

Muslims of Jammu: Before and After Partition.

Abstract.

This Paper makes an attempt to analyse the backdrop of (September-November) 1947 Jammu massacre and its repercussion on the Muslims of the Jammu region who were at receiving end. Jammu region presents a different story as that of Kashmir; Muslims of Jammu behaves significantly different from the Muslims of Kashmir. Within the larger geographical as well as political framework Jammu region presents separate case study. They faced leadership crisis with the migration of prominent leaders who represented Muslims from the region. In this regard we try to understand the reasons that shape different political ideology of Jammu Muslims, who presents discordant political opinions at regional level.

Keywords. Jammu, Muslims, Partition, Massacre.

Introduction

The end of British Imperialism in subcontinent in August 1947 marked the creation of two separate nations i.e. India and Pakistan. Independence came in the middle of 20th century which also marked history with most savage and frightening struggle. The partition was not triggered off by one event but was an outcome of a bouquet of events happening in India and the world. This in turn affected Indian Politics to a great extent. The period witnesses the huge migration on both the sides of the newly born nations India and Pakistan wholly based on religious leaning of people. Transfer of populations on the basis of two major religions - Hinduism and Islam beside significant number of people from other religious leanings was heart wrenching. The transfer of population was a frantic attempt to become citizens of societies comprised primarily of members of their own religion, millions of people boarded on one of the greatest migrations in history of 20th century. The people crossed over boundaries from the states of Punjab, West Bengal and Jammu and Kashmir. The state of J& K witnessed the partition and consequent tribal invasion that forced Maharaja of Jammu and Kashmir to accede to the Indian union. This further added fuel to the fire as Pakistan wanted Kashmir to be part of its territory. Subsequently, Pakistan army engaged in open support to the tribesmen who were fighting with the Indian army, which came for the rescue and assistance of people of Jammu and Kashmir after the formal accession of state. In the process, thousands persons were killed, raped, looted and displaced in the state of Jammu and Kashmir also. The 1947-48 raids by Pakistan on the princely state of Jammu and Kashmir had created the situation of holocaust and further led to the emigration of population from the parts of Jammu and Kashmir which Pakistan had captured i.e. Pakistan occupied Kashmir.

Introduction

Partition led to be identified as such had been primarily the then burning sensations of “communalism” and “separatism”. Such is the story of creation of India and Pakistan. ¹“The country would be one of the strangest looking on the post-war map of the world. One half would encompass the fierce north-western marshes of the Indian subcontinent, from the Khyber Pass down to the desert that fringed Karachi; the other half would include the swampy typhoon tossed Bengal delta in the far northeast. In between would lie nearly a thousand miles of independent India, which would, like Pakistan, win its freedom from the British Empire at the stroke of midnight on August 15 1947.”

The legacy of partition still influences present-day India and Pakistan. The relations between the countries are anchored in the understandings of 1947. Indian and Pakistan’s policies towards each other and more so the regional demands in the peripheral regions, explain the present-day presence of their troublesome partition legacies of almost seventy years ago. The violence that shuddered north India was so extreme that people were parted overnight, friends became enemies, possessions were lost and people were left with no homes but those that would only exist in memory. Partition here may be seen as a course which remains still alive and becomes more explicit during the times of conflicting, differing or antagonistic positions of the two nations on certain issues. Memories of the past continue to haunt peoples who experience the violence that affect the life of every individual miserably.

Historical Background

Jammu and Kashmir was an artificial political entity created by British in ²1846 (Treaty of Amritsar), with Maharaja Gulab Singh who unequivocally acknowledged the “supremacy of British”. Gulab Singh paid Rs7.5 million, following some territorial adjustment soon after second ruler Ranbir Singh finally and fully incorporated the disturbed areas into his territorial domain and formed the present day Jammu and Kashmir.

The state of Jammu and Kashmir stands unique not only in terms of its beauty and good climatic condition but also for being the only state with a Muslim majority in predominantly Hindu majority country. Within the state, significant proportion of the population in Kashmir is Muslim; it has been home to sizable Hindu, Sikh, and Buddhist populations, while at present Jammu possesses Hindu majority with significant number of Muslim and Sikh communities. Ladakh comprises Buddhist majority community, is thus best understood

¹ Nisid Hajari .*Midnight's Furies: the deadly legacy of India's Partition*. Penguin Viking; 2015.

² Kashmir was sold to Gulab Singh, a Dogra Rajput from Jammu in lieu of Rs. 7.5 million (75 lakh). This sale was affected by a treaty known as Treaty of Amritsar concluded between the British and Gulab Singh on 16 March 1846, after the British defeated the Sikhs in which Gulab Singh had played a crucial role. The British Government transfers and makes over forever in independent possession to Maharaja Gulab Singh, all the hilly or mountainous country ... eastward of the River Indus and westward of the River Ravi... being part of the territories ceded to the British Government by the Lahore state, according to the provisions of the Treaty of Lahore, dated 9th March, 1846. For more details see, Bazaz. P. Nath. *The History of struggle for Freedom of Kashmir, Cultural and Political from Earliest Times to Present day*, Gulshan publishers Kashmir, 2003.

the state as multi-religious and multilingual. Historically speaking, the state of Jammu and Kashmir has been ruled by different dynasties over the period of time.³ Kashmir's history shows it to have been a great centre for Buddhist and Brahminical art in ancient times. Several well-known Sanskrit scholars were from the Valley and Kashmir is regarded as the birthplace of the Hindu sect 'Kashmiri Shaivism' devoted to Lord Shiva. Centuries of Hindu rule ended in 1339 when Shah Mir, a Muslim adventurer who had acquired substantial political power, seized the throne. In later centuries, Kashmir came to be ruled by the Mughals followed by brief periods of Afghan and Sikh domination. Lastly in 1846, Kashmir became part of the Hindu Dogra territory when Maharaja Gulab Singh signed the Treaty of Amritsar with the British in 1846; Kashmir remained part of the Dogra kingdom for the next 100 years. In 1947, after independence, power shifted from Jammu to Srinagar when Sheikh Mohammad Abdullah attained power, first as an emergency administrator (October 1947) and then Prime Minister (March 1948).

The present state (Jammu and Kashmir) divided between two countries is the composition of several regions each having distinct geographic, demographic, and cultural underpinnings. Along with shared history and certain upheavals the state presents a regional paradox, as the people belongs to same religious community are different at regional level in terms of customs and traditions.⁴ The J&K State is not only a conglomerate of three distinct regions – Jammu, Kashmir, and Ladakh – but there are regions within regions marked off from one another by geography, culture, and history. The politics of regional and sub-regionalism continues to be obstinately informed by their respective histories and cultures. The diversity based on region, religion, caste, and ethnicity, and the dynamics of regional and sub-regional assertions lies in the overlapping, multiple, and layered identities, which determine the nature of politics in the state as well.

Mohibbul Hasan states⁵ that 'the oppressive taxation, corruption, internecine fights and rise of feudal lords (Damaras) during the unpopular rule of the Lohara dynasty (1003–1320 CE) paved the way for foreign invasions of Kashmir'. The Sultans ruled 1354–1470, and then conquered by Mughals in 1586. Kashmir did not witness direct Mughal rule till the reign of Mughal emperor Akbar the Great, who visited the valley himself in 1589. The Mughal captured Kashmir and added it in 1586 to his Afghan province Kabul Subah, but Shah Jahan sliced it out as a distinct Subah (royal top-level region), with seat at Srinagar. During successive Mughal emperors many celebrated gardens, mosques and palaces were constructed. Religious xenophobia and prejudiced taxation resurfaced when Mughal emperor Aurangzeb ascended to the throne in 1658 CE. After his death, the power of the Mughal Empire decline.

In 1753, Kashmir came under the occupation of the newly emerged powerful empire founded by Ahmad Shah Abdali, a Pathan by origin and upbringing. Having conquered Kashmir in 1753, the Afghans ruled the

³ Kaul, Ashok. Kashmir: Contested Identity, Open Choices and Closed systems.

⁴ Dewan Parvez, *The People and Culture of Jammu, Kashmir And Ladakh*. Manas Publication, 2011.

⁵ Hasan, Mohibbul. *Kashmir Under sultans*, Aakar Books; First edition (December 2005)

valley till 1819, i.e., about 66 years. ⁶Like the Mughals, the Afghans ruled Kashmir through their governors and deputy governors who were merely interested in extorting money and draining the same to Afghanistan. The extortion was further prompted by the unstable conditions in Kabul, leading to quick change of governors. Not surprisingly, therefore, majority of the governors ruled Kashmir only for a few months and none continued beyond three years.

In 1819, Afghan rule was replaced by Sikh rule. Maharaja Ranjit Singh of Punjab, who carved out a strong empire by defeating the Afghans, annexed Kashmir in 1819, and governed it through his deputies called Subedars. The Sikhs ruled Kashmir up till 1846, i.e., for 27 years. It has rightly been articulated that with the occupation of Kashmir by the Sikhs the valley was thrown from a frying pan into the fire. The Sikh power shattered by the death of Maharaja Ranjit Singh in 1839 paved the way for the Dogras who hold the throne up to next hundred years till 1947, after that power shift to Kashmir as Sheikh Mohammad Abdullah leads the front first as the emergency administrator and then PM of state. ⁷The Dogras ushered in a new stage in Kashmir history for a number of reasons. Although knowing its strategic and economic prominence to their empires, the earlier rulers of Kashmir had ruled the region through proxy while remaining principally engaged with the apprehensions of the larger empires. For the Dogras, however, Kashmir itself was the empire; as a result, the story of Kashmir under Dogras is imbricated with the story of the fashioning of the Dogra dynasty itself, which in turn was thoroughly intertwined with the project of British colonialism in mid-nineteenth-century India. ⁸Since Dogras considered Kashmir as their colony Jammu as their homeland and also followed a discriminatory policy against the majority Muslim community, it sowed the first seeds of regional and ethnic consciousness within the newly created J&K State. The sale of Kashmir to Gulab Singh was accompanied by untold miseries of Kashmiris. The Dogra rulers considered Kashmir as a purchased property and ruled Kashmir as a master rules his slaves.

The Treaty of Amritsar maintained dynastic, feudal, despotic, and sectarian rule of the middle ages. ⁹In doing so, the Dogras followed a policy of appointing the Hindu elite of Kashmir, the Kashmiri Pandits. After the formation of rule first trouble faced by Maharaja Gulab Singh was that of regional apprehensions of governance, as he faces some kind of confrontation from the regional/local domains. For the administrative purpose he divided the whole territory in two provinces Jammu and Kashmir each controlled locally by Governor and thanadar respectively.

⁶ Kaur, Ravinderjit. *Political Awakening In Kashmir*, APH Publishing house Delhi, 1996.

⁷ Lawrence, Walter R. *The Valley of Kashmir* (reprint). Srinagar: Chinari, 1996.

⁸ Ibid.

⁹ Choudhary, Zaffer. *Kashmir conflict and the Muslims of Jammu*. Gulshan Publishers (Srinagar) 2105

Early Political forays of State

In most of India's princely states the political activities was not same. In Jammu and Kashmir the first ever political utterance of colossal scale comes only in the second decade of 20th century, with the emergence of reading room party later renamed as Muslim conference and then present day National Conference founded by Sheikh Mohammad Abdullah. Before that ¹⁰Anjum-e-Islamia Jammu is the first ever socio-political organisation of Muslims of Jammu region initiated by Raja Farman Ali, Samunder Khan and Mistri yaqub Ali, with its influence limited to Jammu only, founded in 1893.

Towards the end of 19th century Jammu region witnessed the influence of social reforms mostly led by the Punjab based organisations exclusively run by Hindu sects. ¹¹Arya samaj one of the social reform movement showed its strong presence in Jammu region, because of the close geographical contact between Jammu and Punjab, as many Punjabis working in Maharajas administration.

The Arya samaj was 1st Indian movement that reach Jammu with its strong influence on the native population. With the growing influence of Arya samaj over other faiths alarmed the Sikhs in Punjab where Guru Singh Sabha was launched just before the Arya samaj but remains confined within Punjab only. It reaches Jammu in the closing decade of 19th century and in the beginning of 20th century it was formally established in Mirpur and Muzzafarabad regions. ¹²The response of natives both Hindus and Muslims to these external influences was that both communities made to form a secular organisation came into being in the form of *Dogra committee* in Jammu in 1904 founded by Lala Hansraj Mahajan and Shahibzada Hazzarat Aftab Shah. This didn't carried too long as in its later days the committee tends to take up the cause of only Hindus, and then Muslim members left the organisation.

April 1918 another Sikh organisation came into being called ¹³*Khalsa Youngman Association* a resolution was passed by the organisation urging Maharaja to offer scholarship to Sikh students and the appointment of Punjabi teachers in schools'. Maharaja conceded to help the Sikh student in the region. With these developments in the sphere of political/social organisations among Sikhs and Hindus, Muslims also starts gaining pace to revive Anjuman-e-Islamia which was socially/politically active in the region since the second decade of 20th century. Muslims seems to become active this time and showed keen interest towards education and other developmental activities. Even as this desire gaining strong foothold among the Muslim community, as the external impetus made it stronger. ¹⁴Anjuman-e-Islamia also running a school called Akbar Islamia high school.

¹⁰ Govt. of Jammu and Kashmir, Political Department, List of subhas and societies. File, No 312/7-C, 1893.

¹¹ Sharma S C. *Socio-Religious activities of Arya Samaj in Jammu and Kashmir*, Maharashi Dayanand University research Journal,(3) 1988.

¹² Choudhary, Zaffer. *Kashmir conflict and the Muslims of Jammu*. Gulshan Publishers (Srinagar) 2105.

¹³ Choudhary, Zaffer. *Kashmir conflict and the Muslims of Jammu*. Gulshan Publishers (Srinagar) 2105.

¹⁴ Ibid.

Due to some circumstances young leaders therefore organise themselves another group called Young Men's Muslim Association (YMMA) without causing the split with Anjuman-e-Islamia in 1928. Soon after its formation this organisation started working actively not only in Jammu region but across the state. They started publishing their pamphlets from Lahore Muslim press in the prominent newspaper of the time *Sisat*, *outlook*, *Zamindaar* etc. which brings them closer to the Muslims of Punjab region. Because of the communication gap between Jammu and Kashmir regions, Jammu Muslims shows closer socio-cultural affinities with Muslims of Punjab.

Against the inequities in the employments and other arenas Muslims passed a resolution in the general meeting of Anjuman-e-Islamia and sent to Maharaja in 1926. Socio-economic position of the Muslims under the Dogras was not good.¹⁵ Glancy commission report of 1932 confirmed that Muslims made only 15.5% of total state employment across all sectors, this proportion was too less. The seeds of rebellion against Dogras by the Muslims were traced from the poor representation of Muslims in Maharajas administration, as the Muslims of Jammu was slightly far better than their Muslims counterpart in Kashmir.

Kashmiri Muslims were divided into several small groups, each with a limited political agenda. Muslim silk factory workers, for instance, pressed for better working conditions. Educated Muslim youth in Srinagar formed the Reading Room Party to secure better educational facilities and jobs in the state administration, while the Muslim Young Men's League at Jammu was engaged in underground activities to achieve economic and political independence of the state.

In the early decades of 20th century (in 1920's) valley witnessed the emergence of well organised reading rooms. An application was sent to governor of Kashmir for registration but it was not come as 'reading room'. Later in 1930 it gets permission to work as reading room which was established in *fatah Kadal*, *Mubarak shah Naqshbandi* and *Ghulam Rasool shah* as its secretary and chairman. After few months some educated youth from valley who were studying outside mostly Aligarh Muslim University returned to valley among them was Sheikh Mohammad Abdullah¹⁶ who later becomes prominent member of the reading room party.

With the rising of strong activities in the state both the parties YMMA (young Men's Muslim association) and Reading Room Party decided to have shared platform to knob the issues together. This resulted in the formation of *The Jammu and Kashmir Muslim Conference*, therefore becomes 1st formal political party of

¹⁵ Glancy commission report 1931, Maharaja Hari Singh appointed a Commission under an Englishman, who was an I.C.S, B J Glancy, an officer of the foreign Affairs Ministry of the British Indian government, to look into the demands of Muslims and the Commission submitted its report to the Maharaja in March 1932.

¹⁶ Sheikh Mohammad Abdullah also known as *sher-e-Kashmir* (1905-1982) born in *soura*, Srinagar. After completing his early education he gets his Post graduate degree in Physics from Aligarh Muslim University, returned to Kashmir in 1930. He played a prominent role in the politics of Jammu & Kashmir, he is also known as the founding father of Kashmiri nationalism.

Jammu & Kashmir. ¹⁷The general council gathering of conference held in Jammu on 17 December 1932. Another meeting held in Srinagar in March 1933 where Sheikh Abdullah strongly voiced for the inclusion of Hindus in the, movement. It was an effort to secularise the party but the gap between Sikhs and Jammu based Muslims leaders continue to expand.¹⁸After seven years of its formation in 1939 *The Jammu and Kashmir Muslim Conference* was renamed as All J&K National Conference. ¹⁹This results in formation of differing political aspirations in state at the regional level, particularly among Muslim community. In 1947 the political scenario of J&K was influenced by two parties i.e. All J&K National Conference (popularly known as National Conference) Sheikh Abdullah its stalwart leader and All J&K Muslim Conference (Known as Muslim conference) its prominent leaders were Ch. Gulam Abass, Hamidullah Khan and Allah Rakha Sagar. Each of these parties supported discordant political opinions regarding the future of the princely state of J&K. National Conference opposed J&K joining Pakistan; while Muslim conference favoured the option. National conference was strong in valley and Muslim conference shows its strong presence in Jammu region and much less in Kashmir. National conference has some non-Muslims members while Muslim conference would claim otherwise, was an exclusive Muslim organisation because it was unattractive to non-Muslims.

Jammu Massacre and Displacement of Muslims

The struggle of Muslims against Dogra rule dates back 1870s-80s when the number of agitations erupts in valley. Series of communal incidents against administration reported from Jammu region. ²⁰It was in 1930s; inciting poster under the banner of YMMA got published in Lahore and gets distributed across Jammu. Clashes between the Dogras and Muslims continued. Muslims comprises overall majority of Jammu province's population numerically strong in three districts of western part of Jammu; Mirpur, Reasi, Poonch. Muslims population of this region shows pro-Pakistan inclination because of geographical, ethnic, cultural and economic connections with Punjab and NWFP.

Poonch being a unique geographic and administrative principality, it was ruled by Dogra kins since the days of Maharaja Gulab Singh whom they made subservient almost in all affairs. Poonch was traditionally and politically different to rest of Jammu region. People usually had trade links and other communicative networks to Punjab then Jammu.²¹ Poonchis dislike Dogra rule because they were subject to duel system of autocracy one is the Maharajas lordship and second local Rajas authority. Old rivalry between Poonchis and Dogra rulers date back 1840's, it gains momentum when Hari Singh takes charge of ruler of J&K after

¹⁷ Choudhary, Zaffer. *Kashmir conflict and the Muslims of Jammu*. Gulshan Publishers (Srinagar) 2105.

¹⁸ Sneedan, Christopher. *Kashmir: The Unwritten History*. Harpercollins Publishers India, 2013.

¹⁹ Ibid

²⁰ Ibid.

²¹ Bazaz, Prem Nath. *Inside Kashmir*. Gulshan Publishers Srinagar 2011.

which he sort direct control over Poonch jagir, as a distant cousin to late Maharaja Partap Singh named Jagat Dev was installed as ruler of the region.

This Duel autocratic rule imposed heavy taxation on Poonchis, as they burdened heavy taxation in order to support Raja and Maharaja. ²²According to Richard Simon 'resentful Muslim Poonchis, especially soldiers who returned from world war II were forced to pay number of strange taxes' like The bakri tax 10 annas per sheep and 4 annas per goat, horse tax 50% of the purchased price, Ziladari tax, widow tax 4 annas per widow etc. This taxation system in an unproductive area led many problems including cost of living and other economic miseries to the local people. Many Poonchis worked outside to alleviate this situation. General statements are being made on this subject by contemporaries but unfortunately are not very helpful, for they are either vague and exaggerated and often mutually inconsistent. ²³Poonchi men possess strong military capabilities that could challenge the Dogra rule; most of this has obtained as the soldiers in Indian Army in World War I and II. They joined the Army not for the patriotic reasons alone but also because of limited local economic mean particularly in Mirpur and Poonch which compel them to flight towards other regions they for work. But again we need to look at the relationship between colonial army and locals. In the months of May-June 1947 Muslims along with significant number of Non-Muslims of Poonch region launched massive agitation against oppressive Dogra rule and exploitative as well as coercive taxation policy. As the ruler responded this agitation by strengthened garrison manned by mostly Hindus and Sikh officials. There was disturbance in the gathering, which brought protestors in an open revolt against Maharaja.

By the end of September and in the beginning of October the eastern part of Jammu were heading towards a simmering volcano ready to explode because of migration of non-Muslims (Hindus and Sikh) towards Jammu from Sialkot. ²⁴Hindus in Jammu region were fully supported by RSS drawn from Punjab and other parts of north India. The communal battle ground was already established in Jammu region because of many communal clashes which create a gulf between Muslims and Non-Muslims.

In mid-1947, the Maharaja's forces disarmed many Muslims in Jammu Province and (Muslims claim) redistributed their arms to Hindus and Sikhs. Muslims from the Poonch Jagir, and Mirpur District, both located in western Jammu, and then obtained arms from the North-West Frontier Province. ²⁵A large number of these men were former soldiers whose skills and experience had been gained in the Indian Army during the Second World War. They were well able to use the newly-acquired weapons to defend themselves and their families against communal violence.

²² Richard Simon is quoted by Christopher Sneedan in his book, Kashmir: The Unwritten History, Published by Harpercollins India 2013.

²³ K. Singh. Brahma. *History of Jammu & Kashmir Rifles*. Lancer International New Delhi 1,1990.

²⁴ Abdullah, Mohammad Sheikh. *Aitash-e-chinar*. Gulshan Publishers, Srinagar (reprint 1982).

²⁵ Sneedan, Christopher. What happened to Muslims in Jammu? Local identity, "the massacre" of 1947' and the roots of the 'Kashmir problem'. *South Asia: Journal of South Asian Studies*, 24:2, To link to this article: <http://dx.doi.org/10.1080/00856400108723454>

These Muslims were also disgruntled with Maharaja Hari Singh who, they believed, was trying by stealth to take Jammu and Kashmir into India. They, therefore, decided to free the entire state from the Maharaja's control and ensure it joined Pakistan.²⁶ In Poonch many people already start identifying them with Pakistan. "From 14 August 1947 the day before Pakistan became legal entity and physical reality, Pro-Pakistan and anti-Maharaja meetings takes place in Poonch, on that day they (Poonchis) flared Pakistani flag and support Muslim Conference for pro-Pakistan stance unequivocally. It was not only did the Poonchis want to join Pakistan for religious, fraternal and geographical reasons they also saw it as an opportunity to divest them of the exploitative and oppressive Dogra rule. The majority of Muslims in Jammu Province lived in the western districts of Mirpur, Reasi and the Poonch. All three districts had close geographic, historic, ethnic and cultural connections with Punjab. Poonch and Mirpur were Jammu Province's second and third most populous districts. This helps explain the strong desire which Muslims who lived in these districts had to join Pakistan.

Internal displacement from different areas, Muslims mostly migrated to Sialkot while Hindus and Sikhs pouring into Jammu.²⁷ On October 22-23 1947 Kashmir witnessed tribal attack from Pakistan, Dogras (Hindus and Sikhs) and Punjabis working there rushed to Jammu.²⁸ In the purview of transport and communication difficulty and non-availability Muslims horse cart (thonga) used for travelling. On way back Hindus attack these Muslim Tonga Pullars in Nagrota a place located at 10-12 Km away from Jammu. By the middle of October the situation of Jammu city worsened day by day because of isolated incidents of violence taking place every single day killings were rampant where Muslims were in minority and Hindus were also killed wherever they were in minority.

Talk of a massacre of Jammu Muslims encouraged outside forces to enter the state such as Tribal Invasion (Tribal militias crossed the border of the state. These local tribal militias and irregular Pakistani forces moved to take Srinagar but on reaching Baramulla, they took to plunder and stalled). Almost all the communal violence of 1947 took place in Jammu Province as Poonchis rose against the Maharaja and his 'Hindu' forces and as Hindus and Sikhs attacked Muslims. Various writers have argued that around two hundred thousand Muslims may have been killed in Jammu Province in the second half of 1947.²⁹ As Christopher Sneedan mentions in his article "The Times of London, in its publication of October 10, 1948, reported: 'Over a quarter million Muslims were massacred in Jammu Province alone. The orgies of bloodshed were initiated by hired gangsters imported by the State administration, with State troops looking

²⁶ Sneedan, Christopher. *Kashmir: The Unwritten History*. Harpercollins Publishers India, 2013.

²⁷ Muslim Pukhtoon tribals, coming from or through Pakistan, entered Kashmir Province (Muzaffarabad area) on 22 October, ostensibly to support their coreligionists in the struggle against non-Muslims. However, the tribals not only ravaged the people of the province, they panicked the Maharaja by tipping the balance of armed forces against him. To obtain help to defend his territory, Hari Singh acceded to India on 26 October. The Indian Army entered Jammu and Kashmir on 27 October and checked the tribals near Srinagar.

²⁸ Qasim, Mir, Sayyid. *In My Life and Times*. Allied Publishers, New Delhi 1992.

²⁹ Sneedan, Christopher. What happened to Muslims in Jammu? Local identity, "the massacre" of 1947' and the roots of the 'Kashmir problem'. *South Asia: Journal of South Asian Studies*, 24:2, To link to this article, available on this <http://dx.doi.org/10.1080/00856400108723454>.

on as unconcerned spectators, at times and on occasions by the troops themselves with the Maharaja heading them at quite a few places". The anti-Muslims violence which gains its momentum in August continued until November. This led the elimination of 2/3rd of Muslim population entirely changed their composition in the region. In the act of violence almost all religious communities suffered but Muslims faces tremendous anti-Muslim activities. The deaths of two way emigration and movement changed the changed the religious composition and demography of the Muslim in the region, who were once in majority.³⁰ According to census report 1941 that accounts the total population of the region as 1,981,433 out of which (12, 12,405) 61.19 per cent were Muslims, Hindus (73, 6862) constitute 37.19 per cent, Sikh (27,896) 1.41 per cent Sikh community and 0.21 per cent others: Jains, Christians, Buddhists, etc. And the 1961 census of India accounts the total Muslim population of the province is shown as 59, 8000 this is 38 per cent of the total population. Along with the demographic changes leadership pattern also changed, after this huge migration of Muslim population from Jammu to Sialkot and other areas. Important leaders who represented/lead Muslim of Jammu were either in jail or migrated to present day Pakistan. National conference claims to represent everyone in state but Muslim conference had emerged as sole representative of Muslims of Jammu.

This endorses that the people of J&K, instigated and sustained the violent activities that occurred in the state between Partition and the accession which is followed by tribal invasion of Kashmir and then Jammu massacre. In between these events Maharaja defied two major cries first is Poonch uprising against Maharaja and second is Muslim massacre of Jammu. At the end of October Tribal invasion of Kashmir forced Maharaja to accede to Indian union and get help in order to stop this tribal invasion. These actions are important for the history of Jammu and Kashmir because of the two reasons. First it led the physical division of state between India and Pakistan. And second is that it initiated the on-going dispute whether J&K should join India or Pakistan is still a matter of dispute which is known as Kashmir dispute. Kashmir dispute which is decades old problem between two nuclear-armed countries, India and Pakistan, both making claims and counter claims over the territory. The Indian state maintains that the conflict is a result of orchestrations by Pakistan to destabilize India. Pakistan argues that the Kashmir conflict is an on-going freedom struggle of Kashmiri Muslims against Indian occupying forces.

Conclusion

During Partition of 1947 sub-continent was engulfed by communal frenzy results killing, violence, suffering and more so dislocation of huge population i.e. it results massive religious demographic changes. On the whole, the partition resulted in huge displacement of people which affected the lives of people in a variety of ways. It was not only the loss of home, land, occupation, economic well-being but a total up rootedness.

³⁰ Census of India 1941, Vol. XXII, Jammu & Kashmir State, Pt III, Village Tables, By supt.R.G.Wreford, (Srinagar, Jammu and Kashmir Government, 1942) printed at Ranbir Govt press Jammu.

Partition created a post-colonial climate of ethnic and religious nationalism and racism, which was the basis for four wars between the successor states and continues to cost lives and undermine the rights of minorities until today. The incorporation by India of the predominantly Muslim state of Jammu and Kashmir has been challenged by Pakistan since partition. The dispute over Kashmir has given rise to three wars, on-going hostilities and massive violations of international humanitarian and human rights law by India and Pakistan.

The Impact of the partition was that the British India got divided into two nations of India and Pakistan. The partition of British India was aimed at resolving a Hindu-Muslim antagonism in the post-colonial period. However, the partition in fact laid open the continuing prospect of Indo-Pak conflicts, essentially over the territorial division of the subcontinent and more specifically over the Kashmir. At the heart of the dispute over Jammu and Kashmir lie the two fundamentally different Indian and Pakistani outlooks based on the very foundation of the partition of 1947. Firstly, Kashmir issue has emerged out as contesting subject or point as a root cause of conflict between India and Pakistan. Both countries lay claim to the entire region of Jammu and Kashmir. India has maintained that the accession of the princely state of Jammu and Kashmir to the Indian Union is final and irrevocable. Pakistan seeks to displace India as its rightful claimant. It appears quite clear that the central issue of Kashmir remained roughly where it had been since partition. Secondly, millions of people were being killed in the process of partition and caused displacement of people (millions got displaced). It was a bloodbath of unequalled enormity in the history of subcontinent, as Hindus and Muslims crossed borders and lost everything they owned. Violence remains as the most crucial impact of partition. However, the violence was not only of physical nature but also of psychological nature.

The inter-religious violence occurred in Jammu, where huge numbers of Muslims were massacred, this violence was mainly initiated by non-Muslims who migrated from other regions and poured into Jammu city. Muslims faced unleashed violence and forced migration. The evidences suggested that communal violence that happened in the state is the consequence of Partition and its offshoots.

The state of Jammu and Kashmir had a distinctive characteristic which was not shared by other princely states. Being the largest princely state in terms of area, it was dominated by Muslim population but ruled by a Hindu ruler Maharaja Hari Singh. By August 15, 1947 the majority rulers had signed instrument of accession to accede with India. Jammu and Kashmir Maharaja's indecisiveness resulted in the state not joining either of the two dominions - India or Pakistan by the deadline of August 15, 1947. The Maharaja of Kashmir, however, had lingered on in futile indecision, playing with the idea of establishing a precarious independence.

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