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**Term Assignment Ethnomusicology,**

**Institute of business administration Karachi (IBA KARACHI)**

**Topic for research: Song “Ham Gilgit-Baltistan k Hain” (ہم گلگت بلتستان کے ہیں۔)**

**Singer: Salman Paras | Lyrics: Zafar Waqar Taj**

A green and yellow sign

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***Image shows the thumbnail of song*** *“****Ham Gilgit-Baltistan k Hain" on YouTube***

**Introduction**

Among the many songs that have resonated with the Gilgit-Baltistan’s inhabitants, one song notable for its profound influence is the song "Ham Gilgit-Baltistan k Hain" by singer Salman Paras, written by Zafar Waqar Taj. Through this ethnographic study, we will analyze the significance of "Ham Gilgit-Baltistan k Hain", exploring how this song has given a separate identity to the people of Gilgit-Baltistan, united a region with deeply entrenched divisions-based on caste, religion, ethnic, and territorial boundaries. We will explore how it has portrayed the people, culture, and geography of the area to the outside world. We will also look at the song's historical background, its lyrics, and how the people of Gilgit-Baltistan have responded to it in terms of political consciousness and unity.

Zafar Waqar Taj is one of Gilgit-Baltistan’s most well known poets of, he is mostly popular for his songs and poetries written in Shina language. Despite Zafar Waqar Taj's primary focus on Shina poetry, he has written the song "Ham Gilgit-Baltistan k Hain” in Urdu. This linguistic choice also had great importance, given the diversity in languages of Gilgit-Baltistan, which includes languages like Shina, Burushaski, Khowar, and Wakhi and within these languages there are different dialects that vary from valley to valley. Despite the fact that Urdu is not a native tongue of Gilgit-Baltistan, Zafar Waqar chose to write poetry in it instead of any of the regional tongues. Nevertheless, by choosing Urdu, this song breaks down barriers of language and culture, acting as an anthem for all Gilgit-Baltistani citizens.

This song has become an anthem for the people of Gilgit-Baltistan, expressing their hopes, dreams, and struggles. The lyrics of this song convey a powerful and calming message while showcasing the region's history, culture, and natural beauty. In addition, it has helped the people of Gilgit-Baltistan realize their distinct identity and awakened them to demand their rights. Being a native of Gilgit-Baltistan, I have seen firsthand how this song can bring people together from all backgrounds and sects to transcend regional boundaries.

This ethnographic investigation looks at the cultural relevance, historical background, and lyrics of the song. This research aims to shed light on the ways in which music can inspire social change, foster unity, and preserve Identity of a community. The story of "Ham Gilgit-Baltistan k Hain" serves as a powerful reminder of the impact that music can have on our lives, our communities. As we embark on this journey, we will discover how a simple song can become a beacon of hope and a testament of a sociopolitical Movement.

**Unity Among Sects**

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***This sample image shows diversity in GB, we can see Sunni, Shia men from GB talking with each other.***

In Gilgit-Baltistan, numerous ethnic groups and religious beliefs coexist in a compact area, offering an astounding display of cultural and religious variety. The region is home to a wide range of Muslim sects, including Sunnis, Shias, Ismailis, and Noorbakhshis, along with a sizeable Christian minority. There are many different ethnic groups among the people of Gilgit-Baltistan, and each has its own language, customs, and cultural practices. The Balti, Shina, Wakhi, Khowar, and Burusho are the main ethnic groupings. Gilgit-Baltistan's linguistic landscape is also quite varied. There are almost a dozen different languages spoken in this little area, resulting in a linguistic patchwork. Furthermore, Gilgit-Baltistan's cultural customs reflect the diversity of its population. Each valley has its own unique festivals, crafts, music, and dance, all of which are a reflection of the rich history of the area.

One of Gilgit-Baltistan's greatest assets is its diversity, which has also led to tensions and conflicts amongst religious factions as they compete for power and influence. But variety also adds to the rich cultural fabric of the area. Numerous episodes of sectarian violence have occurred in the area, taking many lives and harming the social cohesion of this lovely place. Political manipulation and extremist beliefs have been the driving forces behind these epidemics.

The problem has been made worse by the repeated inability of succeeding governments to deal with these problems, which has allowed sectarian differences to widen and jeopardize the stability and advancement of the region. Gilgit-Baltistan, an area rich in natural beauty and culture, but struggles with the demands of inclusive and peaceful coexistence as well as religious diversity.

In these religious and ethnic tensions within Gilgit Baltistan, "Ham Gilgit-Baltistan k Hain" is just like a breath of fresh air to the divided land of GB. This song serves as a unifying force that transcends sectarian and other divisions. When I first heard, The lyrics "سب پھول ایک گلدان کے ہیں ہم گلگت بلتستان کے ہیں" (All flowers are in one bouquet, we are from Gilgit-Baltistan) struck a chord within me. I realized that our region, with its diverse cultures, languages, and ethnicities, sects was like a beautiful bouquet - unique and vibrant. I realized that this song is not just a melody; it was a call to unity, a reminder that we were all in this together. As this verse says although we may look different, we speak different languages, we have different living styles and we have differences in religion, but we belong to the same race “Gilgit-Balatanis”, we are just like different flowers in a single bouquet.

The verses in the song like "ہم راکھوالے ہے قدروں کے / ہم دائی امن و محبت کے" (We are the guardians of values / We are the nurturers of peace and love) serve as a powerful unifying force for the people of Gilgit-Baltistan. These succinctly express the region's dedication to safeguarding its rich cultural legacy and promoting concord among its varied ethnic and religious communities. Due to this song, the people of Gilgit-Baltistan unite in mutual respect and pride, overcoming their differences, by upholding these ideals. The people of Gilgit-Baltistan are motivated by this poetry to preserve their shared ideals and strive for a harmonious, caring community. They become a more unified and robust society as a result of it strengthening their relationships and preserving their identity.

In Different Online platforms this song has got millions of views. In context of Gilgit-Baltistan where total population is hardly 2 million and some lakh internet users even getting few thousand views is a big deal. But this song is one of the few songs form Gilgit-Baltistan which has crossed the million mark views on YouTube and also was one of the first songs to do so. This shows the huge popularity of this songs among people of Gilgit-Baltistan. Due to this popularity this song has a huge impact on Gilgit-Baltistan and this song has worked a bridge to overcome the differences between people of Gilgit-Baltistan. The lyrics of the song are particularly meaningful, with verses that promote unity and love, such as the main verse, "Sab phool hain ek guldan ke, hum Gilgit-Baltistan ke hain" (We are all flowers of one bouquet, we belong to Gilgit-Baltistan). This message resonates deeply, fostering a sense of togetherness, love and shared identity among the people of Gilgit-Baltistan.

In online spaces, I have seen many amazing moments where people from different sects of Gilgit-Baltistan come together to celebrate our shared heritage and aspirations. They join in jam sessions (Bazums in local languages), creating covers, remixes, and performing cultural dances to this song. This song has brought us together in ways I never imagined. People from all over Gilgit-Baltistan, from various sects and ethnicities, come together to sing it with pride. It has become a powerful symbol of our unity and strength. Through this song, we have found a bond that overcomes our differences, showing the world our shared pride and spirit.

Through these digital Platforms, I also witnessed how "Ham Gilgit-Baltistan k Hain" fosters empathy, understanding, and mutual respect among Gilgit-Baltistanis. I saw that individuals set aside differences and embrace our common identity as Gilgit-Baltistanis. I saw students from Gilgit-Baltistan in different universities around the world set aside their differences and represented Gilgit-Baltistan in different cultural shows. By showcasing the indigenous culture of Gilgit-Baltistan and doing folk dances Students put aside their disagreements and represented Gilgit-Baltistan to the globe throughout this song.   
In summary, "Hum Gilgit-Baltistan Ke Hain" has been essential in promoting harmony among the people of Gilgit-Baltistan. Its broad appeal among Gilgit-Baltistan's populace is a testament to its profound resonance with the region's multicultural populace. The song's moving lyrics, which stress unity and a shared identity, cut across racial and religious divides. It aided in uniting Gilgit-Baltistan's citizens in a common celebration of their history and culture. As a cultural anthem that fortifies the ties between Gilgit-Baltistan's citizens, "Hum Gilgit-Baltistan Ke Hain" spreads themes of love, peace, and unity.

**Identity Formation**

When it comes to cultural expression, music has always been a potent tool for building narratives, expressing emotions, and spurring change. Regarding Gilgit-Baltistan, an area encircled by Pakistan's magnificent mountains, music has been crucial in forming the identity and cohesion of its populace. The daily lives of the people of Gilgit-Baltistan are intricately linked to music.

From local tunes called Dhannis used in celebrations like marriages to melodies informing villagers of someone's passing, music is found in every important custom of Gilgit-Baltistan. It spans various genres, from commemorating war victories to expressing love and religious devotion through naats and qasidas. Additionally, music serves as a medium for storytelling, preserving folk tales and traditions. Overall, music in Gilgit-Baltistan is not just entertainment but a vital aspect of cultural identity and expression.

Looking at the immense importance of music in Gilgit-Baltistan, Zafar Waqar Taj used it to alleviate the identity crisis prevalent in Gilgit-Baltistan. People of Gilgit-Baltistan have always faced identity crisis due to its complex history, cultural diversity, and political disputes. The region has been part of various empires and dynasties, including the British Raj, Dogra’s, and the region is in the middle of different empires due to which it has been influenced by different cultures, including Tibetan, central Asian, Chinese, and Pakistani. This has resulted in a blend of cultures, languages, and religions, making it challenging for the people of Gilgit-Baltistan to define their identity. The political status of the area has also not been discussed since Pakistan's independence; some have campaigned for independence, while others favor province status. The inhabitants of Gilgit-Baltistan are experiencing an identity crisis as a result of this ambiguity, which is making it more difficult for them to declare their unique political and cultural identities. Nevertheless, amid this perplexing situation, the song "Ham Gilgit-Baltistan k Hain" emerged as a ray of hope, helping the people of Gilgit-Baltistan embrace and accept who they are as "Gilgit-Baltistanis"

The day I heard the song "Ham Gilgit-Baltistan k Hain" for the first time still sticks in my memory. It gave me a sense of pride and belonging that I had never known before. It was then that I discovered how unique the people of Gilgit-Baltistan are. Because of numerous cultural stigmas, I, a resident of Gilgit-Baltistan, have always felt isolated from the rest of the Gilgit-Baltistan. However, this song made me realize that, despite our differences, all Gilgit-Baltistanis are from the same tribe, and it altered the way I perceived them.

As I delved deeper into the lyrics, I discovered that the song was not just about unity but also about identity. The verse "ہم بیٹے ہیں کوہساروں کے برفیلے مست نظاروں کے" (We are the sons of the snow-capped mountains and majestic views) made me realize that our region's breathtaking natural beauty is not just a sight to behold but an integral part of who we are. It emphasizes that the majestic mountains and serene landscapes are woven into the fabric of our identity, defining us as people connected deeply to our environment and these wonderful mountains.

The lyrics "ہم بمائی جہاں کا باسی ہیں ہمسایہ چاند ستاروں کے" (We are the inhabitants of the land of paradise, neighboring the moon and stars) further reinforced this idea, reminds me that Gilgit-Baltistan is not just a place on a map, but it is a piece paradise on earth. This verse instills a sense of pride and gratitude, highlighting the unique beauty of our homeland and our fortune to be its custodians.

The song also highlights the importance of our cultural heritage. The lyrics "وارث غیور ثقافت کے” (We are the inheritors of a proud culture,) reminded me that our culture is our strength. The importance of maintaining our traditions for upcoming generations is emphasized in this poetry. It illustrates our pride in and dedication to preserving our cultural heritage.

The verse "ہم مالک ملک سیاحت کے دیوسائی جیسے جنت کے" (We are the owners of a land of tourism, like a paradise on earth) made me realize that our culture and natural beauty are not just elements of our identity but also our strength and pride. In both an economic and cultural sense, this sentence highlights the importance of our natural places, such the Deosai Plains, which are sometimes referred to as the "land of giants" or "paradise on earth." It serves as a reminder that Gilgit-Baltistan's natural beauty is something to cherish and enjoy, something we should be proud of and an integral part of who we are.

The poetry of this song encapsulates the spirit of Gilgit-Baltistan, highlighting the region's natural beauty, cultural diversity, and people's camaraderie. It made me feel really proud of who I am and altered my viewpoint on our region.

I truly grasped the significance of "Ham Gilgit-Baltistan k Hain" in shaping our collective identity. By doing research through different social media platforms, I witnessed how the song serves as a powerful expression of pride and belonging among Gilgit-Baltistanis worldwide. People use this song to perform cultural dances in different parts of the world, use it as background music in documentaries and videos about Gilgit-Baltistan and use this song as kind of anthem on the Independence Day of Gilgit-Baltistan that is on first of November, which is the annual anniversary of Gilgit Baltistans independence from the Dogra Raj.

A group of people dancing in front of a flag

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***Children dancing to the song “Ham Gilgit-Baltistan k Hain" on the occasion of Gilgit-Baltistan Independence Day celebrations November 1.***

I observed how the lyrics of "Ham Gilgit-Baltistan k Hain" resonate deeply with our shared experiences and cultural values. We feel united and nostalgic as the song depicts Gilgit Baltistan's breathtaking scenery, colorful customs, and strong spirit.   
Looking back, I see how much this song has impacted me in ways I never would have imagined. I now feel proud, Being from Gilgit-Baltistan and having this region as my home makes me feel blessed.

**Political Awareness**

Gilgit-Baltistan, a region of immense geo strategic and geo economic significance, has been politically marginalized and excluded from meaningful representation since Pakistan's independence in 1947. Despite being an integral part of the country, the region has been denied provincial status and adequate political power, with its people having limited say in national affairs. The region has been governed through a colonial-era instrument like Frontier Crimes Regulations (FCR), the most recently Gilgit-Baltistan Empowerment and Self-Governance Order this also a political lollipop given to GB in the name of self-governance. This political neglect has resulted in widespread discontent and socio-economic disparities.

Given the disputed nature of Gilgit-Baltistan for last 7 decades, there seems to be a mounting concern of local people about the constitutional and political orphanage; but there is an absence of common political struggle from the people of the region. The ethnically diverse populace of the region has found it difficult to reconcile with each other and the burning issues like constitutional identity and political status of Gilgit Baltistan has therefore received lukewarm attention.

Amidst the political desolation of Gilgit-Baltistan, the song "Ham Gilgit-Baltistan k Hain" emerged like a refreshing oasis in the desert, bringing hope and revitalizing the political consciousness of the region's people. This powerful song served as a awakening call for people of Gilgit-Baltistan and inspiring them to reclaim their rightful place in the nation's political landscape. As I listened to the song more and more, I realized that it was not just a song but a movement. It was a call to action, urging us to unite and fight for our rights. The lyrics "بھی رنگ رہے سو بَیص میں بھی کی جینا یوں پردیس میں بھی سو دروازے امکان کے ہیں **دیکھو تو اپنے دیس میں بھی**

". made me realize that why should we migrate to other areas for getting basic rights why don’t we ourselves fight for our rights and live in our motherland happily, no matter wherever we go our lives are incomplete without our motherland. This verse further highlights that if we look around our surrounding, we can find thousands of opportunities in Gilgit-Baltistan, the day we realize the importance of Gilgit-Baltistan and utilize its resources properly we don’t have to migrate to other parts of the world for employment, we can find opportunities on our doorsteps in Gilgit-Baltistan. But to achieve this we have to take concrete steps and fight and get our rights.

My observations from different online platforms also showed the greater the impact of the song within the digital realm. I saw that the song has a great role in promoting political awareness and political identity among the people of Gilgit-Baltistan. Through digital platforms, such as online videos, the song serves as a catalyst for fostering political consciousness among GB residents. Its lyrics not only emphasize the significance of Gilgit Baltistan but also implore its inhabitants to strive for the region's improvement. The song's resonance extends beyond mere appreciation to activism, as it is frequently utilized as background music in various videos to highlight the challenges faced by GB residents due to perceived neglect by Pakistan.

A large crowd of people

Description automatically generated***This image taken from a video where the song "Ham Gilgit-Baltistan k Hain" was used as background music to cover the recent mass protests in GB.***

By incorporating the song into their digital narratives, content creators draw attention to issues such as infrastructural deficiencies, socio-economic disparities, and political negligence, thereby amplifying the voices of GBIANS and advocating for change. Through this digital research I came to know the power of music as a medium for cultural expression and political mobilization within the context of Gilgit Baltistan. I saw many videos recently where content creators were using this song as background music to cover the historic protest in January, 2024 on the basic rights Gilgit-Baltistan where record number of people from all across Gilgit-Baltistan joined , through these videos these protest reached audience in Pakistan and all across world as the electronic media was not properly covering these protests.

Moreover, Music, particularly songs with strong cultural and political messages, resonates deeply with younger generations. This song "Ham Gilgit Baltistan k Hain" serves as an anthem that inspires and mobilizes the youth of Gilgit-Baltistan, encouraging them to become more politically active and engaged. This has led to increased participation of youth in political processes, from local governance to advocacy and activism.

While promoting regional pride, the song also acknowledges the broader national identity by referring to the people as "گل خندہ پاکستان کے ہیں" ("smiling flowers of Pakistan"). This dual identity fosters a balanced political awareness that seeks integration and cooperation with the national framework while advocating for regional rights and recognition. It asserts that the people of Gilgit-Baltistan are integral to Pakistan but also possess a distinct identity as Gilgit-Baltistanis. This dual acknowledgment calls on the broader populace and government to recognize and respect our unique identity and grant our basic rights as citizens of Pakistan.

The song "Ham Gilgit-Baltistan k Hain" has become an anthem for our region, a symbol of our identity and unity. It has reminded us of our political and economic importance in Pakistan and the negligence we have faced since 1947. It has awakened us to take our rights and to fight for our freedom from illegal laws imposed by Pakistan.

Overall, "Ham Gilgit Baltistan k Hain" promotes political awareness by reinforcing regional identity, celebrating cultural and natural heritage, advocating for autonomy and rights, fostering unity, inspiring youth, and emphasizing peace and values. It serves as both a cultural anthem and a political statement, encouraging the people of Gilgit-Baltistan to be active, informed, and united in their pursuit of political and social goals.

**Ethics**

In the digital ethnography exploring the song "Ham Gilgit-Baltistan k Hain," several ethical dilemmas emerged, intertwined with the process of researching its cultural significance and impact. As a native researcher of Gilgit-Baltistan, my personal connection to the community provided both insights and ethical challenges that influenced the study.

The biggest challenge I faced was conducting my research exclusively online without direct access to the field. I gathered information through various online sources, including YouTube videos and reels, and compiled my field notes based on these materials. However, I face many challenges due to the limited availability of information about the song "Ham Gilgit-Baltistan k Hain," which is a local song of Gilgit-Baltistan. Surprisingly, I searched a lot but there were no prior research studies or comprehensive resources dedicated to this song. So, due to this my research heavily relied on watching online videos, which presented a considerable challenge in terms of accessing reliable and comprehensive data.

Another significant challenge I encountered was balancing my roles as both an insider with deep cultural knowledge and a researcher striving for objectivity. Being a native of Gilgit-Baltistan, I had already heard the song "Ham Gilgit-Baltistan k Hain" numerous times and had preconceived perspectives about it. So, Therefore, setting aside my personal beliefs and maintaining a balanced and neutral approach was quite challenging.

I Acknowledged my potential conflicts of interest and prioritized the people’s narrative in the research. This was the most critical ethical consideration throughout my ethnographic research. Balancing these dual roles required careful navigation to ensure that my insider knowledge enriched the research while maintaining the integrity and objectivity necessary for rigorous ethnographic inquiry.

**Theoretical Framework: Virtual Fieldwork and Ethnomusicology**

This research draws on the theoretical framework of virtual fieldwork and ethnomusicology, as discussed in the article "Virtual Fieldwork: Three Case Studies" by Timothy J. Cooley, Katharine Meizel, and Nasir Syed. The authors examine how fieldwork and virtual technology cross in the subject of ethnomusicology, showing how virtual fieldwork might broaden the application and accessibility of conventional ethnographic research techniques.

In the context of my research, i used the concept of virtual fieldwork to study of the song "Ham Gilgit-Baltistan K Hain". By examining online cultural practices, social media platforms, and digital archives, this research extends the traditional fieldwork approach to ethnomusicology, enabling a more comprehensive understanding of the song's cultural significance and online meanings.

The theoretical framework of virtual fieldwork and ethnomusicology informs the three themes of this research:

1. Cultural Identity: The song's cultural significance and online meanings are shaped by and reflect the cultural identity of the Baltistan region.

2. Digital Technologies: The dissemination and reception of the song have been influenced by digital technologies, enabling new forms of cultural expression and online communities.

3. Globalization: The song's online presence reflects and shapes global cultural flows, demonstrating the interconnectedness of musical cultures in the digital age.

This research critically analyzes the song “ham Gilgit-Baltistan k Hain”. This research also shows usage digital means in ethnomusicology, highlighting the potential and limitations of digital technologies in expanding our understanding of musical cultures. By utilizing this framework, the research adds to the current conversation on how digital technologies shape and express cultural identity and how ethnomusicology may innovate and adapt to the digital age.

References:

Virtual Fieldwork: Three Case Studies Timothy J. Cooley, Katharine Meizel, and Nasir Syed

Book: Shadows in the Field

**Conclusion**

In conclusion, "Ham Gilgit-Baltistan k Hain" by Salman Paras and Zafar Waqar Taj stands as a profound cultural and political anthem for the people of Gilgit-Baltistan. This song unites the diverse residents of the area by bridging language and ethnic divides and promoting a sense of shared identity. The song, which serves as a potent reminder of the region's distinct identity and its people's common goals, captures the beautiful nature, rich cultural legacy, and resilient spirit of Gilgit-Baltistan through its expressive lyrics.

The song's impact extends beyond cultural unity, playing a pivotal role in raising political awareness and mobilizing the residents of Gilgit-Baltistan. Inspiring its listeners to fight for their rights and for political representation, "Ham Gilgit-Baltistan k Hain" draws attention to the socioeconomic difficulties and historical marginalization that the region has endured. It now serves as a voice for the younger generation, encouraging them to participate in political processes and strive for the advancement of their country.

Through digital platforms, the song has reached a global audience, amplifying its message about the geo strategic and geo economic importance of Gilgit-Baltistan. It has demonstrated the ability of music to cross boundaries and promote a sense of solidarity by uniting people of Gilgit-Baltistan from all sects and backgrounds. This digital ethnography has demonstrated how "Ham Gilgit-Baltistan k Hain" not only embodies the cultural diversity of the area but also acts as a driving force behind social transformation, enabling the people of Gilgit-Baltistan to accept and defend their identity.

In the end, "Ham Gilgit-Baltistan k Hain" is more than just a song; it is evidence of the people of Gilgit-Baltistan's perseverance, pride, and cohesion. It represents struggle of Gilgit-Baltistanis towards acceptance and autonomy, encapsulating the spirit of a community that, in the face of difficulties, never wavers in its quest for justice, love, and peace. As a result, the song never stops motivating and bringing the people of Gilgit-Baltistan together, highlighting their shared goal and identity.

**Lyrics**

**سب پھول ایک گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں ایک گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**ہم بیٹے ہیں کوہساروں کے**

**برفیلے مست نظاروں کے**

**ہم بمائی جہاں کا باسی ہیں**

**ہمسایہ چاند ستاروں کے**

**خود اپنا رُتبہ جان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں ایک گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**ہم مالک ملک سیاحت کے**

**دیوسائی جیسے جنت کے**

**ہم کے ٹو راکاپوشی کے**

**شندور کے،ننگا پربت کے**

**محتاج کہاں پہچان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں ایک گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**وارث غیور ثقافت کے**

**عاشق ملت کی حمایت کے**

**ہم راکھوالے ہے قدروں کے**

**ہم دائی امن و محبت کے**

**تا مرگ وفا کی تھان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**بھی رنگ رہے سو بَیص میں بھی**

**کی جینا یوں پردیس میں بھی**

**سو دروازے امکان کے ہیں**

**دیکھو تو اپنے دیس میں بھی**

**گل عظمت کے ہیں آن کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**سب پھول ہیں گلدان کے ہیں**

**ہم گلگت بلتستان کے ہیں۔**

**گل خندہ پاکستان کے ہیں**

**گل خندہ پاکستان کے ہیں**

**Video links:**

1. [**https://youtu.be/rRcHWnHX7VI?si=YDfOWtr-xhd0YXwr**](https://youtu.be/rRcHWnHX7VI?si=YDfOWtr-xhd0YXwr)
2. [**https://youtu.be/LikkCK7pHJ8?si=CTxvb-sJBDC0vRyq**](https://youtu.be/LikkCK7pHJ8?si=CTxvb-sJBDC0vRyq)
3. [**https://youtu.be/YMATzW0Lrgs?si=zsu5t1YvCxnz-NxS**](https://youtu.be/YMATzW0Lrgs?si=zsu5t1YvCxnz-NxS)
4. [**https://youtu.be/BCDFomZBtgI?si=1s5II4UPAviT\_PW3**](https://youtu.be/BCDFomZBtgI?si=1s5II4UPAviT_PW3)
5. [**https://youtu.be/o-ejfLR5K4k?si=Y77-W8H3WzF0F4oP**](https://youtu.be/o-ejfLR5K4k?si=Y77-W8H3WzF0F4oP)
6. [**https://youtu.be/sbUg50Bf9Wc?si=oYq2yGgENiRaEb2d**](https://youtu.be/sbUg50Bf9Wc?si=oYq2yGgENiRaEb2d)
7. [**https://youtube.com/shorts/Ffmqean7EvQ?si=rYTwRi3MUVo8gc7x**](https://youtube.com/shorts/Ffmqean7EvQ?si=rYTwRi3MUVo8gc7x)