History is verily record of the evolution of man's personality and mind in its totality. However, all this notwithstanding, historians sought to lay greater emphasis on a single aspect of human life, sometimes to the exclusion of other aspects. Thus in its early stages history, by and large, was religious in character. In course of time, however, the emphasis shifted from religion to politics.

Nearer our own times the emergence of new problems and fresh ideologies like socialism, the historians began to pay greater attention to economic and social aspects of human life. Consequently some of the eminent historians like G. M. Trevelyan composed a social history of England with political history pushed into the background.¹

Until recent times most of the western scholars, on account of their lack of real knowledge of Indian life and literature, had somehow accepted the mistaken notion that India had no history on their ancient period. In formulating such an idea they did not comprehend the vast dimension and myriad character of Indian life.

¹ G. M. Trevelyan, *English Social History*, A Survey of six centuries Chaucer to Queen Victoria, Orient Longman's New Delhi, 1970. He himself defined it as "negatively as the history of a people with politics left out." Ibid., Introduction, p. viii; we have other eminent historians like L. H. Moreland, *Agrarian History of Muslim India*, Irfan Habib (*Agrarian System of Myqbal India*), Indu Bharga (*The Agrarian System of the Sikhs*, New Delhi, 1978) and Ravinder Kumar, the author of *The Social History of India*, who dealt exclusively with the economic and social aspects of life.
They generally compared India with Greece or Rome, the countries that had their respective histories since ancient times. These scholars failed to recognize that India too had a rich historical tradition which enshrined her picturesque cultural past.

Vivid in this background, we come across a clear picture of ancient Indian social organisation in which there appeared a clear-cut differentiation between the Indus Valley and Vedic societies. This differentiation led to periods of tension and conflicts between the two streams of civilization which finally led to the process of integration which became clearly visible with the appearance of puranic age. Apart from points of strength, there arose several social evils like caste-system, interclass domination and this necessitated social change or social reform.

Social change is generally taken to mean change in social structure. But it is not confined to this aspect alone. The term also indicates changes in attitudes and beliefs in so far as they sustain institutions and change with them. Social change refers to the changes that take place in the life of people. It has a reference to the modifications that occur in social relationship. It is a type of universal phenomenon and can be found in every society embracing the entire community. Charles Birtt correctly analyses it as the essence of the dynamic process which lies in the continuous operation of the individual psyche, with its potential

of unsatisfied desires for more security, higher knowledge, higher status, higher power, higher approval within the universe of its social system. The process of social change stems forth from the society within or it may be stimulated by external forces, i.e., if properly and harmoniously brought about, whether by individual effort, or group action or by legislative enactment, social change prepares the ground for most and sometimes all sections of society to live a better life.

Every society which seeks to recover itself from the morass of ignorance, degradation and decadence has to take resort to reform itself through the socio-religious movements. Ever since the advent of man in the world, he has been making efforts to improve the standard of his life socially and economically. Change in the social pattern of the community is absolutely essential because social condition do not remain static for ever. Those who do not chance with the changing circumstances loose life battles.

The Indian society though it looks orthodox and tradition bound, still it has always changed with the times. Its long history shows the advent of various socio-religious reform movements to remove the tide of ignorance and social evils. In the sixth century B.C. a couple of protestant movements particularly Jainism and Buddhism occurred against the dominance of the tradition bound priestly class, caste system and ritualism. Buddhism, in particular,

3. Y. Subhashini Subrahmanyan, Social Change in the Villages of India, New Delhi, 1975, p. 17.
sought to remedy the ills of Indian society of the times.

It stood for abolition of caste system, cumbersome ritual and monopoly of the Brahmins. It sought to inject dynamism and vigour into the existing social order.4

what Buddhism had sought to do in sixth century B.C. was once again sought to be done by the Medieval reformers like Kabir and Nanak5, because during their period also the society had become a prey to several ills like rigidity of caste, early marriage, widowhood and similar other evils.

what had been done by these early reformers was a remarkable job in the context of Indian conditions and it was precisely required to be done during the 19th century. The brunt of launching the reform movement then fell on eminent reformers like Naja Ram Mohan Roy, J. L. Vidyasagar and Sir Syed Ahmed Khan and others.

These reformers stood to meet the challenge of the Christian missionaries and to keep pace with the new spirit of technology and science of the developing west.6


5. Kabir and Nanak were the main pillars of the Shakti Movement. They tried to bring different religions and castes in India into a closed group. However, they were successful in saving the Hinduism from annihilation. See P. K. Jaffar, Some Cultural Aspects of Muslim Rule in India, Delhi, 1972, pp. 154, 205 and 208; Dekha Mara, Women in Muslim India, Delhi, 1967, p. 139.

Kashmir was no exception to this social milieu of the sub-continent. The life and condition of the Kashmiris were as bad and as harsh in the late 19th and early 20th centuries as in India. The Kashmiris suffered from social ills which had neither sanction of any religion nor could those be allowed to exist by any norms of humanity. The most horrible social evils and practices were the enormous waste of money on marriage ceremonies, the infant marriage, the prevalence of widowhood and similar other evils.

Superstition was an integral part of the social life. Godmen and astrologers had acquired an important position in the society and


they were exerting great influence on the personal and corporate life of the masses. Moreover, religion was under the complete domination of an ignorant and corrupt priestly class. To maintain their power and domination over the people, the priestly class were interested in keeping the people ignorant and fed them on superstitions and fears relating to something beyond this life. Further, they commercialised religion by introducing ceremonies and offerings. They introduced ceremonies to signalise the various phases of life, from birth to death. The inner life of society was still more deplorable.

The wave of chance and reform had been sweeping over Bengal, Punjab, Maharaashtra and other parts of India for quite some time before it reached Jammu and Kashmir. Here it is very relevant to note that the one factor that stood between the state and the reform was the peculiar geographical position of Kashmir.

10. Lawrence, *The Valley of Kashmir*, p. 293.
The state is situated between 32° 17' to 36° 58' North latitude and 73° 26' to 80° 31' East longitude. It occupies a strategic importance. On North it is bounded by Chinese and Russian Turkestan, on the East by Chinese Tibet, on the south by the Punjab and on the west by the North Western province. The Valley of Kashmir is oval shaped, 84 miles long and 20 to 25 miles broad. The lowest point in the Valley has an elevation of 5,200 feet and mean elevation is 6,000 feet above sea level. The lowest (Banihall) pass in the Pirpanjal range, as it existed during the woca period was 3,000 feet above the level of the Valley.


14. The Valley of Kashmir has been a romantic eldorado for men in all countries. This sacred land of Kashmiri Deshi is a land of varying climatic phenomena through graded rise in its elevation which is in general 6,000 feet above the sea level. Its scenic beauty has been an object of praise by historians and travellers since time immemorial. Herrier, the French physician, who was the first European to come Kashmir long ago, writes in 1665 A.D. "In truth, the kingdom of Kashmir surpasses in beauty all that my warmest imagination had anticipated... the country with which one is most apt to compare it is naturally a Switzerland."

Valley is situated to the North of the Pirpanjal range. It is a conglomeration of a number of lakes, karewas, springs and meadows. It is enclosed on every side by lofty mountain chains which are infinitely varied in form, colour and height. Besides, the Valley witnesses severe spell of winter accompanied with heavy and repeated snow fall which cuts Kashmir apart from the rest of the world for several months.

However, the establishment of the Dogra rule brought Kashmir close to Jammu and subsequently to the Punjab. With the establishment of Maharaja Pratap Singh's rule Kashmir became fully exposed to outside world. It was during his reign that a considerable

16. It is said that Kashmir was a large and vast mountain lake called Satisar. The geologists also confirm this view. The volcanic action had some share either in the formation of the original lake or its subsequent desiccation. The soil contains remains of fresh water fishes and fossil oysters. In Sanskrit the name Kashmir implied "Land desiccated from water." According to another tradition Kashmir was a lake drained by the ascetic Kashyapa. See Anand Koul, Dr. Cit., pp. 77-78; M. Francois Bernier, Travels in the Indian India London, 1715, pp. 367-68; Techno-economic Survey of Jammu and Kashmir by National Council of Applied Economic Research, p. 49; Imperial Gazetteer of India, Vol. XV, p. 74.

17. The mountain chains guard the Valley from external intrusions and isolate it from the outer world. Hoary Headed Haramukh (16,903 feet) stands to the east, Mahadev and the lofty ranges of Gwasha Brari (17,800 feet) lie to the south of the Valley. The peak of Amer Brith (17,321 feet) also lies in this area. On the south west is the Pirpanjal range (15,000 feet) and to the north are ranges of the Korsakar and the Himayats. See the Imperial Gazetteer of India, Vol. XV, p. 75; Gazetteer of Kashmir and Ladakh, pp. 446-447; Major Gerless Allison Bates, A Gazetteer of Kashmir and the adjoining districts of Sindh, Dehlor, Jammu, Kausha, Bijnor and the Valley of Lusheng, Calcutta, 1873, pp. 5-6; Anand Koul, Dr. Cit., p. 98; Lawrence Provinces Gazetteer of Kashmir, pp. 4-5; Lawrence, The Valley of Kashmir, pp. 1-15.

18. In the year 1846, after the battle of Sobraon the Sikhs in the Punjab lost their independence and British marched on Lahore and captured it on March 9, 1846. Treaty of Lahore was signed
change occurred in the means of transport. A reconnaissance of the country for a railway line to connect Punjab with Kashmir started in 1887 and four routes were approved. J. A. Anderson, engineer-in-chief and a staff of nine engineers were appointed to carry out detailed survey of the Jhelum route. In 1888 Col. Perry Risbet was asked to construct the cart road from Rawalpindi to Srinagar which was completed within two years. In 1890 a railway line between Jammu and Punjab was completed. The seminal cart road between Jammu and Kashmir was built in 1915. The development of these means of transport were also accompanied with the growth in

the means of communication, viz., telegraphy and streamlining of postal system. Telegraph line was laid between Rawalpindi and Srinagar and this line was extended from Srinagar to Amritsar in 1882-83. The British completed arrangements for speedy postal service in Kashmir via Ranikhet Murree by the end of 1886. The state postal department was taken over by the British in 1894. These agencies threw open floodgate of new ideas to Kashmir. This paved the way for socio-religious reform movements to prosper in Kashmir. It is important to mention that the activities of the Christian missionaries in the Valley created a sharp reaction among the Kashmiris. The zeal of the missionaries was to convert Kashmiris to Christianity. The indirect result of the activities of Christian missionaries was the birth of socio-religious reform movements in Kashmir. These movements tried hard to eradicate the evils and on the other hand acted as a check on their young men being converted to Christianity. Like the British in India, in Kashmir also the motivating force behind the socio-religious reform movements lay in the impact of the British culture.

26a. See supra, p. 27.
and civilization. The Kashmiri reformers also drew inspiration and guidance from Indian reformers whose aim was to lift the Indian society from the abyss of superstitions, obscurantism and stagnation into which it had fallen.  

Social condition in Kashmir too called for a change and by the end of 19th and the beginning of the 20th centuries the urge for change began to become irresistible. However, no indepth study on this significant yet hitherto neglected subject has been undertaken so far. It is in the fitness of things that an analytical and deep study is carried out to bring within focus the most interesting changes that the Kashmir society underwent during our period of study. Since the beginning of the 20th century there was a phenomenal rise in the number of reform movements which aimed at socioreligious transformation of Kashmir society. It were these movements which brought Kashmir on the anvil of modern age. The present project is expected to fulfill the need of scholars and students for a research-oriented work giving insight into this process of social transformation of Kashmir.

27. V. P. Sriniv, **Indigenous Forces of Social Reform in Bengal, in the First Half of the Nineteenth Century**, Vishvesvar Prasad (ed.), *Ideas in History*, Delhi, 1968, p. 132.

28. The arrival of Christian Missions in Kashmir provided an impetus to the urge for change. See Dinesh, p. ___.
The project has been devised within the parameters covering nine chapters including an introduction and a conclusion. The introduction as an opening chapter gives a brief review of the work, its importance and need.

The second chapter entitled *Western Education and the Christian Missionaries* throws light on the activities of Christian missionaries in Kashmir. It also deals with the attitude of the government and of the people towards the missionaries. The hardships and difficulties faced by the missionaries in establishing schools and mission hospitals have been discussed. The Kashmiri bandits were the first who got the benefit of these schools. The Muslims on the other hand after initial opposition followed the lead hesitantly and haltingly. The medical relief provided by these missionaries has also been brought into light. Moreover this chapter sheds information regarding the motives behind the missionaries in establishing schools and hospitals in Kashmir and their impact on the society.

The third chapter entitled *Anjuman-i-Nusrat-ul-Islam* brings within the focus the sad plight of the Muslims in the field of education, the causes of their backwardness in education and the steps taken by the Anjuman in ameliorating the condition of Muslims particularly in the field of education. The activities of the *Anjuman-i-Nusrat-ul-Islam* have been examined in their religious and social character. The role which the Anjuman played in fighting for social, economic, educational and even political rights of the Muslims has been analysed. This reform movement was significant in so far as it created social and political consciousness among the Muslims.
In Chapter Fourth, Anjuman-I-Ahl-i-Hadith attempt has been made to highlight the evil customs that had crept over the generation into the Muslim society of Kashmir. The factors responsible for polluting the purity of Islamic philosophy have also been analysed. This chapter also sheds light on the activities of the Ahl-i-Hadith to bring the Muslims of Kashmir to toe the fundamental line of Islam. Moreover, the successful efforts of the Ahl-i-Hadith in establishing schools for imparting religious education to Muslims have not been lost sight of.

In Chapter Fifth, The Arya Samaj, a brief background of the Arya Samaj in India has been discussed. The reaction of the Pandits towards the Samaj has also been brought out. The role of Samaj in alleviating the condition of Pandits particularly women has been discussed in detail. Even the political character of the movement has been carefully examined.

Chapter Sixth, Women's Welfare Trust and the Women's Welfare Association deals with the position of the women. The efforts made by the Kashmiri Pandits on one hand and the government on the other to remove the tide of ignorance among the women have been fully examined and pointed references have been made to the results of these efforts. The Trust opened a number of schools both for the Hindu and Muslim girls. It also established adult education centres for women.

Chapter Seventh entitled Fraternity Society examines the organisation of the young educated Pandits in its social character. The formation of the Fraternity Society was the result of continued and unbridgeable differences between the conservatives.
and radicals in the Sharm-e-Jahba which ended in an open schism towards the third decade of the present century. This organization worked for the eradication of evil customs deep rooted in the bandit society.

Chapter eight, entitled the Yuvak-Jahba deals with this Kashmiri bandit organisation and its reaction to the political disturbances that took place on July 13, 1931. In this chapter the political uprising of July 13, 1931 and its impact on the bandit society is discussed at some length. The role the Kashmiri bandit leaders played in protecting the economic and political interests of their community has been discussed at length. Moreover, this chapter sheds light on the social reforms initiated by the Yuvak-Jahba.

In Chapter Ninth, entitled Conclusion a resume of the entire thesis has been given after full examination of the facts and events. At the end of the thesis some of the appendices have been added, which throw light on certain aspects of the subject. Some of the appendices contain original documents viz., letters and representations.

The project posed a number of problems particularly in connection with the source material, because there appeared general dearth of material bearing on the subject. Moreover such material in whatever quantum would be available could not be obtained because of the profound reluctance on the part of the owners. Obviously, it was a very exacting experience to go from
door to door in search of material relevant to the project. It was in this context that need for field work became imperative. Some of the stalwarts among the reformers are fortunately still among us and contacts with them resulted in information, which has been gainfully utilized. Thus among the sources from which material relevant to the project has been drawn, the most important ones are:-

A minute book of the activities of the Anjuman-i-Augerat-ul-Islam maintained at the Islamia College Srinagar. It is in the manuscript form and faithfully records the day to day development of the Islamic school run under the management of the Anjuman-i-Augerat-ul-Islam. It was found to be extremely useful in respect of the Muslim education and consequent advancement of the Muslims. The record dates back to 1899 A.D. the time of the inception of the Anjuman and is upto date with out any left up.

An equally important source comprises a series of well over two dozen publications of Ahl-i-Hadith which trace the foundation and growth of the Ahl-i-Hadith movement in Kashmir. These publications give an insight into the various conflicts—pressures and pulls, strains and stresses—which the organisers of the movement had to undergo. The orthodox Ulama and Mujjawirs reacted very sharply to the functioning of the Ahl-i-Hadith and the record gives an unmistakable account of these reactions.

The 4 volume set of Sir Chulam Jeelani Shah (in four volumes) particularly its volume II has been found to be most invaluable in the context of the growth of Ahl-i-Hadith movement in Kashmir.
An important source of information was found in the Diaries of Mirza Saif-ud-Din, particularly its volume. The diaries are the reports written for the British Resident in Punjab on the administration of Maharaja Gulab Singh and the Maharaja Ranbir Singh in Kashmir since November, 1846, establishment of the Dogra dynasty in Jammu and Kashmir. The diaries for the period 1846-1858 were written by Mirza Saif-ud-Din. There is a gap from August 1858 to December 1859 and no diary is available for the year 1859. The diary for the year 1860 is written by Mirza Samer-ud-Din, brother of Mirza Saif-ud-Din and from December 12, 1860 to 1861 is written by their youngest brother Mirza Nooy-ud-Din. The diaries are in manuscript form and are contemporary to the period of study of this project. The particular volume referred to here provide adequate information on the socio-economic condition of the people which formed the background of the Reform Movements.

Some information relevant to the project was obtained from the published document (though rare now) entitled Kashmiri Hindus and the Recent Disturbances, 1931. This document was prepared under the aegis of the Yuvak Sabha and presented to His Highness by Pandit Veer Nath Desai.

Bulk of the material was obtained from the official records of the contemporary period. These records are available with the research and publication department of Jammu and Kashmir government at Srinagar and the State Archives at Jammu. Some of the relevant records is available at the National Archives of India, New Delhi also.
Last but not least a number of social reformers, leaders of various communities and acquainted persons including journalists were interviewed and information thus collected has been utilized in the preparation of this thesis.

It is very relevant to point out here that an attempt has been made to apply comparative and critical method in the analysis and examination of the material used in the preparation of this project. It is hoped that the results of the research as embodied in the thesis will meet the requirements of the scholars and students interested in the study of socio-religious reform movements in Kashmir.