

INTERVIEW

KASHMIR MOVEMENT: NOT JEHAD BUT MISCHIEF

We reproduce below the excerpts of an interview with Haider Farooq Maududi, son of a great religious scholars of the subcontinent and founder of the Jamaat-e-Islami, Maulana Syed Abul Ala Maududi. This interview was published in a monthly from Lahore, Dewar-e-Shahr, in August 1998.

The Kashmiri Muslims' Sufferings

Q: *In what connection did you visit India and who all did you meet and what all did you discuss?*

Ans: I met a cross-section of leaders and people, including some Kashmiri leaders. I told them that during the last fifty years, India and Pakistan have witnessed three wars between themselves and therefore, we must find a solution to the Kashmir dispute. Kashmiri Muslims should get their rights at par with rest of the Indian Muslims. I told the Kashmiri leaders that the youth of Kashmir is getting wiped out in this battle. Muslims are suffering in every respect - educationally, economically and otherwise also. You should talk to the Indian government and impress upon them about your rights and demands, lawfully and constitutionally.

The Jihad Angle

Q: *You are talking of legal, educational, economic rights when Jihad is being fought in Kashmir.*

Ans: What kind of a Jihad is being fought in Kashmir? You have no knowledge and hence cannot differentiate between Jihad and mischief. In the name of Jihad there is bloodshed. Leave alone Jihad you cannot even call it revolt or rebellion. One must have the knowledge and understanding of Fiqah (Islamic jurisprudence). A revolt too is permissible only when you are ninety percent sure of its success and here there has been no success for the past half a century.

Q: *But your father – Maulana Abdul Aala Maududi's party calls it Jihad?*

Ans: It is no more my father's party now, but Qazi Hussain's or I don't know whose party is it. My father had categorically refused to accept any fight on Kashmir as a Jihad. How can it be (called) Jihad now?

Q: *Did Maulana Maududi not accept Jihad-e-Kashmir?*

Ans: Maulana Maududi, even when Qaid-e-Azam was alive, had made it clear and a proper interview was published on this issue on August 8th, 1948. This interview he gave to a correspondent of Islamic News Service. The interview lasted for many hours.

Q: *What did he say in this interview?*

Ans: So long as Pakistan government has a treaty with India, it is not appropriate for Pakistan, in the light of Quran and Sharia, to fight against the Indian army in Kashmir.

Q: *Kashmiris are fighting for their right i.e., Right of self-determination which India never accorded them. The Britishers gave Kashmir to India in a fraudulent way. Don't you think Nehru, Mountbatten and Radcliffe cheated the Kashmiris?*

Ans: To answer this question I wish to repeat what Maulana Maududi said in a discourse published in Jamaat Islami's bi-weekly, *Kouser* (Lahore) on August 17th, 1948. At that time Mohd. Ali Jinnah was the Governor General of Pakistan. Maulana said: "Whatever confusion and complexity is there on Kashmir issue is the result of series of mistakes of our leaders. On the discussion of princely states, they consented ambiguously and did not make it absolutely clear that the inclusion of any princely state into a Union would be decided by its inhabitants and not by the ruler of the state. Interestingly, our very own leaders opposed this idea. The border demarcation was left to Mountbatten and Radcliffe and, in fact, they consented to their condition and gave it in writing beforehand that whatever border demarcation is agreed upon will be accepted by them. This resulted in Gurdaspur's inclusion into the Indian union and Kashmir's Hindu ruler found a way out to become a part of India. Then they entered into an agreement to restore relationship with Kashmir.

These leaders were mute spectators when Muslims of Jammu and Poonch were subjected to oppression and tyranny. Also when Kashmir acceded to the Indian Union and Indian armed forces landed in Kashmir, these leaders issued customary statements and nothing beyond that. The situation now was like this: while on the one hand Indian armed forces were bent on resolving Kashmir issue on gun point, on the other hand, they threatened to usurp the state of Hyderabad. Pakistan, just besides taking up the Kashmir issue in UN did nothing else. All this was the result of the weaknesses of our leaders. To overcome these weaknesses and the consequences thereof, the remedy is not to do un-Islamic acts and negate what our leaders had accepted and indulge in such belligerent activities, which, as far as my knowledge goes, is not permissible according to Sharia".

Indo-Pak Relations

Q: *We have been at loggerheads with India from day one? What treaty do we have with India that makes it un-Islamic and against Quran for Pakistan nationals to fight in Kashmir?*

Ans: Again I would like to quote Maulana Maududi. He said, "I am of the opinion that the birth of India and Pakistan was the result of a treaty which both Muslims and Hindus had agreed upon. The treaty itself envisaged that both the countries are not each other's enemy and are not at war with each other but are in peaceful agreement on the discussion of the future of both the countries. Subsequently, diplomatic relations were established between the two countries. Such diplomatic relationship itself indicates that the state of war does not exist (between the two countries). The subsequent agreements were on refugees, kidnapped women and on currency. All these agreements point to the fact that the state of war is not there. No country would enter into any kind of an agreement on trade and economic matters with another country if it thinks it is at war with that country".

After this, in April 1948, there was the Calcutta agreement. Here, among other mutual understandings on various issues, it was agreed upon that both the countries would instruct their respective media not to publish any material, which might give an impression that war was inevitable between the two countries. This clearly shows that both the countries had made mutual peace and wished to continue the same.

Maulana had said: “My understanding is that such a treaty does exist between the two countries in the presence of which, according to Sharia, we cannot wage any action against India... I wish to make one more thing clear that making or breaking of treaties is neither the job of media nor of individual leaders, or of preachers and orators but solely that of the government. If the treaty has ceased to exist or was never there then it is the job of the government of Pakistan to say so in categorical terms. Today if the government of Pakistan announces its difficulty then I will admit that the Sharia position is not the same as stated earlier and we are at liberty to wage war”.

When Maulana was asked that there is no agreement on Kashmir, his reply was: “It is absolutely wrong to say that there is no agreement on Kashmir. In the partition agreement the princely states were given to right to accede to any of the two unions or remain independent. In the light of this we assert that Junagarh was part of Pakistan and India carried out aggression. Again on this very argument we support the right of independence of Hyderabad. Now how can we say that there was no treaty, whatsoever, on Kashmir? We certainly can claim that the state was forced to accede to the Indian union against the wishes of Kashmiri masses and therefore we do not accept such inclusion. Again to lay this claim we have only amicably or openly send our armed forces to Kashmir, the way Indian forces landed in Junagarh. Any third way is not an honest and truthful way but an immoral way, as is being practised in the west. If you wish to opt for this way – do that, but don’t drag Islam into this”.

The Factory of Martyrs

Q. *Jamaat Islami spends loads of money and has given innumerable sacrifices in Jihad-e-Kashmir?*

Ans: Yes, for every martyr they get Rs. 60,000. Some of this sum is given to the survivor of the martyrs and the rest is pocketed (by the party). This is like a factory, producing martyrs. They martyr someone else’s children and pocket the money. Look at the Irony. None of the children of Qazi Hussain had died in Jihad-e-Afghanistan or Jihad-e-Kashmir; instead, one of them is leading a luxurious life in America. They only know how to kill others’ near and dear ones....

Q: *How do Indian Muslims receive Jihad-e-Kashmir. What is their viewpoint?*

Ans: Indian Muslims have absolutely nothing to do with this. It is confined to Kashmir only.

Q: *But in Kashmir, Muslims are getting killed and as Muslims, it must be painful to them?*

Ans: How many people die in Karachi? Are you concerned? Have you stopped eating? How many people mourned the separation of East Pakistan? In fact, delicacies were cooked that 'hungry' Bengalis have finally got lost....

**Courtesy: Jabroot
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