

NOVEMBER 2021 – VOL.21 – ISSUE. 10

# AZEEM ENGLISH MAGAZINE



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**AZEEM EDUCATIONAL CONFERENCE**

**Azeem Educational Conference (Regd)**, established on 1st January 1978, is a non-profit organization which aspires to guide, inform and educate the masses through various modern channels. The chief motto of AEC is, "Awareness, Education & Confidence".

One of the basic objectives of AEC is to encourage the masses to get awareness about several fields including culture, literature, science, mental health etc. through modern ethical practices.

AEC intends to inculcate the values of social awareness, development, constructive journalism, cultural harmony and positivity among the society. AEC works on its mission through different projects comprising monthly Azeem English Magazine, quarterly "The Journal of Cultural Perspectives", mental health workshops, webinars and various training projects.



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## EDITOR'S NOTE

We got some exciting features for the month of November, there's: *Throwback: 90s Nostalgia... Endonyms, Exonyms and Ancient Pakistan...* a note on *Affirming Conformism in Children...* reviews on the most-talked about series of the previous month, *House of Secrets: Burrari Deaths and Squid Game*, and many more. Thanks to our readers, and our writers, who have made Monthly Azeem English Magazine, indeed a valuable read. We shall continue with the pledge of serving the society. Winter is here, you better get your coffee mugs, we shall take care of the rest.



*Happy Reading!*

**Muhammad Ali Farooqi**  
**Editor-in-Chief**

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**AZEEM** MONTHLY  
**ENGLISH**  
**MAGAZINE**

# LET'S MEET

**FT. MUHAMMAD ALI FAROOQI**

*Joint Secretary Azeem Educational Conference  
Editor-in-Chief Azeem English Magazine*

04 MINUTES READ

**What is your vision regarding the Azeem Educational Conference?**

Won't use an "I" here, rather a 'we'. We aim to evolve this organization into a welfare organization; a self-sustaining welfare organization. Personally, I really admire Akhuwat Foundation. A welfare organization which empowers people, through **Awareness, Education, and Confidence**. By empowering people, we aim to present a positive image of Pakistan.

**What are some of the challenges that you faced, as the Joint Secretary of Azeem Educational Conference?**

Majorly, we did not face any such instances, but there was a big vacuum to be filled, when we migrated to Islamabad from Gujranwala, so in that regard there were challenges. Not much of a problem, but of course, the major concern with any welfare organization is the finances. Well, I



have a vision for all our projects to be self-sustaining, financially. You know a model, where each project, be it Azeem English Magazine, or The Curtain Raiser, The Journal of Cultural Perspectives even, I really want them to be able to feed their system on their own: to sustain, for any organization... sufficient flow of funds is a must, we are working on it, and hopefully, we will overcome this little hindrance.

**Well, there are challenges, of course, how do you deal with the solutions?**

I learned a lot in my academic career. I was a member of student

societies, like theatre groups etcetera; it was the time when I learnt the most, you go through many challenges, like some day there won't be any rehearsals, because of an ongoing *dharna*, or administration won't approve... for a student, the *administration* is the State, if you compare a small setting or system with the nation; so I had my share of learning. What I've learnt through my experiences is if your cause is a greater cause, then, you must keep going for the sake of it, even if challenges worry you, just focus on the end goal, and keep moving, *even ap ko jhukna bhi parrey, sar jhuka ke bas chaltay rahein*. Use diplomacy as a tool to work your way in, there are times, when you might have to bend, remember, there's no harm in negotiating.

### **Tell us a little about Muhammad Ali Farooqi, as an individual.**

As an individual; I consider myself as an average person. Well, I am quite good at multitasking and management. I'm currently working in my PhD in Drama, despite that, collaborating as an associate producer with some channels (media houses). Then there's our magazine... production house. Despite that, I do not think of myself as someone with a higher intellect. *Haan*, my background has been quite diverse, I've been blessed with the company of better people. Learned a lot in my years as a student, not only academically, but in extra-curricular activities as well. I

guess all those experiences made me the way I am. Overall, I believe in a collective approach.

### **If there ever comes a situation, where you have to choose one, what would it be?**

Well, I have been through such an instant, where I had to choose, and I willingly chose AEC. It was never a problem for me to teach at some educational institute, or to get associated with some media production house, and utilize my acting/direction skills, never a concern, I had the right connections, and I still do. You asked me a question, who you are, as an individual? I would like to add that I do not believe in individualism, I staunchly believe in a collective approach. I am of the view that, there's more to life than one's own self, one should think beyond the "I", and work for progress of not only the "I", but the so many "wes" as well. To be able to give something to so many wes. The reason that I'm so passionate about AEC is; that I want to establish a system, which empowers the people. That's why I believe in a collective approach; *akelay zindagi guzari tou kia guzari, jiyein tou logo ko kuch de ke jiyein na*.

### **Lastly, a message to the youth.**

To the youth, I'd say, there will be problems, there will be challenges, there will be times, when it'd seem like it's all over, look for another

**CONTINUED ON PAGE 09**

# REMEMBER REMEMBER THE FIFTH OF NOVEMBER



**Tahir Inqalab Syed**  
Poet, Rap-Artist, Writer,  
Analyst

## 04 MINUTES READ

There's a fine demarcation between anarchism and chaos. However, the intended outcomes overlap to some extent. But let's not talk about that shall we. It could get boring and might lead me to quote a precise definition of either; anarchy, or chaos, from Merriam-Webster, and I would be left with less words of my own. To sum it up, anarchism is more structural, it's like a lack of order in the society. Anarchists want an order-less, structure-less, "no hierarchy – no authority" sorta' self-governing, and self-supporting system.

*"miaan biwi raazi, kia karey qazi"*

That only answers the "rights" aspect to it, there's another aspect: the "duties" aspect - self-accountability is the only thing that opens a new tab in my mind, when talking about

the duties aspect, which is why, the anti-anarchists advocate for an overarching figure or framework of some kind: which could be anything... morality, rationality, "rule", "law", religion, a code of conduct, or your parents, a monarch, or a leader, or God, and everyone is answerable and a subject before this overarching thingy.



If you're still confused, and haven't left the page, welcome aboard, for now most of the people would've skipped, so it feels like the perfect time to talk about the title. If the title of this content rings a bell, but you *can't* remember the fifth of November, or what this is about, the statement is a dialog from 2005 English film **V for Vendetta**, directed by James McTeigue and screenplay by The Wachowskis.

The film is an adaptation of a novel by Alan Moore of the same title. If you haven't watched it, you would've seen the mask; knowingly or unknowingly.



The V mask however, got more famous than the film, still the mask is used by anarchists, rebels, revolutionaries, and over-enthusiastic college students across the globe. The lead character, V is a rebel and a freedom fighter against a totalitarian regime. Won't spoil the film for you, but V is inspired by a 17th century anarchist, Guy de Fawkes, even the mask is inspired by facial characters of De Fawkes, who plotted the failed **Gun Powder Plot** against King James I. De Fawkes was a Catholic, while the church and crown were anti-Catholics.

**The Gun Powder Treason Plot** was not just a failed coup attempt, but quite disappointing as well. The plot was to ignite fireworks, in the House of Lords, to assassinate the King, and overthrow the anti-Catholic nexus of clergy and nobility. The fireworks were set for 5th of November, 1605. During the state opening of the parliament. But someone reported about the 36 barrels of gunpowder present in the premises of The House of Lords, which were guarded by Guy De Fawkes. He was tried-and-convicted, and sentenced to death alongside his comrades, in January 1606.

The fireworks were unarmed, and the outlaws, unearthed. The **5th of November** is still remembered, mourned, cherished by outlaws, rebels, anarchists, and pro-freedom people, who mourn the failure of a great plot against a tyrant regime, by taking it to the streets. The 5th of

November is celebrated as Guy de Fawkes Day all over the world. This day became a thing after V For Vendetta, and got culturally sanctioned after the infamous hacker group, **The Anonymous**, who pose as anarchists on a regular day, clear off people's debts, and conduct other notorious, cyberspace related non-violent and/or violent acts.

People across the globe, possessing similar ideological traits, celebrate this day by wearing Guy De Fawkes' or the **V Mask**, holding candles, wearing cloaks, and hats... go to capital cities like The DC, London, Florence, and other cities.

As an individual I'm more tilted towards an anarchical structure of society, but, only if no harm is intended, assurances are made, and deed... done. Obedience, and control is all cool, until someone or some law, or some provision is forcefully implied. That's where it could get a bit out of hand, and a conflict may arise, which might cause some disturbance: emotional, physical, mental maybe fiscal. Life is designed in such a beautiful way that the actions of one person might affect someone completely non-related. March 2021, a cargo ship got stuck in the Suez Canal, and cost about \$400 million dollars per hour to the global economy. Cost-and-effect value analysis seems important for such cases.

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📷 [alifinqalab](#)

## How to Fake a Traffic Jam on Google Maps

03 MINUTES READ

Artist Simon Weckert walked the streets of Berlin tugging a red wagon behind him. Wherever he went, Google Maps showed a congested traffic jam. People using Google Maps would see a thick red line indicating congestion on the road, even when there was no traffic at all. Each and every one of those 99 phones had Google Maps open, giving the virtual illusion that the roads were jam packed.

“By transporting the smartphones in the street I’m able to generate virtual traffic which will navigate cars on another route,” Weckert told Motherboard in a Twitter DM. “Ironically that can generate a real traffic jam somewhere else in the city.”

Weckert told Motherboard that he did

the hack/art installation to get people to think about the space we give to cars in public life and the data we rely on everyday.

“Isn’t it crazy [how] much space is used by a car in a city compared to the usage?” he said. “The hack shows us what is possible with this technology and who we rely on.”

To pull off the trick, Weckert rented 99 smartphones, all of them Android devices, and purchased 99 sims cards for them online. He said he’d spend an hour or two on each spot, walking back and forth on the street to generate a traffic jam. “My subjective feeling was that even this short time was already enough to change the traffic in the street,” he said.

“The map is not the territory ... but another version of reality,” Weckert



said, quoting semanticist Alfred Korzybski, one of William S. Burroughs' biggest influences. "Data is always translated to what they might be presented. The images, lists, graphs, and maps that represent those data are all interpretations, and there is no such thing as neutral data. Data is always collected for a specific purpose, by a combination of people, technology, money, commerce, and government."

The maps are their own territory, their own objective reality, not just a reflection of the real world but a branch of it. Weckert was showing us all how data and maps can affect the world they're meant to chart. "Maps have the potential as an instrument of power," he said. "They substitute political and military power in a way that represents the state borders between territories, and they can repeat, legitimate, and construct the differences of classes and social self-understandings."

Data is not objective and the maps themselves have biases. Showing how the data can be hacked and manipulated is like pointing out the Emperor has no clothes.

"In this process it is pointing out the fact that we are highly focused on the data and tend to see them as objective, unambiguous, and interpretation free," Weckert said. "In doing so, a blindness arises against the processes that data generates and the assumption that numbers speak for themselves. Not only the collection of

data provides an interpretative scope, but also computing processes allows further interpretations."

"Thus data are viewed as the world itself, forgetting that the numbers are only representing a model of the world," he said.

#### CONTINUED FROM PAGE 04

cause, change your perspective, focus on the things that you still have. We are blessed in so many ways... just be gracious, look for solutions. Education is important, and so is awareness. No matter what information some *tea-wala* motivational speaker storms you with, to be a part of a system is important, it changes your outlook, education is one thing, learning, another. To be honest, any *darsgah* (institute) teaches you a lot, it helps you in growth, it teaches you how to sustain in a system, it tells you so much about the diversity of cultures. Also, self-realization is important, to hold oneself accountable, and to be fair in one's mannerism is a must for anyone.

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# Pakistan Pavilion – Dubai Expo 2020

04 MINUTES READ

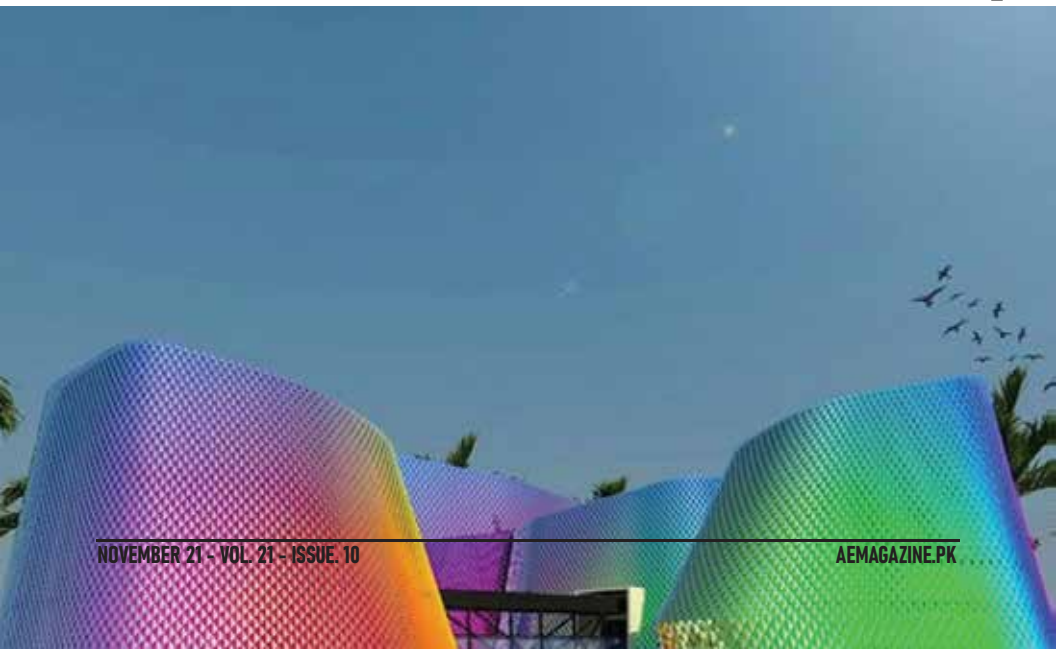
The World Expo is a 169-year-old tradition where a hosting nation welcomes the world. The first World Expo was held in London, in 1851. The main objectives of World Expos are majorly economic, and cultural. To sum it up, World Expos are celebrated to celebrate diversity and harmony. People from all over the world gather-up to witness and cherish different cultures, values, and homogeneity as the hosting nation and other participating nations exhibit their culture before the world. The stage is set, lights positioned, eyes fixed.

The world will be hosted by The UAE for 182 days, where UAE as well as

other participating nations display their culture, hold dialog, debates, and seminars to raise awareness on challenges, and possibilities on many areas of common interests and shared glory, by the world. Dubai Expo 2020 is about **“Connecting the Minds and Creating the Future”** through sustainability, mobility, and opportunity.

Like many other nations, Pakistan is also an official member of the #DubaiExpo2020. The Pakistan Pavilion was officially inaugurated by the President of Pakistan, Dr Arif Alvi. The theme for Pakistan Pavilion at the Dubai Expo 2020 is “Pakistan: The Hidden Treasure”. It aims to highlight the hidden potential of Pakistan and

IMAGE: PAKISTAN EXPO 2020



Pakistani culture through many mediums, like architecture, art, culture, history, music, tradition.

Noorjehan Bilgrami is the Principal Curator for the Pakistan Pavilion, in her own words,

“Pakistan: The Hidden Treasure’ will take the visitors on an immersive, multi-sensory journey exploring the potential and possibilities of our country.”

From seaside to mountainside, Pakistan is one of the world’s best kept secrets. A region where people have revealed their diverse and vibrant culture, nourished by the ancient and enduring River Indus, for a period spanning over 7000 years.

**The Inner Journey** of the Pakistan Pavilion will showcase and celebrate our history, ethno-religious diversity, rich craft traditions, precious natural resources and cutting-edge industries like never before.”

Highlighting and addressing the culture, history and people of Pakistan are the key objectives of the Pakistan Pavilion. It aims to promote the cause of tourism: as Pakistan has so much to offer in this area. It would ultimately contribute to the business and development sector. The vision for Pakistan Pavilion is quite symmetrical with the government’s policy of promoting tourism in Pakistan in that regard.

The exterior of the monument is designed by internationally renowned artist Rashid Rana. Rana believes that he was expected to

transform architecture into art, which he managed to do so quite eloquently. The façade is an attraction point for the visitors, as the outer display is quite a view, and unique in its paradigm, as each prism-like material is uniquely designed, and constructed hence intrigues the visitors for The Inner Journey.

The official theme music for Pakistan Pavilion is produced by the maestro, Rohail Hyatt and is titled as *Lala-e-Sehrai* (flower of desert). *Lala-e-Sehrai* consists of four tracks, which portray different musical technicalities that differ in their orientation and expression and represent different demographic regions of Pakistan.

Any forum is an opportunity for any entity to portray, attract, and spread awareness about any entity. Such international forums not only provide financial and economic gains to the nation but serve as a platform for small-scale vendors as well. Moreover, for developing nations, it might help in portraying a positive image of the nation before the world. Which, either way is a win-win for Pakistan. For Pakistan, to be able to portray its cultural diversity, and historical significance on a platform with more outreach will revitalize the tourism industry, as Pakistan has a lot to offer in the sector of tourism.

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# ONLINE STREAMING PLATFORMS AND SOCIAL COMMUNITIES



**Naimur Rahman Imran**  
Writer, Gamer, Programmer,  
Freelancer, Artist

## 04 MINUTES READ

Online streaming platforms and the social communities based around them are the newest forms of social media. They have become mediums for people to connect irrespective of their origins, which acts as a great form of socializing. Streaming communities are friendly most of the time. Online streaming culture in the sub-continent is relatively new, especially in Pakistan. However, there is still hope that live streaming culture will grow its roots here and improve with time.

Online streaming is the simplest way of creating content on the internet right now as it is pretty common these days; anybody with a

webcam, a good mic and a stable internet connection can stream their life stories on the web, streamers are gamers mostly who broadcast their gameplay and skills for an audience, or artists, athletes, and public figures trying to connect with their followers, the followers of certain streamers, thus, can create a social community amongst them, which results in a social circle of people who solely exist because a particular streamer decided to go live or simply stream; Online Streaming can be a source of entertainment on the internet. The other thing about online streaming is that it can serve as a source of earning for the streamer. One of the best things about online streaming is that it is convenient for both sides, the streamer can stream on for hours to generate revenue, and the viewer can join and exit the stream with ease,

Although streaming is yet to be

accepted as a real profession by the masses. Streamers can earn from streaming through features like **Super Chats**, donations, memberships or revenue generated from ads. The former three options exist because of the Social Community built around a streamer's channel while the latter is from the site they stream their content at, the audience that watches them, and is known as their *fandom*, also plays a role in their earning through the features of tips or **super chats** as a token of appreciation towards the streamer and their services offered, on an average, ordinary western streamers make 253 USD or roughly 43194 PKR while big names like Ninja, Tfue and Pewdiepie make over 10 million USD monthly through ad revenues and generous tipping from their audience all over the world, an online social community built around a streamer is not aimed at a single group of people, most streaming communities have different kind of people from different countries and parts of the world creating a social community irrespective of their differences and background, this is how a simple streaming channel and a community based around it on YouTube, Facebook or Twitch connect people together providing a friendly environment for social interactions to take place and kill time. A Pakistani Musician and Streamer Sunny Khan Durrani, who goes by the online streaming username of "Azaad", has a

channel on YouTube of the same name on which he often streams himself playing games and connects with his followers; his channel is a prime example of what a streaming community means. His audience consists of people from all over the subcontinent and other parts of the world as well, from Pakistan and India to the United Kingdom, showing how social communities of streamers can be so diverse and connected at the same time.

In the modern world, online streaming platforms like YouTube and Twitch-tv are slowly and steadily taking away the spot of being the primary source of entertainment from traditional sources like television, or electronic media. Through online streaming platforms, individuals can showcase their talents to earn the appreciation they deserve, and such opportunities are scarce in Pakistan. However, the online streaming culture still has a long way to go, it still has its quirks and flaws, but hopefully, one day, online streaming will be accepted as a real profession by the masses and will receive the same kind of attention and importance as other mainstream forms of entertainment and work like web-shows and freelancing. Furthermore, the culture of forming social communities surrounding online live streaming will continue to improve and act as a safer alternative to social media and online social interactions.

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# THROWBACK

## 90'S NOSTALGIA



**Arooba Haq**

Student, Self Proclaimed Artist

### 04 MINUTES READ

Every generation tints the pop culture of their childhood with rosy musings and memoirs. And it's finally the Millennial's turn to that. The '90s nostalgia first showed up on our Facebook feeds in the early 2010s and gathered much more momentum as newer TV series and kids obsessing over smartphone apps and games started reminding us of the times when things were starkly different.

The '90s was a time when smartphones did not misshapen the way of life. It was a norm to exchange books to read and discuss stories with your friends in school corridors. You could find small book shops at any corner of the city. It used to be such a time when music was not just a bunch of tunes and lyrics that you would listen to on earphones. It was an experience; played on cassettes and appreciated by the whole family.

Kids were not hiding behind electron-emitting-phone screens, but out on the streets: cycling... rolling tyres with a stick down the road, or playing Kho Kho, and Gulli Danda. Getting back home with a

couple of scratches was only a reminder of the fun time that you had and not a cause of concern for parents even, life worked, just like that.

We waited for *Zakoota* and *Nastoor* aka *Ainak Wala Jin* to grace our TV screens every evening. The force of Bill Batori's spells was way stronger than Hermione's **Wingardium Leviosa**. As *Zakoota* enquired; "*mujhe kaam batao main kya karun, main kis ko khaon*", the kids would have their dinner and prepare for bedtime. These little.. partial... restricted amusement sources, as they now appear, lasted for longer periods of euphoria.

Long before **PUBG** and *Among Us*, *Sega* and *Nintendo* consoles offered **Donkey Kong** and **Mario**. Long before the inception of *Spotify*, the only thing you needed to be the coolest kid walking on the street was the *Sony Walkman*. No birthdays or family gatherings were complete without *reel cameras*. Getting the perfect selfie was unheard of and you literally had to count days to view the developed photos.

*Neelam Ghar* on PTV was a family favorite and *Lucky Irani Circus* entertained people across the country. Ali Zafar's *Channo* and Abrar-ul-Haq's *Preeto* were loved by



everyone. Movie nights meant renting DVDs and VHS to be watched on VCRs. **Alpha Bravo Charlie** fandom was on another level. Setting up TV antennas was never the task for the faint of heart.

**Ludo** was not an app, but a board game that brought everyone closer, and a major cause of disputes and families; particularly among the cousins, at the same time. The ludo fights and cheats would make everyone turn the board over. If not anything else, *Yassoo Panju Haar Kabootar Doli* made us strong at *hath*, as it took all our strength not to cry while our hands were slammed, until we pleaded *Baba Rehmatullah!*

Boys and girls played **Cham Cham Cham, Baraf Pani, Chor Sipahi and Chupan Chupai** instead of rushing to **Candy Crush Saga** or **Angry Birds**, the only angry bird most of us knew was Dadi's pet parrot. A *patakhon wali pistol* and laser light would instantly upgrade your social status. Pocket money was not more than five rupees, for a day, and kids still managed to save a rupee or two by the end of the day. One jump further from lead pencil to fountain pen and ball-point, was perceived as a mini graduation. Keeping an ink pot would fill the owner of it with a sense of pride.

*Kulfi walas* and spicy corn sellers were always around the corner if you needed them. *Jetsport* and *Polka* were everyone's favorite ice-cream. Another roadside treat was the mini version of Ferris Wheel, made out of wood,

painted in solid colors.. had room for four children at a time. Kids used to form queues to get a chance to ride the Ferris wheel. It was a time when kids grew up as dreamers, shadowing Shahid Afridi's out-of-the-park sixes. Each era and every decade has its own distinct features. They wear a unique scent, a different color and character which is remembered by those who lived and experienced it. As time passes it sheds its hues and absorbs pigments infused with nostalgia and fond memories. But it never goes away completely; it isn't lost to time. Anyone who wants to take a whiff of the 90s and all its nostalgia just needs to take a look through the lens covered with memory's filter.

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## Facts Nobody Asked For

**Dreamt is the only word in the English language that ends with "mt."**

The English language is full of idiosyncrasies, and the word "dreamt" is one of them. According to Oxford Dictionaries, "dreamt" (and its variations, such as "undreamt") is the only word in the English language that ends with the letters "mt."



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TV NETWORK



DR. MUHAMMAD AZEEM FAROOQI

# ON PAKHTUN'S CULTURE



**Dr. Himayatullah Yaqubi**  
Historian

## 04 MINUTES READ

The word "culture" derives from a French term, which in turn derives from the Latin "*colere*", which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth. Culture is an umbrella term encompassing every aspect of a particular group of people. It comprises the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, collective behaviour, music and arts. In simple words it is the way of life of a nation. It is the shared patterns of behaviors and

interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as *the growth of a group identity fostered by social patterns unique to the group.*

On 24th September, this year, the Pakhtun diaspora across the globe celebrated their culture day. Most of the people on social media placed pictures wearing traditional big turban. Some even shared unique dresses which can only be seen on this special occasion and not in any other routine event. Even if culture is "the way of life" then we should also accept that there are a number of unnecessary evils which have unfortunately become cultural symbols of Pakhtun society.

Weapons, drugs, suppression of human rights, especially women

IMAGE: PINTEREST



rights, hate and distrust towards our cousins and family, lethargic and dirty environment, streets full of filth: mud, grime, dust. The Pakhtuns collective behaviour is full of disgust, hateful thought for their fellows and relatives. As human beings we are extremely emotional and tend to solve problems under emotional jingoism. We kill each other on petty issues and lack the capacity to solve problems through negotiations.

The Pakhtun culture is to demonstrate one's power and strength through guns. We wrongly interpret the concept of *nang* (honour), hospitality, tarboorwaly and other elements of ***Pakhtunwali***. If I am not wrong our society is not civilized. That's why most of the people try to leave this environment and search for a peaceful life, maybe abroad... or somewhere else... Lawlessness, brawls, murders taking place on a regular basis. There's a dire need to reform the concept of ***Pakhtunwali*** and to throw this ugly concept to the dustbin. In this way we would be able to turn Pakhtun's land as a paradise on earth



which in the current scenario is passing through an unpleasant phase.

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## PAKISTAN'S BEST KEPT SECRET

# PAK TEA HOUSE

04 MINUTES READ

Pak Tea House is an intellectual tea-cafe located in Lahore, Pakistan and is known for its association with progressive academics and left-leaning South Asian intelligentsia. Before partition, it was named India Tea House. Traditionally frequented by the country's notably artistic, cultural, and literary personalities, it was founded by a Sikh family in 1940 and quickly acquired its current name

after it was leased to one of the locals in Lahore after the partition in 1947. Intervention of Lahore high Court had led to the re-opening of the Tea House in 2013. Noted for being the birthplace of an influential literary movement, the "**Progressive Writers Association**" the place is described as a hub of Lahore's intellectual life for many years.

The specialty of this hallmark is not the chaye, coffee or qehwa served, but the serenity that overlaps you. There are pictures of writers, intellectuals, and poets framed on the wall. There's a *mushaira* happening every now and then.

The idea of shutting down Pak Tea House in 2000 was not well-received by the people, particularly the writers. The writers and artisans condemned the decision. Well, most of the artists and poets were left leaning, so duh... resistance and defiance, ta-da: that's the foundational core of The Progressive Writers Association. The foundational basis of the Progressive Writers Association was laid upon the principle of defiance and resistance, even in regressive times.

Famous satire columnist Atta-ul-Haq Qasmi believed that closing the hub of Lahore's literary



IMAGE: PAKISTAN TODAY

movement would not only be a blow for the writers and artists, but also would cause some ruckus for the young writers, as they can learn a lot from the experiences of senior artists and writers.

It was then ordered by the High Court to renovate and reinstate the café. Hence the chai café was restored and made functional for the public in 2013. The place has not lost its essence even after.

*“Abhi bhi dil-kash hai tera husn, magar  
kia kijiye”*

Almost a century long glory, rest is fable, rest is history, what's left are memories, which however are, preserved on the walls, and if these walls could talk, they'd tell you stories so you can enjoy the chaye with more context. But, since the walls cannot, but you can, so you can, see pictures of legendary writers, hangin', straight up chillin' like *the boys usually do*. Nothing seems odd, or unusual, everyone's having a fun time, debating, discussing, discovering. Pak Tea House has hosted not only artists and writers, but also their paramount energies which I personally believe, reflects the aura, the synergy and the serenity. It could be the charisma of people who *broke cups* here. Or it could be not.

I remember my experience of visiting the place, back in 2018. The café usually closes at 11pm. I was there with a few of my cousins, siblings, and nibblings, and it was late. We got there at 11:10 pm, and had to request them

to let us in. I would have begged if needed be, to let me in as it was my last day in Lahore. Well, that did not happen, and they let us in: *mehmaan* card works.

We took pictures, had chaye: which quite amazingly was good. Posh restaurants and cafés usually have much to offer, ambience, instagrammable food, good lights, neat crockery, but the chaye is not good. But Pak Tea House surprised me.

The place has a ground floor, and an upper floor, could be another, but I can't remember. There are some tables and chairs. And so many pictures, of writers, critics, poets, and other notable literary figures. You get to see Faiz, Manto, Jalib, or other big names, but my heart melted, as soon as I saw Saghar Siddiqui's picture framed, at least some acknowledgment for the **Poet of Pain**.

We got a bit overwhelmed, and it took us more than 40 minutes to comprehend and process, until a waiter very politely told us it was late and so, we took our disposable cups, and bid farewell. I remember, a customer was still there, who seemed like a writer to me, middle-aged, messy hair, his glasses hanging on the nook of his nose, with more empty cups of chaye than papers on his table, pondering, as if something wanted his attention. Felt like having a word with him but my social anxiety took over. At that very moment, I knew what this place stood for: and it was *takhayul*.

# *Endonyms, Exonyms and* **ANCIENT PAKISTAN**



**Arsalan Hyder Myrani**

Data scientist, History Nerd,  
and Trash TV Connoisseur

08 MINUTES READ

The earliest mention of the word Sindh comes from the Rigveda - "Sapta Sindhu", the land of the seven rivers.

When the Vedic people arrived in India from the Eurasian Steppes (an event known as the **Aryan Migration**), they settled in a region called Sapta Sindhu. Here, in around 1500 BCE, they composed the Rigveda: a collection of hymns about Vedic myths, gods, rituals and identity.

In the Rigveda, the early Aryans identified their homeland as the Sapta Sindhu: the land of Beas, Ravi, Sutlej, Chenab, Jhelum, Saraswati and most importantly, Sindhu, corresponding roughly to modern-day Pakistan.

As the Aryans spread, resettled and mixed with indigenous cultures, the

nomadic and pastoral practices of the Steppes gave way to permanent cities, states and kingdoms. This evolution is chronicled in the following three Vedic books: the Samaveda, the Yajurveda and the Athurvaveda composed between 1200 BCE and 900 BCE in the kingdom of Kuru.

Situated along present-day Delhi and Uttar Pradesh, Kuru was a kingdom ruled by warrior Kshatriya castes where the progenitors of modern-day Hinduism shaped how the religion would evolve. Further to the East, another important kingdom would come into existence in the Ganga-Yamuna doab: the Panchala kingdom. In between these two, the majority of orthodox Hindu epics have taken place in what is called the Kuru-Panchala region. The Mahabharat and the Ramayan take place here, and subsequent history of North India has been dominated by this region which includes cities like Delhi, Lucknow and Ayodhya.

IMAGE: DECCAN HERALD



The Kuru-Panchala and its sphere of influence are known in Hindu texts as the Aryavarta.

The boundaries of what constitutes as Aryavarta are not clearly defined, but two things are always true: it includes the kingdoms of Kuru and Panchala, and it does not include the mlechha tribes: the Sakas (Indo-Iranian), Hunas (Huns), Yavanas (Greek), Kambojas (Indo-Iranian), Pahlavas (Indo-Iranian), Bahlikas (Bactrian/Afghan), Rishikas (Afghan) and others. All these are categorized as "barbarians".

Mleccha is also where we get the Urdu word maleechh (مليچھ) meaning low-caste, dirty and ill-mannered.

So, the boundary of India in these early conceptions includes regions up until Gandhara and Sindhu (modern-day KPK and Sindh), but no further. Even in the earliest histories, there is a clear conception of "Indic" and "non-Indic", the insiders and the outsiders.

In the Mahabharata, repeatedly, the kingdom of Sindhu-Sauvira is mentioned as a united country under the rule of Jayadratha (a Sindhi king). Sindhu is located somewhere between northern Sindh and South Punjab of today. Jayadratha, who rules 10 Kingdoms out of which Sindhu is the biggest one, plays an important role as a villain in Mahabharata. He is allied with the Kauravas and in the end, his head is chopped off by Arjun, our protagonist in the story.

Sindhu-Sauvira kingdom is not part

of Aryavarta, but it is part of the Bharat Varsha - the sphere of Indo-Aryan ancestry. One of the main characters in Mahabharata, Karn, has to say this about the kingdoms around modern-day Pakistan:

*"The Prasthalas [North Punjab], the Madras [North Punjab], the Gandharas [KPK], the Arattas [somewhere in Punjab], those called Khasas [Kashmir / Himanchal / Western Nepal], the Vasatis [unsure], the Sindhus [Sindh] and the Sauviras [South Punjab] are almost as blamable in their practices".*

Karn notes a qualitative difference between the kingdoms settled around the Sindhu River (Prasthala, Madra, Gandhara, Sindhu and Sauvira), and the kingdoms of the Aryavarta around Ganga and Yamuna. There is implied superiority of the latter in the text of the story. However, despite these differences, these kingdoms are not considered foreign.

*"One should always avoid the Vahikas [Bactrian / Afghan], those impure people that are out of the pale of virtue, and that live away from the Himavat and the Ganges and Saraswati and Yamuna and Kurukshetra and the Sindhu and its five tributary rivers."*

Here, the narrator of Mahabharata makes a clear distinction of what is considered foreign and what is considered Indic. The region until Sindhu and its tributaries are still part of the Indic world. The ones after that are considered too foreign and impure.

*"The Gandharas (or Gandharvas), the Sindhus, and the Sauviras fight best*

*with their nails and lances. They are brave and endowed with great strength. Their armies are capable of vanquishing all forces, The Usinaras [Punjab] are possessed of great strength and skilled in all kinds of weapons."*

Once more, the kingdoms around the Indus are mentioned together as a comparable cultural group. There is plenty spoken about the Sindhu-Sauvira, Gandhara, and even the Kasmira (Kashmir and Northern Punjab) in the Mahabharata. All of these kingdoms are part of the Mahabharat epic as they were allegedly allied with one of the two sides battling each other: Pandavas and Kauravas.

The Mahabharata was compiled somewhere between 400 BCE to 200 BCE, while the story being told is several hundred years old - likely from 900 BCE when the kingdoms of Kuru and Panchala were at their prime. Parts of the Mahabharata epic would continue to be updated until the Gupta period in the 3rd century AD when it was standardized.

Around the same time as when the Rigveda was composed (1500 BCE), the Avestan people from Iran referred to Punjab as "Hapta Hindu". The Avesta is the ancient Zoroastrian holy book written around the same time as the Rigveda and mirrors a lot of the same concepts as the Vedas. As the Indo-Aryans went to India, the Indo-Iranians went to Iran. Hapta Hindu clearly mirrors Sapta Sindhu.

When the Persians invaded the Indus

Valley in 500 BCE, they took control of the region up until the western bank of the Indus river and called the unconquered people on the eastern bank the "Hindush". The people east of the River Hindhu became the Hindus. Darius I refers to Indian people as Hindush in the famous Behistun Inscription.

The Greeks of the time however, including the Greeks present in the Persian army, called the region 'Indos' (Greek pronunciation of Hindush), and the people 'Indoi'. As the Greeks explored more of India after Alexander's conquest of the Indus, their conception of ancient India became nearly identical to the modern conception of the Indian subcontinent.

In an excerpt written by Megasthenes in 300 BCE, we can see how Greeks viewed India:

*"India then being four-sided in plan, the side which looks to the [East] and that to the South, the Great Sea compasseth; that towards the [North] is divided by the mountain chain of Hēmōdus from Scythia (...); and on the fourth side, turned towards the West, the Indus marks the boundary (...)"*

Here, Megasthenes clearly defines India with the geographic boundaries of the Indian subcontinent today, from Khyber Pass all the way until the Bay of Bengal, from the Himalayas down to the Indian Ocean. Since 300 BCE, "India" as a geographical region was known as the entire Indian subcontinent.

In 200 BCE, Kautilya in the Arthashastra described India as the following:

*“(Brahmaputra) is the eastern boundary of Jambudvīpa [ancient name of India], its western boundary being the mouths of the Indus and its southern boundary being the Indian Ocean or Rama Sethu.”*

Here again we see that the definition of India includes the region from Bengal to KPK, with Himalayas in the North and the Indian Ocean in the South. This is how India was conceptualized from the time of the earliest explorers (for outsiders). By the middle ages, the subcontinent was widely known as India in Europe, as Al-Hind in the Arabian Peninsula, and as Hindustan in the Persian world.

So we see that, whether we reference the Vedas, or the Puranas, or Itihasa like the Mahabharat or Ramayan, the Sindhu river and civilization has always been included in the sphere of the Indic world, the Bharat Varsha. Sources written by Persians and Greeks provide support for this claim.

How we are connected to the Indian world is such a multifaceted subject that there is no singular way of answering this.

Whether we are divided by a hundred different rulers and kingdoms, different religions and thousands of languages, what connects is at the core our relatively recent cultural and genetic history. We are all part Harappan, Dravidian

and Aryan in varying proportions. We are connected by our cultural and religious legacy - whatever religion we follow, we are all deeply influenced by Hindu, Buddhist, Jain and Sikh cultural and religious traditions. We are connected by our shared oppressions of caste, of subjugation and control. We are connected by our dietary habits, our cultural customs and tropes.

The hyperfocus on our differences is something that is reminiscent of Freud's “narcissism of small differences” - the deepest hatred manifests between people who, for most outward appearances, exhibit very few differences. The British might have controlled us as one state entity, but the British did not invent the idea of the Indian subcontinent and its profoundly shared cultural history.

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## QUOTES CORNER

**HATRED, INTOLERANCE, POOR HYGIENIC CONDITIONS AND VIOLENCE ALL HAVE ROOTS IN ILLITERACY, SO WE'RE TRYING TO DO SOMETHING TO HELP THE POOR AND THE NEEDY.**

**ABDUL QADEER KHAN**



# Data Science

predicting future...



**Dr.(H) Jacky Lau**  
PhD L.A.D.C.

04 MINUTES READ

**McKinsey&Company**, the world's leading consulting firm, was the first to address the era of data as the "era of data", saying, "Data, which has permeated every industry and business function, today, has become an important factor in production. The use of massive amounts of data heralds a new wave of productivity growth and consumer surpluses." Data Science has existed as an interdisciplinary field of physics, biology, environmental ecology, and other industries such as the military, finance, and communications, as well, but has attracted attention in recent years because of the booming growth of the Internet and information industry.

Nowadays, the society is more of a high-speed development society, with advanced technology and information circulation, people are more connected and hence communicate more and more closely with each other, and life is more convenient; Data Science is the product of this high-tech era. The great value that data may bring is gradually being recognized, and it provides people with a new way of looking at the world



through innovation and development of technology, as well as the comprehensive perception, collection, analysis and sharing of data. Such a way of thinking, which is based more on facts and data to make decisions, can be expected to drive a huge change in some societies which are used to running. The purpose of data analysis is to focus and distil the information hidden in a large amount of seemingly disorganized data, to find out the layered patterns of any data under study. In practical applications, data analysis helps people in analysis, so that they can take appropriate actions.

Data analysis is the process of collecting data in an organized and purposeful manner, analysing it, and processing it into information. The process supports the quality management system. The data analysis process needs to be used appropriately throughout the product life cycle, including all processes from market research to after-sales service and final disposal, to enhance effectiveness. For example, before designers start a new design, they must analyse the collected data through extensive

IMAGE: FREPIK

design surveys to determine the design direction, so data analysis has an extremely important position in industrial design.

As a database analyst, I always find some problems with data in MS Excel spreadsheets, it gets painful to work when it comes to larger data sets. Then you will find other more useful softwares like **SQLite** and **MySQL**. And now MySQL is one of the most popular Relational Database Management System (**RDBMS**) software, which implements a client-server model. So, they use a domain-specific language - Structured Query Language (**SQL**). If you ever come across names having SQL in them, like **PostgreSQL** and **Microsoft SQL** server, they too are brands which use Structured Query Language syntax. RDBMS software is often written in other programming languages, but always uses SQL as their primary language to interact with the database. MySQL itself is written in C and C++.

MySQL is indeed not the only (R)DBMS in the market, but one of the most popular ones and only second to Oracle Database when scored using critical parameters like the number of mentions in search results, professional profiles on LinkedIn, and frequency of technical discussions on internet forums. The fact that many major tech giants rely on it further solidifies the well-deserved position. Why so? Here are the reasons:

### **Flexible and Easy to Use**

You can modify the source code to meet your own expectations, and don't need to pay anything for this level of freedom, including the options for upgrading to the advanced commercial version. The installation process is relatively simple and shouldn't take longer than 30 minutes.

### **High Performance**

A wide array of cluster servers backs MySQL. Whether you are storing massive amounts of big e-Commerce data or doing heavy business intelligence activities, MySQL can assist you smoothly with optimum speed.

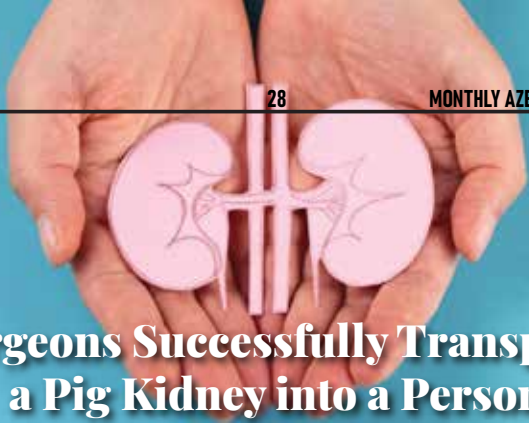
### **An Industry Standard**

Industries have been using MySQL for years, which means that there are abundant resources for skilled developers. MySQL users can expect rapid development of the software and freelance experts willing to work for a smaller wage if they ever need them.

### **Secure**

Your data should be your primary concern when choosing the right RDBMS software. With its Access Privilege System and User Account Management, MySQL sets the security bar high. Host-based verification and password encryption are both available.

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## Surgeons Successfully Transplant a Pig Kidney into a Person

04 MINUTES READ

The achievement bolsters hopes that nonhuman animals could be used to remedy the shortage of transplantable organs.

According to the National Kidney Foundation, the wait time for a kidney transplant spans several years due to a shortage of available organs. This scarcity could be rectified by organs from nonhuman animals, if such xenotransplant organs could prove viable. Now, research has taken a big step in that direction, experts say, as doctors at NYU Langone Transplant Institute claim they've performed the first-ever successful pig-to-human kidney transplant.

The surgery, which was into a person on life support with no detectable brain activity and occurred in September, attached a single kidney to a pair of blood vessels external to the patient's body to enable observation, reports Reuters (the procedure was approved by the patient's family). The case has not yet been published in a peer-reviewed journal. After 54

hours, there were no signs of rejection, and the kidney was functioning well, Robert Montgomery, the director of the NYU Langone Transplant Institute and who performed the surgery, tells The New York Times. "A lot of kidneys from deceased people don't work right away and take days or weeks to start," he notes. "This worked immediately."

Johns Hopkins transplant surgery professor Dorry Segev, who was not involved in the operation, tells the Times the xenotransplant is a "huge breakthrough," adding that "It's a big, big deal."

Animals such as pigs that can be bred on a large scale and whose organs are appropriately sized for human use have long been eyed as a potential solution to the dearth of transplantable organs. Unfortunately, the human immune system usually attacks the foreign tissues, causing the xenotransplant to fail. That's why, for this surgery, the donor pig was a "GalSafe" pig: an animal genetically altered to lack a gene that plays a role in the production of alpha-gal, a

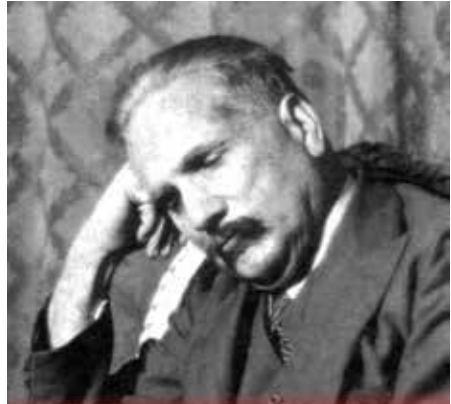
SOURCE & IMAGE: THE SCIENTIST

carbohydrate that triggers rejection by the human recipient, according to Reuters. GalSafe pigs were approved by the FDA in December 2020 for consumption and medical uses.

The successful surgery signals that genetically engineered pigs “could potentially be a sustainable, renewable source of organs—the solar and wind of organ availability,” Montgomery tells the Times.

However, further work is needed, other experts say. Segev notes to the Times that “We need to know more about the longevity of the organ,” as it was only observed for about two days. Jay A. Fishman of the transplantation center in Massachusetts General Hospital echoes Segev’s sentiments: “Whether this particular study advances the field will depend on what data they collected and whether they share it, or whether it is a step just to show they can do it.”

There are also ethical concerns around xenotransplantation, the Associated Press reports. Karen Maschke, a Hastings Center research scholar tasked with developing ethics and policy recommendations for the first NIH-funded clinical trials of pig to human organ transplants, notes that animal welfare needs to factor into any future plans for GalSafe pigs. “The other issue is going to be: Should we be doing this just because we can?” Maschke says.



## REMEMBERING IQBAL

NOVEMBER 09

*Come dear friend! Thou hast known me only as an abstract thinker and dreamer of high ideals. See me in my home playing with the children and giving them rides turn by turn as if I were a wooden horse! Ah! See me in the family circle lying in the feet of my grey-haired mother the touch of whose rejuvenating hand bids the tide of time flow backward, and gives me once more the school-boy feeling in spite of all the Kants and Hegels in my head! Here Thou will know me as a human being.*

# Cryptocurrency

## Future of Money

### PART-I



**Saeed Babar**  
Management Consultant  
Education, FCMA, MS(Fin.)

#### 04 MINUTES READ

Nowadays more often one comes across terms like Bitcoin/Cryptocurrency/DeFi in business news. Bitcoin is making headlines worldwide as its price reaches US\$55,000 per Bitcoin. A little more interest in such news would reveal that a group of computer geeks are relentlessly trying to disrupt the world of finance with DeFi - Decentralized Finance.

The central piece of DeFi is cryptocurrency - digital money. Money unlike issued by the Government or Central Bank but created by a computer program based on Blockchain technology. In a very very simplistic definition, a blockchain is a growing list of records, called blocks, that are linked together using cryptography. It is managed by a peer-to-peer network for use as a publicly distributed ledger, where nodes collectively adhere to a protocol to communicate and validate new blocks.

The system we use now for manag-

ing exchanges of currency and assets dates back to 1397 when the Medici family first established a bank in Florence. The invention of the bank made it possible for two strangers to do business as the bank acted as middleman and provided the necessary trust. Thus the banks created rent-seeking businesses, positioning themselves as fee charging gatekeepers. Anyone who needed to send or receive money had no choice but to deal with a bank. As this new finance business grew and became more complex, other rent-seeking intermediaries such as securities brokers, insurance agents, financial lawyers, payment processors and credit card companies of modern day installed themselves to provide intermediate trust. As it currently works our highly interconnected global economic system would collapse if these middlemen stopped working. All this has made us wholly dependent on the banks for our monetary exchanges. This is what gave rise to the behemoths of Wall Street, which ultimately took the world to the brink of disaster in 2008.



On 15 September 2008 the collapse of Lehman Brothers - the fourth largest bank in the USA triggered the 2008 financial meltdown. There was a good chance that the banks may not be able to fulfill their obligations had the US Government not bailed them out that cost the taxpayers US\$498 billion. This translated into a loss of trust in the middlemen. Into this world of broken trust the hitherto unidentifiable mysterious figure pseudonym Satoshi Nakamoto placed his bitcoin project, just one month after the Lehman collapse. On 31 October 2008, several hundred members of an obscure mailing list comprising cryptography experts and enthusiasts received an email from somebody calling himself Satoshi Nakamoto, "What is needed is an electronic payment system based on cryptographic proof instead of trust. I have been working on a new electronic cash system that's fully peer-to-peer, with no trusted third party." His brief text directs them to a nine page white paper posted at a new website that he had registered two months earlier, which describes a currency system he calls bitcoin.

The simple genius of cryptocurrency is that it cuts away the middleman yet maintains an infrastructure that allows strangers to deal with each other. It does this by taking the all important role of ledger keeping away from centralized financial institutions and handing it over to a network of autonomous computers, creating a

decentralized system of trust that operates outside the control of any one institution. At their core, cryptocurrencies are built around the principle of a universal, inviolable ledger, one that is made fully public and is constantly being verified by these high-powered computers, each essentially acting independently of each other. In theory, that means we don't need banks and other financial intermediaries to form bonds of trust on our behalf. The network based ledger - which in the case of most cryptocurrencies is called a blockchain - works as a stand-in for the middlemen since it can just as effectively tell us whether the counterparty to a transaction is good for his money.

Cryptocurrency promises to reduce costs of doing business and to mitigate corruption inside those intermediating institutions as well as from the politicians who are their indirect beneficiaries. Since cryptocurrency works on digital wallet technology, therefore, transactions can be done from a smart phone in your pocket. The biggest promise of cryptocurrency is that it can bring the unbanked people into its orbit thereby enabling them to take active part in the economy, since you don't need a bank to transfer money. All this can be done with a smart phone in your pocket. There are estimates that about 2.5 Billion to 2.0 Billion people in the world are unbanked.

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# Shaykh Syed Abdul Qadir Gillani



**Dr. Muhammad Azeem Farooqi**  
Religious Scholar, Academician,  
Researcher

06 MINUTES READ

*Na puch un Allah walo ki iradat hou tou  
dekh un ko*

*Yad-e-beza liye bethay hein apni aasteeno  
mein*

(Friends of Allah are really Wonderful, don't underestimate them)

Got his name by his parents, Abdul Qadir, the people called him “*Mohiuddin*”, The Saint of Saints, Ghous-ul-Azam: a key figure in the history of Islam, a great scholar, honesty personified, reformer, beacon of knowledge, *murshid-e-kamil*.

After the Companions of Holy Prophet (PBUH), *taba-tab'iyeen*, and many other *walis* (saints) of Allah, his name is listed on the top.

He was born on 1st Ramzan, 470 Hijri, to Abu Saleh Moosa Jangi Dost in the famous town “*Gilan*” of then Iran, and

now Russia.

His mother, Hazrat Syeda Umm-ul-Khair Fatima was 60 at the time of his birth. He was Syed on both his father's as well as his mother's side. He was a saint by birth. He lost his father when he was still a child. His mother took the responsibility of his education, learning, and growth. His mother was also a saint. When he turned eighteen, his mother sent him to Baghdad to seek knowledge. At that time Baghdad was regarded highly for knowledge and educational facilities. Jamia Nizamia, Baghdad and Madrasa Ahnaf were popular in all the world. In 488 Hijri, he went to Baghdad, and joined the company of Hazrat Shaykh Hammad Bin Muslim Dabbas and got enrolled in Madrasa Bab-ul-Izj under the supervision of Qazi Abu Saeed al-Mubarak. Later, he learned various academic disciplines like, *tafseer*, *hadith*, *fiqah*, *nehv*, *ilm-ul-adaab* from Abu Zakariya

Tabrezi, Abul Ghanayim Muhammad Bin Ali Memoon, and Abul Khattab Mehfooz Al-Kauthani. After the completion of his education program, taught in the same institute. Madrasa Bab-ul-Izj got more recognition because of his unique teaching method, honesty and charismatic nature. The madrasa expanded, and soon was known as Madrasa Qadiriya and later turned into a university. Since his childhood he preferred solitude, and wisdom. For days he would turn to jungles to meditate, and worship Allah. In his journal, Ghaniyat-ul-Talibeen, he states;

*"Persian was my mother language, and Baghdad was the hub for linguists and verbalists of Arabic language, and I got hesitant speaking Arabic before them. Hence, one day I cried before Allah. I saw Prophet Muhammad (PBUH) and Hazrat Ali (RA) in my dream, both of them blessed me and ordered me to learn Arabic. One viable solution that this dream presented was, that it directed me to an elder of the Naqshbandi Silsila, Shaykh-e-Tareeqat Shaykh Yousef Hamdan, he gave me extra-attention, blessed me, and prayed for me and guided me, and gave me good news of success. Hence, my tongue unfolded, and I got applause from everywhere as I delivered my sermon in Arabic. My audience grew in numbers to the extent that I had to re-establish my minbar from the local mosque to Jamia Masjid to Eidgah".*

The famous historian and the writer of Kitab-al-Mughni, Shaykh

Moqif-ud-Din Ibne-Qadamah writes: *"When it comes to deen, I haven't seen anyone more humbler than him. Kings, ministers, and leaders attended his sermons with great dedication and sat very respectfully. Scholars and academicians also attended in a large number. More than 400 inkpots were reserved to transcribe his sermons."*

Hazrat Shah Waliullah Muhadith Dehelvi in his book Akhyaar-ul-Akhyaar: *"When he explained ayaat (verse), everyone got emotional, and cried. Hearts got diluted with astaghfar and repentance. And filled everyone with joy and ecstasy whenever he explained about the mercy of Allah, and heaven's blessings".*

Hazrat Shaykh Abdul Qadir Gillani's era was the era of many trials and tribulations. After Banu Umayya, it was the era of decline of Banu Abbas, and the time when Crusades started. Al-Mustansir Billah was just a puppet leader. Lust for power, world affairs, apostasy and atheism were at peak. For power, leaders would not mind killing people. Chopping off heads of Muslims was a norm for the power-lusty leaders. Deception, treachery, tyranny, and oppression were quite a routine. Though, sultanate of Banu Abbas spread to 15 nations and 78 states, civil wars and adultery had dismantled their rule.

In these regressive times, Hazrat Shaykh Abdul Qadir Gillani took the charge of knowledge and progress. Called out the leaders, scolded the

elites, and blessed the ummah. In one of his sermons, some government officials were present, he said:

*“O oppressors, scholars, saints! You refrain from diffusing your thirst in Ramzan, and break your fast with the blood of Muslims, and then feast on their wealth. Shame upon you, fear God!”*

To the people (Muslims), he said:

*“O people! You fill your hunger as your neighbors starve, and then you claim yourself as Momin. Truth be told, your belief lacks faith.”*

His stance towards the ulemas and sultans of the royal court was aggressive. He was very vocal and called them out for their non-Islamic preaching and unjust behavior. On one such occasion, he said:

*“O scholars! O religious folk! O kings! O sultans! When will you stop with your hypocrisy! You're always eager to loot, and exploit. You and other rulers of today are traitors towards Allah and His subjects”.*

On another account, he said:

*“Once over 70000 people used to attend my sermon. They could be seen from far off as there were so many attendees who used to attend at Eidgah”.*

Anyone who would attend his sermons, would repent from sinning, and whole-heartedly submitted before Allah. As Allama Iqbal said:

*Na masjid se na maktab se, na college se  
dar se peda*

*Deen hota hai, buzurgo ki nazar se peda*

(Sight of a saint is more beneficial than mosque an college cemented

buildings)

*Tamanna dard e dil ki hou tou kar  
khidmat faqero ki*

*Nahi milta ye gohar baadshaho ke  
khazeeno main*

(Be alternative to seers if you wish to achieve kingdom of pure heart)

To sum it up, The Saint of Saints spent his whole life for services of Islam. The whole world got light from his beacon. He illuminated many beacons of sharia and tariqa. The spiritual patron of Silsila-e-Chishtiya Hazrat Khawaja Moeenuddin Chishti Ajmeri, the imam of Silsila-e-Suhrawardiya: Hazrat Shaykh Syed Shahabuddin Suhrawardi, Hazrat Shaykh Saadi Sherazi, Hazrat Shaykh Jalaluddin Tabrezi, his spiritual successors, successors, and disciples are spreading the message of Silsila-e-Qadiriya across the borders. And all the flowers of Islam that bloomed, are due to the efforts of these Sufis, scholars and saints, and not by sword, oppression, cohesion. Today, there's a need to revitalize Ghous-ul-Azam's vision and will.

*Na Daulat se na dunia se na ghar abad  
karney se*

*Tasalli dil ko hoti hai Khuda ko yaad  
karney se*

(Remembrance of Allah gives light hearts more than wealth and worldly gains)

Dr. Muhammad Azeem Farooqi



# HOW MANY WORDS CAN YOU FIND?



D	A	V	E	I	B	I	A	H	P	I	M	E	E
D	M	K	B	L	K	T	R	Y	R	R	E	J	V
H	I	O	C	I	R	E	M	R	T	V	R	Y	I
O	B	E	R	R	T	I	B	K	E	V	I	N	L
U	E	M	E	V	I	L	T	I	A	B	L	A	L
I	E	A	U	E	A	E	O	T	T	I	B	A	A
D	K	R	D	R	I	I	A	S	O	R	T	N	I
H	U	K	I	S	T	U	A	R	T	M	N	E	N
C	A	S	T	L	E	N	T	P	R	J	L	N	N
I	R	O	M	B	U	L	A	A	H	O	O	R	V
A	L	U	C	A	R	D	B	I	Y	I	E	V	T
S	D	I	M	A	R	Y	P	R	N	M	L	J	L
U	U	M	V	L	D	T	V	I	E	U	K	L	J
L	T	I	M	E	S	A	M	E	B	H	M	T	R

EXPLORE MAGAZINE FOR KEY

# SPOT THE DIFFERENCE

PICTURE 01



PICTURE 02



# FILL COLORS IN THE SKETCH





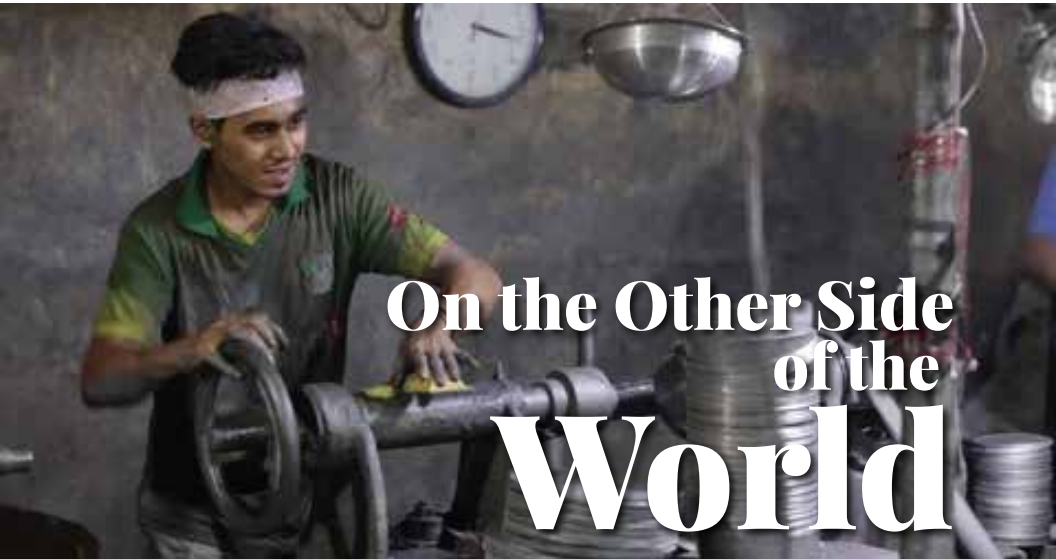
**Saad Rashid**  
Grade 7 Student

04 MINUTES READ

The doorbell rang and my heart was beating fast. As I opened the door, I saw my mother standing there sobbing. When I asked my mother

brother was just 1 and a half years old. My mother could no longer do any business or work except housework and care for her kids. That's why I had to search for a job so that our family could survive.

In a few days, we moved to a smaller house. It was our aunt's house. She never demanded any rent as she knew that we cannot afford it and



# On the Other Side of the World

about my father's health who had been in hospital for a month now, my mother informed me that my father passed away. I got shocked and started crying.

My name is Abdul Hammed and I have one sister and one brother, but both of them are younger than me. My younger sister was just 4 and my

sometimes she even sent us some lunch. But we could just stay with her all our lives.

I got a job at a factory that produced and sold many food items like chips, chocolates etc. I wanted to continue my studies but I had no other choice. I watched kids going down to the end of the street to



school, happily.

In the factory there I saw how these things were produced and I promised myself never to eat any of these things because the place where they were produced was so dirty that you would wish to run a mile away from the factory. Flies would fly around in swarms and ants would crawl on the ground. I promised the factory manager to come regularly and to do my best.

The night before, the first day of my job was really terrible for me and my family. My mother fell ill and my younger brother also was not feeling well and cried all night. I stayed up all night and nursed my mother and brother. Just when I was about to sleep, it was time to get ready for the first day at the new job.

I wanted to sleep but I had to go to the factory for work. I had no choice. So, without any sleep, I went to the factory and started working. I worked very hard for the first 2 hours, but then I felt drowsy. I somehow managed to continue working. But I could work very well because of less sleep and less food.

The supervisor sometimes even hit my back with hard things, so I could keep on working. The supervisor was not fond of my work and made a complaint to the manager about me. The manager beat me but I didn't mind and just went home. I was beaten almost every day but I could do anything about it. But still, I used all my courage in my job. I earned Rs.

700 a day, but sometimes the manager deducted my pay and sometimes my whole family had to sleep without any food.

I also taught my younger sister. My mother's health also got worse and worse and I sometimes did an extra job as a guard at night to pay for my mother's health expenses. I am now 12 but still work in the same factory and run my home. My mother has been away. Now what can I do? My younger sister is now 7, and she also tries to do all the household work as our mother is in the hospital. I could take loans from many people, but I did not and starved from hunger because I knew that if I took a loan, I wouldn't be able to repay it. But still I did not lose hope and kept working in the factory till 18 to keep my house running and to be able to pay for my mother's health expenses.

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## QUOTES CORNER

**"A LIFE SPENT MAKING MISTAKES IS NOT ONLY MORE HONORABLE, BUT MORE USEFUL THAN A LIFE SPENT DOING NOTHING."**

**GEORGE BERNHARD SHAW.**



# Two Sides to a Single Coin



**Haseeba Abdul Qayyum**  
A Potter Head, Literati, Writer.

## 04 MINUTES READ

Teenagers Ali, Saim and Danial were best friends. They lived in the same neighborhood in a remote village. Danial and Ali were brothers and Saim was their best friend. They adored each other and shared a strong bonding as if they were related by blood, but their families were rivals. Even their ancestors were enemies in their lives. They had to be secretive about their friendship as both their families were enemies.

One day, Ali and Danial were discussing their homework with Saim as he was the most intelligent one among the three. They were studying in an abandoned building as they had to remain undiscovered because of the tensions between their families.

They were intensely involved in their conversation about the Science task that their teacher had given to them. A man came and called Danial by his name. Upon seeing him, Danial and Ali were scared to death. They had gone cold as if they had seen a ghost but it was their uncle, Kareem.

*"You do not have to be scared!"* Said Kareem.

Danial and Ali seemed relieved.

*"How did you find us chacha? Who else knows about our friendship with Saim? Who sent you there?"*

Little Ali kept on inquiring Kareem.

*"I told you, I mean no harm!"* Said Kareem.

After a little while, Kareem convinced them that he had no issues with their friendship. Since Saim was the eldest, and the most mature among the three, Kareem talked his way in, convinced him and won their trust. He started sitting with them on a regular basis, discussing school, occasionally helping them out with



IMAGE: IVA SHOP

their school-related queries, all three of them enjoyed Kareem's company, as they thought he understood them better than their other family members. They played ludo and other board games with Kareem, and with time, they started getting along and hanging out more than often.

No one can tell what hides behind the façade of an innocent face. Just when he won Saim's trust, Kareem started showing his true colors. Saim was crazy for sweets, Kareem noticed. One day, Saim bid farewell to his friends and Kareem gave Saim a box full of Gulab Jamuns just when Saim was about to go back home. It smelled like heaven. Saim was really hungry and it was getting hard for him to stand the sweet aroma from the box that he held. Just a few steps before his home, he stopped and opened the box of sweets. Right when he was about to taste the Gulab Jamun, an old man came and knocked the box of sweets on the ground as he cried, "*Do not eat that thing!!!*" Saim was shocked, and confused at the same time.

"*What's your name boy?*" Asked the old man with a stuttering voice. After five minutes of their small conversation the old man told Saim about Kareem's evil plans. The old man was actually Ali and Danial's grandfather. He was very well aware how venomous Kareem was. The old man told Saim if he ate the sweets, he would have been dead by now. The sweets were all poisoned. It only takes a

pinch of this poison to kill a person. Kareem wanted revenge from Saim's family and wanted his family dead. He hated Saim, because Saim was more smart than both of his nephews, and was more intelligent in studies and sports as well.

Saim thanked Grandfather for saving his life. The next day, he revealed Kareem's plans to Danial and Ali. Together, the trio got Kareem arrested with the help of Danial's Grandfather. After some years, because of the boys' friendship, both the families forgot about their generation-long rivalry.

That day, Saim learnt two lessons side by side; where there are bad people there are good as well. The second one was, good and bad coexist.

Dear kids, always remember, There are always two sides of a single coin.

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## QUOTES CORNER

**"EVERYBODY IS A GENIUS. BUT IF YOU JUDGE A FISH BY ITS ABILITY TO CLIMB A TREE, IT WILL LIVE ITS WHOLE LIFE BELIEVING THAT IT IS STUPID."**

**ALBERT EINSTEIN**





# Dust if You Must



**Hibah Abid**  
Poet, Writer, Student

## 04 MINUTES READ

Wouldn't it be better to paint a picture or write a letter? Bake a cake or plant a seed. Ponder the need!

A need? Happiness!

Though it seems like a concept confined to fairy tales. Dust a little if you must! The cake of mud, sadness baked on your soul. I grabbed a plate, ate the cake and saw; happiness!

Happiness as she smiled... I tucked a letter in the cleavage of a book I gave her a long time ago. She didn't know it was from me. Yet she smiled. Dusty letters in her palm that still reek of my perfume; the day I knew I was in love, the day I prayed for the first time in years. The day I prayed that she would smile.

Happiness in his eyes. A pedestrian acknowledged the policeman for his hard work. If his belly hadn't swelled from bribery, it did with happiness in

that moment. His eyes were flooding with neither greed, nor dishonesty, as people usually see. They say, "let bygones be bygones" but what about the ones who take our hearts away as they go?

I saw happiness as this old man sneaked into the kitchen to eat some *halwa*. His daughter smiled and offered him the bowl. His diabetes might break the scale, but they still wouldn't mind these sweet gestures and tooth aching father daughter moments.

Don't starve your happiness because of some beauty standards. The 14 inch waist has been in fashion since the 19th century. People walked around with undergarments so tight, much like their epidermis, suffocating the flesh and robbing their breath so that they could be *breathtaking*. They were okay with it, just like it was okay for Chinese women to sew their feet so they'd look like lotuses or for girls in Venice to dilate their pupils with belladonna eye drops, even if it *blinded* them.

Humans got freedom, slavery got abolished, but we didn't learn to live freely. We enslaved humans in ill suited boxes of beauty standards. Brainwash a generation into thinking the ultimate life goal was to have a slim midriff. They form your pretty little sketches, your smile that would never shorten to a frown, emerald eyes and hair brown. But don't turn into the green eyed monster. They say, "jealousy kills you slowly", but what about this imposter?

Fall in love with yourself, take pride in flaws. Don't keep purring, give some scratches with these claws.

I swear, sew that binding cloth around their throat because nobody gets to make you look like a lotus. Grow in muddy water and bloom past the dirt, not so sorry, about not starving.

Magazines told my friends to hate their bodies, and sold us fairness creams. Well, my nose is crooked, my hair is messy and I've broken fifty brushes taming it. My skin is all shades of tea, but white and pink. I apply mask over mask, because any colour is better than brown. My teeth inclined out. My cheeks blushing red with pimples, my face glowing with sweat and oil.

Our eyebrows might not be thin, and it might be saddening because Hadid's are the latest trend, but Frida Kahlo was a unibrow and Mona Lisa - no eyebrows, they were work of art and so are you! You might be 5 foot, but you are a ten on ten.

I know we are not on the same page,

but when the reader shuts the book, we would have grabbed each other through the pages and would have made a difference. You would be smiling because being happy and bringing smiles is the simplest feeling ever; like a child smiling and waving at the passengers in a train. Their smiles nurture the secret wisdom of being happy while saying "hello" and "goodbye" at the same time.

You don't have to be happy on days you write poetry. Dragging home a gas cylinder each day and holding the door for someone should make you happy too. I know you can't win marathons, but tell me about the race of life you are still running and not quitting. Free up some space in your hands to carry your remains. Call up an old flame, though you burned the bridge, smile at them from the opposite shore.

Spend hours musing about your beauty or the fact that she is breathing the same air as you. She is the one who has the ability to sense your mood, just by the tone of your voice. Be in the company of these people, if it is something you enjoy.

Smile, even though it aches, with wind in your hair, smile like a shower of rain. This day won't come around again. Old age will come, it's not kind. And when you go, you will make more dust. Find happiness before you settle into dust.

📍 *mind\_andromeda*

# Affirming Conformism in Children



**Zarfshan Malik**  
CEO of The Digital Bonfire  
Student of Psychotherapy Level 4

06 MINUTES READ

There are families where roles and expectations are confused. Parents are overly dependent on children because children unknowingly play the roles of their parent's parents. This particular family is so emotionally fused together in an unhealthy way that children become their surrogate spouses. There are inappropriate practices among the parents, like sharing personal information of their children. It puts the children in a state of confusion regarding their own roles.

## The Impact of Enmeshment on a Toddler's Development

Children develop a very close relationship with their parents and they gradually start losing their sense of self. Pleasing their parents becomes their sole motive in life and they consider themselves the reason for all the moods of their parents. Usually when parents mention things



like “you make me happy when you behave nicely” or “you make me angry when you fight with your little sister”. The little ones start taking responsibility for their parent's emotions rather than their own. They only feel happy when they get approval from their parents. And, they grow up with the same dependency even after reaching adulthood. They feel bad when they are spending time alone. They get trapped in the cycle of shame and guilt when they do not take care of their parents.

## Enmeshment ruins Companionship

We have so many examples around us about such people, maybe you can relate to it too. Such people are not comfortable spending time with their spouses for long and they feel it a betrayal with their parents.

They are so enmeshed with the needs of their parents that they consider it a sin to not share the tiniest details of their personal life with their parents. They remain in this state of confusion throughout their life. It is hard for them to decide

IMAGE: THE AMERICAN CONSERVATIVE

whether they are doing the right thing when focusing on their career and needs or will it be of no use if they will not give lots of time to their parents. Interestingly, they are even in the search of a spouse who can look after their parents. Otherwise, they would not feel any connection with their spouses and gradually ruin so many lives, including the lives of their own kids.

### **The Collective Impact of Enmeshment**

Such families with enmeshment issues suffer from low self-esteem. They not only hate boundaries but also are unable to have any sense of who they actually are. They have been programmed not to use their minds and rely on conformism. Whether it is about eating, shopping, making friends, choosing spouses or careers, such people are chained in such a way that even if they are allowed to make their decision they start panicking and stay in a child state throughout their life.

### **The Male Story**

Usually, males within enmeshed family systems are conditioned that their fathers are cruel creatures and they have to safeguard their mothers. Being a child they feel so helpless and weak that they are unable to ease their mother's pain. In the abyss of all this mess, they start feeling like a husband of their own mothers. It pushes them in a confusing position

which disturbs them till their last breath.

They start betraying their own needs in order to receive the love of their mother because they have a constant fear of abandonment.

### **The Female Story**

The same phenomenon occurs with females who belong to such a family system. Even after getting married, she keeps calling her parents before making any decision in her marital life. She has lots of self-doubts and trust issues which she has inculcated in her personality while growing up. She won't enjoy any time with her spouse and still depends on her parents, even for the upbringing of her kids.

That is how enmeshment snatches away the natural rights of human beings from them.

### **The Antidote**

One can get rid of it by defining, enacting, and maintaining boundaries, by getting connected with one's own inner self, by not judging oneself all the time, by not staying in the painful space of guilt, by not oversharing with one's parents and by getting support from psychiatrists, psychologists, or psychotherapists.

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# A Country that Connects Two Oceans

PART - I



**Shueyb Gandapur**  
Traveller

## 06 MINUTES READ

Valentina had told me to meet her at the spot where she set up a stall selling handmade necklaces, bracelets, and other trinkets every afternoon. In the unfamiliar old quarters of Panama City, I somehow managed to guide the taxi from the airport to the location of her stall without getting lost in the maze of Casco Viejo's streets. I recognized Valentina, as she did not look different from the photos she had put up on the couchsurfing website through which we got connected.

Behind her stall was the Pacific Ocean, with which it was my very first encounter. It did not look any different from the other oceans I had seen. Waves rushed to the shore and hit the rocks beneath the old town's ramparts, just behind Valentina's stall. It seemed like every time they came with the will to climb that wall but retreated, not due to lack of strength, but a change of mind.

Valentina welcomed me with her reserved smile and asked me to follow her to her apartment. Luckily, I had arrived just in time as she was packing up her shop. My small, wheeled suitcase bumped on the cobbled streets of Casco Viejo as I pulled it along. In a little while, we reached a tall building minus an

IMAGE: PINTEREST



elevator. Their apartment was on the seventh floor. But I can't recall facing any trouble while climbing up and down the elevator-less building to the seventh floor as I do to the building in *Dar-es-Salam* where I stayed some years ago. Valentina asked me if I had brought any sleeping bags because they did not have one. I had not brought any, assuming my host would have told me. Well... too late to fix the situation.

In the apartment, we were greeted by Valentina's husband, Matias, and their eighteen-month-old son, Naim. Matias had a thick beard and thin frame. On learning where I was from, he told me that his ancestors migrated from Syria to Latin America a hundred years ago and started living in the Argentine countryside. Matias and Valentina were a bohemian (who traveled from country to country) Argentinian couple. Their current base was Panama City. Matias told me he had given his son an Arab name to honor his Arab ancestry. Naim was a good-natured infant greeting me with the same smile.

The only accommodation in their one-bed apartment was a double bed and a table. That night, I made my bed by spreading out my clothes, a rolled-up towel serving as a pillow. I slept alright but woke up with a slight body ache.

The old town, Casco Viejo, is a fascinating place with streets laid out in grid-like fashion, forming blocks of buildings, most Spanish colonial

cities of Central America. It lacked the charm of Guatemalan Antigua, or the mystery of Nicaraguan Leon, or the vibrance of Colombian Cartagena, but it was a pretty city. I walked through the streets, appreciating the architecture of colonial buildings, admiring the open plazas with statues of war heroes in the middle. At Plaza de la Independencia, I stopped to observe a group of girls swirling in their traditional pollera skirts. They performed the Tamborito (folk dance).

Buildings and streets were not in a good state in the poorer parts of the old town. A glance through doors or windows would reveal the sight of a housewife watching TV, or of cooking pans emitting smoke in the kitchen. A buff man in a white vest sat on a rickety three-seater sofa, which was probably his throne, for he looked nothing less than the neighborhood's thug. He eyed me with interest as I passed. As he addressed me in a tone in which I perceived a hint of a threat, I faked a confident swagger and greeted him. As he extended his hand for a handshake, I noticed him looking at my wristwatch appreciatively.

*"Give me this watch",* he demanded.

*"No, no,"* I replied laughingly just to divert him. The handshake got uncomfortably longer, the expression on his face looked menacing. *"I am on my way to Iglesia de La Merced. Is this the right way?"* I asked just to distract myself. The grip of his hand loosened as he started directing me. I pulled

out my hand gently and walked on steadily without looking back.

Matias and Valentina were raw vegans. Even their eighteen month old kid was on a raw vegan diet, except for his mother's milk. He didn't look deficient in energy. Matias seemed passionate about his diet and lifestyle and spoke about it often. Matias said that all the amino acids we need for our muscle growth can be found in plants. Valentina was creating innovative raw vegan recipes and hoped to get a contract from a restaurant.

The new and old cities of Panama were a world apart. At night, by the promenade in the old city, one could see the skyline of the new city, full of skyscrapers sparkling in the distance. Some months later, I saw a similar contrast in the old town and the new city of Cartagena, when I visited Colombia. Panama has received a good amount of foreign investment and is more prosperous than its neighbors. It is the only country in Latin America to adopt USD as its legal tender. With the United States occupying the Panama Canal Zone for a long period and other American influences this small country had experienced, I was surprised that English was still not widely understood or spoken.

Panama City has a purpose-built mosque with a green dome topped with a crescent and two minarets. The mosque was locked when I visited it at night, but looking through the

window, I could see a kurta-clad man praying. He seemed to be of Indian descent. When leaving the country, I met another Indian Muslim donning an embroidered skullcap, who ran a shop at the Panama City airport. He told me about the community of Indian Muslims settled in Panama for three to four generations. They were mostly from Gujarat or Bombay. He informed me of the existence of an Ahmadiyya mosque in the city. This was the second Ahmadiyya mosque in Central America that I learned about. Earlier I had seen one in a remote city of Guatemala. I always find it immensely fascinating how such community pockets are formed by immigrants, who left their ancestral lands thousands of miles away but continue to hang on to the culture of that land for several generations.

© *shueybgandapur*



## QUOTES CORNER

**"WE THINK SOMETIMES THAT POVERTY IS ONLY BEING HUNGRY, NAKED AND HOMELESS. THE POVERTY OF BEING UNWANTED, UNLOVED AND UNCARED FOR IS THE GREATEST POVERTY."**

**MOTHER TERESA**



A person's hands are shown holding a white smartphone. The screen displays a text message conversation with blue and white bubbles. The person is wearing a light blue long-sleeved shirt. The background is a blurred outdoor setting with a person's legs in dark pants and white sneakers.

# ADDING UP TO YOUR ~~MISERIES~~ DICTIONARIES

If you have ever come across teens wearing; yoga pants and sweat-shirts, sneakers without any socks... and heard or overheard their conversations, and if their conversations got you wondering, or curious, “what they must be talking about?” because of some unheard words that might never have made it to your earlobes before. Not to worry my friend, you are not alone, or maybe you are... unbothered... With what’s going on in the virtual realm, the world has surely changed with the evolution of the internet. But to what extent... to the extent that there are millennials, and internet influencers, adding up to our dictionaries. Don’t worry, we got you covered, here’s a list of some modern-day slangs to keep up with the world:

**Extra:** To be extra is to be unnecessarily dramatic and over the top.

**Periodt:** Periodt is a word used at the

end of a sentence, meant to add emphasis to a point that has been made.

**Snatched:** The word snatched has two common definitions. The first refers to when someone is wearing something that is very fashionable, or has a look that looks really good. The second refers to the process of supporting an insult against someone who has lost an argument.

**Big Yikes:** Big Yikes is a more intense version of the word yikes. It refers to something that is so very embarrassing that another, much larger yikes is needed.

**Fire:** Fire is used to refer to something that is really cool and amazing.

**Cap / No Cap:** To cap is to lie about something, whereas “no cap” means to tell the truth.

**Flex:** To flex (as a verb) is to knowingly flaunt and show off. As a noun, a "flex" is the thing being shown off itself.

**Lit:** Lit is an adjective to describe something amazing, exciting, high-energy, or otherwise great.

**Lowkey/Highkey:** Lowkey means slightly, secretly, modestly, or discretely. It's the opposite of highkey for when you're sincerely or assertively into something.

**Salty:** To be salty is to be annoyed, upset, or bitter, usually about something minor.

**Slay:** To slay is to do really well or succeed at something. The term first emerged during the 1970s and '80s in the midst of black drag and ballroom culture.

**Shook:** If someone's shook they're affected by something, usually negatively and very emotionally. It can also mean shocked, surprised, or scared.

**Stan:** Stan can be a noun for an overzealous and obsessive fan, and a verb meaning to be that kind of fan. It originated from an Eminem song of the same name. Someone can be a stan of a celebrity, or used as a verb, they can stan them. The word can also be used to express tame support of a person or a cause.

**Tea:** Tea is gossip, and spilling the tea is the act of gossiping. We can also thank black drag culture for this iconic phrase. Tea is also used when one is agreeing with a point someone has just said.

**Yeet:** Yeet is a versatile word, mostly used either as a verb or to narrate the process of discarding things at high velocity.

**Skksksksk:** This phrase is also very versatile, but is mostly a filler expression of excitement, used when people do not know what else to say, or how to transition into a new phrase.

**Lewk:** Lewk is a variation of look, a signature physical trait, or a specially and carefully constructed outfit or appearance

**Simp:** Basically the modern way of calling someone a *schmooser* or a people pleaser, simp is mostly used to describe people (generally those who identify as male) who are willing to do anything to get somebody to fall in love with them.

“

## QUOTES CORNER

YOU HAVE TO KEEP BREAKING  
YOUR HEART UNTIL IT OPENS.

MAULANA JALALUDDIN RUMI

”



## Some Thoughts on Education and Social Ills



**Sara Noor**  
Lecturer & Writer

### 04 MINUTES READ

As someone who has worked as an administrator and teacher at school level and also as a lecturer at college and university levels, I have had the opportunity to observe numerous cases within academia that speak of something fundamentally wrong with our education system and society. It appears as if the quality of education and academic environment are interlinked with social ills.

Imagine that a kid enrolled at a school is taught and disciplined according to the school's criteria. The kid learns to obey teachers, follow rules and instructions, achieve a good position in academics that earns the praise of teachers. A few years later when the kid has evolved into an adolescent and bid farewell to school, they realize that the school only harnessed machine-like compliance and fear of punishment, enhanced

their narcissist strain through lavished praises, and hammered ambition for the highest grades into their system without making them aware of the other side of life where perfection meets compromise and bows down before limitations, where rebellion is tempered by reason without being completely discarded through forced discipline, a life where acknowledgement might be absent or suffused with criticism. Suddenly, the adolescent realizes they are inadequately prepared to face practical life, its tasks and its offering of a varied set of all kinds of people ranging from the very worst to the most benign.

School was ideally supposed to equip them with life-skills, but it did not. As adolescents mature into youngsters, they continue to learn from people, surroundings and events more than from textbooks taught in colleges and universities. The educational system becomes a disappointment because it fails to satisfy intellectual impulses, teach practical life-skills, coach about

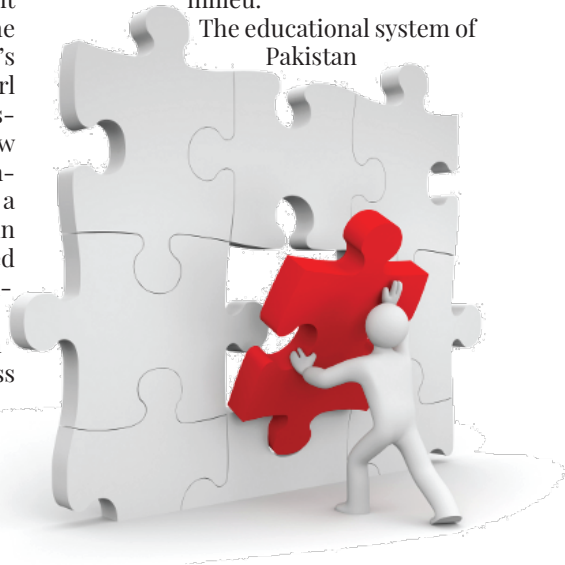
the complexities pervading in society and guarantee a job.

I have heard various students and teachers at different levels of the educational industry recount their experiences. One teacher from the government sector recounted meeting a student in the eleventh grade who could neither read nor write properly. The said pupil could not get his teacher's attention at primary and elementary levels because of inadequate teacher-student ratio. But he got promoted because of the policy of passing all students. Another teacher from the private sector revealed how she had counselled her classes to protect themselves from harassment and one female student had tried to confide in her the horror she went through in her personal life. By the time, the teacher earned the child's trust to help her, shockingly the girl had undergone severe sexual harassment. The child's mother withdrew her from school and the school administration was also happy to get rid of a problematic case. Another student in the final year of MBBS committed suicide because his parents' continual fighting had crippled his psychological health. Sadly, no solution exists at institutional level to address the emotional and psychological needs of students. Another student at university level related his teacher's random marking of exams and assignments and demanding money

from students who wanted a better grade.

There are also many problems that teachers face in the system. Indeed, without providing a satisfactory environment to both the teacher and the student, we cannot create a better educational setting. A college teacher was threatened by his students that he would be tortured physically. Many others serve far away from their home and face persistent travel and accommodation problems in the absence of any facilities or departmental assistance. Then, there are those who have no job security. Some behave far beneath their stature of teachers by exploiting their position. Indeed, a variety of students and teachers make up the educational milieu.

The educational system of Pakistan



needs much more than a unified curriculum to produce citizens who are not just degree-holders, but are actually learned individuals, skilled youth, and pragmatic citizens instead of lethargic and temperamental creatures. Whatever policy the state makes, it should not be a revolutionary, quick-fix, top-down approach. Much time has already passed, a bottom-up evolutionary approach which is long-lasting in its durability, could undo the damage.. For this, crafting and continuation of healthy policies is a must.

However, policy makers are handed-over inscriptions and instructions by their political bosses. So, those with vested powers need a better sense of the times, have practical understanding of the country's needs, and should try to promote education not only through policy documents but also through their own actions. A parliament where dialogue is often overruled by chaos, negotiated settlements by ordinances is a reflection of society's violent and unruly streaks. The people and the leaders need a coordinated effort to be educated in the real sense of the word. Had policies been working in Pakistan, we would have had a better educational standing, better etiquettes, fewer social evils and lesser brain drain. It is time leaders and citizens alike do good rather than merely preach good without acting upon it.

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## ADDICTED TO DICTION

**Anti-Vaxxer:** A person who opposes the use of vaccines or regulations mandating vaccination

**Pyrrhic:** Relating to a victory that is offset by staggering losses

**Finesse:** Subtly skillful handling of a situation

**Fiasco:** A complete failure or collapse

**Crochet:** A strange attitude or habit

**Pilfer:** Make off with belongings of others

**Shero:** A female hero; a heroine

**Passe:** Out of fashion

**Daft:** Foolish or mentally irregular

**Convivial:** Occupied with or fond of the pleasures of good company

**Stoicism:** An indifference to pleasure or pain

**Onus:** A burdensome or difficult concern

**Somber:** Grave or even gloomy in character



# NET ZERO GLOBAL CO<sub>2</sub> EMISSION



**Usama Younas**  
Geophysicist, Digital Content Creator

## 04 MINUTES READ

Planet Earth is heating up. According to NASA, in 2019 the planet's average temperature was 0.98 degrees higher than pre-industrial levels. Global warming, in addition to causing the polar ice caps to melt and sea levels to rise, is causing other climate changes like desertification and an increase in extreme weather events such as hurricanes, floods and fires: the distortion of the climate risks causing incalculable damage.

Energy, water and food are three major elements to ensure human survival. World energy development is entering a new historical period, when clean and low-carbon energy is inevitably required. Unconventional

oil and gas revolution made the 40-year strategic dream of energy independence in the United States come true. The US government proposed the great energy strategy of remaking America with green energy in 2008, and especially, provided the revolutionary four innovations in unconventional oil and gas represented by shale oil and gas and tight oil, i.e. innovation in geological theory centering round continuous oil/gas accumulation, innovation in technologies with volume fracturing of horizontal wells as core, innovation in production methods for platform-type factory exploitation, and innovation in management centering around market competition mechanism. The unconventional oil and gas revolution in the United States is now changing the pattern of global oil and gas and even energy, exerting a profound impact on global



political and economic development. The Chinese government has recently proposed an energy revolution strategy of “promoting energy consumption revolution to curb irrational energy consumption, promoting energy supply revolution to establish a diverse supply system, promoting energy technology revolution to drive industry upgrade, and promoting energy system revolution to open up a fast lane for energy development. The authors first summarized the general trend of world energy development by reviewing its history. Then, they analyzed the challenges to the energy development of China, and proposed relevant countermeasures.

The energy transition is a pathway toward transformation of the global energy sector from fossil-based to zero-carbon by the second half of this century. At its heart is the need to reduce energy-related CO<sub>2</sub> emissions to limit climate change. Decarbonisation of the energy sector requires urgent action on a global scale, and while a global energy transition is underway, further action is needed to reduce carbon emissions and mitigate the effects of climate change. Renewable energy and energy efficiency measures can potentially achieve 90% of the required carbon reductions.

Historically, energy transitions are not new. In the past we have seen huge epoch-marking shifts like the transition from using wood to using coal in the 19th century or from coal

to oil in the 20th century. But what distinguishes this transition from its predecessors is the urgency of protecting the planet from the greatest threat it has ever had to face, and of doing so as quickly as possible. This impetus has accelerated the changes in the energy sector: in just one decade (2010–2019) the costs of renewable technologies have fallen by 80% in the case of solar photovoltaics and 60% for onshore wind power.

The energy transition, however, is not only limited to the gradual closure of coal-fired power stations and the development of clean energies: it is a paradigm shift that concerns the entire system. A huge contribution to decarbonization comes from electrification, which also makes other sectors such as transport cleaner, and from the digitalization of electricity grids, which improves energy efficiency.

This solution can provide benefits not only for the climate but also for the economy and for society. The digitalization of electricity grids can usher in the age of smart grids and open the way for new services for consumers. From the environmental perspective, renewable sources and electric mobility reduce pollution, while coal-fired power stations can be repurposed in line with the principles of the circular economy.

A genuine paradigm shift is taking place. On the one hand, there is the replacement of fossil fuels with renewables. On the other hand, we have the

development of new technologies such as energy storage and hydrogen, the electrification of certain sectors, and digitalization.

Developing renewable energies lies at the very core of the energy transition. In recent years, photovoltaic and wind energy have joined more mature technologies such as hydroelectric and geothermal power, quickly becoming the star performers of the transition that is underway. The result is a genuine paradigm shift focused on decarbonization, with a gradual move away from fossil fuels and the consequent decommissioning of coal-fueled power stations. Developments in new sectors such as tidal power and green hydrogen may soon contribute to the transition, while energy storage technologies, systems that can warehouse power to make up for the intermittent nature of sources such as solar and wind, will be decisive. The process of electrification of consumption and of certain sectors, and the digitalization of both industrial procedures and electricity grids, are all helping to improve energy efficiency and complete the energy transition.

Energy storage systems will also play a decisive role because they are necessary to compensate for the intermittency of renewable energy sources such as the sun and wind. Historically, the most important form of storage was pumped hydroelectric power plants, but the current technological progress has seen the substan-

tial development of batteries, in particular lithium ion batteries, which can be located independently in any place. The diffusion of energy storage plants is still limited but growing rapidly thanks, in this case as well, to advancements in technological innovation that are constantly improving the quality and performance of the batteries and reducing their production costs. When energy storage is fully integrated into the electricity grids, intermittent renewable power plants will be able to feed the energy they produce into the grid at any time, regardless of atmospheric conditions: it will then be possible to achieve an electricity generation mix that is completely free of emissions. A future that is not so far away.

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## QUOTES CORNER

**"GOD, GRANT ME THE SERENITY  
TO ACCEPT THE THINGS I  
CANNOT CHANGE, THE COURAGE  
TO CHANGE THE THINGS I CAN,  
AND THE WISDOM TO KNOW THE  
DIFFERENCE."**

**REINHOLD NIEBUHR**



## Conspiratorial Curve and a Thoughtless Society



**Asif Aly Shaikh**

Writer Director Analyst Researcher

02 MINUTES READ

It's six in the morning, the weather is getting chillier, and a cold morning welcomes us into this new day. The sky is turning orange, a glass of hot water rests on my table, as I weave headlines of yesterday, into news of today. The fabric that I weave is based on my observations and experiences, which are a part of my day's routine.... most of my day goes by watching talk shows, news bulletins, corporate culture or my job. The rest of the time goes to my family and friends who are unaware of these hindering thoughts. To them, I am just me, and not a reflection of some *thinker*.

If that's how it is supposed to be, then I must analyze and introspect: whether or not I am a tool of spreading information without any prior research or analysis, do I speak someone else's language? My thoughts... am I the one who thinks these thoughts, or is it a projection of **the boss culture** that constitutes a large proportion of my life? Most of the people around me only see what they are shown. Did I ever look for the other side of the picture, or someone else showed me their version of the other side of the picture, and I put my belief in their faith?

Where class struggle and livelihood occupy the mind, Langri Nazriyat are distributed without any differences. From here, in order to emphasize their importance, a person adds both moisture and the pulse of the conspiratorial curve according to his thinking and the listener's ideas on Langri Nazriyat.

Confirmation, analysis and comparison of a news or story seems to be a thing from the past. People, who repent, seek arguments and assumptions have gone extinct. When questions are force-stopped in a society, it is a sign to the men of higher intellect that the brains lack oxygen, collectively. As a result, the brain will no longer be able to function to its full potential or will become a hotbed of microscopic thoughts.

The fabric will begin to form automatically, a pot of new ideas will be cooked on a rather low flame and will be opened when a large number of devotees and victims await to get the most out of these Langri Nazriyat. If the people somehow get fed up with this approach, they will most likely try to take advantage of each other by extracting the last ounce of the food from someone else's plate. The flavors which previously lacked, demand more appetite: analysis, comparison and research, will be quenched with twelve new spices and fourteen new flavors.

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# Vibe-Generating Human Mind



**Tehreem Shah**  
Mental Health Enthusiast,  
Socio-political Content Analyst

04 MINUTES READ

**Nikola Tesla** says "if you want to find the secrets of the universe, think in terms of energy". Frequencies and vibrations hold strong & hidden powers which affect our lives! Mental health, consciousness & physical health. Science says everything is in a constant state of vibration. Let us make sense of how vibrations work. Are there higher powers directing the details of our life or just some random coincidence of events. Is there anything we can do to enhance the occurrence of this positivity that makes our lives little plane sailing and a lot more fun? Human beings are made up of matter and their every emotion generates a certain type of vibration.

**Energy experience is a full time 24/7 experience!** Quantum physics proves that everything, including human beings, emit energy. With

every emotion we emit a certain energy measured in Hertz (Hz) e.g. negative emotions like shame, guilt, apathy, fear, generate lower frequencies; shame produces 20 Hz which is the lowest on hertz vibration scale. In neutral emotions like desire, anger, courage, neutrality, they generate comparatively higher energies. The most positive emotions like love, enlightenment, peace, joy, willingness, acceptance generate higher frequencies (700+ Hz). While we are being mentioned, emotions we send a signal that reflects in our outer world. When we tune into a specific energy we receive that frequency just like on the radio & TV, when we tune into a certain channel to receive the frequency of that channel.

**How does vibration work? Are there higher powers directing the details of our life or just a random coincidence of events!** Study of visible sounds & vibrations proves, sound energy can go through physical surface land and water. The frequency of sound waves has a direct effect on the human body. One of the most important frequencies is **432Hz** (number of vibration/cycles per sound). It vibrates on a certain principle which unifies the properties of light, space, time, gravity, matter,

IMAGE SHUTTER STOCK

magnetism, with the biological DNA code. It is a natural frequency mathematically consistent within the patterns of the universe; having a profound effect on the cellular level of the human body. Research has shown that body organs have a specific range of frequency. Our body cells resonate and respond to various such frequencies

**Sound energy is one of the contributing factors to enhance the vibrational energy** e.g. the left and right hemisphere of the brain begins to resonate to study rhythm when provided with the relevant sound/music bringing together the more linear less side to more emotional and creative ride. The unconscious & subconscious mind becomes aligned, unresolved issues are released. You become more coherent and increasingly powerful, life starts to flow. Somewhere it changes our thoughts and eventually gives rise to serendipity moments.

**Your dreams are not supposed to die with you!** The higher your frequency is, the higher your vibration will be. The energy you put out will be matched with the energy you receive. There are three easy ways to turn up your frequency higher; laughter, exercise, meditation. Set a powerful intention to align with the energy of Love and above. Stay focused on a higher version of your dream no matter who agrees or not.

**Create an awareness of where you are in a relationship to where you**

**dreams are!** If you feel low frequency emotions e.g. fear, anger, shame then that's ok, feel them take ownership of them and then release them with love. Close your eyes and ask yourself what is your deepest desire? There are no limits, say anything.. what would it be? Remember the sky's the limit! How would you be feeling, who would you be impacting? Breathe deeper and think about what is your deeper desire.

**Energy goes where energy flows. Stand strong for what is not an option!** I want you to wake up and be blown away, surround yourself with people and energy that elevates you. Observe your environment, notice how you are walking through your life. Are you surrounded with people that make you stretch? Making you take a leap? Let them energize, you keep going. But if you are around the people who drain your energy, make you anxious, tired so be aware of the fact. Notice how you spend your hours. What kind of content you consume, what leaves you un-inspired? Shift your energy to what actually lights you up. Let the energy flow from you through meditation.

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**PakistanExpo2020**  
We, at The Pakistan Pavilion, Expo2020 proudly announce the 100k visitor's milestone as of October 18,2021. Come join us in reaching another milestone and let's complete this journey together.

# Avant Garde

04 MINUTES READ

Avant Garde is a French term, and refers to welcoming new ideas in any form of art. To be more specific, within traditions and the so-called rules, changing or including some element which could be said as something out of the box. It's not changing the rule, or framework, but bending the rule to discover something new. In terms of music, it could be a note, a skipped beat, or switching the scale. In terms of writing, or to be specific, poetry, the right term would be Poetic License, or as in Urdu we say *riayat-e-lafzi*.

Avant Garde is to explore unconventional art. It is not entirely defiance against rules, or theory of anything, but it is about creating something new in art, within a code of conduct, and infusing your take on any art which is being crafted, certainly not defying any previous thought, theory, speculation, but presenting a

newer idea, which is originally yours. And that is what art is about, there's more to creation.

Originally, the term was not used for art, it's roots are more political than poetic, through its evolving years, it gradually became a part of art, because of an existing thought that art is an instrument for social change. Art, politics, and history are such a trinity which co-exist simultaneously. Art has its many manifestations. Art is an outcome of the society, it exists, like anarchy, *just out there*, or for this case, we can say *just art there*. It won't bother or concern the society, like anarchy, but the society, or the people could get attracted to it. Things should be seen as not how they

IMAGE: THE NEW YORK TIMES



seem, but how they are. Just the way anarchy influences the society, art also has its influence on the society.

Art, politics and history go together, a trinity where the unions co-exist simultaneously. On the argument of whether or not art is political, or if art should be only utilized for only conscious desires or if art should be only a medium of expression. My opinion is rather simple, treat art like art. Think about it, if you are to do something, make it worth it. Just do it, for the sake of doing it, if you feel like making it political or consciousness, or for the society, aim for it, and let it be, and if you do not aim to change or revolutionize the society, and would love to make art for just fun, do that too. Either way would influence society.

The fact that, only making critical art, or doing it for the sake of clout or fame. Just don't confine art to a specific kingdom. To confine any form of art, is to suppress expression. Moreover, presenting or projecting only one class of art would give birth to monotony. A problem that rises with monotony is only one side is predominant and another side gets neglected, their voices unheard. An ideal situation would be, where a commercial artist makes good critical art, or a critical artist makes it big, commercially.

"It is not the job of the artist to give the audience what the audience wants. If the audience knew what they needed, then they wouldn't be the

audience. They would be the artists. It is the job of artists to give the audience what they need."

- Alan Moore

There's always responsibility, and the artist is responsible for; the outcomes and the impact. There are answers in the Models of Persuasion theory, the artist should be mindful about the ethos, logos, and pathos. Most importantly, the artist should be very clear on the why aspect of their art being crafted. The intent matters as much as the impact. Anything, which could cause chaos in the society, should be avoided. Then, what about the art, which is linear, atonal, and not welcoming to newer ideas or thoughts, or the type of art which can cause the brains to dumb down.

Since culture is ever evolving, there's always room for newer ideas, within the jurisdictional correspondence of things. Old practices get canceled and ruled-out after a specific time and era. Or to say it in simpler terms, their relevance with reference to a specific time gets over. In that regard, there's always room for newer ideas. Besides, a hundred-year-old tree was once just a seed. It grew with time, adapted itself with the situation, and survived, but after some time, maybe a hundred more years, it has to go, so it could change and evolve into another form of life, let's say a fossil. *C'est la vie.*

*Shama se Shama Jaley!*

# House of Secrets

## Unsatisfying Answers



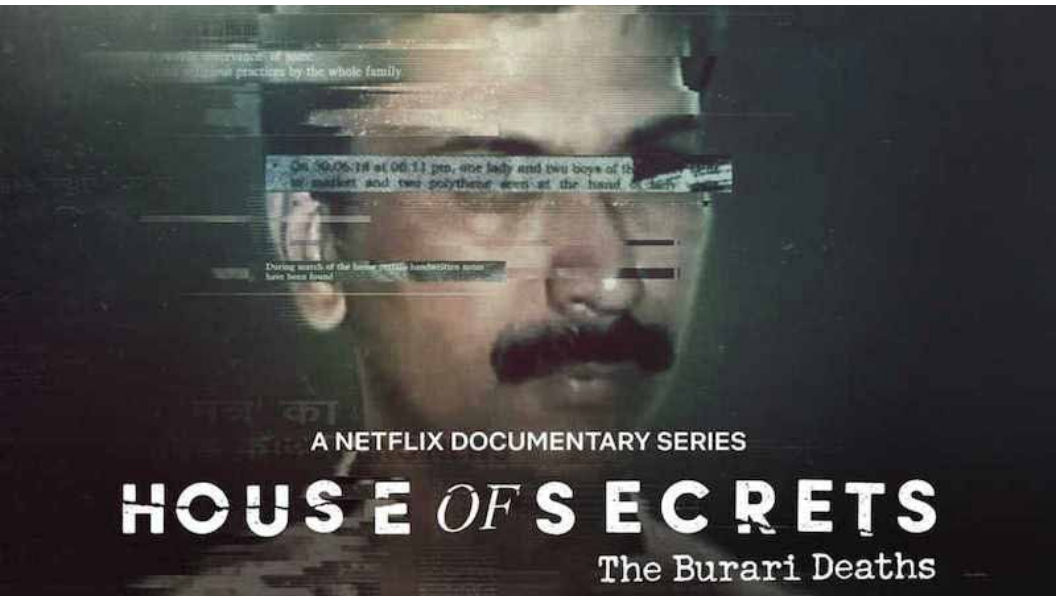
**Sheheryar Shahid**  
Film Critic, Theatre Artist, Writer,  
Psychotherapist in Training

04 MINUTES READ

Netflix's docu-series House of Secrets

sions to the surface.

The documentary is divided into three parts, namely Bodies, Diaries, and Beyond 11. It uses archival footage, recreated sequences and



is going to give you nightmares through the bone-chilling exploration of the 2018 Delhi's Family Tragedy where 11 members of the same family were found dead in their house. Helmed by renowned director Leena Yadav, it dwells deeper into the case, bringing out various ugly dimen-

interviews of the experts who were involved in the case directly or indirectly, which raises the bar. The series successfully dissects the incident to form a rhetoric—which is not only convincing enough, but also manages to instigate the circulation of various significant notions in our

IMAGE: DAWN



minds. Exceptional work has been done by the director, when it comes to the sequencing of the series: the chronological presentation makes you a part of the incident. As the series progresses, you will get immersed in the horror of the unimaginable tragedy.

The unsettling facts couples with spine chilling visuals and creepy background score, gradually plunging you to a state of curiosity and shock. Furthermore, the series eloquently builds up the narrative by blending various dimensions to the incident in the supervision of the experts. The most flabbergasting angle, among all, is the psychological one, where the director fearlessly digs up the minute patterns from the oversimplified yet sensational case. She doesn't hesitate to portray how the shared psychosis dimension has been neglected pretty much, and still, no one is ready to absorb the hard fact related to mental health. The fun fact is, it makes a lot of sense. Besides, the element of sociological autopsy highlighted aptly by journalist Barkha Dutt indicates how alarmingly aloof we have become, where we are absolutely unaware of ourselves and the surroundings. As I had earlier mentioned, the series, besides being a horrifying magnum-opus, is more like an educational tool for everyone out there, as it dares to unfold the ugliest consequences of ignorance and unawareness.

You will get blown-away by the fact

how the wide range of could have been explicated without any confluence. The most teasing factor would be the unanswered aspects --- the series tries its best to bang with the best possible inferences from the tangible and intangible clues, but they still are the unproven could haves. What happened, how it happened, was there any intrusion of supernatural entities (as portrayed by the series)? Was it a sad incident of cultic ritual? Or maybe one fine night, all of the family members including the teenagers and old woman, decided to hang themselves for fun? No one still knows because they took all the secrets with them leaving behind mysteries, contemplations and silent lessons.

It is a must watch, but do not watch if you are faint hearted, or cannot absorb disturbing content. The series is a masterpiece, hats off to the whole team!

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📷 [the\\_boring\\_admi](#)

## KEY TO WORD SEARCH



# □○△ SQUID GAME

## DISSECTING THE SQUID

02 MINUTES READ

If a doll with two masked guys appeared on your feed, then you're not the only one. Won't spoil it for you, but that's Squid Games, and that's all you need to know for now, if you plan to watch this series. Present day, and everything demands to be marketed fairly. Social Media plays a key role in the hype market business. Since it's release, Squid Games has hit the virality index.

One aspect to this whole hype-market thing, that it certainly raises the expectations and often would fail to satisfy the viewer. Such is not the case with Squid Games, it is said that the creator Hwang Dong-hyuk took his time with everything.

The series starts with a slower pace, gradually gets your attention, and gets intense after each episode. The plot to some extent resembles the Hunger Games but is based on a different game-plan. The games shown in the series are Korean. It's all fun n' games, until the elimination round, and elimination in the Squid Games means... death.

This series exemplifies the basic survival instinct, layered with greed, sorrow, tragedy, and occasional

humor. Most of the characters in the series are shown as people who are not financially well-off, who are chosen for the games. The difficulty level after each round gets more intense, and thus intrigues more. After each round, the prize money increases. The winner wins all, and the loser loses all. As elimination means death.

The plot is constructed on the "you miss buddy, and I'll hit" basis... which shows "what humans could do to get to the top", or the selfish nature of humans; to bag it all, to win it, without thinking about the consequences. In that manner, the show is finely patterned, structured, and layered. It gets predictable at times, but at times, it would shock you.

From direction, to acting, to music, it's perfect, but the screenplay lacks criticality, as the intense play gets you on the edge of your seats. Overall, the show's enthralling, gets your eye, a good experience, but don't think about it too much, as you might explore more layers, which do not exist. A well-written, and well-conceived show, but not a well-thought show, and certainly not the best ending, unless....



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