

AUGUST 2024



# THE REVOLUTIONARY RESURGENCE







We stand at a critical juncture in our struggle against oppression and fascism. The occupiers may believe that their brutal and barbaric tactics will break our spirit and crush our will to resist. But we say to them: you are mistaken. Our resolve only grows stronger with each passing day.

We have faced unimaginable cruelty and seen our loved ones dragged away, tortured, and killed and our people are forced to live in constant fear. Yet, we remain unbroken. We remain defiant. And we remain determined to fight for our freedom and our rights.

We remember the lakhs of our brothers and sisters who have made the ultimate sacrifice in this struggle. Their blood will never go in vain. We will honor their memory by continuing to fight for the freedom, justice, and equality that they died for. We will not let their sacrifice be in vain.

In this extreme climate of fear, where dissent is met with brutal force, the real heroes are those who remain steadfast and refuse to give in. They are the ones who continue to resist even in the face of overwhelming odds. They are the ones who risk everything for the sake of our collective future.

We know that our struggle is just and that we will ultimately prevail. We will achieve what we started fighting for: a world where all people can live with dignity, where all voices can be heard, and where all rights are respected. A world where our children can grow up without fear of oppression and where our communities can thrive without fear of persecution.

So, we will not be silenced. We will not be intimidated even if people around us lose hope and give in. We will not be defeated. We will rise up, again and again, until our freedom is won. We will use every tool at our disposal, every tactic, every strategy, to outmaneuver our oppressors and drag them out from our beloved homeland.

To our fellow freedom fighters, we say: remain steadfast, remain strong, and remain united. We are the ones we have been waiting for. We are the change we seek. And together, we will end this illegal occupation of our land and defeat all the forces of evil, oppression and injustice.

We should always march forward with hope in our hearts and the wind at our backs and show our oppressors that we will not be defeated or silenced. Let us show them that we are the force of justice, the force of freedom, and the force of righteousness.

**SYED SALAHUDDIN AHMAD**

*UJC Chief and Supreme Commander of Hizbul Mujahideen*

*Monthly*



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# MAJOR GUL, ZAKIR AND THE HARROWING TALE OF SAILAN MASSACRE

*Gowhar Farooq*

**T**he landscape of Kashmir is filled with the blood stains of those who were massacred by India's military and paramilitary forces. There is a long list of Massacres, the stories of those who fell to the volleys of bullets fired by the forces of oppression and occupation. Gaw Kadal, Hawal, Sopore, Bijbehara, Handwara, Kupwara, Tengpora, Zakoora and Wandhama Massacres are the names that continue to strike our ears and leave a trail of pain and agony. But one of the goriest massacres in the region remains lesser known. The Sailan Massacre in the mountainous region of Surankot and the history behind it is not remembered the way it should have been. Here, we



revisit the pages of history and try to tell you the story of this horrendous massacre and the tale of a teenage Mujahid who sacrificed all he had to see our homeland free from the clutches of slavery and subjugation.

In 1996, a group of young boys arrived at Base Camp, Azad Jammu and Kashmir. They were all from the Poonch-Rajouri belt of the other part that is under Indian occupation. Imtiyaz Ahmad (Major Gul), the youngest among them was from Sailan village in Buffleaz block in Poonch district of the occupied region. Poonch has a history of giving birth to brave resistance fighters who fought with unmatched bravery and resilience against the forces of oppression from time to time since 1947 and beyond. After receiving training for some months, the braveheart sneaked back in the occupied part with a mission to fight the oppression perpetrated by Indian military and their lackeys against his people. He turned out to be a nightmare for the whole occupational apparatus and gave them sleepless nights. Zakir, an Indian informer and a militia head in his region had terrorized people by torturing, harassing, destroying properties, demanding free ration from local shopkeepers and forcing people to toe



the line of oppressors. He was constantly harassing the families of resistance fighters by subjecting them to every kind of torture in the region. Mujahid Imtiyaz after reaching the area took it upon himself to free his people from this tyranny. But it was not Zakir alone whom he had to fight. The whole Indian military and police in the area were at Zakir's back and they all were accompanying him wherever he went.

However, Imtiyaz was determined to fight them. He had obviously joined armed ranks to fight the whole occupation and it was not something he would be afraid of. After carrying successful operations against Indian military, he now shifted his full attention towards the menace called Zakir. On the morning of August 3, 1998, the air around Behramgala police check post was thick with tension. Zakir and his group stood like predators at the northern edge of Sailan village on the Mughal Road. They were on the hunt for Imtiyaz, yanking passengers from vehicles and scrutinizing them with merciless eyes. Meanwhile, unaware of the storm brewing just kilometers away, Imtiyaz and his comrades enjoyed a moment of tranquility, bathing in the cool waters of the Parnai, a small rivulet flowing serenely between Sailan and Behramgala.

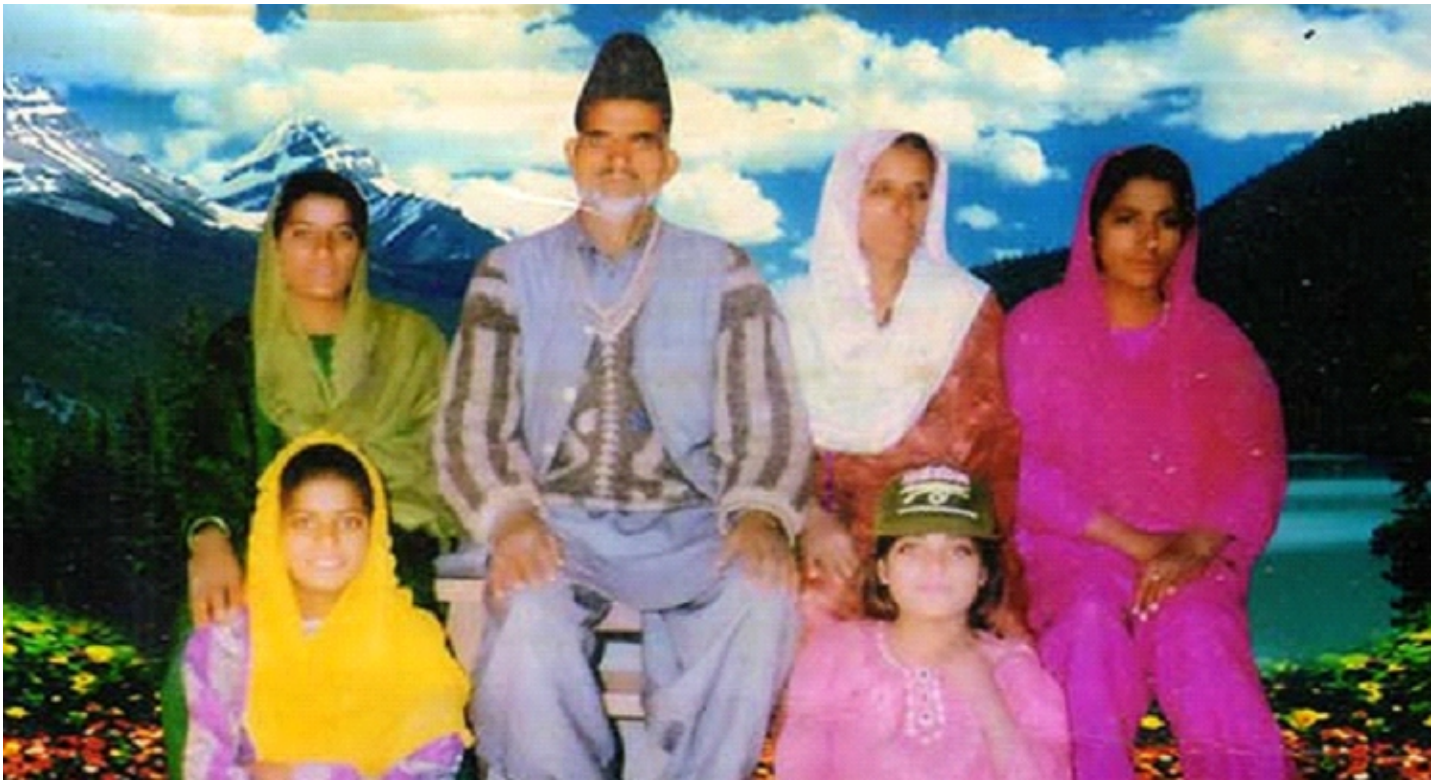
But peace is fleeting in a land overshadowed by conflict. Word reached Zakir of Imtiyaz's presence. Driven by malice, Zakir and his men commandeered a bus at the check post and forced the driver to head up the road towards the Bafliaz camp, likely to inform the army of their find. However, locals, loyal to Imtiyaz, quickly relayed Zakir's movements. Forewarned, Imtiyaz and his group seized another local bus and emptied it of all passengers except the driver and conductor, and sped towards Sailan with steely determination.

The dance of fate drew closer as Zakir, now suspecting Imtiyaz's presence in Sailan, ordered his bus to turn around. The two buses, like rival knights charging towards a final showdown, barreled down the road towards each other. Upper Sailan residents watched with bated breath as Zakir, seated next to his driver, scanned the road with hawk-like intensity. Near the curve of the road by the Bafliaz Bridge, adjacent to the village of Bonikhet, destiny played its hand.

Gunfire erupted like a sudden storm. Zakir, leaping off the bus, fired his pistol wildly as he ran towards the Bafliaz camp. Imtiyaz, embodying justice with great resolve, fired back from his moving bus. The bullets found their mark, and Zakir, the embodiment of evil, fell to the ground. Imtiyaz and his men, driven by a thirst for justice, leaped off their bus and unleashed a final volley, ensuring the tyrant's end.

The villagers of Sailan, their hearts pounding, witnessed not just a gunfight but a symbolic battle where justice emerged victorious and reinforced the timeless truth that tyranny, no matter how barbaric, cannot withstand the resolve of those who fight for justice.





## THE MASSACRE

Imtiyaz's life was irrevocably changed on the night of August 3, 1998, when the Indian Army, along with their auxiliaries, descended upon the village of Sailan. In a gruesome display of brutality, 19 members of Imtiyaz's extended family were mercilessly slaughtered. The massacre was meant to serve as a grim warning to those who dared to resist, but for Imtiyaz, it became the catalyst that fueled his unrelenting fight against the occupying forces. His family members were showered with bullets and their bodies were mutilated beyond recognition. Next day when the villagers along with a few survivors from the extended family of Imtiyaz reached the spot, they were shocked to see the level of barbarism. The scene was a macabre tableau of horror. The once serene room had been transformed into a grisly testament to human savagery. They had been hacked and mutilated, their bodies cut to pieces with a brutality that defied comprehension. Arms and legs lay scattered, dismembered from torsos in a grotesque mockery of humanity. Some necks bore the savage marks of hacking, severed nearly to the point of decapitation. The tools of this barbarity—axes, rods, knives—were strewn across the room, each one bearing silent witness to the night's unspeakable violence.

Among the scattered implements of death, an axe remained gruesomely embedded in the hip of his sister Javaida, a haunting symbol of the unspeakable cruelty that had descended upon them. Shabir, one of the survivors of Sailan Massacre saw his sister Zarina's stomach hacked. She was pregnant for eight months and her baby's arm was visible from the bore of her stomach. This was not merely an act of killing; it was an orgy of destruction, a calculated effort to obliterate not just lives but the very essence of human dignity and spirit.



Even after seeing all this, Imtiyaz's spirit remained unflinching. Born into the mountainous terrain of Jammu and Kashmir, Imtiyaz grew up amidst the whispers of resistance and the harsh realities of occupation. From a young age, he was acutely aware of the cost of resistance. He is the most glaring example of how one should not let the love for family and nears and dears come in the way of resistance. His family's tragic fate only steeled his resolve. Imtiyaz knew that freedom was not a gift to be bestowed, but a right to be fought for. With this conviction, he threw himself into the struggle with an intensity that left a lasting mark on the resistance movement.

Imtiyaz was a young commander of extraordinary military acumen and strategic prowess. His understanding of guerrilla warfare and his ability to inspire and lead his comrades earned him respect and admiration. The occupying forces feared him, knowing that his presence in the mountains meant that their operations would be met with fierce resistance.

One of Imtiyaz's most significant victories was the elimination of this notorious informer for the Indian Army known for his ruthless harassment and torture of locals. This informer had silenced many voices through fear and brutality, but Imtiyaz's tactical genius and resolve put an end to his reign of terror. This act not only avenged the suffering of countless innocents but also sent a powerful message to the occupiers that the spirit of resistance would not be crushed.

Despite the immense personal loss and the constant threat to his own life, Imtiyaz remained steadfast. He was aware of the dangers his continued fight posed to his remaining family members, but his dedication to the cause of freedom never saw any signs of fatigue. Even after the Sailan massacre, when the pain of losing 19 family members was fresh and raw, Imtiyaz chose to stay in the battlefield, fighting against the forces of oppression with an unbreakable spirit.

After the massacre of his family, his supreme commander, recognizing the perilous situation, ordered him to return to the base camp in Azad Kashmir, the free part of Kashmir. Imtiyaz refused. He requested to remain on the front lines, understanding that his presence was crucial for the morale and effectiveness of the resistance.

He knew that his fight was not just for himself, but for the future generations who deserved to live in a free and just Kashmir.

Imtiyaz's struggle continued until his last breath. He was martyred while fighting Indian occupational army in a fierce gunfight in the area. His story is a poignant reminder that the path to freedom is fraught with sacrifices. Resistance against military occupation comes at a high cost, and Imtiyaz paid that price with his life. Yet, his legacy lives on, a testament to the power of conviction and the unyielding human spirit.

The story of Imtiyaz is not just a story of individual bravery; it is a chapter in the larger narrative of Kashmir's fight for freedom. It underscores the harsh truth that freedom is never given on a platter. It must be earned through relentless struggle, unwavering dedication, and, often, immense sacrifice. Imtiyaz's life and death exemplify the courage required to stand against tyranny and the enduring hope that one day, the dawn of freedom and justice will break over the land of Kashmir. The Indian military after the martyrdom of Imtiyaz and dozens of fighters like him, managed to gain control over the region and forced people to remain silent. This silence continued for years with barely any signs of resistance/resistance operations against occupying forces in the area. But now, the forceful silence has broken and resistance is back in the region. Since past more than three years, the armed resistance fighters have carried out enormously successful operations against the occupying forces and inflicted heavy casualties on them. As I am writing this, I am hearing the news that more than five Indian occupying soldiers including an officer have been killed in an ambush by resistance fighters in Doda district of the region. The mountainous region of Jammu and Kashmir is once again echoing with the sounds of defiance. Resistance against falsehood (Batil) will continue until the victory of truthfulness (Huq).



# REMEMBERING SHEIKH ABDUL AZIZ: A HERO'S SACRIFICE AND THE LESSONS FOR FUTURE GENERATIONS

*Zahoor Rather*

**O**n August 11, 2008, Kashmir's renowned resistance leader Sheikh Abdul Aziz was killed as thousands of Kashmiris marched towards the ceasefire line in Uri to protest against the economic blockade enforced by India during the Amarnath land transfer row. The unrest of 2008 stemmed from an order by the puppet government in the region, headed by Nab Azad, issued in June that year, to donate Kashmiri land to India for a Hindu pilgrimage trust. Kashmiris rose in protest against the move and took to the streets, fighting India's nefarious designs as they always have. More than 50 people were killed and thousands injured by occupying Indian military and police that year. Kashmir also saw some historic protest rallies with people across the valley participating in massive numbers. These mass uprisings were not against some sole issue of the puppet administration's blunder but against the overall illegal military occupation of Jammu and Kashmir. These issues have always triggered Kashmiris to rise up en masse against the occupation of their motherland.



Sheikh Abdul Aziz was killed along with four other protesters at Chala, some 25 kilometers away from the ceasefire line, when they were marching towards the de facto border after a Muzafarabad Chalo call was given by the Hurriyet Conference and some other pro-resistance parties against the economic blockade of the Kashmir valley. It is pertinent to mention that India has systematically been destroying the economic structure of the region to render the inhabitants of this occupied territory disenfranchised, devastated, and helpless to consolidate power and ensure the continuation of military occupation without any challenges.

Shaheed Sheikh Aziz was a man of great honesty and integrity who worked on multiple fronts to liberate the occupied Kashmir from the illegal military occupation of India. He was

known for his rationality, resilience, and compassion. He had devoted his life to the Kashmiri movement and desperately wanted to see his motherland free from the curse of occupation. His supreme sacrifice will forever be remembered and continue to inspire future generations.

One aspect of this story is such that we should never forget and seek lessons from. Not many know that the person who directly fired at the procession leading to the martyrdom of Sheikh Aziz and four other people was none other than Khursheed Khan, a then Inspector of the mercenary JKP, who later rose to the rank of DSP KP. Khan was a notorious cop who used to raid stone pelters and other freedom activists and demand whopping amounts in return for their release. Those who failed to comply were framed under fabricated cases leading to their illegal arrest for years. This mercenary, a few years back, contracted a deadly disease that eventually took his life in May this year. He was 63. Some of his close associates revealed that chunks of flesh from his body used to stink and fall off. There are other stories that we do not want to highlight here. You must have by now got an idea of the extent to which this collaborator went in suppressing the voices of his own people. He might have got what he wanted, but nature too has a law. As they say, what goes around comes around. He had to go through terrible difficulties for the sins he had committed during his tenure. The sighs of the oppressed (mazloom) never go unheard and reach directly to the skies without any interruption. These collaborators must go through terrible adversities in this world too. We should never forget the likes of Khursheed Khan, remember what they did to us, and avenge every action whenever the time is ripe.

There is another aspect to this story. The day Khursheed Khan died, Sajad Lone took to X, formerly Twitter, and tweeted a condolence message, besides writing about some other aspects of their bonhomie. It was clear enough that Sajad was in contact with Khan even during the 2008 mass uprising when he was part of the Coordination Committee which was among those leading the protests by giving strike and chalo calls across Kashmir. Although this is not surprising, we must remember how this thug has deceived us and not fall prey to his treacherous behavior in the future. Black sheep must be disowned and discouraged.

On August 11 every year, we remember Shaheed Sheikh Aziz for his services to the nation and his supreme sacrifice. In remembering him, we must also remember that every collaborator will have to meet his fate. Collaborators are disgraceful evils whose roots need to be cut. On the other hand, every nation always remembers its heroes and holds dear to heart their memories and all they did for their nations. Our martyrs and all those who continue their mission are our heroes and will always be remembered.



# 15 AUGUST: FORGETTING IS A LUXURY OPPRESSED CAN NOT AFFORD

*Idrees Bhat*



Every year on August 15, while India celebrates its Independence Day with pride and patriotism, Kashmiris on both sides of the Line of Control (LoC) and across the globe observe it as a black day. For them, this date marks Black Day—a reminder to the international community that New Delhi continues to deny Kashmiris their fundamental right to self-determination.

The roots of this observance lie deep in history. On this very day in 1947, the All Jammu and Kashmir Muslim Conference passed a historic resolution in Abi Guzar, Srinagar. The resolution, adopted unanimously, underscored the deep religious, cultural, geographical, and economic ties between Kashmir and Pakistan. It reflected the aspirations of millions of Kashmiri Muslims for accession to Pakistan.

However, the partition of the subcontinent unfolded tragically for the people of Jammu and Kashmir (J&K). Despite the Muslim majority's decision to join Pakistan, the Hindu ruler of J&K, Dogra Hari Singh, colluded with Indian Prime Minister Jawaharlal Nehru and Governor General Lord Mountbatten to accede to India. The Radcliffe Boundary Award facilitated this by

assigning the Gurdaspur District, a predominantly Muslim area, to India, thus providing a land route for Indian forces to move into J&K. On October 27, 1947, Indian forces invaded Srinagar and forcibly occupied J&K in blatant violation of the partition plan.

When Pakistan responded militarily, India appealed to the UN Security Council on December 31, 1947. A ceasefire came into effect on January 1, 1949, following UN resolutions calling for a plebiscite in Kashmir. However, on February 5, 1964, India reneged on its commitment to hold a plebiscite. Instead, the Indian Parliament declared Kashmir an integral part of the Indian Union. The tragedy of the Kashmiri people began in 1947 when they were denied their rightful claim to self-determination. Organizing themselves against Indian injustices, they launched a war of liberation, which New Delhi attempted to quash through various forms of state terrorism.

Since 1989, the Indian army and paramilitary forces have waged a deliberate campaign of state terrorism against Muslim Kashmiris. Brutal tactics such as crackdowns, curfews, illegal detentions, massacres, targeted killings, sieges, house burnings, torture, disappearances, rape, and fake encounters have become all too common.

The situation escalated dramatically on August 5, 2019, when Indian Prime Minister Narendra Modi, leading the BJP-led government, abrogated Articles 35A and 370 of the Constitution, which had granted special status to the disputed territory of Jammu and Kashmir. The Indian government bifurcated the region into two union territories—Jammu and Kashmir and Ladakh—placing them under federal control. A strict military lockdown was imposed, which remains in effect to this day.

The deployment of over 900,000 military troops in the region has resulted in the martyrdom of tens of thousands of Kashmiris, including women and children. Brutal tactics such as fake encounters, the closure of mosques, and shortages of food and medicine have exacerbated the plight of the Kashmiris. To conceal these human rights violations, independent media has been gagged, and foreign journalists are barred from entering the region.

Under a well-orchestrated agenda, the Modi government has intensified efforts to alter the ethno-demographic makeup of Jammu and Kashmir. New laws and amendments have been introduced to facilitate the settlement of non-Kashmiris and outsiders, usurping the rights of the Muslim majority. The issuance of domicile certificates to over 800,000 non-Kashmiris and the registration of nearly 2.5 million new non-local voters are clear examples of this strategy. Violations of the Line of Control (LoC) and shelling inside Pakistan's side of Kashmir have continued, flouting the ceasefire agreement of 2003.

Indian forces have exploited draconian laws such as the Armed Forces Special Powers Act



(AFSPA) and the Public Safety Act (PSA) to kill the Kashmiri people and arbitrarily detain individuals indefinitely. The atrocities in Jammu and Kashmir have drawn international attention, with world leaders, lawmakers, media, and human rights organizations such as Human Rights Watch and Amnesty International repeatedly condemning India's illegal actions. On August 4, 2020, UN human rights experts called on India and the international community to urgently address the alarming human rights situation in Jammu and Kashmir and to investigate all cases of human rights violations, including extrajudicial killings, enforced disappearances, torture, and arbitrary detentions. Amnesty International announced in 2020 that it was halting its work in India after the government froze its bank accounts for highlighting rights violations in Jammu and Kashmir.

In recent times, the UN Security Council has reiterated that the Kashmir issue must be resolved according to its resolutions. However, the Modi regime's extremist moves have extinguished any hope for dialogue with Islamabad to settle the Kashmir dispute. Indian Defence Minister Rajnath Singh's recent threat to cross the LoC and Indian cross-border terrorism in Pakistan underscores that India is reluctant to come on the table and understand peace language.

As in previous years, Indian Independence Day will be observed as Black Day by Kashmiris, Pakistanis, and the global diaspora. This commemoration serves to reaffirm the Kashmiris' commitment to their struggle for self-determination as recognized by UN resolutions and to continue their fight against Indian occupation until liberation is achieved.

# 5TH AUGUST 2019: THE DAY HYENAS HAD THEIR DAY

*Ashfaq Abdullah*



**J**ammu & Kashmir's accession to Indian union by the Dogra despot, Hari Singh, while being facilitated by local collaborator, Sheikh Abdullah, threw the fate of Kashmiris from the claws of vultures into the jaws of hyenas. But there were some checks in place, that although did nothing to weaken the grip of hyenas on Kashmir but didn't let them gulp it down altogether either. Those checks were in the form of Articles 370 and 35-A. Article 370, which gave Kashmir quasi-autonomy had already been watered down by Indian National Congress, until finally Bharatiya Janata Party gave it a final death blow when it abrogated it completely alongwith 35-A, which protected the very fragile demographics of Kashmir.

The bureaucratic rule that started in Kashmir in 2018 and then deepened its roots on 5th August 2019 has taken away every breathing space from Kashmiris. With the status of Kashmir reduced from a 'state' to 'union territory', the bureaucrats are the new despots, who function like tyrannical Dogra officers while enforcing their cruel whims upon Kashmiris. The Lieutenant Governor is the new Hari Singh and Indian state is the new feudal empire ruling over its Kashmiri vassal.



Since that fateful day of 5th August 2019, Indian hyenas have gone berserk in their attacks on every aspect of Kashmiri identity. The attacks since then have been multidimensional, they have attacked our economy, our culture and our religion in every manner possible. These attacks were there before 2019 as well, but not with the intensity seen currently. Although more blood was shed before 2019, they have given a relative respite to our bodies since then while snatching the very Earth under our feet, effectively killing us without killing us.

Kashmiris are struggling economically since the bureaucratic takeover in a horrific manner, every economic avenue has been strangled. From agriculture/horticulture, to roadside hawkers, to traders big or small, and to workers, everyone has felt the Indian chokehold on Kashmiri economy. Every economic indicator in Kashmir will confirm this to you. We have seen how non-locals have been getting preferential treatment in getting leases to mining sites while locals have been sidelined. We have seen how non-locals are allowed to exploit our natural resources, like soil, sand, boulders with heavy machinery, whereas if a Kashmiri even dares to use a shovel, he's fined and put behind bars.

We have seen how fruit farmers and traders are made to suffer heavy losses through systemic means, through blockade of highways and import of produce by India from other countries, just to decrease the value of Kashmiri product. The pesticides/insecticides made available in Kashmir by Indian authorities are of highly dubious nature, so much so that even more than dozen sprays in a season aren't enough. Every farmer/orchardist in Kashmir will testify to that.

Drugs have been systematically injected into Kashmiri territory. Police and bureaucracy is hand in gloves with drug smugglers. To be precise, behind the scenes, police and bureaucracy is the actual drug smuggling agency in Kashmir.

Every area in Kashmir is currently grappling with drug addiction. It should be obvious to everyone with a keen eye regarding who is responsible for such free flow of drugs in a place as militarized as Kashmir. People are dying, families are being shattered, the very fabric of Kashmiri society is under attack. Morality has taken a back seat.

Despite all this, Indian state now wants to open alcohol shops in every area of Kashmir. Alcohol, which is pure poison for human body as well as the soul, is being promoted and enforced through militarized enforcement.

Our religious institutions are being constantly attacked and kept under the boot. Any person who dares to speak the truth without fear on the pulpit faces police summons, raids and threats. Religious scholars aren't even allowed to address the moral decline. Speaking against Indian sponsored drug and alcohol havoc is ironically seen as a crime. Surveillance on

mosques and religious institutions has taken extreme forms. There are even cameras installed inside mosques, keeping a close eye on activities there.

The Kashmiri civil society has become dysfunctional, because no body can function under the level of threats, harassment and intimidation that's prevalent in Kashmir. You never know when you will be labelled as a threat to Indian state for doing the most normal of things in Kashmir. Everything you do in Kashmir, everything you speak about, or everything you even think about has a potential to lead you deepest dungeons of Indian state.

Kashmiri society is collapsing, we have lost the autonomy not just over our political territory, but over our social territory as well. Even our religious matters are being dictated to us by Hindutva feudal lords. Our traditions, deeply rooted in Islamic teachings, are being eroded and Islamic institutions, from mosques, khanqahs to darsgahs are being taken over by Hindutva agencies through so-called Waqf Board, which has been turned into a puppet agency to enforce the diktats of Indian Hindutva masters. Our pristine lands and water is being snatched from us and is being handed over to Indian Hindutva capitalists. All our resources are being taken over by Hindutva capitalists at a seriously alarming rate. The railway lines planned in Kashmir is just another spoke in the wheel of Indian Hindutva capitalism, making it easier for them to extract and loot out resources.

If this continues, the Kashmir as we know it today will cease to exist. It will simply be a Hindutva fantasy turned into reality. We need to accelerate our resistance to Indian Hindutva designs and our well wishers need to work at war footing as well, before its too late. The war is already upon us, the only choice left to Kashmiris is to be killed in deep slumber or to resist with fierce awakening.



# TIGER OF HILLS: REMEMBERING COMMANDER SHAHEED AHMAD HASSAN

*Ali Muhammad Hamdani (Translated from Urdu by Nawaz Khan)*

It was the intervening night of July 18 and 19, 1997. Indian commandos parachuted onto the peak of "Mang Naar," part of the Pir Panjal mountain range, located at an altitude of 12,000 feet. This was the stronghold of Hizbul Mujahideen's advisor, General Ahmad Hassan Shaheed. The Indian army assumed that this place housed a major camp with numerous mujahideen, so they deployed hundreds of commandos. Additionally, the surrounding area was swarmed with troops, ensuring that if the mountain tigers managed to break the encirclement, the waiting jackals could ambush them.

The moment Indian commandos descended onto the mountain top by parachute, Ahmad Hassan Shaheed and his loyal fighters quickly assessed the situation. This group consisted of highly trained young fighters, meticulously prepared by Ahmad Hassan Shaheed. They spread out around their base, taking up defensive positions. It was better to stand and fight than to die trying to break through the cordon. They had already made a decision and were ready to embrace their fate.

As the Indian commandos tightened the noose, Ahmad Hassan Shaheed's warriors, following his fearless instructions, lay in wait in their positions. When the commandos came close, they were met with a barrage of bullets from all sides, intensifying the battle. The clash continued throughout the night. The fighters of resistance thus lightened the battlefield.

As the time for the pre-dawn prayer (Tahajjud) neared, a time when Ahmad Hassan Shaheed usually stood before his Lord, praying fervently for the success of their movement and for martyrdom, the acceptance of these prayers was imminent. The occupying army's commandos' encirclement grew tighter, and some noble souls had already taken a flight to paradise. As the first rays of sunlight bathed the peaks of Pir Panjal, Ahmad Hassan Shaheed and his young fighters embraced martyrdom. Sixteen Indian commandos were also killed in the encounter, with several more injured.

Ahmad Hassan Shaheed and his companions, Nazir Ahmed (Bilal) from Sumbad Ram Ban, Shahnawaz (Barkat) from Mothti Marmat Doda, Nazir Ahmed Dar (Ghazi Aslam) from Maisuma Srinagar, Shabir Ahmed (Saleem) from Gohar Porah Chadoora, and

Chaudhry Zubair Ahmed Khan from Thuro Udhampur, fought bravely thereby creating a memorable chapter of courage and valor in the mountains of Pir Panjal.

It seemed as though Ahmad Hassan Shaheed sensed that his time in this world was short. He was a Moomin who could foresee things. This is evident from a letter he wrote to his supreme commander, Syed Salahuddin, at the base camp shortly before his martyrdom. In the letter, he mentioned, "The people here are eagerly awaiting you. They will support you with their lives and provide shelter, though they are impoverished and backward. To further strengthen the movement, please take the step ... and pray for our martyrdom."

Ahmad Hassan Shaheed was born 55 years ago in the vibrant village of Gohar Pora, Chadoora, Budgam. He completed his BA, followed by an LLB, and then served as a Reader in the judiciary. He left his job to dedicate all his skills and energies to Tehree-e-Islami. He was a precious asset to Jamaat-e-Islami, having read the literature of Islamic thinker Syed Abul Ala Maududi during his student days. This instilled in him a passion to spread this enlightening message and make him a dedicated member and later a district secretary and central Shura member of Jamaat-e-Islami.

Jamaat-e-Islami's approach of presenting Islam as a comprehensive system of life, exposing the hollowness and depravity of false ideologies and regimes, kept the Kashmir issue alive. In this pursuit, its members, including Ahmad Hassan Shaheed, faced severe persecution and imprisonment. Despite multiple incarcerations, he resumed his work upon release and delivered speeches in mosques, visiting homes and markets, and engaging in missionary activities.

In 1986, the puppet administration of India dismissed nine employees for their Islamic and pro-freedom beliefs. This led to widespread protests and the formation of the Muslim Employees Front, with Ahmad Hassan playing a central role. When armed jihad began, he became a company administrator and later a battalion commander. He motivated many young men from his model village of Gohar Pora and the entire Budgam district to join the armed struggle.

Ahmad Hassan Shaheed was a model worker, a devoted mujahid, and a compassionate leader. He involved his own family in the jihad, including his only son. His alignment of words and actions left a profound impact on society. He sent his son for training early on and actively participated in collecting and distributing zakat and alms. He focused on instilling the true spirit of jihad among the mujahideen and maintained good relations with other resistance organizations. His decisions were respected and accepted by all mujahideen.

In 1992, Ahmad Hassan Shaheed visited the base camp with the martyred leader of the

Kashmir jihad, Shamsul Haq. Despite his heavy build, he insisted on continuing the difficult journey through rough and tough terrain. His humility shone through when a guide scolded him, but Shamsul Haq later reprimanded the guide for his disrespect towards Ahmad Hassan. His stay at the base camp for over four years was marked by active participation in all training phases and a refusal to complain about the hardships faced. His discipline and dedication were exemplary.

Ahmad Hassan Shaheed's commitment to uniting the mujahideen was unwavering. He established contacts with leaders of different resistance organizations contributed significantly to the formation of the United Jihad Council. His honesty and forthrightness were well-known, and his simple, hard-working nature made him stand out.

In the last days of April 1997, he set off for the hot fronts, meeting everyone before leaving and seeking forgiveness for any mistakes. Upon reaching Udhampur, he inspired and trained the youth and instilled a fervor for jihad in them. His efforts to establish a jihad network, especially in the mountainous region near Gool Gulab Garh, were successful.

Ahmad Hassan Shaheed left behind a widow, a mujahid son, and four daughters, only one of whom was married. They now await the day when their compassionate father will welcome them at the gates of paradise and embrace them with all his love and care.



# 30 AUGUST: INTERNATIONAL DAY OF THE VICTIMS OF ENFORCED DISAPPEARANCES

*Syed Mehreen*



**O**n August 30th, the world observes the International Day of the Victims of Enforced Disappearances, a sad reminder of the thousands of lives shattered by the cruel practice of state-sanctioned abductions. In Kashmir, this day resonates with a haunting significance. The region, scarred by decades of conflict, has witnessed over 10,000 cases of enforced disappearances, each one a tale of untold anguish and unresolved loss.

Kashmiris know who were the forces that picked up their loved ones in the dead of night and never returned them. In 2011, a team of eleven members uncovered over 2,700 unmarked graves across four districts in North Kashmir. While police (read mercenaries) asserted that these graves held the remains of "unidentified militants," the report revealed a different story: 574 of the bodies were identified as missing locals, with 17 already exhumed and reburied in family or village cemeteries. The findings led to the conclusion that these graves belonged to Kashmiris who were victims of enforced disappearances. These burial sites stand as stark evidence of mass murder carried out by Indian forces. It is not surprising that Kashmir is home to over 7,000 unmarked graves, most of which contain the tortured and mutilated remains of

individuals who were victims of enforced disappearances. These graves are a chilling testament to the brutal tactics employed to suppress dissent and maintain control. Each grave tells a silent story of suffering and injustice, representing the countless families left in anguish and uncertainty. The existence of these unmarked graves underscores the urgent need for international intervention and accountability to address these human rights violations and bring closure to those affected. The state not only denies the occurrence of enforced disappearances but has also enacted laws like AFSPA, granting full impunity to the perpetrators and shielding them from accountability, thereby obstructing the path to justice. Among the 8,000 to 10,000 civilians who have been forcibly disappeared is Javaid Ahmad Ahangar, a 16-year-old who was taken from his home on August 18, 1990, never to be seen again. His mother, Parveena Ahanger, began an unrelenting search for him, during which she brought together other families enduring similar heartache. This collective quest for answers led to the formation of the Association of Parents of Disappeared Persons (APDP), with Parveena as the Founder and Chairperson. For over twenty-five years, APDP, under Parveena's leadership, has been tirelessly fighting for justice, demanding the state reveal the fate of the thousands of missing Kashmiris. But who will answer the cries of these mothers when over ten lakh occupational soldiers enjoy complete impunity in the region? Indian occupying forces have been killing Kashmiris at will, knowing well that there will be no accountability and that they are there to kill and control no matter how brutal and horrendous tactics they employ.

These disappearances are not just statistics; they represent lives abruptly interrupted, families torn apart, and a relentless quest for justice. The victims of enforced disappearances in Kashmir are predominantly young men, often taken in the dead of night by armed forces. These individuals vanish without a trace, leaving behind families caught in an agonizing limbo, uncertain whether to mourn or to hope. The discovery of mass graves in various parts of Kashmir has further deepened the mystery, suggesting that many of the disappeared may lie buried in unmarked plots, far from the eyes of their loved ones. The impact of enforced disappearances extends beyond the immediate victims. Families of the disappeared live in perpetual uncertainty, their lives overshadowed by the absence of their loved ones. This state of limbo has profound psychological effects, often leading to depression, anxiety, and other mental health issues. The social stigma associated with disappearances further isolates these families, compounding their suffering. This horrendous practice of enforced disappearances has eroded the fabric of society. It has, over the years, created an environment of fear and distrust, undermining the rule of law and fostering a culture of impunity. In Kashmir, this has led to a pervasive sense of insecurity, where ordinary citizens feel vulnerable to arbitrary detention

and violence. Despite the gravity of the situation, there has been a conspicuous lack of international attention and action. Human rights organizations have called for thorough investigations, but concrete steps towards justice remain elusive.



## A TRIBUTE TO KULGAM MARTYRS MARTYRED ON 6-7 JULY 2024

**T**he Revolutionary Resurgence pays glorious tribute to the Kulgam martyrs. These noble souls, with courage and bravery, fought against the fascist forces of a brutal and chronic occupation. These angels were the guardians of our motherland, the noblest of the nobles, who now rest in the embrace of eternity.

The fight for freedom will continue even if tall figures of resistance and hope show complete signs of fatigue or surrender! No one has the authority to change the verdict already written in the blood of hundreds of blooming buds. This is a fight between Huq and Batil, Khair and Sharr, and will continue till the forces of evil and oppression are defeated.

Armed resistance, though a path fraught with difficulties, becomes the only hope in a land governed by a fascist and vindictive occupation. It is in the midst of such tyranny that the flame of resistance is kindled and eventually paves the way for freedom. These heroes of our nation understood this truth and embraced the struggle with a purity of purpose. Their sacrifice is a declaration that the spirit of a people cannot be extinguished by force. The blood spilled by these martyrs and those martyred before them is not a mere casualty of conflict; it is a seed destined to bear the fruit of freedom, InshaAllah.

We pay glorious tribute to these martyrs. We honor their memory, acknowledge the depth of their sacrifices, and recognize the nobility of their cause. Their blood, far from forgotten, will, InshaAllah, nourish the roots of resistance and break the shackles of slavery. We will carry forward the mission of our martyrs and make sure to burden the families of those who burden ours. May Allah elevate the ranks of our martyrs in Jannah. Ameen.



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*How can you expect a nation to listen to you whose (so-called) democratically elected prime minister has been a chief architect of communal riots, where elections are fought on communal lines, where rapists and criminals are lawmakers, where media is controlled by the ruling regime, where every voice of dissent and every critique is silenced either by death or by other means, where every critique of govt. is declared anti-national and the elections are won by populism and tricks, where government agencies are used to quell opposition and where minorities are facing existential threat, where every dissenting voice is threatened to be sent to Pakistan, where a Muslim is lynched in broad daylight for keeping beef in his fridge, where every skull cap-donning man & burka-clad women is a suspected terrorist, where students are sent to jail for protesting against government policies and where academicians and journalists are killed just because they speak or write against the government.*

*Democracy in Kashmir has always been used to fortify military occupation by taking refuge in black laws like AFSPA, DA & PSA while using local collaborators. And the irony is that these local pro occupational politicians since the times of Sheikh Abdullah have always been used as a cannon fodder to serve the interests of India and its occupation, these henchmen are later on thrown after use just like tissue papers, if and ever they demanded or spoke for the rights of people.*

**Shaheed Dr. Mannan Wani**

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**THE REVOLUTIONARY  
RESURGENCE**