



# मिलचार

Price: Rs. 20/-

Website: www.milchar.com ~ E.Mail: editormilchar@yahoo.co.in

Vol. III, No. 3

' Official Organ of KPA, Mumbai'

May-June 2006

## JUSTICE FOR PRIYADARSHANI MATTOO



Priyadarshani Mattoo, a young daughter of the community, a musician and a bright lawyer was brutally raped and murdered on 23rd January 1996 in Delhi. The accused was acquitted. The Judge wrote: **“Though I know he is the man who committed the crime, I acquit him, giving him the benefit of doubt.”**

The case is now pending in Delhi High Court waiting its turn. Only the Chief Justice of India can bring the case forward if he believes it is of importance to people.

Are you ready to give her justice ?

**23rd July is Priyadarshani's Birth-anniversary.**

**'justice4priyadarshani'** is organising a **Mass Rally** and a **War Cry for Justice** in the heart of Delhi on this date.

One Demand - Let Justice Be Delivered Immediately.

**Let us show Priyadarshani's parents that we are with them.**

**Join the Mass Rally at  
India Gate on Sunday, 23rd July at 4.30 pm.**



Project **ZAAAN**: Website : [www.zaan.net](http://www.zaan.net)

E-mail: [projectzaan@yahoo.co.in](mailto:projectzaan@yahoo.co.in)



*Message from the President - M.L.Mattoo*

## Between Ourselves



amaskar. March ending, AIKS held their Executive Body's elections, wherein Shri M.K.Kaw was re-elected as the President of this august body. Other members of the Committee, is a long list, however Shibhan Dudha has taken over as General Secretary and Political Advisor.

I happened to go to Jammu and visit as usual all the 4 Camps namely Muthi, Purkhoo, Mishriwala and Nagrota. At Nagrota School, a water cooler has been provided by Smt. Susheela Dhar Charitable Trust through Kashmiri Pandits' Association, Mumbai. Our thanks to Shri Girdharilal Dhar and

other trustees for this noble work. A couple of patients with terminal diseases and an accident patient with vertebra column fracture were handed over chaques on behalf of KPA.

Shri Deepak Ganju, President, Kashmir Overseas Association happened to visit India. He made a call to me for a meeting. However, his halt being very short and 29th March 2006 being a working day, I invited him to my residence. During his couple of hours with me, we had lot of discussion on various activities of both the organisations and their working

in close cooperation in the field of aid to sick and disabled, destitutes and to those Have-nots. Later, it was a coincidence that we again met at AIKS office and discussion took place between Shri Ganju and the AIKS Executive.



***On 18th June, 2006, Jawaharlal Nehru Seva Sadan: Kashmiri Pandits' Association, Mumbai took over the charge of Jawaharlal Nehru Seva Sadan.***

On 18th June, 2006, KPA President along with the General Secretary Shri S.P.Kachru took over the charge of Jawaharlal Nehru Seva Sadan files of **a c c o u n t s**, Correspondence and some important documents from Shri Autar Kishen Munshi, the President of

JNSS. Physical possession of assets, moveable and immoveable at Cheetah Camp will be taken over on another convenient date. Details of all important documents including 7 FDs with HDFC will be published in the next issue of Milchar. We thank the previous management of JNSS for doing the job excellently and maintaining the records perfectly. For the present, the new Committee of JNSS has been nominated, comprising the following:

1. Shri M.L.Mattoo - President
2. Shri J.L.Kak - Vice President



























“Donating the land was my Karma. Properly utilizing the land is his Karma. I have done my Karma and I am no longer bothered with what happens to it.”

Being an activist myself, I remember numerous instances when I had to explain the full accounting processes maintained by our organization before a Batta would donate a hundred rupees. I can't forget the number of trips we would be forced to make for receiving a donation of just fifty rupees. I can't also forget the embarrassing moments, my family and also that of my other colleagues had to face when some people would shamelessly link our personal little fortunes, which are still pittance when compared to what we lost back home, to the siphoned away public money or to the foreign donations. It is then I realize the greatness of Late Sh. T.N. Saraf.

Today, different organizations are vying with each other to honour the distinguished personalities of the community. This is really commendable as earlier our “Batta Tainth” would prevent us from recognizing the contributions of our community men. We have definitely progressed in that direction and will honour many personalities in future. People like T.N.Saraf will, however, continue performing, living and dying in oblivion away from community's glare. There will be no rewards or recognition for them and they will be happy for that. For, the acts of people, like Late. Sh T.N.Saraf, are hardly subservient to any public recognition.



**Reaching Out** ... From Page 8

to accept as his own death is assured, so the continued welfare of the human race pales into insignificance. In it's final consequence, the fate of all could therefore fall into the hands of a single individual, for what temptation could be greater than that of becoming victor over all others as the vanquished ? Having said so, who would debate our genetic exclusivity of claiming to know all, the subject, nuances or numbers notwithstanding. Throughout the history, the communities have produced institutions in order to respond to social needs, needs for protection, needs for mutual defense, needs for religious & spiritual expression, needs for knowledge & learning which eventually led to prosperity of several kinds. If we were to exercise our nostalgic recall, we would have our hallmark heritage, high-minded humility, humble beginnings, hymns, hill-tops etc. etc. springing forth and indeed that may help check the decline setting in our midst & hence merit reconsideration of our present day thinking. Till then, it may be a self indulgent pleasure to believe that since God helps those who help themselves, serving an individual's self interest is divine !



**Biradari news, articles etc.  
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*English Poetry - Dr. K.L.Chowdhury*

**1. REVISITING MY HOMELAND**

No, this can not be my homeland,  
not this unfamiliar landscape  
not these lanes and bye lanes,  
smells so different, sights so strange-  
no ducks scavenging the drains  
no cackling poultry in the corners  
scratching the earth for grains.

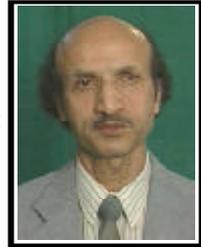
What is this heap of rubble and ruin  
where my little house once stood,  
and these monsters that surround it now,  
eating into land, space and sky,  
their fence walls so high  
you can not see your neighbors across,  
their iron doors like prison gates?

Where is the public tap  
in the corner outside my home,  
and the neighboring maids  
that queued for pails of water,  
and held a sheet of cloth for each other  
as a screen for passers bye  
while they undressed in haste  
and, unabashedly naked,  
helped themselves to jugs of water.  
to take turns for a morning shower.

And what has become of my lawn  
where children played hide and seek  
behind jasmine bushes and almond trees  
and rolled merrily on the green turf  
now laid to waste,  
and a haven for the creatures of the night.

Oh where is the Nale' Me'ar  
that flanked my backyard  
from where we slid down the slope  
for a dip now and then,  
and walked along her banks  
keeping pace with the oarsmen

that ferried fair-skinned  
tourists  
while we treated them to  
that folk rhyme:  
'me`m, sahab, salaam,  
pate` pate` gulam.'



On this asphalted road  
where the canal used to be  
I find automobiles speeding bye  
where boats once sailed daintily  
hawking greens and flowers,  
fresh as fresh can be.

The gentle cadence of the oars  
that pushed the boats upstream  
now yielding in helpless abandon  
to clouds of dust and fumes,  
and the roar of machinery.

Gone is the arch bridge across the canal,  
a grand mosaic of stone and brick  
on whose parapet walls  
we sat till late hours,  
watching the crows, flock after flock,  
flying across endlessly,  
cawing all the way,  
coming home to roost  
on tree tops and house roofs,  
the sky a black canopy.

Alas the high risers have swallowed the sky,  
the majestic chinars and the proud poplars  
seem but a memory and the birds,  
oh the birds driven into exile like me!

And as I walk along  
through this changed topography  
I see a bustling colony  
where the almond orchards used to be,  
the buildings inching inexorably









*From the pages of history - Dr. Satish Ganjoo*

## Satanic Holocaust of Kashmiri Pandits - 2

**S**hahmir's influence increased tremendously and he further strengthened his position by entering into matrimonial relations with the powerful nobles in Kashmir. A subversive struggle was born between the tolerant Hinduism and the militant Islam.

In AD 1339, after defeating Kota Rani by a foul strategem and procuring her death, Shahmir ascended the throne of Kashmir under the name of Sultan Shamas-ud-Din (The Light of the Religion - Islam). He got khutaba read and the coins struck to his name. Islam became the court religion. Shahmir became the legitimate author and architect of Muslim rule in Kashmir. With the establishment of the new regime Muslim missionaries, preachers, sayyids and saints penetrated into the Valley. Sayyid Jalal-ud-Din, Sayyid Taj-ud-Din, Sayyid Hussain Simnani, Sayyid Masud and Sayyid Yusuf came to Kashmir to avoid the intended massacre by Timur. Mir Sayyid Ali Hamadani (Shah Hamadan) entered Kashmir with 700 Sayyids; and, his son, Mir Muhammad Hamadani, with 300 more. They endured in the Valley under royal protection and disseminated the message of Islam. This naturally

caused animosity among the Brahmins and resulted in frail rebellion during the reign of Shihab-ud-Din (AD 1354-1373). In



order to break the upheaval among the Hindus and to make them prostrate, the Sultan turned his attention towards their temples. All the temples in Srinagar, including the one at Bijbehara, were wrecked to terrorize the poor Kashmiri Pandits. It seems that by this time, the sultans of Kashmir were perfectly islamized as a result of their contacts, interactions and intercourses with the Sayyids. These Sayyids came here as absconders in search of safe harbours, but manoeuvred the events for their own cause and fanatic iconoclastic zeal. The Hindus began to feel deserted and alienated in their own land. To consolidate their rule, sultans institutionalized the "policy of extermination" to eradicate all traces of Hinduism in any form.

However, the Kashmiri Pandits stuck to their own religion and traditions, ignoring the atrocities, barbarism and cruelties of the privileged ruling class. But there were many from other castes who, either by conviction or in order to gain royal favour, embraced

***In this article, the author, Dr. Satish Ganjoo has detailed the systematic and satanic holocaust of Kashmiri Pandits over a period spanning centuries. The write-up is being carried in Milchar in instalments.***



feypkj മരണശിക്ഷയ്ക്കു വിധിക്കപ്പെട്ടവർക്കു മറ്റൊരു മാർഗ്ഗം

advised him to desist from the slaughter of Brahmans and told him to impose Jazia (religious tax) instead of death upon them. All the Hindu books of learning were collected and thrown into Dal Lake and were buried beneath stones and earth.” Sikandar issued orders that no man should wear the tilak mark on his forehead and no woman be allowed to perform sati. He also insisted on breaking and melting of all the gold and silver idols of gods and coin the metal into money. An attempt was made to destroy the caste of the Aryan Saraswat Brahmans by force and those who resisted were subject to heavy fines. Farishta says, “Many of the Brahmans,

number of people, to whom these thirteen maunds of sacred threads belonged, might have been tremendously colossal. A mammoth number of the Saraswat Pandits also went into exile, causing the first disastrous mass exodus of the community. When Suha Bhatt- the convert, came to know that many Brahmans were leaving Kashmir, he tried to check their exodus and ordered the frontier guards not to allow any one to cross the borders. The unfortunate Pandits caught while crossing the border were awarded severe punishments. Even the converts were required to pay jazia as they were suspected of secretly

***Many of the Brahmans, rather than abandon their religion or their county, poisoned themselves; some emigrated from their native homes, while a few escaped the evil of banishment by becoming Muhammedans”.***

rather than abandon their religion or their county, poisoned themselves; some emigrated from their native homes, while a few escaped the evil of banishment by becoming Muhammedans”. To strictly enforce the Nizam-i-Mustaffa, Sikandar established the office of Shaikh-ul-Islam.

According to W.R. Lawrence, the Aryan Saraswat Brahmans of Kashmir were given three choices - death, conversion or exile. “Many fled, many were converted and many were killed, and it is said that this thorough monarch (Sikandar) burnt seven maunds of sacred threads of the murdered Brahmans”. As for the statements of Hassan and Lawrence, six maunds of sacred threads of converts and seven maunds of those of murdered Pandits were burnt. The

clinging to their old religion.

Not only Sikandar- the Butshikan, but Suha Bhatta - the convert, also was responsible for this barbarous, murderous and cruel approach towards the mythical Kashmiri Pandits. Jonaraja says, “Suha Bhatta- the convert, after demolishing the temples felt the satisfaction, and with the help of Sayyids, ulema and newly converts tried to destroy the caste of the people... the illustrious Brahmans declared that they would die rather than lose their caste and religion, and Suha Bhatta - the convert, subjected them to a heavy fine, Jazia, because they held to their caste and religion.” There is no parallel of this religious persecution in the history of the subcontinent.

(To be continued)





















## OBITUARY



### **Smt. Kamla Wazir Moti**

With profound grief and sorrow, we inform the sad demise of Smt. Kamla Moti, W/o Shri Som Nath Moti and Daughter of Late Pt. Balbadar Wazir, at her Pune residence on 26th February, 2006. She was a pious noble lady, an embodiment of love and full of hospitality. Her values and ideals will keep guiding us for all times to come. We pray to God Almighty to bestow eternal peace to the departed soul and grant us the strength to bear this sudden grievous loss. Deepest gratitude from Moti and Wazir Parivar to all those who stood by us in the hour of grief and who have conveyed condolences.

### **Grief Stricken :**

#### **Brothers-in-law & their spouses:**

Chuni & Omkar Nath wazir	Prof. Nandlal Wazir
Piyari & Capt. Piyarelal Wazir	Smt. Somawati Wazir
Ratna & Mohan Lal Wazir	Asha & Surinder Wazir
Tosha (Sister) & Dr. Maharaj Kishen Raina	Shyamaji & Makhan Lal Mattoo
Deepaji & Dr. Daya Kishen wazir	Susheela & Brij Mohan Munshi
Veena & Maharaj Kishen Wazir	
Smt. Somawati Raina - Masi (Raina's News Agency, Srinagar)	
Lalita & Roshan Lal Raina (Pune)	
Sri Kishenjoo Kothedar - Mama (Sathu, Barbarshah, Srinagar)	

Editor-in-Chief: P. N. Wali. Printed and Published by C.L.Raina for and on behalf of Kashmiri Pandits' Association (Regd), Kashyap Bhawan, Plot No: 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400 059. Tel: 28504954. Printed at Expressions, 001-B, Pushp Vihar, Shastri Nagar, Vasai Road West 401202. Tel: 2342777. E-mail: expressions\_vasai@yahoo.co.in