

UNMASKING THE ONGOING GENOCIDE IN INDIAN OCCUPIED KASHMIR

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ABSTRACT:

The region of Indian Occupied Kashmir has been embroiled in an enduring conflict, marked by violence, unrest, and human rights exploitations. However, in recent years, there has been growing international concern over what many experts and observers describe as a genocide unfolding in the region. Genocide is considered an international crime under international law. The genocide crime against Kashmiri Muslims was started in 1947 when more than 2 lakh Muslims were murdered by cruel army (Hindus and Sikhs) of Maharaja Hari Singh. Numerous international human rights reports stipulate that Indian security forces are violating human rights for decades. Extrajudicial assassinations, arrests, night raids, enforced displacements, burning of houses, sexual violence, rapes, looting and other global crimes of war are committed by Indian military in the disguise of war on terror. After abrogation of Article 370 and 35 A, Kashmir has been placed under siege by over eight lakh Indian security personnel. Political workers, protesters, leaders, human rights supporters, and media persons are stressed and many of such persons have been detained. In fact, Indian government has headed strategy of ethnic cleansing, and demographic change against the Muslim population of occupied Kashmir. Pakistan demands a free plebiscite in Kashmir to decide future of Kashmiri people according to UN resolutions. The majority of the Muslim and non Muslim countries support Pakistan's stand on Kashmir to resolve the issue according to UN resolutions. UN has approved 18 resolutions over Kashmir dispute but India does not care for any international law. UN has failed to implement approved in Kashmir. India is committing international crime of genocide in occupied Kashmir whereas world seems powerless to prevent it. The research study aims to uncover the grim realism of the ongoing genocide in Indian Occupied Kashmir.

Key Words: Kashmir, History, India, Genocide, UN, Pakistan, Muslim World.

Introduction

The disputed region of Indian Occupied Kashmir has long been a crucible of conflict, where the aspirations of its people for self-determination collide with the geopolitical ambitions of Indian government. Amongst this complex landscape of political tensions and military confrontations lies a harrowing reality, organized and widespread perpetration of human rights violations that argue to crime of genocide. For decades, Indian occupied Kashmir has been plagued by a cycle of violence, tyranny, and impunity. The Kashmiri people, predominantly Muslim, have endured a litany of atrocities at the hands of Indian security forces, comprising extrajudicial assassinations, enforced vanishings, physical agony, mental torture and sensual violence. Yet, amidst the discordance of contradictory narratives and political rhetoric, the true point of the suffering endured by Kashmiri Muslims often remains obscured from the world's view. This paper seeks to peel back the covers of complication and uncover the grim truth of genocide clarifying in Indian Occupied Kashmir. Drawing upon a wealth of evidences, reports, human rights groups, and self-determining journalists, it has been embarked on an unflinching analysis of the various aspects of genocide, brutal violence, killings, arrests, and oppression that have

come to define human life in Indian held Kashmir. Key cases and atrocities, “Gaw Kadal Massacre”¹ and “Kunan Poshpora Mass Rape”² have been discussed that serve as stark recaps of the brutality of Indian army in Kashmir. Moreover, it has been explored the global role, including the broader Muslim world, in advocating for the rights of Kashmiri Muslims and condemning the perpetration of genocide crime. It has also been analyzed the legal frameworks and mechanisms, such as the Genocide crime prevention law, that hold criminals of genocide accountable under UN international law. In doing so, it has been sought to unmask the genocide crime in the region of Kashmir, to intensify the voices of the victims, and to catalyze international community’s urgent action towards accountability, justice and sustainable peace of the region.

Literature Review

The conflict of Kashmir has been the subject of extensive scholarly research works. Several scholarly works delve into the historical roots of the Kashmir conflict and its evolution over time. Ganguly and Kapur’s scholarly work titled “Nuclear Proliferation in South Asia”³ provides a comprehensive analysis of the backgrounds of the Kashmir clash, drawing it back to the partition of the British India (1947) and subsequent territorial clashes between Pakistan and India. It argues that Kashmir conflict has been fueled by historical grievances and competing nationalist narratives. Furthermore, it describes that international community has been unable to halt the extent of nuclear weapons despite his concerted efforts. The nuclearization of South Asia offers an opportunity to explore these issues, in a region of burgeoning financial and political significance. Mustafa, Rabia’s paper “Human Rights Violations in Indian Occupied Kashmir: A legal Perspective”⁴ explores document cases of extrajudicial killings, enforced disappearances, torture, and sexual violence against Muslim community of Indian occupied Kashmir. The application of international legal frameworks to the situation in Kashmir is a topic of substantial scholarly debate. Maryam Azam’s study work entitled “Infringements of International law and UN charter in Indian occupied Kashmir”⁵ explores the challenges of India’s occupation according to international law, particularly in the situation of ongoing conflicts. Some scholars have scanned the role of the global powers in addressing the crisis and holding perpetrators accountable for human rights abuses. They analyze the responses of various states and responsibility of international community⁶ to the conflict, highlighting inconsistencies and shortcomings in efforts to promote peace and justice in the region. They call for greater political engagement and pressure on the Indian regime to give admiration to humanity. The role of media and information warfare in shaping narratives and perceptions of the Kashmir conflict is another area of academic inquiry. The research study “Role of Print media in Pak India water dispute”⁷ determines the ways in which state-controlled media in India and Pakistan propagate nationalist agendas and manipulate public opinion on Kashmir. He argues that media censorship subsidize to the perpetuation of violence and delay efforts to achieve a diplomatic resolution.

The literature on Kashmir dispute reflects a complex and multifaceted understanding of the conflict, drawing on historical, legal, and socio-political questions. While scholars have offered valuable insights into the dynamics of the Kashmir crisis, challenges persist in effectively addressing human rights abuses and endorsing accountability. Moving forward, further research works and advocacy efforts are needed to uncover crimes against humanity and seeking justice and sustainable peace

in the region. Therefore, title of research paper “Unmasking the Ongoing Genocide in Indian Occupied Kashmir” has been selected.

Research Methodology

The research methodology for uncovering genocide in Indian Occupied Kashmir has employed qualitative and quantitative approaches. A multi-methodological approach is essential to provide an inclusive understanding of the sensitive situation of Kashmir. A comprehensive review has been conducted to analyze previous scholarly research articles related to the plight of Kashmiri Muslims. The reports and other relevant documents were analyzed to examine policies, laws, and institutional practices that contribute to or mitigate genocide in Indian Occupied Kashmir. In short, the research methodology for uncovering genocide in Indian Occupied Kashmir has been adopted a rigorous and ethical approach, combining qualitative and quantitative methods to provide an inclusive analysis of worst brutality and massacre in the area. However, mostly qualitative research methodology has been employed throughout the research work. English translation of Quranic Holy texts has been taken from Mualana Taqi Usmani's English Translation⁸ of Holy Quran. This research study aims to add to the understanding and awareness of the ongoing genocide in Indian managed Kashmir.

Historical Background

The conflict in Kashmir hints its roots back to the partition of subcontinent in 1947, leading to the division of the region into two countries. Since then, Kashmir has been a disputed region, with both countries India and Pakistan claiming it in its entirety.

It is stated in encyclopedia of Britannica:

“The region of Kashmir the disputed area since the partition of subcontinent. The area was divided by a line of control, however neither country considers it as international boundary.”⁹

The Kashmiris are enduring many years of severe violence at the hands of Indian security forces, containing extrajudicial murders, mental torment, and erotic violence. The people of occupied Jammu and Kashmir, including women, youth and children, have been subjected to indiscriminate firing, pellet gun attacks resulting in blindness, and other forms of brutality. Despite widespread condemnation from human rights organizations, these human rights abuses endure with impunity. The historical background of the genocide in Indian Occupied Kashmir is deeply intertwined with the complex geopolitical landscape of the Indian subcontinent and the region's struggle for self-determination.

It is stated in a report:

“A large number of Muslims were massacred and others driven away to West Punjab in Jammu after the partition of subcontinent. The killings were carried out by extremist Hindus and Sikhs, and abetted by the forces of the Dogra state (Maharaja Hari Singh). The workers of Rashtriya Swayamsevak Sangh (RSS) played a key role in planning and executing the riots.”¹⁰

The Jammu Massacre of 1947 was a harrowing event in the history of the subcontinent, characterized by widespread violence, displacement, and killing of Kashmiri Muslims at a large scale. The crimes of the genocide against the Muslim population were started in 1947 when a huge number of Muslim populations were murdered cruelly by Hari Singh. Horace Alexander exposes in a document that more than 200000 were murdered by Hari Singh.¹¹ Jammu-Kashmir State comprises of

widely held Muslim population however a Hindu ruler, converted it a contested territory, leading to the India and Pakistan War (1947-1948). The United Nations interfered on request of India, facilitating a ceasefire in January 1949, establishing the Line of Control dividing Kashmir, and calling for a unrestricted plebiscite to allow Kashmiris to decide their future regime. But, the self determination right was never given to Kashmiri population, leading to ongoing disputes and rigidities over sovereignty of the region. India denies to provide right of self-determination to Kashmiris according to UNSC resolutions. India claims that Kashmir is an integral component of it. But, population of Kashmir denies the claim of Indian state. Neither, the United Nations accepts it, nor it is legalized.

Indian government did not provide right of self determination, in response of Indian state terror, In the late 1980s, dissatisfaction among the Kashmiri population developed, leading to an armed insurgency against state terrorism of Indian army. This insurgency was fueled by charges of human rights exploitations, political repression, and lack of human rights. Indian security forces responded with force, leading to a cycle of violence, including extrajudicial killings, disappearances, torture, and gangrapes. Agencies of human rights as Amnesty International¹² and human rights Watch (HRW)¹³ have acknowledged widespread Indian war crimes in Kashmir. These include arbitrary arrests, detention without trial, excessive use of force, and constraints on freedom of communication. The usage of pellet guns, which have caused injuries, including sightlessness, among protesters, has drawn international criticism. The world has concerns over the gloom situation in Indian Occupied Kashmir, calling for the safety of human rights. Diplomatic efforts, including dialogue and mediation efforts by third parties, have been made to address the Kashmir issue. Nonetheless, a long-term solution remains elusive. In summary, the historical background of genocide in Indian Occupied Kashmir reflects a protracted conflict marked by human rights abuses, and silence crime of international community. Understanding the historical background of Kashmir is essential for comprehending the genocide crimes of India against Muslim population of the occupied region.

Genocide in Occupied Kashmir

Genocide is a big crime according to UN Convention. It is a term employed to express the measured and organized execution of population. It contains intentional damage of persons. This can comprise assassinations, and bodily or mental hurt. Andreopoulos defines genocide term that Genocide is the organized annihilation of a crowd of people because of their civilization, race, faith, or idea.¹⁴

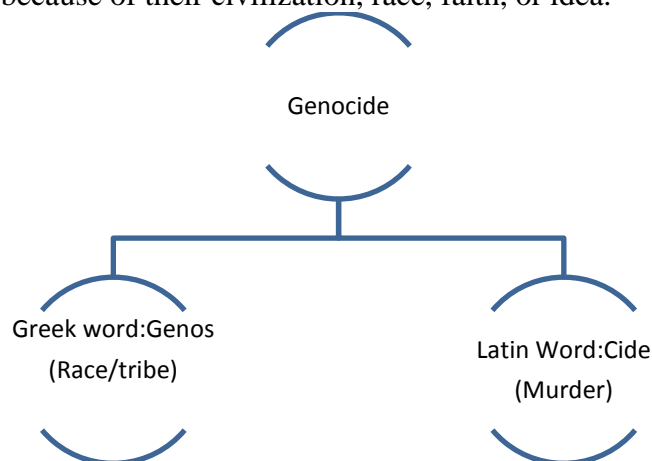


Diagram: Genocide Term

The above diagram displays that term of genocide was derived from the Greek word 'genos' (race) and the Latine 'cide' (murder). The term of Genocide is stated in Article 2 of UN Convention is stated that murdering, Causing bodily or mental harm, Deliberately inflicting on the group conditions of life calculated to bring about its physical damage, preventing new births, by force transferring children of one group to another.¹⁵

Table: 5 Elements of Genocide Crime (UN Convention)

| | |
|---|---|
| 1 | Killings |
| 2 | Bodily or Mental torture |
| 3 | Physical Destruction |
| 4 | Prevention of Birth |
| 5 | Forcibly Transformation of Childern of the group to another group |

Aforementioned the above five elements of genocide crime are being practiced by Indian army against Muslims of Kashmir. Thus, India is openly committing this international crime. Genocide stands a disciplinary crime according to international law of United Nations Organization. It is stated in UN Resolution 96 (I) that genocide is a crime under international law.¹⁶ While term genocide carries significant legal and moral weight, proving its occurrence can be complex due to various factors, including lack of access, censorship, and political interests. Various reports of international human rights organizations argue that Indian security forces are openly committing genocide crime against Muslim community of Kashmir. It is stated in a report (1993) that Indian armed forces practices gang rape as a technique of reprisal against Kashmiri population.¹⁷

The global powers are frequently condemned by victims for its muted response to the genocide of Muslims in Indian Occupied Kashmir. While some countries have expressed concern over human rights violations, others have remained largely silent, prioritizing economic and strategic interests over human suffering. Noises for independent investigations of Kashmiri Muslims genocide and accountability mechanisms have often been met with resistance from the Indian government. India has maintained tight control over information coming out of Kashmir, restricting media access and communication channels. Independent journalists and human rights activists face intimidation, harassment, and even imprisonment for reporting on the ground realities. This information blackout makes it challenging to accurately measure extent of violations and impedes efforts to hold perpetrators accountable. Here are some playcards and banners were carried in the favor of Kashmiri freedom movement in United States of America.



Diagram: Playcards and Banners against Indian Occupation (Washington D.C.)

Dr. Imtiaz Khan notes:

“There held a nonviolent protest in Washington. The participants were carrying placards and boards; Modi is guilty of crimes against humanity in Kashmir, India: guilty of genocide in Kashmir, Kashmiris reject Indian occupation, UN resolutions are the only solution, and Kashmir deserves world attention.”¹⁸



Protest in Washington, DC. Source: World Kashmir Awareness Forum

Documenting specific incidents of genocide in Indian Occupied Kashmir requires a meticulous investigation of historical records, eyewitness testimonies, and reports of international organizations and human rights groups. While opinions may vary on whether genocide has occurred in Kashmir, several events of violence strongly

suggest the systematic targeting of Kashmiri Muslims based on their ethnicity, political and religious beliefs. Here are some of the notable incidents:

The Jammu Massacre (1947):

The Jammu Massacre of 1947 denotes to a sequence of violent events that occurred during the Partition of India. In 1947, as Subcontinent was being becoming two separate regimes (Pakistan and India), based on religious lines, widespread communal violence erupted against Muslims of Jammu. The massacre largely targeted Muslims in the Jammu region. It is estimated that hundreds of thousands of Muslims were murdered, and many more were displaced from their homes.

Mahwish Hafeez notes:

“The Jammu Massacre of 1947 was a harrowing event in the history of the subcontinent, characterized by widespread violence, displacement, and killing of Kashmiri Muslims. The genocide of the Muslims was started in 1947 when some 200,000 Muslims were killed mercilessly by soldiers, aided by right-wing Hindu groups and Sikhs (though a report published by The Times on 10 August 1948 had put the figure as 237,000).”¹⁹

Gaw Kadal Massacre (1990):

In January 1990, Indian security forces opened fire on peaceful protesters in Gaw Kadal, Srinagar, resulting in the deaths of several protesters. The massacre sparked widespread outrage and marked the beginning of a violent phase in the Kashmiri insurgency.

It is stated in a report:

“On January 20, 1990, during the night, Indian army personnel raided several homes in the Chota Bazaar neighborhood of Srinagar. During this raid, many people were beaten, arrested, and there were reports of incidents of sexual assault against numerous women. In response to the atrocities, the entire locality marched and protested against the incident. The local residents organized a large rally for the next morning, which then sparked the Gowkadal Massacre, as we know it today. This massacre was the first major killing of its kind in Kashmir and this day served as a significant catalyst in India's pattern of military killings and war crimes.”²⁰

Kunan Poshpora Mass Rape (1991):

In February 1991, numerous women were allegedly raped by soldiers in the villages of Kunan and Poshpora. While exact numbers remain disputed, survivors and human rights organizations assert that over 80 women were subjected to sexual violence. Dr. Imtiaz Khan says that Kashmiris cannot forget the sad incident of village Kunan Pashpora, when Indian soldiers were involved in gang rape of eighty females.²¹

Chittisinghpura Massacre (2000):

35 Sikh men were murdered in a massacre in Chittisinghpura, Anantnag district, in March 2000, when American Ex-President Bill Clinton was on an official visit to India. The Indian government initially blamed Pakistan-based Kashmiri freedom fighters for the attack, but subsequent investigations raised questions about the involvement of Indian security forces.

It is stated in a report:

“In Indian Illegally Occupied Jammu and Kashmir, Sikh leaders, retired Indian army officers, and lawyers have said that Hindu

extremists belonging to RSS killed 35 innocent Sikhs on the night of March 20-21, 2000, in the Chittisinghpura area of Islamabad district. Retired Lieutenant General of the Indian Army, KS Gill, admitted that the Indian Army was involved in the Chittisinghpura massacre, which subsequently led to the killing of five workers in the fake encounter of Pathribal and 8 peaceful protesters in the Barakpora area of Islamabad district.”²²

Burhan Wani Protests (2016):

The martyrdom of Burhan Wani²³, a popular Kashmiri Mujahid commander of freedom movement, by Indian security forces in July 2016, led to widespread protests across Kashmir. Indian Security forces reacted with pellet guns, and bullets, resulting in numerous deaths and injuries among civilians, including children.

Post-Abrogation of Article 370 (2019)

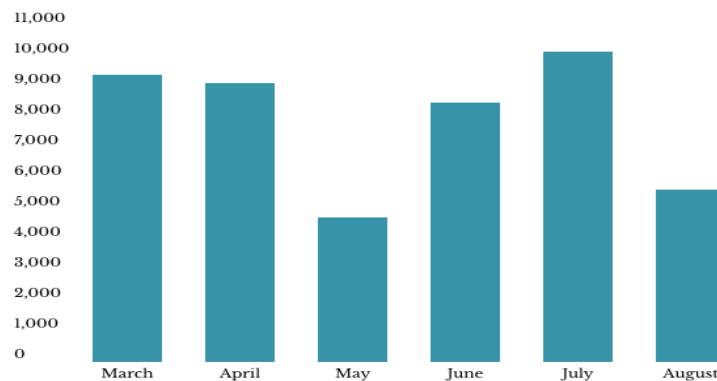
In August 2019, abrogation of 35A and 370 Article was a harsh step by Indian establishment against autonomy of Kashmir. Since then, Thousands of Kashmiri civilians, including political leaders, activists, and journalists, were arbitrarily detained, and communication lines were cut off, leading to a humanitarian crisis.

It is stated in a report of KSCAN Kashmir:

“The siege of Kashmir has passed a long period, and signs of restrictions on various fronts have yet to diminish. The term "normalcy" has been redefined, while the lives of Kashmiris continue to be monitored and regulated, with limited freedom of assembly, expression, and media. Thousands are still imprisoned, educational institutions remain inactive, and access to global information is still blocked. Essentially, the lives of eight million Kashmiris in the Valley remain in a state of abnormality.”²⁴

Numerous surveys and reports articulate that Kashmiri people are suffering from serious health, mental and psychological issues because of brutal violence of Indian army. Higher degree of mental issues of Kashmiri Muslims due to Indian state terror can be guessed from a graph below:

Out Patients At Institute Of Mental Health And Neuro Sciences, Srinagar, 2019



Source: Institute of Mental Health and Neuro Sciences (IMHANS), 2019

Above incidents, facts and figures of genocide crimes of India confirm the systemic violence and human rights abuses faced by Kashmiri civilians in Indian Occupied Kashmir. They underscore the urgent need for independent investigations, accountability for perpetrators, and justice for victims in the region.

Dr. Ghulam Nabi Fai (Chairman World Forum for Peace and Justice) is working hard for Kashmir Cause in contemporary times. He says that public is struggling hardly and peacefully for their freedom. But problem is that India has refused to implement the 18 UN resolutions regarding Kashmir.²⁵

Genocide is certainly an international crime. The perpetrators of this crime can be prosecuted and punished by International Criminal Court (ICC), established to try persons accused of genocide. No doubt, it is unequivocally recognized as a grave international crime that warrants condemnation, prevention, and punishment. No doubt Indian security forces are committing crimes of genocide in Jammu and Kashmir. The world needs to understand that it is not matter of religion Islam or Muslim but it is the question of humanity cost of ongoing genocide in Indian occupied region of Kashmir. It is the very responsibility of world powers to play a solid role to stop ongoing genocide.

Role of Pakistan and Muslim World

The conflict in Kashmir has been a longstanding root of clash between two nations.

Tahir Amin notes:

“Kashmir has been the central cause of the tension, and bitterness in South Asian region. It has driven two states (Pakistan and India) to wars in past and has the serious potential to lead to another war in future with the possible use of nuclear weapons.”²⁶

Majority Muslim and non- Muslim countries have expressed solidarity with the Kashmiri people and condemned human rights abuses and genocide crimes of India in Indian Occupied Kashmir. The whole world had witnessed India's intransigence and given its verdict in support of Pakistan's stand in Kashmir and Kashmiris' right of self- determination.²⁷ The OIC has issued various statements and resolutions calling for the peaceful resolution according to UN resolutions and the desires of the Kashmiri people. But it is not enough; Muslim world would have to take practical steps to prevent crimes of genocide in Kashmir. The role of Islamic world, Arab world, OIC (2nd largest organization of the world having 57 Islamic states) to protect Kashmiri Muslims and stop the genocide of Muslims is very depressed. In the Quran, the whole Muslim Ummah has been ordered to fight against the oppressors for the protection of oppressed men, women and children.

It is stated in Quran:

" وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا
28.,

“What has happened to you that you do not fight in the way of Allah, and for the oppressed among men, women and children who say, Our Lord, take us out from this town whose people are cruel, and make for us a supporter from Your own, and make for us a helper from Your own.”

Imam Tabari explains:

“Allah questions believers, Why is it that you, O believers, do not fight in the cause of Allah and for those who are weak and oppressed among men, women, and children? And those among men who have been weak and oppressed by their clans in Makkah, even though they had accepted Islam, so their clans subjugated them, harmed them, and inflicted upon them punishments and hardships in their bodies, to tempt them away from their religion. So, Allah urged the believers to seek refuge from the hands of those who had subjugated them among the disbelievers. So, He said to them, "Why is it that you do not fight in the cause of Allah and for the weak and oppressed among your people, your religion, and your community, those whom the disbelievers have subjugated, and they humiliated them seeking to tempt them away from their religion, from among the men and women?" "And children" is the plural of "walad" which means infants.”²⁹

It is stated in Holy Quran:

“قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ”³⁰

“ Say, If uour fathers and your sons and your brothers and your spouses and your clan and the wealth and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and and Jihad in His way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path.”

Allah warns those believers who do not want to fight in way of Allah for the sake of oppressed Muslims of any region.A renowned Muslim scholar Imam Ibn-e-Kathir elaborates:

“Allah says to Muslims that you have acquired wealth of world, and a trade that you fear its decline, and dwellings that you are pleased with, if these things of world are dearer to you than Allah and His Messenger and jihad in His cause, then wait to see what punishment and retribution befalls you.”³¹

Aforementioned holy texts of Holy Quran demand practical steps from Muslim rulers to prevent barbarism of Indian forces but they have limited themselves to condemning India for international crimes of genocide of Muslims in Kashmir, while refraining from taking practical action. It is a moral and religious duty of Muslim rulers of the entire world to assist Kahmiri Muslims.

Pakistan has provided humanitarian assistance to Kashmiri refugees and internally displaced persons (IDPs) affected by the conflict, offering shelter, medical aid, and other forms of support. Muslim charitable organizations and NGOs from around the world have also contributed to humanitarian efforts in Indian Occupied Kashmir, providing relief to victims of violence and displacement. Dr. Imtiaz Khan is a popular professor at George Washington University Medical Center. He condemns silence from international community over brutal killings of Kashmiri Muslims.He warns in these words:

“India is being emboldened by the criminal silence of international agencies regarding its human rights abuses. The non-resolution of issues in Kashmir exacerbates this danger every day, and the escalating tensions between the two countries could lead towards a holocaust, which would not only engulf the region but also wipe out the lives of people across the world. India must be aware of these facts and realize that the world will not tolerate its irrational, stubborn, and immoral behavior for long.”³²

The role of Pakistan and the broader Muslim world is multifaceted, reflecting geopolitical, ideological, and humanitarian considerations. No doubt, Pakistan has historically provided diplomatic and moral support to the Kashmiri cause, advocating for the rights of Kashmiri Muslims and calling for international intervention to resolve the conflict. Pakistan's diplomatic efforts include raising the Kashmir issue at international forums, and bilateral engagements with key stakeholders. Pakistan expresses solidarity with struggle of Kashmiri Muslims for self-determination and condemns human rights violations in Indian Occupied Kashmir. Pakistani leaders, including government officials and civil society representatives, have regularly spoken out against the genocide of Kashmiris and called for demilitarization in the region. Pakistan has been accused by India of providing material and logistical support to armed groups operating in Indian Occupied Kashmir. While Pakistan denies these allegations, it acknowledges providing diplomatic and moral support to what it terms as "freedom fighters."

In summary, Genocide is an international crime. The sad fact is that the international community is displaying indifference in preventing this international crime of genocide committed by India in Kashmir. USA (who was guarantor of UN resolution-47) must convince India to stop genocide crimes in occupied Kashmir. No doubt, Pakistan and the Muslim world have played various roles, ranging from diplomatic support, moral support and political advocacy to humanitarian help and mediation struggles. However, the complex nature of the Kashmir issue, coupled with geopolitical rivalries and strategic interests, continues to impede efforts to achieve a long-lasting resolution.

Conclusion

Kashmir is the main cause of contention between India and Pakistan from their independence day. Both of the countries are atomic powers. They have led to wars over Kashmir dispute in the past. Atomic war may happen in the future because of this unresolved dispute. Therefore, the settlement of Kashmir according to aspirations of Kashmiri people is compulsory to prevent a nuclear cataclysm in the region. Indian armed army openly violates international laws. The Indian occupied Kashmir should be demilitarized. Establishment of a free and impartial plebiscite is essential according to UN resolutions to achieve sustainable peace in the region of Asia. International criminal court (ICC) must take notice crime of genocide committed by India. The ongoing genocide in Indian Occupied Kashmir is a grave humanitarian crisis that demands urgent action from the international community.

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