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THE REVOLUTIONARY RESURGENCE





The liberation struggle is sacred, for it is a just struggle and Kashmiris have sacrificed their lives for this cause. History shows that great movements saw a fall not because the circumstances were challenging but because the torchbearers of those movements, amid mounting odds, couldn't handle the pressure and surrendered their will before their enemies. Any great movement can survive and come back stronger even after numerous defeats but no movement can survive after surrender or a compromise! Kashmir's struggle for liberation saw many ups and downs but never did the people of this land surrender or accept India's illegal occupation. Foreign rules are not new to Kashmir nor are the stories of horrific brutalities perpetrated against the inhabitants of this land. Kashmiris have survived the toughest times in human history and we will, InshaAllah, lead this war of liberation and struggle for Aqamat-e-deen to its logical conclusion. The bravery and steadfastness that Kashmiris have shown amid life-ceasing circumstances is something that history will portray in golden words. We belong to a dignified nation and have decorated our bodies with thousand injuries but never compromised on our principles.

The acceleration of various projects, such as settler colonialism, religious onslaught, and demographic changes by the fascist Indian state, is undoubtedly a grave concern for us. However, we will, InshaAllah, survive this onslaught and strike back with a ferocity not known before. We are here, and we will, come what may, fight the occupation and its hazardous designs until our last breath. Those who work, covertly or overtly, as puppets and client agents of occupier India will have to face us and our people, and we will treat them no differently from the occupying military personnel.

SYED SALAHUDDIN AHMAD

UJC Chief and Supreme Commander of Hizbul Mujahideen

Monthly



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ELECTIONS IN KASHMIR IS AN EXERCISE IN FUTILITY, INDIA USES "DEMOCRACY" TO PROVIDE COVER TO ITS COLONIALISM

Syed Suhaib Abdullah



Before going into analysis, let us take a brief look at electoral history of Indian occupied Kashmir. Elections in Kashmir were always rigged and manipulated, starting with the 1951 elections under Sheikh Abdullah's leadership, where the National Conference won all seats amid widespread criticism. This trend of questionable electoral victories continued through the 1950s and 1960s, undermining the democratic process. The 1987 elections marked a turning point, with the defeat of the popular Muslim United Front (MUF) by the National Conference-Congress alliance through dubious means, leading to widespread disillusionment with the electoral process. This event catalyzed the shift towards armed resistance among some MUF supporters, significantly impacting subsequent elections from 1989 to 2014, which saw major boycotts by the Kashmiri pro-freedom leadership. The persistent electoral manipulation has eroded trust in the democratic process and a huge majority of Kashmiris have declared the elections as being held at gunpoint under heavy military deployment.

While the democratic exercise may seem valid to many people in India and international community, for Kashmiris, democracy has been used to provide cover to India's occupation, war crimes, and now settler colonialism in Kashmir. India has always used the constitutional process through democracy to amend and make laws in Kashmir. Be it the amendments to the

process through democracy to amend and make laws in Kashmir. Be it the amendments to the autonomous status of Kashmir before 2019 or after the complete abrogation of article 370. This process started in 1957 when the constituent assembly of Jammu and Kashmir was dissolved and converted into a legislative assembly. The process of amendments was carried out through puppet leadership of Kashmir who were blinded by their ideologies and interests. As a result, they did not put the interest of the Kashmiri people at the forefront. Although an alternative section of Kashmiri leadership emerged after 1957 and they were also jailed for resisting Indian state's policies in Kashmir. This article won't delve into those details.

After two wars between India and Pakistan in 1948 and 1965, Kashmiri pro-freedom leadership understood the need of a democratic struggle similar to many other occupied territories. It is debatable whether the decision to take part in the elections was right or wrong but the intention and purpose was never to grab power and control, unlike NC and Congress. Resistance through democratic means is a well-accepted model through which India, Pakistan and other occupied nations got independence. However, it is not the only model of resistance. Therefore, an amalgam of pro-freedom Islamist parties decided to form Muslim United Front (MUF) against NC-Congress alliance. MUF had two objectives, one primary objective was to declare India an occupier and pressurize it for a referendum through assembly and parliament. The second objective was that as long as the occupation is not defeated, people need clean governance. The two parties NC and Congress were anti-people in both cases. They were pro-occupation and corrupt, both morally and financially. Their policies did no good to the people of Kashmir on the development, religious and political front.

Not getting into the details of election rigging of 1987, Indian state faced the heat of MUF and declared them losers. The popular belief is that, if elections were not rigged, armed resistance would not have started. This is not true at all. There is one more party to Kashmir dispute and that is Pakistan. Pakistan did not make an overnight plan to arm Kashmiris. They were eying on it since years, just waiting to defeat USSR in Afghanistan. 1987 rigging made their plan easier, it would have been done in some other way with or without 1987 election rigging. The debate here is whether participating in elections under the Indian constitution is right or wrong. And the answer is, it is totally a futile exercise and 76 years of history stand witness. Let us take the example of pro-India parties who have been taking part in elections without even demanding freedom from India. These parties have a moral conviction with the Indian state. For them, the permanent solution to

Kashmir lies with India. But the 2019 abrogation of article 370 serves as proof that their narrative is totally fake. India slapped them on face, imprisoned them, and violated their own constitution which these puppets have been strengthening.

India used democracy to colonize Kashmir. The hypocrisy of puppet parties can be understood from the fact that after the abrogation of Article 370, some of these people said nobody will contest elections now, someone said nobody will unfurl Indian flag in Kashmir. Someone said that there are only two ways left now, one has to be either a "separatist" or a stooge. All of their lies and hypocrisy are exposed after they were the first to demand elections, people of Kashmir should not fall for any trap whatsoever. India did not even accept their unconditional stoogery, they went one step further to erase the Muslim identity of Kashmir. Now, tell me what can we achieve by taking part in elections? Did we achieve anything in 76 years? Does India trust us? Did they trust their stooges? If they did not trust their committed stooges, how come will they trust the other party which has a history of pro-freedom politics? Kashmiris who think taking part in elections is going to serve our interests are living in a fool's paradise. India is a Hindutva state, it does not recognize the existence of Muslims in its territory. Becoming a party to the Indian government is equivalent to becoming a party to Nazi party of Germany during Hitler's reign. No person with a little bit of morality will ever do so. The only way forward for Kashmiri Muslims is to remain patient in difficult times as commanded by Quran. And at the same time put up resistance in whatever capacity we can. And those who can't resist in any form, they should remain silent and live their day to day life, not harm those who are resisting, not damage the resistance movement by becoming a part of any Indian state's exercise. Good times will come Insha'Allah.

PEER-O-MUREED, SHARED PATHS AND DESTINY OF MAQBOOL BHAT AND AFZAL GURU

Idrees Bhatt



Muhammad Maqbool Bhat does not need any introduction. His life and struggle inspired millions of Kashmiris irrespective of their ideologies. But who knew that one of his admirers would become his neighbor in the graveyard of Tihar jail. Shaheed Afzal Guru and Shaheed Maqbool Bhat have many things in common. When Afzal Guru was hanged on 09th February 2013 in Delhi's Tihar jail, a Kashmiri student raised a slogan "Afzal is Maqbool to us". Another student responded, "Maqbool is Afzal". Though these slogans seem emotional, they also carry a literal meaning.

What does it mean we say Maqbool is Afzal or Afzal is Maqbool? It carries a political message to our occupier that despite you declaring them as terrorists, we own them and therefore your labels do not mean anything to us. Although there are many loopholes in his judicial trial but what if we assume he was really involved in a parliament attack? Do we still own him? Is he still Maqbool (Popular)? Yes of course. The Indian parliament is a headquarter of our occupiers where they frame the policies to subjugate our people, colonize our land, strip

us of our identity, declare Muslims as second-class citizens, and make laws to intervene in our very personal matters like Triple Talak. Therefore, this so-called "temple of democracy" is the epicenter of evil and a source of our oppression. If Afzal was really involved in the attack in any shape or form, he is still Maqbool to us.

On the other hand, we say Maqbool is Afzal, which means he is the best, the excellent. Why is he the best? Because he was not only a freedom fighter, he was also a free thinker, a revolutionary Muslim, a great orator. He asked his people that this nation is ours and we will protect it.

Therefore, the first thing that we must do is own this land as our home. Not run away from it, not sell it, not destroy it but protect it. Just like we protect our houses where we sleep, eat, live daily life etc. We must protect it from the evil Indian state that wants to take it over and spoil it with their religion, immorality, culture, language etc. And to protect it, we have to fight as we are fighting and paying a huge price with our blood, lives, wealth, religion etc.

The people of Kashmir, the heirs of Maqbool and Afzal, the heirs of Burhan, Riyaz, Manan, Sabzar, Sajjad, Ishfaq, Asiya, Neelofar, Kunan and Poshpora have the right to rule our beloved homeland. This is the meaning of Maqbool's famous slogan which he left for us as a treasure.

Every year we pay tribute to Shaheed Afzal Guru on 09th of February and Shaheed Maqbool Bhat on 11th of February. While remembrance is resistance, carrying forward their legacy with actions is the true resistance. The people of Kashmir cannot afford to forget the sacrifices of martyrs who are toughing half a million in number. It would be utterly shameful for a nation in human history to do so. We are a people with self-esteem and honour. We have tolerated the worst times in history but we did not surrender to our enemy. As Muslims, we should seek inspiration from our prophet (PBUH) and His companions and remain steadfast and patient as we are commanded in the Quran.

The unjust and immoral state of India has kept thousands of Afzals and Maqbools in different Jails, including Tihar jail. A recent verdict on Kashmiri resistance leader Muhammad Yasin Malik is another bogus case to persecute a Kashmiri leader. But what can we expect from a nation that dances over the dead bodies of Muslims, calls us termites, bulldozes our Masajids, and constructs Temples over their ruins? In the words of Kashmiri resistance leader Syed Ali Shah Geelani, "Bharat taqat k nashe mein choor ho

chuka hai", India is intoxicated by power. And Rick Wilson says "When authority is total, so too is the madness of the man who declares it". And in the words of our spiritual leader Allama Iqbal:

اسکنڈرو چنگیز کے ہاتھوں سے جہاں میں
سوار ہوئی حضرت انساں کی قباچاک
تاریخ اُمم کا یہ پیامِ ازلی ہے
'صاحبِ نظر! نشہِ قوت ہے خطرناک'

INTERNATIONAL WOMEN'S DAY AND KASHMIR

Fareeha Makhdoomi



Kashmiri Women being Kashmiri Women

What are Kashmiri women like in the world of revolution, chaos, wars, western and Indian imperialism? How do we navigate our paths, or do we at all? Of course we do, oh you thought because of our Muslim and Kashmiri identity we don't navigate our paths? We don't look for revolutions? Huh? We run revolutions, fiercely and unapologetically though there are imperialist forces such as Bollywood and the whole Western machinery that try to invisibilize Kashmiri women as 'bichaer' – a status of pity – but I dare you not! Yes, we are mothers, sisters, and wives, but above all, we are also Kashmiri women with no other associated identity and that in itself is wholesome. Our fierce desire for a freedom of our motherland is our primary goal in life because after all we are women, and how come we do not stand up for the truth and put "Go India Go Back" slogan in action? We are the key drivers of the revolution in Kashmir. We stand tall when the imperialist-colonialist Indian occupational forces ask us to persuade our beloved ones, who have taken up arms to fight the colonialist state, to surrender. We stand tall with our shadows tall enough to chase these hyeundustanik cowards with a louder cheer for

"INDIAN DOGS GO BACK". Oh I tell you not that sometimes I really feel bad for us using dogs in the slogan. I mean after all dogs are cute and ever so humane unlike the Indian occupational forces.

India's International Women right day in Kashmir?

While I am writing this piece, I am wondering about what India means when it says "celebrating International Women's Day in Kashmir ". I cannot think of a thing but how India has used it as a colonial agenda, only to assimilate the identity of Kashmiri Muslim women under the garb of "rights". What really do they mean by it? Oh yes, I am just thinking how they will ask Angan Wadi workers, school teachers and social welfare departments to introduce names such as "naari shakti" or how to become a taekwondo player and play under the colonialist symbol-Indian flag or how marrying an Indian is a privilege for a Kashmiri woman and how the abrogation of the Article 370 of the Indian Constitution has given rights to Kashmiri women. Not to mention that they have started humanizing Jammu and Kashmir Police, but we Kashmiris call them as Pondi police – criminals and cowards who have no self-respect and lack the humane element in them. On this International Women's Day, the Pondi police will put advertisements through Instagram reels, Radio Kashmir and of course these FM channels where these apologetic Kashmiri RJs will host Pondi police to tell us how Kashmiri men are a threat to Kashmiri women and how Pondi police is just a call away in case any sexual harassments and other threats. But we Kashmiri women live the reality every day where the only threat in Kashmir we have is Pondi police and Indian occupational forces whether it be going to a school, university, a market or to an apple orchard to get fodder for our cattle. The presence of an Indian armed man in Kashmir in itself is a disgrace that we Kashmiri women can never be okay with.

In case the colonial masters and their yes boys and yes girls think we forget names, WE DON'T. We remember all those names of the occupational forces such as Rohit Shukla who during the raids sexually assaulted women in Pulwama, we remember the judges, lawyers and doctors who gave decisions on Kunan Poshpora, Asiya Neelofar, we remember you all, and WE ARE COMING FOR YOU!!! In case Indian machinery thinks that Kashmiri women are stagnant or women with no agency who will flow with the "naari shakti" or "beti bachao beti padhao" colonial agendas, WE AREN'T. We are not buying any of your tactics. We are watching everything and we will not be standing still. It is only

a matter of time when the revolution resurfaces on roads where Kashmiri women will drag the women who worked for the colonial machinery and lost the humane, Kashmiri and women element in themselves such as Hina Bhatt and Darakhshan Andrabi of BJP or Mehbooba Mufti and their ilk. We know you all, and we are watching you 24*7, all those self-proclaimed artists who are compromising on Tehreek and collaborating with Chinar Corps and other Bollywood appropriators such as Salim Sulaiman, Danish Renu and others. We Kashmiri women dare these colonialism enablers to sit on a table with Asiya Andrabi or any other Kashmiri women from any corner of Kashmir and talk about women's rights. But we know there would not be any because their women right isms are shallow and are drawn from India's colonialism of Kashmir and we the Kashmiri women keep the tradition of rejecting India's facade of celebrating International Women's Day in Kashmir alive. We do not believe in compromised rights, and we will not let the Indian colonialist machinery subjugate our Kashmiri men and women, and compromise with women's rights or the Freedom of Kashmir. The colonial country is not in any moral position to talk about women's rights or celebrate the day in Kashmir since the colonialist Indian state does not believe in Kashmiris having the basic rights in the first place such as Freedom of Kashmir, total sovereignty from India.

There is enough of the cultural appropriation where Indian machinery has appropriated our culture such as Pherans and shawls and trying to "integrate" Kashmir with India not realizing Kashmiri women are watching this show of assimilation of Kashmiris. We have been silent for a long time now, and the time for the colonial masters and their enablers to fall has begun. Their fall is arriving faster than they can imagine since we Kashmiri women are joining our Kashmiri men in all ways to bring the revolution on the roads and we will be marching through Tiger Broadway, Burhan Chowk, Afzal Avenue , Professor Rafi Street, Neelofar Road and Tufail Bridge with AK 47s. The war began when India stepped in Kashmir in 1947 and we the Muslim women are not staying quiet. We draw collaborations from South America to the Middle East and we are promising the fall of colonialism in Kashmir. We the Kashmiri women are not letting bihaer settlements in Kashmir, we are coming for all those in literal and metaphorical sense who compromise, settle, and expand the Indian occupation of Kashmir be it through bureaucracy or the charade of art. We are coming for all those artists who derive their art from the collective pain of Kashmir, make careers out of our suffering, and work with Operation Sadbhavna

and Chinari Corps of Indian Occupational Forces.

Kashmiri women are coming for you all

On this International Women's Day, we let the world know that Kashmiri Women are not any fragile and docile bodies, we are fierce women with agency who believe in the freedom of Kashmir and we are willing to go to any length to achieve this ultimate goal. We believe in no charade of India's peace, where India is a master and we Kashmiri women are their docile slaves. Resistance runs in our blood, we have given birth to heroes. Asiya Andrabi comes from our blood, and so do Parveena Ahanger, Naseema Bano and many others. We are Muslims and we believe in bowing to one and only- Allah, we live by la lalaha llallah and thus none of India's warfare tactics are going to work.

THE WAR CRIMES YOU COMMITTED ON KASHMIRIS WILL CONTINUE TO HAUNT YOU

Gowhar Bhat

In 2012, Major Avtaar Singh killed his two children and wife before killing himself in United States where he was evading a trial in connection with the extrajudicial murder of renowned Kashmiri lawyer and human rights activist Jalil Andrabi. Andrabi was not the only Kashmiri tortured to death by Avtaar. Avtaar was wanted in five other cases of custodial killings. It is believed that this mercenary Indian soldier was behind the murder of several dozen Kashmiris and torturing hundreds during his tenure in Jammu and Kashmir.



Jalil Andrabi was a prominent lawyer who fought tirelessly over many years to improve prison conditions and document cases of arbitrary detentions, enforced disappearances, and extrajudicial murders in the occupied territory. In response to a petition initiated by Jalil Andrabi, the High Court in Srinagar issued a significant directive in October 1994. The court mandated the formation of district committees comprising judicial, police, and medical authorities, tasked with conducting routine visits to all jails, detention centers, and police lockups within the state. The solitary reported visit, conducted in December 1994, revealed pervasive evidence of unlawful detentions, torture, and mistreatment. Subsequently, in October 1995, prompted by yet another petition from Jalil Andrabi, the state government provided assurances. These assurances pledged that no prisoners would be held outside the confines of the state. This legal intervention and commitment sought to address the reported violations and ensure the protection of detainees' rights within the jurisdiction.

Scheduled to advocate for the Kashmir Commission of Jurists at the United Nations Human Rights Commission in Geneva starting from March 18, 1996, Jalil Andrabi found himself in a precarious position. In January 1996, he informed the media that he was well aware of his inclusion on the government's hit list ever since his participation in the Commission in Geneva the previous year. In the period leading up to his tragic demise, Andrabi took part in a conference in New Delhi. During the conference, he explicitly held state authorities accountable for the rampant human rights violations in Jammu and Kashmir.

In his address during the 47th session of the United Nations Sub-commission on Human Rights in August 1995, he conveyed, "My People are intelligent, industrious and peace-loving." In his intervention during the United Nations Sub-Commission, he said that, "the atrocities," he said, "which are perpetrated upon my people are not aberrations but rather integral components of a systematic policy. These atrocities are being perpetrated as a weapon of war in order to break the will of the people."

On the evening of 8 March, Jalil Andrabi was abducted by 35 Rashtriya Rifles headed by Major Avtaar Singh while he was heading towards his home with his family. His wife Riffat Andrabi who was present during the abduction attempted to file an FIR but was refused. On March 27, the decomposed body of Jalil Andrabi was discovered in the Jhelum river. His hands were bound, and his face bore signs of mutilation. The post-mortem examination indicated that Andrabi had likely been murdered approximately 14 days prior. The cause of his demise appeared to be gunshot wounds to the head, accompanied by additional injuries inflicted by a blunt object.

While facing detention in US on a domestic abuse case, Avtaar's status of being a fugitive in Kashmir was revealed. A journalist in Fresno working for ABC, a California based news channel, asked him that, "Are you the same Avtar Singh who is wanted in Kashmir for the murder of Jalil Andrabi?" The chilling atrocities perpetrated by him against Kashmiris thus refused to shrug off from him even though he was stationed thousands of miles away from Kashmir. The perpetrators of such heinous crimes may believe that they can evade accountability, but the echoes of their crimes resonate in perpetuity.

— FROM THE PEN OF MARTYRS —

SHAHEED ABDUL AHAD KULANGAMI

Shaheed Mushtaq Ahmad Qureshi

9 July 1993 was the day when Abdul Ahad Bhai was finally martyred. We usually do not want people close to our hearts to depart forever. What if they leave you only to never come back...? Our hearts beat for these lovely and soulful companions. The news for which we were awaiting with our fingers crossed finally came! The holy way on which Abdul Ahad and hundreds of those brave young souls tread has this ultimate destiny after all. One fine day they return to their creator and thus bear witness to these verses:

"Allah is pleased with them and they with Him"

Abdul Ahad Kulangami is among those who joined the current struggle for freedom and Iqamat-e-Deen and never left it afterwards.

He was born in March 1969 in Kulangam in district Kupwara. He received his primary education in his village and matriculated from Higher Secondary School Handwara. He was compelled to discontinue his education due to circumstances beyond his control at home and homeland. After matriculation, he got a job in a school run by Jamat-e-Islami Jammu and Kashmir. Afterwards, he became fully associated with the organization. Having immersed himself in the literature of Jamaat, he maintained unwavering allegiance to the organization and dedicated his life to the cause of Jihad-e-Kashmir and the pursuit of Kashmir's freedom until his final moments. His selflessness, diligent work ethic, and unwavering faith enabled him to carve out a commendable position within the organization. Recognizing his vision and clarity, Jamaat appointed him as the head of the local educational institution.

As days passed, Abdul Ahad was appointed as Ameer of Tehsil Kupwara. He was instrumental in spreading the message of Jammat and uniting youth under the banner of Jammat across the tehsil. This was due to his convictions that Jamaat emerged as a powerful force in the district.

He continued his services as Ameer of the district for eight long years until 1983 when he was appointed as Ameer-e-Tehsil Handwara where he tirelessly worked to strengthen the organization. He was later appointed as secretary of Jamaat for district Kupwara in 1988.



This was the time when Kashmir, ensnared within the shackles of slavery, began to write its history more effectively and differently. The flame underneath the ashes began to surge forth and unleashed an intense and fierce eruption. The simmering lava within the hearts of the youth erupted suddenly and India found itself confronted with robust responses. The very language that India had employed over the past half-century was now wielded against her. Abdul Ahad not only stood shoulder to shoulder with these impassioned youth but was already a prominent leader within his community who guided and galvanized the energy of the younger generation. He along with Ahsan Dar, Shaheed Maqbool Allai, and Shaheed Abu Javaid, laid the bedrock of Jihad and united countless young men under a singular banner in Handwara and Kupwara regions. Fortunately, I was among these young souls who heeded the call to join this noble cause, extended by the venerable Shaheed Abdul Ahad Kulangami.

Abdul Ahad played an important role in strengthening Hizbul Mujahideen in district Kupwara. It was due to the sacrifices and hard work of such young leaders that Hizbul Mujahideen emerged as the largest indigenous armed group in Jammu and Kashmir. Abdul Ahad, under the noble guidance and instructions of elders, not only excelled in the fields of politics, education, and Islamic teachings but also demonstrated strong leadership qualities in the military field.

Arrival in Base Camp

On a chilly evening in September 1990, we embarked our journey towards Azad Jammu and Kashmir from Kupwara district. Towering mountains, deep gorges, and challenging terrains presented a struggle akin to life and death. Facing numerous posts of occupational Indian troops and the uncertainty of crossing over to the other part, the journey was indeed daunting. Abdul Ahad was the only man with unshakable faith and high morale in this caravan who continuously encouraged us throughout the journey. Amidst the toughest and most perilous moments, he lightened the atmosphere with his sense of humor, sharing the funniest jokes that even drew a reprimand from our fellow companion, Ghulam Rasool Dar Sahab. Despite the scoldings, these moments of laughter became a crucial source of relief in our perilous journey.

Upon finally reaching Azad Kashmir after crossing the ceasefire line, Abdul Ahad, despite his extreme fatigue, never faltered in displaying courtesy and continued to encourage his comrades.

In Base Camp, he held different positions. After receiving training in Afghanistan, he prepared himself for one long year to sneak back into the valley and proved himself to be one of the best and most skillful fighters in Hizbul Mujahideen. After a gap of one year, he sneaked back into the occupied part of Jammu and Kashmir by crossing the ceasefire line in September 1991. Upon his arrival in the valley, he was made in-charge of the Education section (Taleem-o-Tarbiyat) in district Kupwara. After the martyrdom of Mujahid Tahir Asif

and other significant commanders, he was assigned this important post of educational training of Mujahideen across the valley. At the time of his martyrdom, he was the head of Taleem-o-Tarbiyat Jammu and Kashmir.

Abdul Ahad bore the weight of hardship since his early years, a burden that only intensified after the demise of his father. With numerous family members under one roof, putting food on the table became difficult day by day. However, he never succumbed to complaints or self-pity.

Despite the trying circumstances, Abdul Ahad embraced the difficulties with unwavering resilience. After going through such trials and tribulations, the prospect of facing adversities in the path of Allah held no intimidation for him. Before joining the ranks of the Mujahideen, he served as an Islamic preacher affiliated with Jamat-e-Islam. His dedication to spreading the teachings of Islam led to multiple imprisonments by the puppet administration in the valley, yet his faith remained unshaken.

Abdul Ahad's journey was marked by a steadfast commitment to his beliefs and he remained like a solid rock until his last breath.

On 9 July 1993, when he was stationed in Chowgul area of Handwara in connection with his armed activities, the occupational Indian Army laid a cordon of the area and arrested him. His home was about one and a half kilometers away from Chowgul and he had gone to visit his children that fateful day. Occupational Indian Army, after capturing, transported him to their camp where he was tortured to death and his body was returned to his village the next day. His entire body bore torture marks. What can be more honorary to a Mujahid than bearing the brutal torture and remaining steadfast to the end and when the divine call comes from his creator, he accepts gladly and returns to Allah while decorating his entire body with torture marks! May Allah elevate the ranks of all martyrs.

WALKING WITH THE MUJAHIDEEN

THE CLIMATE OF FEAR SHALL PASS

Hameem Hussain



It was a sunny September day. Kashmir was robbed of its semiautonomous status the previous month. The region was turned into an information blackhole with all modes of communication shut down. The communication with Mujahideen was cut off with information about their locations or activities unknown. I made a failed attempt to visit a point with the hope of locating a Mujahid brother in Kulgam, south of the occupied region. I was disappointed to hear his departure a week ago. Disheartened, I came back home and kept changing news channels on television to jingoistically hyper-nationalistic debates about my homeland. It was infuriating indeed. Indian television anchors and panelists were celebrating the abrogation and inhuman curfew in the valley. There was no Kashmiri voice or has it ever mattered to our tormentors?

Days passed with no news about the ones with whom my evenings were incomplete. Restlessness was overpowering me like never before. Finally, on 21 September a young boy showed up at my gate knocking hesitantly. Upon enquiring about his arrival, he, in a hushed tone, uttered my code name known only to resistance fighters. I was taken aback on hearing my alias and instantly realized how important the guest was. I welcomed him into my house and served him Nun-Chai (Salt-tea) with Kulcha's. He gradually became comfortable and started talking in a composed tone. I was happy. Happy would rather be a weak term to describe my

joyous mode. After discussing the situation around us, I was surprised to know about the clarity with which he spoke. It was refreshing indeed. Moments before he left, he handed me a small piece of paper in my hand. It mentioned a place and time for the next day. The next day was Sunday and Father was at home. It was difficult to leave in his presence and without completing some work at home. Somehow, I managed to convince him after working in our orchard for 6 hours repeatedly! Such hard work at home is always worth receiving permission from a strict Kashmiri dad anyway! Finally, I was able to meet my favorite people after so many days. I gave a report about some unfinished projects and was assigned some new ones. I was glad to immerse myself back into resistance activities, the work I so passionately and sincerely was doing since past few years.

Time has now changed and so have many things around us. The communication restrictions were lifted and I have been able to contact my comrades frequently since then.

Exactly after one year, the boy, to my utter surprise, showed up again at my residence! His sudden and apparently unnecessary visit was puzzling.

(To be continued)

STORIES FROM THE BATTLEFIELD

Abu Muslim



In July 1990, Hizbul Mujahideen's Al-Hamza Battalion's Shaheed Mamoon Rasheed Platoon undertook a project on the Doorankh Haril Road targeting four Indian army vehicles. They aimed and launched a surprise attack, resulting in the death of at least fifty Indian military personnel and injury to many more. The ambush was strategically planned which left no opportunity for the Indian forces to retaliate effectively. One eyewitness to this attack was Nazir, a resident of Haril, who had been captured by the Indian military from his home. He was riding in a military vehicle that lagged behind. Another individual, an unarmed Kashmiri youth named Abdul Ahad Talwari, was also captured along with them. According to their accounts, the attack was so sudden and terrifying that the Indian military had no chance to retaliate.

In this operation, the Mujahideen used hand grenades and unleashed a hail of bullets on enemy forces. Whilst raining bullets from all sides, two mines also exploded, which the Mujahideen had strategically placed underground as part of the initial plan. The vehicles of occupational Indian forces soared in the air, and everywhere one could see the lifeless and wounded bodies of Indian army personnel scattered. Although miraculously they (Nazir War and Abdul Ahad Talwari) survived, their comrade Abdul Ahad, who was riding in the same vehicle, was martyred on the spot by a gunshot.

In this operation, Syed Mahboob Shah, a longtime member of the Jamaat-e-Islami, exhibited a fervor for jihad and a passion for martyrdom. Despite being unarmed, he

enthusiastically expressed his emotions by shouting slogans and throwing stones at the Indian soldiers. Syed Mahboob Shah was later captured by the Indian army, and even during his captivity, he bravely eliminated three Indian soldiers before embracing martyrdom. The intensity of this operation and the significant losses suffered by the Indian army can be gauged by the fact that on the second day, the Northern Command Chief General Zaki arrived himself to assess the situation. Indian media expressed deep concern about the substantial casualties incurred by the Indian army.





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