

Formation of Jammu Kashmir National Awami Party

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Every party or organization is formed with certain specific objectives and purposes, on the basis of which a party is constituted. And when any revolutionary party comes into being, its ideologies become the very foundation of its formation. For this reason, the causes, motivations, objectives and purposes behind the formation of Jammu Kashmir National Awami Party are presented in detail here.

Background, Causes, Motivations, Objectives & Purposes

Today it is no longer a secret that the universe is an eternal reality, and within it, over more than 13 billion years, various kinds of creatures have existed — including humans, several million years old. Man began his life from caves and from the very beginning started to develop his intellect and consciousness. Human consciousness and its development, and the long historical process of its evolution, is a logical consequence. As a result, man in terms of economy, politics, culture, religion, and science has reached the destination where he stands today. This is the product of millions — rather billions — of years of continuous struggle and experience. This is the continuous struggle for survival that began from different eras and passed through various stages, progressing from within. From caves — from slavery, feudalism, landlordism, capitalism, to social justice and equality — reaching the era of modern society and economy, which in modern terminology we call socialism.

Geography

The country we today call Jammu Kashmir consists of Jammu (including Punch), Valley of Kashmir (including Muzaffarabad), Gilgit, Baltistan, Hunza and Ladakh. Its total area is approximately 84,000 square miles. Tibet (which was at one time part of China) and Chitral, Kohistan, Hazara and others (which at one time were under Pakistani administration) were also included in it. This country is important in the world in terms of its location because to the north and east of it lies China, to the south India, and to the west Pakistan and Afghanistan. From the point of view of nationalities, this is the homeland of many distinct nationalities, which also have their own unique languages. Among these, in Jammu: Punjabi, Dogri, Pahari, Poonchi and Kashmiri; in Kashmir Valley: Kashmiri and Hindi (Koshur); in Gilgit: Shina; in Baltistan: Balti; in Hunza: Burushaski; and in Ladakh (Ladakhi) — prominent nationalities and languages are present. In addition, Gojri is also an important language. Jammu Kashmir has a unique geography — it is a vast and vast country in which are found the world's highest mountains, green valleys, rivers, fruits, flowers, glaciers, vast forests, and countless natural resources. If this country were free and independent, it could achieve an important place among the nations of the brotherhood of peoples.

History

Historically, Kashmir is an ancient country whose history has spread over approximately 7,000 to 8,000 years. It is not only ancient but also a famous, well-known, and highly civilized and cultured heritage — one whose borders cannot be erased by any pen or line. The most important aspect of its history is that this country has always been a free and autonomous

state, progressive and secular too — but unfortunately, this freedom, autonomy, prosperity and progress came to an end halfway through the sixteenth century when in 1586 AD, Emperor Akbar included it in his empire by conquering it — which, in comparison to the battles in Central Asia, were much more famous. But that day and today, justice cannot be rendered for this land — because after the Mughals, when in 1819 the Sikh empire extinguished the Mughal rule, the Afghans had captured it for a few years and governed it. After them the Sikhs came. Then after the Sikhs, the English took control of it. After the English, Jammu Kashmir was sold for the price of 75 lakh rupees under the Treaty of Amritsar of 1846 to Maharaja Gulab Singh in exchange for Lahore's Sikh Sultanate. Therefore 1586 and 1846 are two big milestones in Kashmir's history.

While 1846 can be seen as the beginning of a new era — because the special characteristics of this era, particularly the Central Asian context, led to the emergence of political awakening in Jammu Kashmir in a practical manner. And the people began a long struggle for their own freedom and rights. History bears witness that before the great Mughal Emperor Akbar's first attacks, the resistance became so formidable that the attacks on Jammu, Rajouri, Poonch, Valley of Kashmir, Gilgit, Baltistan were in vain. In this way the people in every place at different times tried to protect their freedom, as a result of which fighting and bloodshed continued.

The Valley of Kashmir, Gilgit, Baltistan and the areas of Rajouri have their records of battles preserved in the pages of history. During the mid-nineteenth century, when the English established their hold over Jammu and Kashmir by occupying various territories one by one — particularly in Poonch (especially Sudhnoti) — they faced intense resistance, and as a result thousands of men, women, elderly and children became martyred. Jammu Kashmir's Dogra rule lasted for only one century (1846 to 1947). But even in this era, the people of Jammu Kashmir never surrendered completely — this struggle continued uninterrupted — sometimes slow, sometimes fast, sometimes political and sometimes on a popular scale. On 29 April 1865, the silk weavers' strike in Srinagar for workers' freedom is a link in this chain.

Political Struggle Against the Personal Rule of the Maharaja

Maharaja Gulab Singh had purchased Jammu Kashmir from the English. Formally on the basis of an agreement — in March 1846 the so-called "Treaty of Amritsar" was concluded. Under this agreement, not only the land of Jammu Kashmir became the Maharaja's property, but everything present in that land — mountains, valleys, forests, gardens, animals, even humans — all were his property. The English had sold it — the price of one person was less than one and a half rupees. Perhaps Allama Iqbal had said this — "Nations were sold and buyers were found."

Therefore, using this power and authority, such tyrannical, autocratic, and despotic laws were enacted which were openly implemented to promote absolute inhumanity and human hatred. This was the picture of Dogra rule. For this reason, during the long period of Dogra rule, the majority of the population remained oppressed and restless, and the majority began to show displeasure with Dogra rule.

In 1925, the establishment of the Reading Room in Srinagar can be seen in the backdrop of Jammu Kashmir history of that era — after which a Muslim Conference was established, which was led by Sheikh Muhammad Abdullah and whose General Secretary was Chaudhry Ghulam Abbas. Although it was a political party but because of its name (Muslim) it could only represent

Muslims, and for this reason it took the form of a religious platform. But since the Muslim Conference's political leadership was under religious inclinations, they began to demand that it be reorganized so that non-Muslims could also be included. Before 1938, the Muslim Conference was transformed into a National Conference — a secular political party was formed. Now this conference's demand was for democracy based on secular foundations and for the establishment of socialism. The State Assembly was established, tyrannical and cruel laws began to come to an end.

During this same period in Lahore, the Pakistan Resolution was passed, by which the demand for division was made on the basis of religion. This was the first time in history that the Subcontinent's politics were placed on the basis of religion, and the consequences of which people on both sides of the border are still suffering today.

Pages 7-8: Continuing the Political Narrative

Muslim League under the presidentship of Muhammad Ali Jinnah, when they were called to come to Kashmir, told Chaudhry Ghulam Abbas with certainty that Pakistan would be formed and Chaudhry Sahib revived the Muslim Conference. In this way in Jammu Kashmir two big parties came face to face. One: A secular democratic republic and another: feudal and sectarian system of government. The two political parties would become divided, due to which pressure on the Maharaja and the democratic rights of the people intensified the struggle.

The National Conference was a supporter of democratic, secular, and socialist Jammu Kashmir. Jammu Kashmir's Maharaja Hari Singh knew that if Pakistan came into being, the state's borders would be more aligned with Pakistan — there a landlord and capitalist government would be established. Therefore the Muslim League began to maintain better relations with the Muslim Conference. That is why continuously from 1930 to 1947, the Muslim Conference remained under its domination.

Regarding the future of the state, Maharaja Hari Singh's position was that the Jammu Kashmir state is a secular state — but it was not possible to join Pakistan. Better would be that Jammu Kashmir itself remain independent. Thus both India and Pakistan were its neighbors. In this background, the accession of Jammu Kashmir to India was completed on 26-27 October 1947 and India sent its air force planes to Srinagar's airfield, on which the Indian forces directed the tribal lashkar toward Muzaffarabad.

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...in those areas of Jammu Kashmir where Indian Muslims were in majority and Muslim Conference's traces were also present. Apart from this, in Mirpur, Poonch and Muzaffarabad and some parts of the subdivisions. In addition, the people of Gilgit Baltistan had also gained freedom under Colonel Hassan Mirza's leadership by rebelling against Dogra rule and were trying to establish a free republic — Pakistan was saying that it would take over this area through its forces — and this has continued until today. Thus the Indian Army intervened after the mercenary forces and did not advance further from where they were previously, and no significant change appeared in the situation.

Kashmir at the United Nations

India put forth the argument that Pakistan had intervened militarily in the princely state of

Jammu Kashmir — this matter was brought to the United Nations on 13 August 1948, where a resolution was passed which stated that all fighting in Jammu Kashmir should be stopped from 1 January 1949, all external elements (Pakistani forces and tribal lashkar, etc.) should leave the state, and thereafter under the supervision of the United Nations' monitoring government, a plebiscite should be conducted. This resolution also gave the people of Jammu Kashmir the option of remaining free and independent alongside India and Pakistan.

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After this, on 5 January 1949, a resolution was passed at Pakistan's request through which Pakistan put forward a memorandum that the people of Jammu Kashmir should be given only the right to join either of them — so that through this resolution the United Nations would forever end this matter. The world body kept on ignoring the basic rights of the people of Jammu Kashmir, leaving them to the mercy of India and Pakistan.

Today, Pakistan refers to this resolution repeatedly — but looking at it in the light of today's situation, can the people of Jammu Kashmir ever become free through this resolution? In any case, with this resolution, the war was ended and fighting was stopped. A line was drawn which India and Pakistan call the Ceasefire Line and later the Line of Control. The result of this war divided Jammu Kashmir into three portions: one portion India occupies which includes Gilgit Baltistan — another portion is Pakistan's direct occupation — and the third portion which is called "Azad Kashmir" — which in terms of area consists of only four to five hundred square miles. And some territory Pakistan has given as a gift to China under the Karakoram agreement.

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Thus since the partition (14 August 1947), all the various sections of Jammu Kashmir have been the property of occupying states, and the people of each section are victims of colonization because of this — the majority of the people feel the slavery of their own homeland. The Kashmiri majority feels suffocation and greatly desires the unity of Jammu Kashmir's homeland and freedom with intensity.

"Azad Kashmir" — In Reality a Pakistani Colony

The four to five hundred square mile area of Jammu which is Pakistan's portion is called "Azad Kashmir" — but in reality it is Pakistani-occupied Kashmir — because this section has been given such a system and such a government that has been kept completely without authority — not even any authority is available in it that the Maharaja Hari Singh had in his era — within its own jurisdiction there is no authority to impose any kind of tax. Education and health related policies are Pakistan's central policies (Kashmir Council). The High Courts' jurisdiction is limited in such a way that the Pakistani forces and agencies from Pakistan-hired officers are against whom no case can be heard — the President and Prime Minister being such that these agencies control and manage them, and without their guidance not a single step can be taken.

So the question arises that in this section of Jammu Kashmir this kind of representative governance...

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...is necessary because it has been set up like a fake state — it is clear that the United Nations

and other countries of the world can be deceived into buying the claim that Pakistan has been helping the Kashmiri people in their freedom — but in reality it is only keeping up appearances. This is also why Pakistan established a childish government on 24 October 1947 which is today called the "Azad Government of Jammu Kashmir." The political parties and their leadership without Pakistan's consent and cooperation — the rulers of Jammu Kashmir's this section have been using it as a base camp for Jammu Kashmir's freedom — but practically this camp has been used as a tool and for gaining undue authority.

For this reason, the first-line political parties have been without their first-row leaders. Pakistan's rulers along with their agencies are there — these people are only there to take. Therefore they do not have any concern for progressive ideas and do not need them — and if even today all the sections of Jammu Kashmir's people have given their hope tied to these people's hands of hopelessness — this nation can never change with shame.

Jammu Kashmir National Students Federation (JKNSF)

Many nation-worshipping parties were formed in different times in Jammu Kashmir's people's homeland for freedom, self-determination, and prosperity — and they gave countless sacrifices for this — but they could not succeed because they are being infiltrated by foreign illegitimate forces from within — which are sabotaging and changing these parties — so they cannot play any constructive national role.

Thus the Jammu Kashmir National Students Federation (JKNSF) was founded on 22 September 1966. JKNSF from its founding until today has raised its great ideals of national homeland's freedom, self-determination, prosperity, social justice, non-sectarianism, secular society, for the establishment of democracy, has been organizing its purposes on scientific foundations — struggling for this direction — and this path is also full of thorns — JKNSF has given many great martyrs on the path of struggle in Jammu Kashmir's history in golden letters.

JKNSF on 11 February 1990 to restore the unity of Jammu Kashmir, on Pakistani-occupied and Indian-occupied Kashmir's chest drew a line of blood — and as a result three great martyrs in Jammu Kashmir gained a position. JKNSF also saved Gilgit Baltistan which is directly under Pakistan's occupation — on 7 August its two workers, dying as martyrs for the unnamed homeland, achieved honor. JKNSF is where it speaks of the rights of students, workers and farmers — and JKNSF also fights with weapons. After graduating from JKNSF, people come to the political arena with a firm foundation in JKNSF's great struggle and ideals — and for going further there was an urgent need for a platform — this anxiety was a distress...

The Basis of Formation of Jammu Kashmir National Awami Party

The reasons mentioned below based on national motives of freedom, self-determination, democracy, justice, secularism and socialism — to keep the struggle going — the requirement of a new political party to be established on a stable and revolutionary basis was being felt. In June 1995, a few young people from Jammu Kashmir's National Students Federation (JKNSF) who had become despairing at the role of exploitative parties — for the purpose of liberating the homeland from foreign domination and internal exploiters — the establishment of such a political party and a revolutionary organization had become an urgent necessity — because not only would the homeland be freed from foreign domination but in its place a democratic, secular, progressive society would be founded.

Therefore on 24 June 1995 in Kotli (Pakistani-occupied Kashmir) a joint session was convened in which Jammu Kashmir National Awami Party (JKNAP) was announced — at this occasion we pledged that the Kashmiri people would be considered as one nation regardless of language, religion, caste, creed — the homeland's freedom, the continuous struggle for national liberation, revolution and a new way of socialist thinking would be organized so that a socialist revolution could be brought about on the homeland of motherland.

Come! Let us give proof of national patriotism with the hands of Jammu Kashmir National Awami Party — fighting against the great ideals of freedom, self-determination and socialist revolution for the motherland of Jammu Kashmir — against oppression, tyranny, economic exploitation, unemployment, and class exploitation.

Final Poetic Verse on Last Page

In the homeland, when one day all oppressors will be punished, Some will reach their punishment, some will receive their reward, O dust, arise and sit — that time is near — When thrones will be toppled, and crowns thrown away.