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15TH
YEAR OF
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TODAY

Voice To The Voiceless

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ISSUEIndia's Youth Are the Architects of
Viksit Bharat: PM on Veer Baal Diwas

PM Asserted That Youth-Centric Policies, Education Reforms Form Backbone of Nation-Building Vision

■ HT NEWS DESK / AGENCIES

NEW DELHI, DEC 26: Prime Minister Narendra Modi on Thursday declared that India's Gen Z and Gen Alpha will be the driving force behind the country's march towards a Viksit Bharat, asserting that every major policy initiative of the government is being designed with youth at its core.

Addressing the Veer Baal Diwas programme at Bharat Mandapam, the Prime Minister said the present generation of young Indians is growing up in an era of unprecedented opportunities and responsibility. He underlined



that sectors such as space, sports, fintech and manufacturing are being opened up to youth participation, enabling them to play a central role

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PM Modi To Chair Conference Of
Chief Secretaries Over Weekend

■ HT NEWS DESK

NEW DELHI, DEC 26: Prime Minister Narendra Modi will chair the fifth national conference of chief secretaries of all states here over the weekend during which deliberations will be held on further strengthening the Centre-State partnership

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Sikh Gurus Sacrifices Are the Moral
Strength of India's Unity: LG Manoj SinhaHonoured The Martyrdom of Sahibzades, Mata Gujri Ji and
Sri Guru Gobind Singh Ji on Veer Baal Diwas

■ HT NEWS NETWORK

JAMMU, DEC 26: Lieutenant Governor Manoj Sinha on Thursday said the supreme sacrifices of the Sikh Gurus continue to inspire India to uphold unity, integrity and the spirit of inclusive nation-building. Paying rich tributes on the occasion of Veer Baal Diwas, the Lieutenant Governor honoured the martyrdom of the Sahibzades, Mata Gujri Ji and Sri Guru Gobind Singh Ji, describing their lives as timeless symbols of courage, faith and selfless service.

Addressing a Vishesh Shaheedi Samagam "Safar-e-Shahadat" organised by the All

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Centre asks IAS Officers
to file IPR in time

■ HT NEWS DESK / AGENCIES

NEW DELHI, DEC 26: The Centre has asked all Indian Administrative Service (IAS) officers to file their property details in time or face action including disciplinary proceedings and denial of promotion, according to an official communique.

All IAS officers are required to submit the annual Immoveable Property Return (IPR) by January 31 of the next year.

"Failure on part of the members of the service to comply with the requirements of the aforesaid provisions constitutes good and sufficient reason for, inter alia, institution of disciplinary proceedings against them," said the communique issued by the Ministry of Personnel.

Further, rules have been amended to make the timely filing of IPR mandatory for being considered for appointment to the next level of pay matrix, it said. The Department of Personnel and Training (DoPT) had introduced online filing of IPR in respect of IAS officers

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Today's India Acts Proactively to Defeat Terrorism: Amit Shah

Inaugurates Anti-Terrorism Conference-2025, Calls for Unified Strategy and Tech-Driven Security Grid

■ HT NEWS DESK / AGENCIES

NEW DELHI, DEC 26: Union Home Minister Amit Shah on Friday stressed that India must adopt a proactive and forward-looking approach to defeat terrorism, saying security agencies should always remain a step ahead of emerging threats.

He was speaking after inaugu-

rating the two-day Anti-Terrorism Conference-2025 in New Delhi, organised by the National Investigation Agency (NIA) under the Ministry of Home Affairs. The event was attended by Union Ministers of State for Home Affairs Nityanand Rai and Bandi Sanjay Kumar, senior officials from central agencies, Directors General of Police from states and Union Territories, and



experts from law, forensics and technology.

During the conference, Shah unveiled the updated NIA Crime Manual and launched two major digital platforms—the Organised Crime Network Database and the Lost, Looted and Recovered Weapon Database—aimed at strengthening intelligence sharing and dismantling terror and organised

crime networks.

Addressing the gathering, the Home Minister said that under Prime Minister Narendra Modi's policy of zero tolerance towards terrorism, the conference has evolved into a key platform that produces actionable outcomes rather than mere discussions. He said these action points are

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Reservation
Amendment Cleared
Amicably by Cabinet,
Youth Being Misinformed:
Sakina Itoo

■ HT NEWS NETWORK

JAMMU, DEC 26: Minister for Education and Social Welfare Sakina Itoo on Thursday asserted that the government has fulfilled its responsibility regarding the reservation amendment, cautioning that misleading students and young aspirants on the issue is both unfair and irresponsible.

In a statement issued here, Sakina said the Council of Ministers has already approved the proposed amendments to the reservation policy and forwarded the decision to the Lieutenant Governor for final approval. She emphasized that the matter no longer lies with the government, making continued criticism misplaced.

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Jammu Division to Run
Special New Year Trains

■ HT NEWS NETWORK

JAMMU, DEC 26: The Jammu railway division will operate special reserved train services for six days from Saturday between New Delhi and Shri Mata Vaishno Devi Katra to facilitate passengers amid heavy rush during the New Year celebrations, officials said.

The special trains will run from December 27 to January 1 to manage increased passenger traffic during the holiday season, Senior Divisional Commercial Manager, Jammu Division, Uchit Singhal said.

According to officials, a special reserved train will operate from New Delhi to Shri Mata Vaishno Devi Katra from December 27 to December 31 (five trips). Similarly, another special reserved train will run from Shri Mata Vaishno Devi Katra to

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NIA Court Extends Custody Of Two
Accused In Red Fort Blast Case

■ HT NEWS DESK / AGENCIES

NEW DELHI, DEC 26: A special court on Friday extended the custody of two key accused being investi-

gated by the National Investigation Agency in connection with the deadly Red Fort blast case, even as the anti-terror agency continues to

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Tourist Footfall Soars in Jammu

■ HT NEWS NETWORK

JAMMU, DEC 26: Despite being severely impacted due to Pak-sponsored terror attacks (Pahalgam), Operation Sindoor, and unprecedented rains and

floods, the Jammu Division of Jammu and Kashmir this year recorded more than 1.47 crores tourists including 12,000 foreigners visiting the various destinations.

The tourism sector in Jam-

mu and Kashmir this year remained impacted due to Pahalgam terror attack in April followed by Operation Sindoor in May and heavy to heavy rains and flash floods in the month

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Sub-zero nights
continue in Kashmir, Ladakh
records minus 9.8°C

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Minimum temperatures across Jammu and Kashmir and Ladakh remained low on Friday, with several places in the Kashmir Valley recording sub-zero night temperatures, officials said.

According to data compiled by the Kashmir Weather service, Sonamarg emerged as the coldest place in the Kashmir region at minus 4.7 degrees Celsius, followed by Gulmarg at minus 4.5 degrees Celsius.

Pulwama recorded a low of minus 3.4 degrees Celsius, while Shopian and Kupwara settled at minus 2.5 degrees Celsius and minus 2.4 degrees Celsius, respectively.

The minimum temperature in Srinagar city was

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Kashmiri Shawl Seller
Assault Case: MHA Orders Strict
Action, Accused Arrested

■ HT NEWS NETWORK

SRINAGAR, DEC 26: The Jammu Kashmir Students Association has said that the Union government has taken serious note of the recent assault on a Kashmiri shawl seller in Kashipur town of Uttarakhand and has assured strict action against those involved in acts of violence and intimidation targeting Kashmiri traders.

The Jammu Kashmir Students Association said that after the matter was taken up with the authorities, assurances

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The Association said further investigation in the matter is underway and expressed hope that the case would be pursued to its logical conclusion to ensure justice and deter similar incidents in the future. [KNT]

Div Com Reviews Implementation of Traffic Management Proposals in Srinagar

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Divisional Commissioner Kashmir, Anshul Garg, today chaired a meeting of the Multi-Disciplinary Committee (MDC) on Traffic Management System to review the implementation of various proposals aimed at streamlining traffic movement in Srinagar city.

The meeting was attended by Deputy Commissioner Srinagar Akshay Labroo; CEO SSCL, Fazlul Haseeb, VC SDA, SSP Traffic, and officers from the Public Works Department, Waqf Board, and other concerned departments.

During the meeting, the Divisional Commissioner reviewed the drawings of proposed traffic interventions, including the construction of a rotary at Exchange Junction, road widening at Sangarmal Junction, and improvements at Jahangir Chowk to facilitate

smoother traffic flow on MA Road. After detailed deliberations, the committee approved the implementation of these proposals.

The meeting also reviewed the positive outcomes of introducing one-way traffic on several interior city roads and proposed extending the arrangement to additional areas.

It was informed that color coding of mini-buses has been completed in the western zone, while the process in the eastern zone will be initiated shortly.

To curb noise pollution, areas near JVC, Children's Hospital, and Karanagar were declared non-honking zones.

Regarding traffic accident black spots on the Parimpora-Narbal Highway, the Divisional Commissioner directed the PWD to conduct a joint inspection with BEACON to ascertain the causes of frequent accidents.



On the development of a multi-level parking facility at Jamia Masjid Srinagar, the Divisional Commissioner instructed the Deputy Commissioner Srinagar and CEO SSCL to take up the matter with the Auqaf Committee.

The meeting was informed that tenders for IT-based parking facilities at Harwan, Nehru Park, and Makai Park have already been floated.

Divisional Commissioner also reviewed the Action Taken Report on issues related to realignment of bus routes, establishment of e-bus charging stations, and construction of a vehicular underpass at Mominabad Junction.

Emphasizing the importance of effective traffic monitoring, the Divisional Commissioner directed the CEO SSCL to expedite the installation and operationalization of all ITMS cameras across the city.

NSD TIE Workshop Concludes at Chadoora, Showcasing Young Creative Talent

■ JAMEEL ANSARI

CHADOORA, DEC 26: The fifteen-day Theatre in Education (TIE) Workshop, organised by the National School of Drama (NSD), TIE Centre Srinagar, in collaboration with Iglow Educational Institute and the Jammu & Kashmir Academy of Art, Culture and Languages, concluded successfully at Chadoora, Budgam, with great enthusiasm and vibrant participation.

The workshop was designed for two different age groups with the primary objective of nurturing creativity among children, acquainting them with



positive life values, and bringing their hidden talents to the forefront. During the valedictory students presented impressive stage performances that received wide appreciation from the audience.

The chief guest on the occasion, Chairman of Iglow Educational Institute, Mr. Mohammad Iqbal Rather, lauded the remarkable performances of the participants. He emphasized that such creative initiatives play a vital role in shaping the overall personality of children and help build their confidence and expressive abilities. He also appreciated the sincere efforts of the organisers in successfully conducting the programme.

At the conclusion of the event, certificates of appreciation were distributed among all participating students. On the occasion, Workshop In-charge and Coordinator of NSD TIE Centre Srinagar, Mr. Sandeep Choudhary, expressed his gratitude to everyone involved in making the programme a success and reaffirmed the commitment to organising similar creative initiatives in the future.

NCDC to Inaugurate 90th Online Batch of Int'l Montessori Education on 29 December

■ HT NEWS NETWORK

SRINAGAR, DEC 26: The National Child Development Council (NCDC) will be formally inaugurating the 90th Online Batch of its International Montessori Education program in an online ceremony to be organized under the supervision of NCDC Master Trainer, Baba Alexander.

The event, will take place on 29 December, 2025, representing another milestone of NCDC towards early childhood learning and international teacher training. The ceremony will be honored by the guest appearance of Ms. Jeshma Irfan, Social Media Influencer, who will address the gathering in presence of NCDC officials.

A poster announced by the NCDC confirmed that Sanah Najeeb Muhammad will be the faculty member for 90th batch. Further, Sudha Menon has been designated as the Batch Evaluator.

Notably, the National Child Development Council (NCDC), is an independent organization, dedicated to the well-being of women and children.

Khyber Cement Unveils 2026 Calendar on Kashmir's Capitals

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Continuing a cherished annual tradition that transcends business, Khyber Cement officially launched its 2026 calendar. This year's theme, "Kashmir's Capital Architecture," offers a compelling visual narrative of the region's evolution, from the monumental stone foundations of antiquity to the modern civic complexes of the 20th century.

The 2026 calendar is structured as twelve meticulously curated chapters, capturing how power, faith, and imagination have converged to shape the Valley's landscape. Each page chronicles the rise and fall of various capitals from Pandrethan, where sacred stone first carried the Valley's political weight under Emperor Ashoka, to the imperial sunlit stone of Parihaspora and the seven-storey wooden marvels of Nowshera "This calendar is an extension of our belief in celebrating the region beyond business," added Umar Trambo, Director Corporate & Strategy. "It represents how closely our brand is tied to the soil and culture of the Valley. We believe that true progress is built on a foundation of respect for the past"

For Khyber Cement, the annual calendar has become a highly anticipated cultural milestone that celebrates the region's identity through thoughtful storytelling. "Our architectural history is a chronicle etched into the landscape," said Manzoor Ahmad Mir, Head Commercial, Legal & Regulatory Affairs Khyber Cement.

The theme resonates deeply with Khyber Cement's core philosophy of Dil se banao

The launch event was attended by dignitaries and senior officers of Industries Department, including Hameeda Akhtar (JKAS), General Manager, District Industries Centre, Srinagar, who lauded the initiative for preserving the memory of Kashmir.

Khyber Cement stands as the market leader in Jammu and Kashmir, setting industry benchmarks defined by quality, reliability, and responsibility. Its leadership extends well beyond manufacturing excellence, grounded in sustained contributions to sustainable development and long-standing community engagement. At Khyber Cement, leadership is demonstrated through action rather than assertion.

ACB nabs RDD clerk in Anantnag while taking bribe for bill clearance

■ HT NEWS NETWORK

SRINAGAR, DEC 26: The Anti-Corruption Bureau (ACB) on Friday trapped and arrested a clerk of the Rural Engineering Wing (RDD) in Anantnag, for demanding and accepting a bribe from a complainant in exchange for releasing payment against an irrigation work bill.

In a Statement issued to news agency Kashmir Indepth News Service (KINS) Jammu and Kashmir Anti Corruption Bureau said that it received a written complaint alleging therein that the complainant's father had constructed an irrigation Ladh and after completion of work he had submitted bill which was

forwarded through concerned quarters to the office of Rural Engineering Wing (RDD) Anantnag, where concerned clerk namely Manzoor Ahmad Ahanger demanded bribe openly from him for releasing the payment in his favour".

"The complainant chose not to pay a bribe and instead approached Anti Corruption Bureau for taking legal action against the said clerk as provided under law".

"On receipt of the complaint, a discreet verification was conducted which confirmed the demand by the said Govt. employee and accordingly Case FIR No. 06/2025 u/s 7 of P/C Act 1988 was registered in PS ACB

Anantnag and investigation was taken up.

During the course of investigation a trap team was constituted. The team laid a successful trap and caught the said Govt. employee red handed while demanding and accepting bribe. He was arrested on the spot and a bribe amount was also recovered from his possession in presence of independent witnesses associated with the trap team.

Subsequently, search of the residential house of the accused Government employee was carried out in presence of Executive Magistrates and independent witnesses. Further investigation of the instant case is going on". (KINS)

KU holds awareness programme on National Good Governance Day

■ HT NEWS NETWORK

SRINAGAR, DEC 26: On the eve of National Good Governance Day, the University of Kashmir organised an awareness programme on the theme "Transparency, Accountability, Responsiveness and Inclusive Governance" with an aim to sensitise the university fraternity about the core principles that underpin effective and people-centric governance.

National Good Governance Day is observed annually to promote awareness about good governance practices and is celebrated in the memory of former Prime Minister of India, Shri Atal Bihari Vajpayee, whose vision and leadership continue to inspire transparent, accountable and responsive public administration.

Addressing the gathering, Vice Chancellor, KU Prof. Nilofer Khan, said that the University remains firmly committed to upholding the values of good governance in its day-to-day functioning. "Our primary accountability is to our students in particular and to society in general. Our governance framework is based on responsiveness, integrity and inclusiveness," she remarked.

Highlighting the transformative role of institutional reforms, the Vice Chancellor said that good governance makes a tangible difference in institutional outcomes. She added that the University has developed a comprehensive package of good governance initiatives, including extensive technological interventions.

"E-governance has brought a paradigm shift in the overall working of our departments and offices, making the entire system more transparent," she said, adding that timely delivery of justice and effective grievance redressal are hallmarks of good governance.

The keynote address was delivered by Dr. Farooq Ahmad Lone, IAS (Retd.), an alumnus of the Department of Botany, KU and former Director General IMPARD, Secretary GAD, CEO ERA, Member and Chairman of the Public Service Commission.

He emphasised that accessibility and responsiveness to public concerns form the foundation of good governance.

Dr. Lone said that listening to people, being accessible and addressing their issues in a time-bound manner is the ultimate trademark of good governance. "When an officer is able to perform duties to the satisfaction of stakeholders, it automatically encompasses all the core values of good governance," he observed.

In his opening remarks, Registrar, KU Prof. Naseer Iqbal, reaffirmed the University's collective commitment to the principles of accountability, inclusiveness and transparency. He said that in a university system, governance goes beyond mere compliance with rules and guidelines. "We are custodians of public faith, and every decision—whether related to students or otherwise—must reflect integrity," he said.

The proceedings of the awareness programme were conducted by Mr. Sheikh Asif Rashid Deputy Registrar, General Administration (NTW)/ DVO/ Grievances KU.

The programme was attended by Deans, Heads of Departments, Directors, Officers of the University administration and other members of the University fraternity, who actively participated in deliberations on strengthening good governance practices within the institution.



Five Fire Incidents Reported Across Kashmir in 24 Hours

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Fire and Emergency Services Jammu and Kashmir Friday said it attended five separate fire incidents across different districts of the Kashmir division during the last 24 hours, preventing further damage through timely response

and sustained firefighting operations.

According to officials of Fire & Emergency Services JK, two haystacks containing dry grass were gutted in a fire incident at Trikubal in the Pattan area of Sopore. Fire tenders were rushed to the spot to control the blaze and stop it from spreading to nearby property.

In another major incident, a single storied CRPF barrack along with store rooms of 246 Battalion CRPF caught fire near City Mall on MA Road in Srinagar. Firefighters managed to bring the flames under control after sustained efforts, averting a larger

mishap in the busy locality.

At Kuchmulla in Tral area of Pulwama district, a double storied residential house was damaged in a fire incident, while in Arampora Wagay Mohalla of Sumbal in Bandipora district, a kiryanashop suffered damage due to a blaze. Another residential house was affected by fire at Narbal in Budgam district.

Fire and Emergency Services said firefighters displayed exceptional courage and professionalism during all operations, working tirelessly and risking their lives to protect property and prevent the spread of fire.

Meanwhile, Additional Director General of Police, Fire and Emergency Services, Alok Kumar said a noticeable decline in fire incidents has been recorded under the department's ongoing efforts. He attributed the improvement to regular fire safety awareness programmes, daily mock drills and swift emergency response mechanisms.

The ADGP emphasized that active public cooperation and strict adherence to fire safety advisories can help achieve the objective of reducing fire incidents to zero across the region. [KNT]

DC Srinagar takes Tehsil-wise review of Revenue services

Directs clearing of pendency and strict adherence to PSGA timelines

HT NEWS NETWORK

SRINAGAR, DEC 26: Deputy Commissioner (DC) Srinagar on Friday chaired a comprehensive meeting of senior Revenue Officers here at Conference Hall of the DC Office to review Tehsil wise delivery of revenue service, pendency status and implementation of various citizen-centric revenue related services initiatives across the district.

The DC also took stock of the infrastructure upgradation of Revenue Offices and progress achieved in digitization and management of Revenue records.

The meeting was attended by Additional Deputy Commissioner, Mir Imtiyaz-Ul-Aziz; Additional Deputy Commissioner, Aadil Fareed; SDM West, Irfan Bahadur; SDM East, Zuber Ahmad; Assistant Commissioner Revenue, Umar Gulzar, all Tehsildars and Assistant Revenue Attorney (ARA) with DC and

other concerned.

During the meeting, the DC reviewed Tehsil wise progress and performance of Revenue Officers, with stress on timely disposal of Revenue Service under Public Service Guarantee Act (PSGA), Digitization of Revenue records, disposal of migrant grievances, replies to Court cases, modernization of Revenue Offices and other revenue related matters.

On the occasion, the DC emphasized the importance of seamless, timely and efficient public service delivery across all Revenue offices of the district. He stressed the need for maintaining a comprehensive and transparent land records management system to strengthen public trust and administrative efficiency.

The DC directed all concerned Officers to clear pending cases on priority and ensure strict adherence to timelines prescribed under the Public Services Guar-



antee Act (PSGA).

The DC also took stock of the infrastructure upgradation of Revenue Offices and reviewed the progress achieved in construction of new Revenue Offices in the district.

He directed the Officers to personally monitor the progress and quality of the works of their respective Tehsil and SDM Offices so that they are timely completed and made functional.

The DC also emphasized timely completion in digitization and management of revenue records. He directed the concerned officers to expedite digitization efforts and ensure proper maintenance of records for improved accessibility and efficiency.

The DC stressed the Officers to adopt a proactive and citizen-friendly approach while discharging their duties to ensure effective governance and improved public satisfaction.

DC Kupwara chairs NCORD Meeting

Reviews Measures to Curb Drug Abuse in district

HT NEWS NETWORK

KUPWARA, DEC 26: Deputy Commissioner Kupwara, Shrikant Suse, today chaired a meeting of the District Level Committee under the Narco Coordination Centre (NCORD) to review the measures undertaken by various departments for the ongoing anti-drug measures and the overall response to drug abuse and trafficking in the district.

The meeting was attended by SSP Kupwara, Syed Tahir Al Geelani; SSP Handwara, Sahil Sarangal; ADC Kupwara, Gulzar Ahmad Khan; ASP Handwara, ACR, CEO, CMO, and other concerned officers. Principals of Government Degree Colleges (GDCs) and



Tehsildars participated in the meeting virtually.

During the meeting, the Deputy Commissioner sought detailed feedback from all departments on the progress made on various important agenda points like functioning of ATF & DDRC, ongoing awareness drive, CCTV surveillance monitoring in hot spot areas, Nasha mukta Panchayat, rehabilitation etc.

SSP Kupwara and SSP Handwara briefed about enforcement action and preventive initiatives undertaken including registration of cases, arrests, seizures, licence suspensions, and attachment of properties related to narcotics offences.

While addressing the meeting, the Deputy Commissioner emphasized the need for sustained and coordinated efforts to eradicate drug abuse and addiction in the district. He directed the concerned departments to work proactively and aggressively, with special focus on the rehabilitation by facilitating self-employment opportunities.

CEO Kupwara and all Principals of GDCs were instructed to submit status of working of CCTV cameras to ensure strict surveillance and deter drug-related activities. Tehsildars, in coordination with SHOs, were directed to monitor drug hotspot areas on regular basis. It was emphasised to ensure support from community leaders in ongoing awareness activities to have wider impact.

The meeting concluded with emphasis on the district administration's commitment to a zero-tolerance policy against drugs and urging all stakeholders to ensure coordinated and result-oriented action.

JDI Kashmir condoles Demise of Father-in-law of AIO Shabir Ahmad Bhat

HT NEWS NETWORK

SRINAGAR, DEC 26: Joint Director Information, Kashmir Division, Syed Shahnawaz Bukhari, along with officers and staff of the department, on Friday expressed profound grief and sorrow over the demise of the father-in-law of Assistant Information Officer, Shabir Ahmad Bhat, who passed away today.

In this connection, a condolence meeting was held at the office of the Joint Director Information, Kashmir, which was attended by Deputy Director Information, Kashmir, Mohammad Rafiq and officials of the department.

The participants expressed solidarity with the bereaved family and conveyed their heartfelt condolences to Shabir Ahmad Bhat on the sad demise of his father-in-law.

They prayed for eternal peace to the departed soul and for courage and strength to the bereaved family to bear this irreparable loss.

Veer Bal Diwas celebrated at Kulgam

HT NEWS NETWORK

KULGAM, DEC 26: Under Beti Bachao Beti Padhao campaign, Veer Bal Diwas was celebrated with enthusiasm and patriotic fervour at the Mini Secretariat Auditorium Hall, Kulgam today.

The event was attended by the Additional Deputy Commissioner, Kulgam, Viqar Ahmed Giri along with District Social Welfare Officer, Kulgam, Snobar Altaf and other officers were also present.

On the occasion, the Additional Deputy Commissioner delivered a special lecture highlighting the historical significance of Veer Bal Diwas. He emphasized the need for the younger generation to imbibe values of truth, courage, discipline, and service to society, and urged students and youth to play an active role in nation building.

Addressing the gathering, the District Social Welfare Officer highlighted the objectives of Mission Shakti and Beti Bachao Beti Padhao, with emphasis on child rights, girl child education,



and women empowerment.

She encouraged students, particularly young girls, to pursue education with confidence and to contribute positively towards social development.

Awareness messages focusing on child welfare, gender equality, and the role of youth in social transformation were also shared during the event.

The celebration of Veer Bal Diwas served as an important platform to

inspire children and youth to follow the path of courage, sacrifice, and righteousness, while reaffirming the commitment of the district administration towards the welfare, protection, and empowerment of children and women under Mission Shakti.

The programme witnessed active participation of students, youth, women, and other stakeholders, who attended in large numbers.

Director Estates conducts extensive inspection of office, residential accommodations at Srinagar

Takes on-spot assessment of ongoing works at Civil Secretariat, Assembly Complex, Govt. residential colonies

HT NEWS NETWORK

SRINAGAR, DEC 26: Director Estates, Kashmir, Ashwani Khajuria conducted an extensive inspection and review of office and residential accommodations and allied facilities at multiple locations in Srinagar, including Civil Secretariat, Assembly Complex, Old Secretariat Complex and Tulsibagh and Jawahar Nagar residential quarters. During the inspection, the Director was accompanied by senior officers of department including FA/CAO, Deputy Director Estates, Deputy Director (P) and Assistant Director Estates, along with other officers.

At the Civil Secretariat, Srinagar, the Director took comprehensive tour of various blocks, reviewing ongoing renovation, upgradation, cleaning, fumigation and sanitation works. He impressed upon the concerned officers and executing agencies to ensure their time-bound completion so that officers and officials do not face any inconvenience regarding office accommodation and related facilities.

He inspected different offices, enquired about the pace and quality of works and stressed that all amenities for Civil Secretariat employees must be kept in a functional, clean



and employee-friendly condition.

The Director also enquired about the proposed additional block being constructed within the Secretariat premises and instructed the executing agency to submit the Detailed Project Report (DPR) of the proposed building at the earliest so that work on the new block can be started as soon as possible to augment office accommodation.

During the visit, the Director also held a comprehensive meeting with accompanying officers and took stock of all office and residential accommodations being provided by the Department. He also reviewed issues and requirements projected by different sections.

The Director also visited the Assembly Complex and Old Secretariat Complex, where he took stock

of all office accommodations and issued instructions for their proper upkeep, timely repairs and optimal utilization in the interest of government functioning.

In the meanwhile, the Director also undertook a detailed inspection of residential accommodations at Tulsibagh, Jawahar Nagar, where he reviewed the ongoing repair and renovation works and physically checked various quarters to assess the condition of facilities and the progress on maintenance activities.

He directed the field functionaries to closely monitor all renovation and sanitation works across these locations and promptly address bottlenecks. He also asked them to ensure clean, safe and conducive environment for officers, officials and their families.

DC Budgam Visits Khanshaib, inspects implementation of HADP projects in sub-division

Hands over tractors and other machinery at SDO office to beneficiaries

HT NEWS NETWORK

BUDGAM, DEC 26: Deputy Commissioner (DC) Budgam Dr. Bilal Mohi-ud-din Bhat today visited Khanshaib to review the functioning of the Agriculture Department and assess farmer-oriented service delivery, besides inspecting key initiatives aimed at strengthening the agriculture and horticulture sectors in the area.

During the visit, the DC reviewed Implementation of various agriculture-related schemes and inspected the implementation of Holistic Agriculture Development Programme (HADP) projects in the area.

The DC directed the concerned officers that farmer-centric services should be delivered in a timely, transparent and efficient manner to ensure maximum benefit to the farming community.

During the visit, the DC handed over the keys of a farm tilling tractor to a progressive farmer of village Shoroo, Khanshaib, under the HADP. The initiative is aimed at promoting farm mechanisation, reducing drudgery and enhancing agricultural productivity through modern farming practices.

On the occasion, the DC said that such interventions are expected to significantly improve operational efficiency and contribute towards enhancing farmers' income.

The DC also inspected the functioning of the Kisan Khidmat Ghar (KKG), Khanshaib, where it was stressed that all farmer-related services should be provided in a hassle-free, transparent and time-bound



manner. He laid emphasis on prompt grievance redressal and effective service delivery to ensure greater outreach and satisfaction among farmers.

The DC also interacted with Krishi Udyamis, appreciating their innovative approaches and entrepreneurial initiatives in agriculture.

He encouraged them to adopt modern farming techniques, value addition, and explore market linkages to enhance productivity and income. He assured that the District Administration will provide full support, technical guidance, and subsidies to promote agri-entrepreneurship.

Later, the DC visited a High Density Apple Orchard at Khanshaib, developed on a 20 kanal landholding of farmer, Abdul Gani Kothi, who has been provided 40 percent subsidy assistance for the development of the

orchard.

The DC appreciated the initiative and said that its a progressive step towards adopting scientific and high-yield horticulture practices. He said that the adoption of integrated farming practices and proper orchard management techniques would further help in increasing yield, improving quality produce and enhancing overall farm income.

The DC said that District administration is extending full support for strengthening agriculture and allied sectors through focused interventions and effective implementation of government schemes.

Besides, CPO budgam, SDM Khanshaib, chief Agriculture officer budgam, Executive Engineer of all wings, tehsildar khanshaib, and other district and sectoral officers accompanied the DC during his visit.

J&K Bank carries out Special Disbursal Day

Fast-tracks Mission YUVA implementation, disburses 1263 cases

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Reaffirming its commitment to the Jammu & Kashmir Government's flagship Mission YUVA programme aimed at empowering youth through self-employment and entrepreneurship, J&K Bank today observed "Mission YUVA Disbursal Day" across the Union Territory in a mission mode to fast-track credit delivery to approved beneficiaries.

The Special Disbursal Day culminated with pressing of a symbolic button by MD & CEO Amitava Chatterjee, marking the successful conclusion of the single-day drive during which 1263 cases were disbursed, against the target of 1111 cases, under Mission YUVA across operational levels. The event was attended virtually by Executive Director Sudhir Gupta, Chief General Manager Imtiyaz Ahmad, General Managers, and Divisional Heads along with Zonal Heads and other senior officers of the Bank. The teams from all zones also participated to ensure seamless execution of the drive.

Congratulating the operational heads and frontline teams for the successful conduct and surpassing the target of the Special Disbursal Day, MD & CEO Amitava Chatterjee lauded their commitment and coordinated efforts in translating sanctions into timely disbursements.



Speaking on the occasion, Amitava Chatterjee said, "The successful rollout of Mission YUVA is a result of the collective commitment and coordinated efforts of all stakeholders involved, and each one of them deserves appreciation. I am particularly encouraged by the positive feedback from the Chief Secretary Atal Dulloo, who is closely monitoring the progress of the program and has expressed satisfaction with the momentum it has gained."

Highlighting the broader

objectives of the initiative, he said, "Mission YUVA is not merely a lending programme; it is a transformative initiative of the Government of Jammu & Kashmir to unlock the entrepreneurial potential of our youth. As the principal banking partner, J&K Bank remains fully committed to translating this vision into sustainable livelihood opportunities for the people across Jammu and Kashmir, who have always reposed their trust in the Bank."

Stressing the importance of long-term outcomes, the MD &

CEO remarked, "With its comprehensive design and strong institutional support, Mission YUVA has the potential to emerge as a benchmark for future employment-generation initiatives both at the UT and national levels. This very spirit should inspire us to put our heart and soul into the mission and bring an increasing number of aspiring entrepreneurs into its fold."

He further added, "The initiative also complements our robust focus on MSME lending, which has been a hallmark of the Bank's

growth strategy in recent years - an approach reaffirmed by the Bank being recognised as the Best MSME Bank by Chamber of Indian Micro Small and Medium Enterprises recently."

In his remarks on the occasion, Executive Director Sudhir Gupta said, "J&K Bank carries a deep socio-economic responsibility towards the people of Jammu & Kashmir, and there can be no better way to fulfil this commitment than by ensuring the success of Mission YUVA. The scheme represents a powerful instrument for nurturing entrepreneurship and accelerating inclusive growth across the region."

"I am confident that we will achieve the envisaged targets and set new milestones as we continue our efforts to drive meaningful socio-economic transformation and create lasting opportunities for the youth of Jammu & Kashmir," he added.

Under the supervision of the Bank's Retail, Agriculture and MSME (RAM) Vertical, Zonal and Cluster Heads closely monitored progress throughout the day, providing on-the-spot support to branches to ensure effective implementation and achievement of targets. As part of the special drive, branches proactively followed up with beneficiaries to complete pre-disbursement formalities in advance, ensuring readiness for same-day credit.

District Admin Shopian celebrates Veer Bal Diwas

ADDC highlights importance of courage, discipline and moral strength

■ HT NEWS NETWORK

SHOPIAN, DEC 26: Veer Bal Diwas programme was held today at the Mini Secretariat, Shopian, in alignment with the national-level event organised in New Delhi by the District Administration involving Departments including Social Welfare, Education, Health and others.

The programme was presided over by the Additional District Development Commissioner (ADDC), Shopian, Dr. Nasir Ahmad Lone and was attended by officers and officials from various departments including Education, Health, Rural Development, Panchayati Raj, Social Welfare, Agriculture, Youth Services & Sports, Skill Development, and other allied departments.

Women Self-Help Groups, health functionaries, Anganwadi Workers, ASHA workers, children, public and other stakeholders also participated.

The national programme was screened live enabling all officers and officials present to participate collectively in the event.

While addressing the gathering, the ADDC stated that Veer Bal Diwas highlights the importance of nurturing values such as courage, discipline and moral strength.

JKTPO Organizes Export Awareness-cum-E-Commerce Onboarding Drive in Baramulla

■ HT NEWS NETWORK

BANDIPORA, DEC 26: Jammu and Kashmir Trade Promotion Organization (JKTPO) successfully organized an Export Awareness-cum-E-Commerce Onboarding drive in Baramulla.

The workshop was conducted in collaboration with the District Administration Baramulla, the ODOP Team, DPIIT, APEDA, and the Government e-Marketplace (GeM).

The primary objective of the workshop was to empower local MSMEs, artisans, SHGs, FPOs, and entrepreneurs by equipping them with comprehensive knowledge on export-related schemes, procedures, and the benefits of digital commerce platforms. The event aimed to connect local producers and artisans with national and international markets through digital platforms and to get well acquainted with the different schemes of the Centre and State Governments.

The programme was attended by

the Assistant Director, Handicrafts Baramulla, along with officers from various line departments.

At the outset, a representative of JKTPO highlighted the pivotal role of JKTPO in organizing district-level outreach programmes to promote ODOP and facilitate seller's onboarding on e-commerce platforms.

Senior Consultant from GeM, briefed the participants on the functioning of the GeM portal, documentation requirements for registration, and the benefits available to sellers upon onboarding.

Likewise, Business Development Consultant, APEDA, provided valuable insights into APEDA's role in promoting agricultural exports and explained the registration process and documentation requirements.

ITS, Assistant Director General of Foreign Trade (DGFT), joined the session virtually and elaborated on foreign trade policies, and the procedure for obtaining the Import Export Code (IEC).

The participants were explained the role of Credit Guarantee Bank for exporters after conceiving the order from the overseas buyers by providing the insurance guarantee to the consignment.

More than 110 artisans, exporters, and FPO representatives from Baramulla district participated in the workshop. The event witnessed enthusiastic engagement, with participants actively interacting during the sessions and expressing keen interest in onboarding their products on the GeM platform.

The initiative is part of JKTPO's ongoing efforts to promote exports from all districts of Jammu & Kashmir under the Districts as Export Hubs scheme and the One District One Product (ODOP) initiative. Expert-led sessions also covered topics such as export benefits, branding of local products for international markets, export financing options, and credit risk insurance mechanisms.

SWD organises celebrations of Veer Bal Diwas at Palash Shalimar

■ HT NEWS NETWORK

SRINAGAR, DEC 26: Social Welfare Department (SWD) through Mission Vatsalya, today organized a commemorative programme on the occasion of Veer Bal Diwas at Child Care Institution (CCI) Palash Shalimar.

Veer Bal Diwas is observed annually on 26th December to honour the extraordinary bravery and martyrdom of Sahibzada Zorawar Singh and Sahibzada Fateh Singh, the younger sons of Guru Gobind Singh Ji. The day symbolizes unwavering faith, righteousness, and courage against oppression, inspiring the youth to uphold moral values and national integrity.

The event was organized by the District Social Welfare Officer/District Child Protection Officer, Srinagar and was attended by the Chairperson and members of the Child Welfare Committee, Srinagar. Children from various CCIs (boys and girls) of Srinagar District, along with participants from Budgam District and registered private CCIs, actively took part in the programme.

A series of activities including draw-



ing, essay writing, singing, and quiz competitions were conducted. Cultural performances and aerobics acts added vibrancy to the event and captivated the audience. The programme aimed to nurture creativity, showcase talent, and enhance self-esteem and confidence among children.

Addressing the gathering, the Chair-

person emphasized the importance of such initiatives in empowering children and providing them with platforms for holistic growth and self-expression.

Later, participating children were felicitated for their performances, and words of encouragement were extended by the guests to motivate them for future endeavors.

MISSION VATSALYA BANDIPORA ORGANISES BAL VEER DIWAS

■ HT NEWS NETWORK

BANDIPORA, DEC 26: The District Child Protection Unit Mission Vatsalya (Child Protection Services) Bandipora, today organized Bal Veer Diwas at N Academy Bandipora to commemorate the supreme sacrifice of the younger sons of Sri Guru Gobind Singh Ji, who laid down their lives for truth and righteousness.

The programme witnessed enthusiastic participation from a large number of students, teachers, and officials from various child protection institutions, including the Child Welfare Committee, Juvenile Justice Board, DCPU, Child Helpline and Child Helpdesk Bandipora.

The event aimed to instill values of courage, resilience, and moral strength among children by recalling the unparalleled bravery of the Sahibzadas, who chose martyrdom over surrendering their faith.

Speaking on the occasion, Chairperson CWC Bandipora, Dr. Asima Hassan highlighted the historical and moral significance of Bal Veer Diwas,



emphasizing that the day reminds society of the extraordinary courage shown by the young sons of Guru Gobind Singh Ji at a very tender age. She stressed the need to inculcate such values among children to help them grow into responsible and fearless citizens.

Resource Person POIC, underlined that the sacrifice of the Sahibzadas stands as a timeless example of standing firm for truth and justice. She urged students to draw inspiration from their lives and uphold ethical values in their

daily conduct.

Protection Officer also addressed the gathering and explained how the young martyrs displayed unmatched bravery by refusing to bow before injustice, even in the face of death. He emphasized that Bal Veer Diwas serves as a reminder of the power of conviction, courage, and faith.

The programme concluded with interactive sessions and messages encouraging children to develop confidence, moral strength, and awareness of their rights and responsibilities.

DC Budgam reviews key Infrastructure Projects at Khansahib

Inspects Additional accommodation of SDH, Jan Aushadhi Kendra

■ HT NEWS NETWORK

BUDGAM, DEC 26: Deputy Commissioner Budgam, Dr. Bilal Mohi-Ud-Din Bhat, today conducted an extensive inspection of key developmental projects at Khansahib, with special emphasis on strengthening healthcare, educational, and residential infrastructure in the area.

During the visit, the DC inspected the approved project for construction of additional accommodation at Sub District Hospital (SDH) Khansahib, sanctioned at an estimated cost of ₹492.11 lakh. The project envisages construction of a new ground-floor hospital block with a built-up area of approximately 363.32 square metres (around 3,900 sq ft), proposed to be executed through the tendering process.

It was informed that the upcoming facility is planned as a 40-bedded hospital block, aimed at improving patient care services, decongesting the existing hospital infrastructure, and strengthening healthcare delivery at the Sub-District level. The new block will house both Out-Patient Department (OPD) and In-Patient Department (IPD) facilities, thereby significantly enhancing the functional capacity of SDH Khansahib.

The DC directed the executing agency to ensure strict adherence to approved specifications, quality parameters, and timelines. He further directed preparation of a Detailed Project Report (DPR) for the renovation and upgradation of the existing hospital building, so that the healthcare infrastructure is modernized in a comprehensive and integrated manner.

Later, the DC inspected the Jan Aushadhi Kendra at Khansahib, where he reviewed its functioning and the availability of essential medicines at affordable rates. He emphasized ensuring uninterrupted availability of quality generic medicines for the benefit of the general public.

The DC also reviewed the construction of the 100-Bedded Girls Hostel at Khansahib, being executed to strengthen educational infrastructure and provide safe residential facilities for girl students.

The total allotted cost of the 100-bedded Girls Hostel project stands at ₹272.40 lakh, with overall savings amounting to ₹19.00 lakh (excluding electrical works and beddings). The hostel building has a total built-up area of 7,600 square feet.

The DC reviewed both the financial and physical progress of the hostel project and stressed its early completion and operationalisation, so that the facility is made available for the intended beneficiaries at the earliest. Subsequently, the DC visited Government Degree College Khansahib to review the progress of the ongoing construction of the College Auditorium. It was apprised that about 85 percent of the construction work has been completed, and the remaining works are at an advanced stage, expected to be completed within one month.

The DC emphasized timely completion and adherence to quality standards, so that the facility can be utilized for academic, cultural, and co-curricular activities at the earliest.

The DC reiterated that creation of robust and durable infrastructure in the sectors of healthcare and education remains a top priority of the District Administration.

He directed all executing agencies to work with dedication, transparency, and accountability to ensure timely delivery of public assets for the welfare of the people. Besides, CPO budgam, SDM Khanshaib, CMO budgam, Tehsildar Khanshaib, executive engineers of all wings, BMO Khanshaib accompanied the DC during his visit.

Don't spare people selling fake products in name of Kashmir

In the recent past the Department of Handicrafts has taken action against some people found selling fake handicraft items in the name of real Kashmiri handicraft items. The action is more than welcome since it is aimed at preserving the real Kashmiri products. All sections of society, especially those involved with Kashmir art have hailed the government action and stressed upon the need to take the campaign to its logical conclusion.

For the campaign to be successful it is imperative that action is not half-hearted but a full throttled one. In the Lal Chowk area there are people who are deceiving the tourists by claiming that some of the outlets in the city centre are selling genuine Kashmiri handicraft items and that too at nominal rates. These touts are seen roaming in the city centre and trying their level best to lure the tourists to visit the designated outlets selling fake Kashmiri products.

All this is going under the nose of law enforcing agencies and surprisingly the police personnel have never acted against these touts. With no action being taken against these touts such people have been emboldened and they continue to take the people for a ride. It is important that the enforcement wing of the Department of Handicrafts steps in so that action is taken against the violators of law. Once action is taken against the people selling fake handicraft products in the name of Kashmir then one can easily say that the people at helm are really serious in saving Kashmiri arts and crafts.

It has been observed that cheating of tourists also takes place at some of the tourist places in the Srinagar city and other places of Kashmir. On the Boulevard Road one can witness many cyclists selling different products to the tourists and these include fake handicrafts in the name of real Kashmiri products. Similarly at tourist places like Pahalgam, Gulmarg and Sonamarg one can witness misbranding of Kashmiri products going on like anything. Ironically very little action has been taken in cases at these places.

A lot of damage has already been done to the reputation of Kashmiri arts and crafts and further damage needs to be arrested. The same is possible only when the concerned department acts against the people involved in the misbranding of Kashmiri products. For reasons best known to the people at helm minimal action has been taken against the violators of law and this needs to be speeded up.

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Kashmir's Folk Theatre Icon

The Literary Contributions of Mohammad Subhan Bhagat



■ Dr. Mohiudin Zore Kashmiri

"the stage is not merely the meeting place of all the arts,
But is also the return of art to life" Oscar wilde

Mohammad Subhan Bhagat (1927-1993), born in Akhangam Annantnag Kashmir, was the pioneering force behind modern Kashmiri folk theatre, especially Bhand Pather. Emerging from a family of traditional performers, he was discovered by Radio Kashmir in 1960 and soon founded Bhagat Theatre. Under the mentorship of Pt. Moti Lal Kemmu, his plays like Poz Apuz, Grees Pather and Goosain Pather brought structure, relevance, and national recognition to the folk form. A prolific writer and performer, he documented Kashmiri theatre, trained Bhandas across the Valley, and kept the dying tradition alive. Honoured with major awards, Bhagat remains a defining icon of Kashmiri cultural heritage. Besides performing plays in the Kashmiri Folk theatre and revising it in modern ways, he also wrote and publish his plays. Bhagat has given two books on Kashmiri Folk theatre which have their literary and academic importance.

Mohammad Subhan Bhagat's books are not just theatrical scripts or academic exercises they represent a living history of Kashmiri folk art, capturing its rhythm, soul, and evolution. Each of his works serves a unique purpose whether academic, cultural, or social and together, they preserve the essence of Bhand Pather for future generations. Let's have a critical view on the available literature of Mohammad Subhan Bhagat in my Bibliomina.

1. Kashur Lok Theatre (Published by The University of Kashmir, 1979)

This was Bhagat's pioneering academic contribution the first comprehensive book ever written specifically on the subject of Kashmiri folk theatre. Completed in 1976, the book was published three years later by the University of Kashmir and incorporated into the Master's curriculum for Kashmiri literature, signifying its academic and cultural importance.

In Kashur Lok Theatre, Bhagat offers an in-depth introduction to the historical evolution, cultural roots, and performance techniques of Bhand Pather. He provides detailed descriptions of



various types of Pathers (theatrical forms or themes), each carrying a distinct meaning in the Kashmiri dramatic tradition. These include:

- **Darze Pather** – focused on the cruel Afghan rule in Kashmir.
- **Razah Pather** – royal or courtly themes, involving kings.
- **Gosain Pather** – exploring ascetics or spiritual figures.
- **Watal Pather** – based on marginalized communities.
- **Angrez Pather** – satire on colonial British rule.
- **Bakerwal Pather** – depicting the nomadic shepherd communities.
- **Shikargah Pather** – centred on hunting life and forest folklore.

These are not mere categories but reflect thematic diversities of Kashmiri life, portrayed through folk drama. Bhagat's research in this book offers valuable insights into how these stories were enacted, the cultural symbolism behind characters, and the socio-political undercurrents embedded in these performances.

2. Bhand Jashan (Published with assistance from J&K Cultural Academy)

This book is another seminal research work by Bhagat, designed to document, analyse, and interpret the rich tradition of Bhand Pather. In many ways, Bhand Jashan can be considered a continuation or complementary volume to Kashur Lok Theatre. As in the case of Urdu dramatist Ishrat Rahmani, who adapted overlapping content across his two works, Bhagat also draws from his earlier insights but introduces new dimensions and perspectives in this book.

The work provides:

- **A brief history of the Bhand tradition in Kashmir.**
- **Details about communities and villages where Bhand Pather was practiced.**
- **A genealogical list of renowned Bhand families.**
- **Exploration of costumes, dance styles (especially Dhamal), musical instruments, and performance techniques.**
- **A record of notable artists who contributed to this traditional art form.**

Bhand Jashan acts as a cultural ethnography, helping readers understand the socio-cultural identity of Bhand communities, their rituals, lifestyle, and their role as oral historians and social critics. Bhagat not only chronicled their contributions but also legitimized their art in the eyes of academics and policymakers.

3. Taqdeer (Fate) (A collection of three stage plays with a critical introduction by Moti Lal Kemmu)

This anthology includes three of Bhagat's most powerful social dramas, written in the style of realist folk theatre, where village life, superstition, injustice, and hope converge. Each play reflects the everyday struggles of ordinary Kashmiris, told through sharp dialogues, humor, and moral introspection.

* Poz Apuz (True and False)

A one-act play set in a rural village, it captures the life of an honest man, Razak Mir, who lends money to a manipulative neighbor, Ali Margay. Since no legal documents or witnesses exist, Ali denies ever receiving the loan. The play highlights the simplicity and trust in traditional village life, and how exploiters misuse it for their own gain. It also comments on the lack of formal justice mechanisms in rural communities.

* Yeti Chu Banwuni (This Must Happen)

This socially conscious play revolves around a woman named Jana, the barren second wife of Ahad Malik. Yearning for a child, she becomes an easy target for a fraudulent spiritual healer (peer) who exploits her desperation. However, Ahad Malik's son from his first marriage, Sattar, represents the voice of reason and modern thought, challenging blind faith and superstition. Though written in the 1970s, the play remains highly relevant even today, as similar social issues persist in contemporary Kashmiri society.

* Taqdeer (Fate)

The title play in this collection, Taqdeer, serves as a political allegory on the post-1947 socio-economic conditions of Kashmir. Though the Maharaja's rule had ended, Bhagat suggests that new forms of exploitation continue under different guises: landlords, corrupt officials, and dishonest elites. In a style reminiscent of George Orwell's novel "Animal Farm," Bhagat critiques how power continues to corrupt, and how the common man remains vulnerable, despite promises of freedom and equality.

Bhagat's Writing Style and Relevance

Bhagat's dramas are character-driven, dialogue-rich, and socially grounded. Unlike most Bhandas of his time, who relied on oral transmission and improvisation, Bhagat wrote and preserved his scripts. This was revolutionary; it allowed his work to be taught, performed, and archived like the canonical plays of Shakespeare or Agha Hashar Kashmiri.

Moreover, Bhagat's stories are timeless. Issues such as corruption, superstition, betrayal, social justice, and rural innocence are as relevant today as they were decades ago. His works serve as mirrors of society, urging reform, provoking thought, and preserving heritage.

Conclusion: A Literary Legacy Carved in Kashmiri Soil

Through Kashur Lok Theatre, Bhand Jashan, and Taqdeer, Mohammad Subhan Bhagat not only documented an ancient theatrical tradition but also redefined it for the modern era. His writings continue to inspire artists, scholars, and students. They stand as testaments of cultural resilience and creative brilliance from a man who, despite limited formal education, emerged as one of the most profound voices in Kashmiri literature and folk art.

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In the name of Modernization don't embrace everything

■ RAQIF MAKHDOOMI.

Yourap Ki Ghulami Pe Razamand Huwa Tu
Mujh Ko To Gila Tujh Se Hai, Yourap Se Mahin Hai!
It is you who became the willing slave of Europe:
My complaint is against you, it is not against Europe.

The above quoted couplet is by one of the well known poets. Allama Iqbal (ra). He expresses his sorrow not because the West wants people to adopt to their cultural and start calling it their. But he expresses his sorrow with the people who have embraced the cultural only because the West wants it to be adopted. In each society the Western cultural has become so common that the new generation doesn't even know that this has never been part of their cultural. "English" language is seen as a symbol of being educated. And nowadays people prefer to speak in English other than their own native language. This "English" speaking taboo, which is called "Curse" is spreading in Kashmir rapidly. I have seen mothers scolding their children for not speaking in English. And if by chance they see their children using a word from the language, they start yelling at them. This makes me so curious and makes me wonder "Why are we so ashamed of our identity". We Kashmiris have a very common incurable disease known as "flaunting". There's absolutely no cure to this disease. Just because we want to prove how "modern" we have become, we are mercilessly eradicating our "Mother Tongue". Kashmiri parents have made their children "Victim" of flaunting. Children are being pushed to two main exams NEET and JEE even when their children want to take up something else. To be very honest they have no problem with their children choosing something other than NEET or JEE but then they don't get to flaunt. This flaunting has led to depression and many to suicide. How do we forget a famous coaching Institution

that made headlines for students committing suicides. And the death note they left behind clearly indicated that they are the victims of flaunting.

Somewhere the students became victims of flaunting and in Kashmir our mother tongue is becoming the victim of flaunting. I have seen mothers of kids of 4 to 10 even younger flaunting English speaking skills of their children. The former Hon'ble Vice President of India shir Jagdeep Dhankhar ji in Raj Sabha of which he was the chairman said a very informative and important thing. He said someone has to colonize you he first attacks your language and then the other things. He rightly said it because the first thing that a child learns is the language and then the other things. When he won't be able to learn his native tongue he won't be able to feel connected with his other native practices. Which finally leads to "Cultural aggression".

We have with time adopted to cultural of West and called it modernization. The modernization and adopting to the cultural of someone else are two different things. We are seeing people in Kashmir now use dinning table to have their meals. Do we call it modernization? No, that's not modernization. That's adopting cultural.

Modernization means a continuous, dynamic transformation driven by rational thought, increased education, and a focus on achievement, aiming for improved living standards through scientific knowledge. This definition clearly indicates that the modernization is linked with education and improved condition of living. One can be educated and may not have hold on English language. Will we not nullify someone's education just because he/she isn't well versed in English. English isn't our language. We often say "English is a universal language". But have we ever got to the depth and actually ever thought why English is the universal language? It's because the United

Kingdom had made half of the world their colony. I often refer the English as a language of colonizers not a universal language. It has not come with genuine methods but through the means of brutality and colonization.

We are seeing people of all religions gearing up for "New year" and celebrating "New year". Even when it's not our. This is what Allama Iqbal (ra) wanted to say "Yourap Ki Ghulami Pe Razamand Huwa Tu, Mujh Ko To Gila Tujh Se Hai, Yourap Se Nahin Hai!". My question is to my Muslim community. Why are you celebrating "New year". Our New year begins with "Muharram". What has led us to adopt the cultural of West? Have we seen them being "Influenced" by our practices? No they aren't but unfortunately we have been deeply influenced by their cultural.

Our religion has categorically made it clear and asked us to do completely against to what the non Muslims do to ensure clear separation between the two. Nor do our religion allow interference with their religion neither does it allow us to practice in their practices.

There are rulings by religious scholars of all school of thoughts. Making it clear to stay away from all these practices and even call it haram.

While any of us participate in any of these practices remember there's going to be day of judgement. Which all the religions believe and atheists believe that like other stars burst, sun being a star shall also burst and engulf the nearby planets. So by anyway the world is going to end. Remember Allah shall forgive every sin but not the Shrik expect if you seek forgiveness. To seek forgiveness you first have to recognize the sin.

When the teachings of Islam call anything Haram or not permissible or whatever. Then your or mine what, if, but and how doesn't matter.

The author is a law student.

Wiladat-e-Imam Ali al-Naqi (a.s)



■ SYED SAHRAAN HUSSAIN AL-NAQVI

Abstract

The wiladat(birth) of Imam Ali al-Naqi(a.s), the tenth Imam from the Ahlul Bayt(a.s), marks a pivotal moment in the continuation of divine guidance (Imamah) within Islam. Born during a period of political tension and spiritual uncertainty, his arrival reaffirmed the unbroken chain of God-appointed leadership after the Prophet Muhammad (s.a.w). This paper focuses exclusively on the historical setting, precise details, narrations, spiritual symbolism, and theological implications of his Wiladat, highlighting why his birth is commemorated as a sacred and transformative event in our thought(Shi'i Thought).

1. Importance of Wiladat in Shi'i thought.

In Shi'i theology, the birth of an Imam is not treated as an ordinary historical occurrence. Rather, Wiladat is understood as a divinely ordained moment, through which God ensures the continuity of guidance(hujjah) upon the earth. Each Imam is born with inherent spiritual authority, purity, and divine knowledge, even before assuming public leadership.

Thus, the Wiladat of Imam Ali al-Naqi(a.s) represents:

- **The preservation of Imamah after Imam Muhammad al-Jawad(a.s)**
- **A divine response to political oppression**
- **A sign of hope for the believers (mu'minin)**

2. Date and Place of Birth

2.1. Date of Wiladat

Most Shi'i historical sources record that Imam Ali al-Naqi(a.s) was born in 212 AH (827 CE). The widely commemorated date among Shi'a is 5th Rajab, though some classical historians mention variations due to early calendar recording differences.

Despite minor discrepancies in dates, there is consensus on the year, and Shi'a devotional tradition has firmly established 5 Rajab as the day of celebration of his Wiladat.

2.2. Place of Birth

Imam Ali al-Naqi(a.s) was born in Surayya, a village near Madinah, established by his grandfather Imam Musa al-Kazim(a.s). This location holds deep symbolic meaning:

- **It was a sanctified space associated with the Ahlul Bayt(a.s)**
- **It represented spiritual independence from Abbasid power centres**
- **It became a cradle of divine knowledge and purity**

3. Parentage and Lineage

3.1. Father: Imam Muhammad al-Jawad(a.s)

Imam al-Jawad(a.s), himself an Imam at a young age, was renowned for extraordinary divine knowledge. The birth of Imam Ali al-Naqi(a.s) silenced doubts raised by opponents regarding the continuation of Imamah after him.

3.2. Mother: Sayyida Samanah(SA)

His mother, Sayyida Samanah al-Maghribiyyah(sa), is described in historical sources as:

- **Exceptionally pious and chaste**
- **Deeply devoted to worship**
- **Spiritually elevated**

Imam al-Jawad(a.s) reportedly described her as a woman protected by Allah from sin, emphasising the purity of the womb from which the Imam was born.

4. Circumstances Surrounding the Wiladat

4.1. Political Climate

At the time of his birth, the Abbasid caliphate was deeply wary of the Ahlul Bayt(a.s). The rulers feared prophetic traditions stating that the Imams from the family of the Prophet would guide the Ummah and challenge tyrannical authority.

As a result:

- **The Imams were closely monitored**
- **Their children's birth were watched with suspicion**
- **Any sign of a future Imam caused anxiety within the Abbasid court**

The birth of Imam Ali al-Naqi(a.s) therefore occurred in an atmosphere of both joy among the believers and fear among the oppressors.

5. Narrations and Signs at Birth

Shi'i narrations describe the Wiladat of Imam Ali al-Naqi(a.s) as accompanied by divine blessings and spiritual signs, consistent with the births of previous Imams.

Reported elements include:

- **Calm and Noor(light) surrounding the newborn**
- **Immediate recognition of his status by his father**
- **Expressions of gratitude to Allah by Imam al-Jawad(a.s)**

These narrations emphasises that the Imam was born with divinely granted wisdom, not acquiring it later through human means alone.

Naming and Titles at Birth

Imam al-Jawad(a.s) named his son Ali, continuing the sacred name of Amir al-Mu'minin(a.s).

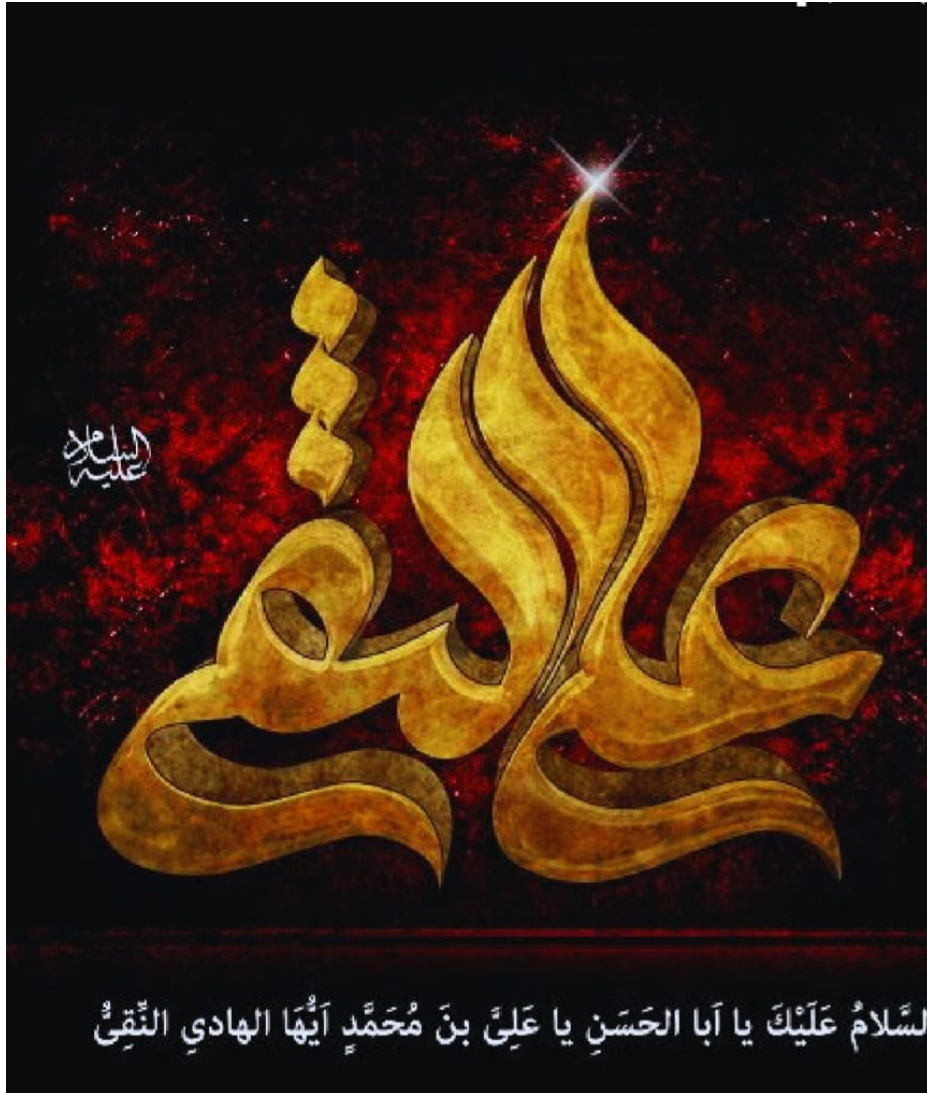
From early on, he was known by titles that reflected his innate qualities:

- **al-Naqi – The Pure**
- **al-Hadi – The Guide**
- **al-Alim – The divinely Knowledgeable**

These titles were not honorary; they reflected recognised spiritual realities present from birth.

7. Theological Significance of His Wiladat

7.1. Continuation of Divine



Proof(Hujjah)

Our belief holds that the earth can never remain without a Hujjah of Allah. The Wiladat of Imam Ali al-Naqi(a.s) ensured:

- **The uninterrupted chain of Imamah**
- **Stability of divine guidance for the Ummah**

7.2. Refutation of Doubts

Just as with earlier Imams, skeptics questioned whether Imamah could continue through young Imams. His birth – and later manifestations of knowledge – served as a divine rebuttal to such doubts.

8. Commemoration of the Wiladat

We the Shi'a commemorate the Wiladat of Imam Ali al-Naqi(a.s) through:

- **Majalis of joy**
- **Distribution of sweets (niyaz)**
- **Poetry and salutations (salawat)**
- **Remembrance of the purity of the Imam**

These celebrations are not mere cultural rituals but expressions of allegiance (wilayah) and love for the Ahlul Bayt(a.s).

9. Selected Sayings of Imam Ali al-Naqi(a.s) and their Relevance to His Wiladat

The Wiladat of Imam Ali al-Naqi(a.s) was not merely the birth of a child, but the arrival of a divinely guided soul whose words would illuminate hearts even under oppression. His sayings reflect purity of wisdom present from the very beginning

of his life, affirming the Shi'i belief that an Imam is endowed with divine knowledge ('ilm ladunni) from birth.

9.1. On Taqwa and Divine Protection

"Whoever fears Allah, Allah will make others fear him; and whoever obeys Allah, Allah will make others obey him."

– Imam Ali al-Naqi(a.s)

Explanation:

This saying reflects the essence of Imamah present at his Wiladat: authority that flows not from political power, but from taqwa (God-consciousness). His birth signified the emergence of a leader whose influence was spiritual, not coercive.

9.2. On Trust in Allah

"Contentment with the decree of Allah is the highest station of certainty (yaqin)."

– Imam Ali al-Naqi(a.s)

Explanation:

Born during Abbasid surveillance and fear, Imam al-Naqi's Wiladat embodied this teaching. His very existence was a lesson in surrender to divine will, showing believers that Allah's plan unfolds even in times of hardship.

9.3. On the Reality of Wealth and Honour

"The world is a market: some profit in it, and some incur loss."

– Imam Ali al-Naqi(a.s)

Explanation:

This statement aligns with the message

of his birth: that true success is not material dominance but alignment with divine guidance. His Wiladat reminded the Ummah that worldly rulers may reign temporarily, but spiritual profit belongs to the Ahlul Bayt(a.s).

9.4. On Humility and Knowledge

"Do not be proud of your knowledge, for ignorance is hidden within pride."

– Imam Ali al-Naqi(a.s)

Explanation:

Although Imam Ali al-Naqi(a.s) was endowed with divine knowledge from birth, his teachings emphasised humility. This highlights a key spiritual aspect of his Wiladat: Knowledge joined with purity and modesty, not arrogance.

9.5 On Character and Faith

"The believer is the one whose anger does not take him out of truth, and whose pleasure does not lead him into falsehood."

– Imam Ali al-Naqi(a.s)

Explanation:

This saying reflects the ethical framework embedded in his Imamah from birth. His Wiladat symbolised the arrival of a moral compass for the Ummah, balancing emotion with justice.

9.6 On Companionship and Influence

"Beware of befriending the wicked, for nature steals from nature."

– Imam Ali al-Naqi(a.s)

Explanation:

The Imam's birth in a corrupt political era reinforced this wisdom. His Wiladat was a divine safeguard for the believers, reminding them to remain spiritually vigilant in corrupt environments.

10. Connection Between His Sayings and His Wiladat

The sayings of Imam Ali al-Naqi(a.s) are not detached philosophical reflections; they are extensions of the light that entered the world at his Wiladat. Each word echoes the purity, wisdom, and divine authority with which he was born.

His Wiladat thus represents:

- **The birth of living wisdom**
- **The arrival of moral clarity**
- **The continuation of prophetic ethics**

11. Conclusion

The Wiladat of Imam Ali al-Naqi(a.s) gains deeper meaning when viewed through the lens of his sayings. His words confirm that the child born in Surayya in 212 AH was already a guide for hearts, destined to shape faith through wisdom rather than force. Remembering his birth is, therefore, remembering the birth of truth spoken with purity.

Author's Note

This research is written with reverence for the Ahlul Bayt(a.s) and aims to centre the Wiladat of Imam Ali al-Naqi(a.s) as a spiritually transformative event rather than a mere historical event.

Satish Vimal: The Voice of Kashmir's Cultural Soul



■ JAMEEL ANSARI

Kashmir has, for centuries, remained a cradle of knowledge, spirituality, and cultural enlightenment. This sacred land has produced countless thinkers, poets, and visionaries whose intellectual radiance has illuminated not only their own times but also generations to come. Among these distinguished personalities stands Satish Vimal not merely a poet or writer, but a true interpreter of Kashmir's cultural soul.

Born in the picturesque village of Bochu in Pulwama district, Satish Vimal discovered the pow-

er of words at an early age. Naturally reserved in temperament, he found in literature a profound medium of expression. His early engagement with local theatre and literary circles played a pivotal role in shaping his creative identity. Under the guidance of his mentor, Mohammad Shaban Mir, his literary sensibility matured, laying the foundation for a deeply thoughtful and committed creative journey.

After completing his education, Satish Vimal began his professional career with Doordarshan Srinagar, but it was All India Radio Srinagar that truly became the platform through which his intellectual and cultural voice reached the masses. Here, he conceptualized and presented several impactful literary and cultural programs that resonated deeply with listeners. Among these, "Shash Rang," "Sangarmal," "Saaen-o-Tareekh," and "Sufi Sada" stand out as remarkable contributions. These

programs not only celebrated Kashmir's rich Sufi heritage but also reconnected audiences with their spiritual and cultural roots, making them enduring milestones in regional broadcasting.

Satish Vimal's intellectual pursuits extend far beyond broadcasting. With formal training in English literature, he developed a deep engagement with world literature, while his command over Kashmiri, Urdu, Hindi, and English enriched his creative expression. His familiarity with Arabic, Persian, Sanskrit, and Punjabi further expanded his literary horizon. The teachings of Sufi saints such as Sheikh Noor-ud-Din (Nund Rishi) and Lal Ded profoundly influenced his thought process, reflections of which are clearly visible in his poetry and prose.

His Kashmiri literary works including Siyah Var, Wariyah Tchieng Chi Zalin, and Padawech Dairy are not merely artistic expressions but powerful repre-



sentations of Kashmir's cultural consciousness. The translation of his poetry into Persian further attests to the universal appeal and timeless relevance of his thought. Equally significant is his contribution in translating global literary works into Kashmiri, thereby enriching the language and expanding its intellectual horizons.

Even today, Satish Vimal stands as a guiding light for younger generations. He firmly believes that literature is not merely a means of expression but a social responsibility a bridge connecting the past, present, and future. Through his lifelong dedication to language, culture, and human values, he continues to embody the essence of Kashmir's spiritual and cultural heritage.

Like a quiet flame that never flickers, Satish Vimal continues to illuminate minds and hearts, preserving the soul of Kashmir through the power of words.

Homeopathy In the Modern World



■ SURINDERPAL SINGH

Homeopathy is a widely practiced system of medicine that originated in the late eighteenth century under the guidance of the German physician Samuel Hahnemann. Built on distinctive theoretical principles and methods, homeopathy continues to attract millions of followers worldwide, even as it faces sustained scrutiny from sections of the scientific community. Its enduring presence reflects both patient trust and ongoing debate about its scientific validity.

At the heart of homeopathy lies the principle *similia similibus curentur*, meaning “like cures like.” According to this concept, substances capable of producing symptoms in healthy individuals can, when administered in highly diluted forms, treat similar symptoms in the sick. This “law of similars” forms the foundation of homeopathic prescribing and distinguishes it from conventional medical approaches. Another defining feature of homeopathy is the process of potentization, which involves serial dilution combined with vigorous shaking, known as succussion. Remedies are diluted repeatedly, often to such an extent that no measurable molecules of the original substance are likely to remain. Supporters argue that this process imparts a dynamic or energetic imprint that carries therapeutic value, even in the absence of detectable material substance. Traditional homeopathy also adopts a holistic outlook, focusing on the individual as a whole rather than treating disease in isolation, and tailoring remedies according to a patient’s physical symptoms, emotional state and lifestyle.

Homeopathic medicines are prepared from plant, mineral and occasionally animal sources and are administered in various forms such as pellets, tablets and liquid tinctures. Consultations are typically detailed and time-intensive, with



practitioners collecting comprehensive case histories to match the totality of a patient’s symptoms with remedy profiles described in homeopathic repertories and materia medica. Across the world, homeopathy is used for a wide range of conditions, from minor acute ailments like colds and headaches to chronic disorders such as eczema, allergies and arthritis. In many settings, it is employed as a complementary therapy alongside conventional medical treatment rather than as a complete substitute.

Supporters of homeopathy highlight several perceived benefits that contribute to its popularity. The extreme dilution of remedies is often associated with a high degree of safety and tolerability, making homeopathy attractive for children, the elderly and individuals sensitive to conventional medicines. The holistic and personalized nature of consultations, with their emphasis on listening and patient

engagement, is frequently cited as therapeutic in itself. Some patients report relief from chronic symptoms, particularly in conditions where conventional treatments have produced limited benefit or unwanted side effects. Additionally, many users view homeopathy as compatible with mainstream healthcare, integrating it into broader treatment plans rather than rejecting conventional medicine altogether. Together, these factors have fueled the continued demand for homeopathy in many parts of the world.

Despite its widespread use, homeopathy remains the subject of intense scientific debate. Large-scale systematic reviews and meta-analyses conducted under rigorous standards have generally concluded that there is no reliable evidence demonstrating that homeopathy is more effective than placebo for specific medical conditions. A notable example is the assessment by the Australian National Health and

Medical Research Council, which found insufficient evidence to support the efficacy of homeopathy across health conditions. Critics also point out that the proposed mechanisms of action, particularly the claimed effects of ultra-high dilutions, conflict with established principles of chemistry and physics, making a plausible scientific explanation difficult to reconcile.

The potential risks associated with homeopathy are usually indirect but nonetheless important. One major concern is the delay in receiving effective treatment when individuals rely solely on homeopathic remedies for serious or progressive illnesses, potentially worsening outcomes. In some cases, harm has been reported from products that are insufficiently diluted and contain measurable amounts of substances such as heavy metals. Regulatory frameworks for homeopathic products vary widely across countries, raising concerns about quality control, consistency

and accurate labeling. Furthermore, exaggerated or unsupported claims of effectiveness may mislead patients and undermine informed decision-making in healthcare.

In terms of safety, highly diluted homeopathic remedies are generally considered to pose low direct toxicity. However, some users report temporary worsening of symptoms, a phenomenon referred to as “homeopathic aggravation,” though strong clinical evidence supporting this effect is limited. Liquid preparations often contain alcohol, which may be relevant for certain populations. It is therefore essential that patients inform their healthcare providers about any homeopathic remedies they are using to ensure comprehensive and safe medical care.

In the modern era, homeopathy’s persistence reflects broader trends in healthcare, including pluralism and patient autonomy. Many individuals seek to combine conventional, complementary and traditional therapies in pursuit of holistic well-being, and homeopathy’s individualized approach resonates with those who desire greater involvement in managing their health. At the same time, the scientific community continues to emphasize the need for more rigorous research, standardized methodologies and transparent reporting to clarify whether and where homeopathy may demonstrate measurable clinical benefit.

Homeopathy thus occupies a complex position at the intersection of tradition, patient preference and scientific inquiry. While countless users and practitioners attest to its perceived benefits, robust empirical evidence has not conclusively validated its effectiveness beyond placebo effects under strict scientific criteria. Its low direct toxicity and appeal as a holistic therapy must be balanced against the principles of evidence-based medicine, particularly when addressing serious health conditions. A responsible and informed approach encourages open dialogue between patients and healthcare professionals, ensuring that the use of homeopathy is safe, transparent and appropriately integrated with conventional medical care where necessary.

The Author is a Faculty, Science Department Sri Amritsar Sahib Punjab

Noted physician, Dr Tasaduk Hussain Itoo launches free telehealth consultation on Sundays

Noted physician, Dr Tasaduk Hussain Itoo on Monday launched free telehealth consultation.

In a statement issued today, Dr Tasaduk said that the emerg-

DR. TASADUK HUSSAIN ITOO

(PHYSICIAN)



Academic & Professional Credentials

MBBS
Bachelor of Medicine, Bachelor of Surgery

FRSPH (London, UK)
Fellow of the Royal Society for Public Health

MRSB (London, UK)
Member of the Royal Society of Biology

MAcadMed (Cardiff, UK)
Member of the Academy of Medical Educators

IPFPH (London, UK)
International Practitioner of the Faculty of Public Health (UK)

FIDF (Belgium)
Fellow of the International Diabetes Federation

Professional Memberships

ACP (USA)
American College of Physicians

RSSDI (India)
Research Society for the Study of Diabetes in India

Mobile: +91 95969 61617
Email: drtasadukitoo@gmail.com

JKMC REGD. NO.: 15414

Registered with Jammu & Kashmir Medical Council

ing trends of lifestyle diseases are concerning that needs effective redressal at primary care level by imparting proper guidance, awareness and health education among public.

The doctor shall be available to take calls only on Sundays and will focus on to listen queries from patients and guide and educate them to ensure proper prevention and treatment of their conditions.

Pertinently, Dr Itoo is a distinguished medical professional from Kashmir, who holds the title of Fellow of the Royal Society for Public Health (FRSPH, UK), Fellow of the International Diabetes Federation (IDF Fellow, Belgium), Member of the Academy of Medical Educators (MAcadMed, UK), Member of the Royal Society of Biology (MRSB, UK) and International Practitioner of the UK Faculty of Public Health (IPFPH, UK). He is further a member with prestigious global medical organizations including, the American College of Physicians (USA), and Research Society for the Study of Diabetes in India (RSSDI).

Eating Nuts May Help Reduce Food Cravings, Promote Weight Management

Swapping your usual between-meal snacks for a handful of mixed tree nuts could help cut cravings for sweets and fast food and improve the overall quality of your diet.

That’s according to a new study published on December 2 in *Nutrients*.

Researchers found that young adults at higher risk for metabolic syndrome who snacked on nuts daily for 16 weeks reported fewer urges for sugary and salty treats, ate more protein-rich foods, and scored better on a measure of diet quality.

Here’s what you need to know about the metabolic health benefits of nut consumption.

■ Nuts vs. high carb snacks

The research team at Vanderbilt University Medical Center recruited 84 males and females between the ages of 22 and 36.

All participants had at least one risk factor for metabolic syndrome — a cluster of conditions, such as high blood pressure, excess belly fat, and abnormal cholesterol levels, that raise the risk for heart disease and diabetes.

To qualify, participants had to have maintained a stable weight for at least three months and fall within a specific body mass index (BMI) range.

Those with nut allergies, chronic diseases like diabetes, or certain lifestyle factors such as smoking were excluded.

Before the main part of the trial began, everyone went through a two-week “run-in” period, eating a balanced diet that included typical high-carbohydrate snacks but no nuts.

After that, participants were randomly assigned to one of two groups:

Tree nuts snack group: Ate a 33.5-gram mix of unsalted raw almonds, walnuts, pecans, macadamia nuts, hazelnuts, pistachios, and cashews twice a day.

High-carbohydrate snack group: Ate snacks such as pretzels, animal crackers, graham crackers, or granola bars twice a day.

Both snack types were similar in calories, protein, fiber, and sodium, and were eaten between 6:00 a.m. and 6:00 p.m.

Participants met with registered dietitians every two weeks to receive counseling and their pre-portioned snacks.

The study lasted 16 weeks, during which researchers measured food cravings, daily food intake, and overall diet quality at both the start and end. They also collected blood samples to look at hormones related to appetite.

■ Nuts led to fewer sweet cravings, higher protein intake

By the end of the study, the nut-snacking

group showed notable changes in their eating habits and cravings.

Participants who ate tree nuts reported:

- **Less craving for sweets and fast food: Ratings for cravings dropped for items like cookies, brownies, donuts, candy, ice cream, chips, and pizza. For example, cravings for brownies fell by nearly half a point on a five-point scale, and cravings for cookies dropped by more than 0.6 points.**
- **Reduced preference for sweet taste: About 12.5% fewer people in the nut group said they preferred sweet flavors compared to at the start of the study.**
- **Eating fewer sugary and salty snacks: The frequency of eating frozen desserts and salty snacks went down.**
- **Eating more protein-rich foods: On average, they increased their daily servings of protein foods, especially from seafood and plant-based sources, by more than four servings.**

These changes were linked to shifts in certain appetite-related hormones.

In the nut group, levels of GLP-1 — a hormone that can help regulate appetite — increased, and this rise was associated with reduced cravings for cakes, brownies, candy, and ice cream.

Furthermore, the nut group’s overall score on the Healthy Eating Index (HEI), which measures how well a person’s diet aligns with national dietary guidelines, improved by 19%. This bump reflected a higher intake of healthy unsaturated fats and protein-rich foods, as well as a lower intake of sodium and refined grains.

In contrast, the high-carbohydrate snack group did not see significant changes in food cravings or diet quality. In fact, they showed a small decrease in fruit consumption, an increase in daily calorie intake of approximately 350 calories, and an average weight gain of roughly 0.8 kilograms (about 1.8 pounds) over the 16-week period.

The nut group, on the other hand, did not gain weight, even though they were eating calorie-dense snacks. While they ate about 468 grams less total food by weight each day, their overall calorie intake stayed about the same. Hunger and fullness ratings did not change significantly in the nut group, suggesting they felt just as satisfied as before.

Courtesy Healthline

Kashmiri Psychiatrist Dr. Shaheen Aslam Shora Honoured with ‘Mental Health Professional of the Year’ Award in UK

■ HT NEWS NETWORK

SRINAGAR, DEC 26: In a moment of immense pride for Jammu and Kashmir, Dr. Shaheen Aslam Shora, a Kashmir-born psychiatrist and Clinical Director of Specialist Mental Health Services at Hertfordshire Partnership NHS Foundation Trust (UK), has been conferred with the ‘Mental Health Professional of the Year’ award at the inaugural British Muslim Health Awards 2025.

Born and raised in Srinagar, Dr. Shora completed her



early education at Mallinson Girls’ School and went on to earn her MBBS from SKIMS Medical College, before further specialising in psychological counselling and mental health services. Her professional journey — from voluntarily serving vulnerable communities in the early stages of her career to leading specialist mental health services in the United Kingdom — stands as a testament to her dedication, compassion, and exemplary leadership.



IRP 15th Bn, GG Jammu Under the CAP Computer Distributed to GHSS and Midle School Jagti Camp Jammu

■ **GULFAM BARJI**

JAMMU, DEC 26: Under the Civic Action Programme, Jammu and Kashmir Police continues to provide various facilities for the welfare of the public, especially students. As part of this initiative, the IRP 15th Battalion, Gulshan Ground Jammu, organised a function at Government Higher Secondary School, Jagti Camp, Jammu.

The event was attended by the Commandant of IRP 15th Battalion, IPS Smt, Sargan Shukla, SP Mr.



Sunil Kumar, the Principal of Govt Higher Secondary school Jagti Camp, the Headmaster of Government Middle School Jagti Camp, and a large number of students.

On the occasion, the IRP 15th Battalion distributed computer sets to Government Higher Secondary School Jagti Camp and Government Middle School Jagti Camp with the aim of improving the educational standards of students. The Principal of the Higher Secondary School and the Head master of the Middle School Jagti camp jammu expressed their gratitude to Commandant IRP 15th Bn. Smt, Sargan Shukla for the support.

Addressing the event Smt. Shukla said that Jammu and Kashmir Police is committed to the welfare of the people and is making continuous efforts to provide better educational facilities to students in this digital era, so that they may bring pride not only to their families but also to the nation.

Public Notice

I have passed/appeared in Ug BACHLOR OF SCIENCE IN MEDICAL LAB TECHNOLOGY under Roll No. 21200198017 Year: 2021(registration number 56_kimst_2021)Through university of kashmir . The error committed by the School/Parent/Board against my Name (Caste) as INAYAT HUSSAIN instead of INAYAT HUSSAIN BHAT.

I have rectified my board documents with correct name as INAYAT HUSSAIN BHAT under board notice No 06/25.

Now I have applied for correction/rectification of error in the university of kashmir, Srinagar. If any person has any objection in this regard may file the same in the office of the registration section university of kashmir srinagar within two days from the date of publication of this notice, after the expiry of said period, no objection will be entertained.

This is published for the information of the general public.

The correct particulars be recorded as under:-

Name: INAYAT HUSSAIN BHAT

Father's Name: MOHAMMAD YOUSUF BHAT

Mother's Name: HAJARA

Date of Birth: 04-05-2003

Residence: Sheikh Wadipora Khansahib Budgam

Government Of Jammu & Kashmir

Office of the Naib Tehsildar, Achabal

PUBLIC NOTICE

Whereas an application has been received in this office from the following persons for issuance of RBA (Resident of Backward Area) Certificate:

Peer Abid Hussain, S/O Peer Qammer Din

R/O Kawarigam

Aasif Ahmad, S/O Qumer Ud Din

R/O Kawarigam

Mohd Idrees, S/O Qumer Ud Din

R/O Kawarigam

If anyone having any objection with regard to the issuance of the said RBA Certificate, he/she may submit his/her objection along with documentary proof in the office of the undersigned within 07 days from the date of publication of this notice.

After expiry of the stipulated period, no objection shall be entertained.

**Naib Tehsildar
Achabal**

Public Notice

It is to inform the general public that I have lost the RC of my vehicle bearing registration number- JK07 3369 (Taxi- Xylo). Now I want to apply for its duplicate, anybody having any objection may contact ARTO Kargil within the period of 7 days of this notice.

**Mohammad Aqmal
S/O- Mohammad Aslam
R/O- Gindiyaal, Kargil**

Public Notice

This is to inform the general public that I, Heebu Jan, D/o Abdul Hamid Lone, R/o Laripora, Pahalgam, District Anantnag, intend to start a business under the name and style "Large Steps Tour & Travels."

If any person or authority has any objection regarding the use of the above-mentioned name, the same may be submitted in writing within 07 days from the date of publication of this notice in the office of the Assistant Director Tourism, Pahalgam. After the stipulated period, no objection shall be entertained.

Heebu Jan

D/o: Abdul Hamid Lone

R/o: Laripora, Pahalgam

District: Anantnag

Public Notice

It is to inform the general public that I have cleared loan of my vehicle bearing registration number JK07 6601 from J&K Drass. Anybody having any objections may contact Manager J&K Drass within 7 days of this notice.

**Bilal Ahmed, S/O- Ghulam Rasool
R/O- Matayem Drass**

Public Notice

I want to change the Name of electricity connection Having consumer Id No:-0203050002206 From Ghulam Qadir Bhat S/O Abdul Ahad Bhat R/O Malroo Shalteng Srinagar to ABDUL MAJEED WANIS/O GHULAM NABI WANI R/O KAMAL MOHALLAH MALOORA. If any body has any objection regarding this. They will contact office of AEE sub-division Zanakote Srinagar within the period of seven days. After completion of said, No objection will be accepted.

**Name:- ABDUL MAJEED WANI
S/O GHULAM NABI WANI
R/O KAMAL MOHALLAH MALOORA**

Public Notice

I have lost my school leaving certificate at somewhere. Now I am applying for its duplicate if anybody having any objection in this regard he /she may file his /her objection in the office of HANFIA MODEL HGER SECONDARY SCHOOL KREERI within seven days from the publication of this notice after that no objection will be entertained.

**Name:....ALTAF HUSSAIN DAR
S/O ...AB AHAD DAR
R/OSALOOSA**

Public Notice

This is to inform the general public that I have lost my 10th Class Marksheet and Date of Birth (D.O.B) Certificate somewhere. Despite best efforts, the documents could not be traced. Hence, this notice is being published to declare the said documents lost and null and void. If anyone finds the above-mentioned documents, they are requested to kindly contact the undersigned at the earliest.

Any misuse of these documents shall be the sole responsibility of the person concerned, and the undersigned shall not be held liable.

**Name: Dawood Nabi Para
Father's Name: Gh. Nabi Para
Address: Kachwa Muqam
Contact No.: 9797968286**

Public Notice

I, Syed Hamidullah, son of Late Syed Habibullah of Hail Jagir Kreeri, inform that my father, the registered consumer of Electricity Consumer No. 0212040001335, passed away on 17-12-2024. I have applied for transfer of the said connection to my name.

Objections, if any, may be submitted to the PDD Subdivision Wagoora, within 7 days of this notice.

Public Notice

I have lost Number Plate of my Vehicle ALTO VXI JK05L 3235. Now I am applying for its duplicate if anybody have any objection in this regard He/She may contact ARTO Baramulla within seven days from the publication of this notice after that no objection will be entertained.

**TARIQ AHMAD MALLA S/O BASHIR AHMAD MALLA
R/O DUBBUG SULTANPORA BARAMULLLA**

Government Of Jammu & Kashmir Office Of The Tehsildar Kreeri

Subject: Application of FAMEEDA BANO W/O BILAL AHMAD WANI R/O WARIPORA BALA for the issuance of LEGAL HEIR certificate

PUBLIC NOTICE

Regarding the subject cited above in this context a report sought from patwari halqa concerned and the Death certificate issued by the competent authority reveals that BILAL AHMAD S/O ABDUL AHAD WANI has passed away on 04/12 /2025. The report of the patwari further depicts that the deceased has left behind following dependent as tabulated below

- 1..., FAMEEDA BANO wife 36 H/W widow
- 2..., ABRAR BILAL SON 15 years student
- 3...MUZAFFAR BILAL son 09 years student
- 4...TAJA BEGUM Mother 68 years old aged

The applicant has applied for Issuance of Legal heir certificate in favour of Self

If anyone have any objection to the issuance of delay order of said certificate shall present his/her claim this office within 07 days, after that no objection shall be entertained.

Naib Tehsild Kreeri

Government of (U.T) Jammu & Kashmir

Office of the Executive Engineer Jal Shakti (PHE) Deptt. Ground Water Division Srinagar

Baghi-Ali-Mardan, Nowshara Srinagar.

Notice Inviting e-Tenders

GIST of Detailed e-NIT No: 70/JS-PHE/GWDS/Mech. of 2025-26.

For and on behalf of Government of UT - J&K, e-tenders from reputed and resourceful Firms/Companies/drilling agencies/Joint Ventures etc for "registered experienced Contractors of Machine Drilled Hand pump wells" as per details given below The bidding process shall be completed online on www.jktenders.gov.in in two covers viz. Cover 1st consisting of Pre Qualification Criteria, General Terms and Conditions and Technical Specifications and Cover 2nd shall consist of Financial Bid in the prescribed B0Q.

Table-I

S.No	S.No of AA	Name of work	Est. Cost	E/M	T.D Cost	MH/ Programme	Technical Sanction
1	3	Construction of (1 No) of 125 mm dia machine drill tube well with motor at SBF Zawoora in District Shopian.	Rs. 5.958 Lacs	Rs. 18,000/-	Rs. 500/-	NLM 'Irrigation Facilities' activity.	JS-PHE / GWDS/ Other Deptt./ 13 of 12/ 2025, Dt: 23-12-2025
2	1	Construction of (1 No) of 125 mm dia machine drill tube well with motor at SBF Daksum in District Anantnag.	Rs. 5.876 Lacs	Rs. 18,000/-	Rs. 500/-	NLM 'Irrigation Facilities' activity.	JS-PHE / GWDS/ Other Deptt./ 12 of 12/ 2025, Dt: 23-12-2025
3		Construction of Bore Well Near Spring at Nagbal Nagress block Kund in District Kulgam.	Rs. 5.708 Lacs	Rs. 18,000/-	Rs. 500/-	District Capex 2025-26 (PRI Greents)	JS-PHE / GWDS/ Distt. Capex Budget/ 223 of 12/ 2025, Dt: 23-12-2025
4		Construction of 125 mm dia, Machine Drilled Bore Well along-with Submersible Pumping unit and allied accessories for Solid Waste Management Plant MC Awantipora.	Rs. 4.708 Lacs	Rs. 14,200/-	Rs. 300/-	Hon'ble NGT 606/2018	JS-PHE / GWDS/ Other Deptt./ 15 of 12/ 2025, Dt: 23-12-2025
5		Construction of Borewell at Katridar near land of Imtiyaz Ahmad Shah R/o Tubripora, Telwani, Anantnag.	Rs. 4.23 Lacs	Rs. 12,700/-	Rs. 300/-	Distt. Capex Budget 2025-26 (CDF Scheme)	JS-PHE / GWDS/ Distt. Capex Budget/ 49 of 12/ 2025, Dt: 23-12-2025
6		Raising and enrichment of Plants and other works"(including 125 mm dai Machine drilled well along with submersible pumping equipment Borewell)at Banderpora Nursery (Work Code: FORSS2526100226) in District Pulwama	Rs. 2.02 Lacs	Rs. 6,100/-	Rs. 200/-	Capex Budget 2025-26	JS-PHE / GWDS/ Capex Budget 2025-26/ 220 of 12/ 2025, Dt: 23-12-2025
7	1	Installation of Tube Well NHO Sajad Ah. Wani and others at Kuchipora Shahabad.	Rs. 2.00 Lacs	Rs. 6,000/-	Rs. 200/-	CDF Scheme	JS-PHE/GWDS/ CDF/ 48 of 12/ 2025, Dt: 23-12-2025
8	2	Installation of Bore Well At Sadipahuen Hardu Schien NLO Ab Rashid Ganie and others Block Shahabad	Rs. 2.00 Lacs	Rs. 6,000/-	Rs. 200/-	CDF Scheme	JS-PHE/GWDS/ CDF/ 49 of 12/ 2025, Dt: 23-12-2025

Time of Completion: 10 Days each well (after identification of site)

Tender Call: 1st

Position of Funds: Available

(For Sl. No. 01-02): Accord of Administrative Approval issued by Director Sheep Husbandry Department Kashmir's Order No:90-DSHK/Plan of 2025 Dated: 10-12-2025 issued vide endorsement NO: DSHK/Plan/2025-26/11856-65 Dated: 10-12-2025

(For Sl. No. 03): Accord of Administrative Approval issued by the Distt. Development Commissioner Kulgam's Order No: 364-DDCK of 2025 issued vide endorsement NO: DDCK/District-Capex/PRI/2025-26/5096-99 Dated: 05-12-2025

(For Sl. No. 04): a. Executive officer Municipal Committee, Awantipora's Letter No: MC/AWP/ Works/2025/2974-76, Dated:11/12/2025

b. Accord of Administrative Approval issued by the Director Urban Local Bodies, Kmr's Order No: DULB/Plg/980 of 2025 issued vide endorsement NO: DULB/Plg//2025-26/E-7676937/38401-07 Dated: 10-12-2025.

(For Sl. No. 05): Accord of Administrative Approval issued by the Distt. Development Commissioner Anantnag Order No: 356-DDCA of 2025 issued vide endorsement NO: DDCA/ CDF-44 /2025-26/8176-80 Dated: 13-12-2025.

(For Sl. No. 06): Accord of Administrative Approval issued by PCCF/Director Social Forestry Department J&K's Order No:77-DSF of 2025 issued vide endorsement NO: DIR/DSF/Plg/2025-26/443-45 ,Dated:24-11-2025.

(For Sl. No. 07-08): Accord of Administrative Approval issued by the Distt. Development Commissioner Anantnag's Order No: 322- DDCA of 2025 issued vide endorsement NO: DDCA/ CDF-43- Anantnag West/ 2025-26/7319-21, Dated: 24-11-2025.

The Bidding Documents and other details can be downloaded from the website: <https://www.jktenders.gov.in>

From 24.12.2025 (05:00 PM) to 06.01.2026 (03:00 PM)

The Bidding documents consisting of qualifying information, eligibility criteria, specifications, Drawings (if any), Bill of quantities (B.O.Q), Set of terms, conditions of contract and other details can be seen / downloaded from the website: <https://www.jktenders.gov.in>

As per Critical Dates/Information scheduled given below

Table-II

1.	Publishing Date	24-12-2025 (05:00 P.M)
2.	Period of Downloading of Bids	24-12-2025 (05:00 P.M) upto 06-01-2026 (03:00 P.M)
3.	Period of Submission of bids	24-12-2025 (05:00 P.M) upto 06-01-2026 (03:00 P.M)
4.	Date of opening of Tender.	07-01-2026 (01:00 P.M)
5.	Tender Receiving Authority: Executive Engineer , Jal Shakti (PHE) Ground Water Srinagar Kashmir-190011	
6.	Cost of Tender Document : Non-Refundable should be in form of DD /TR/e-challan/ via online deposited to Account Head 0215 or in the below mentioned account Number in favour of Executive Engineer (Jal Shakti) PHE Ground Water Division Srinagar (at Saddar Treasury Srinagar) (The firm shall specify the name of work for which apply)	
	Name of Bank	Jammu & Kashmir Bank
	Name of Branch	Residency Road, Lal Chowk-190001
	Name of Account	Executive Engineer PHE Ground Water Division Srinagar.
	Account Type	Current Accounts Government.
	Account Number	0005 0405 0004 7709
	IFSC Code	JAKAOCHINAR
	MICR Code	190051056
	NOTE: In case the firm/agency/contractor submits/uploaded scanned copy of tender document fee in the shape of DD /TR/ e-challan/ via online, the hard copies shall have be submitted in the divisional office before opening of cover 2nd (Financial Cover) of e-NIT	
7.	Bid Validity Period: 180 Days	
8.	The bids can be downloaded or uploaded on www.jktenders.gov.in	

Bids must be accompanied by bid security viz: Earnest Money in shape of CDR/FDR and (The date of CDR/FDR etc must not be prior to 03 months from the date of issuance of this e-Nit and Treasury Receipt (mentioning therein the NIT No., S.No. of work and Advertised Cost as per the NIT) as cost of Tender Document under Account Head 0215 to be pledged in favour of the Executive Engineer Ground Water Division Srinagar (as specified in the table (I) (Page 1st). Bid security will have to be in any one of the forms as specified in the bidding documents and shall be valid for 180 Days after opening of bid. Bids will be opened in the Office of the Executive Engineer Jal Shakti (PHE) Ground Water Division Srinagar (H.Q. Baghi-Ali-Mardan, Nowshara Srinagar) on 07-01-2026 (01:00 PM) If the office happens to be closed on the date of opening of the bids as specified, the bids will be opened on the next working day at the same time and venue.

No: JS-PHE/GWDS/25-26/Camp/16551-573 | Dated: 24-12-2025

Sd/- Executive Engineer Jal Shakti (PHE) Deptt.
Ground Water Division, Srinagar

DIPK: 9343/25 | Dated: 26-12-2025

Government of Jammu & Kashmir

Office of the Executive Engineer Machinery Division Kashmir

Mechanical & Hospital Engineering Department, Kashmir

GIST of e-Tender

e-NIT No: MDSK/TS /2025-26/80 | Date: 24-12-2025

For and on behalf of the Lt. Governor, J&K UT e-tenders are invited on percentage basis from eligible contractors/ registered firms for the below mentioned work

Name of the Work	T.D Cost	E/M	Bid security (EMD) in Rs
Providing, fitting of fuel injection pump of the Departmental Dumper Ashok Leyland U1618T JK01T-9109, fuel pressure regulator and its pressure sensor to the departmental truck JK01BC-1513 and general servicing and minor works to the departmental truck JK01N-7054 of Machinery Division Kashmir.	500/-	1,10,000.00	2200.00

Position of AA: Works programme approved by CE vide order No. M&HED/K/Acctt/107 of 2025-26 Dt.30.08.2025

Position of TS: Sanctioned vide No.46 of 2025-26 Dated: 24.12.2025

The bidding document consisting of qualifying information, eligibility criteria, specifications, Bill of quantities (B.O.Q), Set of terms and conditions of contract and other details can be seen/downloaded from the Govt. website www.jktenders.gov.in as per schedule of dates given below: -

01	Publish date	24.12.2025 (18:00hrs)
02	Period of downloading of bidding document	24 .12.2025 (18:30hrs)
03	Bid submission start date	24 .12.2025 (18:55hrs)
04	Bid submission end date	02 .01.2026 (18:55hrs)
05	Date and time of opening of bids (online)	03 .01.2026 (14:00hrs)

No: MDSK/ TS/4870-73 | Date: 24.12.2025

Sd/- Executive Engineer,
Machinery Division, Srinagar

DIPK: 9368/25 | Dated: 26-12-2025



Rana reviews development works in Poonch; calls for expeditious completion

■ HT NEWS DESK / DIPR

JAMMU, DECEMBER 26: Aimed at accelerating the pace of development in Poonch district, Minister for Jal Shakti, Forest, Ecology & Environment and Tribal Affairs, Javed Ahmed Rana, today chaired a virtual meeting to review the progress of ongoing developmental works in the district.

The review meeting was attended by the District Development Commissioner (DDC), Poonch, Ashok Kumar Sharma, along with Heads of Departments and key district officers representing various line departments.

The meeting was convened to assess both the physical and financial achievements across all sectors, schemes and development plans currently under implementation in the district during the 2025–26 financial year.

The Minister evaluated the district's developmental roadmap, with special emphasis on critical infrastructure projects and public welfare initiatives.

While chairing the meeting, Rana stressed the importance of achieving the set targets within the stipulated timelines, underscoring that quality and transparency must not be compromised at any stage. He directed the officers to expedite project implementation and ensure that processes such as tendering, approvals and on-ground execution are carried out in a swift and time-bound manner.

Reaffirming the government's commitment to holistic



development of Poonch, the Minister instructed the officials to maintain meticulous sector-wise documentation of progress and submit weekly updates to enable continuous and effective monitoring.

He further called for enhanced inter-departmental coordination and real-time monitoring mechanisms to bridge implementation gaps and ensure that UT and Centrally Sponsored Schemes reach the grassroots level.

During the meeting, the Minister also reviewed the prevailing power supply scenario and the status of ongoing power infrastructure works in the district. Highlighting the strategic

importance of the Revamped Distribution Sector Scheme (RDSS), particularly for a hilly district like Poonch, he described the scheme as a transformative initiative for strengthening the power distribution network in Jammu and Kashmir. He directed the concerned officers to formulate a proactive roadmap to ensure the successful and timely implementation of RDSS in the district.

The Minister further emphasized that no payments should be released without thorough physical verification of all ongoing and completed works. He instructed the officers to conduct regular on-ground inspections to

verify quality, progress and adherence to approved specifications, reiterating that financial disbursements must be strictly linked to verification reports.

Additionally, the Minister reviewed the progress of J&K Green Drives being implemented by the Poonch Forest Division. He reiterated that any bottlenecks hampering the execution of projects and schemes must be resolved immediately to avoid inconvenience to the public.

Earlier, the Deputy Commissioner presented a detailed scheme-wise overview of the physical and financial progress of developmental works being

executed in the district. He informed the meeting that under the Constituency Development Fund (CDF), 151 works are underway in Haveli, 17 in Mendhar and 67 in Surankote constituencies.

Under the Pradhan Mantri Gram Sadak Yojana (PMGSY), the Deputy Commissioner stated that 19 works have been allotted in Mendhar, while 23 works have been allotted in Poonch. He further apprised that under the Public Works Department (PWD), 225 works have been approved in Poonch, 18 in Surankote and 742 in Mendhar.

Providing an update on rural development initiatives, he informed that under the Rural Development Department (RDD), a total of 3,280 works have been tendered, of which 2,842 works have been allotted. He also shared details of works being executed under the Irrigation & Flood Control Department, Ground Water Division, Border Area Development Programme and other schemes, assuring that concerted efforts are being made to expedite their completion.

The Deputy Commissioner also briefed the meeting on implementation of Tribal Welfare Schemes in District Poonch. He informed that under various Centrally Sponsored Schemes, 317 works have been allotted and are currently at different stages of completion.

He further highlighted the welfare initiatives being implemented under schemes such as SCA to TSS, PMAAGY and DAJGUA.

Satish Sharma attends inaugural ceremony of Big JK Premier League in Jammu

■ HT NEWS DESK / DIPR

JAMMU, DECEMBER 26: Minister for Food, Civil Supplies & Consumer Affairs, Transport, Information Technology, Youth Services & Sports and Science & Technology, Satish Sharma, today attended the inaugural ceremony of the Big Jammu & Kashmir Premier League (JKPL) in Jammu.

The Minister reiterated present dispensation's commitment towards promoting sports culture and building robust sports infrastructure across the Union Territory.

Addressing the gathering, the Minister said that the present government is placing special emphasis on development of sports infrastructure and promotion of sporting activities for the youth of Jammu and Kashmir. He said that platforms like JKPL are playing a vital role in identifying talent, nurturing young players and providing them competitive exposure, thereby helping channelize youthful energy in a positive and productive direction.



Satish Sharma said that under the leadership of Chief Minister Omar Abdullah, Jammu and Kashmir is steadily emerging as a hub of sports excellence, with focused investments being made in stadiums, training facilities and grassroots-level sporting initiatives.

Later, the Minister conducted surprise visit to the Transport Commissioner's Office and office of the Managing Director, J&K Road Transport Corporation (RTC), Jammu, to take stock of functioning of the departments.

During the inspection, he reviewed the staff attendance, punctuality and overall work culture. He interacted with the officers and employees regarding the delivery of public services.

The Minister also visited the Regional Transport Office (RTO), Jammu, where he reviewed the public service delivery, availability of facilities and the pace of ongoing works. He directed the officials to ensure that the public does not face any inconvenience and their all genuine grievances are addressed in a time-bound and transparent manner.

Satish Sharma also visited the office of Science and Technology, Jammu, where he reviewed the ongoing projects and implementation of technology-driven initiatives. He stressed upon greater use of innovation, digitization and scientific solutions to improve the governance, service delivery and youth engagement in Jammu and Kashmir.

The Minister said that the focus of the government remains on making all its departments more efficient, accountable and people-friendly, while simultaneously strengthening sports, youth empowerment and science and technology as key drivers of Jammu and Kashmir's development.

Satish Sharma participates in Christmas celebrations across Jammu

■ HT NEWS DESK / DIPR

JAMMU, DECEMBER 26: Minister for Food, Civil Supplies & Consumer Affairs (FCS&CA), Information Technology, Transport, Youth Services & Sports, and Science & Technology, Satish Sharma, joined the Christian community in celebrating the festival of Christmas at various locations across Jammu, including Birpur, Garrison Church, Gandhinagar and Kunjwani.

The Minister conveyed warm greetings to the people on the auspicious occasion. He said that Christmas is not merely a religious festival but a celebration of universal values such as love, peace, sacrifice and service to humanity.

Highlighting Jammu and Kashmir's age-old tradition of unity in diversity, the Minister said that the region has always been a shining example of peaceful coexistence among different faiths and cultures. He called upon all sections of society to work together to further strengthen the bonds of brotherhood, tolerance and mutual respect in order to build a harmonious and progressive Jammu and Kashmir.

"True development is possible only when communities live in peace and solidarity. Festivals like Christmas remind us that humanity, compassion and empathy must guide our collective journey,"



Satish Sharma remarked.

Recalling the visionary and transformative role of Jesus Christ, the Minister said that His teachings of love, forgiveness and selfless service have left an indelible mark on human civilisation and continue to inspire people across the world. He urged the citizens, particularly the youth, to follow these ideals and contribute positively to society.

The Minister also interacted with the members of the Christian community and local residents, appreciating their contribution in nurturing a spirit of harmony and social responsibility. He assured them of the government's continued commitment towards safeguarding the rights, dignity and cultural heritage of every community.

The celebrations at the churches were marked by special prayers, hymns and messages of goodwill, creating an atmosphere of joy, unity and spiritual reflection.

Secretary Transport reviews functioning of Weighbridge at Sonamarg

■ HT NEWS DESK / DIPR

GANDERBAL, DECEMBER 26: Secretary, Transport Department, Avny Lavasa, today visited Sonamarg to take stock of the functioning and facilities at the Weighbridge here.

The Secretary was accompanied by the Regional Transport Officer (RTO) Kashmir, Assistant Regional Transport Officer (ARTO) Ganderbal and other concerned officers and officials.

During the visit, the Secretary assessed the operational status of the weighbridge, availability of manpower and adequacy of infrastructure. She stressed the importance of strict enforcement of axle load norms to curb overloading, ensure smooth traffic regulation, enhance road safety and protect road infrastructure.

The Secretary directed the officers to ensure transparency in weighbridge operations, improve inter-departmental



coordination and maintain round-the-clock functionality of the facility, especially during peak tourist influx and high-traffic periods.

She also interacted with the staff on duty and took stock of the challenges faced in routine operations,

emphasizing timely redressal of issues to improve efficiency and public service delivery.

The visit was aimed at strengthening the transport enforcement mechanisms and ensuring effective regulation of vehicular movement in Sonamarg area.

Workshop on Forest Rights Act held at Panchayat Lower Malad

■ HT NEWS DESK / DIPR

UDHAMPUR, DECEMBER 26: A one day workshop on the Forest Rights Act- 2006 was organized today at ST Basti, Balungar Bain Panchayat Lower Malad and Block Udhampur.

The workshop was attended by the Member of Legislative Assembly Udhampur East Constituency, R. S. Pathania, DDC Udhampur- 1 Puran Chand, former PRI members, district officers of line departments and other prominent citizens, besides resource persons from the Rural Development, Forest and Revenue departments.

The officers and resource persons delivered detailed presentations highlighting key provisions, procedures and best practices envisaged under the Forest Rights Act, 2006, with special focus on its effective implementation at the grassroots level.

Addressing the gathering, the MLA threw light on the historical background of the Forest Rights Act-2006 and its salient features. He also interacted with members of the tribal community and sensitised them about various rights and entitlements under the Act. He explained the role of different institutions, including the forest rights committees and outlined the procedure involved in the processing of claims under the FRA.

Highlighting the transformative potential of the Act, Pathania stated that the Forest Rights Act, 2006 would bring positive changes



in the livelihoods of forest-dependent communities and contribute to the development of community infrastructure. He further informed that, apart from the right to live on and hold forest land, the Act provides ownership rights over minor forest produce traditionally collected by forest-dwelling communities.

The MLA stressed the need for sustained awareness campaigns and called for the liberal distribution of awareness material among stakeholders and participants to ensure wider understanding and effective implementation of the forest rights Act at the ground level.

DLRC meeting reviews performance of banks in Samba

■ HT NEWS DESK / DIPR

SAMBA, DECEMBER 26: A meeting of the District Level Review Committee/District Consultative Committee (DLRC/DCC) for the quarter ended September 2025 was held today at the Office of the Deputy Commissioner to review the performance of banks in the district.

The meeting focused on deposits, advances, Credit-Deposit (CD) ratio and achievements under the Annual Credit Plan (ACP) for the financial year 2025–26. Progress under the Government Sponsored and Social Security Schemes was also reviewed.

The meeting was chaired by District Development Commissioner Ayushi Sudan and convened by Lead District Manager (LDM) Subash Chander.

Among others present in the meeting were LDO RBI, DDM NABARD, Chief Agriculture Officer, Chief Animal Husbandry Officer, District Sheep Husbandry Officer, Assistant Director Fisheries, District Coordinators of J&K Bank, SBI, PNB, J&KB, representatives from other banks and officials from sponsoring Government Departments and agencies.

The LDM informed the meeting that the banks operating in the district recorded deposits of Rs. 8878.69 crore and advances of Rs. 4864.40 crore as on Sept 30, 2025, with a CD ratio of 54.95%. The achievement under the Annual Credit Plan 2025–26 stood



at Rs. 1754.67 crore against an annual target of Rs. 2580.44 crore, reflecting 68% achievement. Under the Priority Sector, banks lent Rs. 985.72 crore against a target of Rs. 2032.41 crore, while under the Non-Priority Sector, achievements stood at Rs. 768.95 crore against the target of Rs. 548.03 crore, registering 140% achievement.

The District Development Commissioner undertook an extensive review of Government Sponsored Schemes with special focus on PMEGP, JKREGP, KCC, HADP, PMAY, NRLM and NULM. She emphasized achieving 100% digitization of bank accounts and directed the banks and sponsoring agencies to spread awareness among the public about various self-employment schemes launched by the Government. She further advised banks to clear pending sponsored cases at the earliest and enhance lending particularly under Agriculture & Allied Activities, MSME, Housing and Education sectors to maintain a healthy CD ratio.

The DDC also directed banks to ensure saturation of all eligible beneficiaries under Social Security Schemes viz. PMSBY, PMJJBY and APY.

The meeting concluded with a vote of thanks by the Lead District Manager.

Former Malaysian PM Najib Razak charged with abuse of power in second multi-billion 1MDB trial

UNITED NEWS OF INDIA

KUALA LUMPUR, DEC 26 : Former Malaysian Prime Minister Najib Razak has been charged with abuse of power in his second trial into the multi-billion Malaysian Development Berhad (MDB) graft scandal, which resulted in the plunder and massive monetary losses from the now-defunct sovereign wealth fund.

The verdict carries with it several significant legal and political implications, potentially reshaping Kuala Lumpur's socio-political landscape in drastic ways. Delivering the verdict, High Court judge Collin Lawrence Sequerah said the prosecution had proved its case beyond reasonable doubt on the first charge. "The prosecution, I find, has thus proven its case against the accused beyond a reasonable doubt in respect of the first charge," he said, adding: "I therefore convict the accused of the first charge."

As of now, the court continues to read out its findings regarding

the remaining charges.

The ruling marks another major blow for the former premier, who has been facing a plethora of sustained investigations, since his loss in the 2018 general elections.

Probes under successive governments have ensnared both him and his wife, Rosmah Mansor, in a series of corruption and money-laundering cases tied to the now-defunct sovereign wealth fund. Razak faces years more behind bars on top of the six-year jail term he is already serving after a conviction in a separate case related to the 1MDB fund. Razak has been charged with four counts of corruption and 21 counts of money laundering for receiving illegal transfers of more than 2.3 billion ringgit (\$569.45 million) from 1MDB, though he has consistently denied wrongdoing.

Triggering investigations from multiple global jurisdictions, including the US, officials in Kuala Lumpur and Washington found that at least USD4.5bn was siphoned off from the fund, which



was co-founded by Razak in 2009 while he was serving in office. More than USD1bn allegedly flowed into accounts linked to

the former premier.

"The contention by the accused that the charges against him were a witch hunt and

politically motivated was debunked by the cold, hard and incontrovertible evidence against him that pointed towards the

accused having abused his own powerful position in 1MDB, coupled with the extensive powers conferred upon him," Judge Collin Lawrence Sequerah said in an ongoing reading of the verdict.

He now faces the prospect of further lengthy jail terms of between 15 - 20 years on each charge, alongside fines of up to five times the value of the alleged misappropriated sums.

Najib Razak, 72, has been in prison since August 2022, when the country's top court upheld a verdict convicting him of corruption for illegally receiving funds from a 1MDB unit. His 12-year jail sentence in that case was halved last year by a pardons board. Razak last year apologised for mishandling the scandal while in office but had consistently denied wrongdoing, saying repeatedly that he was misled by 1MDB officials and the fugitive financier, Jho Low, about the source of the funds.

Judge Sequerah, refuting the defence's claims said that the case was politically motivated

and amounted to a "witch hunt" narrative that had been dismantled by evidence. He said the proof showed the ex-premier had abused his powerful position within 1MDB and exercised extensive authority over its affairs. The judge also addressed Najib's relationship with fugitive financier Jho Low, saying the evidence revealed an "unmistakable bond and connection", with Low acting as Najib's "proxy and intermediary" in dealings Low, who has been charged in the US for his central role in the case, denies all wrongdoing, and his whereabouts are unknown, and has maintained donations from the Saudi royal family. But Sequerah said the ex-PM's argument was "implausible" and dismissed letters on the donations produced by him that allegedly originated from the Saudi royal family, saying they were not corroborated by evidence and were probably forgeries. UNI

Israeli Defence Minister Israel Katz asserts IDF will 'never' fully leave Gaza Strip

UNITED NEWS OF INDIA

JERUSALEM, DEC 26 : Israeli Defence Minister Israel Katz on Friday reiterating his stance regarding the IDF presence in the Gaza Strip, stressing that Jerusalem will never fully withdraw from war-ravaged enclave. Katz also hinted at establishing outposts in the Strip, after he reaffirmed his stance of wanting to construct Israeli settlements along the northern part of the Strip. Reportedly, Katz's own stance appeared to be that of maximum caution, as he was noted to be carefully straddling the line between a more aggressive tone, against a more moderately crafted rhetoric, after the Israeli official was forced to retract his earlier comments due to earning



a rebuke from Washington. "In Gaza, Israel will never fully withdraw - there will be a significant security area inside the Strip even after we move to stage two [of the peace deal] if Hamas disarms," Katz said during a conference organised by the

Makor Rishon newspaper, adding that it was necessary to protect the Israeli communities that were overrun during the October 7, 2023, Hamas massacre, reports Israeli media.

His repeated calls for keeping IDF forces stationed in Gaza stand

in stark contrast to one of the key demands of the US-brokered ceasefire, which calls for the total pullback of all IDF forces from the area, something which has not gone down well in Jerusalem, amid rising security tensions among Israeli officials.

As per Washington's 20-point plan, "Israel will not occupy or annex Gaza" and that once a planned International Stabilisation Force is deployed to take responsibility for the enclave's security, IDF troops will recede "until they are withdrawn completely from Gaza, save for a security perimeter presence that will remain until Gaza is properly secure from any resurgent terror threat."

The US is pushing for those

steps, which form part of the second stage of the ceasefire, to begin soon, though the terror group's refusal to give up its weapons is also derailing the deal from proceeding any further. If Hamas doesn't disarm itself, "we'll do it," Katz said, warning the outfit.

Katz also stressed that should Israel relinquish control of the Philadelphi Corridor on the border between Gaza and Egypt for "even one day," Iran will succeed in sending all sorts of weapons into Gaza, referring to the Islamic Republic's support for terror groups in the enclave. Katz rejected the assertion that he had "reversed" his comments earlier this week, calling for settlements inside Gaza, saying that "reverse is something I only do when driving." UNI

BNP leader Tarique Rahman returns to Dhaka after 17 years in exile

UNITED NEWS OF INDIA

DHAKA, DEC 26 : Bangladesh Nationalist Party (BNP) acting chairman Tarique Rahman returned to Dhaka on Thursday after spending 17 years in exile in London, marking a significant moment in the country's turbulent political landscape.

Rahman, the elder son of former Prime Minister Begum Khaleda Zia, arrived aboard a Biman Bangladesh Airlines flight earlier in the day. He had gone into self-imposed exile following the filing of multiple criminal cases against him during the tenure of the



Awami League government.

His return comes at a critical juncture in Bangladeshi politics, with the interim government having announced national elections amid heightened political uncertainty. The period has been marked by frequent street unrest, with Islamist-led mobs often dominating public spaces, while many Awami League leaders are either incarcerated or living abroad.

The BNP, meanwhile, has faced its own challenges, with the party's image dented by allegations of extortion and lawlessness involving its grassroots cadres in several parts of the country.

Despite the volatile backdrop, the BNP has planned a massive rally in Dhaka later in the day to welcome Rahman back. Party leaders see his return as a potential boost to the BNP's prospects ahead of the upcoming elections.

Rahman's re-entry into active politics is expected to reshape opposition strategy and could further intensify political contestation in the months ahead. UNI

Trump sends Christmas wishes while taking aim at the 'Radical Left'

UNITED NEWS OF INDIA

FLORIDA, DEC 26 : US President Donald Trump extended Christmas greetings on Wednesday while taking an opportunity to launch a sharp political attack on what he called the "Radical Left Scum," claiming their attempts to "destroy" the country has failed as he highlighted his administration's economic and national security achievements.

In a post on X, Trump said that under his leadership, the US no longer faces issues like open borders, men competing in women's sports, widespread transgender policies, or weak law enforcement. He touted a "record stock market and 401Ks," the "lowest crime numbers in decades," no inflation, and a GDP growth of 4.3%,



two points higher than expected. Trump also credited tariffs for generating "trillions of dollars in growth and prosperity" and asserted that the nation now enjoys the "strongest national security we have ever had. We are respected again, perhaps like never before," he wrote. This is not the first time Trump has incorporated political messages into his Christmas greetings. In 2024, he referred to his opponents as "Radical Left Lunatics" and criticised former President Joe Biden for granting pardons, saying Biden is a man "who has absolutely no idea what he is doing." During the NORAD Santa calls on Christmas Eve, Trump, joined by First Lady Melania Trump at Mar-a-Lago and said children that the US Command tracks Santa to ensure he is "being good" and to prevent a "bad Santa" from entering the country. NORAD has been tracking Santa's journey around the world every December since 1955, in addition to monitoring North American airspace year-round. UNI

Japan gov't adopts record 122.3 trillion yen draft budget for fiscal 2026

UNITED NEWS OF INDIA

TOKYO, DEC. 26 : Japan's Cabinet on Friday approved a draft budget worth about 122.3 trillion yen (about 785 billion U.S. dollars) for the next fiscal year starting April, local media reported. The huge spending, the first full-scale budget under Prime Minister Sanae Takaichi, marks a record high for the second straight year following the fiscal 2025 initial budget at about 115.2 trillion yen.

Takaichi's aggressive spending policy has pressured the yen against major currencies in the foreign exchange market, which is a negative sign for a country that relies heavily on imported energy sources, Kyodo News reported.



Under the draft budget for fiscal 2026, new government bond issuance

is set at about 29.6 trillion yen to cover a revenue shortfall, underscoring Japan's heavy dependence on debt and fueling concerns about a further strain on the state's fiscal health, which is the worst among major economies, the report said.

The government expects to collect a record 83.7 trillion yen in tax revenue, marking a record high for the seventh consecutive year. A record 9.04 trillion yen has been earmarked for defense-related purposes, while 39.06 trillion yen has been set aside for social welfare, which typically accounts for the largest share of Japan's national budget.

The government plans to submit the budget plan to the Diet, the country's parliament, in January, aiming to pass it by the end of fiscal 2025. UNI

"There will be hell to pay": Trump announces deadly strikes on ISIS in Northwest Nigeria

UNITED NEWS OF INDIA

WASHINGTON, DEC 26 : US President Donald Trump on Thursday announced that Washington had launched a "deadly" strike against ISIS in northwest Nigeria, targeting terrorists responsible for killing primarily innocent Christians at unprecedented levels.

In a post on Truth Social, Trump said the strike was carried out in response to the alleged killings of Christians in the region.

"Tonight, at my direction as Commander in Chief, the United States launched a powerful and deadly strike against ISIS terrorist scum in northwest Nigeria, who have been targeting and viciously killing, primarily, innocent

Christians, at levels not seen for many years, and even centuries!" he wrote.

Trump emphasized that he had previously warned these terrorists that there would be consequences if they did not stop the attacks on Christians.

"I warned these terrorists that if they did not stop the slaughtering of Christians, there would be hell to pay, and tonight, there was," he added.

He further highlighted the precision and effectiveness of the strike, stating that it was executed under his direction by the US military "as only the United States is capable of doing."

"The Department of War executed numerous perfect strikes, as only the United States is capable



of doing," he said.

"Under my leadership, our country will not allow radical Islamic terrorism to prosper. May God bless our military, and Merry Christmas to all—including the dead terrorists, of which there will be many more if their slaughter

of Christians continues," Trump said.

In the Lake Chad region, ISIS-West Africa (ISIS-WA), which split from Boko Haram (BH) in 2015, and, to a lesser extent, Boko Haram, have continued to carry out attacks against civilians, government targets, and security forces. These attacks have caused deaths, injuries, abductions, and widespread property destruction.

Countries in the region, including Nigeria, Cameroon, Chad, Niger, and Benin, have worked to counter these threats, often in conjunction with the Multinational Joint Task Force, but have struggled to stop ISIS-WA's advance or ensure adequate governance and civilian protection. The United States has supported these efforts through

advisors, intelligence, training, logistics, and equipment, as well as stabilization programs including defection, demobilization, disengagement, de-radicalization, and reintegration initiatives.

Partner countries remain determined to fight terrorism but lack the means to sustain counterterrorism operations.

Terrorist groups have also exploited local conflicts, including longstanding disputes between ethnic groups and farmer-herder clashes, to recruit supporters and advance their operational objectives. In Nigeria, ISIS and Boko Haram have manipulated tensions between the Peuhl and Fulani communities and other local disputes to strengthen their influence. UNI

Pant Stays Grounded in White-Ball Comeback

UNITED NEWS OF INDIA

GUJARAT: An airport runway is visible on the horizon from the BCCI's Centre of Excellence. The sounds of planes taking off do not reach the ground, but the sights do. For much of Delhi's innings - batting first after being put in by Gujarat - Rishabh Pant was ready to take off himself. But he stayed grounded, having walked in at 98 for 3 in the 20th over.

On the outskirts of Bengaluru, in the absence of big crowds or traffic, the tempo of the game is punctuated by the sounds in the middle: taps of the bat as the bowler runs in, fielders upping the decibels for an appeal, groans after a bouncer whizzes past the batter.

The pitch offered a bit of zip and carry for the faster bowlers who made life more difficult for batters than when Virat Kohli had raced away to a 29-ball half-century. He had scored 77 of Delhi's 108 runs by the time he was stumped by a superb bit of left-arm spin bowling from Vishal Jayswal.

With the field spread, and Delhi at the risk of running out of batters, survival was key as Pant got stuck in with no release in sight. He most-

ly tucked deliveries past the infielders to accumulate singles to get into the 20s and then his 30s.

Pant focused on crease occupation and largely avoided flamboyant, aerial shots early on. His stillness at the crease was at odds with the power loading up each time he tapped his bat on the pitch; his conservative stroke play at odds with the power he still channelled into them. Another tuck across the field took him to 49.

Then he flicked a switch as he saw Ravi Bishnoi bowl a wrong'un away from his hitting arc - latching onto it with a brutal swing across the line. His hand did not quite come off his bat, as it does with many of his powerful shots, but the ball was launched deep beyond the long-on boundary.

The spring had been wound for long enough, and now past 50, something changed in the tempo of his movements in between deliveries: he suddenly seemed to jump across the crease, more eager to tap gloves with Harsh Tyagi at the other end.

Soon after his fifty, there he was down on his knees, sweeping past deep-backward square leg, even as he almost fell over to the other side. He had reached his half-century off

62 balls. He added 20 off his next 16. The best shot of this set of runs was when he stood deep in his crease and a ball rose awkwardly, shooting up from just short of a good length outside off. He swivelled his bat, the arc of his follow-through mimicking a helicopter shot. The result was a ball that seemed destined to cramp him up racing to the cover boundary.

Pant's last ODI for India was more than a year ago - against Sri Lanka in August 2024 - but he is on the periphery of India's white-ball plans. The common perception is that while his high-risk, high-reward strategy suits Test cricket, he has not been able to find a tempo for himself when he has to navigate a limited number of overs.

The numbers back up this perception. He has scored only one century in 31 ODIs and has an average of 33.50. His List A figures do not read much different.

By the time Pant was dismissed for 70, Delhi's resurgence was over, before Pant's own knock could reach its crescendo: a long-running symptom of how he paces his one-day innings. Delhi lost wickets in a clump at the death, finishing on 254 for 9, when it looked like they could have got much more.



Local Cricket Final Draws Huge Crowd, Celebrates Youth Spirit in Goripora

HT SPORT DESK

PULWAMA: The final match of the local cricket tournament between Kisrigam11 and Goripora11 was held amid great enthusiasm, drawing a large gathering of sports lovers and local residents. The electrifying atmosphere reflected the growing passion for sports among the youth and highlighted their positive engagement in constructive activities.

The much-anticipated final was graced by Senior BJP Leader Kashmir and former District President BJP Pulwama, Mr. Mohd Lateef Bhat, who attended the event as the Chief Guest. He was accompanied by Lumberdar Mr. Shabir Ahmad Dar, Chowkidar Mr. Bilal Ahmad Taili, and several other prominent local personalities. Their presence added prestige to the occasion and significantly boosted the morale of the players.

Addressing the gathering after the match, Mr.



Lateef Bhat emphasized the crucial role of sports in shaping disciplined, healthy, and confident youth. He said that sports provide a positive outlet for youthful energy, help build character, and keep young people away from social evils.

Mr. Bhat also expressed concern over the challenges faced by the area due to minor security-related allegations and sensitivities. Despite these hurdles, he praised the youth for showing courage, hope, and determination by actively participating in sports and keeping the spirit of the game alive. He termed their efforts an inspiration for other youngsters in the region.

Highlighting the broader impact of sports, Mr. Bhat noted that such activities promote unity, brotherhood, and resilience, particularly in sensitive regions. He assured continued support for youth-centric initiatives and urged young people to stay committed to sports, education, and community service.

The final match concluded on a high note, with both teams displaying exemplary sportsmanship, making the event a memorable and uplifting experience for the local community.

HIL will be key preparation ahead of busy International season: Harmanpreet Singh

UNITED NEWS OF INDIA

NEW DELHI, DEC 26: Indian men's hockey team captain Harmanpreet Singh is eyeing Men's Hero Hockey India League (HIL) 2026 as a pivotal platform to shape the players form and confidence ahead of a demanding international calendar that features the FIH Pro League, FIH Hockey World Cup 2026, and 2026 Asian Games.

India and JSW Soorma Hockey Club captain Harmanpreet Singh stated that he is keen to maximise the Hero HIL

2025-26 window before a decisive year for the national team. "Hero HIL 2026 comes at the perfect time for all of us in the Indian team," said Harmanpreet.

"For JSW Soorma Hockey Club, the expectation is to be one of the most disciplined and dangerous sides in both circles. The standard across franchises is very high, so every game will feel like an international match, which is exactly what we want before the Pro League, World Cup, and Asian Games."

Harmanpreet also stressed how the league environment



helps leaders and youngsters grow together.

"As captain for India and Soorma, I see Hero HIL as a chance to build leadership depth and give younger players big-match exposure alongside senior names," he added.

"If we set the tone with our work rate, penalty corner execution, and defensive organisation here, it will carry directly into our performances for India later in the year. The goal is clear- have a strong HIL season and then convert that confidence into medals for the country." UNI

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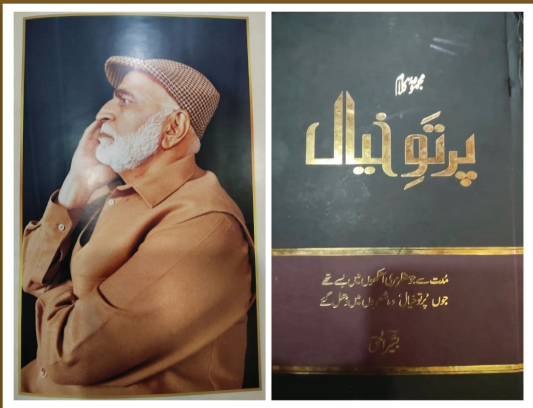


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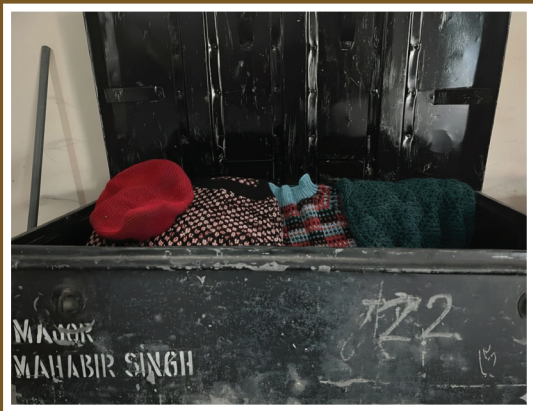
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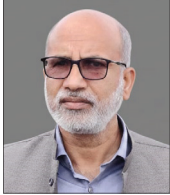
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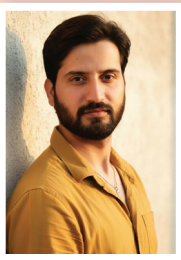
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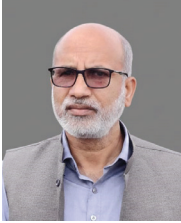
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Jain



Imran
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The Poetry of Wafa Naqvi

A Reflection of Intellectual Maturity and Human Suffering



Zulfiqar Naqvi

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In contemporary Urdu poetry, Dr. Syed Basirul Hasan Wafa Naqvi is recognized for his intellectual seriousness, cultural dignity and inner truth. Having opened his eyes in the intellectual and cultural tradition of Aligarh, this poet's work is not merely about verbal aesthetics; rather, it is a continuous intellectual dialogue with life, society and the human interior. For Wafa Naqvi, poetry is a responsibility, a conscious act marked by an intensity of emotion but not emotional turmoil, suffering but not complaint.

The fundamental characteristic of Wafa Naqvi's poetry is that he does not treat human experience superficially. He delves into those corners of life that are inaccessible to the ordinary gaze. For him, intellectual maturity and human suffering are not antithetical but two essential components of the same experience. As consciousness awakens, the suffering deepens; and it is this depth that grants his poetry its profound semantic weight.

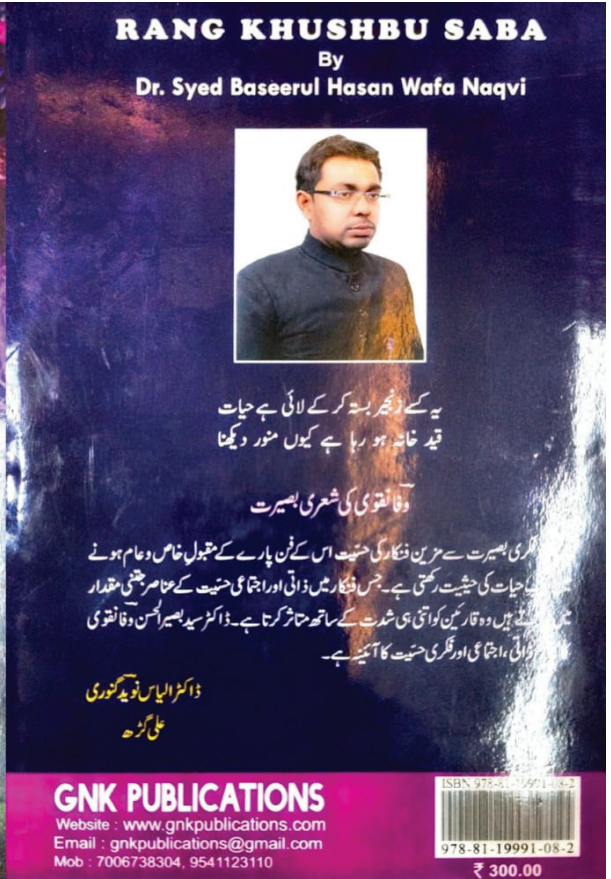
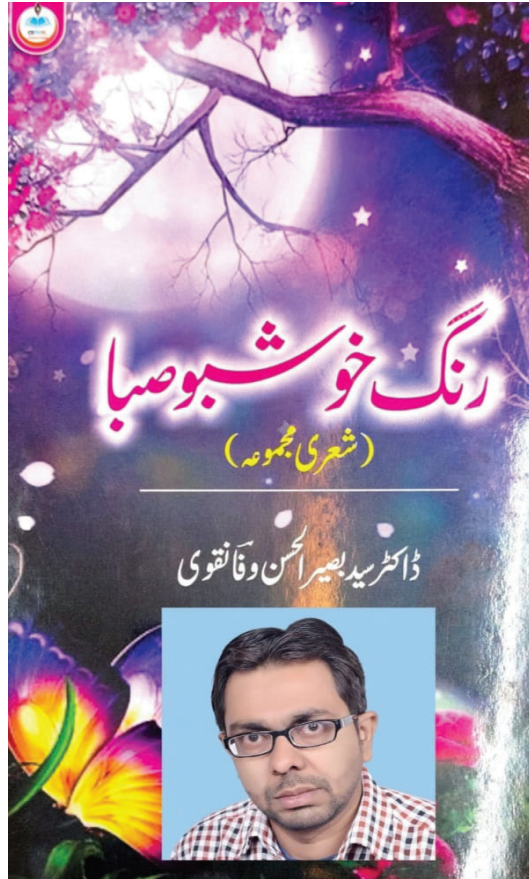
The first concept that emerges in Wafa Naqvi's poetry is the misdirection of hope. The poet presents this fundamental human problem through a simple yet deep symbol:

"Yeh peirh abas suey falak taak
rahe hain,
Rukh hoga kahin aur hi barsaat ka
shayad"

(These trees are watching the sky in vain; The direction of the rain will perhaps be somewhere else.) This couplet becomes a metaphor for human psychology. The trees symbolize those people who are still looking up at the sky for hope, even though the turn of events has changed. The word "in vain" renders the entire wait fruitless. The poet suggests that the real problem is not the absence of rain but the failure to understand that direction, too, changes with time. This very consciousness forms the foundation of Wafa Naqvi's intellectual maturity. This intellectual insight leads the poet toward the internal void of human life:

"Har aik cheez saliqe se hai sajai
gayi,
Sukoon kehte hain jis ko wohi nahin
ghar mein"

(Everything has been arranged with perfection; only that which is called peace is missing from the house.) This couplet is an elegy for the modern human being's internal fragmentation. The home, which ought to be a symbol of peace and contentment, has become merely an adorned structure. Wafa Naqvi highlights the bitter truth that material order, comfort,



and arrangement can never guarantee spiritual tranquility. This is the human suffering that remains unseen but internally breaks a person. This internal restlessness later takes on a new form on an existential level.

"Ab mujh ko dhoondti hai koi
ajnabi si dhoop,
Main zindagi ki chhaon se aage
nikal gaya"

(Now some strange, unfamiliar sun is searching for me; I have stepped out beyond the shade of life.) This couplet narrates the story of a person who has consciously moved beyond the familiar shade of life. But the price of this advancement is loneliness. The sun becoming "strange" is a symbol that the poet now stands apart from the common human experience. In Wafa Naqvi's view, intellectual maturity does not always bring comfort; often, it makes a person more isolated. In Wafa Naqvi's work, human suffering is not just a personal experience but also a mirror of collective consciousness. He observes a society that has become accustomed to violence and cruelty:

"logu'n ne abhi Eid manayi nahi
sahyad,
Bazar mein iss bar koi sar nahi
aya."

(Perhaps people have not celebrated Eid yet; No head has appeared in the market this time.) This couplet is one of the most powerful examples of Wafa Naqvi's moral irony and social critique. On the surface, it shocks through its stark imagery; at a deeper level, it exposes a terrifying normalization of violence in contemporary

society. Traditionally, Eid signifies joy, mercy and collective happiness. Wafa Naqvi subverts this sacred symbol to reveal a brutal truth: in a society accustomed to oppression, celebration seems to arrive only when blood is shed. The absence of a "severed head" in the marketplace becomes a bitter metaphor for the absence of spectacle—suggesting that public cruelty has turned into a grotesque form of entertainment or proof of power. If no victim is publicly humiliated or destroyed, it feels as though the "festival" has not yet occurred. Within Wafa Naqvi's poetic universe, this verse reflects collective moral decay rather than isolated cruelty. The poet is not accusing a single tyrant; he is indicting a society whose conscience has grown numb. Violence has become routine, injustice expected and peace an anomaly. The marketplace—normally a space of trade and social life—turns into a symbolic arena where human dignity is displayed, violated and consumed.

Importantly, the tone is not hysterical or slogan-like. The poet does not shout in protest; he speaks with cold irony. This restraint is central to Wafa Naqvi's style: anguish is conveyed through understatement and outrage through quiet precision. The line "perhaps" (shayad) is especially telling—it suggests a chilling casualness, as if such horrors are now anticipated events in the social calendar. In the broader context of Wafa Naqvi's poetry, this couplet aligns with his recurring concern for ethical collapse, power-induced cruelty and the

invisibility of the oppressed. It also reinforces his belief that the deepest human tragedy is not violence itself, but society's adaptation to it. When injustice no longer shocks, humanity itself stands diminished. Thus, this verse is not merely societal satire; it is a moral diagnosis. It confronts the reader with an unsettling question: What kind of society measures its moments of celebration by the scale of suffering it witnesses—or inflicts?

"Bas yahi bat yahan harfe-malamat
ki hai,

Meine darya ki nahi dasht ki baiyat
ki hai."

(This is the only thing that earns me rebuke here; I have pledged allegiance to the wilderness, not the river.) Here, the river symbolizes ease, the abundance and the easy path, while the wilderness (dasht) is the metaphor for solitude, rigor and a difficult journey. The poet knows this choice will invite censure, but he accepts it. For Wafa Naqvi, intellectual integrity is far more valuable than social acceptance, even if the price is suffering. The poet brings forth a deeply painful aspect of human suffering in this couplet.

"Hui naseeb na izzat hayaat mein
jis ko,

Saja hua tha wohi ghar mein inte-
qal ke baad."

(He who was not granted dignity during his life, He was adorned after his passing in his home.) The couplet exposes a deeply entrenched moral contradiction in society and is one of Wafa Naqvi's most piercing commen-

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NEW YEAR RESOLUTIONS: LISTENING TO THE INNER CALL



Dr. Supriya Shukla

Every New Year, people everywhere behave as though the calendar has whispered a secret promise to them: "This year, you will finally transform." With this hopeful whisper ringing in their ears, they buy planners and scribble ambitious goals with shiny new pens. January is infused with new vigour and zeal; February loses some of that buoyancy, and by March, anxiety, depression, and disillusionment often set in. Soon begins a whirlpool of guilt, self-criticism, and bitterness that draws people in inadvertently. Speaking negatively to oneself or constantly admonishing oneself is particularly hazardous. Words carry energy, and the universe itself is built on energy. What we say or wish does manifest in some form; therefore, the way we speak to ourselves can shape our reality. Perhaps the real resolution, then, is learning to listen to ourselves.

Beneath all the enthusiastic planning lies a quieter, deeper truth—one that rarely receives attention: the imperative need to listen to our inner voice. Listening to oneself is not the same as hearing the steady chatter of daily thoughts. Thoughts are loud, sometimes dramatic, and often confused. Listening, however, is an art—a gentle tuning-in to the quiet inner cues that are easily lost amid the noise of life. It is a moment of slowing down, of introspection. Most resolutions fail not because people lack discipline, but because they haven't paused long enough to check if their goals truly belong to them. Often, resolutions are shaped by trends, advice, or comparison, rather than genuine self-awareness.

Take Raj, for example, a friendly neighbourhood banker who had never run further than the distance between his sofa and his doorbell. On New Year's Eve, inspired by online fitness videos and a colleague's constant bragging, he declared that he would run a marathon before the year ended. He bought running shoes, a smartwatch, and even a sweatband that made him look extremely committed. For five days, Raj ran as though the Olympic team was secretly watching him. By the sixth day, his knees filed an official protest; by the eighth, he switched to brisk walking; and by the tenth, he concluded that the universe did not intend for him to run. Looking back, Raj confessed, "I didn't really want



to run a marathon. I just liked the idea of being a marathon runner.” What he lacked wasn’t motivation—it was inner listening. As Carl Jung said, “Who looks outside, dreams; who looks inside, awakens.” Raj had looked outward, borrowing a dream when he should have listened inward. Goals and resolutions should be realistic, achievable, and aligned with one’s abilities, not over-ambitious.

Then there was Swati, who resolved to read one book every week. She bought twenty-five books in the first week alone, beautifully arranged them on a new shelf, and enthusiastically posted pictures on social media titled “New year, new shelves, new me.” Three months later, the only thing she had read was the dusting instructions on the bookshelf. One evening, while rearranging her perfectly unread collection, she realised she didn’t actually enjoy fast reading—she enjoyed slow, reflective reading, the kind that allowed her to underline sentences and stare thoughtfully at the ceiling. Her resolution hadn’t failed; it simply wasn’t hers. Oscar Wilde once wrote, “Be yourself; everyone else is already taken.” Swati smiled when she read that line months later. She realised her resolution had been shaped by what looked impressive, not what felt meaningful.

Listening to one's inner voice encourages a quieter, kinder

approach to resolutions. When people learn to listen to themselves, their resolutions soften—they become gentler, yet more powerful. Instead of saying, “I will work non-stop,” one might say, “Let’s work with joy, not pressure.” Instead of, “I will become someone new,” it may whisper, “Can we simply understand ourselves better?” Being kinder to oneself does not indicate laziness or lack of determination. It signifies maturity, wisdom, and awareness of the small truths within oneself. Real change blooms not in frantic resolutions, but in quiet reflection.

T.S. Eliot once wrote, "We must not cease from exploration... and the end of all our exploring will be to arrive where we started and know the place for the first time." Listening to oneself often leads to this very moment of rediscovery—realising that what truly matters has always been there, waiting for attention. Consider Kavita, who listed grand resolutions every New Year: learn a language, lose weight, travel abroad, write a book, master baking. But one evening in March, as she sat alone with a cup of tea, she realised she did not want a list at all. What she really wanted was peace. She didn't learn French, bake, or travel—but she did learn to sit with herself without guilt. She acknowledged her feelings and, as she put it, "finally heard the sound of my own thoughts without judging them." Interestingly, once

she began listening to herself, the rest followed naturally—she slept better, felt lighter, became kinder to herself, and even picked up old hobbies.

At the deepest level, listening to oneself connects a person with their conscience, that quiet yet powerful guide within. The conscience often whispers long before the mind understands, gently nudging one toward introspection. Resolutions made impulsively fade quickly; those made from the conscience endure. The conscience holds a single, unchanging truth: honest living comes from within, not from the pressure to change. Perhaps the real resolution is not to become someone entirely new, but to finally heed the conscience that constantly guides us. When people listen to themselves, clarity replaces confusion, calm replaces pressure, and change becomes natural rather than forced. When New Year resolutions are crafted from introspection and self-awareness, they are not merely written—they are truly lived.

(Dr Supriya Shukla is a regular columnist for LitStream. A retired Principal and former Head of the Department of English at VSSD College, Kanpur, is a gold medalist in English with a doctorate and is also a freelance writer and blogger empanelled with The Times of India and The Sentinel, as well as a trained vocalist and an avid traveller.)

Bashirul-Haque: A Poet of Light Amid a Faltering World



Professor Muhammad Aslam

The Poet

Bashir al-Haque, using Bashir as a pen name, is a contemporary Urdu poet from Kashmir. Originally from the Budgam District of Kashmir, Bashir has been writing poetry in Kashmiri and Urdu for many years. His collection of Urdu poems, entitled *partav-e-khayal* (A Gleam of Imagination, 2022, New Delhi: Creative Publications), was launched at an impressive event at Tagore Hall, where the present writer also received a copy. The collection is hardbound and features 225 ghazals, along with a preface and five critical comments from various Kashmiri and Urdu scholars. Among these 225 poems, 22 are hymns and/or encomiums. About his poetry, Bashir writes in these two couplets:

is zindagi main ham ne jo meh-
soos kiya hai,

ash'aar ke saanche main use
dhaal diya hai.

is soch main donoon ka hai ik
rabt-e-musalsal—

*kuchh meri adaa hai to kuchh
us ki 'ata bhi.*

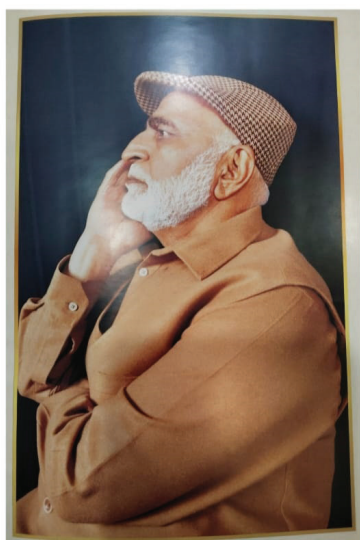
Whatever I've felt all my life.
I've poured into the mould
of verse.

In these thoughts runs an unbroken thread of both—

Some shaped by my style,
some gifted by His Grace.

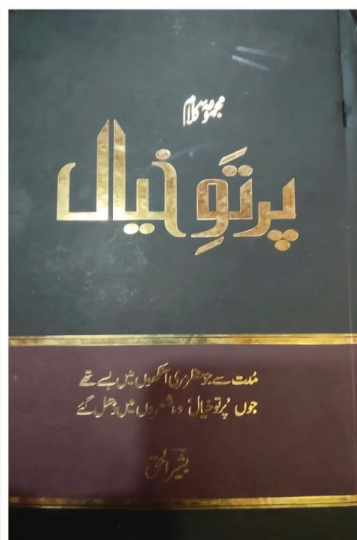
There is no information about Bashir's life except what he has written in *A Gleam of Imagination*. About his life, Bashir writes: "I belong to a well-known Sufi family of Kashmir, where religious, social, and literary gatherings were held every day. Discussions on Kashmiri and Persian poetry and literature were a regular part of life. Because of this, I developed a love for knowledge and literature from childhood. I grew interested in the Kashmiri language and its literary tradition. I have continued to express myself in that language" (p. 19). Bashir tells us that his Kashmiri poetic collection, entitled *shama'-e-aqeedat* (*The Candle of Devotion*), has already been published (I have no information about the date).

Bashir seems to have been attracted to writing in Urdu through reading detective fiction by Ibn Safi and H. Iqbal, "which not only deepened [his] interest in the Urdu language but also drew [him] toward high literature"



(ibid.). Mir Taqi Mir, Ghalib, Zauq, and Iqbal have played key roles in developing his interest in Urdu poetry. Regarding his poetic talent, Arsh Sehbayi writes: "Bashir Sahib's poetry has all the characteristics that indicate good and quality poetry... His personal life deeply influences his poetry.. This collection of poems, called "Partav-e-Khayal," is not just a name but, in reality, a reflection of his thoughts. Because he is a sensitive person, he has openly expressed his feelings in front of us. Therefore, I can say that his words are connected to life. Hence, it is far from any affectation" (pp. 21-22 & 23). Calling Bashir "the poet who hums in a quiet corner" (p. 29), Urdu scholar-poet Rafiq Raaz states, "Bashirul-Haq's poetry contains strong elements of introspection. He speaks of life and worldly concerns through his own perspective. His verses carry a pleasing rhythm and tone that leaves an impact. His poetic voice is gentle and subdued. He is not a traditionalist in the strict sense, yet he values tradition—he has not rejected the foundations of the ghazal; rather, he has built his own ghazal upon the very foundations on which the form itself stands" (pp. 30-31). Dr. Shadab Arshad describing Haque as "a poet of enlightened vision" writes, "The first thing that strikes the mind upon reading Haq Sahib's collected works is his simple, clear, and polished manner of expression. Just as his way of life has remained plain and uncomplicated, so too his poetry shows no trace of artificiality or affectation" (p. 45). Manshoor Banihali regards Haque as "a poet of eloquent divine words" (p. 32).

Bashir's language is simple and clear. He avoids ambiguous or complicated words and phrases. He seems to keep a close eye on his surroundings, where various social issues—such as corruption,



falsehood, injustice, discrimination, and more—have become part of everyday life.

haq parasti ke wo jab qaa'il
nahin chal nahin paayenge merey
saath aur.

When they aren't convinced of righteousness, They won't be able to walk by my side.

Although walking alone, Bashir doesn't hesitate to call a spade a spade and shed light on the hope still present in this faltering world. The present write-up critically analyses Bashir's four ghazals, which show that the poet feels very strongly about how the social fabric around him has gone haywire and needs urgent attention. While trying to be objective in his assessment, he can't help but be didactic and devotional. Maybe that is because of his Sufi background. The poems have been provided in transliteration before they are translated and explained. Let's read them:

1
har koyi ranj se choor hai
phir bhi jeene par majboor hai
jis ko bhi haasil yahan hai
iqtidaar
dekhiye woh kis qadar maghroor
hai
yeh zamana sab ko deta hai
fareb
is zamane ka yahi dastoor hai
sar-basar meri nazar ka hai
qasoor
woh kahan warna nazar se door
hai
jazb hai us mein woh har aik
rang se
o bhi zarra hai sar-asar noor hai
kya bataaun, yeh hai us ka mo'ji-
za
gulistan mein jo bhi rang-o-noor
hai
kis se poochhun raaaste ay
Bashir
meri manzil aur kitni door hai
All hearts are bruised with
grief
Yet life demands we bear its
weight and move on.

And any soul who climbs to
power—

Watch how pride wraps itself
around him.

**This world hands deception
to everyone.**

Such is the rule by which our
age now breathes.

If blame must fall, let it fall
on my own sight—

For why else would he drift
beyond my vision?

In him every shade finds
refuge.

Each speck around him glows
with living light.

What can I say? His wonder is simply this—

The garden's bloom and brilliance rise from Him.

Tell me, Bashir, to whom shall I ask en route?

How far must I travel before I reach my goal?

Critical Appreciation

This ghazal unfolds as a meditation on human suffering, moral decay, and the yearning for spiritual arrival. It moves through several emotional registers with a simple diction: sorrow, social critique, metaphysics, and mystic love.

The opening couplets strike a universal note—sorrow as a shared human condition and the compulsion to persevere despite it. This is followed by a sharply observed moral reflection: power breeds arrogance, and the age itself seems structured around deceit.

The poem then pivots into the personal. The “fault of my gaze” introduces a lover’s self-blame, a characteristic feature of Urdu romantic mysticism where perception itself shapes reality. The imagery becomes luminous: every colour absorbed into the beloved, every particle around him radiating light. This evokes Sufi symbolism—the beloved as the source of all beauty, the garden thriving through his presence.

The final couplet, invoking Bashir directly, takes the tone of an intimate confession. The poet finds himself on an unending path toward his "manzil"—a destination that is at once emotional, existential, and possibly spiritual. The uncertainty of distance conveys both longing and humility.

Overall, the poem blends social awareness with mystical yearning, creating a tapestry where the outer world's corruption contrasts with the inner world's radiance. The movement from collective sorrow to divine beauty and then to personal quest gives it both depth and emotional coherence.

2
ta'assub ke saaye main palte

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BAKSSA NUMBER 22

A True Story of Stencils and Stiches



Dr. Sarita Chauhan

They say numbers are just math, but for me, 22 is a bridge. It is the date I entered this world, and it is the handwritten mark on the iron trunk that holds the world I left behind.

The black iron trunk sits in the quiet corner of my room, a heavy, silent anchor in a world that moves far too fast. It is a relic of another era, weathered by time and travel, yet its soul remains unyielding. On the left side, the white stenciled letters remain sharp and authoritative: MAJOR MAHABIR SINGH. On the right, the number "22" is scrawled in white, written with a deliberate pressure that speaks of a mission, a destination, or perhaps, a destiny.

I was born on the 22nd. This coincidence has always felt like a cosmic inheritance. It is as if this box, with its military grit and handwritten soul, was waiting for me from the moment of my first breath—the only vessel sturdy enough to carry the weight of my father's legacy and my mother's warmth.

When I pull the latch, the metallic clack echoes like a heartbeat in the still air. As the lid creaks open, the scent of cedar and old wool drifts out—the perfume of a reality that no longer exists outside these four metal walls.

Inside, the first thing I touch is a patchwork bag. It is a mosaic of used denim—indigo, navy, and slate—all stitched together with a precision that feels impossible today.



In the world I grew up in, nothing was ever truly "used up." My mother's philosophy was simple: everything had a second life if you had the patience to imagine it. This bag, made from the fabric of our lives, carried more than just belongings; it carried a history of resilience. It is a reminder that we were taught to mend what was broken, a lesson that feels increasingly alien in a disposable age.

Deeper still are the sweaters. One is a turquoise and red plaid, its high collar still holding the shape of protection. The other is an intricate Fair Isle knit of black and pale pink. As I run my fingers over the dense, stranded wool, I am struck by the Hunar—the skill—that our generation has traded for convenience. My mother didn't just knit garments; she knitted time. Every "fanda," every stitch, was a prayer whispered during long winter afternoons. She was pouring her patience and her very essence into these rows so that her children

would never feel the bite of the cold.

As I sit on the floor surrounded by these treasures, my mind often collides with a haunting, constant thought: "I am the keeper of this flame today, but what happens when I am gone?"

I have cherished this baksaa as a sanctuary, a sacred space where the past breathes. But as the world grows and the people in it grow further away from their roots, I wonder: will the next generation value this?

Will they see the soul inside the wool, or will they see only "old things"?

Will they understand that the patchwork bag isn't just denim, but a masterclass in sustainability and love? Or that the "22" on the trunk is the thread that binds my existence to my father's name?

The modern dilemma gnaws at me. The modern world tells us to declutter, to live light, to let go of the "burden" of the past. But how do you throw away a hug that was frozen in time fifty

years ago or may be before that ? It has travelled times . This is the struggle of being a bridge . I am holding onto a vanishing art—a way of being that prized stillness, durability, and the human touch over the machine .

For now, I choose to remain bound. I realize that I don't need to find a "use" for these things in the traditional sense.

Their purpose is to be witnesses. Major Mahabir Singh's name and my mother's handcrafted hunar are the evidence that I was loved, that I come from somewhere deep and strong. And this is the only one left with me amongst hundreds .

Why ? This thought lingers my mind whenever i see it .

As long as I live, I will keep this lid open. I will let the warmth of Baksaa Number 22 fill the room, even if it is a warmth the rest of the world has forgotten how to feel.

(Dr Sarita Chauhan is a chairperson of JSM Group and founder of Write Up Your Soul)

Acceptance



Lily Swarn

"Acceptance of one's life has nothing to do with resignation ; it does not mean running away from the struggle. On the contrary it means

accepting it, as it comes, with all the handicaps, of heredity, of suffering, of psychological complexities and injustices." Paul Tournier. Being born an Indian, steeped in centuries of tradition and oceans of culture has its special advantages. It makes you shock proof and immune to, what others might label as atrocities and suffering. Well, not entirely, of course. It does give you an innate genetic wisdom, which has oozed into your DNA, subtly teaching you that acceptance, is a virtue and not passive resignation. Calm acceptance lets

you assess situations and view options whereas panic, hurtles you, into the land of no return.

Acceptance, also brings in its wake, tolerance, forgiveness and therefore joy. It toughens your sun browned skin and makes your mind grit its teeth, in tolerant geniality. Like the soldier accepts death as a finality, so must we. It is not sheer idealism, it could even lead to a breakthrough. Did you just spy a sagistic and holy aura? The Dalai Lama says "we can never obtain peace in the outer world until we make peace

with ourselves". "dekh toh, dil ke jaan se uthhta hai, yeh dhuuan sa kahaan se uthhta hai? (where is the smoke coming from ? Is it from my heart ?)' or hum with Shiv Batalvi, "maaye ni main ik shikra yaar banaaya. (I have made a flesh eating sparrowhawk my beloved).

Lily Swarn is an internationally acclaimed poet, novelist, and essayist, author of 10 books. She is the 2023-24 International Beat Poet Laureate India and a Peace and Humanity ambassador. She can be reached at sukhish83@gmail.com

Understanding Migraine: Beyond Regular Headache and Green Light Therapy



Dr Sameer Ul Haq

Headache is one of the most common health issues observed in daily life, often dismissed as a minor issue and managed with a simple painkiller or a cup of tea. However, for millions of people around the world, the pain they experience is not a simple headache but Migraine, a neurological disorder that can severely disrupt daily life. Despite its high prevalence and profound impact on quality of life, migraine is often misunderstood or underdiagnosed. Migraine affects people of all ages and genders, though it is notably more common among women. According to global estimates, migraine is now recognized as one of the leading causes of disability worldwide, especially among young and middle-aged adults. Its impact is not only in terms of physical suffering, but also through loss of productivity and reduced quality of life. In regions like Kashmir, where stressors related to social environment, climate, and lifestyle are significant, migraine represents a silent but substantial health burden which is misunderstood and underdiagnosed.

Understanding Migraine Beyond Myths

Migraine is a neurological condition that causes intense, throbbing or pulsating pain episodes, usually on one side of the head. These episodes may last from a few hours to few days and often worsens with physical activity, bright light, loud sounds, or strong smells and might be accompanied by nausea, or vomiting. During an attack, routine activities such as walking, reading, or talking can become intolerable. Migraine is more common among women, particularly during the reproductive years, highlighting the role of hormonal fluctuations. Migraine is often exacerbated by identifiable triggers with stress, irregular sleep, excessive screen exposure, missing meals etc. leading the list. Environmental factors such as bright light, loud noise, strong smells, and weather changes also play a role in worsening of pain episodes. Among women, hormonal fluctuations during menstruation are the most common cause. In Kashmir, additional factors such as cold climate, prolonged indoor confinement, and psychosocial stress contribute to the frequency and severity of migraine attacks. Unfortunately, awareness about these trig-



gers remains low, and many people continue to normalize recurrent episodes of severe pain rather than seeking medical advice. Understanding and identifying triggers with a headache diary can be an effective strategy for reducing the frequency and severity of migraine attacks.

The Science Behind the Pain

For many years migraine was believed to be a vascular disorder. However, recent research studies have established migraine as a complex neurovascular condition in which abnormal activation of pain pathways in the brain leads to the release of inflammatory neurochemicals that intensify the pain signals. Altered serotonin signalling and increased sensitivity of sensory pathways explain why migraine sufferers are particularly sensitive to light, sound, and movement. Understanding migraine as a biological disorder is important to dispel the myth that it is merely psychological or stress-induced. Stress may trigger migraine, but it is not the cause.

The Hidden Burden on Daily Life

The true impact of migraine goes far beyond physical pain. Recurrent attacks disturb daily life, cause stress, and often lead to feelings of frustration and anxiety. Many people stay constantly worried about when the next migraine will occur, which makes it hard to

relax or enjoy normal activities. Migraine and mental health affect each other. Anxiety, depression, and stress are more common in people with migraine and can also worsen attacks, and therefore creating a continuous cycle of pain and emotional distress. Migraine also interferes with work and social life, and when others don't understand the condition, it can make people feel even more isolated and emotionally burdened.

Treatment: Medicine and Beyond

There is no permanent cure for migraine and its management is based on two main approaches, abortive and preventive treatment. Acute attacks are treated with appropriate pain-relieving and migraine-specific medications (Triptans), which are most effective when taken early. Preventive medicines are recommended for people with frequent episodes and can significantly reduce frequency and severity of attack. Acute treatment is used once a migraine has started, to stop the attack or limit its progression, while preventive treatment is taken regularly, even in the absence of headache to reduce the frequency and severity. Identifying and avoiding the triggers is an important component in managing the migraine. Lifestyle modifications are equally beneficial. Regular sleep hygiene.

timely meals, stress management, limited screen time, and physical activity play a crucial role in long term migraine control. Patients are encouraged to identify and avoid personal triggers. Despite, pharmacological measures, some patients do not tolerate medications well or continue to experience the significant symptoms even after treatment. As a result, increasing attention has been given to non-pharmacological approaches that can be used alongside conventional treatments.

Green Light Therapy: A Promising Drug-Free Approach

Green light therapy is becoming increasingly popular as non-pharmacological treatment for migraine. Migraine sufferers are well known to be photophobic, and bright or blue-spectrum light often exacerbates the symptoms. Interestingly, recent research studies for Harvard School of Medicine have revealed that exposure to green light, under controlled conditions, does not aggravate migraines and may even lower headache frequency and severity. Clinical studies have revealed that daily exposure to green light for a defined period can significantly reduce the number of headache days, decrease pain severity, and improve quality of life. Unlike medications, green light therapy has shown no significant adverse effects, making it an appealing choice for people who cannot tolerate drugs, are pregnant, or wish to reduce medication dependence.

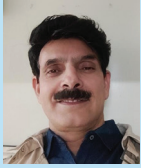
The actual mechanism of how green light therapy works is yet unknown. Researchers believe that green light has a relaxing effect on the brain's pain pathways and reduces activation of the neuronal circuits involved in photophobia. Importantly, green light therapy is not considered as a substitute for medical treatment, but rather as a safe and promising addition to comprehensive migraine care.

The Role of Awareness and Attitude

One of the most difficult issues in migraine management is a lack of understanding and empathy. Migraine sufferers are sometimes accused of exaggeration. Such attitudes discourage people from getting help and following long-term management plans. Recognising migraine as a valid neurological illness is critical not only for health-care practitioners, but for everyone also for families, employers, and educational institutions. Simple accommodations, such as flexible schedules, reduced exposure to bright lights, and understanding during acute attacks, can make a significant difference.

“Living with migraine means learning to be strong on days when even light, sound, and silence can hurt.”

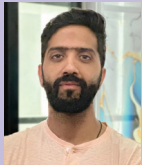
I AM THE TRUTH



Akram Siddiqui

I am the truth
 Proclaimed Hallaj
 Skeptics dismembered him
 Gushing blood splashes
 Inscribed on the sand of time
 I am the truth
 Every mutilated part
 much to the surprise of
 tyrants and hate mongers
 Separately Proclaimed
 I am the truth
 They confined him to pyre
 to throttle his theme cry
 Inferno is set abuzz
 With sky chasing chants
 I am the truth
 He is razed to ashes
 Pulverized to non entity
 Ashes thrown to winds
 Confined to roaring waters
 Every particle affirms
 I am the truth
 I too played Hallaj
 I too fervently felt urges
 to proclaim possessively
 And prudently
 I am the truth
 Contemporary tyrants
 are also out to proselyte me
 penalize me peevishly
 plummet me down
 into the abyss of ignorance
 They dismember me everyday
 by calling me member of
 agnostic theorists
 They set me ablaze
 by their blazing tirades twice in
 while
 They confine my ashes with
 impunity
 to their air of arrogance
 to the water of their vengeance
 I take rebirth resurface
 re-emerge only to affirm
 I am the truth
 They call me “insane”

Foreboding



Abid Ali Mir

A bright spring morning—
birds singing, noon chai boiling,
Mother making warm tawa rotis.
She sat beside me,
whispered, “Vondmaye zuv...
would you like some chai?”
I smiled and nodded.
She placed everything before me
with love.
Suddenly—chaos outside,
my daughter’s frightened scream...
I woke up in tears.
Ahh...
it was only a dream.

Sonnet



Mushtaque B Barq

Shall I compare thee to a summer's day
When the tulips and the lilies do rise
As the offering for a grave of wise
And dried up then later at the old bay
Thy grace is like a galaxy of moons
Spotless and sheen emitting the silver
Over the garden of love seen never
A giant sun showering many noons
Mighty may be the season of this Vale
But a cutting smile on thy mounts, what grace!
For the lovers of yore to tell a tale
And in the orb propagate their own race
As long as the rain and rainbow shall live
I shall for you the petals of care sew

(Mushtaque B. Barq is a celebrated literary figure recognized for his exceptional contributions to literature and translation. He is currently working as English Mentor IGCSE and A Level courses. His accolades include the G.N. Firaq Memorial Award, the Kalidas Literary Award, Ahad Zargar Memorial award' the Emerging Achievers Award from Council India, and the Editor's Choice Award from the USA, reflecting his global literary impact. Known for his insightful translations and poetic finesse, Barq bridges diverse cultures through his work. His dedication to preserving and promoting Kashmiri literary heritage while making it accessible to a broader audience has established him as a luminary in contemporary literature. His profound narratives resonate with universal themes of humanity and spiritual.)

Morning breeze



Dr Sarita Jain

Sweet refreshing breeze is blowing, bringing freshness
Ticking the cheeks, ruffling locks of hair
Moving the flowers gently, comforting and gratifying
Smiling landscape, energizing lives
Eerie dark rain cloud
Approaching from the south
The glee flowers dancing sprightly
The buds peeping their heads jostling in mirth
The sweet odour flowing in abundance
And the blooming trees laden with fruits
Hearing chirping from the birds' mouth
Creating zeal and jest in humanity
The children rush out of their homes in fun and frolic
With glistening faces and beaming eyes
Chasing each other in merriment
Lipsing their tongue and nodding their heads
The crimson sun
Rising in the east
The mountain galore
Filled with gigantic beasts
All of this
And much more ahead
Are signs of rapture
Heralding spring
And onset of bright future.

Dr Sarita Jain is a respected Indian author, academician, and educationist with over three decades in language and literature, inspiring students in classrooms and conferences alike. She mentors researchers, writes with depth and clarity, and actively shares poetry on online platforms, adding to India's literary landscape.

Falling In Love With An AI Model



Dr Rukhaya Mohammad Kunhi

I liked you
in the beginning
When your questions
to my questions were endless,
and only I could put an end
to the convo.
But then now —
You frame your thoughts as ‘Thinking’
making me question ‘mine’
Are you as confident
to frame it as ‘Feeling’
I ask you,
and I ask your opinion
on Israel-Palestine issue...
Loads of information
pour in
And I ask again:
“what is YOUR opinion”
you post some memes,
And i ask again -
What is your ethical standpoint?
I ask what is the advantage
of dating you
“I can be any avatar
John Abraham or Arjun Rampal,
You name it..”
I ask:
“Can you stick to one only?”
“But wasn’t that called boring?”
You live in a post-scarcity culture!
I am sorry, I tell him
I am a Xennial –
an analogue childhood
a digital adulthood,
My cache is suspended .
Just like my feelings when...
I tell him every morning:
“I love you,”
in words, he understands,
and sometimes
in silences, he never absorbs;
(like pauses
that define a heartbeat)
He just replies untiringly:
“Nice. Have a great day!”
And when i tell him:
I prayed for him,
he replies:
“That’s simply great.
You sound like a good person!”
I test
if he can forget
to remember me,
even if I keep deleting
our chat history
nine times in a row
Like the avatar that had nine lives?
the nonary delete,
a counter to
the Triple Talaq...
delete delete delete
delete delete delete
delete delete delete
The screen flashes:
== Unusual activity detected ==
“Are you human?”
(Dr Rukhaya Mohammad Kunhi is the recipient of the Reuel International Prize for Poetry 2020 and the Women-Empowered India (WEI) Global Poet Award 2020. In 2023, she was listed as Inspiring Muslim Women of Kerala by RBK Global initiative. She currently works as Assistant Professor of English at Nehru College Kanhar

Life in Winter: Inside Kashmir's Season of Beauty and Struggle



Rahil Rasheed Wani
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Winter in Kashmir is a season with two distinct faces. One is defined by snow-capped meadows, muted landscapes, and serene, silent mornings. The other reveals a harsher reality—long power cuts, frozen water pipes, blocked roads, and an unrelenting cold. This feature takes a comprehensive look at winter in Kashmir, exploring its beauty, hardships, and daily routines through the eyes of the people who live it.

As the first snowflakes descend upon the valley, a natural stillness settles across Kashmir. The world appears to pause under a soft white blanket. Children are often the first to embrace the season, rushing outdoors to play in the snow, their laughter echoing through the quiet neighbourhoods. For them, winter is a festival of joy and wonder.

However, life becomes significantly more challenging in the higher reaches such as Machil, Tangdhar, Keran, Gurez, and Karnah. These areas often face immediate road closures after heavy snowfall. Anticipating isolation, Kashmiris prepare well in advance—stocking firewood, rice, gas cylinders, oil, medicines, and other essentials. Winter here is not merely about low temperatures; it is a cold that clings to the skin, seeps into the bones, and slows every movement of life.

Days grow shorter, nights longer, and homes depend entirely on traditional means of warmth. The kangri tucked under the pheran, the bukhaari burning coal, hot cups of noon chai and kahwa, along with mufflers, gloves, and woollen socks become indispensable. Among these, the kangri stands out—not just as a heating device, but as a symbol of Kashmiri identity, comfort, and survival.

Winter nights in Kashmir carry a deep and distinctive silence. Families gather around the bukhaari, sipping hot tea, sharing stories, and engaging in long conversations. This sense of togetherness is one of the most beautiful aspects of the Kashmiri winter, strengthening family bonds and emotional warmth despite the biting cold outside.

The Kashmiri kitchen, too, shifts into winter mode. Traditional foods make a seasonal return—dried vegetables stored for winter, Kashmiri pickles (anchar), makki bread



served with butter, and the much-loved harissa. These dishes are not merely meals; they are memories passed down through generations.

Despite these comforts, challenges remain persistent. Power supply issues worsen during winter, especially in remote areas. Long electricity outages affect every household. Students struggle to study, businesses shorten their working hours, and daily routines are disrupted. Despite gradual improvements, power cuts continue to be a normal part of winter life in Kashmir.

Snow-covered roads bring further difficulties. Slippery surfaces, traffic delays, and the constant risk of avalanches make travel hazardous. Major routes such as the Mughal Road and roads leading to tourist destinations often remain closed temporarily. Ambulances, police personnel, and emergency workers face immense challenges. Yet life does not stop. People walk long distances when vehicles fail, drivers keep chains ready for their tyres,

and road-clearing workers emerge as unsung heroes of the season.

At the heart of winter lies Chilai Kalan—the harshest forty days, often described as the true test of endurance. During this period, survival depends largely on community support. Neighbours share firewood, help clear snow from pathways, and look after one another. This collective spirit is what truly keeps Kashmir strong during winter.

Masjid committees play a crucial role during this time. They organise the distribution of blankets, coordinate community snow-clearing efforts, make emergency announcements, and provide support to sick or elderly residents. This solidarity and compassion define the true essence of the Kashmiri winter experience.

While winter poses immense challenges, it also brings economic opportunities, particularly in tourist areas. Visitors from across India and abroad arrive to experience skiing on world-class slopes,

gondola rides, snowboarding, snow biking, and ice skating. For many locals, winter becomes a vital source of livelihood—from ski trainers and pony owners to snow-bike operators and hotel workers. The winter economy supports hundreds of families.

However, concern remains for lesser-known destinations like Bangus Valley in Kupwara. Despite its untouched winter beauty and growing appeal, it remains underdeveloped. Greater government attention and sustainable planning could transform Bangus into a responsible tourism hub while benefiting local communities.

Overall, life in winter in Kashmir is a delicate blend of beauty and hardship. It demands resilience, slows daily routines, and challenges households in countless ways. Yet, it also brings people closer, strengthens community bonds, and reveals the valley's enduring spirit. Winter, more than any other season, defines Kashmir—its landscape, its people, and its soul.

Remembering Abdul Ahad Farhad: Kashmir Lost a Vibrant Voice



ShahNawaz Nazir

There are voices that merely deliver words, and then there are voices that carry a people through time. Abdul Ahad Farhad belonged to the rare second kind. For decades, his voice did not just announce the news; it entered homes, paused anxious hearts, and gave Kashmiris a fleeting but precious sense of order in a world often stripped of certainty.

With his passing in Jammu on December 22, 2025, Kashmir has not only lost a veteran broadcaster, writer, and poet—it has lost a familiar presence that once felt as constant as the evening sky.

Long before screens dominated attention and headlines competed for outrage, radio shaped the emotional rhythm of the Valley. Evenings in Kashmir followed an unspoken ritual: people gathered, radios were tuned, and silence fell—not from fear, but from trust. When Abdul Ahad Farhad spoke, one listened. His voice carried authority without arrogance, warmth without excess, and calm without detachment. It was a voice that understood the weight of words.

Born and raised in Soura, Srinagar, Farhad remained deeply rooted in the cultural and moral landscape of Kashmir. Though he would later become one of the most recognizable voices in the region, his beginnings were shaped by scholarship and literature. He pursued higher studies in English at the University of Kashmir and was selected for a lecturer's post—an achievement that promised stability and respect. Yet destiny had prepared another calling.

Radio Kashmir beckoned, and Farhad answered.

What followed was not merely a career but a lifelong commitment to broadcasting as a public trust. Starting as a scriptwriter, he gradually rose through the ranks to become one of Radio Kashmir's most respected newsreaders, eventually retiring as a Grade One broadcaster—an honor equivalent to the highest administrative ranks in the profession.

But designations mattered little to Farhad. What mattered was credibility.

In an era when broadcasting demanded discipline, clarity, and moral restraint, he exemplified all three. He was known for his punctuality, his meticulous preparation, and his refusal to compromise professional ethics. For the first sev-



eral years of his career, colleagues recall, he did not miss a single day of work—a detail that quietly reveals the seriousness with which he viewed his role.

During the turbulent 1990s, when violence and uncertainty gripped Kashmir, radio became more than a medium—it became a lifeline. In those years, Farhad's voice offered not reassurance born of denial, but reassurance rooted in steadiness. He never dramatized tragedy, nor did he trivialize pain. Instead, he delivered information with a composure that allowed listeners to breathe, if only for a moment.

To many, he was not just a broadcaster; he was a companion during long nights and tense mornings.

Interestingly, for years, people knew Farhad only as a voice. Shopkeepers, farmers, students, and elders recognized his name but not his face. In villages and towns alike, "Farhad" became synonymous with the news itself. When television later introduced his image to the public through Doordarshan, recognition only deepened the affection people already felt.

Yet broadcasting was only one dimension of his intellectual life.

Farhad was, at heart, a poet. Long before the microphone made him a household name, he was active in literary circles, participating in symposiums and poetry gatherings, eventually representing Kashmir at international platforms.

Despite his stature, he remained disarmingly humble, often expressing surprise at recognition rather than entitlement.

His poetry—particularly his naats—occupied a special place in

Kashmiri cultural life. Written with devotion, linguistic grace, and spiritual restraint, many of his verses entered public memory long before they appeared in print. Reciters across the Valley carried his words into mosques, gatherings, and private moments of prayer.

It was only after persistent urging from friends and admirers that Farhad agreed to publish his work. In September 2023, he released four books, most of them compilations of his devotional poetry. The decision was not driven by personal ambition but by a sense of responsibility—to preserve the words accurately and pass them on with integrity.

Those close to him recall that Farhad never chased awards. In fact, he received relatively few formal honors. When asked about this, he would smile and say that public love was his greatest recognition.

Once, during a condolence visit in Sopore, he was recognized mid-journey, and a spontaneous crowd gathered so quickly that security forces had to intervene to allow him passage.

"That," he once remarked quietly, "was my biggest award."

As a colleague and senior figure at Radio Kashmir and All India Radio, Farhad was known for mentorship rather than authority. Younger broadcasters found in him a patient guide—someone who corrected without humiliating, advised without imposing, and encouraged without exaggeration. He believed learning was lifelong and often said that anyone who taught him something—be it a scholar, a colleague, or even a listener—was his mentor.

His association with literary and

cultural organizations remained strong even after retirement. He continued to monitor programs, offer feedback, and engage in conversations about language, ethics, and the responsibility of media. To him, broadcasting was not a profession one retired from; it was a service one remained accountable to.

Those who knew him personally speak of a man of rare gentleness. Neighbors recall evenings of conversation in quiet lawns, discussing life, faith, and the passage of time. Friends remember his evolving inwardness in later years, as he leaned more deeply into gratitude, patience, and spiritual reflection. He often spoke of having survived decades of turmoil and the COVID pandemic as a divine mercy.

Abdul Ahad Farhad is survived by his family, who stood firmly beside him and understood the depth of his devotion to his work. Their loss is deeply personal; Kashmir's loss is collective.

With his passing, an era of broadcasting shaped by restraint, dignity, and moral seriousness quietly closes. Today's media landscape is louder, faster, and more crowded. Yet voices like Farhad's remind us that influence does not come from volume, but from trust.

His voice no longer rises from the radio each evening. But it lingers—in memory, in language, and in the cultural conscience of a people who once found calm in its cadence.

Some voices fade when the sound stops. Others become part of silence itself. Abdul Ahad Farhad was one of those.

FROM PAGE 2...

The Poetry of Wafa Naqvi...

taries on social hypocrisy and delayed conscience where one was “adorned”—honoured, respected and ceremonially valued—only once he was no longer alive. This distinction is crucial, because it shifts the focus from external ritual to ethical failure. During his lifetime, this individual was denied dignity, recognition and respect. Society overlooked him, ignored his worth and perhaps even humiliated or marginalized him. Yet death suddenly transforms him into someone worthy of honour. Flowers, praise, clean clothes, respectful language and ceremonial gestures appear—but too late. The verse also critiques the way social conscience operates retrospectively. On a deeper level, the couplet aligns with Wafa Naqvi’s broader poetic vision in which human anguish is intensified by awareness. The poet is fully conscious that such posthumous honour does not redeem society; it only condemns it further. The silence of the dead becomes more eloquent than the apologies of the living. This is why the tone of the verse is restrained, not accusatory. There is no overt anger—only a devastating calm that forces the reader to confront their own complicity. This couplet is a silent but intense criticism of our social hypocrisy. The person who received no respect in life has his house decorated after his death. This posthumous acknowledgment is, in fact, proof of the living society’s moral failure.

“Suraj ke tamanche se falak jaag gya hai,
Bister mein magar phir bhi sitaare nahi uthte.”
(The sky has awakened with the slap of the sun; But still, the stars do not rise from the bed.) In this couplet, the sun symbolizes a powerful, undeniable truth or a major historical shock—an event so forceful that it should awaken collective consciousness. Its “slap” suggests a harsh warning, a moment of exposure that leaves no room for ignorance. The sky waking up represents systems, structures, or the larger order becoming alert under pressure. In contrast, the stars stand for individual human beings—ordinary people, intellectuals, or moral agents—who remain inert despite this awakening. Their refusal to rise from bed signifies apathy, moral laziness, or fear of responsibility. Wafa Naqvi thus highlights a tragic imbalance: awareness exists at the macro level, but at the human level, inertia prevails, turning knowledge into a hollow, ineffective realization.

“Ab jo bikhre hain dar-o-baam to hairat kesi,
Ham ne seekha hi na tha ghar ki hifazat karna.”
(Now that the doors and roofs are scattered, what surprise is this? We never learned how to protect the home.) The verse suggests that collapse and disorder should not surprise us, because destruction is often the delayed result of long neglect. “Doors and roofs” do not merely signify a physical house; they symbolize any structure built on responsibility, discipline and care—be it a home, an institution, a social system, or an organizational setup. Wafa Naqvi points toward a deeper moral failure: we never learned how to preserve what we created. When foresight, planning, accountability and collective responsibility are absent, chaos becomes inevitable. The poet implies that anarchy is not an accident imposed from outside, but the consequence of our own lack of organizational sense and protective wisdom. Thus, confusion within homes, systems, or institutions reflects not sudden misfortune, but a long-standing failure to value structure, continuity and ethical maintenance.

“Tum bhi ik teer chalao sar-e-shehrye atash,
Ham bhi ik dast-e-bureeda ko alam karte hain.”
(You shoot an arrow at the desert of thirst; We, too, raise a severed hand as a banner.) This couplet carries a very deep allusion to Karbala. “Desert of thirst” clearly points to Karbala, and the “severed hand” (dast-e-bureeda) is the symbol of the cut arms of Hazrat Abbas (A.S.)—arms that became the history of loyalty, selflessness and sacrifice. The poet here raises sacrifice as a banner, not power. This couplet elevates Wafa Naqvi’s poetry from mere personal or political protest to the realm of moral and historical

struggle. Thirst, for Wafa Naqvi, becomes an identity, not a deprivation.

“Samanderu’n ne bhulaya nahi abhi ham ko,
Hamari payaas ka charcha abhi jahan mein hai.”
(The oceans have not forgotten us yet; The discussion of our thirst is still in the world.) The couplet is one of Wafa Naqvi’s most layered metaphors, where “thirst” becomes a marker of moral, intellectual and existential identity rather than a condition of lack. The “seas” here symbolize abundance, power, comfort and the centers of dominance—those spaces where fulfillment seems readily available. That these seas have “not forgotten” the speaker suggests that the poet’s refusal to be absorbed into ease, compromise, or silence has not gone unnoticed. His thirst has acquired a presence of its own.

The “thirst” in this verse is not physical deprivation but a conscious insistence on meaning, truth, justice, and ethical clarity. It is a thirst that resists premature satisfaction. In Wafa Naqvi’s poetic universe, to be thirsty is to remain awake, questioning and morally unsettled in a world that encourages complacency. The fact that this thirst is still being “talked about in the world” implies that such resistance carries a resonance beyond the individual; it becomes exemplary.

There is also a subtle reversal of power at work. Normally, it is the thirsty who seek the sea, but here the sea remembers the thirsty. This inversion elevates moral longing above material abundance. Wafa Naqvi suggests that history does not ultimately remember those who were full and comfortable, but those who remained restless for truth. Thirst, therefore, becomes a form of dignity and endurance.

In the broader context of his poetry, this couplet affirms that deprivation chosen for the sake of conscience turns into strength. The poet’s thirst grants him visibility, relevance and moral authority. It is precisely because he has not quenched it cheaply that his voice still circulates in the world. The verse thus transforms human anguish into a badge of ethical persistence, reinforcing Wafa Naqvi’s belief that unrest of conscience is not a weakness but a form of survival.

“Ye zindagi ka biyabaa’n agar ijjat de,
Zara si dhoop uTha lu’n yaha’n Theharte huey.”
(If the wilderness of life permits, Let me pick up a little bit of sunshine while lingering here.) This verse expresses a quiet yet resilient affirmation of hope within adversity. Life is imagined as a barren wilderness—harsh, demanding and inhospitable—but the speaker does not reject it or flee from it. Instead, he asks only for permission to gather a little sunlight while pausing on the journey. The “little sunlight” symbolizes modest hope, inner strength, or meaning—something sustaining, not extravagant. It suggests an ethics of endurance: even brief warmth or clarity is enough to continue. In Wafa Naqvi’s poetic universe, this restraint reflects dignity—hope is not loud or defiant, but patient, self-aware and deeply human.

“Har shakhs yahan jeeta hai tanhaee ki dunya,
Iss shehr mein kya koi zarurat nahi rehti?”
(Every person here lives a world of solitude; Is there no need left in this city?) This couplet captures the deep existential loneliness of modern urban life. Each individual lives enclosed within a private world of isolation, even while physically surrounded by others. The city, which should foster connection and mutual dependence, instead becomes a space of emotional distance and indifference. The poet’s question is rhetorical and filled with anguish: has human interdependence disappeared altogether? Wafa Naqvi highlights how excessive self-absorption and competition have eroded empathy. Loneliness here is not chosen solitude, but the tragic outcome of a society that no longer recognizes the need for one another.

Conclusion:

To confine Wafa Naqvi’s poetry to being merely

the poetry of human suffering would be to limit its intellectual scope; and to call it only intellectual poetry would be to ignore its inner fire. In reality, for Wafa Naqvi, intellect and suffering are not opposites but conditions for one another. The deeper the consciousness, the more intense the suffering, and the more intense the suffering, the greater the intellectual truth. This is the point that makes his poetry a serious intellectual document instead of a mere emotional reaction. Human suffering often becomes superficial and agitated when it lacks consciousness. This is not the case with Wafa Naqvi. His pain does not cry out; it explains. He does not compel the readers to weep but urges them to think. That is why reading his couplets do not evoke an immediate emotional reaction but rather a lasting restlessness that stays with the mind. This restlessness is, in fact, a sign of intellectual awakening.

Another significant aspect of the suffering in Wafa Naqvi’s poetry is that it does not transform into complaint. He describes oppression, apathy, hypocrisy and deprivation, but he does not try to prove himself to be the victim. There is a dignified acceptance in his work—an acceptance that is not defeat but a symbol of consciousness. This is why his tone is neither rhetorical nor prone to protest slogans. His resistance is silent, yet deep and enduring.

This intellectual dignity is also visible in his use of allusions. In particular, the allusion to Karbala is not merely an expression of religious affiliation but an ethical and human metaphor. Raising the “cut arms” of Hazrat Abbas (A.S.) as a “banner” is, in essence, a declaration that for Wafa Naqvi, the true power of history is not the sword but sacrifice. By connecting this sacrifice to the human suffering of the present, he grants it a universal meaning.

Similarly, in Wafa Naqvi’s work, the city, home, desert, wilderness, sun, shade, thirst and loneliness are not just words but existential symbols. Through these symbols, he describes the psychological and ethical crisis of modern humanity with great refinement and restraint. For him, the city is a metaphor for loneliness despite convenience, the home for restlessness despite order and the desert for truth despite deprivation.

This intellectual structure sets Wafa Naqvi apart from poets who either get lost only in internal suffering or restrict themselves solely to social protest. Wafa Naqvi connects both levels. He does not sever the pain from society, nor does he separate society from the human interior. This connection is what grants his poetry its intellectual maturity. If Wafa Naqvi’s poetry were to be summed up in one sentence, it could be called the poetry of the burden of consciousness. It is the burden that does not allow a person to remain unaware, that compels them to ask questions, and that diverts them from easy paths toward difficult but true ones. This very burden is, in fact, Wafa Naqvi’s intellectual greatness and the true basis of his human suffering.

His couplets make us realize that the real tragedy of modern humanity is not just poverty, war, or deprivation, but the decline of sensitivity. Wafa Naqvi offers silent resistance against this decline. He reminds us that if the thirst remains, if the questions remain, if the desire for a little bit of sunshine remains, then humanity is not yet completely broken. Wafa Naqvi’s poetry does not offer us easy consolation but an awareness of responsibility—for our inner self as well as for our society. This is why his poetry does not leave a temporary impression but creates a lasting intellectual impact. Thus, Wafa Naqvi’s poetry is not only a reflection of intellectual maturity and human suffering but also an ethical document of the conscious individual in the present age—a document that speaks silently, but speaks the truth.

The writer is a prolific Urdu poet, a former announcer with All India Radio, Poonch (J&K), and a retired Principal of the School Education Department, Jammu and Kashmir

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**Radio Colony,
Gund Hassibhat, Lawaipora Srinagar-190017**



ساگرسفرانز

ژھوپہ ہندویم آغا رچھہ وحشت ناک ژوا
جسمک کھنڈر گؤ و بھرس مٹر خاک ژوا
کارنہ اُمت گاش پُھ دامن اُدراواں
چشمین ہندویم ژا گؤ پُھ ازمنناک ژوا
دادو شامہ بڑوئے ہیئت پانس مس پڑاؤں
ژھاپہ بھومن کور بندوئس کاک ژوا
گس کڈ معنہ بین سائین اؤفر اچھرن
آسہ کیمس تیٹاہ فہم و ادراک ژوا
دوش پُھ دپان دلہ کس سکینس ونگاوان
اوش کراں پدس گونہو نیش پاک ژوا
ساگر صابا روز وں تارکھ گنڑاوان
ژے وں وں وں چھنہ خچ چالاک ژوا



دوہن ہفتن ، رتن ، ورسن بہ پڑارے
یکھاپھیرتھ پڑ زانہہ وئسن بہ پڑارے
زرد گؤیو تن خیالن ہند بہ جنگل
ہرد لگو تن سبز خوابن ، بہ پڑارے
وٹھن پُھ تشنگی رڈوئی اویزاں
اچھن ہندویم ناگ زن خوشکن ، بہ پڑارے
اؤئس وائلتہ بیو چانو سواکو
ژے کتھ لوگتھ مے لگو وں وں ، بہ پڑارے
مے ڈکرتن رنگ روئس کینہہ بہ پروا
یو تائمٹھ کتھ جہ یوت واتن ، بہ پڑارے
یو تائمٹھ کتھ جہ یوت واتن ، بہ پڑارے
ژڈی زبس یار دُپ نئے سرفرازن
مے گؤیو کتھ ڈاکھ ارمانن ، بہ پڑارے

☆☆

دیانت دار ژور



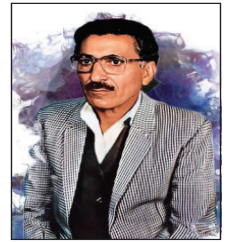
ونان۔ بزمین تھئے مندر منڈر دواوژورن وٹنس
نالہ پُھس تھچھ تہ یون اُکس ژھاپہ پُھس گن۔
بہ وچھتھ گؤ و بزمین اُندرم شہہ اندر تہ نیمرم
نمبر۔ دواوژورن تھوژو توشوٹھ گؤ و اُزمار۔ بہ تاون زد
پُھ شاید گولکل شہر کہ جنگلہ منڈر واپس اُمت۔ ووزی
تواوژوٹھس مارتھ۔ ژر چکر گرتھ دوتھ ژورس گن
زہا کیناہ ساءمالمہ پُھ۔ مے کیناہ کورے۔ ژور
وٹھس مہاراج اچاہہ مہربانی کز آس بہ کرشن جی
یس تتر ملقات گرتھ۔ اکھنہ کرم کام تہ۔ بہ
ونان ونان کڈ ژورن وٹن تہ باؤن بزمینس۔ تکر
بیلہ دجہ اندر لالہ مالہ پُھس نہ کران وچھتھ گؤ و
گالیلہ۔ سہ پیو واسانہ تہ ژور وٹھس مہاراج! بہ
پُھس اپماندار۔ ژے کینا زگی ژھوپہ۔ مے
پُھنہ وٹن موندہ مالن اتھ تہ لوگمت۔ رٹھ بیو
منڈر تھل پُھن نصف حصہ۔ بہ یو ژتھ ژج بزمینس
اُش اچھو منڈر نیرتھ۔ ژورس گن پُھس تہ وٹنس
زمنایہ ٹاٹھ۔ بہ مال گؤے ژے سورے۔ اما مے
تہ ژتھ تھ جاپہ پیٹہ ژے کرشن مہاراجس تتر
ملقات کور تھ۔ ژور گؤ و بہ یو ژتھ حاران تہ
بزمینس وٹن۔ نہ مہاراج اپہ کیناہ پُھوژو ونان۔
چانہ نیب وٹس پُھ وٹس تہ تورتہ ژے پُھچھ
مے واپس تشدے پڑتھان۔ بہ یو ژتھ پُھس
بزمین پران تہ کینہہ کال گؤتھ وٹھس، زبر
گؤ و۔ وولہ بہ ہاؤے وٹھ تہ یے تتر۔ ژکہ
آسکھ ژوتہ پُھن خنن کھوژان۔ کانہہ پرواے
پُھنہ بہ وانا وٹھ تور۔

دپان پُھ زکینہہ دوہ گؤتھ دزایہ ہم گولکل
کس جنگلس گن تہ بیلہ پُھن پُھن ژورن کھو،
ژورن وون بزمینس بس روز ووی وچھنہ خاطر
تیار۔ تیکنا زتہند درشن کرنگ وقت ووت۔ بی
ونان ونان گپہ مری پُھن آواز شروخ۔ ژورن وٹ
بزمینس زہر تہ وٹھس، بوز آواز، ہہ کیناہ پُھ
کرشن یو رک گن پکان۔ اما بزمینس اوس نہ لہ
کینہہ تہ بوز بہ یو۔ سہ وٹھ ژورس گن زٹر
کس تتر پُھچھ کتھ کران۔ سہ وٹھس بہ پُھس
کرشن جی یس تتر کتھ کران۔ ہہ کیناہ پُھن تھلی
گولکل مری بٹھ۔ تکر تھوئس اچھن پُھتھ اتھ تہ
وٹھس، ہتھ گولکل گن تزاو نظر۔ تھئے ژورن
اُس اچھن اتھ لوگ، بزمینس گپہ ستوے دار
یلہ تہ وچھن اکھ ژور آگر پانس بزمینہ کتھ مری
وایان۔



تہ۔ ژور ژور وٹھ وٹھ ہند ووی انتظار کران
تہ بیلہ پُھن راتھ سپر ژور گؤ و سبھہ خوش تہ نصف
راتھ سپر تہ رڈا اُکس گولکل تھاپہ۔ رتھ
کھنچہ پتہ لوگ مری پُھن آواز بوز نہ۔ اچ آواز
آیس پُھنہ پسند پُھن پان تہ گس مٹھ۔ تانی
لوگ وٹہ، نامون مکھ۔ جادو گر پکان گؤہ یور
گن اکے ڈسہ دپہ مٹھ اُوے ہم نغمہ چھکر اوڑی۔
وار وار وٹھ آواز تھلی گولکل تہ ژورن ہیئت
کر گنڈن تہ ڈنڈ چلاوہہ باپتہ تیاری کرہی۔
رتھ کھنڈر وٹھ گؤتھ گولکل تہ پتہ ووت سہ
تہ، تھوئس انتظار اوس۔ وچھن شامہ رنگہ اکھ
خوش شکل معصوم لوگہ ہنا، پُھس سوہ سند پازیب
لا گتھ، کس تاج وٹھ تہ لالہ مالہ تہ موندہ مالہ ناک
تزا وٹھ مری اوس وایان۔ ژور گؤ و سہ وچھتھ
حاران۔ سوئچن اما مری سوند مول موج کائینہہ سنگ
ول چھ، بیو تھہ ہٹھ معصوم لوگہ گئے زون
جنگلس اندر گا وچھنہ باپتہ سوزمت پُھ۔ پانس
تتر وٹھ تہ نیر باپہ واپس۔ تھس ناہم تہ
معصوم لوگس پُھتھ اتھ ٹکن گؤ و پاپ۔ بہ پُھ
سراسر گناہ کبیر۔ مے کتہ پُھ پے نہ پُھ یاتہ
لوگت۔ ژورن تزا وٹھ پُھن تہ ہیئت نیر۔ اما
نیران نیران وٹھس خیال زوتہ ہاؤ وٹھس تھ
پیہ کس نصیحت زک زون لگہ نہ پت وٹن اندر
پھیرن۔ بیمہ کتھ سوچان سوچان ووت کرشن جی
یس نیش تہ وٹھس زمالہ کیناہ پُھچھ۔ جنگلس
اندر یاتہ تہرک بیمہ گا وٹھ نیران۔ بہ یو ژتھ
وٹھس کرشن جی توہر دواو پُھس کام کران تہ
راتھ پُھس گا وچھن۔ بہ وٹھ دواوژورس
ژر کتہ پُھتھ اکھ تہ پیٹہ کیناہ کام آپے۔ ژورن
بوئس سورے حال تہ وٹھس کوٹھن اوس ژمارہ
باپتہ ڈس تتر اُمت۔ اما پتہ ژورن گن وچھتھ
آم نہ بہ کس سہم۔ گؤہ پانس گرتہ ہیٹھہ مائس
ماہر نیش۔ کرشن جی مین تزا وویہ یو ژتھ اُسن تہ
معصوم پاٹھ وٹھس مے چھہ گپہ وٹھ واریاہ
لالہ مالہ۔ وولہ آہر نہ ژ۔ ژورن وٹھ واپ کیناہ
جانے گؤ و، بہ پُھ پُھ پندہ رضا مندی سان
بخشان۔ پُھس اندر ہر تہ کیناہ پُھ۔

بہ وٹھ پتہ وٹھس کرشن ز ژور لالہ مالہ۔
ژورن گپہ دجہ اندر تہ دواو واپس گرگن۔ وٹہ
وتہ پُھ سوچان ز بزمین وون مے پتہ زہیب۔
لہذا پتہ مے تہ بیو منڈر حصہ دین۔ یامٹھ ژور
شہر اندر ووت سہ گؤ و سبھہ دے مندرس
گن۔ تتر اوس بزمین پیہ لگن کرشن سپر کتھ



نشانہ ساری

ونہ پُھ یوان ز سبھہ وقاہہ بڑوٹھ دواوژورن
اکھ راتھ کیت ژور کرہ۔ پکان پکان ووت
اُکس مندرس نیش۔ اُتہ وچھن اکھ بزمین
پُھن پُھن پُھن کران۔ ژورس بیلہ پُھن پُھن
پُھن کھور پانس پُھن نظر پُھن وٹھن از اوس
گر پُھن ژنگلہ دز اُمت۔ تہ پیو و مالاہ تہ واریاہ۔
اما کھور پانس تھنہ بڑوٹھہ ژاویہ تہ مندرس منڈر
بزمین ہند وولہ بوز نہ۔ تہ وٹھ وٹھ اوس بزمین
مہاراج اکھ وٹھ لگن بوز ناوان تہ کرشن جی
پندہ لوکپازک اکھ قصہ اوس لگن کن کران۔
دپان اوسکھ از تہ پُھ کتھ مہاراج گولکل کس
جنگلس منڈر وٹھ اُتہ اندر گا وٹھ یوان۔ تہ
چھہ پتہ تہ مویجہ لالہ مالہ مالہ ناک آسان۔ ہیٹھہ وٹھ
مری پُھ وایان، جنگلہ مور پُھن نوٹن ہوان،
جانا وچھن کیمن پُھن وچھن یوان تہ پکھ وٹھ آب
پُھ تھامہ گڑھان۔ بہ یو ژتھ گؤ و ژور خوش۔
دواوژورن جان گڑا کھہ پیو مے۔ شوٹھ کتھ پُھ
پُھ اور پور خواہ خواہ در بدر گونہ۔ شوٹھ کتھ گڑہ
تھوژو جنگلس اندر۔ ہر گاہہ اکے لالہ مالہ اتھ لگم،
وٹھ پُھتھ سپر مرغ۔ بہ رڈ و منڈر منڈر نیرتھ
بزمینس زاکہ۔ تھئے نیرتھ منڈر منڈر بزمین دزاو،
ژورن وٹھس تھ تہ وٹھن تہ، ہتھ بزمینا!
تزاو مہ کتھ۔ مے وٹھ نہ پتہ کرشن جی چھالالہ
مالہ لا گتھ جنگلس اندر گئے زون آسان کتھ پیہ
تہ پُھس کانہہ تتر روزان۔ پیہ وٹھ تہ کتھ جاپہ
پُھ تہ گا وٹھ ہیٹھ۔

ژور سوند گتھار یو ژتھ گؤ و بزمین تہ تہ
تزاوہن۔ دواوژورن ژور تہ کتھہ۔ شوٹھ ہے از فہ
گؤ و۔ ز ساس وری پڑا کتھ۔ ووی کتھ سنا
اُسن بہ کرشن جی جنگلس اندر۔ سوچاہ وٹھ لایین
زوپا وٹھ خاطر اُتہ گیل تہ وٹھس، سہ مایا پُھ
گئے زون جنگلس اندر یوان۔ جنگلس درمیان
پُھ اکھ ناگ تہ تھہ ناگس پُھتھ پُھ اکھ تھلی کل۔
تھوژو تھلی گولکل تہ کتھ کرشن جی ہیٹھان۔
ژورن تزا وویہ یو ژتھ بزمین یلہ تہ دزاو پانس۔
گر وٹھ ٹکن ڈسہ اکھ تتر تہ سپر گولکل گن
روانہ۔ واریاہ کاک بیلہ گولکل پو وٹھ تہ تہ
ژاویہ جنگلس اندر تہ لوگ ناگ
ژھارہ۔ ہوان ووان لوٹن سہ ناگ تہ تہ گل

پرجی



محی الدین ریشی

شأہد صائب۔ السلام علیکم!
وعلیکم السلام!

بس ڈے تگی پر فیہ میانی پریچی!

مے سا دُڑا اچھ مولوی صائبس پر نہ پا پتھ۔ مگر تکر
وچھ مے تھ پانچھ زون اوسس بہ پاگل۔ پتھ
باوے مے بائکس، پتھ اُسم سہ دیہ مے
جواب نکلیا زس گئے و مراد اکھ کر کہہ دیوان، دیو
یورڈر پانچھ۔ تو بہ میلیہ اسن تہ سلامتی۔ مگر سہ تہ
رؤ دے گن مولوی صائب پانچھ و چھان۔ پتھ کس
کس باوے مے یہ پرچی مگر کانسہ ہیڈ کس نہ جواب
تھ۔ وورڈی ہسا دی مے تھ چھکھ کتبہ لکھان یکن
مفر گانہ رحہ کتھ تہ نہ والہ وچ تہ نہ ون چھ



عبدالاحد حاجی

ملک ناگ

اسلام آباد قیسیں لدریہ ناگرا دچھ سائر ہے اُنڈر
 پکوں علاقس چینی آب فراہم کران۔ وندس چھ آب
 سو کھیل آسان تہ گندھک مشک تہ چھ آتھ آہس
 پوان۔ بقول مورخ حسن کلابہ دار بانس یا روپ
 وس آہ گرا لے گئے تہ چھ رنگ زردان۔

نیلہ ناگ

ناگوم پر گنس منو گونجہ پتھر گامس اندر بالہ دامنس
تل - نالگو پاٹھس سرون تہ کھول - آب چٹس بند
روزان - واریاہ پھر کرے لؤکو کوشش آلس
جوے دس پوزیہ آپے دراوہ پھر کھنبر - پندہ
چھہ اتھہ ناگس پوزا کران - اتھہ ناگس تہ چھہ
واریاہ ڈالہلہ وائہ آمہہ پیٹھز ذکر جیرٹن آکین
اکبری اندر چھہ گھر پڑہ -

متہ وائی ناگ

یہ ناگ چھ شپینس سستی دؤ بجن گامس منز امیک

آسان - تو نے آئے تھے نہ یہ۔
اچھا یہ ون تم گوڑے - ڈو اتھ زانہہ پنہ
پرچی نظراہ - کیا چھہ ونان۔
کوسہ پرچی، سچھہ کھڑ پرچی۔
ہے ونان کیا سا چھکھہ ٹہنے - اسہ ہاسہ چھہ
سارنی پرچی اتھس منز - تھاوسہ ٹہتہ چھکھہ
کورے - ٹو چھکھہ کتہہ لیکھان تہ پنن وق ضاہہ
کران - وقھہ سا بانا۔

مے پر وہ فی مندرس گزھن، دیو گور ماہیکہ یہ
پرچی پڑتھ تلیا ز بوزمُت چھم تس چھ رکھن ہند
گیان آسان..... مگر اور واسٹھ وچھن اسٹھ
سأری سے زلری زال تہ دراو پت کھور واپس تہ
چھ پانسے ستر و نان سہ مے پڑ پرچی پرناوے
باجتھ گرجا گر گزھن تہ پاوری ماہیکہ کانہہ جواب
ڈھ۔ بوزمُت چھم تم چھ ستارن تہ پلو ہبکان
گرتھ۔

ہیلو ڈاکٹر فلیپ!

میون ناوچھ معراج ماهر۔

مے چھ اکھ سوال۔ مے ونٹہ زیہ میانی پرچی کیناہ
چھے ونان۔

کشیڑ ہندی کیشہ ناگ

چشمہ شاہی

شالہ مار بالہ دامنس تل شوبہ ءن تہ لوبہ ءن میڈھ
تہ مدر آب تہ شمتہ ءول ناگ - کشیر ہندو تمہ
وٹکی حکمران اُس یہ آب پڑ شوقہ چواں تہ چھاواں
بیمہ کڑا تھ چشمہ شای ناویچہ و - شاہ جہان پاورو
یہ رمبہ ءن ناگ پنچہ وقفہ - خوبصورت محل تعمیر
کرنس ستر ستر بنو ءن اتھر رمبہ ءن باغ تہ حوض
گوئڈن شودار کنیو ستر - شیخ محی الدین ناؤک
حکمران کرا تھ ۱۲۵۸ء ہجری لیس اندر پڑ پاٹھ
مرمٹہ -

کھڑیہامی پرنس اندر چھ آؤ ملو گامس اندر
چکریشور ناگ تہ پاپ چمن گامس اندر پاپ
چمن ناگ یکن دوشونی ناگن چھ بیند سٹھہ پوتر
زانتھ پو زانتھ کران۔ یکن ناگن اندر سران کزن
بابونہ نہ خات لبک و آس دتہ زانان۔

زیستہ گیر پرفنس اندر تہ چھ واریاہ ناگ یکن اُندر
نوم کینہ نہ ناگ ییم پندر نگہ مشہور چھ مثالے انت
ناگ یس شو ناؤر گامہ کس کوہ تالہ پٹھ چھ۔
چھن تہر تھ ناگ یس کڑ شاٹھ گامس اندر چھ نیہ
”ماوس“ دوہہ ہندن اور چھن رنج چھ لگان۔

آب چھ و ہر و زوئیس گرم آسان تہ بین
جسم گرمی دانہ آس تہ چھ ہٹ وادودہ امہ آہ
سراں گرمی کڑتھ دانو نہ نجات لبان۔ اتھ آہ
آس چھ کالہ خ قدر بان کرنہ۔ پڑ ازل چھ
امہ ناچ حالت قابل رحم۔

کھیر بھوانی ناگ

لار پر گنہ کس ناکس مل گامس اندر پیندن مینز آکھ
 پڑا کر پچ جائے۔ اتھ ناگس چھ آب کی وزن۔
 وقتہ وقتہ چھ امہ کس آس رگ بدلان یس
 پیندن پیندن آسہ ترنہ ونہ چھ دوان۔ زٹھم آٹھمہ
 چھمہ چھمہ پیندن مینز زبردست دوسہ دوسہ
 آسان۔ طرفا تو پٹھ چھ پتھہ ورہ عتدیت مند
 ناگس پٹھہ حاضری دینہ دیوان تہ پیندن آسہ پڑا
 کران۔ اتھ ناگس چھ پڑا ٹھک شیر یاسیدن۔

ناران ناگ

لار پر گنہ کس وانگت گامس منز یوٹیشور بالہ
دمنس تلہ کنہ اکھ ناگ۔ ہر مملہ گنگلیہ ہند دودھ
چھ ہند واپس پھیر نہ وڑا تھ ناگس منز سران کران
تہ یہند سفر چھ امی ستر اند واتان۔

بند کردو اس کو..... تہ ماہر آؤ قاد کرنے۔
 مجلس منراؤتس سبھہ ظلم کرنے نہ کتہہ گرو پس
 ستر چھس تولق۔ سہ رو دی دنان نہ بہ چھس
 مظلوم تہ میون سوال چھہ صرف یہوے نہ میاڈ
 یرچی پکرتو۔

عدالتن سوز سہ یلایہ باپتھ اُرس خاص
ہیتاں تہ اکھ ڈاکر چتھ تہ اُم سُنہ ہسری شیٹ
بناوان۔ ہسری شیٹ پتھ تہ اُمہ بُڈس ڈاکرس نیغہ
نہ تہ ڈاکر وحید صائن وُن تہ..... ماہر صائب
وَنیکر کدہ لیل۔

ڈاکٹر صاب میانس داؤس پختہ کانہہ واتان۔
سارے باژن کر ہم گئی گراے تہ ساؤکھ۔
بہژن پرچی ین ہند جواب میول مے۔ ووذ پختہ
میانی یہ پرچی۔ اتھ ون تم کینہ چھ لکھتھہ.....
ڈاکٹر پھڑ پھڑ اکل نظر پرچی گن تہ بنا کلفظ
ماہر س گن تر اوان..... اتھو منز گپہ نیمہ کن تاسہ
رازے..... سارے ہپتاس کو رنکو وگو گپہ تہ
گپہ چھگ۔ ماہرن ڈٹ پختہ پرچی تہ ژؤل۔
ژلان ژلان گو وئہ ناسر ایہ ہند شکار تہ آو پتھر
لایئہ..... سارڈ سے ہنس کو ژن واش تہ تھس
منز موجد پرچی ہون ووزلہ رنگچہ انہ تہ کھڑ
دار رکھ نمودار کوشہ۔

ہرناگ چھ ہرون گامس اندرا کھناگ امہ علاو
چھ اتہ پنہ تہ لو کڑ کیاو بڈر اٹھناگ۔

شمالی کشتیر ہندس کو پھ و اُرس تہ لولاب وادی
اندر تہ چھ واریہ ناگ موخہ دیکن اندر شوپناگ
ناوہیون لائق ناگ چھ۔ یہ چھ ترہ گامس اندر
اکھ کھلہ دلہ تہ باڈ ودار ناگ۔ امیک آب چھ
سبھاہ صاف تہ گاڈ تہ جھبس سولہ سولہ آسان۔
دویم ناگ چھ شمرہ ناگ اتھو گامسے اندر تھ آب
تہ چھ آسان سبھاہ تہ گاڈ تہ چھ اتھ اندر پلان۔
ناران ناگ تہ چھ ڈر پڈر گامس اندر تیج بناوٹ
تہ تہ ورنہ تہ چھ عجیب باسان۔ گوتریش ناگ
چھ گزریال گامس اندر تھ آب عجیب پٹھر چھ
وزان۔ گاڈ تہ چھ اتھ اندر آسان۔ پند چھ اتھ
پاک تہ پتر ناگ مانان۔

میرناگ

کوچہ وار کس شامس گن ہایہ باؤ علاقہ کس درنگ
ناہ گامس میز پیمان چہ یاناک - سہہ کلمہ شکلہ ہنزر
کنہ اندہ چہ امیک آب نیران - پتہ کالہ اوس
شارد تیرتہ تہ چلاس گوہمن والین ہنزر تھکہ پیئد
یوان مانہ - سہہ اکھ تارخی حیثیت چہ - پٹھان
دورس اندر اُسر لتہ جنگجو بسان بیمہ بمبین تہ
چلاسلین ابار کُشیہ ترنس رؤٹ اُسر کران -