and Kashmir; this was addressed by Yuvraj to the people. The king of Jammu and Kashmir, Maharaja Hari Singh wanted Jammu and Kashmir united. It was the dream of Maharaja. Maharaja worked on the growth of the state, he improved the economy of the state. So, his work should always be remembered also acknowledged the social work of Maharaja. After the words of Yuvraj, FC Bhagat who was also attending the conference agreed with him. Yuvraj was addressing people with People's Democratic Party (PDP) which was under the leadership of Mufti Mohammad Sayeed. He stated that party should also start the modern system of justice and equality just like Maharaja Hari Singh.

2. MohdYousaf Dar Mainsteam weekly dated 18 August 2013. Title 'Jawaharlal Nehru and Kashmir':- He exclaimed that Democracy, Socialism, Positivism and Secularism were believed by Pt. Nehru. Freedom movement of Kashmir was supported by Pt. Nehru against Maharaja Hari Singh. He also encouraged Kashmiri Pandits to specially highlight the Kashmir struggle. In Jammu and Kashmir, Pt. Nehru desired to make a new political party. Pt. Nehru was in full support with Sheikh Mohammad Abdullah. The Muslim meeting was then transformed into the National Conference. The National Conference gave Jammu and Kashmir politics a new dimension in 1939. The legitimacy of any political rule was supported by Nehru. He also supported the Quit Kashmir movement, which was against Maharaja Hari Singh. Because of the interference of Pt. Nehru, all the social, political and economic works were disrupted in Jammu and Kashmir. Under Maharaja Hari Singh, Naya Kashmir was an agenda and was a vision for social, political and economical progress in Jammu and Kashmir. Maharaja agreed to Indian Union in October 1947, when tribal invaded in India said by Mohd Yousaf Dar. On 31st October 1947, Sheikh Mohammad Abdullah was appointed as the head of emergency administration after Maharaja signed the instrument of accession. Sheikh Mohammad Abdullah was invited for taking in charge of the interim government and to carry on the administration work. After this, the controversy started between the central government of India and state government of Jammu and Kashmir. Sheikh Mohammad Abdullah opposed each campaign aimed towards undoing the whole state's autonomy. In Jammu and Kashmir, Pt. Nehru tried best complaining everyone in meeting / board with respect to article 370.

3 RashmiSehgalVolume 16 June 2011. (International Journal of Humanities of social sciences) From past 60-65 years, the people of Jammu and Kashmir were struggling for self-determination rights. After getting independence, the issues of Jammu and Kashmir started taking new ways, the issues were related to the last Dogra ruler, Maharaja Hari Singh. The issues started immediately in this state after the Britishers left the state. At the time of independence, there were around 560 princely states including small and large states. This paper presents the important work at the time of British administration in India. Social, economic and educational

work by Maharaja is also discussed in this paper. Instrument of accession was signed by Maharaja to the Union of India. Deployment of troops was also supported by Maharaja has been shown in this review paper.

4 Sameer Ahmed Bhatt, YasirNazir, and Ausif Ali Mir: volume 2 December 2014- During the rule of Dogras, people of Kashmir suffered a lot. They openly demonstrated their communal orientation. They also nullified Inams and jagirs and shifted them. Maharaja also discouraged the handicraft work of Kashmir and also the literature of the state. Due to this reason, work of people was discouraged so people migrated out from Kashmir. But my research got nothing like this. For the establishment of the Dharmarth Trust, grants were confiscated by the Maharaja. Sir B J Galancy was the head of commission of enquiry in 1932; he has to submit the reports related to Maharaja to the Union of India. A constitutional reform was recommended by the Commissioner so that majority of the members in board should be Muslim population. In April 1932, recommendations were accepted and issued by Maharaja.

5- Hav.Khan, RavichandranMoorthy and Guido Benny volume 1 2013 The genesis of Kashmir dispute Asian Social Science:-The relations between India and Pakistan were not good during the time of independence; and because of that geographic accession was not perfect as majority population was Muslim. Muslim population was never satisfied with Maharaja Hari Singh. Most of the population of Kashmir wanted to join Pakistan because they were Muslims. Standstill agreement was offered to both India and Pakistan by the Maharaja. And it was the final decision, but after some time, the agreement was broken by Pakistan. Jammu and Kashmir was a great issue because it was contiguous between India and Pakistan. During this situation, prince of Patiala gave assistance to Maharaja.

6 MohdZubair-Ud-Din, Mussarat Abbas March 2015. Political Machinations and the Elusive piece in Kashmir, Europe Academy Research: - The economic growth stopped after the arrest of Sheikh Mohd Abdullah in Jammu and Kashmir. It is also true that the administration of the state was given to Sheikh Mohammad Abdullah by Maharaja Hari Singh after signing the instrument of accession. And after the arrest of Sheikh Mohd Abdullah, the control of the state came in the hands of Bakshi Ghulam Mohammad. He improved the social and economic condition of the state. He brought stability and peace in the state as political autonomy was also in his hands. The development of state happened when it was in the hands of Maharaja and during Bakshi Ghulam Mohammad.

7. K B Singh. May 1998 (British democracy in Kashmir) in 1918, a draft proposal by Home Minister was submitted to Maharaja after recognizing his rule. On this subject, various opinions were presented. During the reign of Maharaja, no initiative was taken by government. The proposal was about the particular area and attention on specific arms was proposed by Home Minister to Maharaja. Because of this, there was no control on the cases like women trafficking and prostitution increased rapidly. Maharaja always discouraged this practice but it promoted immortality. Governme4nt was too slow in all this work and awakened during the nefarious trades. Government asked police force to handle all these cases on their own level. Cases like women trafficking and prostitution begun to take shape, said by the officials.

SPREADING OF ISLAM IN JAMMU AND KASHMIR

Islam spread in Kashmir during 14 century and the large number of Kashmiri people converted into Islam. Shah AliSayyad Ali, the Iranian was the originator of conversion. Shah and his disciples led a religious revolution in Kashmir with the help of native Muslims. The great conversion occurred in the Kashmir from 1372 to 1405. Thus in the beginning of the 14 century the conversion was started by Richan the Buddhist king which last till the end of the century. In 1586 emperor Akbar of Delhi invaded Kashmir and subdued it and thus Kashmir came

under the Mughal Empire. Mughal ruled over Kashmir for almost one hundred and fifty years. In 1752 Ahmad Shah Abdali conquered Kashmir and exploited Kashmiri at extreme level and thus today Afgani rule is known in Kashmir as barbaric, oppressed and inhuman. In 14 century, Ringchan, the Buddhist worrier embraced Islam and began to rule as Sultan Salauddin. Population of Muslim raised in the valley of Kashmir during the reign of the Sultan and Badshah. In 18 century Hindu kings ruled over Kashmir. Muslim Dogara Ruler and Jammu and Kashmir Ranjeet Singh of Sikhs, took possession of Jammu, he entrusted the charge of Jammu to the Gulab Singh of the Dogara dynasty. King Gulab Singh ruled till 1877. After Gulab Singh his descendants Pratap Singh and RanjeetSingh ruled over Kashmir. In 1925, Pratap Singh's grandson Hari Singh came to the throne, until independence, Kashmir was under their power. Kashmiri people were the worshipers of nature. Later vaidik religion was formed in the Kashmir. Buddhism was spread during the reign of emperor Ashok. With the fusion of both the religion shaivya culture was emerged. After the attack of Muslim emperors Muslim religion was spread in the 14 century. But still the nature of Muslims remained unchanged. A mixed Sufi culture was formed in Kashmir on the ground of humanism and liberalism. Eminent saint like lalkhand and Nasaruddhin taught the lesson of tolerance. Number of political and historical incidents happened in Kashmir but its development was always neglected. Due to the frequent change in political parties and selfish politician Kashmir remained backward. The land right was never given to kashimiri people by Sikh, Mughal, Afghan and Dogara emperors. And thus Kashmir remind deprived, backward and undeveloped.

JAMMU AND KASHMIR IN PRE- INDEPENDENCE ERA

The winds that flowed into Hindustan before independence were of different kind in nature in Kashmir. In Hindustan struggle against British rule was at its pick. It was a dream of every Indian subject to get freedom but in Kashmir the situation was different, there were struggle between king and subject. Later the nature of struggle changed it became Hinduking against Muslim king. During that time ShaikhAbdullawas a prominent Muslim leader of Kashmir subject. Shaikh Abdulla transformed The Jammu and Kashmir Muslim Conference into a National Conference in 1939, in Jammu and Kashmir. In the beginning this organization was limited for Muslims only but later it started giving representation to all groups in Kashmir. Maharaja Hari Singh was fully aware of the popularity Sheikh Abdullah among the Kashmiri people and therefore his democratic demands were frequently accepted. Shaikh Sahib was also very happy with everything happening then in Kashmir. Maharaja Hari Singh was widely praised by National Conference and Muslim leaders for his decision to honour public opinion, but after that, Shaikh Abdullah launched the “Quit Kashmir” movement on May 10, 1946. It was an indication that MaharajaHari Singh was on the alert for moving through Kashmir and that's where the problems of Jammu and Kashmir started, since the pre independent era and continuing till date.

On the basis of Hindu, Muslim majority British government announced to divide India into two countries. Thus, different organizations could merge or remain independent in India and Pakistan as per their wish. Out of 565 organisations, 564 organizations were incorporated or acquired by India. The only one left was Jammu and Kashmir, it was sheikh Abdullah's demand that the government of India should demand the demolition of Kashmir by the people of Kashmir rather than demand from Maharaja Hari Singh. While all that was going on, Pakistan invaded Kashmir on October 22. Maharaja Hari Singh set up the emergency government and handed it over to Shaikh Abdullah. In view of the seriousness of the situation, Maharaja Hari Singh signed the merger proposal on October 26 on the advice of Sheikh Abdullah. Thus kashmir was merged with India. There are two important things that must be remembered, first, that India did not force the Kashmiri king for merger, they had

decided to merge with India voluntarily, Secondly Sheikh Abdullah and other popular Kashmiri leaders agreed to this dissolution.

CONCLUSION

The problem of Kashmir started in Indian history and memory during 1947. But the conflict of 1947 is restricted because of limited knowledge. The 5,000 years of human history and the historical issues of politics lie at the heart of Kashmir. Today the problems of Kashmir are addressed because the question arises in public that who is going to tell the history of Kashmir, who can claim on the land of Kashmir and its trouble with New Delhi. Lack of underdevelopment and political representation might be the fundamental problems of Kashmir; this state has suffered lack of political representation and exploitation during different rules and always stayed cut off from the mainstream India.

What we can know about the modern Kashmir from the battle of pasts? The Brahmins of Kashmir always argued that it had been always ruled by a Hindu ruler and the Muslim rule were just meaningless. While the Muslim historians argue that Kashmiri Muslims were always subjugated and their situation were never written in any historical writings. A single ethnic community was presented at a given time by the regime of the day. Even then, the rulers of the state co-opted a small minority of the community. This leaves us with deep emotional pain that the problem of Kashmiris was never properly or meaningfully represented by the rulers who ruled the state. And this feeling is staying in their heart over the centuries that Kashmir was always miss ruled. And the same condition is still going on today.

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