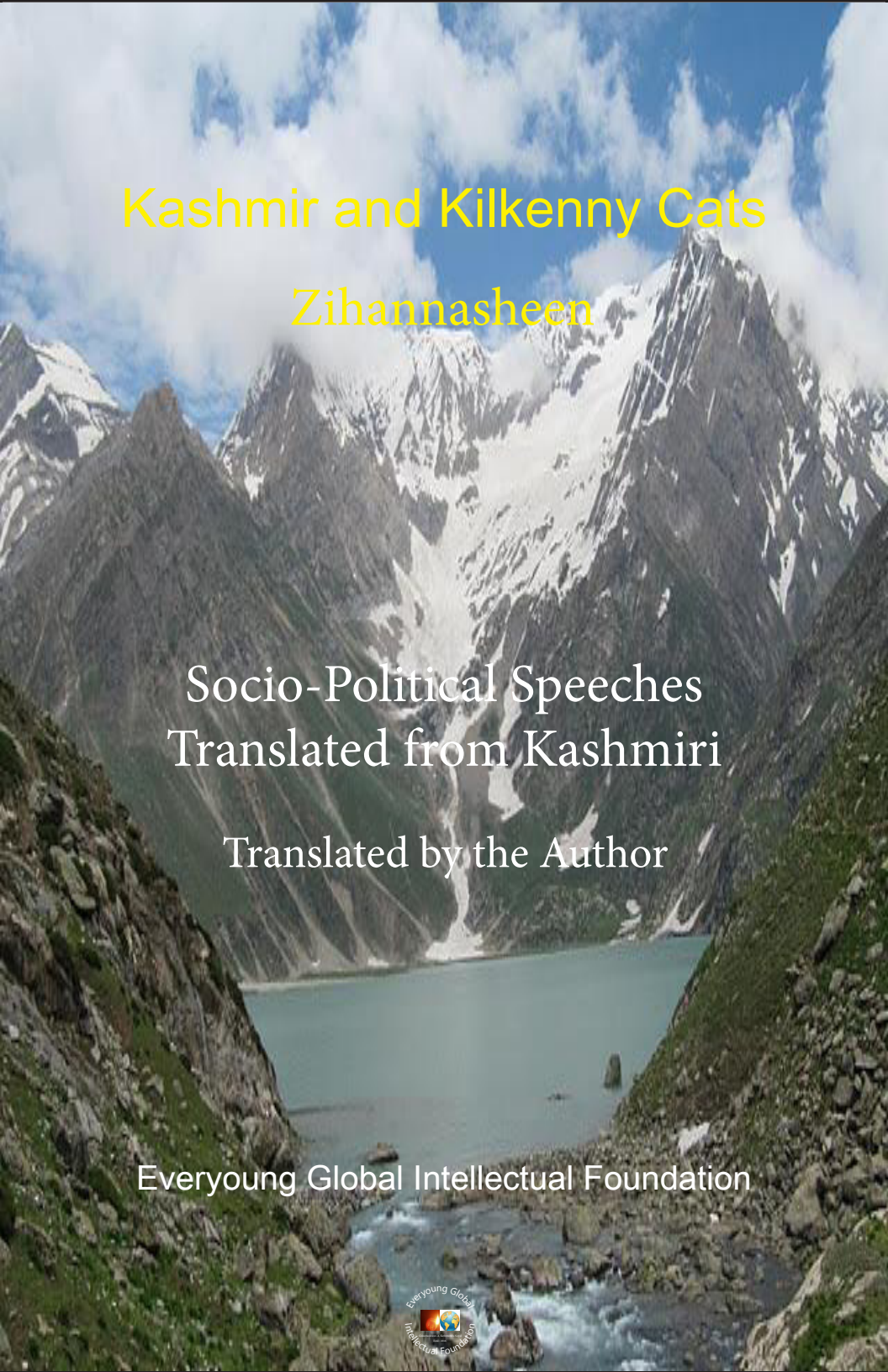

Kashmir and Kilkenny Cats

Zihannasheen

Socio-Political Speeches Translated from Kashmiri

Translated by the Author

Everyoung Global Intellectual Foundation

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A Bolshevik socio-scientific explanation of the cultural, economic, political and educational history, events and movements in Kashmir since CE 1914.

To
Late Comrade Chaman Lal Kantroo: the Simple, Brave, Sensitive, Honorable, Integral, Learned, Sacrificing and Revolutionary Soul of the Workers' Kashmir.
And Late Comrade Hushiar Singh: the Simple, Brave, Sensitive, Honorable, Integral, Learned, Sacrificing and Revolutionary Soul of the Workers' Jammu.
And to all those Mothers and Fathers—on every side—that lost their Children;
and to all those Children that lost their Fathers;
and to all those Ladies that lost their Husbands.

What is the yield of his intellect,
whose eyes are bereft of any moisture?
Disgrace is his prestige,
infamy is his shrewdness.
The awakened heart is verily the one
that wakes up others too;
The wakeful that lulls others to sleep is termed a Sorcerer

Abdul Ahad Azad

Preamble

Analysis, Speeches and Books about Kashmir and its Social Catastrophes and Tragedies—past and present—as well as about its natural and human beauty, are many; but exposition thereof through the Bolshevik point of view, treating Kashmir as a part of the world, rather than being held for a problem and solution thereof in itself or in any particularly singular wickedness or benevolence of the Indian and Pakistani establishment, has been completely absent.

Treatment of Kashmir as a victim as well as a representative of the world-reality has not been known so far.

Kashmir and Kilkenny Cats is an attempt at that. It is the English translation of Seven Kashmiri Speeches by the author, six of which are on the youtube.com.

It is a modest attempt at the socio-scientific analysis of the bygone past and fast fleeting present (uncontrollably; towards global social suicide—as the author sees it).

Despite all the odds in favor of the global imbecility and devastation, this work aims at overcoming the local and international impasse, wretchedness, irresponsibility, poverty and prospects of catastrophes and tragedies.

It stands for the welfare of humanity, other species and the natural environment worldwide—but it is against the present and past "supreme, wisest and ever-flawless" people on earth.

In other words, it is in struggle against savagery, barbarism, slavery, feudalism, capitalism and imperialism; and it also announces a serious fight against those for who more important and worthier than their own, their parents', sons', daughters', grandchildren's, all descendants', every friend's, every neighbor's and

all contemporaries' lives and welfare are their own lordship, comforts, wealth, and power in the current fast-fleeting socio-cultural and economic conditions; or for whom the purpose of life is to kill and die for the grace of their Tribal Heroes, Lords, Kings, etc., of the Barbarian Times, some of who died naturally and some of who were murdered in cold blood… or for who Idols, Temples, Deities, Ruins, Ideas, Nakedness, Ashes, Chants, etc., of the Savage Times and Noises of the Current Times are far more important than any rational, healthy and cultured manner of learning, understanding and living.

The translations of the poems and texts from Iqbal, Faiz, Sahir Ludhianivi, Majaz, Maqbool Shah Kralwari, Mehjoor, Abdul Ahad Azad and Dr. Javeed Iqbal, quoted in this book, are italicized. Their originals in Urdu or Farsi or Kashmiri with their Hindi and/or Urdu translations are given in the endnotes. The Kashmiri poems of Abdul Ahad Azad and Maqbool Shah Kralwari and the Urdu and Hindi translations thereof are not incorporated in the endnotes. The English sources of quoted texts are usually given at the end of the text itself or with the text itself.

Zihannasheen

June 15, 2016

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Zihannasheen

b. 09/26/1959

Alienation and desperation are directly proportional to **privatization** or the selling or bestowing of all things possible, like air, water, brooks, streams, oceans, hills, mountains, jungles… public land, health services, educational institutions, public services, roads, railways, airlines, ships, etc., to private individuals or clubs; to use all these things as it pleases their compulsions, needs or caprices or rational or irrational desires. Privatization is also the driving of the herd of the "intelligent", "diligent", "rich", corrupt, inhuman and asocial individuals towards the "mission" of harboring the hope of becoming the owners of estates, mansions, palaces, industries, services, etc., and thus becoming the lords of the earth and masses. In short, it means the fore-sale of the children, grandchildren, and great-grandchildren of the vast majority of people to private owners or their descendants to dispense with them as it pleases their senses of mercy, fancy or requirement.

For Mass Wisdom

First Speech to the Kashmiri Public
Kashur Khatab 1
(https://www.youtube.com/watch?v=gGXAZEinxp4)

Good Day!

The Purpose and Patience

This speech is not a request for your votes; it is an attempt to repay the debts to the people and the place.
It is also an attempt to initiate measures for mass-awareness, mass-wisdom and better world.
“The present generation is like those Jews that were led by Moses through the wilderness. It not only must conquer a new world, it must go down to make way for those that will be better able to cope with its problems.”
Jews had to go half-starving for forty years through wilderness; the present generation goes socially, culturally and spiritually starved or half starved through general forlornness, desperation, mechanization, perversion and adoration of world robbery and lack of strength and support.
In these very conditions comes the following verse of Iqbal to mind:

The man of strong character, the master of himself
Finds world’s disposition favorable to his pursuit.
If the world does not favor his quest,
He fights with the Heavens;
He uproots the foundation of the prevalent;
He creates a new order of the elements.[1]

This speech or essay is a bit long—because it incorporates many essential things—but the people that have borne so many miseries, murders, atrocities, subjugation, oppression, isolation, plight, helplessness and disgrace for so many centuries, should have the requisite patience to spend some time for their own and their descendants' welfare.
A pain of the current times was expressed by Sahir Ludhianivi in the following words:

There is a crowd of infamy at every step
Festivals of disgrace prevail at every turning
There is neither any friendship, nor formality, nor loveliness, nor warmth
Nobody stands for anybody, everyone is forlorn nowadays.[2]

In Kashmir, India, Pakistan and Afghanistan in particular and the entire world in general, there is a great vacuum caused by the lack of any type of scientific analysis about what is bygone; what is going on; what is likely to happen if the beaten down, well established track is pursued continuously; and what is desirable and rational or what ought to happen from the perspective of aspiration for freedom, justice, development and really civilized human society and culture for all, and not merely for the one percent masters of slavery, robbery and wars.
There is a great mass of fertile land blazing in the horrid heat of pollution and perversion, where the fundamentals of life—fresh air, clean water, wholesome food, safe shelter for living beings, clothes or fig leaves for covering immodesty—and even the rudimentary needs of culture, for example, privacy from public view while unburdening themselves of the bodily discharges, right to a free place in the graveyard or right to cremation after death, etc.—are nowhere visible. The

advanced things of life, right to the equal distribution of the fruits of knowledge, science, technology, and human labor and services, right to creative employment for all, etc., are unimaginable for the vast majority of people at present.

Alongside the extraordinary chaos of this landmass governed, ungoverned or misgoverned by *jinns*, poltergeists, demons and spirits since times immemorial, there is also a piece of land: nauseatingly moist with too many tragedies from the beginning of human life; held in the murderous clutches of a continuous, dark, biting, cold night; with its lamps' oil all spent up and with its burnt wicks flickering in announcement of their impending doom.

Amidst all this brutal chaos, is a brook, an ever overflowing brook of tears—the tears of particularly the mothers of those Kashmiri youths and children that have been murdered or wounded for their lives; the tears of their fathers, grandparents, sisters, wives and children; the tears of the families of those people that have been lured, raped, deceived or sold; the tears of the old, helpless mothers, fathers, wives and children of those young Indian soldiers that have been killed or crippled; and the tears of particularly the socially gagged mothers of those young boys of Pakistan that sold their lives to Mullahs, feudal lords, warlords and businessmen in order to escape from the horrid wretchedness prevalent in their families since the beginning of time and, more particularly, since Alexander's campaign of robbing their houses began more than two thousand three hundred years ago.

This brook passes through hills and dales, and upon pebbles and stones cemented together compactly by traces of soil and sand. It flows in the open. There is still, suffocating, chilling, sickening and deadening air all around it. There is also some free space along its path. The sun—when it shines—sees all the ditches, puddles and currents through its course. It

also watches the scattered remains of those that once were children and young men, after having been born as human babies with terrible travails to their mothers in which some of their mothers lost their good health or their lives as well.
This place is uncultivated. It is in the dire need of culture.
It will be a grave injustice and insult to the fallen or wounded, as well as to their families, if commercial farming, commercial horticulture, commercial religion, commercial politics, commercial art, commercial knowledge or any other type of commercial commodity of self-interests, in opposition to general welfare, is implanted here. Commerce, since its beginning to the present time, means intrigue, exploitation, unequal exchange, injustice, wars and massacre of soldiers and others by one another.
The place is good for roses—and here is this stem-cutting being planted—being planted with the hope that the frozen land will thaw; and the stagnant, suffocating, chilling and appalling air will see a breeze one day; old air will rush off, pleasant new air will take its place… and this stem will grow into a shrub, multiply, and bloom in the due course of time, and the fragrance of Kashmiri roses will spread across all borders.
Poet Mehjoor's assertion comes to one's mind here:

Kashmir verily will wake up the East at the proper time
You have to bring this call to the ears of all Kashmiris
Mehjoor pours wine into the goblets; this liquor is of love for everyone to partake of
This beverage has to be distributed among kinsfolk and the unacquainted!"[3]

In support of this message he asserted:

Listen to Mehjoor! You'll get the clue to knowledge
True awareness is not with the Priests and Mullahs[4]

The Current Conditions

An ocean of the spill of vitriol, rancor, rant and blames and counter-blames has been in an unending deluge for centuries so far—it has produced no tangible advance towards any rational and dependable understanding of the phenomena prevalent locally or globally. The conditions have merely worsened.

What is going on in the world? And why does it occur? Why are the lions, hyenas and so forth so cruel and crooked that they hunt and devour not only the "peaceful" and beautiful herbivores but also slaughter one another's babies?...

Tigers, Coyotes, etc., give up their power and territories, without murdering one another, just after evaluating their respective situations and balance of power, but Sadam Hussain and Gaddafi chose to be slaughtered along with hundreds of thousands of their interest-groups, well wishers and supporters; they chose to have their entire countries and cities to be devastated—rather than giving up the privileges they enjoyed by benefitting from robbery; and rather than giving up their power—and live the rest of their lives thereafter like other rich people of the world.
Asad and company on one side and anti-Asad uncouth people on the other have taken the same highway of Hell as Sadam and Gadaffi demonstrated…

Are animals more intelligent and rational than the lords, sultans, kings, prime ministers and presidents of backwardness and wretchedness?

The list of pathetic global social conditions is inexhaustible.

A brutal devastation and callousness of families and lives is underway in Egypt, Tunisia, Syria, Iraq, etc.

Ukraine is well set for its worst bloodbath after the second idiotic world war. And, with the New Regime of European Union Masters' and NATO lovers in Ukraine, war is deafeningly knocking at the door of Russia.

School children and their teachers are murdered indiscriminately in cold blood by their peers or others all over the world.
Millions of well-educated, able-bodied and able-minded people have lost their jobs and been rendered redundant for life for "no fault of theirs".

The list of pathetic global social conditions is inexhaustible.

Some years ago, a young man in Pakistan had kidnapped or brought into his control a hundred or more Pakistani children, abused them one by one, murdered them one after another, and disposed of their corpses in some acid. His plea was that he wanted other children's mothers to weep and suffer the same way his mother had suffered during his childhood.

Uncountable people have been forced to flee from their homes and live in the refugee camps in circumstances of violence, murder, rape, usury, misery, hardships, frustration,

lack of educational and health facilities, lack of drinking water and sanitation, etc., all over the world from times immemorial.

And of course, there was also that most gruesome, but not unimaginable or unexpected, rape in a Delhi vehicle in December 2012, before and after which there has been no shortage of equally horrible happenings.

The list of pathetic global social conditions is inexhaustible.

All the happenings, in which two or more people are involved on the same side as criminals or victims, are indicators of the social conditions. It stands to reason that two mad people can't form any alliance to coordinate their activities and execute their plans.

Alienation and Desperation

To understand the cause, prospects ahead and the possible outcome or solution of all these happenings, you need to be clear about the social phenomena of Alienation and Desperation.

Alienation has been confused with renunciation, reclusion, hermitage, saintliness, withdrawal, separation or divorce, Sufi ecstasy, etc., by many people; but Alienation is far from all these things.

Alienation and desperation are two sides of the perpetual socio-cultural and economic disintegration of the society that start in the form of ripples of disappointment, demoralization, deprivation of even the minimum requisite sense of comfort and wellbeing, and that also originate from the prevalence of fear or anxiety in family or amongst peers or in the local

society or the whole country or the entire world in general.
It is the reduction of a person from a higher state of self-esteem, level of contentment, social importance, attachment, involvement, etc., to the lower state.
It started in the form of ripples, and, as the time went by without any fruitful social revolution relevant to the epoch, it attained the power of a million tsunamis combined together.
It has now acquired the potential to lay barren the whole world.

Alienation is the prospective global suicide bombing by a vast majority of people, individually and collectively.

It is the prevalent social condition which has been in vogue, with ever-increasing intensity, for centuries in Europe and America, and for several decades in the big cities of Asia, Africa and Latin America.

Alienation and desperation are directly proportional to **privatization** or the selling or bestowing of all things possible, like air, water, brooks, streams, oceans, hills, mountains, jungles… public land, health services, educational institutions, public services, roads, railways, airlines, ships, etc., to private individuals or clubs to use all these things as it pleases their compulsions, needs or caprices or rational or irrational desires. Privatization is also the driving of the herd of the “intelligent”, “diligent”, “rich”, corrupt, inhuman and asocial individuals towards the “mission” of harboring the hope of becoming the owners of estates, mansions, palaces, industries, services, etc., and thus becoming the lords of the earth and masses. In short, it means the fore-sale of the children, grandchildren, and great-grandchildren of the vast majority of people to private owners or their descendants to

dispense with them as it pleases their senses of mercy, fancy or requirement...

When you and your children and grandchildren are in the dire or mild need of meeting your requirements of living, and the other person has the social resources or resources of life in his possession, he assumes the power of Allah over you and your lives; and you and your descendents must either submit yourselves as slaves to him and depend upon his mercy—for he has the power to starve you to death or drive you lunatic—or you must overthrow that power of his. If you seize the power from him and you don't end privatization, i.e. the system of private ownership, you become a usurper, life will put you in the same condition vis-à-vis other people as you were held in the clutches of earlier. Others in turn will usurp you and the vicious cycle will keep on moving endlessly.

During the previous five or six decades, alienation spread to even the remotest corners of the world, as a natural process of capitalist and imperialist expansion, and it has now taken almost all villages in its murderous paws.
There hardly is any exemption from this catastrophe, except perhaps the tribal areas of Afghanistan, Pakistan and the sanctuaries for the primitive people in different pockets of the world.

Kashmir, particularly the rural Kashmir, was more or less free from this evil up to 1965 or so—despite the annexation and partition of Kashmir in 1947–48 and the consequent refugee problem, social, economic, cultural, political and emotional pangs of separation it engendered, 1965 war, corruption, political and social chaos, lack of economic and cultural planning, etc.

This statement needs elucidation but the anecdote given here is not for romanticizing the backward and poor rural life of the time. It is merely for explaining alienation.

In 1955, there lived two friends, Subhan Tilli and Rehman Tilli in Kashmir. Both were of about fifty years in age, both were poor men with very little land. They extracted oil from mustard, etc., and their mills were driven by bulls. A poorly dressed, undernourished, illiterate and poor Rehman Tilli came to visit his friend, Subhan Tilli, on December 3, 1955. He intended to stay there for a couple of days. After a week or so, he would declare to his friend every night that he must go back to his home the next morning. Every time he would, however, receive the plea, "No. Please! Not tomorrow…"
Days went by. Rehman Tilli eventually got up in the morning of January 19, 1956, to leave for his home. With a *Khraw* [wooden sandals] for his footwear, Subhan Tilli started walking with him to see him off. The path of ten kilometers up to Rehman Tilli's village was filled with frozen snow that crunched beneath their *khraws*. Contrary to his intention, Subhan Tilli did not return home after seeing off his friend. He went all the way conversing with his friend till they reached Rehman Tilli's home. The arrival of *Shiv Ratri*[1] only made Subhan Tilli to return to his home on February 4, 1956 or so.

Despite their absolute ignorance about the world reality, despite their poverty and hardships, these two men did not know any alienation or desperation. They were not afraid that one would develop any illicit relation with another's wife or sister; or would rape, abuse or abduct anyone of his small children. They were free from innumerable anxieties and

1 A festival of Hindus, which is celebrated as the end of the murderous cold of winter by Kashmiri Pundits.

concerns that modern people are endlessly suffering from… They had their social identities, values, prestige, relations and integrity that kept them steady. They were as rich or as poor as the general mass of people in their villages. They were known to everybody in their own and other adjoining villages. They had autonomy over themselves and their mutual relation. Their sense of judgment had not deserted them. Their sense of discipline and manners was firmly intact. They had not acquired the attributes of bestial rationale. Their sense of security was overwhelming because they had a rational understanding about their respective places in the society. They were bound in a system of social cohesion.
Despite extreme hardships, despite the deplorable history, social harassment, victimization, plunder, malnourishment, partial starvation, overwork, harsh taxation and treatment, *corvée* (forced unpaid labor known as *Begar*) of many centuries, despite the total lack of health and educational facilities, despite the life-expectancy of mere 27 years, despite the literacy rate of just 5%, and despite the electricity generation as petty as 5 MWs, the masses of Kashmir were bubbling with hope. And National Conference with its announcement of Naya Kashmir Program in 1944 itself, and implementation of land reforms and other measures soon after 1947, had actually produced a social miracle.

It is no wonder that Shiekh Muhammad Abdullah was loved by the masses far more than anybody else in the entire history of Kashmir. Zainul Abdin Badshah was a King, and like every king, he could not have possibly been free from the fear of being murdered by his cousins and rivals. Cheks were thirsty for his blood; he conquered Tibet and Punjab and spread his kingdom from Peshawar to Sirhind. Shiekh Muhammad Abdullah, on the contrary, was the leader of the

masses themselves. He could not fear for his life while being amongst them.

The **Naya Kashmir Program** and its consequences deserve full appraisal, because this program was the First Chapter of the Hope of Masses in the entire hopeless history of Jammu and Kashmir. This appraisal shall be done after a few preliminary things are clearly understood.

In the days of the two friends, Subhan Tilli and Rehman Tilli, springs, brooks, streams and rivers supplied water to the villages. It was a social value that nobody would throw any dirty thing into them. Irrigation, water-supply, looking after the commune property, etc., were a collective responsibility of all the people of each area. Transplantation of paddy seedlings in the fields was an activity in which many farmers, males and females, cooperated. They ate, drank and dined together in the evenings during the season of transplantation. The whole village and all relatives of every family participated and contributed through work, consultation, etc., in all good occasions like birth of a new baby, preparations for any approaching marriage, laying of bricks for a new house, baking such bricks in the kilns made for the purpose, etc. Every village stood together and shared grief also in times of adversity like sickness, death of any person, etc.
By and large, everybody inherited the culture of being considerate to the elderly people, sick people, women and children.
All Schools, Colleges, Technical Education Colleges and Universities set-up thitherto were under the control of the government. Teachers, instructors and professors were honorable people for all students as well as others. They had a sense of belonging vis-à-vis the educational institutions in

which they worked. They had a great sense of responsibility towards their students for whom they worked as best as they could. They were adherents of great human values and they were morally upright and blameless. The textbooks were actually secular and really excellent in content. Schools were too distant for many children, however. Many High School students had to walk five kilometers or more from their houses to reach to their schools. Despite this, education was an enjoyable enterprise even when the culture of education was lacking. It was available at very little cost; but many people were too poor to afford even to feed their children. Buying books, uniforms, copies, inkpots, etc., was out of their means or priorities or consciousness. Children had often to do agricultural and domestic chores after and before the school. Besides this, primary education was imparted in Urdu language, which was very hard to understand because students' mother-tongue was Kashmiri. Many intelligent and common children dropped out because of a combination of all these reasons. It ought to be clearly stated here that most of the children were intelligent, and there was hardly any child that could be described as below normal. There certainly was no imbecile found in any school. Eyesight of all children and youths was fine. Their bones were strong because they were physically reasonably active and agile; they did not abuse their minds, bones or bodies as has been forced as fashion upon children these days.

There were no private hospitals those days. Hospitals, wherever they existed, were very poorly equipped. Doctors, however, were highly honored people because, rich or poor, all patients were treated well by them. And, above all, there was no abuse of patients or smuggling of organs or rabid race for profit between medical companies. Medical facilities had not gone out of reach for too many people. Ninety percent of

the people could manage their medical expenses for ordinary ailments.

In Srinagar and other towns those days, the sale depots of fuel, i.e. kerosene oil, logs of firewood, and charcoal used in the *Kangris* [a special pot of baked clay surrounded with wicker-work that Kashmiris wear under a loose and long garment called *Phaeran* to keep themselves warm by placing embers in the clay pot] to negotiate the freezing cold of winters, were not artificially adulterated or inflated in weight by soaking them in water. The Sale Depots did not remain closed, on one or the other pretext, during the scheduled working hours…

It was seventy years ago in April 1944, while the Second Idiotic World War was going on at full swing and the rulers of USA were marching fast towards stunning and terrorizing the world by their prospective acquirement of atom bombs, Raja Hari Singh, the honored member of British Imperial War Cabinet, returned from his European Tour, and his cavalcade (a flotilla of boats on the river Jhelum) approached *Mujahid Manzil*, the headquarters of the National Conference. Sheikh Mohammed Abdullah greeted him and gave him a memorandum that came to be known as the Naya Kashmir Program. The program must immediately have sent shudders through the spines of all the monsters of the world. The prospective lords of atom bombs, the aspirants and potential winners of the second world war booty and territory, the existent British servants or Rajas of the 540 odd petty states of Hindustan, the so-called fathers of the nations of India and Pakistan, the leaders of “Quit India Movement”, the leaders of the “Separate Homeland for Muslims”, all British Agents, all Running Dogs of Imperialism, all constructors of mansions upon the heaps of human carcasses, etc., must have been

shocked and enraged. They could never, even in their terrible nightmares, have imagined that Jammu, Kashmir and Ladakh, with its literacy rate of less than 5%, could think of such an advanced program even under such harsh conditions.

Jammu and Kashmir, at the time, was an independent country ruled collectively by the British Colonialists and their serviceman, Raja Hari Singh.

The First World War of Capitalists

Before the appraisal of Naya Kashmir Program, it is necessary to understand the historical conditions of the time and the nature of Jinnah's Muslim League and Gandhi's and Nehru's Congress—because no proper analysis or understanding of the current local or world situation is possible without going a hundred years back to the First World War. And it is all the more important today to be aware about it because India, Pakistan, Bangladesh, Afghanistan, Iran and so forth are fast marching towards the prospects of both famines and wars.

At the beginning of the twentieth century, there were three types of countries. 1) The Capitalist Countries of Western Europe, United States and Japan; 2) The countries like Austria, Balkans and Russia which were less developed capitalistically; and 3) Semi-colonies like China, Persia and Turkey and the colonies including Hindustan, etc. More than half of the world's population lived in the colonies and semi-colonies.

The fate of the world's people was in the hands of the Developed Capitalist Countries' Capitalists and Workers' response to capitalism in those and rest of the countries.

The greatest working class woman in the entire history of humanity so far, Rosa Luxemburg, writes in her Junius Pamphlet:

“Mass murder has become a monotonous task… while profits are springing, like weeds, from the fields of the dead… “Business is flourishing upon ruins. Cities are turned into shambles, whole countries into deserts, villages into cemeteries, whole nations into beggars, churches into stables;…every sovereign, by the grace of God, is called a fool, an unfaithful wretch, by his cousin on the other side; every diplomat calls his colleague in the enemy’s country a desperate criminal...Shamed, dishonored, wading in blood and dripping with filth, thus stands the capitalist society… as a roaring beast, as an orgy of anarchy, as a pestilential breath, devastating culture and humanity—so it appears in its all hideous nakedness…

“The world had been preparing for decades, in broad daylight, in the widest publicity, step by step and hour by hour, for the World War.

“As early as 1880… England secured control of Egypt and created for itself, in South Africa, a powerful colonial empire. France took possession of Tunis in North Africa and Tonkin in East Asia; Italy gained a foothold in Abyssinia; Tsarist Russia accomplished its conquests in Central Asia and pushed forward into Manchuria; Germany won its first colonies in Africa and in the South Sea, and the United States joined the circle when it procured the Philippines with ‘interests’ in Eastern Asia. This period of feverish conquests has brought on, beginning with the Chinese-Japanese War in 1895, a practically uninterrupted chain of bloody wars, reaching its height in the great Chinese invasion, and closing with the Russo-Japanese War of 1904.

“All these occurrences, coming blow upon blow, created new, extra-European antagonisms on all sides: between Italy and France in Northern Africa, between France and England in Egypt, between England and Russia in Central Asia,

between Russia and Japan in Eastern Asia, between Japan and England in China, between the United States and Japan in the Pacific Ocean—a very restless ocean, full of sharp conflicts and temporary alliances, of tension and relaxation, threatening every few years to break out into a war between European powers. It was clear to everybody, therefore, (1) that the secret underhand war of each capitalist nation against every other, on the backs of Asiatic and African peoples must sooner or later lead to a general reckoning, that the wind that was sown in Africa and Asia, would return to Europe as a terrific storm, the more certainly since increased armament of the European States was the constant associate of these Asiatic and African occurrences; (2) that the European World War would have to come to an outbreak as soon as the partial and changing conflicts between the imperialist states found a centralized axis, a conflict of sufficient magnitude to group them, for the time being, into large, opposing factions. This situation was created by the appearance of German imperialism….

"Five times during recent years this War was on the verge of outbreak….

"In the summer of 1914 Germany was prepared for War, while France was still laboring over its three years military service program, while in Russia neither the army nor the naval program was ready. It was up to Germany to utilize the auspicious moment….

"War is a methodical, organized, gigantic murder. But in normal human beings this systematic murder is possible only when a state of intoxication has been previously created…

"In the murderous spirit that took possession of German Public during the first weeks of the War everything seemed credible. The German populace believed that Belgian women had gouged out the eyes of German wounded, that Cossacks

ate tallow candles, that they had taken infants by the legs and torn them to pieces…"
Rosa Luxemburg's words are closed here for the time being.

As is clear from the great writers, thinkers and analysts of that period, Capitalism had metamorphosed in Western Europe, USA and Japan through the period from 1880, and it had turned into a new stage which is called **Imperialism.**

The Era of Imperialism and its Features

During a long period after colonization of various countries, western rulers demolished even the primitive local industries in their colonies. They brought colonies into commodity exchange but not into the capitalist production. For example, there were textile industries particularly in Gujrat (in Hindustan) and some other states prior to colonization, they were systematically destroyed by the British Rulers in order to take the raw material to their industries in Europe and bring back the cloth for sale in the Indian market.
Imperialism changed this style of robbery and vile abuse of power to new ways.
By about CE 1900, Free Competitive Capitalism in Europe had grown far beyond its natural limits. It had got a sort of Elephantiasis that made a portion of its Western part of body swell to gigantic proportions. **Its features were:**

1. Concentration of Production and Monopolies, which, for example, means one percent of the big industries meant everything; while millions of small enterprises were reduced to nothing. This one percent utilized three fourths or more of the total electric power. It also means that instead of ten million farmers doing the farming for a country with title to their agricultural lands in their hands, there now were just one thousand or one hundred or less prominent title

holders, equipped with machines that reduced the number of agricultural workers; while millions of other small ones counted for nothing.

2. Fusion of Bank and Industrial Capital, which means that Banking became concentrated in a small number of establishments that got command over the whole money capital of all the capitalists, means of production, and sources of raw material in the given country or a number of countries. It also means that instead of a hundred thousand pawnbrokers or usurers racking their minds about how to fleece their religious or non-religious brothers, sisters, friends, neighbors, acquaintances and all those that could possibly come in contact with them and have anything in pocket or possession or control or title to, and needed a loan or safeguard for the money in their possession, there now were managers and officials doing this work for a few unknown extraordinarily gigantic pawnbrokers or usurers, who reduced and regulated the rate of usury on the national and international levels.

   This gave an immense power to the Big Banks. They now came to know about the worldly worth of everybody in all the nations.

3. Establishment of Financial Oligarchy, this means that the Chief of some Concern controls the Mother Company; this Mother Company reigns over the Subsidiary or Daughter Companies, which in turn control Grandchild Companies. In this way, it became possible to dominate immense spheres of production with comparatively small capital. It increased the power of monopolists enormously and enabled them to resort with impunity to all sorts of shady and dirty tricks to cheat the public through balance-sheet juggleries in joint-stock companies, etc. For example, in a certain year about hundred years ago, fifty persons

representing a capital of eight hundred thousand Franks, could control two thousand million Franks deposited in four Banks.

4. Export of Capital, which implies what the World Bank, Asian Development Bank, etc., are doing nowadays. During Free Competitive Capitalism, Masters of Industrialized Countries exported goods. A superabundance of capital accumulated in advanced countries by this export and by half-starving the workers in these advanced countries and keeping them at the lowest standard of living. This superabundance of capital had to be invested somewhere. Backward countries served now for the readymade markets for this as well. Price of land, raw material and wages were low and capital was scarce in these countries. So the profits were high.

   Rosa Luxemburg has described this phenomenon in a clear and comprehensive way, you only have to replace Turkey by Jammu and Kashmir, India, Pakistan, Bangladesh, Iran, Afghanistan, etc., to understand what our ancestors, landlords or surfs, have borne just a hundred or less years ago. This extract is a bit long but it is particularly important for those that have been lamenting for more than sixty years now about the land reforms and the abolition of monarchy.

   Here is Rosa Luxemburg speaking:
   "Turkey became the most important field of operations of German imperialism; the Deutsche Bank, with its enormous Asiatic business interests… became its pacemaker. In the 50's and 60's Asiatic Turkey worked chiefly with English capital, which built the railroad from Smyrna and leased the first stretch of the Anatolian railroad, up to Ismid. In

1888 German capital appeared upon the scene and procured from Abdul Hamid the control of the railroad… and the franchise for the new stretch from Ismid to Angora and branch lines to Scutari, Brussa, Konia and Kaizarili. In 1899 the Deutsche Bank secured concessions for the building and operation of a harbor and improvements in Hardar Pasha, and the sole control over trade and tariff collections in the harbor. In 1901 the Turkish Government turned over to the Deutsche Bank the concession for the great Bagdad railroad to the Persian Gulf, in 1907 for the drainage of the Sea of Karaviran and the irrigation of the Koma plain.

“The reverse of this wonderful work of ‘peaceful culture’ is the ‘peaceful’ and wholesale ruin of the farming population of Asia Minor. The cost of this tremendous undertaking was advanced, of course, by the Deutsche Bank on the security of a widely diversified system of public indebtedness. Turkey will be, to all eternity, the debtor of Messrs. Siemens, Gwinner, Helfferich, etc., as it was formerly that of English, French and Austrian capital. This debtor, now, was forced not only to squeeze enormous sums out of the state to pay the interest on these loans, but, in addition, to guarantee a net income upon the railway thus built. The most modern methods of transportation were grafted upon a primitive, in many cases purely agricultural population. From the unfruitful soil of farming sections that had been exploited unscrupulously, for years, by an oriental despotism, producing scarcely enough to feed the population after the huge state debts had been paid, it is practically impossible to secure the profits demanded by the railroads. Freight and traveling are exceedingly undeveloped, since the industrial and cultural character of

the region is most primitive, and can improve only at a slow rate. The deficit that must be paid to raise the required profit is, therefore, paid by the Turkish Government in the form of a so-called kilometer guarantee... As bond and surety that the subsidy will be paid, the Turkish Government has handed over to the representatives of European capital, the so-called Executive Board in control of public debt, the main source of Turkish national income, which has given to the Deutsche Bank the right to collect the tithe from a number of provinces. In this way, for instance, the Turkish Government paid, from 1893 to 1910, for the railroad to Angora and for the line from Eskishehir to Konia, a subsidy of about 9,000,000 Francs. The tithes thus leased by the Turkish Government to its European creditors are ancient payments rendered in produce, such as corn, sheep, silk, etc. They are not collected directly but through sub-lessees, somewhat similar to the famous tax-collectors, so notorious in pre-revolutionary France, the state selling the right to raise the amount required from each *Vilayet* (province) by auction, against cash payment. When the speculator or company has thus procured the right to collect the tithe of a *Vilayet*, it, in turn, sells the tithe of each individual *Sanjak* (district) to other speculators, who again divide their portion among a veritable band of smaller agents. Since each one of these collectors must not only cover his own expenses but secure as large a profit as possible besides, the tithe grows like a landslide as it approaches the farmer. If the lessee has been mistaken in his calculation, he seeks to recompense himself at the expense of the farmer. The latter, practically always in debt, waits impatiently for the time when he can sell his crop. But after his grain is cut he must frequently wait for weeks before the tithe collector comes to take his

portion. The collector, who is usually grain-dealer as well, exploits this need of the farmer whose crop threatens to rot in the field, and persuades him to sell at a reduced price, knowing full well that it will be easy to secure the assistance of public officials and particularly of the *muktar* (town mayor) against the dissatisfied. When no tax-collector can be found the government itself collects the tithe in produce, puts it into storage houses and turns it over as part payment to the capitalists. This is the inner mechanism of the 'industrial regeneration of Turkey' by European capital.

"Thus a twofold purpose is accomplished. The farming population of Asia Minor becomes the object of a well organized process of exploitation in the interest of European, in this case German, financial and industrial capital. This again promotes the growth of the German sphere of interest in Turkey and lays the foundation for Turkey's 'political protection.' At the same time the instrument that carries out the exploitation of the farming population, the Turkish Government, becomes the willing tool and vassal of Germany's foreign policies. For many years Turkish finance, tariff policies, taxation and state expenditures have been under European control. German influence has made itself particularly felt in the Turkish military organization.

"It is obvious from the foregoing, that the interests of German imperialism demand the protection of the Turkish State, to the extent at least of preventing its complete disintegration. The liquidation of Turkey would mean its division between England, Russia, Italy, and Greece among others and the basis for a large scale operation by German capital would vanish. Moreover, an extraordinary increase in the power of Russia, England and the Mediterranean

States would result. For German imperialism, therefore, the preservation of this accommodating apparatus of the 'independent Turkish State,' the 'integrity' of Turkey is a matter of necessity. And this necessity will exist until such time as this state will fall, having been consumed from within by German capital, as was Egypt by England and more recently Morocco by France, into the lap of Germany…

"Germany swore solemnly on November 8th, 1898, in Damascus, by the shadow of the great Saladin, to protect and to preserve the Mohammedan world and the green flag of the Prophet, and in so doing strengthened the regime of the bloody Sultan Abdul Hamid for over a decade. It has been able, after a short period of estrangement, to exert the same influence upon the Young Turk regime. Aside from conducting the profitable business of the Deutsche Bank, the German mission busied itself chiefly with the reorganization and training of Turkish militarism, under German instructors with von der Goltz Pascha at the head. The modernization of the army, of course, piled new burdens upon the Turkish farmers, but it was a splendid business arrangement for Krupp and the Deutsche Bank. At the same time Turkish militarism became entirely dependent upon Prussian militarism, and became the centre of German ambitions in the Mediterranean and in Asia Minor….

"As the Young Turks assumed power, however, and showed their complete inability to carry out any modern industrial, social or national reform on a large scale, as the counter-revolutionary hoof became more and more apparent, they turned of necessity to the tried and proven methods of Abdul Hamid, which meant periodic bloody massacres of oppressed peoples, goaded on until they flew at each other's throats, boundless, truly oriental exploitation of the

farming population became the foundation of the nation. The artificial restoration of rule by force again became the most important consideration for 'Young Turkey' and the traditional alliance of Abdul Hamid with Germany was reestablished as the deciding factor in the foreign policy of Turkey."

That was Rosa Luxemburg.

In the above extract is found the crux of the matter of feudal and landlord system. If the doings of Germany are removed from the extract, there will remain pure feudal system, that is, *Nawabs, Subadars, Zamindars, Chakdars, Zaildars*, peasants, serfs, collection of land tax, and the ways of fleecing the peasants. It was this system from top to bottom that was prevalent during the time of Zain-ul Abdin Badshah and Yousuf Shah Chek as well as during the reign of Mughals to Hari Singh.

Colonialism and imperialism increased the rate of fleecing (exploitation) because it increased the expenses.

5. The fifth and last feature of Imperialism is "Division of the World between Capitalist Combines", which has already been elucidated above.

Working Class Standing on Nations and Social Democracy

One of the Political concepts abused uncountable number of times all over the world for more than a century so far is Democracy. Democracy is of several types: Monarchs' Democracy, Feudal Lords' Democracy, Military Generals' Democracy, Capitalist Democracy, Imperialist Democracy, Peasants' Democracy, and Workers' Democracy. The world has never so far seen the Peasants' or Workers' Democracy.

Other Democracies have been brought into being and are functioning in different magnitude and colors in different places.
There were three types of Countries during the First World War, the Fully Industrialized Countries, whose bourgeoisie democratic revolutions had been achieved between CE 1789 to 1871; the Partially Industrialized Countries, where bourgeoisie democratic revolutions started from 1905; and the Non-Industrialized Semi-Colonies and Colonies, where such revolutions could only be in their embryonic state. There existed two main types of people in each place: Capitalists and Workers, feudal lords and peasants, etc. In short there were toiling and exploited masses in every nation on the one hand, whose conditions of life inevitably give rise to the ideology of workers and peasants democracy and socialism. And there were the landlords, clergy and the bourgeoisie, who formed the dominant culture in each nation.

The bourgeoisie had everywhere entered into deals with the landed proprietors and the clergy.

“No nation can be free if it oppresses other nations.” This has been the philosophy of the scientific working class thinkers since the start of the Workers’ Movement. They envisioned workers internationalism and socialism in which all nations and nationalities would be equal. Their principle was: No national privileges and no national inequality; complete equality of rights for all nations; the right of nations to self-determination; and the unity of workers of all countries. They stood for sweeping away all the old, medieval, caste, parochial, petty-national, religious and other barriers. They desired to form the alliance of all workers of all nations on an equal footing.

“Other conditions being equal, the class conscious proletariat will always stand for the larger state… The right of nations to self-determination implies exclusively the right to independence in the political sense, the right to free political separation from oppressor nation….It implies only a consistent expression of struggle against all national oppression. The closer the democratic state system is to complete freedom to secede, the less frequent and less ardent will the desire for separation be in practice, because big states afford indisputable advantages both from the standpoint of economic progress and from the interest of the masses… The aim of socialism is not only to end the division of mankind into tiny states and the isolation of nations in any form, it is not only to bring the nations closer together but to integrate them… The proletariat must struggle against the enforced retention of oppressed nations within the bounds of given state…the proletariat must demand freedom of political separation for the colonies and nations oppressed by ‘their own’ nation. Otherwise the internationalism of the proletariat would be nothing but empty words; neither confidence nor class solidarity would be possible between the workers of the oppressed and the oppressor nations… On the other hand, the socialists of the oppressed nations must, in particular, defend the full and unconditional unity, including organizational unity, of the workers of oppressed nation and those of the oppressor nation. Without this it is impossible to defend the independent policy of the proletariat and their class solidarity with the proletariat of other countries in the face of all manners of intrigue, treachery and trickery on the part of bourgeoisie. The bourgeoisie of the oppressed nations persistently utilize the slogan of national liberation to deceive the workers…” That was what Lenin, the greatest working class revolutionary of the twentieth century, explained. [See:

https://www.marxists.org/archive/lenin/.../x01.htm]

There were national movements everywhere in Asia and the right of self-determinations was on the agenda of history. The working class revolutionaries' thought free nations would engender freest, widest and speediest growth of industries in their respective territories; and this was thought to be necessary for the equality of the people of all nations. Lenin explained again in July 1905, "In countries like… the working class suffers not so much from capitalism as from the insufficient development of capitalism. The working class is, therefore, *most certainly interested* in the broadest, freest and the most rapid development of capitalism. The removal of all the remnants of old order—which hamper the broad, free and rapid development of capitalism—is of absolute *advantage* to the working class. The bourgeoisie revolution is precisely an upheaval that most resolutely sweeps away survival of the past, survival of the serf-owning system (which include not only autocracy but the monarchy as well), and most fully guarantees the broadest, freest and most rapid development of capitalism.

"That is why the *bourgeoisie* revolution is *in the highest degree advantageous to the proletariat*…The more complete, determined and consistent the bourgeoisie revolution, the more assured will the proletariat's struggle be against the bourgeoisie and for socialism. Only those who are ignorant of the ABC of scientific socialism can regard this conclusion as new, strange, or paradoxical...

"It is to the advantage of the bourgeoisie to rely on certain remnants of the past, as against the proletariat, for instance, on the monarchy, the standing army, etc. It is to the advantage of the bourgeoisie for the bourgeoisie revolution not to sweep away all remnants of the past too resolutely, but keep some

of them, i.e., for this revolution not to be fully consistent, not complete, and not to be determined and relentless…It is of greater advantage to the bourgeoisie for the necessary changes in the direction of bourgeoisie democracy to take place more slowly, more gradually, more cautiously, less resolutely, by means of reforms and not by means of revolution; for these changes to spare the 'venerable' institutions of the serf-owning system (such as the monarchy) as much as possible; for these changes to develop as little as possible the independent revolutionary activity, initiative, and energy of the common people, i.e. peasantry and especially the workers. For otherwise it will be easier for the workers, as the French say, 'to change the rifle from one shoulder to the other', i.e., to turn against the bourgeoisie the weapons the bourgeoisie revolution will supply them with, the liberty the revolution will bring, and the democratic institutions that will spring upon ground cleared of the serf-owning system.

"On the other hand, it is more advantageous to the working class for the necessary changes in the direction of bourgeoisie democracy to take place by way of revolution and not by way of reform, because the way of reform is one of delay, procrastination, the painful slow decomposition of the putrid parts of the national organism. It is the proletariat and the peasantry that suffer first of all and most of all from that putrefaction. The revolutionary path is one of rapid amputation, which is the least painful to the proletariat, the path of immediate removal of what is putrescent, the path of least compliance with the consideration for the monarchy and the abominable, vile, rotten and noxious institutions that go with it.

"So it is not only because of the censorship… that the bourgeoisie …deplores the possibility of the revolutionary path, fears the revolution… seeks to avoid revolution, and

grovels and toadies for the sake of miserable reforms as the foundation of the reformist path...” [See Lenin’s Two Tactics of Social Democracy in the Democratic Revolution]

Predictions and the World Wars

The First World War, upon which hinged the fate of nations and people, did not come as a bolt from the blue. As early as 1870, Karl Marx and Frederick Engels were the first men to predict:

“Anyone who has not been entirely overawed by the din and noise of the moment and has no interest in overawing the German people must realize that the War of 1870 *will necessarily lead to a war between Germany and Russia* just as the war of 1866 led to the war of 1870.

“I say *necessarily, inevitably,* except in the improbable event of a prior outbreak of a revolution in Russia.

“If this improbable case does not eventuate, the war between Germany and Russia must already now be treated as an accomplished fact.

“It depends entirely upon the present conduct of the German victors whether this war is going to be useful or harmful.

“If they take Alsace and Lorraine, France with Russia will make war upon Germany. It is needless to point to the baneful consequences...” [See: Marx and Engels to the Brunswick Committee of the Social Democratic Workers’ Party of Germany, September 1, 1870]

That was what Karl Marx and Frederick Engels had predicted.

“At that time this prophecy was laughed down. The bonds which united Russia and Prussia seemed so strong that it was considered madness to believe in a union of autocratic Russia with Republican France. Those that supported this conception were laughed at as madmen.” [Rosa Luxemburg, Junius Pamphlet]

And Frederick Engels predicted it more profoundly when he explained in London on December 15, 1887, i.e. about twenty-seven years before the actual happening:
"... No war is possible any longer for Prussia-Germany except a world war and world war indeed of an extent and violence hitherto undreamed of. Eight to ten million soldiers will massacre one another and in doing so devour the whole Europe until they have stripped it barer than any swarm of locusts has ever done. The devastation of thirty years' war compressed into three or four years, and spread over the whole continent; famine, pestilence, general demoralization both of the armies and the mass of people produced by acute distress; hopeless confusion of our artificial machinery in trade, industry and credit, ending in general bankruptcy; collapse of the old states and their traditional state wisdom to such an extent that crowns will roll by dozens on the pavement and there will be nobody to pick them up; absolute impossibility of foreseeing how it will all end and who will come out of the struggle as victor...
"This is the prospect when the system of mutual outbidding in armaments, taken to the final extreme, at last bears its inevitable fruit. This, my lords, princes, and statesmen, is where in your wisdom you have brought old Europe..."
[See: https://www.marxists.org/archive/lenin/.../29b.htm]

Time went by.
The greatest artist of Hindustan, Allama Iqbal, when a revolutionary situation was growing in the subcontinent, and his heart was throbbing with its hope, expressed in around 1908:

O, the dwellers of Western lands! The habitats made by God are not any shops

The thing you take for genuine will now prove to be the counterfeit currency
Your civilization will commit suicide by its own dagger
The nest made upon the fragile branch will surely be undurable[5]

European masters decided to send their masses to commit suicide. They mobilized sixty-five million able-bodied, young people to massacre one another. They murdered eight and a half million of them. They wounded twenty-one million more. One million Hindustanis were recruited for the British army by the Sergeant of Recruitment, Gandhi, amongst whom 74187 were killed and uncountable crippled for their lives.

Indian National Congress supported the war in every way. Muslim league was in infancy those days, so its role was meager.

“He did us a great favor!”, “He kept us out of war” saying so, the public of the USA reelected Woodrow Wilson as the President in 1916. But he soon secured the vote of the Congress for the declaration of war against Germany on the April 2, 1917. He made the US public swallow the raw eels [a phrase in Kashmiri for deception]; his rhetoric was: “... we shall fight for the things which we have always carried nearest to our hearts—for democracy... for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.” [See: Europe Since Napoleon by David Thomson]
In other words, “for democracy” hands were joined with the British bosses that had George V as the King, and where

women had been denied the voting-right up to the time; “for democracy” hands would have been joined with the Tsar himself had he not been overthrown before the time; “for democracy” all aid was later to be meant for the Tsarist white-guards... And indeed the war was fought “for democracy”—because Mussolini, Hitler, General Primo de Rivera, King Alexander of Yugoslavia, and a wide range of other people were indeed the heroes “for democracy” that were bestowed power to lead the world to doom. Indeed it is “for democracy” that the Sultans, dictators, army generals, etc., have been receiving the special favors of US bosses right up to the present.

As far the other clauses of Wilson’s hoodwinking “rights and liberties of small nations!”, “peace and safety to all nations!”, “world itself at last free!” are concerned—if Wilson was not totally mad or a first class rogue, he certainly served to be the pure manifestation of a donkey of fantasy. Or else you can as well call him the lord of nonsense. For this service to Imperialism, however, he was granted the Nobel Peace Prize as well.

Side by side with this brazen lie, the people of America, Britain, etc., were being told by their bosses *“Germany will pay!”* In other words they were saying that we will fleece them one by one and make them pay the cost of every bullet, every bomb, every slaughtered young man…—and then your all miseries will end...

The war didn’t reach to its completion, however.

The Bolshevik Revolution

Bolsheviks made a great revolution in Russia and stopped the war when it was going on in full swing. They published the secret war treaties and clarified that the purpose of that war was nothing but looting the world’s people. In Bolsheviks,

the world for the first time saw working class come to power.

USA, Britain, France and Japan invaded Russia, to massacre the Bolsheviks. They and their henchmen cut off the agricultural areas from cities to starve people to death through famine…. Bolsheviks survived for a few years till Karl Leibknecht, Rosa Luxemburg and other revolutionaries were murdered by Elbert and Scheidemann, who for four years had led the workers to the slaughter for the sake of depredation in the First World War. The victory of a German Revolution was the only hope for Bolsheviks' survival; they had taken power in their hands with the only hope of the German Revolution, which seemed imminent at the time.

With the defeat of a Prospective German Revolution, the path for the rise of Nazis and Fascists to power and the gateway to the Second Idiotic World War stood clear.

The Capitalist Class in Europe flung open the portals of the mass murder of young men and whole population all over the world for the second time. They went back to massacring one another and devastating villages, cities and whole regions. We don't know how many people from Raja's army of Jammu and Kashmir were consumed in the two world wars. There was no Pakistan those days, but the process of formation of Pakistan and the drawing the border of raving madness between India and Pakistan was marching ahead at full speed. And the social suicide and massacre of young men was the order of the day. Sixty million lives were slaughtered this time—six million Jews; 11 million combatants and seven million civilians from USSR—
United kingdom: 3,57,116, USA: 298131; Germany:

4,280,000.
China: 1,310,224 combatants, 22,000,000 civilians;.... [See: Encyclopedia Britannica]
The working class was thus crushed. And with this defeat and self-surrender of the working class, Imperialism stood as the only agency to dictate the World's fate. It did.

The Atlantic Charter

A statement called the Atlantic Charter had been drafted in August 1941 by US President and British Prime Minister. It had later been agreed to by their other partners in the world war. Its goals of World War Two were stated to be no territorial changes made against the wishes of the people; restoration of self-government to those deprived of it; freedom from fear and want; abandonment of the use of force; etc. On January 1, 1942, in a "Declaration by United Nations" the partners of the war accepted its eight principles, which included:
Territorial adjustments in accordance with the wishes of the concerned peoples;
Right to self-determination of all people;
Lowering trade barriers;
Global economic cooperation and advancement of social welfare;
Working for a world free of want and fear.

Right of Nations to Self-determination

Right to self-determination seemed not to have been designed for or intended to be applied in Asia and Africa by Roosevelt and Churchill. Roosevelt wanted to postpone the issue of self-determination of the colonies till the end of the war. Churchill stated in September 1941 that the Charter was only meant to apply to states under German occupation, and certainly not to the peoples that formed part of the British

Empire. He was not willing to grant self-determination to British India.

Jinnah's Muslim League supported the war from the very beginning. Congress Party refused to help either the British or the American war effort against Germany and Japan in any way, until self-determination was accepted for British India. Hindustan eventually sent more than 2.5 million youths (the largest volunteer force at the time) to lay their lives or be crippled forever for the enjoyment of British and USA Capitalists.

The situation in Jammu and Kashmir those days was that, barring a few exceptions, there were no roads, no vehicles except boats, no universities, no colleges, no schools in villages, no hospitals, no industries…
And there of course were no telephone lines, no mobile telephones, no Television or Radio Stations, etc., those days.

In this international and local background came the **Naya Kashmir Program**, which, with the faith that Jammu and Kashmir would be an independent country (in light of the advocacy of the right of nations to self-determination), announced an extensive educational, health, agricultural, industrial and housing plan. And it also laid the guarantees of:

Naya Kashmir Program

Equality of all citizens residing in Jammu, Kashmir, Ladakh, Frontier Areas, and Areas falling under Poonch and Chenini—irrespective of their color, race, religion or heredity in all spheres of economic, political, cultural or social activities;
Freedom of belief, freedom of thought, freedom of work, freedom of worship;

Freedom of speech; freedom of press; freedom to hold meetings; freedom to take out processions and hold protest-demonstrations;
Right to form and operate democratic associations like trade unions, cooperatives, associations of women, youth associations, sport and self-defense associations, political parties, and cultural, professional and academic bodies;
Every citizen to have training in weaponry and its use; compulsory military service;
Entitlement of every citizen to productive employment with commensurate wages, which should neither be less than nor exceed the minimum and maximum wages fixed by law. If the state is unable to provide such employment to any person, the concerned person shall have the right to obtain sufficient money from economic insurance policies in order to meet the reasonable needs of himself and his family.
Abolition of economic inequity and unemployment;
Paid holidays for artisans and laborers;
Parks to provide healthy environment and recreation centers for workers.

Every citizen's guaranteed right to the provision of basic living requirements by the State, in case he is incapacitated due to old age or sickness. To guarantee this right, the government shall, at its own expense, insure workers, artisans and employees.
All the children born in the State shall have equal rights and equal opportunities for development. None shall be entitled to any special consideration by virtue of his place of birth or parental eminence... In all other matters, prime importance will be given to the welfare of the children.
Except in the case of pensioners and incapacitated persons, the person that does not fulfill the requirements of being

productive as envisaged under the economic plan of the State, such a person shall forfeit his right to own immovable property.

Establishment of people's courts through by the Elected *Panchayats* for five year terms;

The Elected *Panchayats* will supervise the administrative departments under their jurisdiction and they shall ensure the proper regulation of the government's administration; and, by vigilant supervision, they shall ensure that the obedience to the law is maintained. They will act as guardians of the rights of the citizens. They will guide the development of local economy and culture in a planned fashion. They will help to plan the civic works and prepare the local budgets. The Elected *Panchayats* shall have the power to pass bills regarding the matters entrusted to them by law and issue orders for the same while remaining within the bounds of the law.

Kashmiri, Dogri, Dardi, Baltistani, Punjabi, Hindi and Urdu will be the local Languages of the State. Urdu will have the status of the official language serving as the lingua franca for persons speaking different local languages.

Kashmir shall be made an independent and democratic State, based on freedom from class divisions—every citizen shall have the opportunity to display his talents, develop himself personally and enjoy an excellent, appropriate, and cultured standard of living; and this shall be done so comprehensively that all citizens shall participate equally in it.

To discourage harmful competition in trade, the adoption of the cooperative system shall be encouraged.

The Economic Plan shall guarantee employment for all healthy adults and it shall end unemployment;

It shall make provision of employment, in accordance with a person's mental and physical capabilities, as the fundamental

right of a citizen;
It shall make the provision of basic necessities of life by the State to (a) Children (b) Students, and (c) Old and invalid persons a fundamental right.
Mental labor shall be considered like other types of work and shall not be allowed to obtain more than its due worth from the society nor encroach upon the rights of others.

Following guarantees also were envisaged:
An adequate standard of life for all citizens and end of prevailing inequalities;
Entitlement of every worker to a good diet of 2400 calories a day, with sufficient vitamins and other ingredients that are needed for growth and health.
Entitlement of every person to 30 yards of cloth per annum including woolens clothes for winter.
Entitlement of every person to a house of adequate size, with every occupant having at least 100 square feet of living space.
Entitlement of every person to at least 25 gallons of clean water per day.
Free medical facility including diagnosis, medicine, treatment and care of patients to every citizen.
Ensuring a high standard of living for the peasants.
Abolition of *Chakdari* [feudal lordism] and absentee landlordism… As long as a privileged class is there, which does not work but lives a life of luxury on the fruits of other peoples' labor, it won't be possible to have an equitable distribution of national wealth and productions among all citizens.
Land to the tiller;
Exporting food items when the same are desperately needed by the citizens is a criminal transgression against the working

people; permission for export of food items shall be given only when the immediate needs of the citizens have been fulfilled and sufficient buffer stocks accumulated;

Public vigilance on forests;

Protection of forests can be successful only if the central forest department takes help from the local *Panchayats* for the day to day vigilance over forests, so that the local populations take full benefit from the forest land and produce, and they are able to fulfill such of their needs that depend on their forests;

Distribution of idle, cultivable, fallow land among the local peasants to cultivate the same on a cooperative basis.

All land of which *Jagirdars* and *Chakdars* are at present absentee owners shall, after eradication of this social parasitism, be made over to the peasants.

Even before the *Chakdari* system is abolished, a strict limit shall be imposed on the maximum income that absentee landlords would obtain from their absentee holdings.

Abolition of all feudal impositions, compulsory offering of presents and gifts to feudal lords and *begar* (unpaid forced labor);

Liberation of every peasant from the burden and curse of outstanding loans—if the peasant has repaid the principal of the loan to the lender, he shall be released from the liability of making any additional payments to the latter.

Social Insurance of peasants like other workers.

Right of the peasants to government assistance in:

Land use; grading of foodstuffs; production of fertilizers from agricultural waste, bones, etc.; improving irrigation; control of water logging and malaria control; wetland preservation; making available labor-saving agricultural machines; knowhow of modern agricultural methods and varieties of crops and grading of agricultural produce by experts in the

field; establishment of granaries and storage facilities by cooperatives; protection of domestic animals from disease and assistance in their breeding; establishment of poultries; making available improved varieties of grasses and fodders; improving sanitation in villages; providing cooperative marketing centers to the farmers so that they get proper value for their produce; right of villagers to utilize the local produce of adjacent forests and end of their harassment by officials of the forest department; right to indoor and outdoor games so that they can lead a proper social life; right to education under the National Education Plan.

Naya Kashmir Program promised **industrialization to benefit from the modern scientific civilization** and provide happiness and comfort to human societies. It stated that **if human beings are relegated to becoming the slaves of machines owned by a limited coterie then the very purpose of industrial development would be vitiated**. … *The machines therefore are not to be used to benefit some at the expense of others;* **they are to be used as tools for collective social benefit and advancement. All core and large scale industries should be in the control of the peoples government therefore.**

Naya Kashmir Program also promised the abolition of exploitative capitalists. It said, "The exploitation of the nations' working people for the benefit of only a few individuals inflicts injustice on the working population and results in their pauperization. Hence it can find no place in the National Economic Plan of Naya Kashmir. All core and large industries are to be operated under the control and supervision of the people friendly National Government.

Monopolies, real or virtual, are to be in the hands of the government.

The Industrial Plan further stated that:

Kashmiri handicrafts and homemade products are famous since ancient times. Despite this, Kashmiri artisans or creators of such marvelous products always live a life of penury and hunger, and die. To liberate Kashmiri artisans from this condition, the program announced to organize artisans in cooperative unions in order to get rid of their individual exploiters and introduce mechanically/electrically powered machines suitable for use for small scale jobs to eliminate the debasing hard manual labor, while simultaneously increasing production.

The practice of child labor shall be stopped and children below the age of 15 years will not be allowed to be employed as laborers.

Equitable sharing of wealth and productions as the only way of getting rid of the ills of industrial capitalism was yet another objective expressed by the program.

The state shall be responsible for fulfilling the needs of every worker, man, woman or child—except in the case of those that voluntarily remain idle as parasites and drones.

Profiteering shall not be allowed;

Essential items and food items shall be traded on cooperative lines and retail marketing of these products shall be done by fixed-price shops.

External trade shall be the monopoly of the Government.

Compulsory and free education for all boys and girls is a national duty. Special schools, like boat schools for the children of boatmen or mobile schools for the children of nomads, shall be established for children that cannot attend ordinary schools.

Libraries shall be set-up in towns and villages;

Comprehensive Group Insurance Scheme shall be promulgated so that every workingman, woman and child will be provided for in case of illness, accidents or death. The

pension of any workingman's dependants (in case of his death) and his own old age pension shall be assured.

Elimination of usurious system of moneylenders, i.e. traditional usurers called *Waderas* and *Mahajans* was another task in the Program. The National Conference called all those *Waderas* and *Mahajans* as societal drones and declared that they would not find any place in the Economic Plan of the State.

Charter of Women's Rights

The most striking feature of the program was the **Charter of Women's Rights**, which stated:

Equality of men and women; universal suffrage for women aged 18 years and above; right to be elected in all institutions whose membership is by election;

The right to have all matters concerning women that are decided by elected organs of the State to be adopted after due consultation with the representatives of the women; the right to employment in all departments of the State; special department for the affairs pertaining to women, which address the problems of women in general and also the problems of the women of the neglected, backward classes like nomadic tribes, women living in the frontier regions, boatwomen, etc.;

Protection from economic exploitation; end of their treatment as cheap labor and servants of men; liberation from heavy physical labor; wages at par with men; right to follow any trade or profession that women are capable of; social insurance as men; special privileges like freedom from employment in night shifts in industries; freedom from unsuitable heavy labor during pregnancy; entitlement to help and protection in her role as a mother, including antenatal care, medical help at home or hospital at the time of delivery—and special care for complicated cases, comprehensive post natal patient

care; paid maternity leave for six months prior to and six months after delivery; provision of baby care and kindergarten facility in every place where more than seven women are employed; half an hour's break after every four hours of work for nursing woman; deterrent punishment to the guilty for excesses towards women; elimination of economic and physical causes that result in prostitution; special care about the problems of women belonging to backward tribes and regions; right to choose her husband according to her will and discretion; abolition of the dowry system and the sale of women; right to obtain divorce or separation; right to own and inherit property without being affected by marriage; women judges for women and children related cases; compulsory and free education for all women; special schools at all levels for the ones that are unable to attend ordinary schools; special scholarships at every level; adult education; encouragement of all women professionals and academicians; involvement of women in the cultural affairs of the state.

….

That was the Naya Kashmir Program in brief. Its specific quality was that it opened up minds of common people for a beautiful world. It placed the conception of a really human society in front of them. For the first time in the history of Jammu Kashmir, somebody announced openly that the establishment of a high standard, grand, really human and wise society is possible.

Homage to the Heroes of Naya Kashmir Program

Courtesy demands that before going ahead, we pay homage to those that produced this program.

Naya Kashmir Program was drafted in English; and Molvi Mohammed Sayeed Masoodi translated it into Urdu in just

two days! Sayeed Masoodi's enthusiasm, dedication and effort speak for themselves. Shiekh Mohammad Abdullah in his memoir "Aatish-e Chinar" stated that the job of drafting the Naya Kashmir Program was done by his friend, B. P. L. Bedi at his residence in Model Town, Lahore. His wife, Freda Bedi, typed the manuscript. K. M. Ashraf, Mohammed Din Taseer, Danyal Lateefi, and the poet Ihsan Danish were the main contributors. Kashmiri historian, Rashid Taseer expressed that the idea of making a constitution for the Jammu and Kashmir State was forwarded by Dr Kanwar Ashraf soon after his visit of USSR and return to Srinagar, and the idea was strongly supported by Sat Pal Sawhney and others in the National Conference. Rashid Taseer also included Pundit Jia Lal Kilam amongst the contributors to this program but Jia Lal Kilam in his "History of Kashmiri Pundits" doesn't say anything about his role. In the foreward to Jia Lal Kilam's book, Triloki Nath Dhar presents himself as a staunch supporter of the "benevolent" Raja Hari Singh, who, according to Dhar, forgave Shiekh Muhammad Abdullah for his "misdeeds" on at least two occasions. It is relevant here to report that according to some people, Late Maqbool Bhat had been entrusted the mission of murdering Shiekh Muhammad Abdullah before he hijacked the Air India plane to Lahore.

The Mortal Enemies of Naya Kashmir Program

It doesn't require any special intelligence to understand that Naya Kashmir Program had innumerable natural enemies from the remotest corners of Jammu of Kashmir to the most advanced places in the world.

It is unsure whether compulsory military training would have been of any avail in the wake of the happenings of 1947–48,

but accepting this program was tantamount to signing his own death warrant for Raja Hari Singh.

Shiekh Mohammad Abdullah and his friends had sought to transform the government from the one for the welfare of feudal lords, usurers, *Chakdars, Jagirdars,* etc., to the government for the welfare of workers and peasants. He and his friends had sought to convert an uneducated, half-starving mass into a well educated, affluent and cultured people. They had tried to establish a human society in the middle of the war for savagery and mass massacre. They had brought it into the discussion of general public that economic inequity, mass wretchedness, illiteracy and unemployment are not the curse of any Allah, but the creation of the backward feudal and inhuman capitalist system. They had announced the forfeiture of right to own immovable property for the idlers. They had decided to annihilate economic-class divisions. They had declared the equality of physical and mental labor.
Though Shiekh Muhammad Abdullah had good relations with Gandhi and Nehru, he didn't know who and what they stood for. Though the famine of Bengal in which four to six million people died unresisting by starvation, due to the Second World War and Gandhi's, Nehru's and Jinnah's hijacking and crashing a revolution that should have occurred during or just after the First Idiotic World War—when UK had been weakened to its hilt, and when it could not have borne an organized revolutionary campaign—though this famine of Bengal had taken place in 1943, and people had perished en-mass on the roads, and vultures had consumed as much as they could, the revolt by the sailors on all ports from Karachi to Calcutta in 1946 had yet to occur.
The Royal Indian Navy Mutiny involved 78 ships, 20 shore establishments and 20,000 sailors, Gandhi and Congress

and Muslim League condemned it. The revolting ships hoisted the flags of Congress, Muslim League and Communist Party of India tied together, signifying the unity and downplaying of communal issues among the mutineers. Public support to it was overwhelming. Vallab Bhai Patel and Jinnah called on the strikers to end the strike. Widespread arrests were made, court martials took place and large scale dismissals resulted. None of the dismissed men was reinstated in Indian or Pakistani Navy after August 15, 1947. They were not given any compensation too, though that mutiny was one of the most important factors for Britishers to handover power to their Hindustani servants. Aruna Asif Ali was the only Congress leader to express support for the mutineers. A Bengali play based on the incident, Kallol (Sound of the Wave), by Utpal Dutt, was first performed in 1965 in Calcutta. It drew large crowds; soon it was banned by the Congress government of West Bengal, and its author was imprisoned for several months.
Sahir Ludhianivi asked:

Oh the leaders of the country and society!
Raise your heads and meet our eyes
We too wish to hear, tell us as well:
Whose blood is this? Who died?

Those that raised the slogans of the glory of the nation, were they ruffians?
Those that hoisted the flag of the country, were those brave soldiers ruffians?
Those that could not bear the load of servitude, were those royal criminals ruffians?[6]

Heart-broken by the Bengal Famine and mass slaughter due

to starvation, Sahir Ludhianivi had asked:

Oh the palsied philosophers of the obsolete world
The demands of the new system question you:
Were these highways made to this purpose that
The people of the country die upon them in utter misery?
Had the land grown grains to this very purpose that
The descendants of Adam and Eve die gasping?[7]

....

The actual residents of the places under the current Pakistan, barring Kashmir, have been the most unfortunate people from times immemorial. Alexander's army came and crushed them, looted them and used their children for his onward adventures. Later Greek Lords did no better. Nobody knows what misfortunes and buffets of bestiality they had to bear prior to the demonstration of Alexander's intense poverty and consequent necessity to plunder. And thereafter, they have seen their youths massacred in wars; and their houses looted by all adventurers and their armies that came along to rob Hindustan's ever-sick societies… They, the people of modern Pakistan, have been the first to bear the brunt of all invasions; and they have borne all other imaginable atrocities in almost every century, right up to the current time—when drone attacks slaughter them and their children even while they are in poor people's celebration of the marriage of their most unfortunate children.

There was, however, a period in that land when great Buddhist scholars of international repute, like Asang and Vasubandhu, two Pathan brothers of North Western Frontier Province, lived in that land. Ashwagosh too thrived in Peshawar *(Gandhar)*; and before them, of course, the well-known Chanakya, who led a campaign to unite people of several fiefdoms to defeat

the Alexander's army; and for whose work the whole Indian Civilization feels not only honor to this day but whatever good or even glorious part of History India can speak of, almost all of that has either origin or lifeblood and vital contribution from the land that is now Pakistan. To cite just one example, the great King, Ashoka, whose fame in unparalleled in the entire history of Kings, was the grandson of Chandra Gupta Morya, who had himself been educated and trained in Takhshishila, modern Peshawar.

The Border of Raving Madness

Pakistan was not formed by the people of Pakistan, it was enforced upon them—just as the people of Jammu and Kashmir or Punjab or Sindh or other places didn't choose to be divided by the border of raving madness. The border of raving madness because, if somebody has to visit his friend or brother or sister living at a kilometer's distance from him, he must travel a thousand kilometers first and go to Delhi or Islamabad; procure a visa from the servants of the current absolutely vile social system; and then travel four times again another thousand kilometers. That is, for just two kilometers' journey to and fro, he must travel around six thousand kilometers, if he gets the visa immediately and travels directly thereafter. 1000 kilometers to Islamabad, 1000 kilometers from Islamabad to Delhi, 1000 kilometers from Delhi to his friend's home and vice versa to return to his home.

Pakistan was not formed democratically; and people of Punjab, Sindh, and other provinces did not vote for separation under the right of nations to self-determination.

Pakistan was formed mainly by the *Taluqdars, Jagirdars,* feudal lords, and *Nawabs* of Uttar Pradesh, India. Together

with Nawab Khwaja Salimullah of Dhaka they formed the Muslim League, and those of them that didn't migrate to Pakistan, joined Congress and BJP later on. If you scratch the back of some Congressmen and BJP men, you will find Muslim League's blood in them. For example, Pakistan's first Prime Minister, Liaqat Ali Khan was a Nawab born in Karnal India, and his father, Nawab Rustam Ali Khan, who possessed the titles of *Rukun-al-Daulah, Shamsher Jang* and *Nawab Bahadur,* was a landlord whose property was spread over both Eastern Punjab and Uttar Pradesh, which included *Jagirdari* [ownership of the land of] of 60 villages of the total of 300 villages in Karnal. Liaqat's grandfather, Nawab Ahmed Ali Khan of Karnal, had extended full support to British army during 1857 rebellion. His family had strong ties with the British Government, and the senior British government officers usually visited his mansion.

All this misfortune was thrust upon the masses of Pakistan because Congress and Muslim League abhorred every type of revolution. And they didn't like any reforms as well. There was a great revolutionary situation just after the first world war, for understanding which the following extract from Nehru's autobiography, *Wanderings Amongst the Kisans* is sufficient. Nehru wrote, "We were accompanied by policemen, CID men and a deputy collector from Lucknow... *The taluqdars* and *big-Zamindars,* the lords of the land, the 'natural leaders of the people' as they are proud of calling themselves, had been the spoilt children of the British Government... they… became complete parasite on the land and the people...

"A little later, in the year 1921, Fyzabad district had its widespread repression... The peasants of some villages went and looted the property of a *taluqdar*... The poor ignorant peasants were actually told that it was the wish of Mahatma Gandhi that they should loot and they willingly agreed to

carry out this behest, shouting 'Mahatma Gandhi ki jai' in the process.

"I was very angry when I heard of this and within a day or two of the occurrence I was on the spot, somewhere near Akbarpur in Fyzabad district. On arrival I called a meeting for the same day, and within a few hours, five or six thousand persons had collected from numerous villages within a radius of ten miles. I spoke harshly to them... and said that the guilty persons must confess publicly... I called upon those who had participated in the looting to raise their hands, and...there, in the presence of numerous police officials, about two dozen hands went up... But the people who suffered were not just two or three dozen... Over a thousand arrests were made, and the district goal was overcrowded, and the trial went on for the best part of a year. Many died in prison during the trial. Many others received long sentences, and in later years, when I went to prison, I came across some of them, boys and young men, spending their youth in prison."

So Pakistan was formed solely for allowing feudalism to enjoy in its backwardness and allow a cozy living to the *Jagirdars, Chakdars, Zamindars,* feudal lords, etc. In current Pakistan two percent households hold the ownership of 45% land; and 33% people, according to World Bank, live below poverty level, which, in other words, means 33% people are absolutely poor and 75% are generally poor, illiterate or half-illiterate.

India had already entered into the state of petty and backward capitalism before 1947, and infant capitalists and shrewd old feudalists in alliance with one other were aspiring and bubbling with the prospect of having India entirely to themselves as their hunting ground.

Both Congress and Muslim League were thus the natural murderous enemies of the Naya Kashmir Program.

Gandhi had another reason too to loathe this program. He had refused giving a medical injection to his wife to save her life, because his wisdom told him that giving an injection was violence. So he had let her die rather. And Naya Kashmir Program had a broad plan of making hospitals, health posts, medicines, injections, surgery, etc., common and free to all people.

A specimen of India's irony: recruiting youths in the British Indian Army for the First World War—among who more than 74000 were killed—was not violence, giving a penicillin injection to one's wife in 1944 meant violence.

....

Naya Kashmir Program had uncountable international enemies as well. How could the medicine manufacturing companies, health paranoia mongers, etc., allow free medical services to all people? How could the merchants of education allow good quality education to be free for all? How could capitalists allow a good diet of 2400 calories per day, with sufficient vitamins and other ingredients, to every worker? How could the rich people in their very lives allow themselves to be disgraced by seeing formerly naked or half naked people receive 30 yards of cloth per annum, including woolens clothes for winter? How could the dwellers of mansions bear every person having a house of adequate size, with every occupant having at least 100 square feet of living space?

How could the prospective merchants of water see every person enjoy at least 25 gallons of clean water per day?

Equitable sharing of wealth and productions, similarly, was altogether unacceptable to many people. And above all this, the programs for women—equality of men and women; right to have all matters concerning women that are decided by elected organs of the State to be adopted after due consultation

with the representatives of the women; liberation from heavy physical labor; wages at par with men; right to follow any trade or profession that women are capable of; social insurance as men; special privileges like freedom from employment in night shifts in industries; freedom from unsuitable heavy labor during pregnancy; paid maternity leave for six months prior to and six months after delivery; half an hour's break after every four hours of work for nursing woman; deterrent punishment to the guilty for excesses towards women; elimination of economic and physical causes that result in prostitution; right to choose her husband according to her will and discretion; abolition of the dowry system and the sale of women; right to obtain divorce or separation; right to own and inherit property without being affected by marriage; women judges for women and children related cases; compulsory and free education for all women; special schools at all levels for the ones that are unable to attend ordinary schools; etc.—were simply intolerable to many sons of their mothers, and too many brothers of sisters, and far too many fathers of daughters. How on earth could they see the end of prostitution and the prospect of widespread epoch of pornography and rapes from thriving?

Naya Kashmir Program was not an unrealistic or unintended promise.

Before explaining that, however, it is necessary to express gratitude to the National Conference of the time and its greatest leader, Shiekh Mohammad Abdullah.

With Lords, *Nawabs, Taluqdars and Zamindars* imposed upon the people of Pakistan, and with migration and consequent homelessness of millions of people from East to West

and vice versa, there would be a great problem for Lords', *Nawabs', Taluqdars' and Zamindars'* government—because if the migrants were left unscathed in the mass migration, they would demand their resettlement—some people, according to "Freedom at Midnight" by Dominique Lapierre and Larry Colins, had actually made a list of their belonging left behind by them due to their migration. Mass massacre of people and reducing people to rabid beasts served the purpose of resolving this problem before it could arise. The road from Lahore to Amritsar was filled with human corpses to the extent that vultures ate only the human livers. More than one million people were slaughtered.

The people of Kashmir were saved from that Hell, and who else except the National Conference of the time and its leader, Shiekh Muhammad Abdullah deserve homage for that?
Jinnah visited Kashmir in 1945 but the masses of Kashmir, under the leadership of National Conference, showed him cold shoulders; and demonstrations against him and his Muslim League were spontaneously guided. National Conference up to 1939, when it was operating under the name Muslim Conference, had no connection of any sort with Jannah's or Liaquat's Muslim League. After the formation of Pakistan, the lovers of backwardness, i.e. the *Nawabs, Jagirdars,* etc., of Pakistan had the compulsion of wiping our National Conference and Naya Kashmir Program. If Naya Kashmir Program would thrive in Kashmir, the people of India and Pakistan would be awakened. The rule, mastership and laws of the lovers of backwardness would end in Pakistan and India. The *Nawabs* and feudal lords had to do something quickly. They did so.

Who were the ones murdered in the roads; the deluge of

refugees and the rotting corpses in the streets and roads didn't affect them the least, they invaded Kashmir in October 1947 and looted as much as they could. The National Conference with its mass supporters at the grass-root level resisted them everywhere with the slogan *Hamlawar Khabardar, Ham Kashmiri Hein Tayyar* (Aggressor! Beware! We, Kashmiris, are ready to fight you).

National Conference was wiped out eventually in the Pakistan-annexed-Kashmir. Had the whole of Jammu and Kashmir been taken possession of by the feudal lords, there would have been no land reforms or educational or health or developmental and social works in Jammu and Kashmir.

Despite this shock and great tragedy in having lost even the bare contact with so many comrades and masses of National Conference in the part of Jammu and Kashmir seized by the Pakistan feudal lords, the Naya Kashmir Program was brought to implementation, and its status of not being an unrealistic or unintended promise was demonstrated practically.

The Naya Kashmir Program in Infancy

During the tenure of Sheri Kashmir as the Prime Minister of Jammu and Kashmir from March 5, 1948 to his arrest on August 9, 1953:

Jammu and Kashmir was the first place in the subcontinent to enact and implement land reforms.

Jagir and *Mukkarrarre* on land was abolished in 1948; cooperatives were established; Debtors Relief Act 1949 was passed. Big Land Estates Abolition Act was promulgated in 1950. Under these measures the following advantages came to the masses:

Land-ceiling of 22.5 *acres* (excluding orchards' land) (1 *acre* = 40320 Sq. feet) was fixed, 450,000 *acres* of land from 9000

lords of the land was expropriated and 231,000 *acres* were transferred to the peasants.
Wasteland also was granted to the tillers.
Religious institutions' land-ceiling was reduced to 160 *kanals* (1 *kanal* = 5445 Sq. feet) of agricultural land; land in excess of this limit was transferred to the cultivators.
All the tenets-at-will in Poonch were made owners of land.
Hunting preserves in Udhampur district were abolished and peasants were given freedom to cultivate that.
Debtors' Reconciliation Boards were set up and they reconciled debts and total claims of Rupees 17.5 million down to Rs 8.5 million—(one Rupee of the time equaled about 80 kilograms of paddy).
Steps were also taken in the educational, health services and other fields.
That is the data provided by Mohammad Aslam in Social Scientist, 1977.

There has been no dearth of people that still, even after sixty years of its irreversible occurrence, bemoan those land reforms and confiscation of the land under feudal lords' and religious institutions' control—they, however, are sheer backward people, for they know not that feudal property and privileges had the same fate in almost all industrialized countries, and it was the natural social demand for advancement.

This march towards a better society was, however, cut short by Jawahar Lal Nehru, Indian National Congress and Bakshi and Company with the dismissal of Sheri Kashmir from his post and his arrest. The implementation of land reforms in as backward place as Jammu and Kashmir was too much to bear for the government of *Jagirdars, Chakdars, Zamindars,* capitalists and their lovers.

Some people say that Sheri Kashmir was going to declare the independence of Kashmir and install himself as the King of Kashmir, and that is why he was arrested. This argument, however, is illogical. To declare yourself a king, you need a feudal base. A person that does his best to eliminate feudal privileges and possessions, a person who stands for the equality of women with men, a person who stands for the better education, free medical facilities, better living standard, and employment of all the people, and a person who has no army in his hands can only be a king in fairy tales, not in real life. Feudalism lives on the things contrary to these phenomena. Kings can survive upon the illiteracy, penury and carcasses of the serfs; capitalism can survive upon the general idiocy of public and large scale destitution of the masses only.

With the arrest of Sheri Kashmir, the **Naya Kashmir Program was crippled in its infancy itself.** And Nehru and Company had no choice but to do so, because Congress represented the rule of the conglomerate of feudal lords, *Jagirdars, Chakdars, Zamindars,* capitalists and their lovers and their imperialist masters.

Time flowed on.

The Death of Naya Kashmir Program

One election of innovations in frauds followed another. People voted en-mass for one candidate only to hear another, Delhi-chosen candidate being declared the winner.

The feudal lords of Pakistan massacred the democratic right to self-determination of Jammu and Kashmir by annexation and plunder of it; the feudal lords and capitalists of India murdered their right even to free elections. Corruption went on scaling ever new peaks. Delhi relied upon electoral frauds. Kashmir was handed over to the beneficiaries of the latter to deal with it as it pleased them.

This machine of electoral fraud could not run automatically. It needs human hands. These human hands were purchased from amongst the businessmen and landlords; and they were also brought from the employees of the state apparatus and bureaucracy. And they in turn brought the rule of fraud into all government offices and functions.

Under such conditions, Sheri Kashmir was the sole guide of the masses, and they obeyed him unflinchingly. But he stood imprisoned in a jail. With the state power and facilities gone out of the hands of National Conference, it needed a great organization and a large number of contributors, volunteers and activists to take the agenda of common educational, cultural, economic or developmental program and mass awareness forward amongst the masses, especially the downtrodden ones. National Conference lacked all these necessary things.

Barring exceptions, the whole business class, the affluent people, the feudal lords, the old and new bureaucrats, the ones thriving on corruption, the idlers, the usurers, the prostitution lovers, the owners of brothels, etc., were opposed to the National Conference. National Conference was thus deprived even of its bare necessaries for sustenance; leave alone the provisions for growth. The masses downtrodden from the beginning of human habitat in Jammu and Kashmir,

the supporters and lovers of National Conference, were too poor to afford even the proper education of their children in the free-education government schools. They could contribute nothing substantial.

The phenomenon of demoralization and the culture of everybody for himself set in with all its equipage.

There was neither any broadminded fellow nor any wise person nor any serious planner or thinker amongst the rulers at Delhi or Srinagar and Jammu at the time. The lords in Delhi knew only one thing to perfection: to breed the mules of depravity and perversion and ride them ostentatiously and harbor the illusions of Narcissus.

Side by side with these happenings, the prevalence of ignorance, lack of proper education and poverty went on producing their natural results, i.e., population went on increasing at a brisk rate.

Things of socialization and cohesion fell apart one after another.

Sheri Kashmir, aged seventy years, still lingering in the jail and having spent decades of his life behind bars, had no choice left except to compromise with Indira Gandhi.

He did.

The Compromise of Sheri Kashmir

And the very first speech he was to deliver at Khannabal, near Government College, Anantnag, in 1975, saw students connected perhaps to Jamat-e Islami pelt stones at National Conference gathering. National Conference workers returned them the favors, and the victims of the occurrence were one and all the professors of Government Degree College, Anantnag, whose heads were injured and bandaged. The noblest-ever Principal of the College, Peerzada Ali Mohammad, also received a wound in his head when a stone

struck him.

Should Sheri Kashmir have done the compromise? Professor Manohar Nath Tickoo is of the opinion that he should not have done so. In other words, in his opinion, Sheri Kashmir should have lived continuously in jail, let social demoralization prevail, allow depravity and perversion thrive endlessly, allow the aspirations and ardor of masses go to death, let National Conference be effaced as it was in the Pakistan-annexed-Kashmir, and breathe his last as a helpless widow of the Naya Kashmir Program.

Sheri Kashmir did not do that. He evaluated the objective situation. He had no choice but to compromise.
Sheri Kashmir, through this compromise of his, was destined to serve the masses of Jammu and Kashmir one last time. And he did so as well as the conditions allowed him. For soon after his assuming office, now as the Chief Minister of Jammu and Kashmir, emergency was declared in India; and the hooliganisms of Sanjay Gandhi and Indira Gandhi was let loose for all their worth. The Congress Chief Ministers and the whole state apparatus were used for donkeys by the duo, particularly the then headless crown-prince. All the people of Jammu and Kashmir escaped unscathed because of Sheri Kashmir.

Introduction to Iqbal

Before closing this speech, it is necessary to speak a word about Iqbal. There is no need to call him Sir Dr. Mohammad Allama Iqbal because Iqbal is the best as a young man, like your younger brother bubbling with youth—and you don't call your beloved younger brother, Sir Doctor, etc. Iqbal was the greatest artist of the masses that Hindustan produced

in the first quarter of the twentieth century. And art is born from the social conditions of the time of the artist. Iqbal thus is the record of the pulse and mirror of the ups and downs of the aspirations and desperations of the masses of the subcontinent.

Was Iqbal a feudalist, a lover of *Zamindars, Jagirdars, Taluqdars,* lords of the land? He answers with a poem:

God's Land

Who looks after the seed inside the darkness of the soil?
Who raises the clouds from the waves of the rivers?
Who dragged on the favorable wind from the West?
Whose is this soil? Whose is the Sunlight?
Who with gems filled the pockets of the wheat-spike?
Who has taught the habit of revolutions to the seasons?

O Landlord, this land is not yours; not yours!
Nor is it your father's, nor yours, nor mine![8]

Iqbal passed away in 1938. Would he have supported the Second Idiotic World War and allowed the Civilization to commit suicide? Recall his poem again:

O, the dwellers of Western lands! The habitats made by God are not any shop
The thing you take for genuine will now prove to be the counterfeit currency
Your civilization will commit suicide by its own dagger
The nest made upon the fragile branch will surely be un-durable[9]

Could Iqbal have borne the catastrophe of not only the Second World War but also the massacre of more than one million Punjabis in his doorway, and homeless and devastation of another millions?
His son, Dr. Javed Iqbal answers this question:

My father could himself… watch no blood-spilling…(Aapna Giraiban Chalk; page 16)
I was once, with eyes tied by her stole, following my mother to catch her, when suddenly I stumbled and fell down faceward on the ground—due to which my lip was injured and blood started flowing from there. My father incidentally entered the Ladies' Room at that very moment. And seeing suddenly the blood flow out from my mouth thus, he turned unconscious. (Aapna Giraiban Chalk; page 22)
If I would get sick at any time, he would become much anxious. A sort of lump appeared once in my throat. He got so worried that he suffered from fever. (page 33)[10]

Here ends the First Speech. Thanks for listening!

The Second Speech will be about the period up to 1986–87, i.e. the degeneration of National Conference; and Dr. Farooq Abdullah's abject surrender. It will also be about Freedom; and it will be much shorter in size than this speech.

May the working class and unemployed people in Kashmir, Pakistan and India be safe; and may they have a favorable turn of circumstances for life!

Thanks for listening!

The Song of Working Class Freedom

Second Address to the Kashmiri Public
Kashur Khatab 2
https://www.youtube.com/watch?v=I5w4dU6Be98

Upon the bubble they cast the color of reality
They put fragrance upon the paper-rose
They bring infamy to the Revolution
They cast curtains upon the Sun
Is this love or is this tyranny
Is this robbery or is this leadership?[11]

Salutations!
From the ancient past, resources of water, springs, brooks, streams, and rivers have been the cradles of civilizations upon which rested, and rests, the fate of humanity and all life upon earth. It was one of the most cherished common values of humanity that these resources of water should be kept clean. Freedom of people therefore is invariably linked with the state of rivers and water resources.

What is freedom?

What is freedom? A multitude of people have a multitude of concepts about freedom. When the Imperialists, Oligarchs, Capitalists, Feudalists, Landlords, Smugglers, Businessmen, etc., speak of freedom, they have merely their own class-brothers in the trade in view. For example, when any President of the United States of America utters the term “People of Iraq” or “People of Pakistan”, you need to be sure that he or she is speaking about the Heads of the Ruling Regime in Iraq or Pakistan that are in his good books, not anybody else.

When they utter the term “Human Rights”, etc., they actually refer to Imperialists’, Capitalists’ and Feudalists’ rights to fleece the masses.

Working Class Freedom is entirely different.
Working Class replies to Imperialists, Capitalists, Feudalists, Tribal Lords, Clergy, and their intellectuals:

The Song of Working Class’ Freedom

When the mirrors of Civilization,
And reflectors of the real conditions of life
Jehlum, Chinab, Ravi, Beas, Satluj, Sindu, Ganga,
And all rivers of the world
Will beam and team with crystal clear waters
All the year round
And show our progeny
Their faces, as they are, to them;
When not only some affluent Western Tourists
But the common men like small farmers, workers,
teachers,
Drivers, conductors, ordinary people
Of even the backward most communities,
And every daughter of humanity
Can walk freely, without any fear
Without any check-posts,
Without the requirement of any visa
From Colombo and Kanyakumari to Kandhar
and Kabul
And beyond,
From Banaras to Beijing and beyond,
In all directions to all cities that can be reached to
on foot:
That only is freedom—all else is bunkum.

Though the people currently abiding in the world
Are doomed, doomed forever, never to see that
happen:
Because they don't want to be free;
They merely want a few more currency notes,
A few more assets
Or a larger amount of booty
From the flesh, bones and blood of
the toiling masses;
Because they love the bunkum.

May yet to be born human beings
Be blessed to see such days, and such life!

For having given them birth
Upon this earth or the filthy world
Without friends, comrades, helpers and
trustworthy beings
Or for not being capable to fulfill their demands,
When the children or youths or adults
Do not look at their parents, uncles, aunts and
all older people
With the eyes of disgust, disdain and disgrace
When the world is no more filthy,
And children and adults are no more helpless;
When people trust one another,
And treachery and exploitation have no place
left to abide in;
When the conditions of luring any child
To sell his kidney for buying an ipad or
some other object
Are eliminated lock, stock and barrel from the world;

When the beasts or traders of children's organs or childhood,
Or the ones that render them blind or cripple their limbs
To place them in the streets for begging
Are slaughtered
When the hoarders, black-marketers and traders of famines and wars
Are done away with:

That only is freedom, all else is bunkum.

When no child has to beg for medicine
For his helpless father or mother;
And no film-maker, actor or writer can,
By depicting those heartrending scenes—
Or, contrary to this, by displaying some cheap nonsense—
Fill his safe in one year
With the annual production from the toil of a million farmers' families;
When not only the personalities like Asma Jahangir and Malala Yousufzai
But all the daughters of humanity
Become capable of delivering their thoughts
In international conferences;
When workers and farmers are respected as much as professional experts;
When learned people, philosophers, scientists, professors, experts, doctors, engineers
And all employees…
Feel pride in calling themselves workers…
When no part of the world will have to be governed

by any iron rods;
When glorification or even depiction
of violence, hooliganism, arrogance
and crude behavior
in movies as well as in society
will be suicidal for the movie-makers
and lovers thereof,
and considered a grave insult to the intelligence
and taste of the well cultured humanity:

May yet to be born human beings
Be blessed to see such days, and such life!

In direct opposition to the Working Class' aspiration for freedom are majority of all the sick nations' people from times immemorial in general and for the last hundred fifty years in particular.

What is a Sick Nation?

Where the children are weaned from the nipples
of their unfortunate mothers
and taken directly to weave silk carpets
or shawls...
And deprived of education
for their entire lives;
Where such children's backbones stoop
by continuous work, little rest, poor food and poverty
And within four or five years of such harsh life
they look like corpses come out
from the graves for some strange reasons;

Where eyes are not filled with tears
upon seeing such babies sapped out of all blood,

But, on the contrary,
these very children for their state of life
or personal physical violations
are jeered at;
Made a topic of amusement
in the communities of bureaucrats, managers, clerks
And other government officials, policemen,
businessmen,
And attorneys of law, and judges,
and senators…

Where culture, education, civility and advancement
are degraded to the level of
Taking those infants for the ones that deserve that all;
Where such carpet and shawl owners, exporters, etc.,
roll in wealth
and are rated for honorable people;

Where nobody cares for anything or anybody
except himself or herself;
Where conditions are fertile for quacks
to make their heyday;
Where backward views, miserable pledges and
assurances,
Deplorable treaties and thoughts overfilled with plight
flourish.

Where people like Chaman Lal Kantroo or
Hushiar Singh
or Abdul Kabir Wani or Abdul Satar Ranjoor…
Strive their best through the major parts of their lives
To draw attention to this state of absolute
social wretchedness

And people around laugh at them,
Call them demented, rate them for bloody fools,
Abuse them in private and public
And show utter lack of interest whenever they speak…
And ultimately, hound them out or murder them…

Such a nation verily is a sick nation.
Such communities verily are sick communities.

....

And when a nation and its communities are absolutely sick, a natural fruit always ripens and turns rotten: that fruit is the intensification of the prevalent diseases, and source of the additional diseases…

Here is the example of a swindler, for example. He is a so-called well-educated celebrity or an honorable member of a wretched community, and he addressed a gathering of poets and writers on the "The Accession Day" – October 26, 2010:

"I wonder if the legislator ever cared to tell his son that millions of Indians starve to feed him, that they go bare bodied to clothe him, that they die of cold waves and heat strokes for want of shelter so that the Kashmiris have it, that they toil hard and pay taxes to provide him power, water, roads, education and entertainment, that Kashmir cannot generate even the salary of the gargantuan population of state employees whose numbers go on increasing out of proportion, that the state has to depend on Indian benefaction for everything from food grains, eggs, milk, lamb, education, health, development, the *Hajj* subsidies, etc."
The poets and writers present in the gathering applauded

this.

From the working class point of view, however, the above quoted passage speaks a lot about the speaker's wretched mind-set. He not only justifies, but makes a virtue of millions of Indians being starved, being left naked, and killed by the cold waves and heat strokes. Surely he himself is an Indian, but he won't, at any cost, under any circumstances, consent to himself or his children being starved, being deprived of clothes and being murdered by cold waves and heat strokes. On the contrary, he would like to grab much more of the social production than he has been doing. His speech itself is meant for nothing else but earning him more share in the booty called money... What an Indian! God save everybody from such Indians!

"Patriotism is the last refuge of a scoundrel" wrote Samuel Johnson in 1775, but here we have a "patriot" who is not only obnoxious beyond every limit, but according to him starvation of millions of Indians is also a favor to the Kashmiris!
Millions of Indian daughters are raped every year, and it is loudly spoken of as a great blessing to the people of Kashmir! Hundreds of millions of people in Pakistan are in great plight and absolute wretchedness, and it is claimed to be an honor and justice for the Kashmiris…
God save us from such "blessings" and such "honors"!
The time is not far when these intellectuals might even say that six million Jews were slaughtered by Nazis and tens of millions of young men devastated in the Two World Wars for the welfare of the masses of Kashmir and the world.
The said Speaker expects not merely people but even Members of the Wretched Jammu and Kashmir Assembly to express their gratitude and adoration to the perpetrators of

every manifestation of atrocity, savagery or barbarism in the subcontinent and the world!
And the height of the deplorable plight is that poets and writers applaud such stuff and nonsense.
After receiving hearty applause from the gathering, the said Speaker goes on to announce: “God forbid! if they succeed in their ill-conceived designs, they would embrace the very slavery they perceive they are fighting against. The identity, which they want so fiercely to preserve, will be trampled under the iron heeled Pakistani military before they even have the time to scratch their heads. I would not wish such a tragedy to befall on my fellow Kashmiris.”
Here he speaks on behalf of his fellow Indians that he eulogizes for starving millions, and he speaks for his fellow Kashmiris, who he wishes to save from falling into slavery.
A born slave and an advocate for not mere slavery but of starvation, nakedness, shelterlessness and death due to cold and hot waves professes to save Kashmiris from slavery.
What a “God-gifted savior”!

That was the confession of a typical Indian imbecile that passes for an ideologist and intellectual and may even be hoping to receive a *Bharat Ratna*[2] in future.
The typical Pakistani imbecile that passes for an ideologist and intellectual is no different from his Indian counterpart.
These two sub-species of mammals have a huge following amongst Kashmiris.
Nothing can be said to such people; but the Kashmiri masses have heard Abdul Ahad Azad sing:

What is the yield of his intellect, whose eyes are
bereft of any moisture?
Disgrace is his prestige, infamy is his shrewdness

2 The highest award in India.

The awakened heart is verily the one
that wakes up others too;
The wakeful that lulls others to sleep is termed
a Sorcerer[12]

The Social Conditions in 1975

When a wounded, crippled and broken Sheri Kashmir took oath of office as the Chief Minister of Jammu and Kashmir in 1975, it was a partially foundered or ready to founder ship that he became the captain of. The bureaucracy, judiciary, administrative set-up, police and all departments like forestry, public works, etc., had already gone incorrigibly depraved. Educational institutions and hospitals, teaching and medical staff were the only two branches that were operating well. The demand of plebiscite, for which Sheri Kashmir and Mirza Afzal Baig had lived for several years in prison, had to be given up. There was no choice. The national freedom of many small and big nations had already become impossible, and nationalist freedom movements, still going on in some pockets of the world, were designed merely for the sale of obsolete and rusted weapons by USA and USSR. World had been divided completely, and all people's jugular veins were under the thumb nails of the cold war powers that had unimaginable power of artillery and nuclear warheads ready to devastate any place that tried to disobey them. Even the ruling class of as big a country as China were forced to become a tutelage of USA and Company, while Indian ruling class stood mewing in the lap of the USSR. Pakistan's rulers were destined from the beginning itself to continue the tradition of their fathers and forefathers to sing with euphoria:

These waving plants, these throbbing fields
Belonged earlier to my ancestors, now to me

These pastures, these flocks, these animals,
these peasants
All belong to me, all are my property
Their toil too is mine, the yield of labor as well;
Their arms as well are mine, the power of those
limbs too
I am the Lord of this vast expanse
The color of cheeks is mine, the fragrance of
the tresses too

I'm the son of those ancestors who always
Supported the shadows of the foreign powers
From the unholy time of the mutiny to the present
I served the Government in each hard time[13]

The status of weak, backward, illiterate, ignorant and poor nations has always been akin to the status of weaker animals in the animal kingdoms. They are hounded, they are hunted, they are dressed, they are cooked or manipulated in a variety of ways, and they are consumed. And it is precisely this general weakness, backwardness, illiteracy, ignorance and poverty of masses that all feudalists and capitalists adore.

Iqbal clarified a century ago:

Being frightened by the new constitution
Standing adamant on the old ways
This verily is the toughest stage in the life of societies
This procession of life is so fast-moving
that societies have been trampled over
In its transiency.[14]

Feudalism in Practice

Feudalism, by its very nature, is a nearly stagnant social system. It moves at snail's pace and any change in the social status of masses is intolerable to the feudal lords and their henchmen and adorers. For example, if the *Nawab* and his son used to see peasants and their young daughters releasing their bowel burdens in the open fields or thoroughfares, they don't like this system to be changed. If some heir apparent of any estate had ten horses or a motor car in his area thirty years ago, he can't tolerate anybody else even after thirty years to have even half the number of horses or half as good a motor car, especially if his assets have not increased very much. Furthermore, if the peasants' and workers' children do better at schools than his own children, he is driven frustrated and crazy. This is one of the main reasons, together in alliance with the capitalists and their lovers, that the world education system is gone to dogs, with all, free, state-run educational institutions sent into dilapidated conditions, and private institutions making a good business and profit, and glittering with the children of the grandees that are groomed there to rule or misrule the world. It is not for no reason that the state-run schools in Kashmir were gutted down as the first step towards the fulfillment of the desire of *Nawabs*.

The *Nawabs, Zamindars, Jagirdars, Taluqdars,* etc., had to amuse themselves and also engage the minds of the downtrodden, illiterate and ignorant masses in Pakistan as well as in India. Kashmir served well to their purpose. They made a lucrative business out of it. More than a hundred thousand young men have been destroyed, hundreds of thousands have been rendered homeless; and the heritage, wisdom of *Sufi* saints and *Rishis*, secular inclinations and intellect and peace-loving nature of all Kashmiris have been

brought to a naught; and all people have been humiliated as much as possible.
Bomb blasts, murders, torture, atrocities and all hellish things have been made common.
Fear, want and extreme insecurity have been brought to lurk everywhere.

After taking charge of the sinking ship of Kashmir in 1975, Sheri Kashmir and Mirza Afzal Baig and other leaders of National Conference had to soberly evaluate the conditions and lead the masses that had stood by them and waited patiently for their new free guidance.
They did.

At a rally, Mirza Afzal Baig explained to the masses, “The demand for plebiscite had become meaningless and aimless.” He didn’t, however, explain to them the murderous grip of international system of imperialism over the jugular veins of nations, cold-war blocks, historical stage, etc., to which human or inhuman society had attained or degraded.

Judiciary and its manner of procrastination could not be touched. The system of total depravity inherited from the Jammu and Kashmir Branch of Congress Party was impossible to overturn without a long sustained campaign and struggle against the same.

Naya Kashmir Program had been slain completely.

There was nothing left to address the rampant poverty of farmers, so Mirza Afzal Baig advised them grow hashish as well. Some of them did so.

There was only one way out from the total mess and fast-marching doom: to convert National Conference into Global Conference with renewed spirit, enhanced zeal, and improved evaluation of the world situation. There was need of not shelving the Naya Kashmir Program but Drafting and Propagating, on its pattern, a New Global Program for the entire world. Though there was no immediate realistic prospect of its immediate realization, its need was extraordinarily dire in Pakistan, India, Afghanistan, Iran, Bangladesh and many other countries. Its need in Pakistan was intense because Zai-ul-Haq and Company had fallen prostrate at the feet of CIA and US bosses all the more determinedly, and shrouded entire Pakistan and Afghanistan under the cover of eulogies for US Imperialism and Capitalism and local feudalism, and consequent illiteracy, death, homelessness, enforced living in the refugee camps, and fanaticism of millions of people. Its need in India was intense because CPI, CPM, etc., had deserted workers long ago and were merely serving for the Trade Union Leaders of Her Majesty, Indira Gandhi, whose statues were publicly being worshipped by the New Tsars in Moscow. Her Majesty's rule was dumbfounding. She called India a Secular, Socialist, Democratic Republic, without ever knowing what each particular term amongst these meant. Her brand of Democratic Republic perhaps meant ordering police to denude women on the roads in Bagapath, UP or banging the heads of blind people just outside her office or shooting down young Maoist boys in fake encounters. Her brand of secularism and socialism cannot be described by any mortal being except perhaps by Mulayam Singh Yadav, Akhlesh Yadav, Lalu Yadav, Mayavati and other Nawabs and Feudal Lords of UP and Bihar and the ex-bosses of ex-USSR.

National Conference did not have the vision to transform National Conference into the Global Conference. It had grown old and was incapable of going forward.

People of Pakistan, India, Afghanistan and other countries were let down thus.

Working Against the Wind

Though there was no possibility of any revolution; though the prospect of any sort of any social revolution had vanished altogether from the subcontinent, despite such socially pathetic conditions, R. P. Saraf, Chaman Lal Kantroo, Abdul Kabir Wani, Hushiar Singh, Yousuf Nairang, Muhammad Yousuf Tarigami (who till then had not joined the gallery of the Trade Union Leaders of Her Majesty), Dr. Bushan Lal, Makhan Lal Bhat, Roop Lal, Abdul Rashid Lawey, Babu Singh and many others honored Iqbal:

Though the wind is fierce and swift, his lamp he keeps burning
The saintly man to whom providence has bestowed
The manner akin to Khusrou's[15]

Amongst them, let it be said in homage to Comrade Chaman Lal Kantroo:
His wave of breath can light up the gone out lamp
O God! What hast Thou hidden in the chests
of the hearty men!
The sight for which the inaccessible eyes keep
craving
That grace of assembly dwells within those
solitary-dwellers
Be manifest once and reveal to them your elegance

For long have been your discussions among
the discerners[16]

During the years of Emergency imposed upon India by Her Majesty, the people of Jammu and Kashmir, as already said, were saved from laying themselves prostrate at the feet of Her Majesty or the then Crown Prince, Sanjay Gandhi—thanks to Sheri Kashmir.

Abdul Gani Lone and Janata Party

Meanwhile, Abdul Gani Lone had surfed his ferry through Congress Ministry and acquired the audacity to call Sheri Kashmir a fool to his face in the Legislative Assembly itself…

Time went by.

General Elections were held in India in 1977, and Her Majesty and her Congress lost in the election. Janata Party formed the government at Delhi.

The businessmen, middle class, feudalists, etc., that till the defeat of Congress at Delhi had been with Indira Gandhi and Company, changed their vestments overnight. They turned into the ardent advocates of Janata Party, and Moulvi Farooq became its Kashmir Chief.

A fair election was held for the first time in the history of Jammu and Kashmir, thanks, according to some people, to the capability of Morar Ji Desai's personal sense of insult.

National Conference won. Janata Party and Congress were badly defeated.

Private Schools vs. Government Schools

Carpet weaving, establishment of Private School Corporations and Private Clinics of doctors had already picked pace. Carpet merchants or people akin to them that had rendered the juvenile legs of children dysfunctional for decades and centuries, turned educationists and health-providers. The children of educated people and all those that could afford to pay the fees of Private Schools, went to the Private Schools. The children of the poorer section of population remained in the government schools. With this segregation of schools, there was nobody amongst the “educated” or “cultured” or “conscious” people to care for the Government Schools. The teachers of such schools lost importance and status in the society. They had always been low paid as well. The sword of Damocles fell upon them in the form of alienation and demoralization, which in turn led them to frustration and degradation. They could do nothing except resort to the only weapon left with them: the lack of concern.

Barring exceptions, Private Schools from the beginning itself were owned by businessmen. They had no concern for character building, better culture, education or guardians’ concern for the welfare of their students. The purpose of their education was never to create any better society for all or to address any social ills. They were bound by law and culture to propagate the ideas that capitalist slavery is the best, and that it gives everybody what he or she deserves, and it is the living manifestation of peace, justice, affluence, etc. In most of the cases, the Private School Proprietors knew not who their students were, having had no personal contact or concern for them. Teachers in such schools were not only paid a starving pittance as salary but were also treated for slaves. They were at the mercy of the caprices of businessmen and their young sons, daughters, daughters-in-law, etc. Since they had no

authority or say in the affairs of the Schools, the students too rated them for naught. By such circumstances, teachers lost their status of being guides to children. They just became purchased entities and laborers. Unfortunate people only kept working like such teachers. Others left the profession at the earliest opportunity. Children were thus left in the lurch, dissocialized, merchandized, mechanized and dehumanized, without wasting any time, at an early age.

Political Chicanery

Indira Gandhi and Company was again put in charge of governing India after a Janata Party porridge of feudal lords had exhibited all their worth in a rapid hurry. And Congress Branch of Jammu and Kashmir that had been in the habit of ruling or misruling by crook started their campaign of destabilizing Jammu and Kashmir during the Chief Ministership of Sheri Kashmir himself. They successfully created a fissure between Sheikh Mohammad Abdullah and his lifelong Comrade Mirza Afzal Baig. Both of them passed away in 1982. And Dr. Farooq Abdullah was selected for the Chief Minister by the National Conference Party.
A new election was held in 1983.

Her Majesty, Mrs. Indira Gandhi visited Kashmir to canvass for votes, and having evaluated the situation, left for Jammu with her disgusted mien to greet a rally of Congress supporters there with a Pakistani flag fluttering in her hand. She declared to her supporters that Kashmir had turned into a part of Pakistan.

Election results were thus polarized in the Jammu Province. Barring Abdul Gani Lone's victory in Karnah, all seats in the Kashmir valley went to National Conference.

Dr. Farooq Abdullah was given no time to settle down, however. For the first time in the history of Jammu and Kashmir bomb blasts were tried. Some people called those Indira Congress bombs.

Jagmohan, at once the most famous and the most notorious Governor that New Delhi has ever managed to produce (barring Narayan Dutt Tiwari), might or might not be knowing the truth behind these allegations, but Mufti Mohammad Sayeed, the then State Congress Chief, must be knowing the truth. Mufti Mohammad Sayeed, the State Congress Chief, had lost in his home constituency, Bijbehara, in 1977 Legislative Assembly Elections even though the Victor, National Conference Candidate, Abdul Gani Shah (Veeri), a pure, illiterate farmer, had been fielded there to lose in the election. Sheri Kashmir didn't perhaps want to see Mufti Mohammad Sayeed out of the Legislative Assembly. The latter, however, did not lose merely in that election. He, the State Congress Chief, lost again to the same candidate in the next Assembly Elections in 1983, even when both Sheri Kashmir and Mirza Afzal Baig had passed away. Mufti Mohammad Sayeed only knows about the desperation, humiliation, etc., he must have felt and faced both in Jammu and Kashmir and all over India. Soon after the result was declared, Congress people launched a malicious campaign that the election was rigged—that Mufti Mohammad Sayeed was defeated by fraud. And later, when the bombs began to be detonated, goons started displaying their functions in public. They began to molest women boldly and openly in the vehicles filled with the passengers. If anybody in the vehicle protested, he was manhandled. This was something unimaginable and new in the history of Kashmir. The Police had much earlier become thoroughly corrupt, weak and inert.

The Causes of Autocracy

Indira Gandhi didn't become an autocrat thoughtfully, designedly or voluntarily. Autocracy was thrust into her lap like a kitten, and she embraced that wholeheartedly.

A merciless and headless mechanism had been welded together by capitalists, feudal lords, bureaucrats, intellectuals, media-personnel, trade union bosses, businessmen, village heads, *Sarpanchs*, tax-collectors, etc., as well as their lovers, to make things easy for themselves. Autocracy is the only certificate and only refuge for the incompetent and the inefficient to rely upon. The judges and advocates don't need to rack their minds in studying laws to run the show of judiciary. Judiciary runs automatically behind the scene, over a business deal or bribery or a few bottles of whisky or gossip or gambling or something unspeakable, for example, arrangement for gratifying somebody's sexual frustration or discontentment or bestiality or something far worse than that. An Umpire needs not to be professional and alert in the field, he just needs to appease some master. A Player needs not to be one of the best in order to be selected, some connection with some Selector is enough. The Manager doesn't need to know any management; just a few trusted Clerks can do the entire job of administration for him. Policeman doesn't need to take the risk of displeasing any hardcore criminal by making any investigation… There is a great sense of security to the entire families of bureaucrats, lords, etc., and they are free to do whatever they like under autocracy. There is no accountability for them; and they need not be alert to anything. Match-fixing can be done with honors; robbery can be performed publicly; murders can be blamed upon the victims themselves; *Dropdis*[3] can be denuded publicly

3 A queen in the Hindu epic Mahabharta who was denuded publicly in the court of the King Dharatrastra, in presence of all dignitaries

without any qualms on the consciences; rapes can be labeled the necessities of leadership and manliness; fanaticism and irrationality in everything can be portrayed as leadership-qualities; pornography, stupendous stupidity and immense imbecility can be passed on for modernity…

The list of pathetic global social conditions is inexhaustible.

Jagmohan, the then Governor, has compiled a book of more than 800 pages and named it “My Frozen Turbulence in Kashmir”. The book is based merely on the bullshit of Her Majesties’ Journalism, the journalism that is defined by “India is Indira; and Indira is India” and during the several years of the recent past by “Sachin Tandulkar is the God”.

The Harms of Autocracy

There are people that think they are the beneficiaries of this process; such people are idiots merely.
How?

An Umpire given to lethargy and unprofessional umpiring in the field can never compete in the broader world; nor can he be trusted at home. And worst of all, he will pass on his incompetence to his children as well. And they too will be doomed to be inefficient.

A person who willingly gives himself over to torpor and sloth can never be an intelligent man.

There were uncountable proper victims of the system; and many amongst them knew through experience how they had been violated, abused and victimized.

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of the country.

Only a strong mind could keep his or her head in tact under the circumstances. Neither Nehru nor Indira Gandhi had been cultured for that. They, on the contrary, had been made in the petty stuff. They turned the office of the Prime Minister of India into their own personal burrow. They spent their lives in Perverting Capitalist and Feudal Democracy and converting it into Monarchy. The result of this whole process was natural.

Nehru lost his balance of mind, brought a fellow of feudal mentality, General B. M. Kaul, as Army Chief of General Staff and fought an irrational, ill-managed and hopeless war with China at the behest of US and British Bosses. Indira Gandhi lost her balance of mind and did too many things, chief amongst which were extinguishing the lamps of life of thousands of families in Punjab, invoking the phenomenon of drug addiction there; and the dismissal of Dr. Farooq Abdullah and NT Rama Rao governments, in 1984, in Jammu and Kashmir and Andhra Pradesh by the so-called governors of the two states. G.M. Shah, the brother-in-law of Dr. Farooq Abdullah, was installed as the Chief Minister, and the mission of Indira Congress resumed over Jammu and Kashmir inexorably.

Indira Gandhi did not live to see the fruits of her sowing ripen in Kashmir, but she received her trophy from her and her misbehaving son's performance in Punjab. Khushwant Singh, an international celebrity of Punjab, and author of many books, stood steadfast behind Her Majesty and the Crown Prince of time.
Mufti Mohammad Sayeed, meanwhile, with 26 Congress Legislators in the Assembly, was still not in. And worst of all, G.M. Shah, with just 12 defectors of National Conference under his belt, stood enjoying charms of Chief Ministership

rather ostentatiously. Mufti Mohammad Sayeed returned to the Legislative Assembly through proxy from Rambir Singh Pora, Jammu, via a by-election in 1985.
The stage was thus set for a great contest between the extremely shrewd G.M. Shah and Mufti Mohammad Sayeed.

The Contest

Kashmiri masses stood alertly watching this; they stood patiently waiting for the outcome of the contest; with their thitherto allegiance unflinchingly behind Dr. Farooq Abdullah.

Poor Dr. Farooq Abdullah was not a politician, however. He was a liberal man who would have done far better in some other business. Chief Minister's post had been thrust upon him simply for his being the son of Sheri Kashmir. He knew nothing about the masses or their lives or problems or the world system. He had never worked in any political organization before becoming the Chief Minister. He was the direct anti-thesis in understanding, capability and experience of his father, Sheri Kashmir. He might have had some vision but the system of complete depravity that he had to save from exploding was beyond anybody's capability or control. The ship was sinking but nobody knew for certain when that would actually occur and how that would happen. Only a campaign of revolutionary awareness, development, organization and preparation in Kashmir, using extraordinary patience in the process, and then its diffusion into other states of India and Pakistan, could have produced some hope, but there was no prospect for that also. Depravity and Perversion sown and Cultivated by Congress had become overwhelming.

Worst of all, Dr. Farooq Abdullah either had no good advisers or he cared not a hoot for their advice.

Meanwhile the contest between G.M. Shah and Mufti Mohammad Sayeed could not wait any longer. Though Indira Gandhi was no more on the scene, the New King, Rajiv Gandhi had been installed as the Prime Minister of India in New Delhi. In early 1986, as the snow melted and new shoots of grass started to make their appearance, some paid agents were transported in some vehicles from Jammu to Srinagar to provoke a communal clash in Kashmir. They made people at Wanpoh and Khannabal, Anantnag to believe that a communal carnage of Kashmiri Muslims had been perpetrated in Jammu. According to some people, the designers and executors of that fictitious propaganda had been Mufti Mohammad Syeed and his followers. Since it was performed just before the budget session of the parliament in Delhi, the consent from Rajiv Gandhi Government may or may not have been taken for diverting the public attention from budget to Kashmir. Mufti Mohammad Sayeed was, however, summoned soon by Rajiv Gandhi to Delhi and conferred the responsibility of running a Ministership there.

In November 1986, Rajiv Gandhi and Farooq Abdullah signed an agreement to send Kashmir to dogs. Rupees hundred million was the price set for this agreement. The agreement was widely resented to by many people. Makhan Lal Goja, for example, published an article of the title “From Rupees 7.5 Million to Hundred Million” in *Kashein*, an Urdu monthly. Yousuf Nairang, Dr. Bhushan Lal, Chaman Lal Kantroo and some other people too expressed their views of the similar nature in the same journal.

Dr. Farooq Abdullah thus signed the death warrant of Kashmir as well as of the, once promising, National Conference. Indira Congress and National Conference successfully became

ones of the same feather. An immense vacuum was created in the political arena of Kashmir. And the land became free and fertile for the thriving of adventurers, charlatans, fanatics, practical jokers, mercenaries and unfortunate people of various sorts.

The Business of Terrorism

It is essential to understand that terrorism is a lucrative business for the ruling class and its despicable beneficiaries. It diverts the public attention from various crucial domestic issues. It creates a general helplessness and fear among people. It reduces the general valor of the whole society to cowardice. The terrorism in Punjab and thereafter the terrorism in Kashmir have served both the ruling classes of Pakistan and India. Had these movements of desperation not been operated, masses and agitators demanding the return of black money, end of corruption, good capitalist governance, etc., in both India and Pakistan would have arisen decades earlier.

The Kashmiri Masses

Despite all the cruelty they had faced through centuries of plunder, loot, atrocities, poverty, ignorance, illiteracy, torture, insults and humiliation, Kashmiri masses were intelligent people; they had been second only to the Bengalis in intelligence in the subcontinent. Besides this, they had also inherited and retained a fair amount of saintly innocence and beauty as human beings. When they were used to be taken for *corvée (Begar)*, for example, their hearts had not turned malicious or desperate or violent. It would chop the heart of any sensitive being to pieces and force a deluge of tears from his eyes upon seeing how innocently the ones taken for that torturous, absolutely humiliating and starving forced labor

(Begar) would innocently report about the ordeal to their fellow villagers that were exempt from such duty under law. For example, Ram Krishan, the famous teacher of Khayar, Anantnag, was a small child, when Resh Khar of the same village returned exhausted after his weeks' or months' of *corvée (Begar)*. Resh Khar informed about where he had been with such innocence, that even the child, Ram Krishan, could never forget it in his life, and remembers that incident to this day.

Such innocence prevailed almost up to CE1987. For example, when the Dal Lake was frozen in January 1987, and the people walked over the lake, in a Radio Program named *"Rai Trai"* a father of three daughters, a weaver of *shawls* said to the Radio Journalist, "The Depot for selling firewood was closed; the Depot for selling kerosene oil was also closed; there was no electricity also; I had searched for the charcoal too for many days, but returned empty-handed… By God! Sir, we then slept without eating a morsel for dinner."

Kashmiris had not murdered any usurer, even the wicked-most usurer, through centuries. They had never been hot-blooded. They had empathy even for their animals and even street dogs. To quote one incident, when a street dog was hit by a vehicle just outside Sherbagh, Anantnag, the people around immediately managed a cart and placed the suffering dog inside the cart. Since there was no veterinary there, they rushed the wounded, bleeding dog to the District Hospital, Anantnag. Dr. Bhushan Lal was on the duty of Emergency Cases there that time. His colleagues tried to dissuade the gathering of young men that were entreating them to treat the wounded dog but Dr. Bhushan Lal himself started to arrange the equipment and medicine for meeting their request. His colleague, friend and School-batch-mate, Bashir Ahmed Mir

then did the job; and the group of people present there was satisfied, and their hearts were set to rest.

Apart from the crimes by bureaucrats, officers, police, advocates' deliberate unending procrastination of cases, etc., apart from the rampant corruption, Kashmir had the lowest rate of crimes by masses. Suicide rate was perhaps the lowest in the world. Murder was non-existent. Burglary or robbery was almost unimaginable. Even when the masses came to blows with each other over some petty or big dispute, they took care not to injure their adversaries. Use of sticks, cans, rods, stones, bricks, etc., was almost unknown in civil protests or violence. Sticks were picked up occasionally only to frighten off the opponent, check his advance and prevent him from slapping or hitting—they were not used for beating him forcefully. There mutual blows to one another verily resembled the scene of primary school children's fight with each other. Group fights were unknown.
Kashmiri masses had many defects as well. Owing to the circumstances and frustration they had lived through for centuries. Most of them had a sharp tongue; too many people were vulgar mouthed too—and they didn't spare one another from the extensive use of that tongue. Lawrence, Walter R., writes:
"The valley is full of superstitions,…the administrations of the past have shaken all faith in honesty and benevolence of the rulers… Superstition has made the Kashmiri timid. Tyranny has made him a liar, while physical disasters have made him selfish and incredulous of the existence of good."

And these very people were pushed beyond the ultimate limit of endurance.

The Other Paths

What would have happened had Dr. Farooq Abdullah not surrendered so abjectly?

Surely, the ship would not have sunk so disastrously. The intensity of desperation would not have reached to its pinnacle. The number of youths of Kashmir, India and Pakistan murdered or the number of people slaying one another would not have gone to the proportions to which it did. New energy would have been pooled into the stream of National Conference. National Conference would have been forced to purge itself of deserters and corrupt people. And a room in the National Conference could have been created for all those non-fanatic and honest people that had real human concerns for the masses: Peer Zada Ali Mohammad, Manohar Nath Tickoo and their wise range of friends and intellectuals, for example.

What could be the other alternative?

Congress was, from the very beginning, essentially the Party for the Democracy of Feudal Lords, *Zamindars, Jagirdars, Mansabdars,* etc. Capitalism was still wobbling weakly in the mire those days and capitalists were thus a small minority in the Party. In Jammu and Kashmir from 1948 itself, owing to the local situation and land-reforms, they found no place for their brand of Feudal Lords' Democracy. Raja Hari Singh and Company didn't want to surrender their power and pelf. Congress, therefore, tried a dual compromise. They made Hari Singh to accept their terms, after a portion of Kashmir was occupied by the New *Nawabs* of Pakistan, and they tried to dissuade National Conference of Sheri Kashmir from marching ahead at full speed. Their Democracy of Feudal Lords had no chance to flourish in Kashmir; they therefore had

to graft it by force. They did so. They embraced perversion. They tried to reverse the march of time. They found themselves murdering even their own Feudal Democracy. The pangs of that murder had not been felt too sharply, however. Her Majesty, Indira Gandhi, butchered it brutally in 1984, and its shooting pain was felt. Despite his extensive shrewdness, G. M. Shah proved merely to be the Chief Minister of Ever-Prevalent Curfews. A ray of hope blinked, however, for a few hours all over Kashmir amongst the masses when they heard that their abhorred, seemingly omnipotent, Enemy Number One, Indira Gandhi, has been gunned down. There was a mass-euphoria in Kashmir with the spread of that news. Apprehension, dejection and helplessness stepped in to dwell in the hearts and minds of Kashmiri masses pretty soon with what was done indiscriminately to Sikhs right inside the Capital of India.

But they still waited in patience, they didn't allow themselves to elope with any suicidal ideas. The New Parliamentary Elections in India were scheduled to take place soon.

A change in the Government, Politics, Policies and Approach to Kashmir in New Delhi was direly needed; but the Public of the Great Civilization of India were driven to bizarre callousness and wickedness. They crowned the mass murderers of the followers of Saint Kabir and Guru Nanak with astounding majority in the Parliamentary Elections.

Forgotten had been the last years of Indira Gandhi's autocratic rule. The so-called opposition parties behaved in the disgusting-most way of cowardice and stupidity. They allowed the whole nation of hundreds of millions of people to suffocate for want of a clean, fresh breath. None of them had the guts to say Indira Gandhi harvested her own constant sowing: Naxalbari, Bihar, Uttar Pradesh, Andhara

Pradesh, Punjab, Assam, Gorkhaland, Kashmir, Fake Police Encounters, etc.

People, fashionable young girls and so-called well-educated ladies in particular, with Masters' or even Doctors' degrees from the best universities of India or abroad, saw nothing but the sleek face and dandy dress of Rajiv Gandhi and eloped with him in their dreams. The same ladies lament nowadays that the conditions in Delhi and entire India are disastrous for all women.

The so-called Opposition Parties thus let down all Indian People for the second time. First time through the suicidal ambition of two imbeciles, Chaudhary Charan Singh and Raj Narayan, who burnt their house to bask themselves in Indira Gandhi's and Sanjay Gandhi's company—the very duo that had ruthlessly humbled and humiliated them and their followers during Emergency.

The last trace of the hope of Kashmiri masses was thus crushed by the "Civilized" Voters and Opposition Parties of India.

The situation needed to be addressed.

This was "addressed" by the Formation of Muslim United Front (comprising JEI, People's Conference, Umat-e-Islamia and Ittehad-ul-Musalmeen) in August 1986, for which the ground had been made ready six months earlier by the Agency that paid for the fictitious propaganda at Wanpoh and Khannabal, Anantnag that a communal carnage of Kashmiri Muslims had been perpetrated in Jammu. Communal violence following that wild propaganda had brought these factions together.

The prospects for their growth were not high, however, even in that wretched-most period of Subcontinent's History.

….

Similarities of India and Pakistan

Despite their claims to the contrary, Pakistan and India are one in everything, particularly the social situation, social depravity, social irresponsibility, social impasse and social chaos. The difference is merely of expression. Pakistan was under the thumb of Zia-ul-Haq those days. Dr. Javed Iqbal writes in *Aapna Giraiban Chak:*

Bhutto said sarcastically, "You are talking like professors. Brother, I did not coin up the slogan of 'Islamic Socialism' with the thought that this term has any special meaning. Terms mean nothing in politics; the real purpose is to attain power... I am neither related to socialism nor to Islam. The real goal is the acquiring of power; and that is it. (Page 138)

"General Zia ul Haq launched a new experiment soon after seizing power. 'Blasphemy law' was enacted .... Sharia Court was established ...

"There was the amendment pertaining to the principle of gouging out eye for eye in connection with Minor Injuries and Major Injuries…

"... But these reforms neither cast their moral nor spiritual influence upon us; instead, serious crimes… went on increasing day by day. In Pakistan, new types of crimes specifically related to women came into observation, which had no precedent. For example, two incidents of dead women having been dug out from their graves and abused in Punjab came forward, and it was difficult for the court to determine whether the crime could be reckoned for a 'rape' or not. Thereafter came a case in which men of the opposite party

denuded the women of a family (including old women, young and children) in a market and the men danced around them. And the jurisdiction of the ordinance, particularly concerning women, was used to wrong ends. As the judge at Lahore, Bahawalpur, Multan and Rawalpindi Benches, many cases of deliberate rigging by the defendant party and police came in front of me that I was surprised.... (Page 172-173)

"When General Zia ul Haq hosted a banquet in honor of Kissinger in Islamabad, I was specially invited from Lahore on the occasion.... I never saw General Zia ul Haq as happy as he was that day; it even seemed he was not walking on the ground but in the air.... (Page 178)

"If a woman dares to go for earning her own living in this country, she has to keep herself safe from the 'wolves' at every step. It is the common happening in small towns or cities, that the female teachers of schools, young lecturers of women's colleges, nurses of the hospitals, etc., in their cases, become the target of the civil or judicial officers' lust.... (Page 180)

"My last meeting with General Zia ul Haq was in the Kinnaird College for Girls in Lahore. He had come with the Governor, Sajad Hussain Qureshi, to preside over the convocation of the college... The General would occasionally utter a humorous sentence or two extempore, outside of the written speech he would generally read; and that would draw out laughter from the audience. On one occasion, likewise, he put out his spectacles, and addressed the girls, 'Don't take me for a madman; my daughter too is a doctor; and she continues her practice even after her marriage.' There was a great applause over it... I suddenly realized that Mr. General is only that much of a Muslim as Mr. Bhutto was. The only difference is that one used Islam in order to save the sinking boat of his power and the other for the stability of the rising sun of his reign. I felt disgusted as I recalled the announcement of

Sikander Mirza on the occasion of the declaration of the First Martial Law. How far shall we use Islam as a 'prostitute' for our political ends. Is it writ in our destiny to always become idiots at the hands of our leaders?" (Pages 206-207)[17]

The Socio-Political Hell called Pakistan was thus then; the Socio-Political Hell named India was manifest through the coronation of the sleek faced Rajiv Gandhi, who had been ordered formerly by Her Majesty to stay out of politics till Sanjay Gandhi was there, and then summoned to be the Crown Prince.

Barring exceptions, Indian and Pakistani Feudal Lords' Children are all pampered boys and girls: their personalities know no independence or strength of character. They are essentially the same in manner, behavior, demeanor, disposition and culture. Their economic, political, social, and religious similarities are remarkable. You only had to scratch the back of Zia-ul Haq and you would find a smaller sized Rajiv Gandhi in him, with the cream named Secularism applied upon his face. And if you would scratch the back of Rajiv Gandhi, you would find a magnified Zia-ul Haq or a Bhutto in him, ever engrossed in the thought and action about how to please Mullahs, upon who the maintenance of status quo on the social suffocation depended; and into whose hands had been delivered the most-essential task of dividing hundreds of millions of people into pettiest fragments by caste, color, sects, creeds, etc., so that they would be stultified and stupefied endlessly.

There seemed no ray of hope anywhere in the horizon. This might have been a great cause for Dr. Farooq Abdullah's Suicidal Surrender before Rajiv Gandhi in November 1986.

Could there be a third alternative as well?
Yes, there was.

The Third Path

There were some learned, cultured, thoroughly honest, upright, and aware people that, without any trace of any personal selfishness, had devoted their lives to the cause of general human welfare in Kashmir, India, Pakistan and all other countries; Chaman Lal Kantroo, for instance—but they were too few in number; they were scattered; they had no means to go forward; they had been stifled by the prevalent circumstances; they had no chance of presenting their views or marching forward.

Was the Seventh State Assembly Election held on 23 March 1987, a fair result? Was Muslim United Front fraudulently kept out of power? Most of the people think so; and they can't be blamed, owing to their experience of having seen fraudulent elections and murder of even feudal democracy for so long and so repeatedly. Radio Kashmir Srinagar declared on the evening, when the votes were being counted, that Muslim United Front Contestants are ahead in some constituencies; but just half an hour or so after that announcement, the same announcer reported that it seems NC-Congress I coalition are winning in all the seats. Muslim United Front was declared winners in four seats only.

Global Terrorism

Terrorism is a global phenomenon that in most of the cases, is propagated by governments, intelligence agencies and "intellectuals" and "journalists" of weapon sellers and their commissioned agents that create conflicts and bloodshed in

various communities so that they can sell their outdated and likely to rust weapons at high price to the warring groups. It is also used for engaging and harassing the masses locally as well as outside. Weapon manufacture and sale is the business that brings the greatest profit to the ones involved in it—though it is economically and socially a devastating phenomenon, because weapon making costs human labor and material, and it has the only function of destroying the products of other people's labor and lives.

Here ends this speech about the last sixty years' Catastrophe in Kashmir. Thanks for listening!

The Third Speech will be about the two main paths ahead for the masses of India, Pakistan and Kashmir, and the conflict between the followers of those paths, and the likely consequences of following either of the two paths.
May the working class and unemployed people in Kashmir, Pakistan and India be safe; and may they have a favorable turn of circumstances for life!
Thanks for listening!

Paths and Consequences

Third Address to the Kashmiri Public
Kashur Khatab 3
https://www.youtube.com/watch?v=XiKvCarSHh8

Good Day!

It was essential to speak about the bygone days in order to come to terms with the given local and global reality [of the epoch] and in order to avoid mistakes in marching consciously towards the prospects ahead.

The Prevalent Prejudices

There are several accusations of almost all educated people all over the world against Professing Muslims or so-called Muslims. One of those accusations is that Muslims produce too many children and their population and poverty is thus increasing rapidly.

Sociologically speaking, giving birth to too many children and increase in population and poverty have little to do with any religion or religious belief, but they have everything to do with poverty, illiteracy, and backwardness. And it is precisely amongst the poor, illiterate and backward people of all communities all over the world that population increases at a brisk rate. Unculturedness, irresponsibility and lack of concern towards the welfare of children are the natural results of these phenomena.

If five people, aged seventeen to thirty-five years, behaved like far-worse than rabid beasts in the gruesome-most Delhi rape case, it is because they had been reduced to that level of existence. If people behave like animals and idiots, it is

because they have been reduced to the level of animals and idiots. It is not the crime of any sick man that he is sick, though it is his fundamental need and responsibility to try to get himself cured, if the cure is available, and if he has the means to afford it.

An old, English proverb says, “Anybody taken unawares is a fool.” If a young girl and her boy-friend go to watch a movie in a cinema hall at night, it only shows that they are unaware, unconscious, ignorant or unconcerned about the real state of the society in Delhi. They too are as good as beasts on this account. “Not a single leaf of any tree turns yellow without the silent knowledge of the whole tree.” expressed Khalil Gibran about ninety years ago.

Everybody ought first to see his own family history before blaming Muslims or so-called Muslims or the poor, ignorant and backward people of the world for producing too many children. How many children did his or her own grandparents have? How many children did his or her great-grandparents produce? And why? And under what conditions of existence?...

When a child is stolen from his family and beaten and tortured and forced to beg in the streets, it is beyond him initially to face that all and resort to begging in the streets. Time goes by and he crumbles little by little, till it is no more a problem for him. Children born of beggars themselves learn it naturally from their parents.

So population explosion is a natural product of poverty, illiteracy, ignorance and backwardness. The sources of poverty, ignorance, illiteracy and backwardness are feudal and capitalist systems... Neither feudalism nor capitalism

can survive without the general consent of a vast majority of people. The only way for their survival is therefore mass wretchedness, mass ignorance and mass backwardness. Population explosion is natural therefore. And when population of wretched, illiterate, ignorant and backward people grows: brutality, crimes, atrocities, violence, bestiality, rapes, loot, plunder, goons, wars and all hellish things grow in a corresponding proportion.

India and Pakistan are filled to the brim with people. Natural resources, land, water, air, etc., have a limited capacity to sustain life. There is a saturation point in every habitat, which depends upon the scientific know-how, technology, culture, social fabric, relations with neighbors, global social and political conditions, and many other things prevalent at any particular period of time. No place can sustain any population more than the saturation point. For example, it is impossible for Macca to accept even thirty million *Hajis* every year. The result of population explosion is cultivation of famine and wars—and reduction of all people, including all feudalists, capitalists, businessmen and their progeny, to the lowest level of savage beasts.

Despite the vitriol, ill-will, rant, frustration, wars, terrorism and nonsense flowing between the ruling classes of Pakistan and India, the most interesting phenomenon is that the life of the people of India has been, and is, dependent upon the life of the people of Pakistan, and vice versa; the welfare of Pakistanis is dependent upon the welfare of Indians, and vice versa; their very survival is mutually dependent upon one another; their progress is inter-dependent; their cultures are mutually dependent upon one another… There can be no mass revolution in India unless there is a revolution in

Pakistan; and vice versa. The border between India and Pakistan is actually the border of raving madness, even if Iqbal himself might have proposed it.

Iqbal's Mistakes and Blunders

Iqbal, as already said, was the greatest working class artist of Hindustan in the first part of the twentieth century. He sang the social aspirations and desperations of his utterly backward time. He couldn't keep himself later on aloof from the hijackers of people, as well as their prospects and growth; even though they didn't spare even him—Iqbal, the profounder of *Khudi* or *unflinching strong character even in testing times*—from their insults.

I would this time carry the trust upon my shoulders
Every bitter thing is like a candy in ascetic work

But the pride of poverty could not accept it
When he said: it is the gift of my Lordship![18]

These verses pertain to the insult that Iqbal was subjected to, for no reason at all, by Akbar Haidari, the Nawab of Hyderabad or his henchmen.

Iqbal is the extraordinarily talented young brother of every peasant and every worker—but he is not an angel. He is merely a human being—and thus prone to commit mistakes and even blunders.

For example, here is one of his mistakes:

The field from which the farmer doesn't get his livelihood
Burn down every ear of wheat of that field[19]

Contrary to others' appreciation and passing this verse for revolutionary, it not revolutionary at all: it is decisively anarchist. Had it been *"chura loe [steal it]"* instead of *"Jala Doe [burn down]"*, it would be a call to lumpenization and engenderment in corruption. If it were *"Khosha-e gundam pae ladoo [fight for every spike of wheat]"*, it would be the call to a fruitful struggle. And *"pae kabza karo [expropriate it]"* only would be the announcement of the revolution. You don't have to burn down, raze or devastate cities, villages and people in order to change your and humanity's fate; you have only to take them under your control and end the control of warlords, tribal lords, feudal lords, capitalists, and their laws, culture, norms and values over them.

Take now an example of Iqbal's blunder:

Bestow this message to others, my dear Sir!
I seek death in the land of Macca and Medina
What sort of message of healing you have brought
What is need of the Messiah for the ones endowed with heart?[20]

It is pure sentimentalism to search for death in *Hajaz* or for *Hajaz*. People in *Hajaz*, i.e. Macca and Medina, must live and search for the prospects of life, not death, there. *Hajaz* doesn't need to be the slaughterhouse of people. It won't do it any good to be a desert bereft of life. Anybody born upon this earth ought to live a full and healthy life before passing away. And it will be a matter of honor to *Hajaz* if the world's best Hospital is there.

The Worldviews of Feudalists and Capitalists

There are different approaches to understanding and dealing with the given world reality. For example, there are over one billion Professing Muslims or so-called Muslims in the world that aspire to go for performing *Haj* [the annual pilgrimage to Macca]. Supposing the life-expectancy of every Muslim or so-called Muslim to be eighty years and supposing these people to be evenly distributed in terms of age, and presuming every person is allowed to do *Haj* only once in his or her life, Macca must receive 12,500,000 pilgrims every year at the time of *Eid.* This is practically impossible, and hence a serious problem. Imagine 12,500,000 people, about four times the entire population of Srinagar, Anantnag and Baramula assembling together at Hazratbal! And if all the seven billion people of the world accept Islam, Macca must receive 87,500,000 *Hajis* every year, that is twenty-eight times the entire population of Srinagar, Baramula and Anantnag must visit *Dargah* every year.

Can the whole water of River Chinab be filled in one bucket?

How do feudalists address or desire to address this problem? They reserve the right to perform *Haj* for themselves only. As far their serfs, peasants, farmers and workers are concerned, they don't want them to acquire the economic status at which they could aspire to go for the pilgrimage. A feudalist's mindset tells him, "None of their ancestors, for centuries, went for the *Haj*, why should they give themselves airs! They ought to be afraid of the wrath of God! They ought to live humbly and submissively! *Haj* is not meant for them."

The capitalist has a different mindset. He owns hotels. He has taxis, buses, railways, ships and airplanes. He means

to do business and earn as much profit as he possible can. He wants to increase the number of people that want to visit Macca. He wants to create a great demand for the services he offers. He wants monopoly over these services. And, since his supply and services can at best be limited, he is free to increase the rate for all the services he provides. And he is thus sure to earn a greater profit.

With regard to the increase in population, poverty, mass misery, etc., their approaches are similarly diverse. Capitalist wants too many poor people. He loves to increase the competition for employment so that he can lower the wages for each job, on the mass scale, as much as possible. He also wants to sell his necessary commodities to the workers for their bare existence. He doesn't want people to starve to death en-mass. It is not in his favor. He wants all people to have at least the primary education necessary for working in his industries. He doesn't want duffers and clumsy people. They are unfit for his work and services. He loves mass imbecility, idiocy and gullibility but just above their clumsiest and basest levels, so that a vast majority of people love his system and justify it; and he can manipulate things as he likes. If he wants to devastate and plunder Afghanistan, Iraq or any other country, for example, people should willingly offer their children for slaughter or amputation of limbs or massacring or wounding others' children like themselves. And they should feel happy and grateful after receiving monetary compensation for their jobs, amputated limbs or lives-cut-short. They should also think of all this as their prime duty or purpose in life. Capitalist wants his suitable level of imbeciles and idiots clothed smartly so that they are self-assured and present a good look and consider themselves intelligent, smart, noble and righteous. Capitalist has no moral principles

to adore. His only concerns are to make as much profit for himself as he possibly can; and preservation and defense of his system. He has no human ties with his subjects or farm animals.

A feudalist, in contrast, has high moral principles to adore. He has a comparatively higher sense of self-dignity as well. He is connected more closely with his subjects [if they belong to his own race, community, tribe and caste] and farm animals in normal circumstances. He doesn't want any education for his subjects. Duffers and clumsy people are quite useful to him. He can shed genuine tears for the dead soldiers in his war campaigns but is not in a position to pay them any compensation for their death or physical damages. He blames it all on the will of the Almighty Allah. He can afford mass starvation of his subjects because he knows the survivors will be enough for his work in the due course of time, which he can wait for. He lives from year to year and brings home the produce of the land on the annual basis. Capitalist cannot wait for the next year. He needs profits on the day to day basis.

....

The problems thus are not resolved but left to linger on and given to flourish in the feudalist or capitalist systems.

....

Every rational problem has at least one rational solution, however. There are several paths ahead for humanity which people are free or compelled to follow, depending upon their present or future interests and awareness.

The Two Main Paths Ahead

Amongst these stand two main paths. One main path is what is followed currently in the world: Reserving the fruits of land, oceans, knowledge, exploration, discovery, invention, science and technology, toil of people, culture—acquired through thousands of years—etc., for serving merely the wishes and whims of the porridge of ten million odd feudalists and capitalists of the world. This well-paved road is readymade, and its byproducts are wars, world wars, famines, population explosion, merciless competition, mass starvation, mass massacre, mass misery, mass frustration, mass alienation and mass desperation. This is one path; this is one era—but what type of era?

It is the epoch of "a confused mixture of high flown phrases and actual uncertainty and clumsiness; of more enthusiastic striving for innovation and more deeply-rooted domination of the old routine; of more apparent harmony of the whole of society and more profound estrangement of its elements;… of alliances whose first proviso is separation; of struggles whose first law is indecision; of wild, inane agitation in the name of tranquility; of most solemn preaching of tranquility in the name of revolution; of passions without truths, and truths without passions; of heroes without heroic deeds; of history without events; of development, whose sole driving force seems to be the calendar, wearying with constant repetition of the same tensions and relaxations; of antagonisms that periodically seem to work themselves up to a climax only to lose their sharpness and fall away without being able to resolve themselves;… of the official collective genius of the *world* brought to a naught by the artful stupidity of a few intelligence agencies, experts, intellectuals, film-makers, media personnel and their adorers." See https://www.marxists.org/archive/marx/.../ch01.htm

The second main path is the fundamental realization that no place or people can be free if they oppress other people, and all people of all countries need freedom from this mess more or less equally. That the freedom of the masses of the USA, for example, and the freedom of the people of Jammu and Kashmir and all other nationalities and nations is mutually dependent on one another. That the freedom of the people of India, Pakistan, Afghanistan, Iran and all countries are the branches of just one global social system: the freedom of humankind from all hitherto prevalent ignorance, wretchedness and bestiality. The freedom of humankind from the hitherto existent status of Chimpanzees, for whom one Chimp to another is a potential companion with who he can share his meal, and who in turn are potential dinner to one another… Cannibalism is rampant amongst chimps, as it verily is so amongst human beings, though in a different mode of operation.

Who is there in the world that will not like to have a daughter like Malala Yousufzai? Who is there that will not like his child to sing as well as Gulam Ali, Jagjit Singh, Mehdi Hassan, Mohammad Rafi, Manadey, Mukesh, Lata, Asha, Noor Jahan, etc., do? Who would not like his grandchildren to be musicians like Naushad, Ravi Shanker, Bismillah Khan, Nusrat Fateh Ali Khan, Abida Parveen, Amanat Ali Khan, and others of their class? Which young man is there that would not like to marry a well educated, disciplined, intelligent, well-mannered and understanding lady born and brought up in the USA? Where is the man that will not like his child to be an artist of the level of Raj Kapoor, Dalip Kumar, Amitab Bachan, Sayira Bano, Naseer-u Din Shah, Om Puri, Girish Karnad, Shabana Azmi, etc.? Which worker and which farmer is there in the world that would not like his bus-conductor brother or son to develop

into a poet of the caliber of Hasrat Jaipuri? Who would not like to see his or his child's name in the gallery of the greatest painters of the world? Who is there that won't like his son to be a poet of the level of Iqbal, Faiz, Sahir Ludhianivi, Majaz, Jazbi, Khalid Aieig, Habib Jalib, etc.? Who will not like his brother to be a person of the caliber of Rahi Masoom Raza, Gulzar, Asghar Ali Engineer, etc.? Who will not like to be an expert, like Max Muller, on Hinduism and Anthropology? And who is there that will like his daughter or sister or wife to be stoned to death for her being a victim of rape or of extreme poverty or any other horrible thing or vice of the feudal or capitalist system?

What then is this mask-wearing? To what purpose? Why have some people worn masks and why have some people been forced or lured or infatuated to wear masks so long that their unfortunate faces no more need to wear any—because their faces have actually taken the shapes of the masks they wore? Barring a few exceptions, all daughters of humanity are in fact Malala Yousufzais, and what is the purpose of shooting them and murdering quickly or slowly the prospects of hundreds of millions of Malala Yousufzais' growing into well educated, disciplined, intelligent, well-mannered, understanding and capable adults?

Who will explain the fact that this is happening hundred years after Iqbal's following message, in a country where there are hundreds of thousands of Iqbal's fans and who claims Iqbal for her national poet.

Iqbal's message:

Turning into tears, drip, O Candle! from the eyes
of the moth
Pain am I from head to foot, wistful is my tale

The mirror of heart shows me the secrets
of the two worlds[4]
That very thing I say: which comes in front
of my eyes

I have been bestowed such grieving, as though
everything is therein
The pen of nature wrote me among your
elegy-composers

Oh my partner! Let me be busy in
the vocation of chest-scratching
So that I can render the wounds of love manifest

That, which is hidden behind curtains, is beheld
by the healthy eyes
The demand of the disposition of the era they witness

You didn't acquaint your heart with
the exhilaration of height
And you spent your life in lowliness, like a footprint

You remained engrossed in the gathering
but didn't let your eyes
Be acquainted with amazement of
the other congregations

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4 This world and the unseen

You kept sacrificing your heart at the style
of the damsels
But never beheld your own style in that mirror

Give up bigotry, O ignorant! In the mirror-house
of the world
These are your images that you take for
the malevolent

Become the high call of the passion of life!
You have confined your voice into
the periphery of sesame

What adornment can heart's clarity
have with the relations' color?
On the hand of mirror, O ignorant! You have
applied rosemary

Though through lips you go on to claim
the unity of all!
The statue of conceit you have turned
into your God

Show the world-blazing beauty to your moist eyes
That makes moths crave, and makes
the dew to weep

Mere sightseeing, O Lusty! is not
the purpose of these
Someone has, with some thought,
designed human-eyes

Even if he saw the entire world, what then?
Jam could see no reality of his own in his chalice[5]

Communalism is a tree, its fruit is prejudice
This verily is the fruit that banishes Adam
from the Eden

Not even a single leaf did rise up by
the spirit of the Sun
It is the craving for exaltation that bestows
flight to the dew

The love-injured do not roam about in
the anxiety of treatment
These wounded themselves create
the cure for themselves

The spark of love makes heart bright in entirety
With just a tiny seed is born the garden of Sinai

The medicine for every grief is to remain hurt
by the yearning's sword
The therapy for the wound is to live free from
the obligation of darning

Due to wine of selflessness my flight is up to the sky
The loss of color has taught me to dwell as fragrance

How can the weeping eyes stop while mourning
for the country?
The worship of Poet's eyes is to remain
always with ablution

5 Jam, a mythic person who in his wine-cup watched things happening or going to happen.

With what thought can one make his nest upon
the flower-branch
How to endure living in the garden; alas! if one has
to abide disgraced!

If you can understand: freedom is hidden in love
Slavery is to remain jailed in the bias between
you and me

Don't be uncaring of your folks, for therein
lies your welfare
If, O freakily disposed! you agree to live in the world.

The love of humankind is the soul-nourishing wine
It taught me to stay intoxicated without any liquor
or chalice

It is by love that sick nations could receive
their healing
They thus woke up their slumbering destinies

The wilderness of love is the forest alien as well as
the homeland
This virgin place is prison also, nest too, garden as well

Love verily is the station: that is the destination
and the desert as well
It is the Call Bell, the caravan also, the guide too,
and the robber as well

All people call it a sickness; but it is a disease
of that order
Hidden within which is the therapy of the movement
of old firmament

To burn one's heart is as if to become illumination,
body and soul
If this moth glows, the candle of the assembly too
is glorified

There is just that one beauty, which is manifest
in each thing
It is like Sherein also, Bestaun too, and
the rock-breaker as well[6]

The biases of religions and constitutions have
devastated nations
Are my countrymen worried even a little bit
for their country?

The extension of the tale of woe instructs silence now,
otherwise
I have tongue also in my mouth, and the patience
to express as well

"The process of dialogue could not come to the end
The details were extensive, I expressed them
by silence."[21]

Iqbal spoke a lot of deep-delving things in these verses. It will take hours if we go on to explain them. This main message, however, is as follows:

Time changes, season too, and the epoch as well. Every season, each epoch is endowed with a demeanor. And that demeanor searches for cure if it is sick; it seeks food in

6 A Persian love-story in which the hero cuts through the rocks to bring a steam of milk, from the far-off mountains [*Bestaun*], to the city of his beloved, *Sherein*.

case it is hungry. The tendency of the time and its desires or needs can only be known and seen by those people that use their brains and acquire vision. For example, when some Bus Conductor, Iqbal Hussain, attempts it, then it is possible that he changes into Hasrat Jaipuri [a great lyricist]. One who remains mentally confined to merely his locality, village and community and doesn't try to know the other localities, villages, cities, countries and societies, he will always remain backward, narrow-minded and bigoted. Prejudice is the manifestation of stupidity. As far the unity or harmony of all things existent *[Vehdat ul wojood]*—in which is included the fraternity and unity of all human beings of the world—is concerned, Iqbal rates vanity for the enemy of that fraternity and unity. He calls conceit the God of the conceited man.

The person head over ears in love, and injured thereby, doesn't go to beg before others for the medicine, beseeching: "Oh the Majesty of UNO! Please do me this favor! O Late Your Excellency, Mr. Nehru, you once had said we will conduct a plebiscite! Oh the great witnesses of Europe, please pity me!..." The love-injured do not beg for medicine. They themselves make their arrangement. Prejudice is a prison, the harshest prison. It shrinks the bigoted man. He can't even stretch his limbs; the question of broadening his heart and mind does arise at all. There is no place for love in the home of biases. Love, however, is the natural enemy of prejudice. It broadens the heart and soul beyond limits. It is that spark which renders the heart radiant. It is that mustard like seed that creates the magnificent mountain ranges. Love is freedom. Prejudice is the worst slavery. Slavery is to remain imprisoned in the jail of discrimination between you and I, Hindu and Muslim, India and Pakistan, etc… Love is that wine which bestows power to the soul. It administers cure to the sick and gravely diseased nations. It transforms

the public held in the clutches of misfortune into the fortunate people…

That was Iqbal's message that he presented more than a hundred years ago.

Muslim Fanaticism and its Cause and Consequences

What will any society achieve through the mass slaughter of the people like Gulam Ali, Jagjit Singh, Mehdi Hassan, Mohammad Rafi, Manadey, Mukesh, Lata Mangeshkar, Asha Bhosle, Noor Jahan, Naushad, Ravi Shanker, Bismillah Khan, Nusrat Fateh Ali Khan, Abida Parveen, Amanat Ali Khan, Raj Kapoor, Dalip Kumar, Amitab Bachan, Sayira Bano, Naseer-u Din Shah, Om Puri, Girish Karnad, Shabana Azmi, Hasrat Jaipuri, all painters, Iqbal, Faiz, Sahir Ludhianivi, Majaz, Jazbi, Khalid Aieig, Habib Jalib, Rahi Masoom Raza, Gulzar, Asghar Ali Engineer, Max Muller, etc., and all others aspiring to attain to these people's respective levels of art and talent and even surpassing them?

Many people perhaps know it that all of this is done for several reasons. For lack of courage to reason clearly; lack of hope of any economic or cultural advancement without falling as helpless preys into the hands of Feudalist, Capitalist and Imperialist Predators; due to the extreme impasse and vulnerability in the local situation; and for achieving nothing practical but merely for teasing the ruling class of USA, etc., and their henchmen in particular, and all other countries' ruling class in general. It is the ultimate peak of desperation of people living under a thoroughly unjust, backward, unproductive and wretched social system rotten to the hilt for want of transformation into a better mode of life. The Feudal

Lord faces the threat of merciless disgrace at the hands of the Capitalist and Imperialist Development. He knows that the Capitalist, Imperialist and Bureaucratic alliances, good postures and promises are bluff and treachery. He can count on none except his trustworthy Mullah. And the Mullah has a team of uneducated, school-dropouts—that have been treated badly by the world—desperately ready to do whatever they might be guided to. They are just like their Hindu, Christian and other communities' cousins that can be contacted by anybody in India or other countries to kill or throw acid on any common person you wish to disfigure. Whatever they do, it is simply the individual and collective protest of theirs. It is their way of saying to the so-called civilized and so-called educated people, and all the eloquent speakers or mercenaries of the porridge of capitalism and feudalism: "To Hell with you all!"

The lowest ranks of these people, robbed through centuries, have nobody to wipe their tears; there is nothing left to soothe them; there is nobody in the world that they rate worthy of their trust; there is none that they can open their hearts to… Their tears, miseries, tragedies, atrocities, starvations, famines, unemployment, diseases, etc., are either merely a news item or just an opportunity for business for the world's sharks.

They have just one thing left that they can cling to in order to survive in this World Hell: Prophet Muhammad—because the only information they have is how, Prophet Muhammad, an uneducated and poor man, was planned to be killed, and how he not only managed to escape but conquer and come up victorious as well. They also know that they are no more living in the time of swords and muscle power demonstration in wars. They know their case is hopeless. They are in a great

misery on this account as well. **"Their religious distress is the expression of the real distress and also the protest against the real distress. Their religion is the sigh of the oppressed creature, the heart of the heartless world, the spirit of the spiritless conditions. It is their opium that alleviates their pain, suffering, torture and frustration for a little while."** [Am tempted to add here: "To abolish religion as the illusory happiness of the people is to demand their real happiness. The demand to give up illusions about the existing state of affairs is the demand to give up a state of affairs which needs illusions. The criticism of religions is therefore in embryo the criticism of the vale of tears, the halo of which is religion. See "Contribution to the Critique of Hegel's Philosophy of Law, Introduction"—Karl Marx]

Even so, the so-called civilized people and trained, well-armed *bull-fighters* are furious about this as well. They want to rob them forcefully of this opiate as well. They tease the fatally wounded man by adding insult to his injuries. They manufacture and propagate cartoons, movies, stories, articles, etc., to maliciously spill out vitriol, and force-provoke the bull to fight.

But the reaction of these fallen-down victims of the world circumstances only amuses the porridge of feudalists and capitalists that do not lose anything in the operation. And it has only become a tool in their hands to use as and when they like it. They even make a business of it and serve it for the political, philosophical or cultural dish to people to frighten them or bring home to them the message that the grand capitalists, feudalists, police, army, attorneys, judges, etc., are indispensable and benevolent people. Some vested interests thrive on it just as weapon industrialists and sellers

make the profitable-most business by manufacturing and selling arms and by creating the need and demand for them. When even small children are massacred in schools, etc., weapon manufacturers laugh to their hearts' content. They advise schools to buy guns and place gun-wielding people right inside the schools twenty-four hours a day. They also advise them to recruit teachers, etc., not primarily for their capability to guide children in academics and show them the path to become noble and strong characters, but for their ability to use weapons and impart such knowledge to children as well, however tender they might be.

The Frustration of Mullahs

Capitalists and feudalists aside, however. *Maulvi Sahab*! What do these scenes of suicide portray to you or convey to your inner-being? You yourself know your status far more than all others, don't you? You have yourself to feel concern for the future of your children, haven't you to? Social life is like a marriage. In order to have a successful married life, you must learn to live exclusively and peacefully with yourself first of all. This is an art. If you have no passion for reading, writing, singing, music, painting, poetry, drama, etc., with which you could enjoy your leisure, you will only be a burden to the one you are married to. And once that feeling of burden occurs, your relation with your spouse will never be an enjoyable one. You cannot live a full life, you can't be the most loved friends to each other. In addition, if you keep girls and women illiterate, and thus deprive them of freedom and the best fruit of culture—i.e. education—what can you expect about their development and caliber? Leaving aside the women rendered undisciplined, arrogant, stupid, vicious, base, idiotic and corrupt by education, haven't you also seen many intelligent, brilliant, lovely, and wise women created by

education. Isn't Malala Yousufzai so impressive because of her education? Wouldn't she be a dullard like any other girl if she were deprived of education? Isn't there too much of bickering and domestic violence in many homes because of the illiteracy and incapability of women—which nobody except idiots, imbeciles, and hard rocks of ignorance like? How can anybody live with love, pleasure, purpose and satisfaction with anyone of such uneducated women later on?
What do these scenes of suicide portray to you then?

The Responsibility of the Cultured Kashmiris

Whatever the past attitude and work of Afghan rulers and the ruling classes of Pakistan in Kashmir or towards Kashmiris, nobody in his senses can deny that too many poor Pakistanis and Afghans love Kashmir with their poor hearts. It can't be said with any amount of certainty whether the people of Kashmir are also liked by anybody of the so-called affluent classes in India or Pakistan or Afghanistan. As Kashmiris, it is therefore the responsibilty of all cultured Kashmiris to fill the lives of all such poor Pakistanis and Afghans with abundant cultured and meaningful love and respect. What does this love mean and how can well-cultured people requite illiterate and poor peoples' love?

Before coming to this, you too need to understand, as all the rulers of the world know, that the stakes of the Indian ruling class and Pakistani ruling class are very high in Kashmir. None of them can renounce those stakes entirely or permanently. The prospect of an isolated, independent Jammu and Kashmir has vanished for ever because of the metamorphosis of competitive capitalism into imperialism or monopoly capitalism. In the far worse than bestial world of global capitalism and worse than Chimps' cannibalism—the

world where weapon-manufacturing is the most profitable of all trades—the survival of an independent Jammu and Kashmir is impossible. Besides, as already said, freedom is the global need. Freedom of any people is just a branch of one whole freedom: the freedom of humanity from all hitherto prevalent laws, inhuman notions, wretchedness, illiteracy, etc.
We have to learn to live together. There is no choice to it.

Not only the ruling class of India, but whichever class or party comes to power in India, it will have the obligation to defend its occupied part of Jammu and Kashmir. Otherwise there is bound to be a grave social, economic and political disaster in which hundreds of millions will suffer terribly for several decades. Harboring the thought that India will give it up voluntarily or for the casualties caused to the unfortunate youths in the Indian army will only be living in the wonderland of mirages. Similar is the case with the part of Jammu and Kashmir under the control of Pakistan rulers. Only a military defeat of either Indian or Pakistani rulers can force one or the other of them to renounce their control over their part of Kashmir, and that renouncing will be all against their will. And war will only devastate both India and Pakistan. Even if it doesn't turn into the nuclear war, due to the cowardice of the porridge of feudalists and capitalists, who will certainly like to save their own lives and those of their kith and kin, the massacre of millions of poor youths will certainly take place. And mass social wretchedness will be the only result. And no war between India and Pakistan is possible unless the rulers of USA and Co. grant not only the green signal for it but also sell their sophisticated though somewhat outdated weapons for billions of dollars to one or the other regime, and participate in the war themselves actively or passively.

The first casualty of that war will be Kashmir itself—both parts of Kashmir; where the possibility of exploding atom bombs is much higher than in any other part of India or Pakistan. However, even if you presume that, due to some miracle, Kashmir is saved and the Indians and the Pakistanis perform mass massacre and devastation mutually between themselves only: is it graceful to work for bequeathing such Demented Hell to oneself and one's descendants?

Barring a few rotten exceptions, can any Kashmiri construct his mansion upon the heaps of the bones of tens of millions of Pakistanis and Indians?

No, this is not any suitable program. No conscious person will say, yes this verily is the thing worth doing.

The Abolition of Borders

Yet, however, the border of raving madness direly needs to be done away with. And it can be effaced with the development of culture, arrangement for providing free education of similar quality to all, free health services for all, employment for all, housing for all, fruits of knowledge, science, technology, etc., equally for all… In short, it can be materialized by the creation and implementation of Naya Aalam Program (New Global Program). Creation of Naya Aalam Program will not go into the implementation phase automatically. It needs people, organization, discipline, constant endeavor, growth, discussion, thinking, strategy and many other things. It will face full opposition from all media personnel, capitalists, feudalists, economists, experts, professors, because they not only have vested interests and they are not only beneficiaries of the rotten world system but also many psychological problems. For example, how can any Physicist of Cambridge

or Harvard University bring his mind to accept the falsity of the Theory of Relativity, when he has throughout his life worshipped the idols of Relativity Physics? What face can he show to his students that he has taught with shrewd certainty that Relativity Physics is infallible? You will find many dogmatic people amongst scientists as well. The condition of so-called top experts in other branches of knowledge is far too worse. There, for instance, is a historic biped whose name has been written or mentioned hundreds of millions of times in press and other media. When he was fifteen years in age, he saw millions of people, including himself, driven out from their homes and many of them slaughtered like a swarm of frogs on the way. He did his D. Phil in Economics from the Oxford University, First Class Honors from Cambridge University; he got many prizes and awards; he was elected Distinguished Fellow, London School of Economics; he was elected Honorary Fellow, Nuffield College, Oxford University; was awarded honorary D. Litt. by as many as sixteen universities… He held the biggest post of a certain country for ten years, and he was by no means on any low-level post for as many as forty odd previous years.

When he was fifty-two years, thousands of people of his community were indiscriminately burnt to death of killed otherwise in the most gruesome manner for no fault of theirs.

Think now about how “great” he has been.

The political party that had a great role in rendering him and millions of his society homeless and kill and die like the worst form of beasts, when he was fifteen years, was supported by him throughout his life. The same political party led the mass slaughter of thousands in his community when he was

fifty-two years, and still he stood with the same political party. Not only this, while being an economist of such repute or disrepute, and while also holding the highest posts of the country, hundreds of thousands of farmers were forced by the circumstances to commit suicides, and this biped, who ate food every day, thanks to the toil of farmers, could never, even in any of his dreams, think of resigning from his post and renouncing the rabid economics that he had studied and followed. He could never acquire the realization or courage to express the reality in plain terms to the people: Ladies and Gentlemen, the economic system prevalent in the world is outright robbery and extraordinarily rabid bestiality garbed in the clothes of scholarship and culture. I am sorry that farmers that have fed us and our all ancestors for thousands of years, and without who nobody can survive for even a fortnight, have been reduced to such circumstances that they are forced to end their lives. I am ashamed of this economics and it is a grave disgrace to my fore-parents, most of who were farmers.

Such “experts”, who by no means are any human beings, will of course venomously oppose your Naya Aalam Program. They will show their degrees and other credentials, or insults to degrees and credentials, to disgrace all intelligence and commonsense in the world. They will try their best to stupefy people and reduce them to idiots. You must not, however, succumb to their nonsense. Commonsense is better than anti-human departments of knowledge, mis-governance and misanthropist power.

What is to be done therefore under these absolutely harsh circumstances?

Following the well-established, traditional path is devastating.

It must be renounced. There is no choice to it.

Drawing the Naya Aalam Program is the need of the time. See “The Plan of a *Citity*” for the initial efforts in this direction. It is available on the internet. [It is given as Appendix A in this collection]

Subservient to this Naya Aalam Program has to be a Regional Program. See “If I were the Prime Leader of Nepal” in this regard. This too is available on net [and given as Appendix B in this collection].

Naya Aalam Program and Regional programs can’t come into implementation automatically, they needs discussion and organization. That organization is to be built, and discussions about the local, national and international situation are to be held.

Building of the organization and conducting discussions are impossible tasks unless children and youths are educated and the fruits of humanist knowledge are distributed everywhere equally. This is possible only if the teachers and youths in every village and every locality take responsibility in this direction. Children and youths need also to play outdoor games, so that their physical development and good health is not hampered. In order to do this, there need to be sufficient playing grounds in every village and every locality in every city. Provision of land for such playgrounds cannot occur unless the adults understand the need thereof and contribute therein. So involvement of the adults in this enterprise and their contribution therein are of paramount importance here. If they don’t make this contribution, there will be no grounds, and children can’t play. Youth clubs can’t be formed without

adults' contribution, and when there are no youth clubs, youths can't be organized, and they can't contribute in the education of children and others in an organized manner.

Youth Clubs, if they can be formed, have the additional responsibility of helping those children that can't go to school or whose domestic conditions result in their lagging behind in education and becoming school dropouts.

Teachers and other lovers of education should work in coordination with these youth clubs and visit them to bestow them moral boosts, necessary guidance, discipline, and the sense of responsibility, in order to succeed.

Members of the Youth Clubs can divide the work between them and share information. Educationists can inspire them to become experts in different fields of knowledge. The responsibility of helping the ones in need of academic help has to shared.

Owing to the disastrous situation in the world because of which pornography has reached even into the hands of toddlers and thereby massacred discipline and love, emboldened children to make sexual advances upon one another without the slightest hesitation, the Youth Clubs ought to be set-up on the basis of gender, so that girl children are helped by the girls, and boys by the boys.

Despite the centuries of torture and extreme hardships faced by almost all Kashmiris, their heritage of Sufi or saintly demeanor demands regeneration. For example, the poor Afghans' families have been ravaged for decades so far; their hovels have been razed; their fathers, mothers, uncles,

aunts, brothers, sisters, friends and neighbors have been massacred or driven out from their homes; their kith and kin are shot at even while they celebrate the marriage of their unfortunate children… They have borne too many pains and devastation to describe in words…. While it is in the blood of all Kashmiris not only to sympathize and empathize with them but also to help them magnanimously in all possible peaceful ways, it has never been bequeathed to Kashmiris by their sages, saints, *sufis, rishis,* peers, poets, etc., to make such unfortunate Afghans to lay their lives in Kashmir. The unfortunate youths of Pakistan, whose ancestors have similarly faced the plunder of their houses and families from times immemorial at the hands of different conquerors and who have not seen any light of education or hope, deserve our noble tears and love, but they also deserve to live, and not lay their lives in Kashmir.

And what have they died for, so far?

For example, they came and shot dead Comrade Hushiar Singh and his wife and child! Did they know who was Hushiar Singh? Did they know how many times he had visited Kashmir in early eighties, much before any insurgency was given to thrive there, and passed many chilling nights on bare floors, to discuss about the local and global conditions and try his best to find out the path for the welfare of all masses of Jammu and Kashmir, India and Pakistan in particular and the whole world in general? They murdered their own trustworthy friend, their own foster father, and their real guardian when they killed Comrade Hushiar Singh, who they could not know the heart or concern of even in their best dreams. They became toys in the hands of their own enemies and they killed their friends, as poor soldiers do in all wars, taking one

another for enemies and becoming pawns in the chessboard of the slaughterhouse of their ruling murderous foes.

As already explained, masses of Pakistan love Kashmir, and most of them certainty love many Kashmiris as well. They deserve love reciprocated, and reciprocated with much better quality thereof.

But as it is, what do they get in return at present? The only thing they receive is the water of the rivers. Besides this, rivers are the mirrors of civilization. They reflect the social conditions. They portray what respect or relations or good will or ill-will you hold for the people living downstream. Take Jhelum for example. What does it mirror, what does it reflect, and what does it portray? Do the people you love deserve such treatment at your hands? No, they do not. They deserve much better things. And it won't be any favor of yours to them if you send them crystal clear water, readily drinkable. It will only be your duty and responsibility performed in the right human manner. In order to realize this, a great economic and social work needs to be done. No dirt must drain into the rivers. People living in houseboats, etc., must be resettled elsewhere. And so forth.

Kashmir is there, Pakistan and India are there—and all these places must remain alive, along with the people, in order to create better days. Better days are bound to come, history cannot stagnate for long. The porridge of feudal lords and capitalists can't exist for ever. The system of treating people for cattle cannot last long. If Kashmir leads to the war between Indian and Pakistani rulers—the prospect of which is growing slowly and steadily—and hundreds of millions of people, including Kashmiris, massacre one another in the

most gruesome ways, that will only be voluntarily opening the portals to the lowest form of Hell.

History is a testimony to the fact that the people of India and the people of Pakistan are incompetent to rule themselves. They have been beaten like cattle and plundered and massacred in tens of millions, therefore, for thousands of years—by outsiders and their well-designed manipulations. You can see it through the entire History of Pakistan. You can see it every day through the direst political necessity of placing the destiny of more than one billion people of India in the hands of the "learned-most", "cultured-most", "wisest" and "efficient-most" daughter-in-law in the World History.
Many people claim that Indians and Pakistanis lack commonsense and sense of shame as well.

Barring the honorable exceptions of Mahavir, Buddha, Ved Vyas, Valmiki, Buddhist Scholars, Chanakya, Ashoka and his missionaries, Saints, Kabir, Nanak and other Sikh Gurus, Banda Bahadur and his supporters, Sufi Devotees and a few great poets and writers, all people of India and Pakistan from top to bottom have been culturally excellent since times immemorial only at one thing: Kite-flying—nobody can compete with them in flying kites. From birth to death, in dreams, in awakening, in silence and in loud voices, their minds know only one song:

My kite has taken its flight…
My kite has taken its flight…
Beyond the clouds, on the wings of its thread, it's gone
And the entire world is envious upon beholding it…[22]

Except idiots, nobody begrudges and nobody needs to begrudge their kite-flying talent and practice; you need to tell them so. You need to open their eyes and show them that kites can never go farther than a few hundred meters. And in that little distance, there is no room for many people to fly their own individual kites. The kites get intertwined and snap one another. Only that thread dominates which has been made with the unhealthy, horrible and extreme stuff of crookedness.

This kite-flying, however, has now become the gravest disease among their modern youths.

Kashmiris have not been incompetent. They were beaten down by Mughals just because Indians' and Pakistanis' all ancestors were too wretched to defend themselves.

Owing to what you, the people of Jammu and Kashmir have endeavored through centuries so far, it is your responsibility to take lead in the direction of creating a social march towards relieving the masses of India and Pakistan in particular and other countries in general from the mess they have been bogged down in through thousands of years.

It is essential to suggest you to trust yourselves, trust your capabilities, trust your commonsense, and above all, believe in your hard work. Naya Aalam Program, Regional Program, and a world free from feudalism, capitalism, unemployment, poverty, illiteracy, ignorance, wars, violence, armaments, etc., is not any fantasy but the need of the time. For the draft of Naya Aalam Program see "The Plan of a *Citity*" and for the Regional Program, see "If I were the Prime Leader of

Nepal". If you work consciously, confidently and devotedly, and if you are ready to use your time for your own and your neighbors' educational development, if you are ready to shun your prejudices and selfishness, if you can share your food with your half-starving neighbor, it won't take even two decades to send the border of raving madness to the dustbin of barbarism.

These speeches that you have heard so far are in homage to Comrade Chaman Lal Kantroo and Comrade Hushiar Singh. The Speaker acknowledges his tearful gratitude to both Comrade Chaman Lal Kantroo and Comrade Hushiar Singh. Had they not spent so much of their precious time with the Speaker, these speeches and this understanding would not have materialized.

The Speaker also acknowledges the contribution of R. P. Saraf, Om Saraf, Roop Lal, Makhan Lal Bhat Nagami, Dr. Bhushan Lal, Abdul Rashid Lawey, Babu Singh, and many others in the development of the understanding reflected through these speeches.

You heard this Speech, thanks for the same!

The next speech will be about the first hero of Kashmir, who led the first ever revolt against the *Zamindars* [feudal lords] in North India three hundred ago; it shall also speak about the use or misuse of all religions and communalism by all feudalists to fleece the peasants and sabotage all attempts of freedom from feudalism and its consequent wretchedness, backwardness, plight, defenselessness and vulnerability to succumb before the might of well organized international robbers of marketing companies, with clerks like Clive at their

heads. It shall also deal with the use or misuse of religion and communalism by national and international capitalists and imperialists.

May the working class and unemployed people in Kashmir, Pakistan, India and the entire world be safe; and may they have a favorable turn of circumstances for life!

Thanks for listening!

The Revolt Against Feudalism

Fouth Address to the Kashmiri Public
Kashur Khatab 4
https://www.youtube.com/watch?v=r2MaC8YkZys

Salutations!

The Feudal Mentality

It is the early morning of June 17, 2014.
Tell the ever backward-minded feudal lords of Indian Cricket and all their advocates and adherents that Sri Lankan Number 11 Batsman has saved his team from a Test Defeat at Lords, England just a few hours ago: thanks to the use of DRS.
Tell them further that Harbajan Singh would have spared Chris Broad from "taking" a Hat-trick at Trent Bridge in 1911, and that might even have changed the course of that Test Match.
Then announce it publicly to all Indian fanatics and fans that if after eight consecutive Crushing Test Defeats abroad, there is nobody capable of leadership, except one particular fellow, in their International Team representing more than one billion people, and all other ten or twenty players are cantankerous, ill-behaved, uncultured, cringing and servile, and thus incompetent for leadership, they ought to come and acquire culture in Kashmir, where, despite all the gruesome happening of several past decades, there are Cricket Teams in every village, with four to five players capable of Leadership in each Team; and with just two to three years' training, Kashmir alone can provide them about ten thousand players-cum-leaders of the caliber of Imran Khan.

Feudalism and its mentality are incompetence, irrationality and dogmatism manifest. They are the grand highways to

defeat and wretchedness.

Their omnipotent children are communalism, flaring of communal feelings, stupefaction of public and replacing the natural eye-sight of all colors in the spectrum by a particular very narrow one.

They also specialize in diminishing the power of hearing, smell, taste and feeling drastically to suit merely to their bandwidth—just as Capitalism has reduced the use the legs and limbs of children and other people all over the world in big cities and placed them in narrow confines like their animals in the animal farms.

The issue of religion, communalism, etc., is very sensitive. Emotions, sentiments, prejudices, bigotry, traditions, history of barbarism and ultra-bestiality of kings and feudal lords glorified as angels or "our great heritage" or "our nation builders", etc., are involved right on the canvass of life and death, well-being or ill-being, and so forth. And in their face, scientific analysis, social analysis, facts, and reason are often burnt at stake, as Roman Catholics did with many a scientists, thinkers, reformers, etc.

It is better therefore to admonish all intolerant religious fanatics from listening to this speech. The Speaker cannot be any Salman Rushdie. Salman Rushdie has the power and pelf of Global Capitalism behind him, which he serves very well. The Speaker is the open enemy of feudal wretchedness, capitalist barbarism, sophisticated or crude robbery, private ownership of the means of production, massacre of people by one another in communal clashes, wars or through the missions of imperialist peace, etc.

The Speaker therefore has no place of safety to live in. He is as vulnerable as anybody else.

There is a widespread misconception given to thrive by one and all feudalists, capitalists, religious leaders, warlords,

military chiefs, diplomats, intellectuals, etc., that whatever advancement in science, technology, human knowledge, medical sciences, exploration, discovery, invention, art and literature, etc., has been made, the sole credit for that goes to none else but the feudalists, capitalists, religions, etc.
"If I would not have baptized you, you would not have grown into a healthy young man." or "If I would not have recited *Adhan* aloud in your ear, soon after your birth, you would have been stone deaf for your entire life." or "If the Brahmin would not have read his mantras on your Christening day, you would have been unable to understand anything.", and so forth, is claimed by many middlemen or partners of social fate of individuals or Allah. And the advocates and adorers of all feudalists, capitalists, religious leaders, warlords, military chiefs, diplomats, intellectuals, etc., are actually these middlemen and partners of human fate or Allah.

The reason, observation and experience, however, portray such claims as baseless. People as well grow healthy without being baptized; people do not turn deaf if *Adhan* is not read in their ears soon after their birth; and people don't become dullards because no mantra was recited on their Christening day. Conversely, all baptized people are not healthy, all *Adhan*-administered people are not perfect by ears, all mantra-served people are not intelligent…

History of human ancestors and current human beings has gone in a certain way under the norms, values, cultures, laws and operations of warlords, tribal lords, feudalists, capitalists, etc., and all these social systems have influenced this history in return—but this does not mean that there would have been no history had there been no warlords or imperialists. Human history did not start or end with Moses, Buddha, Christ,

Muhammad, Nanak, etc. They only played their roles or they only swam for a while, at a certain time, in a region of a few hundred square kilometers, in the enormous ocean of life.

From the above discussion comes the premise that, under the pressure of the circumstances, under the demands of the modes of production and distribution, and under the dynamics of cultures, values, norms, laws, geographic conditions, relations with the neighbors and their state of affairs, history moves in a certain direction and reaches a place wherein it is trapped, where it finds itself in an impasse, where it stagnates and putrefies, and wherefrom it can only move forward by a great upheaval, effort and a great leap or else, where it must die by inches.

Owing to different social and unsocial, historical and unhistorical developments or reversals, advances and retreats, struggles and surrenders, plunders and designs of plunder, wars and peace, etc., of several centuries, multitude of people professing Hindu, Buddhist, Muslim, Sikh and other faiths were all serfs—who were fleeced by feudal lords, officials and other beneficiaries of the prevalent set up of the time. Some people of these communities were also *the Nawabs*, feudal lords, bureaucrats, etc., under whose will masses had to cringe and be robbed and humiliated endlessly.

All History Books and all Religious Books are filled with these details.

Here is an incident from *Rajtarangni* for example:

War and Famine

"After killing the loyal minister Ramavardhan, who opposed him with his son, Buddha, in battle, Parvagupta tied the garland of flowers…and dragged down Samgramadeva, the Crooked-foot, from the royal throne. He then assassinated him in another apartment and having thrown him in the *Vitasta*, with a stone fastened to his neck, at night, in the year twenty-four on the dark tenth of *Phaguna*, that sinner, with sword and armor, took his seat on the royal throne. (Rajtarangni, Sixth Taranga–126–129)

"Vying with one another to secure him uninterrupted pleasures of sexual intercourse, he was urged in this wise: 'After enjoying these ladies may your Highness say if they could be improved upon,' and the shameless ministers induced him to enjoy their own wives and asked him at the end of the sexual intercourse which one had won his heart. Whereupon he gave them riches according to their desire. (Rajtarangni, Sixth Taranga–164–165)

"By robbing the brass from the statue of Buddha from his Vihara, which was completely burnt down, and having collected a pile of stones from dilapidated temples, the stupid man, thinking his own fame would become permanent by consecrating a god, built the shrine of *Ksema Gaurisvara* in a street of the forum of Srinagara. (Sixth Taranga–172–173)"

Those were just a few minor incidents of war, etc., from *Rajtarangni*. You already know the catastrophes prevalent in Kashmir, and the entire world, and the Two World Wars in particular.

War is a male. He is the son of Savagery, Barbarism, Slavery, Tribalism, Feudalism, Capitalism and Imperialism.

He has a wife. Her name is Famine. Like her Husband, Famine does not pounce upon its prey physically only by her weapons of malnourishment, starvation, death, etc., she has many invisible paws and canine teeth as well—which she uses with amazing perfection to bring down the things that only few people can see. Like the triumphant in war, she has her sway over societies' children and adults, men and women, family relations, social relations, gender relations, philosophy, work relations, production, distribution and consumption, trade and commerce, services, etc., and in all things possible, physically, mentally, and spiritually. Alienation and Desperation, which you heard about in Speech Number One, are, for example, her twin daughters, whose name is just one: Spiritual Famine.

The ruling bosses of the USA, for instance, have not only dragged their people into war, they have dragged them into famine as well.

When twin towers were razed in CE 2001, there were two main ways to address the issue.

One was the sagacious way. It consisted in evaluating the Foreign Policy of the US Bosses and understanding the underlying cause of such desperation and crudeness of the perpetrators of that action; and addressing those causes. Afghanistan did not need much, just a few hundred million dollars' aid in education, health and agriculture would have done the job.

Sagacity would have won very easily.

The entire US bosses' army, drones, etc., have not triumphed over Taliban as much as a single Malala Yousafzai has, even after being so badly shot in the head, and after enduring the period of coma and pain. And at what

little cost, compared to the cost of war, she achieved glory over Taliban.

There were sagacious people in the USA, and they tried to speak as well—but their voices were stifled by media-personnel as well as the apathetic general public.

Other was the stupid way of doing things. And US Bosses, with their general public support, went for it: The most developed, the most powerful and most affluent country in the world went to war against the most wretched, most backward and the weakest people in the world. The nation of so many internationally renowned people and scholars, the nation with the best universities in the world went to slaughter the people that according to BBC Persian Service Correspondent in 2001, were dwelling under the Stone Age conditions.

They, as their intellect guided them, celebrated their picnic with Brutal Stupidity.

They summoned War. Famine came along with him.

And they are now facing the worst possible famine.
The strength of character, the depth of thought and the profundity of understanding are rushing towards extinction. Spiritual bankruptcy; bankruptcy of reason; economical, political, cultural and social bankruptcy; and human downfall and devastation are facing them and all of us from all sides. They have been intoxicated by the filthy wine of every type of depravity. They are feeding their children on the rotten bread of vanity, venomous milk of arrogance, fatal honey of lies, savage stories of violence, demented pictures of

wars, idiotic adoration of bourgeoisie robbery disguised as democracy, frenzied psalms of inhuman rights, peace-mongering of perversion and so forth, They have inevitably lead their children to social catastrophe and self-annihilation. **It is difficult to find two vanity-ridden, arrogant, violence-loving and self-righteous individuals going together on a long course.**

They are torn apart individually, family-wise, relation-wise, etc. They are forlorn. They have no security. They have nobody to trust.

Charms, pleasure and comfort of friendship, love and steady good relations have run away headlong from them.

They are in the spiritual desert of a gigantic spiritual famine in which, billionaires or paupers, are spiritually, mentally, physically, socially and culturally held in such ways which *Rajtarangani* has expressed as follows:

“Owing to the torments of hunger, the people selfishly hankering for food, smitten by the glance of destiny, forgot modesty, pride and high birth.

“The father abandoned his emaciated son begging for food when his life was at the throat or the son his father and provided nourishment for himself.

“Human beings, whose own bodies were reduced to mere skin and bones, retained selfishness and fought like goblins longing for food.

“Coarse in speech, weak with starvation, weird, frightful in appearance, furtively looking in all directions, each individual endeavored, at the cost of all living beings in the world, to provide nourishment for his own self. (Second Taranga 23–25)”

Like that of war, there are merchants of famine as well. Here is what Lawrence, Walter R., writes:

"When it was evident that there would be no rice or maize for food, an order was issued to sell the State stocks of barley at Rs 1.40 per *kharwar* [1 *kharwar* = 80 Kgs] to the city people. Middlemen at once bought up barley and wheat at this rate and afterwards retailed it at Rs 19.00 [per *kharwar*]… the authorities turned their attention… to…obtaining seed for the autumn crops…an order was given to search houses for seed grain, and by this time the people were utterly demoralized, and rather than make over their scanty stocks to greedy and unprincipled officials they hid their grain in the damp earth or sunk it in the river. The one hope lay in…the spring crop of barley and wheat; but heavy rain injured the harvest, and **of the poor remnant, very little was allowed to the cultivators** [copyeditor's boldening]. The same heavy rain had damaged the fruit trees, and when the hungry people had devoured the blossoms of the apples and pears, and the unripe fruit of mulberries, they turned to grasses and roots of the swamps and forests. The bark of elm and yew was ground into flour… Then…the sign of demoralization and helplessness, manifested by the non-burial of corpses, appeared: wells and holes were choked with bodies, and prowling dogs began to prey on human carcasses. Terror spread through the country, and men never thought of sharing their scanty stock of food with their relations, but greedily devoured all they could lay hands on. In ordinary times, a seer of rice is sufficient for a day's food, but men ate twice or thrice of that quantity and still remained hungry… Many attempted to escape to Punjab, **but at the barriers troops were stationed to prevent the migration of the people** [copyeditor's boldening], and harrowing tales are told of the fathers of families getting past the barrier by bribing the guardians of the passes, while the wives and children were left to die in Kashmir… Then…half-hearted and feeble attempts were made to organize famine

relief…grain was imported from Punjab; but the agency for its distribution was often corrupt, and the grain was adulterated with dirt and embezzled by officials, who retailed it to the wealthy at Rs 25 per *Kharwar*… The mortality was greatest among the villagers. In the city, the unfortunate shawl-weavers were the chief victims of the famine… the officials of Kashmir could not be trusted…the turnip seed was intercepted by unscrupulous men and in its place rape-seed was sold to the villagers."
That was Lawrence, Walter R. speaking.

About 80% of the population in the villages perished in that Famine. Villages suffered more because they were producers, and officials from Srinagar looted and robbed them on the orders of the government in every way. Srinagar lost about half of its population, though the merchants, bureaucrats and all feudal elite at Srinagar made their heyday in the process.

Time marches ahead.

Nothing Can Surpass the Limit

The world has never been a paradise for anyone. Moses, Buddha, Christ, Muhammad, and so forth suffered in their own lives as much physical torture and mental anguish as can't be described in words. Be they Hindu, Buddhist, Christian, Muslim or of any other religion, warlords, tribal-lords, feudal lords and capitalists have fought against one another mercilessly, massacred one another, and humiliated one another for thousands of years so far—just as the packs of chimpanzees do for the territory or other pleasures. Hindus murdered Hindus and grabbed their assets, wives, daughters, slaves, serfs and servants, Muslims murdered Muslims and grabbed their assets, wives, daughters, slaves, serfs and

servants, and so forth.

Nothing, however, can surpass a certain limit under any prevalent historical state of affairs. A time always approaches when a revolt against the established state of affairs matures in every society and the prospect of change appears on the horizon. Most of the revolts cannot succeed. They end in failure, great or small, and bring in desperation and demoralization as a result. The prospect of change dies down for some time due to such failures. It needs a combination of many factors to succeed. Any small factor can become the greatest cause of failure. The first organized rebellion against the Mughal *Nawabs, Zamindars,* and lords in North India was led three hundred ago, by a Kashmiri-born man, Banda Bahadur. In order to understand that, however, it is essential to understand the peasants' revolt in Mallabar in 1921, because it has bearing upon all history of the sub-continent thereafter to the current time.

The Peasants' Revolt in Mallabar

The Zia-ul-Haq or Aurangzeb of his time, Tipu Sultan entered into an area called Malabar in 1788. *Nairs*, that were professing Hinduism, were offered death or conversion to Islam. *Nair* Raja, Chirakhel, surrendered voluntarily but was later hanged and his corpse was abused. Tipu's rhetoric for leading poor serfs and soldiers to massacre one another for his personal gains was: "Every being in the district, without distinction, should be honored with Islam; the houses of those that fled to avoid honor should be burned; they should be traced to their lurking-places; and all means of truth and falsehood, fraud or force, should be employed to effect their universal conversion."

That was what Tipu had said.

the houses of those that fled to avoid honor should be burned

You already know that **"War is a methodical, organized, gigantic murder.** But in normal human beings this systematic murder is possible only when a state of intoxication has been previously created…"

The affluent landlord class fled away. The poor serfs and *Nair* army men remained behind. They accepted Islam as their only alternative to survive and they became known as *Mappilas*.

The British, however, defeated Tipu and took over Malabar. Landlords returned to their homes and regained the control over land.

These serfs, known as *Mappilas*, were earlier entitled to one-third or an equal share of the net produce. The net produce of the land was the share left over after providing for the birthright holders such as the village carpenter, the goldsmith [who worked for the landlord] and agricultural laborers that helped to gather, prepare and store the produce. One-third was meant for *Jenamis*, that is the main feudal lords, and one-third for the caretaker or account-keeper named *Kanikkaran* or *Nair*, who were responsible for the security and supervision of the land and distribution of respective shares of produce.
There earlier were thus two non-working class people, the main feudal lord, *Jenamis*, and the caretaker or *Kanikkaran* or *Nair*, who the serf had to feed the families of by spilling his sweat, flesh, bones and sinews in the field through his toil. Each group was thus receiving 33% of the net produce. With the arrival of the British, the third parasite class came to the fore. They naturally became superior to the *Jenamis* themselves, who became their vassals. The British Courts backed up by magistrates, police, troops and bureaucrats

gave full power to the *Jenamis* to extract as much from the serfs as they could. The terms for the serfs became more and more worse. The rent rose up to 75–80% of the net produce, leaving the serfs just straw to survive upon. The *Mappilas* thus had to labor from early morning to late night to provide just starving pittance to their wives and children. These unfortunate serfs, i.e., *Mappilas*, had now the additional prejudice and hate against them. They had been forced to become Muslims.

The *Jenamis'* and *Nairs'* share too had reduced similarly. Before Tipu and Britishers came on the scene, each of these two classes was enjoying 33% of the net produce; after the obligation of feeding the British as well, their respective shares also reduced to about 25% of the net produce.

And this is generally the case when an alien power or army conquers any land, may they be the regular army or the peacekeeping forces under UNO, etc. The conquered land has to feed the army and other political and civilian bosses. The share that each class enjoys in the production of the nation is reduced for each class. It is something like each family of farmers and workers has a very special guest, named Malevolent Demon to feed regularly at each man's home. This also is colonialism and imperialism in the nutshell: A Malevolent Demon as a regular special guest at an uneducated and unaware person's home, whose title to land, measurement thereof, tax amount, evaluation of produce, crop-sharing fixation, *corvée* [forced unpaid labor], free services that he and the members of his family provide, and survival depend upon the good will of the Demon's *Patwari* [land record keeper]. The Monster or his *Patwari* may not be seen physically, but their smell and their ghosts are

regularly hankering there. Besides this, *Patwari's* servant or representative is always around.

These conditions in Malabar drew *Mappilas* to protests, often violent, from 1836 itself, but nothing changed. No reforms, no relief from extreme hardships, wretchedness and bestiality was granted them. Their protests and violence involved the murder of landlords' henchmen that were Hindus. These poor, illiterate and miserable people had nobody in the world to look towards for support, except the hierarchy of Mullahs created by Tipu. Mullahs themselves had nothing to survive upon except these serfs' flesh and bones. So Mullahs taught them the economic and political aim of forming an Islamic state; which the efforts of Zia-ul-Haq in Pakistan have produced the fruits of for all the contemporary people to see.

In 1920, the District Congress Committee was reorganized. A Conference was held in which two factions showed their presence. Annie Besant's faction was landlords' faction; other faction was backed by the *Mappila* peasants. *Mappilas* were in huge number. A resolution demanding tenancy reforms was passed, despite the total opposition of the landlords present in the Conference.
Nothing concrete was done, however, in the said direction.

The Notions of the Feudal Lords

Conditions demanded to be addressed, but the feudal lords and all the non-working classes didn't want to lose even the slightest fraction of their respective shares in the production. They had intoxicated themselves into believing that *Mappila* peasants were nothing but domestic beasts.

When any peasant fell sick and died in the prime of his life,

leaving behind him his half-starving wife and children, the feudal lord said, “Allah had given him grant of life for this much time only—who can know what Allah knows!”

When the poor men fell down, injured himself, fractured him limbs, and did not groan in anguish, did not visit any doctor, and didn’t remain in bed for even one day, and resumed work even with his broken limb, the civilized man said, “His bones are as strong as a dog’s. He can manage to do that.”

When the deprived man enjoyed his food of rice with red hot chili powder and salt as his only curry, and did not complain about it to anybody, and did not feel bitter about the fate imposed upon him, did not begrudge his feudal lord’s delicious meals, the learned Brahmin expressed, “That is the best food for his palate.”

“When the destitute man fell fast asleep due to day’s exertion, even in the hottest nights, without having been able to take to take a bath for several days, the well cultured man said, “He is a very lucky man.”

In the places where freezing temperatures reveal their power for several days and several month’s mornings, evenings and nights, and the families of land-tillers had nothing except the dirtiest, shabbiest and scantiest clothes and bedding to survive by, the landlord exclaimed, “He needs no clothes, his skin is the dog’s skin.”

At the death of any or only child of any serf for want of proper nourishment or treatment, the *Zamindar* said, “He will bear it; he will forget it.”

When the policeman, the landlord’s ill-mannered son or daughter, the young clerk of any office, the personal servant of any *Patwari* (land-record-keeper) spoke to the old serf not only with disdain but occasionally slapped him as well despite the old man’s humblest attitude and most respectable language, the civilized man said, “So what?”

When any small child of the peasant was raped by any adult and traumatized, the child and the parents were advised by everybody, “Forget it. Don’t worry!”
And upon seeing them living in overcrowded rooms, with eight people living in a room just 12 feet by 10 feet in dimensions, the learned men uttered, “God knows what they deserve. This much space is far more than sufficient for them.”

....

The reality, however, was different.

The situation needed to be addressed with some sort of wisdom.

There was no wisdom available anywhere around.

Things could not wait for too long. Something had to be done. English men, women and children, *Jenamis* and caretakers had all state apparatus with them. *Mappilas* had none except themselves on their side.

The Revolt

A feudal lord complained to the Police that his pistol has been stolen by Vadakkevittil Muhammed, the Secretary of the local *Khilafat* Committee. Police came to arrest Muhammed on August 20, 1921. A crowd of *Mappilas* foiled the attempt. A number of *Khilafat* volunteers were, however, arrested on the second day. Police also seized records at the local mosque. A large crowd of *Mappilas* converged and besieged the local police station. The police opened fire on the crowd.

Thus started the Mappilas' Revolt.

The rebels attacked and seized police stations, government treasuries, and entered the courts and registry offices where they destroyed records. The rebellion soon spread to the neighboring areas. By 28 August 1921, British administration virtually ended and fell into the hands of the rebels. On 24 August 1921, Variankunnath Kunjahammad *Haji* took over command of the rebellion from Ali Musliyar. Public proclamations were issued that no harm shall be done to the Hindus and that the *Mappilas* that resorted to looting would be punished. They did not state the abolition of the *Janmi* (feudal) system as their aim; they said they were going to establish an Islamic nation in Malabar; and their slogan was: *"Nara-e Takbir: Allah hu Akbar!"*

In the begging, the British military and police were forced to withdraw from these areas but by the end of August several contingents of British troops and Gurkhas were deployed in the area. Martial law was imposed. People from the Hindu community were enlisted by the army to provide information about the rebels.

The British administration raised a special quasi-military battalion, the Malabar Special Police (MSP), initially consisting of non-Muslims, and they were trained by the British Indian Army. The MSP then attacked the *Mappilas* and eventually subdued them.

The movement thus lost its track. It was destined to turn communal through all four parties, the British Administration, the main landlords, the caretakers and the tillers. The real issues vanished from the vision.

Indian National Congress of Gandhi repudiated the movement. The family of the First Prime Minster of Pakistan was entertaining the British Officers while *Mappilas* and other

classes, with the aid of British, were massacring one another. *Mappilas* started killing *Jenamis*, and attacking the members of Hindu community indiscriminately. They killed about 500 people thus.

The Ruler of Malabar or the biggest feudal lord issued a resolution, which said:

"The conference views with indignation and sorrow the attempts made at various quarters by interested parties to ignore or minimize the crimes committed by the rebels; such as: brutally dishonoring women; flaying people alive; wholesale slaughter of men, women and children; burning alive entire families; forcibly converting people in thousands, and slaying those that refused to get converted; throwing half-dead people into wells and leaving the victims to struggle for escape till finally released from their suffering by death; burning a great many Hindus and looting practically all Hindu and Christian houses in the disturbed areas, in which even *Mappilas* women and children took part and robbed women of even the garments on their bodies; in short reducing the whole non-Muslim population to abject destitution; cruelly insulting the religious sentiments of the Hindus by desecrating and destroying numerous temples in the disturbed areas; killing cows within the temple precincts, putting their entrails on the holy images and hanging their skulls on the walls and the roofs."

Unofficial estimates reported 10,000 *Mappilas* were killed and 50,000 imprisoned, of whom 20,000 were deported and around 10,000 went missing. These figures look very small nowadays but hundred years ago they meant around 65000 families suffered heavily; 5% adult *Mappila* males were killed, 5% went missing and 10% were deported.

Arya Samaj reported religious conversions to the tune of 1766 to 2500.

Every group lost lives. *Mappilas* most of all. British officers F. M. Eley, H. C. Hutchings, William John Duncan Rowley (Assistant Superintendant of Police) have monuments to their name still existing in Malabar.

Was there no choice but this? There are always the rational and sagacious ways of doing things as well. There were 1.7 million professing Hindus and only one million *Mappilas* professing the Muslim faith. All Hindus did not belong to the British, feudal lords' or caretakers' class. There could be more than one million Hindus and Christians that could be suffering the same miseries as the *Mappilas* did. By giving themselves over to the Mullahs, and by mixing religion with the economic and political issues of life, *Mappilas* reduced more than half of their own power. Had they not done so, Kerala could have taken the lead in driving out the British in 1921 itself, because British Ruling Class had been weakened and there was a revolutionary situation, just like in Kerala, all over India and Pakistan those days. The prospect of the movement spreading all over Hindustan was very high.

The Requirements for a Successful Movement

A successful movement needs, first of all, to identify the enemy very well, and understand his powers and weaknesses, and what he can do and what he can't do. It needs knowing how to hate and wherein to hate the enemy. Enmity is valid only as long as both the enemies are alive. After one of the enemies dies, enmity loses its entire meaning. Friendship too lives only up to the time at least one friend survives. Not

only this, enmity and friendship too have their own fields and boundaries. Enemies share many similarities and friends too have many differences. Enmity too has its culture and standard. For example, the prevalent standard and culture, 1400 years ago, was for tribes to go for wiping out one another; and making the conquered lands' children, daughters, daughter-in-laws, and women the *things possessed by your right hand*[7]. Whosoever would win, he would do this very thing. The person who would make other's daughter *his possession in the right hand* was himself to be ready to see his own daughter become *the possession in somebody else's right hand* because there was barbarism on all sides. One who sells other's daughter for one hundred rupees—what is his own or his own daughter's value? Hundred rupees or less; or two hundred rupees or three hundred rupees or a maximum of a thousand rupees. Those that took the people of Africa as animals to America, what were they themselves? Beasts and nothing more. The inference is as follows: For the demarcation line between the fields or irrigation supply to the field, two farmers had a brawl and became enemies. The high culture and standard is that this enmity and fight should remain limited only up to the demarcation line and water to the field. It should not find its way into the mosque, school and hospital. If anybody says, the mosque in which my enemy reads *nimaz*, the school in which my enemy's child studies, the hospital in which my enemy is treated… may that mosque, that school, that hospital… be devastated! That person is an ignorant fellow. And his ignorance will bring maximum trouble to his self only. The enmity and hate for anybody is meaningful only within a boundary. And within that boundary is the enemy's weakest point. If anybody takes his enmity and hatred outside that frontier, he loses the target of his enmity and hate; and he becomes incapable of causing

7 Slaves. Koran uses this expression for slaves and sex-slaves.

any serious harm to the enemy.
Mappilas' movement knew nothing about these specifics. They didn't know what the British Administration was capable of and what it was incapable of.
A successful movement needs theoretical and practical preparation. It needs clear aims, suitable to the time, and mass awareness and mass organization created by rigorous efforts through several years or even decades. *Mappilas* lacked this life-breath for success. They had not drafted even a program of their own, and they had not presented the same to the public or to the feudal lords, etc.

Every spontaneous uprising of masses without painstaking preparation for the same is bound to degenerate sooner or later.
A successful movement should have appropriate slogans that declare publicly what the fight is against and what it is for. The slogans must be made in such a way that the enemy blushes after hearing them and the friends are attracted thereby. *Nara-e Takbir* or *Har Har Maha Dev* are slogans of tribal warlords and their purpose is the annexation and plunder of one tribe by another. What does *Nara-e Takbir* mean in Pakistan, Iran or Saudi Arabia? Its meaning is the confusion that Musharaf, Asif Ali Zardari, Nawaz Sharief and others can join in the procession and create the misunderstanding as to what the protest is against.

Mullahs generally know only the tribal and feudal systems; and both these social systems are obsolete. And both are the systems of backwardness, wretchedness and catastrophe. To bestow yourself to any Mullah means simultaneously to fight against and for the tribal and feudal system.

And worst of all, *Mappilas* met the enemy on his turf, on his terms, at the place and time chosen by him.
The feudal lord, reported his pistol was stolen. It is worth considering whether any feudal lord of Kerala would leave such a rare and precious thing as a pistol in 1921, under such social conditions, carelessly at any place for any *Mappila* to steal the same. The feudal lord alleged Vadakkevittil Muhammed, the Secretary of the local *Khilafat* Committee, had stolen the pistol. The time, place and conditions were thus set by the feudal lord and the British Administration. They made the first move. They had prepared themselves for it and its consequences.

Mappilas' movement was doomed from the beginning itself, but the feudal lords and British idiots were also taken unawares perhaps.
Instead of allowing themselves to be taken unawares, there was a much better way for them.
The feudal lords' and caretakers' class could have rationally evaluated the situation and come to a better understanding, which could be:
Alliance of all Indian Classes to drive out the Permanent Guests from the poor farmers' homes; this would be beneficial economically and politically to them as well.
If they were not in such a position, they could have reduced their individual shares from 25% of the net produce to 20% or even less, to allow a bit more living-space for the *Mappilas*, instead of bringing things to such desperation and risking the lives and honor of their men, women, children and gods. They could have drawn a long term plan for reducing their dependence on the obsolete system of crop-sharing, especially when capitalist investment through imperialism and know-how through their association with the British

masters where available to them.
Indian national Congress could have stepped in as at least the mediator between all the four classes or the three Indian classes.

When Alexander's army came trampling over Hindustan, warlords and tribal lords were busy fighting one against another in villages all over India and Pakistan. When the grave for all the people of India and Pakistan was being dug, and French and English Colonialists were busy in casting their spells, and Domiciles Sword was hanging even upon their own heads, Tipu Sultan and Company, the feudal brutes, had intoxicated themselves with the mission of looting their nearest neighbors and forcing conversion of Hindus to their brand of imbecility. The headless monster, Tipu Sultan, was busy in disgracing Kabir, Nanak, Sufis Saints, Poets, and all that has been the best in entire India and Pakistan.

....

As already said, feudal lords existed everywhere in India, Pakistan and the entire world. They belonged to all communities. They were idle people by brains and by bodies. Owing to overeating and difficulty of digesting what they had consumed, they would go for banging one another's heads in wars, humiliating one another, looting one another's houses, abducting their young daughters and marrying them by force, plundering their temples, mosques, and other houses of God, burning their villages and fields, and so forth. To restore their peace of mind after all these activities, they would construct temples, mosques, etc., in their own areas and perform various religious ceremonies to propitiate Allah and His various Partners. The *Pandav Lairaya* or dilapidated temples of former times are nothing but the heaps of broken

bones of the wretched soldiers of warlords of former times in Hindustan.

Tipu Sultan was not any different thing.

Nawabs of Bengal were even worse. Most of the people of Bengal lived in hovels. *Nawabs* half-starved Bengalis, sapped out their human existence from them and extended their own imbecility thereby to the extent that there is perhaps no second example of it in the entire history of the world. The English, French and all Foreigners fought and won their wars because there were too many destitute people created by these lords. These destitute people were readily available for military service. The English and other lords and merchants recruited them in their armies and services to conquer and become Malicious Demon guests of Hindustan. After Siruj-ul-Dawla[8] was brought down, indescribable quantities of gold, jewels, gems and other items were loaded on ships and transported to Britain. *Nawabs* of Bengal and other places had not only dug their own grave but also the grave for all Hindustanis. Had they had the slightest amount of intelligence, they could have recruited all Indians in army and other services of construction, and Foreign Malicious Demon Guests of the time could not have thrived but would have been humbled to the level of remaining in their shoes as petty shopkeepers.

One third of the population of Bengal was starved to death in the Famine of 1769 to 1773 under the British rule. The British Administrators did not given any concessions on tax even under such circumstances but actually received more tax than the usual. And besides, the employees of their company extracted an immense profit from the circumstances.

8 The *Nawab* of Bengal

Hoarders and blackmarketeers enjoyed as much as they possibly could. The serfs were robbed of even their seeds for the next sowing.

The Pleasures of Feudal Lords

Larry Collins and Dominique Lapierre in **Freedom at Midnight** describe other pleasures of these Feudal Lords, some of which are:

The lords assembled and decided to stage a competition for themselves: The competition of who will sleep with the maximum number of virgin girl-children in one year. The proof of having done so was set as the collection of the nose-ringlets of every child thus deflowered. The winner had accumulated a few kilograms of such ornaments at the end of the period of competition.

Besides this, many of them had vast estates in the wilderness where they would occasionally please themselves by hunting rats, fowls, rabbits, cats, monkeys, occasional jackals, wolves and birds. Their serfs would delight them by rushing frantically around to keep track of the aimed creatures and catch them in the bushes.

The Mughal period in India and Pakistan was no different. Hindus, Muslims and people of all communities were fleeced to the fullest. Their land-use, crop-sharing, taxes, etc., were essentially the same as you have known from the account at Malabar. Names only were different. Tax-collector employees, *jagirdars, zamindars and taluqdars* were at the throat of the serf and they would invariably snatch away much of what the latter had produced by his toil in the fields. The serf and his family would half-starve for six months. A new set of clothes, shoes, medical treatment, etc., were the rarest things for them.

Mughal period was also full of famines. In 1630–32, for example, there was a terrible famine in some parts of the Mughal Empire. The roads were closed because of the corpses scattered over them; people ate even dogs' flesh and hides; the bones of the dead people were crushed and mixed with flour… but the business went on as usual. Many people earned a lot of money.

Shah-e Jahan himself was busy in the construction of a mausoleum, Taj Mahal, for his dead queen: Translucent white marble was brought from Rajasthan, the jasper from Punjab, jade and crystals from China, turquoise from Tibet, Lais lazuli from Afghanistan, sapphire from Sri Lanka, and carnelian from Arab.

Sculptors came from Bukhara, calligraphers from Syria and Persia, inlayers from southern India, stonecutters from Baluchistan.

….

Mughal princes themselves murdered one another in wars; Aurangzeb presented the severed head of his eldest brother on a tray to his father Shah-e Zahan; one prince's eyes were gouged out by his own brothers.

That were the Mughals lords in brief. And when Iqbal, in his extreme devotion, pays his heartfelt homage to Aurangzeb and sings:

Our hearts are not bereft of the memory of
our past age
This community will not forget its monarchs
These dilapidated palaces are the causes
for shedding tears
Our moist eyes are healthy due to continuous tears
We provide pearls of our tearful eyes to the world
The last cloud we are of a past storm
There still are hundreds of gems in the embrace

of this cloud
There still is lightening in this silent chest
In can turn a desert dust into a Flower Valley
It can awake the hope of farmers from slumber.[23]

When Iqbal sings it, you should forgive him as you would forgive your younger brother.

The Bolshevik Revolution and its Murder

In the hitherto human history, agricultural workers and peasants met freedom but once.

The Great Bolshevik Revolution took place in Russia in 1917. Lenin drafted the land reforms during just one night, it was discussed within a few days, and it was set to implementation immediately. Feudal lords and capitalists in Russia had now to work to earn their living. They had lost their serfs and slaves. They could not live upon crop-sharing or economic swindling.

This sent shudders through the spines of all feudal lords and all capitalists.

They had to try their best to safeguard their power and pelf.

They had to construct a Great Wall of China between the peasants and workers to safeguard their mode of existence for their parasite-pleasures. They did so.

They knew by experience that Hindu Muslim divide could serve them well. It did.

Hundreds of communal conflicts were flared up in Uttar Pradesh only from 1921 onwards. Other places followed suit. Kashmir was the only place spared from that disgrace.

Like the Naya Kashmir Program of the National Conference, Bolsheviks had murderous enemies both inside and outside Russia. The external enemies were monstrously powerful. They joined their hands together to crush the Bolshevik

Revolution. They succeeded in stopping its spread to the other European countries; they managed to isolate it. They managed to run a malicious campaign against it and deceive and lead the general public to Hell thereby….

Banda Bahadur, the Great Hero

Sheri Kashmir was not the first Kashmiri to rise against feudalism and the tyranny of feudal lords. The first man to do so was Banda Bahadur.

Bandha Bahadur was born on October 16, 1670 in Rajori, Punch.

After Guru Gobind Singh was assassinated by feudal lords of the time, Banda Bahadur concentrated his activities among the serfs. He announced that all those that are terrified by robbers, thieves, and looters or those that have not been granted justice or those that have been mistreated, should come to him. Whatever donations he received, he distributed the same amongst the needy. The people of Malva had been oppressed to the limit by feudal lords and local authorities. They joined him. Bandha announced he would distribute land captured from the feudal lords freely amongst the landless and divide the confiscated wealth equally among all participants.

Wazir Khan was the main feudal lord and the Governor of Sirhind those days; he had an army of 2000 horsemen. His *Diwan* was Suchadanand. These two had unleashed a reign a terror upon their serfs and all others.

Banda Bahadur and his men settled the scores with them. Muhammad Qasim in Ibrat Nama writes:

“There was not any sort of oppression that Wazir Khan had not performed upon the helpless people, and not a seed that he had sowed remained whose crop he didn’t harvest.”

That was Muhammad Qasim speaking.

Both Wazir Khan and Dewan Suchadanand were murdered. Bandha Bahadur and his comrades confiscated Rupees twenty million from Wazir Khan's larder and several million rupees from Suchadanand's house in CE 1710. It is necessary to understand here that hundred and thirty-six years thereafter, Kashmir was purchased by Gulab Singh for 7.5 million rupees. Rupees twenty million of 1710 means much more than Rs 6,600,000,000000 now, if we compare the price of gold then and now; which amounts to about the total worth of the richest person in the current world or eleven times the annual income of entire railways of India or an amount equal to establishing bullet trains' system throughout Pakistan.

Banda Bahadur implemented land reforms and granted ownership rights to the tillers of the land in all places that were won by his army.
The social conditions changed drastically. According to William Irvin, the people that had been oppressed from the beginning of time, had just to visit the Banda Bahadur's camp; when the said visitor would return to his village, the rich and the people of the highest caste would greet him with honor.
The warlords and feudal lords had nothing left to defend their system of robbery and oppression. They used religion to grind their axes. They made fools of the Muslim serfs.

Aurangzeb's son, Bahadur Shah, the monarch of Hindustan after Aurangzeb's death in CE 1707, assembled *Nizams, Foujdars* and Muslim serfs in the name of religion; and the Serfs' revolt was crushed by their army under the command of Feroz Khan. The massacre of Sikhs was ordered by Bahadur Shah, the King of Hindustan. Bandha Bahadur and

his family members were captured and brought first to Lahore and then to Delhi. He was bound in iron chains and locked in an iron cage. H. R. Gupta reports that, it was a scene of amusement for the people of Delhi. They, the people of Delhi, have always had a disease called Dementia. They had completely forgotten how their ancestors had been chased out like cattle from their homes for this very attitude of theirs. How Timur Lang had created pyramids of the skulls of their 150000 men, women and children in the markets of Delhi. Delhi's spectators and gigglers at the chained and caged Banda Bahadur's sight reaped the harvest of their farming in their very lives. Nadir Shah reached just twenty-three years thereafter to Delhi. He ordered their general slaughter. One hundred thousand children of those spectators, gigglers, etc., were butchered in the streets of Delhi. Nadir Shah loaded 70 camels with the gold, diamonds, rubies and other precious stones for which the feudal lords had massacred so many surfs as well as their leader, Banda Bahadur and his family.

Consequences of the Defeat of the Revolution

What would have happened had this serfs' revolt led by Bandha Bahadur triumphed?

What would have happened if the Muslim serfs would have acted in their own and their children's interest and not fallen like such idiotic preys in the lap and interests of the feudal lords? What would have happened if Mughal Feudal Lords had not gone rabid?

The history would have been different all over the subcontinent. Nadir Shah might never have reached Delhi. North India, at least, could not have been colonized by the British Monsters. It is also possible that the people of Bengal might have taken

inspiration from Bandha Bahadur, and that might have saved Nawab Siraj ul Dawla from being disgraced at the hands of Clive, and Clive too might have been spared from the trouble of transporting gold, etc., to England.

Here ends this Speech.

The next Speech shall be about Naturalization; and things like Islamabad or Anantnag, *Takht-e Suleman or Shankaracharya Temple*, The Identity of India, Pakistan, and Kashmir, etc.

May the working class and unemployed people in Kashmir, Pakistan and India be safe; and may they have a favorable turn of circumstances for life!

Thanks for listening!

The Question of Identity

Fifth Address to the Kashmiri Public
Panchim Khatab
https://www.youtube.com/watch?v=ZmKW98vvenU

Salutations!

Emotions apart please!

This speech is not for provoking religious emotions, faiths, malice, fear, apprehensions or frenzy or creating conflict between the downtrodden people. It is only for providing a scientific social analysis of the past, present and future.

The Identities and Labels

Rahul Sankrityayan writes in his *"Darshan Digdarshan"*:
"Even under the prevalence of the official splendor of Yazid, when the severed heads of the martyrs of Karbala were presented to Yazid in his Court in Kufa, and the Despot named Yazid moved those severed heads with his cudgel, an old man could not control himself from pleading, 'Oh please, do it slowly! By Allah, I have seen these very lips being kissed by the Holy Prophet.'"

Was Yazid a Muslim? Was Yazid's father, Emir Muawiya ibn Abu Suffian a Muslim? Was Abu Suffian himself a Muslim?

Timur Lang carried a portable royal mosque with his army. Timur looted Herath, Ishfahan, Lahore, Delhi, Tabriz, Damascus, Ankara and many other cities. He burnt Ishfahan, Delhi, and Damascus. He slaughtered 100000 unarmed Isfahanis and 150000 Delhites. Most of the people he slaughtered also called themselves Muslims. They would

recite Koran and read Nimaz as well.

Was Timur Lang a Muslim?

Who were the Nawabs of Delhi that had amassed uncountable useless wealth in the form or gold, gems, rubies, etc., collected at the cost of starving or half-starving millions of their next door neighbors toiling in the fields and offices, in heat and cold, day and night, dry season and rain, and whose such enormous wealth invited Nadir Shah to have a grand feast upon their imbecility? Who were the *Nawabs* of Bengal, Mysore and other places, whose similarly amassed mountains of rotting wealth lured French and English to glut their demonic bellies? Who was Sadam and Company that followed the same path and charmed the eyes of Bush, Blaire, Dick Chaney, etc., ensuring them that their efforts won't be unrewarded?

Where they wise people? Where they honorable people? Where they cultured people? Where they friends of humanity? Where they worthy of your love? If not, where they imbeciles and idiots? Where they vampires and werewolves? Where they Hindus? Where they Muslims? What where they? What was their identity?

What things do you share with them?

What is your identity?

Men, women and children are composed of a handful of dust and other elements.

There may be splendid mansions, gardens clad with grapes

and other fruits, rivers of honey and beverages in the heaven; but before getting there, everybody has to live here on earth first.

How have people been living so far? Overall, have they been living in the best possible way or the worst possible manner? Have they been living as the worst form of beasts or the most civilized beings?

What is the identity of the uncountable people bygone? What is the identity of the seven billion people living presently in the world? What is the identity of those that shall come to dwell upon this earth in future?

What is the identity of Mahavir, Buddha, Socrates, Plato, Aristotle, Chanakya, Christ, Muhammad bin Musa al Khawarizmi, Al Kindi, Ali Ibn Rabbah al Tabari, Ibn Zakaria, Sheikh Abul-Hassan Kharaqāni, Mansur-al Hallaj, Abu Ali Sina (Avicenna), Al Beruni, Omar Khayyam, Al Idrisi, Ibn Rushd (Averroes), Nasir Uddin al Tusi, Muammar Sinan, Ibn Khaldun, Lal Ded, Sheikh Noor Din Noorani, Zain Shah, Resh Mol, Kabir, Nanak, Sikh Gurus, Mooun-ul Din Chesti, Abdul Latif Bhattai, Shah Baz Qalander, Bulay Shah, and thousands of others?

What is the identity of Iqbal and Faiz? What is the identity of Mehjoor and Abdul Ahad Azad?

The Label of Ownership

Who do the languages belong to? Who does the knowledge of agriculture, arts, crafts, science, technology, medicine, philosophy, etc., acquired through thousands of years by hundreds of generations of people belong to?

Who do these mansions, these palaces, these grand buildings, etc., belong to?

Who do the products of human labor belong to?

Who do these magnificent mountains, these lakes of crystal clear water, these jungles, these springs, these fields, these cities, these villages, these pastures, these gardens, these trees, these rivers, these cascades, these shrines, these temples, churches, mosques, *gurduwars, gompas*, and these industries, these houses and these ruins belong to?

Who does the sky, the stars, the earth, the air, the water, the natural resources belong to?

Who did Kashmir belong to? And who does Kashmir belong to? Did Kashmir and its people and cattle belong to a few English Merchants that sold it along with all its people and cattle to Gulab Singh?

How on earth did such a thing happen?

Did Kashmir belong to Gulab Singh and his descendants? Did Kashmir belong exclusively to Nehru and his descendants? Did Pakistan and Kashmir belong exclusively to Jinnah and his descendants? Does Kashmir still belong exclusively to them to dispense with it as they like? Does Kashmir belong to the Bosses at UNO Head Office in Geneva?

Who do India and Pakistan belong to? Who did Punjab belong to? Did Punjab belong to British Queen, British Prime Minister, Mountbatten, Jinnah and Nehru that converted it into the slaughterhouse in 1947, not in any parliament of the

democratically elected representatives of Punjab, but like robbers share their booty?

How on earth did all these things happen?

The Incompetence and Irresponsibility

There are many causes for this all. The main cause is internal. While nobody can be blamed individually, everybody is responsible collectively, socially, culturally, spiritually and politically.

Kashmiris were incompetent people. That is why they were sold like cattle.

Punjabis were incompetent people: therefore they were driven out in millions from their homes and slaughtered on the roads and streets from Lahore to Amritsar.

People of Delhi and other places were incompetent people—that is why many adventurers managed to reach there and treat them the way they did.

People of Delhi and other places are incompetent people—that is why their daughters are vulnerable to so much abuse, and are disastrously frustrated about what to do with themselves.

The people of the whole world are irresponsible, that is why the gender relations are globally so horrible. That is why the economic, intellectual, political, cultural, and social relations are so murderous.
That is why all exploration, discoveries, inventions and all knowledge have been perverted into serving merely the

monstrous bellies of the capitalist and imperialist forces.

The Prejudices and Shadows

The tragedy with entire humanity so far is that everybody is born into an atmosphere of irrationality, prejudices and hate, which has, of course, been the gravest problem facing humankind since millennia many so far. While great men many have striven consistently since antiquity itself to wane and annihilate these prejudices, Francis Bacon was the one who laid down their ill-effects in a comprehensive manner.

"Biases so beset men's minds that truth can hardly find an entrance." said Bacon. He identified four kinds of biases or *idols*: "(i) The *idols* of the tribe, i.e. the limitations springing from man's natural defects of understanding; (ii) The *idols* of the cave[9], i.e. the false notions an individual acquires from education, habit and accident; (iii) The *idols* of the marketplace, i.e. the confusion introduced by the nature of language; and (iv) The *idols* of the theatre, i.e. the ideas derived from philosophical systems and reasoning."

What is to be done with these mental *idols* or intangible diseases?

Are they to be given to thrive or should they be conquered?

These virtual *idols* are various types of actual taints embedded in the minds. Converse to this, everybody has also a real shadow, that he must come to terms with. After being born into this world, should one be at peace with his own shadow—or should he take fright from it and fire at his own shadow or blast bombs upon it and thus try his best to erase his own shadow, however frightening it may seem to him?

Man is the only animal that can be frightened by his own

9 See Plato's "Allegory of the Cave"

shadow. Other animals enjoy and play with their shadows. If they occasionally try to jump over their own shadows, they do so for amusing themselves; not for frustrating themselves.

....

Everybody is blessed and graced with commonsense as well. And it is this commonsense that helps him to cope with his shadow as well as the idols.

Every creature on the earth comes naked, helpless, weak, without any language, knowledge, thoughts and ideas.
He has to learn to live. He has also to learn many things for his survival. He has to learn to work, if he is not any partner of Allah, i.e. a Capitalist, an Oligarch, an Usurer, a King, a *Nawab*, a Feudal Lord, a Tribal Lord, a Warlord, or any Queen, Prince or Princess, etc. He has to learn to struggle; he has to learn to cope with his disappointments and blessings, failures and successes, disasters and triumphs… And ultimately, he must learn to surrender and die as well.
And precisely in the extremely stern face of disappointments, failures and disasters, he must learn to sing everywhere secularly:

Iqbal is not despaired at his desolate farm
If this soil moistens a bit, it is highly fertile[24]

If he can't sing this life's eternal standing secularly and tearfully in the face of all odds and all disasters, there is every chance of total derailment and perversion of all wisdom, all rationality, and all that is best and noble in human beings. The consequences of which can be fatal. For example:
A poor man's family's having a dinner gracefully, with fish as curry, once a year in winter, can become *Kufur*, the greatest sin; and thus assumed to be worth calling names,

begrudging, and described as wickedness. Similarly, a poor man's frantically searching for a bunch of lotus stems or collard greens [*hakh*] or spinach for his family to celebrate his family's survival through the murderous cold of the winter, and celebration of the arrival of spring, can similarly be derided, envied or sabotaged as *Kufur*.

The Environment and Social Environment

All creatures have an environment to breathe in or suffocate in, feel comfortable in or feel cramped in, change in or make the changes in, and keep living in or keep dying in.

Many of the things of environment are there to support life; some things in it support diseases and death. Life supporting things like oxygen, nitrogen, water, natural resources, agricultural lands, jungles, etc., must not be polluted or transformed or changed or eradicated or destroyed. The things meant only for bringing diseases and death must be transformed or changed or eradicated or destroyed. For example, energy must be transformed; living conditions must be changed for the better, ignorance must be overcome, idiocy must be eradicated, dead bodies must be disposed of and rubbish must be destroyed.

This all, however, is easier said than done.

For example, in practice, everything has actually been going in the reverse direction with an extraordinary intensity, particularly during the last one hundred years.

Air, water, natural resources are polluted, depleted and destroyed; fields and jungles are changed or wiped out; living conditions have been changed for the worse—there are far

more homeless and destitute people today than there were hundred years ago; ignorance has increased boundlessly; idiocy has been enhanced to such an extent that unimaginable things have become commonplace—for example, just see where youths willingly fasten their belts and how clumsily they have to walk to keep up with fashion—and rubbish has been stored and rendered sacrosanct. Examples in each category are innumerable; just one example will suffice here.

Capitalist economists, intellectuals and media-personnel tell everybody that conditions have improved. They say, though number of illiterate people may have increased, rate of illiteracy has decreased, though the number of homeless and destitute has enhanced, their ratio in the population has gone down; the average standard of living has increased; etc.

To say so is not their fault. They are paid for it. They are slaves, and they know it; but they don't despise their slavery; they love it with their entire hearts. Just as *Nawabs* of Delhi, Mysore and Bengal loved gold, gems, corals, and so forth.

The actuality, however, is as follows.

Suppose the world population was 1000 people one hundred years ago, and the total economic production of all categories was 200000 kilograms per day, and the average serf or farmer received one kilogram per day a hundred years ago. And after one hundred years today, the world population increased to 7000 people, and the total economic production of all categories is now 5600000 kilograms per day, and the average serf or farmer receives 1.5 kilograms per day: has his comparative poverty increased or decreased? Increase in production has been four times per head, and his share

has increased not up to 400% but only up to 150%. What is the net result? His comparative poverty has increased and his conditions have deteriorated socially. The dominance of the ones that grabbed the lions' share from the increase in production has increased over him. He has been put down further.

With the increase in social inequality, Monsters dominate the society manifold more.

This is the general social environment people are born into for a few hundred past years.

Who has to Solve the Problems

Whose job is it to solve these problems of the world? Is it the job of the current set of *Nawabs* of the world?

Who is to address all the problems of Kashmir? Is it the Bosses of UNO? Bosses of India and Bosses of Pakistan or is it the people of Kashmir themselves?

If it is the Bosses of UNO, i.e. the representatives of Western Merchants that have to do it, then the Historical Humiliation of all Kashmiris of being sold like cattle by the then merchants of Britain to Gulab Singh is valid, inviolable and sacred. Kashmiris then deserved no better than that—because they not only have an unshakable trust in the current generation of those very Merchants but their all efforts have also been directed towards this very goal's realization. The leitmotif of all the previous decades of the happenings in Kashmir has merely been: "We are ready for sale; please sell us!"

The situation is horribly desperate but it has to be overcome.

There is no other choice.

The Working Class

Working class, i.e. the people that work in the fields, industries, constructions works, services, educational institutions, hospitals, crafts, scientific fields, research, and a wide range of other fields, are the only people that have been living by dint of their toil and sweat through thousands of years, i.e. ever since the knowledge and skills of agriculture and housing were learnt and developed by humankind. Non-working classes, warlords, feudal lords, Kings, Queens, *Zamindars*, etc., have only been surviving upon the generosity and alms of the working people. And these very non-working people have always not only made a virtue of their outright robbery through thousands of years and amassed the booty and comforts for themselves but have disgustingly humbled, insulted, humiliated, oppressed, tortured and murdered the very workers upon whose alms they lived, and they live, in countless numbers since times immemorial. To carry on this nefarious and irrational work, they have made laws, judges, lawyers, courts, police, army, administrators, tax-collectors, etc. The Mullahs, Priests, Bishops, etc., have also been engaged in the same work, to continue the system of robbery unhindered.

Working class are the only people that can look at the reality in the face. Other classes can never have the courage to do so. If anyone amongst them acquires this courage, he will cease to belong to their class. He will become a member of the working class—in body and spirit—and he will honor himself as a human being. The interests, comforts, skins, minds, cultures, laziness, etc., of the non-working classes are at stake, if they try to look behind the barrier in which they

have imprisoned themselves and the whole humanity.

Just as a nomadic shepherd family lives upon the blood, flesh, bones, and hides of the cattle they have conquered or lured by guile and treachery, so do these non-working classes live upon the lives of workers. Just as there are pastures of nature for the cattle, there similarly are fields, industries and service institutions for the workers. The difference is that cattle have not made the pastures by their own hands—workers have made the fields and industries by themselves. Consequently, fields, industries and services belong to none else but the working class—and not to that handful minority of people that have captured them for themselves by wars, crimes, wickedness, and innumerable tricks and treachery.

Who does Kashmir belong to? Who do India, Pakistan, USA, etc., belong to? And under whose control are these places?

Working Class has to start its journey towards final liberation again.

Entire life upon this planet hinges on their liberation. The two previous world wars and the wars going on ever since are just a prelude to the unprecedented catastrophe towards which the rabid gone non-working classes are marching, while they have their flocks of sheep well under control and obedient to them.

The final liberation, however, depends entirely upon whether the Working Class understands its own mistakes. “Self-criticism, cruel, unsparing criticism that goes to the very root of the evil is the life and breath for the Working Class movement.”

Kashmir is bleeding. India is bleeding. Pakistan is bleeding. USA is bleeding. The entire world is bleeding.

Can any Kashmiri worker achieve anything by murdering his unfortunate Indian brother in the uniform? Haven't you seen how these soldiers, coming from the remotest and poorest areas of India, have to leave their crumbled parents, wives, sisters and children behind for months or even years, worrying all the time for their lives? Haven't you seen and felt pity for them whenever you saw them at the railway stations, carrying their very heavy tin boxes on their bare backs—under whose weight you felt they might crumble anytime—waiting endlessly for their trains that used to be always late by several hours, and struggling to enter the always overcrowded Military Compartments, when the train arrived? Haven't many of you heard about how their children, wives, sisters and parents are treated by innumerable hunters of India? Haven't many of you read Sahir Ludhianivi's *Parchayiyaan*?

I remember till date the even, drenched
in blood of the sun
I remember till date the closure of those golden dreams

That dusk I came know that as like fields
Even the smiles of frightened young girls are sold

That evening, I came to know that in this
capitalist enterprise
Even the identities of two simple souls are sold

That dusk I understood when a father's farming
is snatched from him
The invaluable token of motherhood's golden hands
is also sold

That evening I understood, when a brother is killed
in the war
The youth of the sisters is sold in the brothel
of the capital

….

Helpless am I, helpless are you,
helpless is this entire world
The trouble of body is heavy on the soul
The cost of living in this era is either gallows or plight

. . . .

For namesake we keep on surviving, but pyres keep burning
in breathing
Silent steadfastness keeps burning
Under the tough realities, stoles of the dreams
keep blazing

I remember till date that even, drenched in blood
of the sun
I remember till date the closure of those golden dreams

For long has it been the business of politics:
When the children attain youth, they should get slain.
For long has it been the frenzy of rulers:
Famine should be sowed even in the far off lands.

The dreams of youth have been desolate for long;
Love has been searching for its refuge for long
Since long has on these abusive highways
Life's Maiden's honor been searching for a shelter[25]

….

What will any Pakistani worker or soldier achieve by cutting off the heads of his brothers in the Indian army? What will any Pakistani wretch, whose thousands of generations of forefathers have only seen humiliation and suffering, and who never saw the light of education, achieve by smashing the teeth and jaws of any Indian prisoner and putting him to death in the savagest possible manner in any Pakistani prison? What will his Feudal Lord achieve thus?

Doesn't the liberation of Kashmiri Working Class depend upon the liberation of the Indian Workers? Doesn't the liberation of Indian workers depend upon the liberation of Pakistani workers? Doesn't the liberation of the Asian Working Class depend upon the liberation of Working Class in the entire world?

The radiant fact is you all have enough intelligence to answer these questions for yourselves, and you know the answer very well.

You are not Dullards

You are not dullards, but some unknown ghost or something in you convinces you to pretend to be so and do your best to behave as such—and you only cut an extremely sorry figure by forcing yourselves to perform thus. A few people earn money by doing so. A few commission agents' or non-working people's lives depend upon it. Some others do it to safeguard the large estates they possess.

A different example is here. Snowfall is a marvelous experience that awakens the thitherto sleeping artists in your children--whose life and pleasure draws them out to play with the pliant snow gathered on the ground. They want to

express themselves. They want to unfold the powers of their own children's creation. They want to draw the figures of animals and men, women and children with the best material available to them, i.e. the snow.

You tie their hands; you imprison their hearts; you cripple their powers of creation; you annihilate their will to express themselves: "Don't do this! This is *Kufur*, the greatest sin. You will go to Hell if you do so!" you admonish them.
Snowfall doesn't occur in Macca or Medina, so it is not any problem for the Arabs.

The story doesn't end here nor does it begin here.

This story is at least three thousand three hundred years old. It goes back to the time of Abraham and Moses.

Abraham's father, Terah, was an idolater; Abraham's son, Ishmael, was the first person circumcised in the world as a sign of covenant made between God and Abraham, according to the Bible. What should Abraham have done to his idolater father, Terah? Should he have jeered at him, humiliated him in every way and put him inside a prison and presented him severed heads of his other sons? Abraham didn't do so even in such antique savage time, because he was not mentally the sickest man in the world.

The whole edifice of Abrahamic religions is based on Moses and his brother, Aaron, who belonged to Levi Tribe. Moses could not deliver speeches to the public. He would either stammer or he had a lisp. According to Bible (Exod. 4:14–16) God said to him, "Is not Aaron, the Levite, thy brother? Thou shalt speak unto him, and put words in his mouth: and I will

be with thy mouth, and with his mouth, and will teach you what ye shalt do. And he shall be thy spokesman unto the people: and even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

So Aaron's place was ordained by God Himself.

According to the Bible, when Moses went up onto Mount Sinai to receive the tablets of the law from God, Aaron accepted people's demand for a visible God that they could worship. And collecting the personal jewelry of people, he melted that in a furnace and made a golden calf similar to the familiar bulldog of Egypt. People began worshipping the golden calf. When Moses retuned, Aaron told him he just put the gold in the furnace and it automatically took the shape of a calf.

The rest of the story is known to every Kashmiri, literate or illiterate.

Aaron was not condemned for this act of his. He and his sons were consecrated to Priesthood two months later.

That was a historic handiwork performed by a man of the caliber of Aaron, appointed by God Himself to speak His words.

Dogmatism vs. Liberation

In the modern world, however, drawing figures of animals and humans by children—for their amusement, with ephemeral snow as the material—is *Kufur* according to many amongst you, but writing the names of Allah and Muhammad in Arabic on two loaves of bread made from wheat flour, and placing the same on display in the world famous Lahore Museum is

by no means any *Kufur.*
Lahore Museum houses a treasure of the socio-cultural history of Harappa, Mohenjo-Daro and Indus Valley Civilizations. There are thousands of relics of the past, consisting of stone, bronze and other material… There, however, was nothing to appease any fanatic Muslim there. This, however, is substituted by two loaves of bread made from wheat-flour. "Allah" in Arabic is written on one; on another is written "Muhammad".

According to a tradition, "A person that makes a picture of a living thing will be asked on the Day of Judgment to infuse life into it!"—painting, photography, sculpture, audio-recording, figuration and a wide range of other things are therefore off bounds to the followers of this tradition. Radio, TV, Movies, etc., too are worthy of the similar punishment therefore. Thus a great variety of the media of learning and communication can be but unacceptable to the zealots of this tradition. This, however, didn't deter Zia-ul-Haq or any Mullah from allowing the media in Pakistan to record and preserve their speeches, press conferences and discourses… The internet archieves are flooded with paintings, photographs, live images, cartoons, etc., by the very adherents of this tradition.
This tradition is practically dead.
What then is this hypocrisy all about?

There is music and song everywhere in nature, in mountains, jungles, rustling leaves, breezes, waterfalls, brooks, streams, rivers, pastures, chirping birds, fields and every place in the wilderness. What are you to do with this music all around you?
How are you to deal with all your Sufi Saints that have originated and developed a great corpus of music?

How are you to deal with your great painters of the likes of Gulam Rasool Santosh?

What will you do to the harmonium, *santoor*, sitar, *sarangi, rabab,* guitar, tabor, flute, clarinet, drum…?

Is it possible that you please some great Mullah, you serve him, you fall to his feet, and you beseech him, "Oh Mullah Sahab! Please send a message to God—He will hear you, He doesn't hear us—please send this message to God that whenever anybody touches a harmonium or tabor or *rabab,* let that harmonium or tabor or *rabab* give out just one sound: *Allah Hu! Allah Hu! Allah Hu!*..."?

That happening is clearly not possible.

There are innumerable songs hidden in the chest of the harmonium, sitar, *santoor, rubab*…; and to bring those out is the work of the artists.

If there is any stone anywhere, that too speaks; but only with those that have such types of ears. To the knowledgeable people, a stone tells her story of thousands of years; to some, she reveals the picture of her elements; to some, she demonstrates her different colors; to the sculptor, she displays a picture in his eyes and attracts him extraordinarily so that he may try to bring out that picture from the stone. Some stones sang an immortal song to the ears of Iqbal Hussain, Hasrat Jaipuri. Here is that song:

On the wires of breathing, at the cadence of throbs
Of the call of heart, of the colorful love:
Stones sang a song!

Through the stony lips came forth a poem
Playful, touching, of a charming life;
Thousands of aspects of love turned radiant
The message of ecstasy was cast.
On the orchestra of seasons,
In the inebriated mist,
Of the call of heart, of the colorful love:
Stones sang the song!

As long as this earth and sky exist
Of memories and of sighs: the melodies will resonate
This restlessness of our own chests
Will be beheld by eons
On the harp of the heart, on the thread of life:
Of the call of heart, of the colorful love:
Stones sang the song!

The desirous imagination of the human being
Bestowed, filled such new youth in the rock
Each mien is the image of love
To which hands granted the life
On the voice of passion, in its own tune
Of the call of heart, of the colorful love:
Stones sang the song!

Each stone will shower love
For years, for centuries, they will be in harmony
They don't harbor people's biases
They are the fragments of a single heart
On the tone of peace, on the tune of unity
Of the call of heart, of the colorful love:
Stones sang the song![26]

Is it a great thing and honor to Islam that the names of Allah and Muhammad appeared miraculously on two loaves of bread?

Entities, Concepts and Symbols

What are the terms Allah and Muhammad? What do they represent in Arabic or any other language of the world? What is language itself?

To understand it all, here is a small episode from Dayanand Sarasvati's life, whose childhood name was Mool Shanker.

When he was fourteen years, Mool Shanker went to a temple on the second day after Shivratri. The entire temple was filled with the sounds of *"Tan Tan", "Har Har"* and *"Bam Bam Mahadev"*, etc. Hundreds of lamps were glowing and casting their brilliant light around. The atmosphere was filled with the fragrance of various herbs.... The night went on passing. Gradually, the worshippers began to fall asleep. Seeing the public taking to enjoying their dreams, the priests followed suit. Mool Shanker kept himself awake. And what did he see? The rats emerged out from their burrows and started climbing and playing upon the shoulders and head of the idol of *Shambhu* [Hindu Deity]. They began enjoying the offering that the devotees had made to the *Shambhu*. And they also pissed and dropped their bowel burdens upon that idol. Mool Shanker had heard that *Shambhu* is the bearer of the trident; the destroyer of enemies; the lord of the three realms. Mool Shanker wondered "What sort of *Shambhu* it is that can't defend itself from even the little mice".... He never bowed before any idol thereafter.

If the loaves of bread, upon which Allah's and Muhammad's

names appeared miraculously, had not been protected in glass frames in the Lahore Museum, they would have similarly been feasted upon by rats or other microbes within a few days of their making—and the miracle and the purpose of that miracle would have vanished in no time. Wouldn't it have been thus?

All religious books, Bible, Gita, Koran, Grant Sahab, etc., are vulnerable to the gnawing criticism of rats, fire and other hazards as any other book.

Every language keeps on changing. Whichever language was being spoken a thousand years ago, that language is not the same in form, content and meaning as it is today.

Arabic language and every other language is a verbal or non-verbal communication engaged in by humans, trained animals and even machines. It is a set of signs, signals and symbols. The words represent things but they are not the things themselves.

Just as a fire can't be caused in the forest by your merely uttering the word "fire!", just as you won't have any burning sensation or blisters on your hand or body if you hear the word "fire", just as the lines on the map of your land, village or city or the design of your house on paper are neither the real land, village, city or house itself, but representation thereof for the understanding of human beings, the terms Allah and Muhammad in Arabic or any other language are not the real Allah or Muhammad.

A Creator that according to various religions has made uncountable magnificent things you see and marvel at, the

vast sky, uncountable stars, the earth, imperial mountains, clouds, rain, rivers, fields, the light, the sound and so forth, does He need any further testimony to prove his existence? Does the Creator of the ever radiant Sun illumining the whole world need to come to the house of any wretch and inscribe His name on a loaf of bread there?

On Insulting all Intelligence

What then is this insult upon all intelligence of a nation of hundreds of millions of people meant for? What then is all this idiocy about? The idiocy of a poor, illiterate, ignorant fellow's taking the pains of having a pan which can inscribe Allah and Muhammad on any loaf of bread baked thereon; the idiocy or inefficiency or irrationality or helplessness of all the intelligent people from the lowest ranks to the highest in the management of the Lahore Museum to give place to such an internationally ludicrous thing in the shelves of one the greatest museums of the world?

Insulting and abusing one's own intelligence is the greatest blasphemy in the world. And accepting insult and abuse on your intelligence by others is a pathetic social condition. It is the fundamental passport to slavery and social hell.

Everybody born in the world needs to breathe. An atmosphere is given to him. For a healthy breathing, the air needs at least to be tolerable, free of painful dust and biting smell. What happens when the breath in the house encounters constant smell of burning chilies? Some people become immune to it; others suffer. What is the demand of life in such conditions? Open the doors and windows of the house. Remove the chilies from the fire. Quell the smell.

If the sufferers can't do it, they will vomit their lungs out and suffocate to death; otherwise they must escape out.
There is no other choice.
When the twin-towers were filled with smoke, many people inside jumped out through windows, many floors above the ground, in order to have their last breathing in fresh air.

Chaman Lal Kantroo

The atmosphere in Kashmir had gradually been heating up chilies everywhere, in all communities. A few communities, most of whose members came from pure working class families, peasants and petty government servants, had entangled their existence en-mass, like a piece of thread, to the sari of Indira Gandhi and her autocratic, depraved, perverted and demented administration. There was no breathing space, no chance for any whiff of fresh air to enter into them.

There were many victims of these circumstances but the greatest amongst them was the one known only to a few people but who was the Real Son and Real Martyr of Kashmir. His name was Chaman Lal Kantroo. He braved all the storms, all the suffering with angelic calm, like Christ bore his crucifixion.

Chaman Lal Kantroo was born on June 25, 1947 at Anantnag. At the age of twenty-three, in 1970, when Sheri Kashmir was in jail, he was placed under Indira Gandhi's police detention for two years for working among the peasants. He was released from the prison for a brief period of a few months but was detained again, one month after his marriage to his wife, Santosh, in 1973. Srinagar, Kathua and Pounch Prisons were the places he was held in. He was released

once again after one year of detention but was once again put behind the bars for six months in 1976. His detention in 1976 was unfortunately performed under Sheri Kashmir's Chief Ministership.

These detentions, troubles, and tortures couldn't bow him down; but the pathetic community he was born into and the people in the surroundings, the very people whose welfare he had consciously dedicated his life to, did choke him for all their worth and venom. The piece of thread entangled to the sari of Indira Gandhi was murderous. The first casualty of that was Chaman Lal Kantroos's beloved sister; who couldn't bear the taunts, teases and insults cast upon her beloved, learned and noble brother, everywhere, by men, women and even children. She passed away in the prime of her youth.

Nor was this all; wherever he went he heard curses and acrimonious terms being flung in his name by illiterate women as well as educated or uneducated men. His wife and daughter too bore all these circumstances with exceptional equanimity.

Chaman Lal Kantroo was the man of Iqbal manifest. His *Khudi*[10] was as high as Mount Everest. He was learned; he was polite to everyone, even to his worst enemies. His control over all his faculties was exceptional.

These qualities and these concerns for the welfare of all proved to be his nemesis. His freedom of movement was curbed. He had nowhere to go or feel comfortable in. The fanatic ruffians of the majority community would furl abuses wherever they saw him; some would brawl at him; others

10 Khudi: Towering conscience, self-respect, strength of character, autonomy over self…

would even try to provoke him to argument and fighting physically. He succumbed not; he accepted no challenges on that ground—but his movement became more and more restricted.
He opened a school at Mattan, Anantnag. A few people that respected him made it a point to convey to him that they were doing him favors by sending their children to study under him. The landlord of the building, he had hired for the school, tried every possible way to harass him for his nobility; some teachers and others played their own tricks.

Many people were forced by the circumstances to leave the Valley in 1991 and they immediately found their Spiritual Enlightenment in Bagwan Gopi Nath and the busy participation in the enterprise of spoon-feeding the images of *Ganesh*, but Chaman Lal Kantroo had nowhere to go. He had choked lifelong amongst the people he had been born into; he stayed behind in the Valley and bore twelve years of excruciating pain of watching the blooming buds of life in Kashmir falling down dead.
Kashmir had all along been a prison for him; but there was no place of freedom where he could go to. There ultimately came the time when he realized that there was no place, not even the cramp space of a prison, left for him or his wife and daughter in Kashmir. He migrated to Jammu in 2002, where the conditions got better of him, and he passed to eternity without having been able to contribute the best part of his experience, feelings, knowledge, toil, tears, sweat and blood to the people he had started working amongst at the age of fourteen, in 1961.

That brilliant Son of Kashmir, that learned and noble man of Kashmir, left the world as a houseless man.

Two collections of poems of Chaman Lal Kantroo have been published but they don't explicitly reflect his real concerns, intellect, capability or personality. They merely portray how stifled his concerns, intellect, capability and personality have been. They are the voice of a man who has a great volcano ready to blast out of his chest, but who is aware that if he gives it a clear and free flow, his self-respect, honor and *Khudi* will be physically and violently abused. They are the voice of the man who is being paraded with the Cross as his load, and people hurl abuses all around him, and are eager to tie him with the nails. And he has nothing to say except, "God forgive them for they don't know what they are doing."

....

If anybody is delighted by hearing the tale of Chaman Lal Kantroo's failure, the following verses of Faiz Ahmed Faiz and Maqbool Shah Kralwari are for him.

Faiz Ahmed Faiz reveals this secret in the following words:

The mien with which one marches into the chamber of death,
such grace survives;
This life is transient; this life doesn't matter much

The field of devotion is not any palace, none cares
for name and fame here!
Lover is not the title of anybody; some love is not
anyone's personal attribute
If the stake is that of love: Put it if you wish so—
why fear?
If win you do: What a grace and glory—even if lose,
the game isn't over!

Once more:

If the stake is that of love: Put it if you wish so—
why fear?
If win you do: What a grace and glory—even if lose,
the game isn't over![27]

And Maqbool Shah Kralwari elucidates it as follows:

Consistency is always the work of the lover
He indeed is true that bears the pains

You are bereft of the wine of the beloved's adoration
That is why you know not the lover's pain

Those that drank well of the wine of love
They only became aware of the pain it endows

What do you know how delicious is love
The ones that came know of it, gave up
every other thing

It behaves lovers to walk with the eyes
And let tears ever fall through the eyes

Walking with feet isn't the manner of love
Walking by head is the grace of friendship

The path of love is the path of suffering and thorns
The punishment of lovers isn't kingship

Lovers despise the worldly ways
They got cured by the woes of the world

Love made me helpless, I'm not to blame
It was writ in my destiny from the beginning itself

That was Maqbool Shah Kralwari speaking.

It beggars no description that the failure of a conscious man amongst the unconscious people is a great honor in itself. If any conscious man doesn't suffocate while being surrounded by the unconscious people, he is not a conscious man then.

….

Names and Changes Therein

What is the identity of Pakistan? What is the identity of India? What is the identity of Kashmir?

What is the better of the two terms: Islamabad or Anantnag? *Takt-e Suleman* or Shankaracharya?

These questions have answers in the social reality of the time, i.e. the intellectual and cultural level of the vast majority of people, and the mutual relations between various communities.

To explain this, it will be expedient to take an unconventional road.

What is Congress? Who are the Congressmen? What have been the aims and objectives of Congress? What have been Congressmen's priorities? What has been their modus operandi? What are the followers of Congress? And how are you to deal with them when you become conscious?

It is easier this way because instead of surfing through one thousand years' history, just a hundred thirty years' history

will clarify all.

However, certain preliminary things from the past are also crucial and worth to be kept in mind.

Alexander and Hindustani Monsters

Alexander did not invade the forefathers of Pakistan and India to steal any basic necessities of life like food-grains, cattle, clothes, medicines, hovels, houses, pestles and mortars, spinning wheels, handlooms, books, etc. He didn't rob innumerable people of their lives just because he and the people of Greece were hungry and wanted to relish with what the ancestors of various nations on his route of robbery grew in their fields and gardens.

He only came for the useless and filthy things: gold, gems, corals, precious stones—and all those things not at all meant for direct consumption to quell the thirst or hunger. He died of cholera, the disease befitting his mindset.

The Kohinoor

There is the useless Kohinoor set in the crown of the Queen Elizabeth because she is the faithful, ostentatious, shameless and silly descendent of the long chain of Demons that massacred one another and from whom it was not bequeathed to her, but robbed by force. It was first placed in a temple by *Kakatiyas*; some Afghan King robbed it from there. Alauddin Khilji snatched it from there in 1294. Taghlaq and Lodhi dynasty wore it. Babar captured it in 1526. It was seized by Ibrahim Lodhi. Akbar never kept the diamond with himself though, but Shah Jahan wore it. Aurangzeb took it to Lahore and placed it in his own personal Badshahi Mosque. Nadir Shah looted it in 1739 and carried it off to Persia. He

was assassinated in 1747; his General Ahmed Shah Durrani of Afghanistan got hold of the useless stone. Ahmed Shah's descendent, Shujah Shah Durrani had to flee for his life to Lahore in 1830. He brought the stone and surrendered it to Ranjit Singh. It was taken from there in 1849 by Lord Dalhousie, who made Ranjit Singh's youngest son, Dulip Singh, who was 13 years' boy at the time, to travel all the way to England and present it to Queen Victoria. The ship departed from Bombay on April 6, 1850, under strict security arrangements, which involved the presence of many officials of rank to be with the small piece of stone twenty-four hours a day; and care for it ten million times more than anyone of them would care for his dearest child.
As far the satisfaction of its chain of possessors is concerned, it was cut and re-cut a few times and weighs 21.6 grams at present, i.e. equal to two walnuts' weight.

The British Merchants vs. Hindustani Robbers

The Merchants of Britain did not conquer Hindustan because they were in dire need of food, pulses, vegetables, fruits, medicines, shelter or books.

They came and banged the heads of all Hindustanis, and starved them to death in millions, because there were *Nawabs* and *Zamindars* that, besides other foul doings in their lives, had collected a large quantity of useless things, through centuries, in their palaces.

Englishmen came because the playground called Hindustan was ready to host their games. The working classes of the time were divided internally into thousands of fractions by caste, color, creed, etc. They were also divided into hundreds of petty kingdoms, whose Lords they obeyed, dedicated their

lives to and adored.

The Demonic Bellies arrived.

They recruited Hindustani people in their armies. Hindustani soldiers slaughtered one another for the fortunes and welfare of British merchants and Indian Kings and *Nawabs*.

All classes in the populations had to give up a portion of what they used to share earlier, and feed the Demonic Bellies.

It was a very backward time when bullock carts and horse carts were the only means of transport and ignorance was much more than rampant.

Something had to be done to address the situation.

The *Nawabs* and educated classes made their compromises or struggles; but they took care to place their personal interests in tact. They didn't want to allow even the slightest bit of more space to the working classes or even to one another. They made no efforts to rise above the caste-hatred and oppression, communal biases, and prejudices against the working classes—the best way in which they could have triumphed over their own slavery and humiliation.
The nations of tens of millions of people had to surrender en-mass. They did.

Time went on.

The Congress Party

Children of the feudal lords of Bengal and other places acquired education in India and England.

They just wanted to sit at par with the English magistrate, advocate, bureaucrat, police officer, etc.

Congress Party was formed. A. O. Hume, a retired British Officer of thoroughly imperialist mentality, in consultation with Lord Dufferin, wanted to create an organization that would be loyal and innocuous to the British Throne. This was done in order to sabotage the attempts that some Indians had been making in the direction of creating an organization.

These Feudal Lords' children, known as Congressmen, were of the opinion that the contact with the English was the greatest blessing of the God; the English Administration was in the interest of Hindustan; and English Rulers were the friends of the Hindustani people.

Dadabhai Naoroji, known as the Grand Old Man of India, who was an intellectual and cotton trader, and the first Asian to be a British MP, in his lecture as the President of Congress in 1886, explained in detail the blessings of the English Rule. The people present at the Conference offered him hearty applause. The participants also chanted "*Maharani Victoria Ki Jai*" three times and "Long Live Queen Victoria" a few times.

Another President of Congress, Anand Bose, in 1898 Conference declared, "The educated class is not the enemy of Britain; but it is the natural and essential helper to Britain in all its major tasks."

Gopal Krishan Gokhale declared, "However bad the English bureaucracy might be…only English people today are successful in maintaining order, and no progress is possible without maintaining order."

Yet another Congress President, Badrudin Tyabji, announced, “Amongst the hundreds of millions of her subjects, there is nobody as loyal to Queen Victoria as the educated people of India.”

Surendranath Banerjee announced in 1895 in Pune Conference from his President of Congress position, “We don’t demand any Representative Institutions [for Indians], we request that they be granted as a boon with some modifications for the educated people that are able to comprehend and follow them.”

Bipin Chander Pal announced in 1887, “I’m loyal to the English because the loyalty to English Imperialism is in fact inseparable from my loyalty to my country and its people. I’m loyal to the English because I love self-rule.”

There were some voices for genuine concerns as well.

Lala Lajpat Rai, for example, expressed, “Congress has been made to act as the Safety Valve for the English Rule. Its main purpose is not only to protect the Imperialism but also to strengthen that.” He called it an opportunist campaign and added that “the maximum it has done is that it has enhanced hypocrisy and treachery to the nation. Some people have got the opportunity to do business in the name of patriotism.” He called their Conferences as “annual national festival of educated Indians”.

Lala Lajpat Rai was beaten to death by the local police at Lahore in 1928, while rallying against the Simon Commission.

Bankim Chander Chatterjee said that “Congressmen are

politicians hungry for posts."

Aurobindo Ghosh called Congressmen a bunch of cowards that are afraid of displeasing the rulers. He thought Congress would die of Tuberculosis.

Bal Gangadhar Tilak declared Congressmen as a Congress of flatterers, he called their Conferences "Holiday Recreations". Congress Leaders also opposed his moves like condemning the actions of the governor of Bombay, etc.

You already know from the Malabar Rebellion that Annie Besant, who became the President of Congress in 1917 Calcutta Conference, was on the side of the Feudal Lords.

And you already know that it was not Congress or Muslim League, but Hitler, that made the Demonic Bellies to handover India and Pakistan to Nehru Dynasty, Jinnah Family and other Feudal Lords of the subcontinent. "Never in the History of the world has an oppressed class received political rights as a reward for services rendered to the ruling class. History is full of examples of shameful deceit on the part of the ruling classes, even when solemn promises were made before the war broke out."

What practically did Dadabhai Naoroji's "profits of the English Rule", *"Maharani Victoria Ki Jai"* and "Long Live Queen Victoria"; Anand Bose's, "educated classes' friendship to Britain; and its natural and essential help to Britain in all major tasks."; Gopal Krishan Gokhale's "English people's success in maintaining order"; Badrudin Tyabji's "loyalty to Queen Victoria by the educated people of India"; Surendranath Banerjee's "request that institutions be granted as a great

favor for the educated people that are able to comprehend and follow them" or Bipin Chander Paul's "loyalty to the English Imperialism and its inseparability from his loyalty to his country and people" mean in all its brutal truth?

This all merely meant famines for the people. History says, towards the end of the nineteenth century there were 24 famines in Hindustan in which 30 million people were starved to death. Despite this, food-grains were being exported during the period. Educated Congressmen were witnessing all these things happen, but despite that, their loyalty to the Demonic Bellies and Famine Regime was unflinching.

Having said that, how are you now to deal with the community of Congress Houses which have the history of hundreds of years of cunning and treachery to the general public well preserved in their heads? And how are you to deal with the hundreds of millions of your fellow men, women and children that have been ensnared into this Congress tangle of perpetual bestiality for more than a century?

If your physically challenged younger brother could not run away and escape the baton of police on the road and he had to cringe before them pleading for mercy and accept their terms, and, later on, name his children after the names of the lords of those very policemen: does that mean he is no more your younger brother?

If your noble father had to place his cap at the feet of any Petty Congress Administrators to beseech them to be merciful to you—for none of your faults or crimes; but actually for your praiseworthy human behavior even in a terrible adversity: does that mean that your noble father is no more your father

or you yourself are no more the son of your father?

If any mother had to leave behind her child in Kashmir due to any reason, does such mother have no right even to pray for her child's welfare? Or does she lose even the decency to pray for her child's welfare?

If some society could not defend the honor of its mothers, sisters, wives and daughters and they fell into the hands of the beasts of war; and children were born there-from—are those unfortunate women and children themselves responsible for the violation and disgrace they suffered; and is there no relation between those women and their children and the men that could not defend themselves or their womenfolk?

If one brother escaped from Kashmir and another that couldn't do so remained behind and converted to Islam, does that mean they are not brothers anymore; and one or both of them are dirty people; or one or both of them have no right to live in Kashmir; or one or both of them are not actual residents of Kashmir; or one or both of them are not the sons of Kashmir; or one or both of them have no right to enjoy even a bath in some river or *hamam* or spring; or one or both of them have no claim to the ruins of the temples and other archeological sites in which their common ancestors had labored?

If your Aunty loses her hair due to malnourishment, does it mean that she is worth to be jeered at and not worthy of human respect and love?

If your unfortunate Uncle is poor, physically challenged and loses his eye-sight as well due to the horrible conditions of the time, does it mean that he is no more worthy of your

sympathy, love and respect?

Also how are you to cope with or deal with the uncountable relatives of yours that not only dedicated their lives to the welfare of Demonic Bellies of Englishmen and swelled the ranks of their armies, police, etc., to bang the heads of their own brothers and rob them and starve them?

What are you to do with the Indian hangmen of Bhagat Singh and other uncountable freedom fighters?

What are to do with the young Police Man of Delhi police that was forced to invade the *Ram Lila Maidan* in the dead of night and use gas, violence and terror to humiliate his own parents, grandparents, uncles, aunties and relatives there?

Can you identify the uncountable people that have done their part in the pathetic history of the countries you live in?

How will you behave with those people that feel proud about doing such deeds instead of feeling humble about them?
Will your curses, hatred and biases against them solve any purpose?

Yet, however, the same pathetic conditions continue. And they demand to be addressed.

Alexander, other invaders, and Englishmen thrived because the house was divided, and the Local Monsters had a made a Hell of these countries.

US Bosses nowadays enjoy themselves with their Drone Experiments on marriage parties of poor men, women and

children because the Local Monsters have made a Hell of the circumstances.

To Overcome the Pathetic Conditions

How are you to come over all these pathetic conditions spread over thousands of years? What was the way forward then? What is the way forward now? And ultimately, how are you to deal with the Local and International Monsters themselves?

The only way out from this mess, this ocean of depravity and perversion of thousands of years of slavery was, and is, the unity of the working class; self-education; organization; class consciousness; knowledge about the class-character and class-interests of other classes; and sending racial, caste, color, regional and communal prejudices to the dustbin of History. Rising above ignorance, rising above the filthy considerations and other artificial divisions and fragmentations between themselves is the first requirement for the Working Class, if it has to liberate itself and end the System and Rule of Vampires and Werewolves.

This is an absolutely democratic process—dictatorship can be of no help in this pursuit. Masses—ensnared into not only the communal but also the “secular” robbery, tyranny, depravity, perversion, castes, regionalism, communities, faiths and thousands of other discriminations and fragments—must be educated, united and inspired to march towards the glorious goal of ending all bestiality and achieving the glory of liberation democratically. Using violence of any sort will only derail the whole process.

How does Capitalism and Imperialism operate? How did Feudalism function?

They control land, industries, trade, services, natural resources, houses and all that they can exploit for themselves and subjugate and fleece the serfs and workers with.

They created as many divisions between the Working Class as they could and they sowed prejudices and hatred.

They created an artificial discrimination and bias between mental labor and physical labor—even when no mental labor is possible without physical labor and vice versa.

They created an artificial discrimination and bias between villages and cities.

They reserved the best privileges, nutrition, facilities, services, etc., for themselves. They have the best schools and educational institutions for their children; best hospitals for their families; greatest protection and care for themselves.

They have Parliaments, UNO, Courts, Judges, Advocates, Army, Police, Bureaucracy and a wide range of Institutions in place to serve their purpose. Besides this, they also have secret agencies, gangs, robbers, terrorists, murderers and other agents to keep their rule intact.

They have to be defeated; there is no choice for humanity but to defeat feudalism and capitalism. Human species will perish otherwise through hundreds of physical and mental maladies and catastrophes.

Demonic Bellies have grown far too enormous. Their appetite is burning. They must hunt one another to fill their bellies. Afghanistan, Iraq, Libya, etc., are just the small recent

examples, big examples, Ukraine, Syria, Iran, Pakistan, Russia, China, India, etc., are destined to be devoured one after another in the due course of time.

They have to be defeated. And the only way to defeat them is:

Expropriate the expropriators. That is, wresting the control of land, industries, trade, services, natural resources, houses and all that they could exploit for themselves, and control and fleece the serfs and workers therewith, from their hands and placing the same in the hands of the entire humanity.

Overcoming the divisions between the Working Class and putting an end to the mutual prejudices and hatred between them is the first requirement of the time.

Sending the artificial discrimination and bias between mental labor and physical labor to oblivion—and teaching the intellectuals and educated people of the world that their lives depend, and always depended, upon the charity that farmers and workers of different countries have been providing through thousands of years so far; and striking it into their heads that all of them will die of starvation within a fortnight if there are no farmers in the world. It is better for them and their children and families to realize this truth.

Creating unity and harmony between village-dwellers and cities' people and working consciously for overthrowing the artificial discrimination and bias between them.

Ending of all sorts of privileges to feudalists, capitalists and other selected sections of people is advancement in this

process. Making nutrition, facilities, services, etc., equal for all, making schools and educational institutions equal in standard for all children—education system needs not produce demons—equally good hospitals for all; equal employment facilities for all; equal security for all…

Creation of new World Constitution and laws and changing therewith the character of Parliaments, UNO, Courts, Judges, Advocates, Army, Police, Bureaucracy and the whole range of Institutions currently in place.

Ending the system of secret agencies, gangs, robbers, terrorists, murderers and other agents upon which Feudalism and Capitalism have been depending.

If you don't do this, you will merely replace one set of cannibals by another.

Some of these aims cannot be achieved democratically. The Monstrous Bellies have never been intelligent people. Scratch their backs, and you will find bloody fools in most of them—as you found in the Feudal Lords of Malabar and Delhi, Punjab, etc., when Banda Bahadur hoisted the flag of Revolution.

Dictatorial measures will have to be adopted in the confiscation of land, industries, services, etc., from the control of individuals and oligarchs; and ending their privileges; and in the implementation of the new constitution and laws.

The Realization

Democratic part of the campaign is much more than a herculean task. It needs realization of the reality and self-criticism, cruel, unsparing criticism that goes to the very root of the evil on the part of the Working Class, first of all.

It can start from a simple thing, like:

You disposition is alike on all,
like that of the lovers of secrets
My eyes cause the birth of prejudices
You light is equal in the mosque and the temple
I'm clutched in the jaws of mosque-temple issues
The grace of a sigh abides in your black soot
Some heart is hidden in your
place of manifestation[28]

And then rise to the level where you announce:

Be there no favor of any temple or mosque
on my ears
Let the ventilator of the hovel itself be
my messenger of dawn[29]

And then declare to the wiseacres of world:

Oh boatman! Can you stop me from submerging?
Those that have to, they verily drown in the ships![30]

These couplets of Iqbal have a great meaning for the women as well. The conditions currently are that far too many women are left illiterate and helpless; and, after marriage, they are beaten up in far worse manner than animals are dealt with. It

is a scenario far worse than the horrible.

If the above verses are brought face to face with women, they infer:

They will think of Monday, and say loudly, “Get lost!” Again they will contemplate on Tuesday or Wednesday and order once more, “Get lost!” Likewise they will say once more on Thursday or Saturday, “Get lost!” On Saturday or Sunday they will utter twice “Get Lost!”, “Get Lost!” and throw off their veils for ever. They will have to say “Get lost!” five times in a week because divorcing live women is easy, but giving up a lifeless piece of cloth isn’t so easy. Women have ears; they can listen. One that feigns to be dead or one who is actually dead can’t hear anything. The shroud also can’t go off by itself. A whiff of air can lift it, however. Wearing veil for more than 1400 years is extremely horrendous. Its time is over. After sending their veils to oblivion, they will recite the following poem of Majaz, written more than 77 years ago, to their mothers, sisters and daughters:

It is better to raise your controversy-feeder veil now
It is better to turn your own beauty into the cover
for itself now

Your lowered eye is itself the guard of your dignity
It is better to try the sharpness of this arrow

Your frown is itself a punishment in the rules of nature
It is better for you to punish with this very sword

Your pale face, dry lips, this apprehension, this dread
It is better if you shed these clouds off from your head

What is the use of hurting more a grievous heart?
It is better to wipe tears and smile now.

Be it home, the building, the palace, or anything
under your care
It is better to take the entire world under yourself—
I say!

Even if, in solitude, you held your head up—
what is the use?
It is better to hold your head up in the full assembly

The vermillion spot on your forehead is the fate
of man
It is better for you to take up the orchestra
of awareness

Obvious are the blood stains on the enemies'
daggers
Better is for you to mix those with the color
of cheeks

Disobedient rebel youths have drawn spears
Better is for you to take up medical instruments

This stole on your forehead is very attractive but
Better is for you to turn this stole into a flag[31]

….

This poem needs not to be translated into Kashmiri [because Kashmiris understand Urdu—and the poem is in Urdu], however, it is essential to remember that: "A person drowning in the river of destiny does not hear any screams of those on

the embankment."

The Hurdles

Again, this looks easy and simple when spoken, but in practice it is thousands of years' servitude that dominates most of the minds heavily like an omen of evil.

For example, in Vchchala reign thousand years ago, "ministers and petty chieftains acted like highwaymen." [The Valley of Kashmir, Lawrence, Walter R., 189]. Lawrence, Walter R. writes further: When Simha Deva was the king, Kashmir was a country of drunkards and gamblers. Tartar Zulzu invaded, slaughtered people, took slaves and burnt Srinagar. King Simha Deva fled to Kishtwar.

Sikander, the iconoclast, exchanged gifts with Timur Lang and did things that all Kashmiris know, some with genuine revulsion, some with mirth. He murdered uncountable Brahmins. And it is said that he burnt seven *maunds* [one *maund* = 37.32 kgs] of *jenues* [sacred threads worn by Brahmins; each weighing about 40 grams] of the Brahmins slaughtered on his order. And whatever "holy" books he could lay his hands upon were sunk in the Dal Lake.

The History in Nutshell

The worst of the practices came in the Pathan Rule of Asad Khan. During which Pundits were tied, two by two, in grass sacks and sunk in the Dal Lake. For amusement, a pitcher filled with ordure would be placed on each Pundit's head and, according to Lawrence, Walter R., Muslamans would pelt the pitcher with stones till it broke, the Hindu would be thus blinded with the filth.

Those that wish to laugh at this can do so to their hearts' content.

One type of laughter is pure laughter, another is of subsiding vanity, yet another is shamelessness manifest.

Pathan rule was not brutal merely to the Hindus. It was equally brutal to the forefathers of the people that had a merry laugh just a minute ago, though that brutality might have been expressed in other ways.

The people that have reported these incidents so far, have not made it clear who the Muslamans were that pelted or that were forced to pelt the stones on the pitchers of ordure. Were they Kashmiris? Where they at the level of pure ferocious beasts or were they higher than that? What was their level of education and culture? What was their share in the production? What compulsions or infatuations did they have to do such horrible things that must have caused constant nightmares to them themselves?

There is a great probability that the people used for performing such acts were not Kashmiri Muslims but Afghan soldiers.

Lawrence, Walter R. says elsewhere about the Kashmiris of the much later time:

"The village where we stopped was half deserted, and the few inhabitants that remained wore the semblance of extreme wretchedness… the poor people, however, were likely to reap little advantage from their labors, for a troop of tax-gatherers were in the village, who sequestered nine-tenth of the grain for their employer…" He writes again, "Kashmiris,

half naked, and miserably emaciated, presented a ghastly picture of poverty and starvation. Yet wretched as they were, the relentless officers would have levied a paisa per head for permission to pass the post had we not interfered…The officers seem to look upon Kashmiris as little better than cattle."

Lawrence, Walter R. reports, "During Pathan Rule, men of interest were appointed as Governors, who wrung as much money as they could out of the wretched people of the valley. Wealth had to be accumulated rapidly, as no one knew how many days would elapse before he was recalled to Kabul. Azim Khan made a fortune of twenty million rupees in six years."

The magnitude of this amount can only be understood by recalling that Kashmir was sold for Rupees 7.5 million about one hundred years later to this extortion of twenty million rupees by the Demon, Azim Khan.

If that amount is rated today, all Afghanistan could be electrified, all villages of Afghanistan could have roads and all villages can have schools and hospitals with that amount.

Another Pathan Demon, Mir Hazar, drowned Shias as well. Another Governor, Atta Muhammad Khan, was a ferocious libertine, who destroyed the beauty of Kashmiri girls by shaving their heads and cutting their noses.

This is the History of Kashmir in the nutshell. This is more or less the history of the entire world. You can fill-in as much detail as you like.

Where can you find any Kashmiri who himself or whose father, mother, sister, brother, daughter, son or grandparent or ancestor has not been insulted, humiliated, harassed, victimized, tortured, fleeced, violated, beaten down, treated for an animal, and trampled upon in uncountable ways from ancient past to the current times?

What then are this self-righteousness, this conceit, this arrogance, and this vanity about? What then is this malice, this teasing and this accusing one another about?

What then is this *Khandanyat, Kulawali,* ostentatiousness, this grandee-behavior, this domination, this fissure of high-born, low-born, castes, creeds and colors about?

What then is this looking down upon farmers, villagers, cooks, priests, *Karkuns, Bachibata,* Pundits, *Gujars, Bakarwals, Kishtwaris,* Ladakhis, Sikhs, *Wadwanwalas,* comparatively more unfortunate communities, and a wide range of professions and people about?

The Identity of Nations

What then is the identity of Kashmir save that is a tyrannized society. It is a tortured and tormented society. It is a broken, helpless, trampled and fleeced cultural group. It is a group of communities whose fields have been robbed or burnt for centuries. It is a people whose toddlers have been taken away from their mothers' nipples to work in the shawl industry, *paper-machie*, carpet weaving and other limb-breaking tasks endowed with perpetual penury. It is a population whose blood has been sucked, flesh consumed and bones chewed by a few natives and foreigners alike for centuries. It is the habitat of the most oppressed and persecuted inhabitants.

It is nationality whose youths, whose blooming buds of life, have fallen to the bullets in the streets and houses. It is a society of ignorant, uneducated and unconscious people. It is a nationality of seven million or more people whose unfortunate mother-tongue doesn't have even the blessing of a good script, compatible to the demands of the modern times, like presenting a website, even in CE 2014.

It is the society of those uncouth people who from ancient times always saw their future only in proudly prostrating at the feet persons like Asa Ram Bapu. It is the society of those uncouth people that in snow-land destroy the orchards of apples, pears, walnuts and almonds and try to breed date-palms of the desert there; and that, in the time of motor cars, vehicles, trains, airplanes, etc., wish to look after camels in the coldest areas, snow-clad mountains and the most modern cities: because, they say, date-palm was the favorite fruit and camel the favorite animal of the Arabian Prophet. It is the dwelling of those unfortunate communities who, despite having remained in the monstrous clutches of slavery for thousands of years, seek devastation and barbarism in the name of freedom even in 2014; who desire to charge *Jazia* and suzerainty from one another; who wish to cut one another's throats; who wish to make one another's daughters *the possession in their right hands*. It is those cursed people's society whose teachers and professors convulse for no reason while teaching Physics, Chemistry, Mathematics and other sciences, and they begin to preach Gita and Koran in their stead. It is the ethnic group of those superstitious people whose players have amulets and chaplets around their necks, and instead paying full attention to play, they are seen kissing those amulets and chaplets in the field.

….

And what is the identity of Pakistan except the same as that of Kashmir?

And what is the identity of India except that it is no different from that of Pakistan?

The Two Main Cultures

There are two aspects of culture in every nation. One is the Demons' Culture, i.e., the Bourgeoisie-cum-Feudal-Lords' Culture, which is substantiated by a reactionary and clerical [religious] culture as well. This aspect of Culture is ruling in all places at present.

There, however, is another aspect of every culture as well. The elements of workers' democratic and socialist culture are present, if only in rudimentary form, in every national culture, since in every nation there are toiling and exploited masses, whose conditions of life invariably give rise to the ideology of workers' democracy and socialism.

And this, Second Aspect of Culture, also is the identity of Kashmir, Pakistan, India and all other countries' people.

The Contribution of Pakistan and Misfortune of People

Pakistan gave Rig Veda to the subcontinent; Pakistan produced Mohenjo-Daro, the Indus Valley Civilization and Harappa about five thousand years ago; it gave the very name and identity to the subcontinent. It produced uncountable Buddhist scholars, whose works are honored throughout the world to this date; and whose influence shaped the hearts of the humanity in China, Japan, Korea and many other countries. And what is far higher than honorable to the

masses of all Pakistanis, none of the Buddhist campaigns was run on the backs of any soldiers or robbers or Monstrous Bellies. Buddhist missionaries came from far off places to seek inspiration of life from the ancestors of Pakistanis. Much of that which is noble amongst uncountable masses in the world has its source or contribution from Pakistan. Pakistan produced Taxila and the great scholars of Taxila (Rawalpindi), it produced Chanakya, the legendary man, who organized the struggle for freedom against the Monsters of Macedonia. It gave the ancient regime of Ashoka (whose grandfather Chandra Gupta Morya was trained in Taxila), it produced freedom-fighters from the ancient past, it was home to great saints, whose effects are immortal to this date; it produced revolutionaries, poets, Sufis, and uncountable other people concerned with the welfare of humanity; many of who dedicated their lives to this cause. Many of them laid their lives as well for this purpose. It produced Guru Nanak, the man of eternal honor…
It produced Bhagat Singh, who conquered the fear of death like Socrates and Christ, and put death to shame. He was the youngest person [in the world history] to reach to such glorious state.

Pakistan's contribution and concern for the welfare of humanity and development from savagery to civilization can't be expressed in detail even in ten thousand works of ten thousand teams of specialized scholars.

All that which is called Indian, and about which Indians can genuinely feel satisfied or even proud, is based upon the contribution, concern, toil, generosity, intellect and wisdom of the people of Pakistan, spread over a span of more than five thousand years.

This is the actual relation between Pakistan and India; and also between Pakistan and China, Japan, Korea and all those places where Buddhism has revealed its acumen, wisdom and power.

Who can be more unfortunate people than the ones that have been robbed even of their ancestry and History and all the fruits of their toil and pains of five thousand years? Who can be more unfortunate than the ones that have been robbed of even their languages?

Did they renounce all these things voluntarily? Malicious Monstrous Bellies and Demons that slaughtered them by body and mind and that continue slaughtering them know the answer very well.

And what have the people of Pakistan, in general, been doing ever since 1947? They have not only been attempting to jump over their shadows but even over their individual bodies as well. They have been celebrating perversion in the most gruesome manner.

They were turned into horses and blinkers were put upon their eyes, so that their vision could be narrowed to the pleasure of the whip-holding cart-men. They were given training to humiliate their heroes, For example, talking anything respectful about Chankya, Nanak, Bandha Bahadur or Bhagat Singh is *Kufur*. Going out of the room into the fresh air and taking a deep breath without reciting Allah's name is *Kufur*.

They were robbed of everything and they were left with just five and a half things. Those things are: Allah, Koran,

Muhammad, Jinnah, *burqa* [women's veil to hide their faces] and half of Iqbal.

The Critique of Iqbal

Iqbal is split into two parts. One part is the Working Class Iqbal, who with hard work, strength and wisdom guides one to climb the Everest, and shows him the breathtaking landscapes of the world, and makes him behold life and its vitality with the eyes of the bulbul, reveals to him the pleasant, vast, graceful and fragrant garden of the Revolution—and bewitches the heart; bestows ecstasy to the mind; and compels the limbs and body to dance.

Another half is reactionary Iqbal, who, after brining one into this garden, twists this entire intoxication, ecstasy, the whole craving to dance and puts it to the fire of a thunderbolt, and laments like a backward and timid woman: "Ah me! This dream of mine is completely *Kufur*! Watching this natural flower garden of imagination with naked eyes and relishing in it, breathing here without any *burqa*, walking upon your own legs, desiring to dance, trying to stretch and exercise your limbs, staying with these unashamed women that don't wear any *burqa* is *Kufur*. O Allah, where is my *burqa*? O Allah send me your curtained-coach, your camel. O Allah! Instruct these shameless, non-*burqa*-wearing Buddhist, Christian and other *Kafir* ladies—that like all birds, animals, children and men show to the sun, to the entire garden and to God their faces and noses or mucus-filled noses—to wear *burqa*. O Allah send those ancient times' Great Muslims of the towering character again that didn't spare even the *Khulfa-e Rashdeen* [close associates of Prophet Muhammad that became religious heads after him] and the children of Prophet's daughter and Hazrat Ali from being murdered.

“O the Lord of the Universe! O the Creator of the infinite sky and uncountable stars! Recall You, how many favors we have done You! How indebted You are to us! We bore swords for Your Greatness and Grace. We annexed the Khyber Pass. We slaughtered the *Kafirs* [infidels that didn’t accept Islam]. O the Creator of 18 billion or more light years’ time and distance! O the maker of six million, million, million, million (6×10^{24}) kilograms’ Earth! O the granter of that much status in the Universe to earth as is the status of a grain of sand in the Sahara desert or even granting earth the lesser status than that! Bring it to Your mind. How many kindnesses we have done You! You had applied kohl upon your graceful eyes, but not even any honey bee’s heart had gone crazy; you had showered arrows of amorous glances, but not even any flee had jumped; you had made snuff, but not even any monkey, bear or chimpanzee had sneezed. Then came the man weighing 70 kilograms and aged 35 years, Muhammad Gaznavi, and in Your love performed the mass-slaughter of *Ismaili Fatmids* of Multan. The people whose blood, DNA and genes run though my veins, those ancestors of mine, the Sapru Brahmins of Adoun, Chaku Pargana, Kashmir would also have been annihilated by that Lover of Yours if his invasion on Kashmir would have succeeded. That Muhammad Gaznavi made even hyenas, elephants and lions to sneeze. Has any other person done such honor to your snuff?

“How great a favor such a towering man of 35 years’ age, and 70 kilograms weight, did Your Person of more than 18 billion years—with whose one breath can vanish the six million, million, million, million (6×10^{24}) kilograms’ Earth—when he, Muhammad Gaznavi, performed *Nimaz* at one place with his fleeced slave, Ayaz? Recall it! Do you remember? Remember the kindness of George Bush to You when he watched a

soccer match in the same field together with an ex-inmate of Abu Ghraib Jail. And all the disputes ended once for all. Bring back to your mind, O Lord of the Two Worlds! that time when the man of such honor as *Nawab* Hyder Ali came to the field where his fleeced slave was working, and breathed in the same field with him, and drank the water also, besides telling his young daughter “Ah Nubile!” as well.

“O Ocean! Never forget that mosquito’s favor to you, who laid its egg upon one of your waves! O Mountain! Keep remembering that story when our Muslim Ants’ Army destroyed the *Kafir* Anthills at your foothills!

“O Arab people! O people of the best blood in the world! O the most civilized people! That gouged out the eyes or cut off the ears or severed the hands of uncountable people or killed them! O the most fortunate people, who for no reason sent even their successful commanders-in-chief to rot in the jails or judged them worthy of being granted death penalty! O the masters of the Grace of God! Forget the tale as to what that *Kafir* Genghis Khan did with your ancestors; forget how many tens of millions Arabs’ heads he cut off; forget those events—because Genghis Khan’s grandson accepted Islam; and all issues got resolved: Genghis Khan also became worthy of the Heaven; and the Arabs slaughtered by him also got honored.

“O the Lord of two Worlds! Even after having done You so many kindnesses and favors, You still exhibit Your hostility to us!”

That was the connotation of the reactionary Iqbal.

Iqbal, the torch-bearer of self-emancipation [*Khudi*] and revolution was sent to disappearance; and the reactionary half-Iqbal was given to the people of Pakistan.

Barbarism vs. Freedom of Thought

Can the 1400 years' old deserts' tribal laws, standards, values, ways of life and backwardness be applied in well-irrigated lands, snow-clad mountains, hills, and the modern world?
Who was Koran made for?

Koran was spoken for Macca and the villages around Macca… This fact is expressed in *Surah 6, Aya 93 of Koran* itself.

This fact beggars no further elucidation.

It will be appropriate here to bring the patient listener into the company of Buddha for a minute.

His disciples were in front of him, more than 2500 years ago, and Buddha addressed them about the Freedom of Thought: "*Bikshus!* I provide you religious guidance for going across the river like by a raft; I don't give it to you to keep catching hold of it. *Bikshus!* As a man is beset upon an enormous sea whose shore on this side is full of dangers and horrors and the shore across happy and without any fear—and there is neither any boat nor any bridge to take him across… And then, he assembles branches, poles of wood, leaves, barks, etc., and ties them together to make a raft…and struggles with his limbs and reaches safe and sound to the other shore by dint of his toil… If upon reaching the shore across he thinks, 'This raft has done a great favor to me; I attained to the other shore…with its blessing. Why should I not carry it

on my head or upon my shoulders?...' Will such a person be fulfilling his responsibility to that raft?... No… *Bikshus!* That fellow will only suffer trouble by that raft."

That was Buddha's teaching.

….

Changing Terms

What is the better of the two terms: Solomon's Throne or Shankaracharya? Islamabad or Anantnag?[11]

To raise this question here may seem but a trifle, but it is by no means so. It needs a free and conscious decision by every child, every youth and every adult of the working classes to adopt one of the two expressions. Though democracy, even in its rudimentary form, has never been allowed to function in Kashmir, it is democracy that is needed here.
Before going ahead, it is necessary to point out that the whole hill is not eternal. A small earthquake tomorrow may sink the whole hill under the Dal Lake.

Who was Solomon and who was Shankaracharya; and what is the difference between the two?

Solmon was the son of David, the king. Solomon was the third and last king of united Israel about 2960 years ago. He murdered his half-brother Adonijah and his followers. He had 1400 Chariots, 12000 horsemen or soldiers, 4000 stalls of horses. He engaged in a profitable trade in chariots and horses between Egypt and Hittites. He had thousands of slaves, many of who died or were killed due to his lordship over them.

11 The names of a hill in Srinagar, and the names of a place. Hindus use one name and some Muslims use another.

He is also reported to have been a writer—though his engagements are not compatible with writing. It is very much possible that whatever he is credited to have been the author of, might actually have been composed by other people. He is said to be the author of 300 proverbs and 1005 songs. He is named as the author of the chapters in Bible entitled, “Song of Songs”, “Book of Proverbs”, “Ecclesiastes” and two Psalms. He passed away in BC 930.

Solomon never visited Kashmir. He had never even heard that there was a place called Kashmir.

Another Solomon was the King of the Kingdom of Osmania, i.e. Turkey—who tried to follow the ways of Greek King, Alexander, and who fought many wars; but the Throne of Solomon has no connection with this Solomon. The Mount Solomon in Baluchistan and the place named Throne of Solomon there, has been named as such by Ibn Batuta, who died 125 years before the birth of this Turk Solomon.

Shankaracharya was born posthumously in CE 788, after the death of his father a few months earlier. He was taken for his disciple by a *Sadhu* named Govinda, when he was just eight years old. He became the first Indian Philosopher to extract the best elements of Hindu and Buddhist literature and Philosophy and harmonize them into Monotheism. He was the best scholar of his time on the Philosophies of Vedanta and Upanishads on which he gave absorbing discourses. All the elements and concepts of Sufism are found in his philosophy. He died at the age of thirty-two years.

Shankeracharya had no slaves. He engaged in no trade of horses, soldiers or other commodities. He didn’t kill anybody

[perhaps].[12]
He visited Kashmir and stayed there with the ancestors of all Kashmiris—because nobody there had converted to the Islamic faith during that time—thinking and working for their welfare as best and as honestly as his “Saintly” Soul guided him.

The choice is yours—choose what you would like to call that petty hill: *Throne of Solomon* or Shankaracharya?

It must be borne in mind by all of you, however, that despite the ruthless exploitation they faced, despite their slaughter in the wars, despite the very low productivity of land and poor state of agriculture, despite the heavy taxes imposed upon them, despite their hardships, they took care of their children—and you are their children; you owe your existence to your poor, miserable, humiliated, insulted and helpless ancestors.

You have to address the prudence of the wiseacres of the world that drag their poor, weak and helpless grandfathers out of their houses and throw him to dogs in the streets and invoke forcefully the dummy of some ancient King of Israel to come and feast with them, beseeching the dummy, “You verily are our actual great grandfather, Your Majesty!”

The case with Islamabad or Anantnag is altogether different. Islamabad means where Islam is flourishing; Anantnag means the place of various springs.

12 Some people claim that Shankaracharya murdered all the Buddhist Scholars he defeated in debate, and Buddhism was wiped out from India due to his deeds and misdeeds. Though his philosophy is not compatible with such gruesome acts, any damn thing, every bizarre thing has been happening in India and Pakistan… The claim needs to be investigated secularly.

Islam itself means brotherhood. What is brotherhood, however? Where can you find the best example of brotherhood in society, history or literature? Can you find it anywhere amongst the so-called Muslim or non-Muslim Kings or *Nawabs* or Feudal Lords or Mullahs, anywhere in the History? Can you find it amongst capitalists? No, you can't. You can find it amongst uncountable poor people professing different faiths all over the world. You can find it in innumerable orphaned children, where the elder brothers have sacrificed their entire lives for bringing up their siblings and looking after their mothers. The immortal example of brotherhood in the entire literature and philosophy can be found in the Hindu epic, Ramayana. Rama is suggested to abdicate his crown for his younger brother, Bharata, and himself face the rigors of a domicile as a *Sadhu* in the jungles. He willingly agrees to that. He can do anything for his beloved brother, Bharata. His another brother, Laxman, and his wife, Sita, do not leave him to face his hardships alone. They stand by him through thick and then. They force him to accept their company. He loves them beyond measure and is willing with pleasure to lay even his life for either of them; so he doesn't want them to suffer the hardships with him. They are persistent. If he doesn't allow either of them to accompany him, he or she will die. Three of them leave the comforts of life in the palace and go to fend for themselves in the forests. Rama's father is unable to cope with the departure of his children and daughter-in-law. He dies in the grief of this separation. Meanwhile Bharata returns from his maternal house and finds neither his brothers nor his father there. It is too much for him to bear. He urges the courtiers to accompany him to bring Rama back to home and make him the King. They go to beseech Rama to return home. He says his Spiritual Obligation is to bring honor to the word of his father, and that he will return only after fourteen

years. Bharata, crushed by the departure of his brothers, lives like a *Sadhu*, not in the grand palace of comforts but in a hovel, and he sits and sleeps on the bare floor. He lives as his brothers do, and he eats the same food that his brothers could be having in the forests.

This is brotherhood, filial piety and fatherhood as defined in the Ramayana. Ramayana was composed during the time of slavery, so the culture, values, wisdom, ideals, rationality and conditions dominant at the time prevail in it; but it is the first genius and the noblest attempt at defining the common human relations. Rama didn't have any sister—this is the greatest deficiency in Ramayana—but this deficiency is deliberately left as such; Valmiki, the author, might not have known and understood sisterhood. He did it better not to force himself into writing something that he didn't know in depth.

Every epoch has to define and re-define human relations—brotherhood, sisterhood, fatherhood, motherhood, filial piety, friendship, neighborly relations, citizens' duties, etc.—as well as the ideals thereof, in accordance with the dominant Robbers' Culture or in accordance with the element of the democratic, socialist and enlightened culture of the masses, wherein people share one another's sorrows and pleasures, losses and benefits, failures and successes, and so forth.

Ramayana is a thriller for the masses because it the masses' cultural values that dominate in that. Robbers' Culture is nowhere to be seen—though Laxman and Sita are servile in behavior and service to Rama in accordance with the ideals and conditions of the time.

....

Is there any social brotherhood or the semblance of any sort

of brotherhood, even in its rudimentary form, in any place in the world, including the places officially named Islamabad?

Where treachery, cunning, dominance, exploitation, humiliation, insults, rape, murder, deception, fraud, loot, violence and misery of every sort by people upon one another are flourishing endlessly; where helplessness, apathy with everyone and everything, and ignorance are dominant; where people's eating one another live in thousands of ways is prevalent; where democratic, socialist and enlightening norms and values of the masses have been brutally massacred… should such a place be called the City of Brotherhood? Won't it be ridiculous to call it so?

Won't it be an insult to the injury to name some mal-nourished, absolutely weak and fatally sick child Zooravar Singh [Powerful Lion]?

Conversely, won't it be a disgrace to Heaven if the Hell is also renamed Heaven?

The choice is for you to make. It is a democratic enterprise and people must freely express their views and use their faculties in deciding these petty issues.

Types of Men and Women under Capitalism

In the current world, some of the women are noble, intelligent, far-sighted, sensible and wise. There are, however, a large number of women who you may tell, "My dear daughter or my dear sister or my dear wife or my dear mother! This world is filled with the starving, half-starving, hungry, unemployed and needy people. There also is no dearth of ruffians, goons, adventurers, criminals and thieves in the world. All sorts of

silly and brutal people are also to be found everywhere. The economically affluent people also are constantly on the lookout for stealing something they might be able to place their hands on. Your burdening your ears, necks, fingers, wrists and feet [with gold, gems, etc.] won't add anything to your grace or beauty or personality or intrinsic human qualities. It only is an open invitation, message and demonstration to all and sundry that if you can cut my ears, you will surely be rewarded." You may tell them so, but most of them will not listen to you; most of them will avoid every type of contact with you; they will giggle with one another to their hearts' content about your such speech. You will only be rated for a loathsome fool by most of them—because they are the pathetic prisoners of the Capitalist and Feudalist Culture and they have fallen in love with their Prison.

There is another category of women who not only throng at the ashrams of the ilk of Nirmal Baba and who not only rush headlong to spoon-feed milk to the idols of *Ganesh* [a Hindu Deity] at the first glimpse of any crude rumor but who will force you to accompany them, however rational and wise you may be; however important your human concerns may be; and however limited your life's time may be. If you tell them "*Ganesh Ji's* idol can't drink milk—and it is an insult to all natural laws and a brazen disgrace to all human intelligence to think so", they will rebuke you, they will be wild with anger and frustration, they will abuse you, and they will curse you. They will do everything to bring you to submission. If you surrender, you are no doubt doomed. If you don't surrender, the struggle will be lifelong, and fruits nothing.

There are some other women that are so intervening, so disturbing and so annoying about petty matters that you must

strive to procure angelic qualities in order to keep your calm. If you can't do so; you are sure to fall a prey to tempers, and give yourself up to sulks thereafter.

Many other categories also exist but their description won't serve any purpose here.

The last class, however, is very special; and their position is of paramount importance. It is the category of ill-mannered women that are so frustrated, irritating and quarrelsome that it is always prudent to always avoid their company, remain silent in their presence, and never confront them.

Corresponding to all these categories of women are categories of men, one to one.

They too are the products of the same circumstances as women; so their existence is natural.

The men corresponding to the frustrated, irritating and quarrelsome category of women are known to all. There is no need to name them. They have hijacked and subdued the entire nations of hundreds of millions of adults that surrendered willingly before them—hoping that these highly cantankerous beings will bring them delight and deliverance. These hundreds of millions had let themselves down by their apathy towards education, social conditions and politics; and they had in turn been let down by their Feudal Lords and Capitalists, who thought it practical to bestow the whip, sword and cannon to this type of people.

Thus were the masses drowned in more wretchedness.

Summary about the Two Cultures

To sum up, every nation has a dominant culture and history, whose dominant features are: glorification of the campaigns of robbery, plunder and mass murder of youths by one another; plunder of the whole population within their own territories; oppression; and rape and humiliation of women in particular and all the working classes in general.

India, Pakistan, Kashmir, etc., have one more identity: They are sick nations since the beginning of time. They are frenzied, reactionary nations. They have been banging each other's heads… and their heads have been banged by outsiders, innumerable number of times.

Other aspect of culture is that quality of the working class that grants them the courage and strength to look at the face of the reality; and to reveal their own deficiencies and shortcomings—because they have no interest in robbery, plunder, slitting others' throats, and passing their lives upon the toil of others. The reason behind this is that they survive by dint of their own work; and other classes also have been surviving up to the present time upon their labor. Their lives' conditions are similar. They are victims of robbery, violence, loot, wars and exploitation. They have never been and they will never be benefitted by these things. It is because of this that their culture is that of democracy and socialism, in which another big aspect is their cooperation, i.e. working together in cooperation with one another at the workplace.

These elements of the working class culture were forcefully killed more and more, and, consequently, the condition of the world worsened more and more. The result of this degradation is Alienation and Desperation, into the ocean of which are

drowning all the people further and further.

Here ends this speech.

Those, whose children or family-members were killed, it is extremely difficult to mitigate the pain or wipe off the tears of those sisters, brothers, sons and daughters. The speaker doesn't have the capability to alleviate their pains. Even so, he will try to share their loss, grief and pains in the next speech. That speech will also be about Narendra Modi's plan, and also about the intense need of the revolution in India and Pakistan.

May the working class and unemployed people in Kashmir, Pakistan and India be safe; and may they have a favorable turn of circumstances for life!

Thanks for listening!

The Pains

Sixth Address to the Kashmiri Public
Kashur Khatab
https://www.youtube.com/watch?v=hFko9dmmSXI

Salutations!

As already said in the previous speech, nobody in the world has the ability to alleviate the pain, wipe off the tears or cure the wounds of those sisters, brothers, sons and daughters of Kashmir, whose sons or members of the family got killed. There are no words that any sensitive person can speak to them. A lump blocks the throat—and dumfounded becomes the sensitive human being.

This pain, these tears and these wounds are not new. They are prevalent like an ocean all over the world through the entire history of humankind so far.

Abdul Ahad Azad as well became a victim of this pain.

Abdul Ahad Azad

Before 1947, when there were no roads and no transport in Kashmir, Abdul Ahad Azad was one of the few teachers in one of the few Schools in Kashmir. The literacy rate those days was just 5%.

Azad had sought the spring of flowers, the spring of hearts, the morning breeze… He had taught the people to shun ignorance and go to Schools and seek education. He had made himself a river of crystal clear water available for the entire world…

The officers of the time were therefore furious against him. They transferred him to Tral, more than fifty kilometers away from his home [there were no roads and transport those days]. Azad had only one small son. That child fell suddenly sick and passed away. Azad was unable to take his son to Srinagar for the prevalent satisfactory medical treatment, which was available there.

The most sensitive, learned and honest man of the stature of Azad had lost his beloved son. What could others tell him? How could he console himself?

His wound was incurable; his pain remained unaltered. His loss could not be compensated by anything in the world.

However, he had even then to live.

He had to teach the unfortunate, illiterate children, spread all over Kashmir. And for this, he had to keep his mind intact.

He needed to weep secretly as much as possible, internally or externally.

He shed his tears, some of which took the form of the following words:

This life of mine I would sacrifice to him
Would that he favors me by coming again
My eyes get consumed in watching for his arrival
Would that he favors me by coming again

My heart would enjoy a great elation
By watching his countenance

Senseless I'm since his departure
Would that he favors me by coming again

Falling at the feet of hermits and saints
I have exhausted my being
From my guardianship how he escaped
Would that he favors me by coming again

Like watching for the new moon, I await him
In sight holding but his steps
He went out to void in the mere twilight
Would that he favors me by coming again

The oriole has taken all my senses
Remaining just learning speech
Ah me! Which raptor preyed on him in the sky
Would that he favors me by coming again

We had brought him up under sensitive care
The hearty child, joyous to behold
And all of sudden, he departed
Would that he favors me by coming again

....

When an intimate is lost, you see him or her in dreams. Sometimes you are awoken by his voice as if from sleep, and you find that it is somebody outside speaking to somebody else. Many things, many events, many places bring you to live with him mentally in your awakening, only after a short-while to realize that he is no more. Sometimes you see somebody walking in the distance and you have the feeling that he is coming.

On the occasion of an *Eid* [a festival], Azad perhaps similarly "saw" his lost son.
His torment was overwhelming:

It is happiness and why should I not rejoice
I just saw him a moment ago
I told him of the pain I'm suffering
I just saw him a moment ago

Fresh is his cypress-like figure
May the evil eye be far, too far
What an artist has designed him
I just saw him a moment ago

Colorful is this childhood of his
Like the spring in full bloom
What a delight it casts to watch him
I just saw him a moment ago

Why won't heart be charmed by this absorbing?
Isn't it graceful to hold him in the heart!
These pains are remedy to my decaying being
I just saw him a moment ago

Flowers cut off their raiment in the garden
Somebody's agony has shrunk them
These voiceless beings are appealing
I just saw him a moment ago

Your arrival, my friend, has given me relief
My anguished heart is set to rest
What a freedom it has granted me
I just saw him a moment ago

Joyous spring cloud, fresh breath
Independent is Azad's pen
Can flourish anew the scorched beings
I just saw him a moment ago

….

Having shared Abdul Ahad Azad's pains, wounds and catastrophe with these sisters, brothers and children of Kashmir, there is no option but try to save others from becoming such victims of the same disaster.

The Gruesome Prospects and the Need of Revolution

India, Pakistan, Bangladesh and Iran are at the brink of such a catastrophe in which uncountable people are likely to be murdered or starved to death.

This can happen either through famines or gangster wars, hooligans' wars, civil wars or anarchy or external wars.

The cities like Karachi, Delhi, Kolkata, Dhaka, Tehran, etc., are cities of ghosts and they are at the verge of collapse. They are highly overpopulated, ill-managed, and nearly unmanageable and out of control. Other big cities are marching fast towards wholesale doom, and insult and abuse of all human intelligence and wisdom.

When will it happen?

Nobody can predict the precise date but it is likely to occur within next thirty years of so. It can happen next year itself as well, taking most of the people unawares.

European and American countries are not overpopulated yet. Their means and resources are not depleted yet. They can afford to live under the spell of the Poltergeist Capitalism for some more time, but India, Pakistan, etc., are getting exhausted in resources and means as well.

The causes of this impending catastrophe are unemployment, poverty, ignorance and the consequent population explosion.

These causes are reinforced by ruthless exploitation, headlessness of planning commissions that declare with euphoria that Rs 32 a day is enough for a great life, and apathy of all classes to this mess.

The only way to escape from such impending calamity is revolution—a revolution which must bring education, knowledge and its fruits to all people; a revolution that must bring better living conditions, and security of housing, health, employment to all people. The revolution that must overturn backwardness of all villages, by joining them together to transform them into mini-cities; the revolution that must stop the expansion of big cities and gradually depopulate and demolish them; the revolution that must organize natural resources, agriculture, industries and services on a new footing. See The Plan of a *Citity*—Appendix A.

Capitalist Cities vs. Socialist Settlements

Narendra Modi has come up with the plan of Cleaning the Ganges [river], constructing one hundred new cities and resettling Kashmiri Pundits in three mini-cities in Kashmiri.

Way back in 1998, “The Plan of a *Citity*” was the first essay to express the need of creating new *Citities* with population of no

more than 100000 in each *Citity* and organizing agriculture, industries, services, etc., in each such *Citity* on a global basis.

There is a lot of difference between "The *Citities*' Plan" and Narendra Modi's plan. Narendra Modi's plan is a modern capitalist plan; "The *Citities*' Plan" is the socialist plan.

Narendra Modi's plan is cleaning Ganges because Ganges is a holy river. "The *Citities'* Plan" is to keep all the streams and sources of water clean because all rivers are holy, upon which all life on earth depends.

Narendra Modi was born in a working class family, but he is specifically the serviceman of the bourgeoisie class—because capitalism is ruling the world and India. His cities—except the cities proposed for Kashmiri Pundits—are meant for the economically affluent class, in which there is no plan for agriculture, and natural resources, etc. Moreover, his cities will be built in the already developed areas, just a few kilometers from the already overpopulated cities. It is a superficial national plan involving the lives of just a few affluent prospective dwellers of those cities. Socialist *Citities* are meant to be started the construction of from the frontiers, from the actual resources of water, for example; so that the resources of water are not polluted and agriculture--the fundamental requirement for life—is organized together with the construction of the *Citities*. Also, Narendra Modi's cities are to be made by Government finance, through contractors that will collect an enormous amount of money from the enterprise. It involves purchasing the land and selling houses. The inhabitants of those areas will sell their land and go wherever they may. The cities constructed there will not be their cities.

"The Plan of Socialist *Citities*" will be designed by experts, in consultation with the local people and at the advice of the government. The inhabitants will not sell their land but they will be shareholders of all things, e.g. universities, colleges, educational institutions, hospitals, agriculture, industries, resources, playgrounds, roads, airports, railways, transport, etc., in the *Citities*; and they will as well be the inhabitants of those *Citities*. They will construct those *Citities* by themselves and for themselves. There will be no contractors involved but the people themselves will contribute their planners, committees, etc. And besides, as long as there is money, those planners and office holders' assets and liabilities will be transparent and held nowhere else but in the respective *Citities* they are constructing. There will not be any opportunity of corruption for them.

Narendra Modi's Plan is a short term plan in which the selection of sites will be done in accordance with the need of capitalism; The Plan of Socialist *Citities* is a long term plan, which first of all involves specifying what the course of streams and rivers on the national and multi-national level should be, as well as specifying the areas for jungles, catchment areas of rain, etc., so that the resources of water are kept clean and floods are controlled—not only for India but also for China, Pakistan and Bangladesh or wherever the rivers might be flowing.

In order to generate resources, cement, iron, etc., for those Citites under capitalism and under the system of prevalence of money [if there is a socialist revolution in the world, both capitalism and money-system will die, and the arrangement for the construction of those *Citities* will be altogether different and global in scope], and in order to provide for the day to

day needs of the inhabitants engaged in constructing those *Citities*, the inhabitants of those areas will have to pre-sell some of the houses and shares of the assets to the outsiders or to the government.

Narendra Modi also has the plan of running a Bullet Train. This is a huge concession to the global Monopoly Capitalists to invest and enjoy the profit there-from at the expense of the Indian Workers; the working class will have to fill the pockets of those people that travel by such bullet trains. Besides, should there be a revolution in India, this is a pre-invitation to imperialists to invade India on the pretext of preserving their investment—even though there is no dearth of foreign investment in India even at present.

....

O the son of working class parents, Narendra Modi! You want to run a Bullet Train in India, please do—but not at the investment of foreigners. This country has enough hidden resources of its own—to cite just one example, Siraj ul Daula's gold and other items brought glory to the entire British Capitalism. The hidden wealth in the past also attracted hundreds upon hundreds of invaders, including Muhammad Gaznavi, Muhammad Ghori and so forth. There is much Black Money as well. There is too much money with several Ashrams as well. If you can not invite the Ashrams to invest in the Bullet Railway Project, if you can't bring the Black Money back, there are 60,000 people in this country that can invest ten million rupees each in the Project, and there are 6000 people that can buy shares of 100 million each, and there are 600 hundred people that can invest 1000 million each in the project. You don't need to go outside to start the Project. You just need the strong will to do it, if it is a must; but it would be better not to do this patch-work

on a worn out rug. In its stead, making a comprehensible long-term plan envisaging all sectors of life and all natural resources, including all transport, air-traffic, railways, roads... and working on that would be better. It would be better to draw a map for the entire country from one remote corner to another, for new pattern of human settlements, course of rivers, etc., and reconstruct the Bullet Railways accordingly.

It is not a great wisdom to follow Japan and China, that made Bullet Railways out of their own resources, but it is more suitable to surpass others and lead others. The rulers of the USA will not invade India if you draw a new map for the entire country, change the course of rivers, construct New *Citities* and provide Housing, Free Medical Facilities and Free Quality Education to all in the Government Schools themselves. The rulers of USA will certainly invade India if the Foundations of Capitalism are challenged and Capitalists' assets are frozen or confiscated.

....

Having clarified the difference, it is essential to state that there is some similarity between the Socialist *Citities* Plan and Narendra Modi's Plan.

However, Narendra Modi has a grave deficiency. He doesn't know that all the children and youths of Kashmir, Pakistan and India are Jeet Bahadurs[13], who are in different trains, which they have no idea where they are heading to. Some of the trains are heading headlong towards different Hindu, Muslim, Christian and other religion's Mullahs' Camps, where they will be trained to commit suicide; where there is nobody to teach them how to live; and how to acquire education.

13 A Nepali child reported by media to have boarded a wrong train and reached Gujarat, where Narendra Modi, according to media, brought him up and educated him.

The Guesswork

It is a realistic estimation that there are 2 to 3 percent people in every community and every country that have gone rabid, as if bitten by some rabid animal—but that does not mean that the other 97 to 98 percent people should also be counted among those 2 to 3 percent.

Besides this, in every place, there are about 15 percent intelligent people too, 15 percent courageous people also—25 percent honest people, 25 depraved people as well, and the other 50 percent people whose integrity can't be determined with certainty. Imperialism, capitalism, feudalism, etc., depend upon 2 to 3 percent rabid people and 25 percent depraved people.

This data is just an estimation; real data is not available anywhere.

Resettlement for All

Coming to Narendra Modi's Kashmir Plan, http://www.eygif.org/ wants to inform Narendra Modi that not just three but sixty cities of one hundred thousand inhabitants each are needed in Kashmir. Not just the Kashmiri Pundits but all Kashmiris are in need of resettlement. It will be an honor to Kashmir and the world to construct such comprehensively well-planned *Citities* in Kashmir, provided they are comprehensively well-planned. It needs a long-term plan involving planning of rain catchment areas, new course of brooks, streams, river-lets and rivers, plan for jungles, agriculture, industries, roads, railways, etc., and construction of the *Citities* one by one or several at a time on the basis of that plan.

It ought not to be merely a Plan for the resettlement of Kashmiri Pundits but a specimen for entire Pakistan, because the people there are in the direst need of it, as is clarified by the damage that floods cause there and the level of contamination of water that people have to drink there. It ought to become the specimen plan for all the states of India, Bangladesh, Sri Lanka and Nepal. Nay it has to be model for Iran and the entire world as well.

It has to be started somewhere by some society for some social beings. If Kashmir becomes the first, that is an honor, not dishonor to Kashmiris and the entire human beings of the world. If Kashmiri Pundits become its first beneficiaries, nobody in his senses will begrudge that. Anybody that resents the welfare of any ethnic group, anybody that envies Neil Armstrong's being the first man to land on moon, anybody that sickens his heart for Newton's discovery of the gravitation and other such things, that person is a slave. He not only closes the door to future for all, he does so for himself and his descendents also.

Critique of Kashmiri Pundits

It is, however, necessary to say here that since the elements and essentials of life are too scanty among the Kashmiri Pundits, there is only 5 percent possibility of success of such or any type of modern program among them or for them. 95 percent probability is of failure. Any conscious and sensitive person can merely harbor the noble wish that these cities for them succeed—but noble desire doesn't determine success or failure.

The speaker has studies of the Kashmiri Pundits up to CE 1989 only, when they lived in Kashmir itself, and they had never had

even conjectured or imagined that they would have to escape out for their lives thus. Has there been any change in the subsequent generation or in them themselves, the speaker is not aware about that, but reality is that he doesn't hope that any significant change might have occurred in them. Had it not been the question of success or failure of modern cities, if the issue of the future of humanity would not have been face to face, the speaker would not open his tongue again about the Kashmiri Pundits. The speaker is bound to speak a few words. These Kashmiri Pundits have only one good quality, that is keeping the kitchen clean. Outside that, if one thinks about any other thing, a mortal being is bewildered.

Some historical facts are as follows:
There was in ancient days a cunning, perverted witch who became the ruler. Her name was Didda. These poor fellows were such animals that they kept on obeying her. OK, agreed that they were weak and helpless, but after her death to this day, they call their sisters Didda, i.e. they endeared her name. What except moral bankruptcy should it be called?

Not only this. There is no doubt that Sikander, the iconoclast, cast much cruelty and tyranny upon them—but his minister was Suha Bhat, who had been a Hindu and had converted to a Muslim. Suha Bhat was also directly in charge of devastating those grand temples and idols which were destroyed during Sikander's reign. Who will answer the question as to how Suha Bhat was turned into such a violent man? What sort of treatment had they or their culture given to him?

Half the reality is revealed in history but half is hidden.

That occult reality is that those temples and those statues

had themselves felt disgraced. They had got fed up with their prayers—because everyone among them was attempting to have monopolistic control over those temples and statues as well. If anyone of them could, he would take God also into his possession and would not allow anybody else except his family-members to enter the temple and pray there.

The eye-witness of the feeling of disgrace of those temples and statues is Lal Ded. Lal Ded is such a horrible tragedy which explains as to why the society produced Sikander the iconoclast and Suha Bhat. Sikander assumed power just one or two years before Lal Ded passed away.

How did Kashmiri Pundits behave with Lal Ded? Imagine that 650 years ago, when the gold and silver-plated temples were everywhere, a woman of 28 years was helplessly roaming about naked like a vagabond in the freezing cold of Kashmir—neither any temple nor any brother at her father's house providing her shelter. Not a single Kashmiri Pundit providing her refuge. Not a single Kashmiri to provide her any clothes. Seeing that condition of Lal Ded, how could those statues and those temples control their weeping and the feeling of shame? Stones also are drawn to tears. They also weep.

Vardman Mahavir also lived naked in Ujjain, but that was not a cold place. It is not a big deal to live without any raiment on the body in hot places. Archimedes also went out naked once, but his mind was in ecstasy that time and he had no awareness whether he was in his garments or not—and that was not the winter time. Lal Ded had to live naked through heavy snow in the surroundings.

Habba Khatoon's first marriage also failed. She appealed

her parents or brothers. She was given place in her parental home. She then became Queen Habba Khatoon.

But poor Lal Ded did not have such fortune. The conditions in many Indian societies are still the same. Daughters are not given any place in their parental homes. They are somehow forced upon some husband—of whatever sort he may be. And that is that. The house she is born in, the parents and brothers she serves during the best years of her life, they don't allow her to stay in their home even for two days. Helping her in life is out of question. Even if any brother grants shelter to his sister, her status is rendered even worse than that of a slave without wages.

Out of thousands of such tales, there are a few different stories too. For example, Shiv Ji Bhat of Logripura, Aishmuqam—who provided his sister an honorable place in his home, heart and life and inspired her to take the path of studies, progress, development and full life.

It has similarly been hidden that the statues in Somnath Temple had also been fed up with the deceit and cunning of prayers—because that was not any temple but a gigantic brothel, where small girls were turned into *Devdasis* [slaves of the gods], i.e. sexual slaves, to serve the sexual diseases of the feudal lords and priests.

These things had to be brought into consideration because, in the event of failure of these *Citities* for Kashmiri Pundits, there is no need to be desperate, disappointed or disgusted with that. These *Citities* are the requirement of the time in the entire world—and they should be constructed.

It is not the purpose of the speaker to infuriate the Kashmiri Pundits or please anybody else. Instead, he is very sad for not having seen any trace of life in the vast majority of Kashmiri Pundits—but he is compelled to express that for Abdul Ahad Azad's seeking the shower of rain of the blessings of love upon the forlorn and dried up flower-plants, and for desiring to infuse wisdom among the poor people, his transfer to a far off place from home might not have been done by King Hari Singh or any Dogra Authority. There is a great possibility that that handiwork might have been performed by some Kashmiri Pundit.

And the passing away of the only child of Abdul Ahad Azad is likely to have seen him giggle to his heart's content, saying, "I have taught Abdul Ahad Azad a lesson!—because he deserved this very punishment." And he must have appreciated such deed of his throughout his life.

It is with immense regret that one has to reveal that up to CE 1989, more than 80 percent of Kashmiri Pundits were of this very type.
There was no sign of youth in their youths. They looked psychologically badly bankrupt old men—who at the age of 24, 25 or 26 years were, without reason, terrible misers. They could send anybody to death for want of a hundred rupees—and even their own relatives could surely die for want such petty amount, if the victim didn't have hundred rupees to buy himself the medicine. Their lady colleagues, with who they worked during the day, would, behind their back, be the subjects of such arrogant nonsense and insulting expressions that one felt that if any group of goons would enter forcefully into the office and strip those ladies naked and abuse them in the worst possible way, those youths could only perform the

applause, and their joy could surpass the heavens.

….

More about Resettlement

The first *Citities* are bound to have some deficiencies—they will be a sort of Pentium One *Citities*; and as experience is gained from these *Citities*, improvement will follow. There will be Pentium Two, Pentium Three, Pentium Four and so forth *Citities*.

It won't cost much to change the course of rivers. The land required for the purpose needs not to be purchased. Instead, the people from whose ownership the land is to be acquired can be the shareholders of water and fisheries departments. Water supply, irrigation and fisheries should be parts of that plan. Besides this, the land through which the streams and rivers flow at present, that land will appear out, and dry up, and that fertile land can be used for other works.

Friends and Foes

Before closing this speech, it is necessary to learn the culture of differentiation between friends and foes.

Will it make any difference to springs, streams, rivulets, brooks, cascades, earth, moon, sun and stars, if anybody praises or curses them? Can they be insulted by somebody's words or deeds?

The straightforward thing is that there either isn't any God, except being the creation of human mind; or there is the God.

If there isn't any God, it will make no difference to him whether you praise him or insult him.

If there is the God, and if your praise or insult makes no difference to the sun, which is made by God, then what difference will anybody's praise or insult make to God Himself?

If any mosquito insults the ocean, will the ocean be harmed in any way?

We are talking about friends and foes. Who is a friend; and who an enemy?

It has already been explained that friendship and enmity are relevant only in a limited area, limited confines.

There instances are going to be presented. The rovers of the political, cultural and ideological boats of the followers of each religious faith will be called Mullah Sahabs in these instances.
First is about a woman to whom the President of USA, Ronald Reagan, said, "Oh how beautiful you are! These ears of yours, your ringlets, your bridge-like nose, your golden eyes, your blushed face, your lips… there is no equal to you in the universe! I will be a sacrificial entity for you. Please do my work! Destroy your home. Just trust me. Please elope with me. Out of my 10,000 drawing-rooms for my concubines, one is vacant. I will grant that to you.
That sagacious or stupid woman did what His Highness Ronald Reagan suggested her.

Second tale is about a Mullah Sahab and another woman. That woman told the Mullah Sahab, "My Lord! Whatever you say is perfectly correct. You can never speak anything

wrong. You are learned. You are the Sun itself. I shall be your sacrificial thing. I am your concubine. Some people call me secularism; some call me socialism; and yet others call me communist also out of love. I fear your fury. If you are enraged, that will be the doomsday for the world. The entire world is horrified of your wrath. You can reduce mountains to ashes...

That timid, cunning, sycophant, backward and man-eater woman inflated the Mullah Sahab. This ensured the continued prevalence of backwardness, ignorance, helplessness and smell of burning chilies over Asia and Africa; and the continuation of the rule of that woman as well. In order to keep her reign, crown, tributes and gifts well founded and steady, and in order to enjoy with her kitten, she turned even the concepts of secularism, socialism and even the modern communism into the concubines of Mullah Sahabs.

Mullah Sahab also didn't get any worthy benefit from that, he was harmed instead. He got pampered like a special guest. He became capricious. He turned useless. He became Asaram Bapu, Narayan Sai and Nirmal Baba. He began to feel that there is just he in the world, and none else. His head got inflated with the notion that he can do anything, and there won't be any accountability. "Whatever I like. I can do.", he convinced himself. Nobody can check for any legality thereof. He closed the doors of knowledge, manners and welfare upon himself. He began to threaten, "If you prosecute me, that won't be good for the country!" He became like a capricious child, who despite having bad-cold, cough, fever and a blocked throat, throws himself flat on the road after seeing an ice-cream, screaming, "I want that! I want that!..." and exhausts himself thus.

Third example is about a Pundit Ji of Kashmir [who the author has heard about from some friends]. That Pundit Ji might have had many deficiencies, wrong notions, ill-information and misconceptions, but despite that, he had a great quality, which is worth citing. Those that knew him called him fearless and outspoken. They respected him as well. Almost all other Kashmiri pundits would fear even the small children of professing Muslims, but he feared none. He never knew timidity, cunning and sycophancy. He would speak in a cultured way but would not fear in expressing his thoughts. That fearless and outspoken man was murdered by bullets.

....

These three instances are enough to acquire the culture of differentiating between friends and foes.

Chandrakant spoke through Chanakya [in a TV serial titled "Chanakya"], "I know the empire of darkness of limitless; but even then a small lamp keeps shedding its light—because it his function."
And Abdul Ahad Azad explained this duty:

O religious man, you have your faith; and I have mine
Your God is pleased by temples, mosques, pilgrim houses
Love, unity and wisdom delight my God!

If any crime, any fault has been committed by presenting these speeches, the speaker only is responsible for that; and he is ready for any punishment.

Here ends this speech.

May the working class and unemployed people in the world be safe; and may they have a favorable turn of circumstances

for life!

Thanks for listening!

[Seventh Speech follows]

About Catastrophes

Seventh Speech to Kashmiri Public

Satim Khatab

Salutations!

The speeches you heard/read so far were compiled and recorded up to the last week of August, 2014.

The flood in Kashmir from September 6, 2014 has made this additional speech essential.

All catastrophes related to human beings and all species and things upon earth are, more or less, manmade to a considerable or less considerable proportion; or derangement of human ways and habitat is manifest therein to some level.

The things we call natural are affected by societies within the bounds on the earth—not outside earth—to some or to significant extent.

Catastrophes like hurricanes, winds, landslides, earthquakes, famines, diseases, floods, deforestation, desertification, cloudbursts, and floods are facing humankind collectively.

A summary of the catastrophes during the last century in the world is as under:

The Earthquakes

We take earthquakes first.

Since 1900, the biggest earthquake recorded was in **1960,** which is called the **Great Chilean Earthquake. Its**

magnitude was 9.5. The Good Friday Earthquake in Prince William Sound in 1964 was of 9.2 magnitude. The other earthquakes of magnitude 9.0 or greater were Kamchatka, Russia, on November 4, 1952 (magnitude 9.0) and Tohoka, Japan (magnitude 9.0) in March 2011.

Other recent earthquakes were:

1. The February 4, 1998 **Afghanistan earthquake,** with epicenter at Rostaq, near Afghan-Tajikistan border was of only 5.9 magnitude. It was felt at Tashkent and Dushanbe as well.

   4000 people or more lost their lives; approximately 15,000 people became homeless and dozens of villages were destroyed. Nearly 15,000 houses were destroyed due to landslides caused by the quake. Approximately 10,000 people were injured and 6,725 livestock of poor people [whose means of survival are their animals] were killed in the earthquake.

Afghanistan is vulnerable to Earthquakes.

2. **The 7.4 Magnitude, June 21, 1990, Manjil–Rudbar earthquake** in northern Iran: 35,000–50,000 people lost their lives, 60,000–105,000 were injured; damages were estimated to be worth $8 billion [it is not right to estimate the cost of lives and injuries in money—for no money can recreate any particular man, woman or child that died in the quake; and no amount of money can restore the legs of the person that lost them].

3. **The 7.7 magnitude, 26 January, 2001 Gujarat earthquake: 20,000 people died** (including 18 in Pakistan), 167,000 were injured, over a million structures were damaged or destroyed, including nearly 400,000

homes, which were destroyed. Hundreds of villages were flattened in Taluka of Anjar, Bhuj and Bhachau. Total property damage was estimated at $5.5 billion.

4. **The December 26, 2004 Indian Ocean Sumatra–Andaman earthquake: 230,000 people were killed** in 14 countries, including Indonesia (the hardest-hit country), Sri Lanka, India, and Thailand. Its magnitude was MW 9.1–9.3, the third-largest earthquake ever recorded (after 1960 Great Chilean Earthquake with the magnitude of 9.5, and 1964 Good Friday earthquake in Prince William Sound of 9.2 magnitude). It also had the longest duration (between 8.3 and 10 minutes) of faulting ever observed. Had it occurred inland, the damage would have been hundreds of times more.

5. **The 7.6 magnitude, 8 October, 2005, Kashmir earthquake** with epicenter near Muzaffarabad. Hospitals, schools, and rescue services were paralyzed. There was virtually no infrastructure left in functional mode; and communication was almost dead. Many children were buried under the collapsed school buildings.
   Entire towns and villages were completely wiped out in Northern Pakistan, with other surrounding areas also suffering severe damages. Bad weather, mountainous terrain, landslides and blockade of roads followed.
   Many survivors had not been reached to, even up to October 26; and the Prime Minster appealed them to come down to the valleys and cities for relief. 978 aftershocks, with a magnitude of 4.0 and above, were recorded.

6. **May 12, 2008 Sichuan earthquake of 7.9 to 8.0 magnitude** (lasting 2 minutes) in the Sichuan province.

69,197 people were killed and 18,222 were missing due to it; 374,176 were injured. 4.8 million people became homeless; almost 80% of buildings were destroyed.

7. **The 9.0 magnitude, Friday 11 March 2011 earthquake off the Pacific Coast of Tohoku:** It lasted for six minutes. It was the most powerful earthquake recorded in Japan since 1900. Tsunami followed. And waves reached 40.5 meters in height and travelled up to 10 km inland. 15,891 people died and 6,152 were injured, and 2,584 people went missing; 228,863 people were permanently dislocated. 127,290 buildings collapsed completely, 272,788 buildings collapsed in half, and another 747,989 buildings were partially damaged. Around 4.4 million households were left without electricity, and 1.5 million without water. Three nuclear reactors in the Fukushima Nuclear Complex were damaged, affecting hundreds of thousands of residents. Residents within 20 kms' radius of the Fukushima Daiichi Nuclear Power Plant and 10 kms' radius of the Fukushima Daina Nuclear Power Plant were evacuated.
   It was the costliest natural disaster (worth US$235 billion) in the world history.

   Had it occurred inland in any place in India, Pakistan, China or Bangladesh, hundreds of millions of people would have been killed and hundreds of millions others crippled for their lives. Had it occurred in Kashmir, very few Kashmiris would have survived. Over eight hundred aftershocks of magnitude 4.5 MW or greater were recorded, including one on 26 October 2013 of magnitude 7.3.

8. **The 7.9 magnitude April 25, 2015 Nepal earthquake lasted for 56 seconds.** It killed more than 9000 people

and injured another 23000. Hundreds of thousands of people were made homeless with entire villages flattened. Hundreds of aftershocks followed, including one of 6.9 magnitude on May 12, 2015.

The Floods

We go to floods now:

1. **The floods in Pakistan** began in late July 2010, in which about one-fifth (796,095 square kilometers) of Pakistan's total land area went under water, about 20 million people were directly affected, mostly by the destruction of property, livelihood and infrastructure. 2,000 people lost their lives. Ten million people were forced to drink unsafe water. Roads and bridges were swept away. 800,000 people were cut off. Total economic loss might have been US$43 billion. More than 1.89 million homes were destroyed, and over 6 million people had been displaced. Four million Pakistanis were left with food shortages. 200,000 livestock were killed and massive amounts of grain were washed away.

   In Punjab at least 1,400,000 acres of cropland were destroyed. 170,000 citizens (or 70% of the population) of the Thatta, Sindh area had to escape for their lives on August 27.

   Lack of clean drinking water and sanitation caused the serious threat of gastroenteritis, diarrhea and skin ailments to the flood victims. 70% of Pakistan's population, mostly in rural areas, did not have adequate access to proper nutrition. 5,000 schools were destroyed.

2. **The cloudburst near Kedarnath:** The Chorabari Lake (3960 mtrs' altitude) is a snow-melt and rain-fed lake located about 2 km upstream of Kedarnath town. It

is about 400 m long, 200 m wide and 15–20 m deep. Meteorological observatory at Chorabari Glacier Camp recorded 210 mm rainfall in 12 hours between 15 June (17:00 Hours) and 16 June (5:00 Hours) 2013, with a further 115 mm rainfall on 16 June 2013 from 5:00 Hours to 17:00 Hours, thus making it 325 mm of rainfall in 24 hours. The snow on the Kedarnath Mountain melted rapidly. The lake burst and drained completely within 5–10 minutes as reported by the watch and ward staff of the Wadia Institute of Himalayan Geology (WIHG) that were present in WIHG camp at Chorabari Glacier on 16 June and early morning of 17 June 2013. Mandakini River was in an unprecedented wrath, and massive devastation was caused to the Kedarnath town, Gaurikund, Sonprayag, Phata, etc.

Uttarakhand government reported more than 5,700 people as "presumed dead". About 100,000 pilgrims and tourists were trapped in the valleys leading to Hindu and Sikh pilgrimage sites. Warnings by the Meteorological Department about heavy rains were not given wide publicity beforehand; people were caught unawares, therefore. Entire villages and settlements like Gaurikund and Ram Bada were obliterated; Sonprayag suffered heavy damage and loss of lives. The stranded pilgrims and tourists of Badrinath, Kedarnath, Hemkund, etc., were without rations or with little food for more than three days. The roads were seriously damaged and huge traffic jams resulted. Floods swept away many cars and other vehicles.

3. **Kashmir Flood:** The torrential rainfall from September 2, 2014, caused Jehlum and Chinab to surpass their banks,

bringing extreme hardship to millions of people. 2600 villages were reported to have been affected, 390 villages in Kashmir were completely submerged, 1225 villages were partially affected and 1000 villages were affected in Jammu Division. The water was about 12 feet deep in most of the city areas in Srinagar, and entire houses were submerged in the low lying areas. The loss of property was estimated to be INR 60000 million.

Those were the, partially or completely natural, calamities in brief during the recent years, whose wounds are still fresh.

The Nature of Natural Entities

Be it air (breeze, wind, storm, dust-storm, hurricane); be it water (clouds, snow, hailstorm, rain, brook, stream, river, flood, etc,); be it sky and time; be it fire in the jungle; be it any natural body like sun, moon, stars, etc.; be it microbes and insects like mosquitoes, flies, fleas; be it honeybees, moths, etc; be it birds and wild animals; be it the diseases, etc., or be it earthquakes**—none obeys any artificial manmade borders.** An earthquake shakes and a tsunami targets several countries simultaneously. They don't make any distinction of caste, race, color, creed, country, etc.… They don't need any identity cards, passports or visas.

For example, the tsunami due to the March 2011 earthquake broke icebergs off the Sulzberger Ice Shelf, 13,000 kilometers away, in Antarctica. 125 square kilometers of ice broke away. Wreckage from the tsunami spread around the oceans—a soccer ball was found in Alaska, and a Japanese motorcycle was found in British Columbia, Canada.

The natural processes upon or inside earth are mighty—far mightier than the combined power of all the generations of all the human beings from the ancient times to present.

And Earth itself is mightier than all the things buzzing upon it or within it.

The Social and Unsocial Beings

It is not any individual human being (however intelligent) who subdued any species in the animal empire, e.g. elephants, lions, tigers, buffalos, horses, camels, cows, sheep, goats, dogs, cats, etc., before the human beings—it is humankind collectively that did this miracle, with the tools known as collective action, collective purpose or simply the society in harmony (however small the number of its members might have been), and intelligence.

It is by the dint of this type of well-knit and harmonious social living at par and social action that the species' history on earth attained a stage when wild elephants, lions, tigers, panthers, bears, hyenas, wolves, jackals, etc., gradually and silently transmitted information into their very genes conveying once for all to themselves and their descendants, "Wherever you see any human settlement, stay far away from that! If you venture there, you will be surrounded by many of them, and they will kill you, roast you, and eat you. They are not particularly powerful by their jaws or paws and you can finish anyone of them off with one blow, but they overpower you by combined action and they throw stones at you from every direction with deadly accuracy. They attack you at your most vulnerable spots like eyes, etc. Their babies are the most delicate entities, they can't move for even six or seven months after they are born, they are the most defenseless

live lumps of flesh on earth and the easiest targets—but, unless you turn insane, never venture to take anyone of them for lunch or dinner, even if you are hungry for days without end…" Such has been the power of collective living, collective purpose, collective action, coordination, intelligence and rational thinking.

Individual acumen or intellect is of no use if it does not work for human welfare or if it is not supported by people and translated into a thing for social benefit.

However, after subduing the wild beasts, a new form of the most ferocious beast appeared among the humans themselves. That beast is called the master, lord, king, owner of army, etc. And he reduced others into the beasts lower than him, i.e. the slaves, serfs, workers, etc. This transformation and division appeared necessary and natural because, after learning to live in groups and clans, the groups and clans outgrew their sizes, expanded their tools and pursuits, and began to fight one against the other.

The process of tearing society apart internally and uniting societies externally by war, conquest and subjugation began. It went on reaching newer and newer heights in each century, and has reached now where it stands today. Every society is torn to shreds by its own elements from top to bottom; even then it has turned the world into a global village.
Neither you nor your child is safe anymore at the hands of your own neighbors—who you may or may not know—but in all the aforementioned catastrophes, rescue teams from all around the world coordinated to mitigate the pain of the sufferers.
Does it make any sense?

There are two aspects of the situation of every individual and every social unit revealed here. One is murderous, another life-serving. Murderous is backward, narrow, irrational, selfish, petty, insane, foolish…; life-serving is advanced, broad, rational, non-selfish, great, sane, wise…

One thing is clear from this: International coordination, friendship, culture, expertise, service, fraternity, mutual welfare, in short, global humanity and peace is possible; and by analogy, all these things are possible on the local levels as well. For if elephant is able to survive and function well, why can't a deer as well [in principle; its hunters can be neglected here for the sake of principle]? All people are not evil monsters ready to slit one another's throat at all times—and all monsters and imbeciles do not remain the same in all conditions. Monsters and imbeciles can exist only under certain conditions, i.e. the national state and the predator class that is its master, and the public backwardness, narrow-mindedness, irrationality, selfishness, pettiness, insanity and foolishness that is necessary for its survival.

The Measures Needed

We go back to the topic of natural catastrophes, and take flood for its symbol.

When floods occur—the occasions for which will be too many in future, as the jungles are rendered barren and the rivers' encroached upon—there will be water all around but people can't drink even a drop thereof. Yet rainwater or snow water is the purest form of water gone through the process of natural distillation. And there currently is not only scarcity of water all over India and Pakistan but the water supplied to the citizens by the waterworks departments is toxic and non-drinkable also in many cases. Besides this, there are areas

where there is no rain or very little rain. And there are deserts that have been thirsting for water through centuries.

You have a grave dichotomy here. You keep thirsting for fresh water through eleven months of the year, and when the purest form of water is given you, you are horrified and devastated by it, and it is made so dirty that you can't drink even a drop thereof! You have ground water reserves depleted too far below the normal level, and you can't recompense it when the opportunity is given you! You have your pitchers lying empty in the home and yet you can't fill them when Mother Nature pours out the crystal clear water of her glorious lake at your doorstep! You have your fields, brooks, streams and rivers thirsting for water for the major part of the year, yet you can do nothing except squander away the bounty when it is provided you!

....

Almost all species on earth need water all the year round. You can store grain on the individual level but water can't be stored on a personal level. It needs the global social organization on a new pattern to do so. It needs coordination on national and international level. It needs global planning. It requires the demolition of all narrow domestic walls that condemn humanity into divided fragments.

That is why giving a new course to the brooks, streams and rivers was talked about earlier to ensure that their water remains fresh and crystal clear all the year round. It is not a difficult thing in the world of current technological level and agricultural production—but the private ownership of industries, land, services and natural resources won't allow you do anything. It will only fleece you for medical treatment

of even any petty disease, and it will drown you in flood, besides slaughtering uncountable people in wars or other types of violence and deprivation.
Humanity has all necessary equipment to do the afore mentioned better things, but social, political, economic and spiritual conditions are lacking.

The child [humanity] is trying to crawl and stand up but various religions' Mullahs of ancient to modern times and their followers and patrons are adamant upon not allowing it to do so.
Yet, however, they are merely wasting their and the societies' time—and they know they are merely wasting time.

The Path to Freedom

The first condition for addressing all problems facing humanity is the general spiritual emancipation of masses—which is non-religious in nature, and based on scientific knowledge.

Freedom does not consist in acquiring or grabbing more and more property, money, assets, estate, etc., but in the general liberation from these ever-famine-stricken and lunacy-bestowing wars, clinging to these holdings, grabbing, etc. Freedom consists in professionalism, expertise and devotion to duty as a human being for the general human welfare. It is the realization that pleasure, peace, ecstasy, etc., are possible, and life can be really available only after the worry of earning or safeguarding money and other assets can be got rid of. And economic welfare of all can be as assured as the break of dawn, sunlight and air is certain. Such understanding can't come naturally or automatically, but human beings collectively can make it happen.

Compare this to the religious institutions of various sorts. What do they do? They are there only for grabbing as much wealth, money, assets, estates, etc., as they can. They are there scheming, devising ways of stealing money and public wealth from the pockets of people and place that in their own pockets. They are there advocating the spiritual slavery of all people. And they call themselves spiritual people. Perversion of spirituality is their spirituality.

Compare this to the peace, pleasure, ecstasy or, in short, the spiritual emancipation hinted at by Archimedes even in BC fourth century's harsh socio-economic conditions and backwardness. One pupil of his asked him what or how he might earn by learning geometry. Archimedes retorted, "Give him a coin; for he needs must earn coins for whatever he may study!"

Religions in general are not the only agents of spiritual slavery and perversion in the current world of 2015. Monopoly capitalists, capitalists, feudalists and their agencies have acquired such life-throttling power that they can create groups like ISIS anywhere in the world, and handover any area to them to reign and slit open the throats of whosoever they can lay their hands on, and take anybody's small daughter for serving their lusts. They have control over all media, and almost all of their journalists, bureaucrats, businessmen, judges, advocates, etc., will either never speak a word about their involvement in ISIS or portray its [ISIS's] formation as a necessity for the welfare of humanity.

Changing the course of the brooks, streams, rivers, etc.; keeping the water in them crystal clear and free from any type of pollution; keeping sufficient water flowing in them all the

year round; and serving the needs of water for all humanity and all other species on earth is not possible without a global planning, and without the active participation of all the people living through the length and breadth of each water resource. It needs jungles, catchment areas, reservoirs, maintenance of underground water levels throughout the year, provision for irrigation, swimming pools for all people, drainage, etc., throughout the path of the river. If there are no swimming pools for all people, people will bathe in the river itself. If people have not enough alternatives for washing, they will wash their clothes in the brooks, streams and rivers themselves.

....

Under the current system, presuming there is no world war, new cities or settlements will come into existence. They will need water for their survival. And the whole plan you might have set-up for the existent cities and villages will need changes—doing such changes might be easy in some cases but too difficult in many other cases. That is why the plan of settlements, the Plan of *Citities*, ought to be integrated with the plan for water.

No plan will function well unless there is control over population-increase; and no plan for birth-control will succeed as long as poverty and ignorance prevail in the world.
Freedom of all people from poverty and ignorance is therefore the fundamental condition for the emancipation of humankind.

Monopoly capitalism, general capitalism, feudalism, slavery, etc., depend upon mass poverty and ignorance—so a highly sophisticated, scientific, socialist program can't be implemented under these systems in the world or any of their parts. Freedom is not possible in the current world—yet,

however, certain small things are possible even within the capitalist framework if they serve capitalism itself.
Preparing, linking and coordinating the flood, waterworks, irrigation, fisheries, roadways, drainage and communication departments' plans is possible. Changing the course of rivers, with roads on the embankments of the rivers to protect the waste water gushing into them, drainage along the roads, etc.—and the landowners, whose land is acquired for such purposes, becoming mass shareholders of these projects and receiving dividends thereof—is possible under efficient and advanced capitalism itself.

This needs honesty first of all. It needs an efficient accounting system. Huge embezzlements are possible here. It needs elimination of the chances and conditions of such economic swindling.

Even though a modern, sophisticated capitalist plan, its fruits will be huge. First and foremost, it will provide better drinking water to a vast majority of people, and reduce the expenses on water-supply—to the chagrin of many people thriving on the huge cost of water-supply, ill-health of people that polluted water engenders, etc. The beneficiaries of water-mafia and medical-mafia might oppose and sabotage it therefore. It will save the total loss to the people and loss on the capitalist economy caused by floods—again to the sorrow of the flood-mafia. It will reduce the chances of famine and irregularity in the irrigation system. It will increase agricultural production and the production of fish. It will reduce the cost of fuel on transportation and it will decrease the time spent on transportation. For it takes more fuel and time to move from one place to another on a narrow or congested or zigzag path than on a broad or uncongested or straight road. Fuel-mafia

too will oppose it.

Thus there are many types of mafia that will oppose it—and since every capitalist party depends upon the donations of the mafia-men of various sorts, mafia-people have the power to crown or bring down any government.

Naya Aalam Program [New Global Program] has essentially to be a global socialist program but one has to be objective in the fact that humanity currently lives under rabid-gone capitalism, which can strangle to death or blast away, with the weapons of ISIS or any other of its thousands of agencies, any advocate of socialism in any place of the world, and at any time it wishes to do so. Whatever it wants to do, it has people available for doing its work. For example, if it wants to throw acid on the face of any girl or sell any woman into dungeon, it has people ready for accomplishing the task. If it is a common man's daughter, it is far too easy; it can be done at very little cost and risk; and nobody will bother about that—neither police nor press nor attorneys nor judges. If it is a big man's daughter, it will be more difficult but not impossible; the cost and risk will be huge; and police, media, attorneys and judges will take interest in that, albeit without any human sympathy whatsoever, and without even the slightest real concern. Capitalism has such omnipotence because the masses are hardly concerned about what is happening; and it can manipulate people easily through various media and other channels.

Socialism is not possible unless a vast majority of people are consciously clear about its intense need and until they consciously participate in the process of its establishment. Socialism does not seem possible unless there is a socialist

revolution in the USA.

Hence there is the need of incorporating capitalist program in the Naya Aalam Program on the local, national and regional levels, until the path to Socialism becomes clear.

While some mafia-men will oppose the scheme of good drinking water supply to people, others won't. Naya Aalam Program will face opposition even in its move to infuse efficiency in capitalism, and in helping it to advance. For example, it will face fierce opposition from the relevant mafias in preparing, linking and coordinating the flood, waterworks, irrigation, fisheries, roadways, drainage and communication departments' plans—even so, Naya Aalam Program has to march ahead and overcome all resistance. Lives of all people and property of millions of people ought not to be put to risk just because there is a flood-mafia benefitting hugely from the prevalent state of affairs.

The days of unemployment, negative employment and too much work with little leisure, will have to be past one day—if the human species survives!

The youths of Kashmir that acted like selfless heroes during the time of flood in September 2014—and the youths like them the world-over—must conquer a new world, and go on to make way for those that will be better able to cope with the global, national and local problems.

May the working class and unemployed people in the entire world be safe; and may they have a favorable turn of circumstances for life!
Thanks for listening!

Appendix A
The Plan of a *Citity*[14]

...drawing the designs for the one hundred thousand odd *Citities* of the new world is the work of one hundred thousand teams of planners, architects, social economists, engineers, philosophers, doctors and educationists. Here we can at best have the assessment of the situation and the general outline.

We have:
Diameter of the Earth at the Equator = 12756 Kms
Diameter of the Earth at the Poles = 12712 Kms
Mean Diameter = 12734 Kms
Mean Radius "R" = 6367 Kms
Surface Area $=4\Pi R^2$
$=4 \times 22/7 \times 6367 \times 6367$
= 509629233 Sq. Kms.
Land Area = 30% of the Surface Area
= 30% of $4\Pi R^2$
$=30/100 \times 509629233$
= 152888770 Sq. Kms.
Inhabitable Land Area = Land Area–Deserts' Area, etc.
= 2/3 of Land Area
$=2/3$ of [30% of $4\Pi R^2$]
$= 2/3 \times 152888770$ Sq. Kms.
= 101902825 Sq. Kms.
Assume total population of the World = 10 Billion
Assume total number of the Proposed *Citities*
= 100000
Assume Population per *Citity* = 100000
Average Inhabitable Land Area per *Citity*
= 1019.02825 Sq. Kms.

14 First published in CE 2001 in "Liberating the Future from the Past"

Average Mining Area per *Citity*
= 4.02825 Sq. Kms.
Average Area per *Citity* remaining
= 1015 Sq. Kms.
= 1015 x 10^6 sq. meters
Per capita land available = 10150 sq. meters
(ii) Per capita land for miscellaneous works
= 150 sq. meters
Per capita land left = 10000 sq. meters
Land available per *Citity* [after the generous donations of (i) and (ii) above] = 10000 x 100000 sq. meters
= 10^9 sq. meters

We have thus seen that the world isn't over-crowded yet. The Earth can sustain at least double the population we presently have. But Capitalism has created the Cities of Ghosts by huddling together millions of people into as little space as is actually impossible to live in; considering the demands of nature and life. After crowding people together in such a lunatic-pathetic way, one would think the jungles must be chaste and wildlife flourishing under Capitalism. The facts are stubbornly negative, however.

An incessant deafening noise twenty-four hours every day; large, monstrous, terrifying buildings which stand humiliating every individual human being's pettiness of size as a Gulliver in the land of Brobdingnag; broad and unending ever-busy roads filled with all filth; long queues of electric poles showering their needles of neurotic light; tremendously frightening ply-overs; metros… uncountable vehicles of every imaginable/unimaginable size and stature rushing recklessly in every direction till ordered by the Omnipotent Phantom governing the movement of life, THE RED LIGHT, to "Stop even if you are the most reluctant to!"; a hurricane of people, without any

respite, desperately busy over trifles; complete estrangement of everyone with the fabric of life; alienation, rowdiness and frustration; arrogance, depression and senselessness; violence, helplessness and crimes; crimes, higher crimes, and more crimes…. utter collapse of the faculty of thinking and complete misery of everybody; market of every shameful/shameless commodity…: **This is what your every City at present is, and which you take such a vain-glory about.**
Everything any sane or insane man can fancy about, after or before getting himself boozed, is available in every city of yours—of course except peace, wilderness, freedom for body and mind, fresh air, fearlessness, undisturbed-healthy sleep, life and other vital things.
In short your current Cities are the biggest uncared about Lunatic Asylums—where Charlatans and Religions serve as the half-mad psychiatrists.
What adds charm to the everlasting Realm of Omnipotent Stupidity is the fact that millions of "well-educated" and ill-educated ladies and gentlemen spend their hard-earned coins to pay visits and homage, as tourists, to this Hell that is your present City.

To resume the plan of our *Citity*. We have all the land of the world as the common property of all humankind, instead of its ownership by the landlords and capitalists.
We have more than a thousand square kilometers available for our *Citity* meant ideally for a population of one hundred thousand people. Let us go to the centre of the *Citity* and construct a grand stadium for our top sporting events there. Aside the stadium, let us construct an auditorium-cum-theatre for our accomplished artists and their audience. Surrounding the two, we have the Hospital, which comes under the aegis of the University of our *Citity*. Surrounding, we have

the Colleges and the Schools. We have a Technical College too. Surrounding this, the Heart of our *Citity*, we have the family-houses, which in turn are enveloped by the first phase of the agricultural land. Beyond this land are the houses for the young couples, which in turn are surrounded by another phase of the agricultural land. Further beyond, we have the houses for the singles, all enveloped by the jungles.

At the fringe of the *Citity*, in an inner corner of the jungle, there is the Industrial Area, Railway Station, Bus Station and the Taxi Stand. At another such corner we have the Airport. The sewage of the *Citity* drains deep into the jungle, where it is processed. At yet another distant place inside the jungle are two reservoirs of water—one supplying the drinking water, another for toilet use. Irrigation of the jungle as well as the whole land is well managed.

Let us allocate land for each of these sub-projects.

Land for the Central Stadium [150 meters radius]

$= \Pi r^2$

= 70715 sq. mts

Land for the Central Auditorium-cum-Theatre

= 79289 sq. mts

Land for the Hospital = 150000 sq. mts

Land for the University = 300000 sq. mts

Land for the Colleges = 1000000 sq. mts

Land for the Schools = 2000000 sq. mts

Land for the Technical Colleges = 1000000 sq. mts

We can assume the population-structure of the *Citity* as follows.

Out of one hundred thousand people: (i) twenty thousand can be assumed to be old; (ii) twenty thousand the young living in couples; (iii) twenty thousand singles; and (iv) forty

thousand living in families each comprising a couple and their two children.

From (iv) above, 40000 persons make 10000 families.

Land required for their housing + kitchen-garden

=30 meters x 30 meters per family

= 9000000 sq. meters

From (iii) above, two-storey houses required

= 10000

Land required for these houses + kitchen garden

= 30 x 30 sq. meters per house

= 9000000 sq. meters

For (ii) above, number of houses required

= 10000

Land required = 9000000 sq. mts

For (i) above, number of old people

= 20000

Land required for their housing, flower-gardens, etc.

= 9000000 sq. mts

Land for roads and streets = 6000000 sq. mts

Land for agriculture = 75000000 sq. mts

Land for Industries = 32000000 sq. mts

Land for the Airport, Bus-Station, Railway Station, etc.

=39899996 sq. mts (say)

= about forty square Kms;

which area is clearly too large for the purposes

Land for the playing-fields = 6500000 sq. mts

Land for the pastures = 100000000 sq. mts

Land for the Forest = more than 7×10^8 sq. mts

= 700 sq. Kms

Total Area assigned for the forests the world-over

= 7×10^7 sq. Kms

Besides this, we have left one third of the total Land Area as deserts—though the deserts can be, and will be, changed into the jungles by the use of the modern scientific-technological know-how. We have also left a good area for mining and other miscellaneous works.

….

Tell me, is there any justification for unemployment?
Is there any justification for the patent-rights on Science and Technology?
Is there any justification for poverty and illiteracy?
Is there any justification for the continuance of the system of frustrations, wretchedness, selfishness, hostility, terrorism, money and wars?
Is there any justification for madness and other mental diseases that this world is permeated with through and through?

Hence Our Immediate Aim is:
100% free education and free living for all below twenty years;
100% employment for all above 26 years of age with six hours working-day.
100% employment for all above 20 years of age with three hours working-day till
the age of twenty-six is attained.
100% housing for every individual.
100% free health care.

Appendix B
If I were the Prime Leader of Nepal[15]

During my adolescence, it suddenly occurred to me one day, “If I were the God, what would I do?”. Deep were my meditations and exceptionally long my sleepless nights till it dawned upon my conscience and consciousness that the universe is a marvelous entity, beyond the description through words. For the Universe holds infinite phenomena intertwined and interacting in such a simple, beautiful way that each generation of explorers and researchers in various branches of knowledge finds something new, and none that really applies himself heart and soul to its studies has to return empty-handed from its treasures. I realized that I had no ability for tampering with the space, time, galaxies, stars, atoms, nuclear forces, electromagnetism, gravitation, chemical reactions, laws of nature, and an infinite number of celestial phenomena. They are the best as they are. My omniscience and omnipotence wouldn’t dare to risk the sensitivity and insensitivity of such a unity and struggle, balance and imbalance, growth and decay, birth and death… However, in the field of society and thought, I would certainly order many things, locally and globally, if I were to be the God for even a minute only: “Let all people be healthy, vigorous, hardworking, sacrificing, valorous, rational and happy!”, “Let there be no more wars and world-wars!”, “Let Nepal be as prosperous a part of the world as any other!”… “Let all these happenings be permanent, with no new God be allowed to amend these occurring!” And all that would happen immediately.

Alas but I am only a simple, mortal man! No doubt some individuals claim to be the God Himself, or His representative,

15 Published First in 2006 in Evergreen Readers and Writers, Issue 1

or, at least, in the possession of some divine powers. I am proud that I am in no way one among them; otherwise I have no pride in my humble existence.

Unknown are the mysteries of life. Ten years, two years or just a month ago, I wouldn't fancy stepping into the shoes of any Leader in the world, be that Alexander the Great or Ashoka or any towering one. Today, however, my deep-delving conscience, honest quest for human welfare, and experience through the studies of history, sociology, philosophy and literature lead me to imagine myself being the Prime Leader of Nepal. The reasons, as the reader will see, are many.

I don't wish to bestow anything undue to any Republic of Leaders, but the fact is that it was none but a Daring Leader who gave a freehand to Plato to attempt his utopia; in love, princes have given up their thrones; and Kings have done better experiments with socialism and social welfare programs than the Stalinists. This all, however, is the part of history gone to oblivion. From all sides, we are confronted with the modern history.

The past century had established a terrible tradition: Whenever the radical-revolutionaries, ardent nationalists, or even the Maoists became a threat to the old social-order, State Power stood often handed over to the parliamentary "Marxist-Leninists". The later slaughtered the former in millions the world-over. The legal "United Marxist-Leninists", "Social Democrats", "Socialist Revolutionaries", etc., whatever their label be, paved the path for the emergence of the Nazis and Fascists of various brands and multiple strengths that massacred them in turn. The wheel of social chaos and perversion went on attaining higher and still higher monstrosity and speed every time in the process. This vicious spiral is radiant in every part of the world, especially Germany. Nepal is the first place that has become the first

exception to the general trend, so far. And why shouldn't we be thrilled about it!

The embryo of a revolution has happened in Nepal. We are in a new Nepal, not the one of CE 2000. The last two years have shaken the whole country and all its classes from head to foot, inner recesses to the very hairs. Demoralization, desperation and helplessness of everyone were rampant when suddenly a new beginning, a new life was promised.

Will this promise prove empty, or shall it assert itself? The situation presently is awfully sensitive. The fate of twenty-three million people and billions of others outside, in different countries of the world, depends upon the sagacity, efficiency, capability and competence of the two parties: we being in the most crucial period in the world-history, where nobody can say what the world will be like in CE 2020, or how many of us shall still be surviving in CE 2013. Poverty, wars and AIDS in the third-world countries and lovelessness, mindlessness, irresponsibility, depravity, perversion and misery in the affluent countries are threatening to produce a disaster to the species that nobody can predict the depth or scope of. One thing, however, is very clear. The world can't survive without a deep-delving change; the new Nepal can't survive in its age-old ways.

The economic set-up, culture, mores, politics, education-system, health, communication…everything direly demands a change. And every change needs a principal guide, a pioneer, a leader, besides the councils of experts and guides in the various branches of human activity. This given, much can be accomplished as quickly as possible provided there is the social vision, efficiency, knowledge, honest and true desire for progress, peace and welfare for the current and the forthcoming generations.

Within a decade, two extremes are possible: Nepal can either

be second only to Japan in Asia, or she shall be second only to Afghanistan.

Before we go ahead to dwell upon the positive prospect of the issue, let us summarize the range of the experience of the last twelve years:

"Democracy in Nepal and many underdeveloped countries has proved itself but an abyss of unrestrained depravity and callousness of every sort. It has only managed to intensify the social crisis and catastrophes without knowing how to solve any."

With this understanding of the present situation, nationally and internationally—with the international alternative to Capitalism lacking completely at present, and the ship to socialism hijacked and crashed by the knaves, imbeciles, idiots, rotten scoundrels and the pimps of capitalism—let us return to the prospect of leading Nepal to her long deserved possible betterment under the circumstances, throwing away the wretchedness of the last millennia many.

The sole cause of the widespread socio-politico-eco-cultural wretchedness in the third-world-countries is the insufficient development of capitalism. There is no prospect of such development on the individual basis, for domestically and internationally, we have to compete with the world-manufacturers. Individual capitalism's acquiring such potency is impossible, and, as such, State Capitalism has become the urgent necessity.

If I were the Prime Leader of Nepal, I would lead this nation towards this objective. How?

First and foremost, I would search for such sectors of human affairs and industry where we have the natural monopoly. We have several such sectors: unutilized, unasserted, untapped. Begin with mountaineering. We have enough of skilled manpower of international renown as well as the mountains to

impart training and education to a hundred thousand or more adventure-lovers the world-over, annually. Mountaineers need no comfortable bungalows to live in. They will love to live in our hovels. **I would like to establish a Mountaineering University with scores of Colleges spread all over the country. This shall be a State Monopoly. And it won't cost much to begin the activity and operate it. It shall earn the State an annual profit of hundred to two hundred million dollars. I won't keep even a Kopek of it for myself: the whole amount earned from it shall go to the sector of Social Welfare—Education and Health, both of which shall be absolutely free for everybody, as a fundamental human right.**

To annihilate the social misery, the country has to be connected through a network of decent roads. There has to be a broad highway after every ten kilometers from North to South as well as East to the West. The main obstacle in this process is the purchase of land, which the State can't afford. But "Every rational problem has at least one rational solution" is a scientific law. The people whose land is procured by the State for the construction of roads shall be the shareholders to the industry of roads. A road-tax, say 10% of the value of every vehicle shall be charged from the owners of vehicles, at the time of purchase itself; one or more rupees per liter of fuel shall also be charged. Of this collection, 30% shall go to the management and maintenance of roads, 35% for the constructions, and 35% to the shareholders as dividends.

Simultaneously on my agenda with the other things is the all-important agriculture—**Nepal can become the food-basket and fruit-basket for many. An urgent revolution is needed here; otherwise the current phenomenon of desperation and suicide by the farmers will become more and more**

widespread alongside crimes and other horrors. The only solution, out of the catastrophic prospects otherwise, is the modernization of agriculture. Instead of engaging 85% of the population in this trifle of producing morsels, just 10% can produce abundance. Collective-farming has become a necessity. Hundreds even thousands of farms must be united together, with each individual owner becoming a shareholder. The shareholders need to appoint some people to manage the united-farms with the modern scientific methods, as in any developed country of the world. Similar fate shall ensue to all the agriculture-related industries: instead of a large army of people, young and old, spending their time in kissing and cuddling their buffalos—with school-going children as well as women suffering the most—just one percent of the population can produce rivers of milk and ghee at far lesser a price.

After this revolution in agriculture, through which I have employed very fruitfully a section of people, "I have generated about four million unemployed people", to speak in the terms of learned economists; "I have spared four million people from wasting their lives in a misery-ridden occupation" to speak in my own terms. These people shall I employ at an average wage of Rs. 5000/= per month [Rs 5000 in CE 2000 equalled 250 Kgs of rice]. They shall create an unprecedented wealth, economic, cultural and social: road-construction, school-college construction, aforestation, furniture industry, fruit industry, animal husbandry, houses…

This development-program and engagement of four million workers shall cause the State-Exchequer an expense of three to five billion dollars annually, and thirty to fifty billion dollars for ten years. Don't be frightened, my dear economists! This amount is nothing—we shall seek it as loans from various

agencies in Germany, Japan, Australia, India, China, etc.—considering the economic potential it shall generate.

How can we repay this amount?

Nepal is blessed with a topography that can produce all wonders in agriculture and horticulture. Everything can grow here.

Two thousand five hundred square kilometers shall we allocate for the fruit industry, which shall be a State-Monopoly—landlords becoming the shareholders.

Take the example of walnuts, which we shall allocate 1000 square kilometers for, because of its long life, high yield, least care during cultivation, etc.: A walnut tree lives for hundreds of years and can yield as many as a thousand kilograms of the fruit, besides, it needs no fertilizers and chemicals—and grows up to seven hundred cubic feet of wood in any type of soil. In the current world itself—where just two billion people out of six billion can afford to take fruits—the consumption of walnuts can be raised to more than twelve billion kilograms per year; there currently is a supply of just a few million kilograms. Nepal shall have the monopoly over walnuts. Walnut-wood is very costly and durable; it is the best for furniture. We shall supply the world this fruit as well as the wood. A big walnut-tree requires an area of 16 square meters. In the allocated thousand square kilometers, we shall have sixty-two million five hundred thousand trees in the end and hundred thirty-five million trees in the beginning. Half of the trees we shall cut down by and by to sell the wood. We shall have an annual yield of six to sixty billion Kilograms of walnuts that shall fetch us six to sixty billion dollars annually. The wood and honey can fetch us another such amount.

Almonds, apples and walnuts flourish at an altitude of one to two and a half kilometers, but let us continue with the example of walnuts. A thousand square kilometers shall

require a hundred thousands employees permanently, and five hundred thousand in the season that lasts two months. Associated with this fruit-industry is the animal-rearing. Imagine the number of cattle you can rear in an area of two thousand five hundred square kilometers, without any additional cost, for the people engaged in the fruit-industry shall also do the job.

….

As far the international situation is concerned, it is likely that Germany shall turn the power number one in the world within a decade or so. China and India have a tremendous importance of their own for us. Our children need to learn all these languages, if we have to have a powerful communication and interaction with them. Ten minutes' prose and five minutes poetry per day for each of the languages: Hindi, Chinese, German, French and English—a total of one hour a day—will be broadcasted the lessons for, on Radio as well as TV. These lessons shall be mandatory for all the Schools and Colleges as part of the curriculum. Besides this, every Middle School and above shall have an instructor each for the Hindi, Chinese, German and French languages—with three periods a week for each language. Languages Learning shall thus consume one and a half hours per day, the time for which shall be compensated for by leaving out the subjects that hold no interest at the School Level: Population and Environment, and Civics, for example.

All children that are working as servants in various homes are hereby declared the Children of the Nation! The State shall enroll them as boarders in various Schools and bear all their expenses.

Special Colleges for specialization in various branches of knowledge shall also be opened in different parts of the country.

And being a man from a country where Buddha waged a war against the caste-system, **I declare myself as the follower of the enlightened one. I renounce my caste hereby! And I also call upon people from all walks of life to renounce their respective castes. Henceforth, I shall be called "Jaatheen", and so shall be the ones who join my creed.** We shall celebrate Desain, Losar and Eid—all the three—in our own way.

And I would notify, hereby, every District Chief to select a dozen odd places in their respective districts for the Fruit Industry, and take immediate steps towards the cultivation of the Nurseries—which take four to five years to grow till the time of transplantation is reached—as we can't afford to waste any time in the implementation of these projects, when we are currently well inside the Seed-Sowing Season. They would be further suggested to take due care that the fruit-loving wild animals get their due shares from our honorable affluence.

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Endnotes

1. مردِ خودداری کہ باشد پختہ کار

بامزاج او بسازد روزگار

گرنہ سازد بامزاج او جہاں

می شود جنگ آزما باآسماں

بر کند بنیاد موجودات را

می دہد ترکیب نوذرات را

پوختہ تے خوددار لیس آسان چھے

سوی زمانس سیتی پکہ ناوان چھے

سیتی سیتی ہرگاہ نہ تس دنیا پکان

جنگ چھ ادہ سے دنیس سیتین کران

چھے یہ کہنہ موجود تتھ مولے کڈان

چھے سہ نو ترکیب ذراتن دوان (غلام احمد ناز کل گامی سند ترجمہ)

غیرت و خودداری میں انساں اگر ہو پختہ کار
روزگار اپنے لیے کر لیتا ہے وہ سازگار
گر جہاں اس کی طبیعت کو نہیں ہے سازگار
چرخِ کج رفتار سے ہوتا ہے وہ استیزہ کار
منہدم کر دیتا ہے بنیادِ موجودات کو
اک نئی ترکیب دے دیتا ہے وہ ذرات کو

दृढ चरित्र का मानव, स्वयं का स्वामी
संसार के स्वभाव को अपने लक्ष्य के अनुकूल पाता है।
यदि जगत उसके अंवेषण के पक्ष में नहीं होता,
वह आकाश के साथ संग्राम करता है;
वह प्रचलित का निर्मूल करता है;
वह तत्वों की एक नई व्यवस्था पैदा करता है।

2

ہر ایک گام پہ بدنامیوں کا جمگھٹ ہے
ہر ایک موڑ پہ رسوائیوں کے میلے ہیں
نہ دوستی، نہ تکلف، نہ دلبری، نہ خلوص
کسی کا کوئی نہیں، آج سب اکیلے ہیں

हर एक पद-चाप पे अपयशों का जमघट है
हर एक मोड पे अपमानों के समारोह हैं
न मित्रता, न शिष्टाचार, न प्रीति, न सौहार्दता
किसी का कोई नहीं, आज सब अकेले हैं

3

کشیرے مشرقس بیدار کریہ وزناویہ وقتس پیٹھ
یہ آلو کاشرین ہندین کنن منز واتناون چھوٗ
چھو مہجور مس پھران کھاسین یہ لولک مس چھو ساآری چین
دپان پننہ نین تہ بییہ پردین یوہے مس باگراون چھوٗ

کشمیر ہی بیدار کرے گا وقت آنے پہ مشرق کو
یہی پیغام کشمیریوں کے کانوں تک پہنچانا ہے
مہجور بھر رہا شربت ہے پیالوں میں کہ یہ مئے الفت سبھی پی لیں
کہے ہے اپنوں و بیگانوں کو یہی مے رسد ارسال کرنی ہے

कश्मीर ही जगाएगा समय आने पे पूरब को
यही सन्देश कश्मीरियों के करणों तक पहुँचाना है
महजूर भर रहा चषकों में है पेय कि यह प्रेम-मदिरा सभी पी लें
कहे है अपनों को बोगानों को यदी द्राक्षारस वितरण कराना है

4

مہجور سنزٕ کتھ بوز لبکھ معرفتک پے
پوز گیان یا عرفان چھننہ گورن تہ ملن منز

مہجور کی بات سنو تو ملے گا معرفت کا سراغ
صحیح گیان یا عرفان نہیں ہے پجاریوں، ملاؤں میں

महजूर की बात सुनो तो मिले गा ईश्वरज्ञान का चिह्न
ठेठ बोध या परमज्ञान नहीं है पुरोहितों और मुल्लाओं में

5

دیارِ مغرب کے رہنے والو! خدا کی بستی دکاں نہیں ہے
کھرا جسے تم سمجھ رہے ہو، وہ اب زرِ کم عیار ہو گا
تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا، ناپائدار ہو گا

पश्चिमी राष्ट्रों के निवासियो प्रभु की बस्ती दुकान नहीं है
खरा जिसे तुम समझ रहे हो, वह अब खोटी मुद्रा होगी
तुम्हारी सभ्यता स्वयं अपनी कटार से आप ही आत्महत्या करेगी
जो कोमल डाली पे नीड बनेगा, वह अटिकाऊ होगा

6

اے رہبرِ ملک و قوم ذرا
آنکھیں تو اٹھا، نظریں تو ملا
کچھ ہم بھی سنیں، ہم کو بھی بتا
یہ کس کا لہو ہے کون مرا
کیا قوم و وطن کی جے گا کر، مرتے ہوئے راہی غنڈے تھے؟

جو دیش کا پرچم لے کے اٹھے، وہ شوخ سپاہی غنڈے تھے؟
جو بارِ غلامی سہہ نہ سکے، وہ مجرم شاہی غنڈے تھے؟

देश एवं समाज के नोताओ ज़रा
आँखें तो उठा, नज़रें तो मिला
कुछ हम भी सुनें, हम को भी बता
यह किस का खून है कौन मरा
क्या देश वा समाज की जय गा कर, मरते हुए पथिक गुण्डे थे?
जो देश का ध्वज ले के उठे, वह साहसी सिपाही गुण्डे थे?
जो दासत्व का बोझ सह न सके, वह शाही अपराधी गुण्डे थे?

7

جہانِ کہنہ کے مفلوج فلسفہ دانو!
نظامِ نو کے تقاضے سوال کرتے ہیں
یہ شاہراہیں اسی واسطے بنی تھیں کیا
کہ ان پہ دیس کی جنتا سسک سسک کے مرے؟
زمین نے کیا اسی کارن اناج اگلا تھا
کہ نسل آدم و حوا بلک بلک کے مرے؟

अप्रयुक्त जगत के पक्षाघात हुए दार्शनिको !
नव-व्यवस्था की आवश्यकतायें प्रश्न करतीं हैं
यह राजमार्ग इसी हेतु बने थे क्या
कि इन पे देश की जनता सिसक सिसक के मरें?
पृथवी ने इसी कारण क्या अनाज उपजा था

कि मानवता के वंशज बिलख बिलख के मरें?

8

الارض للہ!

پالتا ہے بیج کو مٹی کی تاریکی میں کون؟
کون دریاؤں کی موجوں سے اٹھاتا ہے سحاب؟
کون لایا کھینچ کر پچھم سے بادِ سازگار؟
خاک یہ کس کی ہے، کس کا ہے نورِ آفتاب؟
کس نے بھر دی موتیوں سے خوشۂ گندم کی جیب؟
موسموں کو کس نے سکھلائی ہے خوئے انقلاب؟

دہ خدایا! یہ زمیں تیری نہیں، تیری نہیں
تیرے آبا کی نہیں، تیری نہیں، میری نہیں

परमेश्वर की भूमि

पालता है बीज को मिट्टी के अंधकार में कौन?
कौन सरिताओं की तरंगों से उठाता है मेघों को?
कौन लाया खींच कर पश्चिम से उपकारक समीर?
धूल यह किस की है, किस का है भास्कर का प्रकाश?
किस ने भर दी मणियों से गेहूँ के बाल की जेब?
ऋतुओं को किस ने सिखलायी है परिवर्तन की प्रथा?

हे भूस्वामी ! यह भूमि तेरी नहीं, तेरी नहीं
तेरे पिता श्री की नहीं, तेरी नहीं, मेरी नहीं

9

دیارِ مغرب کے رہنے والو! خدا کی بستی دکاں نہیں ہے
کھرا جسے تم سمجھ رہے ہو، وہ اب زر کم عیار ہو گا
تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا، ناپائدار ہو گا

पश्चिमी राष्ट्रों के निवासियो प्रभु की बस्ती दुकान नहीं है
खरा जिसे तुम समझ रहे हो, वह अब खोटी मुद्रा होगी
तुम्हारी सभ्यता स्वयं अपनी कटार से आप ही आत्महत्या करेगी
जो कोमल डाली पे नीड बनेगा, वह अटिकाऊ होगा

10

میرے والد خود ۔۔۔کسی قسم کا خون بہتے نہ دیکھ سکتے تھے۔۔۔ (اپنا گریباں چاک، صفحہ 61)

ایک دفعہ میں آنکھوں پر والدہ کا دوپٹہ باندھے ان کے پیچھے بھاگتے ہوئے انہیں پکڑنے کی کوشش کر رہا تھا کہ ٹھوکر کھائی اور منہ کے بل گر پڑا، جس کے سبب ہونٹ کٹ گیا اور منہ سے خون جاری ہو

گیا۔ اتفاق سے اسی لمحہ والد زنان خانہ میں داخل ہوئے اور اچانک میرے منہ سے یوں خون بہتا دیکھ کر بے ہوش ہو گئے۔ (صفحہ 22) میں اگر کبھی بیمار ہوتا تو بڑے پریشان ہوتے۔ ایک مرتبہ میرے گلے میں ایک گلٹی سی بن گئی۔ آپ اتنے فکرمند ہو گئے کہ بخار چڑھ گیا۔ (صفحہ 33)

मेरे पिता श्री स्वयं ... किसी प्रकार का खून बहते न देख सकते थे...
(अपना गिरेबाँ चाक, पृष्ठ 16)
एक समय मैं आँखों पर माता श्री का दुपट्टा बाँधे उन के पीछे भागते उन्हें पकडने का प्रयास कर रहा था कि ठोकर खायी और मुंह के बल गिर पडा, जिस के कारण होंट कट गया और मुंह से खून जारी हो गया । अकस्मात उसी क्षण पिता श्री महिला कक्ष में प्रवेश हुए और सहसा मेरे मुंह से यों खून बहता देख कर अचेत हो गए ।
यदि मैं कभी बीमार होता तो बडे परेशान होते । एक बार मेरे गले में एक गलटी सी बन गयी । आप इतने चिंताग्रस्त हो गए कि बुखार चड गया ।

11

حقیقتک رنگ دوان حبابس
مشک ملان کاغذی گولابس
کران بدنام انقلابس
ہیوان تھون پردہ آفتابس
یہ دلبری چھا، ستمگری چھا

یہ رہزنی چھا، یہ رہبری چھا

حقیقت کا رنگ لگاتے ہیں حباب کو
خوشبو پہناتے ہیں کاغذی گلاب کو
بدنام کرتے ہیں انقلاب کو
پردہ لگاتے ہیں آفتاب پر
یہ دلبری ہے یا ستمگری ہے
یہ رہزنی ہے یا رہبری ہے؟

वास्तविकता का रंग लगाते हैं बुलबुले पर
सौरभ पहनाते हैं कागज़ी गुलाब पर
दुशनाम करते हैं क्रान्ति को
परदे लगाते हैं दिवाकर पर
यह प्रीति है कि उत्पीड़न है
यह डकैती है कि नेतृत्व है?

12

عقلہ تہنزہ کیاہ چھو سود، یس نہ اچھن آب رود
شرم تہنز آبرو، حاف تسند گاٹہ جار
تس چھ ونان دل ہشیار، کرہ ببین یس بیدار
ساوہ ببیس یس بیدار، تس چھیہ ونان جودگار

اس کی عقل کا کیا فائدہ، جس کی آنکھیں نم نہ ہوں
لانت ہے اس کی آبرو، حیف ہے ان کی دانشمندی
کہتے ہیں اس کو دل ہوشیار، کرے جو اوروں کو بیدار
جو جاگا سلا دے اوروں کو ، کہتے ہیں اس کو افسوں کار

उस के बुद्धि का क्या है लाभ, जिस की आँखें तरल न हों
लानत है उस का ख्याति, कलंक है उसकी विवेकशीलता
उसे कहते हैं जागृत हृदय, जो औरों को जगा दे
जागराम जो औरों को निद्रा-लिप्त करे, उसे कहते हैं भूतसाधक
13

یہ لہکتے ہوئے پودے، یہ دھمکتے ہوئے کھیت
پہلے اجداد کی جاگیر تھے، اب میرے ہیں
یہ چراگاہ، یہ ریوڑ، یہ مویشی، یہ کسان
سب کے سب میرے ہیں، سب میرے ہیں

ان کی محنت بھی مری، حاصلِ محنت بھی مرا
ان کے بازو بھی مرے، قوتِ بازو بھی مرا
میں خداوند ہوں، اس وسعتِ بے پایاں کا
موجِ عارض بھی مری، نکہتِ گیسو بھی مری

میں ان اجداد کا بیٹا ہوں جنہوں نے پیہم
اجنبی قوم کے سائے کی حمایت کی ہے
غدر کی ساعتِ ناپاک سے لے کر اب تک
ہر کڑے وقت میں سرکار کی خدمت کی ہے

यह लहकते हुए पौधे, यह धमकते हुए खेत
पहले पूर्वजों की जागीर थे, अब मेरे हैं
यह चरागाह, यह भेड़, यह पशु, यह किसान
सब के सब मेरे हैं, सब मेरे हैं

उन की मेहनत भी मेरी, श्रम की प्राप्ति भी मेरी
उनके हाथ भी मरे, हाथों की शक्ति भी मेरी
मैं स्वामी हूँ इस असीम विस्तार का
गालों का रंग भी हूँ मैं, केश का सौरभ भी

मैं उन पूर्वजों का पुत्र हूँ जिन्होंने निरन्तर
अजनबी लोगों की साये का समर्थन किया है
विद्रोह के अपवित्र समय से ले कर अब तक
हर कड़े समय में सरकार की सेवा की है
14

آئینِ نو سے ڈرنا، طرزِ کہن پہ اڑنا
منزل یہی کٹھن ہے قوموں کی زندگی میں

یہ کاروانِ ہستی ہے تیزگام ایسا
قومیں کچل گئی ہیں جس کی رواروی میں

नवीन विधान से डरना, प्राचीन विधि पे अड़ना
अवस्था यही कठिन है, समाजों के जीवन में
जीवन का यह कारवाँ है वैसा शीघ्रगामी
समाज कुचल चुके हैं जिस के अस्थायित्व में
15

ہوا گو تند و تیز ہے لیکن، چراغ اپنا جلا رہا ہے
وہ مردِ درویش جس کو حق نے دئیے ہیں انداز خسروانہ

यद्यपि वायु भीषण एवं तीव्र है, दीप अपना जला रहा है
वह सन्त मानव जिस को ईश्वर नें शैली दी है खुसरव की सी

16

جلا سکتی ہے شمعِ کشتہ کو موجِ نفس ان کی
الٰہی! کیا چھپا ہوتا ہے اہلِ دل کے سینوں میں
ترستی ہے نگاہِ نارسا جس کے نظارے کو
وہ رونق انجمن کی ہے انہی خلوت گزینوں میں
نمایاں ہو کے دکھلا دے کبھی ان کو جمال اپنا
بہت مدت سے چرچے ہیں ترے باریک بینوں میں

प्रज्वल कर सकती है बुझे दीपक को उन के श्वास की तरंग
हे ईश्वर ! क्या छुपा होता है हृदययुक्त वक्षों में
तरसते हैं अगम्य नयन जिस के दर्शन को
वह रौनक सभा की है उन्हीं एकांत-प्रेमियों में
प्रकट हो के दिखला दे कभी उन को अभिराम अपना
बहुत समय से चर्चे हैं तेरे सूक्ष्मदर्शियों में

17

''بھٹو نے طنزاً کہا، 'تم تو پروفیسروں جیسی باتیں کرتے ہو۔ بھائی، میں نے اسلامی سوشلزم کا نعرہ اس خیال سے نہیں بنایا کہ اس اصطلاح کے کوئی خاص معانی ہیں۔ سیاست میں اصطلاحیں کوئی معانی نہیں رکھتیں، اصل مقصد اقتدار حاصل کرنا ہوتا ہے۔۔۔میرا تعلق نہ تو سوشلزم سے ہے نہ اسلام سے۔ اصل مقصد حصولِ اقتدار ہے اور بس۔' (صفحہ 831)

''ضیاء الحق نے اقتدار غصب کرتے ہی ایک نئے تجربے کی ابتدا کی۔۔۔'توہین رسالت' کا قانون بنا۔۔۔شریعیت کورٹ قائم ہوا۔۔۔

''ضرت خفیف اور ضرب شدید کے قانون میں آنکھ کے بدلے آنکھ کے اصول پر تبدیلیاں ہوئیں۔۔۔

''۔۔۔مگر ہم پر ان اصلاحات کا نہ تو کوئی روحانی اثر ہوا اور نہ اخلاقی، بلکہ سنگین جرائم میں ۔۔۔ روز بہ روز اضافہ ہوتا چلا گیا۔ پاکستان میں

خصوصی طور پر عورتوں سے متعلق کئی نئے قسم کے جرائم مشاہدے میں آئے حن کی پہلے کوئی مثال موجود نہ تھی۔ مثلاً پنجاب میں مردہ خواتین کو قبروں سے نکال کر ان کے ساتھ زیادتی کرنے کے دو واقعات پیش آئے اور شرعی عدالت کے لئے یہ طے کرنا مشکل تھا کہ جرم 'زنا' بنتا ہے یا نہیں۔ پھر مخالف پارٹی کے مردوں نے کسی خاندان کی خواتین کو (بوڑی عورتوں، جوان اور چھوٹی عمر کی بچیوں سمیت) الف ننگا کر کے انہیں بازار میں نچوایا اور مردوں نے مل کر ان کے ارد گرد بھنگڑا ڈالا۔ نیز حدودِ آرڈیننس کا بالخصوص عورتوں کے معاملے میں غلط استعمال کیا گیا۔ بطور جج لاہور، بہاولپور، ملتان اور راولپنڈی کے بنچیوں پر میرے سامنے مستغیث پارٹی اور پولیس کی اس دیدہ دانستہ دھاندلی کے بعض ایسے کیس آئے کہ میں حیران رہ گیا۔۔۔(صفحہ 271۔371)

''حب جنرل ضیاء الحق نے اسلام آباد میں کسنجر کی ضیافت کی، اس موقعہ پر مجھے لاہور سے خاص طور پر بلوایا گیا۔۔۔ میں نے جنرل ضیاءالحق کو کبھی اتنا خوش نہیں دیکھا جتنے اس شب تھے، بلکہ معلوم ہوتا تھا گویا وہ زمین پر نہیں، ہوا پر چل رہے ہیں۔۔۔۔(صفحہ 871)

''اس ملک میں اگر کوئی خاتون ہمت کر کے بذاتِ خود روزی کمانے کی خاطر نکلے تو اسے قدم قدم پر 'بھڑیوں' سے اپنے کو محفوظ رکھنا پڑتا ہے۔ چھوٹے قصبوں یا شہروں میں عموماً اسکولوں کی استانیاں، زنانہ کالجوں کی نوجوان لیکچرار، ہسپتال کی نرسیں وغیرہ اپنے مقدمات میں سول یا جوڈیشل آفیسروں کی ہوس کا نشانہ بنتی ہیں۔۔۔(صفحہ 081)

''جنرل ضیاءالحق سے میری آخری ملاقات لاہور میں لڑکیوں کے کنیئرڈ کالج میں ہوئی۔ وہ کالج کی کانووکیشن کی صدارت کی خاطر گورنر سجاد حسین قریشی کے ساتھ تشریف لائے ہوئے تھے۔۔۔ جنرل صاحب اپنی لکھی ہوئی تقریر سے کبھی کبھار ہٹ کر ایک آدھ مزاقیہ جملہ منہ زبانی جڑ دیتے تھے جس پر قہقہہ پڑ جاتا۔ ایک مرحلے پر اسی طرح عینک اتار کر انہوں نے لڑکیوں سے مخاطب کرتے ہوئے فرمایا، 'آپ مجھے پاگل مت سمجھیں، میری بیٹی بھی ڈاکٹر ہے اور شادی ہو چکنے کے باوجود اپنی پریکٹس جاری رکھے ہوئے ہے، اس پر بڑی تالیاں بجیں۔۔۔مجھے معاً احساس ہوا کہ جنرل صاحب اتنے ہی مسلمان ہیں جتنے بھٹو صاحب تھے۔ فرق صرف اتنا ہے کہ ایک نے اسلام کو اپنے اقتدار کی ڈوبتی کشتی کے تحفظ کی خاطر استعمال کیا اور دوسرے نے اسے اپنے اقتدار کے چڑھتے سورج کے استحکام کے لئے۔ مجھے پہلا

مارشل لا لگنے پر سکندر مرزا کے اعلان کی یاد نے شرمندہ کر دیا۔ ہم سیاسی مقاصد کی خاطر کب تک اسلام کو بطور 'طوائف' استعمال کرتے رہیں گے۔ کیا ہمارے نصیب میں اپنے قائدین کے ہاتھوں سدا الو بنتے رہنا ہی لکھا ہے؟'' (صفحہ 602-702)

"भुट्टो ने व्यंग्यात्मक ढंग से कहा, 'तुम तो प्रोफेसरों जैसी बातें करते हो । भाई, मैं ने इस्लामी समाजवाद का नारा इस विचार से नहीं बनाया कि इस शब्दावली का कोई विशेष अर्थ है । राजनीति में शब्दावली कोई अर्थ नहीं रखती, मूल उद्देश्य सत्ता प्राप्त करना होता है ... मेरा संबंध न तो समाजवाद से है न इस्लाम से । मूल उद्देश्य सत्ता प्राप्त करना है और बस ।' (पृष्ठ 138)

"ज़िया उल हक ने सत्ता छीन लेते ही एक नए प्रयोग का आरम्भ कियो । 'तौहीन-ए-रिसालत' का कानून बना .... शरीअत कोर्ट स्थापित हुआ ...

"न्यून चोट और गंभीर चोट के कानून में आंख के बदले आंख के सिद्धांत में परिवर्तन हुआ ...

"... किंतु हम पर इन सुधारों का न तो कोई आध्यात्मिक प्रभाव हुआ और न नैतिक, बल्कि गंभीर अपराधों में ... दिन प्रति दिन वृद्धि होती गयी । पाकिस्तान में विशेष रूप से महिलाओं से संबंधित कई नए प्रकार के अपराध देखने में आए जिन का पहले कोई उदाहरण विद्य-मान न था । उदाहरणार्थ, पंजाब में मृत महिलाओं को कब्रो से निकाल कर उनके साथ बलात्कार करने की दो घटनाएं हुईं और शरई अदालत के लिए यह निर्णय करना कठिन था कि अपराध 'व्यभिचार' बनता है या नहीं । फिर विरोधी पार्टी के पुरुषों ने किसी परिवार की महिलाओं को (वृद्ध महिलाओं, युवतियों एवं छोटी उम्र की बच्चियों समेत) पूर्ण नंगा कर के उन्हें बाज़ार में नचवाया और पुरुषों ने मिलकर उनके इर्द-गिर्द भांगड़ा डाला । इस के अतिरिक्त अध्यादेश की सीमाओं का

विशेष कर महिलाओं के मामले में दुरुपयोग किया गया। लाहौर, बहावलपुर, मुल्तान और रावलपिंडी के न्यायाधीश के रूप में, न्यायालयों में मेरे सामने अभियोगी पार्टी और पुलिस की सोद्देश्य धांधलियों के कुछ ऐसे मामले आए कि मैं आश्चर्यचकित रह गया .... (पृष्ठ 172-173)

"जब जनरल ज़िया उल हक ने इस्लामाबाद में किसिंजर को राज्यकीय भोज खिलाया, उस अवसर पर मुझे लाहौर से विशेष रूप से बुलाया गया.... मैं ने जनरल ज़िया उल हक को कभी उतना खुश नहीं देखा जितने उस रात को थे बल्कि मालूम होता था मानो वह धरती पर नहीं, हवा पर चल रहे हैं ..... (पृष्ठ 178)

"इस देश में यदि कोई महिला साहस करके स्वयं जीविका कमाने की खातिर निकले तो उसे कदम कदम पर 'भेड़ियों' से अपने को सुरक्षित रखना पड़ता है। छोटे कस्बों या शहरों में आमतौर पर स्कूलों की अध्यापिकायें, महिला कॉलेजों की युवा लेकचरार, अस्पताल की नर्सें आदि अपने अभियोगों में सिविल या न्यायिक अधिकारियों की काम--वासना का शिकार बनती हैं .... (पृष्ठ 180)

"जनरल ज़िया से मेरी अंतिम भेट लाहौर में लड़कियों के किन्याई कॉलेज में हुई। वह कॉलेज की कानवोकेशन की अध्यक्षता की खातिर राज्यपाल सज्जाद हुसैन कुरैशी के साथ आये हुए थे....

जनरल साहब अपने लिखे हुए भाषण से कभी-कभार हट कर एक आध परिहासपूर्ण वाक्यांश मुंह ज़बानी जड़ देते थे, जिस पर अट्टाहास पड़ जाता। एक बिंदु पर इसी प्रकार चश्मा उतार कर उन्होंने लड़कियों से संबोधित करते हुए कहा, 'आप मुझे पागल मत समझें, मेरी बेटी भी डॉक्टर है और शादी हो चुकने के बावजूद अपना अभ्यास जारी रखे हुए है, इस पर बड़ी तालियां बजीं... मुझे अकस्मात बोध हुआ कि जनरल साहब भी उतने ही मुसलमान हैं जितने भुट्टो साहब थे। अन्तर केवल इतना है कि एक ने इस्लाम को अपनी सत्ता की डूबती नौका की सुरक्षा हेतु उपयोग किया और दूसरे ने उसे अपनी सत्ता के चढ़ते सूरज

की स्थिरता के लिए। मुझे पहला मार्शल-ला लगने पर सिकंदर मिर्ज़ा की घोषणा के स्मरण ने लज्जित कर दिया। हम राजनीतिक उद्देश्यों की खातिर कब तक इस्लाम को 'वेश्या' के रूप में प्रयोग करते रहेंगे। किया हमारे भाग्य में अपने नेताओं के हाथों सदा उल्लू बनते रहना ही लिखा है?" (पृष्ठ 206-207)

18

میں تو اس بار امانت کو اٹھاتا سر دوش
کامِ درویش میں ہر تلخ ہے مانندِ نبات

غیرتِ فقر مگر کر نہ سکی اس کو قبول
جب کہا اس نے یہ ہے میری خدائی کا زکات!

मैं तो इस बार अमानत को उठाता कन्धों पर
तपस्वी के कार्य में हर तिक्त है मिश्री जैसा

किन्तु निर्धनता का स्वाभिमान उसे कर न सका स्वीकार
जब कहा उस ने यह है मेरे ईश्वर्य का दान !
19

جس کھیت سے دہقاں کو میسر نہیں روزی
اس کھیت کے ہر خوشہء گندم کو جلا دو!

जिस खेत से कृषक को उपलब्ध नहीं रोटी
इस खेत के हर गेहूँ की बाली को जला दो !

20

اوروں کو دیں حضور! یہ پیغامِ زندگی
میں موت ڈھونڈتا ہوں زمینِ حجاز میں
آئے ہیں آپ لے کے شفا کا پیام کیا
رکھتے ہیں اہل دل مسیحا سے کام کیا؟

औरों को दें साहब ! यह संदेश जीवन का
में मौत ढूंढता हूं हजाज़ की भूमि में
आए हैं आप ले के चिकित्सा का संदेशा क्या
रखते हैं दिल वाले मसीहा से काम क्या?

21

ٹپک اے شمع آنسو بن کے پروانے کی آنکھوں سے

سراپا درد ہوں حسرت بھری ہے داستاں میری

مجھے رازِ دو عالم دل کا آئینہ دکھاتا ہے

وہی کہتا ہوں جو کچھ سامنے آنکھوں کے آتا ہے

دیا رونا مجھے ایسا کہ سب کچھ دے دیا گویا

لکھا کلکِ ازل نے مجھ کو تیرے نوحہ خوانوں میں

مجھے اے ہم نشیں رہنے دے شغلِ سینہ کاوی میں

کہ میں داغِ محبت کو نمایاں کر کے چھوڑوں گا

جو ہے پردوں میں پنہاں، چشم بینا دیکھ لیتی ہے

زمانے کی طبیعت کا تقاضا دیکھ لیتی ہے

کیا رفعت کی لذت سے نہ دل کو آشنا تو نے

گزاری عمر پستی میں مثالِ نقشِ پا تو نے

رہا دل بستۂ محفل، مگر اپنی نگاہوں کو

کیا بیرونِ محفل سے نہ حیرت آشنا تو نے

فدا کرتا رہا دل کو حسنیوں کی اداؤں پر

مگر دیکھی نہ اس آئینے میں اپنی ادا تو نے

تعصب چھوڑ ناداں! دہر کے آئینہ خانے میں
یہ تصویریں ہیں تیری جن کو سمجھا ہے برا تو نے

سراپا نالۂ بیداد سوزِ زندگی ہو جا
سپند آسا گرہ میں باندھ رکھی ہے صدا تو نے

صفائے دل کو کیا آرائش رنگِ تعلق سے
کفِ آئینہ پر باندھی ہے او ناداں حنا تو نے

زباں سے گر کیا توحید کا دعوی تو کیا حاصل
بنایا ہے بتِ پندار کو اپنا خدا تو نے

دکھا وہ حسن عالم سوز اپنی چشم پرنم کو
جو تڑپاتا ہے پروانے کو، رلواتا ہے شبنم کو

نرا نظارہ ہی اے بوالہوس مقصد نہیں اس کا
بنایا ہے کسی نے کچھ سمجھ کر چشمِ آدم کو

اگر دیکھا بھی اس نے سارے عالم کو تو کیا دیکھا
نظر آئی نہ کچھ اپنی حقیقت جام سے جم کو

شجر ہے فرقہ آرائی، تعصب ہے ثمر اس کا
یہ وہ پھل ہے کہ جنت سے نکلواتا ہے آدم کو

نہ اٹھا جذبۂ خورشید سے اک برگ گل تک بھی

یہ رفعت کی تمنا ہے کہ لے اڑتی ہے شبنم کو

پھرا کرتے نہیں مجروحِ الفت فکرِ درماں میں

یہ زخمی آپ کر لیتے ہیں پیدا اپنے مرہم کو

محبت کے شرر سے دل سراپا نور ہوتا ہے

ذرا سے بیج سے پیدا ریاضِ طور ہوتا ہے

دوا ہر دکھ کی ہے مجروحِ تیغِ آرزو رہنا

علاجِ زخم ہے آزاد احسانِ رفو رہنا

شرابِ بے خودی سے تا فلک پرواز ہے میری

شکستِ رنگ سے سیکھا ہے میں نے بن کے بو رہنا

تھمے کیا دیدۂ گریاں وطن کی نوحہ خوانی میں

عبادت چشمِ شاعر کی ہے ہر دم با وضو رہنا

بنائیں کیا سمجھ کر شاخِ گل پر آشیاں اپنا

چمن میں آہ! کیا رہنا جو ہو بے آبرو رہنا

جو تو سمجھے تو آزادی ہے پوشیدہ محبت میں

غلامی ہے اسیر امتیازِ ماو تو رہنا

نہ رہ اپنوں سے بے پروا ، اسی میں خیر ہے تیری

اگر منظور ہے دنیا میں او بیگانہ خو رہنا

شرابِ روح پرور ہے محبت نوعِ انساں کی
سکھایا اس نے مجھ کو مست بے جام و سبو رہنا
محبت ہی سے پائی ہے شفا بیمار قوموں نے
کیا ہے اپنے بختِ خفتہ کو بیدار قوموں نے
بیابانِ محبت دشتِ غربت بھی، وطن بھی ہے
یہ ویرانہ قفس بھی، آشیانہ بھی ، چمن بھی ہے
محبت ہی وہ منزل ہے کہ منزل بھی ہے، صحرا بھی
جرس بھی، کارواں بھی، راہبر بھی، راہزن بھی ہے
مرض کہتے ہیں سب اس کو، یہ ہے لیکن مرض ایسا
چھپا جس میں علاجِ گردش چرخِ کہن بھی ہے
جلانا دل کا ہے گویا سراپا نور ہو جانا
یہ پروانہ جو سوزاں ہو تو شمع انجمن بھی ہے
وہی اک حسن ہے، لیکن نظر آتا ہے ہر شے میں
یہ شیریں بھی ہے گویا بیستوں بھی ، کوہکن بھی ہے
اجاڑا ہے تمیز ملت و آئیں نے قوموں کو
مرے اہلِ وطن کے دل میں کچھ فکرِ وطن بھی ہے؟
سکوت آموز طولِ داستانِ درد ہے ورنہ

زباں بھی ہے ہمارے منہ میں اور تابِ سخن بھی ہے
نمیگردید کوتہ رشتۂ معنی رہا کر دم
حکایت بود بے پایاں، بخاموشی ادا کر دم

टपक, हे दीप ! अश्रु बन के परवाने की आंखों से
सिरापद व्यथित हूँ मैं, बिस्मातयुक्त कथा मेरी

हृदय-दर्पण मुझे त्रिभुवन के रहस्य दिखाता है
वही कहता हूँ जो कुछ सामने आँखों के आता है

दिया रोना मुझे ऐसा कि सब कुछ दे दिया जैसे
अजा के कलम ने लिखा मुझे तेरे शोक-कवियों में

मुझे हे साथी ! रहने दे वक्ष-खरोंचने के कार्य में व्यस्त
कि मैं प्रम के भाव-घाव को प्रत्यक्ष कर के छोड़ूँगा

छुपा जो कुछ है पर्दों में, द्रष्टा नयन देख लेते हैं
युग की प्रवृत्ति की आवश्यकता देख लेते हैं

किया न ओज के आह्लाद से दिल को परिचित तू ने
बितायी उम्र अधमग्रस्त पदचाप के समान तू ने

रहा मग्न महफिल सँग मगर अपनी आँखा को
किया न अन्य सभाओं से कुतूहल-परिचित तू ने

सुन्दरियों की अदाओं पर हृदय बलिदान किया तू ने
मगर उस दर्पण में नहीं देखी स्वयं अपनी अदा तू ने

भेदभाव त्यागो, ऐ अबोध ! काल की दर्पणशाला में
यह तेरे चित्र हैं जिन को समझा है बुरा तू ने

सिरापद जीवन-उत्ताप का उच्च आवहान हो जा !
काले तिल की परिधि में बाँध रखी है नाद तू ने

कञ्चन दिल का क्या श्रृंगार संबंधों के रंग से
दर्पण के हस्त में लगायी, ऐ अबोध ! मेंहदी तू ने

ज़बान से कर लिया एकता का दावा भी तो क्या प्रतिफल !
अहंकार की प्रतिमा को बनाया है अपना प्रभु तू ने

दिखा वह जगत-ज्वलन्त सौन्दर्य अपनी रसीली नयनों को
जो तड़पाता है परवाने को, रुलवाता है शबनम को

विलोकन मात्र, ऐ लोभी ! नहीं है उद्देश्य इन का
बनाया है किसी ने कुछ समझ कर मानव-चक्षु को

अगर देखा भी उसने सारे जगत को, तो क्या देखा
दिखी न कुछ अपनी वास्तविकता मद्य से जम्म को

वृक्ष है साम्प्रदायिकता, दुराभास है परिणाम इस का
यह वह फल है कि स्वर्ग से निकलवाता है एडम को

उठा न सविता के जोश से सुमन का एक पत्र तक भी
यह आकाशाई की चाहना है जो ले उड़ती है शबनम को
फिरा करते नहीं प्रीति-पीडित उपचार के अभिप्राय में
यह घायल आप कर लेते हैं पैदा अपने औषध को

मोहब्बत की चिंगारी से दिल सिरापद दीप्त होता है
ज़रा से बीज से पैदा सिनाई-उद्यान होता है

दवा हर दुख की है चाहना-ऋष्टि से आहत रहना
घाव का उच्च उपचार है रफू-आभार से मुक्त रहना

निस्वार्थता की मदिरा से उडान मेरी गगन तक है
रंग की क्षय से सीखा मैं ने सौरभ बन के रहना

देश-शोक में, क्या रुक सकते हैं अश्रु, आँसुग्रस्त चक्षु से

कवि की आँखों की आराधना है सदैव स्नात रहना

बनाएँ क्या समझ कर नीड़ अपनी पुष्प-ड़ाली पर
उद्यान में आह ! क्या रहना, जो हो बे-आबरू रहना

जो तू समझे तो प्रेम-सत्कार में गोप्य स्वतंत्रता है
दासत्व है मैं और तू के भेदभाव-बन्दीगृह में रहना

न रह अपनों से बेपरवाह, इसी में हित है तेरा

जगत में यदि, ऐ अड़बंग ! तुम्हें स्वीकार है रहना

मानवीयत्व प्रति अनुराग का द्राक्षासव है आत्मोत्तम
सिखाया इस ने मुझे मस्त बिना अरक व सुबू रहना
महोब्बत ही से पाया है उपचार रोगी देशों ने
जगाया है अपने निद्रारत भाग्य को देशों ने

अनुराग का अनकन्टार परदेसी वन भी, वतन भी है
यह उजाड कारागार भी, नीड भी, उपवन भी है

प्रेम ही वह गन्तव्य है, जो गन्तव्य भी, मरुभूमि भी है
अनुरणन भी, कारवां भी, पथप्रदर्शक, लुटाहा भी है

रोग कहते हैं सब इस को यह है लेकिन रोग ऐसा
छुपा जिस में गगन-प्राचीन चक्र का उपचार भी है

हृदय जलाना वास्तव में है सिरापद दीप्तिमान् होना
पतंग यह यदि दीप्त है, सभा-दीप भी श्रीयुक्त है

वही एक मात्र अभिराम है, दिखा देता है प्रत्येक तत्व में
यह शीरीन् भी है मानो, बेस्तूँ भी, शैल-भंजक भी

उजाडा धर्म और जाति के दुराभास ने समुदायों को
मेरे देशवासियों के दिल में है कुछ चिन्ता देश की भी?

उपदेश मौनत्व का देता है, पीडा-वृत्तान्त का विस्तार
नहीं तो जिह्वा भी है मेरे मुख में, व्यक्त करने का धैर्य भी है

"नमी गरदीद कोता रिशता-ए-मानी रिहा करदम
हकायत बूद बे-पायाँ, ब-खामोशी अदा करदम"

“अन्त हो नहीं सकता था संवाद का सिलसिला
प्रसंग के तथ्य विस्तृत थे, मौन हो के व्यक्त किए”

22

چلی چلی رے پتنگ میری چلی رے۔۔۔
چلی چلی رے پتنگ میری چلی رے۔۔۔
چلی بادلوں کے پار، ہو کے ڑور پہ سوار
ساری دنیا یہ دیکھ دیکھ جلی رے۔۔۔

चली चली रे पतंग मेरी चली रे...
चली चली रे पतंग मेरी चली रे...
चली बादलों के पार हो के डोर पे सवार
सारी दुनिया यह देख देख जली रे...
https://www.youtube.com/watch?v=z8Lzh3U4dEQ

23

دل ہمارے یادِ عہدِ رفتہ سے خالی نہیں
اپنے شاہوں کو یہ امت بھولنے والی نہیں
اشک باری کے بہانے ہیں یہ اجڑے بام و در
گریۂ پیہم سے بینا ہے ہماری چشمِ تر
دہر کو دیتے ہیں موتی دیدۂ گریاں سے ہم
آخری بادل ہیں اک گزرے ہوئے طوفاں کے ہم

ہیں ابھی صد ہا گہر اس ابر کی آغوش میں
برق ابھی باقی ہے اس سینۂ خاموش میں
وادیٔ گل، خاکِ صحرا کو بنا سکتا ہے یہ
خواب سے امیدِ دہقاں کو جگا سکتا ہے یہ

दिल हमारे विगत युग के स्मरण से शून्य नहीं
अपने सम्राटों को यह समाज भूलने वाला नहीं
अश्रुपात के बहाने हैं यह उजड़े महल
निरन्तर आँसुओं से द्रष्टा हैं हमारे चक्षु तरल
जगत को देते हैं मोती आँसू भरी आँखों के हम
अंतिम मेघ हैं इक बीते हुए तूफान के हम
हैं अभी सैंकडों मणि इस मेघ के आगोश में
इस मौन वक्ष में अभी तडित शेष है
पुष्प घाटी, मरुभूमि की धूल को बना सकती है यह
स्वप्न से कृषक की आशा को जगा सकता है यह
24

نہیں ہے ناامید اقبال اپنی کشتِ ویراں سے
ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی

नहीं निराश है इकबाल अपने उजाड खेत से
तरल हो ज़रा तो यह मिट्टी बहुत उपजाऊ है साक़ी

25

سورج کے لہو میں لتھڑی ہوئی وہ شام ہے اب تک یاد مجھے
چاہت کے سنہرے خوابوں کا انجام ہے اب تک یاد مجھے

اس شام مجھے معلوم ہوا کھیتوں کی طرح اس دنیا میں
سہمی ہوئی دوشیزاؤں کی مسکان بھی بیچی جاتی ہے

اس شام مجھے معلوم ہوا اس کارگہِ زرداری میں
دو بھولی بھالی روحوں کی پہچان بھی بیچی جاتی ہے

اس شام مجھے معلوم ہوا جب باپ کی کھیتی چھن جائے
ممتا کے سنہرے خوابوں کی انمول نشانی بکتی ہے

اس شام مجھے معلوم ہوا جب بھائی جنگ میں کم آئیں
سرمائے کے قحبہ خانے میں بہنوں کی جوانی بکتی ہے۔۔۔۔۔

مجبور ہوں میں ،مجبور ہو تم ،مجبور یہ دنیا ساری ہے
تن کا دکھ من پر بھاری ہے
اس دور میں جینے کی قیمت یا دار و رسن یا خواری ہے۔۔۔۔۔

جینے کو جیۓ جاتے ہیں مگر سانسوں میں چتائیں جلتی ہیں
خاموش وفائیں جلتی ہیں
سنگین حقائق زاروں میں، خوابوں کی ردائیں جلتی ہیں

سورج کے لہو میں لتھڑی ہوئی وہ شام ہے اب تک یاد مجھے
چاہت کے سنہرے خوابوں کا انجام ہے اب تک یاد مجھے

بہت دنوں سے ہے یہ مشغلہ سیاست کا
کہ جب جوان ہوں بچے تو قتل ہو جائیں
بہت دنوں سے یہ ہے خبط حکمرانوں کا
کہ دور دور کے ملکوں میں قحط بو جائیں

بہت دنوں سے جوانی خواب ویراں ہیں
بہت دنوں سے محبت پناہ ڈھونڈتی ہے
بہت دنوں سے ستم دیدہ شاہراہوں میں
نگار زیست کی عصمت پناہ ڈھونڈتی ہے

Hindi and Urdu can hear the full poem at:
https://www.youtube.com/watch?v=ALeTBxtRrQI

सूरज के लहू में लिथडी हुई वह शाम है अब तक याद मुझे
चाहत के सुनहरे सपनों का परिणाम अब तक याद मुझे

उस शाम मुझे मालूम हुआ खेतों की तरह इस संसार में
सहमी हुई युवतियों की मुस्कान भी बेची जाती है

उस शाम मुझे मालूम हुआ इस पूँजीवादी उद्यम में
दो भोलीभाली आत्माओं की पहचान भी बेची जाती है

उस शाम मुझे मालूम हुआ जब बाप की खेती छिन जाए
ममता के सुनहरे स्वप्नों की अनमोल निशानी बिकती है

उस शाम मुझे मालूम हुआ जब भाई युद्ध में बध होवे
पूंजी के वेश्यालय में बहनों की जवानी बिकती है .....

विवश हूँ मैं, मजबूर हो तुम, विवश यह दुनिया सारी है
तन का दुख मन पर भारी है
इस युग में जीने का मूल्य या फाँसी है या दुर्दशा है .....

जीने को जिये जाते हैं मगर साँसों में चिताएँ जलती हैं
मौन वफायें जलती हैं
गंभीर वास्तविकताओं में, सपनों की रिदाएँ जलती हैं

सूरज के लहू में लिथडी हुई वह शाम है अब तक याद मुझे
चाहत के सुनहरे सपनों का परिणाम अब तक याद मुझे

बहुत दिनों से है यह व्यवसाय राजनीति का
जब जवान हूँ बच्चे तो वध हो जाएँ
बहुत दिनों से है यह उन्माद शासकों को
कि दूर दूर के देशों में अकाल बो जाएँ

बहुत दिनों से यौवन के स्वप्न उजाड हैं
बहुत दिनों से मोहब्बत शरण ढूँढती है
बहुत दिनों से अत्याचारपूर्ण राजमार्गों में
जीवन-सुन्दरी की गरिमा शरण ढूँढती है

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گیت گایا پتھروں نے۔۔۔۔

गीत गाया पथरों ने....

[The full song for the Hindi and Urdu readers is at:
https://www.youtube.com/watch?v=15r7nhHmFQQ and
https://www.youtube.com/watch?v=4INDBRQVtuM]

27

جس دھج سے کوئی مقتل میں گیا، وہ شان سلامت رہتی ہے
یہ جان تو آنی جانی ہے، اس جاں کی تو کوئی بات نہیں
میدانِ وفا دربار نہیں یاں نام و نسب کی پوچھ کہاں
عاشق تو کسی کا نام نہیں، کچھ عشق کسی کی ذات نہیں
گر بازی عشق کی بازی ہے جو چاہو لگا دو ڈر کیسا
گر جیت گئے تو کیا کہنا، ہارے بھی تو بازی مات نہیں

پھر ایک بار
گر بازی عشق کی بازی ہے جو چاہو لگا دو ڈر کیسا
گر جیت گئے تو کیا کہنا، ہارے بھی تو بازی مات نہیں

जिस लावण्य से कोई फांसी-स्थल में गया, वह शोभा विद्यमान रहती है
यह जान तो आनी जानी जानी है, इस जान की तो कोई बात नहीं
वफ़ा का मैदान दरबार नहीं, यहाँ नाम, प्रतिष्ठा की पूछ कहाँ
प्रेमी तो किसी का नाम नहीं, कुछ इश्क किसी का व्यक्तित्व नहीं
यदि बाज़ी इश्क की बाज़ी है, जो चाहो लगा दो डर कैसा
यदि जीत गए तो क्या कहना, हारे भी तो बाज़ी मात नहीं

यदि बाज़ी इश्क की बाज़ी है, जो चाहो लगा दो डर कैसा
यदि जीत गए तो क्या कहना, हारे भी तो बाज़ी मात नहीं

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یک بین تری نظر صفتِ عاشقانِ راز
میری نگاہ مایۂ آشوبِ امتیاز
کعبے میں، بتکدے میں ہے یکساں تری ضیا
میں امتیازِ دیر و حرم میں پھنسا ہوا
ہے شان آہ کی ترے دودِ سیاہ میں
پوشیدہ کوئی دل ہے تری جلوہ گاہ میں

एक समान तेरी दृष्टि, रहस्य-प्रेमियों की तरह
मेरी निगाह भेदभाव जन्माने का कारण
काबे में, देवालय में है एक समान तेरा प्रकाश
मैं मस्जिद मन्दिर के विवाद में फंसा हुआ
है शान आह की तेरे काले धुवें में
गुप्त हृदय है कोई तेरे ज्योतिस्थल में

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کانوں پہ ہو نہ میرے دیر و حرم کا احساں
روزن ہی جھونپڑی کا مجھ کو سحر نما ہو

कर्णों पे हो न मेरे मन्दिर मस्जिद की कृपा
झरोख ही झोंपडी का मुझ को प्रभात सूचक हो

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مجھے روکے گا تو اے ناخدا کیا غرق ہونے سے
کہ جن کو ڈوبنا ہو، ڈوب جاتے ہیں سفینوں میں

मुझे हे नाविक तू रोकेगा क्या आप्लावन होने से
कि जिन को डूबना होता है डूब जाते हैं पोतों में

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حجابِ فتنہ پرور اب اٹھائے گی تو بہتر ہے
خود اپنے حُسن کو پردہ بنائے گی تو بہتر ہے

تری نیچی نظر خود تیری عصمت کی محافظ ہے
تو اس نشتر کی تیزی آزمائے گی تو بہتر ہے

تری چینِ جبیں خود اک سزا قانونِ فطرت میں
اسی شمشیر سے کارِ سزا لے گی تو بہتر ہے

یہ تیرا زرد رخ، یہ خشک لب، یہ وہم، یہ وحشت

تو اپنے سر سے یہ بادل ہٹائے گی تو بہتر ہے
دلِ مجروح کو مجروح تر کرنے سے کیا حاصل؟
تو آنسو پونچھ کر اب مسکرائے گی تو بہتر ہے

ترے زیرِ نگیں گھر ہو، محل ہو، قصر ہو، کچھ ہو
میں یہ کہتا ہوں تو ارض و سما لے گی تو بہتر ہے

اگر خلوت میں تو نے سر اٹھایا بھی تو کیا حاصل؟
بھری محفل میں آ کر سر اٹھائے گی تو بہتر ہے

ترے ماتھے کا ٹیکا مرد کی قسمت کا تارا ہے
اگر تو سازِ بیداری اٹھائے گی تو بہتر ہے

عیاں ہے دشمنوں کے خنجروں پر خون کے دھبے
انہیں تو رنگِ عارض سے ملائے گی تو بہتر ہے

سنانیں کھینچ لی ہیں سر پھرے باغی جوانوں نے

تو سامانِ جراحت اب اٹھائے گی تو بہتر ہے
ترے ماتھے پہ یہ آنچل بہت ہی خوب ہے لیکن
تو اس آنچل سے اک پرچم بنائے گی تو بہتر ہے

विवाद-पोषक हिजाब अब उठाएगी तो बेहतर है
खुद अपने हुसन को आवरण बनाएगी तो बेहतर है

तेरी नीची नज़र खुद तेरी गरिमा की रक्षक है
तो इस वाण की तेज़ी आज़माएगी तो बेहतर है

तेरी चढी हुई भौं स्वयं दण्ड है अजा के नियमों में
इसी ऋष्टि से तू दण्ड देगी तो बेहतर है

यह तेरा पीला मुख, यह सूखे होंठ, यह भय, यह त्रास
तो अपने सिर से यह बादल हटाएगी तो बेहतर है

आहत दिल को घायलतर करने से क्या हासिल?
तो आंसू पोंछ कर अब मुस्कुराएगी, तो बेहतर है

तेरी देखरेख में घर हो, भवन हो, राजमहल हो, कुछ हो
मैं यह कहता हूं तू विश्व लेगी तो बेहतर है

अगर एकांत में तू ने सिर उठाया भी तो क्या प्रतिफल?
भरी महफिल में आकर सिर उठाएगी तो बेहतर है

तेरे माथे का टीका मर्द की किस्मत का तारा है
अगर तू जागरूकता का वाद्ययंत्र उठाएगी तो बेहतर है

स्पष्ट है दुश्मनों के खनजरों पर खून के धब्बे
उन्हें तू गालों के रंग से मिलाएगी तो बेहतर है

भालें खींच ली हैं अवज्ञाकारी विद्रोही जवानों ने
तू औषध-सामग्री अब उठाएगी तो बेहतर है

तेरे माथे पे यह आँचल बहुत ही ख़ूब है लेकिन
तू इस आँचल से इक परचम बनाएगी तो बेहतर है

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