

JANUARY 2024



THE REVOLUTIONARY RESURGENCE





Your Brutalities can not Extinguish the Spirit of Freedom Within Our Souls

The atrocities, brutalities, and human rights violations that have been inflicted upon the Kashmiri people are truly unimaginable. The use of rape as a weapon of war, enforced disappearances, torture, and extrajudicial killings are severe violations of human dignity and international law. The presence of more than 10 lakh foreign military and paramilitary forces in the region has created a climate of fear and oppression, making it nearly impossible for the voices of dissent to be heard. The recent viral video depicting the merciless beating of Kashmiri civilians by the Indian army is inhuman, barbaric and grim to say the least. The use of iron rods and chili powder in the torture of these individuals is a clear manifestation of the brutality that has been unleashed upon the people of Kashmir since we were compelled to have recourse to an armed struggle – that is legitimate as per the UN Charter – against New Delhi's rule. The loss of lives under such heinous circumstances is a tragedy that should have never occurred.

In the face of such unspeakable suffering, it is understandable to feel disheartened and overwhelmed. However, it is important to remember that the spirit of resilience and the unyielding determination of the Kashmiri people have not been extinguished. Despite the use of such barbaric and inhuman tactics to suppress our voices and our aspirations, we have continued our struggle for the fundamental right to self-determination.

*To those who seek to intimidate us, I say this: **your tools of oppression and brutality will not crush our resolve.** These are nothing but proof of your fear of our bravery and determination. Who knows you better than us, Kashmiris? You are the most inhuman cowards with zero morality and ethical standards. The spirit of freedom and justice that burns within the hearts of the Kashmiri people cannot be extinguished by violence or fear.*

No matter how fascist and Nazi you become to suppress us or how religiously you follow the Israeli playbook of war to persecute Kashmiris, we will continue to demand our inherent right to self-determination, and we will do so with courage and resilience. Our struggle is not in vain. Every act of resistance, every voice raised in the face of oppression, and every demand for justice is a step towards a future where the people of Kashmir can live in peace and freedom. We will not be silenced, we will not be intimidated, and we will not be deterred. Our commitment to the pursuit of justice and self-determination is unshakable, and we will continue to strive for a future where the rights and dignity of the Kashmiri people are respected and upheld.

SYED SALAHUDDIN AHMAD

UJC Chief and Supreme Commander of Hizbul Mujahideen

Monthly



THE REVOLUTIONARY RESURGENCE

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JANUARY: THE MONTH OF MASSACRES

Gowhar Bhatt



January, a month that marks the beginning of a new year, is also a month steeped in blood and tragedy in our beloved homeland. As the winter chill sets in, the memories of massacres that took place in this month during the early 1990s haunt the people of Kashmir. The Sopore Massacre, Gaw Kadal Massacre, Kupwara Massacre, and Handwara Massacre are some of the most heinous crimes committed against Kashmiris in this month.

Amid a rebellion against the military occupation of Kashmir, the Indian occupying forces, with their brutal and inhuman tactics, killed hundreds of Kashmiris in cold blood and injured thousands more. The massacres were a result of the Indian government's attempt to suppress the legitimate aspirations of the Kashmiri people, leading to the cold-blooded murder of hundreds of Kashmiri Muslims. January emerges as the month when the oppressor's hand

reached into the very heart of Kashmir and left behind a trail of devastation. Hundreds of Kashmiris met their untimely end in the chilling calculus of occupation. Their lives were snuffed out in a ruthless display of brutality by Indian military and paramilitary troops.

The military occupation of Kashmir, in its brutal and horrendous manifestation, is a haunting saga that refuses to be buried beneath the snowfall of neglect. It is a chronicle inscribed in the blood of innocents, an unfolding epic of pain and suffering that continues unabated.

As the winds of January carry the whispers of the past, let us not forget the sacrifices of those who bore the brunt of a continuing and merciless occupation. Their stories are engraved in the snowbanks of time and demand to be told, acknowledged, and remembered. In embracing our collective memory, we harness the power to resist, to stand resilient against the attempts to obliterate our narrative.

SOPORE MASSACRE: *KHABAR TOHI CHUWA YAAD?*

Muhammad Iqbal Mir



January, for all sad reasons, expectedly brings gloom. It, for me as a Musalmaan Kashmiri, continues to carry the smell of blood and smoke with its chilling gusts of wind. It has been 31 years since I became an eyewitness to an apocalypse of my town, Sopar – a town people referred to as “Chota London” because its economic prosperity, associated with its rich apple cultivation, surpassed all other towns in my vale. The evening of 5th January was unusual.

A mysterious gloom prevailed in the air that evening. As the sun dipped behind the mountains, casting a golden glow over the valley, shadows crept in, bringing with them a darkness that would forever scar the soul of my Sopar. The night was silent, but the air was thick with tension as the moon hid behind the clouds as if it was reluctant to witness some

impending tragedy.

6th January was a bit colder. Sopar, I must tell you here, was not just a town. It was, and has been a living testament to resilience and courage – a town that gave birth to our resistance icon, Qaid-e-Inqilaab Syed Ali Shah Geelani who spearheaded the war of liberation till he breathed his last under house detention in his Hyderpora residence in 2021. Mother had hurriedly placed the lunch box, a silver Ganje Dabb of steel, that I was supposed to deliver at father's shop in the main market. She had to go to her sister's house who lived a few kilometers away from our place. Before I could lift that shining steel lunch box, a barrage of gunshots broke the eerie calm of a cold January day. Border Security Forces BSF were on a killing spree following a firing incident in a nearby place. Everyone was fleeing for their lives. The barbaric soldiers of BSF were spraying petrol and kerosene at various buildings besides sprinkling gunpowder. They then torched these buildings and turned into ashes an entire market including the nearby residential houses. Shopkeepers were hiding themselves in shops in an attempt to save themselves from bullets coming from different directions. But, unfortunately, the tyrannical forces of evil broke open the doors and shutters of these shops and mercilessly killed them from point-blank range before charring their bodies in the fire. Little did I know that our silver Ganje Dabb would remain unopen for several days. We found the dead body of our father inside his shop on second day after the carnage. Later, we came to know about the gory details of the massacre. The barbaric savages had stopped a bus en route to Bandpoar and killed at least 20 passengers inside it. Out of the total 75 killings, 37 were from Sopar alone. More than a hundred people were injured, some of them critically. We saw most of the dead bodies with at least 7-8 gunshot wounds. Besides slaughtering people in the town, the mercenaries of the Indian BSF set ablaze more than 400 commercial establishments and 80 residential structures in and around the town.

This grave tragedy was not new to the residents of our town. It was also not the first of its kind for the Muslim population of Kashmir. The macabre dance of death and destruction staged by the uniformed terrorists of India this time surpassed in extensiveness and fury all the previous episodes of indiscriminate firing and arson in the town.

The young minds of today must understand that the scars of the past are not meant to be forgotten but are instead signposts guiding us towards a future where justice and peace prevail. To forget is to deny the sacrifices, the pain, and the resilience of those who came before us. It is an act of surrendering the narrative to oblivion.

Remembering is an act of defiance—a declaration that the sacrifices made in Sopar and countless places like it will not fade into obscurity. It is a commitment to a future where justice prevails over oppression and where the lessons of history guide us toward a more compassionate world. So, as we remember the Massacre of Sopar, let it be a call to action for the new generation, a plea to carry the torch of remembrance, not as a burden, but as a beacon illuminating the path to a future where the echoes of tragedy are replaced by the symphony of peace and justice.

AND THE “CARDS OF PEACE” SLIPPED AWAY TOO QUICKLY

Yousaf Buch



You remember, or at least, have heard about the Gaw Kadal Massacre? After India appointed the infamous Jagmohan as governor of Kashmir, his supposed “cards of peace” quickly slipped away from his hands thereby bringing chaos in every nook and corner of the valley. Young Kashmiris might not be aware of the chilling declaration from this modern-day Genghis Khan that was broadcast on TV and radio as a warning to all Muslim Kashmiris. He infamously addressed to Kashmiris, saying “Meray haathoon say aman ka patta khisak jayega” (The card of peace that I am carrying will slip away from my hands). This warning proved to be a self-fulfilling prophesy, as within 24 years, nearly 60 people were killed and hundreds injured in Gaw Kadal area of Srinagar on 21 January 1990.

Much has been written about this massacre since 1990. Besides a few reports, an important aspect of this tragedy has been, if not completely neglected, but underreported to a great extent. What led people to come out from different parts of Srinagar and protest? On the intervening night of January 20 and 21, Indian troops raided a congested locality in downtown area of the city. It was during this raid that women were molested inside their houses while men were dragged out in the dead of night. The news of sexual harassment by Indian troops spread like wildfire and, aghast, people took rallies in different parts of the city, protesting against the dishonor of their women folk. Thousands of people protesting against the molestation of their women had gathered near Gaw Kadal where Indian CRPF troops directly fired upon them thereby killing at least 60 people and injuring nearly 300 others.

For the Kashmiri Muslims, the intolerable violation of their women's chastity was a line crossed with dire consequences. They laid down their lives in defense of honor, an unwavering resolve that nothing is above the honor of our women.

Fast forward to the present, and the specter of dishonoring our women rears its head in a dangerous way. Since August 5, 2019, Indians openly discuss the subjugation of Kashmiri women, brazenly contemplating marriages and forced relocations outside the valley. The air is thick with derogatory utterances, with many BJP politicians shamelessly promoting a narrative that reduces Kashmir to a mere trophy for conquest. There is a sharp increase in online posts and offline speeches asserting Hindu supremacy and claiming ownership of Kashmiri Muslim women. A dangerous narrative is being propagated that Indians can now marry the "fair-skinned" Kashmiri girls. Although more than four years have passed since 5th August, the perception of Indians only intensifies, the result of which may be disastrous anytime soon in the future as India eyes on a complete Hinduization of our homeland. With active government support, the Indian singers have made pop songs about settling with "fair Kashmiri" girls. A BJP lawmaker in 2019 asserted that the party workers can now marry fair Muslim women from Kashmir. The open call by the Chief Minister of India's most populous state for the despicable act of exhuming Muslim women from their graves and subjecting them to rape is enough to give us an idea about these inhuman beasts and compel us to remain vigilant and prepared to resist, regardless of the challenges we may face.

This toxic rhetoric, propagated among them, paints a sinister picture of settling in Kashmir with nefarious intentions. Such discussions about changing demographics and

cultural assimilation cast a long shadow over the valley. We, especially the young generation of Kashmir, should always remember that our forefathers, in the face of adversity, stood resolute in defense of the honor of their women. They laid down their lives as a testament to the sacredness of that commitment. Now, it falls upon our shoulders to safeguard the dignity and honor of our women. Resist the encroachment of ideologies that seek to diminish our identity and exploit our land and resources. Let the echoes of Gaw Kadal serve as a rallying cry and a reminder that the sacrifice made by those who came before us demands a steadfast commitment to protecting the sanctity of Kashmir and its people.

WE HAVE NOT FORGOTTEN YOU ASIFA

Syed Suhaib Abdullah



On the 10th of January 2018, this 8-year-old girl was abducted by six Hindu men near her home in the Kathua area of Jammu. She was subjected to brutal rape for four consecutive days and then tragically murdered. As the gory details of the rape and murder of this angel-like little Muslim girl began to unfold, the entire Muslim community was shell shocked. Not surprisingly, the main conspirator was a temple head named Sanjay Ram. He invited his nephew who in turn invited his friends to commit this heinous crime. Sanjay along with his nephew abducted and raped the child in Jungle before taking her to a Temple where she was raped by four other men repeatedly for four consecutive days. After satiating their lust for four days, these barbarians finally thought of killing the child. While others prepared to kill her, Khajuria, one among the culprits stopped them and so that he could rape her one last time

(Earth must have yearned to swallow all humans here). The minor child's uterus was damaged and her body mercilessly mutilated.

But that was not the end of how uncivilized and moronic these Hindutvadis can become. BJP politicians along with Hindu Ekta Munch, while waving the national flag of the fascist Indian state, carried out protest rallies in support of rapists and demanded their unconditional release in Kathua. Surprised? Well, one must not, for we all know how deep-rooted their hatred against the Muslim Community is and the fact that they and their national army has been using rape as a weapon of war in Jammu and Kashmir since past more than three decades. When it comes to us, Muslims, their national flag and even temples become strategic positions and symbols to execute horrendous crimes against us. They didn't even stop there! Their Hindutva professors wrote a book blaming Muslims for the crime and absolving rapists! Madhu Kishwar, the author of the book, is a professor at Indian Council of Social Sciences Research.

The agony of this incident will not go away. We remember Asifa and numerous others who became victims of the most despicable acts perpetrated by Hindutvadis.

STATE-SPONSORED ISLAMOPHOBIA, NIT SRINAGAR BLASPHEMY AND THE QUESTION OF RELIGIOUS INTERFERENCE IN KASHMIR

Idrees Bhatt



The phenomenon of animosity towards Muslims in India isn't a novel occurrence. Yet, with Narendra Modi assuming the role of Prime Minister, there's been a significant intensification and heightened visibility of Islamophobia.

The political landscape in India has undergone a noticeable transformation since Narendra Modi's election. This period has seen a marked empowerment of radical Hindu groups, who now operate in an environment where Islamophobic attitudes appear to be not only tolerated but even endorsed by certain political factions. The rise of the Bharatiya Janata Party (BJP) to power has been paralleled by an increase in acts of aggression against Muslims, reminiscent of the propaganda techniques utilized against Jews during the Naziera. Presently, in India, various platforms such as cinema, social media, and the mainstream media serve as

conduits for the broad dissemination of Islamophobic content, often motivated by political objectives.

Media, often hailed as democracy's fourth pillar, is instrumental in molding public perception. In India, however, segments of the media have been instrumental in perpetuating Islamophobic narratives. This trend has led to the normalization of violence against Muslims, with incidents of lynching becoming a distressing part of India's collective consciousness since 2014. Alarming, some media channels have even gone to the extent of justifying such violence, thereby embedding a perilous narrative in society.

The assassination of Mohsin Shaikh, an IT professional, marked the onset of a series of distressing events targeting the Muslim community in India. The government's handling of these incidents, along with the media's portrayal, has indicated the establishment of a new status quo under the present government. There is a clear emergence of Islamophobic patterns, ranging from contentious educational policies to the politicization of sensitive topics like "love jihad" and "cow slaughter." These incidents are not isolated but form part of a larger narrative aimed at inciting fear and division within the community.

The ongoing conflict in Kashmir has been exploited to incite anti-Muslim sentiments. The Kathua case involving the sexual assault and murder of the minor girl Asifa is a glaring instance, where the brutal crime against a young Muslim girl was met with support for the accused from right-wing groups linked to the ruling government, and even state institutions like the police attempting to protect the perpetrators. The female lawyer representing the victim faced death threats, and shockingly, pro-rapist rallies were organized by Hindutva groups. This case exemplifies a deeply ingrained hatred that transcends mere political discourse and manifests as barbaric acts, often ignored or unchecked by the state and large parts of society.

In Kashmir, other alarming instances of Islamophobia include forcing students in schools to sing Hindu religious hymns, particularly in institutions where girls adhere to Islamic dress codes like the abaya and hijab. Such measures are seen as deliberate provocations against religiously observant Muslim students. Further examples include a girl in Bandipora being asked to remove her hijab and a Srinagar schoolgirl being denied the right to sit for an exam because of her hijab. These actions represent a systemic institutionalization of Islamophobia, backed by the state.

A disturbing incident at NIT Srinagar involved a Hindu student from Maharashtra committing blasphemy against Prophet Muhammad (PBUH). The local Muslim population's reaction was met with state authorities providing protection and escorting the student out of the state. In contrast, seven Kashmiri students were arrested and

charged under the severe UAPA law for merely celebrating an Australian cricket team's victory. Although these charges were later dropped, the message to the Kashmiri Muslims was clear: support only for the Indian team is acceptable. The fact that Hindu students at NIT Srinagar protested in support of the blasphemer indicates the Indian state's and its military's direct support for such acts of hatred.

The Jammu & Kashmir police's announcement of introducing new laws to combat individuals deemed to be creating communal disharmony on social media is a direct response to Kashmiri Muslims protesting against disrespect towards Islam. This move further showcases the state's intention to suppress not only political dissent but also religious expressions among Kashmiri Muslims.

Kashmiri Muslims bear a significant responsibility in preserving the religious identity of their land. Historical figures like Bulbul Shah Kashmiri (RA), Mir Syed Ali Hamdani (RA), and Sheikh Nooruddin Noorani (RA) were instrumental in introducing Islam to a region previously devoid of Muslim presence. Despite efforts by various regimes to erase Islam and subjugate Muslims, the community has shown resilience in protecting its Islamic identity. The struggle against the Indian occupation and efforts to erase Islam from the valley underscores the determination of Kashmiri Muslims. Their fight is not just for political rights but for preserving their religious heritage, a battle they continue with unwavering faith and courage.

REMEMBERING SHAHEED SHAMSUL HAQUE

Naseem Budgami

Shamsul Haque was one of the few notable Kashmiri leaders who gave the liberation movement of Kashmir everything he had. His dedication to the cause of liberation was so great that the largest indigenous armed force in Jammu and Kashmir, Hizbul Mujahideen, named him as their Ameer. He became a member of Jamat-e-Islami Jammu and Kashmir JJK in 1976, a turbulent time dominated by Sheikh Abdullah's power. Sheikh had captured the imagination of so many people in Kashmir back in the day that his followers started to somehow see his images on



the moon! It was blatantly false, spread by Shiekh's blind disciples, who at the time thought of him as some god-like figure. Shamsul Haque swore allegiance to Islam and independence after witnessing such ignorance prevailing in Kashmir and never once strayed from the holy cause. He challenged the persuasive idolization of Sheikh by his followers, something that would invite the wrath of authoritarians.

The year 1987 witnessed a turning point in Kashmir's struggle for independence. The announcement of Jammu and Kashmir Assembly Elections sparked hope, but the manipulation of results by the Indian state, favoring Congress and National Conference, crushed democratic aspirations. Shamsul Haque, despite winning the majority vote, faced arrest and imprisonment, as the Kashmiri freedom movement transitioned into armed resistance.

Released in 1988, Shamsul Haque played a crucial role as the Congress and National Conference rule collapsed, leading to the imposition of Governor Rule. In the face of sacrifices, Haque's disciples, including the notable Ashraf Dar, joined the armed resistance. Despite facing inhuman treatment during his imprisonment in 1989, Haque remained steadfast, earning leadership of Hizbul Mujahideen upon his release.

Haque tirelessly organized and modernized the freedom struggle, traveling thousands

of kilometers on foot to meet and support mujahideen. The occupying Indian Army placed a bounty of sixteen lakh on his head. 16 lakh was a whooping amount in those days. The new generation can easily guess how important he was.

Under his leadership, Hizbul Mujahideen conducted significant operations, including the destruction of an Indian Army ammunition depot in Khanmoh, a deadly attack on an armyconvoy in Qazigund, and the seizure of ammunition and military hardware in the Larwan attack.

Shamsul Haque, born with an undying spirit for the freedom movement, experienced personal tragedy with the martyrdom of his brother Ali Muhammad Mir. Despite this, Haque continued his efforts until his own martyrdom on December 16, 1993. His legacy is one of courage and steadfastness, a reminder of the sacrifices made for the cause of Kashmiri freedom. Unfortunately, our negligence and materialistic pursuits have obscured the memory of Shamsul Haque and other great martyrs.

THE OFFENSIVE ADVANTAGE: PROACTIVELY RESPONDING TO THE CONTEMPORARY PRESSURES

Muhammad Saqib



Even though Indian Occupied Kashmir presents a grim story nowadays and silence and defeatism has taken over a section of people who feel abandoned to an uncertain fate, surrender or silence is never an option. Indian state has its machinery running overtime to suppress any voices that may rise. Kashmiris aren't people who lose hope easily. The tightening grip of Indian military occupation along with the fast imposing Hindu settler-colonialism has made everyone fear for what awaits them in the future.

As I write this piece, I look at the very recent event in Poonch where civilians were brutally assaulted in army custody leading to the death of three of them. There was a time when all of Kashmir would have erupted in protest over such news. There would have been an uproar in every corner. But now, there's mind-numbing silence everywhere, even though everyone is angry, frustrated and heartbroken.

What has brought Kashmir to this stage? I can list out dozens of reasons,

from BJP's crackdown on every resistance organization and civil society in Kashmir to the crackdown on common people even for posting something on social media. But these things have always been there in various forms and intensity and aren't unique to the current situation. Nothing matches the state repression that Kashmiris faced in 1990's, but people roared back and offered their lives happily for the cause of freedom. So, what's different this time?

I am one of those who longs to see the day when the flag of star and crescent is flown all across Kashmir and with the current situation I don't see that happening soon, but I fear something worse, much worse than the deafening silence in Kashmir and the flooding of Kashmir by Hindutva settler-colonists. I have fears regarding the beloved Azad Kashmir.

With Pakistani state in disarray and establishment losing track of events happening in Indian Occupied Kashmir and the Indian state, I fear they have lost the vision to see what's coming next.

What has happened since 2019 in Kashmir has been on the agenda of Sangh Parivar since its inception and 2019 was just one culmination of their long-term policies/actions. They have always imagined Kashmir as a Hindu territory lost to Muslim majority population. It has been Sangh Parivar's primary agenda to cleanse this 'Hindu land' of Muslims. The Sangh started working towards this goal directly since 1947 during the events of the Jammu Genocide when it allied with Dogra rulers and cleansed the Muslim-majority Jammu of its Muslim population and converted it into a Hindu-majority region. Since then they have kept it on the top list of their agenda to do the same in Kashmir. They have always worked towards stripping Kashmir of the hollow autonomy in the form of Article 370 since the day it was introduced. They have always been working to initiate their Hindu settler-colonial agenda in Kashmir. They finally fulfilled this wish in 2019.

Another item right on the top list of their agendas is snatching Azad Kashmir and bringing it under Indian occupation.

Indian state authorities, right from top ministers to top army officials, have repeatedly said that they will take back Azad Kashmir. You might say that these are hollow statements. Many people said the same about the abrogation of Article 370, but they still did it. Now you might say abrogating an article and militarily occupying Azad Kashmir are not the same. You're right. Whether they succeed or not, is a different question, but the Indian state will definitely do something about it. They constantly promise their Hindutva foot-soldiers about the glory of bringing back Azad Kashmir. They will assuredly do some mischief at the very least and if Pakistani state continues down the current path where it seems to be going into more disarray with each passing day, it will not surprise anybody

that India actually succeeds in achieving it.

Pakistan needs to wake up. A weakened Pakistan makes a weakened Kashmir. And a weakened Kashmir eventually threatens the very life of Pakistan. Kashmir is after all its jugular vein. Protect the jugular vein and protect Pakistan. That's all I ask in these days of despair. Take the Indian state head-on. Showing signs of weakness only emboldens the Indian state, especially the Hindutva fanatics, and it will only result in more brutal attacks on Pakistan.

The destruction of Pakistan is right there at the very top of the Hindutva agenda. Trying to normalize relationships with India or attempting to become good friends with them is utter foolishness. It's the belief of Indian Hindutva establishment that Pakistan has to perish. What would you call a person who brings forth a hand of friendship at someone who's swinging a sword at you?

Pakistan needs to see the obvious. Pakistan needs to bring Kashmiri resistance back to life. Armed resistance should be given all the support it needs. Kashmir is your first line of defense and God forbid, if it falls it will not stop there. Let Azad Kashmir fulfill the role it was supposed to play. Convert Azad Kashmir into a proper base of armed resistance. The war is coming, whether you want it or not. Better be the ones who take the enemy by surprise and not the other way round.

INDIA'S MILITARY OCCUPATION OF KASHMIR ON MONETARY GLUCOMETER

Malik Muneer

The recent announcement of monetary rewards for information on resistance

fighters and their activities indicates the failure of India's occupation and its much-touted normalcy drama. You

have been doing it since more than three decades in desperate attempts to annihilate us. But have you been successful at all? We don't criticize you for such actions; after all, occupations often rely on such measures, as they can't sustain without resorting to such tactics. Your desperation, to us, is nothing but a source of amusement, for our heads carry bounties in millions of rupees!

Throughout all these years of turmoil, you have resorted to various measures in an attempt to crush the resistance and alter the sentiments of the local population. However, these efforts have consistently fallen short, as the Kashmiri people have continued to demonstrate an unyielding commitment to their cause and an unwavering spirit in the face of adversity.

Let me remind you that you have been giving whopping monetary rewards to your soldiers for killing Kashmiris, and hundreds of your mercenaries have been found guilty of killing Kashmiris in fake encounters for monetary rewards and promotions. The Machil fake encounter, Pathribal fake encounter, HMT Srinagar fake encounter and the recent Amshipora fake encounter in Shopian are some of the examples. These incidents highlight the inherent flaws in your military occupation of Kashmir, which is characterized by a culture of impunity and disregard for human rights.

The use of financial inducements to gather information is a self-defeating strategy that only serves to fuel the resolve of the Kashmiri people in their struggle for justice and freedom.

Now, after looking at your announcement carefully, it only punctures your normalcy balloon. Breaking the statist narratives of normalization, the true narrative comes to light—one that of resilience, courage, and a determination that transcends the ephemeral allure of monetary gains. Kashmir remains an unwritten poem, composed in the ink of resistance, where the spirit of freedom dances amidst the bullets and betrayals.

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General public may give information on following phone nos.
(IDENTITY OF THE INFORMER WILL BE KEPT SECRET)

DISTRICT	NAME, DESIGNATION	MOBILE NO.
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***A poem by professor Refaat Alareer, a Palestinian scholar and poet
who was martyred by an Israeli air strike on his home in Gaza***

*If I must die
you must live
to tell the story
to sell my things
to buy a piece of cloth and some strings,
(make it white and with a long tail) so that a child, somewhere in Gaza
While looking heaven in the eye
Awaiting his dad who left in a blaze – and bid no one farewell
not even to his flesh,
not even to himself – sees the kite, my kite you made, flying up above
and thinks for a moment an angel is there
bringing back love
if I must die
let it bring hope
let it be a tale
– Refaat Alareer*





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