

## Occupied Kashmir Awaits the Khilafah Rashidah for the End of Occupation by the Hindu State

### News:

“India’s Ministry of External Affairs strongly condemned Pakistan’s violent crackdown on protesters in Pakistan-occupied Kashmir (PoK) on Tuesday, calling upon the international community to hold the country accountable for the “gross violation of human rights”. Addressing a bi-weekly press briefing on August 11, 2026, MEA spokesperson Randhir Jaiswal criticized the ongoing crackdown on protesters.” ([Outlook News Desk](#), 11 August 2026)

### Comment:

India’s Ministry of External Affairs, followed by news anchors, Indian political analysts and op-ed columnists, who normally justify the torture, mass graves, and military occupation of Indian Occupied Kashmir, suddenly discovered a manufactured conscience. “Look,” they taunt, “Pakistan is slaughtering its own Muslims! The Kashmiri is safer in secular India.” This hypocritical wailing is not a concern for Muslim blood; it is a weapon to legitimize a Hindu nationalist occupation that has turned the Occupied Kashmir valley into the world’s largest militarized prison.

However, the Muslims of Occupied Kashmir view these events with a bitter and complicated grief. They are not deceived by India’s false tears. They know that the same Hindu State which has killed, dishonored, blinded children, young and old with impunity has no moral standing. However, the Muslim on the street in Occupied Kashmir sees the hard state approach against Muslims in Azad Kashmir as a deep betrayal by Pakistani military leadership, though not a validation of the Indian occupation. In Occupied Kashmir, the anguish is deepened by a terrifying realization: under the current rulers of Muslims, the Muslim has no guardian from Gaza to Srinagar. When the rulers of Pakistan forcefully suppress their own people deepening the pessimism for any hope left for the liberation.

Muslims must refuse to be shackled to either narrative. The Indian media’s manipulation is obvious: they wish to shatter the bond of Islamic brotherhood, convincing the Ummah that there is no difference between a state founded on the ideology of Hindutva and a Muslim-majority state, so Muslims in Kashmir have no option but to submit to the might of Indian state.

The tragedy of Azad Kashmir is not merely the hard state policy of Asim Munir; it is the inevitable fruit of a secular capitalist system that has replaced the Rope of Allah (swt) with the rotten rope of Pakistani nationalism. The rulers in Islamabad demand loyalty to a green and white flag, just as Delhi demands loyalty to theirs, and both answer the shedding of blood by saying, “This is our land.” However, the Prophet (saw) said in his Farewell Sermon, «يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى»

humankind, indeed your Lord is one, and your original forefather is one. Indeed, neither the Arab has superiority over the non-Arab, nor the non-Arab over the Arab, nor the white over the black, nor the black over the white, except by piety.” [Ahmad].

The hard state approach is clear evidence of an intellectually bankrupt state. A territorial nationalistic identity, born from the affliction of colonialist borders, is incapable of unifying a Baloch, a Kashmiri, and a Pashtun. When the artificial glue of nationalism fails, the regime’s only resort is the bayonet. The problem is not that “Pakistan is becoming like India”; the problem is that the Ummah remains divided into dozens of nation-states, governed by man-made constitutions that legalize oppression. The blood of the protestor in Kashmir is Muslim blood, equally sacred whether it soaks the soil of Rawalakot or Srinagar. No border drawn by a disbelieving British cartographer can render that blood “domestic” or “foreign.” The identity of a Muslim is not based on an artificial land but on the Islamic Aqeedah. The Messenger of Allah (saw) said, «مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَدْ كَلَّ جَاهِلِيَّةً» **“Whoever is killed under the banner of ignorance, calling to partisanship or supporting partisanship, then he has died upon ignorance.”** [Muslim]. Regarding this Hadith, Imam an-Nawawi said in his Sharh, «وَإِنَّمَا يَغْضَبُ لِعَصَبِيَّةٍ لَا لِلنُّصْرَةِ الدِّينِ، وَالْعَصَبِيَّةُ إِعَانَةُ قَوْمِهِ عَلَى الظُّلْمِ» “Indeed, he gets angry for partisanship and not to support the Deen. Partisanship is supporting his nation in oppression.” Both the Pakistani regime’s blind defense of nation state territorial interests and the Indian media’s attempt to bait Muslims into choosing one colonialist nation-state over another are forms of ‘Asabiyyah. The only banner that can legitimately sanctify the blood of a Muslim is the Rayah banner of the Khilafah.

Under the Khilafah, the artificial line dividing Azad Kashmir from Occupied Kashmir vanishes, and the Muslim in the valley knows that the state exists to implement the Shariah of Allah (swt) which is obligated to free it from Hindu state occupation and not just to guard a secular Line of Control. Until then, Muslims must see the hard state actions in Azad Kashmir not as an invitation to embrace the Indian butcher, but as the final death rattle of a failed system run by agent rulers, and intensify the intellectual and political struggle for the only alternative that can unify the hearts of the Ummah upon the rope of Allah (swt), the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood.

**Written for the Central Media Office of Hizb ut Tahrir by**

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