

AAKASH HASSAN DOESN'T KNOW WHY HE CANNOT GO....

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# KASHMIR CENTRAL

A KZINE INITIATIVE

Kashmir conflict is more about perception management, there is no war like situation in Kashmir

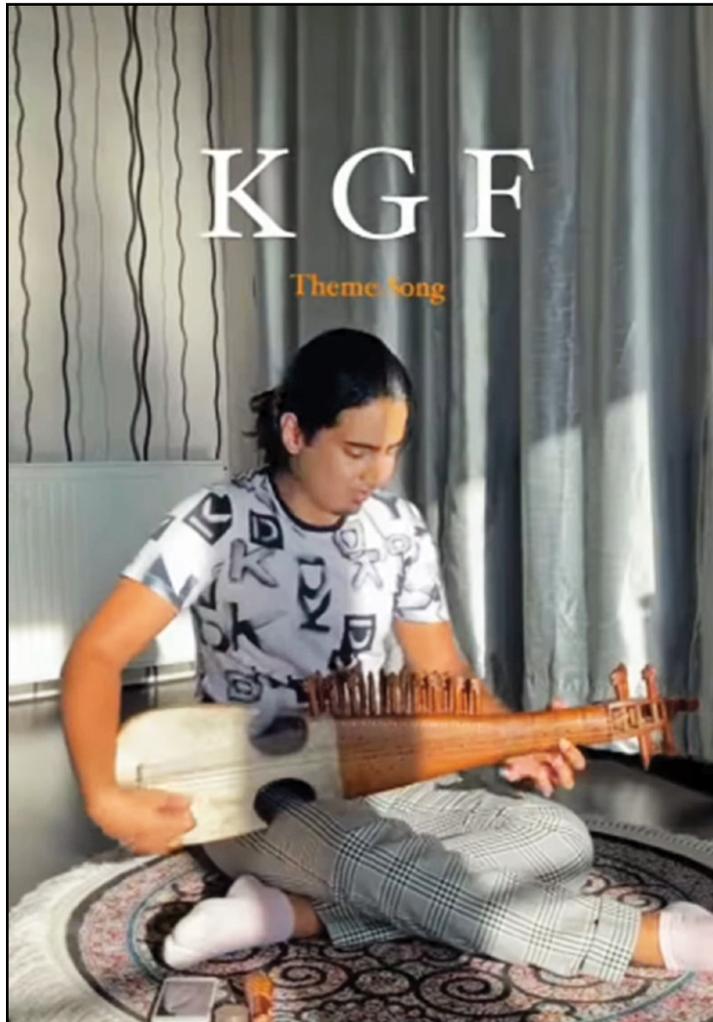
## PERCEPTION PARADOX

Information pollution  
perception management and

# Propaganda

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**KASHMIR**

**KASHMIR CENTRAL**

A KZINE INITIATIVE

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VOLUME 2 | EDITION 31  
31 JULY 2022

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# IN UK, I AM WATCHING THOSE WHO FEED ON KASHMIR

## Their business is thriving; they will never allow Kashmir to be normal

▼  
**K**ashmir is a region caught between strong colliding external political forces. It is a region under persistent stress, marred by violent conflict since three decades. London has become a convergence point for lobbying around the respective notional narratives.

During my short stay at London over the last week of July and early August, I have addressed many events and met a cross-section of people, including Members of Parliament from both Conservative and Labour parties. I have found that most conflict beneficiaries have converged in London, selling half truths in one of the most expensive cities of the world in Pounds and Euros. Kashmir is flourishing business here, particularly for the Kashmiri diaspora on both sides of the divide.

It is agonizing to watch that the pain of the victims of violence in Kashmir is being sold here in London for a few bucks. This reminds me of a conversation at the High court Bar Association in Srinagar a few years ago. I had said there that every Kashmiri head has been sold out by the brokers not only to India and Pakistan but at many other places in the world. Watching the show in London, I stand reaffirmed.

I am watching how the miseries and agonies of the people of Kashmir are being harvested as a ripe fruit and sold in the London market. Many brokers are from the Indian part of Kashmir. Each one of them had left Kashmir long before the eruption of violent militancy in 1990. They play victimhood and pile up money.

After my interaction with many British MPs, I found that this intelligent race which ruled the world for hundreds of years has been duped by conflict entrepreneurs. Mirpuris, particularly from Pakistan-Occupied Kashmir, are professionally trained to sell lies for the valued Great Britain Pound (GBP). Barring my first cousin who has a flourishing business here, whoever I met of Kashmiri origin is into conflict business. For how long will Kashmiris be sold for Euros, Pounds and Dollars? It makes me deeply sad to realize that the hordes of people thriving on this business will never allow Kashmir to be normal.

**Bashir Assad**

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**Kashmir conflict is more about perception management, there is no war like situation in Kashmir**

# PERCEPTION PARADOX

Editor **KASHMIR CENTRAL** Bashir Assad is currently in London, and is speaking on Kashmir at various events. One of his addresses was at the conference organized by the South and Central Asia Academic Forum, London. Here is the text of his address



**T**he Kashmir conflict is essentially a perception management challenge. The outside world has absolutely no idea about the happenings in Kashmir.

Times have changed – so have the dynamics of the Kashmir conflict. The stakeholders are more into the business of sustaining the conflict rather than working towards its resolution.

The fact of the matter is that the Kashmir conflict is used by both India and Pakistan for achieving strategic and

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diplomatic goals. Pakistan particularly has built its whole foreign policy around the Kashmir conflict to achieve strategic goals.

Unlike Pakistan, Kashmir is not the fulcrum of India's foreign policy. India occasionally raises the Kashmir imbroglio for diplomatic advantage.

The conflict in Kashmir is beyond the rhetoric of right to self determination, independence or integration with India. The intrusion of extremist thought processes has changed the dimensions irrevocably. There is steep ideological indoctrination, which the international community is yet to acknowledge.

---

## INDIA COULD NOT MANAGE OR CHANGE PERCEPTIONS OF KASHMIRIS

Amidst these dynamics, India could not manage or change the perception of Kashmiris. India remained focused on terrorists and infrastructure while as Pakistan worked on managing the perceptions of Kashmir. Pakistan made the Kashmiri Muslims believe that they are under the "illegal occupation" of India. Pakistan communicated with the people of Kashmir by the means of religion and language.

India, on the other hand, did everything possible to change the socio-economic scenario in

## The conflict in Kashmir is beyond the rhetoric of right to self determination, independence or integration with India. There is steep ideological indoctrination, which the international community is yet to acknowledge



Kashmir. It invested hugely to ensure that Kashmir progresses. However, it could not change the perception of Kashmiris despite the fact Kashmir is doing much better than many other states of the country on physical and social infrastructure development index.

It must be clearly understood that Kashmir is not a war-torn region. In a particular district of UP, there are 600 designated hardcore criminals. In the whole of Kashmir, the number of active militants has remained between 250 and 300 over the last ten years.

---

## NEED TO CHANGE MINDSET, ILLUSIONS, DELUSIONS

By no means is it a war-like situation. It is actually the

mindset, the illusions and delusions created by Pakistan in Kashmir that give us the sense of conflict.

The dynamics of Kashmir conflict have changed. But the international community is still entrenched in the notional narratives fed to it by the two nation-states of India and Pakistan. The fact remains that the problem in Kashmir is beyond the narratives propagated by India and Pakistan. The hostile Pakistan is particularly on a mission of misleading the international community on Kashmir.

The local stakeholders have transformed Kashmir into a flourishing conflict entrepreneurship. They thrive on the conflict at the cost of the local population.

Kashmir conflict should not be equated with the deadly

conflicts elsewhere. He said that there are many truths about Kashmir and the world is conveniently misled by the single story syndrome. He said that every stakeholder has Kashmiri's blood on his hands.

The so-called stakeholders knew from the very beginning that any alteration in borders was out of question. The solution should have been arrived at long ago without compromising on the existing geographical realities. But the parties concerned only wanted to fetch golden eggs out of the conflict.

As a result, there was no clarity from either side, and the international community was fed with notional narratives.

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## HEAVY CONSEQUENCES OF AMBIGUITY ON KASHMIR

India, of late, has realized the consequences of ambiguity on Kashmir. But Pakistan, because of its compulsions, has laid the foundations of its existence on the Kashmir premise.

Some members of the Kashmiri diaspora continue to sell globally the rhetoric of right to self determination or independence for personal benefits. They play victimhood and mint money from the international community. It is a flourishing business for them, and Pakistan is fully backing them in this business.

Kashmir's indoctrinated youth are made fodder for the

## Kashmir conflict should not be equated with the deadly conflicts elsewhere. There are many truths about Kashmir and the world is conveniently misled by the single story syndrome

conflict by the diaspora in order to build their edifices.

Local politicians sustained the violent conflict for decades and the Indian state could do nothing to change the discourse on Kashmir. It reached its climax when people started blaming the Indian state for every wrong done by the local administration. Rather than holding the local politicians accountable for their corrupt practices, People started blaming the Indian state.

Meanwhile, the extremist religious groups spread their tentacles under the auspices of the local politicians. New Delhi remained unmoved even as these maneuvers flourished, and the result is before us.

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## HOW RADICALIZATION HOLDS US BACK

Now, radicalization poses a severe challenge to the security of the Indian state. The alienation is not physical – it is in the minds. Kashmiris are a aspirational and ambitious race. They look for avenues and

opportunities everywhere. But the sense of alienation does not fade away.

Pakistan has consistently worked on deepening these negative perceptions. India remained occupied with other priorities while as Pakistan's construct remained only Kashmir. Whatever is fed to the international community about Kashmir is from those driving the Pakistan narrative. Pakistan has successfully constructed the notional narrative of "occupied Kashmir" before the world. The disinformation campaign unleashed by Pakistan with the involvement of members of Kashmiri diaspora has greatly helped that country in mobilizing the opinion in its favour.

The statistics in my third book, 'Kashmir: The War of Narratives' highlight how Pakistan has managed a disinformation campaign against India and how the western media is becoming an important instrument for Pakistan to spread lies about Kashmir. Grave human rights abuses perpetrated by the militants are deliberately whitewashed from public memory, and Indian security agencies are held responsible for every wrong in Kashmir.

**AAKASH  
HASSAN  
DOESN'T  
KNOW**

**WHY HE  
CANNOT GO  
TO THE US,  
UK OR  
GERMANY**

*by* **Gayatri Mohan**



*Aakash Hassan*

Aakash Hassan Doesn't Know  
Why He Cannot Go  
To The US, UK Or Germany  
But Oh! The Lies Are Too Many  
The Lies Their Clique Has Spun  
The Battle Has Now Begun



*Sanna Mattoo*

The Battle Of The Pen  
The Battle For What Is Right  
Sanna Mattoo Has Been Grounded  
Sanna Mattoo Can't Take The Flight



*Masrat Zahra*

Ms Mattoo May Be In A Huff  
But Kashmiris Are Calling The Bluff  
Of The Fake, Single Narrative Story  
The Vultures of Single Narratives  
Feasting on Pain, On Misery  
Spreading disinformation  
Justifying acts of terror  
Justifying brutal violence

It's Time For Truth To Stand Up  
It's Time For Truth To Win  
These narrative pushers  
These fly-by operators  
Selling misery for self aggrandizement  
Celebrating distress for self advertisement

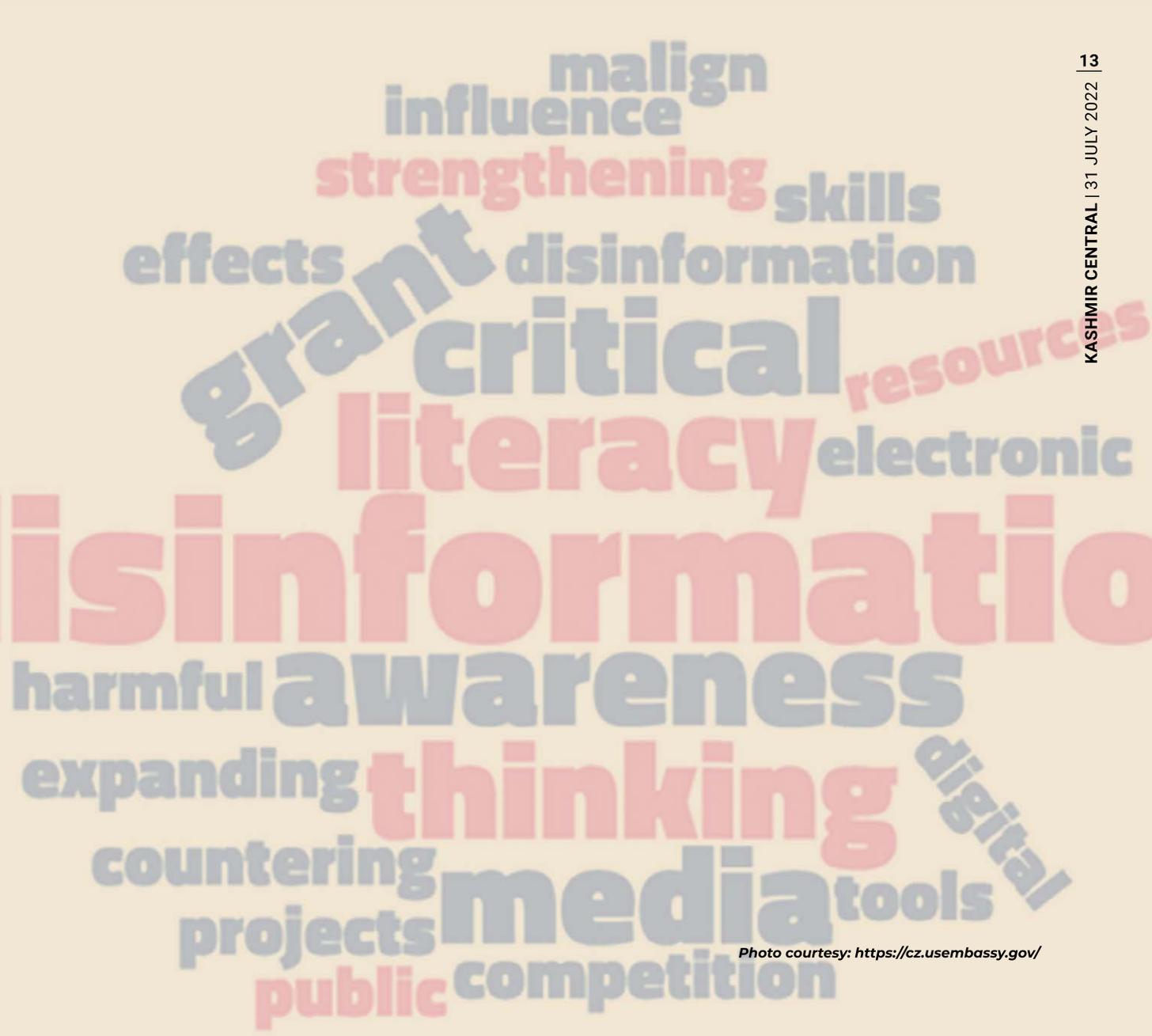


Photo courtesy: <https://cz.usembassy.gov/>

The Kashmiris are exposing your deceit  
The Kashmiris are exposing your lies  
The Kashmiris are mocking your falsehoods  
Masrat Zahra And The Like



# Wahhabism has Created A Crater in the Heart of Kashmir

by Sheikh Sameer

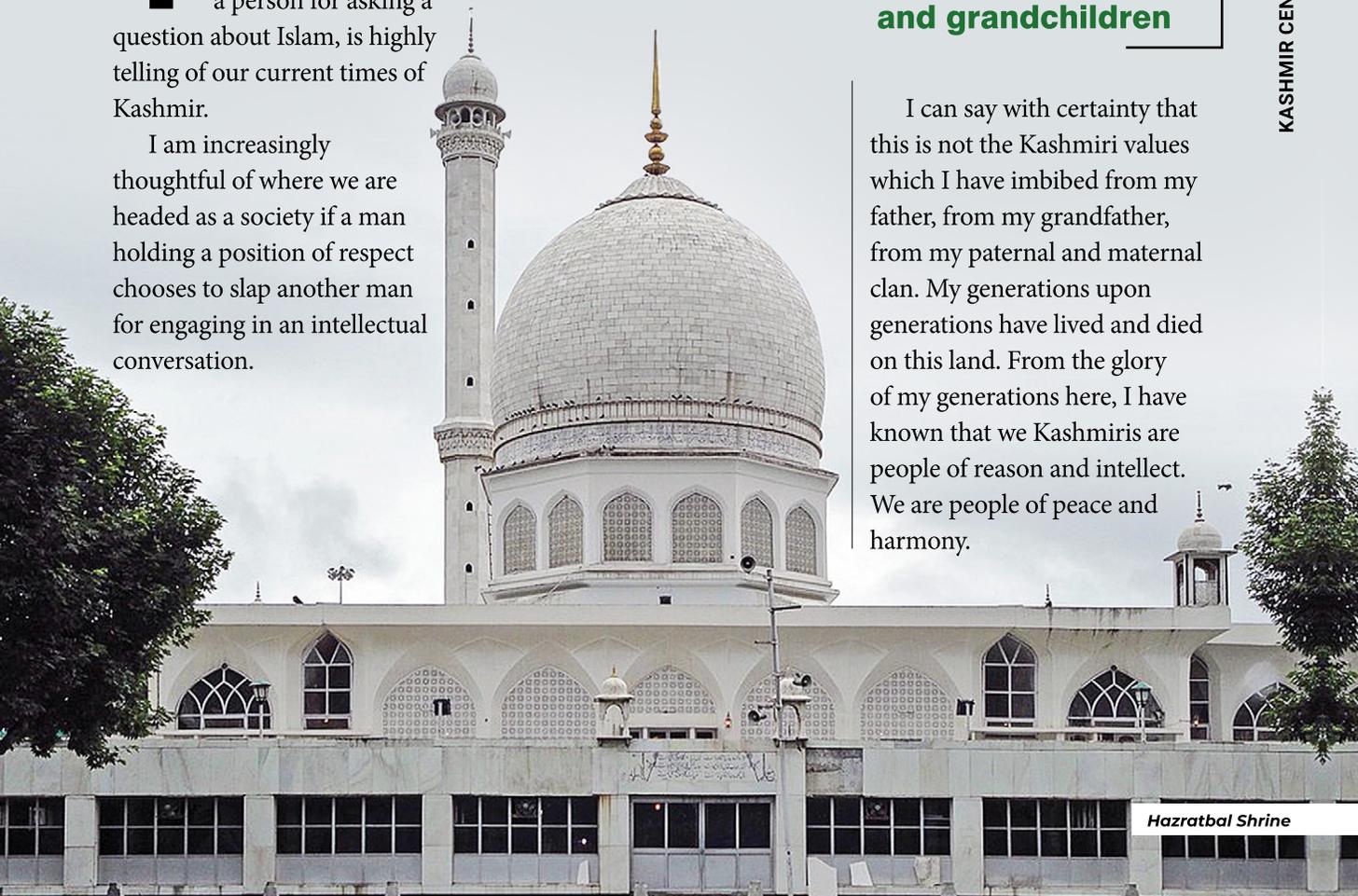
**T**he recent video which went viral, in which Mufti Nauman of Srinagar slapped a person for asking a question about Islam, is highly telling of our current times of Kashmir.

I am increasingly thoughtful of where we are headed as a society if a man holding a position of respect chooses to slap another man for engaging in an intellectual conversation.

Is this what we believe Kashmir to be, in our minds and hearts? Is this the Kashmir that we identify with?

**We have to contemplate on what has us made us prone to violent thought and action. It is important for us to understand and resolve this for our safety and security, and for our children and grandchildren**

I can say with certainty that this is not the Kashmiri values which I have imbibed from my father, from my grandfather, from my paternal and maternal clan. My generations upon generations have lived and died on this land. From the glory of my generations here, I have known that we Kashmiris are people of reason and intellect. We are people of peace and harmony.



Hazratbal Shrine

## TO ANALYZE, TO REASON

We have passed through tough and terrible times over the last few decades. But that does not mean that the fire of our intellect has dimmed. We continue to inspire our children to have the ability to think, to analyze, to reason.

Then why does Mufti Nauman of Srinagar choose to slap a man for asking a question? Where is our glorious tradition of Islam which teaches us not to hurt anyone?

We have jeopardized the safety of our Kashmir by giving space to violent thought processes. When the thought is violent, it leads to violent action. Violent thought and action have injured and damaged Kashmiris for decades.

We also have to contemplate on what has made us prone to violent thought and action. It is important for us to understand and resolve this for our own safety and security, and also for the safety and security of our children and grandchildren.

## SHIFT IN OUR BELIEF SYSTEM

We Kashmiris know that we are peace-loving, harmonious people. Then what has led to this violent shift in the way we think and act? The reason is the shift in our belief system.

For the last three decades, Kashmiris have been swinging in the boats of diverse sects of



*Devotees inside Hazratbal Shrine*

Islam. The first sect was that of Wahhabism or Salafis. This sect was preached and followed by hardliners in Saudi Arabia, and was pumped to Kashmir. The impact of Wahhabi thinking has been far more insidious than we imagine.

Many observers of Kashmir have noted that Wahhabism is responsible for the violence and unrest in Kashmir. In 2019, astute political observer Lt Gen Syed Ata Hasnain (retd) said that the current unrest in Jammu and Kashmir is caused by Wahhabism imported from Uttar Pradesh, Bihar and Madhya Pradesh.

Gen Hasnain said, “Wahabbism has not been understood by the Indian nation, nor by the armed forces. The manner in which Wahabbiyat was introduced in Kashmir... the manner in which mosques changed hands in 10-15 years (referring to the early 90s when militancy was at its height) from the local Sufi maulvis to the ones who came from central India — Bihar, UP and Madhya Pradesh,” said Gen Hasnain.

Herein lies our pain. We allowed radicalization imported by Pakistan to corrupt us. We allowed vested interests in Saudi to plant and deepen Wahhabism here. We ignored and sidelined our own Sufi maulvis. We allowed hardline Maulvis from Bihar, UP and Madhya Pradesh to embed hate and exclusivist thought processes.

## DECLINING NUMBER OF DEVOTEES AT HAZARARBAL SHRINE

The spread and influence of this sect in Kashmir is clearly seen in the declining number of devotees seen at the Hazararbal shrine and other popular shrines of the Valley.

I am reminded of 1999, when I had gone with my grandfather to Hazratbal Shrine to offer Friday prayers. The shrine was crowded by devotees. It was difficult to find a place to even stand inside the premises of the shrine. People in thousands from far off places in the region had come there to offer prayers.



*Nauman Batakpuri, the Deobandi maulvi who slapped a Bareilvi follower*

Their faith and the belief were like fragrance in the air.

Some days ago, I visited the same shrine. I was surprised to see that the number of devotees at Hazratbal Shrine had declined considerably as compared to the numbers earlier.

Wahhabism has created a crater in the heart of Kashmir. Our astonishing and beautiful Kashmiriyat is seen nowhere.

## **PAKISTAN DECIMATED KASHMIR'S INDIGENOUS CULTURE**

On the one hand, the militants took up arms against the state forces for the so-called Kashmir cause. Pakistan aided and abetted them in an organized manner. An important aspect of the Kashmir conflict was the introduction of radicalism to create linkages between the

**We have to re-establish the Kashmiri brotherhood, for which Kashmir was famous. We have to wake up and work collectively for the betterment of Kashmir**

Kashmiri population and the Pakistani population.

Pakistan systematically decimated the indigenous Kashmiri culture and imposed a harsh, exclusivist culture upon us. The important thing to note is that we allowed Pakistan to do it. Over 40 years, our youth have been falling prey to Pakistan's machinations. Generation after generation, Pakistan has used our youth for keeping our pot boiling.

At the local level, I observe that people in general are

not really bothered about the Kashmir cause. What they are really bothered about is the supremacy of their sect. So many times, I have seen people fighting in mosques, in the market, in public transport or in any assembly for the supremacy of their sects.

As a Kashmiri, sometimes I weep to watch this. Where are we heading? This recent example is before us. The follower of one sect was slapped by the follower of another sect just for asking him a question. The man who was slapped was from Bareilvi sect. The maulvi who slapped him was from the Deobandi sect. The incident took place in a mosque.

These people continue to disrespect the place where they are seated – the pious mosque. They continue to disrespect their position in society. In the face of such incidents, other communities don't believe us when we say that our religion is a peaceful religion, it spreads love and it focuses on the welfare of the people, irrespective of caste and religious differences.

The maulvis should lead us, our children and grandchildren towards steadfast faith in the Almighty, with love and understanding. They should not fuel the disputes. We have to revive Kashmiriyat. We have to re-establish the Kashmiri brotherhood, for which Kashmir was famous. We have to wake up and work collectively for the betterment of Kashmir.

# How Wedding Grandeur Of The Elites, New Social Norms Of Pomp And Show Are Leading To Higher Cases Of 'Too Old To Marry'

# 40 AND SINGLE

by Mir Jafar

18  
KASHMIR CENTRAL 31 JULY 2022

**The elites introduce new rituals and customs that become trendsetters. But these are too costly for a middle-class family to afford**

**T**he increasing number of unmarried girls in Kashmir is the matter of grave concern.

More than 50,000 girls in Kashmir have crossed the marriageable age. In Srinagar district alone, more than 10,000 girls are fall in this category. They too have crossed what we regard as the marriageable age, and are hoping to get married soon.

In April 2021, a survey

conducted by Tehreek e Fala-Ul-Muslimeen, a Non-Government Organization (NGO), revealed that around 50,000 Kashmiri girls are still unmarried despite crossing the marriageable age. Media groups reported the news with concern. They focused on displaying the growing numbers of unmarried girls. No one came forward to dig the facts. Why are

these numbers increasing with each passing year?

There are a number of reasons that have led to the increase in the number of unmarried girls every year in Kashmir. To my understanding the rituals and customs are the chief reason why young women cannot afford to get married.



## BLAME THE ELITES

For the pompous and showstopper weddings, we can blame our elite class. The men with the huge moneybags crossed all boundaries to establish their superiority over the rest. Expenditure no bar. The weddings of these families showcase exotic flowers, dream-like arrangements, the most lavish food displays and more.

These weddings are organized in the most expensive hotels of Kashmir or in our enchanting vales dressed up as brides. The elites introduce new rituals and customs that become trendsetters. But these are too costly for a middle-class family to afford.

The wedding receptions outdo the weddings in grandeur. New cuisines are served. I am a middle class man. I consider the fashions and trends followed at weddings as unnecessary. Those who have money to throw may draw pleasure in them. But these

**Young men and women face difficulty in getting the right marriage proposal because of modern social preferences. Educated and employed youth want an educated and employed partner**

grand weddings raise social expectations. They become a burden for poor and middle-class families.

## CASTE RULES

For generations, we have observed that our families fix marriages within the caste. The Mullahs, which includes Shah, Syed, Qadri, Geelani, Mufti, Naqsbandi, Hamdani and the like follow the old trend of organizing the wedding of the son or daughter within their caste.

The Mullahs consider themselves as the superior class

in Kashmir society. There are innumerable instances in which they try to show down the other castes as inferior to their own. They feel humiliation if their son or daughter wants to marry outside the caste. They don't accept the wedding proposal.

Says Javed Bhat, a government employee, "It took me ten years to marry a girl from the Mulla Syed caste. I and my wife were in serious love relationship. But when we tried to convince our families, the girl's family did not accept our proposal. They even reprimanded my family, reminding us of our low stature in the society. They told us that women from high and reputed castes do not marry low caste men," recalls Bhat.

Bhat narrated that after suffering numerous hardships, threats to life, police cases, mental torture and depression, he finally lost all hope and decided to give up. "But my wife stood like a wall and refused to bow to pressure. She gave me courage to go against her family's diktat. The journey of hardships finally ended with our wedding," he says.

There are several other castes which are rigid about marrying within their own castes only. If a man or a woman from these castes falls in love with an individual from another caste, the families are unwilling. They don't dare to send the marriage proposals to other castes because of their inferiority complex. These include Moochi (cobblers), Chopan, Hajam and Kumar. Here the segregation has

touched the sky. The parallels that Kashmir society has drawn between immorality, taboos and lower caste women are just bizarre. Due to their inferiority complexes, women from the lower castes are at times pushed into prostitution. Hence caste segregation is a social evil which must be addressed.

## MODERN SOCIAL NORMS

Young men and women also face difficulty in getting the right marriage proposal because of modern social preferences. Educated and employed youth want an educated and employed partner. If a girl is a doctor, she won't marry a man considered lower in stature, and vice versa.

Many of our bureaucrats have followed the same pattern of intra-caste marriages, or marrying a individual of the same status. Dr Syed Abid Rashid is married to Dr Syed Sehrish Asgar. The couple has abided by both norms. One, they share the same caste. Second, they share the same status.

Aamir Athar Khan, who stood second in UPSC, was earlier married to Tina Dhabhi, the UPSC topper. Here the status factor applied. After his divorce, Aamir Athar Khan is marrying a woman who is a doctor by profession. Here too, the status factor applies.

The same social preference is being seen in the society. A female government teacher who crossed the marriageable age many years ago lives with

her sister in Kokernag. This is because when she was of marriageable age, she wanted to marry a man a government employee equal to her in status. There are scores of families in Kashmir who have three, four or five female children and a lone male child. Due to the poverty and lack of education, these

**Wrong social norms must change. Responsible members of the civil society must wake up and boycott irrational social customs and rituals that are being followed by our society**



girls remain unmarried. Some of them learn a skill and become self-employed. Others are regarded as a burden by the lone

earning son of the family.

Some Non-Government Organization (NGOs) have conducted mass marriages in the last few years. The wrong social norms must change. Responsible members of the civil society must wake up and boycott irrational social customs and rituals that are being followed by our society.

The elites – viz. the flourishing businessmen, politicians, bureaucrats and highly-placed professionals can choose to follow these norms because they have loads of money. It shall be creditable if they become conscious of the social good and value simplicity over pomp and show.

# Wait For The Perfect Wedding



It is now being observed that whether in rural or urban Kashmir, even poor families try to compete with the neighbors and relatives in following the prevailing wedding trends. This poses a serious threat for the family's financial well-being.

Due to financial constraints, these poor families try to delay the weddings of their children. They wait so that they gain in financial strength and go for a competitive wedding. Time passes. Inflation rate grows. New customs and rituals are introduced. Gradually, it becomes unaffordable for the poor families to organize the wedding.

**Narinder Pal Singh Of Kathua is loved and respected by all for his honest, loving sewa of needy animals**

# Singh is King

by **Mareaya Fayaz**

22  
KASHMIR CENTRAL | 31 JULY 2022

**W**e have all watched the movie where Akshay Kumar played the role of a lovable Sardar. Akshay played the role to the hilt, and of course we all loved the movie. I was reminded of the charming words, 'Singh is King', when I met Narinder Pal Singh of Kathua. I am truly struck by the way Narinder is loved not just by humans but also by the speechless animals for his honest, loving sewa of years.

Kathua is a small town near Jammu. Narinder is one of the most popular individuals of

**“My religion teaches me to be human and do good deeds. Humanity teaches me to be kind and loving towards all. Animals cannot tell us of their hurt. But the Almighty has given us the ability to understand their pain and help them”**





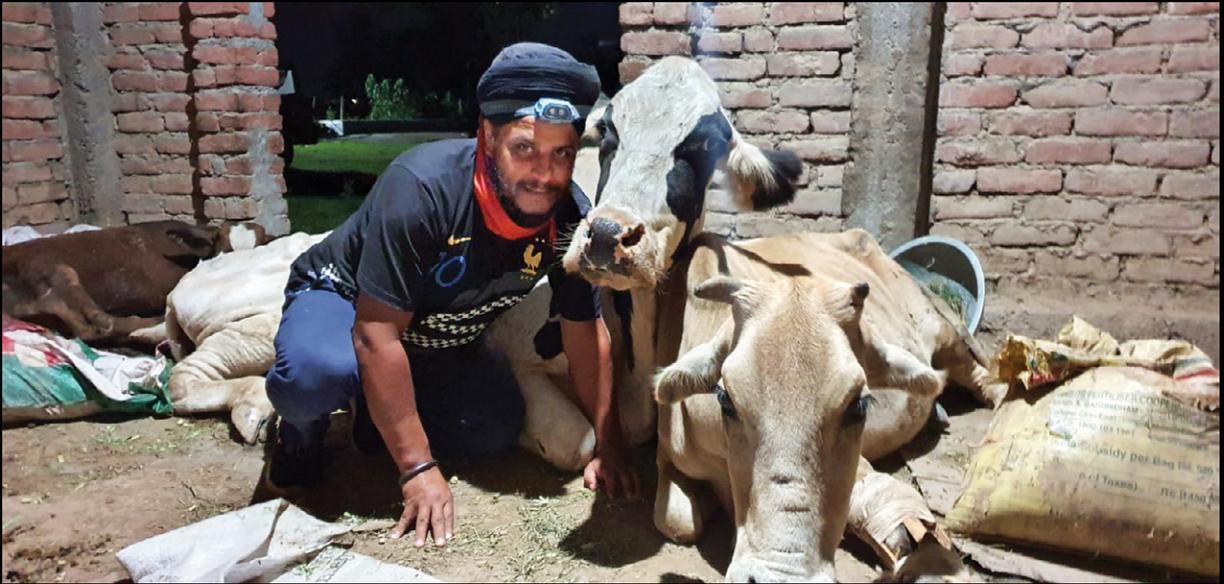
Kathua. He is always feeding and treating the needy animals. So what's his inspiration for becoming an animal activist? Narinder says his inspiration comes both from religion and humanity. He explains that there is a belief in Sikhism. Dhaur Daram, Daya ka Poot.

This roughly translates as this. If you have sympathy, you will be religious. If you are religious, you will be human. Once you are human, you will understand your true purpose of living.

Narinder tells me, "My religion teaches me to be human and do good deeds. Humanity teaches me to be kind and loving towards all. Being human means helping all of humanity. This includes the speechless animals. They cannot speak. They cannot tell us of their hurt. But the Almighty has given us the ability to understand their pain and help them."

Narinder Singh did three years of free service at the Golden Temple where he watched a cat regularly. "Every time I saw the cat, I thought – who is going to look after this cat, feed it or help it when it needs help. This thought gradually developed, and made me want to serve animals," he said.

The three years of sewa at Golden Temple made Narinder Singh a different man. He discovered some of the most beautiful and valuable lessons of life. "In three years of service at Golden Temple, I learned there is far more to being alive than what we have realized. Life is



**“Caring for animals is an amazing therapy. Interaction with animals and caring for them can phenomenally help the youth who are in rehabilitation for drug addiction. It is fantastic how the animals can cure depression among human beings”**



truly about serving God. Life is about looking after His creation, especially the ones who are speechless.”

On the professional front, Narinder works as a divisional mechanic for Military Engineer Service (MES). He spends 75 to 80 percent of his salary on treating and caring for the animals. So far he is not getting any monetary help from any

organization. He has formed an organization named ‘Something For Humanity’, of which he is Chairman. “Now people have come to know that I help animals. So sometimes they donate food and sometimes they give medicines for the animals. I am very thankful to all such support that I receive for these helpless creatures,” he said.

With greater recognition of

his work, more and more people now volunteer to help Narinder with his work. About 100 to 150 people have joined him on different occasions to feed and treat the animals. About five to ten people are always on call to help him reach out to the animals.”

“One of our major tasks is to help stray animals who are hurt. I think 95 per cent of our priority is stray animals who are hurt. I have learnt how to take treat animals by watching animal care videos. We have performed minor surgeries on bulls that needed it. We put glow tape on the horns and tails of bulls. The tapes sparkle at night, so we are able to avoid serious injury to the motorists and also the animals,” said Narinder.

During the difficult days of the pandemic, Narinder reached out to the poor and needy by giving them food and medicines. He is known for his humanitarian work all over Kathua, and has been featured in local newspapers often for his selfless service.



Narinder said that it is important for youth to learn and understand that there is a reason for which they are sent on this earth. “We are humans and should be guided by the principle of humanity. If we do not learn to survive together, none of us will survive. Animals are a very important part of our ecosystem, and we need to take care of them. They cannot do it on their own, because they do not have the means. We have the means to help them, so we must do the needful. It is our duty towards the Almighty,” says Narinder. “The least we can do is not hurt them,” he adds.

Narinder feels concerned to see the youth falling prey to drug addiction. “Believe me, caring for animals can be an amazing therapy. The families of these suffering youngsters must increase their interaction with animals during the rehabilitation period. It is fantastic how the animals can cure depression among human beings. In this way, when you care for animals, you are truly caring for yourself. Kabir ji says in a doha that human life is invaluable. It is like a ripe fruit. Once the fruit falls from the tree, it cannot be placed back. Hence we must do all the good deeds we can in order to help the helpless and needy – whether they are humans or animals,” says the kind and compassionate Narinder.



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