



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

EXODUS OF KASHMIRI PANDITS.

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ABSTRACT:

In January 1990, exodus of Kashmiri Pandits which was a small religious minority group in the valley of Kashmir. But unfortunately, they were forcefully uprooted from their homeland: Kashmir. As a result, their houses were burnt, temples were destroyed and hundreds were killed. Therefore, Kashmiri Pandits decided to left the valley and have been living in the refugees' campus in different parts of the country, especially in Jammu. A number of measures have been taken by government and also provide support to the troubled families within a immense policy that those who have migrated will someday return to the valley. Government also has been providing relief to those uprooted families of camp and non-camp area in Jammu district who have no source of income after migration. Since then, Kashmiri Pandits have not come back to their home, and for them homecoming is yet a dream. This paper describes the rehabilitation of Kashmiri Pandits in the Kashmir valley and various decisions taken by the government for them.

KEYWORDS: Kashmir Valley, Islamisation, imposition of Shaira law, murders, targeted killing, threats, mass migration of Kashmiri Hindus, rehabilitation.

INTRODUCTION:

“Paradise is a promise no god bothers to keep. There is only now, and tomorrow nothing will be the same, whether we like it or not.” (Heidi Heiling). According to Amir Khusrau, “Agar firdaus bar roo-e zameen ast, Hameen ast-o Hameen ast-o Hameen ast” which means if there is paradise on the earth, it is this, it is this, it is this. The Kashmiri Pandits or Kashmiri Brahmins or the Kashmiri Hindus are the part of the **Sarawat Brahmin**. Kashmiri Pandits have many contributions in the habitation of Indian civilization like: language philosophy and religion, aesthetics and historiography, astrology and mathematics etc. They originally lived in the valley of Kashmir before the influence of Muslims entered the region after large numbers of Kashmiri Hindus converted into Islam (Greater Kashmir, 2008). The Muslims and the Kashmiri Hindus of the valley have been living together through the ages. They shared common practices and also followed common code of conduct that binding them in an independent social collection. Their language was same ‘**Kausher**’ and have common dress code ‘**Pheren**’. There were no noise and smoke in Hindu festivals like Holi, Diwali, Ganesh Chaturthi, Janamashtami and Dussehra Jammu & Kashmir. Therefore, both Hindus and Muslims have no doubt on each other and joined one another sorrows and joys and also respect each other religion. (Greater Kashmir, 2011)

REVIEW OF LITERATURE:

Our Moon Has Blood Clots: The Exodus of Kashmiri Pandits (2013) has been written by Rahul Pandita. In this book, the author describes the exodus of Kashmiri Pandit in the late 1989 and early 1990. The author has written a deeply personal powerful and unforgettable story of history of the homeless people and about their loss. He explained how Muslims or Islamists killed the thousands of the Pandits in the valley and they flee away from their own homeland and live to another place. He gave detailed account of the memory of the violent ethnic cleansing of the Kashmiri Pandit community in the valley of the Kashmir. As a young boy of thirteen years old, Rahul Pandita was also exile from his home and lives in Delhi. In this book, author conveys an unremarkable childhood in the valley of Kashmir “so beautiful” according to his grandfather, that “even the gods are jealous of us” and also writes about passing trucks that filled with Pandits escaping to Jammu. In his book, he particularly talks about the murder of Tika Lal Taploo who was political activist and also talked about many fearful memories. But

unfortunately there were some limitations in his book that he unable to providing critical context.

Shikara: The Untold story of Kashmiri Pandits (2020). This film is based on the love story of Kashmiri Hindu Couple Shiv Kumar Dhar and Shanti during the 90s who flee their homeland because of massacre of Kashmiri Pandits and take refugee at a camp with the promise that they will return home someday.

In the book *Kashmir: It's Aborigines and Their Exodus (2012)* has been written by Col Tej Kumar Tikoo describe the decisive night, when the valley began rebound with the war-crises of Ismalists. . This book also refers to the Pandit's economic and political marginalization in the state over the past six decades and also covers all the details of the event that led to their fearful exodus. The radical Ismalists targeted Kashmiri Pandits and host of highly communal and threatening slogans and these slogans were mixed with decisive and obvious threats to Pandits. Pandits had only three choices: Ralive (convert to Islam), Tsaliv (leave the place) or Galive (perish).Over 350,000 forced to leave their place which was the single largest forced displacement of a people of particular ethnicity after the partition of India.

Kashmiri Pandits Hail Move To Scrap Article 370 (2019):In this article, Global Kashmiri Pandit Diaspora (GKPD), a body representing the community across the world, said the decision cements territorial, political and cultural unity of the Indian Union. On 5th August 2019,with the cancellation of Article 370, the Government of India will be able to bring Jammu and Kashmir nearer to the rest of the nation.

Koul(2020). The government is working on the return of migrant Kashmiri Pandits to the Valley soon with the dignity in a secured environment. BJP general secretary (Organization) Ashok Koul also asked the displaced community to get ready for the return for which they have been waiting for the last three decades.

RESEARC METHODOLOGY:

This paper was based mainly on the secondary sources which include books, theses, research papers, articles and journals, newspapers and internet sources which help to do a review and understand the subject and enable the researcher to elaborates and interpret the topic from the various knowledge derived from these existing sources of information.

DISCUSSION ON THE EXODUS OF KASHMIRI PANDITS :

In the decade of 1980, worsening communal scenario in India added fuel to the fire of militancy in Kashmir. In 1989, Kashmiri Pandits participated in Eid-e-Milad-un-Nabi procession and they started shouting slogans:

Yahakya chlega, Nizam-e-Mustafa

La sharqiya la garibya, Islam-Islam

MEANING: What will work here? Only the rule of Mustafa

No eastern, no western, only Islam, only Islam (G.N. Raina, 2014)

Whatever was happening in those times was not happening in the heat of the movement but also was a war waged against the Hindus. It was a direct attack on the belief of the Pandits. In January 1990, Farooq Abdullah who led state government had resigned at the law and order was totally out of place. It was January, 1990 and when the days were cold and nights bitter, though there was no snow on the ground. Around 9 PM, loud Islamic and pro-Pakistan slogans rose collectively by a majority of humanity and send through powerful loudspeakers almost bore ear drums (EFSAS, 2017). Muslim population i.e. young, old, children, and women came out of their homes, crowded the streets, and yelling slogans in favor of Islam and Pakistan. Crowds of people carried rugs, carpets, and mats and furnishing and spread it out on the streets. People sat, squatted, danced, shook fists made violent actions as loud speakers were fixed, revolutionary songs and the supremacy of Islamic faith. Speakers praised Islamic religion is the best religion. The core of these additional charge articulations was that all symptoms of *kufir* (heresy), *butparast* (idolatry) and dualism as with the Hindus had to be cleaned from *daru'l Salam* (the place of peace (EFSAS , 2017). Like anxious pigeons, the Pandits bunch up in their nests and kept lookout all night. The administration ruining and law and order were thrown out of winds. The police left their posts and the Pandits were left to themselves with their survival hanging in balance. The Pandits found that overnight their nearby residents had changed color. From the next morning, 20th of January, 1990, loud speakers fixed to. More and more anti-India illustrations were to be seen on the streets with anger, and hate. In its evening news announcement, Radio Kashmir took the name of the Kashmiri Pandits gunned down by terrorists (Rahul Pandita,2013).There was no sense coming majority community for protection and help because the neighbors, too, were in the constraint of fear intense by the failure of law and order.

The exodus of Kashmiri Pandits put a heavy pressure on the government funds and also supported in all respects. And there are number of measures have been taken by the government to handle the problems of the Pandits. The Pandits are getting economic relief and essential physical facilities like electricity, water, sanitation etc. not only from the state government but also from the central government. The government of India also declared a package of 1,618.40 crore for rehabilitation of Pandits and also provides them scholarships, jobs etc (The Economic Times of India).

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