

THE SPIRIT OF STRUGGLE FOR
LIBERATION AND FREEDOM
LIVES IN US ALL



ZUV

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INDEX

PAGE

I. AZAADI BEYOND MILITARY OCCUPATION: ENVISIONING TRUE LIBERATION OF KASHMIR BY: ZARVAN GEELANI	1 - 3
II. ZUV COMPLETES TWO YEARS BY: ABDULLAH KASHMIRI	4 - 5
III. THE RAID GAME BY: BINT-E-AYESHA (R.A)	6 - 7
IV. AUTHORS NOTE	8 - 9

AZAADI BEYOND MILITARY OCCUPATION ENVISIONING TRUE LIBERATION OF KASHMIR

ZARVAN GEELANI

Kashmir has heard enough borrowed anger and recycled slogans to last generations. What it needs now is honesty not poetry built on half-truths, not grief weaponised into permanent rage and certainly not narratives that profit from keeping Kashmir frozen in victimhood.

Azaadi is repeatedly presented as if it is some distant miracle denied by geography alone. But dignity, opportunity and self-determination are not imported concepts waiting at a border gate; they are built slowly, painfully and responsibly within institutions, stability and law. Turning Kashmir into a perpetual conflict zone has never elevated its people; it has only handed the microphone to those who do not live with the consequences of shutdowns, boycotts and burnt classrooms.

The most dangerous lie sold to Kashmiri youth is that education is propaganda and schools are prisons. No society ever liberated itself by abandoning classrooms. No generation ever secured its future by glorifying stone-throwing over skill-building. When schools shut, it is not Delhi that loses years of learning it is Kashmiri children. When unions turn into political tools instead of academic forums, it is students who pay the price in ruined careers and lost opportunities.

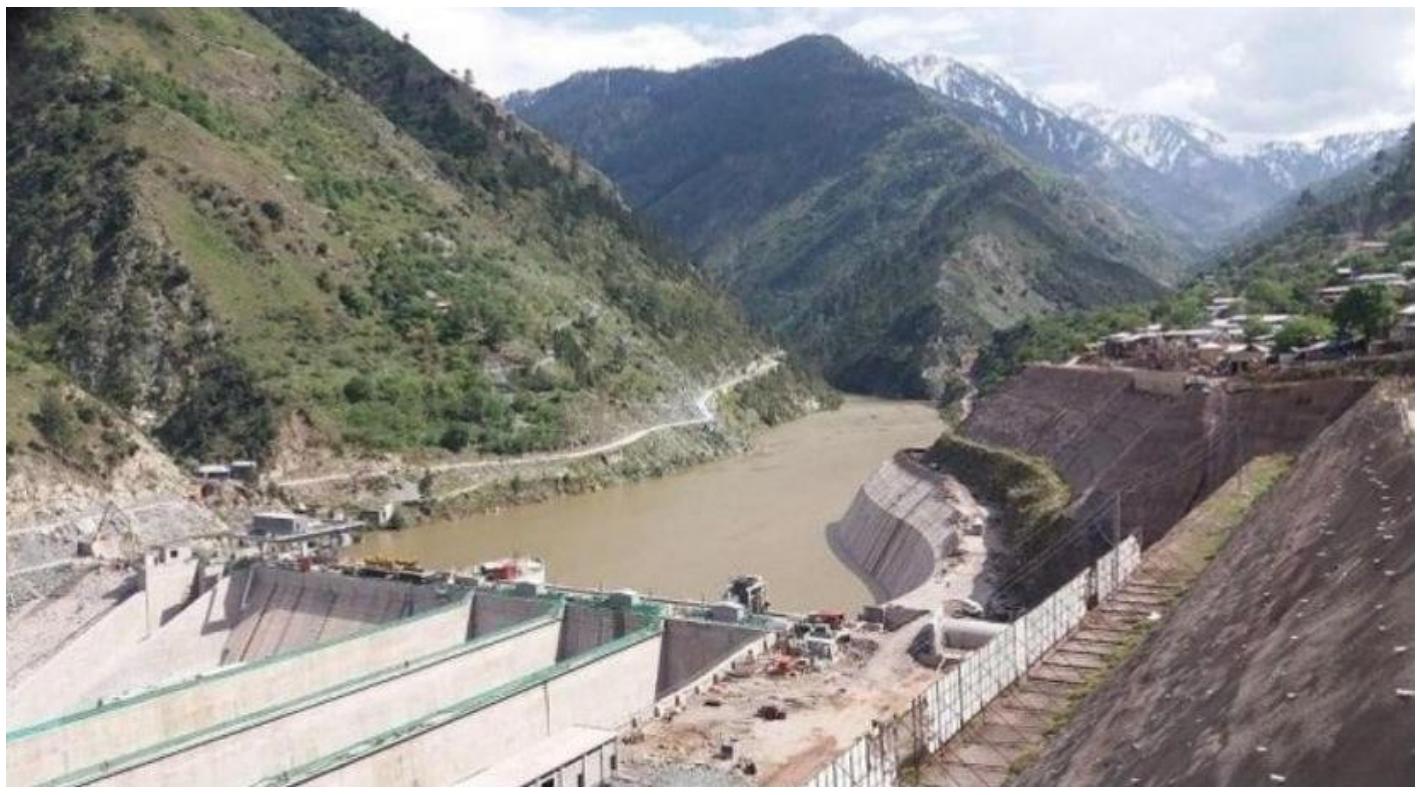
Yes, Kashmir's economy has suffered but it did not collapse in a vacuum. Repeated calls for shutdowns, highway blockades and boycotts have bled the same traders and transporters who are later showcased as victims. Apples rot not only because of administration failures, but also because disruption has been normalised and even romanticised. No economy survives when instability is treated as resistance and productivity is mocked as submission.



The claim that Kashmir's resources exist only to enrich others conveniently ignores a simple fact: power projects, roads, tunnels, universities, medical colleges, and connectivity did not emerge from slogans or shutdowns. They came through integration, sustained investment, and governance—imperfect, slow, and at times flawed, but tangible and real. It would be dishonest to deny that the situation in Kashmir was deeply troubled in the past, shaped by prolonged unrest and uncertainty. Yet it is equally important to acknowledge how significantly conditions have improved over time. Kashmir has evolved far beyond where it once stood, and a visible shift is underway across society. Today, the youth are increasingly inclined toward growth, education, development, and a better quality of life. While they endured difficult years influenced by resistance and instability, the period following the abrogation of Article 370 has brought a sense of calm and renewed aspiration. Peace now resonates in the hearts of young Kashmiris who want to move forward, build careers, and shape their futures. Hydropower reforms, local recruitment, and infrastructure expansion are progressing precisely because Kashmir is part of India, not despite it. Regions cut off from national frameworks do not gain control over resources; they lose bargaining power altogether.

What is often portrayed as “systemic erasure” is, in reality, a gradual opening—greater representation, expanding local governance, and wider visibility of Kashmiri voices beyond curated outrage. Culture survives not through isolation, but through confidence. Faith endures not by siege narratives, but through coexistence and constitutional protection.

The loudest calls for “strike now” rarely come with accountability for the aftermath. They offer no jobs to the unemployed youth they provoke. They do not compensate the shopkeeper whose shutters stay closed. They do not sit with parents whose children fall behind while the world moves on. Rage is easy; responsibility is harder..



Kashmir does not need another generation trained to inherit anger. It needs engineers, doctors, teachers, entrepreneurs, artists, and builders—not professional mourners of a past that cannot be undone. Progress does not mean forgetting history; it means refusing to remain trapped by it.

Paradise was never reclaimed by burning bridges. It is reclaimed by crossing them confidently, fearlessly, and without apology.

Kashmir deserves peace with dignity, growth with identity, and strength without delusion. Not borrowed revolutions. Not endless confrontations. But a future that is lived, not merely shouted—and that future is not waiting outside India. It is being built slowly, imperfectly, but irreversibly within it.

ZUV COMPLETES TWO YEARS

BY ABDULLAH KASHMIRI

Every generation produces its own publications. Some document change, some challenge power and some confuse perpetual defiance with depth. Calling something “indigenous” or “intellectual” does not automatically make it truthful, nor does loud resistance become wisdom simply because it repeats itself often enough.



Kashmir has never lacked voices. What it has lacked is space for ideas that move beyond grievance and into responsibility. Magazines that define themselves entirely through opposition risk becoming mirrors reflecting anger back at an audience already exhausted by decades of conflict. History is not preserved by freezing it at its most painful moments; it is preserved by recording how societies evolve despite them.

There is a tendency to romanticise silence as criminal and resistance as the only form of conscience. But silence is not always fear sometimes it is fatigue. Sometimes it is a choice to build rather than constantly react. The assumption that every Kashmiri must speak in one register, write in one tone, or align with one ideology is itself a form of erasure of pluralism, of nuance, of lived realities that do not fit neatly into resistance literature.

Suspended accounts and digital pushback are often presented as proof of impact. In reality, provocation is not the same as influence. Any narrative that thrives solely on being opposed risks becoming dependent on conflict for its relevance. Ideas meant to awaken people should be strong enough to stand without validation from outrage or bans.

Describing writers by their titles commanders, leaders, academicians may add weight, but it does not replace accountability. Intellectualism is not measured by how sharply one attacks an “occupier,” but by how honestly one examines consequences. Kashmir has already paid the price for strategies designed on paper and executed on streets by others.

Resistance publications often insist they have nothing to gain personally. Yet influence itself is power. Shaping young minds carries responsibility, not just conviction. When writing constantly frames struggle as identity, it leaves little room for aspiration beyond it careers, innovation, stability, coexistence. A society cannot remain in permanent mobilisation without hollowing itself from within.

Kashmir today is not a blank page waiting for slogans. It is a complex, breathing society negotiating education, employment, environment, governance and global realities. Conversations that reduce this complexity to a single axis of resistance do not liberate thought they narrow it.

A Muadhin calls people to prayer, not to perpetual unrest. The call is meant to centre, not to inflame; to remind, not to radicalise. When the call becomes louder than the purpose, it risks losing both.

Kashmir does not need fewer publications. It needs braver ones those willing to ask uncomfortable questions of every ideology, including their own. Those that measure progress not by how unsettled the system feels, but by how prepared the next generation becomes to live, compete and lead.

History will remember not only who resisted, but who rebuilt. And Kashmir’s future will belong to those who choose creation over constant confrontation.

THE RAID GAME

BY BINT-E-AYESHA (R.A)

Moments of violence are always followed by noise—speculation dressed as certainty, fear repackaged as courage, and destruction reframed as achievement. Kashmir has seen this cycle too many times to mistake it for awakening. When blasts occur—anywhere—the first responsibility of the state is not optics but prevention, investigation, and the protection of ordinary lives. That response is not unique to Kashmir, nor is it evidence of panic or collapse. It is how every society confronted with violence reacts, whether in Delhi, London, Paris, or Srinagar. Calling this “occupation frustration” may sound defiant, but it conveniently avoids the harder truth: violence invites scrutiny, and scrutiny is never gentle. The most revealing part of such narratives is the quiet celebration hidden behind words like “a win.”

In the aftermath of the Delhi blast, security agencies have carried out targeted raids across parts of Kashmir to identify and apprehend those responsible. These actions are aimed at isolating the few who spread fear and destruction, so that an entire community is not made to suffer for the crimes of individuals.



Terror networks pose a direct threat not only to national security but to the safety and everyday lives of Kashmiris themselves. Identifying and dismantling such elements through lawful investigation is essential to restore calm and prevent further harm. The objective is not collective punishment, but the protection of society—so that peace can prevail and ordinary citizens are not held hostage to the actions of extremists. Wins are measured in safety restored, lives protected, and futures secured—not in fear spread or nights disrupted. When explosions are framed as symbolic victories, it is not power that is being reclaimed, but accountability that is being abandoned. Raids, detentions, and questioning are often described as collective punishment, yet no serious alternative is offered.

Societies cannot demand security while simultaneously condemning every attempt to enforce it. The same families who fear knocks on the door at night also fear unchecked violence in their neighbourhoods. Pretending this tension does not exist may fuel rhetoric, but it does not serve people. Invoking history—from Maharaja Hari Singh to today—is a familiar tactic, but history also records something else: every phase that promised psychological collapse of the state ended instead with deeper suffering for civilians. Kashmiris did not lose dignity because institutions acted; dignity was eroded when young lives were repeatedly positioned as expendable symbols. Threats against local police and officials reveal a hard truth: the targets are now Kashmiris themselves—neighbours in uniform who share the same communities and lives. Turning people against each other has never strengthened Kashmir; it has only fractured it. Faith is not a license for vengeance, but a call for justice with restraint. Reducing Kashmir to a battleground ignores a society striving to live, work, and breathe. Resilience is not glorifying chaos; it is refusing to let fear shape the day after. Kashmir has already survived pressure. What it needs now is the courage to reject destruction as strength and disruption as destiny.



ZUV : AUTHORS NOTE

Kashmir has lived long enough under the language of “final tests” and “last phases.” Every decade is declared decisive, every winter portrayed as the turning point. Yet the only thing that repeats with certainty is loss of youth, of time, of normalcy.

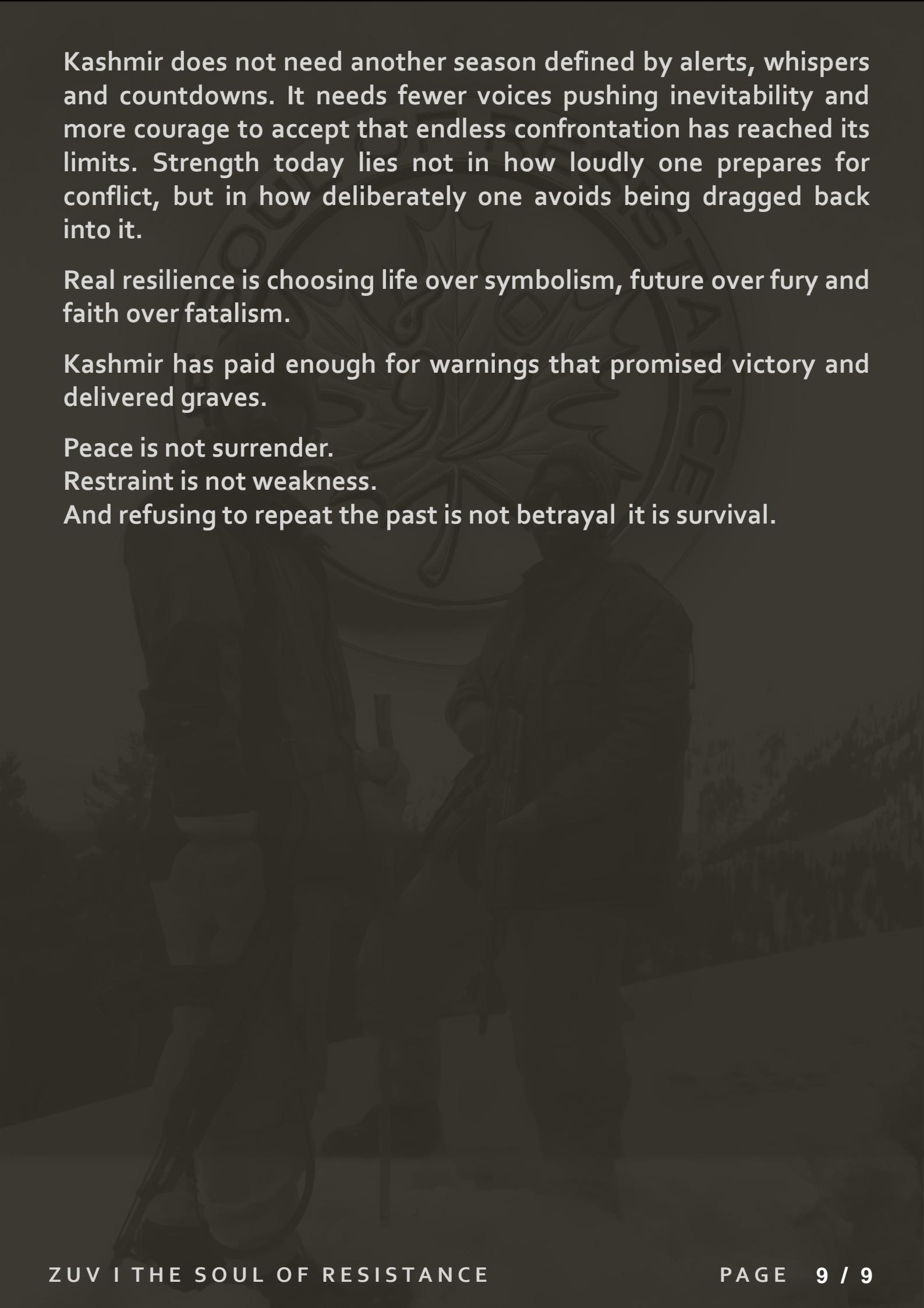
Faith has always been Kashmir’s strength, but faith was never meant to be reduced to a countdown clock for conflict. Trust in the Almighty is not a substitute for wisdom, nor does it demand that generations be marched into cycles of confrontation that deliver neither relief nor resolution. Tests do not automatically reward recklessness; they reward patience, clarity and restraint.

The most revealing admission today is not about pressure or hardship Kashmir has endured those before but about isolation. When even imagined allies step back, it should prompt reflection, not escalation. Movements abandoned by their loudest backers are not being betrayed; they are being exposed to reality. And reality is unforgiving to strategies built on emotion rather than consequence.

Calls for “mental and physical preparation” aimed at youth may sound empowering, but they mask a familiar pattern: asking the young to prepare for sacrifices designed by others. Winter, for most Kashmiris, is for survival keeping homes warm, studies on track, livelihoods intact. Turning it into a training season for confrontation does not protect youth; it consumes them.

Invoking prisoners and martyrs demands the highest moral responsibility, not the lowest emotional trigger. Their suffering should compel seriousness, not haste. If past decades have taught anything, it is that fragmentation, rushed unity calls and dramatic responses only tighten the net around ordinary lives shopkeepers, students, families who never signed up to be symbols.

The state’s responsibility maintaining security and protecting civilians is neither new nor secretive. What is new is the opportunity Kashmir has to step away from predictable scripts. The moment one side insists that “things will get worse” unless violence responds to authority, it admits that fear, not hope, is the strategy.



Kashmir does not need another season defined by alerts, whispers and countdowns. It needs fewer voices pushing inevitability and more courage to accept that endless confrontation has reached its limits. Strength today lies not in how loudly one prepares for conflict, but in how deliberately one avoids being dragged back into it.

Real resilience is choosing life over symbolism, future over fury and faith over fatalism.

Kashmir has paid enough for warnings that promised victory and delivered graves.

Peace is not surrender.

Restraint is not weakness.

And refusing to repeat the past is not betrayal it is survival.



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