

JULY 2024



THE REVOLUTIONARY RESURGENCE



The Accelerating War Against Islam in Kashmir

Every one of us has by now got a clearer picture of how the war against Islam has accelerated in dangerous ways. Most of us probably didn't know this was coming. Most of us were living in delusions and thought such things wouldn't happen at all! This may also look new to many but of course, it is not. Those who are aware know that India has been trying to erase every single mark of our faith from the outset since its soldiers landed at the Srinagar airport. There have been serious attempts to spread vice and immorality among youth and cut us from our faith. So, our Muslim identity was their target from the beginning. It is just that they are openly doing things, and we are just seeing them waging war against our faith in multiple ways now. It is just that the incidents of blasphemy committed by Indians with the tacit support of Indian authorities have surged, and their policies of Hinduization of our motherland are open now. We are also able to see the immunity granted to the perpetrators, who face no legal repercussions, while the religious sentiments of the Kashmiri Muslim population are blatantly disregarded.

This disturbing anti-Islam trend is not limited to isolated incidents but reflects a broader, more systematic campaign aimed at undermining the Islamic identity of Kashmir. One example is the increasing public consumption of alcohol by Indian tourists in the region. This behavior, which is starkly at odds with the local culture and religious norms, is becoming more visible in houseboats, tourist destinations, public squares, and even on public transport. Honestly, we had not even imagined that we would come to see Indians drinking alcohol in auto-rickshaws on our streets.

The military administration's response to these provocations has been nothing short of complicit. And why shouldn't they be? They are our occupiers, our colonizers, and we know how dirty a colonizer can become to maintain its control. And when the colonizers are fascists, one can easily imagine to what extent they can go. They are facilitating and protecting those who engage in these disrespectful acts. The lack of accountability for these individuals is strong proof that it is actually a deliberate strategy to provoke and test the reaction of Kashmiris, with the ultimate aim of diluting the Muslim identity.

As I mentioned above, this strategy is not new. For years, policies have been systematically framed to reframe Kashmir as a Hindu land and marginalize the region's rich Islamic heritage. The goal is no longer merely to crush the resistance movement and solidify the illegal occupation of the land but to transform the very cultural and religious fabric of Kashmiri society.

One particular tactic involves spreading immorality and vice among the youth. By creating an environment where non-local Hindus can freely consume alcohol and engage in other activities, India is seriously attempting to erode the moral and cultural foundations of Kashmiri society. Now, local Kashmiris are banned from camping at tourist destinations, ostensibly to make space for these non-locals to do whatever immoral activity they want there.

Now that the picture is somehow clear, it also becomes increasingly important that we must resist these efforts to preserve our Muslim identity and culture. The stakes are high, and the time to act is now. We have to remember that no Indian is a tourist to us. Every one of them is a potential settler for us and worse, is gladly volunteering him/herself to be used against us on any front. To resist, it is not necessary to be a part of any resistance organization, political or armed. We have to resist in our own individual capacity now. It is also not important to resist using sophisticated weapons. We can indeed act using anything we get to stop this war against our faith. It can be a knife, a sword, an axe etc. There is nothing more important than our Muslim identity and we must rise to counter any attempt to target it no matter the cost! It is now or never. We have to rise before it is too late.

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Monthly



THE REVOLUTIONARY RESURGENCE

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RESISTANCE DAIRIES: REMEMBERING SHAHEED BURHAN

Idrees Bhat



It was summer, and armed resistance—the most effective counter-occupational method—was on the decline in Kashmir. The sporadic incidents of resistance operations against occupation since 2008 had, however, kept the hopes of a revival afloat, and people were hoping against the hope. Or was it that a chunk of common people like me, who see things on a surface level, were more worried about the situation? Conflict has, in many ways, made Kashmiris more mature than their age over time, and a sizable section among them are actually aware of the nuances of our struggle and do not panic about its ebbs and flows.

I was in a far-flung area of Kulgam, discussing on and off with some friends about the methods of resistance and some possible situations that could unfold. "There are no experts in Kashmir, and one should not get carried away by the assumptions of a disappointed lot," one of my friends often stated, adding, "the resistance will never vanish, and we will see the dawn of a free morning one day." The trend of local newspapers carrying police statements about the declaration of different districts with "zero militancy" was gaining pace. Sometime before 2008, things were looking bleak, and no assurance from any friend with deep knowledge of things was helping.

I have always been a firm believer in armed resistance. Having read some books on the subject and assessing the situation around, especially since 2008, I was concerned about what could happen if the gun fell silent in Kashmir. Little did I know that years later, this question would be answered by a research scholar-turned-armed resistance commander from a remote area near the Line of Control!

Amid a sea of hopelessness, things suddenly started to change for people like me who were fast getting disillusioned by the turn of events over quite a few years. News of young resistance fighters roaming in the forests of southern Kashmir started circulating across the region. Names such as Abid Bhaijaan began to hit our ears more often. A few years later, a group photo of a dozen-odd fighters started making rounds on social media. The name of Burhan Wani had already become famous, and his pictures in military fatigues along with his associates were going viral. Resistance was back, and the apprehensions of India starting its dangerous projects without any disruption in the valley were diminishing for good.

The emergence of Burhan Wani marked a significant turning point in the history of armed resistance against Indian occupation. With his unapologetic defiance and the powerful symbolism of his public image, he tore off the masks that armed resistance fighters had previously worn to strategically conceal their identities. His beautiful pictures showing him proudly wielding automatic rifles alongside his associates became an embodiment of the Kashmiri people's deep-rooted sentiment against the Indian state's presence in the region. Indian media and military and political "analysts" to this date continue to deem it as a recruitment strategy initiated by Burhan Wani. However, it was absolutely not the military logic of recruitment that he posed in front of the camera. Besides some other important strategic gains, these images reclaimed the humanity of the Kashmiri fighters that Indian state machinery had, to some extent, managed to degrade through years of vile propaganda. Through the power of imagery, Wani revealed the individual behind the mask and reminded the world that behind the rifles were ordinary people, driven to extreme measures by their yearning for freedom and their collective struggle against the illegal military occupation of their homeland. The joyous images of Burhan Wani and other resistance fighters wielding automatic rifles spoke volumes about the deeply entrenched popular sentiment in Kashmir against Indian occupation. These visuals served as a poignant expression of the people's frustration, resistance, and determination to resist a chronically violent and vindictive occupation. It is important to recognize that Wani's images resonated not only with the armed fighters but with the wider Kashmiri populace, who saw in him a symbol of their shared aspirations and defiance against oppression.

The analysts of the post-Burhan Wani era often overlook or underestimate the political maturity of Kashmiri fighters and their comprehensive understanding of the complex Kashmir situation. They suggest that, had the Indian state treated them more favorably, these individuals could have pursued bureaucratic careers instead of resorting to armed resistance. Such assertions, however, fail to acknowledge the underlying reality that the Indian occupation, marked by persistent brutality and retaliatory tactics, effectively eradicates any possibility of a peaceful resolution or any viable compromise. Kashmiris are acutely aware that until the last soldier withdraws and their right to self-determination is respected, the Indian occupation will persist in its repressive and brutal form. They understand that countering this violence with violence becomes important, as it is the only means to reclaim their fundamental rights and restore dignity to a people who have endured decades of suffering. Burhan Wani's legacy will forever be remembered as a courageous stand against the military occupation of his homeland. Besides the profound political significance of Burhan Wani's armed resistance against the military occupation of Jammu and Kashmir, examining the legality of armed resistance in the region within the purview of international law reveals that the Kashmiri people's struggle for self-determination is firmly grounded in legal principles. The right to bear arms, self-defense, and the protection of indigenous peoples' rights all contribute to the legal standing of the Kashmiri armed resistance.

THE EMERGENCE OF BURHAN MUZAFAR WANI AS A SYMBOL OF RESISTANCE IN KASHMIR

Gowhar Farooq



In the early hours of dawn, the crackle of gunfire pierced the serene valley. Trapped in a cordon with his two associates, Aijaz Ahmad Bhat of Lurgam, Tral, lay wounded and defiant. As bullets whizzed past, he made a desperate last wish: "Tell Aarif Khan to pray for my forgiveness." But amidst the deafening chaos, the name Aarif Khan was lost. Aijaz shouted again, "Tell Burhan to pray for my forgiveness."

Burhan Muzaffar Wani—a name that, until that moment, had been known to few outside his small circle. Aijaz's final plea, caught on a phone call, quickly spread through the valley thereby marking the birth of Burhan's legend. By the end of that firefight, Aijaz and his associates, Shabir Ahmad Bhat and Shahnawaz Ahmad Mir were martyred but Burhan's name was deeply inscribed into the collective consciousness of Kashmir.

Burhan Muzaffar Wani, the teenage son of a school principal, was no ordinary fighter. His charisma and innovative use of social media transformed him from a mere foot soldier to the face of a new age armed resistance in Kashmir. In August 2013, a profile in *The Guardian* highlighted his novel approach to shed light on South Asia's most protracted dispute and

propelled his image as a fighter for its resolution onto the international stage. With his boyish looks and tactical acumen, the young commander captivated the youth, who saw in him a hero fighting for a cause larger than life.

Before his rise to prominence, Burhan had seamlessly blended into the local population and evaded capture with an almost uncanny ease. His teenage visage masked the growing resolve and strategic mind that would soon redefine the armed resistance in the region. Up until mid-2013, media references to him were scarce and often erroneous. A premature report of his death only served to fuel the mystique surrounding him.

His true strength, however, lay not just in his strategic mind but in his character. "His strength was his character and his utmost cautiousness to not kill an innocent person," said Muhammad, a close companion, to a prominent journalist of the valley. The journalist was later arrested and put behind the bars for more than five years for writing a newspaper article on the rise of Burhan, insights from which are reflected in this write-up. He was recently released on bail for a short time and rearrested hours after reaching home. Burhan's adherence to a moral code, even in the heat of battle, earned him respect from friends and foes alike.

The journey to becoming a revered commander was fraught with hardship. After Adil Mir's death in a 2014 encounter, Burhan took the reins of Hizbul Mujahideen. His leadership style was inclusive, with a network of associates and well-wishers who managed logistics, communications, and recruitment. This decentralized model ensured resilience and continuity, even under intense military pressure.

Burhan's ingenuity in using social media became his signature strategy. His images and messages went viral and created a groundswell of support. He did not merely command an armed resistance group; he commanded a narrative, one that resonated deeply with the disenfranchised youth of the occupied region.

The Indian military and police, recognizing the growing threat, launched a smear campaign to tarnish his image. Propaganda portrayed Burhan as a mole and alleged collusion with the state. These efforts by the occupational apparatuses, however, only strengthened his resolve and bolstered his support base. The martyrdom of his brother, Khalid Muzaffar Wani under interrogation by the Indian occupational army in 2015, dispelled many of these rumors and reaffirmed Burhan's commitment to the noble cause of Kashmir's war of liberation.

Despite a huge crackdown to track him down by Indian military and paramilitary forces, Burhan not only continued to remain untraced but strengthened his organization in many ways. His actions inspired a new generation of resistance fighters. His strategic acumen and ability to read the battlefield allowed him to break through cordons that would have ensnared others.

The turning point came with Burhan's martyrdom in July 2016. His martyrdom ignited a wave of protests across the valley, as thousands took to the streets, throwing stones and clashing with Indian occupational forces. The armed resistance he had revived and redefined reached a fever pitch and drew the attention of international bodies like the United Nations.

Smear Campaign

After Burhan shot to fame and became a symbol of resistance in the region, the police and military initiated a smear campaign to delegitimize his cause and portray him as a double agent primarily working for the Research and Analysis Wing (RAW), the top intelligence agency of the Indian state. It was 2014,



and I was playing cricket in a local playground in southern Kashmir when a friend sitting nearby showed me a picture of Burhan wielding multiple automatic rifles with the caption "Mukhbir" on it. He had received it through a WhatsApp group run by a local policeman with close links to the Superintendent of Police, Pulwama. There were more pictures of Burhan with similar captions. These pictures and fabricated stories about how he collaborated with the military and police, got his companions killed, and fled the cordon were spread across the valley, causing people to grow suspicious and disillusioned. A few days after this incident, I heard people discussing these rumors in hushed tones. Confusion had gripped the people in the valley as the smear campaign became more intense and dirty. This was perhaps the first time the occupational apparatuses systematically used social media to discredit a Kashmiri resistance commander.

After achieving the desired results, the propaganda campaign aimed at character assassinating resistance fighters and tarnishing the image of armed resistance intensified. Police and military-run IT cells released fake audio clips of fighters making objectionable statements and, at times, even accusing commanders in the base camps of treason. This practice continues to this day. Following the martyrdom of Burhan Wani, Indian national television news channels began to defame him in their prime time shows, portraying him as a womanizer with multiple girlfriends. They sensationalized the narrative by broadcasting completely fake news under the guise of ground reports, aiming to defame and delegitimize the entire Kashmiri freedom movement. However, Kashmiris knew it was all false and dirty propaganda orchestrated by Indian intelligence agencies.

Before this, these rogue intelligence agencies had run smear campaigns against Syed Ali Shah Geelani and his associates. The Qaide-e-Inqilaab and prominent figures from Kashmir's political resistance leadership were falsely accused of involvement in money laundering and other wrongful activities. This was a blatant lie intended to defame those who had sacrificed everything in the liberation struggle and spent decades in various jails across Kashmir & India. India has consistently used these underhanded tactics to discredit the Kashmiri freedom struggle and sow seeds of hatred against their leadership among the Kashmiri people. The police have always played a significant role in these campaigns. Before the advent of the internet, the police and intelligence agencies used to paste posters across Kashmir depicting Kashmiri resistance leaders as corrupt, double agents, and more. This propaganda has now escalated to a new level, with the Indian film industry, Bollywood, releasing propaganda movies on Kashmir. This trend has accelerated post-2019, with Bollywood producing several such movies. A recently released movie titled "Article 370" starts with a story of Burhan and a military operation in which he is killed. Based on vile propaganda, the movie portrays Burhan as having illegal relationships with multiple women. The movie further depicts the political leadership of the Kashmir resistance as corrupt and portrays protests against Indian occupation as "instigated."

Propaganda has always been a powerful tool used by colonizers and occupiers to undermine and discredit resistance movements. By spreading false information, fabricating stories, and manipulating public perception, they aim to weaken the morale of the resistance and erode the support it receives from the local population and the international community. These tactics involve character assassination of key resistance figures, portraying them as morally corrupt or double agents, and depicting the resistance movement as illegitimate and driven by ulterior motives. Historical examples abound where occupiers have employed propaganda to maintain control and justify their actions. In the case of Kashmir, India's use of media, including social media and Bollywood, to run smear campaigns against resistance leaders and the broader freedom movement is a clear continuation of this age-old strategy. Such efforts are designed to create confusion, mistrust, and division among the people, thereby weakening the resistance and prolonging the occupation. Despite these attempts, the truth about the aspirations and struggles of the oppressed eventually emerges, as the resilience and determination of those fighting for their freedom cannot be permanently obscured by propaganda. Shaheed Burhan and others who have sacrificed their lives to see their homeland free from the shackles of slavery will forever remain as heroes of Kashmir's war of liberation and the Kashmiri nation will continue to hold these great commanders and leaders in reverence no matter how hard the rogue Indian intelligence agencies along with police and military try to run smear campaigns and defame them.

AMISHIPORA FAKE ENCOUNTER AND THE WORLD OF IMPUNITY IN KASHMIR

Muhammad Muneeb



The story of fake encounters is a haunting and persistent reality in Kashmir. From the beginning, the Indian military has systematically killed Kashmiris, often labeling them as foreign "terrorists" with long, fabricated aliases. The use of these aliases has become so routine that whenever the occupying army, in their press releases, announces the names of the dead after an alleged gunfight, Kashmiris immediately grow suspicious. This suspicion is heartbreakingly confirmed time and again. Commonly used aliases such as Haider, Abu Talha, Dawood Bhai, and Abu Hanzala now signify, for Kashmiris, a disturbing and grotesque reality.

A few years ago, during the summer, news broke of an alleged gunfight in which two Pakistani "militants" were reportedly killed in the Uri area of Baramullah district, north of Kashmir. My aunt, in a state of panic, searched frantically for her phone and began calling her son, who had left home earlier, stating he was headed to a tourist destination in the same district. This was neither an overreaction nor confusion on her part. My own heart began to race when my cousin brother did not answer multiple calls. Only when he finally called back

could we all breathe a sigh of relief. This perpetual state of fear and anxiety that families in Kashmir live in is sadly a reality. Kashmiris know well that their loved ones can be arbitrarily labeled and killed by the military, with the truth obscured under layers of lies.

The Indian military is incentivized with monetary rewards and promotions to kill Kashmiri fighters. Since the beginning of the armed resistance movement, they have killed Kashmiris indiscriminately, fully aware that draconian laws like the Armed Forces Special Powers Act (AFSPA) protect them. These laws provide them with immunity and ensure that even after killing non-combatants, they face no repercussions but are instead rewarded and promoted to higher positions. This impunity allows them to commit such dastardly and horrendous acts with ease, as they view the entire Kashmiri population as enemies and their bodies as killable. Innocent and unarmed civilians are killed without any remorse here.

On 18 July 2020, three laborers from Rajouri area of Jammu and Kashmir were killed in a fake encounter by the Indian Army in Amshipora, Shopian. Captain Bhoopendra Singh, who orchestrated this fake encounter along with his men, was found guilty. Their motive was to obtain cash rewards and promotions. To pacify the outraged public and give an illusion of accountability and justice, the military administration sentenced him to life imprisonment. However, in November 2023, an armed forces tribunal granted bail to Captain Singh and allowed him to roam free despite perpetrating the chilling act of killing civilians in a fake encounter. It is important to note that no military officer has ever been convicted in any fake encounter in the region. Not only in cases of fake encounters, but these mercenaries have also evaded justice in numerous other cases, including the rape of Kashmiri women, killing Kashmiris under torture, enforced disappearances, and other war crimes.

One example of this impunity is the Shopian double rape and murder case. In 2009, two young Kashmiri women were brutally raped and murdered. Despite overwhelming evidence and the initial postmortem report confirming the brutal rape and murder, no one was held accountable. Years later in 2023, the doctors who conducted the postmortem and stated the facts were suspended. India has systematically used rape as a weapon of war to crush the resistance movement in the region. There are countless instances where Kashmiri fathers, brothers, and husbands were forced to witness the horrendous acts of rape committed against their daughters, sisters, and wives. This state of impunity has emboldened the occupational apparatuses to use every dirty and brutal tactic to crush the popular sentiment and break the resolve of Kashmiris.

It is not surprising that the victims of such brutal acts never receive justice in Kashmir. The region is under brutal fascist military control, and the only true justice will be when Kashmiris achieve their freedom and the last mercenary soldier withdraws from the occupied territory. Until then, the stories of fake encounters, rapes, disappearances, and murders will, unfortunately, continue to be a grim reminder of the unimaginable oppression faced by the people of Kashmir. Only through the end of this occupation can there be hope for peace, dignity, and justice for the long-suffering people of this god-forsaken region.

IMTIYAZ AHMAD PALA AND THE VICIOUS CYCLE OF CUSTODIAL DEATHS IN KASHMIR

Zahoor Ahmed Malik



Custodial deaths have become a norm in Jammu and Kashmir. The Indian state has consistently adopted the technique on a policy level where anyone perceived to be a suspect is abducted and tortured to death under custody. Most people in the region are picked up merely on the basis of suspicion and subjected to extreme methods of torture including giving electric shocks, stretching legs beyond 180 degrees, burning out different body parts, sexual molestation like sodomy, pulling out nails, beating by wooden logs or leather belts, hanging in different ways, water torture in different ways, applying numerous cuts and sprinkling chili powder including on sensitive parts and other extreme forms. According to a report by Amnesty International released in 2013, as many as 2230 people were killed under the custody of Indian military and police during the beginning seven months of the year 1995. The data maintained by the Kashmir Watch states that 173 cases of custodial killings had occurred in the region from November 2002-05. 122 such cases were reported from November 23, 2005, to June 6, 2008. Furthermore, 42 cases had been reported from January 1, 2009 to August 8, 2011 (Altaf 2013). According to a report released by Kashmir Media Service in 2013,

7003 people were killed under custody in Jammu and Kashmir from January 1989 to August 31, 2013. These are only reported cases that somehow got media attention while on the other hand, the region is rife with stories of custodial deaths where people especially youth were forcibly abducted and tortured to death in different military camps, police stations and infamous torture centers in the region. According to the Association of Parents of Disappeared Persons (APDP), an estimated 10000 people have been abducted by the Indian military between 1989 and 2006. The organization in 2017 told the state-run human rights commission that there were 3844 unmarked mass graves in Kashmir – 2,717 in Poonch and 1,127 in Rajouri, twin districts in the region that lie along Line of Control (LoC) that divides the disputed territory between India and Pakistan. Due to legal, political and moral impunity extended to the Indian military in Jammu and Kashmir, such cases often remain hidden or unheard of. Apart from custodial deaths, the rampant torture has affected thousands of people mentally and psychologically. A report from Doctors Without Borders mentions that half of all the inhabitants of the valley suffer from mental health issues. The report has found that 1.8 million adults – 45 % of the adult population in Kashmir – suffer from mental distress, Post Traumatic Stress Disorder (PTSD). There is almost no household in the region that has not gone through some kind of torture at the hands of Indian military, paramilitary and police. The data maintained by the NGOs on the subject is disturbing. India on the other hand has always tried to conceal such deaths or reports and at times feigned ignorance about any such incident or the involvement of different army units in this.

The vicious cycle of killing Kashmiris under custody continues unabated. In September 2020, a 23 year old youth Irfan Ahmad Dar from Sopore was abducted from his shop and killed under severe torture. His dead body was thrown on a road by police in an attempt to disassociate themselves from the killing. Before this incident, two youths were abducted forcibly by Indian military in the border district of Kupwara. One among them was released after severe torture and the other one namely Nazir Ahmad Khan remains missing till this date. In March 2019, a 29 year old young school principal Rizwan Ahmad Pandit was abducted and tortured to death in Pulwama district, south of the occupied territory.

The horrific policy of custodial killings has taken on an additional, alarming aspect. The military and police have begun to silence family members by threatening them to bury the deceased quietly or face having the victim framed as a "terrorist," in which case the body would not be handed over but buried in a remote location. It is important to mention that the

occupying authorities have criminalized resistance to such an extent that they refuse to hand over the bodies of martyrs and instead bury armed resistance fighters in distant places without a proper Islamic burial, a practice that has intensified since the abrogation of Articles 370 and 35A in 2019.

During a Cordon and Search Operation on the night of Sunday, June 2, a 38-year-old man named Imtiyaz Ahmad Pala was abducted from a village in the Pulwama district. On June 4, his family received a call from the police, instructing them to follow the officers to the Srinagar Control Room, where they waited until evening. They were then given an ultimatum: either bury the body of their loved one quietly or face terrorism charges, which would prevent them from receiving the body and performing proper Islamic burial rites. The family was forcibly made to dig the grave and send pictures to the police before they were given the body.

The gory details of how Imtiyaz Ahmad Pala was abducted and tortured, and how his family was coerced into a silent burial without raising their voice against this chilling murder were published by the Indian news outlet The Wire. The family reported that his entire body bore marks of severe torture, and even his private parts were disfigured.

The military administration in the region has resorted to such threats to either force families to bury their dead quietly or face having the body taken away and buried in a distant location. This is an attempt to silence people and cover up reports of gross human rights violations in the region.

KASHMIR MARTYRS DAY: WHAT FUELED THE JULY 1931 INCIDENT?

Feroz Ahmad Teli



Not many know that the events of 13 July 1931 were fueled by a systematic religious suppression, meddling in religious affairs, blasphemy, and desecration of the Holy Quran. The tyrants of the day back then employed anti-Islam tactics that eerily resemble the ones being used today! While the rule of those despotic tyrants is over, we await the fall of present-day oppressors who, in their arrogance, have now crossed every limit and interpreted the silence of Kashmiris as their final victory!

Every year on July 13th, Kashmiris on both sides of the Line of Control and across the globe observe Kashmir Martyrs' Day, or Youm-e-Shuhada-e-Kashmir. This occasion commemorates the 22 brave souls who were martyred in 1931 while striving to free Kashmir from the brutalities of the despotic Dogra rulers. This tragic day marks a significant milestone in the history of the Kashmiri struggle against foreign occupation and symbolizes the spirit of resistance against tyranny and oppression.

The events of July 13, 1931, were ignited by the Dogra regime's direct interference in the religious affairs of Kashmiri Muslims and a blatant disrespect for Islam. The flames of revolt

were kindled by a series of incidents that highlighted the systemic oppression faced by the Kashmiri people.

One notable incident involved a prominent landholder in Udhampur, Jammu, who embraced Islam. The Hindu Tehsildar, sanctioning a fresh mutation of his lands, eliminated his name from the records and transferred the property to his brother. When the landholder filed a suit, it was dismissed with the stipulation that he would not be entitled to any property unless he reverted to Hinduism. This blatant act of discrimination was in accordance with a decree issued by the Dogra Government on December 31, 1882, and exemplified the systemic religious oppression prevalent at the time.

Another significant event occurred on April 29, 1931, when Muslims in Jammu gathered to offer their Eid prayers in a garden maintained by the Municipal Committee. The prayers, led by Mufti Mohammad Ishaque, included a Khutba that drew parallels between the Pharaoh's tyranny and the contemporary rulers. This analogy was deemed treasonous by a police sub-inspector on duty, who ordered the Imam to stop. A young man named Mir Hussain Bakhsh defied the ban, urging the congregation to resist government interference in their religious practices. The protest that followed highlighted the deep-seated political and economic grievances of the Muslim community and thus arousing intense resentment against the Dogra rulers.

Further fueling the discontent was the desecration of the Holy Quran. In June 1931, pages of the Holy Quran were found in a public latrine in Srinagar, an act that no Muslim could have committed. This sacrilegious act was seen as another manifestation of the regime's disregard for Islamic sanctities. Moulvi Muhammad Yousuf Shah while addressing a public meeting at Hazratbal, urged the people to remain steadfast in their resistance, even if it meant facing arrest or persecution.

The immediate cause of the mass agitation, however, was the arrest of Abdul Qadeer Khan who, according to some historians, was an employee of an English army officer. During a public meeting at Kanqah-i-Maula, he delivered an impassioned speech and urged the people to wage a relentless and decisive war against oppression. His arrest on charges of sedition and treason sparked widespread resentment and mobilized the masses.

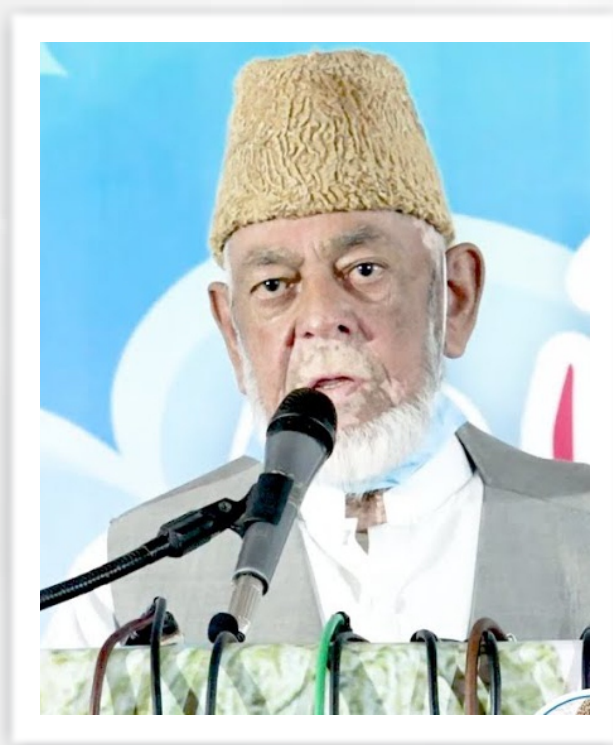
On July 13, 1931, thousands of Muslims gathered outside the Central Jail in Srinagar to witness the trial of Abdul Qadeer Khan. The crowd's demands to observe the proceedings were met with baton charges by the police. As the situation escalated, the police opened fire on the

unarmed protestors, killing 22 people and injuring many others. This brutal act of violence by the authorities marked a pivotal moment in the Kashmiri struggle for justice and self-determination.

The martyrs who laid down their lives on this fateful day include Khaliq Shora, Akbar Dar, Ghulam Ahmad Rather, Usman Misgar, Ghulam Ahmad Bhat, Ghulam M. Halwai, Ghulam Nabi Kalwal, Ghulam Ahmad Naqash, Ghulam Rasool Durra, Ameer-ud-Din Makayi, Subhan Makayi, Ghulam Qadir Khan, Ramzan Chola, Ghulam Mohammad Sofi, Naseer-ud-Din, Ameer-ud-Din Jandgaru, Mohammad Subhan Khan, Mohammad Sultan Khan, Abdul Salam, Ghulam Mohammad Teli, Fakeer Ali, Ghulam Ahmad Dar, Mughli, and Abdullah Ahanger. The bravery and ultimate sacrifices of these martyrs are imprinted, in golden words, on our history and serve as a powerful reminder of the unbreakable resolve and spirit of the Kashmiri people who have been going through unimaginable horrors through different periods in history. These martyrs continue to inspire and galvanize generations and left a legacy that is as vibrant and compelling today as it was nearly a century ago.

Fast forward to today, the people of Kashmir continue to face similar oppression. The Indian government, under Modi's leadership, is rapidly altering the demographic landscape of Kashmir by allocating land to non-local settlers, directly interfering in religious matters, torturing and jailing Kashmiris, seizing properties, and denying martyrs a proper Islamic burial. There is a crackdown on our religion, Islam in numerous ways. India and its military administration in Kashmir have now decided to crack down on our very faith, domesticate it according to their own convenience, and Hinduize the region. The state's policy-level blasphemy and continuous interference in religious affairs are fueling a new wave of resistance. Just as our ancestors did not tolerate such oppression, the present generation of Kashmiris remains resolute in their fight for freedom and justice.

While we remember the martyrs of July 13, 1931, we honor their bravery and ultimate sacrifice for the cause of justice and self-determination. Their legacy inspires us to continue the struggle with determination and never compromise in any slightest way. The sacrifices of our martyrs are not in vain. Their spirit lives on in our hearts and in our commitment to achieving the dawn of freedom and justice for Kashmir.



Moulana Ghulam Nabi Newshehri Sacrificed Everything for Kashmir's War for Liberation: Syed Salahuddin Ahmad

While paying glorious tributes to the late Ghulam Nabi Newshehri, UJC Chief and Supreme Commander of Hizbul Mujahideen, Syed Salahuddin Ahmad, emphasized the immense sacrifices made by Newshehri for Iqamat-e-Deen and the freedom movement of Jammu and Kashmir. Syed Salahuddin spoke at two different condolence meetings following Ghulam Nabi Newshehri's passing on the 25th of June 2024. Newshehri, a former Naib-e-Ameer of Jamat-e-Islami Jammu and Kashmir (JIJK), was a man of principles who gave up everything for the cause. Syed Ahmad highlighted that Moulana Newshehri not only fought against the false and unjust powers of his time but also, without fear or hesitation, became a part of the armed struggle when it began in the region. He traveled to every corner of the occupied territory, providing educational, ethical, and moral training to the Mujahideen. Serving as the Sarparast-e-Aala of Hizbul Mujahideen until 1994, he later founded Haitul Gaasiyah, an organization dedicated to financially assisting the poor and downtrodden in our society.

Syed Salahuddin Ahmad further mentioned that Moulana Newshehri Sahab played a crucial role in bringing the Kashmir issue to the forefront of significant forums such as the OIC. He had the honour of working under the noble guidance of Syed Ali Shah Geelani. Moulana Newshehri was imprisoned numerous times for speaking truth to power, yet his belief remained unshaken until his last breath.

In his tribute, Syed Salahuddin Ahmad revealed that Moulana had been suffering from kidney disease for the last six years. Despite his own health struggles, he endured the loss of his beloved wife while in exile and could not meet his relatives who passed away back home. Today, we mourn the loss of this noble soul, who has left a gap that cannot be filled.

Syed Salahuddin Ahmad concluded his remarks by reaffirming the commitment to the struggle for freedom. He stated that the fight would continue until the last breath, and he expressed his conviction that Kashmiris will eventually see the dawn of freedom. Moulana Ghulam Nabi Newshehri's legacy of dedication and sacrifice will continue to inspire the ongoing movement for liberation. His life serves as an example of the power of steadfast faith and pursuit of justice.



I was active and political. The Dhabas would feed my belly, my bosom, and my brain. I led the campaigns that brought student leaders to thrones, and reach the hall of the dispute where the picture of the Founder of Pakistan is still hanging - symbolizing an identity which Indian Muslims may need again in the Tharoor's emerging India. India of Nehru and Gandhi gave us a Sachhar Report; the New India is preparing the templates for the obituaries of the lynched.

I would travel on and off, only to feel pity for the sorry state of India. From the 'nominated' dirtiest cities of the World to watch the millions suffering from malnutrition, thoughts of the Booker prize winner would reverberate my mind that India wants Azadi from Kashmir, and not vice versa. India is a poor nation, and that Freedom is inevitable for Kashmir was her claim and it was like a Gospel truth. I did analyze the wisdom of those in chairs who wanted us to abandon false hope and macabre heroism and work towards a dignified exit from the conflict. However, I trusted that woman more than the man; she was not the part of the system and hence more truthful. She was free and hence correct; she was the agency of none. She was strong, truthful and wise.

Dr. Mannan Wani



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