

## PREFACE

Dear All

In 1967, I was just 11 years old but I in my own way participated in the agitation. I was also injured in the lathi charge of Police at Regal Chowk and Sathu Sheetalnath. Being associated with the peaceful agitation of KP's, I closely saw my Brothers / Sisters /Elders being injured besides Arson, Looting and Burning of properties of KP's. When the "Wail of the Vale" was published, I kept it to my heart since 1968. In 1990, when I had to flee from Kashmir on my "Yezdi" motorcycle, such type of books were my only belongings. At Ramban, When a traffic Inspector stopped me to check my Driving/ vehicle papers, he was astonished to see only books being in my specially made chambers of my motorcycle specially fabricated to suit my keen trekking / hiking habit. Today, I found it necessary to bring this book into notice of all KP Biradhari as it a part of our systematic persecution history. Documenting this book would not have been possible without the help of **Vikas Goswami** who is well versed with our traditions, Culture & History. I thank him for his valuable technical contribution and restoring the related dilapidated photographs. I dedicate this book in the e-form on the internet in the name of all Martyrs of our community who laid their lives but not their faith.



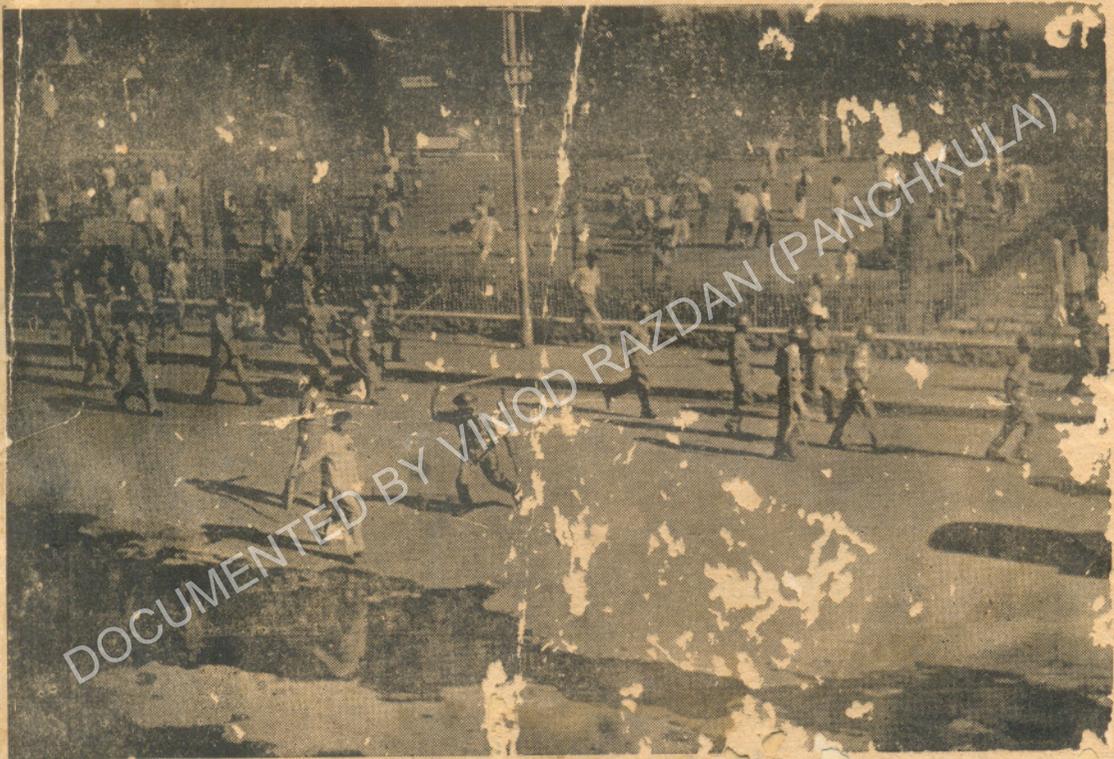
At last I add a few lines “ *Hum laye hai Toofan se Kishtee nikaal ke  
Iss Kaum Ko Rakhna Mere Doston sambhal ke* ”

VINOD RAZDAN  
PANCHKULA

December 07, 2009

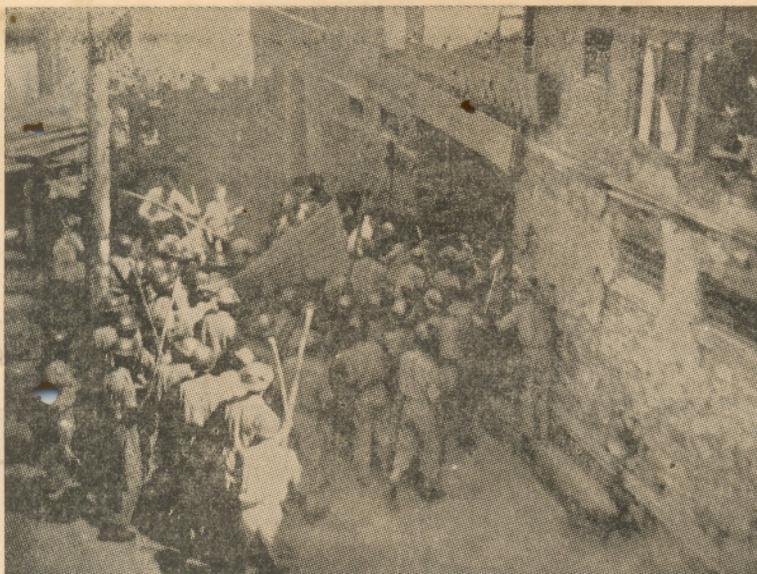
# WAIL OF THE VALE

(KASHMIR STINKS)



POLICE ATROCITIES  
on the Holy Day of August 15th.

KASHMIR HINDU ACTION COMMITTEE  
(SRINAGAR)



Exposition of Police Barbarity at the only exit at Shitalnath.  
"JALLIANWALA BAGH" TRAGEDY REPEATED.



Victims of Tear— Gas Shells

# FOREWORD

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7. EPILOGUE

NOT FIXED

(Any help to the Kashmir sufferers will be appreciated)

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DOCUMENTED BY VINOD KAZDAN (PANCHKULA)

## FOREWORD

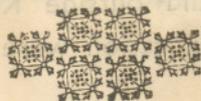
A word in explanation is necessary to the common man who may ask: Why retell a "too" well-know story. The bulletins issued by the All Kashmir Hindu Action Committee could not, in consequence of the repressive circumstances in which the Action Committee Functioned, reach the common man even in Kashmir. In spite of the concern expressed by the people throughout India, the correct facts of the repressive measures adopted by the "Control-room" of the party in power in Kashmir did not find publication. Whatever little objective Press reporting our Satyagrah received outside Kashmir made the Congress Chief of the Jammu & Kashmir Pradesh betray his nervousness over it during the debate in the State Legislature. Even the Chief Minister Mr. G. M. Sadiq often, in his public speeches, both inside and outside Kashmir, criticised the Indian Press for the same reason. We feel that the Kashmir Government's secret fund is paying its dividends, as could be seen recently from the reports of the Press Trust of India.

Human memory is proverbially short. Interested parties have begun to give currency to whispering rumours. Villians of the peace have begun telling the unsophisticated people in Kashmir, and outside as well, that the truth behind the scenes is only known to them. Even during the tenure of the Satyagrah & specially after it communal & political undertones have been ascribed to our Satyagrah by professional politicians. Debates in the State Assembly and speeches of the men in power in Kashmir, and silence of the Congress High-ups outside Kashmir, betrayed different angles of approach to this simple struggle for survival of the minorities in Kashmir. They smelt rats in every word of the Press and the Platform inside and outside Kashmir. Even the Government agencies of Information or communication were nightmares disturbing Syed Mir Qasim & Co.

The very glare of this sad story has made an objective view difficult of the events leading to it and of the happenings during Satyagrah. Sympathisers outside Kashmir, as is evident from their letters, are anxious to know the why and the how of this surprisingly sudden upsurge in Srinagar and its environs. Jammu re-echoed the cry for the survival of the minorities in the Kashmir

Valley and this reverberated elsewhere in India. Timely intervention of the Union Home Minister should have nipped the budding mischief of the professional politicians, but it gave only a dangerous turn to the events as manoeuvred. Had a purposeful man intervened, the minor girl should have been back in the lap of the widowed mother rather than in the embrace of the abductor. There should have been no Satyagrah, no lathi charges, no casualties and deaths, no curfew, no arson, no loot and no murders. And, in the words of a Plebiscite member - of the Jammu & Kashmir Legislature, there should have been nothing like "What Pakistan could not achieve in Kashmir for 20 years, the misguided Chief Minister did it in 20 days." Communal virus has permeated deep into the social veins.

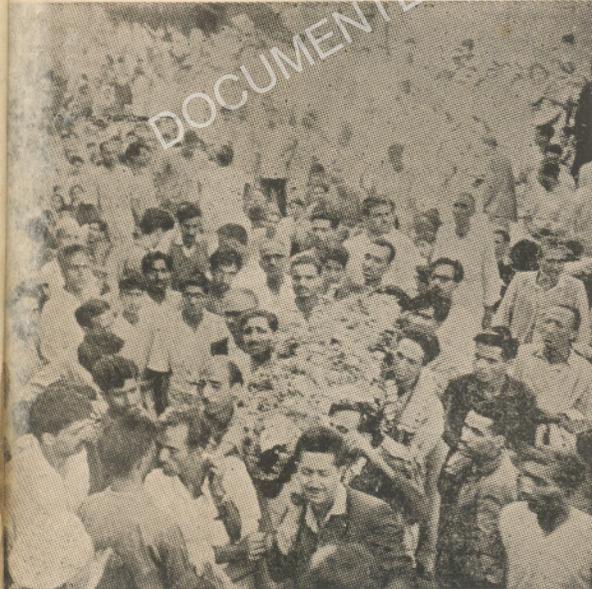
Who can say whether this event is, or is not, a fortunate incident? The lid would not have been off the simmering cauldron of genuine grievances of the minorities in Kashmir. Abduction of the minor girl sparked off the struggle of a new, challenging idea with the old one that has come to stay as the destiny of the minorities in Kashmir i. e. discrimination in the favour of the majority community at the cost of the minority in contravention of the guarantees of the Indian and the State Constitutions.



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**"Shaheed" MAHARAJ KISHEN RAZDAN**  
The victim of 25th August inhuman Police Brutality.



**Funeral Procession of "Shaheed" Maharaj Kishen Razdan**



‘ARTI’ of Lassa Koul Badami, Victim of Krala Khud Lathi charge  
The victim of 1948 August inhuman Police brutality.



“Shaheed” Gopinath Handoo Fatally wounded at Kralakhud

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## "THE UNFORTUNATE EVENT"

One Parmeshwari Handoo, a minor and the only daughter of a destitute Hindu widow of Rainawari, a suburb of Srinagar, was under stress of extreme indigence driven to take up the petty job of a sales girl in the Co-operative Departmental Stores, Srinagar. One Ghulam Rasool Kant worked as a Cashier in the same Stores and received office cash from the Sales Girl, as in other cases, daily at odd hours. During these official contacts he used all nefarious means to pressurise the virgin sales girl. Her cash was occasionally declared short, or the notes were unacceptable, or the coins were counterfeit.

This destitute girl was pressurised in other ways as well e.g. stoppage of her pay for months together and allotment of late duty hours. The poor Girl's home was four miles away from her place of duty and going at late hours from 9 to 10 in the night did the trick for these malicious intriguers.

The Co-operative Departmental stores was started with a Kashmiri Pandit as the Manager. One Shri Ghulam Hassan Qasba, during this period became notorious in consequence of a burglary of nearly one lac of rupees from the Central Co-operative Bank Srinagar while he was the Administrator. Owing to his influence in the Government hierarchy he was rewarded with an increase in his status by promotion to a senior grade and later posted as Manager of the Co-operative Departmental Stores. He took a leading part in siding and abetting Ghulam Rasool Kant Cashier in seducing the pressurised girl. He in his official capacity covered up the embezzlement of Rs. 1,472/- misappropriated by the Cashier during this period. The amount was later refunded by some Tablig Organisation of the majority community through some individual long after Ghulam Rasool Kant had slipped away from service and had been suspended for absence. In this manipulated situation with this background of the characters involved, the minor girl Parmashwari Handoo, was found missing by

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her mother on 3rd August, 1967, when she did not return home. Concerned, the poor mother went to the jurisdictional police station at Rainawari with the report that her daughter, aged 17, was missing from that morning. The abducted girl and the abductor were both traced on August 5, 1967, from a house, not the parental house of Ghulam Rasool Kant, at Wazapora in the interior of the city inhabited by only the members of the majority community. Wazapora besides, is the rendezvous of Pro-Pakistani element and the Islam Tablig Organisation. This Mohalla is in fact the Headquarters of the Head Moulvis of Kashmir, a scion of which family, Moulvi Farvoq, has lately become conspicuous for his anti-Indian activities. As to the citadel in which Parmeshwari Handoo is kept after she was handed over by the Police to the abductor may better be expressed in the words (translated into English) of Mr. Shamim Ahmed Shamim, an M.L.A. of the State Legislature. This statement of Shri Shamim appeared in the "Aayina", a Urdu Weekly, of 31st August, 1967.

" **H** reached an unknown place at dead of night talking to some newspaper Editors and friends. While passing through the dirty lanes at such a late hour, it was difficult for me to guess as to where I was. My companion knocked at a door. A sound from inside was heard asking as to who it was "It is I" "Wait a bit." A man came out after few moments. He talked to my friend for a while in a friendly tone. I guessed that he was telling my companion that it was difficult. On second thoughts he told us to follow him, and we did. We had to pass through many a lane and he led us to the compound of a house. Leaving us there, he went in. He returned after a few minutes, assured us that they will try and asked us to enter the house. Carpets in the room, we entered were suggestive of the owner's position. A chair was in one of the corners and curtains were hanging on the windows. We waited there for half an hour but nobody told us whether we could talk to Parvin Akhtar (Parmishwari Handoo's muslim name) or not. Some time after two young men entered the room and expressed that the matter was complicated. They said her visit is not free of danger and

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your going there is also dangerous. We did not want that whereabouts of Parvin should be known to Police or any stranger. Feeling assured with us, they departed with the promise that they would produce Parvin Akhtar. Sometime after the door opened and a girl with a black 'Burqa' entered the room."

The reader will kindly bear with us for the above digression of the above case. The description is necessary to indicate the criminal organisation behind this seduction case influenced by Tabliq considerations. The abducted girl having been found at Wazapora, strangely enough, she was kept in custody at Maharaj Ganj Police Station, three miles away from the jurisdictional Police Station at Rainawari where the mother had lodged the complaint. The investigation was taken up by the Maharaj Ganj Police Station where the Officer incharge was a Muslim and not by the Rainawari Police Station where the Officer incharge was a Hindu and where the FIR was filed. The girl was later taken to Khanyar Police Station, an intermediary Police unit, between 5th and 6th August. This place is again the headquarters of anti-Indian organisation and a place where not a single Hindu resides. The place was within the easy reach of the abductor and his sympathisers. The repeated protests of the Widowed and bereaved mother for return of her daughter and for investigation by the Rainawari Police Station was disregarded. The girl was kept in Police custody and the abductor was bailed out on the very day of his arrest (Reportedly a relative of the Chief Minister, who is also an M.L.A. was instrumental in this, behind the scenes). The school certificate of age of the girl produced by the mother was surreptitiously ignored and the police took pains to seek support from medical examination of the girl, besides concocting Municipal records to declare her a major, at least about the age of 18. The girl was handed over back to the abductor unlawfully even before the Radiological examination was taken up. Extreme care was taken not to associate any non-muslim in the police investigation. The girl's mother was allowed to meet her for brief intervals in the presence of the Muslim Police officials. Nor was any other Hindu allowed to meet the girl except in presence of the Muslim officials. The investigating police agency appropriated to itself the powers of the Court of

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Law, took its own decision about the age of the girl, and let the abductor go scot free taking away the abducted girl. News went round at the time that the officer incharge of the investigation accompanied the girl to the abductor's residence and was treated to a sumptuous dinner. Agitated over the scandalous performance of the investigating Agency there was spontaneous reaction and resentment among the public in general and this gave birth to the Hindu Action Commlttee. To invite the attention of the Government peaceful satyagrah was decided to be launched. As to how the Government resorted to suppression and repression will be discussed in the chapter following. The issues connected with the abduction case are mentioned here. The Chief Minister G. M. Sadiq speaking in the State Legislative Assembly on August 17, 1967 made the following statement (relevant extracts only reproduced) :



THE Police investigations into this matter have brought to my notice some conclusions which I state below without, in any way, taking a view on them or committing the Government to the veracity of these conclusions since most of them are subject to judicial scrutiny :

- i) A complaint was lodged on 3rd August, 1967, by one Lady Smt. Dhanwati, widow of late Shri Narayan Joo Handoo, with Police Station Rainawari that her daughter Kumari Parmeshwari, aged 17 years, was missing since 11-00 a.m. that day and was suspected to have been abducted for immoral purposes by an employee of the Government Co-operative Departmental Stores, where she was serving as a sales girl. The Police Station Rainawari registered the case under Section 366 RPC and after search by the Investigating Officer, the girl along-with one Ghulam Rasool Kanth against whom the complaint had expressed suspicion were recovered on 5th August 1967 and questioned separately. Smt. Parmeshwari, allegedly stated to the Police that she was a major and had, of her own free will, embraced Islam

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on 20th of July, 1967 and married, again of her free will, one Shri Ghulam Rasool Kanth, on the 28th of July, 1967.

ii The girl is also alleged to have stated that she had given an affidavit before the Second Additional Munsiff on 29th July, 1967, stating therein that she had of her free will embraced Islam and married Shri Ghulam Rasool Kanth.

iii The police sent her to the S. M. H. S. Hospital Sgr. for medical examination on 5th August and a lady doctor after examining her stated 'the girl' appears to be about 20 years of age. For confirmation by X-ray the girl should come on Monday" (7th August, 1967).

iv . . . . . It is reported that same evening the police had Shri Ghulam Rasool Kanth bailed out and on the reported insistence of the girl, restored her to this individual on the 6th August, 1967.

v With regard to the question about the girl's age, the Police investigating agency have reported the following.

a Subsequent to and as suggested in the medical examination of the 5th August, 1967, the opinion of the Radiologist was sought and he is reported to have recorded as follows "I am of the opinion that her age is about 18 years".

b The date of birth of the girl as entered in the admission register of Arya Girls High School where she had studied is reported to be 28th July, 1950 which is also the date entered in the records of the J & K Board of Secondary Education. According to this her age would be 17 years on 28th July, 1967.

c The Municipality records do not show any entry about her birth in

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July, 1950 but there is reportedly an entry regarding the birth of a daughter to Narayan Joo (girl's father) on 30th Jeth Samvat 2004 (about 11th June, 1947).

Doubts have been raised about the correctness of the manner & conclusions reached in these investigations. It may happen that mistakes have been made and I am prepared to have these doubts about the manner of investigations looked into, without prejudice to the judicial proceedings where the conclusions may be subject to scrutiny. It is also alleged, similarly, that a coercive pressure was brought to bear on this girl, while she was serving the Departmental store, over a period of few months. This also will be gone into immediately. I assure all concerned that in case any of these allegations are established, an enquiry, my Government will unhesitatingly take whatever action is indicated by way of redressal."

The Chief Minister has unwittingly confirmed the facts of the case, the guilty performance of the police and at the same time has exposed himself for having the brief for the police. In the Statement it is brought out that Kumari Parmeshwari Handoo allegedly stated to the police that she was a major and has embraced Islam on 20th July, 1967 and married of her free will, one Shri Ghulam Rasool Kanth on 28th July, 1967. One should pity such intelligence which should accept the police story unabashedly, giving out that a minor girl could be converted on 20th July, 1967, married on 28th July, and still after marriage remain with her mother upto 3rd August and continue to be called parmeshwari Handoo in her official records till she was suspended. How absurd ? Conversion in the Jama Masjid, as alleged later, without becoming public, giving an affidavit in the court on 29th without attracting public attention and marriage without living together is a mockery and only fools can believe it. The Chief Minister missed to notice that in his statement he had unwittingly exposed a glaring fact i. e. as to how before radiological confirmation on 7th August, 1967, as medically advised by the Lady Doctor the abducted girl was released on 6th August, 1967 and handed over to the abductor. Was the police

influenced by corruption or by political influences behind the scene or by communal fanaticism or by all these factors. The Chief Minister frankly admitted that mistakes had been made and that he was prepared to have these doubts about the manner of investigations looked into. He also admitted that coercive pressure was brought to bear on the girl while she was serving in the Departmental store. He also assured the State Legislature that this all would be gone into *immediately*. It is now 3 months since he made the statement in the Legislature. His promised immediate action regarding police investigations and coercive pressure in the Departmental store brought on the girl, have yet to be taken.

About this time the Chairman of the J & K Legislative Council wrote a personal letter to the Chief Minister Mr. G. M. Sadiq and in it he wrote:

“**I**N the beginning of the trouble I thought it my duty to give the concerned people the benefit of lead and guidance with the ultimate object of arriving at a settlement of a vexatious and irritating problem honourably and effectively, but a compelling advice from the Congress quarters to dis-associate myself made me, unwillingly though, remain aloof from the entire scene.”

He also suggested that :-

“**N**OW that the case is pending in a Court of law, it would be desirable that the girl is separated from the company of the boy and put at the disposal of some neutral respectable agency till a decision is announced by the court or both girl and the boy in the interest of the public security and peace, be kept under detention separately under proper care and safe custody.”

As to what has actually happened is a sad story. It was at the instance of the Government quarters, specifically the Chief Minister, that the widowed

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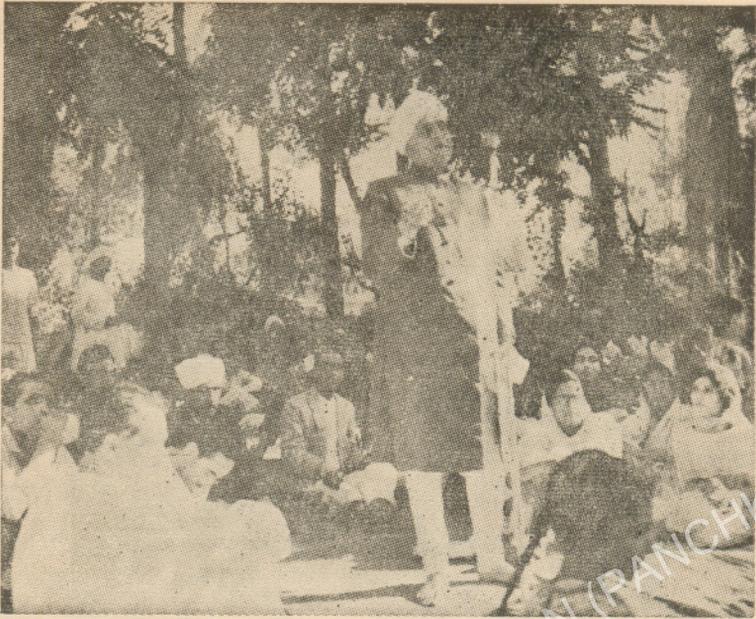
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mother of the abducted girl had moved the court under section 552 R. P. C. to recover her minor daughter. Mr. Y. B. Chavan advised us to wait for the decision of the Court. As to what the Court has done so far gives us a feeling that a man, whether he be in the Police or in the judiciary cannot rise above his communal bias. It is now over three months that the case was taken to the court and has now reached a stage when it is to be taken up to the High Court for the very preliminaries. The virgin abducted girl continues to be in the clasp of the abductor.

In the beginning persons interested from the congress, the state secretariat services and from amongst the Ministers conspired to sabotage and torpedo the court case by approaching certain traitors of the minority community. Luckily, before the mischief could be done, the plot was unearthed and exposed. By this time certain leaders from outside Kashmir and members of the Parliament met the Chief Minister and discussed this vexatious problem with him. He suggested to them that the mother of the abducted girl may file a suit in the court that since the life of her daughter was in danger, she should be kept in the mother's custody pending court's verdict. We never knew that this too was a deceit. The mother accordingly moved an application in the court. On August 24 when the application was posted to be taken up, Srinagar city witnessed tremendous Govt. sponsored demonstrations, the demonstrators comprising Home Guards in civilian clothes and other such agencies. Raising anti-national and pro-sadiq slogans (Abhi abhi khabar aayee, Sadiq Hamara Bhai) the demonstrators who ransacked all the principal chowks and mobbed the court premises, were led and addressed by leading Congress workers like the Block President Khanyar, Vice President Pardesh Youth Congress and Personal Assistant of Syed Mir Qasim, the Chief of the Pradesh Congress Committee. In the court itself it was the public prosecutor who prayed that before the application is taken up, the court should decide about changing the Venue as there was a serious threat to law and order. This criminal case of abduction is in effect becoming a civil suit that may run for years by which time the virgin girl may be a mother.

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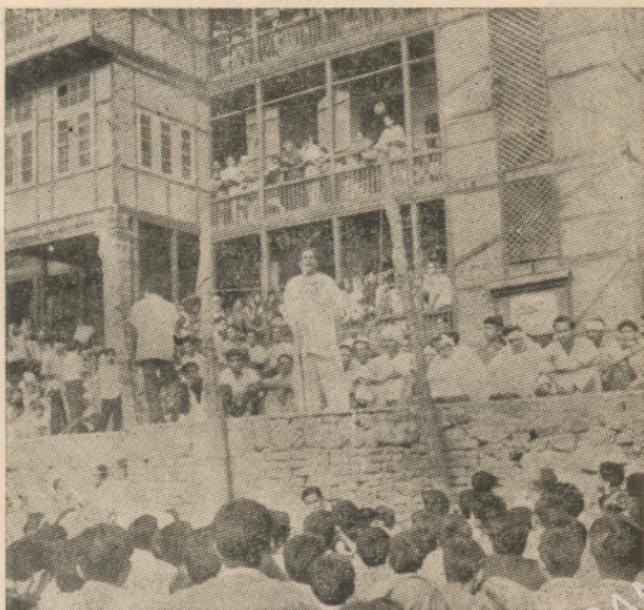
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The President, Kashmir Hindu Action Committee,  
Shri Gopi Kishen addressing a public meeting.



An injured lady undergoing head operation  
at Rattan Rani Hospital.



Shri Premnath Ghasi, Vice President  
Kashmir Hindu Action Committee  
addressing a public meeting.



Police hirelings collecting Stones for pelting  
Shitalnath crowd on 25th august.

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## BLOODY AUGUST 1967

The criminal neglect of the Police Officers, brought by the leaders of the Hindu Action Committee to the notice of the State Congress Cabinet, went unheeded. The Government betrayed its partisan and callous attitude, not expected of a people's representative Government. This sparked off peaceful protest meetings and Satyagrah to attract attention of the Government which drunk with power, resorted to lathi charges, bursting of tear gas and short range shells, stone pelting and firings on non-violent unarmed crowds of women, girls, boys, and men without any offence.

In the earlier stages, the victims of lathi-charges and tear-gas attacks were, under oral instructions of the men at the top, refused admission to the Government Hospital with the purpose of hushing up the results of their brutal atrocities, but a private institution, Rattan Rani Hospital, kept its doors open to these unfortunate victims. All the rooms, wards, varandhas and passages in this Hospital of meagre means were overcrowded with the injured persons of both the sexes. The bleeding wounds of men & women, boys and girls at the Hospital were eloquent witnesses of the atrocities of the 15th August followed by the Kashmir "Jalliana walla" Bagh" enacted in the Shitalnath lane by the Kashmir Armed Police on 25th August 1967, when members of the minority community, after the congregation was over, were returning to their homes in the city. Those who have seen "Jallianawalla Bagh" in Amritsar, surrounded by buildings on all sides with the narrow lane as its only approach, can visualise the analogy with the Shitalnath Grounds surrounded by ditches, full of dirty sewage waters on all sides, and with only one exit by a narrow lane.

Our Satyagaraha has been much maligned by interested parties. The Chief Minister in his statement in State Legislature on 31st. August 1967, went to the length of saying that the Government had been very kind and gracious

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to us. We, therefore, feel that a chronological description of the atrocities perpetrated on us is necessary.

7th. August, 1967.

The news of the abducted girl having been handed back to the abductor on 6th August 1967 without even the medically advised radiological examination on 7th August 1967 went like wild-fire through out the city. As a result of this spontaneous reaction and resentment among the people gave expression at Rainawari, the sector of the city where from the minor girl had been abducted; There was a peaceful assemblage of the Minority Community on 7th August 1967. It was lathi charged causing injuries to several people. Four persons were arrested on spot to discourage the community from expressing its resentment. One wonders if this assemblage was lathi charged and forcibly dispersed on the excuse of prohibitory orders enforced, why the administration was a helpless witness on 7th June, 1967 when mobs of the majority community at the outbreak of Israile-Arab war set even the Churches on fire under the very nose of the Inspector General of Police, the Ministers and just close to the official residence of the Chief Minister. On 7th June, 1967 even European lady tourists in Kashmir were maltreated in such a manner that any Government worth the name should have resigned and not put the country to shame in the eyes of the International Community.

Outraged by the attitude adopted by the Govt. a much larger assembly gathered at Shitalnath to protest against the happenings.

8th. August, 1967.

Hindu Shopkeepers observed complete hartal on the day and a protest meeting was held at Shitalnath under the Chairmanship of Shree S. N. Fotadar, who incidently, besides being a Kashmiri Pandit, is Chairman of the Legislative

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