

Geo-Political Scenario of Jammu and Kashmir

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ABSTRACT: The State of Jammu and Kashmir (J&K) lies in North-Western part of Indian subcontinent. Bounded on Northeast by the Tibet, it is surrounded by the Indian states of Himachal Pradesh and Punjab on the South; on the Northwest by Afghanistan and on the West by Pakistan. Just after partition of British India, a major demographic and geographic change occurred in the state when India and Pakistan fought first war over it, which divided Kashmir into Indian administered Kashmir and Pakistan administered Kashmir. Since then it has been a bone of contention between these two countries and a number of wars were fought on it. Moreover, Jammu and Kashmir was under Dogra rule for many years after that treaty of Amritsar happened and that were the formation of present J and K state under that period. During the period 1931-1939, the struggle for freedom in Kashmir had assumed various dimensions. The new forces appeared in the politics of state from 1933 onwards in the shape of a Young Men's Muslim Conference, the Kashmir Youth League, the Kisan Sabha, the Mazdoor Sabha and other progressive forces. Political developments during the period from, 1982-1989 in which Farooq Abdullah succeeded his father Sheikh Mohammad Abdullah as Chief Minister of the state and in his very first address to the National Conference legislature party, he declared that he was a Kashmiri and would remain a Kashmiri. He described Kashmiri's bond with India as unbreakable which infuriated the Kashmiri's youth and was seen with suspicion. He further assured that he would defend with all his might Article-370 of the constitution. Another pattern in J and k was that in 1987, the National Conference fought the Assembly elections in alliance with congress, though it won the elections unfairly, it lost political credibility for which its popularity suffered with irreparable loss. It is almost an established fact now that there was large scale-rigging during these elections to keep the Muslim United Front (MUF) out of power. But then the MUF had acquired quite a clout and the young people who had campaigned for it, felt betrayed. They came to the conclusion that power cannot be gained in Jammu and Kashmir through the democratic process. They turned to the secessionists for solace and raised the banner of revolt against what was termed as 'Indian Imperialism'.

KEYWORDS: Introduction, Treaty of Amritsar, Dogra rule, Young Men's Muslim Conference, Article-370, Conclusion.

I. INTRODUCTION

The state of Jammu and Kashmir is situated in extreme north of India between 32° 15' to 37° 05' latitude north and 72°35' to 80°20' longitude east. The state of Jammu and Kashmir is like a crown on the head of the Indian subcontinent. The state is bounded by China in the north and east, Afghanistan in the north-west and by Pakistan in the west. Punjab and Himachal Pradesh border it in the south. It comprises three regions viz. Jammu, Kashmir and Ladakh with each having a distinct geo-climatic, ethnic and cultural identity. The state occupies a pivotal position on the political map of central Asia and is strategically vital to the security of India. It is India's window to the Central Asian Republics of the Commonwealth of Independent States, sharing borders with Pakistan, Afghanistan, China and Tibet. Jammu and Kashmir as a single entity came into existence on 1846 and prior to that, except of short periods in the history of Jammu and Kashmir none of the three regions ever remained a single entity and were ruled in parts by different feudatory chieftains. The Jammu and Kashmir state, occupied, by three Asian nuclear powers i.e. India,

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Pakistan and China has an area of 222236 sq.kms Comprising 6.93% of the total Indian Territory which includes 78,114 sq.kms under occupation of Pakistan and 5,180 sq.kms illegally handed over by Pakistan to China and 37,555 sq.kms under illegal occupation of China in Leh (Ladakh) district. The state Jammu and Kashmir measures about 425 km's from north to south and extends over 520 km's from east to west.

For the purpose of administration the state of Jammu and Kashmir has been divided into 14 Districts, 59 Tehsil's, 133 Block's. 2700 Panchayat's, 6652 Village's and 75 towns. Out of the 59 Tehsil's, 11 Tehsil's are entirely rural. These Tehsils are Kamah, Gurez, Kangan, Zanskar. Thathri. Bhuleera, Gool-Gulab Garh, Mendrar, Suronkote and Kalakote.

Kashmir has history of 6000 years, intermittently ruled by outsiders. The history of Kashmir is mainly divided into four periods: the early period of Hindu and Buddhist Kings chronicled in the famous *Raj Tarangini*; the medieval period that was ruled by the Muslims is known as *Salateen-i-Kashmir* (1310-1585); the period of the Mughals, known as the *Padshahi-i-Chagatai or Shahan-i-Mughlia* (1585-1718); and the period of the Pathans known as the *Shahan-i-Durani* (1718-1819).[1] It was in 1819 AD when Kashmir passed in the hands of new masters- the Sikhs.

The Sikhs ruled over Kashmir for 27 years (1819-1846). It was Maharaja Ranjit Singh who brought Kashmir under the Sikh rule in 1819. However, the Anglo-Sikh war (10th February, 1846) led to the eclipse of Sikh empire and the British took over the State and sold it to Maharaja Gulab Singh (Dogra Rule 1846-1947) under the agreement known as 'Treaty of Amritsar'.

II. TREATY OF AMRITSAR

The state of Jammu and Kashmir in its present form came into being on March 16, 1846 when the British handed over the state to Maharaja Gulab Singh by means of a treaty which is historically known as the Treaty of Amritsar. Before this treaty, the state had three broad regions namely Kashmir Valley, Jammu and Ladakh which were governed separately by different rulers. But after signing the Treaty of Amritsar, the territories of Jammu and Kashmir, which formed part of the Sikh State, were separated from it. The provinces of Kashmir and Gilgit were handed over to Gulab Singh, a feudatory of Sikhs, for a cash payment of 75 Lakhs of rupees by the British, which marked the foundation of the Dogra Rule in the state. [2] The Muslim subjects who formed the bulk of the population bore the heaviest brunt of the Dogra exploitative autocracy. The general uprising of the Muslim subjects against the Dogras in 1931 was the culmination of a number of early political struggles and trends towards social reforms, which took the shape of the freedom movement and was actually a struggle against the oppressive rule of the Dogras. During the period of Dogras, the people of the state suffered miserably. No doubt the British gave the state a semblance of peace to some extent ameliorated the conditions of the people but actually the policies at best helped 'the upper classes of Hindus in particular'. There was no change in the economic condition of the masses. 'The reasons for the economic backwardness of the masses were due to very character of the state, its institution of the Jagirdara system and the system of revenue, taxation and above all a corrupt administration'. The feudal character of the state was evident in the claim of its ruler that 'all lands in Kashmir belong to him'. [3] The Maharaja was, thus, the biggest Jagirdara at the apex of the chain of Jagirdars subordinate to him. Most of the state was divided into a number of Jagirs (estates) and these estates were granted by the Maharaja to the members of the royal family, to their relatives, to the persons who belonged to the same caste and religion and to those persons who had proved by service or otherwise, their loyalty to the ruler as well as his throne. The Maharaja also enjoyed unquestioned authority to deprive any person from the estate granted to him. The population of Kashmir suffered a lot at the hands of these Jagirdars. Jammu and Kashmir is an agricultural state and more than 80% of the people lived in Villages. Farming was the backbone of economy.

Defective revenue system accompanied by corrupt officialdom, exploitation of the cultivators by the Jagirdars crippled the peasants economically. The Jagirdara was practically the master of his estate. The peasant was nothing more than a slave. The Jagirdara was 'the judge, the administrator and the police'. Within his estate, he had un-limited power of collecting revenue in his Jagir through men or servants employed by him for the purpose. Below the Jagirdars were Chakdars who used to be temporary land-lords. The chakdar like the Jagirdara was equally harsh with the cultivator. 'He was entitled to one-half of the produce of his chak'. Apart from cultivation they also rendered other services to the Jagirdars, for which they were never paid. Under the system of Jagirdara, the peasants were virtually reduced to the state of serfs, which is the sine quanon of a feudal state.

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III. DOGRA RULE

The Dogra state was a feudal state, as the feudal character of the state was evident in the claim of its ruler that the land in state belonged to him. The *Jagirdari system* (landlordism) rendered people propertyless and choked freedom of the people. Every department was infested with corruption. The *Jagirdar* (Landlord) was “the judge, the administrator and the police”. [4] The Dogra period is also notorious for ‘*Beggar*’ (the forced labour), the people were dragged out of their homes and were asked to carry military provisions to distant places like Gilgit and Ladakh. They were neither paid nor given any ration during this period. [5] Many died due to starvation or harsh weather on way to or from these far off places of northern Kashmir.

In Dogra State, the Muslim [6] majority community was discriminated in every sphere of life- social, economic, political and religious. Muslims were discriminated in government services as well because the Hindus had a monopoly in these services. The share of the Muslim representation in the state services was far less than they actually deserve. In 1931, the Muslim share in the state services was not more than 15% percent. The Revenue Department that had dealings with the Muslim masses was, from top to bottom, monopolized by the non-Muslims. [7] The non-Muslim officials not only maltreated the Muslim masses but also fattened themselves on illegal exactions known as *nazrana* and *rasum* imposed particularly on the Muslim peasantry. [8]

Politically, the Muslims were deprived of all basic rights and civil liberties. The right to freedom of speech, freedom of press and freedom of association were made unlawful. Even holding of a private meeting or religious meeting was prohibited. [9] There has been a provincial as well as communal bias in the policies adopted by the government. The peasants of Kashmir Valley had no property rights of land while the peasants of Jammu region enjoyed full property rights of land. The transfer of Jagirs from Muslim to Non-Muslim subjects remained a dominant feature of the Dogra rule. The Muslim subjects also suffered from various religious discriminations. Several mosques, shrines, and other sacred places were confiscated by the state and converted into store houses for grains and ammunition. [10] With regard to change of religion, a Muslim converted to Hinduism was not deprived of his right to property and guardianship over his children, whereas in case of a Hindu converted to Islam all such rights were lost to him. The slaughter of cows was declared an unlawful act by the state. Anyone found guilty of having slaughtered a cow was awarded life imprisonment (which was later on reduced to seven years).

Ruthless treatment was meted out to the Muslims even if they were suspected of having committed the crime. [11]

Thus, during Dogra rule, there was an entire subversion of politics and communalization. Not only was the Muslim majority denied the basic rights by the Dogra State but their entire religious and cultural identity was subverted. Before concluding this discussion it is worthwhile to quote the observations of a contemporary political analyst, Prem Nath Bazaz on the nature of the Dogra Raj:

“Speaking generally and from the bourgeois point of view, the Dogra rule has been a Hindu Raj. Muslims have not been treated fairly by which I mean as fairly as the Hindus. Firstly, because contrary to the professions of treating all classes equally, it must be candidly admitted, that Muslims were dealt severely in certain respects only because they were Muslims”. [12]

IV. YOUNG MEN’S MUSLIM CONFERENCE

During the period 1933-1939, the struggle for freedom in Kashmir had assumed various dimensions. One of the most important dimensions was the rise of radical forces in the ranks of the leaders, making not only the movement more dynamic but also setting it on the new pattern of nationalism and secularism. These new forces appeared in the politics of state from 1933 onwards in the shape of a Young Men’s Muslim Conference, [13] the Kashmir Youth League, the Kisan Sabha, the Mazdoor Sabha and other progressive forces. The net result of the role and performance of these new forces was the spread of a feeling of nationalism and secularism among the masses. Besides the Muslims, there existed an equally suffering vast Hindu population in the State. The leadership of the All Jammu and Kashmir Muslim Conference responded to the non-Muslim desire and invited them to join the movement. Without involving them in the freedom struggle, the movement would not have acquired the vigor and proportions that it achieved between 1939 and 1947. [14] It was on the background of this that the conversion of Muslim Conference into National Conference was considered essential. The Muslim conference was, thus, changed into “All

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Jammu and Kashmir National Conference” on June and 11, 1939. The movement in the state not only became widespread but also acquired a secular, progressive and nationalist dimension. Immediately after the change in the nomenclature of this major political organization, a new working committee was set up which included several non-Muslim members, namely, Sardar Budhu Singh, Pandit Jai Lal Kilam, Lala Girdhari Lai Dogra, Kayshup Bandhu and Pandit Prem Nath Bazaz. The first annual session of the Jammu and Kashmir National Conference was held at Anantnag from September 30 to October 2, 1939. The National Conference adopted, among other things, a resolution embodying the "National Demand" which was already issued on August 29, 1938. The National Demand had asked for the replacement of the then existing system of administration by a Responsible Government subject to the general control and Residuary powers of the Maharaja. It also contained the demands relating to the establishment of a Ministry responsible to the legislature with the powers to control the purse of the state. However, the Maharaja was to exercise control over such matters as expenditure on the military services, political and foreign affairs, the Darnarth Trust etc. From 1938 onwards Sheikh Abdullah came under the influence of Jawaharlal Nehru and the Policies of the Indian National Congress, thus adopting a more secular approach. It was mainly under the influence of Pandit Jawaharlal Nehru the Sheikh Mohammad Abdullah had converted the Muslim Conference into the National Conference. Sheikh Mohammad Abdullah was a religious man but not communal and his adherence to religious system was not communalism, which was need of the hour. The secular approach in Sheikh Mohammad Abdullah's actions and speeches could be seen right from very beginning. Once in 1935 he said, "Let us all arise above petty communal bickering and work jointly for the welfare of the masses". I appeal to my Hindu brethren not to entertain imaginary fears and doubts. Let us assure them that their rights shall not be jeopardized if they join hands with the Musahans. Earlier in 1933, the party had constituted a sub-committee to find out ways and means of bringing the Hindus and Muslims together in the struggle against the autocratic Dogra regime. These developments, obviously, made a significant impact on the entire political movement in the state.[15]

The Sheikh Mohammad Abdullah had also moved closer to some progressive and enlightened Kashmiri Pandits like Prem Nath Bazaz with whom he started editing a secular weekly "Hamdard" in 1935. But the authorities in Kashmir as well as in Delhi suspected him of being a Bolshevik agent because of his close association with the communist leaders in the state. Sometimes his rivals also alleged that his movement was backed by the communists in order to win over the Maharaja and the British masters. On the other hand, some also suspected him to be a British agent. Moreover, some of his political rivals characterized him as a communalist in Kashmir, a communist in Jammu, and a nationalist in India. Some even alleged that "Sheikh Mohammad Abdullah would exploit anybody for his personal ends but was never anybody's man, nor was even dependable. He could shift and re-shift his loyalties within no time". Whatsoever, the accusations, or vice-versa, his progressive leanings and sympathetic attitudes towards the improvised sections were widely known among the people in the state.

After the conversion of Muslim Conference into the National Conference the distance between the mainstream Muslim politics and the Kashmir Movement was further widened. However, among the Muslims, it received some setback when the dissidents under the leadership of Chaudhary Ghulam Abbas came out from the party and revived the Muslim Conference with the support of religious leaders like Mirwaiz Yusuf Shah in June 1941; the revived party had full sympathy of Mohammad Ali Jinnah and his Muslim League. A few days later, the Muslim Conference also accepted the Muslim League's resolution for creation of Pakistan.[16]

Mohammad Ali Jinnah, during his trip to Kashmir in the summer of 1944, openly talked in favour of the Muslim Conference and neglected the role of National Conference. In order to reinforce his position, Jinnah also declared that 99% of the Muslims who met me are of the opinion that the Muslim Conference alone is the representative organization of the State Muslims. He pleaded with the Muslims to come under the banner of the Muslim Conference because Muslims have one platform, one Kalma and one God. But it failed to affect the dominant position of the National Conference in the valley. Sheikh Mohammad Abdullah, while reacting to Jinnah's utterances, reiterated that "ills of this land can only be remedied by carrying Hindus, Muslims and Sikhs together". Again Mohammad Ali Jinnah, while addressing the annual session of the Muslim Conference, called the National Conference a "band of gangsters". It obviously

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infuriated and provoked Sheikh Mohammad Abdullah and his associates to launch a tirade against Mohammad Ah Jinnah. The Sheikh Mohammad Abdullah lashed out and said, If Mohammad Ali Jinnah does not give up the habit of Interfering in our politics, it will be difficult for him to go back in an honorable manner. Further, in a statement issued on June 24, 1944, Sheikh Mohammad Abdullah said that AH Mohammad Jinnah had violated the spirit in which he was received on his arrival in Kashmir. Mohammad Ali Jinnah's visit thus failed to evoke any positive response from the Kashmiri Muslims. In Baramullah when he spoke against the Sheikh Mohammad Abdullah the people jeered at him and he was immediately whisked away to a safer place. It clearly reveals that he had failed to improve the position of Muslim Conference, an ally of his Muslim League.

Unlike the Muslim League, the Congress party and its important leaders provided frill support to the Sheikh Mohammad Abdullah and his party in their fight against the autocracy of the Dogra rulers. The most important contribution of the National Conference to the freedom movement in Kashmir was the adoption of "New Kashmir plan" at its annual session held in September, 1944 at Srinagar. The New Kashmir plan had two parts; the first part dealt with the constitutional structure of the state of Jammu and Kashmir and second part with the National Economic plan. So the programme of New Kashmir was well-oriented plan whose aim was to base the state-structure on a strongly built plinth of democracy, secularism, nationalism and socialism. However, the programme was criticized by two main rival political groups of the All Jammu and Kashmir National Conference, the All Jammu and Kashmir Muslim Conference and the Sanatan Dharm Yuvak Sabha. As a result of this criticism, a number of public meetings were held in different parts of the city of Srinagar wherein the party explained the benefits of the New Kashmir plan to the people. The main objective of the New Kashmir plan was to transform the state into a secular and socialistic oriented democracy.

As there was no sign of any change visible in the attitude of the Maharaja towards the popular demand for the establishment of a responsible government, the people continued to suffer at the hands of the autocratic government headed by the Prime Minister, an ambitious Kashmiri Pandit, who cared more for his personal position and power as an active loyal agent of the Dogra prince. Since Maharaja Hari Singh did not appear to move with the time, the National Conference leadership decided to make the ruler move. Thus, on May 5, 1946 Sheikh Mohammad Abdullah, launched the historically famous "Quit Kashmir" movement. He declared that the sale of the valley of Kashmir by the British had no legal validity and, therefore, the Maharaja must quit Kashmir. Within a few days of the movement, Sheikh Mohammad Abdullah was arrested and the familiar pattern of protests, processions, and hartals went on and police firing killed scores of people. The Dogra military not only killed innocent and unarmed men and women, but also misbehaved with them. Finally martial law was declared and Sheikh Mohammad Abdullah was sentenced to three years imprisonment on charges of sedition. During this period the Muslim Conference could not play any major role and contributed with the 'Quit Kashmir' movement. It is to be noted that the 'Quit Kashmir' movement was not officially supported by the Indian National Congress. Instead Nehru's support to the movement and his participation was in his private and personal capacity of his love with his ancestral mother land. During the Sheikhs imprisonment, there took place certain significant political developments in Indian sub-continent of very great and vital importance.

V. ARTICLE 370

Article 370 of the Constitution of India, 1950, deals with the temporary provisions with respect to the State of Jammu and Kashmir and it is under the provisions of this Article that the State of Jammu and Kashmir holds a peculiar position under the Constitution of India.[17] Article 370 was incorporated in the Constitution of India after the debates of the Constituent Assembly held mainly on 17th October 1949, where Mr. N. Gopaldaswamy Ayyangar enumerated the special conditions prevailing in Jammu and Kashmir for which its incorporation was necessary.[18] The legislative prudence of the then Constituent Assembly accepted the existence of the special conditions enumerated by Mr. Ayyangar and consequential necessity of incorporation of the provisions of Article 370.[19] The present Article 370 was included in the Draft Constitution as Article 306-A.

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Kashmir enjoys a special position within the Indian Dominion by virtue of Article 370 of the Indian Constitution. The position, guaranteed by Article 370 was not even changed when the State was transferred to Part A from Part B of Schedule 1 of the Indian Constitution. The special constitutional position Jammu and Kashmir enjoyed under Article 306A of the original Constitution has been maintained. Hence, all the provisions of the Constitution of India relating to the States in the First Schedule are not applicable to Jammu and Kashmir even though it is one of the States specified in that Schedule.[20]

Under Article 370 of the Indian Constitution the State of Jammu and Kashmir enjoys a unique position. The said Article reads as follows: 370.

Temporary provisions with respect to the State of Jammu and Kashmir:-

(I) Notwithstanding anything in this Constitution:-

(a) The provisions of article 238 shall not apply in relation to the State of Jammu and Kashmir; (b) the power of Parliament to make laws for the said State shall be limited to:-

- (i) those matters in the Union List and the Concurrent List which, in consultation with the Government of the State, are declared by the President to correspond to matters specified in the Instrument of Accession governing the accession of the State to the Dominion of India as the matters with respect to which the Dominion Legislature may make laws for the State; and
- (ii) Such other matters in the said list as, with the concurrence of the Government of the State, the President may by order specify.

Explanation:- For the purposes of this article, the Government of the State means the person for the time being recognized by the President as the Maharaja of Jammu and Kashmir acting on the advice of the Council of Ministers for the time being in office under the Maharaja's Proclamation dated the 5th day of March, 1948

(c) The provisions of article 1 and of this article shall apply in relation to that State;

(d) Such of the other provisions of this Constitution shall apply in relation to that State subject to the exceptions and modifications as the President may by order, specify;

Provided that no such order which relates to the matters specified in the Instrument of Accession of the State referred to in paragraph (i) of sub-clause (b) shall be issued except in consultation with the Government of the State Provided further that no such order which relates to the matters other than those referred to in the last preceding proviso shall be issued except with the concurrence of that Government.

(2) If the concurrence of the Government of the State referred to in paragraph (ii) of sub-clause (b) of Clause (1) or in the proviso to sub-clause (d) of that clause be given before the Constituent Assembly for the purpose of framing the Constitution of the State is convened, it shall be placed before such Assembly for such decision as it may take thereon.

(3) Notwithstanding anything in the foregoing provisions of this article, the President may, by public notification, declare that this article shall cease to be operative or shall be operative only with such exceptions and modifications and from such date as he may specify; Provided, that the recommendation of the Constituent Assembly of the State referred to in clause (2) shall be necessary before the President issues such a notification.

Under Article 370(1) of the Constitution of India the power of Parliament to make laws for the State of Jammu and Kashmir was limited only to matters in the Union List and the Concurrent List which, in consultation with the Government of the State, are declared by the President to correspond to matters specified in the Instrument of Accession of the State to the Dominion of India. Article 370(1) of the Constitution of India clarified the subjects mentioned in the Instrument of Accession over which the Indian Government would have jurisdiction with regard to the State of Jammu and Kashmir. This was further clarified by the Delhi Agreement in 1952 according to which sovereignty in all matters other than those specified in the Instrument of Accession continues to reside in the State. It was also agreed by the Government of India that the residuary powers of legislature would vest in the State of Jammu and Kashmir, unlike the case of other States where the residuary legislative power vested in the Union.[21] The provisions of Article 370 were further ratified by the Constitution (Application to Jammu and Kashmir) Order 1954, which was adopted in February 1954. Hence, on reading the Instrument of Accession 1947, Article 370 of the Constitution of India 1950, the Delhi Agreement 1952 and the Constitution (Application to Jammu and Kashmir) Order 1954, it may be said that the matters with respect the Dominion Legislature may make laws for the State were, A. Defence, B. External Affairs, C, Communications and D. Ancillary.[22]

Under Article 370(2) of the Constitution of India the State was given power to form a Constituent Assembly for the purpose of drafting a Constitution for the State. The said Constituent Assembly came into existence on 31st October

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1951. The Constituent Assembly set up a Drafting Committee for the purpose of drafting a Constitution for the State. Surprisingly, the question of Accession was still left open to the Constituent Assembly and alternatives like accession to Pakistan and independence of Kashmir were kept open for consideration of the Constituent Assembly. The Constituent Assembly of Jammu and Kashmir ratified the terms and conditions of the Instrument of Accession and the Delhi Agreement. In order to implement the Delhi Agreement as ratified by the Constituent Assembly the Constitution (Application to Jammu and Kashmir) Order, 1954, was passed by the President in consultation with the State Government. The order deals with the entire constitutional position of the State within the framework of the Constitution of India, excepting only the internal constitution of the State Government, which was to be framed by the Constituent Assembly of the State. [23]

It is the Constitution of India that provides for the framing of a separate constitution for the State under Article 370(2). The Constitution of Jammu and Kashmir, 1957, also helps determine the relationship of the State with the Union of India. The Preamble of the Constitution of Jammu and Kashmir, 1957, inter alia, states that the object of the Constitution is to "further define the existing relationship of the State with the Union of India as an integral part thereof." [24]

VI. CONCLUSION

Generally speaking all political formations, movements and parties are products of historical situations. The history of Jammu and Kashmir saw a dark period of the Dogra rule which was the source of the hardships during their rule. They introduced the various systems like Jagirdara Nizam's and beggari system which were seen as a harsh period of imperialism of Dogra dynasty. The oppression by Dogra rule saw a continuous resistance from the Kashmiri Muslims but this resistance was suppressed by Dogra state from time to time and an organized struggle took time. There emerged from time to time some discordant voices against oppressive measures and attempts were made to initiate a well-organized freedom movement. Many youth from the Muslim community who had gone outside for education had returned by early thirties. They were exposed to the socio-political movements led by people outside Kashmir. The young Muslims and the educated Muslim youth mobilized the revolt against the Dogra rule. There were various killings during this period. The day July 31, 1931 became the 'Martyrs Day' in the Kashmir history, the official beginning of a struggle for independence against autocratic rule of Dogras.

The Kashmir was a princely state under the Dogra king Dr. Hari Singh who acceded it to India on 26 October 1947. All the three regions whether Jammu, Kashmir and Ladakh were acceded to India.

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