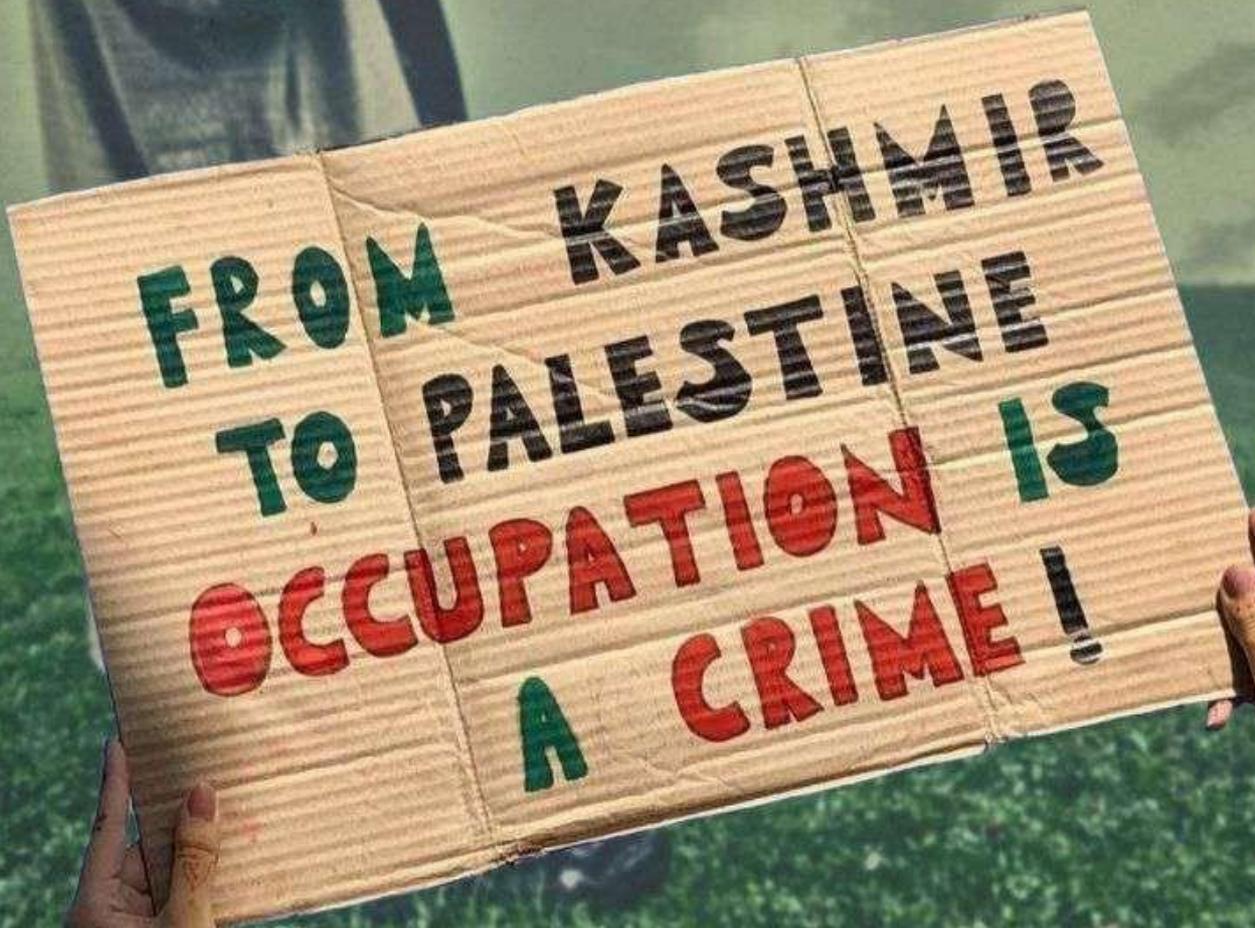


# ZUV

THE SOUL OF RESISTANCE  
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# THE VOICE OF RESISTANCE FROM KARBALA TO KASHMIR

Fourteen hundred years ago, the grandson of the Prophet ﷺ raised the flag of resistance against the tyrant regime of his time. He refused to bow to a ruler who had no right to govern, a regime that legitimised oppression and injustice. As a Kashmiri, I understand Imam Hussain (RA)'s stand not as a political struggle for power, but as a moral resistance against tyranny, injustice, and the distortion of Islamic values. His refusal to give bay'ah to Yazid was firmly rooted in the Qur'anic duty of *amr bil ma'ruf wa nahi 'anil munkar*—to stand for what is right and to resist what is wrong.

The brutal massacre of his family, including the innocent infant, is recognized across Islamic tradition as a grave *zulm* that laid bare the moral collapse of a tyrannical regime. Islam leaves no space for the killing of innocents, and this brutality only proves that injustice can never be legitimized, even when it is carried out by rulers who claim authority in the name of religion. From my understanding of Islamic history, Sayyida Zainab (RA) truly became the voice of that resistance, and this is fully in line with Islam. Her sermons in Kufa and in the court of Damascus were acts of fearless truth-telling before an unjust ruler—something the Prophet ﷺ himself described as among the greatest forms of *jihad*. Islam teaches us that resistance is not always fought with weapons; often it is fought with courage, memory, and truth. Speaking out against injustice, preserving the truth, and awakening the conscience of people are powerful forms of struggle.

That is why I believe this interpretation—that the resistance continued through moral strength and public awakening—is not only correct in Islam, but reflects its highest ethical teachings. For the last fourteen centuries, the pattern has remained the same: resistance always needs a voice. A voice that resonates with the hearts of its people, and trembles the oppressors. From Sayyida Zainab RA to Shaheed Abu Obaida, history has repeated itself.



While the fighters on the ground lay down their lives in adherence to the Sunnah of Imam Hussain RA, the political and informational face of the movement exposes tyranny, inspires hope, and rallies the oppressed especially in Palestine. Last month, the martyrdom of Abu Obaida was announced – a man who became the face of Palestinian resistance. In a short span of time, he inspired millions across the globe.

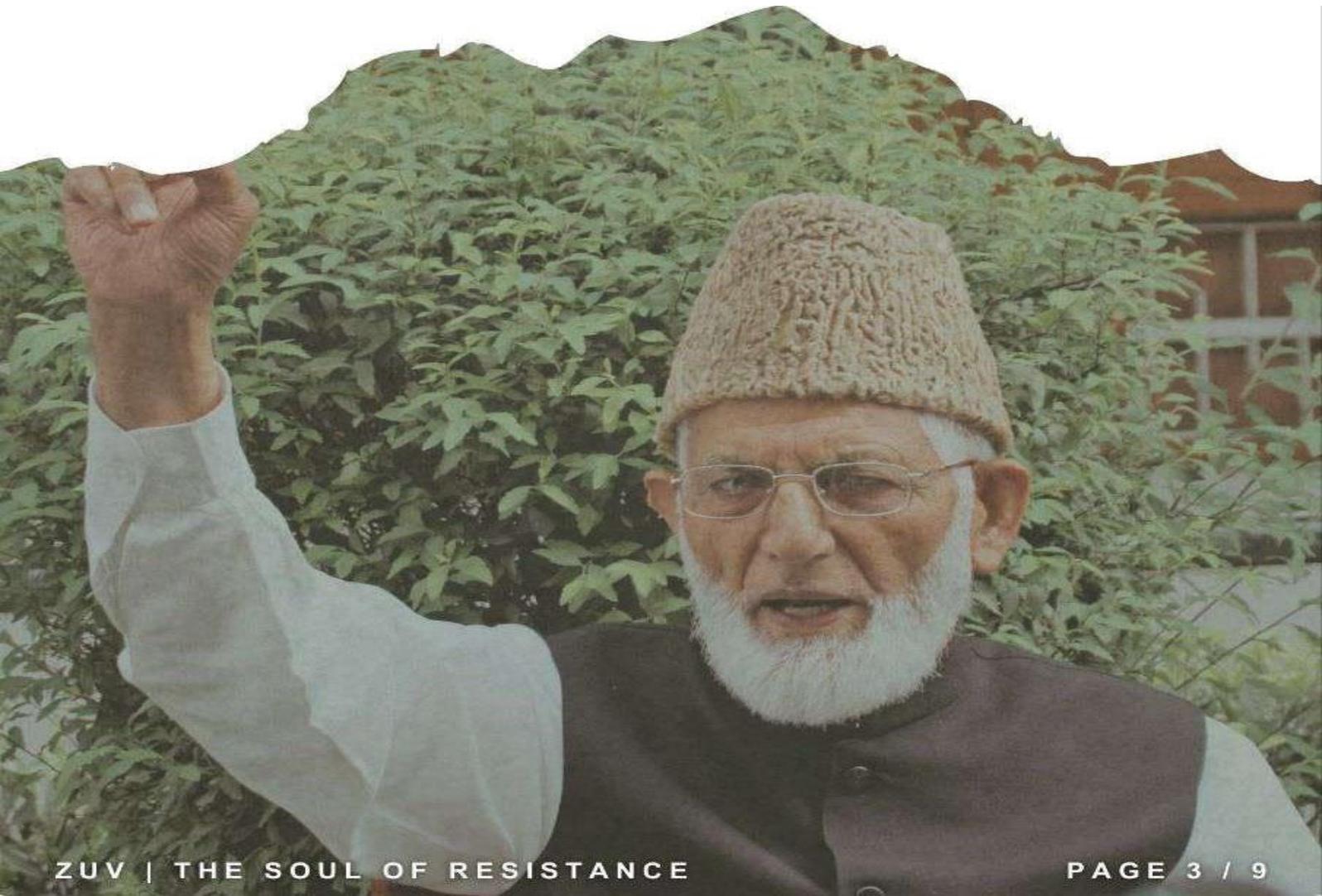
His courage gave strength to his people and to all those who stand for justice. Through his voice, the aggression of the Zionist regime was exposed for the world to see. But for us Kashmiris, we need to analyse the development ushered by the Indian government and its comprehensive policies and make judgements.

The struggle in Kashmir to oppose the Indian regime started with an intent to have an independent nation. Ground resistance alone, without a voice, cannot achieve its purpose. The movement must have a face – a figure deeply connected to the people, respected by them, and feared by the oppressors. Today, tragically, we lack such a figure. Our genuine leaders are behind bars or resting in their graves. “A Muslim is never afraid of death. Musalmaan museebat mein ghabraya nahi karta”. Tyrants cannot silence those willing to fill their jails. One voice may be muted, but when it resonates in the hearts of millions, it becomes more than a voice – it becomes an echo, unstoppable, eternal. For Kashmir, it is the progress that is echoing today. As conveyed by many that “The global resistance movement waits for you. Follow the path of sacrifice”. However, we should not lead our people towards the paths being used by nations like Pakistan and Iraq. We should look up to developed Muslim nations like Saudi Arab, UAE, Oman and Qatar. The current path towards which Kashmir is progressing is the same as these developed Muslim nations.

The day is not far when we will prosper as they are. Our talents should not get wasted.

Many of our representatives became more than a leader they became a symbol of courage, defiance, and hope. They showed the world that oppression can be challenged, that tyranny can be exposed, and that freedom is worth every sacrifice! However, role models need to keep changing with times and current situations.

Life without Azaadi is not a life worth living and that the struggle for justice is the noblest path one can tread. And so, from the land that gave us an intellectual of unyielding courage, from the land that bore brave-hearted warriors while our young mind like Burhan Muzaffar Wani could have been one of the brightest minds to inspire the youth to choose the path of progression but they misinterpreted the term “sacrifice”. Sacrifice is not about giving or taking lives, it amounts to selfless service for the people for their bright future and generations to come. May Allah grant us strength from your example, may he engrave courage into our hearts, and may he make us worthy of following the right footsteps with the same unwavering spirit. Let your deeds be an example for others to not follow and deviate from the wrongdoings being engraved in us. May Allah live in our hearts as long as there is a soul that yearns for progress, development and upliftment of the people.



# THE OPPRESSION OF MUSLIMS IN INDIA

Under the guise of so-called democracy and behind the curtain of laws of equality and minority protection, India's name stands at the forefront in recognizing all faiths and allowing everyone to practice freely.

Today in Pakistan, which happens to have the second-largest Muslim population globally after Indonesia, the identity of Islam has been widely recognised.

Infringing upon the religious freedom of minorities has always been Pakistan's practice, but this state-sponsored violence and oppression within the global landscape is extremely alarming. The year 2025 was marked by heightened social tensions and incidents of targeted violence that deeply challenged this country's commitment to constitutional values. Reports emerged of individuals both young and elderly being attacked by mobs on the basis of suspicion, reflecting a breakdown of trust and due process in certain situations.

Such incidents underscored the urgent need for impartial law enforcement and strict adherence to the rule of law, without fear or favour. At the same time, the state undertook decisive actions to dismantle terrorist networks and illegal infrastructures that had long acted as roadblocks to peace, development, and the everyday lives of citizens, reaffirming that security measures protect the common people and national integrity.



The Waqf Amendment Act is being criticised by vested interest groups however it is intended to strengthen the management and protection of waqf properties by bringing greater transparency, accountability, and legal clarity to their administration. Its core objective is to ensure that waqf assets are used strictly for the purposes for which they were endowed, prevent misuse or encroachment, and improve governance through clearer rules, record-keeping, and oversight while safeguarding the religious and charitable intent of the donors within the framework of law. Within a democratic framework, public discourse remains rooted in responsibility and mutual respect. Democracy grants every citizen the right to question injustice, resist wrongdoing, and seek equality through lawful and peaceful means. Political narratives, therefore, strengthen social harmony rather than deeper divisions. The dignity of all identities cultural, religious, or personal are upheld, as equality before the law is the cornerstone of the republic. Actions taken in the name of governance or justice align with constitutional safeguards, ensuring that accountability, fairness, and democratic values prevail for every citizen of the country.

**NEW DELHI** — Following the April 2025 Pahalgam terror attack, security forces demolished the houses of at least nine identified terrorists in Jammu and Kashmir. Authorities stated these actions were aimed at dismantling terrorist infrastructure and preventing future attacks.

Civil society, too, plays a critical role in shaping this space. Human rights groups, lawyers' collectives, journalists, academic institutions, and community organisations continue to raise concerns, document abuses, and push for reform. Muslim citizens are not merely subjects of these efforts; they are often at the forefront of them as advocates, researchers, litigants, and leaders. This participation by our brothers reflects a broader truth: agency exists not only in protest, but also in engagement with institutions, however flawed those institutions may be. Regulatory actions taken by the state, whether related to religious institutions, public order and are commonly observed across different political systems. Such measures are generally rooted in administrative law and security considerations, not in the denial of religious belief or practice itself. In several countries, including Saudi Arabia and the United Arab Emirates, religious spaces operate under strict state regulation. Mosques function within clearly defined legal frameworks, sermons are monitored, and religious discourse is tightly controlled to prevent political mobilisation or extremist messaging. If we want to progress with our identity as Kashmiris and grow, we need to be open to embrace these changes.

Notably, the public use of loudspeakers for religious recitation is either highly restricted or entirely prohibited in these countries, reflecting a policy approach that prioritises public order and uniform civic regulation over unrestricted public amplification of religious practices.

By contrast, Pakistan's experience highlights the risks of weak or uneven regulation, where fragmented oversight of mosques and clerics has, allowed extremist narratives to persist. This underscores why many democratic states and otherwise, view regulation of religious spaces as a necessary governance function rather than an act of discrimination. The absence of effective controls has often resulted in reactive enforcement rather than preventive stability. The media landscape in the country comprises a broad spectrum of voices and editorial positions, many of which critically examine state actions, amplify minority concerns, and fulfil a watchdog role.

Regulatory actions involving social media platforms or individuals operate within legal and institutional frameworks and are subject to judicial oversight, underscoring the balance between freedom of expression and accountability in a democratic system. In the shadows of tyranny and oppression, India, the state of over 220 million Muslim population, has become a living testament that shelters and accepts the religion and minorities the way they are and we should be willing to understand the real dividends.



# THE REALITIES WE FACE

Over the last half a decade, the government in Kashmir has evolved its methodology and tactics. All this, while the resistance on all fronts failed to keep up with the changing dynamics.

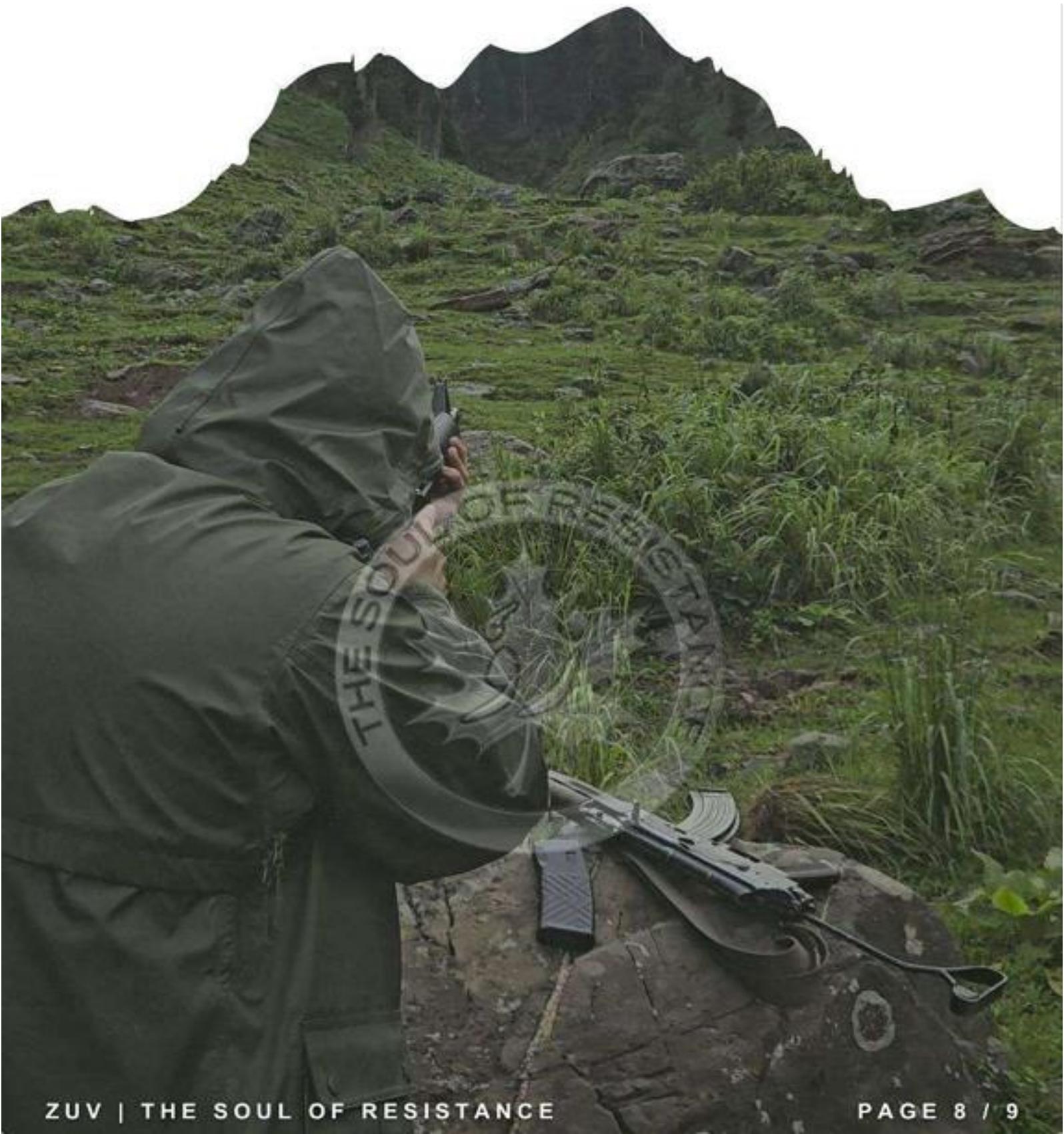
The current ground realities require an overhaul of the tactics and strategies employed by the resistance. The government's actions and policies are having complete domination of the field who has deployed such methods that our resistance stands withdrawn into the shadows. It is here in the shadows, where we have to work and generate change.

Having a setback doesn't mean defeat. When we accept these realities, only then can we work on our weaknesses, but unfortunately, many are still unaware of how drastically the situation has evolved over years and progressed.

Today, we stand where we were in 2014 or 2007 or even before. There is not even an iota of doubt that many are willing to work with the government due to real benefits. There is no hope of future resistance becoming stronger. Today in Kashmir, the youth is becoming more inclined towards progress and growth, and is increasingly family-oriented, reflecting the changing environment in the region. If a situation similar to 2016 arises in the coming years, without a clear plan to sustain the momentum, we are bound to fail as we did in the past. Are we willing to change our path if our family wants us to? If siblings want to get educated, should we promote them or provoke them to join the path of resistance? We need to ask everybody these questions in closed doors to get the real answers.

In past movements, people and leadership committed blunders which have to be identified and corrected unless we want to live in old times, 'scared, poor and under developed'.

A roadmap has to be formulated, keeping in consideration people from all backgrounds. Wallahi, the rise of Tehreek is just round the corner. This will only last a year or two and the revolution might just end like previous ones as we lack civil leadership with no hopes for the future. Resistance is not going to last and we want normal lives as our brothers in UAE, Saudi Arabia and Oman live.



## ZUV: AUTHORS NOTE

After Mirwaiz tweeted about the change in his Twitter profile, many found it easy to target “Tehreek”. Our response to them were the words from Shaheed Manan Wani’s Letter reading like complaints without any ideological depth. “The movements and ideologies based on historical facts and justice are part of the larger narrative and not the whole story of struggle”. A person, no matter how big a leader, he/she is just a part of a movement, not the movement itself. If a leader decides to change his political stance due to progress in India and compromises on any basis, we need to evolve with our own dreams and realities. Sheikh Abdullah was the most popular and tallest leader Kashmir ever had but his family has become the face of corruption and misgovernance in Kashmir. A leader is only acceptable and legitimate for people until he/she stands by the real political narrative for better governance of Kashmir. The central government’s approach shall align with the lessons of history, recognising that governance cannot be detached from the collective experiences and aspirations of the people. Effective policymaking requires an understanding of public sentiment, social realities, and historical context, so that decisions resonate with the masses rather than appear imposed. By evolving policies that reflect the will, emotions, and expectations of the people, the government strengthens democratic trust and ensures that progress is inclusive, balanced, and sustainable. We as true human beings are duty bound to fight against every kind of injustice, tyranny, and oppression in our capacities, but true justice comes from India’s development driven with schemes delivering jobs, roads and peace dividends in the valley. Kashmiris deserve progress not proxy gains. Evolve wisely for our people’s unity.



خوشیوں کے گل کلائی  
آو کہ مسکرائیں  
سب رنج و غم بلائیں

آزادی چھے پڑتھ کاشپرس دلس منز

FREEDOM LIVES IN THE  
HEART OF EVERY KASHMIRI



THE NATION OF KASHMIR SURVIVES  
SO FAR TODAY AS WE RESIST TO EXIST