



ORIGINAL RESEARCH PAPER

Political Science

HISTORICAL AND POLITICAL REVIEW OF THE PROBLEMS OF JAMMU AND KASHMIR

KEY WORDS:

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ABSTRACT

The ruling government scrapped article 370 and 35(A) on 5th August 2019. Article 370 acknowledges the special status of the state of Jammu and Kashmir in terms of autonomy and its ability to formulate laws for the state's permanent residents. Not only was the special status of Jammu and Kashmir scrapped but the status of federal state. The Jammu and Kashmir regeneration act was passed by the parliament enacting the division the state of Jammu and Kashmir into two union territories to be called union territory of Jammu and Kashmir and union territory of Ladakh. Due to his decision the question of Jammu and Kashmir came before the world for discussion again. Historical and Political review is presented in this research paper in order to know the problems of Jammu and Kashmir. In present research paper, historical and political review of Jammu and Kashmir is discussed from 2048 BC to till it merged in India. During this period different emperors of different religion and race ruled over Jammu and Kashmir. Buddhist, Sikh, Dogara, and Hindu kings established their monarchy and therefore, drastic mixture is seen in the culture of Jammu and Kashmir. But still Jammu and Kashmir remained neglected and deprived from the mainstream of development. The attempt is made to present the historical and political review of the problems of Jammu and Kashmir in this research paper.

BEGINNING OF THE POWER AND INFLUENCE OF MUSLIM IN JAMMU AND KASHMIR:

Historical and political review was translated into English by Mr Ranjeet Sitaram, the son in law of Mr pandit Javaharlal neharu. Mr. Ranjeet Sitaram pandit translated Kalhan's Rajtaragini into English, in which he threw light on the historical and political review of Jammu and Kashmir. Mr Ranjeet Sitaram Pandit, 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 Rajtarangni, he has taken historical and political review of more than hundred of kings from 2048bc 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 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 reached into Kashmir. Emperor Ashok established a state namely Shri Nagari, today it is known as Srinagar. During that era, the great impact of Buddhism and Civil Engineering was so high. Later Kanishk 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 Vaidik times, but not all these Hindu kings were responsible and dutiful, but some non-functioning and irresponsible also ruled over Kashmir.

SPREADING OF ISLAM IN JAMMU AND KASHMIR:

Islam was spread in Kashmir during 14th century and the large number of Kashmiri people converted into Islam. Shah alis Sayyad 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 Kashmir from 1372 to 1405. Thus in the beginning of the 14th

century the conversion was started by Richan the Buddhist king which last till the end of the century. In 1586 emperor Akabr 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 Ahamad 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 14th 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 Sultan and Badshah. In 18th 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 Gulabsingh of the Dogar dynasty. King gulabsingh ruled till 1877. After Gulabsingh his descendants Pratapsing and Ranjeet singh ruled over Kashmir. In 1925, Pratapsingh's grandson Harisingh, came to the throne. Until before 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 shaiyva culture was emerged. After the attack of Muslim emperors muslim religion was spread in the 14th 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 Kashmiri people by Sikh, Mughal, Afgan and Dogara emperors. And thus Kashmir remained 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 it nature of struggle changed it became hindu king against muslim king. During that time Shaikh Abdulla

was 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 Harisingh 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. Maharaja Harising was widely praised by National Conference and Muslim leaders for his decision to honor public opinion, but after that, Shaikh Abdullah launched the "Quit Kashmir " movement on May 10, 1946. It was an indication that Maharaja Harising was on the alert for moving through Kashmir and that's where the problems of Jammu and Kashmir started.

On the basis of hindu - muslim majority british government announced to divide india into two countries. Thus, different organizations could merge or remain indepedmant in india and Pakistan as per their wish. Out of 565 organisations, 564 w organizations were incorporated or acquired in india. The only one left was Jammu and Kashmir, it was sheikh Abudullah's demand that the government of india should demand the demolition of Kashmir by the people of Kashmir rather than demand from Maharaja Harising. While all that going on, Pakistan invaded Kashmir on October 22. Maharaja Harising set up the emergency government and handed it over to Shaekh Abdullah. In view of the seriousness of the situation , Maharaja Harising signed the merged proposal on October 26 on the advice of Sheikh Abdullah. Thus kasmir 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 in india voluntarily. Secondly Sheikh Abdullah and other popular kashmiri leaders agreed to this dissolution.

CONCLUSION

If you look at the present condition of Kashmir which is known as the paradise of the world, you will find that Kashmir was ruled by different kings during the different periods. Many kings ruled over Kashmir from 2048 BC until the repeal of section 370 and 35(a), but all of them deprived the Kashmir people from development, none of the kings gave them the right to their land. Due to the tyranny of all the kings the Kashmir subject remained backward and deprived form the modern world.

In the last 70 years after the merger, the Kashmir people have not been able to stand in the mainstream of development. Main root cause behind it is, separatist movement in Jammu and Kashmir and the failure of Indian government to solve the problems. The present government, without giving credence to the kashmiri people , abolished sections 370 and 35(a) and terminated Jammu Kashmir's constitutional status and divided it into two Union Territories. It is the need of the hour to involve and bring Jammu and kashmiri people, who have been deprived of development for hundreds of years, into believing them and bringing them to the mainstream.

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