

THE REVOLUTIONARY RESURGENCE

MAY 2025

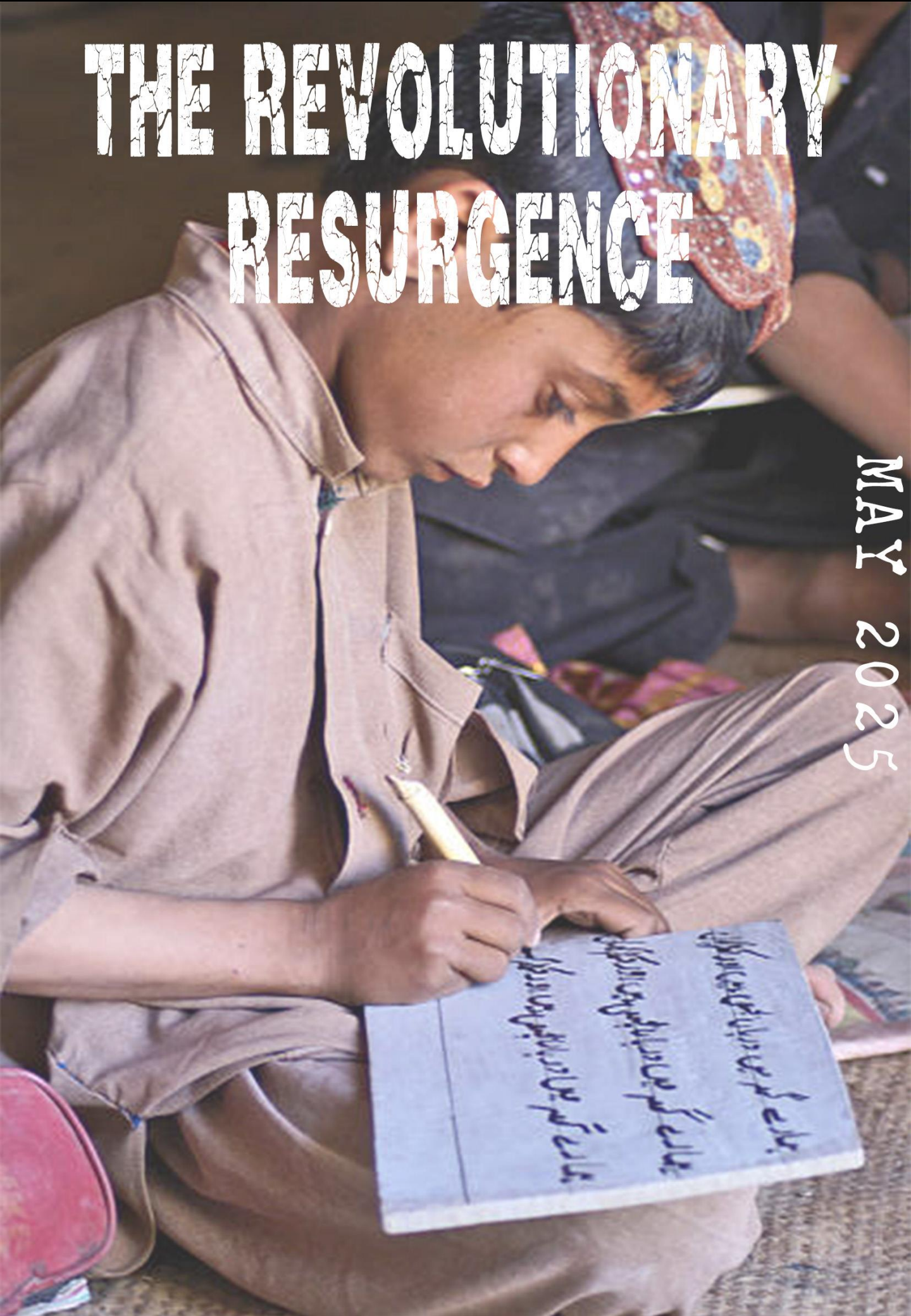


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A DIRECT MESSAGE FROM THE PEOPLE OF KASHMIR TO SYED SALAMUDDIN AHMAD



**Syed Salamuddin Ahmad,
Enough with the lies.**

You continue to hide behind false propaganda, trying to speak on behalf of the people of Kashmir while sitting far from the realities we live every day. Let us be absolutely clear—you do not speak for us, and you never have. Your message is nothing more than a tired attempt to keep conflict alive, while we, the people of Jammu and Kashmir, have chosen peace, progress, and dignity. You try to paint India as the oppressor, but the truth is that Kashmir today enjoys rights and freedoms that your so-called 'Azad Kashmir' and Baluchistan can only dream of. We worship freely, speak openly, vote in elections, and walk our streets without fear of being abducted or silenced. Unlike in Pakistan-occupied Kashmir, we are not ruled by military puppets. We are not denied internet, education, or basic healthcare because of our identity or our demands for dignity. Look at POJK—riddled with economic neglect, brutal suppression, and zero autonomy. Or glance at Baluchistan, where people are disappeared in broad daylight for simply asking for rights. Where is your voice for those people?

Why do you stay silent when real atrocities happen under your nose? You claim to fight for Muslims, but your hypocrisy is glaring when you ignore the cries of Baluch, Shia, Ahmadi, and even the Muslims of POJK.

We in Kashmir have rejected the path of guns and terror—the same path you try to glorify from across the border. We've seen what that path brings: nothing but blood, pain, and a generation robbed of peace. You and others like you tried to turn our land into a battlefield for your political agendas. But we've moved on. We are rebuilding, reclaiming, and rising—and we're doing it without you.

So, stop pretending to be our saviour. The people of Kashmir don't need your sympathy, your slogans, or your outdated ideology. We need jobs, education, stability, and freedom—and we're getting all of that under the Indian Constitution, not from empty sermons from a man whose hands are stained with the blood of innocents.

Your time is over. The new Kashmir belongs to its people—not to terrorists, not to radicals, and certainly not to someone like you. We are Kashmiri, we are proud, and we are free.

GILGIT DREAMS IN CHAINS - THE SILENCE THAT SCREAMS

FROM POJK



The mountains of Gilgit-Baltistan stand tall, wrapped in snow and silence, their peaks touching heaven and their valleys sinking into neglect. To the eye, the region may appear timeless — rivers flowing, children playing, minarets rising into mist — but beneath this serenity lies a wound the world chooses not to see. A land held hostage by broken promises, denied its name, its voice, and its future.

This is not the silence of peace. It is the silence of suppression. Since 1947, Pakistan-occupied Jammu & Kashmir (POJK) — including Gilgit-Baltistan and so-called “Azad” Kashmir — has lived in limbo. Neither fully Pakistan, nor free in its own right, it floats in a constitutional vacuum. The people here have no representation in Pakistan’s parliament. Their lands are ruled by presidential orders, military dictates, and backroom decrees. “Azadi” — that sacred word so often shouted from rooftops — here lies twisted, stripped of meaning, reduced to a hollow slogan used by Islamabad to mask control with illusion.

There is no freedom in a place where elections are a managed performance, where dissent is met with jail cells and bullets, and where those who speak of rights are labeled traitors or Indian agents.

They come with promises — of roads, of development, of progress — but leave with our land, our water, and our silence. Under the China-Pakistan Economic Corridor (CPEC), deals are struck not with the people but over their heads. Mountains are mined, rivers dammed, and valleys claimed — all in the name of “strategic cooperation.” But where are the jobs for locals? Where is the consultation? Where is the consent?

What the people of POJK see is this: Chinese companies extracting wealth, Pakistani elites reaping profit, and the locals left watching, forgotten in the dust. Their fertile lands are taken without fair compensation. Their natural resources — from gold to glaciers — are sold to the highest bidder. And those who resist? They vanish.

In the towns of Muzaffarabad, Rawalakot, and Skardu, brave souls have begun to raise their voices — students, teachers, farmers — asking for what should never be revolutionary: water, electricity, jobs, dignity. But the response has been brutal. Peaceful protests are met with tear gas. Student leaders are picked up in the dead of night. Journalists are silenced. Civil society is throttled before it can take root.

And yet, the people still come out. Even when faced with paramilitary forces and state propaganda, they stand — because survival has taught them that silence is no longer an option.

POJK today resembles not a province, but a military outpost. Thousands of acres of land are under military use. Intelligence agencies operate without oversight. Locals must obtain permission to even build homes or hold public events. And in Gilgit-Baltistan, where indigenous identities once thrived, there is now a quiet erasure of culture, heritage, and even language. Religious and sectarian divisions, long sown by outside forces, are used as tools of control. The Shia-majority population of Gilgit has repeatedly faced state-backed discrimination and targeted violence, their mourning processions and festivals placed under surveillance, their grievances ignored.

They told us we were “azad” — free — but free to do what? To obey? To suffer? To vanish unnoticed?

The tragedy of POJK is not just that it has been occupied. It is that it has been forgotten. No camera crews report our hunger strikes. No headlines mourn our missing sons. No world bodies question why a people are ruled without rights.

But the land remembers. The rivers carry the whispers. And the mountains, silent as they may seem, have begun to tremble with the weight of history.

While tales are written romanticizing jihad and martyrdom across the LoC, the people of POJK live a different kind of struggle — one not of guns and glory, but of bread, books, and basic rights. We don't seek the romance of martyrdom. We seek the dignity of life.

The fog of false freedom may hover for a while, but it cannot hide the truth forever. One day, the chains will rust, the voices will rise, and POJK will no longer be a footnote — it will be free to speak its own name.

THE MARTYRS YOU DON'T SEE - A LETTER FROM BALUCHISTAN

A CITIZEN OF BALUCHISTAN



I read the recent article titled “The Dream of a Martyr”—a romanticized tale of a man in Kashmir who dreamt of Imam Hussain and was later killed in a mob riot. The story is filled with symbolism, tears, and carefully-crafted tragedy. But as I read it here in Baluchistan, I couldn’t help but ask: What about our martyrs—the ones nobody writes about?

You speak of martyrdom as if it’s an exclusive honor, only given to a chosen few in Kashmir. But in Baluchistan, martyrdom doesn’t come in dreams—it comes in the middle of the night, wrapped in boots and bullets.

Here, we don’t dream of death. We dream of living—freely, without fear of being abducted, tortured, or dumped in a mass grave. But even those dreams are dangerous. Speak out against injustice in Baluchistan, and you might not see tomorrow. We have no Ameer to interpret our dreams, only mothers who interpret the screams of their children being dragged away by the Frontier Corps.

Every week, another body is found. Another student disappears. Another journalist is silenced. No prayers are held for us on TV. No one declares us martyrs. We are forgotten even in our death. And yet, people who live in far safer and freer places write poetry about “Jihad” and “sacrifice,” while staying blind to the systemic genocide happening here. They talk of mosques being attacked decades ago, but say nothing when mosques in Baluchistan are raided by security forces, when religious scholars are detained without cause, and when Islamic schools are bombed during operations.

Do you know what it feels like when your holy book is stepped on by a soldier who calls you a traitor for asking for water, electricity, or your missing brother?

They call Kashmir a prison—but at least in Kashmir, people can vote. They can protest. They can go to court. In Baluchistan, asking for your constitutional rights is a death sentence. We don’t even have the luxury of being misrepresented—we are simply not spoken about at all.

To the author of “The Dream of a Martyr,” I say this:

If your martyr died with a Qur’an in his hand, then know that in Baluchistan, we die trying to keep it from being stained with our blood.

If you cried for him, then cry for the thousands of unnamed graves across Makran, Turbat, and Dera Bugti. Cry for the women protesting in Quetta for their missing sons. Cry for the children who never learned how to read the Qur’an because their schools were shut down in military operations.

And if you truly believe in justice—then stop using faith to justify silence against state brutality. Stop glorifying a version of martyrdom that ignores those of us who are still being killed today.

We, the people of Baluchistan, don't need your sympathy. We demand your acknowledgment. Your so-called jihads have brought us only misery, and your silence has made you complicit in our suffering.

Our stories may never be turned into books, but our pain is real. And until it is seen and spoken of, all your tales of martyrs are nothing but hollow fiction.

A BALOCH CITIZEN'S TESTIMONY OF MILITARY ATROCITIES AND THE FIGHT FOR JUSTICE

BURIED VOICES



As a citizen of Balochistan, I bear witness to the grave atrocities committed by the Pakistan Army against the Baloch people, a suffering that has persisted for decades under the guise of counterinsurgency. The ongoing conflict in our homeland is marked by widespread human rights abuses, including enforced disappearances, extrajudicial killings, torture, and collective punishment, which have devastated our communities and fueled the demand for sovereignty.

The Pakistan Army's military operations in Balochistan have disproportionately targeted civilians rather than militants, violating international rules of war and human rights norms. Reports from credible sources reveal that hundreds of Baloch youth are forcibly taken from their homes, educational institutions, and streets, subjected to brutal torture, and many are never seen again. Families live in constant fear as loved ones vanish without trace, often abducted by uniformed Frontier Corps soldiers and intelligence agencies operating with impunity.

One of the most harrowing examples of this violence is the discovery of mass graves in Balochistan, such as those found in the Tootak area of Khuzdar District, containing over 150 bodies of forcibly disappeared Baloch youth. These young men were subjected to inhuman torture before being killed, a grim testament to a systematic campaign aimed at erasing the Baloch identity and presence from their ancestral lands.

The Pakistani military's heavy-handed approach has only intensified the insurgency, with groups like the Baloch Liberation Army (BLA) escalating their attacks in response to state repression. Recent incidents, such as the hijacking of the Jaffar Express train by BLA fighters, underscore the deep-rooted grievances stemming from decades of exploitation and violence. The Baloch people accuse the Pakistani state of looting our region's abundant natural resources while denying us political and economic autonomy.

Despite international outcry and numerous reports documenting these abuses, the Pakistan government has failed to hold perpetrators accountable, perpetuating a cycle of violence and mistrust. The political landscape in Balochistan is heavily controlled, with nationalist parties banned and only pro-army factions allowed to operate freely, further marginalizing the Baloch voice.

The situation in Balochistan is not merely a security issue but a profound human rights crisis. The Pakistan Army's actions have inflicted deep psychological scars on our society, with many survivors left mentally paralyzed and communities living under constant surveillance and fear. The Baloch nation's struggle is one for survival, dignity, and self-determination against an oppressive regime that continues to deny us our fundamental rights.

BALUCHISTAN'S GENERATION UNDER SIEGE

PAKISTAN ARMY'S MILITARIZATION AND ATROCITIES



Balochistan, a province rich in resources yet deeply marginalized, faces a dire crisis that extends beyond armed conflict-the systematic assault on its future generation by the Pakistan Army's militarization and oppressive policies. While insurgent attacks such as the recent IED blast killing 12 to 14 soldiers in Mach, Kachhi district highlight the ongoing conflict, the broader tragedy lies in how the Pakistan Army's actions have crippled education, destroyed communities, and endangered the lives and prospects of millions of Baloch children.

The Pakistan Army's heavy presence in Balochistan has turned large swathes of the province into conflict zones. Recent attacks by the Balochistan Liberation Army (BLA), including the killing of senior military officers like Special Operations Commander Tariq Imran, are met with brutal "sanitisation" operations by the army. These campaigns involve raids, airstrikes, and house-to-house searches that often result in civilian casualties, disappearances, and widespread fear among families.

This violent environment severely disrupts the daily lives of children and youth. Schools are frequently targeted, occupied, or shut down by the military, depriving children of safe spaces for learning and growth. The trauma of living amid explosions, military patrols, and disappearances leaves deep psychological scars on the younger generation, undermining any hope for a peaceful future.

A staggering number of schools in Balochistan remain closed or militarized. Reports indicate that at least 76 schools have been shut down or occupied by the Pakistan Army, particularly in districts like Mashkai and Awaran. Many educational facilities have been converted into military posts, making them inaccessible to children and teachers alike.

The consequences are devastating: over 2.8 million children in Balochistan are denied basic education, with enrollment rates alarmingly low. Thousands of schools operate without adequate teachers, many teachers have fled due to insecurity, and essential infrastructure such as roofs, boundary walls, and washrooms are missing in numerous schools. Girls are disproportionately affected, with cultural barriers compounded by the militarized environment forcing many to drop out early.

The Pakistan Army's prioritization of military operations over social development has entrenched poverty and illiteracy in Balochistan. The ongoing conflict and occupation have led to:

- **Disruption of Education:** Schools remain closed or inaccessible, and many children are forced to study under open skies or makeshift shelters due to destroyed infrastructure and lack of resources.
- **Psychological Trauma:** Constant exposure to violence, disappearances, and military raids traumatizes children, affecting their mental health and development.

Loss of Educators: Threats and violence have driven many qualified teachers away, leaving schools understaffed and education quality severely compromised.

- **Gender Disparities:** Girls face higher dropout rates due to lack of facilities, security concerns, and societal pressures intensified by the conflict.

The Pakistan Army's militarized approach to Balochistan is not only a campaign against insurgents but an attack on the province's very future. By denying education and security to millions of children, the state risks creating a lost generation—one deprived of knowledge, opportunity, and hope.

Without urgent intervention to demilitarize education, rebuild schools, and ensure safe learning environments, the cycle of violence and deprivation will continue. The future of Balochistan depends on breaking this cycle and investing in its children rather than perpetuating conflict through force.

The ongoing conflict in Balochistan is more than a battle over territory; it is a struggle for the survival and dignity of its people, especially its youth. The Pakistan Army's atrocities and militarization have severely damaged the province's educational infrastructure and endangered the lives of millions of children. To secure peace and prosperity, the international community and Pakistani authorities must prioritize the protection of Balochistan's future generation by ending military excesses and restoring their fundamental right to education and safety.

THE REVOLUTIONARY ARCHITECT OF BALOCHISTAN'S QUEST FOR FREEDOM

HYRBYAIR MARRI



The struggle for Balochistan's independence is a saga of resilience, sacrifice, and an unyielding desire for self-determination. Among the many leaders who have shaped this movement, Hyrbyair Marri stands out as a transformative figure who revolutionized the idea of freedom for the Baloch people. His leadership marked a new phase in the Baloch liberation struggle—one that combined political clarity, secular ideals, and an unequivocal demand for independence from Pakistan and Iran.

Born into the prominent Marri family, Hyrbyair Marri emerged as a key leader in the Baloch nationalist movement during the late 20th century. After decades of fragmented and often tribal-based resistance, Marri critically assessed past failures and weaknesses of earlier uprisings. In 1996, he laid the ideological foundation for a renewed, cohesive movement that took practical shape around 2000, explicitly demanding the unconditional withdrawal of Pakistani occupation forces and the establishment of an independent Balochistan.

Unlike earlier movements that sometimes centered around tribal loyalties or regional autonomy, Marri's vision was broader and more inclusive. He promoted a secular, democratic Balochistan where men and women enjoy equal rights and freedoms in all spheres of society. This vision is encapsulated in the Balochistan Liberation Charter, published in November 2024 by the Free Balochistan Movement under his leadership. The charter calls for a democratic political system based on universal suffrage, open to amendments and improvements, reflecting a modern, progressive approach to nation-building.

Marri has been vocal in highlighting the systematic oppression faced by the Baloch people at the hands of both Pakistan and Iran. He describes the ongoing "linguistic, cultural, and ethnic genocide" perpetrated by Persian and Punjabi majorities against the Baloch nation. His candid acknowledgment of these atrocities has helped internationalize the Baloch cause and bring global attention to the slow-motion genocide unfolding in the region.

His leadership also underscores the interconnectedness of Baloch struggles in Pakistan and Iran, emphasizing that true peace and stability in the region require the dismantling of oppressive regimes and the liberation of all ethnic groups suffering under them.

Hyrbyair Marri's ideas have inspired a new, educated, and politically conscious generation of Baloch activists. Unlike earlier movements dominated by tribal sardars, the current phase includes middle-class youth, students, and urban intellectuals who demand outright independence and reject subjugation. Groups like the Baloch Student Organisation-Azad embody this new wave of activism, facing brutal repression but remaining steadfast in their commitment to freedom.

Marri's inclusive and secular approach has helped unify diverse factions within the Baloch nationalist movement, creating a stronger front against decades of military oppression and political marginalization.

The Baloch freedom movement, as shaped by Hyrbyair Marri, is not merely a regional or ethnic struggle but a fight for democratic rights, cultural survival, and human dignity. His leadership has transformed the Baloch cause from fragmented tribal rebellions into a coherent political movement with clear objectives and international resonance.

As Balochistan continues to endure military crackdowns, enforced disappearances, and economic exploitation, Marri's vision remains a beacon of hope. His call for independence, equality, and justice continues to mobilize the Baloch people and draw attention from global human rights advocates.

Hyrbyair Marri revolutionized the idea of freedom for Balochistan by articulating a modern, secular, and democratic vision for an independent homeland. His leadership has galvanized a new generation of activists and brought international focus to the Baloch struggle against oppression. In the ongoing quest for justice and self-determination, Marri's legacy stands as a testament to the resilience and aspirations of the Baloch nation.

PIONEER OF BALOCH NATIONALISM AND YOUTH MOBILIZATION

FIDA AHMED



Fida Ahmed Baloch was a visionary leader and a pivotal figure in the modern Baloch nationalist movement. Born in 1957 in Turbat, Balochistan, to a humble family, Fida Ahmed pursued higher education with determination, earning a bachelor's degree in 1975, followed by master's degrees in Economics and English Literature. His academic achievements and intellectual rigor shaped his political vision and commitment to the Baloch cause.

Fida Ahmed's most enduring legacy is as the founder of the Baloch National Youth Movement (BNYM) in 1987, which sought to raise awareness about Balochistan's independence among the educated youth. At a time when Baloch politics was dominated by traditional leaders and tribal structures, Fida Ahmed mobilized a new generation, emphasizing political consciousness, self-determination, and the importance of education in the struggle for national rights.

He was known for his far-sightedness and shrewd political analysis, often encouraging and mentoring future leaders such as Ghulam Mohammad Baloch. Fida Ahmed believed in empowering the youth, urging them to play a frontline role in the movement for Baloch emancipation and to serve the nation with integrity and purpose.

Tragically, Fida Ahmed's activism made him a target. In 1988, he was killed-allegedly on the orders of the Pakistan military. His assassination marked a turning point for the Baloch nationalist movement. After his death, the BNYM evolved into the Balochistan National Movement (BNM), which became a major political force in the province, though its direction shifted over time from outright independence to seeking provincial autonomy.

Fida Ahmed's contributions are still honored by Baloch nationalists today. His vision of an educated, politically aware, and united Baloch youth continues to inspire resistance and activism. Events and gatherings, such as those held by the BNM's international chapters, are often dedicated to his memory and ideals.

In summary, Fida Ahmed Baloch was a transformative leader whose dedication to education, youth mobilization, and national consciousness laid the groundwork for subsequent waves of Baloch activism. His life and legacy remain central to the ongoing struggle for Baloch rights and self-determination.

CRISIS MANAGER: REMEMBERING THE GREAT NAUROZ KHAN



The month of May holds deep significance for Balochistan, marking the memory of Nawab Nauroz Khan—a name synonymous with courage, defiance, and the spirit of resistance against oppression. In the annals of Baloch history, Nauroz Khan stands as a towering figure who confronted the might of the Pakistani state, not just with arms but with unwavering resolve and principled leadership. His legacy continues to inspire Baloch generations in their ongoing struggle for justice and autonomy.

Nauroz Khan, known affectionately as “Dada Nowroz” among the Baloch, emerged as the leader of the Zarakzai (Zehri) tribe during a period of profound upheaval. The imposition of the “One Unit” policy in 1955, which dissolved Balochistan’s princely states and erased its autonomy, was seen by the Baloch as an existential threat to their identity. When the Khan of Kalat, Ahmad Yar Khan, was arrested for opposing this merger, the simmering discontent erupted into open rebellion.

The campaign against Nauroz Khan's movement was marked by large-scale military operations, including airstrikes and mass arrests. Over 500 of his followers were captured, and the fighting resulted in unknown but significant casualties among the Baloch insurgents. The Pakistani Army's crackdown extended beyond the battlefield: following the attack on the Kalat Palace, 350 people were arrested in Kalat and neighboring towns, and three civilians were killed during clashes with troops.

This pattern of state violence has continued into the present day. In December 2024 alone, human rights groups documented at least 22 enforced disappearances and five extrajudicial killings across six districts of Balochistan, with Kech and Gwadar being the most affected. The true numbers are likely higher, as many families remain too fearful to report abductions. In April 2025, there was a sharp surge in extrajudicial killings, with at least 12 bodies of forcibly disappeared individuals found in just two days, sparking widespread concern among families and rights organizations.

These ongoing abuses-enforced disappearances, summary executions, torture, and indiscriminate military operations-have created a pervasive atmosphere of fear and silence in Balochistan. Human rights organizations continue to urge the international community to take immediate action, describing the situation as a dire and ongoing human rights crisis.

Today, Nauroz Khan's name is invoked wherever Baloch youth gather to remember their martyrs and renew their commitment to freedom. His life and sacrifice are taught as lessons in steadfastness, unity, and the importance of standing by one's principles in the face of overwhelming adversity. The crisis he managed, the betrayal he endured, and the resistance he inspired continue to echo across the mountains and deserts of Balochistan.

In remembering Nawab Nauroz Khan, Balochistan remembers not just a leader, but the very embodiment of its struggle-a crisis manager whose vision and sacrifice will forever inspire those who yearn for justice and dignity.



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