

G20 Impact: Over 18k Foreign Tourists Visited Kashmir Till June

Press Trust of India

Srinagar: Over 18,000 foreign tourists visited Kashmir in the first five months this year, the highest in the past three decades, officials said on Monday noting that the successful conduct of the G20 here has generated greater interest among the travellers.

Besides tourists from

southeast Asian nations such as Thailand, Malaysia and Indonesia, nationals of western countries like Italy, Spain, the United Kingdom and the USA have also visited Kashmir in huge numbers this season.

Authorities cited the success of the G20 Tourism Working Group meeting held here in May as the reason behind the rising footfall of inbound or



foreign visitors.

"As the G-20 meeting was a grand success, the world saw our real tourism potential. The ambassadors, delegates, and high commissioners of G20 countries experienced the hospitality, warmth and flavour of Jammu and Kashmir," Syed Abid Rasheed Shah, Secretary, Department of Tourism and Culture, told PTI.

He said Jammu and Kashmir was one of the prime destinations across the globe a few decades ago in terms of leisure, adventure and spiritual tourism and hoped that it will again become one of the top tourist spots in the world.

Shah said, "The number of arrivals and bookings have tripled and occupancy rates have also increased." **More on P10**

2 Terrorists Killed On LOC: Army

Press Trust of India

Jammu: A self-styled Hizbul Mujahideen was killed along with his bodyguard as security forces foiled an infiltration attempt and a conspiracy by the proscribed outfit to revive its activities in Jammu and Kashmir's Poonch district early Monday, an army spokesman said.

While the body of Hizbul commander Munesh Hussain was retrieved, his bodyguard's body was still lying near the Line of Control (LoC) in Degwar sector, he said.

Troops in the Degwar sector noticed the movement of some terrorists attempting to sneak into this side under the cover of darkness in the early hours of the day and engaged them in an encounter, he said.

Jammu-based defence PRO Lt Col Suneel Bartwal **More on P10**

Government Will Take Care Of Power Bills Of Poor: LG

Says those having palatial houses, I-Phones with 5-G must pay as per usage

Borrowed electricity for Rs 20,000 Cr in last 4 years

100 per cent metered feeder to have not even one minute power cut

J&K farmer's income to be number one in country very soon

J&K's Growth Unprecedented In Last 3 Yrs: LG

Kulgam: Lieutenant Governor Manoj Monday made a big announcement stating that the government will take care of poor man's power bill but those having palatial houses, I-Phones with 5-G-internet service and other gadgets have to pay power tariff as per their usage.

"Let me announce today that the government will take care of the poor who can't afford to pay bills. But those who have palatial houses, I-Phones with 5-G internet data and other gadgets will have to pay power bills as per their usage. They shouldn't at least make excuses in paying



the power bills," the LG said addressing a gathering at Mini-Secretariat in Southern district of Kulgam. He, however, did not elaborate further on this.

He said that in the last 70 years, 3400 MW power was generated locally in J&K and in the next three years equal MWs will be produced. **More on P10**

Reiterating that his administration has a policy of zero tolerance against terrorism, Lieutenant Governor Manoj Sinha said on Monday that Jammu and Kashmir was growing at an impressive pace and the rapid development in the diverse sectors over three successive years is unprecedented in the history of Union Territory. "People are united for their bright future and committed to build a new J&K of their dreams. Youth are exploring all the opportunities to realise their talent and skill and also supporting development aspirations of the society. Women, farmers, **More on P10**

Couple Posing As IPS, IAS Officers Arrested

Suspended Policeman His Wife Duped People By Promising Jobs: Police

Observer News Service

Srinagar: The Jammu and Kashmir Police on Monday arrested a couple on charges of impersonating as IAS, IPS officers and duping people by promising them jobs transfers and other favours.

Suspended head constable Manmohan Gangoo and his wife Ayoush Koul were arrested by a team from police station Sadder on the basis of a written complaint alleging that the couple were involved in fraudulent activities by impersonating themselves as IPS and IAS officers, a police spokesperson said.

While Gangoo was posing

as an Indian Police Service (IPS) officer, his wife Ayoush was impersonating as an Indian Administrative Service (IAS) officer. The hailing from Barnai area of Jammu were currently residing in Baghat area of the uptown Srinagar.

"They have cheated a number of people on the pretext of giving them jobs etc", the spokesperson said.

Giving more details, he said, police filed a case FIR number 73/23

under sections 419, 420, 468, 471, 170, and 467 of the Indian Penal Code (IPC) after receiving an application and immediately arrested the accused. **More on P10**



I- DAY CELEBRATIONS Govt Employees Asked To Hoist Tricolor Atop Their Houses

Agencies

Srinagar: School Education Department has asked its employees to hoist tricolor over their houses while giving due regard to the flag code.

Directorate of School Education Jammu (DSEJ), in a communique has said, "All Government officers and officials of the Education Department may hoist Tricolor over their houses while giving due regard to the flag code."

It further **More on P10**

G20
भारत 2023 INDIA

EFFICIENT PUBLIC DISTRIBUTION SYSTEM

ELIMINATING LEAKAGE AND IMPROVING TRANSPARENCY AND EFFICIENCY

75
Azadi Ka
Amrit Mahotsav

Aadhaar Seeding

Beneficiary Level

100%

Ration Card Level

100%

(All Categories)

All 6735 sale centers automated.

6,413

out of 6735 PoS devices converted to online status.

93.83%

of PDS transactions made online and food grains are drawn by the beneficiaries through aadhaar authentication.

ONORC Scheme implemented

59,142

ONORC and

17,89,582

probability transactions made by ending July, 2023.

More than 1 Million deletions made under De-duplication Exercise.

89427 genuine households added to PDS.

Prime Minister's Food Supplementation for Priority Households Scheme launched to further augment food requirements of Priority Households.

ISSUED BY : DEPARTMENT OF FOOD, CIVIL SUPPLIES AND CONSUMER AFFAIRS, J&K.

DIPK-6647/23 Dated: 07.08.2023

KASHMIR OBSERVERTM

Tuesday | 08-08-2023

Change in Security Dynamics

Four years after the revocation of Article 370, Jammu and Kashmir has experienced a tangible makeover in many aspects of its everyday life, and one of them is the transformation in the security dynamics. The period has witnessed a drastic decline in the number of active militants in the region. As per the latest figures released by the J&K Police, the number of militants has hit an all-time low of 28, lowest since the militancy began in 1989. While the situation remains complex and challenges persist, this decline explains the prevailing spell of calm in the union territory.

The decision to abrogate Article 370 in August 2019 marked a historic turning point in J&K's history. The move was met with mixed reactions and apprehensions, as many feared it could exacerbate tensions and trigger unrest. However, four years down the line, the decline in militant activity shows that such predictions didn't come true.

The security forces have killed more than 500 militants, most of them local youth and hailing from South Kashmir. This has considerably thinned the footprint of militancy in the area helping restore some peace.

The change in the situation has also become also possible because of the decline in local recruitment to militant ranks which traditionally replenished militancy. Besides, the period has also seen the visible drop in the infiltration of militants from across the border which has further weakened the militancy.

The decline in militant numbers has had conspicuous effects on the ground. Areas that were once strongholds of militancy, such as Anantnag and Kulgam, have become more or less normal again. The change in the situation, in turn, has made it possible for the UT government to withdraw Army from some parts in Kashmir Valley including from Anantnag and Kulgam. Both are the districts in South Kashmir which has been a stronghold of militancy since 2014 when the then Hizbul Mujahideen commander Burhan Wani revived a flagging militancy by using social media.

However, as we observe fourth anniversary of the withdrawal of Article 370, it's crucial to maintain a cautious optimism. History has shown that militancy can resurface, often in unpredictable ways. The underlying factors that have fueled the conflict for decades still exist, and while the decline in militancy is a significant achievement, it's not the end of the story.

As we reflect on the four years since Article 370 became history, we must acknowledge the progress made and the positive changes on the ground. This sends a symbolic message that normalcy is being restored to the region. However, it's essential to remain vigilant, and continue fostering an environment of trust, development, and inclusivity in the union territory.

OTHER OPINION

A partial remedy

The government's directive, last week, asking medicine manufacturers to abide by WHO standards, is a much-needed move. In less than a year, at least three serious adverse incidents have dented the country's reputation as a reliable source of inexpensive generics. In October 2022, more than 60 children in Gambia died after kidney complications, allegedly caused by cough syrups made by the Haryana-based Maiden Pharmaceuticals. Less than three months later, another cold remedy, manufactured by Marion Biotech in Noida, was blamed for the deaths of 19 children in Uzbekistan. In March, authorities in Cameroon incriminated a batch of cough medicines produced by an Indore-based firm for at least 12 fatalities. The WHO has regularly flagged concerns about the quality of Indian generics and has found toxic content in seven Indian-made cough syrups. Surveys by Indian authorities have also revealed serious shortcomings in at least 160 pharma units. But the country's policymakers have prevaricated on addressing regulatory loopholes. They have, instead, resorted to piecemeal solutions such as cancelling the licences of violators — or denying complicity as in the Gambia case. Enforcing the WHO's protocols should be the first step in an urgently needed regulatory overhaul of the pharma sector.

According to health ministry data, less than 20 per cent pharma units in the country have WHO certification. Studies have shown that the major companies outsource their production to MSME outfits, where quality is often compromised for cost. Poorly-staffed and under-resourced state regulatory bodies find it hard to deal with the ways of these firms whose supply chains regularly involve fly-by-night operators. Investigations into the Maiden Pharma case, for instance, revealed that Haryana's drug monitoring department was functioning with less than 40 per cent of its sanctioned staff strength. Drug inspectors are often tasked with administrative work related to the cancellation and renewal and inspection of licences. Scrutiny of drugs for safety and efficacy suffers as a result. The country has 29 state government-run and two Central drug testing laboratories. By all accounts, this isn't enough.

The Indian Express

Challenging Stereotypes

We often hear complaints of objectifying and sexualising women in the advertising world. However, though the advertising world propagates or translates its ideas into the final copy, the fact remains that it is driven by the client's demands, and in most cases to generate revenues the advertising firms bow down to the client's pressure.

In addition, we also bemoan poor performance of India on many social indicators, but it indeed it may hearten you to know that India is perhaps the only country in Asia which has a law in place defining indecent representation of women through advertising.

Policy interventions by the government in India from time to time, on the issue have indeed been progressive. The Indecent Representation of Women (Prohibition) Act was passed in 1986 and it was further amended in 2012 and 2018.

In addition the Advertising Standards Council of India (ASCI), Broadcasting Complaints Council of India (BCCI) and the largest state broadcaster Doordarshan have their own Code for the advertisers besides the industry's self-regulatory bodies, however, most advertisements across brands, defy these norms.

This leads one to the question whether we are fulfilling our duty to stop objectification of women and discrimination to other disadvantaged groups based on their race, skin colour, social status an physical appearances, just in words or are we approaching the issue from a wrong angle.

Recognising this anomaly and addressing the issue from a direct approach, the UN Women launched a new initiative titled Unstereotype Alliance in 2017, underlining the SDG-5, which was aimed to consolidate the activities related to gender issues and women, particularly through advertising and marketing platforms.

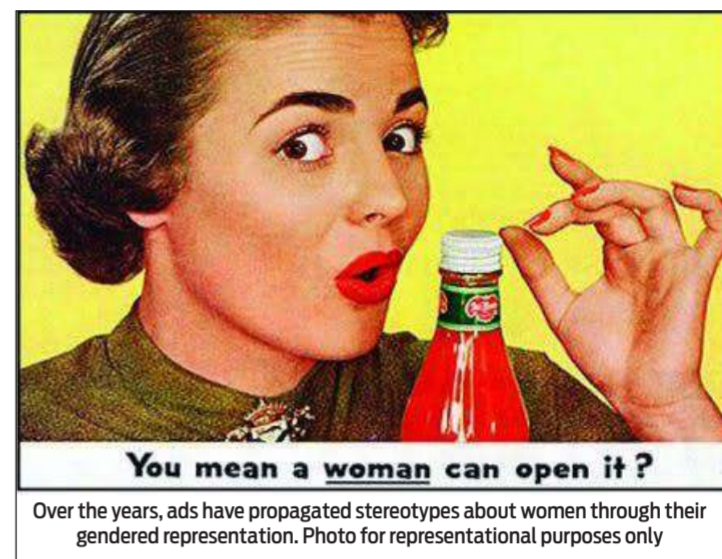
The Unstereotype Alliance aimed to address the advertising industry, its leaders and decision makers and the creative teams to aim to end the anti-women stereotypes in advertising. The initiative received the desired support from the industry leaders and corporates around the world and as a result within five years of its launch it is supported by 12 member countries, including the U.S., the U.K. and India across five continents with an impressive 45% growth in industry membership, besides support from international and national advertising bodies.

Coalitions like Unstereotype Alliance provides us an opportunity at the global level to promote gender equality and break the stereotypical notions associated with both genders. In a way Unstereotype Alliance provides us an opportunity to systematically study and analyse the gender representation in advertising in different countries. Globally, research has found that customers across the world are increasingly responding and rejecting

the set stereotypes, which are fed through the advertising industry and they respond in a positive manner to a balanced and representative portrayal of women in advertising.

In a country like India, women are usually portrayed in traditional roles like house makers,

the traditional English-medium advertising retains only the educated class as the main audience, but in order to break that myth and connect with the masses, it is important to connect with them in their language, ensuring a better connectivity and recall of your messages.



teachers etc. engaged in activities which are traditionally associated with them like cooking, cleaning the house and caring for the family besides the traditional beauty products or being shown as fair and thin. In contrast they are negatively portrayed in advertisements where there is no need for them to be present.

An article in exchange4media.com, a leading platform of industry players related to advertising, marketing and media world, in 2020 found that industry research reveals that as compared to 25% of advertisements which feature men there are only 8% advertisements which feature women.

However, it is heartening to note that several Indian companies have tried to bust the myth and in the past had launched women-centric advertisements. Several brands like Tanishq, Raaga, Titan, Airtel, Havell's, Tata Tea or Dalda, some of which are owned Un-Stereotype Alliance Champion in India i.e. Hindustan Unilever Limited have tried to break the stereotypical mould and start a fresh campaign with a newer perspective.

In India, the Unstereotype Alliance could focus on promoting girl education, gender parity, nutrition, skills and empowerment and hygiene management. All these initiatives should try to break the traditional roles of women and instead male leads could be shown to support the message as they are going to be the target audience. In addition, the positive outcome of women education, women employability, women breaking the gender barrier, women gaining entry into traditionally male preserved domains like engineering should be given more focus besides highlighting their successes in corporate or other domains.

Also to reach our target audience in rural India, Unstereotype Alliance could focus on promoting the key messages in the vernacular or regional languages as

Expanding the Unstereotype Alliance is not going to be a challenge but an additional bonus in the sense that Indian advertising industry and advertisers, both are working to negate the traditional stereotypes. There have been several advertising campaigns initiated in the past, which have been received, positively by the target audience and the industry both.

So what we need in the current scenario is perhaps a little push to set the tone and delivery right. Though the research points to the negative results about the portrayal of women in the Indian advertising campaigns. Yet, with little sensitisation and providing the stimuli could work wonders for the Unstereotype Alliance in India, as most of the advertising bodies are already on board to set the tone right in the Indian advertisements.

In this regard a collaborative effort could be initiated with the Government of India, too through its various ministries like Ministry of Education, Ministry of Women and Child Development and Ministry of Minority Affairs. They could be targeted to promote the Prime Minister's campaign: Beti Bachao, Beti Parhao — Save the girl child, educate the girl child.

Additionally, another positive factor working in favour of the Unstereotype Alliance is that currently, a majority of CEO's or MD's of leading Indian advertising firms are women and definitely it would require less of an effort to join the Unstereotype Alliance in its fight against the stereotyping of women.

*Views expressed in the article are the author's own and do not necessarily represent the editorial stance of Kashmir Observer
Asad Mirza is a Delhi-based senior political and international affairs commentator*

Asad Mirza

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AI Works to the Advantage of Journalism

Artificial intelligence has become a transformative force in today's evolving world and has impacted several industries globally. However, if there is one field that AI cannot influence and reshape the traditional practice, it is 'journalism.' Journalism is an industry of the sea, and the ever-busy field needs more human power for reporting, approving and publishing news and stories. The profession involves much more than mechanisation. Clearly, AI-involved works can

account for only about 10% of the total function in journalism. Another key aspect of journalism is that it involves a lot of emotional intelligence. For example, a journalist visiting a flood-ravaged area or a fire-devastated spot and speaking to the affected people by expressing his/her concern, can never be compared with a robot's workmanship. It is important to remember that journalism is more than just the sum of its parts and the profession's human character cannot be automated by any means. Ac-

curacy requires proper and in-depth verification, and Robots cannot get it right every time.

For journalists, the process of reporting involves significant effort to engage with people and places, and this makes it impossible for AI to replace human interaction. At the most, AI is capable of structuring simple facts and details in a predetermined format. So, in other words, AI cannot replace reports or stories in entirety, as it only covers a portion of the work done by a journalist. Journalists can

expect that AI will be able to generate a lot of data and break news much faster, and by doing so, it can help journalists save time, allowing them to focus on writing high-quality articles. Looking at a positive angle, rather than costing journalists' jobs, AI has the potential to preserve the essence of journalism.

Ranganathan Sivakumar

The Grammar of Reality

MUHAMMED RAAZI

Grammar is often viewed as a tedious and unimaginative subject, pertaining merely to our means of mundane communication. Squeezed dry of any life, outwardly it appears to be an endeavor devoid of any inspiration. Even more so for a traditional student of knowledge, memorizing obscure aberrant verses of poetry to deliver grammatical points, parsing the construction of sentences (al-i r b) and dwelling on the niceties of the disagreement between grammarians can seem daunting. Understanding the grammatical cases of sentences, be it nominative, accusative, or genitive may not be the most important thing that pops out of an English grammar textbook. However, for a student of classical Arabic, it is all that matters.

The first time I heard my senior colleague practicing the opening verses of the chapter on speech (al-kal m) from Ibn M lik's (d. 1274) *Alfiyya* after his day's classes, I was intrigued. Sensing my keenness, he went on to explain what he had just recited.

كلام الله طيب ما تنسى
والمؤمنون هم خير

"Speech, for the grammarians, is a meaningful word like is 'aqim."

Even for a beginner like me who was just getting my tongue accustomed to Arabic morphology ('arf), I was already wide-eyed. The idea that the grammatical rules of this language could be strung together into a thousand rhyming verses was a wondrous thought. Later on, I learned that grammar was one of the hallmarks of our civilization. The illustrious 'ulam or scholars of our d n had preferred poems over prosaic manuals at times to aid the memorization of knowledge for students. For a pedagogy that valued rote memorization, our textbooks flourished with mnemonic devices and "tips and tricks" to hack our memory into remembering the must-knows in each discipline.

Nevertheless, my friend refused to stop there. Our mutual love for knowledge prompted him to further divulge something he had learned from his teachers.

He asked me, "Why do you think Ibn M lik chose is 'aqim (lit. "Be straight!") out of all singular imperative verbs to convey his point?"

I was baffled. For my artless mind which had just learned how to derive imperative verbs from imperfect conjugations, I was sure that there was no dearth of other verbs in the Arabic lexicon to make imperatives from. Relishing in the pregnant pause, he continued:

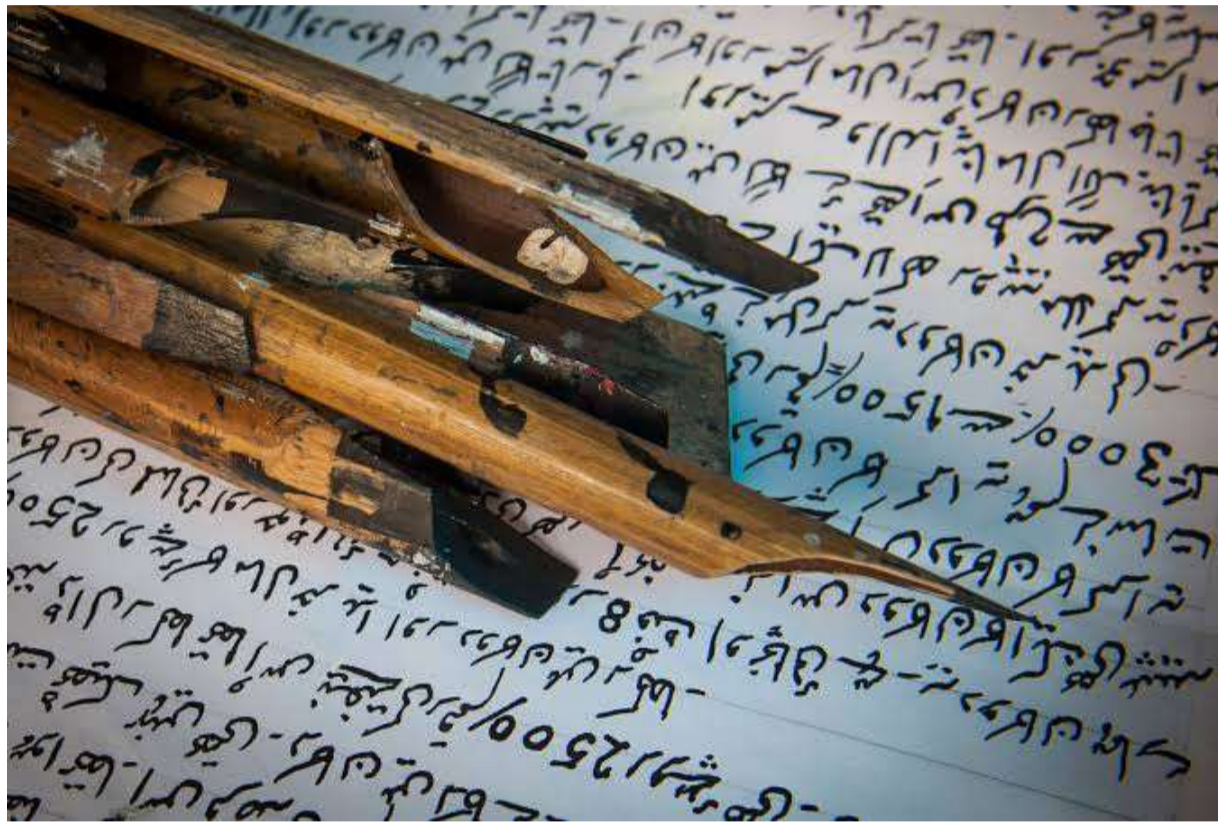
"The great grammarian Ibn M lik wasn't merely a scholar of language. His deftness in crafting the magnanimous *Alfiyya* enabled him to conceal dual meanings in his verses.

Have you heard of this verse from Surah Hud 'So be steadfast (is 'aqim) as you are commanded?' It is said that the Prophet told his companions that 'Surah Hud and its like have greyed my hair.' Hence, alluding to this verse and the had th and to warn the seeker of knowledge right at the outset of his journey to be on the straight path, Ibn M lik chose this word."

He furnished this delightful reply elaborating on how almost every classical Arabic commentary on grammar referred to the literal meaning of na w as "a direction, way or manner." This pursuit of correct speech was only beneficial in tandem with the pursuit of the correct "way" in purifying the heart.

That night I grew awestruck, recognizing the possibilities of speech itself. There was the literal expression (ta'b r) on one hand, and then there was the allusive meaning (ish ra) of the literal expression on the other. When it was finally time for me to study the *Alfiyya*, I went looking for commentaries that explained these dual meanings of Ibn M lik's clever verses. After a little research and asking around, I came to realize that such commentaries were not available anymore, lost to the vagaries of time. However, I would occasionally glean a reference here and there while talking about the spiritual implications or exposition of Ibn M lik's verse. A dear friend of mine sent me one such photo of a portion from an unnamed book. It explicated the first hemistich of a verse forbidding the usage of an indefinite noun (nakirah) as the subject of a sentence.

والذي لا يذوقها لا يعرف
بأنها لغة من الله عز وجل



“THE RELATIONSHIP BETWEEN EMOTIONS AND FOOD IS COMPLEX, WITH EMOTIONAL ISSUES often playing a role in the excessive consumption of junk food. Emotional eating refers to the tendency to eat in response to emotional cues, such as stress, sadness, or boredom.”

"Starting with an indefinite noun is impermissible..."

The following explication employed a brilliant wordplay on the word for indefinite which also meant "to be unknown." Exploiting the polysemic nature of words in the Arabic language, the exposition inferred from the verse that it was not acceptable for the spiritual wayfarer to seek ascension or the beginning of his guidance from the world of the unknown, i.e. the world of ultimate realities (' lam al-aq iq). It was first incumbent upon them to pass through the world of knowledge, or the world of the sacred law (' lam al-shar ah). It went on to demonstrate how those ignorant about the fundamentals of the sacred law fell into heresy and apostasy trying to grasp the knowledge of the ultimate realities.

This verse recalled to mind my discovery of an exceptional work from a certain genre of literature called the na w al-qul b (lit. "the grammar of the hearts") during my hiatus from Arabic grammar before studying the *Alfiyya*. Abd al-Kar m al-Qushayr (rh) an Ash'ari theologian and one of the foremost Sufi luminaries of our d n, authored this book. A true spiritual master, he is also the author of *La ilah ila-h r t*, a mystical exegesis of the Qur'an, and the famous *Risala*, a guidebook of saints and terminologies. He belonged to a historical milieu in the development of ta awwuf where the lines between the correct and extreme practices of the religious virtues were increasingly blurred. To showcase the way to higher stations of proximity to the Most Exalted, Qushayr was keen on disseminating the right knowledge and practice for spiritual wayfarers.

What is so phenomenal about Qushayr 's text is that it has no grammatical goal per se. He uses grammar as a tool to guide the seeker to the divine. Detailing the four kinds of grammatical cases or al-i r b, he likens them to the motions of the heart.

There are four kinds of grammatical case: raising [al-raf], rectification [al-na b], diminution [al-khaf], and curtailing [al-jazm]. Hearts likewise have these categories.¹

He deploys his creative sufi method to glean otherworldly meanings from the non-grammatical usages of these words. For instance:

As for the nominative [raising] of hearts, it could be that you raise your heart above the world, which is characteristic of the ascetics [al-zuhh d]. It could also be that you raise your heart above following lusts and desires, which is characteristic of devotees [al-ibb d] and those who practice devotions [al-awr d] and pious exertion.²

Qushayr utilizes the words' semantic domain to evoke a meaning, centered

around spiritual practice:

As for the accusative [al-na b, rectification] of hearts, it could be the righting of the body in order to bring it into line, and thereupon the righting of the heart in the place of witnessing by the goodly bowing of one's head in silence, and furthermore the righting of the inmost soul through the attribute of solitude and purification from moments of disunion.³

This observation is akin to what I described earlier with the spiritual commentary offered by my enthusiastic senior colleague. The so-called suggestive or allusive method of interpretation is manifest in full action in the foregoing excerpts. The classic pithy definition of an i'r b is that it is a visible effect (a har hir), just like how expression (ta'b r) is the outward literal expression. The Sufis, or the people of the inward, draw out hidden or concealed (b in) meanings from this hir b in dichotomy.

Qushayr belonged to a more sober style of Sufism that saints like Junayd al-Baghd d (rh) espoused. He was a vociferous proponent of adhering to the Sacred Law and did not consider the Sufis exempt from it. The inner meanings of revelation in no way superseded the outward meanings. As every Muslim had their standards of comportment (adab), the Sufis had their own rules of conduct for the spiritual wayfarer as he progressed through the different stages of his journey.

In one section, Qushayr discusses the concepts of sound and broken plurals. The former is made by merely adding a suffix while the latter's form is irregularly reconstituted. He plays off the grammatical word for plural (jam') which is identical to the Sufi term for mystical union. In both the realms of grammar and Sufism, there are two types of jam':

There are two kinds of plural [jam]: sound plural and broken plural, and likewise in symbolic expression: What the Sufis call mystical union [jam] are of two sorts: There is the mystical union whose possessor is faultless. This is the one who observes the religious law in the time when mystical union has come over him. There is also the mystical union in which the possessor's soundness is broken. This is the one who does not observe the proper conduct [d b] of spiritual knowledge in line with what he is called to [do].⁴

However, when both these kinds of jam' are grammatically sound, only one kind of mystical jam' is correct. Perhaps here lies hints to his dislike of the ecstatic and more "drunk" Sufis who went to aberrant extremes in their spiritual practice. Qushayr 's dedication to developing a harmonious adherence to the outward meaning of the revelation and

the inner insights is clear. The latter does not override the former in any way. True mystical union with God is construed in accordance with the Sacred Law and Sufi adab, both of which are not broken under any overwhelming circumstances. Recall the *Alfiyya* verse that prohibits beginning with the indefinite noun (nakira).

The translated passages I have taken the liberty to copiously cite come from F. Dominic Longo's work of comparative theology called *Spiritual Grammar: Genre and the Sainly Subject in Islam and Christianity*. If you think the phenomenon of infusing spiritual meanings into grammar is unique to the Islamic civilization, it could not be further away from the truth.

Jean Gerson (d. 1429), a Catholic Christian preacher, a French speaker writing in Latin and the Chancellor of University of Paris wrote *Moralized Grammar* for a widely-known school book which went by the Latin title "Donatus." However, there is no evidence that Gerson had any knowledge of the works of the Nishapur Sufi master. For Longo, these two distinctive texts showcase two instances of the marrying of a grammatical textbook with a didactic spiritual manual. He recognizes this "genre of cross-breeding" as a mode of literary production called "spiritual grammar" and categorizes them as belonging to the same genre of religious writing.

There are other instances of works treating religious and grammatical issues together. Indian traditions are rich with such examples. *Bhart hari* (c. 450-500 C.E) in the first few verses of the "section on Brahman" in his major work called the *V kyapad ya* roughly translate as "a treatise on the sentence and the word" displays these profound relations between language as manifested in grammar and revelation. David Carpenter, a specialist in Sanskrit grammar says, "Bhart hari was to examine the problem of revelation from the point of view of the language of revelation as language, which was for him both a form of dharma, the socio-cosmic order of the Brahmanical universe, and a self-manifestation of ultimate Reality that underlay that universe, Brahman."⁵

Another different kind of Indian religious grammar was the *Harin m m tavy kara am* of J va Gosv m (d. 1608) that focused on teaching one of his fellows the Sanskrit language without diverting them from praising Lord Kr a. J va's grammar is an example where actually teaching grammar is the central purpose while *V kyapad ya* aims for a complete integration of theological and grammatical discourse.⁶

The Sufi tradition of commenting on grammatical texts did not begin or end with Qushayr . One of the most widely

read primers on Arabic grammar to this day, the *jurr miyya* by Ibn jurr m (d. 1323), has merited several commenters, among them Sufis. One such example is *Al-Ris la al-Maym niyya f Taw d al-urr miyya*, the well-known primer written by the Sufi Ibn Maym n (d. 1511). The famous Moroccan mystics *Ab al-Abb s A mad ibn Aj ba* (d. 1809) and *A mad al-Zarrq* have also produced Sufi commentaries on the primer. Their tasks were somewhat more challenging as they had to creatively interpret the entire ma n through allusive meanings. One can also refer to a paragraph from none other than the *Proof of Islam* *Ab am d al-Ghaz l 's Minh jal- rif n* in which he interprets the four grammatical cases in his own idiosyncratic way:

The 'rab of the hearts is of four types: raf, fat , khaf and waqf. The raising (raf) of the heart is in the remembrance of Allah. The opening (fat) of the heart is in the contentment concerning Allah. The diminishment (khaf) of the heart is to be occupied with other than Allah. The curtailing (waqf) of the heart is in the heedlessness regarding Allah.⁷

From the above, we can understand these commentaries are not mere regurgitations of passed down knowledge. Each Sufi master exercised his own faculties of divine inspiration (fu h t) to explicate the meanings of grammatical texts. However, they were all united in stressing the importance of reforming the hearts and becoming spiritually eloquent alongside correcting speech and becoming linguistically proficient. For adorning oneself with beguiling language was prone to the trappings of the devil. Qushayr and his like, cleverly used grammar, one of the most exoteric sciences pertaining to a susceptible organ to imbibe esoteric meanings in it and ultimately, to reform the hearts of their readers.

The question persists: Why choose grammar, of all disciplines, as a vehicle to convey these theological and religious meanings to the reader? One of the cornerstones of the Sufi worldview is to see the traces of God in everything. The Sufis never saw something except that they saw Allah before it, in it and after it. Our mundane modes of communication, so far seemingly only mere forms of communication, were a fertile ground to sow the seeds for mystical introspection. Given that our language structures our reality, it was inconceivable for these scholars to think that even human speech could not help but serve as a reflection of the divine. The grammar of hearts is a grammar of the ultimate reality, mirrored in the grammar of our tongues.

Could it be mere arbitrariness or coincidence? In the age of postmodernism and deconstruction, when the linguistic signifier has become arbitrary and with the constant slippage of meanings failing to cohere into a "presence," the Sufi's approach to language asks us to think otherwise. Even a diacritic is not spared of spiritual exegesis. It is often said in our circles that the f 'il or doer of an action is given the nominative mark (raf) because it is the heaviest diacritic mark in contrast to the object of the action which is given the accusative mark (na b) or the weakest diacritic.⁸ Since a sentence cannot be formed without a verb and a doer of the action, it is indispensable ('umda) unlike the objects which we are allowed to do away with (fa la). Why does the doer of the action accrue such importance? The Sufi would immediately reply, embellishing it with the reason, that there is no true doer of actions in ultimate reality except Allah (l f i'la illa Allah).

In the field of spiritual grammar lies immense potential for research into how it informs Qur'anic exegesis, Sufism and language itself. The several works in this field merit attention, understanding how these different spiritual masters spanning different historical milieus interpreted grammatical texts. How did they expound their claims of sapiential or experiential truth through the path as demonstrated by Sufism? What is the theory of the Arabic language that forms the basis of such interpretations? How does the Sufi method inform the larger conversations around the philosophy of language? Hopefully, these pressing questions yield fruitful answers but at the very least they definitely deserve discussion, just as they did for two seekers of knowledge in a dars going about their day memorizing verses from Ibn M lik's *Alfiyya*.

The article was originally published by Traversing Tradition. Views expressed are author's own

Why Doctors Aren't Prepared For Use Of ChatGPT In Medicine

IAN S

While artificial intelligence systems like ChatGPT are making their way into everyday use, doctors are less likely to adopt them over lack of skills to interpret and act according to it, finds a study.

Like every other industry, physicians will soon start to see AI tools incorporated into their clinical practice to help them make important decisions on diagnosis and treatment of common medical conditions.

These tools, called clinical decision support (CDS) algorithms, can be enormously helpful in helping guide health care providers in determining, for example, which antibiotics to prescribe or whether to recommend a risky heart surgery.

The success of these new technologies, however, depends largely on how physicians interpret and act upon a tool's risk predictions -- and that requires a unique set of skills that many

are currently lacking, according to a new perspective article published in the New England Journal of Medicine.

CDS algorithms, which make predictions under conditions of clinical uncertainty, can include everything from regression-derived risk calculators to sophisticated machine learning and artificial intelligence-based systems. They can be used to predict which patients are most likely to go into life-threatening sepsis from an uncontrolled infection or which therapy has the highest probability of preventing sudden death in an individual heart disease patient.

"These new technologies have the potential to significantly impact patient care, but doctors need to first learn how machines think and work before they can incorporate algorithms into their medical practice," said Daniel Morgan, Professor of Epidemiology & Public Health at University of Maryland School of Medicine (UMSOM), and co-author of the perspective.

While some clinical decision support

tools are already incorporated into electronic medical record systems, health care providers often find the current software to be cumbersome and difficult to use.

"Doctors don't need to be math or computer experts, but they do need to have a baseline understanding of what an algorithm does in terms of probability and risk adjustment, but most have never been trained in those skills," said Katherine Goodman, Assistant Professor of Epidemiology & Public Health at UMSOM and co-author of the perspective.

To address this gap, medical education and clinical training need to incorporate explicit coverage of probabilistic reasoning tailored specifically to CDS algorithms, the authors suggest.

They also proposed that probabilistic skills should be learnt early in medical schools, physicians should be taught to critically evaluate and use CDS predictions in their clinical decision-making, practise interpreting CDS predictions.

They should also learn to communicate with patients about CDS-guided deci-



These new technologies have the potential to significantly impact patient care, but doctors need to first learn how machines think and work before they can incorporate algorithms into their medical practice

Thymus Plays An Important Role In Cancer Prevention: Study

ANI

According to a new study published in the New England Journal of Medicine, the thymus is important for adult health in general, as well as preventing cancer and possibly autoimmune disease.

The thymus gland, which produces immune T cells before birth and throughout childhood, is frequently thought to be nonfunctional in adults, and it is occasionally removed during cardiac surgery to allow easier access to the heart and major blood vessels.

The researchers compared the risk of death, cancer, and c in 1,146 adults who had their thymus removed during surgery to 1,146 demographically matched patients who underwent similar cardiothoracic surgery without thymectomy to see if the thymus benefits adults' health.

The researchers also measured T-cell production and blood levels of immune-related molecules in a subset of patients.

"By studying people who had their thymus removed, we discovered that the thymus is absolutely required for health. If it isn't there, people's risk of dying and risk of cancer is at least double," said senior author David T. Scadden, MD, director of the Center for Regenerative Medicine at MGH and co-director of the Harvard Stem Cell Institute.

"This indicates that the consequences of thymus removal should be carefully considered when contemplating thymectomy."

An additional analysis involving all thymectomy patients with more than five years of follow-up found that the overall mortality rate was higher in the thymectomy group than in the general US population as was cancer mortality.

Although Scadden and his colleagues discovered that the risk of autoimmune disease did not differ

significantly between the thymectomy and control groups overall in their study, they did notice a difference when patients with infection, cancer, or autoimmune disease prior to surgery were excluded from the analysis.

T cell production and immune-related molecules were measured in a subset of patients (22 in the






By studying people who had their thymus removed, we discovered that the thymus is absolutely required for health. If it isn't there, people's risk of dying and risk of cancer is at least double

thymectomy group and 19 in the control group, with an average follow-up of 14.2 postoperative years), and those who had undergone thymectomy had consistently lower levels of new T cells and higher levels of pro-inflammatory molecules in the blood.

Scadden and his colleagues intend to investigate how different levels of thymus function in adults affect people's health.

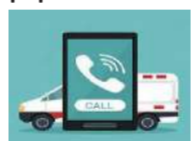
"We can test the relative vigour of the thymus and define whether the level of thymus activity, rather than just whether it is present, is associated with better health," he said.

WHY TO USE CRITICAL CARE AMBULANCE

- Early Intervention**
 - Critical care ambulances are equipped with advanced medical equipment and trained medical professionals who can provide early intervention to patients during transit. This early intervention can help to stabilize patients and prevent their condition from deteriorating, thereby reducing the risk of mortality and morbidity.
- Timely Transportation**
 - Critical care ambulances can transport patients to hospitals more quickly and safely than private transport, reducing the time between the onset of the medical emergency and the start of treatment. This can be critical in cases of heart attacks, strokes, or traumatic injuries, where every minute counts.
- Reduced Complications**
 - Patients who receive critical care ambulance services are less likely to experience complications during transit or upon arrival at the hospital. This can result in shorter hospital stays, reduced healthcare costs, and improved patient outcomes.
- Better Coordination**
 - Critical care ambulance services often work closely with local hospitals and emergency medical services (EMS) to ensure that patients receive the appropriate care and treatment. This coordination can help to reduce the risk of medical errors and ensure that patients receive the best possible care.
- Improved Accessibility:**

Critical care ambulance services can help to improve the accessibility of healthcare services in remote or underserved areas. This can help to reduce health disparities and improve the overall health of the population.



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Government OF JAMMU & KASHMIR
Office Of The Executive Engineer REW Division Bandipora

NOTICE INVITING TENDERS
E- NIT No. 75 /2023-24 Dated: 04/08/2023

For and on behalf of the Lt. Governor, Of Union Territory Of J&K, e-tenders (In Single cover system) are invited on Percentage basis from approved and eligible Contractors registered with UT of J&K Govt., CPWD, Railways and other State/Central Governments for the following works:-

S. No	Name of Work	Adv. Cost(In Lacs)	Tender Fee (In Rs.)	Time of completion	Class of Contractor	EMD(In Rs.)	Major Head	Panchayat/Gram Sabha	TYPE OF TENDER
1	Construction/ Installation of MemorialsPlaques at Different Places Viz : (1. AMT SCHOOL NASSU W.NO. 07 (2. EMPLOYMENT OFFICE (3. MIDDLE SCHOOL NATHPORA W.NO. 14 MC Bandipora & (4. KANGRI CHOWK NEAR DC OFFICE	1.60	200/-	3 Days	DEE/	3% of Adv Cost	AZADI KA MAHA UTSAV (MERI MATI MERA DESH)		OPEN

Position of A/A: Accorded
Position of T/S: Accorded

The Bidding documents consisting of qualifying information, eligibility criteria, specifications, Drawings, bill of quantities (B.O.Q), Set of terms and conditions of contract and other details can be seen/downloaded from the departmental website www.jktenders.gov.in as per schedule of dates.

1.	Date of Issue of Tender Notice	05-08-2023
2.	Online Bid submission Start Date	05-08-2023 from 09:00 AM
3.	Online Bid Submission End Date	10-08-2023 up to 04:00 PM
4.	Date & time of opening of Online Bids	11-08-2023 at 11:00 AM or any convenient day In the office of the Executive Engineer REW Bandipora

5. Note: Hard copy of original Tender Document, Fee Receipt and EMD shall be deposited after the financial bid is opened. In case the original Tender Document Fee Receipt and EMD is not Deposited within 5 days after the Financial Bid is Opened for all responsive bidders Who have participated online, the Department shall serve the Notice as per Rules.

Sd/-
Executive Engineer
REW Bandipora

NO:-XEN/REW/BPR/9456-62
DIPK-6611/23 DATED:-07-08-2023

Union Territory of Jammu & Kashmir
**Office Of The Executive Engineer
Tourism Development Authority Yousmarg**

SHORT TERM TENDER NOTICE INVITING E-TENDERS
E-NIT No. 03/YDA/2023-24 Dated:- 05/08/2023

For and on behalf of the Lt. Governor of J&K UT E-Tenders (in single Cover system) are invited on percentage basis from approved and eligible contractors registered with JK UT Govt. CPWD, Railways and other State /UT/ Central Government Departments for following work:-

S. No	Name of work	Est. Cost (In Lacs)	E/M Deposit (In Lacs)	Cost of Tender Doc (In Lacs)	Time of Completion working days.	Class of Contract
1	Construction of 02 Bed room Hut near Hut No. 2 at Yousmarg (Except electrification, furniture and furnishing)	36.47	72944/-	1100/=	90 days	AAY & BEE
2	Construction of 02 Bed room Hut near Hut No. 3 at Yousmarg (Except electrification, furniture and furnishing).	36.47	72944/-	1100/=	90 days	AAY & BEE
3	Upgradation of Sub divisional office at Nagbal (Except Electrification).	10.78	21560/-	600/=	30 days	BEE, CEE & DEE

1.	Position of Funds	:	Partly Available
2.	Head Of Account	:	UT Capex
3.	Position of A.A	:	Accorded
4.	Position of T.S	:	Accorded

The Bidding documents consisting of qualifying information , eligibility, criteria, specifications, , Drawings, bill of quantities, (BOQ) set of terms and conditions of contract and other details can be seen / downloaded from the departmental website www.jk-tenders.gov.in

1.	Date of issue of Tender Notice	05-08-2023
2.	Date of Publication of Tender Notice (Online)	07-08-2023 (11:00 Am)
3.	Downloading of Bids	07-08-2023 (11:30 Am) to 14-08-2023 (10:15 Am)
4.	Uploading of Bids	07-08-2023 (11:45 Am) to 14-08-2023 (10:30 Am)
5.	Date & Time of Opening of Bids (Online)	14-08-2023 (11:00 Am)

Sd/-
Executive Engineer
Tourism Development Authority
YOUSMARG

NO:- EE/YDA/2023-24/ 57-64 DIPK-NB-2456/23 Dated: - 07-08-2023

Russia Evacuates Village For First Lunar Lander Launch In 50 Years

Agencis

Russia will evacuate a village in its far east on Aug. 11 as part of the launch of Russia's first lunar lander mission in nearly half a century, a local official said on Monday.

The Luna-25 lunar lander, Russia's first since 1976, will be launched from the Vostochny Cosmodrome, some 3,450 miles (5,550 km) east of Moscow, according to Russia's Roscosmos space agency.

The residents of the Shakhtinskiy settlement in Russia's Khabarovsk region, southeast of the launch site, will be evacuated early morning on Aug. 11, as the village lies in the predicted area where the rocket boosters will fall after they separate.

"The mouth of the Umalta, Usamakh, Lepikan, Tastakh, Sagana rivers and the area of the ferry crossing on the Bureya River fall into the predicted (booster) fall zone," Alexei Maslov, head of the Verkhnebureinsky district in the Khabarovsk region, said on the Telegram messaging app. "The residents of Shakhtinskiy will be evacuated."

Luna-25 will launch on a Soyuz-2 Fregat booster and will be the first lander to arrive on the South Pole of the moon, Roscosmos has said. The main objective of the mission will be the development of soft-landing technologies, research of the internal structure of the Moon and exploration for resources, including water.

The lander is expected to operate on the lunar surface for one year.

South Asian Children Face Highest Level Of Heat In The World: UN

New Delhi: Three-quarters of children in South Asia are already facing dangerously high temperatures, the highest level worldwide, as the impact of climate change grows, the United Nations warned Monday.

About 460 million children are exposed to extreme heat in South Asia, or 76 percent of children, compared to a third of children globally, the United Nations children's agency said.

"With the world at global boiling, the data clearly show that the lives and well-being of millions of children across South Asia are increasingly threatened by heat waves and high temperatures," said Sanjay Wijesekera, UNICEF Regional Director for South Asia.

The UN warns children in Afghanistan, Bangladesh, India, Maldives and Pakistan are at "extremely high risk" of the impacts of climate change, defining extreme high temperatures as 83 or more days in a year over 35 degree Celsius (95 degree Fahrenheit).

Children cannot adapt as quickly to temperature changes, and are not able to remove excess heat from their bodies.

"Young children simply cannot handle the heat," added Wijesekera. "Unless we act now, these children will continue to bear the brunt of more frequent and more severe



heatwaves in the coming years."

About 1.2 degrees Celsius of global warming since the late 1800s, driven by the burning of fossil fuels, has made heatwaves hotter, longer and more frequent, as well as intensifying other weather extremes such as storms and floods.

July was the hottest month ever recorded globally, with

searing heat intensified by global warming affecting tens of millions of people in parts of Europe, Asia and North America.

Scientists say the world will need to adapt to the heat and other impacts already caused by emissions -- and that carbon pollution must be slashed dramatically this decade to avoid worse in the future.

I Think Of Leaving CM's Post, But Post Not Leaving Me: Ashok Gehlot

Rajasthan Chief Minister Ashok Gehlot on Monday said he thinks of leaving the CM's post, but this post is not leaving me. And it take courage to state this, the Congress leader added. Gehlot, who has been in a tussle with his former deputy Sachin Pilot over the top post since the Congress won the assembly polls in 2018,

appeared to be projecting himself as his party's CM candidate when elections are held in a few months. He however made clear that he will abide by the decision of the party's central leadership.

This is the second time in recent days that Gehlot has made the post-not-leaving-me state-

ment. Last week, he made the remark when a woman told him that she wanted to see him continue as the chief minister.

At an event here to mark the foundation of new Rajasthan districts, Gehlot referred to that incident and stressed that when he says something it is after thinking it out.

انتقال پر ملال

یہ خبر انتہائی دکھ کے ساتھ دی جاتی ہے کہ عید النبی صوفی سہیل ولد مرحوم عبدالرحمان صوفی ساکن ٹاپی پورہ حول سری نگر موزے 06 اگست 2023ء بروز اتوار شام 6 بجے طویل علالت کے بعد اس دار فانی سے رحلت کر گئے۔ انا لیلہ و انا الیہ و اجعون 0 مرحوم تک سیرت ملنسار خوش اخلاق ہر ماہ روز بروز بزرگ و دروادم وصلوۃ کے پابند تھے۔ اللہ سبحان و تعالیٰ مرحوم کو جنت الفردوس میں اعلیٰ مقام عطا کرے۔ آمین

اس سلسلے میں مرحوم کی اجتماعی فاتحہ خوانی موزے 08 اگست 2023ء بروز منگل بوقت 10 بجے صبح آن کے آبائی مقبرہ واقع شری سہت نزدیکی ہوائی تیرکینڈری سکول میں انجام دی جائے گی۔

سوگواران
شمس پورہ، شہر، ایچ ڈی گورنمنٹ کالج، خاندان سہیل
فون: 7006997561, 6005189227

(نوٹ: مستورات سے گزارش ہے کہ وہ کسی قسم کا میوہ جات و مشروبات ساتھ نہ لائیں)

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