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(Under the Supervision of Azeem Educational Conference)

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OFFICES

Main Office

Azeem Academy Gondianwala Road,

Near Naz Cinema, Gujranwala - Pakistan

Ph:0431-253573-231060

E-Mail: afarooqi@brain.net.pk

Sub Office

Azeem Academy 38/C, Block Z, Peoples Colony,

Gujarnwala - Pakistan

Ph: 0431-241110

CONTENTS
Al-Quran
10 Hadith

Zia-Un-Nabi

First Letter of Imam-e-Rabbani(RahmaTullah Elhe) 7

Hazrat Umar-E-Faroog

(May Allah Be Pleased With Him)

Hazrat Usman-e-Ghani 12 (May Allah Be Pleased With Him)

Hazrat Imam Hussan

(RaziAllahu Taala Anhu)

Crisis of the Muslim Ummah

C.T.B.T.

Legal Aspect of Muslim Marriage 18

The Art Of Abusing

Health Tips

Corruption Our Government Schools 22

Multi Purpose Essay 23

Charles Lamb 24

Guesses 29

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وَقُلْنَا يَا الْمُ اسْكُنُ أَنْتُ وَزُوجُكُ الْجَنَّةَ وَكُلامِنْهَا رَغَدًا حَيْثُ شئتُمَا وَلَا تَقْرَبَاهَاذِهِ الشَّجَرَةَ فَتَكُونَامِنَ الظَّلِمِينَ

Translation

(35) And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you \freely with pleasure and delight, of things therein as where ever you will, but come not near this tree or you both will be of the Zalimun (Wrong-doers)".

Explanation

Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: "On earth will be your dwelling." Before the Fall, we must suppose Man to be on another plane altogether - of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. Perhaps Time and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge for man was given in that perfect state fuller knowledge than he has now (ii. 31); it was the tree of Evil, which he was forbidden not only to eat of, but even to approach. (2.35)

"Zulm" in Arabic implies harm, wrong, injustice, or transgression, and may have reference to oneself; when the wrong is done to others it implies tyranny and oppression; the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the root word. (2.35)

فَازَلَّهُ مَاالشَّيْطُنُ عَنُهَافَا خُرَجَهُ مَامِمًا كَانَافِيهِ وَقُلْنَا اهْبِطُوابَعُضْكُمُ فَازَلَّهُ مَا الشَّيْطُوابَعُضْكُمُ لَا الْفَيْفِ وَقُلْنَا الْفَيْطُوابَعُضْكُمُ لَا اللَّهُ مَا اللَّهُ وَقُلْنَا الْفَيْطُوابَعُضُكُمُ لَا اللَّهُ مَا اللَّهُ وَقُلْنَا الْفَيْطُوابَعُضُكُمُ فَي الْأَرْضِ مُسْتَقَرُ وَمَتَاعُ اللَّي حِينِ

Translation

(36) Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time".

Explanation

"Iblis" in ii. 34 is apparently the Power of Evil, with the root idea of desperateness of rebillion. "Satan" in this verse is the Power of Evil, with the root idea of perversity or enmity. Note the appropriateness of the term on each occasion. Also, "slipping" from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state. (2.36)

God's decree is the result of man's / action. Note the transition in Arabic from the L singular number in ii. 33, to the dual in ii. 35, and the plural here, which I have indicated in English by "All ye people." Evidently Adam is the type of all mankind, and the sexes go together in all Moreover, the expulsion spiritual matters. applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for any number greater than two. (2.36)

Man's sojourn in this lower state, where he is partly an animal of this earth, is for a time. But he must fulfil his lower duties also, for they too are a part of his spiritual training. (2.36)

فَتَلَقَّى الدَمْ مِن رَّبِّهِ كَلِمْتِ فَتَابَ عَلَيْهِ اللَّهُ هُوَالتَّوَّابُ الرَّحِيمُ

Translation

Then Adam received from his lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Explanation

As "names" in verse 31 above is used for the "nature of things", so "words" here mean "inspiration" "spiritual knowledge". The Arabic word used for "learn" here implies some effort on his part to which God's Grace responded. (2.37)

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With name of Allah the most Gracious, the most Merciful.

عن اميرالمئومنين ابي حفص عمرين الخطاب المنه قال: بينمانحن جلوس عندرسول الله المنه التي وم، اذ طلع علينار حل شديد بياض الثياب شديد سواد الشعر، الايرى عليه اثرالسفر، ولا يعرفه منااحدا، حتى جلس الى النبي المنه الشهالي وضع كفيه على فخذيه، وقال: يامحمد المنه المنهالي المنهالي الله المنهالية والمنهالية والمنه والمنها والمنه والمنه

Also on the authority of Umar ibn al-Khattab (may Allah be pleased with him). Who said:

"One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (P.B.U.H.). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muhammad (P.B.U.H.) Tell me about Islam. The Messenger of Allah (P.B.U.H.) Said: Islam is to testify that there is no god but Allah and Muhammad (P.B.U.H.) is the Messenger of Allah, to perform the prayers, to pay the Zakat(Often rendered as "alms-tax" or "poor-due", it is a tax levied on a man's wealth and distributed among the poor.), to fast in Ramadan and to make the pilgrimage to the House (The Ka'ba and Holy Mosque in Mecca.) if you are about to do So.He said: you have spoken rightly, and we were amazed at him asking him and saying that he had spoken rightly. He said than tell me about "IMAN" (Iman is generally rendered as "religiousbelief" or "faith". However, being a fundamental term in Islam, the Arabic word has been retained.). He (P.B.U.H.) said: It is to believe in Allah, His angels, His books, His Messengers and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said than tell me about "IHSAN" (In this context the

word Ihsan has a special religious significance and any single rendering of it would be inadequate. Dictionary meanings for Ihsan include "right action", "goodness", "charity", "sincerity" and the like. The root also means "to master or be proficient at".). He (P.B.U.H.)said: It is to worship Allah as though you He sees you. He said than tell me about the "Hour" (The day of Judgment.). He (P.B.U.H.) said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He (P.B.U.H.)said: That the slave-gril will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he (P.B.U.H.) said: O'Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He (P.B.U.H.) said: It was Gabriel, who came to you to teach you your religion.

Note: It was related by Imam Muslim.

To be Continued



ENCOMIUM

Muhammad (SAW) your name is so sweet
When I listen, I forget all my griefs
You're mercy for all the world
Your image gives me a lot of relief
Every man was a stone in desert
You were first one, Like a diamond
This world has been created for you
His life is incomplete, who does not love you
You are highest personality of all the worlds
So, I can't praise you, in my own words
I pray to Allah, give me ability
To write your Encomium without quality.



Usman Ali (JBW)



Zia-Un-Nabi

Hazrat Peer Karam Shah Al-Azhari

Translated by

Deef Merhammed Azoom Faroogi

Prof. Muhammad Azeem Farooqi

"IRAN"

range and scope of Iran, in the sixth century, which countries and regions it consisted of. In the sixth century (A.D.) the scope and range of Iran was not same as

of the recent Iran.

Many independent countries of present age were a part of Iran in that time. "Will Durrant" writes in his famous book "The Age Of Faith",

Iran of 3rd century the same was in the 6th century consisted of the following countries; Afghanistan, Balochistan, Sogdiana, Balkh and Iraq. Present Persia which is called "Faaras", was south eastern province of the country of that time. The reason of saying it Iran was that it was the country of "Arians" (The age of faith, page No. 136)

It has more been explained in the "Urdu Daira Muaraf-e-Islamia" "This state included Balochistan, Kach, Makran, Karman, Ghor, Bamian, Hindukash, Sistan, Zablistan, Kharasan, Mavar-ul-Nahar, Rasht, Asfahan, Mazandran, Astarabad, Gargan, Faaras, Larastan, Khozastan, Afghanistan, Kablastan, Punjab, Kurdastan, Sherwan, Babul, Mosal and Dayar Bakar." (Daira Moaraf-e-Islamia, Page No. 627, volume No. 3 Printed in 1968).

The word of Iran is derived from Ariyana. It means the land of "Arians" there is written in Daira Moaraf-e-Islamia:

Historians are agreed to this view that a branch of Arian generation lived in the central area media of western Iran's "Koh-e-Zaghroos" from south Russia. These people were called "Maad" from this geographical link. Another branch of this race appeared in the eastern Iran. These people came in "Paaras" from the province Karman and were called "Paarasi".

The area of present Iran is six lak, 28 thousand square miles. You can yourself imagine what a vast area of that Iran was in those times!

Religious Faiths of the Iranians

Now we want to discuss about such the

historical age of Iran that is the age of the kingdom of Sasani family. The first emperor of this family was Urdisher. He conquered Teesfone in 28th April 224 A.D. and when he entered this city, he claimed to be the king of Ashani family. In this way kingship of Sasani family started.

Brigadier General Sir Percy writes in his book, "History of Persia" about the beliefs of

Iranians,

"Arian people were victim of worship of Natural objects. They worshiped light, sky, fire, air, rain considering them the sacred gods. While darkness and famine were imagined the damned gaints or ghosts".

In this vicious system, heavens were given special significance. Sun was called the eye of sky, and light, the son of skies, the heaven-god Varuna which was called ouranos by the Greeks was worshiped as the greatest god. Besides these, Mithere which was the god of light, was also worshiped. They had the belief about Varuna and Mithera that they are to observe the conditions of human hearts and are the seers of the mings. (Zoroaster)

In this age, Zartasht appeared. He was the founder of the old religion of Iran. Some time before, he was considered the supposed man who had no real body. But now such details have discovered by which the historians have started to believe him a real man.

Zoroaster was inhabitant of the province of Azerbijan. He was born in Urumia which situated on the Western bank of Urumia lake. He passed his youth in loneliness. During that time, he lived always busy in institution. In the mean while, he received good points seven times in his dream. That's why, he believed that God had bestowed him with prophethood, and he declared to be a prophet.

In the beginning long years, he had less achievements. During the initial ten years, only one man embraced his views. He departed for Eastern Iran after the disappointments in his own village. There he came across with 'Vistasp' in the city Kishmar of province Kharasan. Vistasp was the ruler of that city. He was the same man who has been called the 'Gustassap' in Shahnama by Firdoss. First, two sons and queen of the minister of this king embraced his religion. He had an exchange of ideas with the

LISH MAGAZINE APRIL & MAY, 201

royal scholars. They wanted domination over him by their magic, but they had to lick the dust. At last, king also became his follower. Gistasp proved his good companion. By virtue of him, his religion gained expansion and fame. In the mean while, Toranian of central Asia assaulted Iran. According to a historian, a decisive war was fought between Toranian and Zartashtian in the town of Jadid Sabzwar. When Toranian attacked for the second time, Zoroaster who was on the height of respect, was murdered at Balkh. It is told that Zoroaster was murdered at alter seat the very time when a great number of followers were sitting around him.

This very writer writes about the birth and death of Zoroaster. According to some writers, he was born in 1000 B.C.

Some others declare his birth in 660 B.C. He died in 583 B.C. The name of his book was "Zaand" which is known as the explanation of 'Auesta'. There is written about him in the historical books that it was arranged in the age of Hahanshian and was written on twelve thousand bones in golden words. After the decline of Hahashian, a great part of it damaged and only a few pieces were to be saved.

According to some scholars; Wogalass-I was the king of Parthian in the first century, discovered some parts of this book after many researches and dictated them in a proper way.

As it has been told that Arians worshiped the natural objects before Zoroaster but Zoroaster preached them the oneness of God which was called "Ahuramazda" or "Armozd" in his language. It means, the greatest God, the Knower of all the secrets and the creator of the whole universe. We have the knowledge of this fact from the conversation which was done between Ahusramazda and Armozd. Armozd says that he keeps the heaven fixed on the heights which shines, ramains visible from distances and surrounds earth from all sides.

Here I am copying a statement of Davernt-I, I hope that its study would help the readers to know the fact. He writes,

"Before "Zoroaster, faith which was authentic in Iran, had its condition of believing in many gods. Sun was the greatest god which was called "Mitra". The name of the deity of the fertilization of the earth was "Aneeta". "Homa" was the name of the bull which once died and was re-created. He gave his blood to be drunk by the human beings in order to give them endless life. The people who worshiped this bull first drunk a particular wine. This wine was made from "Homa" some type of herb or shurb. When Zoroaster saw Iranian society indulged in shirk and sins, he lost his temper in anger. He raised the flag of rebellion against the religious seets of "Majoos" and declared this fact bravely that, there is only one God in the whole universe; and that is Ahoramzda. It is necessary to make a distinction between the preachings of the Zoroaster and his followers after him. God preached by zoroaster was authentic, kind and the creator of all the heavens and the earths. Though in the later period Ahuramzda was given superiority over all other gods but He was not only worshiped but there were six other immortal and sacred personalities that were worshiped. Not only this but also the worship of natural objects was revived. So the faith of "oneness" which was preached by Zoroaster dwindled with the passage of time. People decorated their chapples with the antique idols. Zoroaster's followers adopted the very lines again from which he had diverted them. In other words they indulged in those evils again from which he had dragged them out.

R.C. Zeahner declares this fact in his famous book "Eney of Living Faith" Encyclopaedia. He writes that Zoroaster threw all antique gods out of Iranian civilization and preached Iranians the faith of the oneness of the Aleem-o-Hakeem God. Although many antique gods gained place in their worship houses after the death of Zoroaster, yet no one of them could be equal to the greatness of Arhumazda. And when faith of Zoroaster was acclaimed the state religion in the "Sasani Empire of Iran," two sides of Zoroastarism were there. One aspect was that as Arhumzda was the God of goodness, in the same way "Aharman" was the god of evils. It means the faith of two gods was there simultaneously. Both of them were immortal. Although one was of virtue other was of evil.

Another concept was that authorized god was only one who was called Arhumazda and two forces of virtue and evil were the created forces. Every man has the freedom of choice to select one of them. So in one of his hymns Zoroaster says'

"O' Khuda-wand Kareem! Zoroaster chooses your soul for himself who is the most sacred. And Zoroaster told his listeners that every man is free in his choice, he is not helpless to choose right or wrong for himself."

Another scholar "Trevorling" who is the professor of History of Religions from "Manchester University" writes in his book, "The History of Religions East and West."

We gain the knowledge of the religious beliefs of Zoroaster in us from "Gatha" which is the book of songs. In this book Zoroaster shows his devotion to God. It shows that Zoroaster had belief that God had chosen him to convey the message of truth to others. We know from these songs that he had the sole aim of his life and it was to preach goodness to his contemporary people and make them the followers of the one God only. He also darely propogated his belief of the freedom of choice on the behalf of man. According to him it is upon man to adopt one way out of the two i.e. good and evil. Man, later on, will be held answerable to that choice. He will be either rewarded or punished.

This very professor says in the start of this essay that the age of Zoroasterism was from 618 to 541 B.C.

APRIL & MAY, 2001

AZEEM ENGLISH MAGAZIN

Whereas his age was 30 years in 586 B.C., when he

started the preaching of his faith (religion).

This was the age when the king of "Babul" had overthrown the "Yahooda" and brought millions of the Jews of Yeroshalam as prisoners to Babul. These prisoners led their life as slaves in Babul for fifty years. And during these very fifty years, Zoroaster remained busy in preaching of his religion. In the opinion of Trevor, Zoroaster died in 541 BC. Before three years of this incident "Siras" who was the king of Iran, dominated Babul and made her a part of Iran. The jews who were imprisoned in Babul were allowed to go back to Jeureshdom. Surely, they were impressed by the education of Zoroaster. A true estimation can be made by comparing the beliefs of the people before the enile of Babul with those one that were adopted later on.

Ahuramzada who was completely the name of the power of virtue had another equal power of evil which was called Ahraman. According to them, a dispute is continuous between these two forces since the very beginning. Sometimes, virtue achieves victory and sometimes, evil achieves success (domination). We to box en 26% natural A vay estise

Three things are such among the mob of the customs of religious life which can be called basic rules of his religion.

The noblest profession among all was only

cultivation (agriculture) and farming.

All the creations of the world are the product of 'the conflict between the negative and positive forces.

Air, water, fire and mud are sacred elements, They should not be make impure. He explains these principles in a way that, most sacred life is that when man makes lodging for himself and animals to live in. He has a dog, wife and children. He should cultivate best crops, plant gardens of fruit, make measures to make water dry in the marshy areas.

Zartasht strictly forbade to observe fast as it makes man weak. He can neither perform the duties of religion nor of the world. Marriage is must (necessary) according to him and it is allowed to have wives. It is must for the king to bestowe the man with with prizes who has more children. The second belief is that the creator of good things like bull, dog, cock etc. is Arhumazada. On the contrary, the work of the creation of harmful things like snake, bees, insects is attributed to Aharman. It is necessary to kill them. Even killing of an ant is holy one. Because these things eat or damage the corn of the farmer. Dog is given much importance even equal to man. Among the animals, Udbalau(sea cat) is very sacred to them. The punishment of its killing is ten thousand beatings (whips). Such a severe punishment is not fixed for any other crime.

His third principle is the modesty of fire. Even it is compulsory for "Parohat" to cover his mouth with doth before starting hymn at altar so that fire is not polluted by his breath. The people who sing song of the sacradation (respect) of the Ubdalau, mud and fire, look down upon the human beings.

According to them, when man suffers from some disease, he deserves no kindness and special care instead he becomes loathsome. Because ailment is the symptom that evil power has overpowered him. So even the nearest relatives also ignore him and he is deprived of the necessities of life. Carelessness in the cure (treatment), method of purgation by the urine of cow, these are astonishing weak points (sides) of this religion.

Whenever any Zoiroastric approaches near death, a piece of bread is put on his chest and a dog is let to feed on it. If that dog eats the piece of bread he is considered to be dead. After death, he is so meanly behaved that one gets stunned to hear the whole detail. His sons, brothers and other relatives behave so miserly that they neither like him to be buried nor to be burnt. They think by doing so soil and fire may get polluted. Rather they hang his dead body in some deserted well where the crows, vultures and other beasts may easily feed on him. It seems quite unbelieveable that such a preacher of the oneness of God, may be so depraved and bankrupt in respect of the human beings; the crown of the universe. But the followers of Zoroaster have been doing this for centuries and till today, there is no change in their behaviours with dead bodies.

There is performed a custom with the man who is on the deathbed. This custom is called "Sagreed". The method of this is that a pale coloured dog with four eyes a white coloured with brown ears, is brought near that man and they consider that by doing so devil who tries to probe into the body of man remains unsuccessful (failure) by the vision of dog.

Professor Aurthur writes in his book 'Iran in The Age of Sasaniah",

It is known from countless places of "Osta" that worship of natural elements has always remained a sacred one to the Zoroasterians. And we also know that Zoroastrians avoid to pollute fire, water and mud. "Agathias" writes, Iranians give the most respect to water. Even they avoid to use it for washing purposes. They do not touch it except while drinking and irrigation. Even they take care to wash their faces with water. Instructions of the use of water for religious purgatory customs are written in "Vandidar". If any thing is more effective (sacred) for purgation than water, it is urine of cow.



Brief Interpretation Of Textual References of Imam-e-Rabbani Hazrat Mujadid Hazrat Peer Muhammad Saeed Ahmad Mujjdadi Alf Sani (RahmaTullah Elhe)

Translated by Prof. Muhammad Azeem Faroogi

PPEARANCE OF LIGHT OF"ISM-.UL-ZAHIR IN THE GUISE OFWOMEN."

Translation

"And at that time, I was Mysticism so much impressed by that group that what to explain. I

was uncontrolled in that obedience. The appearance that was in women's guise was not in any other place. Special senses and scenes of beauty which appeared in that guise, had never appeared at all in other object. I felt myself as melted as water before them":

Explanation U?

As a discussion this fact should be kept in mind that according to saints of "Pantheism": Fact of

possibilities is "Adm Mehz".

When Allah almighty intended to create this universe, He reflected his characteristics upon "Admat-e-Mehza". For this reason, this universe came into being. So, in every object, there is reflection of some characteristic of Allah but our outer sight is unable to conceive and compass it. Whereas the inner sight of the Saints easily conceives it because they see with the help of Allah's Noor. As there is saying of Hazrat Muhammad (Peace Be Upon Him)

Zilal

اتقوافراسة المئومن فانه ينظربنو رالله.

Zilal-e-Sifaat means the relative or the associative features. As knowledge is related with information and the nature is related with Maqdoorat.

Reasons of Specification ()

Reference to the context, Hazrat Imam Rabbani Qadas Sarra observed the light of Ism-ul-Zahir of Allah in the objects of the universe during the visit of one unity, but especially in the body of women, this light was more visible. There can be three reasons of the specification.

First Reason

Man has two powers inside him. Power of doing something and power of done by others. Power of doing something is effective power and power of done by others is the name of impressive power. The power of training of children in the women is the expression of "power of doing something and acceptance of 'sexdrop' is the expression of the power of done by others. Therefore, in the nature of women,

the domination of the effect of the power of doing something and power of done by others is the reason of the specification of women.

Second Reason

The different kinds of effects appearing in the world are accepted by the natural objects according to the capability. As women have the power of acceptance so lights of Ism-ul-Zahir in the bodies of women is a must and natural phenomenon. Hazrat Ibne-Arabi Rahmat Ullah Allaih says in "Fasoos-ul-Uukam"

فشهود الحق في النساء اعظم الشهود واكمله

"In women, the appearance of God is complete and of superior degree".

Third Reason

In the guise of women appearance of the light of Ism-ul-Zahir was not permanent but this appearance happened in a special form and at a special time. As, Hazrat Mosas Allaih-e-aslam observed this light sometimes on Koh-e-Toor and sometimes in the tree. But it does not mean that he saw this light all the time and on all the occasions in Koh-e-Toor or three but this light appeared for a moment upon him in a special form and under some particular circumstances.

Impressiveness of this group is not materialistic or physical love but it is inborn and natural love. And it is not with any special woman but with all the female strata. And then it is the statement of a special form and is not personal urge. As it is clear upon the bestowed

ones'. Allah Taala says in the Holy Quran:

وجعلمنهازوجهاليسكناليها

"We created (Eve) Adam's wife out of him so that he may achieve solace and comfort there". In another verse, ومنايته ان خلق لكم لقوم يتفكرون

"Allah Taala created women out of yourselves, so that you may achieve comfort by them. And He made a relation of love and blessing among you. There are many signs for the people who think".

From the above mentioned verses, it proves that attraction and love towards woman was the natural will. So man was there to love and live with woman.

Nature has produced such a Noor of the light of Ism-ul-Zahir in women that man feels an unknown inner sensation by her vision. As Hazrat Adam Allaih-e-Assalam felt attraction naturally when he saw Hazrat Eve beside him. Allah Taala was capable of creating Hazrat Eve by any other source but creation of Eve by a part of Adam's body was there

APRIL & MAY, 2001

to make woman's love a personal one for man. Furthermore this love relation was conditioned with wedlock so that there may be a boundry between the two. Again this very thing was there to follow the Holy Prophet (PBUH). This linkage also maintains the relation of purity and chastity of the two. The following saying of Hazrat Muhammad (PBUH) is the verdict of this subject. Hazrat Sarwar-e-Alam(PBUH) says, محببالي من ذنياكم من خالط من المناطقة المناط

"I am instincted with the love of three things in this world and those are; woman, fragrance and

coolness of my eyes is in prayer".

We come to know from this saying of Hazrat Muhammad (PBUH) that for Hazrat Muhammad (PBUH), during the observations of the objects of names and qualities, besides scent and prayer among the favourite things of the world, light of Ism-ul-Zahir was observed in the body of the woman too.

Flashes of names and qualities are countless and the folds of observations of Hazoor Sarwar-e-Aalam(PBUH) are also numberless. That is why at the stage of the apparent possible surface, he favouritised woman and at the stage of intuition, he ranked scent and prayer. Whenever he got leisure from one stage he engaged in the other one. But being the multisided he wed to remain engrossed in all simultaneously. In this way he was gleeful all the time not only internally but also outwardly. The following Holy Hadiths can easily be quoted in this

الی لاجد نفس الرحمان اد ہراللہ سے واصل او ہر مخلوق میں شامل خواص اس برزخ کبری میں ہے حق مشدد کا ان نعبد اللہ کانک تراة

In the above mentioned saying, the word "is a passive one. It means, three things are beloved to me. It proves the real love of Hazrat Muhammad (PBUH) is for the Eternal Ground, other loves have been just attributed to him. And said, your's world. It comes to know that Hazrat Muhammad (PBUH) himself is not from this world but from Allah's Noor and this world is created from his (The Holy Prophet (PBUH) light. As there is saying of Hazrat Muhammad (PBUH)

In the same way, Hazrat Imam Rabbani! Qadas Sara said in "Maktoob Sadam" Daftar III.

It means, with what the keenest this phenomenon world is surveyed the existence of the Holy Prophet (PBUH) does not seem visible here.

In this Maktoob, he says after some lines,

وچول وجود آنسرور ـ ـ ـ ـ ـ ناچاراوراسايينبود

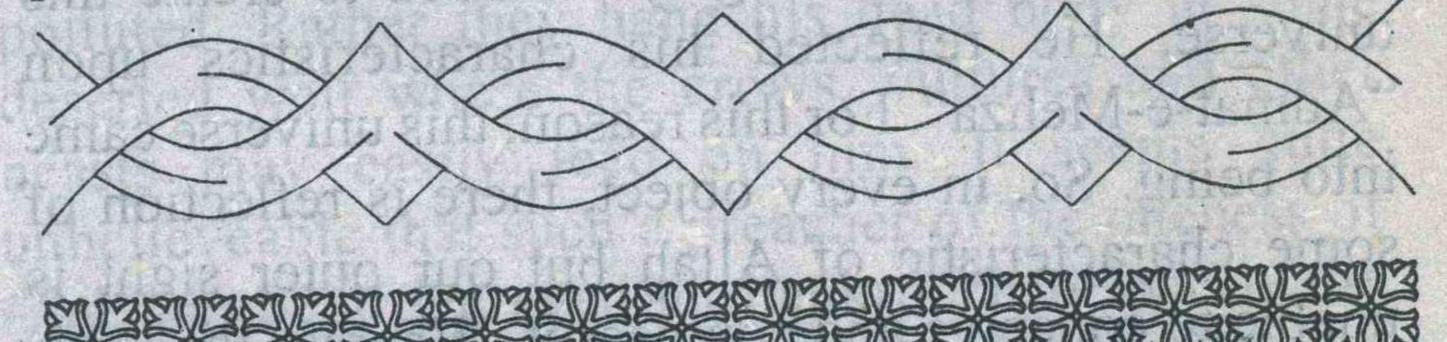
It means, if the body of Sarwar-e-Aalam

(PBUH) is not from this world but is above from this world, surely there can be no shadow of him. Hazrat Imam Rabbani Qadas Sara describes two reasons for this abstractness of the shadow of Hazrat Muhammad (PBUH).

First reason is that his sacred body is above from this phenomenon world while the system of Sun and Moon is related with الماديرة زاخ وافلاك زال نيتا على المادية وافلاك وافلاك وافلاك كلامية وافلاك المادية وافلاك كلامية وافلا

Second reason is that his sacred body is the subtlest of all because of which there may be no shadow. As reflection is always subtler than object and his sacred body was subtler even than that of reflection. There must be no doubt that only three things were favouritised to him. The reason of its is told that there can be the verification of the authenticity of the tripple-faceted features of the Holy Prophet (PBUH).

In the guise of the women, his human characteristics were revealed, in the prayer his personal qualities were exposed and in the form of perfume, his true qualities were behaved.



A Walley Of Love

ALAS! THERE MAY HAPPEN

A VALLEY OF LOVE

WHERE THERE ARE PEOPLE WITH NO PAIN

WHERE THERE IS HAPPINESS LIKE RAIN

SMILE ON EVERY FACE

LOVE IN EVERY HEART FRAME

BUT THEN I THINK

IT IS ALL DREAM

NEITHER IS A VALLEY OF LOVE

NOR SUCH PEOPLE

ALAS! THERE MAY HAPPEN.

TO DESIGN BOXESH BOXESH

AZEEM ENGLISH MAGAZINE

APRIL & MAY, 200

HAZRAT UMAR-E-FAROOS

(May Allah be pleased with him)

By Muhammad Azeem Farooqi Sb.

azrat Umar is one of the greatest men of all times and an excellent example of an ideal character. He is immortal in world history as a great conqueror, a benevolent ruler and the founder of the Muslim State.

He lived like an ordinary Muslim and led a truly Islamic life. Simplicity was the main feature of his character. His coarse clothes, often, had patches on them. He was often seen lying on the bare ground with a brick for a pillow. Once he was late for the Friday prayers. The explanation he offered was that he had his clothes washed, and they took some time to dry which delayed his departure for the mosque. When the envoy of the Byzantine Emperor came to Madina, he found that the Khalifa sitting in the mosque in the company of ordinary people.

Hazrat Umar (Allah Be Pleased With Him) was kind and sympathetic to the poor and the needy. He would roam the streets at night to see the condition of his people. On many occasions, he helped them with food and money. During the days of famine, he carried sacks of corn on his back to distribute among the distressed people. He would also run errands for widows and poor women; he would often draw water for them and milk their goats.

He was a man of great knowledge and learning. He was a good judge of men and could discern truth from falsehood. He was the ruler of a vast empire but he denied himself all the privileges of rulership. The allowance that he drew from the State Treasury was just enough for a person of average means. When some people insisted that his allowance should be raised he refused to accept any increase. When he died, he willed that after the sale of his property, the entire amount of the allowance that he had drawn should be refunded to the treasury.

There is no other ruler in world history who led so simple a life and yet inspired awe and terror among his people and his enemies alike. The awe and fear that Hazrat Umar (Allah Be Pleased With Him) comanded was because of his high moral character. In fact, Hazrat Umar (Allah Be Pleased With Him) was an embodiment of the virtues of Islam. His greatness has been acknowledged by the Holy Prophet (Peace Be Upon Him) of Islam who had once said that if there were to be any Prophet after him it would have been

Hazrat Umar (Allah Be Pleased With Him). According to another tradition, the Holy Prophet (Peace Be Upon Him) said: "As long as he (Umar) lives in your midst, there will be no discord among the Muslims".

Hazrat Ali used to say about him: "When the righteous are mentioned, then be quick and mention Hazrat Umar (Allah Be Pleased With Him)".

In his book "History of the Arabs", Prof. P.K. Hitti has said: "In fact, Hazrat Umar (Allah Be Pleased With Him) whose name according to Muslim tradition is the greatest in early Islam after that of Hazrat Muhammad (Peace Be Upon Him) has been idolised by Muslim writers for his piety, justice and patriarchal simplicity and treated as the personification of all the virtues a Caliph ought to possess".

To sum up, Hazrat Umar (Allah Be Pleased With Him) is one of those extraordinary personalities who made history. His brilliant conquests, his benevolent administration, his far-reaching reforms and the integrity of his character mark him as one of the greatest men of all times. Now we briefly discuss his life before he accepted Islam and later achievements as a true Muslim and Righteous Caliph.

Life Before Khilafat

The second Khalifa, Hazrat Umar (Allah Be Pleased With Him), son of Khattab, was born in Makkah twelve or thirteen years after the birth of the Holy Prophet (Peace Be Upon Him). The Holy Prophet (Peace Be Upon Him) and Hazrat Umar (Allah Be Pleased With Him) had a common ancestor in Ka'ab. Early Life And Education

Hazrat Umar (Allah Be Pleased With Him) was taught reading and writing by his father who was an educated and well-to-do merchant of Makkah. Umar was very learned, intelligent and studious. He was a poet and a very good orator. He was strong and powerful and was fond of archery, horse riding and wrestling. He was also a successful trader and had visited many foreign countries in connection with his business activities. He was an idol-worshiper. When Hazrat Muhammad (P.B.U.H.) declared that he was the Prophet of Allah. Hazrat Umar and his father became bitter enemies of the Holy Prophet.

Embracement Of Islam:

Among the Quraish of Makkah, Umar was a very powerful and influential person. In the 6th year of Prophethood, Holy

Prophet prayed to Allah to strengthen Islam by giving him Umar. One day Umar set out from his house with the intention of killing the Holy Prophet. On the way, he was informed that his sister and her husband had already embraced Islam. Infuriated, Umar changed his course and went to the house of his sister, who was reading the Holy Quran loudly. This enraged Umar so much that he attacked his sister and her husband. On Umar's insistence, his sister recited some verses from Surah Taha. The words of the Holy Quran softened his heart and tears began to fall from his eyes. He then proceeded to the house where the ' Holy Prophet was engaged in religious discourse with his followers. He recited the Kalima and became a Muslim. The Holy Prophet embraced Umar, who was now an entirely changed person. From being one of the bitterest enemies and persecutors of the Holy Prophet. Umar became one of his most devoted followers. After his conversion, he was given the title of Farooq by the Holy Prophet. His conversion to Islam was of immense value to the Holy Prophet and his followers. From that day, the small number of the people who had till then embraced Islam became bold enough to pray openly at Makkah.

After his conversion, Hazrat Umar too, became the target of enmity of and persecution of the pagans. He emigrated to Madina shortly before the Holy Prophet's own Hijrat. He took part in the Battles of Badr, Uhad, Ditch, Khyber and Hunain. He was present at the Treaty of Hudaibiya. He was not willing to accept this treaty as it seemed to him a humiliating one on the part of the Muslims, but had to submit to the will of the Holy Prophet. In the 8th year of Hijrat he took part in the march on Makkah. He placed half of his wealth at the disposal of the Prophet on the occasion of the Tabuk Expedition as contribution towards the war fund. He was constantly in attendance on the Holy Prophet. Hazrat Abu Bakr and Hazrat Umar were his most trusted companions and advisers.

After the demise of the Holy Prophet, he accompanied Hazrat Abu Bakr to the council hall where the people of Madina had assembled to elect their leader. He was the first to swear allegiance to Hazrat Abu Bakr and throughout his Khilafat remained his friend and adviser. Umar became the Khalifa after the death of Abu Bakr in accordance with his will. All the eminent companions of the Holy Prophet pledged allegiance to him. On

assuming the Khilafat, he came to be known as Ameer-ul-Mominin.

AS KHALIFA----ACHIEVEMENTS Wars With The Persians

There were several causes which brought the Muslims into conflict with the Persians and ultimately led them to the conquest of Persia.

When the Holy Prophet sent an envoy to the court of Persia, the King, Khusro Parvez, insulted the envoy and thus brought about the displeasure of the Muslims. The enmity of the persians was further revealed in the rebellion of Bahrain when they helped the enemy of the Muslims. Thus, the Persians proved dangerous to the State and the Muslims had to remain cautious about their intentions.

Geographically, Iraq, a province of the then Persian Empire, formed a natural part of Arabia. Hence, it was essential to the Arabs. Besides, the Arab tribes who lived on the border of Iraq, helped their relatives in Arabia to rise against Islam. So, for the safety and defence of Islam. Muslims were compelled to fight against the border tribes.

Iraq is a land of immense wealth due to the flow of Euphrates and Tigris through it. Being a barren land, Arabia depended on the province of Iraq for her trade. But the Persians did not allow Islamic Arabia to carry on trade with them. So, the economic necessity drove the Muslims to come into conflict with the Persians.

Battle of Namarraq

During the Khilafat of Hazrat Abu Bakr, Muslims under Musana and Khalid bin Walid conquered the kingdom of Hira which was a part of Persia. At the loss of Hira, the Persians became furious and tried to recover it from the Muslims. The Persian King sent Rustam, a famous general, with a large army to fight the Muslims. Khalid bin Walid had already left for Syria and so Musana was left alone on the Persian front. Umar sent an army under Abu Ubaidah to reinforce the army of Musana. A battle was fought at Namarraq in which the Persians were defeated.

Battle Of Jasr

After the defeat of the Persians in the Battle of Namarraq, they again met the Muslims under the command of Bahman. The Euphrates lay between the two armies. Leaders of the Muslim army wanted to stay on the bank of the river where they were encamped. But, against the advice of the Muslim leaders, their commander Abu Ubaidah, decided to fight across the river.

A bridge of boats was built across the river and the Muslims crossed it. But then, they found themselves at a disadvantage. The ground was uneven and the army could not move freely. The Persian were shielded by a thick wall of war elephants. Each elephant cartied a howdah in which sat soldiers armed with bows and arrows. The Arab horses, who had never seen elephants before, got frightened and went out of control. This led to confusion and the Muslim cavalry got disorganised.

At that stage, Abu Ubaidah ordered the cavalry to dismount and attack on foot. Abu Ubaidah, himself led the attack. The Muslim soldiers cut the ropes of the howdhas, brought down the riders and killed them. The elephants started trampling the soldiers to death. In the scuffle that followed, a white elephant, who was the leader of the herd, knocked down Abu Ubaidah and trampled him under its heavy foot. His brother picked up the stand and led the fight. After sometime, he too fell fighting and the command was taken over by the son of Abu Ubaidah.

The battle went on, and one after another, the Muslim commanders were martyred. This made the Muslim army lose heart and they rushed for the bridge. But it had been cut by a man of Banu Saqif so that the Muslim army might not be able to run away.

Musana, who was now the commander of the Muslim army, ordered the re-building of the bridge. In the meantime, he held back the enemy with a small force asking others to cross the river. He himself was the last to cross.

The Muslims suffered a heavy loss. Out of a total strength of nine thousand, only three thousand could be saved. Some two thousand men fell fighting, two thousand were drowned in the river and two thousand fled away to Madina and elsewhere. This battle is generally known as the Battle of Jasr or the Battle of Bridge.

Battle of Buwaib

After the disaster of the Bridge, Hazrat Umar sent messengers to all parts of Arabia inviting the Arabs to participate in the war against the Persians. In response to this call, many Muslims and Christians gathered round the standard of Islam.

When the Persians came to know of the preparations of the Muslims, they sent a strong force against the Muslims under the command of Mehran, who was regarded as an expert in the Arabian way of war. The Persian army marched to Euphrates and camped on the east bank of the Euphrates giver.

Mehran sent a messenger to Musana whether the Muslims would like the Persians to cross over to their side. The Muslims had a bitter experience of crossing the river in the Battle of Bridge. So they asked the Persian army to cross over.

The following day, the Persian army crossed over and the two armies met at Buwaib. The Persians were several times more in number, but the Muslims fought desperately. A young warrior of the Taghlib tribe killed Mehran. With his death, the tide of the battle was turned and the Persians began to flee in disorder. Musana, at once, captured the bridge: this prevented the Persians from crossing the river. Finding no other way to flee, thousands of them were drowned while others died in large numbers on the battlefield. In this battle, the majority of the Persian army was destroyed.

Battle of Qadisiya

The Persians could not forget the crushing defeat inflicted on them in the Battle of Buwaib. Now they began to prepare themselves against the Muslims. When Hazrat Umar came to know of this, he declared Jihad all over the land. Sa'ad bin Abi Waqqas was chosen to lead the Muslim army. He was sent with instructions to camp at Qadisiya on the west bank of the Ateeq, a branch of the Euphrates and to send envoys to the court of Persia with the message of Islam. The Persian King, Yazdgard, insulted the envoys and turned them out of the court. This ill-treatment from the Persian king hastened the war. Persian soldiers were sent against the Muslims under the command of their greatest hero, Rustam who was asked at the beginning to accept Islam and conclude a treaty with the Muslims. Rustam refused to comply with this request and boasted that he would crush the whole of Arabia.

The following day, the Persian army advanced. Sa'ad being unwell, directed the operations from his sick bed. The battle that followed was fiercely fought. It lasted for three days. Though the Persians fought gallantly, eventually they were defeated. Their famous general, Rustam was killed while he was running away from the battlefield. With his death, Persian troops took to flight.

This battle was decisive one in the history of Islam as it completely broke down the strength of the Persians. Ultimately Persia became a gateway to Iraq for Muslims.

To Bo Continued

HAZRAT USMAN-E-GHANI

(May Allah be pleased with him)

Muhammad Azeem Faroogi Sb.

azrat Usman was well known for his strong moral character. He was an embodiment of modesty, humility, chastity and dignity as K. Ali has observed in his book, 'A Study of Islamic History':

"Usman was upright, dutiful and generous. In chastity and integrity, he was as firm as a mountain. Modesty was the salient feature of his character."

S.A. Salik in his book, 'The Early Heroes of Islam', calls him as:

"One of the most generous, pious, pure and heroic souls of early Islam. As a private individual, his character was simply adorable."

He was very particular that he did not offend anyone by his behaviour. On account of his endearing qualities, he enjoyed a great deal of popularity among the people of Makkah. The Prophet himself was so much pleased with him that after the death of his two daughters, who had been married to Hazrat Usman one after the other he said that had there been any other daughter, he would have given her in marriage to Usman.

Even before embracing Islam, he led a chaste life, never drank wine nor gambled, nor did he worship idols. In spite of his wealth, he was a man of simple habits, and did not indulge in a luxurious way of life. He was very generous and for his generosity, he was rightly known as Ghani. He spent a greater part of his wealth in helping the distressed. He supported many poor families, widows and orphans. S.A. Salik in his book 'Early Heroes of Islam' observes:

"In spite of his opulence, he led a simple life; but with a magnificent liberality, he spent his money in charity."

'Hazrat Usman was soft spoken and kind-hearted and a man of great wisdom and foresight. He was known for the firmness and steadfastness of his faith. In short, he was an embodiment of all the qualities and virtues that a good Muslim should have

Life Before Khilafat

The third Khalifa, Hazrat Usman, son of Affan, was born in Makkah in the 6th year of the Elephants. He belonged to the Umayyad tribe. He was five years younger to the Holy Prophet. The Holy Prophet and Hazrat Usman had a common ancestor in Abd Munaf.

His father was a well-to-do merchant of

Makkah and was counted as one of the richest men among the Quraish. Hazrat Usman was one of the few young men in Makkah who could read and write. As he advanced in years, he became a very learned person. Even in the days of ignorance, he led a very chaste life; he did not drink wine, did not gamble nor worship idols. Before he embraced Islam, he was known by the surname, Abu Amar.

Usman was among the first Arabs who became Muslims. He embraced Islam at the suggestion of Abu Bakr. When his family learnt of his conversion, his uncle tied him with ropes and beat him. Thus he was among those early Muslims who suffered persecution and torture at the hands of the pagans. The Holy Prophet gave his second daughter, Ruqayya in marriage to Hazrat Usman.

When the Holy Prophet advised his followers to migrate to Abyssinia, Usman along with his wife, accompanied the emigrants. In Abyssinia, Usman followed the profession of a trader and soon became a flourishing businessman.

After two years, news spread among the Muslims in Abyssinia that the Quraish of Makkah had accepted Islam. Hazrat Usman along with his wife and some other Muslims returned to Makkah where they came to know that the news was false. Some of the Muslims returned to Abyssinia, but Hazrat Usman and his wife decided to stay back. He spent most of his time in the company of the Holy Prophet. He liberally helped poor Muslims and liberated some Muslim slaves.

In 622 A.D. when the Holy Prophet advised Muslims to migrate to Yasrib. Hazrat Usman and his wife do so. Thus, Hazrat Usman and his wife took two migrations for the sake of Islam, once to Abyssinia and then to Yasrib.

In 624 A.D. Ruqayya fell ill and died. Towards the close of 625 A.D. the Holy Prophet again gave his third daughter Kulsum in marriage to Usman. Thus, he came to be known as Zun Nurain, the possessor of two lights, for he married two daughters of the Holy Prophet. Kulsum died in 630 A.D. barely six years after her marriage.

In Madina, Hazrat Usman worked hard and honestly as a trader and his business flourished. Soon he became one of the richest men in Madina. He took

a prominent part in serving the cause of Islam and earned the title of Ghani for spending his wealth freely in the service of Islam and the Muslims. He took part in all the important battles fought during the lifetime of the Holy Prophet except the Battle of Badr. On that occasion, his wife, Ruqayya, was in a critical condition and the Holy Prophet asked Hazrat Usman to remain in Madina to look after her.

In the 6th Hijri, the Holy Prophet decided to perform Umra. With fourteen hundred unarmed followers, he left Madina with the intention of performing the Umra. When the Quraish of Makkah came to know of this, they decided to prevent the Muslims from entering the Holy City. Hazrat Muhammad (P.B.U.H.) halted at Hudaibiya, which is few miles from Makkah. Then he sent Hazrat Usman to pagan leaders with the message that Muslims wished to enter Makkah merely for the purpose of performing Umra. The Quraish leaders detained Usman and gave him the permission to perform Umra. But they would not allow the Holy Prophet to do so. Meanwhile a rumour spread in the Muslim camp that Usman had been assassinated by the Quraish. This created a great commotion in the Muslim camp. The Holy Prophet sat under a tree and all his followers took a pledge that they would fight and die in the way of Allah and His Prophet if need be. After every one had taken the pledge, the Holy Prophet placed his right hand over his left and took the pledge on behalf of Hazerat Usman. He thus secured the unique honour that the Holy Prophet himself took the pledge on his behalf. Fortunately, Hazrat Usman came back after a few days.

When Hazrat Abu Bakr was elected as the Khalifa, Usman was the first person after Hazrat Umar to offer allegiance to him. Usman served in the army that was sent by Hazrat Abu Bakr to Syria under the command of Usama. During the apostasy wars Hazrat Usman remained at Madina to act as Hazrat Abu Bakr's adviser.

adviser.

The first two Khalifas had very high regard for Hazrat Usman and used to seek his advice, particularly in matters relating to Fiqah.

Election as Khalifa

On his death-bed, Hazrat Umar nominated a committee of following six persons to hold consultation and select his successor from amongst themselves within three days.

- 1. Hazrat Ali
- 2. Hazrat Usman
- 3. Zubair bin Awwam

- 4. Abdur Rehman bin Auf
- 5. Talha
- 6. Sa'ad bin Abi Waqqas

All these persons were among the most eminent companions of the Holy Prophet, whom he had given tidings of paradise in their lifetime. During the life of Hazrat Umar, his choice was fixed on Abu Ubaidah bin Jarrah for his distinctive qualities but he was already dead. The next choice was Abdur Rehman Bin Auf who was not willing to shoulder the great responsibility. Of the remaining five nominees, Talha was not present at Madina; therefore the choice was now restricted to the remaining four members. It was decided that as Abdur Rehman bin Auf had retired from the contest, he might choose the Khalifa out of the remaining four members. He consulted each one individually as to his opinion. Sa'ad supported Usman, while Zubair mentioned both Usman and Ali, Usman voted for Ali and Ali voted for Usman. Abdur Rehman asked the opinion of other prominent men as well and arrived at the conclusion that the majority of the people favoured the succession of Usman and thus, he was declared as the elected Khalifa, Abdur Rehman Bin Auf was the first to take the Bayyat or pledge and he was followed by Ali and other companions and then there was a general Bayyat. Hazrat Usman thus became the third Khalifa of Islam on the 4th of Muharram 24 A.H.

Conquests in the East and the West

During the Khilafat of Hazrat Umar, Muslim dominions had expanded considerably in the east and the west. Hazrat Umar was a strong man. But Hazrat Usman who succeeded him, was known for his kindheartedness. Foreign powers felt that with Hazrat Usman as the Khalifa it would be easier for them to wrest those territories from the Muslims which had been conquered during the Khilafat of Hazrat Umar. In pursuance of this programme to drive away Muslims, there were uprisings in several territories, notably in Persia in the East and the Byzantines in the West. Hazrat Usman proved to be a great army commander. He tackled the situation with sagacity and firmness. He organized military campaigns with great skill. Within the first year of his Khilafat, he was able to crush these revolts. Not only did Hazrat Usman make his grip over these territories firmly, but also it was in his time that Muslims conquered the whole of North Africa. It included countries now known as Libya, Tunisia, Algeria and Moroco. It was during his time that the island of Cyprus was conquered.

HAZRAT IMAM HUSSAIN-By Prof. Muhammad Azeem Farogqi Sb.

azrat Imam Hussain was born to Hazrat Ali and Hazrat Fatima on Thursday, the 3rd I Sha'aban in the fourth year of the Hijrat. At the time of his birth, the Holy Prophet was out of Madina on an expedition. Immediately after his birth, Hazrat Fatima became ill and the baby was g ven to Umm-e-Fazal for nursing.

It is said that the outward appearance i.e., the physical features of Hussain were those of his grandfather, the holy Prophet, Ibne Kaseer, the historian says: I offreed of historian says:

"I never saw a more handsome man than Hussain!" Thought a ball and my or aid of the villsubivibrit

And according to Anas:

"There was no one resembling the Holy Prophet more than Hussain." Ho to main to an haring

Once, when the Holy Prophet was with his son Ibrahim and his grandson Hussain, Jibriel appeared and said: A delication of the house of

"O Prophet of God! It is the will of Allah that you shall have anyone of them, either Hussain or Ibrahim and not both. Whichever you desire will be taken away from you."

The Holy Prophet said:

"Let Ibrahim be taken away and Hussain be spared."

Thus Ibrahim was taken away (died).

After the death of Hazrat Ali, the fourth Khalifa, his eldest son Imam Hassan became the Khalifa. But Ameer Muawiya, the son of Abu Sufyan wanted his own son Yazid to be Khalifa. This led to a rift in the Muslim Ummah.

On his death-bed Imam Hassan handed over the charge of Imamat to his brother, Hussain who became the third Imam. Following the footsteps of his brother Hassan, he, too retired into seclusion in Madina.

In 60 A.H., after the death of Ameer Muawiya, his son Yazid succeeded him as the Khalifa at Damascus. Tradition demanded that all Muslims should swear allegiance to the new Khalifa. Imam Hussain decided to leave Madina and go to Makkah. Learning about the decision of the Imam, people approached him asking the reason for the decision. Imam Hussain replied that his refusal to take the oath of allegiance to Yazid would certainly annoy him and he would not spare shedding blood for it. He did not like the city of his grandfather, the Holy Prophet to become a battlefield. Imam Hussain then arrived in Makkah on 3rd Sha'aban 60 A.H. Later a deputation from the people of Kufa approached Imam Hussain and requested him to come to the rescue of the faith. Thereafter, the Imam, to review the situation sent his cousin, Muslim, to proceed to Kufa. The people of Kufa gave Muslim a very warm welcome and thousands of them paid homage to Imam Hussain through Muslim. Impressed with the enthusiasm of the deceitful people of Kufa, Muslim wrote a letter to Imam Hussain to come over to Kufa. As soon as the letter was despatched Muslim learnt of this treachery. It seemed that almost all the leaders of the town had been bribed. Added to it, strong threats from Yazid's deputy, the Governor of Kufa made the people desert Muslim. Ultimately, Muslim was killed.

Meanwhile, Imam Hussain had already left Makkah for Kufa. On the way he heard the news of Muslim,s assasination. With it, the large number of companions of Imam Hussain began to desert him. But Imam Hussain proceeded as before.

Fearing that Imam Hussain might escape from their grip, soldiers were immediately despatched in all directions in the desert to stop the Imam and bring him either to Kufa or to Damascus.

Enroute, unaware of the plot of his enemies, Imam Hussain stopped and encamped at Karbala, near the Euphrates river. Soon after, yazid's army too began to gather on the plain of Karbala. It surrounded the Imam's camp.

On the 7th of Muharram, 61 A.H., Yazid's forces cut off all sources of supply of water to the Imam's camp and did not allow even a drop of water to reach them.

All efforts of the enemy through temptations and tortures to persuade the Imam to yield to Yazid were in vain. Imam Hussain then decided to fight the forces of Yazid. But, on his announcement that the ultimate end was near, people from his camp began deserting him until he was left with only seventy-two of his faithful followers.

Thus the battle of truth against falsehood began. One after another, the Imam's followers laid down their lives. Finally, on the 10th of Muharram when all his devotees were slain, Imam Hussain was left all alone on the battlefield. He then went to his sick son, Zain-ul-Abidin and handed over the charge of the office of Imamat to him and went back to the battlefield. Swords and axes began falling on him and he lay fully wounded from hea'd to feet. Later when he died, his head was cut off from his body and taken to Yazid's court. Thus, Imam Hussain won an everlasting victory over the forces of evil.

CRISIS OF THE MUSLIM UMMAH AND ITS REMEDIES

Tahira Yasmeen M.A. English Part II.

Today the Muslim Ummah is facing severe crisis in the political, cultural, economical and social fields. A lot of problems have sway over the Muslim countries like terrorism, anarchy, sectarianism, bribery, drug-mafia and many others. These are causing havoc for the Muslim Ummah. Here question arises, what are the main reasons which are responsible for such disaster.

In order to look at the whole situation and to provide the possible solutions, we'll have to consider

the following these factors.

Present crisis, its causes and its implications for today and tomorrow.

What potentialities we have in order to deal

with these crisis.

What role we'll have to perform as a Muslim. When we go in digging out the reasons this topic becomes more critical and a series of discussions are required.

Apart from other reason, in my opinion the root of the problem is "Muslim" and "His attitude". First of all we must look at ourselves instead of blaming Non Muslims. In today's world the Muslim countries are in those areas where they are in majority and govern the countries. At one hand we have belief that Islam is a complete code of life and it guides us in all directions in this world and Allah will reward us for our deeds even in the Hereafter. On the other hand we select to act on some directions and ignore others. We have weakened relationships among ourselves and instead of it we strive to be in good books of any Non-Muslim developed country. These Non-Muslims, the so called friends of the Muslim countries have not only themselves made block against the Muslims. but also have brought them against one another. This is the result of our own misdeeds. Hasn't Allah warned us in the Holy Quran that the jews are not our friends and their friendship will lead us towards destruction. So that we should seek only Allah's help

strives." What is happening in Kashmir and what has happened in Phalestine and Kuwait. These problems were created by the Non-Muslims in accordance with their motives and even if any of their motives and if any of their issues was to be settled, this was

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be remindful of "A man gets only for what he

just for their satisfaction and to sustain their own supermacy. We have destroyed our strength by crushing our unity. If any issue of the Muslim humilation happens, we do not even like to disturb ourselves from our slumber. We only make vast discussions, assessments, reviews, comparisons of our strength and weaknesses, criticism on the west but never ponder over the implications of that incident on the Muslim world. Non-Muslims are exploiting and destroying us and we look towards them to solve our problems.

We need defence against them and what a pity; we accept technology and material aid instead. It will be like living in a fool's paradise. We just renarrate the adventures of our elders and do just

enough.

The truth of this matter is that we have been dependent upon the developed countries in the past and will remain so unless we realize the basic facts of our weakness and reason for it in the light of the Holy

Quran. A question strikes in our minds whether we have potentialities to deal with all these problems or not. The answer is surely, Yes. What we'll have to do only to choose the right path and that right path is only Islam that leads us to Allah. The Muslim has strong belief that Allah has created man with special character and has bestowed him with a discursive set of abilities. So that he may use them for the best sake. Islam is the best code of life and every person can get guidance from it in any aspect of life. Islam is not merely a religion but a complete framework and philosophy for human life. That is why Allah Almighty narrates in the Holy Quran.

" Lo Religion with Allah (is only) Al-Islam". (Verse 19 Al-e-Imran)

As a Muslim our role is only to seek guidance from the Quran and to have a strong belief in five Pillars of Islam. Not only the belief but complete understanding of their meanings so that our lives may reflect on ideal picture of a true Muslim by understanding the Pillars of Islam and Jehad the Muslims can convert the impossible into the possible.

May Almighty Allah bless us with such fortitude and foresightedness as can put us on the fair (Aameen) way to progress and prosperity.

Comprehensive Test Ban Treaty (C.T.B.T.)

Muhammad Waseem Sheikh.

matter of great significance concerning the security of Pakistan is the question as to what should be the posture of Pakistan vis-àvis signing the Comprehensive Test Ban Treaty (C.T.B.T.).

In order to arrive at an appropriate conclusion a brief reference to the historical background of this issue would be relevant.

BACKGROUND

The first measure adopted in this field, namely the Partial Test Ban Treaty or the treaty banning nuclear weapons tests in atmosphere in outer space and under water (underground tests were not banned) was signed in Moscow in 1963, by U.S.A., U.S.S.R. and U.K. alongwith 98 other states. Significantly, France and China the then threshold powers did not sign the treaty. Both France and China became nuclear powers in 1964, shortly after signing of this treaty.

The treaty on non-proliferation of the nuclear weapons was opened for signatures in 1968, and came into force in 1970. Under N.P.T., two important obligations were undertaken by the nuclear states. These were:

These were:

To pursue negotiations for devising effective measures for ending the nuclear arms race and to carry out nuclear disarmament.

To facilitate fullest possible exchange of equipment, material, scientific and technical information for ensuring peaceful use of nuclear

No concrete steps to carry into effect these obligations were, however, taken by the nuclear powers. Neither any significant progress was made on the nuclear disarmament nor were non-nuclear states allowed by them free access to nuclear technology for peaceful purposes. In fact, the monoply of nuclear states was fully preserved and non-nuclear states were discriminated against, the status quo was maintained and the N.P.T. was extended indefinitely. It may be mentioned that neither India nor Pakistan had signed N.P.T.

Coming to C.T.B.T. currently engaging the attention of all, we note this is the handi-work of disarmament commission and UN disarmament conference which took place in Geneva to get all the

states sign this treaty to ban all types of nuclear test including the underground tests. In this connection the factual position as it exists today is that since 1963, when the partial test ban treaty was signed, U.S.A. has conducted more than 600 underground tests, Russia more than 500 tests, France nearly 200, China about 40 and U.K. about 21. These states are now desirous that the other states should adopt the treaty having perfected their own technology in this respect and completely ban all tests. They are particularly keen to obtain the concurrance of threshold states, namely India, Pakistan and Israel.

So for as Israel is concerned, it has infact already, with the help of some nuclear powers, become an undeclared nuclear state. India which has carried out an underground test is not in favour of treaty and has raised certain objections which we will deal later on.

THE AIM OF C.T.B.T.

The aim of C.T.B.T. is solely to extend the existing ban on nuclear tests in atmosphere, underwater and in space so as to prohibit tests underground as well. It will not preclude a party from retaining its nuclear option. Nor would it effect the right of nuclear weapon powers and threshold states, including Pakistan, to retain their existing nuclear capabilities. They will be free even to add to their fissile stockpiles or nuclear arsenals. A quantitative cap will not come into effect until the Fissile Material Production cut off convention is negotiated in 1997.

INDIA'S STANCE ON C.T.B.T.

The India's motives may be suspected but there is consistency in its madness. Its ambition is high. Its goals are chosen. Its objectives are well defined. India is implementing her nuclear policy disregarding outside pressure. This policy is debated in the Indian Parliament and in the media and the Indian public is aware of it. India has raised certain objections on C.T.B.T. which are to the following effect:

OBJECTIONS:

- No time table has been given by the nuclear states for destroying their nuclear weapons. This should be done for bringing about equality amongst the states and ending discrimination against non-nuclear states.
 - The treaty should be improved as its text has loopholes permitting the nuclear states to improve their technology and quality of their

through laboratory tests."

Though India does not wish to black the treaty, it will not sign it. a position which is somewhat difficult for ordinary mortals to understand, as the treaty cannot come into force untill all states

concerned sign it.

India's foreign secretary said, "C.T.B.T. is merely an instrument against horizontal proliferation". Foreign Minister of India said that New Dehli will not accept any attempt to impose obligations on it through a treaty. Castigating the India's obduracy Warren Christopher warns:

"We are determined not to allow a single nation(India) to prevent us from reaching the C.T.B.T. to the UN and open it for signature by all

nations in September."

India needs time to get its on going multi purpose nuclear projects completed to realize its dream of becoming a nuclear weapon state. India feels that striving for nuclear power status is a worthwhile goal and the world will somehow eventually accept it into the nuclear cluf. This has hardened the Indian obstinacy and increased security risks in South Asia.

PAKISTAN'S STANCE ON C. T.B. T.

The basic premise on which Pakistan uses its policy on C.T.B.T. is that, while Pakistan does not oppose the laudable objections of C.T.B.T., it can't ignore its own security concerns either. Pakistan can sign the treaty only after her legitimate security concerns have been completed. These include an honourable settlement of the Kashmir issue and a regional solution to non-proliferation, including removal of missile threats from Pakistan's neighbours. It would be unfair for Pakistan to be asked to unilaterally sign C.T.B.T. before a peaceful settlement on these matters is secured and guaranteed.

The Foreign Minister of Pakistan Sardar Asif Ahmed in an interview, in August 96, on C.T.B.T. said:

"Our strategy was, not to let the world target Pakistan, keep our option open and let India commit a mistake which it did. (By vetoing the disarmament agreement.) Thanks to this strategy, the whole pressure has been diverted towards India and not towards Pakistan. As question of signing the C.T.B.T. is irrelevant to this stage, Pakistan will keep its option open until we see how all these steps will effect the post ratification stage i.e. entry-into-force stage."

It took a great deal of words to convince the big powers about our security concerns. We have opted to be one of the eight, instead of being singled out as one of the two i.e. India and Pakistan and get all the mud slung on U.S.

India's intransigent stance against C.T.B.T. has exposed it to global criticism. There is no reason for Pakistan to share the treaty. It has done the positive thing by declaring its approval of the current craft despite its shortcomings. It would be wrong, however, to submit the discrimination. To sign the treaty unilaterally would extail risks that should be unacceptable.

CAN PAKISTAN FREERIDE RECALCITRANCE?

It would be incorrect to believe that Pakistan can free ride Indian recalcitrance. It has been apparently suggested that Pakistan has little to lose and much to gain by signing a treaty sure to be still born since C.T.B.T.'s coming into force is contingent on ratification by all five nuclear powers and three threshold states a condition that will not be met because of India's declared position not to join it. Therefore, the argument runs that by signing it Pakistan could stave off pressure, carn commendation and isolate India as the lone spoiler clever by half; the argument suffers from serious flaws. A policy that says one thing and means another loses international respect as well as credibility. Once a principled thing is abandoned, fllod gates are opened for compromise. It is a matter then only of the degree of pressure induces a shift and freeze a tactical posture into policy.

Signing a treaty, moreover, is not free of cost during the interim, pending final decision on ratification. It has a moral if not a legal obligation to respect the spirit of the treaty. The provision regarding enforcement could be changed by concensus. The argument for ratification by all nuclear powers and threshold states could be modified. To do own signature at that stage would be much more difficult that it would be, at the start.

CONCLUSION:

Pakistan can not hide behind India too long. It can not base her policy as a reaction to India's policy on C.T.B.T. Pakistan has to consult its own vital interests and legitimate security concerns. These seem to require the disowning of the unilateral quantitative restraint on our nuclear programme. A deterent that was sufficient yesterday may not be so today; what is sufficient today could be insufficient tomorrow, if the adversary (India) meanwhile continues to acquire pre-emotion and interception capability while qualitative and quantitative disparity continues to widen.

LEGAL, ASPECIES OF By Ammara Ahmad MUSLIM MARRIA 612 B.A. L.L.B.

It is said that weddings are decided in heaven and celebrated on earth; every religion and civilization preached the institution as a way of uniting two human beings of opposite gender in matrimonial life. The concept has undergone different phases in different times, and always existed as essential element of life.

Islam bringing about revolution in every sphere of life also changed this very concept; called NIKKAH. Muhammadan law recognizes it not as a sacrament; the idea is not at all similar to the Christians view where it is regarded as union for life and totally a spiritual ritual. According to Fitzgrald; "Although a religious duty marriage is emphatically not a religious sacrament. There are no sacraments in Islam nor is it converture." There are three aspects to be observed.

- Religious aspect
- Social aspect
- Legal status of marriage

Religious aspect:

Although not a sacrament it is a religious obligation. Its object is protection of mankind from sin. It is meant to bring solace to human life. According to Haddith "Nikkah is my sunnah, he who does not perform it, is not one of us."

The Holy Prophet (Peace Be Upon: Him) both by example and precept encouraged the institution of marriage. He positively enjoined it to all those who can afford it.

Social aspect

Nikkah is a pillar of peaceful and healthy society. It encourages and designs family unites and better environment for children to grow and live a perfect life. Temporary marriage is forbidden. Marriage is an institution leads to the uplift of man and is a means for the continuation of human race.

Legalaspect

Bailemlie says "Marriage is a contract which has for its design the object of enjoyment and the protection of children."

- Nikkah being a contract has all the essential ingredients of contract, which are as following;
- Offer or proposal.
- Acceptance.

- One meeting.
- Two male (Muslim) witnesses.
- "Mehar" although it is not consideration in strict sense of the word.

Offer can be by both sides giving Nikkah the status of contract; embodies in it reciprocity and both parties stand on same footing. Though the offer forwarded by male side is preferable as it marks family of the girl with Honour.

A man may marry more than one woman in one time by one and the same contract. Marriage consists of a speech proceeding from one party and a speech in reply or consent by the other. It must be noted that a contract of marriage if lawful and valid in itself is not rendered unlawful or void only due to a nugatory or unlawful condition being comprehended in it, e.g. an agreement to give vine etc.

Marriage can be contracted by authorised agent of both parties or two different agents one from each party. Dower is must in marriage. Dower is not consideration in stricts ense of the word. It is obligatory on the husband to pay Dower as a mark of respect and affection for his wife. It is in the nature of Hiba-bil-ivaz and not as a price of woman's consent.

The legal consequences of a valid marriage are:

- The man and woman are united and enjoined to love and respect each other.
- A man may have more than one wives but subject to strict conditions.
- A woman forbidden marry to any other man during wedlock and iddat period. It is not to lessen a woman's right than man but for the identification of parentage of children.
- The husband has right to guide wife's movements but he cannot restrain her from seeing her parents and other mehrams.
- Husband becomes bound to pay Dower. In Hanfi law Dower is obligatory even if the girl promises to marry without it.
- Woman becomes entitled to maintenance. It is decided by law that even if the wife has her own means of subsistence still the husband is bound to provide it for her.

- Right of inheritance flows upon death of a party.
- Parentage of children is decided and children born during wedlock are legitimate.
- The relationship of affinity is created and it becomes void for the parties to marry another's relations within prohibited degree.
- It is obligatory upon the wife to observe iddat after divorce or death of husband. She can marry again after period of iddat.
- The parties are bound to perform all other obligations decided by the parties in the contract of marriage, but these must not be against the law or public policy.
- A woman's status is not changed by marriage.
- The agreement between parties that girl will live with her parents is void in law. The law to be applicable in case of dispute is the law of the sect to which the girl belongs.

Thus the institution of marriage is the basic one in Islamic law and the laws of Inheritance, parentage, divorce, Dower, maintenance and hazanat (guardianship) are inter related to it. Yet even in this new age our society is unaware of the true law relating to these that causes endless litigation in courts and complications. Especially it is needed that our women be educated regarding these matters so that they can guard their interests and rights in a better way.

The common practice in society is that wali arranges marriage of the parties may it be girl or boy. It is valid and preferable too as it provides security to both the parties. Our social structure and norms bind a family unit in such strong ties that it seems impossible for one to ignore others in any matter of life. In the arrange marriage system the responsibility of parties is shared by their families. It becomes the responsibility of parents or walies to make the wedding a successful relation. Still the meaning and importance of "Free Consent" must be understood, as the Nikkah performed under undue influence is not valid at all. It is voidable and can be repudated at the instance of party upon which coercien is exercised.

Hazrat Muhammad (Peace Be Upon Him) Said;

Women are in need of shelter, so provide them with homes; some of them are afflicted with contrariness, so help them with forbearance and silence.

THE ART OF 1/48/1/3/1/3/1/4/8 By M. Usman Ali (Third year)

Blessing others with abuses is very common in our society. It is part and parcel of our society. A question arises "Why is it so common?" Its answer is provided by "Ibne Insha" who says it is an art. Our nation never wants to sit free so most of the people learn this art to spend time in very valuable way. Because this art is itself very useful. It has no age limit to learn and other very good merit of it is that this art is learnt without fee; it can be learnt wandering about here and there. Its practice will make you perfect in this unique art. Some people first start this art to learn on shorter scale after that they go on its peak. Because firs they use small abuses then titanic sized abuses appear from their lips. According to them there is no use of using small abuses as they don't make conversation very much interesting, effective and charming. Some of the people soon become " masters" in the art. They have a helathy and shining vocabulary of abuses. They can be called mobile dictionaries of abuses. They feel proud of themselves as they have ability to defeat any devil (Who has much power). A person to whom I asked about the art he replied "Art of abusing isn't hard to master."

He was himself a great admirer of abuses and using them constantly. To impress me he said:

"It should learn further and faster."

Some are so much addicted to it that when they miss a day without blessing others they check their tongues at night and try to know the reason of its restless, they soon discover that they didn't use abuses today. So on bed they promise themselves to complete today's deficiency tomorrow.

Once I met a person in a bus who hated this art. During our conversation there broke out row between two persons. They were cursing each-other with full hot and titanic sized abuses. It seemed that they were not quarrelling but showing their ability of abusing. And might they were defeating each other with showing their unique treasure. My companion was smiling and seemed that he was enjoying their abuses fully. When I asked its reason he retoted "I hate to abuse but not to listen." He said to me "never abuse others but only enjoy in this way, which I often use." So who is fond of this art and not wants to learn it he can enjoy it in this way.

Health Tips \bigcirc 0 OD

Smoking should be avoided, (i.e. not started, or discontinued) especially among the young. It is very injurious to us. It causes many diseases and heart attack is one of those, particularly in young people like students. Various chemicals in cigarette smoking, such as nicotine and carbon monoxide, many interfere with the ability of the blood to carry oxygen to the heart and also with the normal functioning of the heart muscle. Changes in other chemicals probably make blood clotting more likely(Thrombosis). However, the extra risk of heart attacks that is due to smoking decreases quite quickly in those who have stopped smoking:

A disease which is cause of many diseases, Blood Pressure:

Obvious elevations of blood pressure should be detected and lowered. Restriction of dietary salt intake is recommended for patients with high blood pressure. Many people who have high blood pressure or Hypertension, as it is sometimes called, are unaware of it as there are often no specific symptoms. It may be useful for every body to have his blood pressure measured from time to time.

Blood pressure in an individual varies from time to time depending on the activity and the time of the day. It falls to low levels when you are asleep at night and may become very high when you are startled or under pressure; intense mental arithmetic, for instance, can have quite a profound effect. In some subject blood pressure may rise transiently in response to anxiety generated by the act of measuring the pressure or attendance at a surgery or hospital clinic. In most cases the blood pressure measured on the first occasion is higher than that recorded on subsequent visits when patients are more at ease. Doctor make allowance for this. There is also a tendency for blood pressure to rise with age.

Now a days high blood pressure can be treated very successfully with drugs. Restricting salt intake may help some people with hypertension which has been diagnosed and which requires treatment. Much research is still being done to determine the

part played by salt in the development of hypertension.

Restriction of dietary intake of food, especially from animal sources, is recommended.

Most people in this country eat more fat than their bodies need, and they should cut down their intake. Shopkeepers, businessmen or people who sit for the whole day and intake fat equivalent to the people who do not sit, have more chances of heart attack. So we should decrease the quantity of fat or increase the manual work. A high fat consumption sometimes leads to a high blood cholesterol level. Those with too much cholesterol level in their blood should, in particular, cut down their intake of fat from animal sources. If you pay attention to your diet and have it with less fat, you can enjoy more time in your family.

MY PASSIONS ABOUT -By Muhammad Waseem Sheikh. Should I be happy at meeting or Ought not I be sad at parting. Can I not live without you, Can I live but with you too. It hardly matters I matter you, You matter me lot and it matters. How to abridge the distance, How to cross gap of detachment. Seeing you not around can be reasoned, There's no reason to live after seeing you unhappy. Queer it is how we get so involved, Stranger even how we can live apart. Time doth always enfolds miracles, Let us hope for one just right for us.

The bloody putrescence of the virus oozes out of every pore of the body politic and every department of national life, be it government politics, business, law, medicine, health or education. Nothing has escaped the devouring epitite of the octopus that has ransacked the economy and irreparably damaged the social fabric.

For Pakistan to be internationally bracketed with the most corrupt countries of the world is a shameful blot on one national character. The nation now stands sharply divided between the bloated rich and bleeding poor. Corruption has given birth to a new class of the new rich which has used its powers and privilege to confer favours on its receipents and squeezed the middle classes. Immoral exactions and illegal gratifications have become the order of the day. The craze for amassment of wealth and property has contaminated the soul of the nation.

The number of billionaries has increased and their billions have expanded into trillians in a period of few decades while the mass of the deprived and the dispossessed has swollen at an alarming rate.

Accumulation of fabulous fortunes in the hands of a tiny friction is a direct consequence of development policies conceived in the interest of the class rather of the nation. Black marketing and corruption which contributes to excessive concentration on the one hand and pitiful deprivation on the other hand ore two sides of the same medal.

Our businessmen, bureaucrats, politicians and generals have enough assets in foreign countries. The industrialists have kept their liabilities at home and carried assets out of the country, display a lack of confidence in its future. The rich will always prefer their interests over the interest of the state. Under conditions like these the springs of patriotism are bound to dry-

up.

This type of elite class have educated their children in the best of schools at home and colleges and universities abroad, got themselves and their dependent medically treated in the UK and USA and gifted to their dependents limitless properties, accumulated by foul and fraudulent means.

Such widespread corruption at personal as well as institutional levels demand immediate attention. It is time to wake up to the fact that the situation is too serious. What we need is sustained institutional checks against corruption or effective preventive mechanism alongwith the periodic accountability exercise that should be both mandatory and transparent suggestion.

Reduction in the agents of corruption by having only a reasonable number of ministers.

• Less discretionary powers for all functionaries and proper reports of discretionary powers used.

Heads of departments should be held accountable for corruption in their departments.

Transparency in all official transactions and access to information for the public.

beyond their legitimate means and the wealth statements filled by them annually.

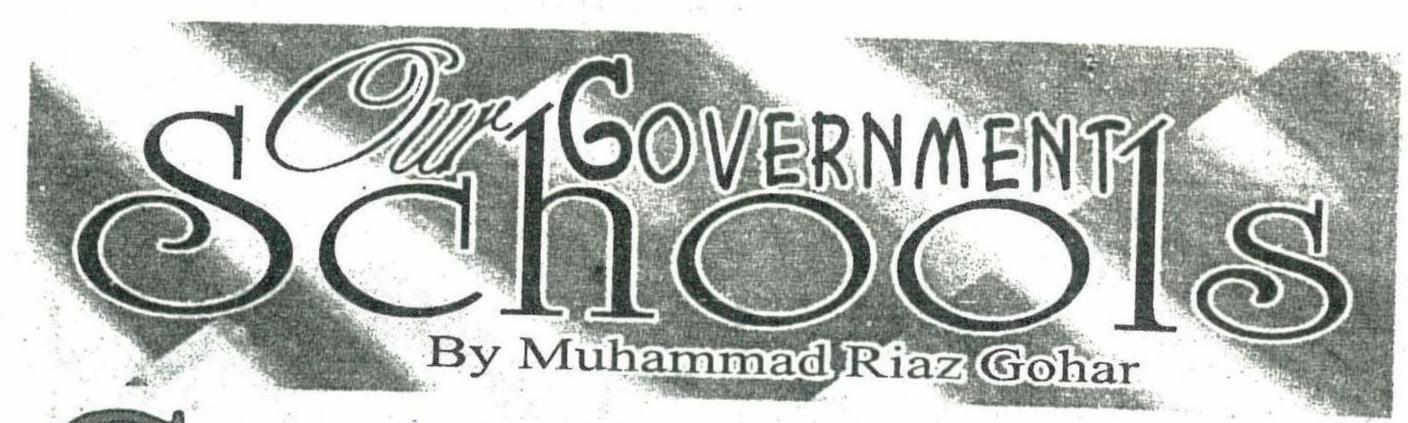
• Public accounts committees at the centre and in the province should become effective.

• Ombudsman should be effective and made stronger instead of playing a marginal role.

Effective implementation of internal inspection system in the governments offices.

By these measures we can control the corruption which is leading Pakistan to a serious economic problem not only at the domestic level but also at the international one.

(A) (10) By Prof. Farrukh Saleem (M.A. Economics.)



ovt. schools are those schools that are under the kind patronage of our ruling authorities. Our ruling authorities are those persons who are in words our 'pious' politicians. In this sense our education system in Govt. Schools is under the supervision of our politicians. Now the policies of our political bodies are clear to everyone and there is no need to expose this opensecret.

In the connection of the Govt. Schools there are the following categories.

The Higher Secondary Schools.

These schools are somewhat better in condition. There are provided at least the facilities of furniture and old type laboratories. The teachers are also somewhat careful about their attendants. Here the cramming system and tution trend can be seen in full colours.

The Middle Schools

These schools are upto the level of 8th class. These are mostly situated in small towns and villages. These schools contain as large courtyards as a ploughing field. The only room of the school serves as the office as well as the laboratory and library. It also acts, sometimes, as the store room. The classes are arranged under the naked sky. In rainy season the school is off as its happens in our hilly areas where snow falls. So these schools are a blessing in a sense that they remind us of the hill-stations. In the summer season it automatically remains off because of the summer vacation. So the teachers can easily do farming in the fields as well as teaching. The teachers here are valued much by paying the school fee in the form of vegetables, corn and so on. So our Govt. is wise enough in giving due respect to the teachers on the behalf of the students and their parents.

The Primary Schools

These are the schools about which are the true representation of the sanity and wisdom of our Govt. It would be matter of wonder to know that a full school is controlled and run by a single teacher.

"What a school under some tree no worry, no care, quite free."

According to my personal research and visits I want to tell you that in such schools the facility of room is very rare. But the boundary wall is surely there. There is plenty of open air and every passerby can easily inspect the study because of the small walls of boundary. The students, who are just kids, are asked to bring their mats (the empty bags of Urea) from their homes with their bags. So they are trained to make arrangements at very early ages. Again the teacher that is always single is very

active. He/she acts at a time as the principal, the class-teacher, the office worker and the peon. If unfortunately he/she is on leave there is all-round off-day. Here again the teacher is served with fruits, vegetables and corn for his/her grand services. In the rainy seasons the children are not invited to schools and they are asked to stay at homes to have a refuge from the bad and untidy weather. So these schools do a great service in reducing the labour of our Govt. who otherwise might have to pay thousands of rupees to a full-staff to run it.

The Ghost Schools

The term 'ghost' seems very dangerous and dreadful, but don't worry; these ghosts are the lucky ghosts and this name is given to them just because of their excellent performance. As you know that the 'ghosts' are just the spirits are remain invisible to us but they exist surely. Similar is the case of these schools. These schools are surely there, the teachers are appointed, the study is done, the money is spent, the pays are given, the exams take place, every year grants are delivered. In other words all the things these schools do but they remain invisible to us. What the wonderful schools! What the supernatural buildings!

Actually these are the schools which are in the files of the Govt. and the Govt. bears its expenses too but their buildings are in the space. So it would be useless to discuss about their arrangements and other facilities; their buildings will be shown to us in the Hereafter as our eyes can't tolerate to visualise their grandeur and sublimity.

My dear readers! These above are the four major categories of the Govt. schools of dear home-land; the home-land that is dream-place of our beloved leaders.

Now we can easily imagine that how mercilessly the wings and features of Iqbal's Shaheens are being cut. The children of our politicians study in the English medium and foreign schools and those of the poor, have no right of education. What a class distinction and generation gap lies here! When this gulf will be repaired! Have we ever pondered to recover this rift? Never! And we'll do never.

There is no fault of school

But we are just fool

So shamelessly we are ruined

And always we remain cool

A school is only a school

It does nothing but makes us fool!

Now, it would be very insulting matter for us that at one hand we are the counted among the countries that are very developed in the atomic field. We have gained atomic and nuclear power but on the other hand these schools are the splash on our face. At one hand we have become so sophisticated but on the other hand poverty and disease are crying for relief and comfort. What a wonderful time we are enjoying! What the beautiful contrast lies among us.

Multi Purpose Essay

Prof. Muhammad Rzeem faroogi

1. Coruption 2. Smuggling 3. Over Population, 4. Unemployment, 5. Inflation. 6. Dearness or Price Rising. 7. Drug Trafficking. 8. Mass-Illiteracy. 9. Terrorism. 10. Drug-Addiction, 11. Sectarianism. 12. Social and Economic Problems of Pakistan, 13. Social Evils, 14. Economic crisis. 15. Beggary and Beggars, 16. Self Reliance Scheme. 17. Bribery, 18. Nepotism, 19. Accountability. 20. Tax-Evision. 21. Inflated Electricity, Telephone & Gas Bills. 22. Dowry. 23. Violence, 24. Poverty, 25. Growing Debt. 26. Budget Deficit. 27. Debt Retirement Movement. 28, Despair. 29. Depression, 30. Black Marketing, 31, Hoarding, 32, Social and Economic Injustice. 33. Injustice and Inequality, 34. Indiscipline, 35. Hypocricy, 36. Favouritism, 37. Political Instability. 38. Insecurity. 39. Roadside Robbery. 40. Provincialism, 41. Regionalism, 42. Religious Violence, 43. Ethnic Violence. 44. Linguistic Violence. 45. Lack of Tolerance, 46. Kalashan Kouf Culture. 47. Disunity. 48. Yellow Journalism. 49. Red Tapism. 50. Exploitation, 51. Lawlessness. 52. Theft. 53. Vandolism. 54. Robberies, 55. Violation of Fundamental Rights. 56. Feudalism or Feudal System. 57. Capitalism. 58. Flattery, 59. Insufficient Medical Facilities. 60. Smoking, 61. Health Problem. 62. Devolution of Currency, 63, Backbiting.

OUTLINE:

I.Introduction, definition and limitations.

2. The evil impacts of implication of

3. It breeds host of social, economic, political and moral problems.

4. Causes of ---- and Real Factors.

5. Remedies and Revolutionary Steps.

6. Conclusion and Some Recommendations.

has become one of the most embarrasing and explosive chronic problem all over the world especially in third world countries like Pakistan. It is full of devastation and degradation. It has bad and evil impacts on the society and human existence. ----- destabalizes. demoralizes the nation and breeds depression and frustration in the society and state. It creates and spreads the feelings of uncertainity, instability and insecurity among the masses. If ----- creeps in a society, it soon erodes its inner strength and outer splendour, economic prosperity, social peace and national unity. Consequently, a nation's good image is spoiled all over the world.

Lawlessness becomes the order of the day due to poverty, corruption, violence, indiscipline, mass illiteracy, conflict and confrontation created by -----. If it is not effectively, properly and promoptly checked, the entire judicial, moral and economic fabric of a nation is collapsed. ----- is rightly detrimental and devastating for a country like Pakistan that bears a fragile economic and political instability. If the evil of -----is not nipped in the leud, it may spread rapidly like a bush-fire and may engulf the whole notion or region like an epidemic and calamity.

------ badly shatters people and faith in state-institutions. causes severe blow to the rule of law and supermacy of the constitution. It deprives masses from mental, physical, spiritual, moral and economic health and causes grave concerns for national unity and territorial integrity ----- also paves the way for bloody revolution,

military takes over and coup. So every peace loving, patriotic person who fervently longs and cherishedly dreams for peace, prosperity and protection must ponder upon the causes of the social cancer of -----

The main causes of ------- are mass illiteracy, poverty, wrong economic policies of the government, man's learning and insuitable desire to accumulate countless riches or to become rich and a bigwig overnight. creates irresistable economic pressure, social and economic injustice and gulf between haves and have nots. In a nutshell, mass illiteracy, temptation, ostentation of wealth, lust for power, lusury and comforts are the main causes of --------- Ethnic, religious, social, linguistic, regional diversities and differences breed conflict and confrontation among the people who are responsible of -----in a society where -----is on large scale. Moreover, feudalism, capitalism and uneven distribution of wealth and opportunity, nonavailability of fundamental rights spread----. Moreover, non availability of basic necessities and facilities like education, health-care and job also pave the way to spread ------- in a society or in a state. External factors like the agents or agencies of hostile neighbouring states like India also play a vital role in spreading----- in Pakistan. In order to destabalize and disintegrate the state and depress and demoralize the people, our enemies play many tricks.*

It should be the primary and paramount concern of the men at the helm of our affairs as well as the scholars, educationists, political parties, N.G.Os. and national mass media to take necessary steps at their levels for the cradication of the growing menace of ----- in the best national and human interest.

harles Lamb was born and cradled in the quiet cloisters of the Temple London. His father, John Lamb was a barrister's clerk. He had seven children and poor family.

A patron, Samuel Salt often helped them. Charles Lamb got admission to Christ's Hospital, a charity school where he spent seven years. There he learnt Latin and contracted friendship with S.T. Coleridge.

At 14 years of age he became clerk in South Sea-house and then joined East India Company in London. A terrible crisis came into his uneventful life in 1796. A brief unhappy love-affair brought a temporary fit of insanity which was followed by the grim murder of his mother by his mad sister, Mary Lamb. So he became his sister's guardian and he sacrificed his whole life for his sister.

Amid the gloom of this tragedy, he managed to perform his duties as a man of letters. His early verse was inspired, like that of Coleridge.

In 1807, came the famous "Tales from

Shakespeare."

Between 1807 and 1817, Lamb's contributions to literature was frequent and revealed his capacities as a loving and disserning critic of literature. His famous works are as follows:-

- Essays of Elia
- Tales from Shakespeare
- Genius of Hogarth
- The Tragedies of Shakespeare

• Sanity of True Genius and Specimens.

Then he became the editor of "London Magazine". His many friends had died now but Coleridge's death influenced him very much.

Discuss Lamb As A Personal Essayist Egotism Of Lamb

A great charm of Lamb's essays is derived from the writer's personality which is freely and frankly revealed in them. Montaigne, the great French writer, who gave the form of essay to the world, also revealed himself in his essays. Lamb is similar to Montaigne in this respect. Montaigne preferred to talk about his own-self because he felt that the only man he knew was himself. Other writers like Browne and Burton have also got this but Lamb's egotism is peculiar. It has got a sweetness of

its own. This egotism finds expression in the autobiographical element in Lamb.

Lamb And Montaigne

In the wordsof Alfred Ainger:-Egotism is a dominant characteristic of Lamb's manner. The prominence of the personal element had indeed been a feature of the essay, since Montaigne, its first inventor. But Lamb, s use of the "I" has little resemblance to the gossiping confessions of the Gascon gentleman. His use of first person and vocabulary is not of the same order as Montaigne's. His confidence as to his preferences of white wine to red. The "I" of Lamb in such a case is no concession to an idle curiosity, nor is it in fact biographical at all. Nor is it the egotism of Steele and Addison, though when occasion arises, Lamb shows signs of the influence of these earlier masters in his special school."

Autobiographical Element In Other Writers

The autobiographical element had been used by writers like Browne and Burton before Lamb but they made only passing references to some incidents of their lives while in the case of Lamb it is reader who prepare the whole biography of Lamb, from his essays. Almost every period of his life is represented in one passage or another. His birthplace, his father, and his father's employer are described in 'The Old Benchers of the Inner Temple': His fathers household in 'Poor Relations': his School days in 'Christ's Hospital Five and Thirty Rears,' and 'My First Play'; entrance into business in 'The South Sea House'; disappointment in love in 'Dream Children'; his devotion to sister and life with her in 'My Relation', Mackery End in Hertforshire', and 'Old China'; his love of the city in 'Chimney Sweepers' and 'On the Decay of Beggars'; his friends in 'Oxford in the Vacation', 'The Two Races of Men', 'Mrs. Battle's Opinions on whist', 'Modern Gallantry' 'Captain Jackson' Barbare S' 'Amicus Resivivus', and hosts of incidental passages in other essays, his personal prejudices and peculiarities in 'A Chapter on ears', 'New Year's Eve', 'Imperfect Sympathies', and 'Preface to Last Essays'; his besetting sin(exaggerated for Literary effect) in 'Confessions of a Drunkard'; his release from office labours in "The Supernanuated Man" and his breaking health in the sketch of sickness entitled, 'The

Convalescence'.

Blending Of Fact With Fancy

Although, in the above manner, the whole biography of Lamb can be reconstructed, the reader must not think that every detail of it is fact. Lamb was above all an artist and he could not neglect the literary requirements of his essays. In the words of Oliver Elton, "Thus the essays of Elia, like Lamb's poems are largely pieces of autobiography, determined as to their scale and haphazard mode of issue by the conditions of periodical writing." (A survey of English Literature.) The form of essay allowed him considerable licence and he made every possible use of it. He has mixed fact with fiction or truth with imagination to heighten the artistic effect of his essays. In the words of Hamilton Thompson "The ease with which he blended fact with

fancy is unique. The two elements are woven together so closely that even where the matter in hand seems to be drawn entirely from his own experience".

His Methods ... For this purpose he has made use of pleasant nonsense like the idle talk when the wine is going round after dinner in 'All Fools' Day'; sheer absurdities in 'Roast Pig'; absurd details as in 'A Chapter on Ears, improvement upon fact as in Amicus Resivivus, Lamb tells us that he drew his friend Dyer from the New River, whereas he was away from home at the time and arrived only after Dyer had been rescued and put to bed, and finally perversed interpretations. Mystification is yet another method adopted by Lamb to heighten the artistic effect of his essays. For example after describing the real persons in the South Sea House, he pretends that they have no real existence in the following words, "Reader, what if I have been playing with thee all the while-pre-adventure the very names, which I have summoned up before thee, are fantastic-insubstantial-like Henry Pimpernel and Old John Naps of Greece." (The South Sea House). Other examples can be given from 'Christs Hospital' where he describes himself in the person of Coleridge or again in 'My Relations' he says, "Brother or sister, I never had any-to know them." Similarly he has tried to mystify the readers by assigning three different birth places to Elia. But this weaving of fact with fiction does not hinder in any way the understanding of the real truth. So his statements must be accepted after careful examination. Hugh Walker also agrees with this in the following words, "And Lamb is constantly autobiographical. Now that it is safe to take his statements with examination as literal facts. He had a turn for mystifications, he delighted in weaving threads of fiction in web of truth. But rarely if ever do the fictions seriously interfere with the genuineness or his confidences." "(The English Essays and Essayists). Among prominent examples of the freehandling of fact is seen in the essays "The Old Benchers of the Inner Temple', 'Recollections of the 'South Sea House and 'Christ's Hospital.'

Inner Life Of Lamb

Just as it is easy to reconstruct the biography of Lamb from his essays it is easy to know about his thoughts and ideas. The reason is that Lamb always tried his best to take the reader in his confidence and tell about his own-self. The essay, 'Witches and other Night Fears', tells us about his fears as a child; ' Valentine's Day' is a strong proof of Lamb's delicacy of feeling for women and similarly 'A Bachelor's Complaint' tells us his views on the behaviour of married people. In this way we learn much about his thoughts and ideas. According to A.C. Rickett, "He plays with his thoughts as the wind plays with the leaves, tossing them hither and thither, circling them round in strange ideas, scattering, combining in all manner of queer ways.

For this reason the Essays of Elia specially, and the critical essays to a less extent are practically autobiographical fragments, from which we may reconstruct with little difficulty the inner life and no little of the outer life of Lamb."

Essays-A Work Of Art The real charm of the Essays of Elia, lies in its personal element. The experiences of Lamb are no doubt personal yet at the same time have a touch of the universality. Inspite of all this, it should not be forgotten that the essays are primarily a work of arthence imagination. Lamb's method of employing autobiography is strictly in keeping with the canons of art. A better understanding and appreciation of his essays is possible when the reader keeps this fact in mind. We conclude in the words of Hamilton Thompson, "The Essays of Elia is primarily a work of imagination. Autobiographical detail is not its purpose, but is merely incident to it; and the writer is at liberty to keep to the strict truth or draw upon his own imagination as will."

Lamb's Humour

After the autobiographical element, the charm of Lamb's essays lies in its element of humour,

alternating with pathos, which runs throughout all his essays. This is a new type of humour as it is always mingled with pathos. As Pater points out it is of recent origin. Tears and smiles are blended together. It touches our primary affections, appeals to our common humanity and makes the whole world our kin. Humour is part and parcel of Lamb's style. Hugh Walker thinks that Lamb's style is inseparable from his humour, of which it is the expression.

Exaggeration

The first characteristic of Lamb's humour is exaggeration. As such it is regarded to be American humour as exaggeration is the essential quality of American humour. This is found in many essays of Lamb. An example may be quoted from 'A Chapter on Ears' where Lamb expresses his want of a musical ear in exaggerated terms as follows, "Scientifically I could never be made to understand (yet have I taken some pains) what a note of music is or how one note should differ from another. Much less in voices can I distinguish a soprano from a tenor. Only sometimes the through bass can I contrive to guess at, from its being imminently harsh and disagreeable."

Two Other Qualities The above is exaggeration but even greater exaggeration than this is found in the American humour. But the humour of Lamb has something more in it. There are two other qualities which can be seen in the very beginning of the essay, 'A Chapter on Ears'. Its beginning runs as follows,

"I have no ears, Mistake me not, reader, nor imagine that I am by nature destitute of those exterior twin appendages hanging ornaments, and (architecturally speaking) handsome volutes to human capital."

<u>Examples</u> The two qualities are the flavour of antique style and repetition. Examples of these two qualities can be illustrated by a few passages and references given below. Repetition is found in 'The Praise of Chimney Sweepers', where they are 'innocent blacknesses". "young Africans of our own growth". "almost clergy imps." Their teeth are "white and shining ossifications" While referring to these ossifications Lamb has very skillfully used, "A sable cloud turns forth her silver lining on the night."

The beginning of 'Poor Relations' which is a veritable riot of allusions, metaphors and analogies, surpasses all. It begins as follows, "A poor Relationis the most irrelevant thing in nature-a piece of impertinent correspondency anodious

approximation, a haunting consience, an unwelcome remembrance,- a drain on your purse,-a drawback upon success,- a stain in your blood, a rent in your garment-a lion in your path, a frog in your chamber, a fly in your ointment, a mote in your eye,a triumph to your enemy, an apology to your friends,the one thing not needful,- the hail in harvest,- the ounce of sour in a pound of sweet." According to Hugh Walker:- "It is idle to compare this with any thing else. It is unique. There is no humourist more original than Lamb." (The English Essyay and Essayists).

The Grotesque And The Poetic

The above has an element of the grotesque. This is sometimes combined with the poetic as is illustrated by the following description of Boyer's wigs in 'Christ's Hospital, "He had two wigs, both pedantic, but of differing omen. The poetic quality can be best seen in "Dream Children" and 'A Quaker's Meeting."

Humour Of Every Type

The essays of Lamb are full of wit, humour and fun. The students should clearly understand the difference between three terms. Wit is based on intellect, humour on insight and sympathy and fun on vigour and freshness of mind and body. The main quality is humour as Lamb's sympathy is ever strong and active. The beginning of 'Poor Relations' quoted above may be regarded as a specimen of sheer wit.

Methods And Examples Of Fun

'All Fool's Day' and 'Roast Pig' may be regarded as examples of pure fun. Lamb's love of fun is seen in his fondness for punning, insertion of absurd details', mere inventions, improvement upon fact, preverse interpretations and lastly mystification. The use of puns was borrowed by Lamb from Elizabethan writers who frequently indulged in it. Among the examples of mystification are 'South Sea House' and 'Christ's Hospital'. 'In South Sea House' after describing the clerks, he remarks, that they have no existence. Similarly in 'Christ's Hospital' he begins in the character of Coleridge, but towards the end, he speaks as himself. Mixture Of Fun And Wit

Fun and wit are mixed in his metaphors and comparisons. For example the Clerks of the 'South Sea House' remind him of the animals in Noah's Ark.

Methods & Examples Of Humour

Fun changes into humour when there is an exposure of reflection. The methods adopted by Lamb to create humour are- a kind of reversed irony,

hits at himself and other, humorous touches, aradoxes and oxymoron. Reversed irony means a statement or a phrase which appears at first to be unpleasing but becomes pleasing after consideration. For example while referring to himself and his sisters he says. We are generally in harmony with occasional bickerings as it should be among near relations. As an example of little hits at himself and others is when he tells us that at Oxford he was often mistaken for one of the Dons but the mistake is made only by the dim eyed vergers. The reference to Mrs. Battle's losing her rubber because she can not utter the common phrase, 'Two For His Heels', is an example of a humorous touch. It is easy to find examples of paradoxes and oxymorons in the essays essays.

Humour Fixed With Pathos

Lamb's humour is always allied with pathos. The personal life of Lamb was full of miseries. He had no joy or happiness in life. During his childhood he had to lead a life of poverty and even after that there was not much prosperity. The whole family had a tinge of insanity which found its full expression in the case of Mary. At one time Lamb also had an attack of lunacy and had to remain in the asylum for sometime. His humour was only an escape from these miseries of life but he could not check himself from passing to the sadder aspects of life. In the words of Hallward and Hill, "Humour is very nearly allied to pathos. Our smiles and our tears are alike limited by our powers of insight and sympathy. Lamb's humour was largely the effect of a sane and health protest against the overwhelming melancholy induced by the morbid taint in his mind. He laughed to save himself from weeping, but as has been mentioned above, he could not prevent his mind from passing at times to the sadder aspects of life."

Examples

Almost all the essays of Lamb are full of humour. Many of them have got a blending of pathos also. For example the essay-"A Bachelor's Complaint of the Behavior of Married People",-is a humorous comment on the behavior of married people but at the same time it reflects the tragedy of Lamb's life. He was compelled to remain a bachelor and could not enjoy the joys of married life. In 'Christ's Hospital' there is humour in the description of a boy who starved forty younger boys to feed an ass or in the comparison of the two teachers but it passes into pathos when he describes the boy who carried away the remains of food left on the table by

the boys to feed his aged parents. The essay-'Dream Children'-suggested by the death of his brother is full of pathos.

Lamb's Position As A Humorist

Lamb was a humorist in the real sense of the term. Every thing in life has its serious and trivial side. Only one who can see both the sides can create real humour. "Lamb possessed this power in a remarkable degree, and enjoyed the gift of expressing it with such perfection that this style is the exact mirror of his mind." This blending of humour and pathos is unique in English Literature. No other humorist can be equal to Lamb in this respect. In the words of Ward & Waller, "Few writers, since Shakespeare, gave life with equal sympathy to Hamlet and to Falstaff, have understood so fully as Lamb the intertwining of the ludicrous and pathetic elements in human nature. Their apparent opposition was not merely reconciled by him into a complementary relation. He wedded them into close identity. His lighter moods are subdued by an undertone of pathos; where he writes in sadness, a sudden thought sheds a transfiguring gaiety upon his work." (The Cambridge History of Literature)

Lamb As A Londoner Meaning of Londoner and Lamb's Early Life

From his birth till death Lamb lived in the great city of London. He would go out of London only for short holidays and then return. This developed a feeling of great love for the city of London in him and this alone justifies the use of the adjective Londoner with reference to his name. As a result of this his essays are full of the description of London, its streets, shops and other places. It is strange to know that living in the romantic age and being a close friend of Wordsworth, the poet and high priest of nature, he remained uninfluenced by the beauty of nature and prefered to talk of the town only.

Services And Accomodation In Different Parts Of London

Lamb was born in the house of Samuel Salt, crown office Row, inner Temple in London. He lived there till the age of seven years when he was admitted to Christ's Hospital, as a student. He continued to be a student of that school for a period of seven years. He could not get higher education due to his poverty. He was compelled to take up service as a clerk for a short time of five months in this business house. Later on he took up service in the East India Company as a clerk. He continued in this service till

his retirement in 1825. In this manner he passed his whole life in the city of London. So it was very natural for him to love that great city. To him the city was a place for a man to live in. He was accustomed to view things from that intellectual and contemplative side. It is favoured by the intense concentration of vitality observable: in great capitals. The facilities for book culture are also available here.

Not Influenced By Romantic Moments And Wordsworth Vs Lamb

As stated before it is very strange to note that Lamb could hate natural beauty during the romantic period when Wordsworth drew the attention of every body to nature. Wordsworth called him, "Scorner of the Fields" and his own words also justify the accusation. One thing was very common in both of these writers. Wordsworth and Lamb both were very genius. Wordsworth was dame interested in nature and Lamb was dame interested in city. Wordsworth's love was for nature that of Lamb was for city. Both spent their lives for their loves but the way of their thinking was totally different.

Lamb wrote to Wordsworth, separate from the pleasure of your company, I do not much care, if I never see a mountain in my life. I have passed all my days in London, until I have formed as many and intense local attachments as any of your mountaineers can have done with dead nature."

Totally contrary to Lamb, Wordsworth expresses his thoughts in his "Ode to Intimation of Immortality". "To me the meanest flower that flows, can give me the thoughts, that often do lie too deep for tears."

Not Interested In London Politics

Lamb was very much interested in London but he was not interested in politics of London. There is no reference to any political event either in his essays or letters. Even in his Wednesday evening assemblies he would not indulge in politics. The avoidance of politics was not due to any reason except indifference to it.

Birth, Childhood & Old Age In London Lamb's first seven years of life were spent in the Inner Temple. He has given his impression about it in, "The Old Benchers of Inner Temple." The essay contains a very vivid and realistic description of that place. The next seven years of his life were spent in Christ's Hospital, London. His two essays-Recollections of Christ's hospital and Five and Thirty Years Ago-give a vivid description of the good and the bad side of school. He tells us about the theatres of

London in my First Play. All this shows his love for London and justifies the title Londoner attached to his name.

Great Admiration For The City

Lamb's love for London can be seen clearly from the following lines of a letter written to his friend, Manning, when he decided to change his lodgings. "By my new plan I shall be as airy, up four pair of stairs, as in the country, and in a garden in the midst of enchanting London, whose dirty drabs frequented alley, and her lowest bowing tradesman, Walter and the Parson into the bargain. These are the gods O Londoner! Aint you mightily moped on the bank of the cam? All the streets and pavements are pure gold, I warrant you.

In a letter to Wordsworth of somewhat later date replying to an invitation to visit the lakes, he dwells on the same passionate love for that great city,the place of his kindly engendure.

Opinions Of Different Critics And Conclusion

Lamb can be rightly called a LONDONER. In the words of Hallword & Hill, "Born in the Temple, educated at Christ's Hospital and spending the whole his life in London, we can well understand Lamb's affection for the great city. To him the "city (London) was the place for a man to live in." The whole of his writings are prevaded, as Olliver says, "With the feeling of a city man of one accustomed to view things from that intellectual and contemplative side which is favoured by intense concentration of vitality observable in great capitals, and by the facilities for bookish culture which they offered. In fact London was Lamb's country and his university."

So from all the above arguments we can rightly say Lamb, "A Londoner."

THE RECEIPE CHECKER CONTROLL OF THE PROPERTY O

W There is no wealth but life.

(John Ruskin) & The earth belongs to the living, not to the dead. (Thomas Jefferson) 33 (1) No person who is enthusiastic about his & work has anything to fear from life. (Samuel Goldwyn)

Unrest of spirit is a mark of life.

(Karl Menninger) The unexamined life is not worth living. (Socrates)

By Khalida Nazir M.A. English Part I.

Defects of lenses. All the Numerical Problems of Ch. No. 2,3,4,6,7,10.

بالوتي الفائيلي

1-Importance of biological reserch. 2- Diagrame about life cycle of plasmoduim 3-Prevention of Malaria. 4-History of discovery of plasmodium. 5-Cell Theory. 6-Effect of cell theory on biological reserch.7-Plastids and its various kinds. 8-Structure & function of (i) Cell wall (ii) Endoplasmic reticulum (iii) Lysosomes nucleus. 9-Protein & its structure & Function. 10- Carbohydrates and its types. 11-Terpenoides, Enzymes acglycerole, Unsaturates fatly acids, Saturated Chromosomes & types. 12- Process of Mitosis & Mieosis with diagrame. 13-Nucleosomes. 14- Lytic & Lysogenic Phases of virus, various methods by which Nostoc reproduce importance of Bacteria, Mechanism of photosynthesis. 15-Light reaction& Dark reaction. 16- Cohension-Tension theory Stomatal Movement. Transpiration pull, Osmosis Root pressure. 17- Evolution of Microphylous & Megaphyllous leaf. Labelled Dia about life cycle of Selaginella. 18- Protection of Sporangia of Green land plants evolution of seed halutale. 19-Characterics of Primitive vascular plants. 20- Process of Glycolysis, Mechanism of Election transport-chain. 21- Difference b/w prokaryotic & Eukaryoticells Enzymes & Co-Enzymes Nucleic acid. 22-Conjugation of Bacteria. 23- Trasduction, Transformation Blue green Algac, Rhizopus, Struclure & Reproductiuon, Stigeoclonium, Aternation of Generation significance Adaptation of Bryophytes on land. 24- Life cycle of Pine tree, Inflorerence, Binomical Nemenclature. Distunguish between Aeoclomate & Coelomate Characterictics of chordates, Pisces, Mammalia, Economic Importance of solanaceae, Legumenosae. 25-Vernalization, Apominis Growth hormones, Growing root & Shoot tips. 26- Kreb's cycle, Life cycle of Angiosperm. 27- DIAGRAMS: Male & Female gamethophytes of angiosperm, Prokaryote & Eukaryote, Corn seed & its parts, A bean seed & its parts, Euglena, Nucleus, Dicot Root, Leaf, Paramecium, Mitochondria, Chlamydomonas Amoeba, Phage Virus, Rhizopus.

Q1: Define with examples; Substance, Calorie, Limiting Reactions, Joule Mole, Standard Pressure, Solution, Charle's Law, Dalton's Law, Diffussion & Effusing of Gases, Viscosity, Orthorhombic, Surface Tension, Sigma & Pi Bond, Hydrogen Bond, Enthalpy, Dipol moment, Common ion effect, Ionization, Hydrolysis, Redox titration, Activated Complex, Catalysics Chemistry. Q2: Chemical Analysis, Stoichiometry, Combustion, Signifant Figure, Graham's law of diffusion, Iromorphism, Anisotropy, Vapour Pressure, Transition temperature, Allotropy, Gas Laws, Postulates of Bohr's atomic model, Millikan's oil drop experiment. Q3: Radioactivity pauli exclusion principle, Wirewesser's rule, Absolute Zero, Intermolecular forces, MOT, Laws of thermodynamics. Q4: Hesses law of constant heat summation, Law of Mass Action, Hydridization and types. Q5: Determine heat of formation of CH₃OH when burnt at 25°C H=-1180kj heat of formation of CO2 & H2O are H=-393KJ and H = -285.83KJ respectively. Q6: What is Le-Chateliers principle discuss the effect of cange in conc. Temp., pressure, catalys on systems. $N_2+3H_2 \implies 2NH_3$, $N_2+0_2 \implies 2NO$, $2SO_2+O_2 \implies 2SO_3Q7$: Differentiate clearly between Atomic & MO, Sigma & Pi, Polar & Non Polar bond, Bonding & Anti bonding. Give the Geometry of CH4, C2H6, C2H2, O2, N2. Q8: From book Ch6 Solve Qno. 7,8,9,10. Q9: Rate of Reaction, Meniscus SP3, SP2, Sp hiberidization, SHE, Electrolytic cell. Q10: Balance the equations of Ch 8 Question No. 13,15,11,12 and example 4,10. Q11: Electrolysis of Molton KCI Aqueous KCL Galvanic cell. Question of Ch; 1,13,14,15,16,17. Q12: Order of Chemical reaction, Factors affectinf Reaction Rates, Chemical Kenetics. Q13: Dalton's Law of partial pressure, value of zero Kelvin in terms of centigrade scale. Q14: Change (i) 74°F to C°, (ii) 215°F to K (iii) 37° to K, coordinate covelent bond, surface, Tension, Discuss stability of H₂, NaCl, Paramagnetic, Dipole movement. Q15: Short questions at the end of each chapter.

Moon, Princess on the Road. Paper "B" Q1: Good Personality, Spring Season, Teacher, Friend etc. Or Greed is curse, Pride hath a fall, Honesty is the best polacy. Q2:Sending Money, Thanking, Condolence. Q3:Job, Connection. Q4: Previous five years papers(Translation, One Word substitution, preposition, Correction, Passive Voice)

Book 1: His First Flight, Post Haste, Dolls, House, Punishment of Khipil, The Red Shoe, Snapshot of a Dog, Jewel of a Girl. Book 3: The Rising of the Moon, The princess on the Rood(Summaries). Characters: Balled Singer, Juggler. Poems & Paraphrasing: The Echoing Green, The Little Girl Found, The Two April Morning, To The Cuckoo, We are Seven, Time, I am The only Being, The Lines, The Snare. Paper B: Letters & Applications: Condolence, Invitation, Healt & Studies, Remission of Fine, Sanitation. Story: Greed Is Curse, Pride Hath A Fall, Honesty Is the Best Policy, A Friend In need Is a Friend Indeed, Thirsty Crow. All tenses, Parts of speech, Correct & Incorrect, Punctuation. All punctuations, commas, Full stops etc. At least 10 sets. Punctuation, Pairs of Words & Retranslation from upto date papers.

Book 2: (Essays) Using the scientific method, Why boys fail in colleges, On destroying books, The man who has a hospital, My financial career. Part 2: (Heroes) Sir Alexander Fleming, Louis Pasteur, Mustafa Kamal. Novel: Good Bye Mr. Chips, Katherine Bridges, Quarrel, First Meeting, Death seene of Mr.Chips. Essays: Aim of Life, Television, Hobby, Science, Hero, Favourite Personality, Unemployment, Pollution. Idoms & Phrases (250) Translation (Urdu to English 75 pares) Direct & Indirect Narration (15 sets) Preposition (150 Sentences) QNo. 5,6,7, (Up to date papers five Years)

الفيدايسي

Q1: Scalars & Vectors, Unit Vector, Subtraction, Rectangular components, Position Vector. Q2: Scalar Vector product, Characteristics, Distribulvic Law, Comutative Law. Q3: Accelaration, Velocity, Laws of Newton, Motion of conected bodies, Impulse. Q4: Conservation and laws elastic collisions, special cases, drag force, Fluid Friction. Q5: Projectile and its equations. Prove that S=ro, V=rw, a=xr centripetal acc and force. F=mv2/r. Q: Law of Gravitation, Value of G, Mass of earth, variation of g with depth & altilude. Q7: Weightlessness in Satellils special cases. Q8: Artificial Gravity Q9: Work done against gravitational forcce. work, power, and units, types of energy, Absolute Gravitation. Q9: S.H.M restoring Force, Circular Motion, Characteristic, waveform of SHM; Simple Pendulum, Resonance, Ripple Tank, Transmission of waves, waves in stretched string Q10: Law of conservation of energy, interconversion of P.E & K.E, Relation between velocity, wavelength & Frequency, Mechanical waves, Production, Comperession, rarefaction. Q11: Newton's formula for the speed of sound, Laplace's correction, Modification, Intensity, Loudness of Sound, Speed, Intensity level & its units. Q12: Interference of Sounds waves, beats, Doppler's effect, Pitch of Sound, Changes, Acoustics, quatity, Musical & Noise, Characteristics. Q13: Interference of light, wave front & ray of light, Hygen's principle, Newton's ring, Michealson's interferometer, Monochromatic light, Diffraction of light. Q14: Prove that dSinO =ny, Diffraction of x-rays, Bragg's relation, 2d SinO=ny Polarization of light ures. Q15: Lenses & types Q16: Position, size images formed by convex lense prove1/f=1/p+1/q, Spectometer, construction, Working, Ray Diagrame of Terrestial Gallelio Tele scrope. Magnified Glass, Astronomical Telescope.

تی اور ذہبی اثرات چھوڑے ہیں ان کی وصاحت کریں۔قیام پاکستان کے اغراص ومقاصد بیان کریں۔ نظریہ پاکستان سے کیامراد ہے،قاعد اعظم كارشادات كى روشى ميں بياں كريں، نيز هارى زندكى ميں اس كى اہميت بيان كريں -سرسيداحمدخال فے مسلمانوں كى تشاة ثانيكيليے كيا خدمات انجام ویںیا (تحریک علیکڑے کے سلسلے میں سرسیدا حمد کی خدمات بیان کریں) مسلم لیگ کے قیام کے اسباب اور اغراص ومقاصد بیان کریں۔مند رجه ذیل برنوٹ اکسیں میثاق اکھنو تجاویز دہل نہرور پورٹ با الماعظم کے چودہ نکات اوران کی اہمیت بیان کریں۔خطبال آباد کی وصاحت کرتے ہوے اس کی اہمیت بیان کریں۔ برصغیر کے ملمانوں نے تحریک خلافت کیوں رائج کی اس کے واقعات ، اثر ات اور ناکا می کے اثر ات تحریر کریں۔ یا کتان کواینے قیام کے بعد ابتدائی میں جن مسائل کا سامنا کرناپڑاان کی وصاحت بیان کریں۔اسٹھام پاکستان کےسلسلے میں بانی پاکستان قائداعظم کی خدمات بیان کریں۔قراردادیا کتان کی آئین سازی کی تاریخ میں بنیادی دستاویز کی حیثیت حاصل ہے دصاحت کریں۔۱۹۷۳ کا آئین کس طرح تیار ہوااس کی اسلامی دفعات تحریر کریں۔ پاکستان کی آب وہواکیس ہے پاکستان کوآب وہوا کے لحاظ سے کتنے حصوں میں تقسیم کر سکتے ہیں وصاحت کریں - پاکتانی کلچر کے خدو خال بیان کریں۔ خارجہ پالیسی کی صرورت کیوں پیش آئی ہے پاکتان کی خارجہ پالیسی کے بنیادی اصول کون کو نے ہیں۔ معروضی (سوالاً جواباً اور خالی جگه برکری)

الفيات الفيات المستحل المستحل

الف ا العليم كادائره كاربيان كريم المستري ورث كالتحفظ الفرك بنيادى صروريات كى ايميت الله المنطق كا المنطق التي يند نظرر حیات فوا مدتعلیم نفیات اوراس کاتعلیمی دائره کار نشونمای اوراس کے تعلیمی نقاضے نشونما کی تعلیمی اہمیت دہنی صحت اور تعلیم ابن بينا علامدزرنالوجي التحصنصاب كخصوصيات - حافظ اوراس كاجزاء فراموشي اوراسكاسباب

نظام تعلیم کے نمایاں پہلوؤں کا جائزہ الدرس نظامی کی خصوصیات۔ الظام تعلیم کی خصوصیات النصاب تعلیم ۵ اتح یک دیوبندا اتح یک علیکڑھ 2] پاکستان میں تعلیم مقاصد کالعین ۸] میکنیکل تعلیم ۹] خواندگی کی وجوہات ۱ ا طلبہ میں ظم و صب طاا [تعلیم اورروزگار

و المعالي و العالمان و العالمان و العالم و العال

ر چالف: ابم سوالات كيفصيل (سوانم را ١٠٠١ ميل ١١٠١ كيك) الافلاق نبوي الله النهاس الموالات كيفيم ١١ تماشاه المجمر ١٠٠٥ وتعلي رے 🛘 ماحولیاتی آلودگی ۸ 🕒 علامه محدا قبال ۹ 🗇 فردوس بریں۔ سوائم برس 🕒 🕒 کے نا 🖰 عبادت من ۲ 🗗 مر الرسلین ۳ 🗇 آدی نامی 🗇 تندر ى ۵ انمود مع اروح ارصى آدم كا استقبال كرتى ہے ك] جاويد نامه ٨] جلوه محرو الفرز وال تفرز دويرن اا إيراني موزا ال حقيقت حسن ا الال (رجيب) خطوط: الانبار كومهنكائي كے خلاف الوالدصاحب كوبوشل كي وائدا ووست كوائي منتقبل كرنام الله كا وكرنام والدصاحب وتعليى حالت سے آگاه كري ۵ يعانى كوصحيت كا خطاكمين يا آپ بيتى الشكت درواز بيك اكاغذ كارزه (نوث) الى پخته ا ينك المجول ٥ الا بريرى كى كتاب _روادنوكى: ١ إياسك آؤث بريدا كالحج من كسوسائى تقريب علف بردارى النعتيه مضعاع واورحثيت تیج سیرٹری یا مکالمہنو کی: الاما لک مکان اور کرایدوار کے درمیان السیای لیڈراورووٹر کے درمیان الا کا مکا اوردوکا ندار کے درمیان الاکا کا کا اوردوکا ندار کے درمیان الاکا اور اور کتابی کیڑے کے درمیان ۵ 🛮 ٹریفک کے حادثات کے بارے میں دودوستوں کے درمیان۔

تلخیص کوئی سے پانچ پیرے سلخیس کے لیے۔ گرائمر: ا 🛘 جملوں کی در علی ابتدائی ۱۰۰ جملے ۲ 🗗 محاور کا استعال کوئی ہے ۱۰۰ اہم محاور ہے 🖺 مندرجہ یں لی تعریف کریں اور مثالین دیں ہروف تھی ،امدا دی تعل ،فقرات کی در تگی۔ فرسٹ ائیر ی ذیل کی تعریف کریں اور مثالین دیں۔ حروف عظمی ،امدادی تعل ،فقرات کی در تھی۔

ا 🛘 تعلیم جسمانی کی اہمیت بیان کریں ا 🗗 تعلیم جسمانی کے مقاصد بیان کریں۔ ۳ 🗖 تعلیم جسمانی اورانسانی کردار کی تعمیر ۳ 🗎 جسم کے مختلف حصوں کی ورز شه 🛘 تعلیم کی تعریف اور مقاصد کادائر ه کار ۱۹ افت بال کی ایم مهارتی بیان کریں کے 🗎 کسرتی کھیوں کے فاصلے اور ایمیت بیان کریں ۸ 🗗 کھیوں ک افادیت اورا چھے کھلاڑی کی خوبیاں اورسپورٹس مین شپ المالی کے کھیل کی مہارتیں ، باسکٹ بال اورٹیبل ٹینس کے قوائد صوابط الاونجی چھلانگ کے طريقے اور اصول وقوانين تحريركريں۔

عِيْدَائِرَ وَبِعُلِ الْمِكِيْثِينَ :

ا 🛘 صحت کی تعریف اورجسمانی تعلیم کے ساتھ علق واضح کریں ۲ 🗎 صحت کی تعریف اور اچھی صحت کی علامات تحریر کریں ۳ 🗗 تعلیم صحت کی تعریف اور مقا صد تحريركريه العليم صحت اورتعليم جسماني كاتعلق واضح كريه ابتدائي طبى امداد ٢ متعدى امراص كالمتعدى امراص كے بھينے كے اسباب اور قا بوپانے کی تدابیر ۱۵ فوراک اورغذا ۱۹ فوراک کے ممل اجزاء ۱۰ انشات اور ان کے اثر ات نیز مصنوی تفس بیان کریں

(معائم الله

ا اعرانیات کامفہوم، بہترین تعریف اورمطالعہ کاوائرہ کاربیان کریں اکسی کیاعرانیات سائنس ہے؟ دلائل سے ثابت کریں اکسی کا انیات کانفس مصمو ن (وسعت، دائر ه كار، مطالعه كے پہلو) تفسيلالكيس اعلم عمرانيات كوروزمره زندگى ميں كيا اجميت حاصل ہے؟ ٥٥ يا كستان جيسے ترقى پذير ملك كواس ے کیافا کرہ حاصل ہوسکتا ہے؟ ٢ [معاشرتی معمولات سے کیامراد ہے؟ یہ کیوں کروجود میں آتے ہیں اوراس کی اقسام بیان کریں؟ اوا ف كى تعريف كرين اوراس كى اقسام اوراسباب تحريركري ٨ [معاشره كى اقسام اورتعريف كرين نيز انسانى اورحيوانى معاشره مين فرق كرين ٩ [ثقافت کی تعریف کریں نیز ثقافتی مماثلت اورا ختلافات تحریر کریں•ا [معاشرتی ادارے کی تعریف کریں اوران کے وظائف بیان کریں اا [شادی کی تعریف اوراقسام تفسیل سے بیان کریں اا معاشرتی در جه بندی یا طبقہ بندی سے کیامراد ہے؟ نیزمعاشرتی در جه بندی کو تعین کرنے والے وال تحريكريس المتدرجة ذيل برنوك مسماشرتي مستجات اقتدار كاتصادم معاشرتي صبط

عِنائِر مِاناتِ

ا] عربوں یا سلمانوں کی آمے برصغیر کی معاشرتی رندگی پراثرات ٢٥ ايور پي اقوام نے ہماري ثقافت پر کيااثر ڈالے ہيں؟وصاحت كريس ٢٠] تح کے پاکستان کا عمرانیاتی ہی منظر مختصرا بیان کریں ہے 🛘 قومی بجبتی ہے کیامراد ہے؟ پاکستانی معاشرہ میں قومی بجبتی کودر پیش مسائل بیان کریں اوران کے لیے تجاویر تخریر کریں۔۵ یا کتانی ثقافت میں پنجابی اور بلوچی دواہم ذیلی ثقافتی گروہوں کی معاشرتی زندگی پر بحث کریں؟ نیز ذیلی ثقافتوں میں مما ثلت بیان کریں۔ ۲ 🛘 معاشرتی اوارے کی تعریف کریں یا کتان کے دیمی معاشرے میں ان کے وظا نف بیان کریں۔ ۲ 🗗 پاکتانی معاشرہ کے تعلیمی سائل کیا ہیں؟ ہمارامعیارتعلیم کیوں گرتا جارہا ہے اس کے اسباب اور طل تحریر کریں. ۸ یا ہمارے معاشرے میں جرائم کے اسباب اور ان کے انداد کے

لية تجاوير بخضرابيان كري. ٩ امند رجه ذيل پرنوت كسي مجدبطورا يكساجي رابط تظيم ديهاتي ساست اوردهر عبازي بينكم طریقے ہے دیمی آبادی کی بلدیاتی علاقوں کی طرف انقال پذیری اجماعی تی نے ایر

ا منهوم، افاديت اوروسعت التوميت اورقوم الجزائر كيبي فلاحي كاظهوم قانون آزادي التهام اورخصوصيات، اسلام كانظري كالميت ٧ [حصول شهریت کا کھوجانا ،حقوق وفرائص ۷ [اسلام کا تصور جمہوریت ۸ [عاملہ، سیای جماعتیں ۹] فراغت کا استعال سمولتوں کا فراہم کر نا ا 🏿 جرم وسر ارتصیلی نوٹ تھیں اا 🗎 رائے عامہ کی تعریف بھیل اور مائے کا طریقہ ۱۱ 🗎 اقوام تحدہ کے کارنا ہے اور ناکا می کی وجوہات بیان کریں۔ عنائد عنائد

ر چہ بی: ا اسسیداحمہ خال کی ہندوستانی مسلمانوں کی بہتری کے لیے خدمات اوقوی نظریدے کیامراد ہے اے یا کستان کی نظریاتی اساس کیوں کہاجا تا ہے۔ القیم بگال کی وجوہات اور اثرات الم ایک کے قیام کی وجوہات ۵ اہندوستان کی سیاست پرتح یک خلافت کے اثرات ۲ اے ۱۹۱۲ میں آ زادی کے بعد یا کتان کوجن مسائل کا سامنا کرنا پڑا؟ کے آ تر اوی میں قائد اعظم کا کردار ۸ 🛘 ۱۹۷۳ کے آئین کے تحت یا کتان کی اسلامی دفعا ت ٩ 🛮 ١٩٤٣ كرة مين كي اسلامي وفعات ١٠ 🗎 ١٩٤٣ء كرة مين كر تحت وزيراعظم كراختيارات وفرائص ١١ 🗗 ١٩٤٣ كرة مين كر تحت توى اسمبلی کی تفکیل وفرائص ۱۱۰ یا کستان کی سپریم کے اختیارات ۱۱۰ ملک میں برحتی ہوئی آبادی کے اہم رجحانات کا جائزہ،اسباب اورنتانج ۱۲۰ یا کستان کی معاشی خصوصیات ۱۵ 🛘 قومی اتحاد کی اہمیت ،صرورت اوراس کے لیے صروری تد ابیر ۱۷ 🖺 یا کتان میں مزدوروں کی فلاح و بہدو دے لیے حکومت کاقدامات اورنتائے کا یاکتان کی خارجہ پالیس کے بنیادی اصول بیان کریں بڑکی اور چین کے خارجہ تعلقات پردوشی ڈالئے۔

مندرجہ ذیل پرنوٹ تھیں۔افادہ، بچت،قدر۔۱۔معاشیات ایک ایباعلم ہے جوانسان کے اس طرزِ عمل کامطالعہ کرتا ہے جولامحدودخوا مشات اور متبادل استعال رکھنےوالے کمیاب ذرائع کے درمیان بطور ایک رابط کے کارفر ما ہے۔ ۳۔ الفرڈ مارشل اور پروفیسر رابنز نے معاشیات کی جوتعریف کی ہے بیان کریں نیز نقط نظر کاموازنہ کریں۔ ہم۔معاشیات کےمطالعے کےفوائد بیان کریں۔۵۔سرمایدداراندنظام کی خصوصیات بیان کریں نیز اس کےفوائداور نقصانات بیان کریں۔ ۲۔ اشتراکی نظام معیشت کے اہم خدو خال ،خوبیاں اور خامیاں بیان کریں۔ ۲۔ اسلام کے معاشی نظام کی اہم خصوصیات اور فوائد بیان کریں۔ ۸۔ یا کتان میں کونسامعاثی نظام رائے ہاس نظام کی خوبیاں اور خامیاں بیان کریں۔ ۹۔ ریکارڈر کے نظریہ لگان کا تنقیدی جائزہ لیں۔ ا۔ قانون تفصیل افادہ کی ڈائیگرام کی مدے تشریح کریں نیز اس کی مصفیات بیان کریں۔ اا۔ قانون طلب بیان کریں اور اس کے تغیرات بیان کریں۔ ۱۲۔ قانونِ رسد بیان کریں گوشواروں اور خاکوں کی مددے اس کی وضاحت کریں۔ ۱۳۔ ترقی پذیر معیشت سے کیامراد ہےاوراس کی اہم خصوصیات بیان کریں سما۔ قرمی آمدنی کی بیائش کریں اور بیائش کے مختلف طریقے بیان کریں نیز ان مشکلات کی نشاندی کریں جوآمدنی کی پیائش س مائل ہیں۔

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ا۔ بنک کی تعریف کریں نیز بنک کے ارتقاءاور بنکوں کی اقسام بیان کریں۔ ۱۔ مرکزی بنک کی تعریف کریں اور اس کے فرائض تفصیل سے بیان کریں۔ سدزری پالیسی سے کیامراد ہے اس کے مقاصد حاصل کرنے کیلئے کن آلات کواستعال کریں گے۔ سربنکوں میں کتنی اقسام کے حساب کھو لے جاسکتے ہیں۔۵۔مندرجہذیل پرنوٹ کھیں بچت کا کھاتہ کھو لنے کا طریق کار، جاری کھاتہ کھو لنے کا طریق کار، بنک اور گا مک کے تعلقات۔۲۔ چیک سے کیا مراد ہے چیک کی مختلف اقسام اور چیک کی تظمیر کی اقسام بیان کریں۔ ے۔ بنک قرضے سے کیامراد ہے قرضے کی مختلف اقسام اور قرضے لینے کے اصولوں کی د ضاحت نیز قر ضددیتے وقت کیاا حتیاطیس کرنی جاہے۔ ۸۔ مٹیٹ بنک آف پاکستان کے قیام اوراس کے فرائض بیان کریں۔

آيت نمبر٢٠١،١- مديث نمبر١،١،٥- سوالنمر ٢- عقيده توحيداور رسالت علي پنوث سوالنمر ٣ رحمة اللعالمين، شرف انسانية اورذكر ،صر برنوث

کام ۔۔۔۔ مطالعہ یا کتان لازی

۔دوقو می نظریہ کی تعزیف اور تاریخی پس منظر۔ ا۔ قیام پاکستان کے اغراض ومقاصد۔ ۱۰۔حضرت مجددالف ٹائی،حضرت شاہ ولی الشداورسرسید کے كارنا ، بيان كريس ٢٠ كى دوپرنو كسيس تحريك خلافت، قرارداد پاكستان، پاكستان كى ابتدائى مشكلات اوراستحام پاكستان كيليم كم تجاويز -نوث: _اسلامیات اورمطالعه یا کتان کی معروسی کیلئے ۱۰۰ ارووالات تیار کریں۔

المارات لانكار (۲۵)

ا_آیت نمبرا،۳۰۵ حدیث نمبرا،۲۰۵ کاتر جمدوتشری ۲- کلمطیب،نماز،اورز کوة رتفصیلی نوٹ سے کی دوعنوانات برقر آن وحدیث کی روشی میں وضاحت كرين جهاد، والدين اوراولا د كے حقوق وفر ائض، استاداور شاكرد كے حقوق وفر ائض، كسب حلال، عدل واحسان بنوث معروضي كيلئے ٥٠ ار٥٠ ا

دىكام مطالعها كتان لازى

ا ۔ نفاذِ اسلام کیلئے یا کتان میں کی جانے والی کوششوں کا جائزہ لیں۔ ۲۔ یا کتان کی قومی وحدت کے اہم اجزاء پردوشی ڈالیں (اجزاء زبان، ندہب، ثقافت، تاریخ)۔ ٣۔ پاکستان کی معاشی ترقی کے وسائل اورامکانات کا تفصیلی جائز ہلیں۔ ٣۔ پاکستان کی خارجہ پالیسی کے اہم اصول بیان کریں اور اسکے ہمایہ اور اسلامی ممالک کے ساتھ تعلقات پر بھی روشی ڈالیس (ایران، افغانستان، سعودی عرب، بھارت)۔۵۔مندرجہ ذیل پر مختفرنوٹ تکھیں: مسكك شمير، پاكستان اور چين كے تعلقات ،قرار دادِ مقاصد _ نوث معروضي كيلئے ١٠٠٠ ١٠٠ اسوالات تياركريں _

Q1:His first flight, Post Haste, Dolls House, Punishment of Khiple, Snap shot of a Dog. Q2:(Poems) Two April Mornings, Echoing Green, Cuckoo, We are Seven. Q3:(Characters)Balled Singer, Sargeant, Juggler. Q5: (Summaries) Rising of the لے نال ایمدیاں کئی سطحال بندیاں نیں ۔تسی اونہاں بارے بعروی جا تکاری پیش کرو۔اا۔مولوی غلام الرسول دے حالات زندگی تے لکھتا ں بارے جا تكارى كرويا المنتصف دى كهانى البيطفظال وي بيان كروي الماحن القصص ديال خوبيال بيان كروجهال پارول مولوى غلام الرسول عالبورى دى اليخليق دو جشاعران دے لکھے ہوئے يوسف زليخادے قصيان تون ودھ مقبول ہوئى ؟١٣٠ مولوى غلام الرسول نے احسن القصص وے وج جيمريا ں ادبی صفتان در تیاں نے ادنہاں بارے بحث کرو۔ ۱۵۔ مثنوی دی تعریف کردیاں ہویاں مولوی غلام الرسول دی مثنوی نگاری دے نوٹ مکھو۔ ۱۲۔ مو لوی غلام الرسول نے اپنی وج سرایا نگار بداخوبصورت اعداز اپنایا اے تنسی ایس بارے مثالان دے کے اپنا جواب تفصیل نال بیان کروے اے مولوی غلا م الرسول عالم بورى نے اپنی تو یکلی تصنیف احسن القصص و جے جیمزیاں صفتال ورتیاں نے مثالا ب راہیں اظہار کرو۔

ي چير يه الال دي ترب الال دي ترب الال دي ترب الال دي ترب ا حضرت سلطان با مودی حیاتی شاعری فکرتے فن تے جانن پاؤے مصرت سلطان با موموران دی شاعریا ہیں و نیابارے کی تصور ہوندااے؟ سے عشق با رے حضرت سلطان باہود سے و چارداویر واکرو سے فقر حضرت سلطان باہودانظریدای نیس اونہاں دی زندگی دامقصدا نے نیز حضرت سلطان باہو ہورا ں دی حیاتی تے چان پاؤے ۵۔ بابابلھے شاہ دی شاعری دیاں وڑیاں خوبیاں کیدنیں؟۔ ۲۔ بابابلھے شاہ اول آھے واک صوفی شاعر نیں تے آپ دے تو حيدى وچاران تے چان باؤ ـ عـ بابابلص شاه دے ماجی شعور بازے اونہاں دے شعران دے حوالے نال اظہار خیال کرو۔ ۸ ـ بابابلص شاه مت الست ہو کے وی عقل دے بیداری درس دیندے نیں مثالاں نال نتارا کرو۔ ۹۔ شاہ حین دے کلام وج ورتیاں تھیاں مثالا ل تے اونہاں دی اہمیت بیان كرور والشاه حين دى شاعرانه عظمت دى وجوبات تے جانن ياؤ الدشاه حين دياں كافياں دى تشريخ

ירועטוליגיי. ا ـ نادرشاه دی واروی شاعری ویال خوبیال تے نوئے کھو۔ ۳ ـ نادرشاه دی واروچوں نادرشاه دے کردارتے بحروالی نوٹ کھوجیزے شعراد بدی کردار نگاری واسطے لکھے نیں اونہاں دے بارے مثالاں دیو۔ سے ناور شاہ دی واروج کلتے ناور شاہ دے کردارتے بجرواں جانن باؤے سے ناور شاہ دی واروج محدثاه رنگیلےتے نادردے کردارداموازندکرو۔۵۔ادب دے کیمزےدوروپ نیں ادبی ریشمال دے حوالے نال اوہد علیمنال دونال روپال ویاں خوبیاں مثالاں نال واضح کرو۔ ۳ فن تقید دیاں ضروری شرطاں تے نقادلی بنیادی اصول کیم سے کیم سے نیں؟ کے۔ادب دامنموم بیان کروتے مخلف ادیبان تواپ تولان دی تقدین کرد ۸ فن تقیدتون کی مراداے؟ نیز ایبدیان خوبیان نے خامیان بیان کرد ۱۰ کرم حیدری نے پوٹھو ہاری و بلوک گیت دیال جیمزیال جیال بیان گیتیائے اپن زبان دی بیان کرو۔ ۱۰ پوشو ماری زبان کیمزے کیمز معلاقیال دچولی جاندی اے؟ ۱۱ کر محیدری کتاب بوففاری گیت بارے اپ و چارال دا اظهار کرو ۱۲_میال مولا بخش کشته لکھاری پنجابی شاعرال دا قذ کره دے حالات زندگی بیان كروساكاب بنجابي شاعران دائذكره وعوالي نال استاو عشق برد عالات زندكي كهوس المهايت الله بارت كى كيه جائد عاده ميال مولا بخش کشته دی کتاب دے حوالے نال اپنے و چارال دائذ کره کرو۔ ۱۵۔ محمد بوٹا مجراتی دے حالات جیون مرن بارے کتاب پنجابی شاعری دائذ کره و چوں

ا سجاد حیدردی حیاتی و ب بارے اپنے خیالان دااظهار کرو۔ ۲۔ ہوادے ہو کے داخلا صرفکھو۔ ۳۔ پانیاں دارا کھا دے خلاصے بارے جا نکاری کرو سمد ونجارامير عان داد عبار عنها والى خيال اعدهدولان دعروكي وعظام باركهود ١-دل درياد عظام ويان جيان قدران بیان کروے۔ شہید بارے تنی کی جاندے او؟۔ ۸۔ ڈو منگیاں شامال وے مصنف نواز دی حیاتی تے افسانیاں بارے کل بات کرو۔ ۹۔ کہانیاں بارے مل بات کرو۔سداسیا کن۔پنڈ داباؤ۔پیاردی کھیڈ۔۱۰دل داپر چھادان دی رو مان کہانی بارے دسو؟۱۱۔جیون دالے کہانی تو ں کی سبق ملدااے؟ البين لفظال وي لكمور ١٦ ـ وهمتكيال شامال البين لفظال وي لكمور ١٣ ـ بنجابي اوب ترسالك و چون او بديال لكميان غز لان تي نظمال تي بجروانوث الكورا اردحرتى رب دى نظم بارے تها واكى خيال اے؟ ۱۵- بهارسهانى نظم وچ عبدالجيدسالك نے بهاروچ كى لكسيا اے؟ ۱٦- نوكرمنذ اكهانى بارے تها ڈا کی خیال اے؟ کا۔ سوچاں وچاراں بارے سالک ہوراں کی فر مایا اے؟ ۱۸ عبد البجید سالک ہوران دامضمون بے حیاواں کنجریاں تو س کی اخلاقی سبق ملدااے؟۱۹دور ایویاں وج بارے لکھو۔۲۰ رسول کر پر مطابقہ دے آون توں پہلاں عرباں دی حالت بارے لکھو۔۲۱۔ابر ہر جبثی داوا قعد تفصیل نال تکھو۔ ۲۲۔ جنگ احدد سے پورے واقعات ، حالا تاور اسباب تکھو۔ ۲۳۔ پنجاب دے اسلامی ادب دی تجی سر کار داکید مقام بنداایے کیکن ؟۲۴۔ بجی سر کاردے مصنف نے اپنی ایس کتاب دانال کی سرکار کیوں رکھیا اے؟ ۲۵- کی سرکاروج سیرت پاکھیلے دے کیمزے کیمزے بہلوؤں تے بہتا زور د تا گياا به ديرواكروب

تاريخ ون الم موالات محمد بن قاسم کے فتح سندھ کے اسباب دواقعات۔۲۔ سندھ پر عربوں کے جملے کی دجوہات،اہمیت،اوردہاں پرانظامِ سلطنت اورنظم ونسق۔۳۔سلطان محمو دفرانوی کا کرداراور کارنا ہے۔ ۳۔ سلطان محمود فرانوی کے کرداراور علم دادب کی سرپری پرمضمون۔۵۔ بحصیت فاتے اور سپرسالارمحمود فرانوی اورمجمود فوری میں موازند۔ ۱ میر صغیر جنوبی ایشیاء پرسلطان محود غزنوی کے حملوں کا حال اور اثر ات ، محود غوری اور محود غزنوی کی کامیابی کے اسباب، ۸۔ تر ائن کی جنگوں کے حالات اور تاریخ میں اہمیت۔ ۹۔ سلطان مٹس الدین مٹس کی مشکلات اے کن معنوں میں سلطنت دبلی کا بانی کہا جاتا ہے۔ ۱۰۔ بلبن کے منگولوں کے حملوں کی روک تھام کے لیے تجاویز۔ ۱۱۔ بلبن کے سلطنت کو شکم کرنے کے سلیلے میں اقد امات اور اکی شخصیت۔ ۱۲۔ سلطان فیمسالڈین شم كوخاندان غلامال كالمل باني كيول كهاجا تا ب-١٣- علاؤالدين على كانتظاى اورمعاشي مشكلات ١٣- علاؤالدين على كركن باليسى اورفتوحات كس بنا پرسلطان علا و الدین طبحیکو اعلی منتظم کها گیا۔۱۵۔ سلطان محمو رتغلق متضا د صغات کا مجموعہ تقاتبعر و کریں۔۱۶۔ سلطان محمو د تغلق کا کردار اور کا رنا ے۔ کارامیر تیمور کے حملے کے اسباب، واقعات اور کارنا ہے۔ ۱۸۔ سلطان فیروز شاہ تعلق کے کارما ہے۔ 19۔ فیروز شاہ تعلق کی اصلاحات۔ ۲۰۔ فیرز شاوتغلق کا عہدِ حکومت۔ ۲۱۔ امپرتیمور کے برصغیر پر حملے کے اسباب، واقعات اور نتائج۔ ۲۲۔ سلطان سکندرلود حمی کی فتوحات واصلاحات اور زوال پذیر سلانت کوسنجالنے کی کوششیں ۔ ٢٣ _سلطان سكندرلودهی كاكرداراوراس كے عبد حكومت كے دا فعات ١٢٠٠ _سكندرلودهی كے عبد حكومت كى ايميت _٢٥ _ ابراہیم اور حی کی حکومت کے واقعات اور پانی پت کی اڑائی کی ناکای کے اسباب ۲۶- یانی پت کی اڑائی کے اسباب، واقعات اور نتائج ۲۷- د بلی سلطنت کے زوال کے اسباب۔ ۲۸۔ سلاطین وہلی کے انتظام سلطنت۔ ۲۹۔ سلطنت وہلی کے مرکزی انتظامی ڈھانچہ کے اہم خدوخال۔ ۳۰۔ سلاطین ویلی کے زمانے میں علم وآ رث اور فن تقیر کے کام کا جائز داس مسلم فن تغیر کی نمایاں خصوصیات۔

ا۔بابرے حملے کے وقت برصغیر جنوبی ایشیاء کے سیاسی اور ساجی حالات۔ سے بایک کردار اور کارنا ہے۔ سے۔ پانی بت کی پہلی اڑائی کن حالات کا متیج تھی نیز با یر کی کامیابی کے اسباب سے مایوں کی تخت نشینی کے بعد مشکلات ۔۵۔ مایوں اور شیر شاہ سوری کے در میان مختش ۔۲۔ مایوں کا کردار اور کا رتا ہے ے۔ شیر شاہ سوری کی انتظامی اصلاحات۔ ۸۔ شیر شاہ سوری کا کردار اور کا رنا ہے۔ ۹۔ شیر شاہ سوری کواکبر کا چیش روکہا جاتا تھا کیوں؟۔ ۱۰۔ اکبر کے عہد میں مغل سلطنت میں توسیع _اا _مغل شہنشاہ اکبرکن وجو ہات کی بنا پر اکبراعظم کہلاتا تھا۔۱۲ _ا کبر کی ند نہی پالیسی اور ند نہی حکمت عملی _۱۳ _نو الدین جہا تكيرككرداراوركارناميس اورجهان كعروج اورجها تكير كعهد پراثرات ١٥٥ وقد هارى طرف مخلف مهمات كاحال اورقندهارك باته نکل جانے کے دورس اثرات۔۱۲۔ شاہجان کی دکن پالیسی۔۱۷۔ شاہجان کے عہد میں فن تغییر کی ترقی۔۱۸۔ اورنگزیب کی اسلامی پالیسی۔۱۹۔ اور تكزيب كے بندووں كے ساتھ طرز عمل كے متعلق بندواورا عمر يز مصد فدن كاعتر اضات ١٠٠ ورنگزيب عالمكير باصلاحيت ترين عل شبنشاه تقااس نے ہر بغاوت کا خاتمہ کیااور برصغیر پاک و ہند کی تنجیر کی جمیل کی۔ ۲۱ مغلوں کا مالیہ کا انظام انتہائی سائنقک تھا۔ ۲۲ عظیم مکل حکر انوں نے علم وتعلیم کی جوسر پرئی کی اس پرروشی دالیں۔ ٢٣۔ برنوی ایٹ آف اغریا کے قیام اور دیگر بور پین قوموں کے ساتھ اس کے تصادم کے بارے میں آپ کیا جانے

الماميات لازي

معروض ممل معدد وس آیات مبارکورترجمدوتش کے دی احادیث مبارکہ رتب وقتری کے حد، اقسام وحد، مقیدہ وحدے دلاكل عقيده توحيد كانساني زندكى پراثرات مشرك كامنهوم اوراس كى اقسام خصوصيات انبياء بيان كرين، نيزرسالت محمرى اللطاع اوراس كاحسوصيات دلائل خم نبوت بیان کریں۔امیازات قران۔انبانی زندگی پر عقیدہ آخرت کاثرات۔ مند رجه ذیل پرنوٹ کھیں۔حنور ملا کے کی رحمت اللعالميني كى وسعت، روز واوراس كے مسائل، زكوة اوراس كے مسائل، جهاداوراس كى ايميت واثرات_

النيب ال

حصه نثر (خلاصه جات ، سوال اورجواب اورسیاق وسباق)معراج شریف، پنجابی زبان دی کهانی، حصرت بهاوالدین ذکریا ملتافی، پاکستان بن گیاا ، فرید بخزل از پیرفصل مجراتی ، عازی تے شہیدا زفقیر احمد فقیر ، غزل از عارف عبد التین ، تن نظماں ، جعد بازار ، (حالات زندگی اور کلام کی خصوصیات) میان محر بخش ، بابافرید ، بلصت شاه ، سلطان با بو ، وارث شاه ، (مضامین) میرامن پسند پنجابی شاعر ، ساؤی پینیژ و تے شهری زندگی ، زنانیاں دی پڑھائی وفت وى پابندى، پنجالى زبان تے او بدائستقبل ساۋادىن اسلام، قائداعظم ،علامدۋاكىزى اقبال ئىليويۇن دے فائدے تقصان سائنس دے قائدے كے في واالحين دُخامال۔

الماليات. الغداسة

(حصة نز) (خلاصه جات ، سوال جات اورسياق وسباق) ينظيم، ريد اركهاني ، تضوف تے پنجابي ، پنجاب ديال لوك رسال بعيه خاتون ، مسميلا جانن ، (حصنظم) بول فريداز بابا فريدالدين منج شكر ،ابيات بابو ،كافى از بله شاه ، دارث شاه دا كلام بميان محر بخش دا كلام ،غزل از رؤف يشخ ،غزل ازسليم كاشر ، تاريان داكيت، دو تكفي پانى، كلار كه متال، غزل از داكثر رشيد انور (شاعرى ديال صنفان) ناول، دُرامد، افسان، نظم، دُعولا، مابيا، كدا، تقال، لور ی-(گرائمر) تثبیه،استعاره،ردیف،قافی، ترکب اصافی، مرکب و صیفی (عالات زندگی اور کلام کی خصوصیات) میال محربخش، بابافرید بلهے شاہ "سلطان باہو "وارث شاہ "شاہ سین"۔

اسلای تهذیب، تقوی، مبر، عدل دهوق والدین، مبحد، شهری، اسلامی ریاست، اخوت، تبلیخ، جهاد، غزوه بدر، غزوه ختدق، جمته الوداع، خلفائے راشدین رايك نظر، حفرت ابو برصديق، حفرت عرفاروق، حضورا كرم الله على على كالات، بجرت عبث، بجرت مديند-الالاياتالي (الدن)

سورة بقره كا ايم آيات

6-7-8-17-18-21-22-23-24-25-28-29-40-41-42-43-44-45-46-63

142-143-153-158- ,72-73-79-80-81-82-83-92-93-94-104-105-105-105-122-123 ا حادیث نیوی النائی .

1-3-5-6-7-11-12-13-14-15-17-18-20-23-27-33-34-40

سوالات: تدوین قرآن، هفاظت قرآن، حدیث کی اقسام اورا ہمیت، اعجاز قرآن، بعل ماصی ومصارع ومعروف کی گردان۔ ایم نوانات صفات منفین ، قصماً دم دابليس، يهود پرتنقيد بخو مل قبله ، واقعه باروت ماروت ، نفاق في سبيل الله ، واقعه سبت _

الغاے اللہ الدولازی (عَامْ الرّ

سوائم ر (خلاصه جات، سیاق وسباق بسوال وجواب) کهاجایان کوجائیں؟ کهاجایان کوجاد قاطمه برناوی ایک کهانی بردی پرانی علوم قديمه كي افاديت بمار يزماني من بهرويا قلب وقار الملك، پاكتان بن كيا باشل مين پرهنا مامتا سوال نبرا ـ فرايات كاتثرت (حوالمتن كرماته) خواجه يردردغزل نبر 1-2-يرتقي يرغزل نبر 1-2-خواجه ديدر على آتش يزل نمبر 2 - عالب يزل نمبر 1 - 2 - 3 - مومن خال مومن يغزل نمبر - 3 علامه اقبال ينزل نمبر 1 - 2 - فيض احرفيض بزل نمبر 1-ناصر كاظمى غزل نمبر 1-3-گرائم مطلع مقطع ، رديف، قافيد، تيج ، تشبيد، استعاره ، مخلص رموزاوقاف،وقف،سکته،رابط،سوالیہ، حمد، توسین،واوین درخواسیں: سوٹیفیکیٹ کیلیے محلّہ کی ناقص صفائی کے بارے میں جلی کے بل ک در تگی تخفظ مال وجان کے لیے رسیدین قرص حسنگار سید رسیدو صولی کرایہ قیمت کتب قیمت کینس مضامین: کاری زبان میراپندیده شاعر فریفک حادثات سائنسی ایجادات، خشیات محنت کی عظمت طلباء کے مسائل اوران کاحل دیباتی سائل مارانظام تعلیم کمپیوٹر آلودگی ایک علین مسئلہ۔

ایفاے مطالعہ یا کتان

اسلام سے بل جنوبی ایشیاء کی سیای ،معاشرتی ،اور فد بہی حالت پرنوٹ تکھیں۔اسلام نے جنوبی ایشیاء کے باشندوں کی زندگی پر جوسیای ،تهذی ،معاشر

فاصل اردو آفاب دشق کے مصنف کا تعارف چین کریں نیز اس ناول کا خلاصہ اپنے لفظوں میں بیان کریں 2 آفاب دشق کے ہیرواور ہیرو کی خصوصیات تفصیل سے بیان کریں 3مرزاعالب کے فرقی شاگردالیٹر ہیڈر لے کی سوائے حیات اور نمونہ کلام پیش کریں 4 اردو کے بدنام شاعرمرزاشوق لکھنوی کے کلام کی خصوصیات اور مشدنوی بہار مش اور ذیر عشق کا تعارف پیش کریں 15 کبرالہ آبادی کے حالات زندگی اور شاعری کے پانچ ابواب بمعد شاعری ممونوں کے بیان کریں ۱ ۔ حضرت ماجدنے الفاظ جموث اور یج کے عنوان سے کیانظریات پیش کیے ہیں۔ مند رجه ذیل میں سے کی دوكا تعارف كليس (١) _ازدواج محبت (٢) _صحبت ناجنس (٣) _نكاح ثاني ٨ _رستم اورسراب أغاحشر كي بهترين دُرا ، پرتمره كري نيزاس كے اہم خدو خال پرروشی ڈالیں (رستم وسبراب، فہمینہ، گردآ فرید) و امراؤ و جان اداء کون تھی؟ اور رغری کیسے بنی اس کے کرداراور سرت کے مختلف پہلوؤ

ا ـ اردوادب مین مثنوی گزارسیم کامقام متعین کرین ا بید ت دیا شکرسیم کی جذبات نگاری اورایجاز واختصار، تشبیدو مثیل اور محاورات ضرب الامثال پر مخفرنون الميس سياق وسياق كوالے عصندر جه ذيل كاتشريح كرين (كوئي سات بند) معلمه اقبال كى باجريل كى مغوليت كى وجوبا ت بیان کریں ۵۔علامدا قبال کی دس غزلیات کی تشریح بال جریل کے حوالے ہے کریں ۲ فقر، مجد قرطبہ،عبدالرحمٰن اول،طارق بن زیاد،فرشتوں کے گیت، پروانداور جکنو، جاوید کے نام، اسلام اور ریاست، ساقی نامہ، پیرومرید دیوان غالب کی روشی میں مرزاغالب کااردو میں مقام تعین کریں ٨-انتخاب، فزلیات میں سے کوئی ی پانچ غزلوں کی تشریح سیاق وسیاق کے حوالے ہے کریں ۹ ۔ مثنوی محرالبیان کے کاس تحریر کریں کہ میر حسن دہلوی کا مقام تحریر کریں ۱۔ مثنوی سے کیامراد ہے؟ اس کی مخضر تاریخ بیان کریں نیز ایک اچھی مثنوی کے فنی اور فکری محاس بیان کریں اا۔ مثنوی گلزار نیم اور مثنوی سحرالبیان کا نقابلی جائزه لیس نیزاشعار ہے مثالیں دیں۔

ا۔تاری اردو کے مصنف کے خیالات کی روشی میں اردو ادب کی اصل پرنوٹ تھیں اردوزبان پرفاری ،عربی اورمغربی زبانوں کے اثرات بیا ن كريس عالب، ذوق، آزاداور حالى كے دور شاعرى برنوت كليس ارددوز بان كابتدائى دور كے رواج پرتبر وكري ۵_ بنجاب ميں اردو كے حوا لے سے حافظ محود شرانی کی تحقیق کی روشی میں ریختہ پرایک سیرحاصل بحث کریں ؟ ۔ پنجابی اور اردو بلحاظ صرف بحو بہت قریب ہیں اس پرروشی ڈالیس ٢- اردوكي ابتداء كے متعلق مخلف نظر يے بين آپ س نظريد كور جے ديں گے۔ دكن، سندھ، كنگا، جمنا كادو آبہ پنجاب ٨- اردوشا عرى فارى كى نقال ہادراردوشاعری میں تصوف کاعضر پایاجاتا ہے بحث کریں ۹۔ اردوشاعری کی خوبیاں اور خامیاں بیان کریں ۱۰۔ آب حیات کے تعلق آپ کیاجا نے ہیں؟ نیزاس کے مصنف مولانا آزاد کی سوائے عمری بیان کریں اا۔ سرسیداحمد کی ادبی علمی غدمات کا مفصل جائزہ لیں ۱۲۔ ڈرامہ کیا ہوتا ہے؟ اس کے مخلف عناصر اوراقسام بیان کریس ۱۳ مرثیه پر مفصل نوت لکھیں ۱۵ مرثیه نگاری میں میرانیس کامقام متعین کریں ۱۹ فورث ولیم کالج کی نشری خدمات نيز جان كلكراسك كااردوادب من كيامقام ؟؟

ا قريش مكه كم متعلق آپ كياجانية بين؟ نيز بنوماشم اور بنواميكى اصل رقابت كاسباب بيان كرين - يزيدكى ولى عهدى كيے وجود مين آئى اور سانحه كر بلاكاسباب دواقعات اوراثرات برنوث لكيس الم مندرجه ذيل تين من سي كي دو برنوث العيس عبدالله بن زبير تجاح بن يوسف وليد بن عبدالما لك ٢٠ - حفزت عمر بن عبدالعزيز كابتداى و حالات بيان كرين نيز آپ كى اصلاحات پردوشى دُالين٥- برآ كمه كروج وزوال كاسبا بدوا تعات تحرير كي يحدي فصل جعفر٧- بارون الرشيد يا امين الرشيد (مامون الرشيد) كخضر حالات بيان كري ك صليبي جنگول سے كيامراد ے؟ اس کے اسباب تحریر کریں ۸۔ برصغیریاک و ہند میں اسلام کی اشاعت کیسے ہوئی؟ تفصیلا کھیں ۹۔ کسی دو کی خدمات کا جائزہ لیس حضرت مجد و الف ٹانی ،حضرت شاہ ولی اللہ سرسیداحمد خان اسرسیداحمد بریلوی کے جہاد برمفصل نوٹ تکھیں ،اوران کی ناکامی کی وجوہات تکھیں

٣- بحراوزن سے کیامراد ہے؟ کوئی پانچ بحروں اور اوزان کی وضاحت کریں من فن تقید سے کیامراد ہے؟ نیز اولی تقید کی خوبیاں اور خامیاں بیان کر ی ۵ فن تقید کی شرا لط کیا ہیں؟ اور نقاد بنے کے لیے کن اصولوں کی بیروی لازی ہے ۲ ۔ ادب کامنہوم بیان کریں اور مخلف اتوال سے اپنیان کی تصد ین کریں ہے۔کیااردوشاعری غیرفطری ہے؟ بحث کریں اورتفیری بحث کریں ۸۔ یادگارِغالب کے صن وہیج پراپ خیالات کا ظہار کریں؟ ٩- حالى قوم برى اورحب وطن كے شيدائى تصاس قول كى وضاحت كرين ١- كلتان ديوان حافظ پراسلوب كى خصوصيات اور شيخ سعدي كے حالات وزندگى بیان کریں ۱۱۔ حافظ شیرازی کے حالات زندگی اور خصوصیات بیان کریں ۱۲۔ شخ سعدی کی حکایتیں اور حافظ شیرازی کی کوئی پانچے غزلوں کا ترجمہ تحریر کر س ١٣ ينقد كيا مي؟ ال كارتقاء برسير عاصل بحث كري

نه مرادات که م ون الاری (مقاله افاری) اعلامه اقبال کاتصور خودی مرزاغالب کی شاعری کی خصوصیات مدورث ولیم کالج ۱۰ را دومر شیه نگاری ۵ تجریک عليكره لا _اردوشاعرى كاعهدزري ك_اردومثنوى نكارى _ 9 _علامه اقبال كاتصورشانين _ • ا _ د بستان د لى _ اا _ و بستان كصنو _ ١١ _ ميرتى ميركى شاعرى

نصاب فاشل مر بی ایم سوالات پچهان ک ا۔دیوان الخمارے کے مصنف کی سوائے حیات بیان کریں اور اس کے ہم عصر شعراء میں اس کا مقام شعین کریں ا۔ حضرت حسان بن ثابت شعراء میں کیا حشیت رکھتے ہیں؟ بیز دور جا بلیت اور دور اسلام میں ان کی شاعری پرسیر حاصل مضمون لکھیں ۳۔ دور جا بلیت کے چیرہ چیرہ شعری مجموعات کے نام لکسیں اور ان کی حیثیت کا تعین کریں م ۔ دیوان اسینی پرایک تاریخی نوٹ کسیں نیز دیوان الے متین کے پہلے پانچ اشعار زبانی یا کریں ۵۔ دیوان حسا ن كے پہلے دوقعيد سے جے سميت يادكري ١٠ ـ ديوان كار كے ليے بچھلے پر چوں كدى بير سے تياركري ٢ ـ ديوان المدندي كاشعار بچھلے تين الدير چرجات عل كري -

ا مشہورافساندنگارعلامہ منفلوطی کی بشرنگاری پر جامع نوٹ تحریر کریں نیز مارگریٹ کے اہم عربی اقتباسات کوحوالہ جات کے لیے تیار کریں اسپورافساندنگارعلامہ منفلوطی کی بشرنگاری پر جامع نوٹ تحریر کریں نیز مارگریٹ کے اہم عربی اقتباسات کوحوالہ جات کے لیے تیار کریں اسپورافساندنگارعلامہ منفلوطی کی بشرنگاری پر جامع نوٹ تحریر کریں نیز مارگریٹ کے اہم عربی اقتباسات کوحوالہ جات کے لیے تیار کریں اسپور خوبیاں اور خامیاں بالنفصیل بیان کریں (پر پے صفحہ نبر ۲۷ کتاب صفحہ ۳۳ پر) ۳۔ استعارہ ، تشبید، اور تمثیل پرنوٹ تھیں ۲۔ جازعقلی اور مجاز لفظی ک تعریف کریں اور ان کے فرق کومٹالوں سے واضح کریں ۵۔مندرجہذیل عربی اقتباسات کا ترجمہ کریں اورخط کشیدہ الفاظ کی لغوی تشریح کریں کتاب سے کوئی میں پیرے الکافی عمر وال مندر جه ذیل قطعات نثر میں سے دو کا اردو میں ترجمہ کریں اور تشریح کریں۔ کتاب میں سے پند رجه پیرے (خلا صداور بدرہ بیرے)مقامات فریدی۔مقامات حریری میں سے حریری کی کیسی شخصیت نظر آئی ؟ سیاق وسباق کے حوالے سے نثر پاروں کا ترجمہ کریں المهالات المهالات

ا فنون حدیث اورتغیر قرآن میں علامه ابن خلدون کے خیالات کی وضاحت کریں۔ ۲۔ عباس خلیفه مارون الرشید شیداور مامون الرشید کے عبد خلافت اور سيرت پر تفصيلي روشي داليس ٣- خاندان برا مكه كيوج وزوال پر تفصيلي نوت كهيس سقوط بغداد ،معتز له ،ابوسلم خراساني ٥- عربي لغات ميں لغت قر یش کے غلبہ کے اسباب بیان کریں اور بتا کیں کے عربی کی فصاحت و بلاغت پر قرآن مجید مکہ مرمداور اسواق جا ملیت نے کیا اثر ڈالا۔ ۲۔ لغت میں کمال اورخطابت کی ترقی کے لیے ظہور اسلام کا زمانہ کیوں متاز ہے؟ اس میں خطباء کی کثرت کی وجد کیا ہے؟ کے زمانہ جا بلیت کی عربی شاعری اپنے دور کی تہذیب وتدن اور ژقافت کی تاریخ ہے تیمرہ کریں اور زمانہ جا ہلیت کی شاعری کی خصوصیات کی ذکر بھی کریں۔ ۸۔ امام مالک کے حالات زندگی اور دین خدمات پرتوث مس

ا_سنت اور صدیث کی تعریف کریں نیز صدیث کی شرعی حیثیت ولائل سے ثابت کریں۔ اے صدیث کی اقسام بالنفصیل بیان کریں (متواتر بمشہوروعزیز بخر یب) سرامام اعظم ابوطنیفداورامام ما لک کی دین خدمات بیان کریں سم ۔ تدوین حدیث پرمنکرین حدیث کے اعتراضات اور شافعی جوابات پیش کر يں۔۵۔امام بخاری اورامام سلم نے تروئ عدیث کے سلسلے میں کیا خدمات سرانجام دیں۔ ۲۔موطدامام مالک کی خصوصیات میان کریں اور چندابواب كاخلاصه بيان كريں _ 2 تفير بيضا وى كى نماياں خصوصيات بيان كريں نيز ان كے طرز تحرير بھى نوٹ تھيں _ ٨ _ سورہ بقرہ كے ابتدائی پانچ ركولوں كاتغيرى بيد مناوى كاروشى من تشريح كريس وعلم تغيير كاتعريف كرين تغييراور تاويل كافرق واضح كرين نيزعهد نبوى الله اورعهد محابيس تغيير ى علوم برنوت كصيل اعتكاف رمضان آمين بالجبر طهارت على على الحرك تين تفاسير كانعارف بيش كري تغير بيضا وى ابن كثير تغيير كبير تغيير جهل تغيير المسر تغبيم القرآن ضياء اقرآن -اا -الفوز الكبير كا تعارف بيش كري اس من شاه ولى الله ني كن موضوعات كوزير بحث لايا ٢٠٠٠ علا مہ بو ہر طنطا وی کے شہدی کھی کا کیاں، حیوانات، رخت تاویل سورج بھی اور وہیل مچھل کے بارے ش کیا بیان ہیں؟

٣- شرا لط نماز اورشرا لط امام پرسیر حاصل شده تبصره کریں۔٣- دضو کے فرائض اور سنتیں بیان کریں نیز اس کے اختلاف پر بھی روشنی ڈالیں۔٣- زکواۃ کا مفہوم پیش کریں نیزنصاب زکواۃ بھی بیان کریں۔۵۔مصارف زکواۃ کونے ہیں؟اورصدقدالفطرے کیامرادے؟۲۔فلفدسوم بیان کریں روزہ کی اقسا م اور مسائل پر روشی ڈالیں۔ ۔۔ اعتکاف کی فضیلت اور مسائل پر بحث کریں۔ ۸۔ جج ارکان اسلام میں بڑی اہمیت رکھتا ہے تبعرہ کریں نیز احکام جج مخضر بیان کریں۔ ۹۔ کسی دو پرنوٹ تکھیں امام غزالی فارانی ابن مینا ابن خلدون۔ ۱۰ علم فقد کی ضرورت واہمیت پرروشی ڈالیں اوراس کے اصول بھی تحریر کریں۔اا۔فقداسلای کے سنہری دورکو باالنفصیل بیان کریں۔

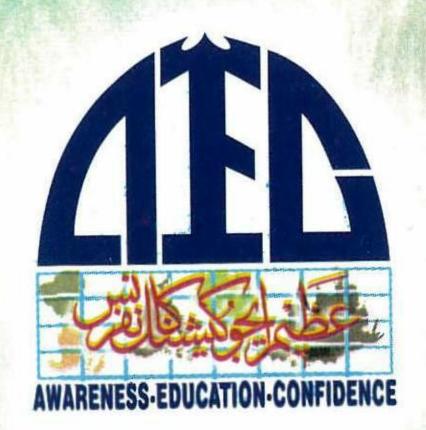
ا كى عنوان پرچاليس طروں پرشتل ايك مضمون تكفيل -الباكستان اسلام دين الحق محمد الله (سيرت ني الميلة) فضيلت العلم في الاسلام ٢- مندر جه ذيل عبارت كا عربي جدكري ٢٥٥ بيرون كارجمه (٢٠ بير عرائم كى كتاب عده ير علي يحطي بول عدادو ر جدكرين٢٥ بيرون كاترجمه (٢٠ بير كرائر ك كتاب سے ٥٠ بير ع كھلے پر چوں سے ٢٠ بير ے كالمخيص كرين مرف پانچ بير ع كرائمر سے

ا عيم شرمحه ناصروى حياتى تے كلام تے بحراواں نوث كھو ، يال عيم شرمحه ناصروے كلام ديال خوبيال داجائز ولو ٢ عيم شرمحه ناصر وائ شاعرت تها ڈی کی رائے اے؟ ٣٠ کیم شیر محمد ناصر دی شاعری وج پنجاب دی ثقافت نظر آؤندی اے دیرواکرو؟ ۵۔ کیم شیر محمد ناصر دی نظم سورج دافکری نے فی تجزیہ كرو؟٢ _ عليم شير محد ناصر دى كتاب بجراسورج توى شاعر دااك چنگانموندا ، بحث كروى - پيرفضل مجراتى دى حياتى تے غزل كوئى تے بجروال نوث کصود میرفضل مجراتی دے کلام توں اندازہ ہوندااے بی ہر ہوئی بتی اوہدے وجاردے جے دارتک بن کے رہ جاندی اے تبادا کی خیال اے مثا لان نال ان وجارداورواكرو؟٩ يصور شي وج بير فضل مجراتي دااك كامل مصور جنال حصدا ماوه جبير القش و كمهدداا ماومدي تصور سي كالم مصور جنال عصدا ماوه جبير القش و كمهدداا ماومدي تصور سي كالم معود بندا اے ا بیرفضل مجراتی دی غزل وج حسن وعشق دا تذکرہ بہت زیادہ اے تہاؤی کی رائے اے؟ اا۔ ڈاکٹر فقیر محمد دی حیاتی تے کلام تے مجروال نوٹ مکھو یاں ڈاکٹرفقیر محرفقیردی حیاتی تے کلام تے مجروال نوٹ کھوا۔ مواتے داشاعراردوادب دے مصلح شاعرال تول متاثر نظر آوندااے مثالا ں نال اس كل دى وضاحت كروسا - دُاكم فقير محرفقير مورال دى نظم ، چانى رات دافنى تے فكرى ويرواكروسا - دُاكم فقير محرفقير مورال دى شاعرى وچوں ظم، امتحان دیاں فتی تے فکری خوبیاں تے جھات پاؤ۔ ۱۵۔ مائیں فیروز دی شاعری دے کیموے یوے روپ نے؟ ہاڑے وچوں مثالاں نال وضاحت كرو-١٦- يشهال وتي موعشعرال دى مفصل تشريح كنظم تي شاعر دانام وى دمو- مارسائيل فيروز دے كلام وچ رس الوچ تي سوز عام ملدا اے تہاڈی کی رائے اے؟ ۱۸ سائیں فیروزدی ظم ہاڑے دافی ویرواکرو۔

مظوم تصديات مالال وكارشيب

ا۔وارٹ شاہ سے حالات زندگی تے بحرواں جانن پاؤ۔۲۔ ہیروارٹ شاہ دے حوالے نال ہیرودے کردارتے جانن پاؤ۔۳۔ نقادال را مجھے نول وگریا ہو یابال آکمیا ے بہاڈا کی خیال اے یاں را مجےدے کردارتے جروال جان باؤے سے میروارث شاہدے دوالے نال کیدودے کردارتے جروان جان ياؤه ٥- يتى داكرداروارث شاه دى ا

ک انو کھی تخلیق اے تسی ایس کردار دانفیاتی تجزید کرو۔ ۲۔ وارث شاہ نے اپنی تصنیف نوں کمل ڈراے دے روپ وچ پیدا کھا اے تہاڈا کی خیال اے؟ ۔ کہ ہیروارث شاہ ہوراں دی حیاتی تے فن اتے جانن یاؤ۔ ۸۔میاں محمر بخش ہوراں دی سیف الملوک فن داشاہکاراے چان باؤ یاں میاں محر بخش ہوراں دی حیاتی تے فن اتے چان باؤ۔ ۹۔ویکھن نوں سیف الملوک تصوراتی داستان اے پرمصنوعی حوا



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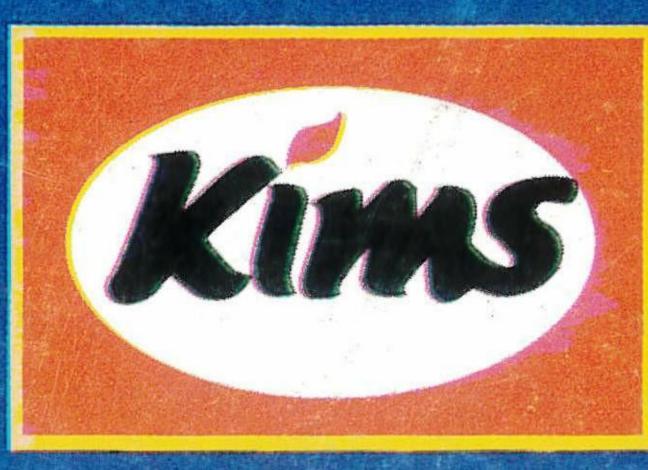
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