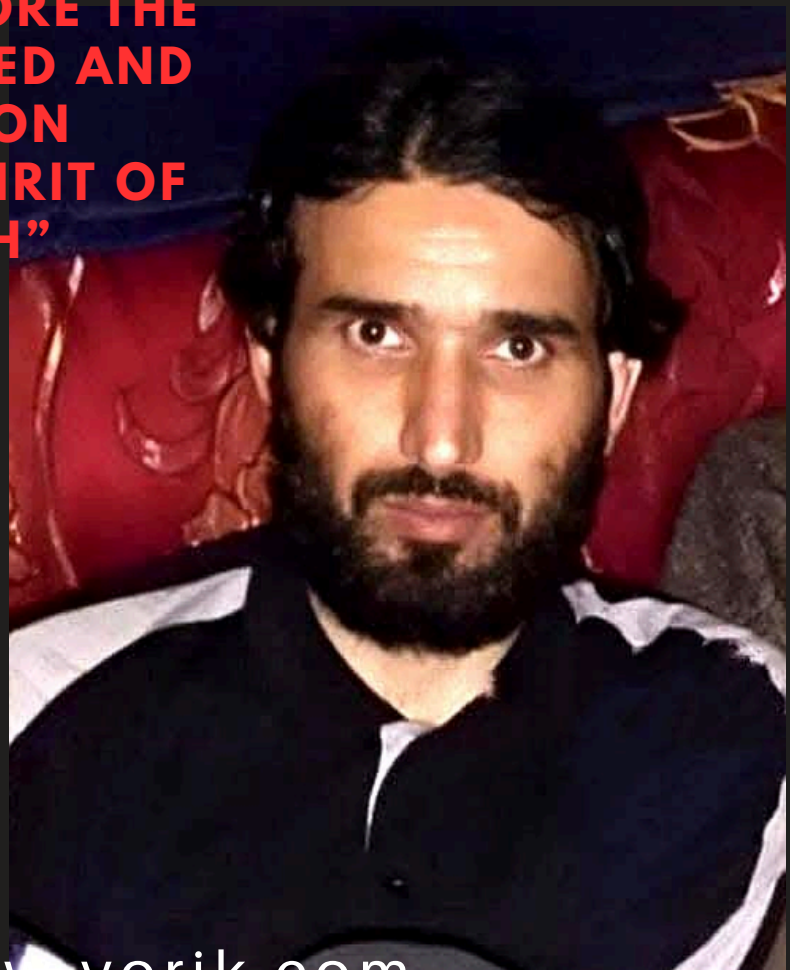


JANUARY 2025

THE REVOLUTIONARY RESURGENCE

**“THE OPPRESSORS MAY
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DRIVEN BY THE SPIRIT OF
JUSTICE AND FAITH”**



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STATEMENT BY SYED SALAHUDDIN AHMAD

In the name of Allah, the Most Gracious, the Most Merciful,

My dear brothers and sisters in faith,

The soil of Jammu and Kashmir is sanctified by the blood of countless martyrs who have selflessly laid down their lives for the cause of Islam and the sacred goal of freedom. As I write this, my heart swells with both grief and pride. Grief, for the loss of our beloved Mujahideen who recently embraced martyrdom in the battlefield of Kulgam, and pride, for their uncompromising commitment to this noble mission.

Commander Farooq Ahmad Bhat, known as Abu Ubaidah, and his courageous companions — Mushtaq Ahmad Itoo (Faizan Bhai), Yasir Javed Bhat (Momin Bhai), Irfan Yaqoob (Anas Bhai), and Adil Hussain Hajam (Ahmed Bhai)— are the latest chapters in the unending saga of bravery and sacrifice. These sons of the soil fought the oppressors with unmatched bravery and chose death over dishonor thereby setting an example for generations to come.

I salute their courage, their steadfastness, and their unshakable faith. Abu Ubaidah, in particular, was a beacon of resistance, whose

leadership after the martyrdom of Dr. Saifullah strengthened our ranks and infused new spirit into our struggle. He was a great symbol of resilience against tyranny, and his contributions will shine eternally in history.

Brothers and sisters, the oppressors may have sophisticated weapons and vast resources, but their might pales before the power of a united and determined nation driven by the spirit of justice and faith. Our Mujahideen, despite limited means, continue to strike fear into the hearts of the occupiers. Their blood waters the tree of freedom and makes it ever stronger.

I want to make it clear to the oppressors and their collaborators that no amount of force, no act of barbarism, and no deceitful strategy can extinguish the flame of freedom in the hearts of the Kashmiri people. We are a nation forged in sacrifice, rooted in faith, and committed to the path of justice.

I urge my beloved people to remain steadfast. The path we tread is steep and arduous, but the goal is sublime. Let not the sacrifices of our martyrs go in vain. Their blood calls us to rise above fear, to remain united, and to resist with all our might until the chains of oppression are shattered. We will fight until the last drop of our blood, until the sun of freedom rises over

Kashmir, and until our homeland is free from the clutches of tyranny. This struggle is a mission for truth, for faith, and for the eternal principles of justice.

Today, however, our homeland faces a new form of aggression. The occupying forces are systematically seizing vast tracts of land, much of it fertile agricultural property, from the rightful owners. This brazen land grab, aimed at altering the very fabric of our homeland, is clearly an attempt to subjugate, dispossess and disempower us. Let it be known to the occupiers that Kashmir's land is not for sale, nor will its people be silenced. Every grain of our soil is drenched with the sweat and blood of our ancestors, and we will defend it with our lives.

May Allah grant steadfastness to the oppressed, strength to the fighters, and success to this just cause. May He accept the sacrifices of our martyrs and unite us all in the ultimate victory of freedom and dignity.

**SYED SALAHUDDIN AHMAD
SUPREME COMMANDER HIZBUL MUJAHIDEEN
AND CHAIRMAN UNITED JIHAD COUNCIL**

THE GREAT LAND HEIST

GOWHAR FAROOQ



Throughout history, colonial enterprises have relied heavily on one key strategy: the control and exploitation of land. For colonizers, land represents power, wealth, and permanence. It is not merely a physical resource but the foundation upon which the structure of domination is built. Land is the lifeline of indigenous populations that provides sustenance, identity, and cultural continuity.

The usurpation of land, therefore, is not only an act of economic dispossession but also one of cultural annihilation, aimed at erasing the historical and spiritual ties between a people and their homeland. This systematic appropriation—often masked under the pretext of development and progress—lays the groundwork for settler colonialism. Settler colonialism differs from classical colonialism in its ultimate goal. While traditional colonial powers primarily sought to extract resources, settler colonialism seeks to replace the indigenous population with an invasive settler society that develops its identity and institutions on the seized land. This process is meticulously orchestrated involving legal frameworks, infrastructure projects, and propaganda campaigns that aim to justify the dispossession as a benevolent act of modernization and development. The fertile land under indigenous stewardship is thus transformed into a tool of subjugation and stripped of its original character to serve the colonizer's vision. The more we understand this, the more can we wake up and fight for our rights. We all see and hear about the news that, under the garb of infrastructure development and economic progress, India—our occupier—has launched an aggressive campaign to seize vast swathes of land in our beloved homeland.

What we are witnessing is not merely a series of construction projects but the systematic restructuring of Kashmir's geography, economy, and demography to serve a settler colonial agenda. One of the most glaring examples of this land grab is the proposed 77.5-kilometer Anantnag-Pahalgam railway line. This project cuts through the fertile Lidder river basin in south Kashmir and is bound to displace thriving agricultural communities and devastate ecosystems. The affected villagers, many of whom were unaware of the project until its maps surfaced, are being pushed to the margins without consultation or consent. This is exactly how colonial powers operate. Decisions are made in distant corridors of power, with no regard for the lives they disrupt.

The Pahalgam railway line will require over 10,000 kanals of land, much of it agricultural. This figure dwarfs the 16,000 kanals taken for the 119-kilometer Qazigund-Baramulla railway line. Compensation—if paid at all—is inadequate will definitely fail to account for the emotional and economic value of the land. The ecological cost is equally staggering. The project will carve through three major wildlife sanctuaries and forest ecosystems of Overa-Aru, Tral, and Khillan. These fragile ecosystems, home to diverse flora and fauna, will be irreparably damaged by the construction of

and tracks. Environmental activists have raised alarms about the irreversible impact on the Lidder valley's biodiversity and micro-climate. Yet, their voices are drowned out by a narrative that prioritizes connectivity over conservation. The real motive behind the Pahalgam railway, however, becomes clear when viewed through the lens of the Amarnath Yatra. The railway will facilitate the influx of thousands of Hindu pilgrims to the Amarnath cave and turn what was once a challenging journey into a seamless commute. This is not about development for Kashmiri people; it is about the Hinduization of Kashmir and they have been using every resource at their disposal to see it happen in near future.

Parallel to the railway projects, the Indian government has unveiled plans to construct 30 satellite townships along the proposed Semi Ring Road around Srinagar. These townships, covering an average area of more than 200 hectares each, will require an astounding 6,000 hectares (nearly 118,000 kanals) of land, much of it currently used for agriculture. This massive land acquisition will displace tens of thousands of Kashmiris and strip them of their livelihoods and sever their ties to the land. The proposed townships are shrouded in secrecy, with no clarity on who will inhabit them. Given India's broader demographic engineering efforts in

Kashmir, it is becoming clearer that these settlements are intended for outsiders. This aligns with India's larger settler colonial strategy that aims to alter the region's demography to dilute its Muslim majority character. By creating exclusive enclaves for settlers, the Indian state seeks to establish a permanent foothold and further marginalize the indigenous population.

Under the guise of development, these projects are fundamentally about dispossession. For the colonizer, development is a tool to legitimize their control and they always present the colonized population's resistance as opposition to progress. But for the colonized, these projects are existential threats. They erase traditional livelihoods, disrupt social structures, and sever the spiritual bond between people and their land. In Kashmir, where land is already scarce, these projects are a death knell for countless families. For Kashmiris, this land grab represents a multifaceted assault. It is an economic disaster, as fertile agricultural lands are converted into infrastructure projects and urban settlements. It is an ecological catastrophe, as fragile ecosystems are destroyed to make way for railways and roads. And it is a cultural tragedy, as the very fabric of Kashmiri society—rooted in its land—is systematically unraveled. The grand settler colonial project in Kashmir is not an isolated initiative but a well thought strategy to erase Kashmiri identity and replace it with a Hindu one. Our response this time will determine our future.

LGBTQ PROGRAMS IN KUPWARA: HOW OCCUPIERS USE SECULAR LIBERALISM AGAINST KASHMIRI IDENTITY

IDREES BHATT

In November 2024, two programs advocating for the so-called "rights" of the LGBTQ community were conducted at the Conference Hall, ADR Centre, Court Complex Kupwara, and Sogam Lolab in the bordering district of Kupwara. These programs were organized by the District Legal Services Authority (DLSA) Kupwara and the Tehsil Legal Services Committee Sogam, respectively. What is particularly striking is that the directive to organize these events came not from any grassroots demand but from the SP Office Kupwara, which channeled the initiative through proxy organizations backed by the Indian occupation in the region.

This orchestrated push is emblematic of a larger strategy employed by the Indian occupational apparatus in Kashmir. The intent is clearly to lead Kashmiri youth astray, morally bankrupt an entire generation, and systematically uproot the Islamic values that have long been the backbone of Kashmiri society. By promoting ideologies and behaviors alien to the cultural and religious fabric of the region, they want to create a society in Kashmir that is disconnected from its roots, one that can be more easily manipulated and controlled. The hypocrisy

becomes glaringly obvious when juxtaposed with states like Bihar and Haryana, where such programs would be strictly prohibited. The ruling BJP or for that matter all Hindus consider such things to be at odds with their religious identity and despite this the occupiers fervently champion these initiatives which actually reveals their true agenda of de-Islamizing and eventually Hinduizing the region according to their designs.

To understand the gravity of this strategy, we must delve into the broader implications of such normalization efforts within an Islamic society. Islam's stance on homosexuality and gender relations is unequivocal, rooted in divine revelation and a comprehensive moral framework. The Islamic teachings on these matters are not mere cultural preferences but essential components of a theocentric worldview. This worldview posits that morality originates from Allah, and human existence is purposeful—to worship and obey Him. The Qur'an categorically states, "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter, that they should have any option in their affair. And whoever disobeys Allah and His Messenger has indeed strayed into plain error."

In a society built on such principles, the normalization of behaviors and ideologies that contradict divine guidance is not just an affront to religious sensibilities but an existential threat. The occupiers are acutely aware of this. By propagating such abnormal things that undermine the natural and divinely ordained norms of union between men and women, they desperately want to sow confusion and moral decay. This is part of well-planned strategy to erode the social cohesion and resistance potential of Kashmiri society. The advocacy for LGBTQ rights in this context is a cog in the machinery of occupation's psychological and cultural warfare.

The cultural transformation being imposed on Kashmir is related to a broader global trend where liberal ideologies are wielded as tools of neocolonial control. The LGBTQ movement, now pervasive in many parts of the world, has evolved from seeking tolerance to demanding celebration and active endorsement. This shift is underpinned by contentious metaphysical assumptions about human identity and the role of sexuality in defining the self. Within this paradigm, sexual feelings are elevated to the status of unassailable truth, often displacing religious and communal norms. The occupiers exploit this paradigm shift to introduce values that are fundamentally at odds with Islamic teachings and they use them as instruments to weaken the resistance and resilience of Kashmiri society. I recently was reading an article on Islam and the LGBT Question on yaqeeninstitute.org and

and suggest every Kashmiri to go through it and other critical research about the subject, seek guidance from Allah and keep an eye on your surroundings as we are going through the toughest phase in history. Below, I am sharing an excerpt from the article:

"...Islam's prohibition of homosexual acts is categorical, and its teachings on gender relations and sexual norms are foundational and inseparable from belief in Allah and His revelation. There is no room in Islam for the new direction in which the liberal culture appears to be dragging the West and, through its coercive ideological apparatus, the world as a whole. It is a culture that denies the natural and divinely ordained norms of union between men and women, erasing sexual differences in favor of a utopian, ideological, anti-religious, and anti-scientific androgyny. One would have to reject Islamic guidance root and branch in order to incorporate this radical gender egalitarianism. This agenda requires, and has already mobilized, rigorous social engineering domestically, as well as neocolonial wars and anti-religious propaganda in the Muslim world in particular and the Global South generally. Muslims must, therefore, establish and advocate for the Islamic paradigm of gender and sexuality over and against modern and postmodern

perversions, while also supporting those Muslims who acknowledge orthodox Islamic teachings, but who struggle with same-sex attractions and/or gender dysphoria, in their struggle to live lives of virtue in conformity with the will of Allah and the teachings of Islam”

Now think about a young Kashmiri Muslim exposed to these programs. When confronted with questions about LGBTQ issues, the youth may find themselves caught between two conflicting worldviews: the Islamic moral framework and the secular liberal paradigm. The former sees acts like homosexuality as prohibited and contrary to divine wisdom, while the latter portrays them as expressions of personal identity and human rights. This discord creates cognitive dissonance, leaving many young people vulnerable to the ideological onslaught of the occupiers. The goal is to fracture the collective moral consciousness of the community and replace it with an individualistic ethos that prioritizes personal desires over communal well-being and spiritual obligations. The normalization of such abnormalities—within a society deeply rooted in Islamic values—is not merely an imposition of alien cultural norms but a deliberate act of cultural subversion. By promoting practices that go against the grain of Kashmiri society, the occupiers seek to create a populace that is estranged from its identity and values. This estrangement serves their long-term goal of consolidating control over the region and Hinduize it. A society disconnected from its

faith and traditions is more susceptible to external manipulation and less likely to resist oppression.

We have to counter this insidious agenda at any cost and reaffirm our commitment to Islamic teachings and moral values. As Shaheed Dr. Mannan has told us that the occupation of our homeland is multifaceted and we have to fight it on multiple fronts. We must engage in proactive efforts to educate the youth about the divine wisdom underlying Islamic principles on gender and sexuality. At the same time, it is essential to provide support and guidance to individuals who may struggle with these issues and help them navigate their challenges within the framework of their faith. This requires a holistic approach that combines spiritual education, social solidarity, and intellectual engagement.

5th January 1949: Seven Decades of Denial and Repression

Syed Mehreen Jeelani

Every year, on the 5th of January, the international community is reminded of an unresolved struggle—the right to self-determination. This day marks the anniversary of a landmark resolution adopted by the United Nations Commission for India and Pakistan (UNCIP) on 5 January 1949. The resolution affirmed the inalienable right of the Kashmiri people to determine their future through a free and impartial plebiscite under the auspices of the United Nations. But, despite this historic commitment, the promise remains unfulfilled, and the people of Kashmir continue to suffer under one of the most prolonged occupations in modern history.

The principle of self-determination is a cornerstone of international law. It is enshrined in foundational United Nations treaties, including the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights. This principle has been repeatedly reaffirmed by the UN General Assembly in its annual resolutions on self-determination. However, the situation in Indian Occupied Jammu and Kashmir starkly contrasts with these international commitments. For over seven decades, the people of Kashmir have been denied their fundamental right to decide their destiny, subjected instead to relentless repression and systemic subjugation. India's occupation of Jammu and Kashmir, spanning over 76 years, is a proof of the international community's failure to enforce its own resolutions. The events of recent years have only deepened the crisis. On 11 December

2023, the Indian Supreme Court issued a judgment on the status of Jammu and Kashmir, further consolidating India's occupation. This decision was neither impartial nor aligned with international law. It was a move to undermine the region's disputed status and to impose India's narrative on a conflict that is far from resolved. Such actions expose the glaring contradiction between India's domestic policies and its obligations under international law.

India's approach in the occupied territory is rooted in a strategy of coercion and control. The revocation of Articles 370 and 35A in August 2019, which stripped Jammu and Kashmir of its semiautonomous not only violated India's own constitutional provisions but also flouted the commitments made to the international community. The aftermath has been a grim saga of demographic engineering, economic exploitation, and cultural erasure. By redrawing electoral boundaries, issuing domicile certificates to non-Kashmiris, and encouraging settler colonialism, India is attempting to alter the demographic composition of the region, thereby undermining its Muslim-majority character.

The human cost of this occupation is staggering. Kashmiris live under an ever-tightening noose of militarization, with an estimated 1000,000 Indian troops stationed in the region, making it one of the most densely militarized zones in the world. Human rights violations are rampant and well-documented by international organizations, including Amnesty International and Human Rights Watch. Arbitrary detentions, enforced disappearances, extrajudicial killings, and the use of pellet guns against civilians—many of them children—are everyday realities in the occupied territory. The suppression of dissent

has reached new heights, with journalists, activists, and political leaders silenced through draconian laws and state-sponsored intimidation.

India's attempts to suppress the Kashmiri resistance are not limited to physical oppression. A parallel war is being waged on the cultural and ideological front. Efforts to de-Islamize the region and erode its cultural identity are evident in the promotion of policies and programs that are alien to the ethos of Kashmiri society. By introducing laws and initiatives that contradict the deeply rooted Islamic values of the population, India aims to sever the people's connection with their heritage and pave the way for cultural assimilation.

The international community's response to this crisis has been disappointingly muted. Despite the clear violations of international law and human rights, geopolitical interests and economic considerations have often taken precedence over justice and accountability. The lack of a robust response has emboldened India to continue its policies with impunity. However, silence is not a neutral stance; it is complicity. The world must recognize that the Kashmiri struggle for right to self-determination is not merely a regional issue but a litmus test for the international community's commitment to its own principles.

The right to self-determination is not a privilege to be granted or withheld at the whim of powerful states. It is an inalienable right of all peoples. The international community must honor its commitments and take concrete steps to hold India accountable for its actions in the occupied region. This includes reasserting the UN resolutions on Kashmir, supporting independent investigations into human rights violations, and pressing for an immediate end to the occupation.

The Unfolding Tragedy of Kashmir's Fertile Plains

Zubair Khawaja

What happens when the land that feeds you is taken away? When the soil that your ancestors tilled, the trees they planted, and the fields they nurtured for generations are turned into lifeless plots of concrete and steel? In our part of the world, this is not a hypothetical question. It is an unfolding tragedy.

The Indian government's plan to seize 600 acres of prime karewa land in Parigam for a new National Institute of Technology (NIT) campus raises questions that cut to the heart of survival, identity, and justice. Why does an engineering college need land nine times the size of its current campus? Why must it come at the cost of destroying orchards that produce some of the world's finest apples, almonds, and saffron? And most importantly, what does this say about the intentions of those who govern? Perhaps the intentions of any military occupation are not so enigmatic; even the simplest observer can discern their appetite for control and erasure.

Kashmir's karewa plateaus are treasures of heritage, lifelines for families, and anchors of an economy that sustains millions. These elevated terrains have shaped the rhythm of life in the region for centuries. Yet, they are now being carved up and handed over, not for the benefit of the people but for a vision that commodifies Kashmir. The pattern is chillingly clear. Highways have already sliced through villages, displacing thousands. Rail tracks and satellite townships loom on the horizon, threatening to devour what remains of Kashmir's cultivable land. Public properties have been bulldozed under one pretext or another. Every action seems to push Kashmiris further into dependency and force them to beg for what was once their own.

What kind of future are we being prepared for? A future where every Kashmiri farmer, stripped of his land, becomes a laborer on the same soil he once owned? A future where orchards give way to industrial parks, and centuries-old traditions are buried under layers of asphalt? This is not development. It is the methodical severance of a people from their roots and their land.

Some might argue that the government's plans are for the greater good. But who's good, exactly? When the livelihoods of thousands are sacrificed, when food security is endangered, and when the very fabric of society is unraveled, what good can possibly emerge? The truth lies in their motives—control, domination, and a deliberate attempt to reshape the region to serve the occupier's agenda.

Kashmir's land policies are acts of war—a war fought without bullets but with bulldozers and land deeds. By seizing farmland and displacing its people, the occupiers aim to rewrite the demographics, economics, and identity of the region. This is settler colonialism in action, designed to weaken the spirit and will of the Kashmiri people.

So what can be done? The answer is not simple, nor is it comfortable. It requires asking hard questions about what we are willing to face and how far we are willing to go to protect what is ours. This is not a call to awareness only but a call to resist by whatever means possible. Understand what is at stake: not just the loss of land but the obliteration of dignity and freedom.

Resistance can take many forms, but it begins with clarity of purpose. Recognize that every orchard preserved, every field defended, and every family that remains rooted is an act of

defiance against those who seek to erase us. This is more than survival; it is a refusal to be rewritten.

The land they want to seize carries with it generations of labor, history, and identity. It is the ground beneath our feet and the canopy of our future. To allow it to slip away is to surrender ourselves to oblivion. And that is a surrender no Kashmiri can afford to make.

The Trap of "Kashmiriyat"

Unmasking the Occupier's Narrative

Mujtaba Nabi

What is "Kashmiriyat" if not a cunning invention, a convenient mirage constructed to serve the occupier's narrative? For decades, the term has been dangled like a leash around Kashmir's neck, a soft power tool designed to disarm, confuse, and render the Kashmiri people docile. Stripped of its poetic pretense, "Kashmiriyat" has become a mechanism of control which demands that Kashmiris embody an unnatural and self-sacrificial hospitality even in the face of injustice.

This propaganda is most visible during events like the recent heavy snowfall, where stranded Indian tourists were welcomed into Kashmiri homes and mosques. The scenes were painted as heartwarming displays of humanity, but beneath the surface lies something else. This narrative of hospitality serves to obscure the ongoing oppression and puts Kashmiris under pressure to act nice. Meanwhile, dozens of Kashmiri students were recently thrown out of an Indian university. These young men and women, far from their homeland, were humiliated and left vulnerable.

Time and again, Kashmiris have been brutalized across India. Shawl sellers beaten and robbed in Haryana. Businessmen harassed. Students attacked for their identity and the occupiers expect, even demand that Kashmiris smile, serve, and submit. This is the insidious power of "Kashmiriyat," a term weaponized to silence resistance and enforce compliance. Kashmiris are pressured to prioritize hospitality over survival and forget their own grief and apprehensions. This is in no way a cultural pride

but a psychological operation. The occupiers have romanticized "Kashmiriyat" to mean meekness, docility, and an unquestioning embrace of exploitation. It is a gilded cage and a narrative trap designed to bind the occupied to the occupier with invisible chains.

This confusion and this acceptance of "Kashmiriyat," becomes all the more dangerous in the context of settler colonialism. As Indian tourists drink alcohol publicly in a Muslim-majority region, flouting societal norms, their presence is normalized. Settlers rarely arrive with weapons. They come with suitcases, pretending to blend in, while their very presence shifts the balance of power. We know what happened in Palestine. Hospitality extended to settlers becomes a source of regret as they later on wield authority over the land and its people. Are we destined to repeat this mistake?

Kashmir is at a critical juncture. The occupiers are waging a psychological war. By pushing "Kashmiriyat," they seek to erase critical thinking, weaken resistance, and distract from their settler colonial designs. It is important for every resident of Kashmir to develop a critical lens. Look around. Understand the motives behind every narrative, every project, every pretext.

To resist effectively, we must shed this manufactured politeness. Hospitality is not an obligation in the face of a chronic military occupation. It is a choice that must be weighed against the larger consequences. Being kind to those who are complicit in your suffering is not virtue but a betrayal of one's own dignity and cause.

The time has come to redefine what it means to be Kashmiri. It is not about bending over backward to please the occupier. It is about standing firm, recognizing the designs that threaten to

erase us, and refusing to be complicit in our own subjugation. Kashmiris must remember that resistance is not merely physical; it is intellectual, cultural, and psychological. To resist the occupier's narrative is to reclaim one's agency and to assert one's identity. Reject the propaganda of "Kashmiriyat" and replace it with a narrative of resilience, awareness, and self-respect. This is not only a battle for land or culture but for the soul of a people. Let us not allow it to be stolen by those who wish to erase us.

GAW KADAL MASSACRE: THE “CARDS OF PEACE” SLIPPED AWAY TOO QUICKLY

Yousaf Buch



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

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

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

Fast forward to the present, and the specter of dishonoring our women rears its head in a dangerous way. Since August 5, 2019, Indians openly discuss the subjugation of Kashmiri women, brazenly contemplating marriages and forced relocations outside the valley. The air is thick with derogatory utterances, with many BJP politicians shamelessly promoting a narrative that reduces Kashmir to a mere trophy for conquest. There is a sharp increase in online posts and offline speeches asserting Hindu supremacy and claiming ownership of Kashmiri Muslim women. A dangerous narrative is being propagated that Indians can now marry the "fair-skinned" Kashmiri girls. Although more than four years have passed since 5th August, the perception of

Indians only intensifies, the result of which may be disastrous anytime soon in the future as India eyes on a complete Hinduization of our homeland. With active government support, the Indian singers have made pop songs about settling with “fair Kashmiri” girls. A BJP lawmaker in 2019 asserted that the party workers can now marry fair Muslim women from Kashmir. The open call by the Chief Minister of India’s most populous state for the despicable act of exhuming Muslim women from their graves and subjecting them to rape is enough to give us an idea about these inhuman beasts and compel us to remain vigilant and prepared to resist, regardless of the challenges we may face.

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

This article was written by Brother Yousaf Buch last year for Revolutionary Resurgence. Due to the important message it conveys, we decided to republish it this year as well.

WE HAVE NOT FORGOTTEN YOU ASIFA

Syed Suhaib Abdullah



On the 10th of January 2018, this 8-year-old girl was abducted by six Hindu men near her home in the Kathua area of Jammu. She was subjected to brutal rape for four consecutive days and then tragically murdered. As the gory details of the rape and murder of this angel-like little Muslim girl began to unfold, the entire Muslim community was shell shocked. Not surprisingly, the main conspirator was a temple head named Sanjay Ram. He invited his nephew who in turn invited his friends to commit this heinous crime. Sanjay along with his nephew abducted and raped the child in Jungle before taking her to a Temple where she was raped by four other men repeatedly for four consecutive days.

After satiating their lust for four days, these barbarians finally thought of killing the child. While others prepared to kill her, Khajuria, one among the culprits stopped them and so that he could rape her one last time (Earth must have yearned to swallow all humans here). The minor child's uterus was damaged and her body mercilessly mutilated.

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

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

Remembering Shaheed Shamsul Haq

Abdul Majeed Rather



On this day, thirty-one years ago, Commander Shams-ul-Haq, known in life as Ghulam Muhammad Mir, laid down his life for the freedom of Jammu and Kashmir. A teacher, thinker, and Mujahid, his martyrdom in 1993 near his ancestral village of Khag, Budgam, became a chapter of extraordinary sacrifice, remembered with reverence by all who cherish the ideals of justice and liberty.

Shams-ul-Haq was a man of character whose actions spoke louder than words. What he taught others, he practiced himself, and in the end, sealed his beliefs with the ultimate sacrifice. His resolve set him apart in ways that are rare to find. Born in times when society was engulfed by despair, he was known as a man of conscience, someone who stood tall against oppression and ignorance alike.

At a time when being an Islamist was synonymous with facing persecution, he encountered challenges not just from adversaries but even from his own community. His personal life was scrutinized and mocked in public, a cruel pastime for those who took pleasure in targeting people of faith. Shams-ul-Haq, however, bore it all with remarkable patience. He forgave his detractors, encouraged others to do the same, and consistently worked towards fostering unity.

He understood the deeply rooted influence of pro-India political entities like the National Conference and Congress in Kashmiri society. To dismantle this stranglehold, he dedicated his life to remove this cancer from the society. Over time, he became a figure who symbolized both resilience and sacrifice.

The fraudulent elections of 1987, where the Muslim United Front's rightful victories were stolen, proved to be a turning point for many in Kashmir. After the eruption of an armed struggle against the Indian occupation of Kashmir, a generation of youth decided to participate in it. Shams-ul-Haq stood with them and thus guiding and shaping the movement as it gained momentum. Under his leadership, the freedom struggle found direction, and those who joined its ranks drew strength from his example.

While he was a commander on the battlefield, he was also a scholar and a man of intellect. Shams-ul-Haq was highly educated, holding advanced degrees in English, Urdu, and Arabic, and possessed a deep understanding of Islamic teachings. His articles regularly appeared in Azan, a publication led by Sheikh Tajamul Islam, and his personal library housed a collection of invaluable Islamic literature. Even during his time at the Base Camp, he used every opportunity to contribute and wrote a book that was later published by Jamaat-e-Islami Azad Jammu and Kashmir.

Shams-ul-Haq's devotion to the movement remained steadfast until his final breath. On December 16, 1993, he was martyred in a fierce confrontation with Indian forces. He had been advised by many to step away from the battlefield and to take a less perilous role. Leaders like Qazi Hussain Ahmed and General Hameed Gul even urged him to remain in safety, but his principles did not allow for it. He chose the path of sacrifice, a decision that spoke volumes about his integrity and belief in the cause.

It seems almost symbolic that his martyrdom occurred on the same date as the fall of Dhaka in 1971, a tragedy that had deeply saddened him. On that day, his blood became an offering, as if to heal the wound left by history.

Shams-ul-Haq's family, too, paid a heavy price for their commitment to freedom. His brother Ali Muhammad Mir and maternal uncle were martyred, while his son and nephew spent years in Indian jails. The family's sacrifices mirrored the values he upheld throughout his life.

Kashmir lost not just a fighter but also a thinker and a guide. His writings, his dedication, and the life he lived remain an inspiration for those who continue the struggle. His legacy is

a reminder that true leaders are not made through positions of power but through the choices they make when faced with adversity.

May Allah accept his sacrifices and elevate his station among the martyrs. It is the blood of men like Shams-ul-Haq that nourishes the hope for a brighter tomorrow in Kashmir.



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