Behold! The valley, lush and green is splendid and serene in all its majesty. Paradise of peasants, kings and queens throughout the ages. Trees stand tall in verdorous grandeur Bowing not to time nor wind But man is blind and cannot see that Every noble head's in sorrow bent, Each leaf is shedding tears, Each bough is breaking. With its heavy burden of grief For man is deaf, he cannot hear The waiting in the wind

(Sahira Jamila: Kashmir Calling)

CHAPTER - III
The Review of Literature
REVIEW OF LITERATURE

Books, periodicals, journals etc. are consulted to know what others feel about a particular topic. In fact before starting a new topic some spade work is essential to get well acquainted with the earlier works done on such or related topics. This helps a researcher to get more and more knowledge about the subject. The present topic is a complicated subject where sub topics like Society, Culture, Economy, Geography, History and Religion etc. are to be dealt in detail. Hundreds of books have been written on Kashmir by authors both local and foreign. However in order to be exact and to the point the selection of books which were reviewed was made giving representation to the authors from various places which included local, national and foreign writers. Representation was also given to the various subjects discussed by the concerned authors. To be more specific the review of literature was divided into three sub-headings as per the following breakup:

i. Books published up to 1947;
ii. Books published from 1948 to 1988; and

REVIEW OF LITERATURE - I

Brinchman and Throp (1)

*Kashmir Oppressed* is a compilation of two important books of two Britishers one clergy missionary (Arthur Brinchman) who originally published a compilation in 1868 (London) *Wrongs of Cashmere* and other a tourist (Robert Throp) who wrote a book *Cashmere Misgovernment* in 1870 in London. During this period Kashmir was being ruled by Dogras of Jammu. According to the publishers of this valuable book" both have been moved to pen down the condition of the people of Kashmir who are in poverty, misery, suppression, suffocation and oppression". The publishers report that Kashmiris witnessed three of their masters changing in about one week without their hand in selecting any. The power changed from Sikhs to Britishers and then to Dogras. This was probably the only instance
in the history of mankind when not only the land and its soil, the resources and its natural abundance but also the people and their fortunes were sold. By this act Kashmiris lost every thing, land, soil, ownership rights, honour, dignity and physical appearance.

Brinchman wanted to clear following points to British Public.

1. That Cashmere (Kashmir) was not a peculiar kind of shawl but a beautiful country in Asia;
2. That this land was sold by Britishers to Ghulab Singh against the wish of its inhabitants;
3. That after the bargain in 1846 the people here were shamefully oppressed and the oppression by rulers was getting worse and worse;
4. These people wanted 'our' help so that they could release themselves from their wretched condition; and
5. That the ruler there was continuously insulting us. (Britishers)

The author ridicules the Britishers for selling Kashmiris to Dogras. He feels that by allowing the Kashmiris to perish yearly in hundreds by the Rajatha's famine and misrule, and having sold them to a tyrant and then turning a deaf ear to their constant cries for help will not in any way make them to regard their (Britisher's) great religion (Christianity). He reminds his readers among other things that Kashmir and its people were sold by Britishers to Ghulab Singh for Rupees 7500.00 in 1846. The author describes himself a friend of Rajah (king of Kashmir) and describes him as a weak ignorant prince a puppet in the hands of his Diawns. The Rajah has no authority of power in Kashmir thus he proves to be utterly unfit to govern the country. He even approves of war against the ruler for the betterment of British rule.

The author strongly advocated the policy of annexing Kashmir, he cautions his country men that the Rajah was poisoning their reputation. He described the British policy of that time towards Kashmir as unjust, unfeeling, unworthy and suicidal. He makes following assertions in this regard.
1. The selling of so many Muslims to a Hindu is a serious discontent among majority;

2. Hundreds of Kashmiris are yearly killed, owing to the oppression of the Rajah;

3. The Rajah has been violating the treaty signed between Britishers and Ghulab Singh;

4. The famines in Kashmir are not caused as a general rule by the failure of crops but by the locking up of the grain by Rajah's men. The peasants who produce the grains are forced to carry the grains to Gilgit where it is sold. Hundred's die during this exercise by cold;

5. The Govt. sends false reports of Cashmere to some newspaper and even to the English resident in Srinagar;

6. The Kashmiri people are not allowed to come to British territory without a pass which is not obtained without giving bribe;

7. On account of oppression and misrule hundreds of people escape from Kashmir every year;

8. The slavery exists here in every sense;

9. There is no chance for private property and everything belongs to Rajah; and

10. Even Britishers are not treated well, they are charged extra price for different types of things, the missionary work is also not allowed (practically).

Brinckman even gives a number of references from newspapers and other sources to prove his point.

The other part of this collection is Robert Throp's "Cashmere Misgovernment". Throp describes the exploitation of the people by the Zamindar. While describing the role of different officers incharge of collecting the produce, he reports that all of them were corrupt & would take their undue share which ultimately affected the common farmer of the place. The laws were such that even if the farmer had been cheated by officers, he was always in loss if he would complain to higher officials. The author reports that approximately every farmer had to give about 60% of the produce to government excluding the tax which was to be paid in money. These were on fruits, animals, milk, honey etc. Similarly the
prices of different types of things which were being sold through Government control were doubled. Government even created famines by closing the government food depots. The author alleges that Maharaja would sit in his luxurious palaces to receive any types of reports his officials would choose to give him. Maharaja according to the author never seems to have conceived the idea of investigations.

The manufacture and selling of world famous Kashmiri shawl was again the product of a corrupt set up. From the registration of the unit to selling of the shawl, there were a lot of formalities and taxes. They were given permission by the government for their visit outside Kashmir which again was at a higher rate. The plight of the people connected with this profession was such that they sometimes fled the valley through difficult mountain passes and routes to Punjab. From there they then sent some money to their families through traders etc. The author here is confident that the Kashmiris are the most honest and loving people. "There are hardly any report of theft in Kashmir." People who were old and did not have any member of their own were helped by neighbours. Inspite of their own pity condition they would see to it that such people are helped. The government would even arrest the families of refugee people. (especially connected with the shawl business).

Yet another punishment which the Kashmiris had to pass through was the taking of supplies to the army in border areas. They had to take such things from a particular place on their back, and after getting a receipt from the receiver would come back to the place of lifting and collect their due. However during transportation if there was a loss, that would again be deducted from his wages. A number of these people would die during the Journey due to starvation, weather conditions etc. These people were sent to places, like Gilgit (which even today in 20th century remains cut off due to snow for a number of months during the year) in November. Brinchman and Throp also criticise British government for all that was happening in Kashmir.

Cow slaughter was prohibited and any body found unveiled was punished
along with his family. The time of imprisonment was not fixed. The police system was just like the taxation system. There were number of police officers and all of them corrupt. All the Muslims (boatmen) were in trade in cities and were taxpayers of different types. The author has all types of sympathies with Kashmiri people for they were the sufferers. He also advocated the policy of Arthur Brinckman that the Rajah of Kashmir should have been directly brought under the control of Britishers.

Wakefield (2)

The author who worked as a medical officer for army during the rule of Britishers in India visited Kashmir in 1875. On the basis of his observation and study he produced a good sketch of the Kashmiris. The geographical location, climate, mountains and streams of this valley are such that they have made Kashmir highly picturesque which is distinctive if not unique in character. The author thus cautions that there should be no doubt or surprise as to why Kashmir enjoys the celebrity to which it has attained in all civilized countries. Kashmir, Wakefield feels provides material of environment for all like scholar, historian, visitor, writer and even hunter. Its history, old monuments, relics of past are scattered throughout the valley. They intensify its past greatness and prosperity. The author says that the word 'Cush' is used in Arabia and Mesopotamia also. In Holy Bible the word is again used as a name of a son of Adam. Kush which is the initial syllable of Kashmir, occurs in Central Asia and Hindu Kashmir or Kush is the name of the range of mountains. Thus, there are various names and sources from which the word Kashmir seems to have been derived. The original inhabitants of Kashmir, feels the author are usually a fine race the finest perhaps in their part of the Asian continent. They are more or less of old Aryan race. Tall, strong and stoutly built. At the time of author's visit most of the inhabitants here were Muslims with Hindus only one-seventh of the total population. However, the author is not sure about the original faith of the inhabitants of this place. While praising the handicraft skills of the Kashmiris the author writes that in weaving, embroidery and working in metals the Kashmiris have a great reputation. They are also experts in the manufacture of wooden articles, such as toys, ornamental carving.
Rothfeld (3)

Rothfeld was basically a hunter and in Kashmir and its adjacent parts he only engaged himself in hunting. However, in his writing venture he describes the valley of Kashmir the valley which is known by its dirt, its ignorance and its miserable livelihood in the modest of the gifts that God could shower. He (Kashmiri) should never be mistaken for an Indian says the author. He, according to author belongs to Central Asia and to that type of physiognomy which has been unscientifically ascribed to 'the Caucasian Race' popularly known as Jewish race. The author has found the Muslims of that time mostly illiterate and therefore, they were in most of the cases superstitious. As regards the faith of the people the author is of the opinion that the Muslims are converts from Hinduism.

Bisco (4)

The author C. E. Tyndale Biscoe basically came to Kashmir as a teacher to help his missionary friends to educate the youth of Kashmir. However, here he became a religious preacher, a missionary, a traveller, a social reformer, social worker, a lover of nature and an observer of all types of developments which were going on during his time. He describes the natural beauty of Kashmir in his book and gives a detailed and meaningful account of social, religious and administrative scenario of this beautiful valley.

The author traces back the origin of Kashmiri race to the Aryans. However, he also feels them (Kashmiri) to belong to the last tribes of Israel. The 'Jewish noses' of Kashmiris are a mark of Jewish race according to the author. "In physique the dwellers in towns naturally differ much from those in the country and in the mountains". The Kashmiris, author writes, did not want to leave old habits and customs to the extent that they even objected to vaccinations. Instead of proper medical check ups they prefer to engage themselves with religious cer-
emonies and rituals. On the hygienic side again the author is disturbed. The condition in rural areas was extremely bad than in towns. The people are weak and undersized, partly because of indoor occupations, such as weaving and embroidery work, where they sit all day in stuffy small rooms, or are clerks bending over their desks, who never think of taking exercise after office by joining in games. They have no hobbies with which to fill their spare time. They are a weak lot on account of filthiness of the towns and filthy air which makes them sick and anaemic."

The author says that Kashmir possesses an ancient history like that of English people. Tracing the origin of this place the author writes that Kashmir was a lake according to geographical evidence. It was a Hindu saint Kashyap who cleaned the lake and made it habitable. This, according to author, means that it was the Hindu religion which flourished here in the beginning. Budhism was later introduced by Ashoka in 308 B.C. Latter Budhism declined during the time of Shanker Acharya in 8th century. While commenting on the Mohammadan wave in Kashmir, Biscoe writes that Mohammadan invasion began here in 11th century. Later Rinchenshah was the first Muslim King of Kashmir. His opinion is that there was definitely forceable conversion of Hindus to Islam. However, he is all praise for Mughal kings for their tolerance and the developmental works they undertook here. During the brief Sikh rule the Muslims were not allowed to offer prayers, writes the author.

Kashmir includes various races and regions. There are different costumes and features. Biscoe, disagrees about the view that Kashmiris are cowards and rogues. The cowardliness and related negatives, according to the author, have grown in Kashmir because of the continuous force applied on them by its outside masters. "If Britishers had to suffer what Kashmiris have we may have lost our manhood." The author foresees that Kashmiris as very brave people. He writes that they will prove their bravery.
In his book the author has confined himself to the territories of the then Mahawaya of Jammu and Kashmir state. According to the author, the different types of races to which the people of the state belong are Dogras, Chibhali, Pahadi, Kashmiri and Dard. These races, according to the author, have a distinct geographical distribution. While describing these races the author writes that the Dogras and Chibhalis were originally one, but they were separated in many characteristics, from the latter having become Mohammadans, while the Dogras remained Hindu. They were well featured races, of rather slight build, together they occupied all the outer hill regions. At the same time the author described the Paharis as a stutter race who lived in snow for major portion of the year. The Kashmiris, according to the author, were allied to the Paharis. This race possessed very marked characteristics; large made and robust. They occupied their own mountain bounded country of Kashmir. Finally writing about the Dards the author says that although they are Aryans, but are very different and easily distinguishable from Kashmiris. The book goes deep in describing the long Hindu rule in Kashmir. However, after the last Hindu king lost his power, the regime was taken over by the Muslims. For two centuries, according to the author Kashmir remained independent when it was governed by its own people. Later there was an invasion by the Mughals who ruled Kashmir for one and a half century. Although the Mughal Kings would visit Kashmir only for a brief period summer but they build gardens and buildings which are places of attraction even today. There was also the Pathan and the Sikh rule which according to the author was really very painful for the most of local inhabitants.

Commenting on the position and size of Kashmir, the author says that "its position, form are such that there is no parallel to it in the whole of Himalayas." "It is a plain covered by mountains with climate entirely different from India. The valley is surrounded by a ring of mountains." While comparing the valley with India the author feels that the advantages of Kashmir are enormous. He describes the Kashmiri people as the finest of all the races that inhabit the territories being dealt in this book. The author feels no hesitation in saying that in size and features
they are the finest race in the whole of Indian sub-continent. The author deals in
detail with mountain ranges which surround the valley of Kashmir.

Neve (6)

Earnest F. Neve travelled Kashmir and saw the people and places and
reported the same in such a manner that a layman can know much about Kashmir.
It seems as if the reader is touring with the author from place to place. Kashmiris,
according to the author, have an absolute craving for testimonials while they have
a real sense of humour they enjoy jokes. They also have a strong dramatic in­
stinct. Talking about the beauty of this valley he compared it with Switzerland
and Italy. The valley, according to the author, is an immense over amphitheatre.
The contour of the oval is very irregular as it is broken by projecting ridges and
broad receding valleys.

Talking about the religious practices of Kashmiri Muslims the author is
confident that they are Pir-Parasts (Saint worshippers). The people here are more
concerned about ASTHANS (Shrine) than Quran. While discussing the Muslim
rule in Kashmir he calls King Zain-ul-Abideen as excellent. He is equally happy
with the Mughal rule for they made Kashmir prosperous and fertile. After the rule
of Mughals came some local governors. While the Afgan rule was a brutality
under the Sikh rule Muslims became the real sufferers.

Centuries of misrule and oppression has left wounds which are really slow
to heal for Kashmiris feels the author. The author argues that it is because of
officials that dishonesty, fraud and cunning elements are developed in people.
Bribery and corruption which was rampant here was also because of this while
forced labour (begar) was order of the day for centuries together, less money was
given to the villagers for grains.

Commenting on the architecture applauds the skill of Kashmiri people. The
author argues that the Hindus of old times had the plus point of choosing very
fine positions for their religious buildings. Kashmir, according to him, has not
changed much like other countries, therefore, it is not difficult to picture the old days of this country for people. The author has described the different types of gardens and buildings which were built by the Mughals and other kings. Author's emphasis is greatly on the composite culture of this place and about the origin of Kashmiris. He feels that the ancestors of Kashmiri Muslims being Hindu there is a great impact of this religion on Muslims. "Even amongst Mohammadans, some Hindu customs have survived...........They retain some indications of their original faith")

While talking about some distinct classes of Kashmir the author feels that Kashmiri shepherds are a distinct class for they take thousands of sheep to hills. They according to him are not really Kashmiris. Another group of this nature is those of shikarri or sportsmen. He also refers to galwans or horse dealers, earlier they were reportedly horse thieves.

The author is of the opinion that there was no communal tension here. "The Muslims are not fanatical. Indeed their Mohammadanism, is superficial and with the masses it is chiefly saint worship centered in the numerous shrines. These are the tombs of famous Moslems of the olden days."

Hugal (7)

The author has mainly described his journey in Kashmir and Punjab. He has concentrated on the experiences of his journey and the encounters he had with different types of people and different types of situations. However, wherever possible Hugal has tried to mention about the history and culture of this place also. The traveller was a keen observer who seems to have understood the situation of the place fully.

While discussing the Kashmiri people the author says that "this race will never fail to recognise them. Their white skin, their clear though colourless com-
plexion, their long projecting, almost Jewish features with dark brown and black hair and beard.

(Dutt) 8

Jogesh Chander Dutt came out with the English translation of the famous historical work on Kashmir's past. 'The Rajatarangini' way back in 1887. Kings of Kashmir the three volume book seems to have done justice with the original work. The translator has done his best to present to the reader the Rajatarangini in the simplest possible form. Dutts admits to have omitted from the text such stories which relate to superhuman agencies, however, he has given them in the form of appendix so as to preserve the continuity of historical narration.

The first part of the original work has been written by Kalhana Pandita. It embraces the history of the country from the earliest period to the time of author, A.D. 1148. The next part entitled, Rajabali has been written by Jonaraja, and brings the history down to A.D. 1412, and this again has been written by his student Sri Vara Pandita to A.D. 1477. The last part, the Rajavalipitaka brings down to conquest by Akbar. This part was written by Prajya Bhatta.

While tracing the origin of Kashmir Kalhana Pandita accepts the theory that Kashmir was a big lake where only diemens lived. It was only after the intervention of Kashyap Rishi, the grand son of Brahma who freed it from them.

The author writes that after its creation the valley was inhabited by various classes of Nagas whose first king was Nila. The people here have all along been God fearing. "People are afraid of nothing but future world". Commenting on the courage and character of the people the author says that Kashmir cannot be conquered by the strength of good army. This shows that force can never change them of their thinking but good deeds and character can have some part of impact of them. Referring to rivers of this place the author proudly writes that the rivers here are very calm and are not infected with water animals.
The history then starts with the King Gonanda who was believed to have attacked the army of Krishna, a mystical God in Hindus mythology. However, he lost to Krishna and was killed.

The book then throws light on different kings but no details of the condition and working of society are given. However, it seems that most of these kings were worshippers of Hindu gods. This shows the influence of Shiva on the Kashmiri society was much. Talking about another king Mirakula the learned author describes him as a symbol of cruelty. Killings of innocents was order of his days. This king went to Ceylon to assuage his anger and killed the king there. The anger was because the cloth which came from Ceylon beared marks of foot in golden colour which represented the foot impression of the king of that country. The Brahmans in Gandhara area of his kingdom were so shameless that they cohabited with their sisters and wives of sons.

The valley was governed by different kings of diverse dynasties.

While talking about the first Muslim king Richanna (Sultan Sadurdirn) the learned Pandit writes that he was basically a Ladakhi and had been given some villages as jageer by the king Ramachandra. However, Rinchanna started infiltrating his men into the city in the grab of cloth merchants. He finally attacked the capital. Rinchanna married Kota Rani the beautiful daughter of Ramachandra. He tried to maintain peace and security in the country and people were over all happy. However, after his death the Chief Minister Shah Mir did not take over his thrown but udyanadeva (1323 - 1338 A.D) was made the king. During the period of Udyanadeva Kashmir was attacked by Turks but the king fled away and it was Shah Mir who defended the country. Kashmir got its second woman ruler in the form of Kota Rani after Udyan Deva's death. Kota Rani was deposed by Shah Mir and thus Shah Mir laid the foundation of his dynasty which ruled Kashmir for over two hundred years. After this the book gives details of different kings who ruled Kashmir up to 1589.
Sir-walter R. Lawrence was the settlement commissioner in Kashmir in 1887. The book is virtually an encyclopaedia on Kashmir covering its Geology, Flora, Fauna, Archeology, Political history, Physical history, statistics, social life, Religion, Races, Tribes, Trade, language etc. Lawrence writes that Kashmir possesses a distinct nationality, character, language, dress and body of customs. Its unique history and curious administration are worth careful study. Lawrence finds Kashmiri people sullen, desperate and suspicious. The author writes that they (Kashmiri) have been taught for many years that they were serfs without any rights but with many disabilities. Lawrence calls them Zalumparast. They were exploited by all in every field.

Talking about the architecture of Kashmir Lawrence says that the architectural remains of Kashmir were perhaps the most remarkable of the existing monuments of India, as they exhibit undoubted traces of the influence of Grecian's art. The characteristic features of the Kashmirian architecture were its lofty pyramidal roofs, its trifled doorways, covered by pyramidal pediments and the great width of its intercolumniations. In the Kashmirian architecture, according to the author the great width of the interval between the columns is the most characteristic feature of the order. Lawrence writes that there are chances that the distinctive mark of the Kashmirian style must have been known to the Greeks.

Talking about the political history of Kashmir the learned author divides the history of Kashmir into four periods:

i. The early period of Hindu Kings;
ii. The period of Kashmiri Muslims;
iii. Period of the Mughals; and
iv. Pathan Period;

Even the uneducated people are aware about their history. Quoting Dr. Stein lawrence says that Kashmir can claim the distinction of being the only re-
region of India which possesses an uninterrupted series of written records of its history reaching back beyond the period of the Mohammedan conquest. Lawrence gives details about the account given by Rajitarangini about Kashmir and details of the Kings who ruled this valley. Talking about different Muslim Kings, he only alleges that Sultan Sikander forced the conversion of Hindus to Islam. Zain-ul-Abideen, however, is described as a tolerant and a person who made Kashmir very prosperous in all fields. Zain-ul-Abideen, according to the author, was a mild, generous and accomplished ruler who ruled the country for about fifty two years. However, his son Haider Shah, a weak ruler who thus gave chance to Chaks to rule the state. The Mughals tried to attack Kashmir but were defeated by a Chak King Yaqub Khan. "After his temporary success Yaqub Khan became very cruel to the Hindus and Sunnis, and they sent representatives to Akbar who promised them religious tolerance and the abolition of the slave trade." Thus, Mughals attacked Kashmir again and Kashmir became part of the Mughal empire from 1586-87 A.D. Then, according to the author's account Kashmir passed into the hands of the other masters 'The Pathans' from 1752-54 A.D. In 1819, Kashmir passed in the hands of Sikhs. Both these periods as per the author were very cruel for the Kashmiris. However, the Dogras were then entrusted upon Kashmiris with the help of Britishers. Lawrence describes the rule of Mughals as an important factor in the history of Kashmir as Mughals virtually connected Kashmir with India. However, he further adds that "It (Mughal rule) placed them at the mercy of short lived governors, ignorant of their language and customs who worked their will on the Kashmiris regardless of the policy of courts of Delhi, Kabul and Lahore." Similarly while concluding the account of physical history which has seen cholera, famine, floods, fires etc. the author feels that these natural calamities have made people more and more coward and superstitious. "Superstition has made the Kashmir timid. Tyranny has made him a liar, while physical disasters have made him selfish and incredulous of the existence of god."

The Kashmiris, according to the author possesses an individuality and national character. They want to live, work and die in their own country. The author has seen some Kashmiris returning to their home after generation. "Their dress was changed and their manners had changed yet they retained unmistakable
signs of a Kashmiri origin and their ways of thought and of speech showed their
descent." The author seems to be sure that a Kashmiri can always prove to be a
better person. "The Kashmiri is what his rulers have made him, but I believe and
hope that two generations of a just and strong rule will transform him into a
useful, intelligent and fairly honest man."

Discussing the religion the people here were mostly Muslims (93 percent)
out of which a minority of five percent were Shias and rest Sunnis. The Shia-Suni
conflict was at its height during the time of author's presence in the valley. Law­
rence criticises the Muslims of the valley for not taking care of their religious
places like mosques, shrines etc. in the times of peace. "In times of earthquake
and cholera the Kashmiri falls to his prayers and displays a wonderful activity in
repairing shrines and mosques, but in fair and easy times he allows the mosque
and the shrines to fall into ruins and pays very little attention to the Mullah." The
author again is not happy the way people are keeping number of mosques in bad
shape. "The indifference shown in the matter of mosques and Mullahs may be
accounted for by the fact that the Kashmiri Sunnis are only Musalmans in name.
In their hearts they are Hindus, and the religion of Islam is too abstract to satisfy
their superstitious cravings and they turn from the mean priest and the mean
mosque to the pretty shrines of carved wood and roof bright with the iris flowers
where the saints of the past time lie buried." The author feels that the Kashmiri
Muslims have never given up the old Hindu traditions and customs. Calling the
Kashmiris as saint worshippers the author writes that, every Kashmiri believes
that "A dead saint is more efficacious than a living priest." Sheikh Nur-ud-Din
has been given the title of national saint of Kashmir by the author. Lawrence also
makes a proper study of Hindu religion in Kashmir describing their customs,
temples and character.

Talking about races and tribes of people living here the author has identi­
fied three classes of Kashmiri Hindus (Pandits). They are astrologer class (Jotish),
the priest class (Guru or Bachabat) and the working class (Karkun). The other
class identified is that of Bohras or Khattris. This class is mainly restricted to
trade and shop-keeping. Among Muslims the author has identified Sheikhs (Re­
cent converts), Saiyads (Descendants of the people who embraced Islam in initial
stage). **Pathans** (Descendants of Mughals, Pathans etc.), **Bombas** (they claim to have come from Turkey), **Faqirs** (Professional beggars), among inferior tribes Lawrence identifies **Dums** (village watchman etc) **Galwans** (Horse keepers), **Chaupians** (The shepherds), **Band** (singers, dancers etc), **Hanjis** (boat men), **Watals** (cobblers) **Nangars** (Non-agricultural people), **Gujars** (They live in mountains and are not really Kashmiris). Lawrence traces the origin of Kashmiris to Jews and Aryan people.
Singh (10)

Although Dr. Karan Singh has basically written his autobiography, but the book has also dealt with the Kashmir history, Kashmiri people and over all the Kashmir problem. The book throws light at length on the life of Maharaja Hari Singh, his hobbies, life style and above all details of birth, education and development of Dr. Singh.

The author describes the late Chief Minister Mr. Sheikh Mohd. Abdullah as a man who was the "tallest of the Kashmiris both literally and figuratively. "He, according to the author, made a unique contribution to the development of the Kashmiri people over the last half century. Although he (Sheikh) was and is even described as the person responsible for putting an end to the authority of Maharaja Hari Singh, but Dr. Singh is fully convinced with the positive role, played by Sheikh during turbulent years of partition. Author's opinion is that Sheikh Abdullah's emergence was masterminded by British both because "My birth" had upset their " doctrine of lapse", and to counter Maharaja Hari Singh for he had supported the cause of Indian freedom movement at round table conference in London. The end of the Dogra rule started in 1931 with the establishment of the Muslim Conference by Sheikh. However, when the Muslim Conference was changed to National Conference, he developed good relations with Jawaharlal Nehru. Nehru because of his Kashmiri origin looked upon Kashmir as his special sphere of interest. Jinnah (Mohd Ali), according to author, could not take any help from Sheikh, but Sheikh with his anti Dogra feelings played Skillfully on Nehru's anti-feudalism and thus made Hari Singh main target of attack. In 1946 the National Conference launched quit Kashmir movement on the pattern of quit India. The author says that his father (Maharaja Hari Singh) was not able to grasp the historic dimensions of the changes that were around the corner. After the arrest of Sheikh and some National Conference workers on 20, May 1946 Nehru visited the state and was arrested. Author believes that at the time of partition there were four forces at work in the continent:
Author writes that his father had a very difficult time to decide at that time about the future of the state because his state was ethnically diverse and inhabited by Muslims (both Shia and Sunni), Hindus, Buddhists and other religious groups. He did not discuss this issue with Lord Mountbattan when he visited the state for this purpose only. Singh writes that even Gandhi who visited the state that time urged him to ascertain the wishes of his people, to take his people in confidence and to align himself with rather than against in the political turmoil that was in the country that time. Maharaja wanted a stand still agreement with both the countries as his people belonged to different religions, cultures, etc. However, that time Pakistan put a virtual economic blockade and then attacked through rebels. On the other hand, India offered its help to restore essential supplies. Lala Mchar Chand Mahajan was the Prime Minister but he was not having blessing of Nehru. That time according to Dr. Singh their house was, the centre of major activities. At that time the army of the state was working under the banner of Jammu and Kashmir state force's which had been raised by Maharaja Gulab Singh. There were Hindus, Muslims, Dogras and Gorkhas, they all according to the author had shown exemplary courage and comradeship for many decades. But this time the virus of communalism had entered their minds also. The reasons given for this by the author are those of religion, family ties etc. This trend was not really taken by Maharaja at that time. After the attack from the 'raiders' the departure of Maharaja and his family has been attributed to the persuasion of V.P. Menon (A top official of Delhi). The author says that Maharaja was not happy to leave the valley, and attack by the raiders was the main cause of signing the instruments of accession. After these incidents the author is sent to America for treatment when he returned his father was the constitutional head of the state and Sheikh Abdullah which was against Maharaja.
Minister. The old bitterness between Dogras and the Kashmiris had surfaced again. The author is of the view that Jawhar Lal Nehru had made the handing over of power to Sheikh Abdullah a virtual condition for extending military aid to the state. Lord Mountbatten according to the author had said that "as soon as the law and order problem is solved in Kashmir" the question of state's accession should be settled by a reference to the people. Nehru internationalized this issue by taking it to U.N.O. Nehru latter became target of criticism from many quarters for this only. Meanwhile the tension between Maharaja and Sheikh continued, all the efforts of reconciliation failed. This finally led to Dr. Karan Singh's role as regent of state and his father Maharaja Hari Singh was 'forced' to leave the state. Karan Singh was acceptable to Sheikh. However the things, started worsening day by day. Being young and less experienced Karan Singh approached Delhi from time to time for advice etc. He again was not liked by Sheikh. There were allegations and counter allegations between Hari Singh and Sheikh Abdullah. Karan Singh became a sort of sandwich. The situation to some extent took a communal colour with Jumma parties supporting Karan Singh. On the other hand the discussions between Sheikh Abdullah and Nehru concluded the plan of appointing the president of the state (in state the president was given the name of Sadri-e-Riyasat). Karan Singh on the advice of Nehru took this post after he was elected by state assembly. The author claims that the acceptance of this post was only to guard the national interests and help the people in general. After this the Praja Parishad in Jammu started agitation. They were asking for a better deal for their region and full amalgamation of state with Indian union. Sheikh was not ready to talk to the leaders of the Parishad. This led to a difference between Sheikh and centre. Abdullah started challenging the states accession to India, thus he passed a virtual threat for India. This led to a split in the National Conference and Sheikh Abdullah was dismissed and arrested.

Hamid (II)

Describes the political developments and other happenings which occurred during last days of British rule in India. Major General Shahid Hamid then Lt. Colonel was the first native private secretary of any field marshal of British in
India. In March, 1946 Shahid Hamid was appointed private secretary to field marshal Sir Clause Auchinecli commander-in-chief of Indian Army. He remained with the Sir Clause up to August, 1947. General Hamid maintained a dairy during this period and recorded all important meetings, correspondence and what ever was worth recording at that time. After Pakistan was born he went there and held some very important positions there.

The well documented book deals in detail about the history of creation of Pakistan and why this idea was mooted. According to the author the revolt of 1857 was mainly backed by Muslims, the British crushed the revolt in such a way that Muslims would not raise their head again. The author writes that British encouraged Hindus in order to use them against the Muslims. In 1867 the British initiated the process of replacing Urdu as the main language at the same time Band - E - Matram a 'Hindu religious song' was adopted by the Hindus as the future national anthem of India. In this back drop in 1882, Syed Ahmad Khan propounded the 'two nation theory'. There was also difference of opinion among Muslim and Hindu leaders. While Mahatma Gandhi advocated Swaraj (home rule) slogan it was opposed by Maulana Hasrat Mohani saying that it was ambitious and did not mean total independence.

The Congress also rejected the proposal of Sir Stafford Cripps which among other things provided for a provision to any province or state stay out of the "proposed Indian union and form separate unions of their own and would have the same status as the Indian Union" Cripp's proposal according to the author was last chance of forming a national government and the last opportunity for keeping Indian in one piece.

Talking about Kashmir the author says that Nehru was always proud of his Kashmiri ancestry. Thus he (Nehru) was determined that Kashmir should remain part of India. "To my mind Nehru is incapable of understanding political issues which may have far-reaching consequences, on the other side is Patel (Sarder), the realist who maintains that Kashmir will have great drain on India". Patel, according to the author, was not in favour of supporting a state which was pre-
dominantly Muslim. Pakistan, on the other hand, found itself incomplete without Kashmir. Author quotes Sir Clause Auchinleck as saying that Lord Mountbatten had made many mistakes and taken few false steps. "Kashmir was a lasting disgrace and tragedy. He has a good deal to answer for ....... His knowledge of India and Indians was practically nil, also he had some bad advisors". Maharaja Hari Singh, the author claims, took no interest in politics of the State. He seldom moved out of his palace and never visited his far flung territories. The Maharaja was mostly in Bombay and Calcutta with women friends according to the author. In September, 1947 it was confirmed that the secret negotiations were going on with Maharaja Hari Singh. There was again rebellion in Poonch. Meanwhile according to the author in October, 1947 Mountbatton and Nehru increased their pressure on Maharaja that tribesmen could not be stopped by Pakistan. This pulled the way for India to send its troops to Kashmir. The author claims that the troops were sent to Kashmir as per a plan which had been prepared in advance. Not only this but Mountbatton even prevailed upon the commander Gracey who was in Pakistan not to take his troops to Kashmir as per the instructions of A.M. Jinnah. "According to Gracey's Private Secretary welson, Mountbatton rang up Gracey and threatened that if he moved any troops to Kashmir he would ensure that he would not get his knighthood. Gracey capitulated". Referring to Hari Singh the author says :

"He was frightened of his Muslim population especially Poonchies is (people living in Poonch area) who had no so many occasions earlier in 30's revolted against him". In the spring of 1947 there was some major unrest in Poonch for this purpose troops along with RSS, and Akali cadres were sent there. Muslim population was virtually disarmed in the state. Heavy taxes were laid on Muslim population. Ram Chand Kak the author says was a realist and openly advocated that Kashmir should join Pakistan. Nehru hated Kak for he thought him to be his enemy. Although Hari Singh had a stand still agreement with Pakistan on telecommunication etc., being controlled by them, the private negotiations were continuing in Delhi and Srinagar. Prince of east Punjab, Acharya J.B. Kiplani and even Mahatma Gandhi visited Kashmir. However, the economy of Kashmir depended on Pakistan and "Pakistan didn't want its co-religious to suffer". Now
on the other hand according to the author Muslim population could not be kept low and the revolt broke from the tribesmen from mountains. Kak had warned of it earlier and he thought that Pakistan could only stop such a revolt. However, his suggestions were ignored by the Mahraja. Even Nehru and Mountbatten visited Kashmir, they according to the author came to persuade the Mahraja to sign the instrument of accession with India. However it is said that Hari Singh wanted to remain independent. However, India made things difficult.

Abdullah (12)

*My Dismissal* is the first person account given by Dr. Farooq Abdullah presently Chief Minister of Jammu and Kashmir State. The book gives the details of why Farooq Abdullah was removed as the Chief Minister of this State in July 1984. Dr. Abdullah says that the ouster of National conference at that time was a pre-planned operation. Prior to the dismissal, the government was being constantly advised and directed from Delhi. Farooq says that the functions of the legislative assembly had been taken over by Raj Bhawan and that he was not given chance to prove majority in house "Do elections have any meaning and are they of any consequence?" questions Farooq. He criticises Delhi for superimposing itself on states. He argues that the will and vote of people becomes useless in such situations. Farooq alleged that Indira Gandhi was systematically destroying the federal character of the Indian constitution. Farooq says that the previous governor Mr. B. K. Nehru had not accepted to go for any unconstitutional steps thus Mr. Jagmohan was brought here to complete the work. Farooq goes to the extent of saying that New Delhi was treating Kashmir (Jammu & Kashmir) as a colony. Farooq says that the governor did not inform him about getting two battalions of Madhya Pardesh police to the state when he (Farooq) was holding the home portfolio. Farooq claims that he tried his level best to put an end to the confrontation with the centre but New Delhi was never in the mood of friendship. Not only that Mrs. Indira Gandhi, Farooq says did not meet him in Delhi for this purpose. He alleges that some important projects were cleared by centre. Even essential supplies were not sent and tourism was discouraged. He claims that centre put a number of hurdles in granting SC/ST status to the Ladakh region.
which resulted in agitations there. However, he says that agitations stopped automatically when G.M. Shah became Chief Minister of State. He therefore smells the central (New Delhi) conspiracy in Ladakh agitation also.

While tracing the roots of the conflict Farooq says that the relations between the Sheikh family and Nehru family were good. Even "Mrs. Gandhi approved my installation as Chief Minister". However later on congress wanted some sort of election understanding with the National Conference which was not accepted. "Congress wanted to form government here on the back of National Conference ". National Conference on the other hand wanted to maintain its identity as per the wishes of Sheikh Mohammed Abdullaha. The congress workers at the behest of New Delhi defamed Farooq, put the congress Bhawan in Srinagar on fire and started agitation on resettlement bill. Farooq accepts to have given mandate to some people of 'bad image' due to different types of pressures especially from mother and sister (Khalida). While Farooq, accepts of making mistakes he asserts that his close relations with Late Molvi Farooq was exploited by congress. This action was treated as anti-national action. He questions when congress and other political parties tried to make Molvi Farooq their friend why they were not labelled as communal and anti-national. He claims it (friendship with Molvi Farooq) the biggest achievement of his life as he was able to put an end to the decade old bloody Sher-Bakra feud.

Abdullaha wonders as to why and who in the congress government and workers exploited his meeting with JKLF leaders in 1974, meeting with Jarnail Singh Bindrawala, Highjack of passenger planes and growth of Pro-Pakistan elements.

Talking about the meeting with JKLF leaders in 1974, Farooq says that on the invitation of Plebiscite front he did meet the JKLF leaders and then Prime Minister Zulufqar Ali Bhutto. However he claimed that he informed about these meetings to Mrs. Indra Gandhi. About his meeting with Bindrawala Farooq says that while meeting some Akali leaders he was asked by some people to meet Bindrawala inside the golden temple. Farooq asserts that he told him (Bindrawala)
to shun gun and take the path of negotiations. Again he claims to have informed Mrs. Indra Gandhi about the meeting. Farooq says that all these actions further alienated the Kashmiri people from New Delhi.

Dar (13)

Describing the early settlement of Muslims in Kashmir the author is of the opinion that Muslims entered Kashmir much before the establishment of Muslim rule in Kashmir. The author also traces the old contact of Muslims of different places with that of Kashmir. The reasons for the spread of Islam in Kashmir have been described by the author in a systematic manner and gives details about the work done by Syed Ali Hamadani in Kashmir. The author writes about the two emissaries sent to Kashmir by Prophet of Islam (PBUH). Describing the conditions of the society on the eve of spread of Islam the author writes that:

i) Women were neglected to a sub-ordinate position;
ii) There was general deterioration in their social and religious status;

and

iii) Sati was performed by women.

The author has also given general notion about family, marriage and social set up of Kashmiri society.

However, the author fails to present a proper back ground of the social conditions of the valley and has concentrated more on the condition to women. The author reports that women have played great and sometimes, decisive role in the affairs of the state. The author gives the example of Didda whom he describes as a great statesperson. However, he has not refered to some of the wrong policies for which Rani Didda was known. The author also fails to write about the reasons because of which women like Didda had to assume power in difficult situations. Morality as Dar, reports was at its lowest ebb during that time and Devadasi (Dedication of girls to temple deities) was common.
Religion was the mainstay of life and people belonged to different races and had different religious traditions and beliefs. However, there was no successful effort to bind down all the people to one type of belief. Different religion and beliefs like Naga worshipers, Buddhism, Saivism, Vaisnavism and others gave rise to a number of local cults and religious practices. These practices came from outside territories also and they had a deep impact on the philosophy of the cults which are already existing here. However, the author has not given any details about the social implications of the practices and rituals of these faiths. The details are simply sketchy. When Islam came it was greatly influenced by the local social conditions.

Khan (14)

Perspectives on Kashmir is collection of papers by this eminent historian of Kashmir who has described the history of Kashmir and its various stages of development. According to the author the sultanate period of Kashmir is responsible for cultural achievements of the valley. The author indicates that during this period regional and cultural personality consciousness of Kashmir developed. The author feels that immediately after the end of Sultanate period the concept of Kashmiriyat (Kashmir Identity is sometimes considered the english translation of the word Kashmiriyat, although Kashmiriyat is used more for a political content. However it remained dormant because of misrule and oppression which marked the greater part of Kashmir history. Mughal period brought about the decline of a high standard of culture that Kashmir has achieved during the Sultanate period. Kashmiris according to author lost his/her creative nature. The author asks, why and how did chaks (who were ruling Kashmir before Mughals) virtually disappeared from Kashmir scene? Prof. Khan points out that rise of Kashmiri pandits during the Mughal rule is an important development of that time. In fact, as Khan points out the rise of Pandits continued during Sikh and Afghan rule also. The author identifies different sources of Kashmir history which include Sanskrit works like Raitarangni. Persian chronicles like Tarikh-I-Kashmir, Baharistan-I-Shah, Tarikh waqat-I-Kashmir, Tarikh-I-Rashidi and Tarikh-I-Firishta. Among the chronicles of non-Kashmiris the author identifies Al-Masudi's
Muruj-uz-Zahab, Zafarnama of Shara-ud-din, Malfuzat-Timuri, Tarikh-I-Rashidi, Tarikh-I-Mubarak Shahi and others.

Although the author has touched many aspects of Kashmir history but the details given are not in detail. This leaves many questions un-answered.

Kaul (15)

The author gives a biographical and political sketch of Sheikh Mohammad Abdullah. Describing the Kashmiris as a very tolerant nation, Kaul identifies mysticism, philosophy, art and tranquility as pillars of tolerance. Dogras had been ignoring both Kashmiri Muslims and Pandits according to the author. Sheikh Abdulah had gone through the injustice of Dogras and had come under the influence of Dr. Sheikh Mohammad Iqbal, the poet and philosopher. It was in this context that he resigned from government job to join the active politics. Abdullah used his powerful speech to arouse the Kashmiris from their slumber and organised mammoth gatherings for this purpose. Sheikh was gifted with graceful personality, sonorous voice, powers of rhetoric, intimate knowledge of religion and a sincere heart. He was thus able to sway the masses. Hall mark of his personality according to the author was that he delivered fiery speeches and identified himself with the plight of the dispossessed Muslims of Kashmir. Sheikh according to the author had a typical bourgeois psychology as majority of farmers were Muslims. The establishment of reading room had great influence on the politics of Kashmir. However, it was after July 13, 1931 incident that Sheikh became highly active in politics and was arrested many a times. 1937 procession of labourers gave a wider base to the movement as it took proletarian and socialistic complexion. The developments like this and the influence of people like Jawahar Lal Nehru and Prem Nath Bazaz was so strong that the character of the Muslim Conference was changed to the National Conference. The rise of the National Conference helped the people of the state to join the national mainstream of the Indian people. Describing the 'Quit Kashmir' movement and the developments of 1947 the author feels that it was the person of Sheikh Mohammad Abdullah who led the movement in Kashmir successfully. The arrest and re-arrest of Sheikh
Mohammad Abdullah saw the extension of many central laws to the state. For him, the process of the extension of central laws to the state was a virtual encroachment on the autonomy of the state. However, he according to the author could not do anything in this situation and had to do whatever he was asked to do by New Delhi. The author describes him a tired man at the end of his life. However, it seems that the author has only presented the positive aspects of Abdullah and has not given the changing attitude of Sheikh towards New Delhi. At the same time Sheikh Abdullah who started his struggle against the Maharaja with the sole objective of pushing him back and then talked about independent Kashmir and accession to Pakistan has not been criticised by the author for changing his stance.
Tavleen Singh, writes that Kashmir has a distinct culture, language and customs. Islam came here in a gentle form through Sufism. The State of Jammu and Kashmir was established by Gulab Singh, and it is he who added Ladakh to it after conquering that region. In 1846 Kashmir was literary sold to Gulab Singh by British for Rs. 75,00,000. However, Dogras remained unpopular even up to 1947, when they left the valley. Kashmiri Muslims were discriminated even being in majority. The author quoting from Sheikh Abdullaha's 'Flames of Chinar' writes that Maharaja (Hari Singh) fled to Jammu in 1947 after the attack from ' raiders' and it was the National Conference which formed people's Militia to save the valley. The Kashmiris that time were helped by Indians also. So Kashmir made an agreement with India under article 370. Another problem according to many Indians, is the Kashmiri obsession with religion. However, quoting Sir Walter Lawrence, the author reports that far from Islamic fundamentalists, Kashmiris were regarded as not very good Muslims by their Islamic brethren. The sufis who brought Islam to the Kashmiris were Muslim religious teachers who appear to have been influenced by Hinduism and its emphasis on workshop of the Almighty through songs and devotion. They Indianized the message of Islam, making it more universal, less dogmatic and less austere. Love rather than sword was their chosen method of conversion.

However, most Indians viewed Kashmiri Muslims with suspicion because Islam had broken India into two. Even Sheikh Abdullaha's sacrifice which brought Kashmir into India was not credited among Indians. While Muslims were not trusted, the pandits were regarded as patriots. They were credited with having kept the Indian flag flaying in the valley.

Mrs. Indira Gandhi according to the author did not like Farooq Abdullaha also because she found him frivolous. She never trusted him. In fact Sheikh Abdullah had not been able to explain to Farooq the importance of Izzat as far as
the average Kashmiri was concerned. It was very important to preserve Kash­mir's dignity even if it may annoying Delhi. If Farooq would have learned this thing, many things which went wrong latter on might not have happened. Some National Conference members were annoyed as to why Muslims were not in the national press. There was total bias against Kashmiri Muslim population in the national press. The Kashmiris were always shown as traitors and secessionists in the write ups. In 1982 Sheikh Abdullah died, "The grief as, the cortege passed, burst out like an uncontrollable wave ....... people fainted, several were injured ........, on a day when possibly ten lac people came on the streets with remarkable dignity and discipline". The author feels that, for that day the man Kashmir re­membered was not the Sheikh who had been Chief Minister for five years but the man who for nearly thirty years had symbolized Kashmir's identity. "May be it was for this that New Delhi never believed him also". After the death of Sheikh there were elections and a clear wave of sympathy was for the National Confer­ence at least in Kashmir, but even then the national press reported the reverse. Farooq with Molvi Farooq's support, won the elections but congress charged that elections were rigged and that condition in the state was worst.

The conspiracy of toppling Farooq's elected government began just after elections. After the congress publicised the 'alarming' situation in the valley, they pressurised the governor Mr. B. K. Nehru to do the job but he refused and thus Mr. Jagmohan was sent here to do the job. There was a defection in the National Conference and he without calling the assembly as was proposed by Farooq, dismissed him and G. M. Shah (brother-in-law of Farooq) became Chief Minister with the support of Congress. When Farooq's Govt. was toppled the national press in order to show their patriotism didn't mention anything about it. Farooq himself couldn't do much and as compared to his father this was considered his weakness.

She described 1984 as the turning point as regards to Kashmir. It can be said that it was the time when Kashmiris were fully alienated from Delhi. The after math of Indra Gandhi's killing which resulted in the Killing of hundreds of Sikhs and loss of property worth crores had direct impact on the Kashmir scene.
People lost faith in Indian constitution and they (Kashmiris) could apprehend the same kind of treatment to them any time.

Referring to Rajiv Farooq accord the author feels that it was a biggest mistake on part of Farooq. Farooq himself latter described that this accord failed to deliver goods but it showed to people here that it is Delhi which dictates terms to Kashmiris. While referring to the post 1987 scene in Kashmir, when Kashmiris started the armed fight against India to get their rights and save their identity, she puts Jagmohan responsible for worsening the situation. His way of handling the situation is fully criticised. "He started his second tenure with a massacre (at Gowkadal) and ended where another (near Srinagar’s Islamia College, with around 100 people were killed when the funeral procession of late Molvi Farooq was fired upon)". Jagmohan never thought of looking towards the human rights aspect and the attitude of security forces. The author herself gives a number of instances, when she saw home people were humiliated. His actions according to Singh were "out of panic and frustration. "After Jamohan G.C. Saxena a former Research and Analysis Wing (RAW) Chief came here as Governor, but he also pursued same policies. When some senior IAS Officers of the State wrote to him about the human rights front, he gave no attention to them.

Meanwhile, Pakistan supported the Kashmiri militant cause on all fronts. The author gives an instance of discussion in Pakistan, where a retired (General) K. Arif argued that Kashmir should be taken out of India because it is a different identity to the rest of India. Tavleen writes that all those who spoke in favour of the right of self determination, for Kashmiris and in a way represented the Kashmiri sentiments, could not speak a word in Kashmiri, nor did they resemble any Kashmiri, the author had seen. She sees a lot of differences even between people living in the two parts of Kashmir. The Kashmiris according to her had an over developed complex which made them virtually incapable of identifying with the problems of any one who came from beyond the valley. Kashmiri Muslims have many things in common with Kashmiri pandits, despite their identification through Hinduism with the larger India. Pandits are even today reluctant to marry their daughters outside their own tiny community. The Azad Kashmiris were more
Punjabi and Pakistani than Kashmiri and it was hard for the author to take their approval of Kashmir's cause seriously.

On the other hand, there were a series of yatras (Rath and Ekta) from BJP which again proved to be fuel in the fire vis-a-vis situation in valley. While JKLF which was fighting for an independent Kashmir, on account of "Kashmir has a distinct culture, and distinct customs" the movement had become pan-Islamic with the participation of Muslims from Pakistan, Afghanistan, Syria, Egypt etc.

The rise of Hindu fundamentalism, of Hindutva has added a new complication to the Kashmir story because the India that Kashmir acceded to was far from being Hindu country. In fact it was aggressively secular. For Kashmiri leaders like Sheikh Abdullah this was one of the aspects that made it more attractive than Muslim Pakistan. The guarantee of autonomy to the state and secular tradition according to the author are now under serious threat. There seems to be no lasting solution to Kashmir problem according to Tavleen. She suggests to Indian people to replace old emotions and old prejudices by reason, real politics and political will to solve the problem" Every one needs to make a concrete effort to stop being prisoners of the past. History is hard to reverse and in this case, everything has changed. Only if there is a new beginning there can be hope and even then the road is likely to be long and hard."

Soz (17)

Soz, proposed a national consensus and some bold decisions in his edited venture to solve the Kashmir problem, while V.M. Tarkunde in his article 'Enlarged Autonomy - A possible solution' feels that if the people of Kashmir valley are to remain in India they should do so out of their free will. The Indian government should offer full autonomy to the state as was specified in the Instrument of accession and in article 370 of the constitution as per 1954 presidential order. Tarkunde is of the opinion that the people of Jammu and Ladakh have entirely separate cultural identities which differ from that of Kashmir, and there is hardly any movement going on there, so
The author who is member of Rashtriya Savak Sangh (RSS) Hindu fanatic organisation gives an entirely different view regarding the concept of Kashmiriyat (Kashmiri Identity). His opinion is that the teachings of Budism, Savism and Vaishnaism is Kashmiriyat. He opines that Kashmiriyat is not different from Indianess. Kashmiriyat, the author feels has no separate identity of its own but is part and parcel of Indian society and culture. His feeling is that separation of Kashmiri Identity or laying more and more stress on it is against the national interest. The author has totally ignored the contribution of Islam and Muslims in shaping the society and culture of Kashmir. In fact, his opinion is that there has been only forced conversion of Hindus to Islam. He has devoted most of the book to malign the Kashmiri Muslims. His sources and references are quite poor and incredible. There seems to be total bias in the book towards Islam and Muslims.

Puri (20)

According to the author insurgency in Kashmir was not new in 1990. In fact, it had simmered some years before it actually exploded fully. The causes for the insurgency were both immediate and long term according to the author. To understand this the author feels that Kashmiri personality must be taken into account. Puri, writes that in 1947 it was the Muslim leadership and not Maharaja that favoured accession to India. However, he fails to justify this statement and convince the readers keeping in view the role of Maharaja at the time of partition of India. Talking about the threat to the Identity of Kashmiris the author is of the opinion that the apparent fluctuations in the mood of Kashmiri Muslims represent their response to varying forms of threat they (Kashmiris) perceive to their Identity. The author has not given the convincing reasons for the fluctuations of the mood. The author accepts that the Kashmiris have been most consistent in their urge to defend their identity regardless of the source of threat. Their urge to become a martial community, was also provoked by continuous taunts about their non-violent character. Tracing the history of the disillusion between people of Jammu region and Kashmir the author explains that some of the Jammu leaders were not
in favour of joining the 'Hindu State' (J & K) with secular India. In Jammu leaders extended support to Maharaja most probably for he was a Hindu monarch while the Muslim Conference wanted to remain independent which was not liked by Pakistan and India. In fact, at the time of partition the communal riots divided loyalties to India and Pakistan. The government of Pakistan's signing of stand still agreement with the Maharaja was not liked by India and Nehru as author says apprehended at that time that Pakistan's strategy was to infiltrate and take some big action with the coming of winter. It was in this backdrop that the Indian government made the Maharaja to co-operate with the National Conference and accede to India. The communal riots meanwhile broke out in some parts of Jammu, with the people mostly Muslims belonging to Pahari areas demanding rehabilitation of 60,000 demobilised British soldiers. The Muslim soldiers even refused to fire on the demonstrators (who were mostly Muslims). The ethnic connections of these people with the people living in Pakistan forced them to desert the state army and these people started getting arms supply from Pakistani forces. In fact Mahatma Gandhi held the Maharaja responsible for communal riots in the state. The author puts forth Pakistan responsible for stopping supplies to the state which they had agreed under the stand still agreement with the Maharaja's administration. This finally resulted in the intervention of the Indian forces whom according to the author Kashmiris welcomed the as the defenders of their honour, freedom and identity. The author however, has not given the convincing reason about the stopping of suppliers from the Pakistani side. Accession of J and K to India according to the author was the greatest triumph of Indian nationalism. This also expressed their (Kashmiris) desire for independence, freedom, identity, autonomy and dignity. Citing examples of Hyderabad and Junagarh the author justifies India's stand with regard to Kashmir viz "sovereignty belonged to the people and not to the state." -- thus referendum was the only solution. The cease fire line in Kashmir region follows a well defined ethnic and cultural divide between Kashmiri and non Kashmiri people who are living in two parts of Kashmir, the author also feels that there is no cultural identification between people living in Pakistani Kashmir and that of Indian Kashmir.
The author charges Pakistan with delaying plebiscite in the beginning and latter India gave up its commitment due to support it got from Russia. America as author writes wanted Kashmir to remain independent. However, Sheikh's (Abdullah) choice was accession to India. The book also talks about the 1987 elections and its after fall like militancy, Human Rights and the re-assertion of Kashmiriyat.

Mohi-ud-din (21)

A fresh approach to the History of Kashmir is more or less a linguistic work where the author has dealt in detail the antiquity of the Kashmiri language and has challenged the historical work Rajtarangini for wrong identification of fictitious, place-names in this work. The author claims that "Kashmir is such a place of which a historian would like to make mention of it, a solidier would want to conquer it, a poet would sing in praise of its beauty and a religious-minded person would like to conform it to his own beliefs." The author is of the opinion that the story regarding the birth of Kashmir valley that it was a big lake where demons lived and than Khaypa drained the water from it "is in no way intended as a historical narrative, but instead, has been woven to put forth the religious beliefs of narration(s)." The author describes Rajtarangini and its original author (Kallhana) as a work of high intellectual calibre. However after the death of Kalhana the book according to the author fell into the hands of such people who were less intelligent or gullible. He even criticises men like Jonaraja. Dr. Aruel Stein who translated the historical work also comes under harsh criticism for his scanty knowledge of his Kashmiri language. Stein according to the author relied upon the false reports of his subordinates. The author while introducing a new concept "The Green Culture of Kashmiris" highlights the importance of tree in Kashmiri culture. He describes the importance of tree vis-a-vis Budhism whose religious propagation was done under the shade of tree. Later some Muslims saints like Sheikh Noor-ud-din Noorani (R.A) also laid emphasis on tree culture when he said Un Poshi Teli Yeli Van Poshi (Food will last till trees last).
Akhtar Mohi-ud-din's work however, has laid more stress on Kashmiri language as a source of material for his work. He has ignored other socio-cultural aspects which have shaped the history of Kashmir. The author has virtually ignored the folklore which is an important source of past information.

Raina (22)

The book gives a deep insight into the Kashmir Imbroglio. Although the author has not only studied the Kashmir problem with deep interest but seems to have observed the political development through a researcher's eye. The book deals with origin, evolution and the present state of the place with special emphasis on all the political developments which contributed either way to the present situation. Raina though regrettably describes Kashmir the only perfect model of apartheid is manifest in the tortuous treatment and forced exile of the little group of tiny community of original natives of the land professing a faith different from that of the overwhelming majority. The author seems to be poorly equipped with the information about militancy in the state. He is of the opinion that Jammu and Ladakh regions are neither involved in present turmoil nor have they any consideration for the sinister objective of separatists. However "they have their own aspirations, expectations, loyalties and of course problems."

The author tries to highlight the Hindu past of the valley but ignores the contribution of religions like Islam and Buddhism both of which have played an important role in shaping the Kashmiri society. Although the author quotes Muslim historians like Al-Bueroni in his book but fails to recognise Islam as a force of change in Kashmir. On the other hand, while commenting on the present state of Kashmir the author blames the leadership of this place for all types of wrongs but does not take into consideration the attitude of the central leadership vis-a-vis the present turmoil in the state. The author has also laid more emphasis on the political reasons for the present conditions in the state and has not given any importance to historical, economic, social and cultural aspects which are very important in this case.
Kashmir Diary is an account of extensive psychological study of militancy and militants done by the author who was an important functionary of army dealing with militants, militancy and media in Kashmir. The author is highly critical of ideology of Jammat-E-Islami, while he is all praise for Islam as prescribed by Quran. "Islam being practised by Kashmir's Jammat is quite different - anti national, anti - secular and anti - democratic. It seems the author has less knowledge of Islam and even is poorly equipped with the policies and constitution of Jammat."
The AK 47isation of political movement defined Kashmiri militancy as an Islamic movement. Kashmiri militancy according to the author is ethico-religious.

Tracing the psycho dynamics of a militant, the author argues that contrary to popular belief, religion is not the primary motivational factor for the Kashmiri militants. However at the start of his book he calls the militancy in Kashmir as ethico-religious. Thus he changes his own statement at different places in his book. Yet again supporting his arguments with the results of psychoanalysis of some militants he concludes that out of the total militants who were interviewed only ten percent took arms because of religion. Yet again criticising Jammat-I-Islami schools the author writes that these schools "impart an education with over does of rabid religion. There is little room for teaching chemistry, physics or humanities." This statement again seems to be motivated as this researcher confirmed through various official and un-official sources that the syllabus of these schools is strictly according to the prescribed texts of the government. However it was found that Quran and Hadees (Sayings of Prophet 

Referring to the foreign militants the author says that these people are totally unconcerned about the politics or economy of the state. "Religion and command of Allah is supreme for them."
Talking about the impact of militancy on education the author observes that the "Militancy in Kashmir has virtually brought to an end the growth of literature, even revolutionary literature. One cannot recall any worthwhile Kashmiri book or poem or painting in the past seven years." Yet again the author seems quite ignorant about the ground realities. Although there has definitely been a negative impact on the field of education but it has not stopped people from writing and painting. During last seven years hundreds of books have been written some of which have been awarded and lauded in the academic circles. In fact, it was in 'turbulent times' of these seven years itself that saw the growth of art in the valley in a big way. Many exhibitions of paintings made by Kashmiri artists were held in and around Srinagar.

However the author who was handling the media related affairs in Srinagar on behalf of Ministry of Defence (Govt. of India) has strongly criticised the media policy of both government and army. His observations in this regard are:

- Not to change the media and its policy was a blunder.
- Mast Gull (of Char-E-Sharief fame) was a creation of media. He was projected as the symbol and epitome of what a Kashmiri militant is supposed to be................. a crusader, intelligent, strong willed and an egoist. He was opposite of it according to the author.
- The State government could not win the information war.
- Local media should have been taken into confidence for they are opinion makers in the location. The government failed to do so.
- 15 - 20% of Pakistan TV News is devoted exclusively to Kashmir unlike the Doordarshan.
- Programme on Kashmir are shown at prime time of PTV while it is opposite with DD.
- Militants and Pakistan are successful to highlight the achievements of militants in the media which definitely demolishes the forces of government.
The author's suggestions are that the army must open itself and break the strong barrier of security. Information campaigns must be directed at all groups, be they friendly, neutral or hostile. Transparency, the author says is important because even if one stops it the news reaches the media in any case.

Chopra (24)

The author to the book is basically a resident of Rawalpindi (Pakistan) who migrated to India in 1947. Chopra is a journalist and political activist. He has described the political developments through his journalistic skills. The author has ignored the historical events and political developments of Kashmir to a larger extent and has depended on blimsy and sketchy events and developments. While the first chapter of the book begins with the history written by Kalhana, but only on page two the author leaving his discussion half way talks about Amritsar sale deed of the state. There is virtually no proper arrangement of the events described by the author. The author alleges that Pakistani rulers always spoke against India because of political compulsions and the pressure mounted on them by bigger powers. While he writes that the people of Kashmir on their own joined India in 1947 on the next page he claims that it was in 1951 that the constituent assembly of the state made the accession of the state with the union of India. The author has not addressed the basic questions regarding Kashmir but unnecessarily talks about issues of Balochistan (A Pakistani province) and other such places. The author has thus neglected the important and needed issues. At the same time no attempt has been made to give the required references to the events or developments quoted in the book.

Jagmohan (25)

Going through Jagmohan's voluminous 'literary misadventure' is a boring job because it contradicts Allied's advertising campaign not only by its overdosed metaphor usage but also by the excessive usage of press clippings as well. Jagmohan's turbulence's' prove it clearly that infamous author has the primary interest of projecting the 'tarnished' self so he justifies his every action during his
127 days of 'terrible misrule'. This seems the cause for the excessive usage of self pertaining press reports, also. Jagmohan justifies the removal of Farooq's popular regime in 1983 and the installation of 'Gul-Shahi Sarkar' and at the same time he feels justified himself for the vice-versa. For justifying this 'political gimmickry' he uses the official documentations, the state's property 'after stealing it'. While discussing the present Kashmir uprising Jagmohan bursts out against the Indian union for enrolling the dispute with the U.N.O. Security Council. ".....taking the case to the UNO was another mistake, the case got enmeshed in the internation power and politics." He claims that he had been sending warning signals to the central government since 1980 about the 'gathering storm', but the people sitting in Delhi were least concerned about it. Three chapters have been 'dedicated' to the roots of the present turmoil. He seems convinced that nepotism, corruption, party favours, policies of deception and duplicity, permissive attitude towards the general masses and even the state sponsored environmental degradation are other few roots of militancy apart from its political and historical background. Jagmohan views Jamaat-e-Islami as the strongest responsible ideological organisation behind the turmoil. "In this arena most potent and pervasive force was Jamaat-e-Islami, it titled Kashmiri's social and political ethos towards fundamentalism, and fanaticism, it reshaped the under current of Kashmir's polity and administration. It spreads pro-Pakistan sentiments even among group which were otherwise not in favour of merger of Kashmir with Pakistan." He blames Jamaat's educational institutions for preparing children for 'Jehad' against India. On the educational plain it went on planting seeds of fundamentalism, parochialism through its 150 schools".

Jagmohan has specially mentioned the organisations like Mahaze-Azadi, People's League, Jamiat-e-Talaba and Islamic Students League and personalities like Shabir Ahmad Shah, Farooq Rehmani and S Ali Shah Geelani responsible for the present uprising, he describes some major events like imposition of curfew on 26th January 1990, and unfolds his approach to tackle the situation which according to him was out of the control. In the chapter 10 he describes nature and pattern of subversion and terrorism. "The hold that these terrorists organisations had acquired was evident all over the valley. The People had been asked to surrender their passports because they describe the passport holders are Indians". He feels that all essential services had virtually come in the hands of militants. "The local police
had been so infiltrated that quite a part of it had become a hindrance and drage. There was hardly any doubt that IB officials killed during the period were betrayed by the infiltrators in the local police." Operation Topac of late Pakistani President, Gen. Zia-ul-Haq and the attitude of the Pakistani Government has been discussed in detail in this chapter. He describes Kashmiri Pandits as "Frightened Pigeons and for sake community and blames Kashmiri militants for compelling pundits to leave the valley. He attacks Peoples Union for Civil Liberties (PUCL) and Committee For Initiative on Kashmir. "The report (Report of PUCL and CFIOK) virtually rationalises and justifies terrorism in Kashmir and proves indirect encouragement to it. It is a highly manipulated exercise of deception, distortion and disinformation. Even the worst enemies of India could not have produced more harmful propagandist material than this report." In the chapter "Acquiring an upper hand", he describes some top militants like Yasin Malik, Shakil Bakshi, and the measures taken by him to 'acquire an upper hand' of the Government. Jagmohan says that he was hounded out aimed a deluge of disinformation and distortion. In the rest chapter Jagmohan makes his views about the future of India, what and how the Kashmir problem should be solved. He wants the removal of infirmities and the unhealthy forces "the task can be performed only by a reformed, rejuvenated and motivated India with a new vision and not by an India that has become a hunting ground for small politics whose shallow and superficial approach has exceed all limits in Kashmir and whose leaders have exhibited almost infinite capacity to live under the shadows of illusions rather than face burning realities."
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