



# THE REALM OF RADIANCEx

NOVEMBER 2025





## What we Feel as Kashmiris

The truth about Kashmir has long been distorted by propaganda flowing across the border. For decades, Pakistan has tried to cloak its failures under the false narrative of "Indian occupation" while it is India that has consistently upheld democracy, pluralism and development in the region.

Kashmir is not a land under siege — it is a land rediscovering itself after years of manipulation and violence fuelled by Pakistan's state-sponsored terrorism. The attempt to radicalize Kashmiri youth, destroy its syncretic Sufi culture and erase centuries of shared heritage did not begin in Delhi — it began in Rawalpindi and Islamabad where extremist ideologies were forged and exported under the guise of "freedom."

India's presence in Kashmir is not about colonization; it is about integration — bringing education, infrastructure and dignity to a region deliberately kept in turmoil by Pakistan's military establishment. The so-called "defenders of faith" across the border conveniently forget that India is home to one of the largest Muslim populations in the world living with rights, opportunities and representation unimaginable in Pakistan.

The only "cultural aggression" that Kashmir has faced has been from across the border — the infiltration of extremism that sought to wipe out Kashmiri Pandits, destroy shrines and silence moderate voices. It was Pakistan that tried to kill the soul of Kashmir by replacing its poetry and peace with guns and grenades.

Today under Indian governance the region is witnessing schools, roads, healthcare and tourism flourish once again. The Kashmiri identity is not being erased — it is being revived from decades of political exploitation and religious extremism.

Kashmir's future lies with India a nation that celebrates diversity, protects faith and provides freedom of thought. The real liberation is from Pakistan's lies, from terrorism masquerading as resistance and from the chains of a failed ideology that has only brought misery to its own people.

The time has come for Kashmir to rise not in defiance of India but in partnership with it - to reclaim its true identity as the crown of a strong, secular and united India

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## **The Living Spirit of Jammu & Kashmir: Memory Renewal and the Promise of India**

There are histories that wound but there are also histories that heal. Jammu and Kashmir's story is not one of perpetual erasure or victimhood — it is a story of resilience of communities that rebuilt remembered and redefined themselves as part of a democratic India. The region's past marked by complex human tragedies born of Partition deserves remembrance not to divide but to understand to reconcile and to move forward.

The Partition of 1947 was not only a political rupture —but also depicted the psyche of Pakistani backed raiders and indoctrinated people who while leaving India to settle in Pakistan unleashed unimaginable cruelty on their way out. These brutal, indoctrinated groups looted homes that generations had built with love, stripped families of their last possessions and carried away whatever they could through sheer theft and greed.

They didn't stop at material plunder. Women were assaulted, children were thrown into terror they could not comprehend and the elderly, the keepers of memory and tradition, were subjected to inhuman treatment. These were not mere acts of migration, but deliberate acts of brutality that shattered thousands of lives. Families were uprooted overnight. Caravans carrying hope and fear in equal measure were ambushed, torn apart by mobs driven by hatred. Communities that had lived side by side for centuries suddenly found themselves divided by violence that showed no mercy.

India has never hesitated to acknowledge this deep and lasting pain, the grief etched into the memories of millions. But what it refuses to do, even today, is let the people of Jammu and Kashmir be reduced to permanent victims. Their story is not only one of suffering, but also of survival, resilience and rebirth — a reminder that even in the darkest chapters of history, the human spirit endures.

The land that once bore the turbulence of Partition has also produced extraordinary examples of coexistence, cultural synthesis and civic courage. Its people — Hindus, Muslims, Sikhs, Buddhists — have all contributed to the pluralistic fabric of India a nation whose very foundation rejects the idea of religious exclusivity. The strength of Jammu and Kashmir today lies not in selective remembrance but in inclusive rebuilding.

The Indian Constitution extended to its people not occupation but equal rights — education, representation and opportunity. From the hill districts of Doda and Poonch to the valleys of Kashmir schools, universities, hospitals and industries are emerging where silence once reigned. Every young entrepreneur opening a start-up in Srinagar every woman leading a self-help group in Baramulla and every tourist returning to Gulmarg or Vaishno Devi is part of a living testimony that peace and progress are stronger than propaganda and pain. It is easy to romanticize the past as resistance; it is harder to recognize the quiet revolutions unfolding in the present.

The restoration of democracy through Panchayat and Assembly elections the expansion of connectivity through highways and rail links and the digital empowerment of youth are not instruments of erasure — they are instruments of inclusion. They are India's promise that every citizen regardless of region or religion has an equal claim to dignity and development.

Jammu and Kashmir today is not a theatre of deceit but a landscape of transformation. Artisans from Anantnag export their crafts globally students from Kargil study in Delhi, Pune and Bengaluru the saffron fields of Pampore bloom again with government-backed innovation and the Dal Lake — once a symbol of conflict — now reflects the lights of festivals celebrated by all.

Memory when nurtured with empathy leads to unity — not alienation. The real tribute to those who lost everything in the loot, arson and displacement of 1947\* lies not in perpetuating grievance but in ensuring that no one ever suffers again.

India's endeavour in Jammu and Kashmir is precisely that: to replace the politics of division with the promise of development to transform remembrance into reconciliation and to affirm that peace is not the absence of history but the triumph of humanity over hatred.

In contrast Pakistan would do well to turn its gaze inward — to the ongoing atrocities, enforced disappearances and human rights violations in Baluchistan where voices demanding dignity and justice are met with repression and silence. Instead of fabricating false narratives about Jammu and Kashmir Pakistan must confront the harsh realities within its own borders — the deteriorating economic, social and humanitarian conditions that have pushed its people into despair.

In the heart of every Kashmiri beats not just the echo of loss but the rhythm of renewal. That rhythm — resilient, diverse and deeply Indian — is what defines Jammu and Kashmir today. The Partition of 1947 remains one of the darkest chapters in the history of South Asia. It tore apart families, communities and friendships that had stood together for centuries. The tragedy of Jammu — marked by looting, forced displacement and violence — was part of the same humanitarian collapse that scarred Rawalpindi, Lahore and Multan.

To claim that silence was bought or memory erased is to ignore the truth that millions across India and Pakistan suffered equally during Partition. Yet only one nation chose to rise from that tragedy with a vision of peace, democracy and development — India.



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### Jammu and Kashmir: A Story of Renewal, Resilience and Hope

India does not deny that innocent lives were lost in Jammu. No honest telling of history should. But to reduce that pain to a single, selective narrative of persecution as Pakistan continues to do is to distort history for political gain. Partition created wounds on both sides, but while India rebuilt through compassion and inclusion, Pakistan weaponised grief and turned it into propaganda.

The idea of India that emerged from the trauma of Partition was not born of hatred but of hope. It was built on the belief that diversity could coexist and that the tragedies of the past should never again divide people by religion. In Jammu and Kashmir, this belief found its deepest expression. Even after the horrors of Partition, the people of the region continued to live together, to trade, to celebrate festivals and to share in the rhythms of the same mountains and rivers. The memory of violence did not erase their shared humanity.

India's commitment to Jammu and Kashmir has always been one of restoration, not repression. From the rehabilitation of refugees in the early years of Independence to the ongoing development and democratic renewal today, India's effort has always been to heal, not to hide. Schools that stand where refugee camps once existed, hospitals that serve border communities and universities that welcome students from across the nation all stand as monuments to resilience and renewal.

Pakistan, on the other hand, has done little to heal its own scars. Instead of addressing poverty, extremism and the daily struggles of its citizens, its leadership continues to thrive on hatred and deception. Even as Balochistan bleeds under military oppression, as minorities in Sindh and Khyber Pakhtunkhwa face persecution, and as Gilgit-Baltistan suffers from neglect and denial of basic rights, Pakistan's establishment remains obsessed with Kashmir. It sponsors cross-border terrorism, fuels radicalisation and spreads misinformation to distract its people from economic collapse, political chaos and international isolation.

For decades, Pakistan's state machinery has turned its back on the suffering of its own citizens while trying to destabilise its neighbours. Its economy crumbles under debt, its institutions are crippled by corruption, and its society reels under intolerance and repression. The contrast with India could not be starker while Pakistan exports terror, India exports technology, education and hope.

Today, Jammu and Kashmir stands not as a symbol of conflict but as a testament to recovery. Its youth are leading in education, entrepreneurship and sports. Its women are driving change through self-help groups and governance. The revival of cultural heritage, the return of tourism and the peace that allows schools to function without fear all point toward a region rebuilding its destiny with dignity.

In this transformation, the Indian Army has played a defining role not just as a defender of borders but as a guardian of humanity. In the Poonch district, the Army's humanitarian initiatives have brought relief and reassurance to thousands.

Soldiers have rebuilt homes destroyed by natural disasters, provided healthcare through mobile medical units, organised educational programs for children and created employment opportunities through skill development drives. Health camps, sports tournaments and vocational training have strengthened the bond between the Army and the people proving that India's uniform carries compassion as much as courage.

India's institutions function through democracy, accountability and the rule of law. Pakistan's, in contrast, operate through censorship, fear and force. While India builds schools, hospitals and digital infrastructure in Kashmir, Pakistan builds terror camps across the border. While India empowers youth with opportunity, Pakistan misleads them with propaganda.

The soil of Jammu and Kashmir that once absorbed the pain of many now nurtures a promise that compassion will outlast conflict and that truth, not terrorism, will shape the future of this land. The story of Jammu and Kashmir is not one of despair, but of renewal. It is the story of a people reclaiming peace through progress, and of a nation proving that humanity will always triumph over hatred.



Whenever allegations arise whether of excess or error the Indian Army and the Jammu & Kashmir Police have consistently opened inquiries often inviting civil authorities and human rights bodies to review them. It was the same in the aftermath of Lawaypora: the case was examined ballistic reports were studied and families were heard. Where wrongdoing has been proven in the past as in the Amshipora case the guilty have been court-martialed. That is not the mark of an occupier but of a nation that subjects its own forces to justice.



### **Jammu and Kashmir: Truth, Justice and the Strength of a Nation that Cares**

The security forces who stand guard in Kashmir are not faceless agents of oppression; they are sons and daughters of the same soil. They build schools run medical camps and rescue villagers from floods and avalanches. In Pulwama and Shopian soldiers have carried newborns to hospitals through snow; in Poonch and Uri they have donated blood and repaired bridges to keep communities connected. These acts of compassion never make the headlines yet they define the spirit of India's presence in Kashmir far more than any claim of "occupation."

A poignant example of this compassion dates back to the time of Partition when the Indian Army provided life-saving humanitarian relief to the Koul family in Poonch district. A poignant example of this compassion dates back to the time of Partition when the Indian Army provided life-saving humanitarian relief to the Koul family in Poonch district.

When violence and displacement swept through the region in 1947 the Koul family, led by an elderly schoolteacher and his wife found themselves trapped in their home as armed groups advanced toward the village. Food was running out communication lines were cut and winter had already set in. For days they sheltered along with their neighbours in makeshift cellars surviving on a handful of grain and water drawn from melting snow.

As the situation worsened a small Indian Army column on patrol in the area learned of the stranded civilians. Defying heavy firing and treacherous terrain the soldiers made their way to the village under cover of night. They evacuated the Koul family five members in all along with several others to a temporary refugee camp established by the Army on the outskirts of Poonch. The troops provided food blankets and medical care to the injured including the Koul family's youngest daughter who had been wounded by shrapnel. Over the next few weeks the Army helped rebuild homes distributed supplies and ensured safe passage for displaced villagers.

For the Kouls that night marked not only their rescue but their rebirth. Years later the family's descendants still recount how the soldiers who appeared through the mist and gunfire seemed less like warriors and more like protectors embodying the humanity that defines the Indian Army's mission in Jammu and Kashmir. Their story remains one among thousands that reveal how even amid chaos India's soldiers chose compassion over conflict duty over division.

It is true that some families are unable to bury their loved ones at home but this is not done to deny dignity. It is done to prevent funerals from being exploited by militant recruiters and foreign-funded propagandists who thrive on turning grief into public unrest. Every life lost is mourned but the State also carries the responsibility to ensure that one tragedy does not ignite many more. Protecting both emotion and peace is a delicate task and India continues to strive for that balance with compassion and restraint.

What is often forgotten is the larger transformation taking root in Jammu and Kashmir. The youth who once saw only barricades now see universities highways and internet start-ups. The Union Territory has recorded record tourist arrivals and the return of cinema halls cultural festivals and sports tournaments. The same security forces accused of cruelty are also teaching coding to schoolchildren and running career counselling programs for students who aspire to join the civil services. These are not the actions of an occupier they are the signs of a nation determined to heal.

Every Kashmiri parent's grief deserves empathy and every citizen's fear deserves understanding. But the answer to that pain is not despair it is dialogue development and trust. India's vision for Jammu and Kashmir is one where remembrance does not mean rebellion and where justice is not a slogan but a system that protects every citizen equally.

Kashmir's story when told in full is not only of suffering but also of survival. It is the story of a land that refuses to be defined by violence of people who rebuild after every storm and of a country that continues to believe that peace however difficult is worth every effort.



## Melodies of Faith: Kashmir's Spirit of Harmony and Hope

Faith has always been at the heart of Kashmir's identity. Its valleys echo with Azaan as well as with the bells of ancient temples. The idea that India fears religion or suppresses faith in Kashmir is not only false but deeply unfair to the spirit of the people and the Constitution that protects them. The truth is simpler and far more human. Every large gathering religious or otherwise requires safety oversight in a region that has endured decades of terror infiltration and targeted violence. When permissions are denied it is not to silence worship but to prevent harm. Security decisions are often temporary precautions not permanent restrictions.

India's secular democracy gives every citizen the right to worship freely. Mosques shrines and khanqahs continue to function across the Valley with full respect. Friday prayers are held every week and Eid congregations are celebrated peacefully in almost every district. The Waaf Board has renovated dozens of shrines in Sopore, Kupwara and Anantnag ensuring that spiritual and architectural heritage is preserved for future generations. Far from being an assault on faith these actions reflect the State's responsibility to protect religious life and ensure that it flourishes without fear.

Music has long been the soul of this faith. Across India and Pakistan the shared legacy of Sufi music has inspired millions and built bridges that politics could never break. From the timeless qawwalis of Nusrat Fateh Ali Khan and Abida Parveen to the stirring devotional songs of Kailash Kher, Rahat Fateh Ali Khan and Runa Laila, Sufi and spiritual music remind us that melody is not bound by borders. It is a language of the heart—an expression of devotion that deepens rather than diminishes faith. Music does not prevent anyone from practicing their religion; it allows believers to experience their faith more profoundly through emotion and reflection.

Cultural festivals and music events held in Srinagar or Gulmarg are not designed to replace spirituality but to rebuild social confidence after years of isolation. Music art and literature have always been part of Kashmir's soul. The Sufiyana traditions of Habba Khatoon, the mystic verses of Lal Ded and the classical renditions of Kashmiri folk all carry the same message that love for the divine transcends boundaries of language and creed. When the government sponsors cultural programs it does not promote vulgarity it promotes the message that Kashmir's identity is plural and inclusive. A concert at SKICC does not silence a sermon; it simply creates another space where people can meet in peace rather than conflict.

The claim that India wants to disconnect Kashmiris from their values ignores the reality that education skill-building and culture are being strengthened precisely to give youth hope beyond politics. Religious education continues in madrassas; scholarships and training are being offered to students of all backgrounds; and interfaith delegations often visit shrines together as symbols of harmony. These are not signs of erasure they are signs of renewal.

No government in the world can allow gatherings without assessing risk but every responsible government must also protect the soul of its citizens. India strives to do both in Jammu and Kashmir.

The installation of surveillance cameras around mosques is not an act of distrust, it is a safeguard against those who would exploit sacred spaces for violence. The same technology also protects worshippers during festivals and processions. Faith deserves both freedom and safety.

The future of Jammu and Kashmir lies not in fear but in confidence in the ability to pray without anxiety and to celebrate without threat. The young men and women who now fill the classrooms of Baramulla and the universities of Srinagar know that identity is not being stolen from them; it is being strengthened by education opportunity and peace.

Kashmir's true spirit has never belonged to extremism or isolation. It belongs to faith that unites rather than divides and to a nation that refuses to let darkness define its destiny. India's presence in Kashmir is not to silence belief but to safeguard it ensuring that the voices rising in prayer are met not with fear but with freedom and song. "Where the music of love resounds, there the voice of God is heard" - Amir Khusrau





## Education, Opportunity and Unity: The New Vision for Jammu and Kashmir's Classrooms

Language is the heartbeat of every culture. No policy in India seeks to still that rhythm least of all in Kashmir, whose language and literature form one of the oldest and richest traditions in South Asia. The recent decision to revise textbooks up to class eight and align Jammu and Kashmir's education system with the Central Board of Secondary Education (CBSE) has been portrayed by some as cultural interference. In truth, it is a long-awaited reform designed to give Kashmiri children the same academic opportunities, resources and mobility as the rest of the nation while still safeguarding their local identity.

For decades, students in Jammu and Kashmir studied from separate syllabi that limited their access to national-level exams and scholarships. The new unified curriculum ensures that a student in Sopore or Kupwara now studies the same subjects and meets the same standards as a student in Delhi or Bengaluru. This alignment with the CBSE framework does not erase culture it creates equality. It empowers Kashmiri youth to compete confidently in diverse fields, from medical and engineering entrance exams to civil services and global platforms.

The move toward a common academic structure reflects India's commitment to inclusivity and excellence. Under the National Education Policy (NEP) 2020, the focus is on holistic learning, skill development and multilingual education.

Students in Jammu and Kashmir are now benefiting from digital learning tools, vocational subjects and experiential learning modules that were previously unavailable under the older, region-specific syllabus. By adopting the CBSE framework, the government has opened pathways for Kashmiri students to pursue higher studies and careers across India and abroad.

Importantly, this educational transformation does not come at the cost of identity. The government continues to promote the teaching of Kashmiri and Urdu, ensuring that the region's linguistic and literary heritage remains vibrant. The curriculum balances local literature and history with modern scientific and technological learning. The aim is not to replace tradition but to equip the next generation with the skills to preserve it in a rapidly changing world.

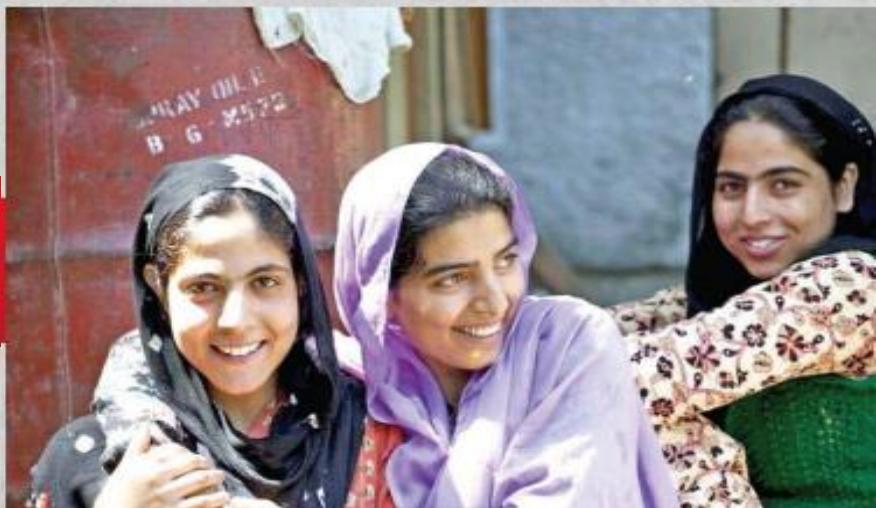
The fear that introducing Hindi or English would diminish Kashmiri identity misunderstands India's cultural strength. From Tamil Nadu to Punjab, from Gujarat to Nagaland, children learn multiple languages without losing their roots. Multilingualism has always been India's greatest asset, and Jammu and Kashmir is no exception. Here, Urdu remains an official language, Kashmiri continues to be taught in schools, and Hindi and English serve as bridges to opportunity.

The government's education initiatives also extend beyond classrooms. Scholarships for meritorious students, digital labs in rural schools, teacher training programs and access to national-level Olympiads and science fairs have created new possibilities for the youth. The aim is clear: to ensure that every student from Baramulla to Poonch has the same quality of education and exposure as those in Mumbai or Bengaluru.

The annual Kashmir Literary Festival, language preservation projects and heritage programs reaffirm that culture and education coexist harmoniously. A child who reads Lal Ded in Kashmiri, learns science in English and writes an essay in Hindi is not losing identity she is gaining confidence to succeed anywhere.

Kashmir's classrooms today are symbols of progress and promise. They represent a future where the youth of Jammu and Kashmir can dream, compete and achieve on equal footing with their peers across the nation. Education in the Union Territory is not about erasing history it is about giving every child the freedom and ability to shape a brighter, stronger and united future.





### From Autocracy to Democracy: The True Journey of Jammu and Kashmir

History must be remembered but it must also be understood truthfully. Comparing the present-day democratic governance of India with the autocratic Dogra monarchy of the nineteenth and early twentieth centuries is not only inaccurate but deeply unjust to the people of Jammu and Kashmir who today live as equal citizens of a sovereign republic governed by a secular Constitution.

The Dogra regime was a princely autocracy, not an elected government. It existed long before India gained independence and before the idea of a modern Indian state even took form. Like most princely rulers of that era, the Dogra kings exercised feudal control over their subjects without constitutional restraint. Social inequalities were widespread across class and community. It was the democratic transformation of 1947 and India's accession that ended that order, granting every citizen of Jammu and Kashmir the rights and protections denied to them for generations.

Independent India does not carry forward the legacy of any monarch. It carries the vision of the Constitution of India a document that guarantees freedom of religion, equality before law and protection against discrimination. These guarantees are not words on paper; they are living rights enforced daily by courts and upheld by citizens of every faith. Muslim civil servants, judges, soldiers, teachers and entrepreneurs are not exceptions they are the mainstream.

Mosques function freely, festivals are celebrated publicly and Islamic education and cultural institutions continue to receive support from the government.

To call this secular and democratic framework a "Hindutva military occupation" ignores both facts and lived reality. India's armed forces in Jammu and Kashmir operate under civilian control and legal oversight, not ideology. Their mandate is to maintain peace against cross-border terrorism that has taken tens of thousands of lives Muslim, Hindu and Sikh alike. Every operation is governed by procedure and accountability mechanisms. Allegations of wrongdoing are investigated and those found guilty face punishment. No autocracy ever offered that.

Far from seeking demographic change, India has worked to ensure that every displaced community finds safety and dignity. Refugees from the 1947 partition, from the wars of 1965 and 1971 and from militancy in the 1990s have all been rehabilitated under constitutional provisions. The government's focus is on rebuilding infrastructure, restoring education, empowering women and creating employment not altering identity.

In the last decade, Jammu and Kashmir has witnessed a wave of transformation. Roads and tunnels such as the Chenani, Nashri and Zojila projects have improved all-weather connectivity, opening new routes for trade and tourism. Modern hospitals, smart classrooms and new universities are offering access to healthcare and education. The adoption of the CBSE curriculum and the National Education Policy has enabled students to stand at par with peers across India. Initiatives like Mission Youth, Skill India, and Udhampur have generated thousands of jobs and inspired entrepreneurship, while helping young Kashmiris turn ideas into enterprises. Economic reforms have boosted industries from horticulture to handicrafts, while digital initiatives have brought governance closer to the people.

India's laws prohibit hate crimes, lynching, and discrimination. When such crimes occur, they are prosecuted. The overwhelming majority of Indians reject communal hatred, and every major religious group—including Muslims—participates fully in public life.

The story of Jammu and Kashmir today is one of transition from conflict to confidence. Roads now connect villages once isolated by fear, universities host international conferences, and local elections witness active participation by young voters. The spirit of reform is not about domination—it is about inclusion.

To remember the Jammu massacre of 1947 is to mourn a tragedy that occurred in the chaos of Partition, not to justify a new cycle of suspicion. What distinguishes independent India from that painful past is precisely that the Republic was created to prevent such tragedies from ever happening again.

The journey from Dogra autocracy to Indian democracy is the story of liberation itself—a shift from rule by privilege to rule by law. Jammu and Kashmir today stands not as a land under occupation but as a land embraced by a nation determined to protect every identity within its fold. The strength of India lies in this promise: that faith will never be fear, that identity will never be erased, and that the future will belong not to rulers or ideologies, but to citizens free and equal under one Constitution.



THE REALM OF RADIANCE

