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THE REVOLUTIONARY RESURGENCE



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STATEMENT BY SYED SALAHUDDIN AHMAD



The war in Gaza has once again shown that when a people refuse to surrender, even the most brutal occupation cannot erase their existence. The Palestinian struggle, apart from being about the survival, is about dignity and the refusal to accept subjugation as a way of life. This is a lesson that must resonate deeply with the people of Kashmir.

For decades, we have seen oppression take different shapes —military rule, demographic aggression, enforced disappearances, rape as a weapon of war, and state-sponsored violence. Every attempt has been made to silence us, to break our will, to make us forget who we are. But if Palestine has proven anything, it is that no force, no matter how ruthless, can erase a people who refuse to accept defeat.

Kashmir must draw strength from this. We must recognize that the oppressor thrives on our silence, on our fear and on our hesitation. Every period of calm is mistaken for submission and every pause in resistance is seen as surrender. If we are to reclaim what is ours, we must understand that there is no path forward without struggle. History has shown that the greatest victories do not come from pleading with tyrants but from forcing them to acknowledge that we will not be forced into submission....

The oppressor's weapons may be more advanced and their resources greater, but no army, no amount of state violence, can erase the spirit of a people who have decided to resist.

We must reject the illusion that time will heal our wounds or that those in power will suddenly develop a conscience. The only thing sacred in these times is resistance. It is the only language that tyranny understands, and it is the only force that can shape the future.

The people of my beloved nation must draw lessons. We all should understand that survival is not enough. There is no justice without struggle, no peace without sacrifice, and no future without resistance. The path forward is clear. Stand firm, organize, and refuse to accept chains as your destiny.

Victory does not belong to the powerful. It belongs to those who refuse to bow down and do not show any signs of fatigue.

Syed Salahuddin Ahmad
UJC Chief and Supreme Commander of
Hizbul Mujahideen

KUNAN POAHPORA: THE NIGHT THAT REFUSES TO LEAVE

MUHAMMAD SHAHBAAZ



Kashmir remains a bleeding wound, and within its folds lies the overlooked anguish of its women. How does one reconcile with a reality where every street corner is haunted by uniformed men whose very presence reeks of impunity? The women of this occupied region have been facing these foreign military men since decades now. They are reminded, day after day, that the gun in the soldier's hand is a license to demean, to threaten and to silence anyone from the local population. In this asymmetry of power, Kashmiri women continue to be specific targets of a state policy that weaponizes their vulnerability.

What does it mean to exist as a woman under a vindictive illegal militarization? The answer begins with a harsh reality: to be born into such an environment is to inherit a legacy of trauma. From

the moment a girl opens her eyes to the barbed wires and bunkers of Kashmir, she learns that her body is viewed as a battlefield. The first lesson she absorbs is how to navigate her existence under a militarized gaze, where even a glance could be misinterpreted, and any movement could be misjudged. Her childhood is spent in the shadow of relentless vigilance. Her adolescence is marked by the stories of Kunan Poshpora—not as a distant nightmare but as a present and persistent threat.

Kunan and Poshpora. The names alone echo with the cries of more than sixty women, aged thirteen to sixty, who bore the brunt of Indian military brutality in 1991. The twin villages, became synonymous with mass rape as a weapon of war. The state dismissed the survivors' testimonies as propaganda. Yet, what propaganda could fabricate such harrowing uniformity in the pain of women who barely knew one another? This was not an isolated incident but an organized assault on a community's dignity and a deliberate message to all Kashmiri women that their bodies could be violated with impunity. And who will argue otherwise when, to this day, not a single perpetrator has been held accountable?

This systemic violence is indeed intrinsic to the occupation's machinery. Rape is not just an act of brutality but a strategic tool to fracture the spirit of resistance. It humiliates, it dehumanizes, and it sends a chilling message that if you dare to resist, we will violate the sanctity of your women. For the mothers, sisters, and daughters of Kashmir, every knock on the door after dusk carries this dread even now. Justice, to this day, remains a distant dream and a mirage that vanishes under the state's deliberate obfuscation. What can justice mean in a land where power .

dynamics mock the very notion of accountability?

But the story of Kashmiri women is not solely one of victimhood. To reduce it to that would be an injustice of another kind. These women have stood tall in defiance of oppression and challenged the occupier's narrative and asserted their place in the freedom struggle. They have led protests, shielded armed fighters, and provided moral and logistical support to the movement for self-determination. Under the banners of Dukhtaran-e-Millat, Muslim Khawateen Markaz, and others, they have voiced their demands with unparalleled courage. Asiya Andrabi, Yasmeen Raja, Farida Behanji and Nahida Nasreen are indeed the symbols of resistance—imprisoned, silenced, and demonized, yet unyielding. Their legacy is a testament to the indomitable spirit of Kashmiri women, who refuse to bow before the might of an occupying force. There is no denying that every act of resistance exacts a cost. For Kashmiri women, this cost is often paid in silence and sacrifice. They bury their husbands, brothers, and sons, knowing full well that justice is an illusion under occupation. They carry the pain of enforced disappearances, often spending years—even lifetimes—searching for a trace of their loved ones. They endure the indignity of being labeled as victims of "crossfire" or "collateral damage," terms that sanitize the violence inflicted upon them but their resolve remains unbroken. Even in mourning, they whisper stories of courage and hope to the next generation.

Kashmiri women face another kind of assault — the objectification by Indian society. Indian politicians, especially after 2019, make grotesque comments

about marrying fair-skinned Kashmiri women thereby turning their suffering into a vile fantasy. State-sponsored programs encourage the elopement of Kashmiri girls with Hindu men. Even tourists and influencers visiting the region treat Kashmiri women as exotic spectacles, speaking on camera with a casual vulgarity and get away with it. For a Kashmiri woman, this is a continuation of the occupation by other means. It strips her of dignity, reduces her to a caricature, and denies her the right to exist as an individual. What does this relentless objectification mean for a Kashmiri woman? It is a layered violation, compounding the trauma of militarization with the indignity of being fetishized. It reinforces her alienation and makes her a stranger in her homeland and a target of ridicule or conquest. This is a deliberate tactic by Indians to undermine her sense of self and her place in the resistance. The psychological toll is immense, but so is the resilience required to endure and resist such multi-faceted oppression.

The world, however, remains deaf to these whispers. International bodies and human rights organizations issue periodic reports, but where are the actionable outcomes? How many more Kunan Poshporas will it take for the global conscience to wake up? The silence of the international community is complicity, plain and simple. It emboldens the perpetrators and leaves Kashmiri women to fend for themselves in a world that pretends to champion women's rights.

Kashmiri women do not need pity; they need solidarity. The use of rape as a weapon of war must be unequivocally condemned and criminalized on a global scale. Legal frameworks and international mechanisms must be strengthened to address these war crimes.

Kashmir's occupation is a humanitarian crisis that disproportionately affects women. The pain, the resilience, and the courage of Kashmiri women must be amplified, not sidelined. Their voices are not mere echoes of despair. They are clarion calls for justice and freedom. And as long as they continue to resist, the dream of Azadi lives on, unbroken and undeterred.



MAQBOOL BHAT, AFZAL GURU, AND INDIA'S POLITICS OF THE GRAVE

INDREES BHAT



February 11, 1984, marked a grim milestone in the political history of Kashmir. On that day, Maqbool Bhat, a 45-year-old Kashmiri revolutionary and the architect of the region's first armed rebellion, was executed in Delhi's Tihar Jail. The Indian state buried him unceremoniously within the prison's grounds and refused his family the dignity of mourning or a proper burial. Today, two graves—one in Trehgam, his ancestral village, and another in Srinagar's martyr's graveyard—remain empty, waiting for his mortal remains.

Bhat's life was a story of defiance. Born under the oppressive Dogra regime, his political consciousness was shaped by the injustices and feudal tyranny that

defined the era. As a young man, he rose to prominence in the Plebiscite Front, advocating for Kashmir's right to self-determination. His journey took him across the border, from launching magazines in Peshawar to forming the Jammu and Kashmir Plebiscite Front (JKPF) and leading Kashmir's first armed resistance. Bhat's audacious return to the valley, knowing the risks, speaks to the unrelenting spirit of a man who refused to compromise on his ideals. His execution was inextricably linked to the abduction and killing of Indian diplomat Ravindra Mhatre by the Jammu Kashmir National Liberation Front. While Bhat himself was uninvolved, his death served as a grim spectacle to pacify public outrage in India.

Kashmiris do not see Bhat's execution as a matter of political act. It symbolizes the Indian state's broader strategy of using Kashmiri bodies to appease the collective conscience of its citizens.

Nearly three decades later, history repeated itself. On February 9, 2013, Muhammad Afzal Guru was hanged in the same prison. Convicted of involvement in the 2001 Indian Parliament attack, Guru's trial was fraught with inconsistencies, and the evidence against him remains widely disputed. India's Supreme Court, in its judgment, acknowledged that his execution was necessary to satisfy the collective conscience of the nation—a phrase that has since become synonymous with state-sanctioned violence against Kashmiris. Critics, including prominent voices like Arundhati Roy and Gautam Navlakha, have called it "judicial murder."

Guru's final moments reveal a stark humanity often overshadowed by the narratives of guilt imposed upon him. Kobad Ghandy, an Indian activist, recalls

Guru pleading for better working conditions for the prison staff as he walked to the gallows—a gesture that moved those present to tears. His family, like Bhat's, was denied the chance to perform last rites. Guru's grave, like Bhat's, remains inside Tihar Jail, while an empty grave in Srinagar stands as a symbol of the Kashmiri demand for justice.

This denial of burial rights has now become institutionalized. Since 2020, under the pretext of COVID-19 protocols, Indian authorities have refused to return the bodies of Kashmiri resistance fighters to their families. Instead, they are buried in unmarked graves in remote areas like Sonamarg, Uri, and Handwara. These burial sites, overlooked by military installations, strip families of the right to mourn and sever the dead from their communities.

India's tradition of satiating the lust of its bloodthirsty people with Kashmiri blood has not gone. The Indian state is poised to continue this tradition, with Yasin Malik now in its crosshairs. Malik, the chairman of the Jammu and Kashmir Liberation Front (JKLF), has been languishing in prison for years and his fate sealed not by evidence or a fair trial but by a manufactured narrative designed to appease the collective conscience of the Indian populace. The Fascist state uses these actions as deliberate acts of political theater aimed at quelling Kashmiri aspirations and satisfying the bloodlust of a hyper-nationalist Indian psyche.

India's ruling Bharatiya Janata Party (BJP), whose ideological parent Rashtriya Swayamsevak Sangh (RSS) draws inspiration from fascist movements like Nazism, is now trying to make a similar spectacle of Yasin Malik. The RSS has long envisioned a Hindu Rashtra—

an exclusionary, majoritarian state—and sees Kashmir as both a symbol and a testing ground for this vision. Hanging Malik, a prominent resistance figure and a symbol of Kashmir's struggle for self-determination, would serve multiple purposes. It would reinforce the state's iron-fist policy in the region, rally nationalist sentiments, and send an unmistakable warning to any dissenting voices within and beyond Kashmir.

The BJP's strategy hinges on dehumanizing Kashmiris and reducing them to expendable bodies. Whether it was Maqbool Bhat's execution to satisfy the collective conscience, Afzal Guru's hanging to assuage public outrage over the Parliament attack, or Yasin Malik's potential execution as a political statement, the narrative remains unchanged. The state manipulates tragedies, frames individuals as scapegoats, and offers their deaths as trophies to a nation intoxicated with nationalism.

What makes this cycle even more grotesque is the veneer of legality under which it operates. Courts, the supposed guardians of justice, have been reduced to instruments of state propaganda. The verdicts in these cases are not about determining guilt or innocence but about perpetuating a colonial order in Kashmir. The infamous phrase from Guru's judgment —“to satisfy the collective conscience of the society”—encapsulates this perverse logic.

THE FORCED PATRIOTISM IN KASHMIR

MEHMOODUL HASSAN



Kashmir, that once echoed with the cries of Azadi (freedom) now finds itself muted under the burden of hyper-nationalistic propaganda. The Indian state has turned the region into a theater, where Kashmiris are forced to play roles in a grotesque drama designed to portray love for their oppressor. The actors, unwilling participants, include teachers, students, different government employees, ex-detainees, and even religious leaders.

The Kashmiri government employees and ex-detainees are compelled to display the Indian flag as their WhatsApp profile pictures, while their statuses are filled with hyper-nationalistic videos. The message is clear - perform the role assigned to you or face repercussions. For many, this enforced display of patriotism is a painful betrayal of their identity and a

daily act of self-erasure under the watchful eyes of a state that demands absolute submission.

On India's Republic Day and Independence Day, government employees are marched into celebration functions where attendance is mandatory, and absence can result in dismissal from service. Teachers, once revered for their role in shaping young minds, are now reduced to tools of state propaganda. Their social media profiles, once personal spaces, are now battlegrounds where obeying the orders is the only refuge.

Even the sacred spaces are not spared. Imaams and Khateebis of mosques are pressured to align their sermons with the Indian state's narrative. Even the pulpit is now monitored and censored. The azaan (call to prayer), in our mosques now struggles to rise above the suffocating climate of fear.

This circus, meticulously curated, is not just for the consumption of Indians but also for the international audience. It serves as a spectacle that aims to portray Kashmir as a land of contented citizens who have embraced their "Indian identity." The tragedy lies in the fact that many Indians, including government officials and the military establishment, consider this farce as reality. They see the coerced compliance of Kashmiris as genuine allegiance and fail to recognize the pain and humiliation it entails. And even if they see the pain, would they care?

Fear is the glue that holds this charade together. The machinery of occupation has created an environment where dissent is stifled before it can even take shape. Pervasive surveillance, arbitrary detentions, and economic coercion ensure that the population remains in control. Kashmiris now navigate a reality where every action, every word, and even silence can

have life-altering consequences.

In such a stifling atmosphere, preserving the narrative of resistance becomes an act of defiance in itself. It is very much important for us to ensure that the younger generation does not grow up disconnected from their history, their heroes, and the sacrifices made for their dignity and self-determination. The stories of those who fought for freedom must be passed down, not as relics of the past but as living testimonies of a struggle that continues.

For now, resistance may take subtle forms—preserving history, sharing stories, and nurturing a sense of identity. This is not surrender but survival. It is the quiet foundation upon which a stronger movement can be rebuilt when the time is right. The spectacle of enforced patriotism may dominate the present, but the spirit of resistance remains unbroken and waits for its moment to rise again. And it surely will.

THE TRIUMPH OF RESISTANCE: HOW GAZA STOOD TALL AGAINST A VINDICTIVE GIANT

SYED SUHAIB ABDULLAH



The war drums have fallen silent, at least for now. Gaza, bloodied yet unbowed, stands tall with its people refusing to kneel. A ceasefire has taken effect, but the echoes of resistance still reverberate across the ruined streets, where the fighters of Hamas now courageously walk whilst exchanging hostages and proving once again that faith and steadfastness can force even the most ruthless of oppressors to step back.

Just last year, Israeli Prime Minister Benjamin Netanyahu proclaimed with absolute certainty that by 2025, Hamas would be nothing more than a memory. That it would be erased from existence, obliterated by Israel's overwhelming military might. But today, in 2025, it is not Hamas that has been reduced to rubble but the ego of Zionists and the notion that Israel was invincible. The very resistance Netanyahu swore to annihilate is marching through the streets while

holding their heads high. This is a moment of historical reckoning, a moment that exposes the futility of Israel's genocidal ambitions and the power of resilience in the face of tyranny.

For months, the world watched as Israel unleashed its wrath upon the besieged strip, reduced homes to dust, massacred civilians, and systematically dismantled every semblance of life. Hospitals were bombed, refugee camps were incinerated, and entire families were wiped out in the blink of an eye. The people of Gaza were forced into the depths of despair, yet from that despair rose an unshakable will to resist. They fought with whatever they had. Their bravery outmatched the technological superiority of an army armed by the world's mightiest powers.

The so-called international community, those institutions that preach morality and human rights, stood by as modern-day Nazis carried out unspeakable war crimes. The United Nations, the International Criminal Court, and the governments of Western nations—those who claim to be the torchbearers of democracy—watched as entire neighborhoods were erased from existence, as thousands of children were buried under the rubble. Their inaction has permanently shattered their credibility. It is not just Israel that has been exposed in this war; it is the entire structure of global power that has been unmasked as a fraud. The hypocrisy of the United States and Europe—who never cease lecturing the world about human rights—now stands exposed as they rushed to arm and support a genocidal campaign.

Even Muslim nations, those who claim to stand with Palestine, have been put to the test—and many have

failed. Some remained silent, paralyzed by their economic and political ties to the West. Others, like the Arab regimes who normalized relations with Israel in the past years, have been shamed into irrelevance, their betrayal now an open wound in the heart of the ummah. But the Palestinian resistance has never relied on governments—it is a people's movement, an uprising that finds strength in faith, in history, in the unbreakable belief that dignity is worth more than life itself.

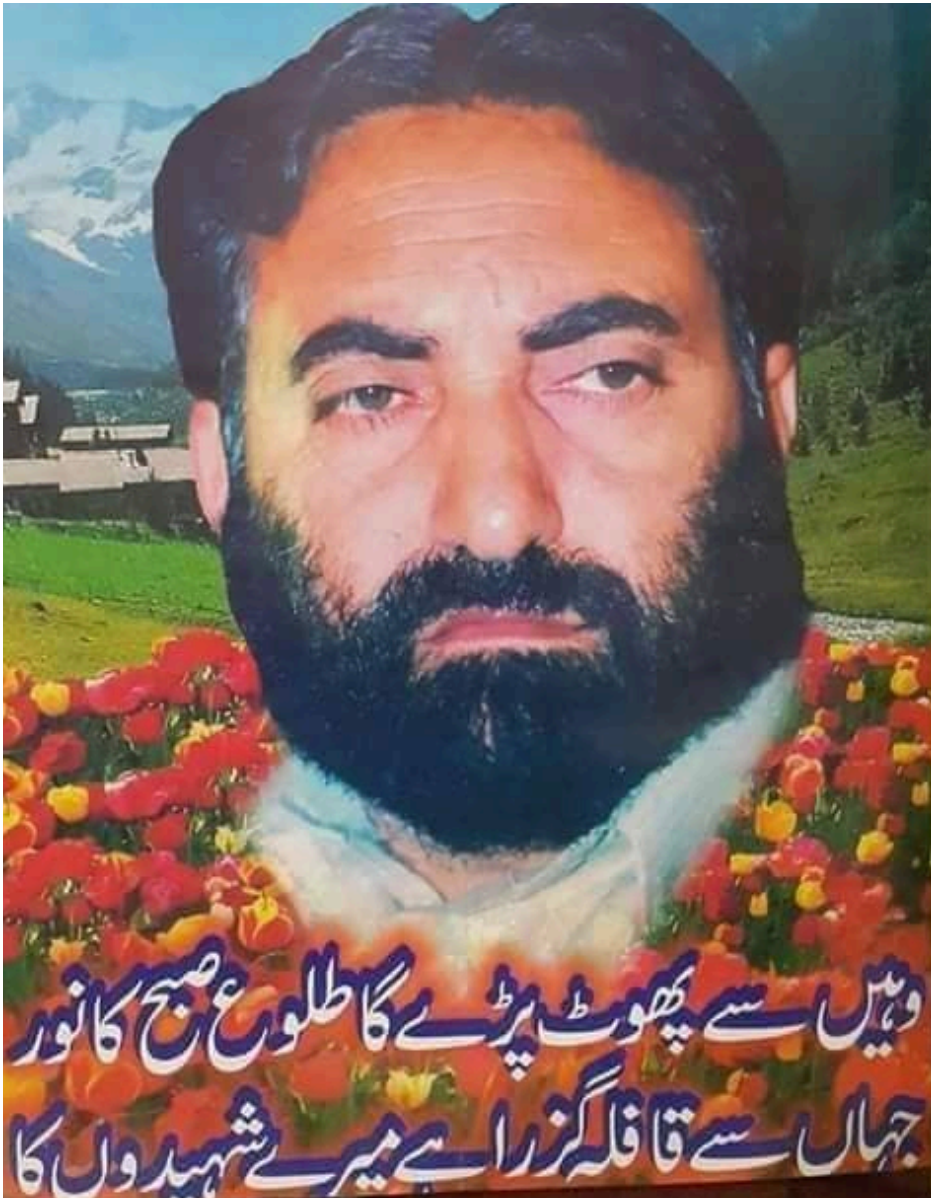
The war in Gaza is more than just a military confrontation. It is a lesson in defiance. It is a beacon of hope for all oppressed peoples who face the brutality of occupation, settler-colonialism, and imperialist violence. And this lesson must not be lost on the Kashmiri people, who have long been struggling under Indian rule. The same forces of occupation, the same military machinery, the same brutal attempts to crush the spirit of a people are at play in Kashmir. And yet, if Palestine has proven anything, it is that submission is not an option.

There is no dignity in silent suffering. There is no honor in waiting for justice to be delivered by those who benefit from injustice. Resistance is not just a right—it is a sacred duty. The people of Gaza have shown the world that even in the face of genocide, resilience can shake empires. They have written their story with blood and sacrifice, and in doing so, they have left behind a message for every occupied, oppressed, and colonized people in the world: resist, for **there is no other way.**

FROM THE PEN OF MARTYRS

SHAHEED GHULAM RASOOL DAR (RA): A HUMBLE, FOCUSED, AND SINCERE COMMANDER

BY ZIA-UR-REHMAN ZIA SHAHEED (RA)



Almost two centuries have passed since the caravan of Syed Ahmad Shaheed (RA) camped by the banks of the Kunhar River. It, without any doubt, marked a pivotal

moment in the history of Islamic resistance. After this extraordinary movement of Mujahideen in the subcontinent, no comparable uprising emerged to awaken the spirit of jihad among the region's Muslims. While movements for independence against British colonial rule did surface, their primary goal was the expulsion of the British, a cause in which non-Muslims were also participants.

It wasn't until the late 20th century, during the Soviet invasion of Afghanistan, that the Afghan nation found an opportunity to take the path of jihad. This resistance reignited the thirst for freedom in the hearts of Muslims worldwide. And then, out of the womb of the Afghan jihad, emerged the movement for the liberation of Kashmir.

In November 1990, another caravan set up their camp on the banks of the Kunhar River. Chilly winds from the river brushed through the curtains of a makeshift mosque in the heart of the encampment. Inside, young men gathered whose eyes were fixed on the commander addressing them from the mosque's pulpit. His soul-stirring voice carried the weight of conviction that held the audience spellbound.

"You are not here because of external pressures; you joined this movement with the clarity of purpose and awareness. But this path demands sacrifice. Sacrifice one thing, and the next will stand before you. Our enemy is cunning and deceitful, with resources and manpower far superior to ours. But our strength lies solely in the help of Allah, upon whom we have relied from the beginning of this struggle. Despair has no place here. Instead, we must constantly beseech Allah for His assistance—He is our sole helper and protector."

The voice belonged to Ghulam Rasool Dar, famously known as Ghazi Naseer-ud-Din Shaheed (RA). His words, brimming with wisdom and sincerity, inspired unity, confidence, and a renewed fervor among the Mujahideen.

For three years, Ghazi Naseer-ud-Din remained in the Base camp where he diligently trained the Mujahideen both ideologically and strategically. In 1993, he was commanded to cross back to occupied Kashmir, and he readily took to the battlefield. He was appointed Divisional Commander of Central Kashmir by Hizbul Mujahideen, a responsibility he embraced with tireless dedication. He trained the Mujahideen in guerrilla warfare and equipped them with skills that suited to modern-day combat. During this period, he became known by the alias Riaz Rasool.

In 1997, he returned to the base camp on organizational orders. Despite his family joining him at the camp, he spent most of his time with the Mujahideen and remained deeply connected to the struggle. His experience and insight were recognized, and he was inducted into Hizbul Mujahideen's Central Command Council to enhance the movement's military strategies.

In 2000, Hizbul Mujahideen's leadership sent Commander Saif-ul-Islam to lead the Mujahideen in occupied Kashmir. Following Saif-ul-Islam's martyrdom in 2003, Ghazi Naseer-ud-Din assumed the mantle of leadership. For nine months, he led the Mujahideen with great resolve, ultimately sacrificing his life for the noble cause of freedom and Iqamat-e-Deen.

On January 16, 2004, Ghazi Naseer-ud-Din Shaheed (RA) bore witness to his truth and devotion with his

own blood. A man of humility and sincerity, he never prioritized personal gain over the sacred mission he had embraced. His life and ultimate sacrifice shine as a symbol of great dedication to the sacred pursuit of liberation and truth. May Allah elevate his ranks in heavens. In this month, when we remember him for his sacrifices, we must pass these stories to our young generation and ensure that they remember their elders and remain loyal to the cause of freedom and Iqamat-e-Deen.

SHAHEED ENGINEER HAROON ABBAS WANI (RA): A TRIBUTE TO AN ICON OF RESISTANCE



Today marks the martyrdom anniversary of Engineer Haroon Abbas Wani (RA), an esteemed commander of Hizbul Mujahideen and a revered leader in the Kashmiri struggle for freedom. On this very day, January 15, 2020, he embraced martyrdom in the Tantna Gundana region of Doda where he fearlessly confronted the occupying Indian forces in a fierce gun battle.

The Jammu region of Jammu and Kashmir is soaked with the blood of countless Muslims. During the partition of 1947, Hindu extremists unleashed unspeakable brutality, slaughtering defenseless Muslims in large numbers. Our dignified Muslim women were subjected to horrific violations, while mosques, schools, and homes were set ablaze. Even in the ongoing freedom movement, the youth of Jammu's districts have risen against India's oppressive occupation and offered their blood as the price of

freedom. Among these districts, Doda has consistently stood out, with its people fearlessly challenging India's colonial and repressive designs, many attaining martyrdom in the process.

A shining jewel in this legacy of resistance is Furqanabad Ghat, a village whose brave sons and daughters have repeatedly stood tall against the oppressors. Furqanabad is not merely a geographical entity but a symbol of ideological and intellectual resilience in the freedom struggle. It is the birthplace of great figures like late Saadullah Tantray (RA), a former provincial leader of Jamaat-e-Islami and chairman of the Jammu Kashmir Freedom Movement. His inspiring leadership nurtured generations of Mujahideen thereby transforming Furqanabad's fertile soil into a sanctuary of courage and sacrifice. Engineer Haroon Abbas Wani (RA), who attained martyrdom on January 15, 2020, while fighting Indian forces in Doda's Tantna Gundana region, hailed from this very land of Furqanabad Ghat. His martyrdom adds yet another chapter to the glorious legacy of sacrifice upheld by the Wani family.

This family has long been a torchbearer of resistance in the Jammu region. It holds the unique honor of producing the first female martyr of the Kashmiri freedom movement, Rabia Wani (RA), who was martyred on April 11, 1992, alongside her three brothers—Commander Ijaz Ahmed Wani, also known as Badr Furqani (RA), Ayaz Ahmed Wani (RA), and Irfan Wani (RA)—in a fierce battle against the forces of tyranny. These three brothers and their sister laid down their lives in a single, blood-soaked encounter, leaving behind an example of unity and sacrifice.

The Wani family's great commitment to the movement has earned them immense respect in the region. Despite facing countless hardships under Indian occupation, they have never compromised their principles or wavered in their resolve. The martyrdom of Engineer Haroon Abbas Wani (RA) is yet another example of the family's steadfastness, elevating their stature even further.

May Allah accept the priceless sacrifices of these martyrs. May He grant freedom to the people of Jammu and Kashmir from the clutches of Indian oppression. And may He bless us with the courage to honor the sanctity of their sacred blood and bestow upon us the sweetness of a life lived in the service of truth, culminating in the ultimate sacrifice of martyrdom. Ameen, Ya Rabb al-Alameen.

This article was translated from Urdu and its author remains unknown

