

Kashmir; in Historical Perspective

Abstract

The most beautiful and fabulous valley of the world is called as Kashmir Jannat Nazeer, a paradise on earth. In the same manner, the people dwelling there are sober, hospitable, kind, intelligent and beautiful as well. With these values notwithstanding, they have been suffering economically, politically as well as educationally for centuries. Struggling hard to overcome these hardships and for freedom from alien yoke, for centuries the Muslims of Kashmir have offered numberless sacrifices setting precedence of bravery in the history. It is hoped that their sacrifices would prove to be fruitful and the darkness of serfdom would become to an end. It would be noteworthy to note here that the hardships they had to face during Dogra rule were ignominious; however, the oppression and atrocities committed by the Indian forces following the forceful occupation, are many folds and eclipse the Dogra brutalities. The Dogras had purchased Kashmir for Rs. 7.5 million, therefore considered it as their personal property and the people residing in their personal serfs. But the Indian occupied forces after 1947, forcefully usurped the territory considering it as "integral part" against the wishes of Kashmiri.

Key Words: Ladakh, Dogra, Dravidian, Aryan, Buddhist, Jains, Zoras,

INTRODUCTION

The term Kashmir in fact from time immemorial, applies to the valley of river Jhelum on the uneven oval plateau, with an average height of 1524 meters. Kashmir geographically is a part of South Asia bordering with India, China, Pakistan and Afghanistan. It had different boundaries with different areas .The territory known as Kashmir having three provinces i.e. Jammu ,Kashmir and Ladakh was established by Dogra rulers.(1846-1947) Dogra ruler ,Raja Gulab Singh had bought the state of Jammu and Kashmir for Rs. 7.5 million in 1846 under Amritsar Treaty ,almost hundred and one years prior to the independence of Sub-continent. Kashmir has been remained under foreign rule for centuries .It is therefore, the people of Kashmir kept destitute economically, backward educationally and marginalized politically .The welfare of the people was deliberately ignored by the rulers compelling them to earn their bread and butter from the plains of India.

Islam spread in Kashmir around 1320 AD with its ruler embracing Islam at the hands of a Muslim saint Bul Bul Shah, taking Islamic name Sadruddin.

* Dr. Nisar-A-Malik ,Assistant Professor, govt college, Khairowal, Azad Kashmir.

** Dr. Abdul Majid, Assistant Professor, Centre for South Asian Studies, University of the Punjab, Lahore.

After his short period of sway, Shah Mir another Kashmiri Muslim seized the powers in 1239 and reigned as Sultan Shamasuddin. His dynasty conquered Ladakh, Biltistan and Jammu causing the spread of Islam to these areas. Zain ul Abdin was one of the famous kings of Shah Mir dynasty known as the most tolerant ruler of Kashmir. Kashmir witnessed a glorious period with Mughal era. In 1586, Akbar the Great brought Kashmir under Mughal administration. Jahangir and Shahjahan the Mughal emperors had great love with Kashmir building beautiful gardens and parks. The Sikh period of sway, however, started from 1819, during this period the helpless Kashmiri had to suffer a lot. The tyrannies of the rulers were in full bloom. The same was the case with Dogra Raj. They had purchased Kashmir, considering it as their personal property did nothing for the welfare of their subject. On the contrary, the people were heavily taxed. The earnings of the people went into the pockets of the rulers making their lives even further miserable.

Following the partition of India the miseries of poor Kashmiri even more augmented with forceful usurpation of Indian forces in 1947. For the last 67 years they have undergone dishonouring by the successive Indian governments with tacit support of worlds' major political actors as they have continuously winked over the atrocities committed by the occupied forces over innocent, helpless and poor Kashmiri since its unjust occupation, blatantly violating the UN resolutions and shamefully dishonouring the human norms. The main focus of the study is History of Kashmir under six subheadings.

1. Kashmir in Historical Perspective
2. Demographic Position
3. Ruling Echelon
4. Political Awareness
5. Kashmiri Fight for Freedom
6. Factual Causes of Kashmir Problem

Kashmir in Historical Perspective

Geologists of the region are of the view that the territory known as Kashmir emerged more than a hundred million years ago. The area literally was a huge water lake prior to it became a beautiful valley to dwell in. Volcanic eruptions and other underground changes may cause to appear the Himalays and Karakorm peaks on the surface. (Saeed Asad 1997, 14) Kashmir is generally known the whole area consist of 84471 sq. miles under Dogra rule from 1846 under the Amritsar accord. The name of Kashmir, however, is specially used for the valley of Kashmir having 80 miles length and 34 miles breadth with lofty peaks surrounded with Peer Panjal and Himalaya. (Imperial Gazetteer p.4) Other mountains of the area are Nanga Parbat(26182 feet), Haramukh(16903 feet)in the east, Gwash Brari(17800) in south ward while in the South west, Amarnath with17321 feet. (Imperial Gazetteer, 4) The shape of the valley of Kashmir is that

of an irregular oval land with most beautiful valley having great attraction for visitors around the world. (Schofield, 2001, 1)

Demographic Position

According to 1941 census figures of the overall population of the state of Jammu and Kashmir was 4021616, with the dominant Muslim population, i.e. 78% of the total.(Zahor 1991, 3)With the passage of time the population in Kashmir, according to Malthusian theory, after twenty year, it becomes double, has increased many fold nearly sixteen million.(Zahor 1991, 3)

Table below shows the population of various religious groups residing in Kashmir in 1901, the first ever census conducted in Kashmir.

Table

Religion	Population in 1901	Population in 1941
Muslim	2154695	3101274
Hindu	689073	809165
Sikh	25828	63603
Buddhist	35047	40696
Others	---	4605

Zahor 1991; 3

The territory of Jammu and Kashmir, geographically as well as physically has been portioned making its three provinces e.g. Jammu, Kashmir and Ladakh. The dwellers of all three provinces are distinct in nature regarding race, religion and features. In Jammu province Hindus are majority while in Kashmir Valley Muslims are in dominant majority almost 93%, Ladakh has the Buddhist in majority.(Zahor,1991;2)

The dwellers of Jammu and Kashmir are Dravidian, Aryan or Mongoloid by race or a mixture of all three. (Nizami, 1998;10) Tariq Nizami also maintains that "One may even today come across the Grecian features because some run-way soldiers of the great king Alexander of Macedonia may have settled in this area."(Nizami 1998;6) So far as the languages, the Kashmiris use to speak is concerned, they speak different languages dialects in various regions/areas, the famous are "Shina, Balti, Ladakhi, Tibetan, Kasmiri, Punjabi, Dogri, Hindko and Gojri"(Nizami, 1998; 6)

Economically speaking, the people of Kashmir including Ladakh are so destitute having insufficient resources against other parts of the Subcontinent owing to barren and unfertile terrain and mountainous region. (Rabbani, 1986;36, 37) Despite surrounded with lofty mountains, time and again, Kashmir has suffered foreign incursions resulting the suffering of inhabitants.(Zahor,1991; 4)

They are exorbitantly taxed by the government and subjected to every kind of extortion and oppression by its officers according to Moorcraft cited by

Prof. G.M. Rabbani. He further narrates that "Due to heavy taxes on cultivation no more than about one sixteen of cultivable land is cultivated and Kashmiri are driven in great numbers to the plan of Hindustan" The Muslim population of the state was compelled to have a life with destitute, sorrow, fear and terror.(Rubhani 1986;37)

Factors of destitution and miserable conditions in Kashmir may be numerous. Dogra rulers (1846 to 1947) never tried for the welfare of their Kashmiri Subject. (They had purchased it under Amritsar Accord in 1846) Like Raja Lalitaditya for whom Young Husband says, "He was the most conspicuous figure in Kashmir history who raised his country to the pitch of glory, it had never reached before."(Schofield 2001,p.10).It would be pertinent to mention here about a Muslim ruler Zain-ud Abidin, who did a lot for the uplift of the people of Kashmir, while ruling Kashmir from 1420 to 1470,he embodied Plato's ideal of a philosopher king.(Schofield 2001;17)

The historians who have written on Kashmir depicted it as the most beautiful place on the earth. Truly the beauty of Kashmir is legendary, Kashmir look like a white foot print set in a mass of black mountains. Victoria Schofield while glorifying the beauty of Kashmir states that, "Yet in the midst of this scene of unutterable desolation, There it spread out a wide expanse of verdant plain a smiling valley, a variable jewel in nature's own setting of frightful precipices". (Schofield, 2001;1)

Ruling Echelon of Kashmir

Ruling elite of Kashmir in different eras can be divided differently. Those were Hindus, Buddhist, Jains, Zoras/Rian, Muslims and eventually Dogras. Hindu period of sway had some rulers of significant calibre with capability of providing fundamental and basic human necessities of life. One of them was Raja Lalitaditya(715 to 752). It is said that the peace and order was in a state of disarray, however he tried his level to restore the peace and stability dexterously, established a strong government on the basis of just and harmony.(Ibrim,1965; 4)

Within the fold of Muslim rulers they had some of them of great capacity of character with ruling skills. The Muslims ruled the state of Kashmir for 479 years (1340-1819) Sultan Zain-ul-Abidin was one of the great rulers during Muslim's domain and Kashmir was glorified with just rule. All the segments of society irrespective of cast, religion, race and colour were given freedom and took measures for their betterment (Bazaz 1987;12) However, Chak, Afghan, Sikh and Dogra rulers were a symbol of terror for their subject and a panic like situation had prevailed all over the population during that period.(Amanullah 1970; 21-22) They did nothing except looted and plundered their subject ruthlessly earning bad name in the history of Kashmir. It would be worthwhile to note here the cruelty of Afghan rulers committed, Sir Francis Young Husband had noted with these words: "They thought no more of cutting head than of plucking a flower." During the Sikh reign the Muslims of Kashmir badly subjected economically, socially as well as the Islamic norms were prohibited to perform in that era. So much so slaughter of cow and Azan (a call to prayers) was banned as well. Ironically, a whole Muslim family in Kashmir was set ablaze alive under the Cow Slaughter Crime Act. (Schofield, 2001; 37)

Raja Ranjeet Singh the first Sikh ruler of Punjab using his sagacity, developed cordial relationship with the British Indian government in order to strengthen his rule over Punjab. As a corollary the British maintained friendly relations with the Sikh Darbar. After the death of Ranjeet Singh (1839), however these relations worsened by the inapt successors of Maharaja, conspiracies lost their unity. The British, thought it a conducive situation rooted out the Sikh dispensation from Punjab permanently. (Schofield, 2001, 6) Resultantly, on March 16, 1946, a treaty was inked and Kashmir was sold for Rs.7.5 million to a Dogra Raja Gulab Singh of Jammu. Under this notorious treaty, the Muslims subject of Kashmir was forced to have a all the more miserable life to live. They were taxed brutally in order to break the economic backbone of the Muslims. It would be informative to state that the present Jammu and Kashmir state was framed by Dogra brothers, Gulab Singh, Dehyan Singh and Sochet Singh. (Zahor, 1991;7)

Dogra rule did more brutal attitude with the Muslims. With regard to Gulab Singh's fearful cruelty, Vingne records that Shams -ud -Din, the governor of Poonch, led rebellion against Diyan Singh's excessive taxation, he and his companions were murdered, "Then ordered one or two of the murderer's skins to be stuffed with straw; the hands were stiffened and tied in an attitude of supplication; the corpse was then placed erect and the head which has been severed from the body, was reserved as it rested on the neck. The figure was planted by the way-side, so that the passersby might see it." (Vigne, 1980;29)

Dogra rule brought havoc for the Kashmiri Muslims keeping them economically downtrodden, politically marginalized and educationally backward. The reasons, however, of their miserable position were several some of them were, ignorance of their own, political as well as religious leaders with conservative outlook and non-cooperative behaviour of Non-Muslims towards Muslims and bigot policies of Dogra government. (Khan, 18-19)

Political Awareness of Kashmiri Muslims

Following the failure of the war of independence (1857) fought against the foreign rulers, The British. By the locals, a political move was launched in India the impacts of which approached into the state of Jammu and Kashmir, causing political awareness in the Kashmiri Muslims. Socio-religious reforms in Indian society and political movements casted far reaching impacts on political scenario of Sub-continent.(Khan,21) These developments occurred in British India deeply affected the Kashmiri Muslims. For instance, Sir Syed's socio-political and educational movement for the uplift of Indians inspired the Kashmiri Muslims, Anjuman-e-Nustar-ul-Islam a socio-religious organization was set up in 1905 by Moulvi Rasool Shah, aiming at the Muslims education--- to infuse the spirit of Islamic manners in them.(Khan,p.49) Similarly Anjuman-e-Hamdard-e-Islam Jammu Young Men Muslim Association Jammu and Reading Room Party of Srinagar were other religio-political organizations playing constructive part created political awareness in Kashmiri Muslims.(Parsad,1968;132)

While ascending the throne of Kashmir in 1925 Maharaja Hari Singh the last Dogra ruler, promised with Kashmiri that, "Though I am Hindu, however being a ruler of Kashmir, my religion is justice."(Khan, 60) Despite, he could not fulfil his own declaration, as is evident that Kashmiri Muslims kept deprive of

basic rights of humanity. During Hari Singh sway, incidents like ban on Khutba-e-Eid in Jammu, desecration of Holy Quran in the same city and the dreadful event of July 13,1931 in Srinagar, in which 22 innocent Kashmiri Muslims were martyred by the Dogra police, were happened with wide spread impacts.(Wakefeild,193) Such derogatory attitude shown by the ruler immediately caused a stir in Kashmir politics. As a corollary, Muslim demonstration, protests and processions became norms of the day. The Dogra government, nonetheless tried to overpower and crush these demonstrations. Yet the policy of suppression, even further strengthened the Muslim unity and desire of freedom.

Kashmiri Fight for Freedom

The Muslims of Jammu and Kashmir struggled hard a number of occasions for their rights through peaceful and constitutional means. Occasionally they took to direct demonstrations and even to direct action. They were however every time suppressed forcibly. (Abbasi, 18) The Muslims of India, specially, that of Punjab, played a significant role in developing political consciousness in Kashmir. Their struggle for separate homeland and the British government's nepotism with major political parties of subcontinent gave impetus to the Kashmiri Muslims for their struggle for freedom. After successful negotiation with the Indian National Congress (INC) and the All Indian Muslim League, it was decided that the subcontinent would be divided into two independent states; India and Pakistan. There were almost 565 princely states at the time of independence in India, Kashmir was one of those, having a strategic location, bordering with China and Soviet Union with a key role in future world politics.(Abbas, 1954; 84)

The state of Jammu and Kashmir, in line with June 3, 1947 Plan, had to be a part of Pakistan as had been suggested by the Viceroy of India; Lord Mountbatten. The criteria for deciding which of the two dominions a princely state should join, geographical situation and communal interests were the principal factors to be considered. (Zaid Chaudhary, 1990, 09)However, it appears that the congress leadership already had forged a plan to capture the state of Jammu and Kashmir by hook or by crook. To obtain the objective, Mr. Nehru played an obnoxious role becoming personal friend of Shiekh Abdullah. Under the fascination of Nehru, Shiekh Adbullah became a nationalist Muslim as was Maulana Abu-ul-Kalam Azad. Changing the name of Muslim Conference(a Muslim political party) into National Conference, however, the outfit of Kashmiri Muslims did not confess Shiekh's decision, reviving the Muslim Conference, Ch. Ghulam Abbas and Mir Waiz Muhammad Yousaf Shah extended their services for the furtherance of Muslim interests at an important juncture of Kashmir History.(Khan, 53) As the decade of 1940's started, numerous incidents of great significance occurred altering the whole political landscape of subcontinent, i.e. Pakistan Resolution(1940), the Quit India Movement (1942), the advent of Cripps(1942) and Cabinet Mission to India(1946) in order to probe into the solution of political problems between Hindus and Muslims of subcontinent.(Qureshi, 1978;389-393) Above mentioned incidents have deep political impacts on Kashmir politics. It was declared, under June 3, 1947 plan that the local princely states may join either of the two newly independent states India or Pakistan or may enjoy independent states.(The Daily Inqilab, Lahore, June 25,1993) notwithstanding Lord Mountbatten's suggestion, as has been stated

earlier that the Geographical location and communal interests both provided a base that Kashmir would necessarily be a part of Pakistan with geographical proximity and religion cohesiveness and the wishes of Kashmiri were in favour of Pakistan as well. It was evident from the resolution passed in favour of accession to Pakistan by the Muslims Conference on July 19, 1948. All Jammu Kashmir Mazdoor Kisan Party on September 5, 1947 and Pram Nath Bazaz's appealed to Sheikh Abdullah requesting him not to create bottlenecks against wishes of Kashmiri people. (Daily Hamdard, Lahore, Sep. 25, 1947)

Factual Causes of Kashmir Problem

It would be pertinent to analysis facts caused to multiply the sorry plight of Kashmiri Muslims worsening political problem in Kashmir, giving a good chance to the INC (Indian National Congress) to exploit it in its own favour.

Maharaja Harri Singh, on the suggestion of British Indian government established a commission known as "Glancy Commission" on November 12, 1931 to probe into the Muslim grievances and hardships. The Commission, submitting its report with recommendations of a constituent Assembly for the state of Jammu and Kashmir for which political parties was a must. To meet and save the Muslim interests Muslim Conference was instituted on October 15-17, 1932, Sheikh Abdullah and Ch. Ghulam Abbas was its first ever president and secretary respectively. Under the influence of Congress, Sheikh Abdullah, however, changed the name as well as manifesto of the party renaming it as National Conference and the entry of non-Muslims was opened. Whatever the reasons of split of Muslim Conference, the Muslims of Kashmir divided into two parts, one Nationalist Muslims who endorsed the INC causes opposing the division of India, in other words against the creation of Pakistan. Second the Muslims belonging to Muslim Conference putting their weight in favour of splitting of Subcontinent making Pakistan as the separate homeland of Muslims of India. (Sarfraz, 1993;17)

Nehru's strategy was to deprive Pakistan from the Muslims majority area-Kashmir, by fostering disputes between Kashmiri Muslims with Sheikh Abdullah and his cronies, met with success, Sheikh Abdullah under unabated greed of powers, fortune and fame did the same dividing the Kashmiri Muslims; however, the majority of Kashmiri Muslims were determined to foil the bid that may harm their political desires. (Sarwar,1960;80)

Sheikh Abdullah had lost his credit in the minds and hearts of Kashmiri to his pro-Congress policies, particularly the Muslims residing out of valley i.e. non-Kashmiri speaking who were trustworthy proponent of All India Muslim League the sole representative political party of the Indian Muslims. Therefore, Ch. Ghulam Abbas broke away with Sheikh Abdullah in 1941, joining with Mir Waiz Yousaf Shah reinstating the Muslim Conference to support the Muslim League fighting for the separate homeland for the Indian Muslims that could eventually assist the Kashmiri Muslims to cast off yoke of foreign clutches.

The Cabinet Mission's (1946) report was of great value as its paragraph 14 announced clearly that the "paramount can neither be retained by the British crown nor transferred to the new government, however the question of paramountcy was finally disposed by the Indian Independence Act of 1947

through its article 7, according to which the Suzerainty of His Majesty over the Indian states lapses."(Zaid, 1990;128) This statement was a clear cut signal of British departure from India and the princely states (the numbers of them were in hundreds) of Indian became fully independent and were under no legal responsibility to join either of the two newly independent states India or Pakistan.(Zaid, 1990;130) Lord Mountbatten, however, speaking with the Chamber of Princes on July 25, 1945 directed the princes to accede to India or Pakistan. He also advised them while deciding to accede, three important facts must be kept in mind, one the geographical position of their states, second the composition of their population and last but not the least the political aspiration of the people of their states. In this respect all the local princely states until August 15, 1947 accede to either India or Pakistan except Kashmir, Hyderabad and Junagarh. The state of Junagarh decided to join Pakistan. Ironically violating the principal, Lord Mountbatten, himself had devised, however did not accept it and captured it with a police raid. The same was the case with state of Hyderabad, both the states were captured by the Indian forces under one pretext or the other, however, the main stand was the majority of population was Hindu in these states.(Zaid, 1990;131)

The principal of majority population was overlooked by the Viceroy regarding Kashmir where Muslims constituted 78% of entire population throughout the state and almost 93% in Valley. Similarly, the common borders and religious and cultural affinity with Pakistan were the other factors that provided the basis of joining Kashmir with Pakistan were ignored and forcefully occupied the territory with dominant Muslim population.

So much so road and rail links of J&K also lay through West Pakistan via Rawalpindi and Sialkot respectively. All these factors could hamper the Indian leadership to capture Kashmir. It appears that the Congress leadership had hatched a plan to capture Kashmir at any cost. There were a number of incidents and activities that supported the Indian conspiracy. For example, president of INC and some Maharajas of different princely states having pro-Indian leaning convinced the Maharaja of Kashmir to accede to India. In the same manner, Gandhi and Mountbatten visited Kashmir as well; the former successfully replaced the state prime minister Ram Chander Kak being a proponent of free Kashmir by a Dogra Janak Singh. Amazingly, Muhammad Ali Jinnah was denied to have a visit of Kashmir. (Zaid, 1990;132) In the meantime a move was launched by the Maharaja of Kashmir to disarm the Muslims; in this regard orders were issued to deposit all kind of weapons they possessed. This led to the state of confusion in the Muslims therefore, in retaliation, quarrels were initiated. This was further coupled with the atrocities the state soldiers were committing against the Muslims. (Zaid, 1990; 132)

The news of state terrorism and atrocities committed by the state forces and the bands of hooligans of Sikhs and Hindus and activities of RSS who had infiltrated from adjoining areas of India, influenced the Muslims passion both in Pakistan and Kashmir. The people of tribal areas of Pakistan, fired by the sentiments of holy war, entered into Kashmir to assist their Muslim brothers. The situation in the valley became out of control then the Maharaja of Kashmir craved to the Indian government for military support. Mr. V.P. Menon was appointed as special envoy by the governor general of India Lord Mountbatten to probe into the

situation. Menon met Maharaja in Jammu on 26 October, 1947 received a letter for the governor general requesting for assistance along with the instruments of accession. Lord Mountbatten accepted the Maharaja's request for military support and Kashmir's accession to India on October 27, 1947(Schofield, 2001, 20) and the Indian regular army landed at the airport of Srinagar. Prior to this on 24 October 1947 Azad Kashmir government was established on the area liberated by the Kashmiri Mujahidin and tribal men. The war of liberation by the Kashmiri Mujahidin continued in various fronts of Kashmir until January 1, 1948, when India took the matter to the UN Security Council (Nazami 1998;31-33).Following the Indian move, the Security Council passed a number of resolutions rewarding the right to self-determination to be given to the Kashmiri, however, India never bothered to act in accordance with UN resolution defying the UN mediation. In this regard, Sir, Owen Dixon, an Australian High Court Judge made enough endeavours to get the two countries' will to his programme of demilitarization of Kashmir, however failed to get agreed the Indian Government. In the end Mr. Dixon admitted his failure by noting that "I became convinced that India's agreement would never be obtained".(Nazami 1998;40,41)The other UN missions failed to convince India for the solution of Kashmir dispute were Admiral Nimitz and Frank P Gram. Both the missions tried their best to solve the Kashmir problem amicably; however, India had denied cooperating with the commission. Pakistan, from its very inception had to face certain problems regarding its defence matter, therefore she joined western defence pacts, CEATO and CENTO in 1954-55, India got one more excuse to reject the idea of demilitarization of Kashmir maintaining that the survival of India at stake by these defence alliances. On the Kashmir problem, India and Pakistan have fought three wars; however the issue kept unresolved as yet. While the peace and stability of region entirely rests upon it. It is need of the hour the issue to be resolve amicably so that the people of region may get prospered.

Conclusion

Kashmir, at the time of partition of India was one of the largest states of the subcontinent. Its area was approximately 84471 MM and the population was almost 4million. The Muslim population was 78% overall, however in the valley they were 93% with seven percent non-Muslims. Kashmir was ruled by the various ruling dynasties, they were Hindus, Buddhist, Jains and Muslims etc. Some rulers of these dynasties were of great value having skill to get developed the state like Raja Laltaditya and Zen-ul-Abadin. While on the others had the reputation of fleecing their subject taxing heavy for their own luxuries.

Geographically, Kashmir is encircled by Russia, China, Afghanistan Pakistan and India while Afghanistan with restive elements is seeking for peace and stability and Kashmir is passing through a very critical era with their movement of liberation from the Indian occupation subjecting to Indian atrocities for the last couple of years. The geographical location of Kashmir is very significant bordering with, four nuclear states Russia, China, India and Pakistan. The rivalry between Pakistan and India due to Kashmir and between India and China on NEFA region is potentially catastrophic for the whole region having nuclear capability.

Kashmir is a bone of contention between the neighbouring states i.e. India and Pakistan. Now it has become nuclear flash point as both have acquired nukes with inflexible stand on Kashmir specially, India has stiffened its stance with the passage of time. If the political sanity not prevails, whatever could be happened and the dream of peace, stability and prosperity never be materialised in this region of more than 1.5 billion people residing in .It is high time to show the political maturity by the both sides' leadership. Pakistan has showed flexibility on a number of occasions, however, Indian leadership has been harping continuously "Kashmir is an integral part of India." It would be a sane proposal for Indian political leadership, the time has ripped to resolve the problem amicably otherwise the situation may not be in control.

References

1. Abbas, Ghulam(1950) *Kashmakish*, Rawalpindi, Feroz sons Pakistan.
2. Asad, Saeed(1997) *Book of Knowledge*, Mirpur, National Institute of Kashmir Studies.
3. Bazaz, Prem Nalh(1987) *Inside Kashmir*, Mirpur, Verinag Publishers.
4. Chaudhry, Zaid(1990) *Pakistan Ki SyasiTarikh*, Lahore.
5. Haq, Zahor-ul (1991) *Lahore Kashmir from B.C. to 1991*, Progressive Publishers.
6. Hussain, K. Server (1960) *Pak and UN*, New York.
7. *Imperial Guzetteer of India*, Kashmir and Jammu.
8. Khan, Amanullah(1970) *Free Kashmir*, Karachi, Central Printing Press.
9. Khan, Ibrahim (1965) *The Kashmir Saga*, Lahore, Ripon Printing Press.
10. Nazami, Tariq (1998) *Undying Spirit*, Rawalpondi, Kashmir liberation Cell.
11. Prasad (1968) *Ideas in History*, Delhi, Asia Publishing House.
12. Qureshi, Ishtiaq (1987) *The Muslim Community of Subcontinent*, Karachi, Karachi university press.
13. Victoria Schofield (2001) *Kashmir in Crossfire*, London, B Taurus Publishers.
14. Vingne, G.T (1980) *Freedom Movement in Kashmir*, Delhi, Light and Life Publishers.