

THE REVOLUTIONARY RESURGENCE



www.vorjk.com



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

Ramadhan Mubarak to You All

The blessed month of Ramadhan has begun, and we are truly fortunate that Allah has granted us the opportunity to witness it once again. It is a gift and a chance to seek His mercy, purify our hearts, and strengthen our faith.

We welcome its arrival with hearts full of gratitude and hope. This is the month of mercy, divine forgiveness, patience and fortitude. It is a time when the gates of Jannah are opened, soul is cleansed, and the believer is reminded of the strength that lies in faith, perseverance, and unity.

But for us, this Ramadhan is not merely about abstaining from food and drink. It is about resilience in the face of hardships. It is about bowing only to Allah while standing firm against oppression. As we wake for Suhoor in the silence of the night, we hear echoes of sorrow from the homes of those who have lost their loved ones. And as we break our fast at Maghrib, we remember those whose Iftar tables are empty because their livelihoods have been stolen by occupation and injustice. In this sacred month, we must remember the houses of our martyrs and those affected

by the oppression of occupation.

Ramadhan is also a reminder that no hardship is eternal, and no oppressor reigns forever. The Pharaohs of history have come and gone, but the steadfast remain.

Every dawn after the darkest night is a promise from Allah that relief follows patience, victory follows struggle, and the oppressed shall see justice. Let our

Sujood be deeper, our prayers more sincere, and our unity unshakable. The strength of a people is not measured by their wealth or weapons, but by the steadfastness of their faith and the courage of their hearts.

May this Ramadhan bring healing to the wounded, justice to the oppressed, and strength to those who refuse to bow to tyranny. May Allah grant us the patience to endure, the wisdom to resist, and the ultimate reward of freedom and dignity.

Aameen

Syed Salahuddin Ahmad

UJC Chief and Supreme Commander of Hizbul Mujahideen

THE FETISH OF OUR OCCUPIERS: HOW THEY SEE OUR WOMEN AS A BATTLEGROUND

IDREES BHAT



A recent viral video on social media captured non-local men seated inside a vehicle, staring at Kashmiri women with unrestrained lust. This incident, however, is not new. Similar videos have surfaced in the past where we can see the shameless and unchecked behavior of these outsiders who now flood every corner of our homeland. What remains unseen on social media is far more alarming—an epidemic of silent predation where thousands of non-locals, working as carpenters, painters, barbers, masons, and in countless other roles, have turned our streets, markets, and workplaces into their hunting grounds.

The question that demands an answer is this: How have these men, hailing from a place we rightfully call Rapistaan, grown so audacious that they now openly violate the sanctity of our society? How have we allowed their perverse gaze to become an unchallenged norm in Kashmir? And are we truly unaware of how dangerously this erosion of our cultural and societal integrity will unfold?

History teaches us that in every colonial occupation, the oppressor's obsession with the women of the occupied territory is both systematic and deliberate. Kashmir is no different. The Indian state, in its ceaseless campaign to subjugate us, has always targeted our women. The presence of non-locals in our streets, brazenly ogling and filming our sisters, is not a random occurrence. It is part of a larger colonial design. In every occupied land, women are not just seen as individuals but as embodiments of a nation's honor which makes them prime targets in the psychological warfare of imperial control.

The Indian state and its foot soldiers have long used rape as a weapon of war against Kashmiris. The horrific incidents of Kunan-Poshpora, Shopian, and scores of other untold horrors stand as grim reminders of their brutality. Soldiers of the occupying force have repeatedly committed heinous crimes against our mothers and sisters, not just as acts of individual perversion but as a well planned strategy to break our resolve. The perversion of an occupying force extends beyond the battlefield. It infiltrates the everyday, where even those non-local men working mundane jobs believe they, too, have a right to degrade our women with their gazes, their cameras, and

their lecherous thoughts. The same men who bear the Government of India's weapons later return as occupying soldiers in our land. Whether in uniform or disguised as civilians, their predatory instincts toward our women remain unchanged.

What is even more alarming is our silence. How have we reached a point where this growing menace is tolerated? Where our markets, workplaces, and streets have become sites of voyeurism and predation? We must recognize that looking away, hoping it will stop, is not a solution. It is rather complicity.

This isn't merely a case of outsiders behaving inappropriately; it is a war against our honor. Every lewd gaze cast upon a Kashmiri woman is an act of aggression, an attempt to chip away at the dignity of our people. And yet, we are expected to be silent? To watch passively as these men, for whom we have opened our kitchens and places of worship, now threaten the very fabric of our society?

We may not be able to confront them openly without dire consequences, but there are countless ways to make them realize that this will not go unanswered. It is upon us, the youth, to devise strategies and to ensure that any non-local who dares to violate our women's dignity understands the heavy price they will pay. The streets of Kashmir must not become an unchecked playground for outsiders who have been emboldened by the occupying state's impunity.

Every society has its own norms, and any outsider, whether a tourist or a laborer, must respect them. Kashmir is Perwaer, Reshwaer—a land of dignity and honor, not a place where invaders can degrade our values with their presence.

Let this be made clear that our women are our honor. Their dignity is not up for negotiation, and we will not sit idly by as the occupiers, in their many forms, continue their war against us. If we do not act now, the erosion of our culture, our values, and our identity will be irreversible. It is time to rise, strategize, and ensure that the sanctity of our land and its people remains untouchable.

IS SPREADING IMMORALITY A STATE FUNDED PROJECT IN KASHMIR?

YAQOOB MIRZA



Has the spread of immorality always been a tool of control in Kashmir, or has it now become an overtly state-funded project? The answer lies in a famous saying by the great Salahuddin Ayyubi: "If you want to destroy any nation without war, make adultery and nudity common in them." History is filled with examples where forces of falsehood sought to corrupt righteous societies by promoting indecency and using seduction and debauchery as weapons to weaken resistance. Now, in the case of Kashmir, one can only imagine the magnitude of the destruction when a state like India, with its vast machinery, is actively working to dismantle the moral fabric of a small, occupied nation by funding and promoting immorality.

Last month, three outsiders were seen in an SUV with local girls on their way to Tangmarg in North Kashmir. Some brave Kashmiris intercepted them and stopped them from indulging in immoral activities. However, before the matter could escalate, the puppet police rushed in, ensuring the safe escape of the outsiders. What should have been an act of moral and social responsibility was instead met with hostility and an FIR was lodged, not against those attempting to defile the societal norms of Kashmir, but against the locals who sought to protect their homeland's integrity!

This is not an isolated case. The occupying administration continues to shield these non-locals, even sending them on specific missions to carry out such activities. Just last year, a non-local student committed blasphemy against our beloved Prophet (SAW) and was swiftly given protection and a safe passage out of Kashmir. The state actively enables and protects those who violate the core values of Kashmiri society.

Beyond the moral decay inflicted upon the youth, there is an even greater and more dangerous objective at play. The ruling party in New Delhi views Kashmir not just as a political or territorial dispute, but as a religious issue. They see the faith of Kashmiris as the primary obstacle to their oppressive designs. Thus, they are not merely seeking to keep the chains of occupation intact but they aim to strip Kashmiris of their identity by making them renounce their faith. The Indian state has systematically funded projects such as "Ghar Wapsi", designed to lure and coerce Kashmiri Muslims into abandoning their religion.

This onslaught is not a spontaneous or random development. It is a well-planned, heavily financed, and deeply rooted campaign to break the will of Kashmir's youth, erode their cultural and religious foundations, and render them incapable of resistance.

How should we respond to these vicious assaults on our identity and morality?

First and foremost, awareness is key. People must be educated about the grand design being executed against them. The youth must be made aware that their faith and culture are under siege, and they must be prepared to resist with utmost determination.

Second, grassroots efforts must be intensified. Communities need to unite and cultivate a sense of responsibility, particularly among the younger generation. Families must instill a strong moral compass in their children and ensure they are not swayed by the temptations and traps set by the oppressor. This struggle begins at home—by fortifying the beliefs and values that define Kashmiri society.

Lastly, our Ulema must step forward and reclaim their role as the defenders of our religious identity. They must become the vanguard against these attacks and reinforce the teachings of our faith and stand against the orchestrated moral decline being forced upon us.

Kashmir is facing an existential battle. Besides being occupied illegally, there is a war against our morality, dignity, and faith. We must be steadfast. If we do not resist today, we risk losing everything that makes us who we are. The time to act is now, with resolve, unity, and unshakable faith.

WHAT DOES STOPPING THE DISTRIBUTION OF THE QURAN MEAN FOR US?

JUNAIDUL ISLAM MAGRAY



Imagine this: in the heart of the Kashmir Valley where over 97 percent of the population are Muslims, three women were arrested for distributing Quran! What was their crime? They were distributing copies of the Holy Quran. Think about that for a moment. Arrested, humiliated, and criminalized, for simply sharing the divine scripture with their fellow believers. Just a few years ago, would any of us have thought that such a day would come? That the very book that defines our existence would be treated as contraband?

This is the stark reality of the Hindu totalitarian state that occupies our homeland. Its war is against our land, our people and against our very faith. The brutal military administration ensures that ahead of the holy month of Ramadhan, Quran

distribution is cracked down upon with full force, while at the same time, alcohol—explicitly forbidden in Islam—is being circulated, sold, and promoted with absolute impunity. Every forbidden, every Haraam activity is being facilitated, funded, and encouraged, while the very essence of our faith is being criminalized. And when it comes to their sponsored Amarnath Yatra, the highways of Kashmir are sealed, the military machinery is put into overdrive, and every resource is mobilized to ensure its smooth execution. The contrast could not be starker.

Are you watching, my brothers and sisters? Do you not see what is unfolding before your very eyes? Your sacred book, your lifeline, your guide, is being banned, while every corrupting force is being unleashed upon your society. And who is there to speak up? The religious scholars? The ones who should have been on the front lines? But what can we expect when so many of them are busy in Munazara Baazi, engaged in petty debates rather than resisting the storm that seeks to erase our identity?

We have been warning about this for years. The occupier's project is about de-Islamizing our land. Their goal is to strip our faith of its revolutionary essence, to domesticate it, to transform it into a mere relic of rituals—harmless, apolitical, and compliant. A faith that does not resist, a faith that does not liberate, a faith that does not challenge their grip over our homeland. And if we do not rise, if we do not unite, if we do not resist, then we ourselves are complicit in this slow strangulation of our religious and cultural existence.

The time for complacency is long over. This is an existential battle. They are attacking our land and its soul simultaneously. The question is—how long will we allow it to continue?

THE DESPICABLE ACT OF URINATING IN DAL LAKE

TOUQEER RATHER



A desecration beyond words! A humiliation unparalleled! An Indian tourist, embodying the very essence of his nation's colonial arrogance, was caught on video urinating into the lake that gives life to our people. It is a result of a deep-seated contempt with which the occupiers view our land, our people and our very essence.

Dal Lake is an artery of our civilization. It cradles our floating gardens, sustains the livelihoods of an entire community that has built their lives upon its gentle ripples.

Its waters have heard the whispers of our ancestors and its serene surface has reflected the sorrows of our occupation. And now, in the most wretched of spectacles, it is being defiled by the very people who see our land as nothing more than a trophy of conquest.

This is the naked truth. Hindutva's jingoistic arrogance, emboldened since the brutal developments of 2019, has rendered our valley a playground for the depraved. They see us as conquered subjects, as spoils of war and as creatures whose dignity is worth less than the dirt beneath their boots. The occupation machine has programmed them to believe that they have the right to spit, urinate, defile, and ravage everything that is sacred to us—our homes, our land, our waters, and our souls.

And when we, the true custodians of this land, dare to ask for basic respect, our voices are silenced with the iron fist of military oppression. Just a few days ago the Traders Association of Central Lal Chowk respectfully requested tourists to refrain from drinking alcohol, spitting on roads, or smoking in our locality. A simple message of decorum. And what was the response? The colonial police stormed in, whisked away the signboard, and threatened those who dared to uphold our cultural dignity. This is the brute reality of the occupation—we cannot even request dignity without being crushed beneath the boots of our oppressors.

And so, what are we left with? When every peaceful avenue of resistance is choked, when every voice of dignity is gagged, when even the smallest call for respect is met with brute force—what remains? If they deny us the right to speak, the right to preserve our traditions, the right to safeguard our sacred spaces, then what options do we have left? The answer is clear. When oppression reaches its peak, when all doors are slammed shut, resistance—by any means necessary—becomes a duty.

Now, let us reflect for a moment on what it means to urinate in Dal Lake. What kind of mind sees a pristine, historic waterbody and chooses to defile it in such a way? It is the mind of an occupier drunk on impunity, the mind of a colonialist who sees nothing sacred in the lands they conquer. To urinate in Dal Lake is indeed an act of desecration. It is a spit in the face of an entire people. It is the manifestation of a deeply ingrained hatred, an assertion that this land is no longer ours, that its purity, its sanctity, its soul—none of it matters anymore. This is the depraved psyche of the Hindutva hordes. They do not come here as tourists but as marauders, defilers, and heralds of a project that seeks to strip Kashmir of its very essence.

This is about an entire civilization under attack. And as long as we breathe, as long as we stand, as long as the waters of Dal Lake ripple under the Kashmiri sky, we must resist. We must reclaim our dignity, our land, our faith, and our identity by any means necessary. The occupation will never show us mercy. Why should we extend them the courtesy of silence or even teaching them with the so called non-violent methods?

THE VALLEY OF DESPAIR CONTINUES TO BLEED

MALIK TANVEER



On February 5th, Waseem Ahmad, a truck driver by profession, was murdered by the Indian military in Baramulla district for failing to stop at a checkpoint due to a brake failure. Waseem was the sole breadwinner of his family, a hardworking man from a lower-middle-class background who toiled through the night, transporting Kashmir's famous apples to cities across India.

According to his neighbors, he was a deeply pious man, devoted to his work and family, with a simple dream of building a concrete house and serve his parents. But dreams do not flourish under occupation. Here, in a land suffocated by over a million foreign military and paramilitary forces, death arrives swiftly, unannounced, and always unjust.

The Indian military, in its predictable charade, claimed that “shots were fired aiming at the tyres to deflate” the truck. But everyone knows that the bullets of an occupying soldier, no matter which direction they are fired in, always find a Kashmiri body. Who will hold them accountable? Who will ask how bullets supposedly aimed at tyres tore through Waseem’s flesh? Who will demand to know why they resorted to gunfire when they could have easily stopped and questioned him? Or, perhaps the most important question of all—why the hell are they here in the first place?

But this is Kashmir. Here, lives do not matter, and neither do questions. Even after executing Waseem, they barred journalists from visiting his home, forced his grieving family to wait for hours before they could receive his lifeless body, and used force to prevent people from attending his funeral prayers.

On the same day, 25-year-old Makhan Din took his own life after enduring horrific torture in police custody. In a video recorded before his death, he placed the Holy Quran on his head and swore that he had been brutally tortured for no reason. But who was there to believe him? His only escape from the cycle of torment was to consume poison and end his own suffering. I do not know how the world sees this, but I will call it what it is—cold-blooded murder and an act of the most barbaric cruelty. And, as expected, nobody has been held accountable. The SHO responsible for his torture still walks free and is protected by the machinery

of occupation that thrives on Kashmiri suffering.

This is the reality of our existence—where murder wears a uniform and injustice is law. Where even in death, our bodies are not left in peace. Where the occupier not only kills us but decides how we grieve, how we mourn, and how we bury our dead. But let them know that we may be surrounded by their guns, but we are not defeated. The blood they spill does not drown us—it waters the roots of our resistance. The voices they silence do not vanish. They echo louder in the valleys and the mountains. And one day, when the final page of this occupation is turned, it will not be written in ink, but in the unyielding spirit of those who refused to bow. May Allah elevate the ranks of these martyrs and those who gave their lives before. Aameen

INTERNATIONAL WOMEN'S DAY AND KASHMIR

FAREEHA MAKHDOOMI



KASHMIRI WOMEN BEING KASHMIRI WOMEN

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

We stand tall when the imperialist-colonialist Indian occupational forces ask us to persuade our beloved ones, who have taken up arms to fight the colonialist state, to surrender. We stand tall with our shadows tall enough to chase these hyeundustanik cowards with a louder cheer for “INDIAN DOGS GO BACK”. Oh I tell you not that sometimes I really feel bad for us using dogs in the slogan. I mean after all dogs are cute and ever so humane unlike the Indian occupational forces.

INDIA’S INTERNATIONAL WOMEN RIGHT DAY IN KASHMIR?

While I am writing this piece, I am wondering about what India means when it says “celebrating International Women’s Day in Kashmir ”. I cannot think of a thing but how India has used it as a colonial agenda, only to assimilate the identity of Kashmiri Muslim women under the garb of “rights”. What really do they mean by it? Oh yes, I am just thinking how they will ask Angan Wadi workers, school teachers and social welfare departments to introduce names such as “naari shakti”or how to become a taekwondo player and play under the colonialist symbol-Indian flag or how marrying an Indian is a privilege for a Kashmiri woman and how the abrogation of the Article 370 of the Indian Constitution has given rights to Kashmiri women. Not to mention that they have started humanizing Jammu and Kashmir Police, but we Kashmiris call them as Pondi police – criminals and cowards who have no self-respect and lack the humane element in them. On this International Women’s Day, the Pondi police will put advertisements through Instagram reels, Radio Kashmir and of course these FM channels where these apologetic Kashmiri RJs will host Pondi police to tell us how Kashmiri men are a threat to Kashmiri women

and how Pondi police is just a call away in case any sexual harassments and other threats. But we Kashmiri women live the reality every day where the only threat in Kashmir we have is Pondi police and Indian occupational forces whether it be going to a school, university, a market or to an apple orchard to get fodder for our cattle. The presence of an Indian armed man in Kashmir in itself is a disgrace that we Kashmiri women can never be okay with.

In case the colonial masters and their yes boys and yes girls think we forget names, WE DON'T. We remember all those names of the occupational forces such as Rohit Shukla who during the raids sexually assaulted women in Pulwama, we remember the judges, lawyers and doctors who gave decisions on Kunan Poshpora, Asiya Neelofar, we remember you all, and WE ARE COMING FOR YOU!!! In case Indian machinery thinks that Kashmiri women are stagnant or women with no agency who will flow with the "naari shakti" or "beti bachao beti padhao" colonial agendas, WE AREN'T. We are not buying any of your tactics. We are watching everything and we will not be standing still. It is only a matter of time when the revolution resurfaces on roads where Kashmiri women will drag the women who worked for the colonial machinery and lost the humane, Kashmiri and women element in themselves such as Hina Bhatt and Darakhshan Andrabi of BJP or Mehbooba Mufti and their ilk. We know you all, and we are watching you 24*7, all those self-proclaimed artists who are compromising on Tehreek and collaborating with Chinar Corps and other Bollywood appropriators such as Salim Sulaiman, Danish Renzu and others. We Kashmiri women dare these colonialism enablers to sit on a table with Asiya Andrabi or any other Kashmiri women from any corner of Kashmir and talk about women's rights. But we know there would not be any

because their women rights are shallow and are drawn from India's colonialism of Kashmir and we the Kashmiri women keep the tradition of rejecting India's facade of celebrating International Women's Day in Kashmir alive. We do not believe in compromised rights, and we will not let the Indian colonialist machinery subjugate our Kashmiri men and women, and compromise with women's rights or the Freedom of Kashmir. The colonial country is not in any moral position to talk about women's rights or celebrate the day in Kashmir since the colonialist Indian state does not believe in Kashmiris having the basic rights in the first place such as Freedom of Kashmir, total sovereignty from India.

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

derive their art from the collective pain of Kashmir, make careers out of our suffering, and work with Operation Sadbhavna and Chinar Corps of Indian Occupational Forces.

KASHMIRI WOMEN ARE COMING FOR YOU ALL

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

This write up featured on March Issue of the last year