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Kashmir Under The Hindu Rajas

Kashmir under the Hindu Rajas - Munshiram Manoharlal Jab Hindu raja ka patan hua, Hinduon ka bhi patan hona shuru hogaya (Till there was a Hindu ruler in Kashmir, both Hindus and Sikhs were safe. When the Hindu ruler was gone, Hindus also witnessed a downfall),” said the Uttar Pradesh Chief Minister. He further said, “Aaj wahan ki sthiti kya hai? Koi apne ko surakshit bol sakta hai? Kashmir was peaceful under Hindu ruler: Yogi - The Kashmir ...

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Kashmir during this time, first taking refuge and then serving under Kashmir's Hindu rajas of the time Kashmir was eventually conquered by Islamists in 1323 CE and large segments of its population was forced into Islam by the end of the 16th century In the early 14th century, Kashmir was in the midst of massive political upheaval with many rival

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The Dogra dynasty was a Dogra Hindu dynasty that formed the royal house of Jammu and Kashmir. The founder of the dynasty, Gulab Singh, was an influential noble in the court of Maharaja Ranjit Singh of Lahore, while his brother Dhian Singh served as the prime minister of the Sikh empire. Appointed by Ranjit Singh as the hereditary Raja of the Jammu principality, Gulab Singh established his supremacy over all the hill states surrounding the Kashmir Valley. After the First Anglo-Sikh War in 1846, u

Dogra dynasty - Wikipedia

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Hari Singh was born on 23 September 1895 at the palace of Amar Mahal, Jammu, the only surviving son of Raja Amar Singh Jamwal, the brother of Maharaja Pratap Singh, then the Maharaja of Jammu and Kashmir in a Dogra Rajput family. Since the Maharaja had no issue, Hari Singh was heir to the throne of Jammu and Kashmir.

Hari Singh - Wikipedia

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The narration left by Kalhana, who may be called the father of Indian history, was taken up by Jonaraja. He again was followed by his pupil Shrivara: and Shrivara's work was continued by Prajyabhatta. It is not generally known that Prajyabhatta left his work incomplete, and that it was taken up by Shuka who brought the account of Kashmira to the time when the country was conquered by Akbar, and it ceased to be an independent kingdom. The works of all these authors have been translated in the volume now presented to the public. To judge from the imperfect texts of these works published by the General Committee of Public Instruction, and the Asiatic Society of Bengal, it seems that the later authors have greatly improved Kalhana's method of writing history. They are clear and perspicuous and events are narrated consecutively, so that the whole narration runs in one continuous flow. No one can be more alive to the defects of the translation than the translator himself. He is however the first to translate these valuable records into English, and he hopes that the public will view his performance with the indulgence due to a first attempt of difficult work. It is to be regretted that the last of the works mentioned above has been very carelessly edited. Portions of the narrative have got inserted in wrong places so as to interrupt the flow of the narrative and to render the meaning in those places unintelligible. The translator has tried his best to put these intruding fragments into their proper places. He has however not been able to find the proper places of three unimportant and uninteresting stories, which he has put in appendices. It must be mentioned that valuable as the writings of these

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authors are from a historical point of view, in the absence of any other history of the country they relate to, we cannot unhesitatingly accept their estimation of persons and events when we remember that they were, what may be called, court pundits, and depended on the smiles of kings, whose accounts they wrote, for almost everything they had in the world. It is not unlikely that they often had to read out their writings in court. We almost always find that they begin the account of a king by extolling his virtues to the skies, and we may be sure that they never wrote their censures on any king till he was dead or deposed. A strict impartiality of opinion cannot be expected from such writes. A true history cannot be written when the writer has a purpose to serve other than writing

Disputed between India and Pakistan, Kashmir contains a large majority of Muslims subject to the laws of a predominantly Hindu and increasingly "Hinduized" India. How did religion and politics become so enmeshed in defining the protest of Kashmir's Muslims against Hindu rule? This book reaches beyond standard accounts that look to the 1947 partition of India for an explanation. Examining the 100-year period before that landmark event, during which Kashmir was ruled by Hindu Dogra kings under the aegis of the British, Mridu Rai highlights the collusion that shaped a decisively Hindu sovereignty over a subject Muslim populace. Focusing on authority, sovereignty, legitimacy, and community rights, she explains how Kashmir's modern Muslim identity emerged. Rai shows how the princely state of Jammu and Kashmir was formed as the East India Company marched into India beginning in the late eighteenth century. After the 1857 rebellion, outright annexation was abandoned as the British Crown took over and princes were incorporated into the imperial framework as junior partners. But, Rai argues, scholarship on other regions of India has led to misconceptions about colonialism, not least that a "hollowing of the crown" occurred throughout as Brahman came to dominate over King. In Kashmir the Dogra kings maintained firm control. They rode roughshod over the interests of the vast majority of their Kashmiri Muslim subjects, planting the seeds of a political movement that remains in thrall to a religiosity thrust upon it for the past 150 years.

The advent of Islam in medieval Kashmir gave birth to a narrative that describes forcible mass conversion of Hindus, eviction of local people and wanton demolition of religious symbols. A minority of Kashmiri Brahmans and their progeny who did not convert to Islam built and successfully perpetuated this narrative over the centuries. Following the eruption of armed insurgency in Kashmir and mass migration of Kashmiri Pandits in 1990, this community narrative has turned into the Indian mainstream view on Kashmiri Pandits. Kashmir: Exposing the Myth behind the Narrative challenges the existing narrative. It exposes many fallacies used to uphold this narrative and dissects the work of historians that has sustained ahistorical perceptions over a long period of time. By linking history to the present, the

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book facilitates an understanding of the situation today.

Provides an up-to-date guide to over 300 developed or emerging national groups worldwide, some of whom are poised to shape the world of tomorrow.

Kashmir is renowned throughout the world for its beauty- for the girdle of snowy mountains which surrounded the lovely valley, for its rivers and lakes and its primeval forests, and for its moderate temperature. Kashmir was a centre of knowledge and education since the time of its habitation by humans. With the advent of the Aryans, ancient Kashmir produced scholars of the Vedas, and once Sanskrit emerged as the literary language, Kashmir's took its study and learning to great heights, producing mature and renowned scholars of Sanskrit. Kashmir has a tradition of recorded history dating back to the times when history as an organized study was unknown in most of the civilized nations of today. There has been no serious attempt to delineate the economic life of people of Kashmir in the early period. The overemphasis by earlier scholars on political history had led the neglect of social history in general and economic life in particular. The aim of the present study is to give a comprehensive picture of economic life of Kashmir prior to medieval times. The information for this work has been derived from, literary works, epigraphical evidence, sculptural and archaeological data, and accounts of foreign travellers and historians.

Nationalism is a mighty force in the 21st century. It has not been so politically significant since prior to World War I. While current trends tilt toward regional economic groupings, national identity—and demands for greater political and economic autonomy—has created a national, regional, and international groundswell since the end of the Cold War. An expanded sequel to Minahan's award-winning guide to some 200 groups, *Nations Without States: A Historical Dictionary of Contemporary National Movements* (1996), this book provides an easy-to-use, accurate, and up-to-date guide to over 300 developed or emerging national groups worldwide. Providing fuller historical profiles of each group, this is the definitive reference on the nationalism and national groups that helped shape 20th century politics—and will likely shape the politics of tomorrow. Included are numerous new national groups that have emerged since the publication of Minahan's 1996 book. Many of these remain unknown outside of their own regions. Others make headlines. The evolution of each group is traced from its earliest history to the present day, making the book an indispensable reference for those wishing to understand the world's growing multitude of national groups.

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A pioneering and comprehensive study of the historical imagination in Kashmir, this book explores the conversations between the ideas of Kashmir and the ideas of history taking place within Kashmir's multilingual historical tradition. Analysing the deep linkages among Sanskrit, Persian, and Kashmiri narratives, *Kashmir's Contested Pasts* contends that these traditions drew on and influenced each other to imagine Kashmir as far more than simply an unsettled territory or a tourist paradise. By offering a historically grounded reflection on the memories, narrative practices, and institutional contexts that have informed, and continue to inform, imaginings of Kashmir and its past, the book suggests new ways of understanding the debates over history, territory, identity, and sovereignty that shape contemporary South Asia.

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