

DECEMBER, 2000

MONTHLY **AZEEM**
ENGLISH MAGAZINE
(Under the Supervision of Azeem Educational Conference)

For The First
Time In English

"Tafseer of Holy Letters"

IMAM-E-RABBANI HAZRAT

Mujadid Alf Sani (Rahma Tullah Elhe)
& Zia-un-Nabi

Jihad In Islam

A Comprehensive Note

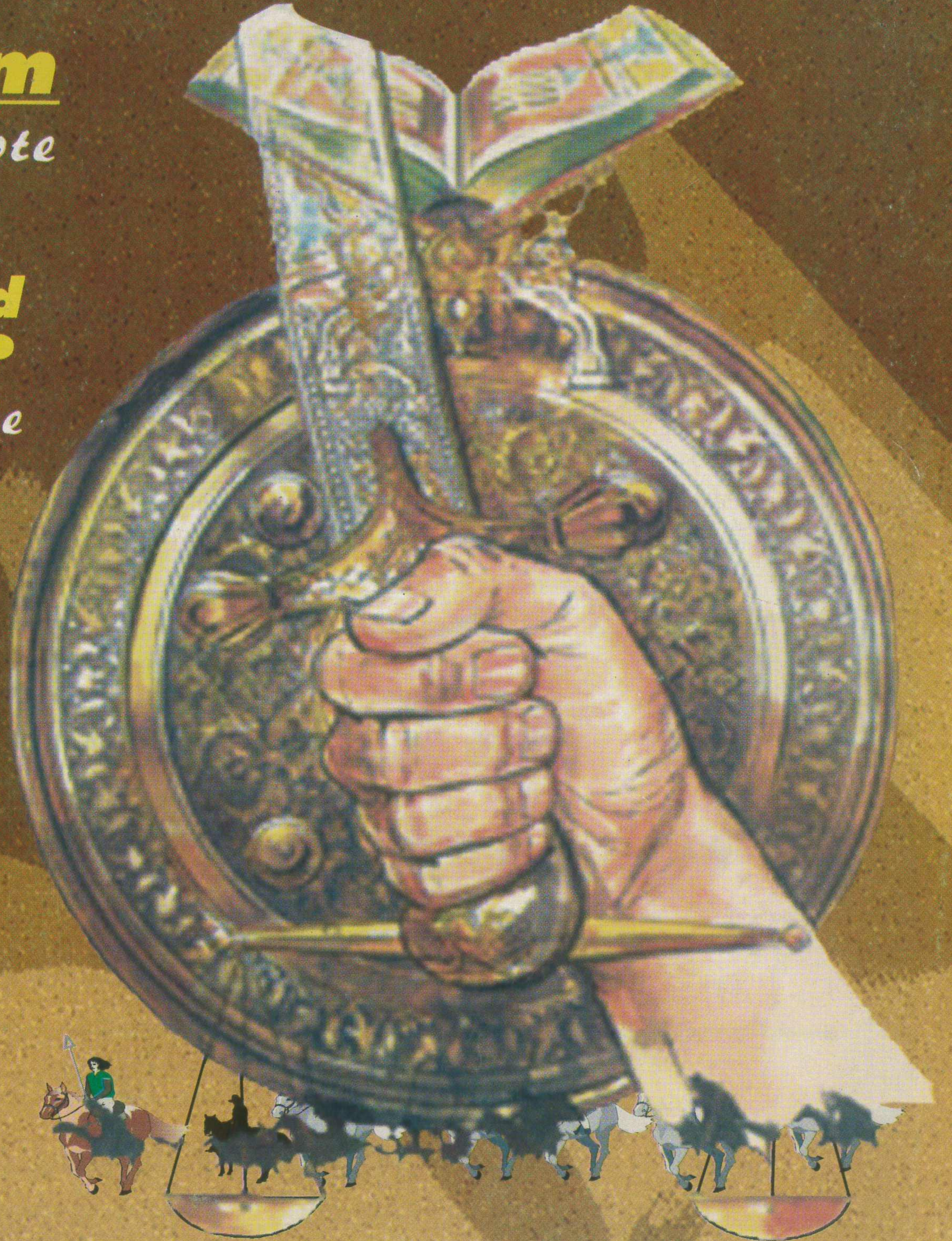
**What Has Triggered
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AZEEM
ENGLISH MAGAZINE

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AZEEM ACADEMY

Gondlanwala 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,
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Ph:0431-241110

CONTENTS

Al-Quran	2
Hadith	3
Zia-Un-Nabi	4
First Letter of	
Imam-e-Rabbani (RahmaTullah Elhe)	6
Wives of The Holy Prophet	10
Jihad	12
Fasting	13
A Kashmiri Girl	14
The Obligatory Prayers Is	
The Pillar Of Islam	15
Objectives Of Teaching English	18
What Has Triggered	
Our Democracy?	19
A True Muslim	24
A Full Moon In Dark Night	24
Friend Ship	25
Joy & Enthusiasm	26
Was Swift A Misanthropist?	27
Critical Appreciation Of	
Gullivers Travels	29
Some Literary Quotations	32

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SURAT AL-BAQARAH

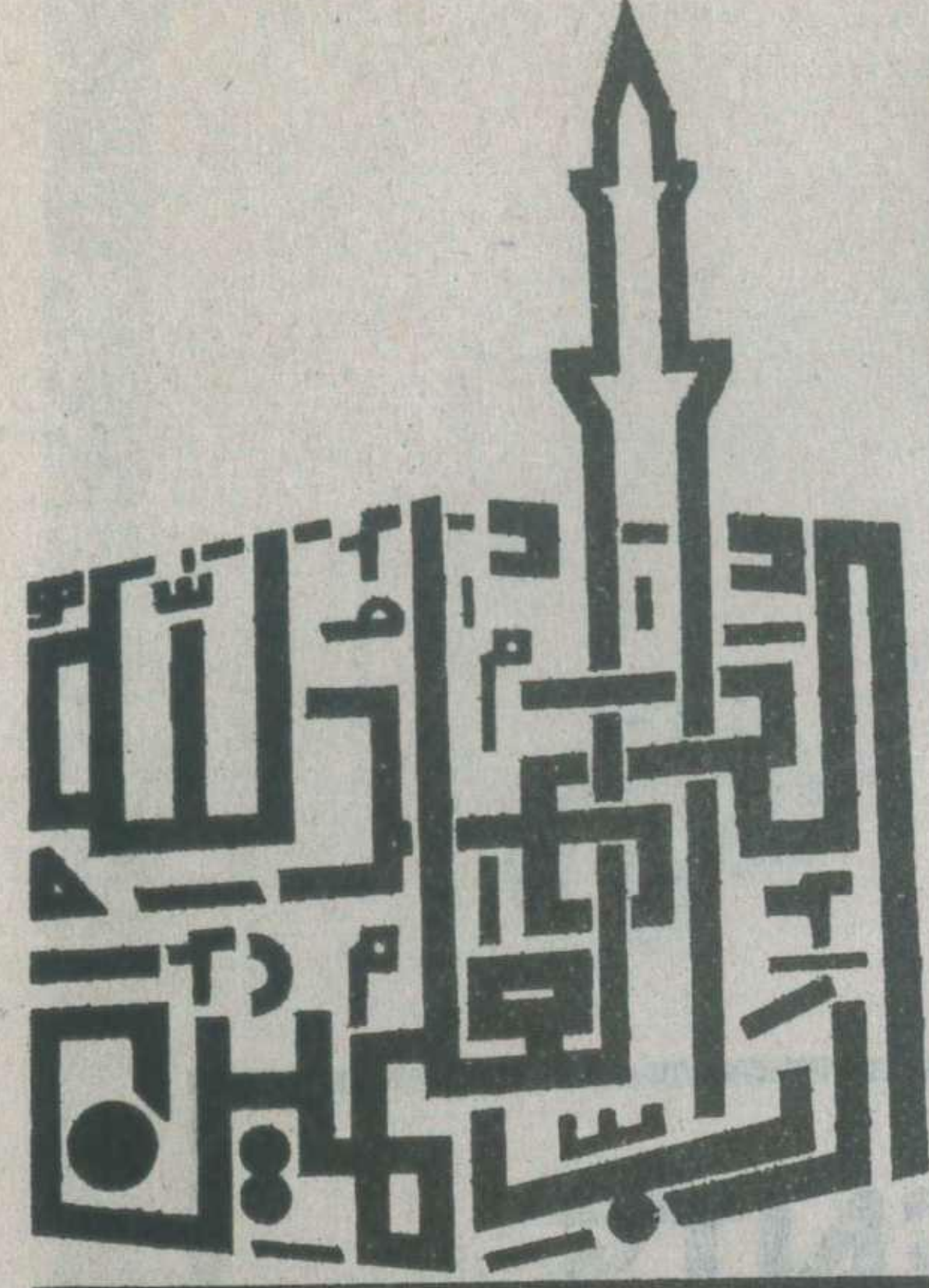
Prof. Muhammad Azeem Farooqi

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

يا ايها الناس اعبدوا ربكم الذي خلقكم
والذين من قبلكم لعلكم تتقون •

Translation:

(21) O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious).



Al-Quran

Explanation:

I connect this dependent clause with "adore, etc" above, though it could be connected with "created". According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed.

الذي جعل لكم الارض فرشا والسماء بناء وانزل من السماء ماء فاخرج به

من الثمرات رزقا لكم فلا تجعلوا لله اندادا وانتم تعلمون ﴿٢١﴾

Translation: (22) Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

Explanation:

Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride.

وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم

من دون الله ان كنتم صادقين •

Translation: (23) And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

Explanation:

How do we know that there is revelation and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce

one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle and stands on its own merits.

فان لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة اعدت للكافرين •

Translation:

(24) But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

Explanation:

If by your own efforts you cannot match the spiritual light, and yet contumaciously reject spiritual Faith, then there will be a fire in your souls, the Punishment that burns up all your cherished idols. Perhaps you will at least fear this penalty, which your self-loving souls can understand. This fire consumes both the worshippers of the False and the Idols which they falsely worship. Can this bring them to their senses? Its power is not only over the feeling, palpitating heart of man (heart in a spiritual sense, as it persists long after the physical heart), but he cannot escape from it even if he imagines himself reduced to inertness like sticks or stones; for it is all-devouring.

وبشر الذين آمنوا وعملوا الصالحات ان لهم جنات تجري من تحتها الانهار كلما رزقوا منها من ثمرة رزقا

قالوا هذا الذي رزقنا من قبل واتوا به متشبهوا ولهم فيها زوجات مطهرة وهم فيها خالدون •

Translation:

(25) And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. In the same form but different in taste) and they shall have there in Azwajun Mutahharatun (purified mates or wives), and they will abide there in forever.

Explanation:

This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, rivers flowing with crystal water and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy". The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time.

HADITH 2

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

Prof. Muhammad Azeem Farooqi

عن امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم، اذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه اثر السفر، ولا يعرفه منا احدا، حتى جلس الى النبي صلى الله عليه وسلم، فاسند ركبتيه الى ركبتيه، ووضع كفيه على فخذيه، وقال: يا محمد صلى الله عليه وسلم، اخبرني عن الاسلام. فقال رسول الله صلى الله عليه وسلم: "الاسلام ان تشهد ان لا اله الا الله وان محمداً رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت ان استطعت اليه سبيلاً" (رواه مسلم)

Zakat on Merchandies

- ❖ Articles that are purchased for resale are referred to as merchandise. The Nisaab for Zakat on merchandise is the same as that for cash, i.e. if the value of the articles is equivalent to the value of 87,48 grams of gold (7.5 tolas = 1350 grains = 28215 troy ounces) or 612.36 grams of silver (52.5 tolas = 9450 grains = 19,6876 troy ounces), or more, then it will be Farz to give Zakat at the rate of 2.5% or one fortieth.
- ❖ Zakat is Farz on the following items; When drawing up a balance sheet: Stock in trade; Goods in transit; (Which have been paid for) cash on hand; Outstanding cash and loans; (When repaid and if they are equal to Nisaab); Cash at bank; Savings account; Fixed deposits; Sundry outstanding (When repaid and if they are equal to Nisaab); Claims; (acknowledged); Other savings household balance, sundry cash.
- ❖ All these must be added as one amount, and after subtracting the creditors amount and/or any other liabilities, the balance which is the profit must be added to the capital. Zakat must then be given on this combined figure.

To Whom Zakat can be Given

The recipients of Zakat according to the Holy Quran are as follows:

انما الصدقات للفقراء والمساكين والعاملين عليها والمثولة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل؛ فريضة من الله والله عليم حكيم

"Zakat (contributions of cash money, merchandise animals etc.) are for the poor and the needy; and those who collect them, for those whose hearts are to be reconciled; and to free the captives and the debtors; and for the cause of Allah; and for the wayfarers; a duty ordained by Allah is Knowing, Wise." (Surah Al-Tauba:60)

Fuqa'raa. (فقراء), People who are poor and who possess more than their basic needs but do not possess wealth equal to Nisaab.

Masaakeen (مساكين), People who are

destitute and extremely needy to the extent that they are forced to beg for their daily food ration.

Al-Aamileen (العاملين), Those persons who are appointed by an Islamic Head of State or Government to collect Zakat. It is not necessary that he be a needy person.

Mu-Allafatul Quloob (مؤلفة القلوب), Those persons who have recently accepted Islam and are in need of basic necessities would benefit from encouragement by the Muslims that would in turn help to strengthen their faith of Islam.

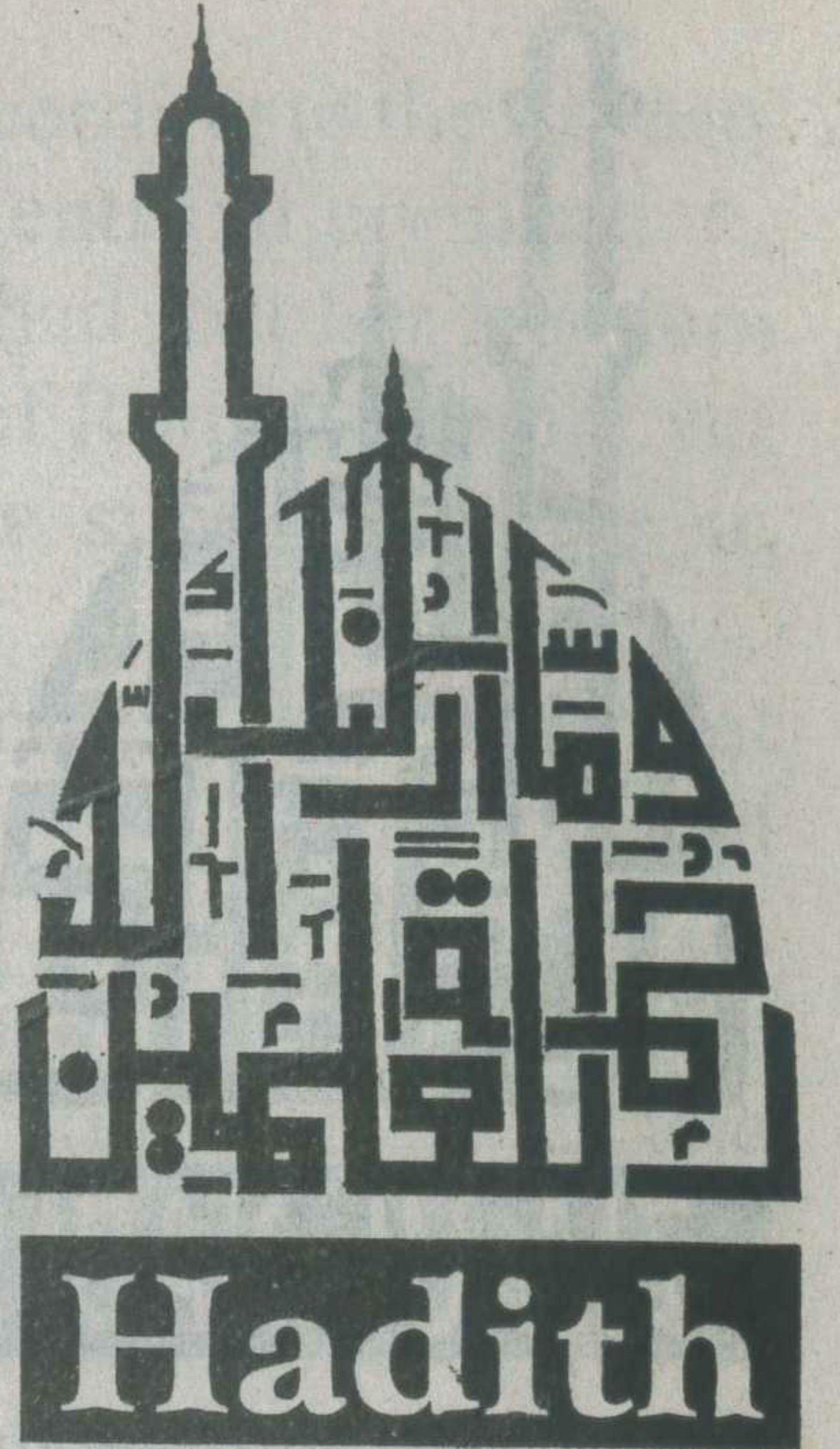
Al-Riqaab (الرقاب), Those slaves who are permitted to work for remuneration and have an agreement from their masters to purchase their freedom on payment of fixed amount.

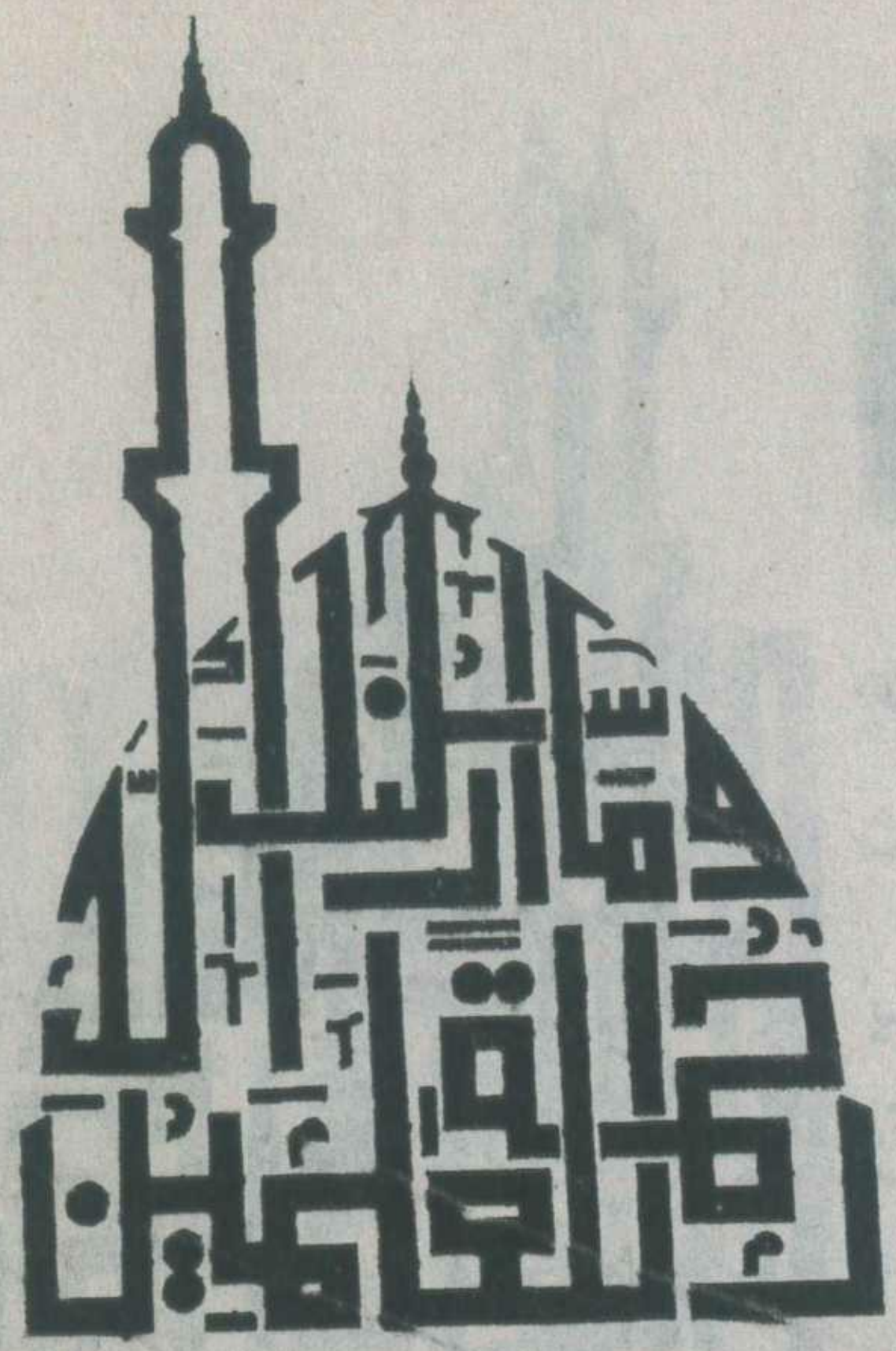
Al-Ghaarimeen (الغارمين), Those persons who have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.

Fi-Sabeelillah (في سبيل الله), Those who had to carry out a Farz deed, that had become obligatory on them, but (due to loss of wealth) are unable to complete that Farz.

Important: A common misunderstanding about the term "Fi-Sabeelillah" has misled many to believe that this includes all types of charitable deeds. The Commentaries of the Holy Quran and Ahadis of the Holy Prophet (PBUH) do not support this view.

Ibn-us-Sabeel (ابن السبيل), Those who are Mussafirs (travellers in view of Shariah) and during the course of their journey do not possess basic necessities, though they are well to do at home, they could be given Zakat in order to fulfil travel needs to return home.





ZIA-UL-NABI

ZIA-UL-NABI (Chapter One)

By
Hazrat Peer Muhammad Karm Shah Al-Azhri
Translated By
Prof. Muhammad Azeem Farooqi

571 years had lapsed since the Holy birth of holy Christ. (Alaih Issalam).

In this short period, the so-called preachers of "Bani Israel" had distorted the sacred book "Anjeel" by their amendments.

His followers had scattered into many sects and hated one another and each sect conceived itself the rightful heir of Christ's true Din. Bright light of "Wahi Illahi" had dimmed. Man's self-deceitful reason had got involved in the swamp of superstitious and self-made beliefs.

This whole nation had gone astray from her authentic ways except a small number of fortunates. It was awful disaster that they started to call him the "Son of God" while he had announced in his cradle after some days of his birth.

انى عبد الله اتنى الكتب وجعلنى نبيا (مرير 30)

I'm neither God nor son of God. But I'm creature of Him; He has bestowed upon me the Book and granted me Prophethood. (Maryam 30)

By this Miracle, he also proved the modesty and virginity of his mother. Further more he disclosed this reality, "I'm man of God and His Nabi as well".

But his followers rejected this undeleteable verdict. They denied the belief of Oneness of Allah and further more, they afflicted him with the misconception of "Allah's son" instead of calling him the selected man of God (abdullah). In this way, they not only rejected the aims of Christ's prophet hood but also the grand aim of all the revealed prophets (Alaih Issalam). When those sacred people who had come merely to heighten the flag of Oneness of Allah (Creator and Owner) and to proclaim the purified concept of Allah's Oneness in the universe; were entitled as infedals from whom the people had learnt the lesson of Oneness and for when they (the Sacred people) lit the Divine lamp.

In this age when the position of the nearest "Wahi" was treated so; what would have been the case with that who belonged to far-past and those heavenly books revealed towards prophets of past (old) age; Vices of "Shirak" were raised. How could it be possible for searcher of truth "Haq" true path to find Divine light from these heavenly books.

Sixth century was the age, when disease of

"Shirak" and worship of idols had spread like an epidemic in every corner of the world and the people had finished their link with God disastrous negations would have appeared in their moral, social and political lives, to such a limit that only their imagination had created terror on the sacred spirits.

Before the arrival of the Holy Prophet (P.B.U.H.) The whole humanity and the greatest leader of all ages and times till doom's day, Hazrat Adam's progeny (off - springs) who were decorated with the sacred crown of caliph hood. Who was bestowed with the crown of super human beings, before whose ocean of knowledge (learning) lighted angels, had to be humble were given orders to bow before that super man.

Children of Hazrat Adam had not only become forgetful from Allah (atheists) but also the self-decieted because of the forgetfulness from Allah. They had totally forgotten that they were the crown of this universe. They were all the apples of world's eye; the sea and land, heavens and earth, atmospheres and spaces are their subjects (dependents), every thing is created for their comfort. And the aim of their creation is only to recognize his creator and owner; They are to love him from the cores of their heart; with the dominance of these feelings of love and adoration; bow their heads consiously before this greatness.

Not only their language but also (too) their hearts are there to (express) humility, helplessness with the declaration of "Subhan-a-Rabi-Yal-Alli" سبحان رب الاعلى. Instead of this they had chosen everything as their god, creator and well-wisher. They bow before lifeless stones. They were looked circling around the trees. Many a time they were impressed by the high top of some mountain and some times they were totally inspired by the brightness of time circle.

Sometimes, they looked searching for cleanliness (modesty) in the waste (gobbar) and urine of animals. In short they had broken the vessel of respect and obedience and had wasted their those extra-ordinary outer and inner qualities with which their creator had made them. They were afraid of all super natural elements and bowed before them. But the only thing from which they had chosen their eyes and turned the face was their "Mighty Allah". The very Allah who had given them countless bounties and favours. The Holy Quran states such things in comprehensive words as

وان كانوا من قبل لفي ضلل المبين

“And they were in the clear barbarism and ignorance before the arrival of Nabi-e-Mukaram Muhammad (P.B.U.H.)”.

Before I dare to describe the brightness of the “Sun of the World’s” who has enlightened all the surroundings with His divine light I think it better to acquaint you with (The clear ignorance) ضلال المبین which not only some single individual, tribe or nation was wandering but the whole world of humanism was in its intense grip with loud groanings. There was not even any aspect of human life that was not affected (Ruined) by the storms of disputes.

It is not possible for me to draw the complete map of the situation of the whole human race before you but by God’s blessings, I’ll attempt to show the glimpses of religious, political, moral, social and economic portraits of the nations of that time. By this way it may be easy for you to estimate the true light of Arab’s full glowing moon who has enlightened this swamped ignorance and shallow man this thing would also enable you to make a true analysis of man’s fallen position.

And it was that Nabi (P.B.U.H.) With the merits of عزيز عليه ما عتتم حريص عليكم بالمتومنين رؤوف الرحيم

“Who uplifted them from those shabby depths and heightened them to summits”.

If you cast a glance at the world’s map, you may find that the city of Makkah had occupied central place in the world as heart of man in his body. The dwindling lamps of civilization, culture and politeness were only in the neighbouring countries.

Iran in the east was that wide and vast continent where the flag of kingdom of different families hoisted for many thousand years.

If we go towards east we find the sub-continent of India (Hind) with her educational spreading, the philosophical wealth of knowledge and awareness among the people. If we raise the sight towards the North of Iran and Hind, we look the great empire of China, whose areas, growth ratio of population, the progress of fine arts and culture all were enviable.

If we turn our attention towards the west of the Arabian Island, we are a'lured by the grand kingdoms of the Qaiers of Baizenteni whose regimes have encircled the far-countries for many centuries. Where educational universities of great scholars had proved their rank with the great treasure of culture, fine arts and literature.

And there was the African continent on the south of the Arabian Island. Most of its part was still in the depths of ignorance and cruelty but a country of

this continent called “Egypt”, according to the experts of human history, was the first centre of civilization. Though in the 6th century, She had lost her freedom and was the occupied province of Roman Empire yet she had still no match for her superior status in knowledge and philosophy.

There were some countries of the time that were proud of being the centre of civilization and culture.

Along with this thing they had widened the range of victories because of the courageous lead and command whose vastness still spell-bouds the human mind. Therefore, I conceive it better to show you a glimpse of different aspects of human life existing in those countries in order to bring the whole affair into light that in what depths of ignorance had their so-called knowledge and philosophy thrown them.

By describing these circumstances I never mean to disgrace anyone. It is going to be done to acquaint the readers with reality. This thing will also reveal the true estimatim of that blessed Person (P.B.U.H.) Whose very arrival not only brought the spring season to the scattered but also dwindled clouds of man’s animalism, barbarism and secularism.

Continued from Page No. 9

First Letter of Imam-e-Rabbani Hazrat Mujadid Alf Sani (RahmaTullah Elhe)

❁ It means , He who loves to any one remembers him fluently and numorously.

❁ Remembering of beloved is one of the signs of love and feeling of love forces “Saalak” (The Seeker) to remember Him fluently because love of Being persuades love of the Very Name.

❁ Allah’s Seeker (Saalak) is able to achieve Muratab Wajoob (مراتب ووجوب) by blessing of repetition of Isam-e-Zaat. He feels this illumination constantly in the way of “Kashaf”. If Saalak has not “Kashaf”, he feels taste of closeness by wajdan (وجدان) (Rapture).

❁ For the Middle class seeker, repetition of Nafi Asbat is necessary so that he can be able to reach Real Being. Recitation of the Quran Pak at the of last stage is necessary so that he can be able to gain Blessing of Allah Talla after self control and can assess the mysteries of Allah Talla.



MYSTICISM

Brief Interpretation of Textual References of First Letter of Imam-e-Rabbani Hazrat Mujadid Alf Sani (Rahmatullah Elhe)

By Hazrat Peer Muhammad Saeed Ahmad Mujjaddi
Translated By Prof. Muhammad Azeem Farooqi

در اثناء راه آنقدر بتجلی اسم الظاهر متجلی گشت که در جمیع اشیاء بتجلی خاص علیحده و علیحده ظاهر گشت

Translation

In the way to Holy Path (راه سلوک) Allah Talla appeared through the light of visible name to such a great extent He made this illumination in all things separately.

Explanation

In this text, Appearance of Allah Tallah Through the light of visual names has been described. So it seems suitable that firstly, meanings of superior names and light should be clarified so that the readers may find it easy to comprehend the theme of the Holy letter.

Meaning of Visual Name ()

“Visual Name” is derived from the revealed and adjective names of Allah Talla. It is clear in the Holy Quran:

هو الاول والظاهر والباطن وهو بكل شئ عليم
(سورة الحديد پاره ۲۷ آیت نمبر ۳)

Hazrat Qazi Sanna Ullah Pani Pati Mujadadi (Rahmat Ullah Allaih) says in explanation “Mazhari”

والظاهر فوق كل شئ ای ليس فوقه في الظهور شئ
(تفسیر مظہری جلد ۹ ص ۱۸۷ مطبوعہ کوئٹہ)

Translation

“Alzahir” it means, nothing is superior to Allah Talla in the world and Allah Talla is the most Appeared of all in the world.

Hadees Mubarika (Saying of Hazrat Muhammad PBUH)

This meaning of “Isam-ul-Zahir” is derived from a saying of Hazrat Muhammad (PBUH) in which master of both the worlds (PBUH) educated a prayer to Hazrat Sayeda Fatima (Razi Allah Anha) with these words. The last words follow as:

انت الاول فليس قبلك شئ انت الاخر فليس بعدك شئ وانت الظاهر فليس فوقك شئ وانت الباطن فليس دونك شئ (مسلم، ترمذی، بیہقی، ابن ماجہ ص ۲۸۰)

Translation

“O Allah, You are the first and there is nothing before you. You are the last, there is nothing after you. You are super, there is nothing above you, You are the Innerself, there is nothing nearer than you”.

Hazrat Allama Ismail Haqi Rahmat Ullah Allaih says in “Rooh-ul-Bayan”

والظاهر وجود الكثرة دلالة الواضح
(تفسیر روح البیان ج ۷ ص ۳۳۶ مطبوعہ بیروت)

“In the content of His appearance, Allah Talla is prevailed because there are many references about

his prevalence”.

Hazrat Allama Syed Mahmood Alosi (Baghdadi, Mujadadi) Rahmat Ullah Allaih says in explanation “Rooh-ul-Muani” (والظاهر) بانه محيط بالاشياء

“Meaning of presentation of Allah Talla is that He prevails and occupies upon all things”

(والظاهر) ای بوجود لان كل الموجودات بظهوره تعالى ظاهر (روح المعاني ج ۱۳ ص ۱۳۳)

Hazrat Muhayuddin Ibn-e-Arabi Rahmat Ullah Allaih says in explanation “Tafseer Ibn-e-Arabi” (والظاهر) في مظاهر الاكوان بصفاته وفعاله

(تفسیر ابن عربی ج ۲ ص ۵۹۸ مطبوعہ تهران)

“Meaning of Appearance of Allah Talla is that He appears in all things of the world through His characteristics and actions”. (All world is the result of God’s characteristics and Actions).

تجلی الشئ: تکشف و بان و ظهر (مجموع الفاظ القرآن)

It means, “TAJALI” is the name of discloseness and appearance of any thing.

“TAJALI” means shining, appearance, discloseness. According to Saints, Tajali is the concept that Allah Tallah is “NOOR”. When this “NOOR” shines on faces, they consider this “Tajali” as appearance and discloseness.

Hazrat Sayed Sharif Ali Bin Muhammad Jarjani Naqashbandi Rahmat Ullah Allaih says in “Kitab-ul-Tareifat” says with references to the terms of Saints (Mystics). التجلی ماينكشف للقلوب من انوار الغيوب

“Appearance of unknowns lights on hearts is “TAJALI”.

Hazrat Qazi Sana Ullah Pani Pati Mujadadi Rahmat Ullah Allaih says in “Tafseer-e-Mazhari”.

التجلی: ظهور الشئ في المرتبة الثانية كظهور زيد في المراه (تفسیر مظہری ج ۳ ص ۲۰۶)

It means, “TAJALI” is the reflection of any thing for second time” as reflection of Zaid’s face in the mirror.

Hazrat Imam-e-Rabbani Mujaddid Alf Sani Qadas Sirra-ul-Aziz explains the meaning of “TAJALI” in Maktoob No. 221 as follows:

تجلی عبارت است از ظهور شی در مرتبه ثانی یا ثالث یا رابع الی ماشاء الله
It means, “TAJALI” is the appearance of anything in second, third or fourth stage.

Explanation

It has cleared from above discussion that in verse Mubarika “ (So, his Lord infused his light) Here Tajalla (Light) does not mean the super Being’s light or sight. Hazrat Imam Rabani Qadas Saraho says,

“Oneness” which is provided to this group of

saints in the way of God is of two kinds. **"Toheed-e-Shahoodi and Toheed Wajoodi"**.

Toheed-e-Shahoodi means to see to One Being. It means centre of sight of seer would be one and Toheed-e-Wajoodi means to consider present to One Being and to consider every thing else absent except Him. Instead of considering to anything else absent to know as "One" to the mirrors and reflections of the world. So Toheed-e-Wajoodi belongs to the sense of "Ilm-ul-Yaqeen" (علم اليقين) and Toheed Shahoodi is the kind of "Ain-ul-Yaqeen" (عين اليقين). Toheed Shahoodi is one of the necessary tasks in this way; because "FANA" (فناء) complete absorption is not attained without it and wealth of Ain-ul-Yaqeen is not provided without it. Because it is necessary not see to anyone except "One", and to see only to Him because of the prevalence (Domination) of One Being. In the contrast of "Toheed Wajoodi" it is not in the same manner and it is not necessary. Because Alam-ul-Yaqeen can be achieved without acquaintance (Knowledge of sureness) of Toheed-e-Wajoodi. Because Ilam-ul-Yaqeen is not compulsory for the resistance of the exception of this Being. Superlative degree is that it is compulsory for the knowledge of exception (ما سوا) whereas domination of One is on knowledge.

Explanation

In the term of friends of God, when there has been domination of Noor-e-Haq in the love of God on the seer to grant extent, that things of the world look as Ain-ul-Haq because of this stage is called Toheed-e-Wajoodi and if things of the world are concealed from seer's right and he observes to Jamal-e-Haq beyond face of truth of the curtains of things, it is called Toheed-e-Shahoodi. Toheed Wajoodi is created from the sense of heart and Toheed-e-Shahoodi appears from the sense of soul or you can say that sense of Toheed-e-Wajoodi is with the observation of heart whereas consideration of Toheed-e-Shahoodi is in complete desolution of senses.

Kinds of Toheed-e-Wajoodi

It would be clarified that in this respected letter (Maktoob Garami), Hazrat Imam-a-Rabbani Qadas Sarah-ul-Aziz has described a specific genre of Toheed Wajoodi which is reflected upon you otherwise according to Pantheistic Mystics (Soofiya Wajoodiya) Toheed keeps different kinds as it is clear from their books. There are written five kinds for the information of the readers.

First kind

The seer sees himself as "Being Itself" Ain-ul-Haq. (عين الحق)

Second kind

The seer sees himself as Zil-e-Haq. (Shadow of Being)

Third kind

The seer conceives himself and the world as creation and index of the Haq Talla. "Almighty Being)

Fourth kind

Range of God is known as personal range with the world.

Fifth kind

Closeness of Allah Talla with the world is known as personal closeness.

Explanation

It is Haq (Right) that range and closeness of Allah Talla with the world is neither "Ilmi" nor personal. The above discussed views of "Soofiya Wajoodiya" should not be considered as their "Beliefs" but should be known as domination of prevalant peculiar condition and love intoxicated condition. Because if "I'm Haq" (انا الحق) and "I'm the purified one, who is more" (سبحاني ما اعظم شانتي معاذ الله) would be their belief then why they had been steadfast and regular in all orders of Shareiat including prayers? On the contrary, they had authority of "Taqava" (Purified modesty) and "Itba-e-Shareiat" (Obedience to Din) As Hazrat Mansoor Hallaj offered one thousand "Rakats" Nafal prayers each day and night besides compulsory (Faraiz).

Meaning of Appearance of "Tajali (Light) Isam-e-Zahir in All Things

Hazrat Imam Rabbani Qadas Sarah says,

"In the path of God, Allah Talla appeared from "Tajali of Isam-e-Zahir to such extent that He appeared with special Tajali (Light) separately in all things".

To conceive this topic, under discussed points should be considered.

✽ In the path of Allah when the seer passes through Muraqbat Asma-o-Siffat (Meditation in names & qualities) he understands four names or four praises the most important which are these:

هو الاول والاخر والظاهر والباطن

"He is the first and the last and the visible and the hidden (Secret)."

✽ In these Muraqbat (Meditations), the meanings of this Holy verse (هو الاول والاخر والظاهر والباطن) clears and because of concentration and penetrative thinking of the seer, their facts and mysteries are reflected upon him. Specially the Names "Alzahir and Albatin" are two wings or two arms of the seer for spiritual flight. By them, he flies towards Allah Talla.

✽ According to Saints, the lights of Ism-ul-Zahir

demand that Allah Tallah pervades and dominates upon every thing, His lights are appearing from every thing. And by the lights of "Ism-ul-Batin", this secret is disclosed that He is closer to each object more than its being. By the visit of these both Names, the seer reaches this concrete belief that Haq Tallah appears to great extent that every thing is the proof of His existence and from ordinary grain of sand to the blazing sun, all things give verdict of His existence. And He conceals to such extent that in spite of His extraordinary closeness, every thing is bound and helpless to conceive and perceive His fact.

Journey In Names And Praises (Quality)

According to Saints, meaning of Names and Praises is derived from this verse:

ولله الاسماء الحسنی فادعوه بها (سورة الاعراف آیت ۱۸۰)

"And for Allah are the most beautiful names, So call Him with those Names".

Asama-e-Husana (The glorified Names) اسماء الحسنی

Names and qualities (Praises) qualities of Allah Talla are countless but the reference of all these is ninety-nine patent principles which are called as "Asma-e-Husana".

"Ummahat Asma (Root Names)

Reference of Asma-ul-Husana is towards eight principles which are called "Ummahat Asma". And which are these; Hayat (Life, Being), Alam (Knowledge), Quadrat (Control), Irada (Determination), Sama (Hearing), Basar (Sight), Kalam (Conversation), Takveen (Execution); consequently centre of all these names is towards a root source and this name is "ALLAH" which is comprehensive; centre of the names of Allah and centre of praises (Qualities) of Allah.

Ahsai Asma (Comprehensive Names) احصاء اسماء

Hazrat Muhammad (PBUH) says;

ان الله تسعته و مائه الا واحد اسماء من احصاها دخل الجنة (صحیح مسلم ج ۲ ص ۳۳۲، ابن ماجہ ص ۲۸۳)

"Undoubtedly, there are ninety nine names of Allah Talla. he who comprehends them, enters Paradise."

Here, from Ahsa-e-Asma, it means to comprehend and execute them not merely reading of these names and their pronunciation or repetition or counting.

Range of Names

Circle of names is the first among all circles of love. In this, when the initial seer cannot reach Allah Talla, he gets solace and comfort of heart by His Names. In this circle, the seer is educated the understanding of "Real Being" through His names.

Circle of Qualities (Praises)

The second circle is of Praises (Qualities). In

this circle, the seer conceives "Faiz" (Illumination) through reflection of qualities. Samples of Quadrat (control) and creation of Allah are visible every where in the world. There is given training of understanding (Perception) of Real Being to the initial seer through qualities in this circle.

Circle of Real Being

Third circle is perception of Real Being. The vastness of this circle is infinite. In this nature neither names nor qualities are under consideration; but in this the lesson of understanding of Real Being is educated sans (Without) names or characteristics.

Journey in Circles

Hazrat Imam Rabbani Rahmat Ullah Ellaih says:

سیر در اسم الظاهر سیر در صفات است بے آنکہ در ضمن آنہا ذات ملحوظ گردتعالی و تقدس و سیر در اسم الباطن نیز ہر چند سیر در اسماء است اما در ضمن آنہا ذات تعالی ملحوظ است و آل اسماء در رنگ سپر ہا اند کہ روپوش حضرت ذات تعالی و تقدس گشتہ مثلاً در صفت العلم ذات تعالی اصلاً ملحوظ نیست و در اسم العليم ملحوظ ذات است تعالی در پس پردہ صفت زیرا کہ عليم ذاتے است کہ مراد علم است فالیسیر فی العلم سیر فی الاسم الظاهر و السیر فی العليم سیر فی الاسم الباطن و قس علی ہذا سائر الصفات و الاسماء۔ (دفتر اول حصہ چہارم مکتوب نمبر ۲۶۰)

"Visit of Isam-ul-Zahir (اسم الظاهر) is in qualities. Beside this, in this context, Being is considered and although visit of Isam-ul-Batin (اسم الباطن) is also in names but in this context, Being is involved. And these names are like "Shields" which are curtains of Respected Being (Hazrat-e-Zaat) for example, in quality of knowledge, Being is not concerned but in Isam-e-Aleem Being is existed behind the curtain of qualities because "Aleem" is one Being, knowledge is one quality of Him. So visit in knowledge is visit of Isam-ul-Zahir and visit in "Aleem" is visit of "Isam-ul-Batin". Situation of remaining Names and qualities is on this prospect.

Muraqaba Isam-ul-Zahir (Deep meditation in Isam-il-Zahir)

In Muraqaba Isam-ul-Zahir, centre of illumination is Allah Talla, from sacred Names, "Al-Zahir" is one name. Centre of its illumination is with five senses. In this Muraqaba, visit is in the light of names and characteristics.

Visit & Course (Sair-o-Salook) سیر و سلوک

Purpose of visit and course (Sair-o-Salook) is to remove curtains by purgation of inner self to gain curtainless meeting with Great Being.

Visit سیر

It is the name of change of the seer from one

situation to another, one light to another one and from one spot to another spot. It has two kinds *visit of Heaven and visit of Inner self*. As there is a verse of the Holy Quran;

سنريهم آياتنا في الافاق وفي انفسهم (حم السجدة آيت ٥٣)

"It means, we show them Our hints in Heaven and in themselves."

"Afaq" means "Universe" and "Anfas" means "self being". There is difference between Afaq and Anfas in briefness and details. Both are places for sights of Allah Talla's signs. In visit of Universe, there is appearance of names and qualities and in visit in self being there are lights of Great Being. This is the reason that visit in Universe, the comprehensions of Isam-e-Zahir can be much close to seer's consideration. But in the visit in the self-being, familiarities and lights are out of range (Consideration) of the seer. Because Allah's Light and Acquaintance are out of seer's intelligence because of their being colourness and tasteless. Therefore, Friends of God say about Isam-e-Zahir

It means, He who has got acquaintance with God, his tongue will be prolonged.

And they say about Isam-e-Batin;

من عرف الله كل لسانه

He who has obtained understanding of Allah, his tongue will be speechless.

The Path (Salook) سلوك

A path which is surpassed by struggle or by real visit in Nature (Not by argumentation) to reach God, is called "Salook" (The Path).

The Visitor (Saalak) سالک

In this path, He who walks steadily and makes progress step by step is called "Saalak" (The Visitor).

هو الذي على المقامات بحاله لا يعلمه

It means, he who makes progress according to his situation (Not mere by talking and Knowledge)

The knower (The seer) عارف

Familiar of Allah Talla's Qualities through observation and rapture is called "Aarif" (The Knower).

Interpretations

According to Soofiya-e-Wajoodia, there are reflecting lights of Allah Talla in the shapes of all things (objects) of the world. And they regard to all creations as appearances of Allah Talla and on this base, they proclaim about all the things of the world as Ain-e-Wajood (The Real Existence of Being) and they accumulate (blend) real Being and possibility. As Hazrat Iban-e-Arabi Qadas Sarah says;

وصور العالم لا يمكن زوال الحق عنها اصلا (نسخه نوید)

It means, It is impossible to separate God from

world's objects (Faces).

But Soofiya- Shahoodiya agree with Shahood-e-Haq instead of Wajood-e-Haq in the things of the world. And they regard Allah Talla separate from the world. And they acclaim that Real Being and possibilities (mortals) are opposite to each other. Hazrat Muhammad (PBUH) says

فانما تولو فشم وجه الله (سورة البقرة: ١١٥)

"They think it as Allah Talla's "Shahood".

They think Allah Talla different from all forms and directions. Whereas they regard to forms and faces as reflections (shows) of Qualities of Allah Talla and they give the name to this as "Shahood" metaphorically "Light of Face" (تجلي صوري). And this type of light is a part of visit in the Heavens.

As Hazrat Imam Rabbani Rahmat Ullah Ellaih says:

تجلياتيك در صورتی و مثالی آنچه در پرده انوار است همه داخل سیر آفاقی است

It means all lights which are visible to the seer in senses and high forms and in curtains of different reflections, all these include in "Sair-e-Afaqi" (Visit in Heaven).

In the great school of thought of Naqazhbandia Mujadadia more preference in paid on "Isam-e-Zaat" (اسم ذات) and "Azkar Nafi Asbaat" (اذکار نفی و اثبات) than repetition of Names and Qualities. Because the purpose of this spiritual insect (Nisbat) is mere Zaat-e-Haq nor just Names and Qualities. Therefore, persons of this school of thought (Silsila) are not satisfied with Tajaliyat Zaleiliya (تجليات ظلية) and Sifatiya (صفاتية) but they feel relaxation (contentment) with Tajaliyat-e-Asliya Zaatia (تجليات ذاتية) and their specific way is also Real Being's light not temporary flashing light.

It would be cleared that appearance of Isam-ul-Zahir and Albatin not only depend upon the repetition of (يا ظاهر يا باطن) but they belong to muraqaba (مراقبه) and Irfan-e-Toheed (عرفان توحید) and surpassing the goals of God's path (Salook).

The seers of Naqasbandia school of thought have set their followers (Seekers) in the repetition of Allah's Name at the early stage and for the middle and top stages they prescribe the repetition of (تکرار نفی و اثبات) (negation & acknowledgement). For the seer of top rank in the beginning, they suggest the recitation of Holy Quran outside the Salaat (Prayer) and in later stages within the prayer and this the shortest and nearest way to Real Destination.

Salak is given the lesson of the repetition of Isam-e-Zaat in the early stage that Zikar Isam-e-Zaat is the source of love and the effective source of light towards Real Existence. Hazrat Muhammad (PBUH)

من احب شيئا اكثر ذكره (کنز العمال ج ١ ص ١٢٥)

Continued from Page No. 5

Wives Of The Holy Prophet (P.B.U.H.)

Ahmad also saw that how the Holy Prophet (PBUH) treats his wives. He also observed the attitude of today's men's towards their's wives. Now a days men's are too much harsh for their wives. He found truthfulness, purity, sincerity, affectionate love through the eyes and heart of Holy Prophet (PBUH). He smells greatness of Holy Prophet (PBUH). Ahmad recites the Holy verses of Quran through the lips of Holy Prophet (PBUH);

“O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them. Except where they have been quality of open lewdness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good”.
(Quran - Al.Nisa)

Ahmad saw that Holy Prophet (PBUH) is still living with his wives and now-a-days man feels insult if he is living with his wife. His wife is only for his parents, for his brothers and sisters not for him. Ahmad weeps a lot. Ahmad seeks the truthfulness and purity of Holy Prophet (PBUH) in this world but Ahmad fails. He tries but he find nothing. He does not want to live in this society. Ahmad thinks that our society is sick. Ahmad contemplates and has penetrative mind and soul. In his childhood he saw the bad and cruel attitude of his father towards his mother. So he thinks that Holy Prophet (PBUH) had eleven wives but there is nothing any cruelty on his face. But now-a-days a man has only single wife but he has not good attitude towards his single wife.

Due to his long meditation, Ahmad saw Hazrat So'uda, the widow of Sokran, who had nursed the Prophet's daughter Fatima. She is very kind hearted and beautiful. Ahmad observes domestic life of Holy Prophet (PBUH) which is looking very very beautiful to Ahmad. Holy Prophet's domestic life is divided into four periods.

- 1- The first period up to the age of twenty five was one of celibacy.
- 2- The second from the age of twenty five to fifty four was one of monogamy with his wife Khadijah who was fifteen years older than he.
- 3- The third from the age of fifty four to sixty was polygamous with several wives.
- 4- The fourth from the age of sixty until his death a period when he contracted no marriages.

Ahmad saw Hazrat Ayesha after Hazrat Sauda. She is a daughter of Hazrat Abu Bakr, the only wife he married as a virgin. Ahmad feels the real presence of Hazrat Ayesha. When Ahmad saw Hazrat Ayesha after a long meditation in to the era of Holy Prophet (PBUH). He feels that Hazrat Ayesha is weeping. He also saw the sad but beautiful face of Holy Prophet (PBUH). He asked from Hazrat Abu Bakr Siddique; What's a matter but he finds no answer. All of a sudden he saw that Hazrat Jibrial Amin coming there and now Holy Prophet is looking very happy now. He recites the verses of Surah Al-Noor;

“Lo! they who spread the slander ave a gang among you.- Deem it not a bad thing for you. Unto every man of them will be paid that which he hath earned of the sin and as who had the greater share there in, his will be an awful doom.” (Al-Noor 12-18)

“Why did not the believers men and women, when ye heard it, think good of their own folk and say: it is a manifest untruth?” (Al-Noor 12-18)

After the revelation of these verses I saw Hazrat Ayesha and his father Hazrat Abu Bakr are so happy. Because according to Quran Hazrat Ayesha is really very pure lady.

Ahmad feels the great presence and love of Allah for Holy Prophet and for Hazrat Ayesha is very pretty and cute lady. Even she is great part of Islam. There are 2210 sayings of Holy Prophet (PBUH) on the authority of Hazrat Ayesha. She is only who saw Hazrat Jibrial Amin. She wins a title of Saddiqa. She is a really true lady. Ahmad feels the beautiful fragrance of the Hazrat Ayesha's words. She says;

“The sun of people rises since Fajre and sets till maghrib but my sun Holy Prophet (PBUH) rises from maghrib to till fajre”

Ahmad saw that holy prophet (PBUH) has a great and from the very cure of heart love for Hazrat Ayesha. Even after marriage she played with dolls and Holy Prophet (PBUH) did not say to her that not to play with dolls. There is intense intimation between Holy Prophet (PBUH) and Hazrat Ayesha Saddiqa. This is really feelled by Ahmad. Ahmad saw that in jewellery Hazrat Ayesha likes mostly rings and she often wears kurta. She has really motherly look. Ahmad also saw Holy Prophet (PBUH) and Hazrat Ayesha were both into blanket when Hazrat Jibrial Amin brought verses of Quran from Allah. Ahmad also saw her colour of face is white. She has really

eternal beauty of heaven. She is that lady of Holy Prophet (PBUH) and who is Holy Prophet (PBUH). He is Imam-ul-Muttakeen, not the Imam of one muttaky person but there are bundle of muttakeens whose Imam is single Holy Prophet (PBUH) not leige of one Prophet but he is leige of twenty four thousand's Prophets. Even every prophet admires him too much. Ahmad smiles with admiration that husband of Hazrat Ayesha has great love and compassion of Allah. Ahmad feels this heavenly love. Oh! heavenly love. He reads the stanza of Naat here;

یارب، مجھے پہنچا دے بطحا کی فضاؤں میں دربارِ محمد ﷺ میں گلزارِ محمد ﷺ میں

He thinks and thinks what is heavenly love. He goes into the depth of these words by his own poetry:

"Oh! Love heavenly who are you love says obediently. I am from Allah that is why I am sure. Oh! Love you are pure."

During meditation Ahmad feels a smell of roses. It is smell of modesty and purity and rain of Noor. Its really light and light from Allah. During meditation he sleeps and his soul once again goes into beautiful era of Holy Prophet (PBUH) and now he saw Hazrat Ayesha is caring and loving to Holy Prophet (PBUH). She is remembering that it was month of Shawal and 10th Nabvee when she came into the life of Holy Prophet (PBUH) and she was only 9th years old. It was first year of Hijrat. He also seeks the further life of Holy Prophet (PBUH). And now he also saw the another quality of Holy Prophet's (PBUH) wives. He saw some women also went for guidance to the wives of the Prophet (PBUH), as is clear from the following verse of the Quran in which they were ordered by a divine commandment to undertake educational work;

"(O, Wives of the Prophet)" and remember what is recited in your houses of the communicatios of God and the wisdom, Surely God is known of subtleties, aware." (Quran 33-34)

Of the wives of the Holy Prophet (PBUH) the most noted for her learning is "Ayesha , who is well versed in juriprudence, literature, poetry and medicine. On one occasion the Muhibul Fuqra Holy Prophet (PBUH) refers to her knowledge thus "Cret hold of half of Ayesha's knowledge".

(To be Continued)



"Elegy for Kashmir Valley"

Flowers are weeping
Trees are heaving
Leaves are crying
Birds are sighing
Men are dying
Fields are screaming
Chanars are burning
Only one question is there
Which they are asking
Have this tyranny any ending?

Continued From
Page No. 15

The Obligatory Prayers Is The Pillar Of Religion

هل تنصرون وترزقون الا بضعفائكم

"You are helped and fed (provided) due to the weaks and the indigents with you."

عن ابى هريرة قال قال الله تعالى انفق يا ابن آدم انفق عليك (بخارى ومسلم)

"God sad, O' son of Adam! spend on others, I shall spend on you."

ما نفقت صدقة من مال (بخارى ومسلم)

"The wealth does not decrease on account of charity."

خصلتان لا تجتمعان في مومن: البخل وسوء الخلق (ترمذى)

"The qualities do not get together in a believer niggardliness and ill behavior."

حصرت اموالكم بالزكاة وداؤوا مرضاكم بالصدقة

واستعينوا على حل البلاء بالاماء والتضرع (ابوداود)

"Save your properties by paying Zakat, Treat your patients by charity, seek help of Allah by praying with humanity during a calamity."

JIHAD

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“And strive in History so that you may succeed”.

Jihad is an Arabic word which means to strive or to try utmost to achieve an object. Technically it means to strive in the way of Allah and exhaust all the energies for the cause of Islam. It is quite different from “War” although “War” is one aspect of Jihad. A Muslim does everything he is capable of doing for the pleasure of Allah. Allah says in the Holy Quran;

يا ايها الذين امنوا هل ادلكم على تجارة تنجيكم من عذاب اليم تثومنون بالله ورسوله
وتجاهدون في سبيل الله باموالكم وانفسكم ذلكم خير لكم ان كنتم تعلمون

“O ye who believe! Shall I show you commerce that will save you from a painful doom? Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your health and your lives, that is better for you, if ye did but know”.

(As-Saff 10-11)

In Sura Al-Hajj Allah Says:

وجاهدوا في الله حق جهاده

“And strive for Allah with the endeavour which is His right”.

(Al-Hajj 78)

كتب عليكم القتال وهو كره لكم وعسى ان تكرهوا شيئا وهو خير لكم
وعسى ان تحبوا شيئا وهو شر لكم والله يعلم وانتم لا تعلمون

“Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you and it may happen that you love a thing which is bad for you. Allah Knoweth, ye know not”.

(Al-Baqarah 216)

يا ايها النبي جاهد الكفار والمنفقين واغظ عليهم وما وهم جهنم وبئس المصير

“O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, hopeless journey’s end”.

فقاتل في سبيل الله لا تكلف الانفسك وحرص المؤمنين

“So fight (O Muhammad) in the way of Allah. Thou are not taxed (with the responsibility of anyone except for thyself and urge on the believers”.

(An-Nisa - 84)

قاتلوا الذين لا يؤمنون بالله ولا باليوم الاخر ولا يحرمون ما حرم الله ورسوله ولا يدبرن دين الحق
من الذين اتوا الكتب حتى يعطوا الجزية عن يد وهم صغرون

“Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day and forbid not that which Allah hath forbidden by His messenger and follow not the Religion of Truth, until they pay the tribute (jaziah) readily, being

brought low.

(Al-Tuba 29)

Thus Allah has laid down in the Holy Quran that Muslims should make every possible effort to remove obstructions in the way of Islam and even fight and give their lives in the way of Allah. But, they are not to commit any aggression. In the Quranic passage No. 4 above Muslims are asked to fight against those who believe not in Allah, nor in the Last Day, who prohibit not what Allah and His Prophet (Peace Be Upon Him) has prohibited and who refuse allegiance to the True Faith from among those who have received the Holy Book, until they humbly pay tribute (Jaziya) in submission. Similarly in verses 10-11, from Surah As-Saff, quoted above, Allah has symbolised Jihad as a successful business. If a person does not believe in Allah, nor in the Holy Prophet, a Muslim is duty bound to fight against him with all the resources at his command and even give his life in the struggle. Allah promises him great rewards in the After-Life.

Islam has laid down three main principles for Jihad:

❖ Internal Jihad

This is carried on against the evils that may crop within the Muslim Society. Evil customs and un-Islamic acts are a serious danger to Islam and they should be crushed by means of Jihad.

❖ Jihad through knowledge and invitation

This type of Jihad is against non-Muslims and disbelievers who raise objections. They should be answered by Muslims with all the knowledge and intelligence at their command and they should do it in a spirit of Jihad.

❖ Jihad through War

Islam has advocated that a war with the infidels should be avoided as far as possible, but if it is unavoidable for the cause of Islam, it should be waged; specially it should be made against those who obstruct the way of Islam. It should continue till the obstruction is removed. In one of the verses of the Holy Quran quoted above (Surah Al-Baqarah 216), Allah has ordained that though warfare may not be pleasant to you, still it should be carried on, for a thing hateful to you may be of the highest merits in Islam.

The Holy Prophet (Peace be upon him) has also spoken highly of Jihad. He has said that the reward for a persons who carries on Jihad is greater than that earned with all the wealths of both the worlds. He added that the reward for keeping the enemy at bay in Jihad carries more reward than carried by seventy prayers (Salat).

The Holy Prophet says;

“The best of all the believers is he who fights in the way of Allah with wealth and his life”.

Pakistan was achieved with the name of Islam and the Holy Quran. Ideology of Islam is the “Ideology of Pakistan”. So we should not hesitate to reinforce the principles and law of the Quran. Jihad is the sixth pillar of Islam. We must perform this duty within the country and outside the state; Kashmir, Palestine, Chichinia, Kosovo and anywhere else. Jihad is life-blood of Islam and survival of the Muslims.

FASTING

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O believers! Fasting has been enjoined on you as it was enjoined on the people before you, so that you disciplined in warding off evil”. (Al-Baqra 183)

Fasting is one of the Five Fundamental Practices of Islam. The spiritual efficiency of the institution is universally accepted by all religions. The history of Religions tells us that from the prehistoric periods down to the advent of the Holy Prophet (P.B.U.H.). People have been practicing the institution of fasting as a means of spiritual elevation. The Holy Prophet (P.B.U.H.) though unlettered and had no access to the history of religions, announced this great historical fact under revelation from Allah, by the above verse. This verse shows that

- ✽ Fasting is obligatory.
- ✽ Fasting was obligatory on the people of other religions also.
- ✽ The real purpose of fasting is to make Muslims disciplined and morally and spiritually elevated.

In the traditions, sayings of the Holy Prophet (P.B.U.H.), great merit and credit has been ascribed to fasts in the Holy month of Ramazan. The Holy Prophet (P.B.U.H.) has said that one who keeps fast in the month of Ramazan for the sake of Allah, all his sins of the past are forgiven by Allah. He (P.B.U.H.) has also said that the odour of the mouth of one who fasts is to Allah better than the smell of must.

A saying of the Holy Prophet (P.B.U.H.) is:

“Fasting is a shield for you as it saves you from sins in this world and would protect you from hell in the Hereafter.” (Muslims)

The Holy Prophet (P.B.U.H.) has further said:

“When anyone of you is fasting, he should neither use indecent language nor speak aloud. If someone kicks up a row and abuses him, he should tell him that he is observing fast.” (Muslims)

Fasting has a distinguished position; Allah has regarded it as “His” or “For Him” and for the purpose of reward and remuneration regarded it as having the greatest weight of all. The tradition says:

“Every good act that a man does shall receive from ten to seven hundred rewards,” Says Allah, “but

the fast is an exception because it is for “Me” alone and I will give its rewards as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake.” (Muslim)

Purpose of the Fast

- ✽ The purpose of the fast is to create piety (Taqva) and virtue in man; so piety is the touch stone of fasting.
- ✽ A person keeping fast keeps himself away from all those things that displease Allah, such as eating, drinking, merry-making, lying, speaking ill of others and meeting the wives, etc. A faster controls all these warnings; and thus earns very many moral and spiritual benefits.
- ✽ Fasting is a process of gaining Allah’s favour with some discomfort, only. The rewards of undergoing this discipline is so great that the worshipper stands in good stead during the difficult phases of life. So, fasting is a favour and not a calamity, as described in the Holy Quran;

“Allah desireth for you ease; He desireth not hardship for you; and (He desireth that) ye should complete the period and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful”. (Al-Baqra - 85)

- ✽ Fasting cultivates Taqwa or piety in a person since he abstains himself from illdeeds and seeks Allah’s pleasure.
- ✽ Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate to sinful acts and is able to control his evil passions.

If a person keeps fasts only to abstain from food and sexual contacts, he does not follow the spirit of the fast and does not gain any moral or spiritual benefits, then his fasts may not be acceptable to Allah. “If someone is contented with its apparent and physical form alone he is akin to one who goes round the domain of fast and does not enter it”. The Holy Prophet (P.B.U.H.) says:

من لم يدع قول الذور والعمل به فليس لله حاجة في ان يدع طعامه وشرابه

“If a person does not abstain from telling lies or doing wrong when he is observing fast, let it be known to him that Allah does not want that he should stop eating his food”.

Collective Benefits Of Fasting

Although fasting is an individual act of worship. It has several collective benefits also:

- ❖ A person who keeps fasts known fully well the pain of a hungry fellow-being and so has sympathy with him.
- ❖ A person used to fasting can be thankful to God even for a morsel of food which he may get. This creates in him forbearance and patience.
- ❖ The Holy Prophet (P.B.U.H.) has said that the month of Ramzan is the month of equality and sharing the sorrow and pleasure of others since when all the Muslim's observe fast at the same time they feel knitted together in a common cause that of worship for the whole month.
- ❖ The stomach of a person remains unloaded for a greater part of the day, which gives health to the worshipper.

The Holy Month Of Ramzan and the Revelations of the Holy Quran

There is a sacred relationship between the month of Ramzan and the revelation that Allah has guided His people at all times in the past by revelation. The sole aim of revelation has been to enable the people to know and worship their Creator and to live peacefully in the world shunning all that is evil and sinful. In the line of revealed Books the Holy Quran came the last and stands unique since it is the only Book which can claim cent per cent preservation and perfection. It claims to be a final guide for humanity on all matters pertaining to human welfare and progress. It was with these claims that the Holy Quran was revealed during the month of Ramzan and it was this great advent which was required to be commemorated by the observance of fasts during this month. The benefit of the Holy Book was moral and spiritual and therefore the way of commemoration has also been prescribed in a spiritual form, i.e. Fasting. The Holy Quran says:

شهر رمضان الذي انزل فيه القرآن هدى للناس وبينت من الهدى والفرقان فمن شهد منكم الشهر فليصمه

"The month of Ramzan in which was revealed the Quran, a guidance for mankind and clear proofs of the guidance and the criterion (of right and wrong)". (Al-Baqra- 185)

Thus all the ibadat (worshipful activities) during the month of Ramzan are in commemoration of the revelation of the last and perfect message of Allah to humanity.

For Pakistan, the month of Holy Ramzan has a special significance due the fact that the Muslims of Indo-Pakistan won freedom during this

month and Pakistan appeared on the map of the world. Twenty-seventh of Ramzan, the date on which Pakistan was established, is itself the most sacred of all the days of the month of Ramzan and it is a clear indication for the Pakistan that they should take the earliest steps to establish the Islamic way of life in their country.

A KASHMIRI GIRL

By Amna Gull

One day a beautiful Kashmiri girl, whose name was Dukhtr-e-Firdos was sitting in her house and was thinking about her past when she enjoyed beautiful rainy season in her gardens but now she can't do so because there is a "fear" every where due to Indian army's hold on Kashmir, the beautiful "heaven like valley". Indian army had stretched every where in Kashmir to capture the freedom of innocent Kashmiries. Her, brother was not at home and she thinks may be he is in garden. She wants to go out side in garden and she had gone without thinking that she will be capture by Indian army.

After a long time she didn't come back, her parents became worried about her and started to search for her every where but invain. She had also lost like her brother. After few days her dead body had found near the Indian army's main office. She was the only daughter of her parents. Her father had died and her mother had become blind.

The compulsion of that girl is asking a question to high authorities and to responsible authorities;

How long it will be continue?

The Obligatory Prayers Is The Pillar Of Religion

Humaira Naeem

Once very important point should be brought home here. We find in the Quran that obligatory prayer and obligatory charity have always been mentioned together e-g.

واقيموا الصلوة واتوا الزكوة (المزمل)

"Establish the prayers and pay the poor due."

Prayer in the Quran always precedes the charity and charity follows prays. That is not without reason. There is a strong relationship between the prayer and the charity. Those who have experience of the regular obligatory prayers can easily appreciate that the obligatory prayers inculcate strong feelings of love for God and his creatures. These prayers make a person embodiment of love mercy and sacrifice for others. The Quran mentions the out come of the obligatory prayers:

يوثرون على انفسهم واذ كان بهم خصاصة (الحشر)

"They sacrifice & prefer others on them selves even when they are in dire need."

Now for five times a day, such a person is given a chance to be among all his mabourerp and relations in a mosque. he is in the best position to know their economic wants & help them out. For five times he performs prayer along with them. chats with them and can easily find that such and such a person is unwell, needy, sad or wants some kind of material help. Hence the payment of obligatory charity.

The Zakat is the co-operative society of the Muslims. It is their insurance company or a provident fund insurance scheme. They can always fall back upon it at the time of their necessity.

ETHICS OR MORAL SYSTEM:-

Islam has got a peculiar moral system. It inculcates some personality traits while discourages others. It teaches a Muslim to earn through legal ways and keep away from illicit transactions. It makes him generous and wise in his expenditure instead of being niggard or spend thrift. We find in Quran:-

يسئلونك ماذا ينفقون- قل العفر (البقرة: ٢١٩)

"They ask us to what should they spend ? say, (they should in way of charity) all what is more than their necessity."

الخلق عيال الله فاحب الخلق الى الله من احسن عياله (بيتي)

"The creatures are the family of God

Almighty. The most beloved to God among the creatures is one who is benevolent to his family."

In another verses Quran says:-

"He is not a true believer who eats to his own satisfaction while his neighbor by his side is hungry."

DEALINGS:-

Now we can understand that the economic system in Islam is the fourth story in the grand edifice of Islam. A person is educated trained and transformed so as to be a true Muslim who loves God. His prophet & his creatures. He learns to sacrifice for others. This is all done through Islamic beliefs, acts of worships and moral teachings. This is ow the roots of Islamic economics gains ground and it start stemming out. This is the base of economic system in Islam.

Hence we see that Islamic economics is based not merely on economics factors or market conditions. it is rather based on a spiritual system i-e on beliefs acts of worships and moral teachings.

One may not have the misunderstanding here, that Islamic economics needs no governmental power or some legal frame work. It does need but only when the above mentioned spiritual and moral teachings ave been sufficient accepted and have brought about the requirement results.

In a normal Muslims society, the dealings & transactions are usually governed by the spiritual and moral codes. To demonstrate the effectiveness of the prophets teachings. I quote a few more of his saying which are normally remembered and quoted by the Muslims during their common dealings. The Prophet (P.B.U.H.) said:-

المومن مالف ولاخير فيمن لا يالف ولايثولف (عن ابى هريرة جلد ٣٣٥)

"A believer is an embodiment of love. There is no goodness in a person who does not love and who is lot loved."

من كان في حاجة اخيه كان الله في حاجتم (بخارى شريف)

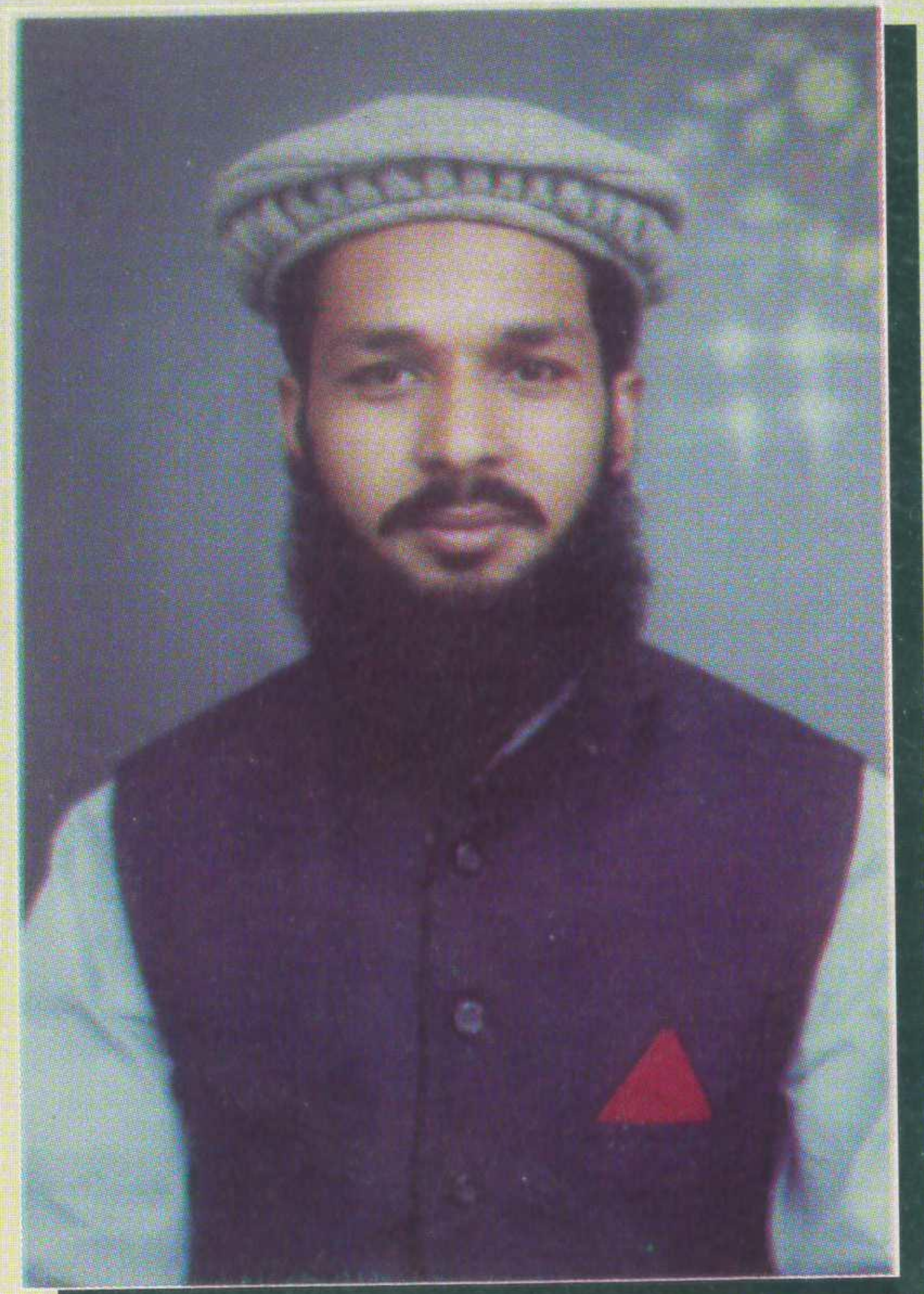
"One who fulfils the need of his brother, Allah, the Almighty, fulfils his need."

لايومن احدكم حتى يحب اخيه ما يحب لنفسه

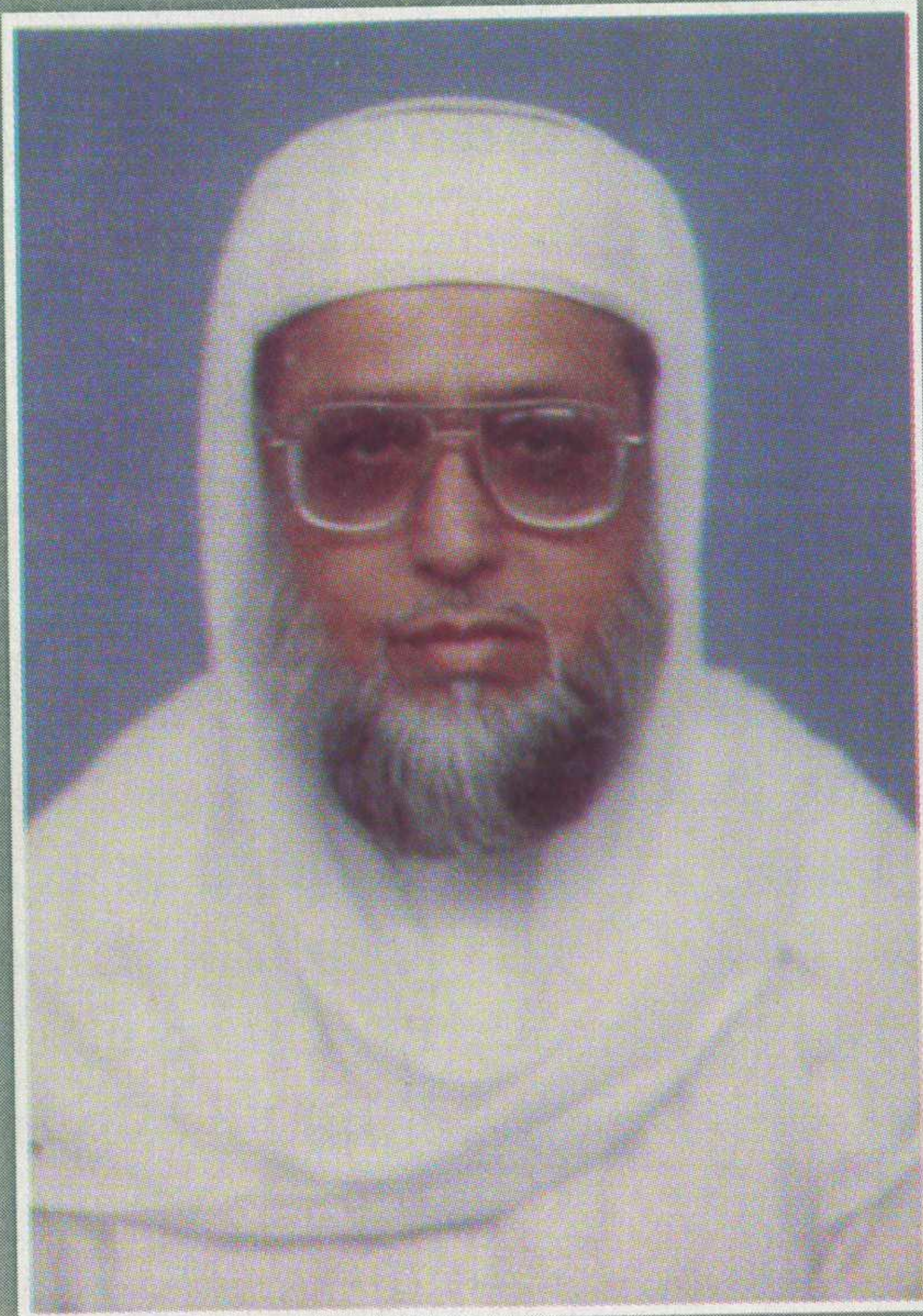
"The one who does not like for his brother what he likes for himself, he is not a real believer."

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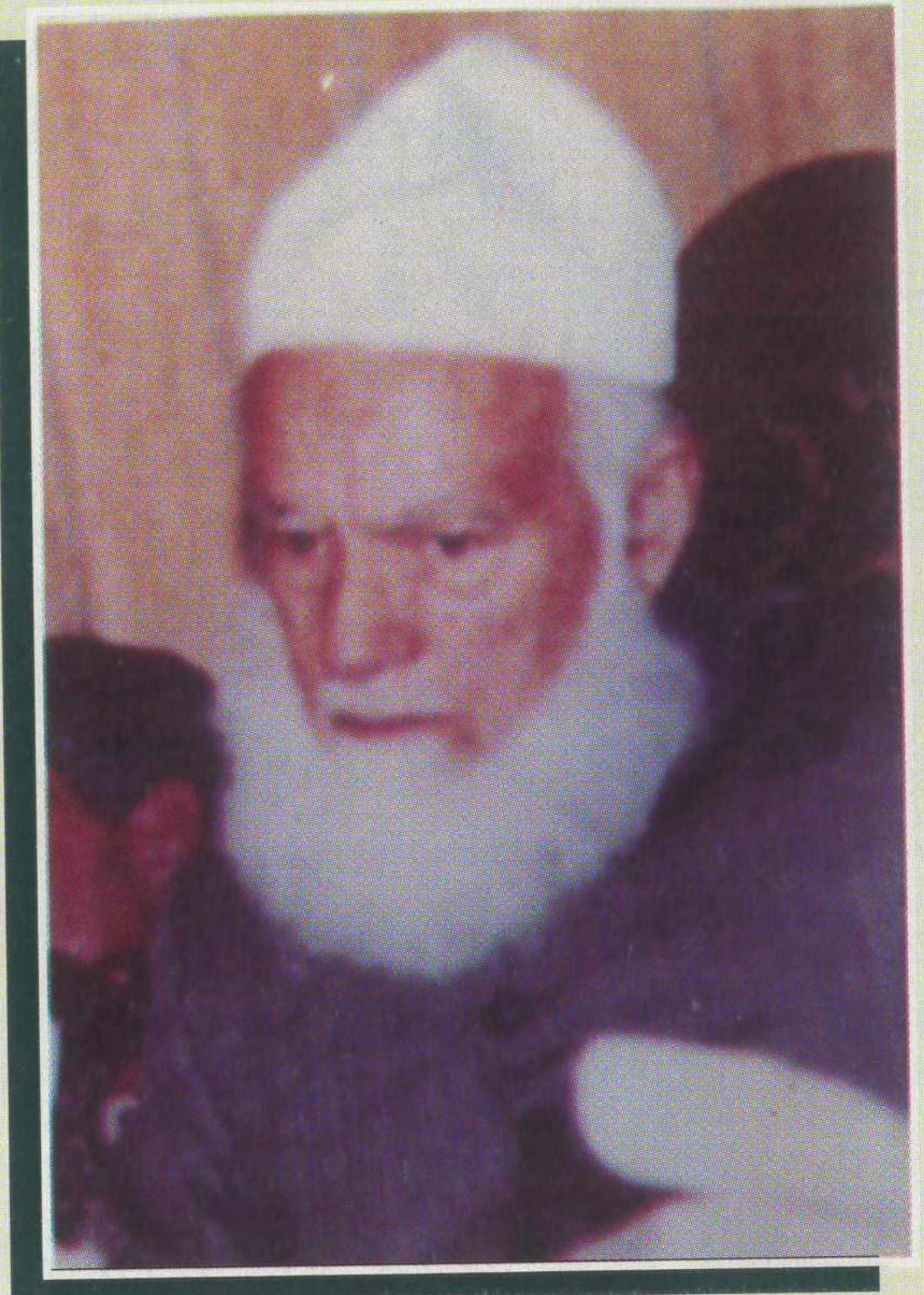
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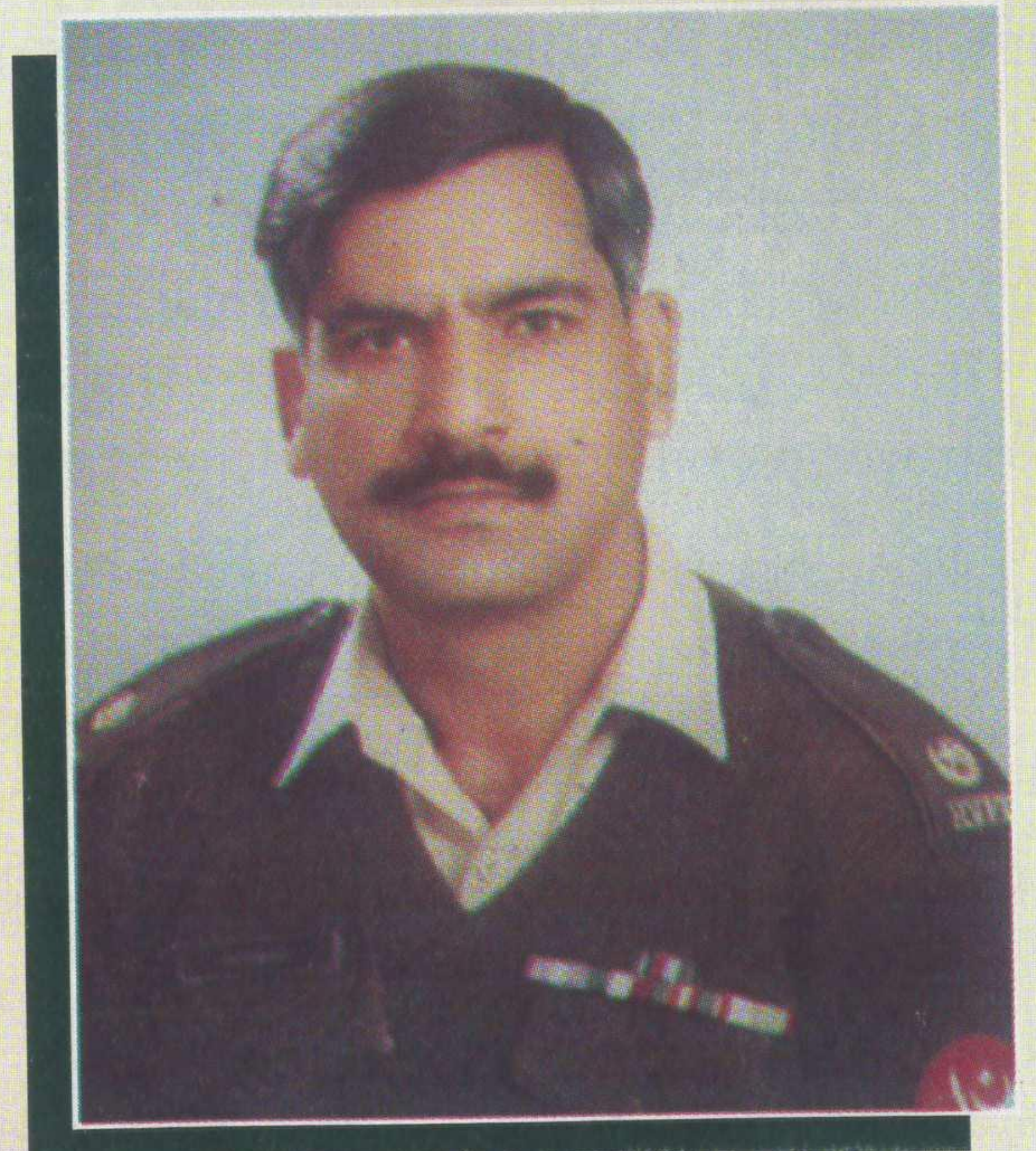
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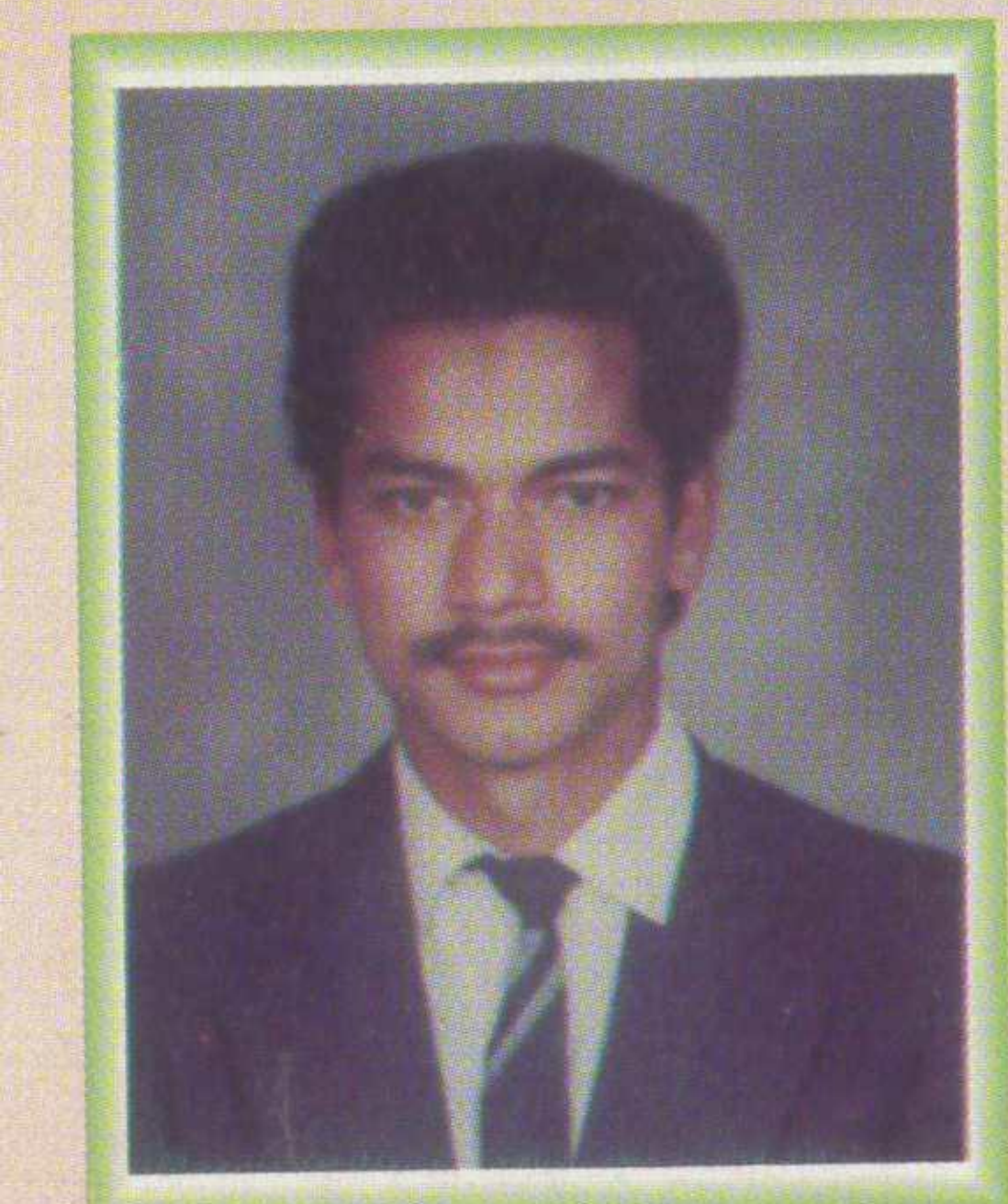
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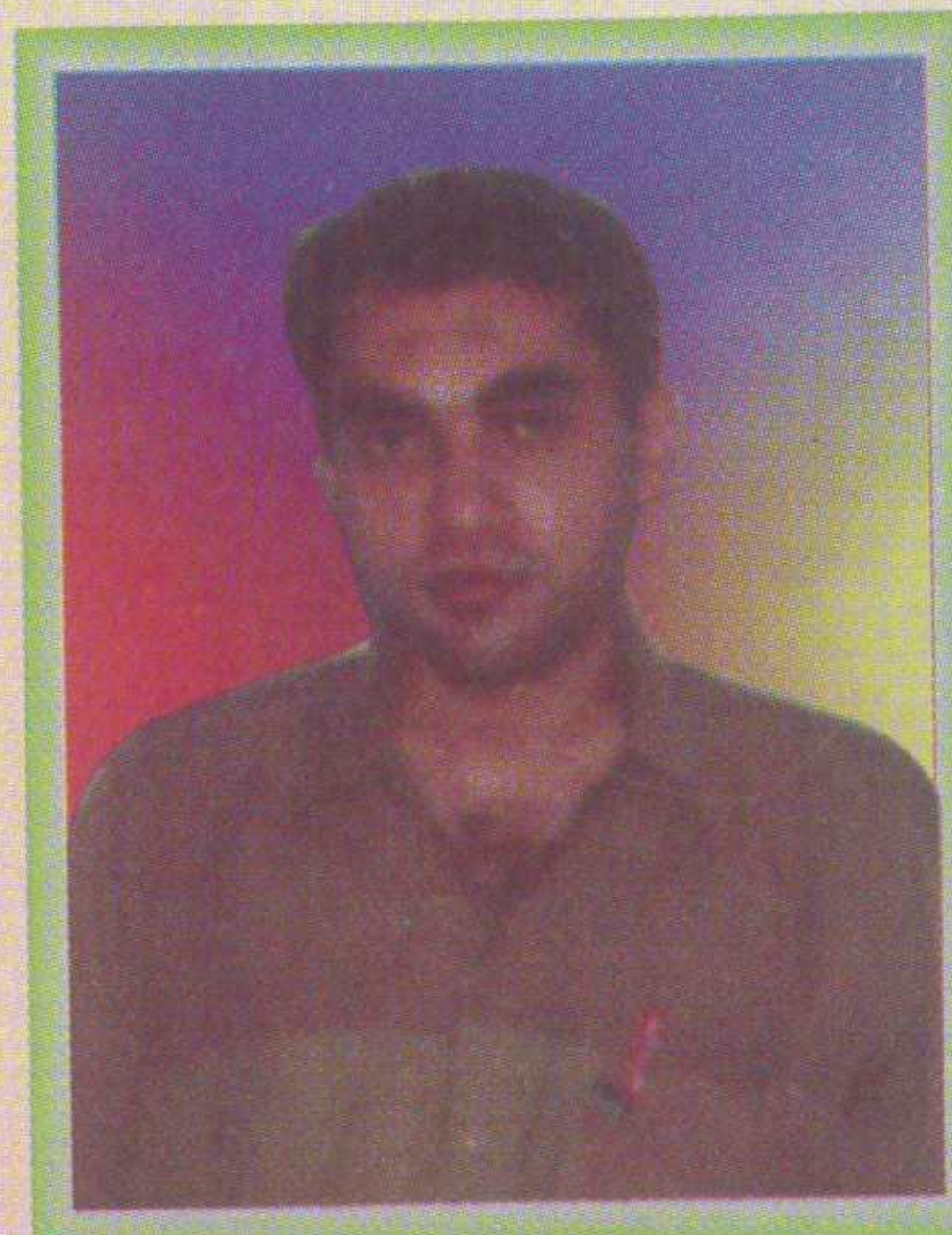
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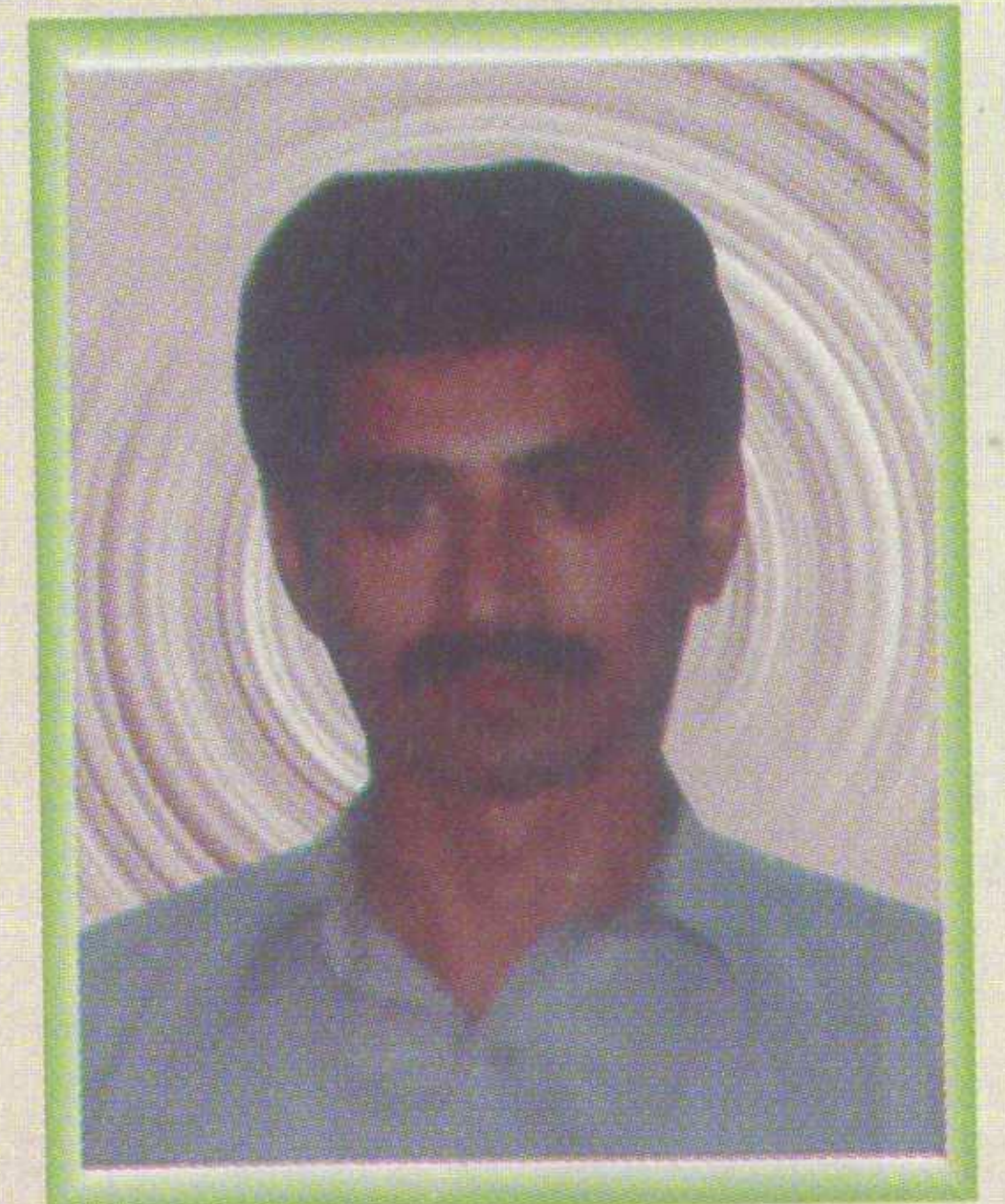
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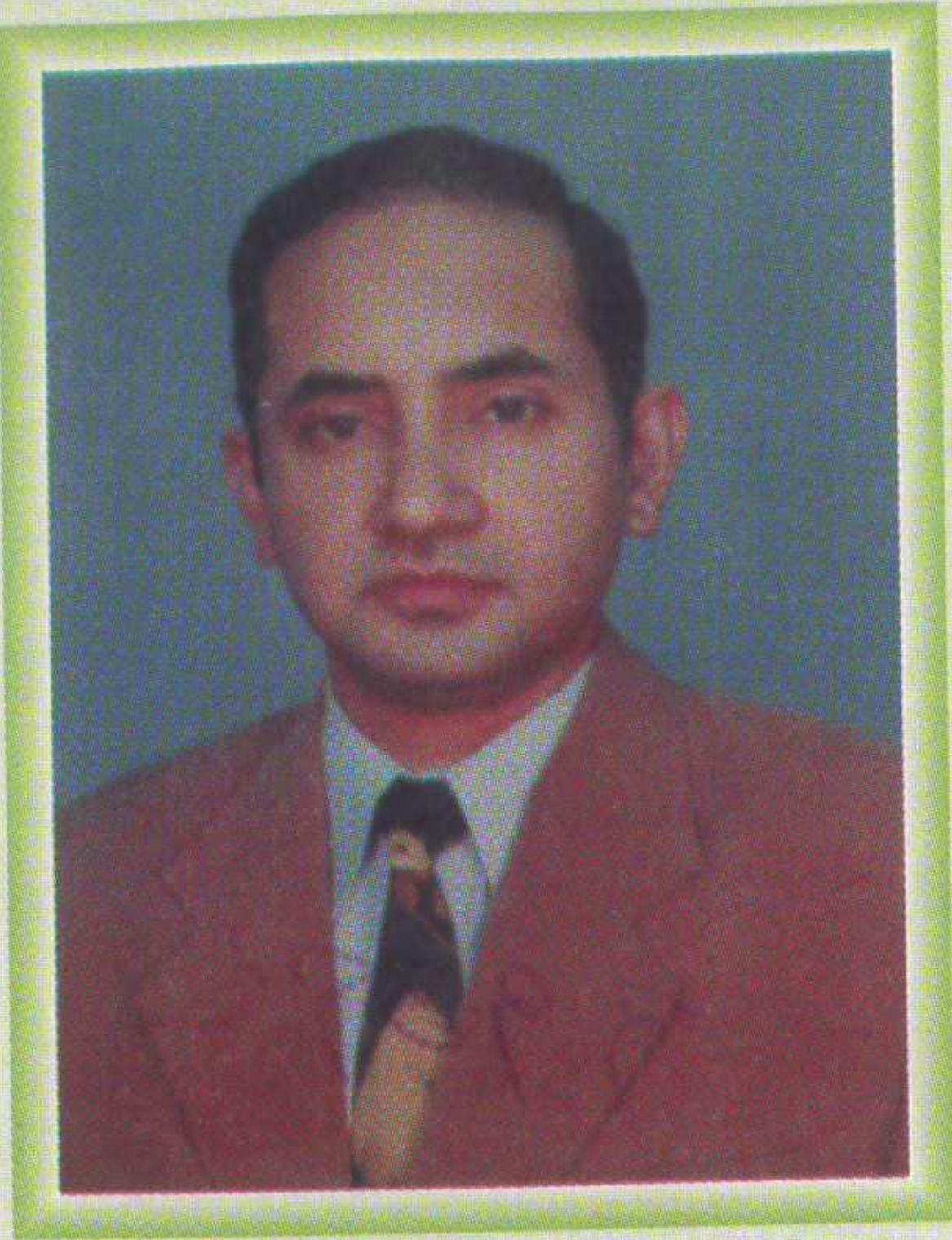


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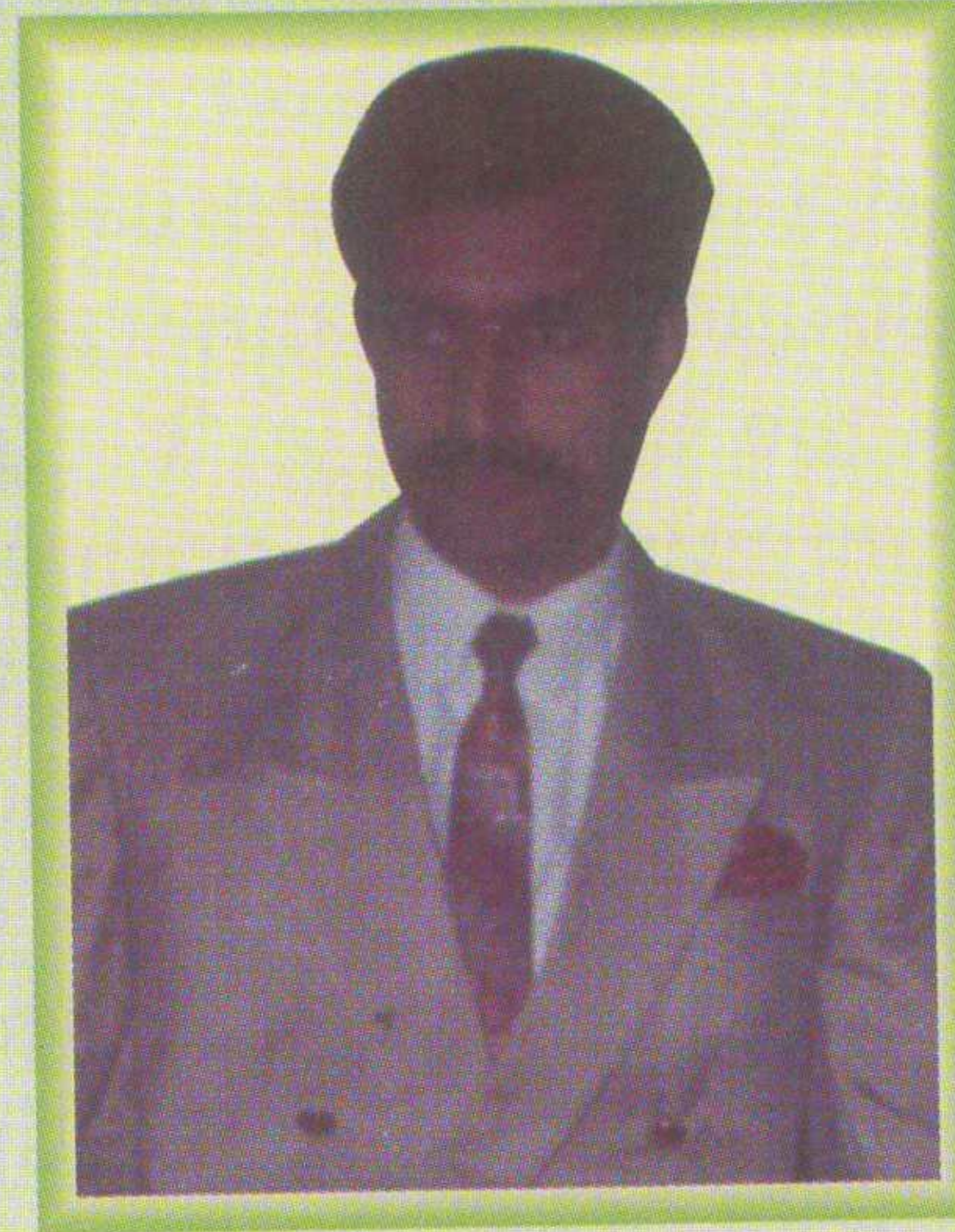
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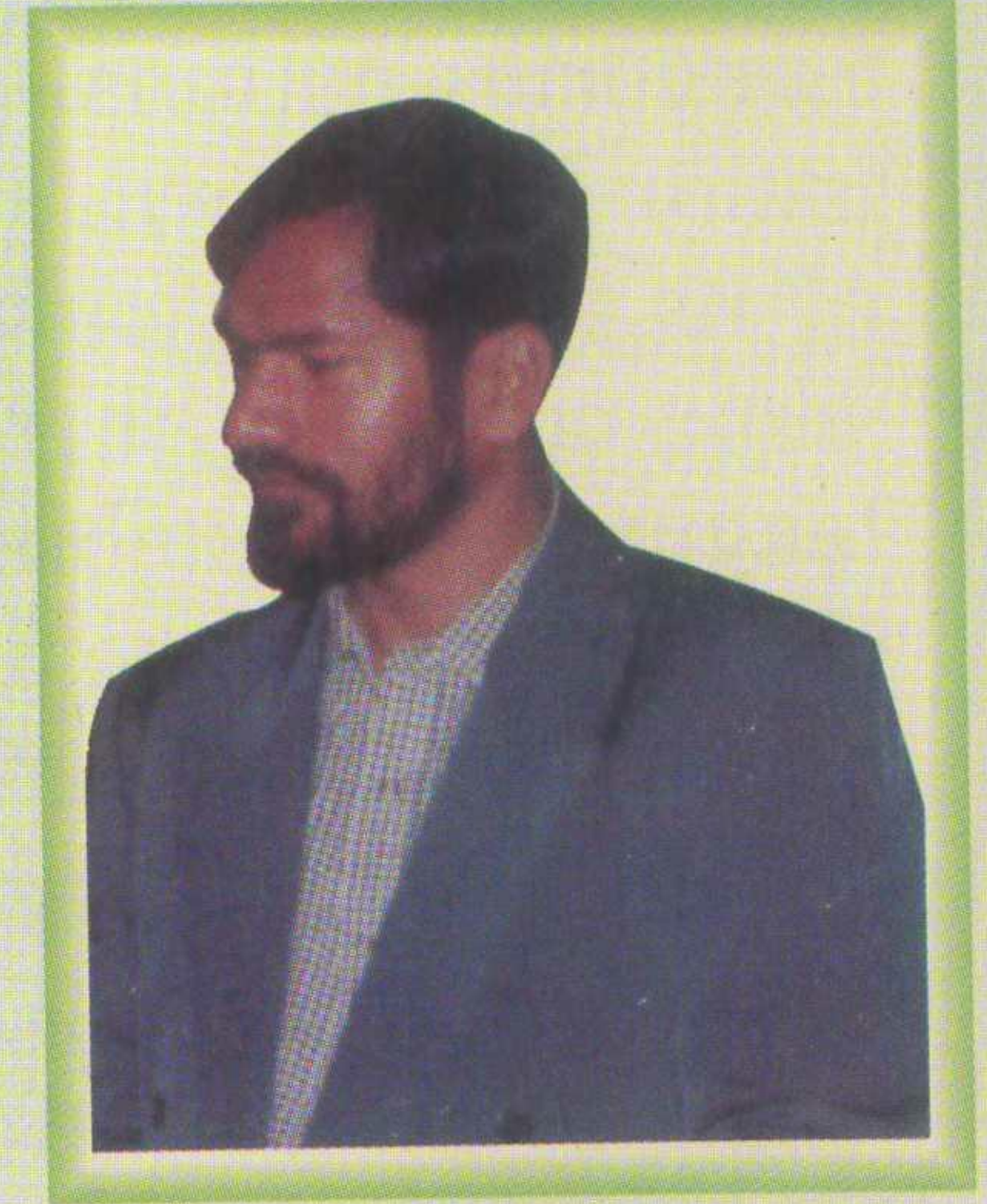
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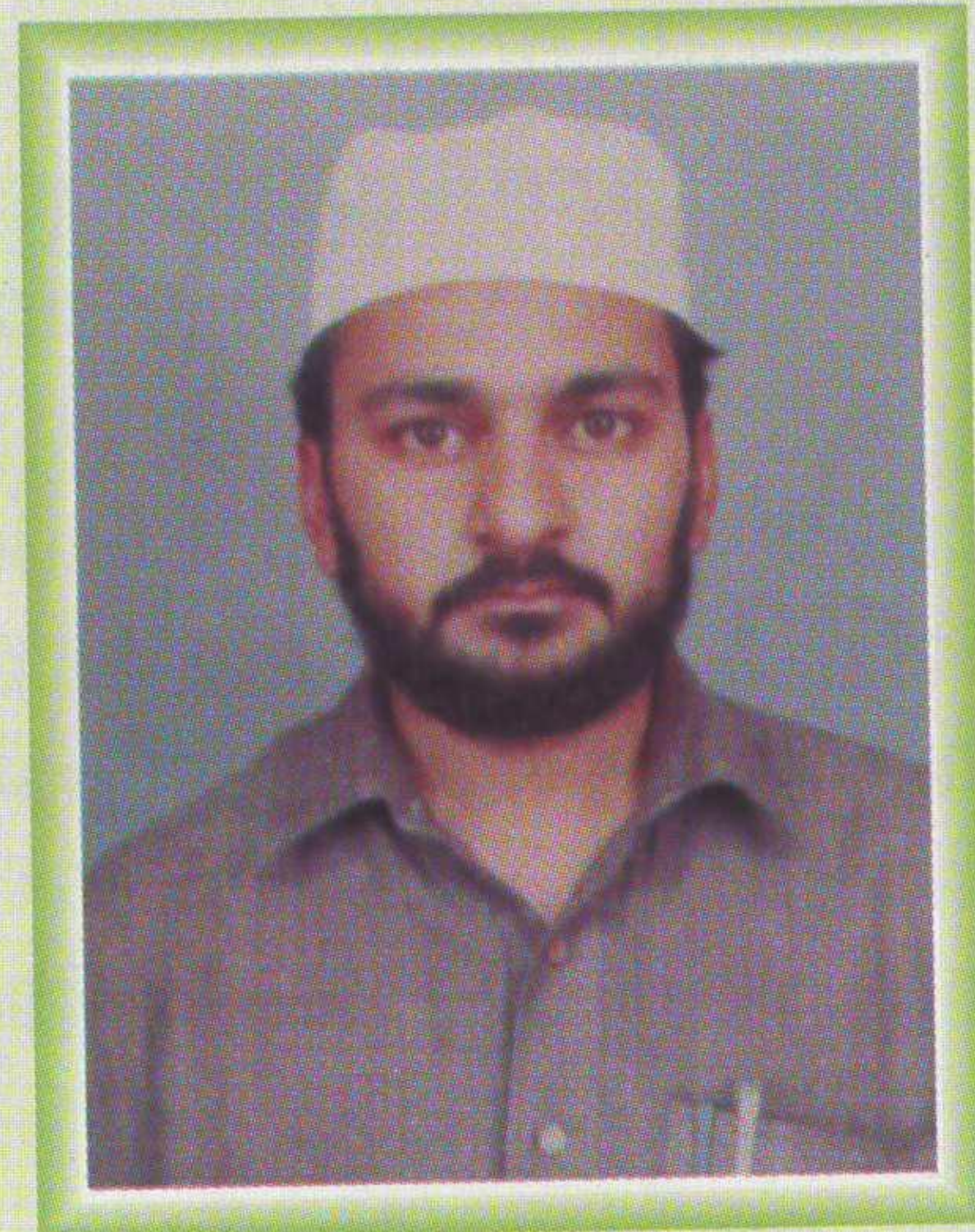
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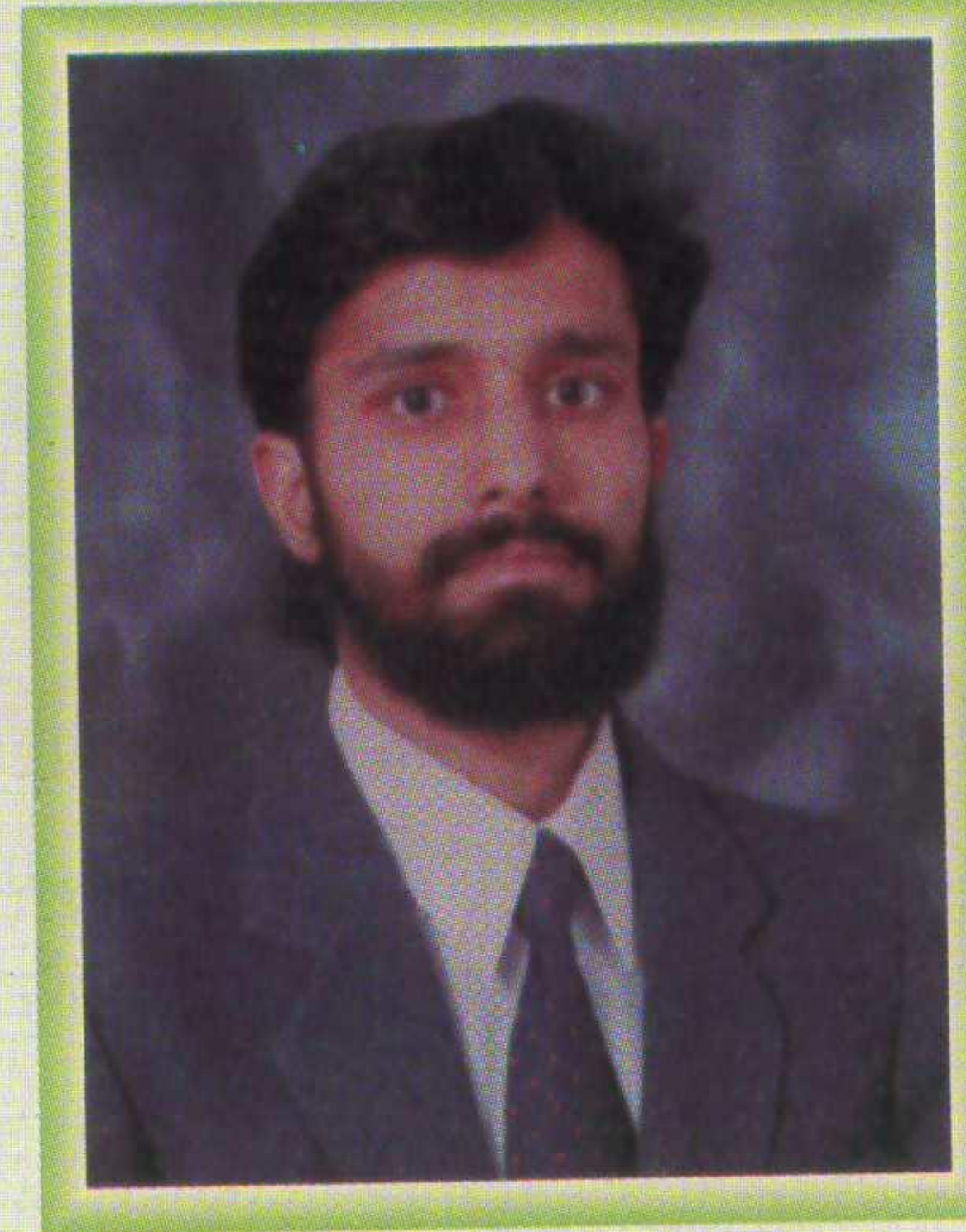
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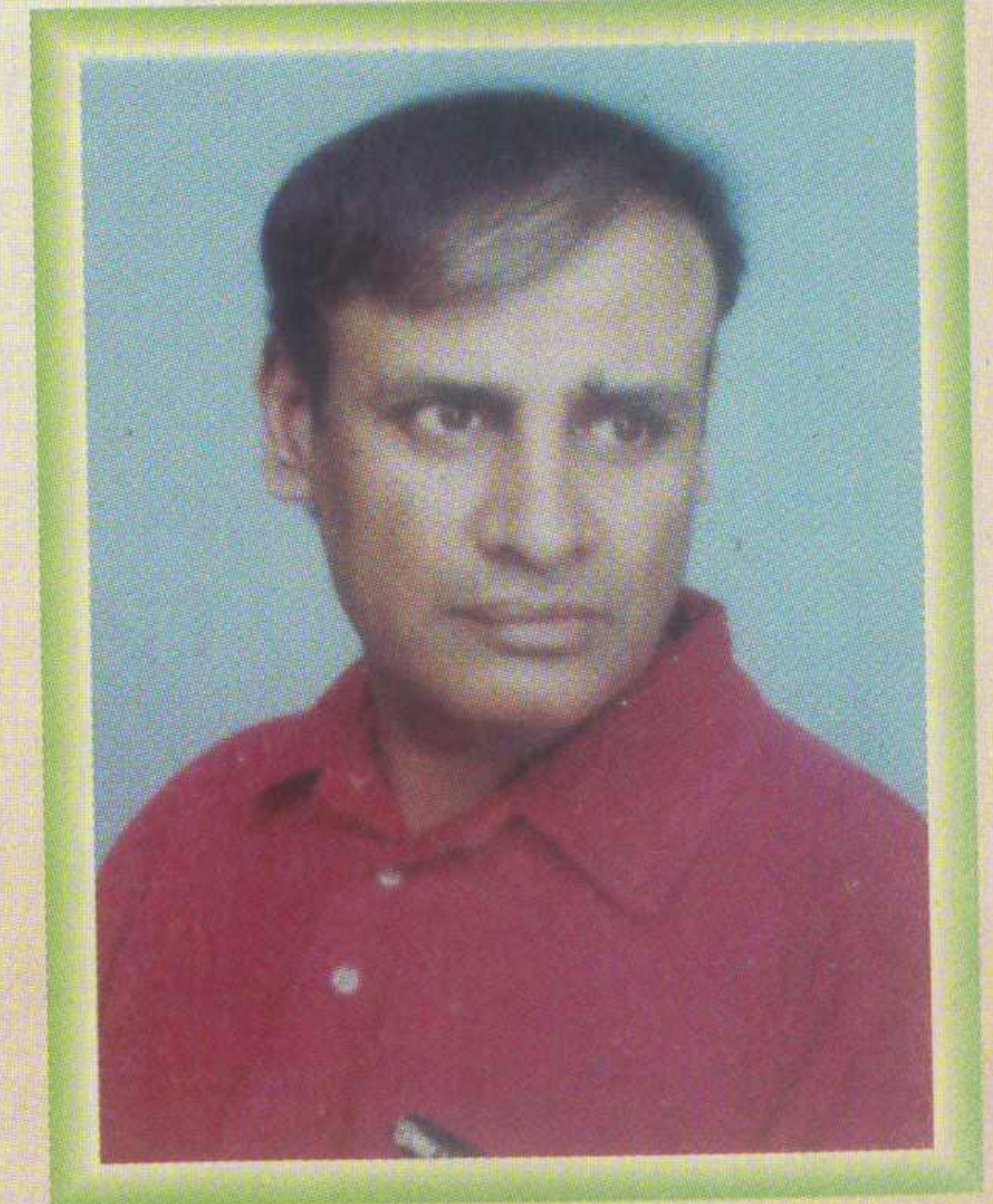
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OBJECTIVES OF TEACHING ENGLISH

Abid Ali (M.A. English)

The language may be divided into two categories-national and foreign. Every civilized nation has its own language which is the expression of its thoughts, culture, customs and manners. In some countries there arises the need of a foreign language for establishing communication with the other nations of the world. English is becoming more and more popular language of the world. Every body accepts this fact that in near future it will be necessary for every body to read, write and speak English. Students must spare some time to learn this language so that they may speak English fluently, smoothly and without any hesitation. It is the foremost duty of English teacher that he should teach this language to his students with proper audio-video aids and according to the requirement of age. He should develop in student a reasonable degree of competence in understanding spoken English, in speaking English, in reading English and in writing English.

1. listening Comprehension:

Every language has a variety of sounds, arranged in groups which convey meaning to the listeners. We receive different sounds with the help of our ears. In order to learn a language, ear-training is very essential. If we are unable to hear the correct sounds and pay close attention to them, it means we are not able to produce same sounds by ourselves. We can not learn a language without exposing the learner to that language. There is a little opportunity for the students to listen English outside the classrooms. Naturally they would copy the model set by the teacher before them. So an English teacher must acquire a fairly good standard of speech. He should provide the students a variety of situations of listening comprehension. Students must possess sharp aural and functional sensitivity to master the phonetics of English language. A teacher should help students in pronunciation of the words. A teacher should tackle the problems by considering first what the learner or listener has to deal with, i.e. the nature of spoken English, then to help the learner to deal with the sounds and finally make him able to develop satisfactory pronunciation.

In order to convey the correct sounds to the students, a teacher should say words time and again. He has also to ensure their interest and attention. He should create a habit of attentive listening in them.

For this purpose a teacher should be as soft and sweet as possible.

2. Reading Comprehension:

To read English with understanding is the skill which will be needed most by the students in their future life. A teacher should correct the wrong pronunciation of the students while reading. Students should make a beginning with the common place English and gradually move to the difficult and literary aspects of the language. First those words and sentences should be introduced in reading material which students have been listening and which relate to their experience and knowledge. This should be followed by simple stories and descriptions of familiar objects. The general principle for the reading should be "*Very simple English at the early stage simple at the middle stage and complicate at the final stage.*"

Silent reading has no relation with aloud reading and pronunciation practice. If a student wants to create reading skill in himself he should speak (read) English in loud voice. Reading comprehension has two main aspects or levels. First, there is basically a visual task in which the brain receives signals from eye and identifies the marks on the page. This mechanical level includes eye movement, from left to right for English. Secondly, there is a cognitive (relative) task that of interpreting the visual information. Efficient reading depends first of all on having a purpose for reading, i.e. knowing why are you reading. The purpose can be a very general one like reading a novel for pleasure or it can be very specific like looking up a word in dictionary.

Everybody learns to speak one's mother tongue by imitating those who speak around oneself. In the same way English language is learnt by imitation and reproduction. In the beginning parrot like repetition is more important than understanding the various parts of the sentence. It is just like learning some skill as driving or knitting because it is a very common saying.

"practice makes a man perfect"

When certain forms of language have become automatic with the student then he will be able to reproduce them at his will. The questions and answers also help in developing the power of expression.

In order to acquire the ability to speak English, the students must have these qualities:

Continued on Page No. 23

WHAT HAS TRIGGERED OUR DEMOCRACY

Sheikh Muhammad Wasim (M.A. English)

"It has been said that democracy is the worst form of Govt, except for all those forms that have been tried from time to time."

(Winston Churchill)

Democracy is on the march. Throughout the world, people are resisting and rebelling against authoritarian rule. During the past two decades and specifically in the 2nd half of the 1980's, democracy as a system of governance has gained global legitimacy.

By mid 1992 in most of eastern Europe and the former Soviet Union, the communist parties were being replaced by the mushrooming of new political parties and elected govt. This global trend has had its impact on a number of 3rd world countries, where dictatorships, single party rule and monarchies have come under stress from their own people.

Turkey, Tunisia, Nepal and even Albania have made the transition towards democracy. Pakistan in this regard is no exception. In the aftermath of the Gulf War, even the Saudi Arabian monarchy has begun to talk about sharing of power.

What Has Triggered This Trend Towards Democracy

There appears to be a general consensus among scholars that there is a trend or a wave towards " global democratic revolution" See for example.

1. Dankwart A. Rustow - Democracy; A Global revolution
2. Larry Diamond - Three Paradoxes of Democracy
3. Marc F. Plattner - The Democratic Movement

What has triggered this trend?

A number of factors can be identified that have contributed.

1. The legitimacy crisis of authoritarian regimes and global acceptance of Democratic values.
2. Global economic growth leading to improvements in standards of living, education, housing and health.
3. Changes in policies of U.S , the European community and for USSR. At times US showed only selected preference towards democracy. Before mid 1960's promotion of democracy was not always a preferred US policy goal.

In the USSR the Glasnost and Perestroika

policies of Gorbachev encouraged a tendency towards democracy.

4. Large scale Urbanization
5. The impact of technology and communication, in terms, of freedom of thought, and the transmission of democratic values.
6. "Snowballing" effect of the events in one country to the others.

DEMOCRACY

THE PAKISTAN EXPERIENCE

The operation of Democratic dispensation in Pakistan has more or less been a retrogressive experience. A quick scan of our brief history reveals that each time democracy begins moving smoothly, vested interests feverishly manipulate its break down.

Causes of failure of Democracy in Pakistan.

1. Historical Perspective:

Western Democracy of any kind is new to the subcontinent. A thousand years of Muslim monarchical rule forms our political background the Turks, Afghans and the Mughals swept down from the north - west and established sway over India. During their reign, art and culture flourished but the people did not learn to think in political terms.

The British came by the sea though practising democracy at home, they indulged in imperialism abroad. They didn't sincerely transfer us in the true meaning and working of democracy its advantages and pitfalls. The result was that when Pakistan gained independence, it had not passed through those gradual stages of political evolution, after which the west had developed the political system which suited the needs and genius of its people.

Consequently, when the raw concept of British brand of democracy was imported into the country it could not take root in this land, much less produce a finished product.

2. Role Of Military:

Since Pakistan's inception military has been in power for nearly 24 years. This history of persistent military rule has undermined democratic values, norms and institutions that promote democracy.

The Chief of Army staff has always been of crucial significance for civilian leadership.

Since Pakistan's transition to democracy in 1988, there has been a persistent struggle between President and P.M. as to who has the right to select and appoint the Chief of Armed forces. Clause 243 ec of the constitution as amended in 1985 clearly gives this power to the President.

Ideally, the P.M. & President should through mutual consultation develop consensus. However, in reality, they have run into repeated conflicts. This not only reflects the weakness of civilian leadership but proportionately raises the significance of the military. Therefore, once the Chief is selected, he assumes the role of an ultimate arbitrator, sometimes broker, always potential interveners in the political process of the country.

3. Ignorance and Poverty:

For democracy to flourish, an enlightened, educated and politically alert electorate is absolutely essential. A people plagued with hunger, disease, poverty and steeped in ignorance form a deplorably shaky and unreliable electorate.

Pakistan has one of the lowest per capita incomes in the world. Miserable standards of living and gross inequality in the distribution of wealth are the bane of our social structure. Ordinary man is caught in a vicious cycle of poverty and ignorance. How can he think of issues like democracy when he is uncertain where his next meal will come from? These conditions give rise to a state of public apathy which is altogether alien to the spirit of democracy.

4. Lack of Communication:

Nearly 75% of the population is rural. Communications are poor and many villages remain deprived of news media and are therefore indifferent to political developments or government upheavals.

5. Mass Illiteracy:

The proportion of educated and politically conscious people is insignificant. Even the education imparted is not calculated to produce politically conscious, intelligent and enlightened citizens. In these circumstance the ballot ceases to be of any real value.

6. Common Man's Traditional Loyalty:

Whether is to tribal Chief, village chaudry or landlords who is more a symbol of authority than the far away, intangible democratic leader. His hopes and desires hardly go beyond the boundary walls of his village and he cannot even imagine a govt shaped by him and working for him.

7. Corrupt Politicians:

Unfortunately Pakistan so far possesses very few politicians who have that sense of public spirit, disinterested service and nation wide vision which is necessary for the efficient working of democracy. Here most politicians are power-hungry demagogues who exploit the religious, provincial parochial and other divisive sentiment of the people, for their personal gains.

After the death of Jinnah and then Liaqat Ali Khan the leaders of Pakistan fell shamelessly in intrigues and exploitation for personal gains. This process is still Continuing after nearly 50 years of independence, Hence democracy got distorted in its infancy in Pakistan.

8. Weak Political Parties And Personality Centric, Dynastic Parties have developed which are detrimental to the promotion of democracy. Most of these parties are non democratic in their structure and outlook. It is not through election but rather through nomination through which party leader are selected. Personalities rather than issues matter.

9. Lack Of Toleration & Democratic Values:

Political leaders are not only inexperienced in democratic traditions but also find it difficult to hold democratic values. Tolerance, compromise and bargaining are absent. Vendetta and suppression of the opponent is the norm rather than the exception.

10. Irresponsible Press:

The press is on the whole irresponsible. Its function is to lay the facts before the public to analyze situation objectively and to help citizen think clearly. Unfortunately the degree of irresponsibility and sensationalism which our press frequently displays is in its self detrimental to the growth of healthy democracy.

11. Feudal Hold In Politics:

The tentacles of feudalism surfaced in the early years of Pakistan. Towards the mid of 1950's these tentacles started lightening and since then this grip has grown, with the entire populace groaning.

These feudal's resist any change towards a democratic set up which in any way may effect their monopoly. *Abdul Farah* writes (Neroes of the country)

"The role of feudal's infesting the social and economic conditions of Pak, acutely remind us of the role of Nero of Rome."

12. Lack Of Accountability:

And corrupt politician manage to escape unhurt reappearing again with more zest and zeal.

13. Unfettered Government Discretion:

Over economic and social policies fails to bring about any democratic development. In Pak the govt sees it as its privilege to bend laws to its advantage with being answerable.

The presidents seem to use the ordinances at will whenever there is difficulty in passing a bill through the parliament. This single action reduces and diminishes the role of the assemblies the basic democratic structure.

14. Emotional Masses:

The danger to democracy are highlighted by the fact that masses are highly emotional and are easily swayed by political agitation who exploit their psyche for internal motives.

15. Role Of Religion:

The experience of Pakistan shows that Islam has been used as an instrument of centralization and social control by elites in power or otherwise.

Consequently the politics of Islamization have promoted intolerance, rather than compromise with other groups. This has given life to various sects. Sectarian politics are undermining the spirit of Muslim brotherhood and in turn promoting intolerance and weakening of politics of accommodation and consensus, the basic pillar of democratic setup.

Islam is not opposed to democracy, but it is the politicization of religion and sectarianism in religion that has hampered democratization.

Democratic Ranking Of Pakistan:

Due to inherent fallacies in its democratic setup, Pakistan ranks very low in the list of democratic countries.

In the UN rating of 173 countries, Pakistan ranked 132nd; even lower than many authoritarian Asian countries.

Causes Of Failure:

- Historical experience
- Role of Military
- Ignorant & hungry electorate
- Illiteracy
- Lack of communications
- Common man's loyalty
- Role of Feudal
- Corrupt politicians /Lack of Accountability
- Discretionary powers of the govt.
- Weak personality centric parties
- Lack of Democratic values, toleration
- Irresponsible Press
- Emotional masses
- Role of Religion

Some Ways To Strengthen Democratic Process And Institutions in Pakistan:

This trend towards democratization may be global but its roots are shallow. As Diamond prudently points out in "Promoting Democracy" that 'Many of these new democracies' have initiated only the rudiments of democratic institution.

This rudimentary nature of these newly formed democratic institutions makes the transition to democracy in Asia, Africa, Eastern Europe and the states of former Soviet Union painful, uncertain and unpredictable.

The fragility of democratic order can be understood by the Algerian experience. In Dec. 1991, first electronic held since 1962 brought electoral victory to F/S (Islamic Salvation Front) but before power could be transferred to the elected representatives, the military took over.

It may be pointed out that in the 3rd world countries where the desire to attain a democratic ideal is a dominant trend, the social and political reality is autocratic.

- Divisions among the elite,
- The feudal structure of society,
- Ethnic division
- Poverty and
- Illiteracy

Continue to weaken democratic norms. From the analysis of already mentioned factors it is evident that constraints exist that make transition to democratic order in Pakistan difficult.

some ways to strengthen democratic process and institutions in Pakistan are,

- ◆ Political Education
- ◆ Elections as rules of succession
- ◆ Minimize Coercion
- ◆ Accountability
- ◆ Reform of political parties
- ◆ Leadership and elite commitment to democracy
- ◆ Elimination of Corruption of power
- ◆ Promotion of Tolerance and Patience
- ◆ Creation of Economically viable society
- ◆ Role of the press
- ◆ Education of the masses
- ◆ Role of the political parties
- ◆ Amount spent in election

Political Education:

There is need to educated the parliamentarian. They get elected, but the fact is that they are neither fully aware of the issue that

confront their supporters nor are they really familiar with the rules of the parliament.

Support Staff:

They also do not have a support staff who could help them formulate and express their views on issues of significance.

The public representatives should know how to conduct business within and without the parliament and how to pursue a bill or a piece of legislation. For this purpose it would be worth while to establish a *Training Academy* of the parliamentarians.

Elections, The Rule Of Succession:

To reduce the military hegemony and to establish and consolidate a democratic political system the leaders and parties need to develop consensus on the rules of succession.

Minimize Coercion:

Political elites and parties in power should not pursue policies that are threat or fear of extinction among the opposition. The opposition should not be coerced to the extent that they seek support from the military to dislodge the party in power.

Account Ability:

There is a growing perception in Pakistani politics that political leaders who seek participation in the electoral process.

Reform Of Political Parties:

To strengthen political and democratic order we need to reform the political parties. Unless we democratize the political parties encourage election within the parties discourage personality based politics, the democratic order cannot acquire stability.

New and visionary people should be brought forward, rather than returning the same old feudals and industrialists.

Strict Vigilance On Amount Spent In Election By Candidates So That People From Lower And Middle Class Can Be Elected:

In this matter a lead can be taken from the chief election commission of India Secshan? They have as their only objective to interfere in the working of administration and advance their personal interests.

This suggest that political leaders are in politics for the wrong reasons with such an image the political leader or parties cannot provide an alternative to the military hegemony in politics.

This image and attitude can be curbed only if mechanisms of accountability are stabilized and

given legitimacy as a part of the electoral process.

"There should also be a strict accountability of horse trading and enforcement of the rules that exist pertaining to the defection of a party candidate to other side "

Leadership And Elite Commitment To Democracy:

No body would know better than the leader of ruling party and the opposition that though democracy is achieved through popular struggle but masses do not construct democracy. It must be constructed somewhere else. It is the task of the political elite who are committed to upholding the democratic ideals.

Fukuyama, in his famous book *"The end of history"* asserts

"Democracy can never enlist through back door' at a certain point, it must arise out of a deliberate political decision to establish democracy. Stable liberal democracy cannot come into being with out the existence of wise and effective states mean who understand the art of politics and are able to convert the uncurling inclinations of the people into durable political institutions."

Elimination Of Corruption

Polities and absolute power have almost become synonymous in Pakistan. Politicians instead of remaining to their constitutional field have taken over the job of executive as well. Pakistan has become a class ridder society which gaurds and advances rights of the privileged few at the expense of a vast majority. Rules are slashed to reward supporters. The situation has worsened so much that in Pakistan democracy has become *Govt Of The Elite , By The Elite And For The Elite.*

This arbitrary use of power in politics has to be checked by implementing the rule of law fall all rich or poor.

Promotion Of Tolerance And Patience:

Tolerance and patience are the signs of a healthy democracy. Democracy can make rapid strides if hostility is regulated with friend lines and opinion of the political parties is respected.

Creation Of An Economically Viable Society:

Pervasive inequality in incomes massive poverty only hamper the progress of democracy. Only in an economic viable and prosperous society can the citizens think on democratic lines.

Role Of Press:

Acknowledged as the *"Fourth Estate"* it plays a vital role.

- No sensationalism

- Fact and Critical analysis
- Keep close vigil on activities of govt & opposition and point objective and dispassionate reports without fear or favor.

Role Of Political Parties:

Political party occupies a nucleus position in democracy. Their role should be exemplary. While the party in power runs govt, the one in opposition should bear in mind that they are govt's in the waiting. Therefore instead of only indulging in speeches and charges, they should chalk out alternative projects and programmes.

Education Of Masses:

Will make politically conscious citizens who can differentiate between write and wrong. If we cannot judge whether the political parties are for our good or not then we cannot hope for fair treatment. (After all *George Bernard Shaw*) wisely said:

"Democracy is a device that insures we shall be governed no better than we deserve."

Conclusion:

The chances of a quick revival of democracy in Pakistan are not very good. It will take concentrated effort and some time to fulfill their dream.

As Pakistan is gradually lifted out of its economic abyss, as education spreads and political consciousness steadily increases, there is hope that Pakistan eventually have a truly democratic future. Democracy must enter the health and minds of a people before it can enter the parliament or be written in a constitution. It has to cultivate as an altitude, formed as a habit and acquired as a way of life before it can be adopted in practice.

"As I would not be a slave, so I would no be a master. This expresses my idea of democracy."

(*Abraham Lincoln*)

All these things make **"KASHMIR"**

K ----- KITHS. (FRIENDS)

A ----- ABIDES. (HOUSES)

S ----- STREAMS. (BROOKS)

H ----- HEAVEN (PARADISE)

M ----- MELODY. (SWEET MUSIC)

I ----- INVIOLEATE. (UNBROKEN)

R ----- RIVULETS. (SMALL RIVER)

Objectives of Teaching English

- Sufficient Vocabulary.
- A Reasonable Command on English Idioms.
- Correct Pronunciation.
- Proper Sense of Sentence Structure.

A fluent speaking English ability requires endless repetition and practice. Unfortunately, most of our students can hardly speak a sentence of English even after graduation. So English should be taught by skillful teachers for your purposes. First, students can learn correct pronunciation of English that differ much from mother tongue. Secondly, students should make enough practice of speaking in class-rooms. Thirdly, students need repeating correct sentences. Finally, students should provide food ways of repetitions and corrections so that they attain a handsome control on speaking English.

Ability of writing English has much importance than the other three objectives of English language. Bacon a well known essayist describes this skill in his essay "Of Studies" in these words.

"Reading maketh a full man, conference a ready man, and writing an exact man."

To have a complete command on writing comprehension, a student should start from simple stories, letters, applications and descriptions of objects, places and events. A sentence is the basic unit of a written text, so the students must know the sentences grammar as well as the way of putting sentences together. When a student starts writing he must keep this question in mind, "What is the purpose of his writing? To tell a sequence of events? To explain how something works? To compare? To advise? An English teacher should not ignore the two major aspects of the ability to write in which students are usually weak. First, English spelling is a common hurdle. Incorrect spellings are a sign of weak command over language. Spelling mistakes is the results of carelessness in observation over the reading material. The first and the foremost quality of a good handwriting is that it should be legible. Many students get poor marks in the examination due to spelling mistakes although their material is good.

Inter-relations Of Language Skills:

In the above discussed objectives, the first two listening and reading are receptive skills, where as the last two speaking and writing are the productive skills. If we analyse these four skills, we come to know that these skills are closely related to one another. The students should give proper attention to all these skills and the teacher should ensure harmonious development of all the basic skills. A teacher should pay equal attention to all these skills and make a proportion of time in teaching them.

A TRUE MUSLIM

By
Shakeela Ikram
(Student C.S.S.)

“Muslim” is a word which is mark of a person who stands on the platform of Islam. He believes that God is one, there is no rival and Muhammad (PBUH) is the prophet of Allah. Not only he says “Kalima” but also follows the orders of Islam which are told by Quran and Sunnah.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامٌ

He offers his prayers regularly and has great love for Islam. He also helps the needy people whenever he finds anyone in trouble, his piety, his virtues, his faith, his belief, his true love for Islam makes him a true Muslim and he hasn't fear in his heart. He always seeks comfort in the “ZIKAR” what beautiful verse for such a great man.

نگاہ ولی میں یہ تاثیر دیکھی بدلتی ہزاروں کی تقدیر دیکھی

Some people think that in this fast world it is so difficult to follow all the golden principles of Islam. What a wrong thought of such people. Yes my friend! their thinking is totally wrong. Yes! I want to tell you about a true Muslim, how beautifully he is dealing with both lives physical and spiritual. I find him a great person. We all know about the example life of our Holy Prophet (PBUH) A true messenger; A generous father. A respectable teacher etc. I am unable to describe his ideal life.

In this age we can also find such a man whose life is still example for others. He is a kind teacher, a loving father, a true friend, a great preacher of Islam and so polite to everyone. Definite he is my respectable, very kind hearted Sir, specially my spiritual father, Mr. Muhammad Azeem Farooqi.

I observe him he always convey the great lesson of Islam. He offers his prayers regularly, very polite with everyone without any distinction, true to his profession, true to his religion. He has told me new way of life according to Islam.

جب تک بکے نہ تھے کوئی پوچھتا نہ تھا تم نے خرید کر ہمیں انمول کر دیا

Dear friends! I told you only some of his qualities really! I am not having words to praise this true Muslim. Just for a moment think about him you will find no any disquality, I hope all of you agree with me! A true Muslim should be like my honourable Sir.

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

He never inclines to the worldly possessions for his own sake and never gives verdict in favour of momentary pleasures. A poet says;

قلندر کبھی حالات کے قدموں پہ نہیں گرتا ٹوٹے بھی اگر تارا تو زمین پر نہیں گرتا
گرتے ہیں بڑے شوق سے دریا سمندر میں مگر کبھی کوئی سمندر دریا میں نہیں گرتا

He spends his every moment for the sake of Islam in the praise of Allah, for the pleasure of dear Holy Prophet Muhammad (PBUH). He devotes and donates his life for the success and prosperity of Islam and the Muslims. He always fulfils all of his duties very successfully. A poet says;

وارث شاہ اوہ سدا ایں جیوندے نہیں جنان کیتاں نیک کمائیاں نیں

A FULL MOON IN DARK NIGHT

Yesterday Eye I was
On the Green Grass
Saying the world good-bye
Looking behind the sky
Above the darkening blue
Watching the beauty of you
Atmosphere had a small
As are you as well
Birds in an extreme joy
Flying around and nearby
In a stylish and charming gait
She got along with me straight
Near the blue tulips we stood
To smell the fragrance so good
To enhance the tulip style
She spread her lips to smile
Face was so white and bright
As a full moon in dark night
Suddenly I was out of that craze
Come back to the world's maze
Had a realization of being satisfied
At choosing her forever as my bride

Selected By: Ghulam Mustafa (B.A.)

Friendship

By
Asmat Rafiqat
(English Diploma Class)

Friendship is a noble passion. It is based on purity of feeling, love, sympathy and consideration. In this respect S. T. Coleridge says:

"Love is flower like

Friendship is a sheltering tree."

In fact, friendship is a charming relation between two souls. Real friendship is a gem of many sides. It is a mutual trust and love. It is the interchange of kindness. A close association based on sincerity and pure love is not however easy to form. Every second person we come across cannot be called a friend. Faraz says;

تم تکلف کو بھی خلاص سمجھتے ہو فراز دوست ہوتا نہیں ہر ہاتھ ملانے والا

Friends are not made but can only be had. A true and sincere friend is a rare gift of God. We come across many selfish people at every step of life. A selfless friend is a great blessing.

Friends are often made in the early years of one's life. Some of the finest friendships made in school, developed with time and remained constant till old age. When the old friends meet, they derive spiritual delight from each other's company. Old friends are a treasure, an index of our mind and character.

It is easy to make a friend but it is not easy to maintain a true lasting friendship. A true friendship needs mutual trust and love sometimes we even have to sacrifice our principles. It is, infact, a give and take affair.

It is a sensitive affair and very often you have to explain a great length to convince him. You have to accommodate with him at all costs and see to it that you don't hurt his feelings. You always speak well of him and defend him if anyone says something against him. It's said;

"A friend in need is a friend indeed."

We must help our friend in time of need even without his asking for it. We must encourage and admire him for his qualities. We must also point out his faults to him.

Friendship is like a tender plant. Which has to be protected from the heat of the sun, the sip of the frost and the fury of the wind. It has to be watered, trimmed and looked after. In the same way friendship needs to be fostered, nurtured and cultivated. Lack of warmth, politeness and patience can cool a friendship and ultimately kill it. Constancy and loyalty are the qualities which lay a sound foundation of every lasting

friendship. Negligence and callousness can also spoil the growth of a true friendship. A capacity for continual adjustment is the key to a true and lasting friendship.

A faithful friend is a strong defence and a great treasure. Prosperity makes friends and adversity tries them. If you have a selfless friend, you are very lucky. Because there is lack of sincerity in this world.

You should be very careful about your friends.

"All that glitters is not gold"

It's also said,

"A man is known by the company he keeps"

Shortly, a good friend is an asset, while a bad friend is a recurring liability.

"A wise enemy is better than a foolish friend"

Fair weather friends are disliked by every one. A true friend doesn't leave us in lurch and stands by as through thick and thin. If you have selfless friend, you must be grateful to God. A poet has rightly said:

*Everyone that flatters thee,
Is no friend in misery,
Words are easy like the wind,
Faithful friends are hard to find.*

Friendship

A world without Friend
Is like a world without a sun,
You can't look up to anyone,
A part from the true friends,
Is like a never ending rain,
Is like a time without a place,
A pointless stain,
Void of grace
Is a world without dream,
Things are no more than they seen,
A world without friend,
Is like a bird without wings,
Or a bell that never rings,
Just a sad and useless thing,
Where you don't what you're after,
Or if something is said,
And you don't know why you don't know,
In a world without friends.

Kanwal Saleem Mir (B.A.)

Joy & Enthusiasm

By
Prof Farrukh Saleem
(M.A. Economics)

What do you want beyond all else?

Life, of course, and not merely existence, or the physical ability to breathe and function. All of us desire a particular quality of life, a combination of interest, zest, excitement, achievement, satisfaction and peace of mind. The grand essentials to happiness in this life are something to do; something to love and something to hope for indeed, we want to enjoy the world and the society of other people. Every individual desires to experience beauty and the highest emotions and to possess the energy and vitality necessary to meet daily responsibilities with gusto to spare. Our hope is to live on a high level of physical strength, mental interest and spiritual meaning. To enjoy life of this superior quality, we will discover that "**Joy and Enthusiasm**" are important factors in the total process. Actually the word "**Enthusiasm**" from the Greek *entheos*, means "God in you". So, when we say that enthusiasm contains the power to work miracles in solving problems, we are actually saying that God supplies the wisdom, courage and faith necessary to deal successfully with all difficulties. We need only to discover how to apply efficiency and right thinking enthusiastically to solve our problems. Happiness is the greatest paradise in nature. It can grow in any soil live under any conditions. It comes from within. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of a heart at peace with itself. Happiness is the soul joy in the possession of the intangible.

Joy and enthusiasm are basic ingredients of the good life. By good life a life full of meaning and rich in satisfaction or problems; of course not. But it does possess the power to overcome them and to attain victorious levels of experience. The good life is based on a definite value system in which joy and enthusiasm serve as both cause and effect. Potential values are stimulated by the practice of joy and enthusiasm. And in turn effective life style principles definitely result in a joyous and enthusiastic manner of living.

The person who consistently live by joy and enthusiasm pattern of thinking seem to achieve a remarkable mastery over circumstances.

TEN STEPS TO A JOYFUL AND ENTHUSIASTIC LIFE

Since thinking has much to do with what your

life becomes, you might consider the following suggestions:-

First, Stop depreciating yourself. There is a lot that is right in you. Empty your mind of failure thoughts and mistakes and start seeing yourself as a competent person.

Second, Eliminate self-pity thoughts. start thinking of what you have, instead of dwelling on what you may have lost. List your assets of personality and talent.

Third, Quit thinking constantly of yourself. Think of others. Actually go out and look for someone who needs your help. You can give and then give it freely.

Fourth, Trust in Allah, who is the Ooes and motor of all the processes.

Fifth, Almighty Allah has put a tough power into human beings namely the will; use it.

Sixth, Have a goal and put an achievable move towards it.

Seventh, Stop wasting your mental energy on post-mortems and start thinking about what to do now. Amazing things happen when you think constructively.

Eighth, Every morning and evening articulate these words aloud "I can do all things with the help of Allah Almighty who strengthens me".

Nine, Think and practice joy every day.

Ten, Get enthusiasm; Think enthusiasm; Live enthusiastically.

Smile

**Smile an everlasting smile
A smile can bring you near to me
Don't ever let me find you gone
Cosy that would bring a tear to me**

Samina Ayub (B.A.)

Was Swift A Misanthropist?

Swift is usually regarded as a misanthropist. Huxley says "Swift's greatness lies in the intensity, the almost insane violence or the hatred of bowels" which is the essence of his misanthropy and which underlies the whole of his work."

This statement is rather misleading. Huxley like other critics has failed to reach the height of his imaginative creation. In fact, *Gulliver's Travels* is a work of mingled fantasy and satire. In fact, utopian literature is highly allusive and symbolic.

TWO ENDS OF SPIRIT

There are two ends that men propose in writing satire. One of them is personal malice and the other is a public spirit. The former is less noble than the other as it regards nothing further than personal bitterness while the other prompts the men of virtue to mend the world.

OUTCOME OF PUBLIC SPIRIT

Actually Swift's own satire was the outcome of a public spirit to a great extent. It had a corrective aim. His laughter, is not the pure laughter resulting from a comic perception of the incongruity in the affairs of men.

THACKERAY, PROTECTION

Thackeray says about Swift "His laugh jars on one's ear after seven score years. But the question at present is whether Swift's satire is constructive or destructive? The answer is that it is both. Swift is like Shelley, a west wind both a destroyer and preserver. The human follies and vices which a satirist attacks are of two kinds:

I- Innate and natural

II- Acquired or cultivated

DIVISION OF MISDEEDS

If a satirist takes upon himself to attack the first group, his satire will be misanthropic and negative, not philanthropic and positive. It will appear to have arisen from malice rather than public spirit. For example if a person attacks human beings he is being purely destructive and negative. He is no doubt an idealist, but the ideals that he is setting forth are beyond the province of possibility.

SWIFT AS MISANTHROPIST

Now it must be admitted that Swift does some times indict human beings for faults for which they cannot be justly blamed. They are a part of human nature, may be the legacy of the First Sin. In *Gulliver's Travels*, for example, man is attacked not only because

he has pride, pretentiousness, snobbishness and so on (cultivated foibles) but also because he has a body, especially bowels (the inner most parts of the body)

SOME OTHER EXAMPLES

"Nature hath left you utterly incapable of doing much mischief, for your mouths lying flat with your faces, you can hardly bite are other to any purpose, unless by consent.

DIFFERENCE BETWEEN INNATE AND CULTIVATED SATIRE

Such satire levelled against natural and innate defects and limitations of men, is held to be destructive and harmful. And it teaches the lesson of humility and self-knowledge only by implication. But Swift is who output of Swift's satire is not like this. And overwhelming portion of it deals with acquired and cultivated follies and vices of mankind. Swift's life and letters support the fact that he could and did love individuals. His hatred was directed against dehumanized groups. He felt that they necessarily corrupt their nature. It is not paradoxical to say that his satire arises from philanthropy not misanthropy, from idealism as to what man might be, not at what he is.

APPRAISAL

The meaning of the book is wholly distorted if we identify Gulliver with his creator, and lay Gulliver's misanthropy at Swift's door. He has a fully rendered, objective dramatic character, no more to be identified with Swift than Shylock is to be identified with Shakespeare. The character acts and is acted upon, he changes he grows in the course of great his adventures. Like King Lear, he begins in simplicity, innocence and grows into sophistication and ends in madness. Unlike King Lear, he is never cured. Swift's objects in the book to deflate human pride by showing all the pomp and show circumstances of human pretension and vanities.

BOOK IV THE EXTREMIST

It is with book (IV) that Swift's satire reaches its culmination. The Houynhums are the embodiments of pure reason. They know neither love nor grief nor lust nor ambition. They cannot lie, indeed, they have no words for lying. Their society is an aristocracy resting depending upon the slave labourers of the Yahoos. With icy, stoical calm, they face the processes of life marriage for each other, but they love every one equally. It is all very ad

Swift intends us to accept this as his ideal way of life? I think not. It is Gulliver, not Swift, who is dazzled by the Houyhnhnms and who aspires wish to rise above the human condition and to become pure intelligent as those horses are. Yahoos do not represent Swift's satire was written in anger and contempt, but it was written to promote self-knowledge in the faith that self-knowledge will lead to right action. A doctor is concerned only with the unhealthy and defective parts of our body he does not write an eulogy in praise of our health and beauty.

A DOCTOR AND A WRITER

Similarly, the satirist is a spiritual doctor, who occupies him self with the serious task of diagnosing of the diseases of soul. Man is not a paragon of perfection. He is a mixture of good evil. The satirist overlooks the virtuous aspects of man and exposes his foibles and drawbacks. Swift is a satirist and he makes our follies and weaknesses appear as hideous as he believes them to be. He is fully alive to the gap between what is and what might be and this awareness fills him with hatred. And in the midst of his hatred, he reflects his strong urge to reform humanity.

RATIRICAL DEVICES OF JONATHEN SWIFT

The ways of Swift,s satire are as varied as its targets. His arsenal as a satirist is chockfull with weapons of all descriptions, wit, raillery, sancasm irony, allegory, banter and still more weapons are used to perfection by Swift as a satirist in his crusade against folly, injustice and unreason. Whatever weapon may Swift be employing for attack. his satire is usually darkness and deeper and more telling then that of most writers. He is always sharp and consequently, effective. The following words of Dryden may be applied to Swift's satire There is no slovenly butchering but a sharp and dextreous stroke that serves the head but leaves it standing. With Swift there is no masking and sledge-hammering hacking and hewing battering and shattering, mangling and threshing, but piercing and cutting. There is no dullness or crudeness about his satire. The following are the most important satirical devices used by Swift in his writings.

NO INVECTIVE

Swift seldom indulges in invective is equivalent to open denunciation without any technique. St. Paul's castigation of the gentilstook the form of an invective in which he "damned at a venture of all the nation as "Filled with all unrighteousness,

fornication, wickedness, covetousness maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things disobedient to parents, without understanding, conveance, breakers, without natural affection, implacable and unmerciful.

That is far from Swift's method. It is perfectly true that Swift's most moving satires were written under the pressure of a controlled fury: Prof Sherburn is also of similar opinion. Open and unmixed anger is not the method of Swift.

which I chose to make appear,
Not by anger, but a sneer:
As my method of Reforming
Is by Laughing not by storming.
IRONY AND IRONIC MASKS

Irony is perhaps the most sophisticated weapon in the armoury of a satirist; and irony is the most usual medium of Swift's satire.. Swift was pretty aware of his powers as an ironist. He writes.

"Arbuthnot is no more my friend.

He dares to irony pretened:

Which I was born to introduce,
Refin'd it first and showed its use."

Swift's excellence lies in his masterful impersonation. For instance, in A Tale of a Tub, he personates a modern hack whose views and values are such as Swift is very earnest to attack. (Rabelaisianism - comicverbal Profusion.)

Much below irony comes some techniques associated originally with Rablais, the French humorist. His works were translated into English in the sixteen nineties and won immediate popularity. Swift was a reader and keen admirer of the French humorist. In Swift's own works there are numerous echoes of Rablais. However, at present we will refer only to one or two Rablaison techniques, sometimes adopted by Swift for humorous or satiric effects. One of such techniques we wish to refer to, is comic verbal profusion for which Rablais is very notorious. To take an example consider how in Gargantua and Pantagruel .Pantagruel and Panurge take turns in inventing epithets for Triboulet whom they call: a fool:

Pantagruel

A fatal fool

A natural fool

A celestial foo

A jovial fool

A mercurial fool

A lunatical fool

An erratic fool

Panurge

A high-toned fool

A sharp and flat fool

A terresteail fool

A Jolly mocking fool

A merry sportive fool

A fool with pompous

A fool with tassels

and so on the list goes merrily over three, or four pages, and in the process about two hundred epithets are used for describing the kind of fool, tribouletis.

RABLAISIAN PLAYS WITH LEARNED-IDEAS

Along with comic verbal profusion, we have some instances in Swift's satire of a Rabelaisian kind of playing with learned and pseudo-learned ideas. This device in Rabelais makes for comedy rather than calculated satire.

"Words are but wind; and learning is nothing but words; ergo, learning is nothing but wind:

However, some what unlike Rabelais, Swift does not let the comic arrow without affixing to satire. In Swift's hand this comic technique becomes a medium of telling satire, though it retains the element of comedy Rabelais' easy-chair is not too easy for Swift.

DIMINUTION

Diminution is the usual technique with Swift as a satirist. Diminution, according to John Bullit, is any kind of speech which tends either by the force of low or vulgar imagery, or by other suggestion, to depress an object below to its usually accepted status. How can diminution be affected? It can be in numerous ways. A similarity may be drawn between an object and one which is universal acknowledged to be inferior the comparison results.

Swift very often affects diminution in a most dextreous manner through vulgar imagery" and juxtaposition, let us consider a few examples. Gulliver, towards the end of Gulliver's travels expresses keen disinclination to quit the land of the Houyhnhnms and go to the world of men because the latter is full of noisome creatures lords-fiddlers, judges, dancing masters. The juxtaposition of lords and judges with fiddlers and dancing-masters detracts from their dignity and thus makes for diminution.

He is particularly fond of comparing his human targets to animals usually foolish, contemptible and powerless, the ass, the dog and the serpent figures most often.

That incidentally brings us to Swift's employment of allegory as a satiric device. Allegory may be defined as symbolic narrative presentation or extended metaphorical expression. Spenser, Bunyan and Dryden had been the most outstanding allegorists before Swift. Swift in all the three of his most outstanding works, viz, the battle of the books. A Tale of a Tub and Gulliver's Travels, employed allegory as mode of satire. It may be pointed out here that except in A Tale of a Tub Swift's allegory is seldom well and sustained. There are frequent allure figures and

jumbling symbols. However, his allegory never fails of its intended satiric effect.

RHETORIC AND DIALECTICS

Mention here may also be made of Swift's striking proficiency at rhetoric and dialectics and their employment by him in the service of his satire. The chief function of rhetoric, according to Aristotle, is persuasion. A man employs rhetoric to persuade the readers or listeners to come round to his point of view. Swift ironically employs rhetoric quite often to persuade the readers to come round to that point of view which is opposite to his own point of view, and which is the object of his satire. This process jolts the readers out of hackneyed and complacent ways of thinking. Swift is a master of numerous rhetorical devices such as the enthememe geneology and fable.

CONCLUSION

When we study different books of Swift especially "Gulliver's Travels" we come to know the skillful art of all these satirical devices. Swift made very apt, appropriate and suitable artful use of his intellect in this respect. We can easily trace out variety of instances from his voyages. Lilliputians, Laputians, Houyhnhoms, yahopos and Brodingnians are his profound explorations to sharpen his satire. He has employed so successfully the frequent devices that the reader is allured and forced to pay rich and sincere tributes to this great satirist of English Literature.

Critical Appreciation Of Gulliver's Travels

"Gulliver's Travels" is a complex book. It is, of course, a satire on four aspects of man, the physical, the books, is the perception that each of its four parts has its peculiar mood, tone and effect. Part-I is an ingenious (cleverly contrived) fairy-tale, delightful even when it stings as it often does. As narrative Part-II is but a completion to the first voyage, depending interest upon similarly fantastic situations. Part-III is frequently dull and taken as a whole markedly ineffective. Part-IV is in spirit and execution closest to part-II but distinguished from it by a relentless purpose.

2. The first part of Gulliver's Travels is occupied with Lilliput. This has always been the most popular portion of Gulliver's Travels, and it has added a word to the language, the word "Lilliputian" which means something diminutive or small. Lilliputian" means the human society whose affairs have been made to look ridiculous by being represented as very small. Those who know the history of Swift's time can detect the

references in this part of the book to real events and persons (Charlesone Kind of Lilly). In Lilliput human society is represented in miniature. Lilliput reduces court life to its true dimensions in the eyes of a superior being. Pomp and ceremony lose their significance and its importance. European civilization becomes a puppet-show and patriotic pride a delusion. What the Lilliputians take so seriously merely amuses Gulliver. Here, Swift uses the veil of allegory to attack a more particular set of people the politicians of the reign of George-i. More heavily understood and more firmly knit than this satire on individual political character is the broader satiric theme emerging from the representation of the Lilliputians as morally contemptible. But Swift does not press this satire to a savage conclusion. He allows the effect predominantly humorous. As David Daiches has pointed out, Lilliput Is Sometimes utopia (imaginative), sometimes eighteenth century England made utterly contemptible by small size of pygmies who exhibit same follies and vices as the English.

2. The account of Lilliputian politics, with the quarrel between the High-Heals and the Low-Heals, is clearly a parody of English politics. On the contrary, the chapter on Lilliputian laws and education system is almost Utopian.

3. Lilliput's criminal code is a model of simplicity. If any accused is acquitted, his informer is severely punished. They look upon fraud as a greater crime than theft, and therefore, seldom fail to punish it with death. In choosing persons for all employments, they have more regard to good moral than to great abilities. Their principles of Government are too good to be true that is, they are precisely those which the English have never had the sense to act upon.

4. The people of the Lilliput did not recognize that a child had any obligation to his parents for bringing him into the world. Energy endless discussions and disputes What the government needed most was common sense, reason, a sense of fairne

VOYAGE-II

In the book second, satire becomes more generalized. He is longer content with attackig the politicians of the reign of George-I, his mark is the human nature in general. Sin Walter Scott truly said, "Brobdingnag places" mankind at the other end of telescope. The idea of relativity was very much in Swift's mind as he passed from Lilliput into Brobdingnag.

6. We may discuss Voyage-I under the following headings:

- 1- "The reversal of the scale in Brobdingnag"
- 2- "The disgusting features of the Brobdingnagns"
- 3- "Gulliver's account of English institutions"
- 4- "The King's comments on parliamentary Institutions and art of government."

THE REVERSAL OF THE SCALE IN BROBDINGNAG

In Brobdingnag, Gulliver looked small like a Lilliputian because this new land was of ginats. A child in this new land picked up the tiny-looking Gulliver to play with, as if Gulliver was a toy. He says that undoubtedly philosophers are in the right when they tell us that nothing is great or little but this is only the comparison.

THE DISGUSTING FEATURES OF THE BROBDINGNAG

The large scale of Brobdingnag showd up human imperfections under the magnifying glass. In one direction, purely physical contrasts are explored and we are soon made to realize that the human body, when viewed through a microscope, is utterly disgusting. The human body loses its symmetry. Even simple process of eating and drinking becomes disgusting.

9- The King of Brobdingnag inquired into the institutions of Gulliver's native country, particularly into parliament. The king was not impressed by Gulliver's account. The king wanted to know why people were so anxious to get in parliament. Would not an outsider with more money prevail on the vulgar voters against the better man? Was the claim to greater public spirit always sincere? The king could not also understand how a country could become bankrupt and run sort of funds. The King asked who were the creditors of Gulliver's country.

10- Oneday, when Gulliver happened to say that there were several thousands books in his country written upon the art of government, the King formed a very low opinion. They killed energy in endless sense, reason, a sense of fairness and a capacity for quick action. In lilliput, Gulliver belongs to the superior being, in Brbdingnag to the inferior. Part-I and Part-II are complementary. In the former is the grotesque parody of that human reality which convention invests with against prestige. In the latter it is our reality which reveals itself, directly, as ridiculous and infinitely small. Whatever the standard chooses for the comparison mankind cuts a sorry and ugly figure.

Book III

Book-III as a whole is definitely inferior to the others. It is scattered and it also lacks focus. It remains a serious retain-blame on one of the world's great books. Swift has worked out no unifying scheme for the voyage. He was in a mood of artistic relaxation. He was content to make this portion of the work a catch for satiric fragment for which no place had been found in the other three parts.

- 1- "Philosophical people of Laputa"
- 2- "Their interests in mathematics."
- 3- "The defects of these people"
- 4- "Conceited and arrogant"
- 5- "Impractical Schemes."
- 6- "The School of Political Projects."

12. 1. Philosophical People Of Laputa

The inhabitants of Laputa were philosophers. "Their heads were all inclined either to the right or to the left. One of their eyes turned inward, and the other directly up to the zenith". The minds of those people were so occupied with intense speculations that they could neither speak nor attend to the discourse of others, unless their attention was attracted by a flapper (a person who stimulates the memory of somebody else) hitting them with a blown-up bladder.

13. 2. their Interest In Mathematics

The court in Laputa was devoted to mathematics. The king paid no attention to the intruder from another sphere, for "he was then deep in a problem, and he attended at least an hour before he could solve it". When dinner appeared, "there was a shoulder of mutton, cut into an equilateral triangle" clothes were scientifically calculated. Gulliver's suit was made with help of a rule compasses.

14. 3. The Defects Of These People

In Laputa people did not make their own music ; they listened only to the music of the spheres. The houses of their intellectual people were very ill-constructed without any right angle. This defect was only due to their hatred for geometrical. They thought it vulgar to them.

15. 4. Conceited And Arrogant

These intellectuals were yet intolerably conceited and arrogant about public affairs. They were for ever arguing and discussing "giving their judgments in matters of state". The disciplines of mathematics and politics, and the abilities required for either, are utterly different, so that those who are qualified for one are practically disqualified for the other.

16. 5. Impractical Schemes

Naturally, in a society run by such

intellectuals, their subject country of Balnibarbi was neglected . Some of the resources in Lagado (The capital of Balnibarbi) went into extracting sun-beams out of cucumbers. Then there was the agricultural projector who had found " a device of ploughing the ground with hogs, to save the charges of ploughs, cattle and labour". Swift describes the technique gravity, and then says, "It is true upon experiment. They found the charge & trouble very great and they had little or no crop".

17. 6. The School Of Political Projectors

Lagado had a School of political projector, one of whom proposed that members of parliament should deliver their speeches and then vote directly contrary. In his account of the Academy in Lagado, Swift exposes the non-sensical view of perfectibility held by the progressives. Then there was a short-cut to the attainment of proficiency in art and sciences. So Swift scornfully attacks philosophers, and inventors who waste their energies in the pursuit of visionary and fantastic things.

18. The Voyage To The Country Of Houyhnhnms -VI

Finally, in the voyage to the country of Houyhnhnms, Swift tears away all the accessories of civilization and pats that animal called man 'before us as he himself saw him. Satire is more intense than in any of the earlier voyages. It exhibits mankind in a light too degraded for contemplation.

19. Gulliver goes to the country of the Houyhnhnms and the Yahoos. The Houyhnhnms are horses, while the Yahoos are the human beings subject to those horses. The Yahoos are the beasts of burden. Swift's disgust towards Mass-Man can be noted because the Yahoos are hardly individualized, and this is in itself a sufficient reflection on the mass of men. The first distinction made is that the horses have no word for lying. They can only call it " the thing that is not"

Swift's analysis of the causes of war is noteworthy. Sometimes the cause is the ambition of princes who never think they have land or people enough to govern. There are, two religious or ideological wars.

"Sometimes the quarrel between two princes or powers is to decide which of them shall dispossess a third of his dominions sometimes a war is entered upon because the enemy is too strong, and sometimes because he is too weak. Sometimes our neighbours want to the things which we have, or have the things which we want". While describing the portrayal of the Yahoos. Swift says, " The Yahoos were known to hate one another more than they did any different species of animals". But, though the Yahoos could hurt each

other with tooth and nail, they did not have the advantages of civilized man. Yahoos were engaged in a civil war among themselves, for want of foreign war.

In the country of the horses, numbers are regulated. "Caution is necessary to prevent the country from being overburdened with numbers". They were governed by reason. The contrast between the Yahoos and the Houyhnhnms symbolizes the dreadful gap between the sophisticated brutishness of man and animal innocence. The direct physical elements of his description of these hairy, naked and wild Yahoos becomes amazing when we realize that it was written more than a century before there was suggestion of evolution or any notion of link between Man and the Ape. Hero Swift's satire reaches its climax.

In short, Gulliver's Travels is not only a satire on different aspects of man but it is also a brilliant parody of travel literature, and it is at once science, fiction and a witty parody of science fiction. It expresses savage indignation at the follies, vices and stupidities of men, and it shows an awareness of man's tragic insufficiency. At the same time, it is a great comic master-piece, a fact which readers of solemn temperaments often fail to recognize.

Some Literary Quotations

M. Riaz Gohar

1. Poets were the first teachers of Mankind.
(Horace)
2. Poets and kings are not born everyday.
(Jospet Myne)
3. Literature always anticipates life, it does not copy it but moulds it to its purpose.
(Oscar Wilde)
4. When man acts, he is a puppet; when he describes, he is a poet. (Oscar Wilde)
5. All art is an expression of life in forms of truth and beauty. (Emerson)
6. Art is a step taken by nature towards eternity. (Goethe)
7. Literature must voice the past, reflect the present and mould the future. (Mountaign)
8. If poetry comes not as naturally as leaves to a tree it had better not to come at all.
(John Keats)
9. The office of a poet is not that of a moralist.
(Walter Peter)

10. Poetry is as charming to our ears as sleep to the weary. (Virgil)
11. Poetry is finer and more philosophical than history, for poetry expresses the universal and history only the particular. (Aristotle)
12. Style is the physiognomy of the soul.
(Schoper Haver)
13. The business of novelist is not to relate great events but to make small ones interesting.
14. Prose-The Words in their best order.
Poetry-The best words in their best order.
(S.T. Coleridge)
15. Novels are to love as fairy tales to dream.
(S.T. Coleridge)
16. Poetry is the spontaneous overflow of powerful feelings. (William Wordsworth)
17. Think clearly, say plainly what you have clearly conceived and good style will automatically result. (Mr. Peacock)
18. A wise scepticism is the first attribute of a good critic.
19. All serious work in fiction is autobiographical.
20. The critical taste does not depend upon a superior principle in men but upon superior knowledge.

"MY PASSIONS ABOUT"

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 matters 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.
Oveer it is how we get so involved,
Stranger even how we can live apart.
Time doth always enfolds miracles,
Sheikh Muhammad Wasim (M.A. English)



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