

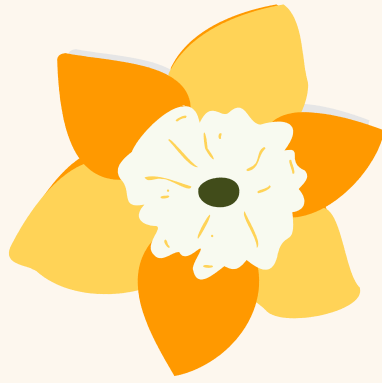
Issue 03 | December 2022

YEMBERZAL

Voice of youth

WORLD'S FIRST
AI BASED MAGAZINE

Jammu & Kashmir's Mobile-First Digital Blog-Magazine Platform.



DECEMBER 2022

03



WWW.YEMBERZAL.IN

M TALAT / SYED SAMANIYA / FALISHA WANI / FELLAH BANDAY / KALIMA IQBAL

Table of Contents

Disclaimer:

This content is authored by an external agency. The views expressed here are that of the respective authors/ entities and do not represent the views of Yemberzal. Yemberzal does not guarantee, vouch for or endorse any of its contents nor is responsible for them in any manner whatsoever. Please take all steps necessary to ascertain that any information and content provided is correct, updated and verified. Yemberzal hereby disclaims any and all warranties, express or implied, relating to the report and any content therein. The content contained in Yemberzal is provided only for educational and informational purposes. Yemberzal attempts to ensure that content is accurate and obtained from reliable sources, but does not represent it to be error-free. Yemberzal may add, amend or repeal any policy, procedure or regulation, and failure to timely post such changes to its website shall not be construed as a waiver of enforcement.

- 01** Messy Educational System
- 02** Creativity And Rote Learning
- 03** Lavishness in our weddings; a burden on society
- 04** Paper Mache
- 05** Child Labour
- 06** Menace of dowry that is ingrained in Indian 'tradition'
- 07** Pashmina
- 08** Dowry System In India
- 09** Jamia Masjid Srinagar
- 10** Dargah Sharief Hazratbal

- 11** Harissa
- 12** Grave of Desires
- 13** Just Me
- 14** Upsc Corner
- 15** Youth Inspiration

Messy Educational System

Written by Syed Mustafa
Hajibag, Budgam

In my opinion, education means to inculcate moral values, positive thinking, attitude of helping others, positive thinking, etc., in others, particularly students. Imparting to others what one has learnt is also education. Education is the weapon of the strong. It makes a society truly civilized. Since time immemorial, the main focus has been on education. However, in the present, real education is lost into oblivion. Today, education is all about getting a job, becoming rich by hook or crook, having a settled life with every kind of extravaganza, well-settled children after marriage, memorizing things, etc. It is not the malaise of a single day; rather it is the rot that has raised its ugly head after remaining inactive for a long time.

There are many causes responsible for this messy situation. Both internal and external causes are responsible. Moreover, there are some other apparent causes responsible for this.

The first is rote learning. Today education is all about rote learning. Without understanding what the students are cramming up, the students appear in the exams. The question papers are also set according to a particular manner. In this way, students are unable to look at the diversity of education. They become the frogs of the narrow wells, with no exposure.

The second is cut-throat competition. At any rate, a student is asked to clear this and that examination. However, that is secondary thing, if he or she is willing to do it or not. In our society, getting more than 90 percent in the matriculation examination and clearing the NEET OR JEE, have become the trend marks. Any student who fails in this illogical competition, is deemed unfit for living. Education means facing the challenges of life and striving for solutions. It is not about qualifying examinations. Life itself is an examination that never ends. All examinations are a small part of it.

The third is neglecting creativity. The same line of thinking doesn't allow us to look above things. Recently, the BBC came up with a video, telling us that there are speculations about the fallacy of the Theory of Relativity. Questioning about this before some years would have proved quite difficult for a student's life. But now, it has been challenged and a lot of people are asking about it. This is the big disadvantage of our educational system.

The fourth and last is outdated syllabi. In the age of the Robots, we are still debating about the origin of early man/ men. It is a disastrous situation for us. Elon Musk is preparing to go to the Mars.

Artificial Intelligence is knocking at our doors. However, we are not in a position to adjust ourselves on this planet. He is talking about the Aliens. For us, the Aliens are above our heads. Our society cannot believe that there is an another world where organisms live. The NASA'S recent mission to Mars is a recent example. The Business Standard published a story about this, where they wrote that how oxygen is extracted from the Red Soil there. So, the outdated syllabi have proved the last nail in the coffin of the educational system.

In short, there is an urgent need to bring back the educational system on track. The NEP 2020 is a welcome step in this direction. We need Happy Curriculum, Entrepreneurship Mindset Curriculum Foundational Literacy and Numeracy, etc., to grow in this society. Moreover, there is a misconception in our society that English is necessary for a good life. However, this is not fully true. English in case of India is both a sign of colonialism and development. In 1835, Thomas Babington Macaulay introduced the Western education in India to communicate with those people who mostly were superstitious and did not know the English language. In case of development, Indians came across William Shakespeare, Ben Johnson, Homer, etc. to enlighten themselves. Furthermore, teachers should be taught how to be good teachers. Francis Bacon, an essayist, told that the best teacher is a practical teacher. He or she teaches in the most sophisticated manner, doing away with boredom. Before wrapping up, let us hope for the regeneration of our educational system.

 Yemberzal Ads

Introducing Yemberzal Ads



For More Details

 helpdesk@yemberzal.in

Creativity And Rote Learning

Written by Syed Mustafa
Hajibag, Budgam

There are many terms associated with education. Information, knowledge, learning, pedagogy, etc., are some. The best definition says that education is a systematic learning. If we focus on the word "systematic", it becomes clear that any experience in life can be a process of learning, provided that a person is ready to learn it. In other way, it can be understood that the whole life is a process of learning, if there are suitable educational environments. But the point that is worthy to discuss is that education has been narrowly understood. Learning some basic facts without knowing them deeply is not education. Some persons are genius in memorizing the facts or things. They easily win the day when it comes to rote-learning during the exams. The persons who are creative in nature, have to lose the day because they can't write an answer without having a solid proof. In this atmosphere, rote learners with no intellect, get passed with flying colors, while those who want to know things deeply and develop their own thoughts, are left behind.

Now, what are the causes responsible for this? How can a genius person lose the day while the person with no intellect becomes the master? There should be apparent flaws in the process of learning that make it possible to have this degeneration. It is not an issue of some years. But centuries are required for this malaise. So, I would like to throw some light over the basic causes responsible for this.

First is our educational system hates innovation. The word "innovation" is not in our dictionaries. Status quo has been the order of the day for a long period of time. Every year, barren minds are produced. They follow the centuries old ways of living, understanding, learning, etc. Their minds don't see light at the end of the tunnel. The light that welcomes innovation. Innovative minds always look out for the solutions that can break the status quo and place the society on the path of innovation. Rote learning is abhorred. Its nature is questioned. Evaluation takes place. It is this evaluation that makes a learning society.

Second is that our educational system is dominated by exams. We only have this parameter to judge intelligence of students. The creator of exams has advised that exams should be ended sooner or later. It is not the best way of judging any person's ability. Exams halt the intellectual process of a learner.

He or she is not in a position to see above the existing exams. His or her mind gets habitual to looking at the same process that has not left us for centuries. In this situation, rote learning rules the roost, creativity has to fail and beat its head against the wall.

Third is that our educational system is corrupted. Money does what creativity doesn't. Learning some questions without understanding them provide an opportunity to qualify an exam. It doesn't matter whether a student has understood it or not. In this situation, creativity still waits for answers to soothe his or her nerves. He or she hates the existing situation. In this atmosphere, he or she follows others or is forced to stop learning and become intellectually barren, with no purpose of living. Creativity hates corruption while rote learning loves it. In this tussle of opposite things, it is rote learning that wins because the worldly set up is administered by rote learners. How can they accept creativity?

Fourth is that we need instant gratification. Results should come in a day. We hate long term planning. We invest for days and want result in days as well. We are impatient. In this atmosphere, rote learning will give the best results. It is because as mentioned above, they are under the supervision of those, who themselves are the products of short term gains. When a rote learner passes an exam with distinctions, he or she is praised by one and all. In the same breath, when a creative person doesn't pass an exam for three years due to his or her creative or curious nature, he or she is not taken into account by the society. They generally are hated. Their views are rejected. They are called useless persons.

Fifth is that we never bother to look at the divine plan. If a divine book is received without knowing its deep meaning and its relevance with the present, it is of no use to recite it. When the Creator hates rote learning, how can the creation of His feel delighted in rote-learning. He wants us to understand what you are reciting. Why have I revealed these books to you? Which way is to follow and which not? Who is your friend and foe? These things are discussed in the holy book. But still we love to recite it for the sake of good deeds and never bother to ponder over the real objective of revelation.

Sixth is materialism. Rote learning is the basic foundation of materialism. When this is the case, why it is necessary to hack behind the ways of creative learning. Enjoy the moments of rote learning and the best will come in the form of materialistic things. What can we expect from this thinking? Every where there will be donkeys ruling. Creativity will hang its head in shame.

The need of the hour is to understand students and plan accordingly. It can be prove beneficial at the end of the day. We have suffered a lot and cannot afford to suffer more in the future. Let us pledge that there should be a reasonable change on the ground level. Hope good sense prevails.

Lavishness in our weddings; a burden on society

Written by *Bilal Ahmad Sofi*
 bsofi1412@gmail.com



Let me start this write-up in simple words. Extravagance means to have reckless usages of edible things, money, or other goods significantly over various functions of life in general and weddings in particular. In other words, it simply means to spend money or serve something lavishly over various ceremonies especially on weddings for the maintenance of high status in society. In this modern era, it is unfortunately deemed to be scrumptious event rather than having adverse effects over other people living around them.

Modern world is quite replete with enormous things used in our wedding ceremonies for which a person gets impelled to buy or purchase them, even though he is poor. Without these, a wedding organizer is being looked down upon in his locality by invitees or others as well. Moreover, it is crystal clear that extravagance in wedding ceremonies is exponentially spiraling or mounting day by day rather than decreasing in our societies. It has been a great trend for past couple of years in our vale that has significantly caused so many deaths and unpleasant events of life because of having extreme usage of unnecessary goods or commodities applied in our nuptials.

It is also pertinent to mention here that there are countless daughters across the Vale who have crossed their marriage age owing to extravagance in weddings. Apart from this, there are now other cases burgeoning such as demands from the patriarchal side that has significantly left an indelible threat over the minds of girls' families. Otherwise, a boy isn't willing to

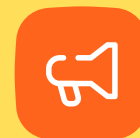
marry to that girl until the conditions are not fulfilled. Moreover, it is now apparent that spending lavishly or serving edible things recklessly in our wedding ceremonies have left the lives of other families in lurch.

Now, the question arises here who is responsible and accountable for above mentioned things? In my opinion, all of us are responsible for it due to lack of the Islamic knowledge, as Islam never permits to have extravagance in weddings. As it is said in the holy Quran that those who constantly get stuck in extravagance are the close friends of devil which always makes their living so miserable and insolvent with the passage of time.

In brief words, there is dire need to stop this evil practice in our wedding ceremonies as soon as possible. As "charity begins at home" if we students or educated people act upon Islamic teachings and make our parents acquainted with the evil practices of extravagance, then a lot of change can take place in the alleviation of lavishness in our wedding scenarios existing in our Valley. We should instill Islamic knowledge with wisdom in our children and college going students so that they may get themselves saved and stopped extravagance at the earliest.

 Yemberzal Ads

Introducing
Yemberzal Ads



For More Details

 helpdesk@yemberzal.in

Paper Mache

Written by Syed Saboora
helpdesk@yemberzal.in



Paper Mache is one of the unique crafts in the entire world. Its objects are usually used for decoration. However some objects can be of household use too.

Master craftsman acclaimed for their artistry in making QALAMDAANS, a craft introduced by the Persians using gold, mineral dyes and homemade brushes of single strand of cat's hair. Remnants of this craft are still visible in the relaxing chambers of the emperors at the SHALIMAR Gardens. In recent times this fine miniature style of hand painting by the NAQASH is called PAPER MACHE, and is still a collector's prized possession. Paper Mache is the French word for "Chewed Paper". The technique of using paper pulp for making decorative objects was first adopted in Kashmir in the 15th century by King Zain-ul-Abidin. Mir Sayyed Ali Hamdani, a Sufi mystic, came to Kashmir during the late 14th century along with his followers, many of whom were craftsmen. These craftsmen used hand-made paper pulp from Iran, Central Asia.

During the Mughal era, its use was extended to include many items of home furniture that were made in Kashmir. Many notable objects of this type are exhibited in museums in many parts of the world. The basic method followed was to apply the papier-mâché on wood work, and one such work can be seen in Kashmir at the Madin Sahib Mosque built in 1444, the ceiling of the

Shah Hamdan Mosque and the Shalimar Garden, a Mughal garden in Srinagar. This tradition of using papier-mâché or pulp on wood work to be colorfully painted with different designs is very much in practice even today. Some of the older designs involved intricate painting of kingfishers, maple leaves and other designs, such as "Arabesque", "Yarkand" and "Hazara".

The skilled artisans involved with this painstaking process are called Sakhta Makers. The materials involved with this process are discarded paper, cloth, straw of rice plant, copper sulfate, which are mixed and made into a pulp. To make a these objects, paper is usually soaked, pulped and pasted layer by layer over a mold. A mixture of chalk and glue is then pasted upon. The whole mixture upon drying is painted in different and delicate motifs and designs with beautiful colours. This craft requires great degree of skill, training and practice.

The whole mixture upon drying is painted in different and delicate motifs and designs with beautiful colours. The result is a delicate and classic piece of Paper Machie object. This craft requires great degree of skill, training and practice. Kashmiri Paper Machie is a handicraft of Kashmir that was brought by Muslims from Persia in the 15th century. It is based primarily on paper pulp, and is a richly decorated, colourful artefact generally in the form of vases, bowls, or cups (with and without metal rims), boxes, trays, bases of lamps, and many other small objects.

These are made in homes, and workshops in Srinagar, and other parts of the Kashmir Valley and then are marketed. Although there is a significant international market for these products. The product is protected under the Geographic Indication Act 1999 of Government of India, and was registered by the Controller General of Patents Designs and Trademarks during the period from April 2011 to March 2012 under the title "Kashmir Paper Machie".

Child Labour

Written by *Malik Sanan*
helpdesk@yemberzal.in



‘Child Labour’ is work performed by a child that is likely to interfere with his or her right to education, or to be harmful to their health or physical, mental, spiritual, moral or social development. All work done by children under the age of 15 and dangerous work done by children under the age of 18 is illegal. Child labor is prohibited under international treaties and agreements.

According to estimates by the International Labour Organisation (2017), there are 152 million children, aged between 5 and 17, subject to child labour.

- Almost 1 in 10 children between the age of 5 and 17 years old have to work
- About 4.3 million children aged below 18 years are in forced labour
- 70.9% works in agriculture
- 17.2% in the service sector
- 11.9% in heavy industry
- Most child labour takes place in the informal sector
- Nearly 70% of the children does unpaid work supporting their family.

Poverty is often cited as the main cause of child labour. It is widely believed that families will not be able to cope if their children do not work. In practice, however, the poverty argument does not hold water. Precisely the opposite is true: child labour maintains poverty.

Experience shows that deeprooted social norms, the violation of workers’ rights, discrimination against certain groups, and a poorly-functioning education system are the main reasons why children aren’t attending school.

Because children are easy to exploit and are cheap labourers, they are hired in preference to adults. Child labour thus leads to lower wages and higher unemployment among adults. Children who work and do not go to school will end up in low paid jobs later, and so will their children – and so the vicious cycle of poverty is perpetuated

Child labour exists because:

- people accept it and invent excuses for it;
- children’s rights are not respected;
- governments do not provide compulsory, free and accessible education;
- international agreements and conventions are not observed;
- the education system excludes poor and vulnerable children;
- consumers worldwide demand cheap products;
- employers can benefit from cheap labour;
- there is no decent work for adults;
- we have not done enough to stop it.

By no longer accepting it, not in mines, not on fields, not in factories, not in domestic settings and not in the products we buy...

Child labour is a global problem that requires a global solution. In India, Africa and Latin America, local authorities, teachers, employers, parents and children in child labour free zones work together to get children out of work and into school. They are all convinced that no child should be working: every child should be in school. These child labour free zones are successful and are continuing to spread to other areas and countries.

But real change requires more. This is why we call on governments, businesses and consumers worldwide to shoulder their responsibility. And work together towards a child labour free world.

Menace of dowry that is ingrained in Indian 'tradition'

Anand Neelakantan
mail@asura.co.in



There could be no people on earth who are bigger hypocrites than Indians when it comes to how we treat women. We claim to worship women as Devis. Hinduism is perhaps the only religion that has a concept of a woman as the supreme goddess or Parashakti. No country might be celebrating the concept of mother as much as Indians. We have scriptures, poetry, holy books waxing eloquent about how divine the woman is. Yet, India remains one of the worst countries that a woman can be born in.

We already have the dubious distinction of being the rape capital of the world. India has one of the highest female foeticide incidents in the world. The female child population in the age group of 0-6 years declined from 78.83 million in 2001 to 75.84 million in 2011 and continues to fall.

The undernutrition among the married women stands at 55.3 percent as against 24.2 percent among the married men, showing how well we treat the 'divine mothers' in our homes. In the global gender gap index, India ranks 140th among 156 countries. In case someone thinks this is due to the historical legacy of the last 70 years, please know that India slipped 28 places in last year alone. In South Asia, only Pakistan and the war-torn Taliban-infested Afghanistan has a worse index. In such a country where a girl child is discriminated against from womb onwards and has one of the worst male to female ratio in the world, one would expect a tough competition among men for finding a mate. In 1950, we had 105 males for 100 females. Now we have 108 males for every 100 females. Yet, we find a curious Indian phenomenon. The women need to not just offer themselves to the men in marriage, they need to pay a hefty sum as a fee or rather bribe to be 'fortunate' enough to be accepted as a wife. Women might be the only 'Devis' who need to pay to enter the 'worshippers' household for the privilege of being a life-long slave.

The obnoxious system of dowry has ruined the lives of many families. The female foeticide is directly linked to this 'cultural practice' along with the 'big Indian wedding' that renders the bride's family bankrupt. Ardhanarishwara, the God who is one part man and one part woman, Shiva and Sati, is celebrated as the great image of gender equality in our heritage. Yet, there is no equality in the wedding or the married life after that. In most communities in India, with a few honourable exceptions, it is the bride's family that bears the lion's share in wedding expenses.

The woman's life is valued based on the weight of the gold she brings, literally. It is estimated that every day, 20 women die as a result of harassment over dowry. And this is only the reported numbers and many cases go unreported. Some women commit suicide while many are murdered in cold blood so

That the husband marry again and make a ‘killer profit’. The law has criminalised dowry since 1961, but no law can stand the power of ‘culture and tradition’.

This malice affects across caste and social status. Educational qualification of neither the husband nor the wife is a guarantee against dowry harassment. Recently, a spate of dowry-related deaths have been reported in Kerala, mostly from the upper echelons of the society. The perpetrators are from highly qualified and affluent families, and the victims are well qualified. If this is the condition of women in a society that was matrilineal a few decades ago and which boasts of high social indices in women empowerment, it is anyone’s guess how it would be in many Indian states that have many social indices worse than that of a war-torn Syria or Sub-Saharan Africa. Uttar Pradesh and Bihar lead the list as per the NCRB report in dowry-related deaths, accounting for nearly 30 percent.

The dowry prohibition act alone is not going to stop this menace. The women alone can stop this. At least, it should start from the English-speaking, educated women who may read this article. No man in the world is worth buying. If a man can value you only by the car, cash, house or gold your father can gift him, that man is not looking for a partner but a cash cow. And he will treat you like a cow—another of female gender that is elevated to the status of goddess. There is nothing wrong with remaining single if you can’t find a man who values you, or being divorced, than being a slave to such a greedy swine. It is time to tell the ‘Sanskari’ uncles and aunts to stop worshipping women as goddesses. It would be a great step forward if our rotten society starts treating women as humans.

 Yemberzal Quote

“

Anonymous

Any young man, who makes dowry a condition to marriage, discredits his education and his country and dishonours womanhood.

Pashmina

Pashmina is synonymous with Kashmir, hence was called “CASHMERE” when it spread to the west. A luxury fabric woven here since decades, Kashmiri Pashmina is a combination of both material and traditional process developed and refined by Kashmiri artisans to make the fabric of incredible lightness, strength and luster. This process is believed to retain the uniqueness of Pashm – the reason why genuine Pashmina cannot be woven on machines. A morning at the master weaver’s studio understanding the process of Pashmina weaving from the fibers of Pashm that is 1/10th the width of human hair, to spinning gossamer like yarns and weaving finest fabrics known to man is worth a visit.

Goats used for pashmina shed their winter coat every spring. One goat sheds approximately 80–170 grams of the fibre. In the spring (the molting season), the goats naturally shed their undercoat, which regrows in winter. This undercoat is collected by combing the goat, not by shearing, as in other fine wools. A traditional producer of this wool in the Ladakh region of the Himalayas are a people known as the Changpa. These are a nomadic people and inhabit the Changthang plateau of Tibet. Changthangi or Pashmina goat: This is the goat whose undercoat grows Kashmiri Pashmina. It is reared on the Chanthang plateau in Tibet and parts of the Ladakh region.

Kashmiri Pashmina that is considered the best and the finest. On 5 August 2013, Kashmiri Pashmina was given the Geographical Indication (GI) as an authenticity certification. It is a mark corresponding to a specific geographical location or origin.

Dowry System In India

Dowry is a social evil in society that has caused unimaginable tortures and crimes towards women and polluted the Indian marital system. Dowry is payment made in cash or kind to a bride's in-laws at the time of her marriage. Today the government has come up with many laws (The Dowry Prohibition Act 1961) and reforms, not only to eradicate the dowry system, but also to uplift the status of the girl child by bringing in many schemes. However, owing to the social nature of this problem, the legislation has failed to produce the desired results in our society.

In order to get rid of this problem, appealing to the social and moral consciousness of the people, providing education and economic independence for women, and effective enforcement of legislation against the dowry system, can help.

- **Gender Discrimination:** Due to the dowry system, many a times it has been seen that women are seen as a liability and are often subjected to subjugation and are given second hand treatment may it be in education or other amenities.
- **Affecting Career of Women:** The larger context for the practice of dowry is the poor presence of women in the workforce, and their consequent lack of financial independence.
- **The Poorer sections of society** who send their daughters out to work and earn some money, to help them save up for her dowry.
- **The regular middle and upper class backgrounds** do send their daughters to school, but don't emphasize career options.
- **Many Women End Up Being Unmarried:** An uncountable number of girls in the country, despite being educated and professionally competent, remain endlessly unmarried because their parents cannot fulfil the demand for pre-marriage dowry.
- **Objectification of Women:** Contemporary dowry is more like an investment by the bride's family for plugging into powerful connections and money making opportunities.
- This renders women as merely articles of commerce.
- **Crime Against Women:** In some cases, the dowry system leads to crime against women, ranging from emotional abuse and injury to even deaths.

- **Recognizing Limitations of Political Solution to Social Problem:** No law can be enforced without the wholehearted cooperation of the people.
- **Enacting a law** no doubt sets a pattern of behaviour, activates social conscience and renders some assistance towards the efforts of social reformers in getting it abolished.
- However, social evil like dowry cannot eradicate itself unless the people carry the philosophy behind the law much further.
- **Educating Girls:** Education and independence is one powerful and valuable gift that parents can give to their daughter.
- This will in turn help her to be financially sound and be a contributing member of the family, giving her respect and right status in the family.
- So providing the daughters with a solid education, and encouraging her to pursue a career of her choice is the best dowry any parent can ever give their daughter.
- **Creating Social Stigma Around Dowry:** Accepting dowry should be made a social stigma, and all generations should be addressed. For this, social consciousness about the ill effects of the dowry system needs to be aroused. In this context:
 - The Union and State governments must take effective steps for stepping up 'anti-dowry literacy' among people through Lok Adalats, radio broadcasts, television and newspapers on a 'continuing' basis.
 - Youths are the only ray of hope to effectively combat the menace of the dowry system. They must be given moral value based education to broaden their minds and widen their outlook.
 - **Multi Stakeholder Approach:** Dowry is not a standalone problem, thus society should take every step to bring gender parity. In this context,
 - States should look at gender-disaggregated data across the life cycle – birth, early childhood, education, nutrition, livelihood, access to healthcare, etc – to address gender inequality.
 - There is a need to expand childcare and safe public transport, reduce discrimination in hiring, and create affirming workplace environments.
 - At home, men should share domestic work and care responsibilities.

The practice of dowry is not only illegal but also unethical. Therefore, the conscience of society needs to be fully awakened to the evils of the dowry system so that the demand for dowry itself should lead to 'loss of face' in society for those who demand it.



JAMIA MASJID

SRINAGAR

CATEGORY : MONUMENT

Jamia Masjid Standing high in Nowhatta in the middle of Srinagar. One such spectacular mosque established in Jammu and Kashmir in ancient times. This spectacular mosque is famous for its beautiful construction. This mosque is considered as one of Srinagar's tourist attractions. Visitors to this place have experienced peace and tranquillity. It was built by Sultan Sikander Shah in 1398 AD. The construction was completed in 1402 AD. Right from its inception, tragedies have been inherent to the mosque. Zain-ul-Abidin, the son of Sultan Sikander later felt the need to extend this mosque to more people and he made way for a whooping number of 33,333 Muslim members to offer prayers. After the extension of this mosque it was once destroyed in 1479 due to fire and then re-built.

The reigning sovereign, Sultan Hasan Shahm, then set about its reconstruction with greater splendor. Unfortunately, the king died before completing his task, which was then brought to a successful end in 1503 AD by Ibrahim Magre, Commander-in-Chief of Kashmir forces under the reigns of Muhammad Shah and Fateh Shah.

In 1620, under the rule of Jehangir, a severe conflagration again broke out in Srinagar, and destroyed twelve thousand buildings including Jamia Masjid. King Jehangir ordered its reconstruction which took 17 years, this was re-constructed by an architect based in Kashmir who was also a historian named Malik Haider Tsodur.

In 1674 AD, third blaze consumed Jamia Masjid. This was during the rule of Aurangzeb. When Aurangzeb heard of the accident, he first enquired whether the chinar trees were safe for 'the mosque could be rebuilt in a short time. A full-grown chinar can never be replaced.' He engaged all the bricklayers and masons of the city and the mosque was completed within three years. The magnanimous mosque was damaged by fire on three occasions but the damaged portions were restored after every disaster.

The last restoration work was carried out under the reign of Maharaja Pratap Singh. Today, this mosque stands tall like the pride of Srinagar, holding within itself rich stories from the past and calling all Muslims to pray five times a day. While delving into the origin and history of Jamia Masjid, the name of Maharaja Pratap Singh surfaces several times as it was during his reign that the maintenance and repair works of the mosque was carried out. Singh enthusiastically encouraged the reconstruction of Jamia Masjid many times and even offered financial assistance.

Jamia Masjid has an area of 384 X 381 feet. It is quadrangle in shape, roughly square, with four minars; one in the middle of each side covered with a series of pyramidal roofs which terminate in an open turret crowned by high pinnacle. The minars are connected by spacious halls, whose principal feature is the vast array of 370 wooden columns which support the roof. On the outside, the mosque is decorated with yellow poppies lining the mossy brick paths and lush green parks. The Masjid has a fountain/cascade measuring 33 feet by 34 feet which is also used for wudu (ablution).

Jamia Masjid can accommodate more than 33,333 people for prayers at one time. Large entrance gateway is covered with a pyramidal roof surmounted by a square open pavilion (brangh) with a spire on top. At the entrance of the mosque, an architectural document by INTACH, an NGO,

welcomes the visitors, "Jamia Masjid is a local adaptation of the enclosed courtyard type mosque plan prevalent throughout the Islamic world," it reads. The main entrance on the southern side consists of a recessed portico leading into an inner courtyard based on the traditional chaar bagh plan with a tank at the centre. The court which was originally planted with a series of chinars is enclosed by arched liwans (cloisters) covered with two tiered sloping roof. The western wall of the cloister houses a black marble mehrab with beautiful calligraphic work. Ninety nine attributes of Almighty Allah have been engraved on it. The courtyard is made up of pointed arched, brick arcade which lends a solemn atmosphere to the whole area. The upper clerestory is reached through twin staircases located in the jamb of the arch along the western facade. The compound is bisected by two broad paths which have been planted with cypress trees. The water tank in the courtyard was originally fed by a water channel known as Lachma Kul.

The Jamia Masjid during the last thirty one years of turmoil in the valley has been a hot spot but this year it has been all the more in news for the fact that no congregational prayers were allowed for nineteen weeks after Burhan Wani's death. No Eid prayers were offered at the mosque for the first time in nearly two centuries and to mention it was closed for Eid prayers way back in 1821. Mirwaiz Umer Farooq, who usually delivers sermon before the Friday prayers, was under house arrest and not allowed to visit the mosque.

The frequent stopping of prayers in the historic Jamia Masjid is not new-fangled. The centuries-old tradition is still continuing, much to the disenchantment of lakhs of devotees who would like to offer the congregational Friday prayers regularly in the Mosque. The practice to disallow prayers at Jamia Masjid began in 1819. It first happened during the time of Maharaja Ranjit Singh when then Governor Moti Ram put restrictions on offering prayers in Jamia Masjid. The restrictions remained in force for a long period of 21 years. When the then Governor, Moti Ram, put curbs on offering prayers in Jamia Masjid," writes historian Shams-ur-Rehman. "That time, no prayers were offered and no call for prayers was given from the mosque."

It was reopened by Sikh Governor, Ghulam Muhi-ud-Din, in 1842 who spent nearly a lakh and a half of rupees on its repair. In 1842, the Masjid was reopened but for 11 years then rulers allowed prayers only on Fridays. The Masjid would be reopened for a few hours on Fridays. "The Masjid would be opened for just few hours on Fridays and closed again," Shams writes in his book.

After 1898, the mosque remained open, though it was closed occasionally. Prolonged closure came into effect since 2008 when the Amarnath land row erupted. The decision of the Omar Abdullah government to prevent people from offering Friday prayers for weeks together led to massive outrage. A local daily, during unrest of 2008, summed up this development beautifully, "Given the historical fact the National Conference, until the 1980s, made the Dargah of Hazratbal subservient to its ideology. And if presently, Mirwaiz (Umar Farooq) is using Jamia Masjid for political purposes, he cannot be expected to discredit the legacy that he has inherited from both his forefathers and Sheikh Abdullah."

Ban on religious congregations in 2008 was seen as an attempt to choke the rebellion whose epicenter was

the hotbed of separatist leaders, the areas in old city, particularly around Jamia Masjid. According to political analysts, Jamia Masjid is a politico-religious space and it has remained so before and after 1947. They say it has remained a centre of comprehensive power, alternative politics and alternative political discourse. "This is demonstrated by certain post-1947 political events like 1953, 1964 theft of Holy Relic from Hazratbal shrine, and Indira-Abdullah Accord of 1975. Late Mirwaiz Farooq led a demonstration against the Accord from Jamia Masjid to Lal Chowk," a political analyst told a local daily during the recent shutdown of Jamia Masjid in 2010. Interestingly, the martyrs of July 13, 1931 were taken to Jamia Masjid after the police opened fire and 22 people were killed and hundreds injured. This day continues to be observed as Martyrs' Day since 1931, a day when the exploited and suppressed people of Kashmir openly rebelled against the regime of Maharaja. Against the advice of Sheikh Muhammad Abdullah, a big crowd rushed to Srinagar central jail where Abdul Qadeer, a non-Kashmiri, was to be tried for treason within the central jail premises. The mob pelted stones at the governor, Raizada Trilok Chand, when he ordered their dispersal. This set all guns ablaze, resulting in devastating consequences.

The bodies of the martyrs were laid in the compound of Jamia Masjid. Sheikh Abdullah, Mirwaiz Maulvi Muhammad Yusuf Shah and other leaders started delivering speeches against the Maharaja. At the suggestion of Khawaja Noor Shah, all the martyrs were buried in the compound of Ziarat Naquishband Sahib, Khanyar. The soldiers arrested about 700 Muslims in the city. The next day, the leaders of the Muslims, namely Sheikh Muhammad Abdullah, Chaudary Ghulam Abbas, Moulvi Abdul Rahim and Sardar Gohar Rehman were arrested and Sheikh Abdullah was locked in a solitary cell of the Hari Parbat Fort.

The Maharaja had failed to curb this upsurge and appointed Pandit Hari Kishan Koul as the new Prime Minister of the state and issued orders for the release all political prisoners except Abdul Qadeer Khan Ghazi who was given five years rigorous imprisonment. A compromise was reached between the leaders of Kashmiri Muslims and the Maharaja through the efforts of Maulana Abdul Kalam Azad. At a public meeting in Jamia Masjid, the Muslims cursed both Sheikh Muhammad Abdullah and Mirwaiz Maulvi Muhammad Yusuf Shah, accusing them of compromising the sacrifices of 1931 Martyrs. But both of them explained in their speeches that they will not serve as traitors and will shed their blood, in case the Maharaja fails to redress their grievances within a month.

In his speech at the Jamia Masjid on July 10, 1931, Sheikh Abdullah had said that "Maulana Abdul Qadeer Khan Ghazi has been prosecuted for the cause of Islam and for the Kashmiri Muslims. He asked the people to pray for his acquittal and show complete solidarity with him." In his another speech, he had asked the Kashmiri Muslim to prepare themselves for sacrifices for the sake of Islam.

It was this historic mosque which proved to be the launching pad for the Sheikh Muhammad Abdullah and his towering stature in Kashmir political space. According to the present day historians, Sheikh Muhammad Abdullah was introduced into Kashmiri politics at Jamia Masjid by Mirwaiz Muhammad Yusuf Shah. "This became turning point for

leadership of Sheikh Muhammad Abdullah and gave real vent to the molten lava of Kashmiri anger which was brewing since silk factory uprising of summer of 1924," a political pundit says.

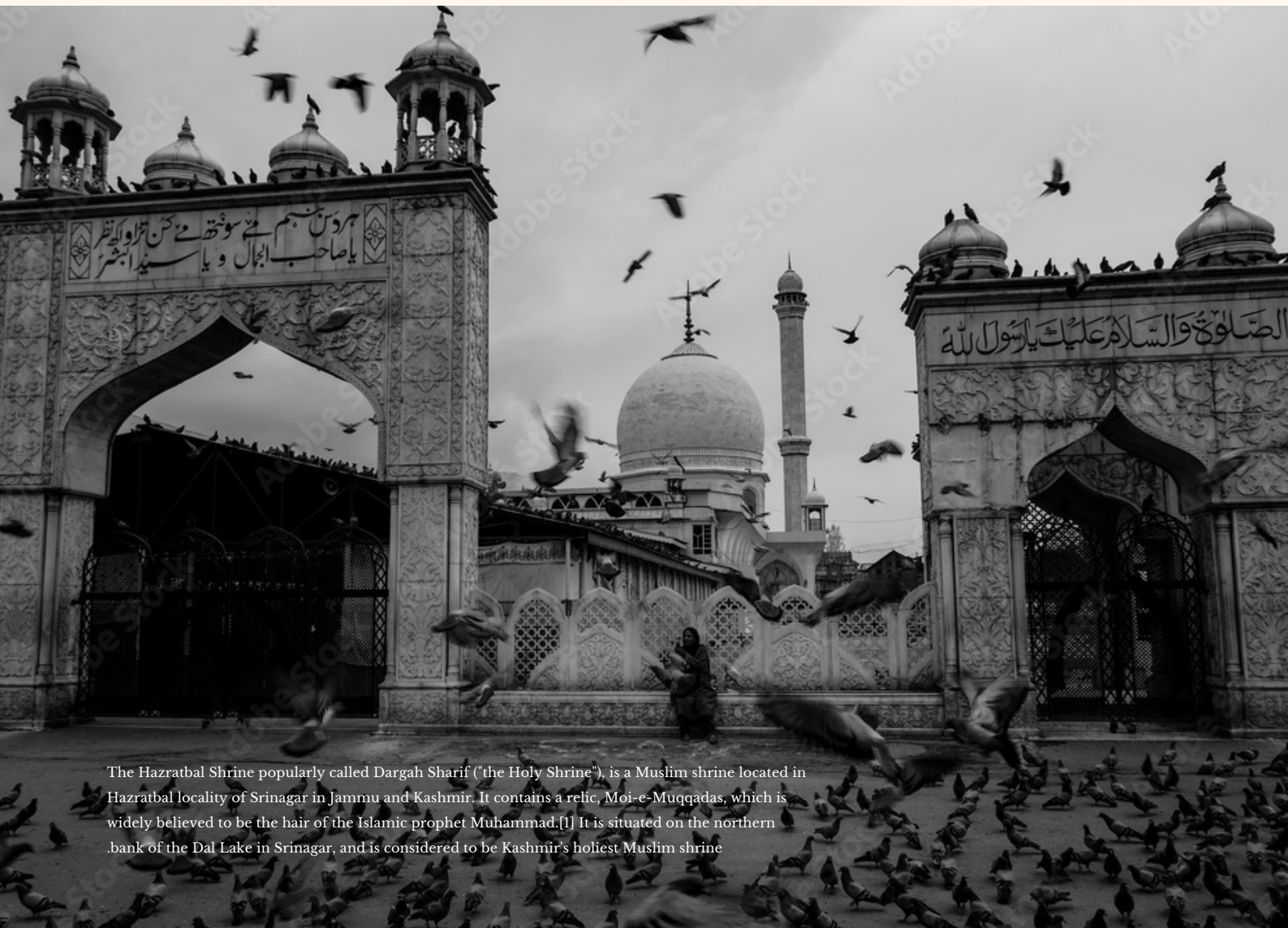
In Sheikh's own words, "The year 1930 dawned. How could I have known that the nation was on the brink of an eruption? The trampled pride and hope of the people of Kashmir was like molten lava to flow. Nature fanned the embers which were smoldering inside me. It was left to me to take the lid off the volcano's mouth". In spite of his avowed secular credentials, Sheikh Abdullah never severed his mysterious political ties with the Masjids and shrines till his death. Events Inside Jamia Masjid:

It is this mosque where Quaid-e-Azam of Pakistan Muhammad Ali Jinnah attended the annual session of the Muslim Conference on Saturday 17th June, 1944. The president of the historical session was Chaudhary Ghulam Abbas Khan. It is said that roads leading to Jamia Masjid were filled with people and hundreds and thousands of Kashmiri Muslims came to hear the Voice of Quaid-e-Azam when slogans reverberated through the walls of the Jamia Masjid. It is learnt that Sheikh Abdullah, Bakshi Ghulam Mohammad and Maulana Sayed were watching the proceedings from the vicinity. It took twenty minutes for Jinnah to begin the proceedings of his speech amidst the huge sloganeering and cheering.

The Jamia Masjid has primarily played a significant role in imparting religious education. However, with the spread of modern education among Kashmiri Muslims, and with the efforts of Mirwaiz Ghulam Rasool Shah, the Masjid began to play a determining role in the growth of political consciousness. Sheikh Muhammad Abdullah was, in fact, initiated into Kashmiri Muslim politics at Jamia Masjid by Mirwaiz Muhammad Yusuf Shah.

Jamia Masjid is a politico-religious space and it has remained so before and after 1947. It has remained a centre of inclusive power, alternative politics and different political discourse. This is demonstrated by certain post 1947 political events like 1953, theft of Holy Relic from Hazratbal shrine in 1964, and Indira-Abdullah accord in 1975. It has the magnitude of a political platform which no other mosque in the Valley possesses. Apart from delivering religious sermons, leaders send political messages across from it. The mosque thus remains a unique synthesis of religion and politics. It has an inimitable history, a symbolic position, a position that has made it important in the political background and turmoil of Kashmir. Closure of this Mosque is seen as an attack not only on the religious freedom of Kashmiri Muslims, but also has political connotations attached to it.

The fact that this mosque was built in 1400 A.D. proves the ancient heritage of this mosque. This mosque is reflective of Islamic art along with cultural history, both of which add to its charm. The mosque is proud testimony to legacy of architecture in J&K. It also showcases the rich culture of Islamic religion. The mosque is the pride of Kashmir. The Kashmiris have been attached to this mosque for far too long. The generations after generations have visited this place to pray in solitude and for their peace of mind. The mosque has to be treasured and its beautiful history has to be protected for the generations to come.



The Hazratbal Shrine popularly called Dargah Sharif ("the Holy Shrine"), is a Muslim shrine located in Hazratbal locality of Srinagar in Jammu and Kashmir. It contains a relic, *Moi-e-Muqqadas*, which is widely believed to be the hair of the Islamic prophet Muhammad.[1] It is situated on the northern bank of the Dal Lake in Srinagar, and is considered to be Kashmir's holiest Muslim shrine

The white-marbled Hazratbal shrine-cum-grand mosque is the most important Muslim centre of pilgrimage in the Kashmir valley, situated on the western banks of the picturesque Dal Lake in Srinagar, a city of great antiquity. The shrine is located some 8 kilometers away from Lal Chowk, the heart of the city, at an altitude of 5250 feet³. Close by lie the Naseem bagh and the Bagh-i-Afzal bad. To north-west is the University of Kashmir Campus and to the south-east, the Regional Engineering College.

The grave of the late Sheikh Mohammad Abdullah (d. 1983), under whose patronage the shrine was reconstructed, also lies in the vicinity. The noble and perfect proportions of this shrine are reflected in the pure simplicity of its single domed facade with its accompanying minaret. Being the repository of the sacred hair of Prophet Mohammad (p.b.u.h.), the shrine has been a spiritual religious centre not only for Kashmiri Muslims but also a revered holy place for their co-religionists elsewhere in the world. The shrine was established when the sacred hair was brought and enshrined there towards the end of 17th century C.E.

By Airah

Harissa



Trending

Ingredients

1 kilograms chopped mutton
 4 cloves garlic
 500 grams chopped onion
 8 peppercorns
 3 tablespoon fennel seeds
 4 clove
 2 inches Cinnamon stick
 4 black cardamom
 5 green cardamom
 4 pinches salt
 1 tablespoon dried ginger powder
 1 cup vegetable oil
 1/2 cup Rice flour
 250 millilitre milk
 1 cup sliced onion

 Yemberzal Ads

Introducing Yemberzal Ads

For More Details

 helpdesk@yemberzal.in

Steps

- Take a pressure cooker and add meat to it.
- Take a generous amount of water, more than you usually do, as the stock will be used later as well. Add to it, sliced onions and all the spices.

Tip: Add just a little salt. You can add more salt later, make sure it's the right amount. Subsequent stirring tends to increase salt. So be careful and only add a small amount.

- Cook on medium flame and cook for 2 whistles.
- Turn down the heat and simmer for about 45 minutes to 1 hour. Turn off the heat and keep as such till all the steam is released by the cooker.
- Open the cooker and with a spadle stir all the ingredients once to mix them well.
- Remove the bones from the flesh. Keep it aside for now.
- Filter the remaining stock and remove any of the visible spices like cardamom pods and cinnamon sticks.
- Take 1 cup of stock and add rice flour to it. Make a smooth paste.

You can either use the same cooker or take a more open mouthed utensil for the following steps. It is your choice, but a wider utensil will definitely help. Transfer the deboned mutton into the utensil/cooker and put it back on the flame.

- Add the rice flour paste (or cooked rice) to this mix.
- Follow with a glass of milk and one cup of oil.
- Cook it on the medium heat while stirring continuously for about 1 to 1.5 hours or till you get the required consistency. Add the remaining stock, slowly to this mix, while stirring all the time. This is an important step in the whole process. The smoothness of the harissa is determined here. So make sure you put some extra effort and stir really well for a long time. Normally the stirring is done with a long wooden spadle, locally known as choncha. The smoother the better.



Check the mixture for salt. Add more, to your taste if required. In case there is more salt in it, add little quantities of milk till it is neutralized while stirring.

- Once the oil starts leaving the sides of the cooker, your harissa is cooked and ready!

Traditionally, harissa is cooked the night before and eaten for breakfast the next morning. In the morning you can brew it with oil/dairy/butter and some chopped onion for enhancing its flavor. Alternatively, pre-cooked kebabs are also served as a garnish, although they are not necessary.


- Garnish it with the crispy onion fries or pran (shallots) and grab some hot naan or roti! Indulge in the heavenly deliciousness of a sizzling plate of harissa beating in taste, the chill of a cold winter morning.
- Please Note: Don't eat it alone. It tastes better with friends and family.




Grave Of Desires

Written by Huraya Shah

A 12TH Class Student - GHSS KOTHIBAGH




Endings to my right
And survival on left,
Focusing on pretty flowers,
I stood wondering.
Wondering how pretty it was,
Those flowers of death,
Gave me peace of mind,
Observing the beauty of grave.
Grave of desires,
Who prayed on sinistral,
To come out to flowers,
Bright and shine.
Shine in atmosphere,
From kids playing around,
Their innocence of grace,
Made my heart smile.
Smile and prays,
For people on right,
Hoping roots bloom more
More than those petals.
Petals designing to results,
Children practicing the design,
Endings sparkling to left,
While survival waiting for right.



Just Me

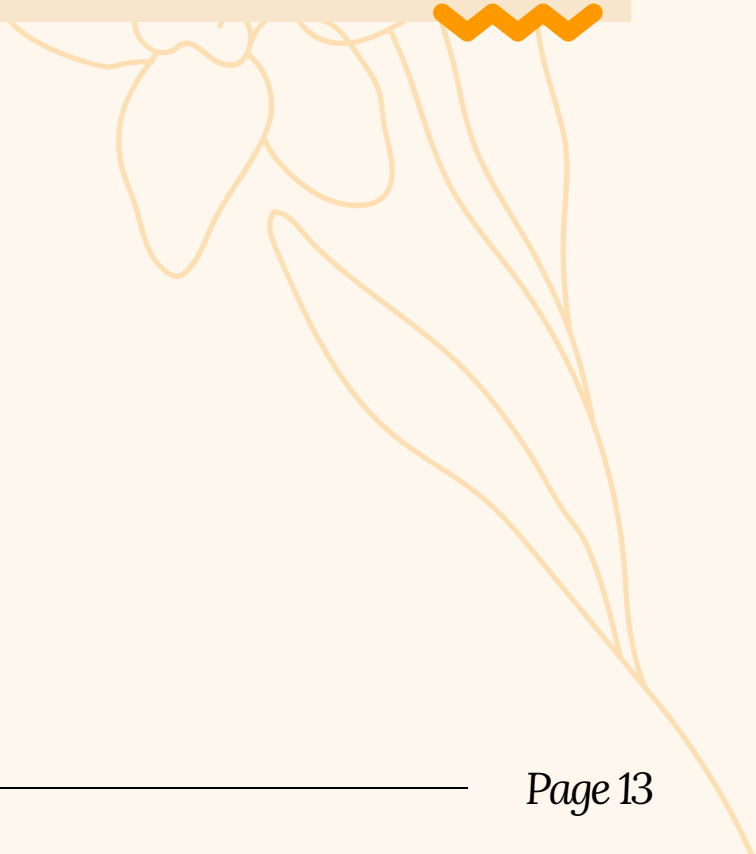

Written by Kalima Iqbal
A 9TH Class Student - DPS



Is it just me or these chains of expectations
That stops me from running in a meadow
That stops me from fleeing out off that taunting window
That stops me from coloring all those whites into blues
That stops me from counting all those twinkling, silver hues

Is it just me or these burning charcoal eyes
Which keeps me from tearing down appearances
Which makes me suppress the darkest of thoughts
Which makes my heart pound

Is it just me or the heights I see
Falling in the chasm of my shattered ambitions
Shattering all those aspirations
Making me a hoax for them to laugh and see
As they live my life better than me



UPSC Corner

The Disaster Management Act, 2005 was made effective from December 23, 2005, to provide for the effective management of disasters and for matters connected therewith or incidental thereto.

DMA act of 2005

The Disaster Management Act of 2005 (DMA 2005) is an act passed by the government of India for the 'efficient management of disasters and other matters connected to it. It came into the news with the onset of COVID-19 and pan-India lockdown that followed. The lockdown was imposed under the Disaster Management Act 2005. Hence, aspirants should know important facts about DMA 2005 for UPSC.

Containing 11 chapters and 79 sections, the act received the assent of the President of India on 23 December 2005.

Progress made by DMA 2005

The Disaster Management Act is based on the principle belief that mitigation of disaster-related losses is efficient that expenditure on relief and rehabilitation. The drawing up of plans for strategic partnerships and course of actions to counter disasters of various degrees the act has made significant inroads in the following

- Detailed directions to guide disaster management efforts
- Capacity development in all spheres
- Consolidation of past initiatives and best practices
- Co-operation with agencies at national and international levels.

Features Of DMA 2005

1. National Disaster Management Authority (NDMA): The National Disaster Management Authority is headed by the Prime Minister of India as the chairperson and will have no more than nine members including a Vice-Chairperson. All the members will have a tenure of five years.

The main responsibility of the NDMA is to lay down the policies, plans and guidelines for disaster management to ensure an effective response in the event of any disaster.

2. National Executive Committee: The DMA empowers the Central Government to create a National Executive Committee (NEC) to assist the National Disaster Management Authority. The NEC consists of Secretary level officers of the government in the home, health, power, finance and agricultural ministries. The NEC is responsible for the preparation of the National Disaster Management Plan for the whole country and to ensure that it is "reviewed and updated annually".

3. State Disaster Management Authority: The State Disaster Management Authority (SDMA) is responsible for drawing the disaster plan for its respective state. It consists of the Chief Minister who is the chairperson and 8 members appointed by the Chief Minister.

The SDMA is mandated under section 28 to ensure that all the departments of the State prepare disaster management plans as prescribed by the National and State Authorities.

4. District Disaster Management Authority: The Chairperson of District Disaster Management Authority (DDMA) will be the Collector or District Magistrate or Deputy Commissioner of the district.

To know what role the National Disaster Management Plan (NDMP) plays in disaster mitigation in India, visit the linked article

5. National Disaster Response Force (NDRF): The National Disaster Response Force is tasked with responding to a threatening disaster or a situation similar to it. The NDRF is led by a Director-General appointed by the Central Government. The NDRF has played a major role in rescuing people from many disaster-related events in the past such as the Kashmir floods of 2014 and the Kerala floods of 2018

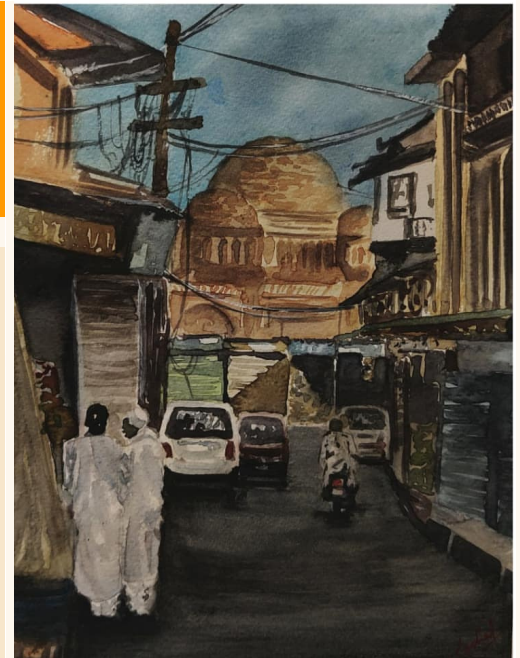
Afreen Hyder



She had completed her schooling at Delhi Public School (DPS) in Srinagar and started pursuing a Bachelor of Arts in Delhi. She is the first international Taekwondo player, who has been shining in Kashmir Valley for the past few years. Hyder has returned to India after giving a good performance at a Taekwondo Grand Prix event in South Korea. Her ambition is to represent India in Olympics. She won her first ever medal at the national level back in 2010, a gold medal and since then, this sport has been her passion,"She is preparing for World Championships and Asian Games. Later, her goal will shift to the 2024 Olympics

 [afreenhydertkd](#)

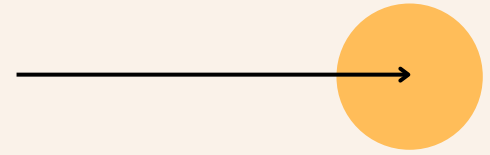
Kashaf ul khair



She is student currently pursuing her MBBS from GMC Srinagar. She has been a curious individual all her life . She is a self taught artist who is always open to learning new things whether it be art or any other.Honestly,She has been painting for as long as I can remember. Even as a child, She wasn't very good with expressing herself using words, so that's where art came in handy. She has been using art as a medium to communicate. She feels more comfortable in experssing her imaginations and ideas through her paintings rather than writing or by speaking.

 [kashafulkhair_38](#)

Inspirational Quote

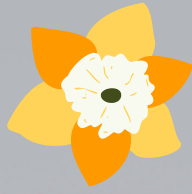


*“Keep your face always toward the
sunshine, and shadows will fall
behind you”*

 **Walt Whitman**



INSPIRING THE YOUTH



www.yemberzal.in

YEMBERZAL



Yemberzal is an non profit organization solely managed and maintained by students of Jammu And Kashmir.Yemberzal is the one-stop destination for social , historical, economic and scientific content.World's First AI based magazine.

