

JAN & FEB, 2002

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

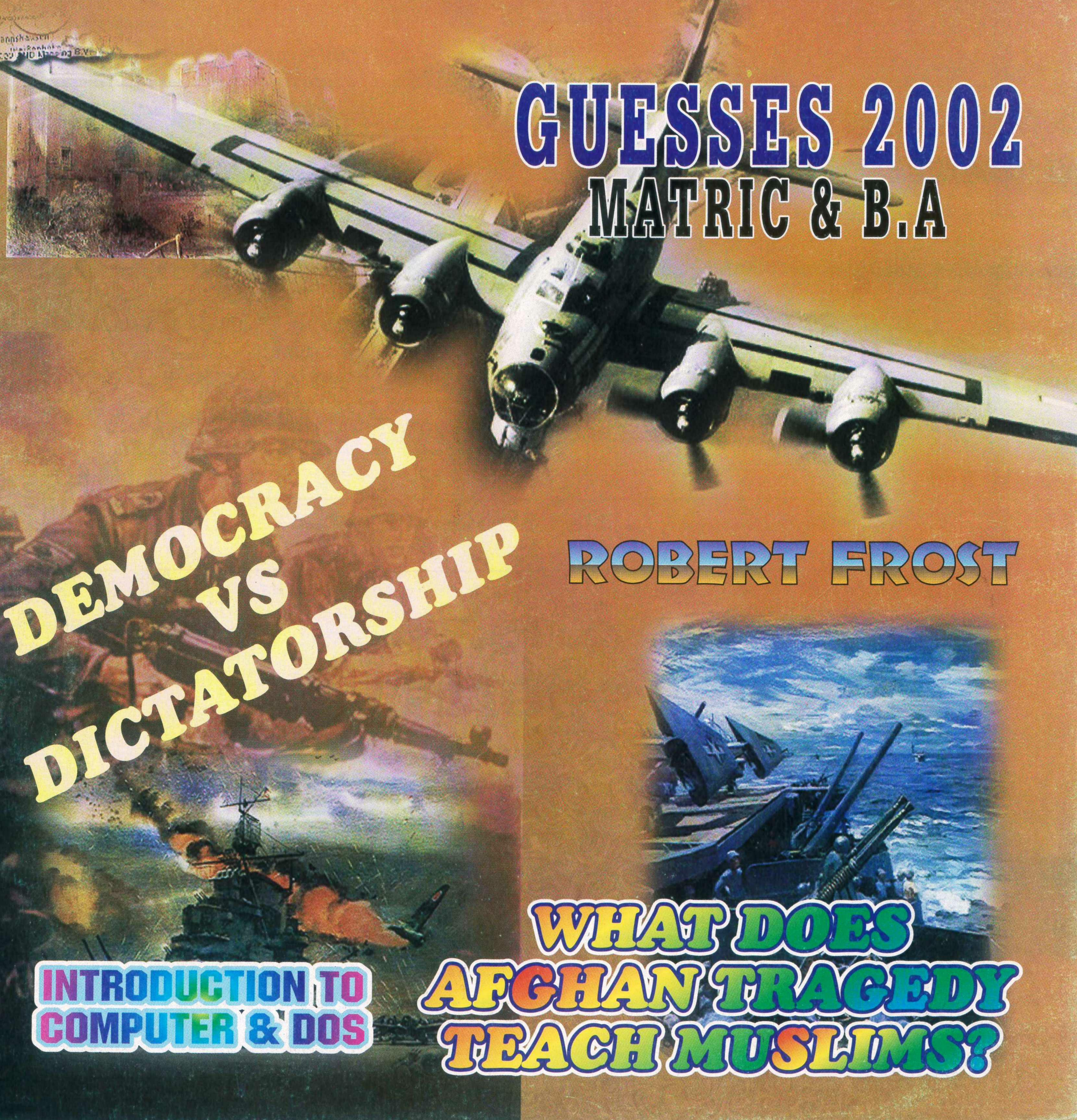
GUESSES 2002
MATRIC & B.A

DEMOCRACY
VS
DIKTATORSHIP

ROBERT FROST

INTRODUCTION TO
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WHAT DOES
AFGHAN TRAGEDY
TEACH MUSLIMS?



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JANUARY & FEBRUARY, 2002

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AZEEM
ENGLISH MAGAZINE
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قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Translation:

(38) We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

Explanation:

Note the transition from the plural "We" at the beginning of the verse to the singular "Me" later in the same verse God speaks of Himself usually in the first person plural "We" it is the plural of respect and honour and is used in human language in Royal proclamations and decrees. But where a special personal relationship is expressed the singular, "I" or "Me" is used Cf. xxvi. 52, etc. (2.38)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

Translation:

But those who disbelieve and belie Our Ayat 9 Proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide there in forever.

Explanation:

But if the soul, in spite of the Oft-Returning Mercy of God, rejects the higher light and goes on sinning against that light, the inevitable consequence must be the spiritual Fire. It is not merely a fortuitous incident. As his rejection was deliberate and definite, so the consequences must be of an abiding character. (2.39)

يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي

أَوْفُوا بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

Translation:

O Children of Israel! Remember my favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

Explanation:

The appeal is made to Israel subjectively in terms of their own tradition. You claim to be a favoured nation; have you forgotten My favours? You claim a special Covenant with Me: I have fulfilled My part of the Covenant by bringing you out of the land of bondage and giving you Canaan, the land "flowing with milk and honey" how have you fulfilled your part of the Covenant? Do you fear for your national existence? If you fear Me, nothing else will matter. (2.40)

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرِينَ

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونَ ﴿٤١﴾

Translation:

And believe in what I have sent down (this Quran), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get ()] not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

Explanation:

You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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، فاخبرني عن الاحسان. قال: "ان تعبد الله كأنك تراه، فان لم تكن تراه فانه يراك"۔ (رواه مسلم)

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

"One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (P.B.U.H.). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muhammad (P.B.U.H.) He said than tell me about "IHSAN". He (P.B.U.H.) said: It is to worship Allah as though you He sees you.

Explanation (Remaining Part)

An eminent Sufi says: Diya al-shams wa'l-qamar idha 'shtaraka namudhaj min safa al-hubb wa,l-tawhid idha 'shtabaka, "The combination of the light of the sun and moon, when they are in conjunction, is like the purity of Love and Unification, when these are mingled together." Assuredly, the light of the sun and moon is worthless beside the light of the Love and Unification of God Almighty, and they should not be compared; but in this world there is no light more conspicuous than those two luminaries. The eye cannot see the light of the sun and moon with complete demonstration. During the sway of the sun and moon it sees the sky, whereas the heart (dil) sees the empyrean ('arsh) by the light of knowledge and unification and love, and while still in this world explores the world to come. All the Sheikhs of this Path are agreed that when a man has escaped from the captivity of "stations" (maqamat), and gets rid of the impurity of "states" (ahwal), and is liberated from the abode of change and decay, and becomes endowed with all praiseworthy qualities, he is disjoined from all qualities. That is to say, he is not held in bondage by any praiseworthy quality of

his own, nor does he regard it, nor is he made self-conceited thereby. His state is hidden from the perception of intelligences, and his time is exempt from the influence of thoughts. His presence (hudur) with God has no end and his existence has no cause. And when he arrived at this degree, he becomes annihilated (fani) in this world and in the next, and is made divine (rabbani) in the disappearance of humanity; and gold and earth are the same in his eyes, and the ordinances which others find hard to keep become easy to him.

[Here follow the story of Haritha, who declared that he had true faith in God. The Prophet asked: "What is the reality of thy faith?" Haritha replied: "I have cut off and turned myself away from this world, so that its stones and its gold and its silver and its clay are equal in my sight. And I have passed my nights in wakefulness and my days in thirst until methinks I see the Throne of my Lord manifest, and the people of Hell wrestling with one another" (or, according to an alternative reading: "making sudden attacks on one another"). The Prophet said, repeating the words thrice: "Thou knowest, therefore persevere".]

The Holy Prophet (Peace be upon him) said:

- "Ask of God forgiveness, for next to faith no one is given anything which is better than security"
- "Pray in the full certainty of acceptance and know that God does not respond to prayer which proceeds from a careless, neglectful heart".

HUMAN RIGHTS IN ISLAM

By Attiq-ur-Rehman Farooqi (Editor)

Since God is the absolute and the sole master of men and the universe, He is the sovereign Lord, the Sustainer and Nourisher, the Merciful, Whose mercy enshrines all beings; and since He has given each man human dignity and honor, and breathed into him of His own spirit, it follows that, united in Him and through Him, and apart from their other human attributes, men are substantially the same and no tangible and actual distinction can be made among them, on account of their accidental differences such as nationality, color or race. Every human being is thereby related to all others and all become one community of brotherhood in their honorable and pleasant servitude to the most compassionate Lord of the Universe. In such a heavenly atmosphere the Islamic confession of the oneness of God stands dominant and central, and necessarily entails the concept of the oneness of humanity and the brotherhood of mankind.

Although an Islamic state may be set up in any part of the earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war. The Quran very clearly states:

"O believers, be you securers of justice, witness for God. Let not detestation for a people move you not to be equitable; be equitable - that is nearer to God-fearing." (5:8)

Human blood is sacred in any case and cannot be spilled without justification. And if anyone violates this sanctity of human blood by killing a soul without justification, the Quran equates it to the killing of entire mankind.

"...Whoso slays a soul not to retaliate for a soul slain, nor for corruption done in the land, should be as if he had slain mankind altogether." (5:32)

It is not permissible to oppress women,

children, old people, the sick or the wounded. Women's honor and chastity are to be respected under all circumstances. The hungry person must be fed, the naked clothed and the wounded or diseased treated medically irrespective of whether they belong to the Islamic community or are from among its enemies.

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no sanctions behind them.

The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former are not applicable on anybody while the latter are applicable on every believer. They are a part and parcel of the Islamic Faith. Every Muslim or administrator who claims himself to be Muslim, will have to accept, recognize and enforce them. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip service to them, the verdict of the Holy Quran for such government is clear and unequivocal:

"Those who do not judge by what God has sent down are the disbelievers." (5:44)

HUMAN RIGHTS IN AN ISLAMIC STATE

The Security Of Life And Property:

In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim state):

"One who kills a man under covenant (i.e., dhimmi) will not even smell the fragrance of Paradise."

The Protection Of Honor:

The Holy Quran lays down:

- "You who believe, do not let one (set of) people make fun of another set."
- "Do not defame one another."
- "Do not insult by using nicknames."
- "Do not backbite or speak ill of one another." (49:11-12)

Sanctity And Security Of Private Life:

The Quran has laid down the injunction:

- "Do not spy on one another." (49:12)
- "Do not enter any houses unless you are sure of their occupant's consent." (24:27)

The Security Of Personal Freedom:

Islam has laid down the principle that no citizen can be imprisoned unless his guilt has been proven in an open court. To arrest a man only on the basis of suspicion and to throw him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defense is not permissible in Islam.

2. The Right To Protest Against Tyranny:

Among the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Quran says:

"God does not love evil talk in public unless it is by someone who has been injured thereby."

(4:148)

In Islam, as has been argued earlier, all power and authority belong to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient of such a power has to stand in awful reverence before his people toward whom and for whose sake he will be called upon to use these powers. This was acknowledged by Hazrat Abu Bakr who said in his very first address: "Cooperate with me when I am right but correct me when I commit error; obey me so long as I follow the commandments of Allah and His Prophet; but turn away from me when I deviate."

Freedom Of Expression:

Islam gives the right of freedom of thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. It was the practice of the Muslims to enquire from the Holy Prophet whether on a certain matter a divine injunction had been revealed to him. If he said that he had received no divine injunction, the Muslims freely expressed their opinion on the matter.

Freedom Of Association:

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules.

Freedom Of Conscience And Conviction:

Islam has laid down the injunction:

"There should be no coercion in the matter of faith." (2:256)

On the contrary, totalitarian societies totally deprive the individuals of their freedom. Indeed, this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. At one time slavery meant total control of man over man - now that type of slavery has been legally abolished but in its place totalitarian societies impose a similar sort of control over

individuals.

Protection Of Religious Sentiments:

Along with the freedom of conviction and freedom of conscience, Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon his right.

Protection From Arbitrary Imprisonment:

Islam also recognizes the right of the individual not to be arrested or imprisoned for the offenses of others. The Holy Quran has laid down this principle clearly:

"No bearer of burdens shall be made to bear the burden of another." (35:18)

The Right To Basic Necessities of Life:

Islam has recognized the right of the needy people for help and assistance to be provided to them:

"And in their wealth there is acknowledged right for the needy and the destitute." (51:19)

Equality Before Law:

Islam gives its citizens the right to absolute and complete equality in the eyes of the law.

Rulers Not Above The Law:

A woman belonging to a high and noble family was arrested in connection with theft. The case was brought to the Prophet, and it was recommended that she might be spared the punishment of theft. The Prophet replied: "The nations that lived before you were destroyed by God because they punished the common man for their offenses and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, I would have amputated her hand."

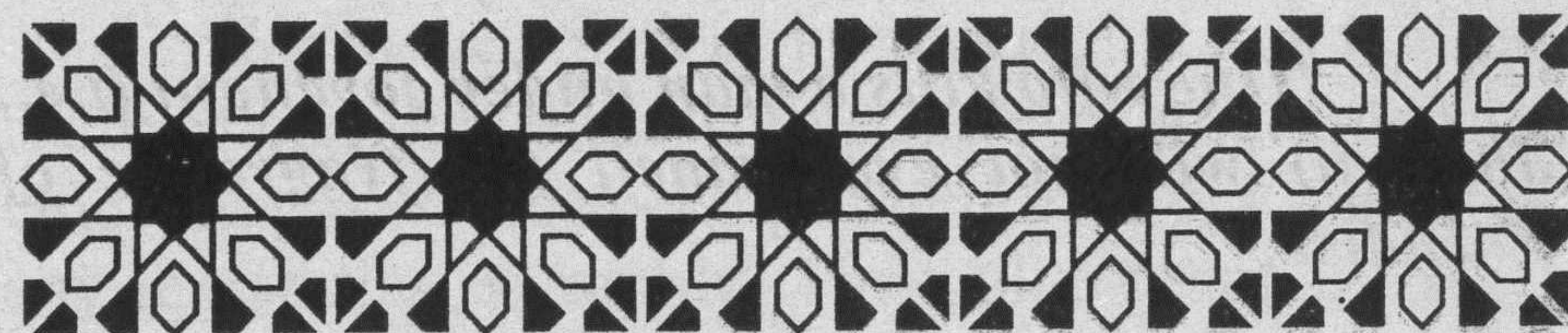
The Right To Participate In The Affairs Of State:

"And their business is (conducted) through consultation among themselves." (42:38)

The "Shura" or the legislative assembly has no other meaning except that the executive head of the government and the members of the assembly should be elected by free and independent choice of

the people.

Lastly, it is to be made clear that Islam tries to achieve the above mentioned human rights and many others not only by providing certain legal safeguards but mainly by inviting mankind to transcend the lower level of animal life to be able to go beyond the mere ties fostered by the kinship of blood, racial superiority, linguistic arrogance, and economic privileges. It invites mankind to move on to a plane of existence where, by reason of his inner excellence, man can realize the ideal of the Brotherhood of man.



STRUGGLE AND STRENGTH

By Miss Shazia Rafiq

No serious case
No difficult chose
No deep complication
No deep frustration
But people are afraid
But people are afraid
Bright faced children
Master mind youngsters
Fertile fairy land
Sparkling like sea- sand.
But people are afraid
But people are of raid .
O, do not you worry
Do not be in hurry
Struggle and Strength
Will give you merry.

MIGHT VS RIGHT

(By Habiba Khalid B.A)

The terroristic events of 11 September have totally changed the international history. When World Trade Center became a heap of chaff due to air attacks and pentagon was ruined completely. At this time the America was hissing like a wounded snake. She declared the proclamation of a stronger revenge against the Muslims. President Bush alerted his American people for a long war against terrorism.

Ignoring his internal elements and inside powers, he turned his revenge to the Arab Mujahid Usama bin-Ladin and Taliban. Outwardly President Bush and his supporters cleared that actions against terrorism would not be dedicate to any particular religion or country. But American bombardment and attacks with cruse and Guided missiles on the civil areas of Afghanistan show us the two folded policy of western powers. It reminded us the acts of "Monafiqeen-Makkah".

In this long battle of revenge which is started at the name of terrorism against the Muslims especially ignored that the realities of this terroristic event are going towards the Jews. It is a clear cut example of "Islamic Enmity" of western powers. Actually they want to rush in Afghanistan to remove the Taliban government. America as well as its supporters has declared that they can take actions against the other countries involved in terrorism. So, the Muslims counters along with Pakistan can never consider themselves safe. To come out from these crisis and insecure situation a wise decision of our government can give us a surety of our security and safety. Hopefully Pakistan is deeply consious at the moment of open war.

Now people of the Afghanistan are compelled to migrate Pakistan in their miserable conditions. Some are dying due to the lack of food and some of the proper medical care. Have these innocent and poor Afghan children, women and old people attacked on The World Trade Center and Pentagon? Have they much ability to kill a single person only or involve in any terroristic event? Are they members or pillars of Taliban? No all these statements are absolutely wrong then what will the future of this powerless and certainly destroyed nation? Why they have to face unfair

revenge of America? America has no right to defame these Muslims. On the other hand, Pakistan, too, cannot bear the burden of this continuing migration. Pakistan's economical condition is not adequate on the other hand, as a front line state and atomic power. Pakistan also has to face the dangerous problem of his integrity.

نہ سمجھو گے تو مٹ جاؤ گے اے پاکستانیوں!
تمھاری داستان بھی نہ ہوگی داستانوں میں

Being Muslim and being Pakistanis everyone should join the Afghanis and should take stand against the aggression of America. By doing so America is only over flowing hatred (against him) in the hearts of Muslims.

Our moral, political and financial help and support must be with Taliban. As America wants Usama bin-Ladin from Taliban without any proof. He wants to become all in all in this case and in this expedition.

What is fact, if America is affected by terrorism then all the energies of world have been used for a fast justice, coperation and international unity just for making strong and collective actions. And their best aim is to exploit the Muslim. But the cowardice of American powers can be realized from their actions that the whole English army have been alerted and the atmosphere of Afghanistan have been filled with war planes and helecopters just for a single person.

The question is that, will the definition of terrorism only adhere or applied on America? Have the Muslims not been suffering from terrorism in Kashmir, Sarbia, Palistine, Albania and in the other parts of the world? Have these horrible massacres of Muslims no meaning?

The Holy Prophet (Peace Be Upon Him) Said,
"In one of the battles the body of a woman was discovered among the dead. The Holy Prophet (PBUH) was greatly displeased and forbade the killing of women and children in battle".

WHAT DOES AFGHAN TRAGEDY TEACH MUSLIMS?

(By Mrs. Tabinda Iftikhar)

Afghani is a name of a nation, which holds deep rooted traditions of bravery, hospitality and freedom fighting. Today the whole world has witnessed their will power, their bravery and their way of protecting somebody if they decide to shelter him. The tales of bravery do not always end up with victory and success; sighs and sorrows are always there to follow a soldier and his family and so is the tale of tragedy of Afghanistan. However, there are certain lessons which should be fully comprehended by the Muslims all over the world.

When America subdued war on Afghanistan, they had not been succeeded in providing the evidence against Osama Bin Laden. Even today if they succeed in providing complete proofs of Osama's involving in 11th September's attacks, they were not justified in shelling bombs on any state which has decided to give asylum to any political leader or anyone else. For example, no country has ever dared to even condemn British government, which has given asylum to many political leaders and even chiefs of criminals wanted by different governments from all over the world. Terrorism is not a new term for the world. Unfortunately, the state terrorism in Bosnia, Kosovo, Palestine and Kashmir against Muslims has always been ignored. The war against terrorism was fought against the poorest country; because world's super power had decided to crush Talibans, which were once supported by America to hold government of Afghanistan. So, Afghanistan now have a secular government and today, there are no chances of any Islamic block taking place in south Asia. Even, the president of Afghan Govt is entirely a favourite of America. Hamad Karzai has even said in an interview to Newyork Times that American bombardment is right and all terrorists should be arested or killed. In other words all this is a wish of all Americans as one of critic named Thomas Friedman said in New York Times that, "We don't want a war with Islam. We want a war within Islam". However international politics is working according to the principle of "might is right". Even U.N.O. which was meant to prevent wars, has proved helpless to stop wars. The bags of foods, which were dropped on wretched Afghans could not restore

them to life. What they needed at that time was ban on Cluster bombs and Daisy cutter bombs. Unfortunately, mere resolutions and pleads cannot stop any nation's violence (as American were and as they still today). Today international lobby is trying to make us forget Afghan's tragedy, as Pakistan's own tragedy is going to start. According to an intelligence report, America has asked India to announce a war against Pakistan, so America could be able to make a setup of its own choice in Afghanistan. Besides, India is trying to become America and is dictating Pakistan to hand over twenty Pakistani whom are considered to be involved in some terrorist acts by India. As this is a result of war against terrorism, which has generated a spirit among non- Muslim world against Mujahidins all over the world.

What is the responsibility of Muslim world today....? Obviously, we must make O.I.C. an effective organization. There should be Muslim force like Nato forces which could be capable of making reaction against wars thrust upon innocent civilians of any Muslim state.

Inshort, Afghan tragedy teaches us that they had firm faith in Almighty Allah but their alliging groups rebelled against them at the time of need. Even their most trusted tribal leaders were bribed by America. So Talibans had to withdraw too soon. Besides this, they had no match for American satellite system, missile system and advance technology of bombing, cluster bombs and daisy cutter bombs. Even their anti air craft guns were unable to hit American bombers etc. So, America made it easier for their favourite Northern Alliance to take over different Afghan regions one by one.

So, unity, faith and discipline are the key principles of life. If a nation or army lacks it, their future can be dark. Besides this learning the latest skill and latest technologies as well as implementation of new researches of science and technology is inevitable to survive in twenty first century.

DEMOCRACY Vs DICTATORSHIP

(By Mr. Riaz Gohar)

Man is by nature disobedient to him th forbidden fruits are sweet. He learns from experiences and errors. Errors are his chief distinction from angels. An errorless person can't be a man but an angel can't be a man; so man is after all man who is tested under a ban. Some of his errors are directly proportional to himself and the others are directed towards his fellow beings. So besides his own stature, he needs the other fellow beings to make errors. All his errors (esp errors of judgement, errors of decision and errors committed purposely) contain multifarious branches in further. One of the most general errors on the part of man is the error of judgement. Although, according to Aristotle an error is not a sin but a minute type of mistake that can be redeemed. Anyhow mostly the errors give way to infernos and such infernos once started become awefully hard to be purgated. Whenever he is to judge a person as his leader, he is misled either by his little calibre or by some external factor. This factor may be some relative, some friend or some feudal lord. He, when does so, is quite unaware of the coming occurances. If he does not remain impartial in such little cause how he can be expected to be honest at the higher levels. Though his mistake of judgement is ignorable and may be justified in some particular way but the consequences produced by that miss judgement can't be winked at in any circumstances. The very similar case is with us in slecting a ruler for our state. Whenever there comes a need of ruler, the elections are held, to search a democratic person. He is voted, venerated and valued as long as he comes up to our expectations otherwise he is demolished without any tolerance and forbearance. Sometimes when such happenings take a routine shape, some despot appears on the stage, ignores all and takes over the charge of the whole. As he comes by his own muscles and not on the vested power of the others, he is expected to last longer.

Anyhow in every period of history and almost in every part of the world there have been democratic rulers and the despots. The people find relief in the custody of the democrats and sometimes they are soothened and consoled by the dictators. Now there stands before us a need to evaluate the both of the poles in order to put a verdict in favour of one and against the

second.

First of all we take up democracy which is originated from a Greek word demöcratia' meaning demos (the people) and cratia (government). Greek and Roman city states were the earliest citadels of democracy. This idea has always been in fore front of all the political philosophers since the time Aristotle wrote his politics".

Abraham Lincoln defined it as the "Government of the people, by the people and for the people." The French Revolution trumpeted it as

- Equality
- Liberty
- Fraternity

George Bernard Shaw calls it: "A social order aiming at the greatest available welfare of the whole population and for a class". Mohatama Gandhi remarks, "A born democrat is born disciplinarian." Lord Bryce defines it as a form of government in which the ruling power is largely vested not in any one individual or in a particular class or classes but in the members of the community as a whole."

Seeley speaks as "Government in which every one has a share". So democracy is the ideal of political philosophers today. Its popularity is clear from the fact that even dictators and despots choose to call themselves democratic government.

- Direct or pure democracy in which the people take part in the a affairs of the state directly. They assemble together and make law for themselves. Such a system was possible and rampant only in the city states of ancient of Greece.

- Indirect or representative democracy in which the people do not take part in the affairs of the state directly but they select their representatives to do that. They represent the whole of their respective cadre. This form of system is now-a-days in vogue throughout the world. The following are the essentials of this type of democracy.

- Universal suffrage or the right of vote to every adult one.
- Fair and free elections.
- Majority rule

- Presence of opposition
 - Basic rights and their defence.
- The democratic system of Govt is defended and justified on the following grounds.

- General welfare.
- Moral and educative value.
- Less war-like and conflicting.
- Prevention of large scale atrocities.
- Liberty and authority are reconciled.
- It averts revolutions to a great extent.
- It promotes patriotism.

Though, apparently, this system seems to be very fair and attractive but if a deep analysis is made, the following demerits can be traced out in it.

- It's a very slow type of govt.
- An expensive type of system.
- Fear of public opinion and the weakness of the policies.
- No rapid flow of policies.
- Encouragement of falsehood and dishonesty
- Mostly the wrong people are elected by the lack of education and awareness.
- Ibrahim Lincon says, " You can befool some people for all the time, you can befool all the people for sometime but you can't befool all the people for all the time".
- It is a defective way as the votes are counted not weighed.

All the above given defects bear truth and real grounds but the 6th and the 7th ones are the most genuine. Mostly in the third world the people lack common sense because of the lack of education. They are misled by their passions and by the experienced diplomats. Therefore they misuse their votes which results in the form of corrupt leadership. Especially our own country, Pakistan presents a very glaring example of this fact. We selected so many democratic leaders by casting them votes but soon we ourselves dethroned them. So the change of govts day by day never provided a chance to stabilise our economy and the political infrastructure. We can observe in the history of Pakistan that the dictators ruled relatively for longer durations and with stronger rules. So Pakistan now has

become allergic to the democrats and it remains healthier under the control of the dictators. Not only do the countries of the third world are fed up against the democracy but the people of even some great powers also resorted to have dictatorship, for certain times. Hence the disappointments from the democratic structure make us having the dictatorship.

Dictatorship is actually a form of Govt. in which a single man a dictator exercises the whole power of the state. All authority flows for him. He is the sole source of law. All others in the state are subject to him. No opposition to him is tolerated. It is not a new term in the political set up of the nations but there are many examples in history of persons who assumed absolute powers and dictated the people what they had to do and what not to do. In the past, however, dictators were generally military leaders. They exercised power in a despotic fashion after gaining complete control of the armed forces. The modern dictator seizes power by unconstitutional means with the help of a party of which he is the boss. Hitler, for example, established his dictatorship in Germany with the support of the Nazi party. Mossolini assumed the position of a dictator in Italy by using the Fascist party Lenin and then Stalin were the leaders of the communist party with the help of which they rose to prominence and dictated the course to be followed by the Soviet people.

Dictatorship is praised on the grounds that it may deal with emergencies and critical situations effectively. It is not a slow type of system as the decisions and their implication do not pass through a long process rather they rest on only one person. The revolutions, the fear of public opinion, the strikes and the protests are very rare. The people are forced to act routinely and the corrupt types of politicians are held accountable for their previous misdeeds. In this way it is not an expensive form of system and the expenses on the administrative body are cut short to none. Unfair recommendations are closed.

But like democracy it too has many weak points. e.g it is based on one state one party, one leader thesis. The press, the media and even public opinion is under the instructions of the dictator and his party. The people are not provided with an opportunity to know that what is right and what is wrong. The minds of the people are dressed with uniformity. Moreover, it is by nature, not a stable government. What is created by force can't last long. Besides there is no guarantee that a good dictator will have a good successor. Another serious defect of dictatorship is that it is an enemy of

● international peace. Dictators almost always start on a mad career of military conquest and territorial expansion, which results in war. Dictatorship or totalitarianism means the crushing of individual liberty and the suppression of human personality, violence at home and unashamed aggression abroad.

In the recent decade Pakistan is going to have an experience of a new type of dictatorship introduced by Gen. Pervaiz Musharaf and his militant government. This may be called the sophisticated type of dictatorship. A new kind of pseudo infrastructure is being tried with the name of "Devolution of power". So Pakistan which has always been a laboratory for the various forms of political set-ups is making a new type of solution' and on one knows exactly what type of properties' it would contain. Actually Gen. Musharaf's own intention was to introduce political centralization and the administrative devolution to state but having no meticulously prepared road map, the results are quite opposite as there is now political devolution and administrative centralization. Unlike the other dictators who mostly followed Machavellic's prince as their road map, he is trying to be different and under the policy of need he is making his own way (perhaps leading to desert or some beautiful valley).

The people are dressing themselves for sharing authority but with fears and apprehensions.

Thus considered from various angles dictatorship can't hold its own against democracy. Being the members of an Islamic democratic state, it becomes even more compulsory upon us to discourage this thing. In it sovereignty rests only with God. Khilafat is the actual foundation of democracy in Islam. A khalifa of God is a person who exercises only those rules that are entrusted to him by God. No khalifa is superior to other khalifa in status and every man is khalifa in actual sense. Here may be an objection that in a democratic system a common man rises himself to the supreme level but in Islam there is no scope for such thing. In Islamic constitution the supreme power only rests with the Allah Almighty.

To sum up the whole discussion we may unhesitatingly say that with all its flaws and merits, democracy is the best form of government. It is now upon us to revive the real essence of democracy in order to run our dear homeland on its ideological road rather than the tentatively prepared ones.

DO WE REALLY FEAR FROM GOD

(Rana Arif Muslim Town)

God has created all things for human beings and what can we pay back to God? No thing only gratitude. So remember God, whenever you get something. Do not lose heart when you can not get your goal, because if we have to fulfil every desire, the situation will make us arrogant. Now I firmly believe that God Almighty is everyone's friend, inspite of you have no one in this world to lend you a shoulder to share your happiness and sorrows. He is always there and very near to you. I am firm believer that God never spoils any good effort. Every piece of work is rewarded according to the nature and degree of devotion scaled for it.

God has created us with a beautiful shape. He has given us ability to think and left us with choice. He is very compassionate. He leads us to the right path, and teaches us what is good and what is bad. He is not in need of us whatever the good we earn, benefits ourselves and whatever the evil we earn, harm ourselves. The purpose of our existence is only to worship. Him alone and taking care of the rights of our fellow human beings. God loves us more than others creatures. His blessings are everlasting. He is beautiful and loves beauty. It does not mean that it is outward beauty. The real beauty is good character of a man. Praise and glory for to Allah, whose blessings are abundant and who is our benefactor and whose favours are unlimited. All human beings are free to choose between right and wrong good and bad. He loves all his creatures. He is merciful to us all. He wants that all human beings should also be hind merciful and helpful to one another.

Whenever you achieve the thing you should not feel proud but be humble and bow to him and realize that your success was due to his mercy and favour. The purpose of all knowledge is the search of truth, which ultimately leads to Allah. He is the master of death and life.

**"God is present everywhere, we know
Especially in the hearts of those who bow".**

Fear of God in the heart of man enables him to be sincere and perform perfectly his duties in obedience to Allah. It prevents him from earning livelihood by unlawful means. It qualifies him to act with justice integrity and impartiality, people say that they fear from God. But I think we do not fear him at all. Where there is love there is fear. I think it is true because only if we love a person, we afraid of his disappointment and rejection. We are careful not to do any thing that may hurt a beloved. We do many things against our will and moods, just for the sake of people whom we love and care about.

But what of God? In any ordinary day, we do so many things that are definitely against the rules laid down for us by God. We break the rules of his kingdom. We do not act upon the teaching of Islam. We do not love God as we should, so how can we fear him. None of you is a Muslim until he she loves me and my prophet more than his her parents, children, friends, wealth and above all his own life. So how many of us are Muslim in the first place.

IMPACT OF COMPUTER ON OUR SOCIETY

It has become impossible in a few short years to imagine a world without computers and yet the history of computers is astonishingly brief. It probably began with the Charles Babbage, a mathematics professor at Cambridge University who tried in the 1820s to build what termed as analytical engine to carry out calculations with 20 digits accuracy, but the technology of the time was simply inadequate to turn this idea into reality. Till now, Computers are developing day and night and are transforming our world irreversibly.

Computer are used in a huge variety of different contexts, for example; computers are used in commercial data processing; they play cardinal role in Science and research program's even they are a source of pleasure; today, the concept of complete education is incomplete without computers. This most important function is monitory and control system. The use of computers is undeniably pivotal in communication and information system. In short, there is no field which is working without computers. From manufacturing to engineering and architecture and from archeology to artificial intelligence, computers are doing hercules jobs.

Computers provided us a lot of benefits for example there are a lot of new job opportunities for fresh computer diploma holders computers have provided greater satisfaction for scientists, engineers, architects, lawyers, teachers and clerks. Public organizations like school, banks and hospitals computers improved efficiency. Computer may also help to improve the quality of the products we receive from business. So, computers have changed the whole life style and their use in every field have provided better standards and better services.

In spite of the countless benefits that people receive from computer usage, such usage can also lead to potential dangers and problems.

For example human errors in preparing input data about individuals by some organizations in designing and preparing programs have resulted in system miscalculations that have harmed people. Besides they are losing their privacy also. Computers may also be used for the purposes of crime and fraud. In some

cases, it has become more easier for fraudulent people to introduce fraudulent payment voucher for items never delivered and walk away with heavy money.

Some people even believe the computer can be used to commit murder. Attempt was reported in 1980 involving a traffic control system. Now most organizations that use computers are doing everything to avoid problems like hacking or other problems. In short, whether positively or negatively used, computer is a symbol of modern life and it is difficult to move in 21st century without computers. However, different people have different ideas about impact of computer on our society. We managed to make a survey, to measure attitude of people of our society about computers. The sample consisted of 80 people (40 Males 40 Females).

Twenty males were highly educated and twenty were low educated and twenty females were highly educated and twenty were low educated. The sample were fully informed about the purpose of study and filled questionnaire confidently.

The result of this survey report show that mostly people in our society are in favor of computers of computers. Mostly, people consider computers to be very beneficial and appreciates its implications in different fields of life. Highly educated people have more positive attitude towards computers as compared to the low educated people. It means that to promote a scientific society it is necessary to educate people. Even broad minded people adopt new changes quickly. The result of survey also shows that males have more positive attitude towards computers than females. The cause of this difference is that our female members of society are less educated than male members. Males are more practical and they come to know about new discoveries and new information's more than females whose lives are limited to home. That is why, there is a great difference in the attitude of males and females. Any how, our survey confirms that educated people in our society are adopting broader ideas about computers and with the increment in educational level of males and females the attitude of people about the impact of computer on our society will be more positive.

A COMPREHENSIVE INTRODUCTION TO COMPUTER AND DOS (DISC OPERATING SYSTEM)

ABOUT COMPUTER PAST AND PRESENT

WHAT IS COMPUTER?

There are many definitions of computer.

1. A general purpose machine with application limited only by the creativity of the humans who use it.
2. It is a machine which accepts data in a prescribed form, processes it and gives the output in a specified form.
3. A computer is a device which converts raw data into meaningful information.
4. A computer is a business machine and an electronic device.

HISTORICAL BACKGROUND

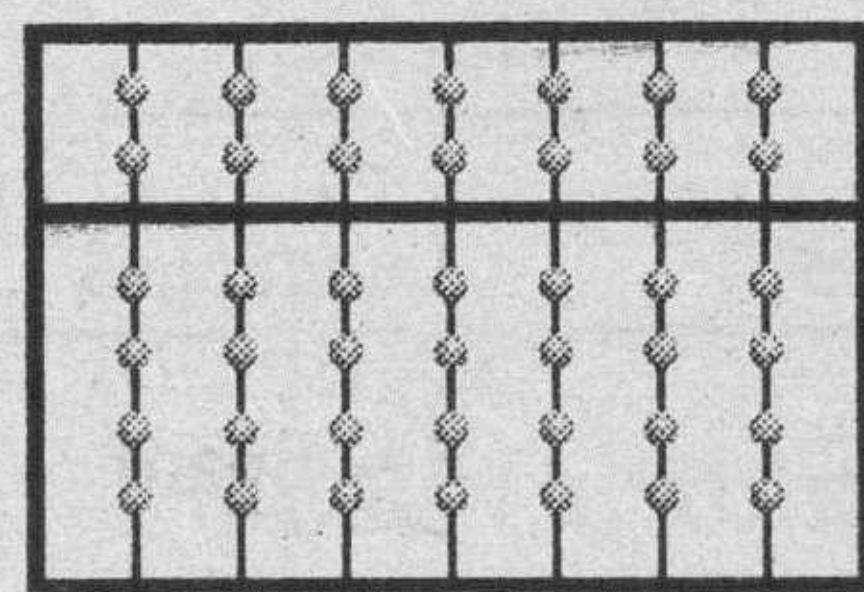
Discovery of numbers may be considered as the greatest achievement of man and this discovery led to the development of all kinds of calculating throughout history. He always remained in the search and discovery of devices for easy calculating. History of computer is mainly divided in to there ages during which different devices were invented.

- i). Dark ages (3000 BC TO 1890 A.D)
- ii). Middle ages (1890 A.D TO 1944A.D)
- iii). Modern age since (1944 A.D)

In the dark ages the following machines were used. Now we discuss some discoveries.

ABACUS

Ancient Chinese developed abacus around 3000 B.C. It was in rectangular frame. Moving the beads along with the wires did calculations. There, in China, it was called "SWAN PAN"



ABACUS

FIRST MECHANICAL CALCULATOR

Blaise Pascal invented the first mechanical calculator in 1642 which performed only two functions, add and subtract.

He was a French mathematician and at that time he was only 19 years old. In the same century G.W. (LEIBNITZ) who was German mathematician

improved Pascals machine and performed two more functions; divide and multiply. The main credit goes to Charles Babbages who gave the concept of true computer. He was a great English Mathemaatician and is also known as father of computer. He developed a general purpose computation machine which had three basic units.

- 1- *ALU (Arithmetic & Logical Unit)*
- 2- *MEMORY UNIT*
- 3- *CONTROL UNIT*

Ada Augusta, she was known as the first programmer.

Middle Ages

(1890 A.D. To 1944 A.D)

In this era punch cards and tabulating machines were developed. The major discovery in middle ages was that, the first electronic computer was developed by Professor Howard Aiken, with assistant from his students and engineers of I B M. The project was completed in 1044 and known as Mark 1. This is what the Babbages dreamt.

MODERN AGES (SINCE 1944)

Modern Ages are divided in to five generations known as generations of computer.

FIRST GENERATION (1946 1959)

Vacuum tube was used in place of relays. It was in huge size and performed at low speed. Storage medias were punch cards and magnetic tapes. Machine language was used for programming.

SECOND GENERATION (1959 1965)

Transistors were used rather than vacuum tubes. It was smaller and faster than first generation; Storage devices were magnetic tapes and main memory was RAM and ROM. Assembly language was used for programming.

FORTH GENERATION (1970- 1980)

Micro Processor was used instead of Integrated Circuit. These computers were very small in size, very speedy, much easier and high level languages were used. Storage devices were disks; storage and floppy disks.

FIFTH GENERATION (Since 1980)

Further improvement in micro processor was made in size. you can find tiny computer. Diary and much faster, storage devices are floppy disk, disc

storage and CD ROM for programming. High level languages and artificial intelligence are used.

MAIN CHARACTERISTICS OF COMPUTER

After reading the history of computer we should know what are the main characteristics of computer.

SPEED

Computer executes different operations in a few micro seconds. A modern computer can execute about thirty million instructions in one second.

RELIABILITY & ACCURACY

Computers are very reliable and accurate if the input data entering the computer correct. Like our brain computers also have memory for store information. We can get information from computer.

DELIGENCE

A computer performs functions with out tiring. It can go on working endlessly and unlike human beings.

PERFORM INSTRUCTIONS

A computer can perform instructions one by one mainly written in English language like high level standard computer languages.

LOGICAL DECISION MAKING

Computer has a capability to take decisions. These decisions called logical decisions which depend upon certain conditions.

DARK SIDE OF COMPUTER

1. Inflexible
2. Required Full Information
3. Portability
4. Better Environment.

TYPES AND CLASSIFICATION OF COMPUTER

There are three types of computer.

1. Analog Computer
2. Digital Computer
3. Hybrid Computer

ANALOG COMPUTER

These computers are mainly used for measuring physical values such as temperature or pressure etc.

DIGITAL COMPUTER

These computers manipulate digital data and perform arithmetic and logical operations of these data.

HYBRID COMPUTER

These are special computers having capability of both analog and digital computers.

CLASSIFICATION OF COMPUTER

Computers are classified in to two categories.

1. By Purpose
2. By Size

These computers are designed by purpose: These are two types of computers by purpose

(i) General Purpose (ii) Special Purpose

General Purpose

The majority of digital computers are of this type. These computers are designed to solve large variety of problems. We can use countless applications with this.

Special Purpose

These computers are designed to perform a special or specific task quickly and efficiently.

By Size

Computer can be classified in several ways.

- i. Main Frame Computer
- ii. Mini Computer
- iii. Micro Computer

MAIN FRAME COMPUTER

These computers are big in size and memory and work at very high speed. These computers are used in large organizations.

MINI COMPUTER

This computer is smaller than main frame and its speed is also less than main frame. Twenty to thirty. Persons can use it at a time.

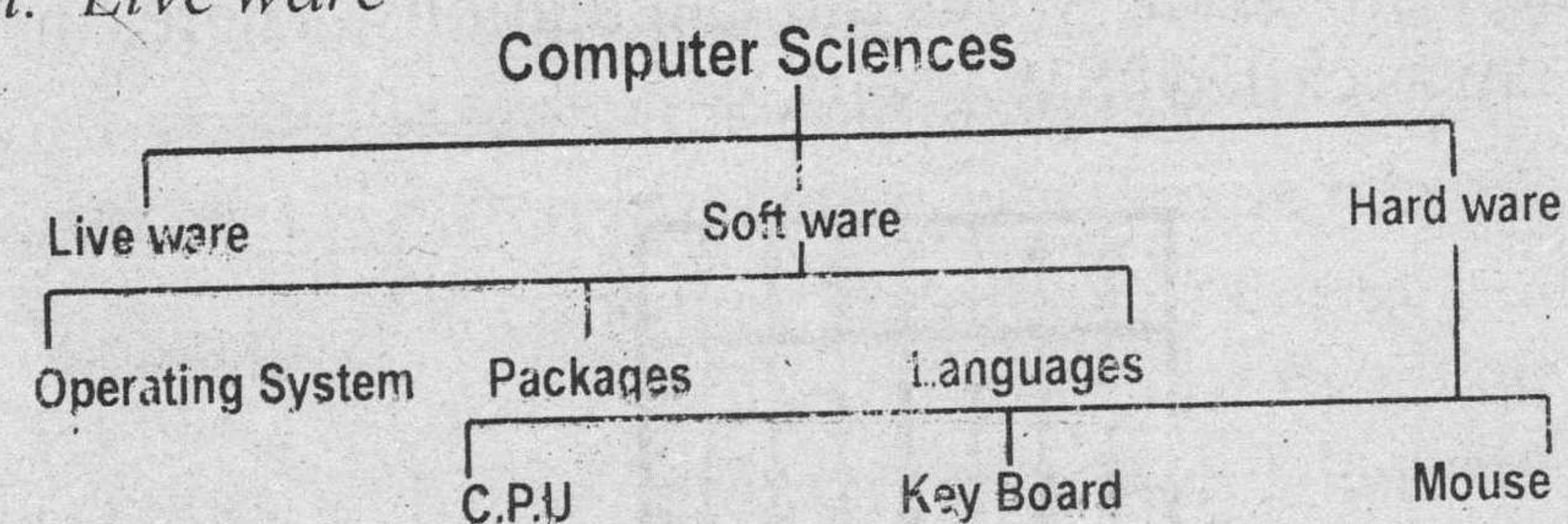
MICRO COMPUTER

Micro computer are small computers. These are known as personal computers or P.C. Micro computer is available in different sizes. It can be used by one person at a time.

DIVISION OF COMPUTERS SCIENCE

These are three basic elements of computer system.

- i. Hardware
- ii. Software
- iii. Live ware



HARDWEAR

The physical components of the computer are called Hardware. These are input and output devices like keyboard, monitor, printer and also CPU. Components.

SOFTWARE

Soft ware is a set of programmes that is run in a computer. It tells the computer what to do. Software

can be classified as :

- i. Packages
- ii. Languages
- iii. Operating System

HUMAN WARE

Computer cannot do any thing by itself. It must be operated. So people are needed to operate, design, improve and programmed the system. These are three major categories of human ware.

- i. System Analysts
- ii. Computer Programmer
- iii. Computer Operator

MIRCRO COMPUTER AND ITS MAIN UNITS MICRO COMPPUTER

We have studied about micro computer before that it is in small size and at a time only one user can use it. Now we study it more deeply.

CATA PROCESSING CYCLE

Data processing consists of three basic steps which are given below.

- i. Input
- ii. Processing
- iii. Output

DATA PROCESSING OR PC DEVICES

Now we discuss the data processing devices.

Input Devices:

Input devices are:

- i. Keyboard
- ii. Mouse
- iii. Light Pen
- iv. Joystick
- v. Scanner
- vi. Mic and etc

PROCESING OR SYSTEM UNIT

A box shaped part of computer which has a number of components in it. It performs a vital role to output from input. System unit has many important components

1. Mother Board
2. C.P.U. (Central processing unit)
 - i. C.U. (central unit)
 - ii. ALU (arithmatic and logical unit)
 - iii. MU (memory unit)
 3. I/O Parts
4. Memory
 - i. Temporary memory(RAM)
 - ii. Permanent memory (ROM)
5. Different Cards

OUTPUT DEVICES:

Output Devices are.

- i. Monitor
- ii. Printer
- iii. Speakers
- iv. Punch cards and etc.

COMPUTER MEMORY:

Like human beings computer has also memory for storage of data or information. There are two types of computer memory.

1. Internal memory
2. External memory

INTERNAL MEMORY

This memory is mounted on the mother board. These are of two types.

- A- RAM
- B- ROM

RAM (Random Access Memory)

RAM is a temporary memory. Computer places the given information in this memory. R A M is deleted when computer is turned off.

ROM: (Read only memory)

ROM is a permanent memory we can not change the previous stored information in R O M. while manufacturing vital information the detail is saved in R O M by the manufacturer.

EXTERNAL MEMORY

This memory is external to the C.P.U. It is used to store the massive amount of information. It is also called " Secondary Storage Devices" System unit has number of storage devices some are:

- i. Hard Disk
- ii. Floppy Disk
- iii. CD Rom
- iv. Magnetic Tape etc.

COMPUTER MEMORY MEASURING UNITS

In computer the units of memory measuring are discussed in the following.

BIT (Binary Digit)

The smallest unit of computer memory.

8 Bit = 1 Byte

A Byte can hold one character.

1024 Byte = 1 MB (Mega Byte)

1024 MB = 1 GB (Giga Byte)

1024 GB = 1 TB (Tera Byte)

CONCEPT OF LAN (Local Area Network)

Introduction:

Computer networks are expanding in to our daily activities, allowing us the cost advantages of sharing costly resources such as laser printers, disk storage, systems. A computer network is a collection of computers and the network components connected by

communication links that allow network components to work together. Now a days Network has an importance because it offers many cost effective solution. It provides total computing facility at each user end. It offers access to mass storages system. It allows for the electronic transfer of text. Through this we communicate between organizations through single terminal. We access multiple systems.

TYPES OF NETWORK

Types of network are as:

- i. Private Networks
- ii. Local Area Network
- Iii. Value Added Networks

LOCAL AREA

With the increasing use of microcomputers it needs for communication between these microcomputers are clear and local network (LAN) offered itself for service.

NETWORK TOPOLOGIES

Topologies is the way of connecting computers through wires. In LAN there are four network Topologies used.

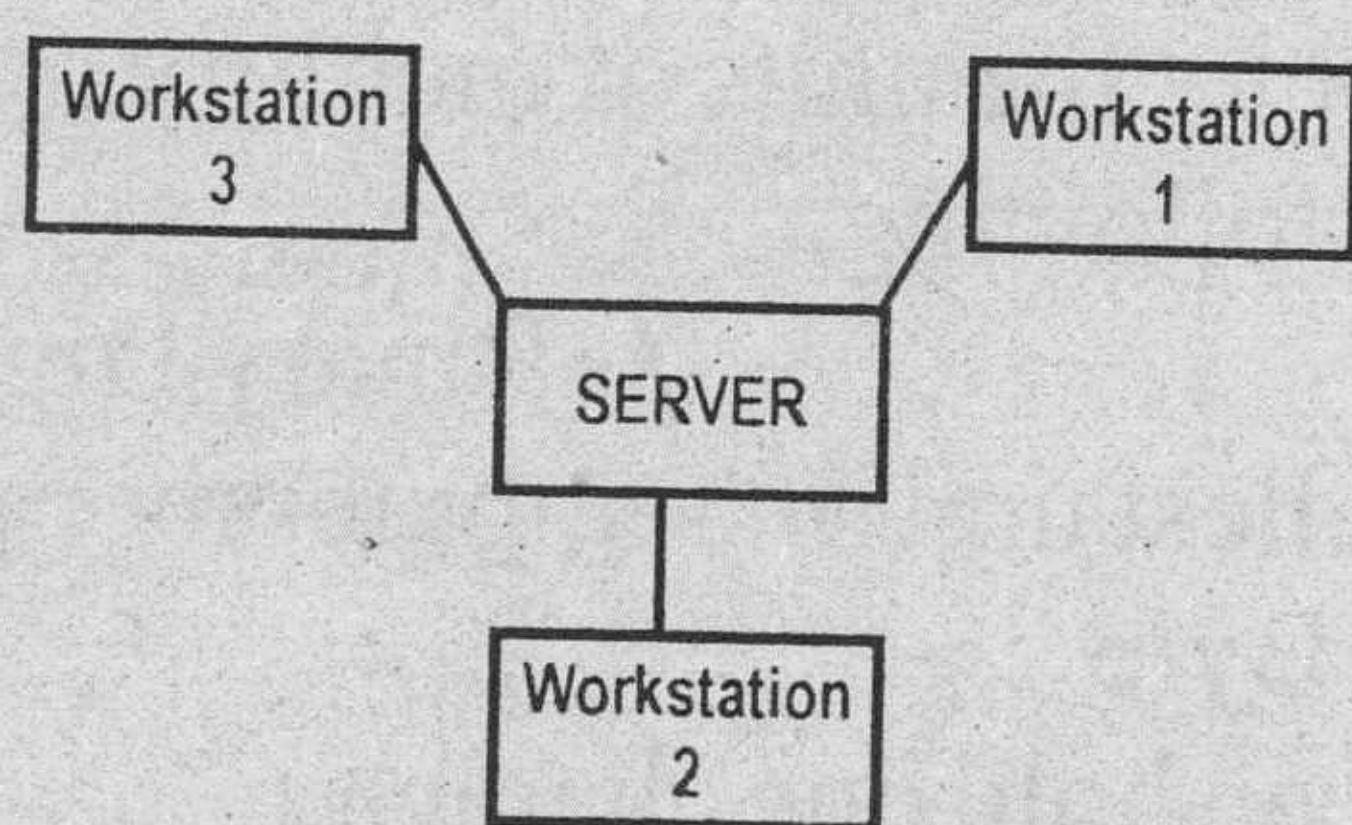
1. BUS NETWORK
2. STAR NETWORK
3. RING
4. HYBRID

BUS NETWORK

In it the computers are all attached to one single cable as shown in the figure as shown in the figure workstation server workstation workstation.

STAR NETWORK

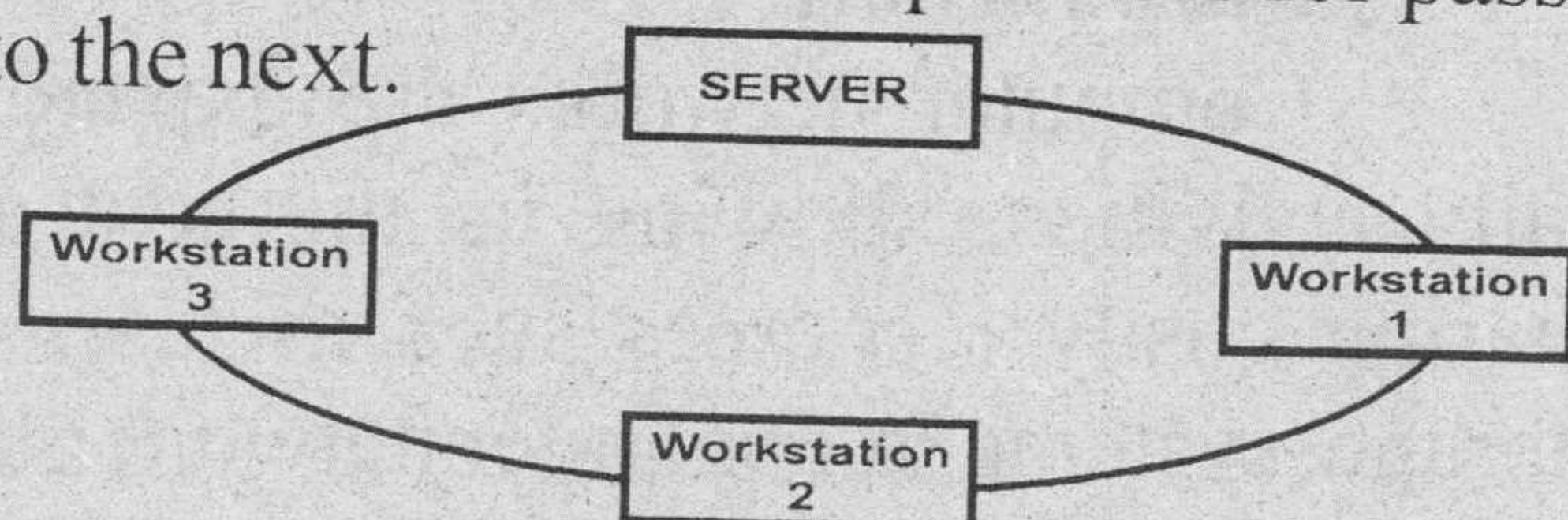
All communications must go through a central point. It means that all workstations are directly connected to the server



(STAR NETWORK TOPOLOGIES)

RING NETWORK

In this topology all workstations are connected in a loop. Where each station is responsible for passing the data on to the next.

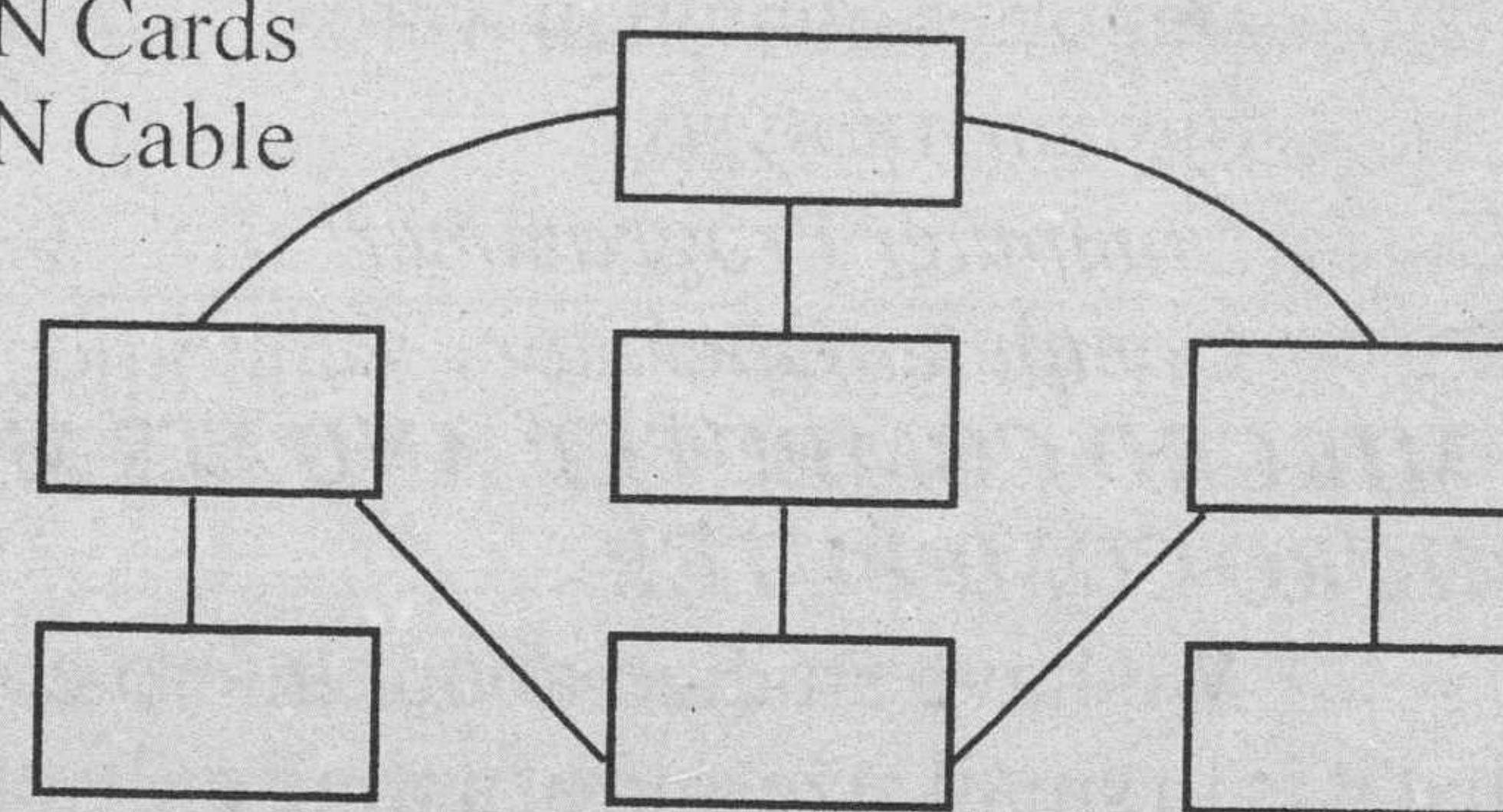


(RING NETWORK TOPOLOGIES)

HYBRID NETWORK

Hybrid Network is very large network and costly. It is combination of Bus, Star and Ring topologies

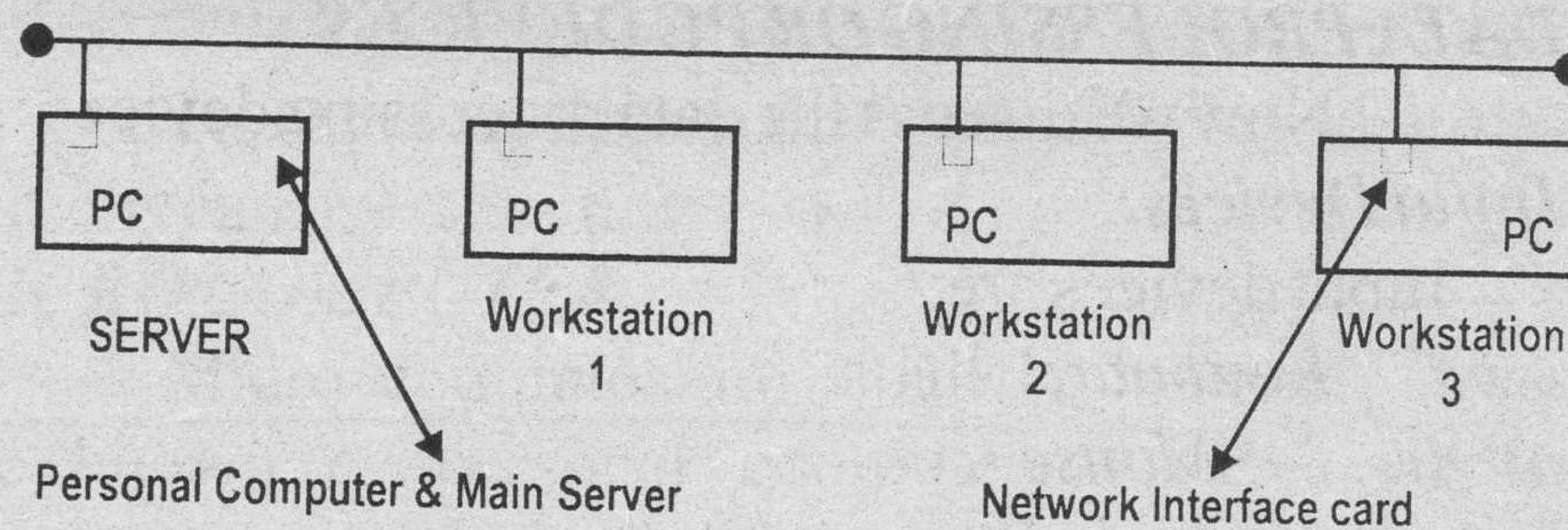
1. Server
2. Workstation
3. Connectors
4. Boot ROM
5. LAN Cards
6. LAN Cable



(HYBRID NETWORK TOPOLOGIES)

LAN COMPONENTS

L A N has several distincts components like workstation five sever, gateway network, Interface unit, active (hub) passive hub and Lan cable. Beside this LAN operating system is also included in LAN components.



(LAN COMPONENTS)

DISK OPERATING SYSTEM

An American software computer "Microsoft" released DOS in 1981. Disk operating system that is used to assemble edit and execute programs of the disks. We can have DOS either in hard disk or in a floppy disk. We may have a complete DOS in hard disk but in floppy we have few commands of DOS mostly computers bootable commands which enable a computer to work. I-e

I, O. sys (Input output system) M S D O S. sys (Micro soft disk operating system) COM (command) when you turn on (boot) your computer from hard disk after completing some tasks it will show you a prompt (I) C :> If you boot from floppy disk you will see. (II) :> (Prompt or command line) (III) D:> If you have the prompt D: /> - Probably you are working in CD-ROM. (Compact disk - Road only memory)

DOS Commands:

If you want to perform some work on your computers you have to give a command for that job DOS has two types of commands.

- Internal Command
- External Command

Internal Commands

These Commands are in a file called COMMAND.COM. When you turn on your computer the MS. DOS reads this file in to memory RAM (Random Access Memory)

MS DOS. (Micro soft disk operating system) for examples,

- DIR, ii. CLS, iii. VOL, iv. MD, v. CD, vi. REN, - etc.
- Disk Instruction Report (directory command)
- Clear Screen
- Volume
- Make Directory
- Change Directory
- Rename

EXTERNAL COMMANDS

These commands are stored on disk as a separate file. If we want to execute these files first computer reads these commands from disk and then execute. There are three types of external commands who have these extensions:

- COM (command)
- EXE (execute)
- BAT (Batch System)

For example: FORMAT, COM, ATTRIB. EXE INSTALL, BAT etc.

SYNTAX

Syntax is the way that how to write a command or the rule of language just like grammatical rule for English language. Some Internal and external commands with their purpose and syntax are listed below.

Internal Commands

=>CLS use for clear screen and only shows prompt and curser.

Syntax. CLS

=> DIR

Display the list of files and sub directory you specify

Syntax

DIR [drive] [path] [filename] [W]

DIR [DIR/W] (Width)

DIR [DIR/P] (Page)

Sub Directory

(cdAzeem)

Root DiR C:>, F:\>, A:\>

Sub DIR change Directory CD

F:\AZEEM>cd. (For Return)

DATA

To view or change the current system date.

Syntax.

DATE [mm -dd- yy]

month day year

TIME

To view or change the current system time.

Syntax.

TIME [hours:[Minutes:[Seconds[:hundred)][A,P]

VER

Display the MS DOS version number

Syntax VER enter

VOL (Hard disk) serial

Display the desk volume lable and serial number, If the disk has.

Syntax. VOL (Press Enter) [drive]

Copy Can

Use to create a file i. (to 8)(Primary) . ii. (1 to 3) (Secondary)

Syntax:

[drive] [Path] Copy ^ con ^ [Fill Name] (Press Enter)

After writing something in your file use ctrl + Z or F6

For save you file. (DIR)

Type

Display the contents of a file. Syntax [drive] [Path] TYPE ^ [Filename]

DEL

Delete the files you specify Syntex DEL [drive] [Path] [Filename]

DEL Filename (Press Enter)

Space

COPY

Syntax

Copies one or more files to the location copy ^ (source)

^ [destination] you specify F:\Azeem> copy ^ Umer

Ali

F:\Azeem \Awais

● cd:

● cd\ (Return From the Directory)

REN [RENAME]

change the name of the file.

Syntax:

REN ^ [oldfilename] ^ [New File name]
RE NAME ^ [old File name] ^ [new File name] dir (to
check) made directory

MD [MAKDIR]

use to create a directory.

Syntax

MD ^ [Drive:] Path directory any name (Press

Enter)

CD [CHDIR]

1.(cd) 2 (cd\) 3(cd ^ Dir name) Use for change
directory

Syntax

CD[Directory name]

CD[Drive:] Path

CHDIR [Drive:] Path

(Rename Directory)

RD

[RMDIR] Removes (Deletes) a directory. RD
[drive] Path. RMDIR [drive:] Path . RD(Directory
name)

(Dir name)

PATH

Use to create a link that from which directories
search for executable files.

Syntax

PATH [drive:] [Path [;]] Path = F: \Dos

Path = F: \ (Directory name) (Subdir)

PROMPT

To change the appearance of the commands

prompt

Syntax

Prompt text

Exp: Prompt \$ P \$ g>

(current drive and Path)

Prompt \$ P \$ G

Pakistan

Prompt ^ P G

Rule : F : \dos; F : \Login; F : \Public

Edit Command (External Command)

Edit ^ [File name] (Press Enter)

Fill Edit Search Optiox

(escape)

Alt + F (Safe)

Alt + F (Edit)

All+ S (Save)

Alt+ O (Option)

Alt+ F (File)(File Name)

New for creating a new file

Open

Save for saving

Save As

Print

Exit

(External Comand) doskey

Commands:

● login space = ^M.Azeem

● (Pass word) Farooqi

● Time

● Date

● CLS (For clear Screen)

● DIR

● Cd (Change Directory)

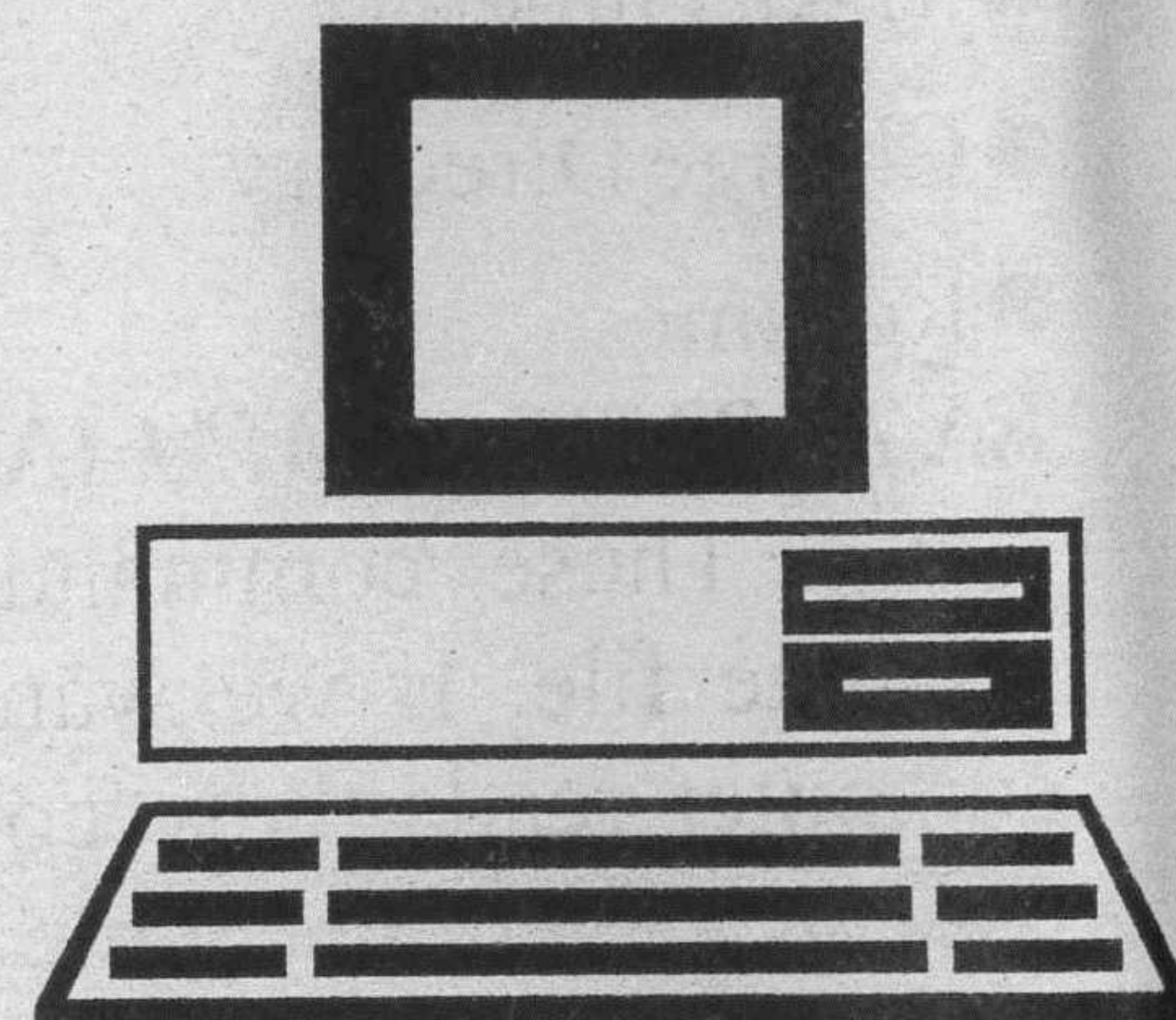
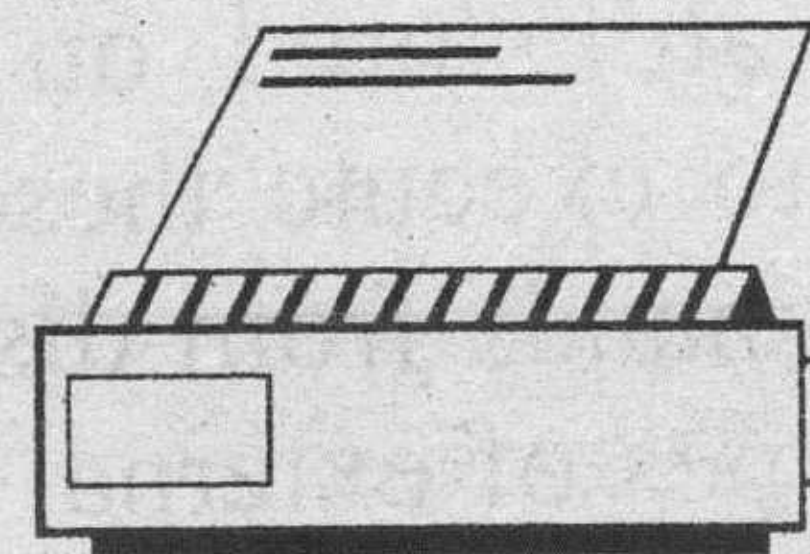
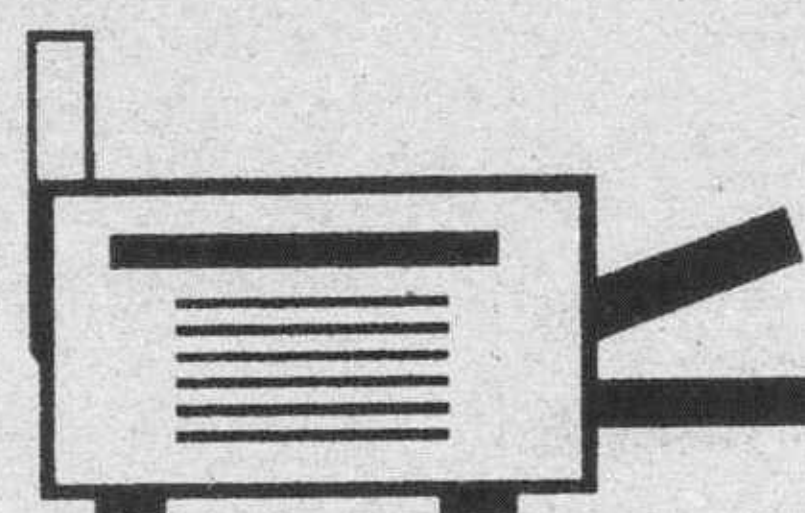
Cd ^ (Directory Name)

● (Azeem) DIR

● Copy ^ con (^ Fill name)

● Type ^ Filename , Azeem ^ Farooqi

● DEL ^ (Filename)



LIFE (Little Information)

*Life is a gift of Allah which is lived by
an accord. It is said that life is of four
days which are passed by different ways.
Life is just like winter's sunshine with
loneliness it becomes a straight line.*

*Some times life is very flowery By
getting showery when life becomes to
make it glad when life is like feather it is
enjoyed like a beautiful weather Life is not
fast When there are days of last.*

(By Sadia Quyyum 3rd year)

ROBERT FROST

As A Universal Or Modern Or Regional Poet

Regional Poet

Robert Frost has been acclaimed as natural poet of America. His poetry takes into account as a background, the rural New-Hampshire area of New-England. The typical American scenes of nature the favourite haunts of his mind. The wooded valleys, hills, the sodden pastures, beach trees on a warm day in April, wild raspberry and wiper of the hawk, are taken from his experience of the rural America. Frost also typifies the country's traditional and cultural heritage. His poem "Gift Outright" presents American land history, achievements promise of the people. Behind this yankee culture, there are also described the emotions, ideas, joys and sorrows, love and hatred, fear and courage doubts and faith of the American people.

Universality

Robert Frost is not merely a regional poet. His pastoralism and commentary on rural, urban and cosmopolitan way of life almost always brings to light a universal relivance.

In "Mending Walls", "Birches", "After Apple Picking", "Home Burial" and "A Tuft Of Flowers", the poet expresses certain emotional and intellectual tandencies that peculiarly belong to the New-England yankee. But these poems are not without the interest for men belonging to other plaees of the world.

Nature And Man

It is worth nothing that Frost's link with nature is quite different from that of the English romantic poets. Neither Frost romanticises nor he is concerned with it for mystical meditation . According to him nature and man are two separate principals and is useless for man to look for friendship in nature.

Humanist

Frost's poetry is full of a strong and unbreaking humanitarian note. His interest in America and nature leads him towards the direction where he becomes spokesman of nobility of the individual. He is a poet who speaks to men about man. In short he is a humanist.

Sense Of Loneliness

Closely connected with his humanism are two contradictory thoughts namely man's relationship with society and his fellow beings but , at times, he feels himself completely isolated because there are many

kinds of barriers in between. "Mending Walls", "Home Burial" beautifully illustrate this idea of Frost's poetry.

Pessimist

Owing to this sense of isolation, some critics have called Frost a pessimist poet. This is not a true estimate of his mind, for a poet who believes in possibility of mans amelioration cannot be regarded pessimist. In other words Frost's poetry asserts life is worth living and evil and sorrow are ingredients of human existence on earth.

Realist Of Limited Knowledge

Such a recognition clearly proves that he is a realist. The label is used for him not merely because his descriptions are realistic but because he presents actual realities of limited knowledge about universe. The irony becomes all the more relevant when we recall Frost's claim that men are confused by the elusive nature of truth in general. And the terror is realized in the comprehension of irony of man's situation in the universe. Thus Frost does not give us only delight. He rather moves from delight to wisdom and moral truth. However, he never attempts to formulate systematic philosophy of life.

Spiritual Drifter

Frost is in fact satisfied with his role of a free thinker, remaining most of the time aware of the relativity and elusiveness of absolute truth. Owing to this trait in his poetry Yror Winters calls him a spiritual drifler who refuses to be catagorised about truth. This criticism is partly true. No doubt, like Keats, Frost observes impersonality and balances, between extremes as he has done in "Mending Wall", yet, at times, he resolves the contradiction.

Modernity

There is certainly a lot of conservative doubts about new ideas in Frost. His awareness is certainly and essentially modern. The integration of values, sense of loneliness, fear and disharmony felt by men of 20th century owing to industrialization are Frost's recurrent themes.

Frost's style is also very modern. There are traits of imagism and symbolism in his poems. But pastoralism reminds us of virgil. Like Milton, he moves from particular to general. Balancing of contradictory experiences are like that of Keat's poetry.

Frost's symbolism has a touch of the characteristics of Irish symbolic poets. His colloquial tone is typical of 20th century poets. In short, Frost is a beautiful blend of classicism, romanticism, modernism and realism.

SYMBOLISM IN FROST

Symbolism is a poetic technique through which meanings and ideas are conveyed by the use of suggestive language, situations, events or characters. The 20th century poets were deeply influenced by the literary movement of French symbolism. Being a modern poet, Frost also makes a frequent use of symbols.

The general pattern of Frost's poems is that he first presents a common place experience taken from ordinary life and then suggests the underlying universal message. The delightful common place experience thus becomes symbolic of subtle philosophical idea that the poet wants to convey.

"AFTER APPLE PICKING"

In "After Apple Picking", the speaker is tired and drowsy apple picker. The ripeness of the season symbolises the completion of the apple picker's task. The labour has left the picker with a sense of fulfilment and completion. He is certainly a particular picker belonging to North Boston, but when the poet talks about his sense of fulfilment and completion, the meaning rises from the general to the universal because the sense of fatigue and the sense of fulfilment after the work has been done is a universal phenomenon.

"MENDING WALLS"

"Mending Walls" describes a routine matter how in spring season American farmers play themselves in the work of erecting walls around their fields where gaps have appeared due to snow storms of winter season. The speaker reflects on this activity, saying that the mending of wall is a symbol of division "keeping myself to myself" The actual visible wall of stones is symbolic of the wall of separation, hatred, enmity isolation and cruelty that grows up in men's mind. Gaps and holes are over- appearing suggesting men's need of each other, of love and communication.

But the neighbour of the speaker happens to be a conservative person who is of the view that "Good fences make good neighbour."

"THE ROAD NOT TAKEN"

In "The Road Not Taken" the poet talks about two roads that are going in different directions. The traveler does not know which road is to be taken. He stands there indecisively. Symbolically speaking, the indecision of the traveler points out the problem of choice, faced almost by every-one on earth. The human situation in this world is such that man has to make choice at every moment of his life and he has to suffer its consequences, good or bad.

"AN OLD MAN'S WINTER NIGHT"

"An Old Man's Winter Night" displays the loneliness of modern man wandering alone in his farm house on a winter night, then finally falling asleep. He see him standing alone in a creaking room which is the symbol of the old- age and helplessness of the old man. The light imagery is important because it symbolises the consciousness. The inner light goes out as he falls asleep and that remains, is the concealed light of the wood-stove. Order and meaning in the external world depends upon the organizing power of the mind and it is one important aspect of symbolism in the poem. The poem hits at another order The natural order.

"BIRCHES"

The division between man's love for earth and his desire to escape from it is the theme of Frost's famous poem entitled 'Birches'. Symbolically speaking, birch swinging is a beautiful metaphor of balance in this poem. The upward climb suggests the human hopes and ideals and downward movement points out the awareness of earthly realities. The poet's message is that man should manage his life in such a way as to attain a balance between earthly existence and his spiritual ideas.

Frost's use of the symbolic technique is relevant to the modern poetic diction.

"IN STOPPING BY WOODS ON A SNOWY EVENING"

The snow, the frozen lake and sleep are linked through their evocative effect. The silent snow covering the woods is suggestive of the mantle of oblivion caused by death in this world of mortality. The frozen lake is obviously associated with cold and insensitivity of death and sleep evokes the idea of eternal sleep. Death is associated with bafflement of man.

The above analysis brings home the idea that Robert Frost's use of symbolism not traditional. There are not stereotype and off-beat symbols of white and blackness. He has infact created his own symbols which signify highly philosophical thoughts about life in general. In this way symbolism and imagery not only has enriched Frost's poetry but given a deeper meaning to his poetic experiences.

RURAL AND PASTORAL NATURE

Describe Robert Frost's "Pastoralism" and natural bent with reference to his poetry?

Rural, Pastoral and Nature

The word "Pastoral" is derived from the Greek word 'Pastor', which means to graze." Hence pastoral poetry is a kind of poetry which deals with the life of humble dwellers in the countryside with their loves and pleasures, with their humble joys and sorrows.

Robert Frost's greatness as a pastoral poet has universally been recognized. The bulk of his poems, including such beautiful poetic expressions as "Mending Walls", "A Tuft of Flowers", "Birches", "After Apple Picking", "Pasture", "Desert Places", "Stopping by Woods on a Snowy Evening", present a true picture of American rural areas and human life there in. Infact the typical scenes of nature are the favourite haunts of his mind. The wooden valleys, hills, the sodden pastures, beech trees on a warm day in April, Wild raspberry and wiper of the hawk, are taken from his experience of the rural America.

Characters With Practical Work

Frost was born in New- Hampshire. He took up farming as his profession. On account of these things the poetry, which he wrote confines his feelings of love and his realistic description of nature. His characters

are almost always busy with some solid practical work whether it is "Apple Picking" or "Mending Walls" or "Drying of Grass". Rural life style close to universal relevance.

Frost never forgets the bitterness of rural life style. This hardness and bitterness are not something which are only connected with America village life. In fact, his pastoralism and commentary on rural way of life almost always brings to light universal relevance. Furthermore, the feelings of bitterness leads the poet to become actually aware of the misery and frustration of modern man. The hostility against which the modern man's struggles is deeply linked with the destruction of natural beauty by technology. In this way the rural world of Frost has a symbolic value. In "Mending Walls" he describes an incident which is highly suggestive. The stone wall symbolises all kinds of barriers which divides man from man.

Frost's Treatment Of Nature

Frost's treatment of nature and pastoral scenery is unlike the English romantic poets, particularly Wordsworth seeks a union with nature. According to him nature is a friend of man. Frost has the same Wordsworthian appreciation to sensuous nature but he also paints the harsh and unpleasant side of nature. He does not believe on Wordsworth that nature is only kind. Neither does he idealize nor romanticize nature like Wordsworth. He wishes to give us the truth about nature. He is infact a realist and does not consider nature as better than man's world. Like the boy who has been swinging the birch tree and enjoying his going to the top and coming back to earth with perfect balance.

Frost's Attainment of Balance

Infact Frost wants to attain a poise (balance) between hopes and ideals on the one hand and the realities of life on the other hand. Basically Frost is a poet of man and concerns himself with the lap of nature. The beauty of the "Tuft Of Flowers" is a force that unites the poet who has come to the field for drying the grass in the sun with the person who had cut it early in the morning. In his imagination the poet finds himself talking with the stranger.

Moral End and Personal Experiences

Frost is in the habit of bringing about the moral at the end of his natural poems. According to him nature is hostile and alien and man must constantly struggle against her for his survival. Interesting fact is that in his nature poetry, Frost writes from his personal observations and experiences, and therefore his treatment of nature is pregmatic and realistic.

Appraisal

Frost's nature poetry is full of a strong and unbreakable humanitarian note. His interest in nature and America leads him towards the direction where he becomes a spokesman of nobility of individual. In short his nature poetry has a humanitarian note.

As a whole his journey starts with delight but ends in wisdom. In the common experience of life, he brings forth some universal truth and the revelation makes the critics like Lionel Trilling feels a "terrifying quality" of his poetry. Moral profoundness is thus never absent from Frost's pastoralism. Through his nature poems, one gets the feeling of Frost's extraordinary intimacy with nature and his hypersensible lyrical presentation is often a treat to the senses.

Conclusion

J.F. Lynen rightly points out that Frost poetry is entirely free from conversational and artificial elements. He has succeeded in capturing simplicity and naturalness of the earliest Greek masters of this form.

AFTER APPLE PICKING

Form

Critics have found it an easy task to categorise the form of Frost's poems. Dramatic monologue or dramatic narrative is generally the critical term that has been used for such famous poems as "Mending Walls" and "Birches". Of course the same label can be used for "After Apple Picking". But a careful study of this poem would reveal that the words dramatic narrative do not sufficiently explain the subtlety of Frost's art in this poem. It is, therefore better to call it a lyric which describes a simple pastoral activity. The total impression which the reader gets is the poet's sensuous enjoyment of natural scenery. In this respect "After Apple Picking" is very much like Keats "Ode To Autumn".

Drowsy Apple Picker:

The speaker is the tired and drowsy with apple picker. In the very beginning he says, "I am done with apple picking now". Not only is he fed up with the tiring activity, but the heady smell of apples has made him feel drowsy. He therefore, wants to lie down and sleep, without picking two or three apples on the tree where he has placed his ladder.

With the increase in drowsiness, his thinking grows incoherent and confused. He imagines that his

dream will be a strange kind of dream, perhaps more like the long sleep than any human sleep. Symbolically his sleep can be identified with the sleep of death.

Fancy

Upto this moment, every detail of the description is a hard fact but it is at this stage that Frost introduces the element of fancy. The apple picker starts dreaming of apples and of the rumbling sounds of carts. His dream is, in other words, reflection of his labour, which he has taken in actual life. To cut the whole matter short, it can be remarked that his imaginations first plays upon reality and then transforms it into a fancy but it is still reality. Likewise, "Magnified apples appear and disappear", in the picker's dream. Truly union of fact and fancy is a remarkable feature of Frost's poetry.

Sensuous

A part from the wavering movement of memory the poem has great sensuous beauty, which reminds us of Keats's famous Ode addressed to autumn. There is double similarity in these two poems. In both, the intoxicating heady scent of the fruit is felt everywhere. Conclusion in both of the poems is:

"Ripeness is all". In Frost's poem, there is something symbolic about it. The ripeness of the season symbolises the completion of the apple-picker's task. The labour has left the picker with a sense of fulfillment and completion. He is certainly a particular picker belonging to North Boston, but when the poet talks about his sense of fulfillment and completion, the meaning rises from the general to the universal, because the sensation of fatigue and the sense of fulfillment after the work has been done is a universal phenomenon.

The tendency to generalise particular experience in Frost is a favourite technique to communicate the wisdom, the wisdom of death. The apparent simplicity of the poem brings along symbolically a great philosophical thought.

The poem also brings out the poet's enjoyment of scenes, sights, sounds and scents of nature.

DESERT PLACES

A Further Range

"Desert Places" published in "A Further Range" is of the better known poems of Frost. Lionel Trilling calls Frost a "Most terrifying poet and the lyric

his terrifying sense of man's comic loneliness". Its theme is man's utter loneliness and isolation in an indifferent and unfeeling universe. It is pessimistic and has little consolation to offer.

Pastoralism

The poem "Desert Places" is a beautiful example of Frost's pastoral technique. Frost's pastoralism is an exploration upstream past the city with its riverside factories and shipping, against the current of time and change to the clear water of the source. It is a technique through which he not only achieves modernity but also universality.

Waste Land

"Desert Places" is a poignant poem that points to the fact that every heart contains a wasteland a more piteous and terrible situation than any real or geographic waste land. It is a poem overwhelms us with a sense of frightening for sakeness.

FROST'S OBSERVATION OF SNOW FALLING ON THE FIELD

It is the late in the evening and the darkness of night is fast increasing. As the poet passes through a field, he notices that the entire field is uniformly covered with snow and only a few stubbles are visible here and there.

The woods around are also covered with snow and they are also lonely. The animals have all withdrawn for the night and taken shelter in their lairs. The poet says that he is so dull-witted that he cannot fittingly convey the extent of loneliness which has enveloped him, without his being aware of it. The loneliness is unmeasurable.

Terrifying Impact Of Loneliness

The loneliness is terrifying but instead of decreasing, it is bound to increase further. The snowfall will continue and all nature will soon be covered with a blanket of whiteness, which will grow more intense and destructive with the passage of time. The physical features of hills and dales (valley) would soon be levelled down and it will be one uniform white like a face without any expression with nothing to express. Snow is an ever recurring symbol of loneliness and desolation in Frost's poetry, and here the symbol has been used with a terrifying impact to convey the utter desolation of scene.

Loneliness (Lifeless stars, empty space, Desert Places

within poet's himself)

The poem is concerned with loneliness. The natural setting falling snow, night, only a few weeds visible above the snow on the ground, the animals having withdrawn into the lairs emphasises the feeling of loneliness oppressing the poet. Falling snow and darkening woods suggest the desolation of lifeless stars and inter-stellar space. The lonely emptiness of the wintry landscape and the infinite universe move the poet to think of the finite desolation that exists within himself. The empty spaces within the lifeless stars, do not scare him, why should they, when he has his own desert places to scare him.

Modernism

The lyric is also an embodiment of the "ache of modernity", the feeling of anxiety, frustration and helplessness which characterizes life in a modern city. There is an acute awareness of the miseries and disillusionments of life.

Cosmic Loneliness

Man is alone not only on earth, he is alone in the universe also. His loneliness is cosmic. The stars have no life on them and they themselves are separated from each other by wide empty spaces. This ghostly sense of "Empty stellar spaces", might terrify Frost, for he has "desert Places" with in himself. Thus the "Outer-loneliness" is but a reflection and symbol of his own inner loneliness. There is desolation and loneliness with in his own soul, and so his awareness of his loneliness in the universe does not terrify him.

Poet Of Modern Humanity

In poems such as "Two Trams in Mud Time", "An Old Man's Winter Night", "Desert Places" and other, Frost can readily be accepted as a poet of modern humanity. In the poems, Frost demonstrates his capacity to portray the human inwardness in moods appropriate to each situation.

Symbols

Frost's use of the objects as symbols is different and relevant to the modern consciousness. Snow and star images are persistent in Frost's poetry. Snow is suggestive of desolation and cold indifference is symbolised by the stars in this poem. These images serve to convey complex stars of feeling here the loneliness and terror of an individual's own "desert places".

Conclusion

The lyric is remarkable for its classical servity and simplicity. The language used is lucid, clear and dignified, but devoid of all adornment or superfluity.

The style is plain and the expression dicitious with no obscurities involved.

BIRCHES

Birches are one of the most representative poems of Robert Frost. It is a remarkable combination of fact and fancy. The poem describes the natural scenes of American rural side. Throughout the poem "Birches" one gets the feelings of Frost's extraordinary intimacy with nature and his hyper sensitive lyrical presentation of nature is often a treat to the senses. But it also reveals the poet's feelings and speculations.

In a conversational manner the poem begins, when the poet sees birch trees bending right and left. He imagines that the bending in the branches has been caused by the swinging of some boy. The poet immediately realises that the swinging of a boy can bring about such permanent bends in them. He then imagines perhaps it is the working of snow storms. The burden of snow, makes the branches of the birches bent low and touch the ground. The implication is that nature is a strong agency, which bends that comes under its power.

Frost minutely observes that the birches have a tendency to swing up their branches when the wind once again is an instrument of nature which helps the branches to rise up. This truth that is revealed to the poet. It makes him tndulge in a fancy that the birches have been bowed down by some boy who enjoyed swinging them. The boy like the poet himself, has perhaps taken to birch swinging as a pleasant sport of his childhood. He has been able to maintain a perfect balance while reaching the top of the trees and then coming back to the ground with a swift movement.

This fancy reminds the poet of his own time when he himself was swinger of birches. He wishes that he becomes weary of considerations. In other words Frost wants to forget the bitterness of life by this pleasant sport. In this way he would get away from earth's sorrow for a while and get pleasure.

This lyric is an embodiment of the ache of modernity, the feelings of anxiety, frustration and helplessness, which characterizes life in a modern city. In this respect the poem rings up a bell in our mind and we unconsciously think of Keat's "Ode To A Nightingale", where the poet wants to fade away into the world of Nightingale. But there is a difference.

Keats is an escapist and cannot bear this world, but Frost is in love with life and earth and wants to come back.

The strange experience of sorrow and joy makes the poet realize, "Earth is a right place for love". Such faith in life surely reflects the poet's optimism. And he is trooted in reality of things. The poet accepts the man's earthly existence as a part and parcel of human situation.

Symbolically speaking, birch swinging is a beautiful metaphor of balance. The upward climb suggests the human hopes and ideals and downward movement points out the awareness of earthly realities. The poet's message is that man should manage himself in such a way as to attain balance between the earthly existence and his spiritual ideals.

Simplicity of language, beauty of symbols, implication of metaphors, excellent use of blank verse and prominent imagery and relationship between man and nature makes the poem a masterpiece of art.

THE ROAD NOT TAKEN

Introduction

Frost in his beautiful lyric "The Road Not Taken" emphasises that even minor decisions have far reaching and life long consequences in the human life. Infact, it is one of those lyrics which combine "inner lyric vision and outer contemplative narration". The poet's imagination is set at work by the difficulty of choosing one of the two roads, which diverge at a particular point and he comments on the difficulty and significance of making a choice in general. G.W. Nitch points out the problem of making a choice is a very significant theme of the present poem.

Choice of less Frequent Road

Robert Frost chooses a less frequent road as a poet of pastoral world. It was the only road, he would have taken. Giving the analysis of the poem, Untermerge says that some spirit inevitably guided Frost towards his destination, by some unseen forces that keep working on man. This enevitability, which apparently has an element of choice is brought in the of t-quoted and of t-misunderstood poem "The Road Not Taken".

One day while travelling alone, the poet reached a point where the road bifurcated into two. He could not decide which road to take. Finally he chose one because it seemed a little less frequented though

actually there was no such difference for "the passing there had worn them really about the same"

Poet Was Aware Of The Choice In General As Well As Particular

Even at this crucial moment of having to make a choice, the poet was aware of the choice in general as well as particular. In general the poet realises that a person has very often to make choices. One cannot always have the best of everything. God, in fact has born man with choices. The choices of good and evil, honesty and dishonesty, love and hatred sympathy and cruelty, passions and rashness loyalty and sincerity, simplicity and artificiality, faithfulness and deception, sacrifice and revenge, spiritualism and callousness etc are presented in life of a man. The experiences of life makes a man wise as to what he should adopt and what should he leave. It is in making choice that a man has to order his priorities and is tested. In particular, the poet has an intuition that one day he will look back in retrospect and perhaps be glad that he took the less frequented road. "And that has made all the difference".

A Way Once Chosen Can Never Be Retreated

The poet's difference is in him from the beginning, long before he sets out his career. The road that Robert Frost took, was not only different road, the right road for him but it was also the road, he could have taken. As Untermyer points out, "it was the choice the poet made which determined his destiny and made him a poet different from others. It is in this way that future is determined. A step once chosen can never be retreated.

Along with this poem, Frost has written many poems in which the question of making a choice is the central point. Crucial moments when choices have to be made are distinct spot of time in human life and hence find mention in literature right from Homer down to our present day fiction.

Versatility

"The Road Not Taken" shows the versatility of Frost's art, which is marching ahead on the road of progress. Ironically it is the first person speaker himself, who cordially presents himself to us with all his faults and foibles. Very unselfconsciously he reveals himself to us as one who is Hamlet like, who is too intelligent and conscious to do anything with pondering on the pros and cons of it. But unlike Hamlet he regards the choices he makes.

Human Predicament

We notice that when the road forks, the narrator

regrets that he possibly cannot travel both roads: "Sorry I could not travel both". Because he is "one traveler". He learns painfully that man cannot have things all his own way, he is not only bound to make a choice but also the choice he makes is irrevocable. One must be contented to live with in one's limited sphere-one should not hope to get best of everything.

Conclusion

It is a personal lyric and its language is characterised by simplicity, clarity, epigrammatic and terseness. The poem records a personal experience but becomes symbolic of universal human experience. The poem is also realistic description of human psychology.

AN OLD MAN'S WINTER NIGHT

Symbolic Technique

Frost's technique of communication is essentially symbolic and oblique. "An Old Man's Winter Night" is a fine illustration of Frost's technique. This poem from "Mountain Interval" beautifully recreates old age. It is a realistic poem.

Nature or Country Poet and Comparison With Wordsworth

Robert Frost is a first and foremost nature poet. He is a country poet whose business is to live with nature rather than through it. Frost's capacity for nature descriptions easily invites similarity despite certain very prominent differences. He expresses nature in terms of mountains, wild flowers, precarious farms, brooks and woods, such as we find in the poem "An Old Man's Winter Night". Throughout his natural poems one gets the feeling of Frost's extraordinary intimacy with nature and his hyper-sensitive lyrical presentation of nature is often a treat to the senses.

Old-Man's Loneliness And His Helplessness

"An Old Man's Winter Night" displays the loneliness of the modern man passing through a phase that can easily be regarded as the winter of civilization.

The poem depicts an old man wandering alone in his farm house on a Winter Night, then finally falling asleep. We see him standing alone in a creaking room, which is symbolic of the old age and of the helplessness of the old man. The old man is unable to see out of the windows. He can not remember why he has come there.

Light Imagery

Frost emphasises the very narrow limits of his

thought. The old man cannot see because of a lamp in his hand. The light imagery is important because it symbolises consciousness. The consciousness of the old man is fading out in a weak, lonely and purposeless old age.

Sleep As A Living Death

The old man lacks awareness. In the description of his asleep the poet depicts his condition as a living death in which the simple process of physical life continues to function in an automatic way.

“What kept him from remembering what it was. That brought him to that creaking room was age”.

The old man can no longer keep his house, farm, or countryside. But the moon light can keep them.

Order And Meaning

The poem is a definition of death itself. In the blend of old age, night and winter, death is seen as a disappearance of order and meaning. When the order and meaning in the external world supplied by the organizing power of mind is gone, the organising power of nature will save world from chaos. When the human fails, the nature will take over. Thus, the poem may emphasises the pathos of old age and the horror of death but it also implies a faith that though death always seems to threaten universal annihilation; meaning and therefore, life itself can not be really destroy.

Deceptively Simple With Inexhaustable Layers

It has been often remarked that Frost's poem is “deceptively” simple. That, is, indeed, true, for, beneath the simple narrate or description on the surface, lie inexhaustable layer and facets and aspects of meanings. It is the oblique method, the use of symbols that invests Frost's poem with a rich complexity.

Symbolic Significances

The poem “An Old Man's Winter Night” has some symbolic significance although many critics have not cared to discuss it.

Light Imagery

The light imagery is important because it symbolises consciousness. The inner light goes out as he falls asleep and all that remains is the light of the wood stove.

Order And Meaning

Order and meaning in the external world depend upon the organizing power of the mind as it is one important aspect of symbolism in the poem. The poem hints at another order, the natural order.

The Moon (Symbol)

The moon is also an important symbol in this poem. It symbolises the organizing power of the individual mind, which controls power of the physical body as a principle.

House And Farm

Lynen has aptly pointed out that the house and farm when combined with the countryside take on a very wide significance.

Lyric Is Ache Of Modernity

This lyric is an embodiment of “the ache of modernity” the feeling of anxiety, frustration and helplessness, which characterises life in a modern city.

Sleep Is Associated With Death (Universality)

Frost poems deal with man in relation with the universe. Theme of extinction or death runs through the major poems of Frost. In many poems he writes of “Sleep” which is associated with death. 'Stopping By Woods On A Snowy Evening’ “An Old Man's Winter Night”, all these poems have a reference to death.

Theme Is Death

“An Old Man's Winter Night” is not just a portrait of old age but a definition of death itself. Frost creates a death image by beautifully blending the old age, night and winter. The poem may depict the pathos of old age. It also emphasises the horror of death. But death cannot destroy life itself. Death can conquer old man but cannot stop the flow of life.

Conclusion

In this poem of simple action, Frost has invested each item on the scene with an almost symbolic significance. The setting, the human action, the sound-affect, all contributes to a subdued dramatic tension.

“HOME BURIAL”

Robert Frost was particularly interested in abnormal psychology and 'North of Boston' abounds in abnormal people, who are in a psychologically dishevelled state. One such is the over-wrought, intensively sensitive mother in the “Home Burial. The lady suffers from a terrible sense of self-alienation, as well as alienation from her surroundings. Her grief and the haunting scepter of her first born's death is what alienates her from her husband. The poem also shows Frost's mastery over dramatic monologue and capacity of handling conversation in

the verse form.

"Home Burial" depicts very convincingly the plight of a person who cannot accept the facts of his condition. The young mother in the poem can not reconcile herself to the fact that she has lost her motherhood. Every look at the fresh grave lacerates her wound further and she clings to her grief. In fact, she is not prepared to come out of her shell of lonely and intense suffering.

The over worked, excited mother is crippled and obsessed by the fact that her husband had dug the grave of their child himself and buried him with his own hands. She regards it as the most insensate and unpardonable act and has started considering her husband brutal and totally unfeeling. She thinks that how a father can dig the grave of his own child. Her continued obsession with this thought has raised a barrier of an inexplicable hatred. Moreover, she has retired into the world of her own ideas.

The situation becomes more intensive when the husband, without realising the degree of his wife's sensitivity, mentions the rotting of the birchfences. The very mention of the word "rot" rings a bell in her mind and sets her think about the decaying body of their child, who has been buried in the grave. The horror of decay increases her grief manifold. She is contemptible towards humankind and tries to withdraw herself within her own grief away from human touch. She feels that one's friends do really sympathise with the dead, the moment, the dead are gone they get engrossed in their own worldly affairs. To her the world is totally evil with no streets in it. The world is evil and life tragic to her estrangement from husband is a symptom as well as manifestation of her movement towards loss of reason.

Reaching out to the depths of tragic poignancy the husband says that it was his ill trait that he could never speak anything that would please his wife. Now moving from the domain of their particular into that of the general the husband that only those men who give up some of their masculine qualities, like quickness of temper, can hope to win and please women. The husband does care for his wife and in order to make her happy. He says to her that she should not feel isolated and lonely in her grief as he was always with her to offer her company and solace. The husband further says that it is possible for two individuals who have no love for each other, to live with barriers between them and reiterates that where there is love there should be no barriers.

The husband's apparently cool exterior and calm demeanour is no proof of any lack of emotions. In fact, he tries to foil his grief by engaging himself in the demands of daily, routine existence. His controlled grief is both real and intense. Only, being saner and more practical, he has come to accept and reconcile himself to the fact of his son's death. But for wife there is nothing beyond and outside motherly grief she slept in.

The conflict between the two is piteous and terrible because neither of the two is at fault. Both have their own concept of truth and both are partially correct. But the poem does not end on such a negative note. "The half-opened" door in the final stanza is seen as symbolic embodiment of the meaning of the entire poem. The very words and tone of husband's speech indicate that his soft and dormant love for his wife takes militant form and there are all chances of his being able to bring back his wife to a normal and passionate life.

"Home Burial" shows Frost's major concern of love between man and woman. The poem moves from particular to general, personal to universal, known to the unknown and touches the tender cords of every heart. The gloomy morbidity of death in a distant, rural place brought out in all its hues.

Frost's technical skill, simplicity of language tremendous expression of blank verse, repetition of words and dramatic narration makes the poem an excellent piece of literature.

"BEREFT"

Introduction

Robert Frost is widely considered the poet of pastoralism but he has also keen observation about the desertion and loneliness of life. He gives us the delight of the natural objects by his verses on one side but on the other hand he makes us feel about the ache of modernity. This under discussion poem also throws light upon his idea about life and world. The natural imagery of "Bereft" is noteworthy. The wind changes to a deeper roar. The sea-shore down the hill is frothy. Sombre clouds are massed in the west. Tree leaves get up on a coil and hiss.

Theme Of Loneliness

But natural, pictures are only a setting in this poem, the theme of which is the poet's loneliness and isolation. The poet is not only alone in the house but also alone in his life. This loneliness is one of the most important and major themes of Frost's poetry. The

feeling of isolation here lends poignancy to the scene. While the indifference or hostility of nature aggravates the feeling of isolation. In his desperate state, the poet can think of only God whose presence he invokes. Generally regarded as an agnostic, Frost in this poem expresses a (transient) faith in the existence of God.

Naive And Sincere Statement

The poem 'Bereft' is almost naïve both in statement and context. It's tone is undoubtedly sincere. The naïve quality is also to be found in the very short lyric, tree At My Window (which occurs in the same volume)

Man And Nature Indifference

A scene symbol of intense sorrow in 'Bereft' serves to express Frost's view, the man can never find a home in nature and yet cannot live outside of it, although man can assert the reality of his spirit and thus exist independent of the physical world in the act of looking squarely at the facts of nature. The speaker of this poem has just suffered some terrible bereavement, and his utter loneliness is embodied in the bleakness of the landscape. There is something ominous in the darkening sky and a blind hostility in the dead leaves which swirl about his legs.

Sense Of God's Presence

He is overwhelmed by the sense of complete isolation. He has no one left but God and it does not seem that he will find any comfort there, except God, as he mentions. He is merely the last resort of the desperate, yet for all its gloom, 'Bereft' is not a poem of despair. The very fact that the speaker can reach in the landscape that is the full extent of his loneliness, which shows the mind's capacity for courage.

Absolute Unrest

In the poem 'Bereft' there is absolutely no relief from the aloneness, which is depicted by Frost. The poem moves in part on the same lines as 'Desert Places', from a scene of threatening images and disolation to still greater loneliness. Again natural fear is a symbol of personal and more sinister fear, but in Bereft both terrors are at once one. There is no detached reading of the scene, no withholding, no knowledge of country things that says there is really nothing threatening in the wind.

Conclusion

This is a movement of Words Worth guilty, terror unrelieved by any garnering of future wealth, moral or aesthetic. What looks like the most obvious sort of relief, or defence turns out to be the ultimate threat. 'To be left in my life alone, is terror enough, more awful to be left alone with God; There is also something sinister in the tone. 'Told me my secret must be known' The final line adds a further edge to the aloneness. Meanness of feeling is present in Nature too, in the snake like coil and hiss of leaves.

THE NECESSITY OF PROPHETHOOD

The prophet distinguish themselves in the human society by their special aptitudes, natural beds of mind and a pious and meaningful living more or less in the some way as other geniuses in art and science distinguish themselves by their extraordinary capacities and natural aptitudes. Similar is the case with born poet, orator, writer, leader or inventor. The same is true of a prophet. Reason accepts whatever he says, the heart feels its truth and the experiences of world phenomena all go to testify to the truth of every word that flows from his mouth. His nature and disposition are so good. He never does or utters wrong, nor does he commit any evil. He always inculcate virtue and righteousness, and practices himself what he preaches to other.

His whole life is an example of truth, nobleness, purity of nature and high thinking. His character is without any blemish and all these facts, all these attributes make it evident that he is the prophet of God and faith must be reposed in him.

It is quite unreasonable to accept a man as God's true prophet and yet not to believe in what he says or not to follow what he ordains for your every acceptance of him as God's prophet means that you have acknowledged that what ever he does is in accordance with God's will and pleasure. Now disobedience to him is the disobedience of God and disobedience of God leads to nothing but ruin and devastation. An instruction has emanated from the prophet is sufficient guarantee for its truth, and there can be not room for doubt or suspicious. When you are sure that a certain person is the best man available for your purpose, you so licit his advice and guidance and have complete trust in him. This is the proper attitude in life. if, however, after properly weighing and measuring all considerations, you decide differently that a certain person is really God's prophet, then you must trust him completely and obey all his instructions faith fully.

Some people declare, we do not need a prophet for our guidance and we can ourselves find out the way to truth. This too is a faulty view. There can be only one straight line and all other lines must cooked or will fail to touch the point in view. This same is the way to truth which in the language of Islam is called SIRAAT-E-MUSTAQEEM (The right path). The path begins from man and goes straight up to God. All other paths would be aberrations and will lead astray. Now this straight path has been indicated by the prophet and there can be not straight path besides that. The man who ignores that path and reeks other errands is only a dupe of his own imagination. If every body tries to start up again from the scratch, it would be gross waste of time and energy. We never do so in the field of sciences and arts.

GUESSES MATRIC & B.A. 2002

پرچہ مطالعہ پاکستان لازمی

بی اے

1. دو قومی نظریہ اکابرین کی روشنی میں بیان کریں۔ 2۔ قیام پاکستان کے اعراض و مقاصد تفصیل سے بیان کریں۔ 3۔ پاکستان میں نفاذ اسلام کیلئے کی جانے والی کوششوں کا تفصیلی جائزہ لیں۔ 4۔ پاکستان کی معاشی ترقی کے وسائل اور امکانات کا جائزہ لیں۔ 5۔ پاکستان کی خارجہ پالیسی کے نمایاں اصول اور اسلامی ممالک سے قریبی تعلقات کا جائزہ لیں۔ 6۔ حضرت شاہ ولی اللہ یا مجدد الف ثانی تحریک علی گڑھ 7۔ کسی تین پر نوٹ لکھیں۔ مسلم لیگ۔ قرارداد مقاصد۔ خطبہ آباد۔ تحریک خلافت۔

پرچہ پنجابی

بی اے

1۔ پنڈا باؤ 2۔ ونجار امیر سے ہان دا 3۔ اسلم 4۔ دھی 5۔ مدینے وچ حضور ﷺ دی آمد 6۔ پٹی روٹی حصہ نظم 1 نعت 2۔ ون دا بوٹا 3۔ سورج تے دھرتی 4۔ کل دی گل 5۔ غزل 6 روف شیخ 7۔ ایہیہ نہیں۔ مینڈا آگراں 8۔ پہلے دی حور 9۔ دو بی موت 10۔ بہار 11۔ غزل یونس احقر (پیر فضل گجراتی) 12۔ غزل (مولانا بخش کشتہ) 13۔ شہادت 14۔ حمد سیف الملوک 15۔ جنگی میدان 16۔ ہیر وارث شاہ 17۔ ایبات باہو 18۔ کافیاں شاہ حسین 19۔ بول فریدی۔

پرچہ ب 1۔ مضمون نگاری 2۔ غزل تے پنجابی غزل 3۔ بابا فرید گنج شکر 4۔ بلھے شاہ اک بے باک شاعر 5۔ ادب کینوں آکھ دے نیں 6۔ ادب دیاں قسماں۔ نظم کیہ اے۔ بحر۔ ردیف قافیہ۔ مدح۔ پنجابی شاعری دیاں صنفوں۔ حمد۔ نعت۔ جنگ۔ نامہ۔ مرثیہ۔ مثنوی۔ غزل۔ سی حرنی۔ کافی۔ داستان۔ ناول افسانہ انشائیہ۔ تنقید۔ نقاد تے اوہدے فرائض تنقید سے اوہدیاں قسماں۔ روحانی تنقید۔ تاریخی تنقید۔ سائنٹیفک تنقید۔ نفسیاتی تنقید۔ کچھ تنقیدی اصول۔

پرچہ عربی آپٹنل (غلام احمد حریری کی کتاب) بی اے

1۔ آیات و احادیث صفحات نمبر 6-9-10-14-26-31-38-42-2۔ با محاورہ ترجمہ میں کریں۔ صفحہ نمبر 46-47-48-50-57-60-61-63-64-3۔ کسی ایک کا با محاورہ ترجمہ اردو میں کریں۔ صفحہ نمبر 68-71-73-78-83-84-95-97-101-4۔ مندرجہ ذیل قطعہ کا ترجمہ اور تشریح کریں۔ صفحات نمبر 129-130-132-133-136-137-139-140-148-150-154-5۔ فعل ماضی اور مضارع معروف کی گردانیں لکھیں۔ بمعہ ترجمہ۔ حروف جار۔ مشبہ بالفصل لکھیں۔ اور مرکب تو صیغی۔ مرکب، اضافی کی تعریف کریں۔

پرچہ پوسٹل سائنس (الف) بی اے

علم سیاسیات کی تعریف اور مطالعہ کے فوائد۔ علم سیاسیات کے مقاصد اور فوائد پر بحث کریں۔ ریاست سے مراد کیا یہ ضروری ہے اور اس کے عناصر۔ اقتدار اعلیٰ کی تعریف اور خصوصیات۔ آئین کا نظریہ۔ اقتدار اعلیٰ پر تکمیل و سندوں کے اعتراضات کا جائزہ لیں۔ اسلامی نظریہ اقتدار اعلیٰ کی تشریح۔ مساوات کی تعریف یہ آزادی سے کس طرح مختلف ہے۔ آزادی کی تعریف اور مفروضہ پر بحث کیجئے کہ ریاست کا اقتدار فرد کی آزادی کا مخالف نہیں ہوتا۔ قانون کی تعریف اسلام میں قانون کے ماخذ۔ کیا قانون اقتدار اعلیٰ کا حکم ہوتا ہے۔ قانون کے اہم ماخذ۔۔۔ جمہوریت کا اسلامی تصور مغربی تصور جمہوریت سے کس طرح مختلف ہوتا ہے۔ امریت کے حق میں اور اس کے خلاف دلائل۔ پارلیمانی نظام حکومت کی اہم خصوصیات اس کی کامیابی کیلئے سیاسی جماعتوں کا ہونا کیوں ضروری ہے۔ موجودہ جمہوری ریاست میں مقننہ کے فرائض۔ بلا واسطہ اور بالواسطہ انتخاب کے لئے بالواسطہ انتخاب کی خوبیاں اور خامیاں۔ سیاسی جماعت جمہوریت میں اس کے فرائض۔ رائے عامہ کی تعریف، اسے کس طرح نا پھرتا ہے۔ مغربی طرز کی فلاحی ریاست اور اسلامی ریاست کا موازنہ نمایاں فرق بتائیے۔ اشتراکیت اور اشتراکیت میں فرق بیان کریں۔

پرچہ پوسٹل سائنس (ب) بی اے

آئین برطانیہ۔ بادشاہ اور تاج۔ 2۔ دارالامرا اور دارالعلوم 3۔ وفاقی حکومت آئین امریکہ۔ آئین کی نمایاں خصوصیات۔ امریکی وفاقی حکومت کی نوعیت۔ وفاقی عدلیہ۔ آئین سوویت روس۔ پریزیڈنٹ۔ وزراء کی کونسل۔ 1۔ آئین اسلامی جمہوریہ پاکستان۔ آئین ارتقاء۔ 2۔ 1962ء کے آئین کے نقائص۔ 3۔ 1973ء کے آئین کی خصوصیات۔ 4۔ 1973ء کے آئین کی اسلامی دفعات۔ 5۔ بنیادی حقوق کی ضمانت 6۔ صوبائی اسمبلی کے اختیارات۔ 7۔ پاکستان کی نظریاتی اساس کی تشریح۔ 8۔ دو قومی نظریہ اکابرین کے اقوال کی روشنی میں تشریح کریں۔

بی اے

پرچہ اردو ادب (الف)

نثری ادب خطوط غالب، حمید احمد خاں کے نام، سمجھ، کچھ مذہب کے بارے میں، جہاں پھول پھلتے ہیں، غالب کا اچھوتاپن، حالی اور اردو لٹریچر، میں اور میر، حالی کی سیرت، ڈپٹی نذیر احمد کی کہانی، میری زندگی، خود اپنی زندگی کی کہانی، سفر نامہ پطرس، دلی کا غسل خونیں، قومی پھول، سورج جیسا آدمی، افسانوی ادب قصہ چہار درویش (میر امن دہلوی) فسانہ عجائب، ابن الوقت، فسانہ آزاد، شریف زادہ، آنگن، کفن، ازواج محبت، وہ جو دیوار کو نہ چاٹ سکے، رستم و سہراب، شعری ادب، غزلیات (دلی دکنی، میر درد میر تقی میر، آتش، غالب، مومن، علامہ اقبال، یاس گھانہ، جوش ناصر کاظمی۔ میر نیازی) نظمیں، قصائد، مرثیہ، مثنوی، نظیر اکبر آبادی، میر حسن، میر انیس، دیا شکرتیم، اکبر الہ آبادی، حفیظ جالندھری، ن، م، راشد۔ شعرا اور نثر نگاروں کے حالات زندگی اور کلام کی خصوصیات، میر تقی میر، میر درد، میر انیس، غالب، حالی علامہ اقبال، فیض احمد فیض، میر امن دہلوی، پریم چند، فرحت اللہ بیگ۔ شعری اصناف یا خلاصہ وغیرہ مثنوی، مرثیہ، افسانہ، ناول، ڈرامہ، قصیدہ، غزل، نثری ادب، افسانوی ادب، نظمیں کسی کا بھی خلاصہ دے سکتے ہیں۔

بی اے

پرچہ اردو ادب (ب)

ادبی و تنقیدی مضمون، ادب و معاشرہ، اقبال ایک عظیم شاعر، اردو ڈرامہ، اردو مرثیہ، دبستان دلی، دبستان لکھنؤ، میر امن پسند غزل گو شاعر، غالب ایک عظیم شاعر، فورٹ ولیم کالج، تحریک علی گڑھ، میر انیس کی مرثیہ گوئی آزاد نظم۔ شعری اور تنقیدی مسائل، ہماری شاعری، شاعری بے کار ہے یا مفید؟ شعر میں خیال اور اصلیت سے کیا مراد ہے؟ خیال کی سادگی، خیال کی بلندی، خیال کی باریکی اور تڑپ، شاعری میں جدت کا مقام، شاعری میں صنعتوں کا استعمال۔ تاریخ اردو ادب، منتخب ادوار، فورٹ ولیم کالج، دبستان لکھنؤ، تحریک علی گڑھ، میر وسودا کا دور، ادبی و تنقیدی اصطلاحات، فصاحت، بلاغت۔ داخلیت و خارجیت۔ رومانیت۔ کلاسیکیت۔ رمز و اہمیت۔ تغزل۔ سہل۔ ممتنع۔ علم عروض اور علم بدیع و بیان، شعر کے اجزاء، بحر، تشبیہ، استعارہ، مجاز مرسل، صنعت تضاد، صنعت حسن تعلیل، صنعت لف و نشر، صنعت جمع، صنعت مبالغہ، صنعت تکرار لفظی، صنعت کہنایہ۔

بی اے

معاشیات اختیاری (الف)

تفاعل کی اقسام، تفاعل کی گرانی تعبیر، سادہ اور دو درجہ ماڈل، قومی آمدنی کا توازن، تفرقی سر کا مفہوم، طلب اور رسد کی لچک معلوم کرنے کے لئے تفرقی سروں کا اطلاق، افادہ اور وصولی کی معیاری حد اور مصارف کی کم سے کم حد معلوم کرنے کے مسائل، مصارف اور فرم کا توازن۔

بی اے

معاشیات اختیاری (ب)

جزوی معاشیات کے بنیادی مسائل پیداوار کے حجم کا تعین، سرمایہ دارانہ نظام، قیمت کی صرتی خط کی مدد سے مصارف کا خط طلب اخذ کرنا ترجیح کو ظاہر کرنے کا نظریہ، آمدنی لچک و تقاطع اور ان کی پیمائش، عاملین کا معیاری اشتراک، فرم اور صنعت کا قبیل و طویل عرصہ کا خط رسد اخذ کرنا، خالص اجارہ داریوں کے فلاحی اثرات، اجارہ دارانہ مقابلہ اور اس کی خصوصیات، عاملین کے معاوضوں کا نظریہ مختتم پیداواری، جدید نظریہ، منڈی کا خط طلب، عاملین کے خطوط رسد۔

بی اے

صحافت (الف)

باب نمبر 1) ابلاغ کیا ہے؟ اہمیت، انداز، اشارے، علامتیں، ابلاغ کی اقسام۔ صحافت کی تعریف اور اقسام۔ (باب نمبر 2) مطبوعہ صحافت کی ذمہ داریاں۔ خبروں کے حصول کے ذرائع۔ خبر نویسی، خبر نویسی کی تعریف، انداز وغیرہ مکمل، ادارے، تعریف، اہمیت، مقاصد۔ خبر نویس، تعریف، اہمیت، مقاصد، اقسام، کالم، تعریف، اہمیت، مدیر کے نام خطوط کی اہمیت، رپورٹ کی خصوصیات، (باب نمبر 3) ریڈیو کا ارتقاء پاکستان میں، سماجی ترقی میں ریڈیو کا کردار، (باب نمبر 4) ٹیلی ویژن کا ارتقاء، اہمیت، اثرات وغیرہ، قومی تعمیر و ترقی میں ٹیلی ویژن کا کردار، ٹیلی ویژن کے تقابلی اور تربیتی پروگرام۔ ٹیلی وی، ریڈیو اور اخبار کی خبروں میں فرق، (باب نمبر 5) صحافتی زبان پر نوٹ لکھیں۔

بی اے

صحافت (ب)

(باب نمبر 1) دنیا میں طباعت اور اشاعت کی اقسام۔ صحافت کا ارتقاء۔ (باب نمبر 2) 1857ء کی جنگ آزادی میں صحافت کا کردار، محمد علی جوہر کی صحافت، ظفر علی خان کی صحافت، تحریک پاکستان میں مسلم اخبارات کا کردار۔ نوٹ لکھیں۔ زمیندار، تہذیب الاخلاق، نوائے وقت، مشرق۔ (باب نمبر 3) پاکستانی صحافت کے فنی ارتقاء کا جائزہ۔ نمایاں قومی ہفت روزہ پر نوٹ، اخبار جہاں۔ (باب نمبر 4)

Constitution-3-Happy Prince-4-The Neklace-5-The Little Willow-6-Take Pity-7-Tell Tale Heard-(PART 2)1-The Bear-2-The Boy comes home.
BOOK 4 (NOVEL):1-Characters of Hero and Sub Hero-2-Most Striking Incident-3-Images In Novel-
PAPER B (ESSAYS):1-Pollution-2-Unemployment-3-Science-4-Population Explosion-5-TV-6-Computer (IT)-
(LETTERS & APPLICATIONS):1-Job In Country & Abroad-2-Narcotics-3-National Unity-4-Unemployment-5-Educational Crises-6-Sanitation-7- Preposition-8-Translation-9-Ideoms & Phrases, Santhesis, Correction, Dialogue, Comprehension.

گیس میٹرک (سائنس گروپ)

فزکس میٹرک

باب ☆ - مندرجہ ذیل کی تعریف اور اکائیاں لکھیں لمبائی، ماخوذ اکائیاں بنیادی اکائیاں - کیت - ایس - آئی - سسٹم کی بنیادی اکائیاں باب ☆ حرکت کی اقسام حرکت کی تین مساوات - (نمبریکل نمبرز 5,6,7,11,12) باب ☆ نیوٹن کا پہلا اور دوسرا قانون حرکت رگڑ، رگڑ کے فوائد نقصانات اور کم کرنے کے طریقے (نمبریکل نمبرز 14,15,16,18) باب ☆ کائناتی تجارب کا قانون - مرکز ثقل اور مرکز گریز قوتیں، (نمبریکل نمبرز 6,7) باب ☆ حرکی توانائی، لیور، چرخ، سطح مائل، مونٹم، اور قانون بقائے مونٹم اور اس کی مثالیں، (نمبریکل نمبرز 11,12,13,15) باب ☆ مزموٹوں کا سلسلہ وار جوڑ اور متوازی جوڑ، اوہم کا قانون (نمبریکل نمبرز 9,18,15) باب ☆ پینڈولم کی سادہ موسیقائی حرکت، سپرنگ سے بندھا ہوا جسم (نمبریکل نمبرز 7,8) باب ☆ آواز کی ولاسٹی، گمک، آواز کی خصوصیات (نمبریکل نمبرز 3 مثال نمبر 13.1) باب ☆ 15 - روشنی کا بے قاعدہ اور باقاعدہ انعکاس شیبوں کی بناوٹ کر دی آئینہ کے فوائد (نمبریکل نمبرز 6,7,8) مثال نمبرز 15.2, 15.3, 15.4) باب ☆ انعطاف، کلی داخلی انعکاس، زاویہ فاصل - عدسے کی طاقت آنکھ کی ساخت اور آنکھ کے نقائص (نمبریکل نمبرز 10,13) باب ☆ روشنی کا کوٹائم نظریہ، ایٹم سے روشنی کا اخراج۔

کیمسٹری میٹرک

باب ☆ علم کیمیا کی تعریف اور شاخیں، مندرجہ ذیل کی تعریف کریں اور اکائیاں بھی لکھیں ایس آئی - اکائیاں ماخوذ اکائیاں، لمبائی، وقت، کمیت، درجہ حرارت، کثافت، کثافت اضافی، بے قاعدہ شکل کے جسم کا حجم معلوم کرنا - باب ☆ عنصر - آمیزہ اور مرکب کی تعریفیں اور مثالیں - کیمیائی فارمولے، ایٹمی، وزن، مالکیولی وزن مول، شادہ تحلیل و تالیف، آب پاشیدگی، تعدیل - باب ☆ ایٹم کے بنیادی حصے اور ذرات تاب کاری اور تابکار شعاعیں، ہم جاء، بوہر کا ایٹمی ماڈل، الیکٹرانٹی تشکیل (Cl, Na, C, B, O) ایٹمی اور کیت نمبر - باب ☆ محلول اور محلول کا بنا، خوردنی نمک اور شکر کا حل ہونا، ہائیڈروجن بانڈ، حل پذیری اور اس کا اثر انداز ہونے والے عوامل، برق پاشیدوں کی اقسام برق پاشیدگی، پانی کی برق پاشیدگی کا طریقہ - باب ☆ تیزابوں کی کیمیائی خصوصیات اساسوں کی کیمیائی خصوصیات، نمک کی تیاری کے چار طریقے - عمل قلماء - باب ☆ لی شائلے اصول کیمیائی تعامل کی شرح پر اثر انداز ہونے والے عوامل، عمل انگیز اور ان کی خصوصیات اور مثالیں - باب ☆ ہائڈروجن گیس کی تجربہ گاہ اور صنعتی پیمانے پر تیاری موائے کی ترکیب، سخت پن دور کرنے کے طریقے پینے کے پانی کی - باب ☆ بہرہ و پیت اور کاربن کی بہرہ و پی اشکال، کی کاربن ڈائی آکسائیڈ کی تجربہ گاہ میں تیاری کاربن - مونو آکسائیڈ کی تیاری - کاربن مونو آکسائیڈ کا استعمال - باب ☆ آکسیجن کی صنعتی پیمانے پر تیاری، عمل تکسید عمل تخفیف، اوزون، سلفر کا استخراج فراش کا طریقہ - باب ☆ پیٹرولیم کی ابتداء کے بارے میں نظریات پیٹرولیم کا ماخذ پیٹرولیم کی کسری کشید، قدرتی گیس متھین، اتھین، اتھین - اتھین -

بایالوجی میٹرک

☆ مسلمان ماہرین حیاتیات، حیاتیات، کی تعریف - ☆ جانداروں کی خصوصیات، ریڈی کے تجربات اور بائیو جنیسس ☆ پودے کے خلیے کی ساخت نیز حیوانی و نباتاتی خلیے میں فرق، مائی ٹوسس، می اوسس، پودوں کی

☆ آزادی صحافت کا تصور اور اہمیت، ☆ صحافت پر کس قسم کے دباؤ ہیں - ☆ پریس اینڈ پبلی کیشن آرڈی نینس 1988ء (باب نمبر 5) پاکستانی صحافت میں ضابطہ اخلاق پر عمل در آمد کی کوششیں - ☆ مطبوعہ اور الیکٹرانک صحافت کا موجودہ رویہ اور ضابطہ اخلاق، (چند اہم سوال) نوٹ لکھیں - ہکی گزٹ، جام جہاں نما، کوہ نور، پیسہ اخبار، ☆ الہلال اور زمیندار میں فرق - ☆ پاکستانی خبر رساں ادارے۔

اسلامیات لازمی

☆ عقیدہ توحید اور اس کے اثرات کا جائزہ، ☆ رسالت کا وجود کیوں ضروری ہے؟ نیز رسالت محمد ﷺ کی امتیازی خصوصیات، ☆ عقیدہ آخرت اور ثمرات - ☆ نماز اور زکوٰۃ کے اجتماعی اور انفرادی فوائد - ☆ کسی دو پر نوٹ، عدل و انصاف، کسب حلال، والدین کے حقوق، تبلیغ (حضور ﷺ بحیثیت مبلغ) جہاد - ☆ مندرجہ ذیل آیات، سورۃ الحجرات آیات نمبر 2,3,6 (بمعہ اہم مضامین کا تعارف)، سورۃ الفرقان آیات نمبر 2,3,5 (بمعہ اہم مضامین کا تعارف)، احادیث مبارکہ 1,2,6,7

اسلامیات اختیاری (الف)

☆ (بما حاورہ ترجمہ) پہلے دو دور کو جمع بمعہ ترجمہ تشریح - سورۃ البقرہ و سورہ ال عمران - ☆ اسماء سورۃ القرآن: پہلی تیس اور آخری دس سورتوں کے نام - ☆ بی گرامر) مرکب اضافی توصیفی، فعل، ماضی، مضارع - ☆ حرمت شراب ☆ ایلاء ☆ طلاق ☆ خلع ☆ سو ☆ اتباع رسول ﷺ ☆ حق مہر ☆ حضرت عیسیٰ کی ولادت و حیات نیز ان کی تعلیمات نیز سیرت حضرت ابراہیم پر نوٹ - ☆ امر بالمعروف و نہی عن المنکر - ☆ تفرق فی الخلق - ☆ انفاق فی سبیل اللہ -

اسلامیات اختیاری (ب)

1 - ☆ باب اسلام ☆ باب الاستیزان ☆ باب اسلامی ☆ حفظ اللسان ☆ باب البر و الصلاۃ ☆ باب الفرق الحیاء و حسن الخلق ☆ باب انظمہ - (مندرجہ ذیل ابواب کی چھوٹی احادیث پہلی تین تین) 2 ☆ اوقات الصلوٰۃ - ☆ باب الجماعت - ☆ باب الصلوٰۃ - ☆ الصلوٰۃ الجمع - ☆ الصلوٰۃ المساف - ☆ قیام الشہر رمضان - ☆ باب شہید - (حصہ تاریخ) معاویہ بن ابی سفیان ☆ ولید بن عبد الملک ☆ حضرت عمر بن عبد العزیز - ☆ بنی امیہ کے زوال کے اسباب - ☆ خلیفہ ابوالعباس سباح ☆ ہارون الرشید، ☆ خلیفہ مامون الرشید -

فارسی اختیاری (الف)

صدیق ☆ میر محمد حجازی ☆ چہار مقابلہ ☆ و ماہیت علم ☆ شعر و صلاحیت ☆ قعات عالمگیری (حصہ نظم) ☆ سعدی ☆ فردوسی ☆ آگاہی یافتن بیٹرن از آمدن رستم ☆ ضعیف ہمیشہ محکوم قومی است ☆ اشک یتیم ☆ سفر اشک -

فارسی اختیاری (ب)

☆ سیاست نامہ (نظام الملک) ☆ انتخاب از اخلاق الاشراف (عیدز کالی) ☆ علاق جلالی (مولانا جلال الدین دوانی) ☆ انتخاب از مکاتبات (ابوالفضل) مولانا جلال الدین رومی (انتخاب از مثنوی معنوی) ☆ غزلیات (مرزا اسد اللہ خان غالب) انتخاب از پیام مشرق (ڈاکٹر محمد اقبال)

فارسی آپٹنل

☆ شیخ سعدی کے حالات زندگی اور کلام کی خصوصیات کے ساتھ گلستان کا تعارف ☆ میں میں سے پہلی دس حکایات پیش کریں ☆ علامہ اقبال کے حالات، کلام کی خصوصیات اور پیام مشرق کا تعارف ☆ علامہ اقبال کی نظموں میں سے کشمیر، عادورہ ماہین خدا سے، زندگی، عمل، حکمت و شعر، کرم کتابی، زندگی تیار کریں ☆ گرامر کے سوال کیلئے پچھلے پانچ سال کے پرچہ جات کے سوالات حل کریں۔

الکتب لازمی

BOOK 1: Pakistan and The Modern World-2-Whistling of Birds-3-Nagasaki, August 9, 1945-4-My Tailor-5-Are Doctors Men Of Science-6-Grand Father-7-Beauty Industry #
BOOK 2:1-Leisure-2-Tartary-3-New year Resolutions-4-Women Work-5-Rebel-6-Patriotic into traitor- 7-Solitary Reaper-8-All the Worlds Stage-9-When I Have Fears-10-Kubla Khan-11-Hawks.
BOOK 3 (Part 1): 1-Rappacini's Daughter-2-The New

13.4=16,18,20

13.5=1,2,6,7,10

باب نمبر 10 کے مسئلے 1,2,3,4,8

میٹرک

پنجابی اختیاری

1- حضور داخل 2 ویاہ 3 گواچی ہوئی روح 4 علامہ اقبال 5 پنجابی دے لوک گیت 6 چاچا نور 7 قائد اعظم محمد علی جناح 8 پنجاب وچ اسلام دی روشنی 9 کافیاں 10 استغفار مناجات 12 نعت 13 مالی 14 اپنے آپ تال گلاں 15 لہوری سیر 16 غزل روؤف شیخ 17 غزل پیر فضل گجراتی 18 مسدس حالی وچوں 19 سویری سیر 20 پنڈ دامیلہ 21 علم دیاں برکتاں 22 کوئی تن خط 23 کوئی تن در خواستاں 24 کوئی تن کافیاں 25 واحد جمع۔ مذکر۔ مونث، متضاد، مترادف، محاورے۔ اسم فعل۔ مضامین۔ ٹیلی ویژن دے فائدے تے نقصان کسے میچ دا آکھاں ڈٹھیا حال ورزش دی اہمیت شہری تے پینڈ وزنگی۔

میٹرک

اردو (لازمی)

خلاصہ جات (کہانیاں) 1 اسوہ کامل 2 صحیح خیزی اور پڑھنے کے فائدے 3 کتبہ 4 صادق کی مصیبت 5 ایک پنجابی زمیندار کی کہانی۔ (سوالات کے جواب کیلئے یہی کہانیاں تیار کریں) 2 حصہ (تشریح اور خلاصہ جات + مرکزی خیال) 1۔ حمد نعت 3 اس ہاتھ لے اس ہاتھ دے۔ 4۔ مفلسی 5 میدان کر بلا میں گرمی کی شدت امام حسین 9 چپ کی داد 10 فاطمہ بنت عبد اللہ۔ لطف سحر 14 قطعات اکبر الہ آبادی۔ ﴿حصہ غزل۔ تشریح﴾ فقیرانہ آئے 4 یا مجھے افسر شاہانہ 5 لگتا نہیں دل میرا 6 ابن مریم۔ کسی کا درد ہو 10 کوئی امید نہیں آتی۔ حصہ مضامین ﴿قائد اعظم 2 علامہ اقبال 3 میری پسندیدہ کتاب 4 گداگری اک لعنت 5 پابندی وقت 6 تعلیم نسواں 7 علم کے فائدے 8 سائنس کے کرشمے 9 محنت کی برکات 10 ایک آنکھوں دیکھا میچ 11 شہری اور دیہاتی زندگی 12 ورزش کے فائدے۔ ﴿اخلاقی کہانیاں﴾ غرور کا سر نیچا ۱۲۔ اتفاق میں برکت ۱۳ لالچ بری بلا ۲۔ سچ میں برکت ہے۔ ۵۔ دوست وہ جو مصیبت میں کام آئے۔ ﴿یام کاملہ نگاری﴾ 1۔ رشوت کے بارے میں 2 ٹیلی ویژن کے بارے میں 3۔ پڑھائی اور کھیل کے بارے میں 4۔ سگریٹ نوشی کے بارے میں 5 دوکاندار اور گاہک کے درمیان ﴿خط یا درخواست﴾ ابا جان سے رقم منگوانا 2 اپنی تعلیمی حالت کے بارے میں 3 گھڑی کے تھے کا شکریہ 4 والدہ کی وفات پر اظہار تعزیت 5 چھوٹے بھائی کو پڑھائی کی نصیحت 6 امتحان میں کامیابی پر مبارکباد 7۔ دوست کو گرمیوں کی چھٹیاں گزارنے کیلئے۔ 1۔ فیس معافی کیلئے 2 شوقیت کے حصول کیلئے 3 ہیلتھ آفیسر کے نام صفائی کیلئے ﴿گرامر۔ مترادف الفاظ، متضاد الفاظ، سابقہ لاحقہ، واحد، جمع، مذکر۔ مونث (تذکیر و تانیث) اعراب لگانا، جملوں میں استعمال فقرات کی درستگی اور فقرات کو مکمل کرنا۔ اسم معرف۔ اسم نکرہ + اسم علم کی اقسام + اسم ظرف کی اقسام اسم آلہ + اسم صوت + مرکب اضافی + مرکب نام + فعل کی اقسام (دی گئی عبارت سے جوابات ڈھونڈنا)

میٹرک

ہوم اکنامس

1۔ ہوم اکنامس کی تعریف بیان کرتے ہوئے لڑکیوں کیلئے ہوم اکنامس کی اہمیت پر تفصیلی نوٹ لکھیں۔ 2۔ تین سے پانچ سال کے بچوں میں کونسی خصوصیات نمایاں ہیں۔؟ نیز ان بچوں کی کن کن ضروریات کو پورا کرنا ضروری ہے۔ 6۔ بچے اگلوٹھا کیوں چوستے ہیں۔؟ اگر کسی بچے کو اگلوٹھا چوسنے کی عادت پڑ جائے تو اس کی اس عادت کو کیونکر دور کیا جاسکتا ہے۔ 7۔ مختصر الفاظ میں بیان کریں کہ چھ سال سے دس سال کی عمر کے بچوں کی حرکات و سکنات کی کیا وجوہات ہو سکتی ہیں۔ 8۔ کردار اور شخصیت کی پختگی کن کن باتوں پر عمل کرنے سے حاصل ہوتی ہے۔ 9۔ استاد کی عزت کیوں ضروری ہے ایک اچھی اور نیک لڑکی بننے کیلئے کن کن باتوں کا خیال رکھنا ضروری ہے۔ 10۔ بچوں کی پرورش کے بنیادی اصول کون کون سے ہیں۔ 11۔ سوتی کپڑوں لین کے کپڑوں کی خصوصیات اور استعمال کے بارے میں تحریر کریں۔ 12۔ ریشمی کپڑوں کی خصوصیات اور ان کے استعمال کے بارے میں تحریر کریں۔ 13۔ کپڑے دھوتے وقت کن کن اصولوں کو مد نظر رکھنا ضروری ہے۔ 14۔ گرم کپڑوں اور اونی کپڑوں کی دھلائی کا طریقہ کار لکھیں۔ 15۔ کپڑوں کی حفاظت اور دیکھ بھال کیوں ضروری ہے؟ آپ موسم گرما اور موسم سرما کے کپڑوں کی حفاظت کیونکر کریں گئیں۔ 16۔ غذا ہمارے لئے کیوں اہم ہے غذا ہمارے جسم میں کون کون سے کام سرانجام دیتی ہے۔ 17۔ پروٹین سے کیا مراد ہے پروٹین ہمارے جسم کے لئے کیوں ضروری ہے۔ 18۔ پروٹین کن کن ذرائع سے حاصل ہوتی ہے ہمارے روزمرہ کی خوراک میں پروٹین کی مقدار کتنی ہونی چاہئے۔ 19۔ درج ذیل افراد کی غذائی ضروریات کے بارے میں تحریر کریں۔ شیر خوار بچوں کی غذائی ضروریات۔ ۲۔ جوان لوگوں کی غذائی ضروریات۔ ۳۔ حاملہ اور دودھ پلانے والی عورتوں کی

بافتیں، پھولوں کے حصے۔ ☆ اسٹیجیوم سپرم، کوئی دوفاکیم کی تفصیل ☆ ضیائی تالیف، پودوں میں خوراک کے طریقے ☆ روٹ پریش، ٹرانسپیریشن، سٹریم خون پر مکمل نوٹ۔ ☆ ابن ایرویک کی شرائط، مینڈک میں سانس لینے کا طریقہ۔ ☆ انسانی گردہ، نیرون کی ساخت، ☆ پودوں کا بیرونی ماحول سے تعلق، ریفلکس ایکشن، اینڈو کرائن غدود، ذیابیطیس۔ ☆ غیر جنسی طریقہ تولید پودوں میں، ارٹڈ کے بیج کی ساخت، جرمینیشن اور اس کی شرائط، ☆ ماحولیاتی نظام کے طبی عوامل، ماحولیاتی نظام کے حیاتیاتی عوامل، طفیلی، ہم زیستے۔ ☆ انسانی موروثی بیماریاں۔ ☆ لامارک، ڈارون، ڈی وریز کا نظریہ، کار، تغیرات۔

میٹرک

ریاضی (لازمی)

Ex No.2.7=8,9,10,11,12,13,14,15,16,17,19,(example:1,2)

2.8=5,6,7,8,9,10,(example:1,2)

متفرق 8,9,10,=2 3.6=6,8,9,10,11 3.5=15,16,20,21,

3.9=14,15 3.8=19,20, 3.7=6,8,9,10,11

6.4=7,8,10,11,12, 3.10=3,8,10,(example:2)

7.1=14,16, 6.5=2,7,8,9,11,12,(example:2)

7.2=9,10,21,22,23,24,25 7=9,10,11,12,13 متفرق

8= 4,5,10,12

متفرق 1,2,9,10,14=8

9.6=7,8,10,11 example :1,2,3

متفرق 9=9 آخری سوال

لاگ رتھم کے چار قوانین

دائرے کے مسئلے 1,2,3,4

5.1=1,4,5,6,8

5.2=7,15,18,19,20

12.1=5,7,8

5.2=5,7,8

12.2=7,8,9,10

12.3=1,2,3,5,6,7,8

12.4=1,3,5,8

متفرق 1.3,=

14.1=6,7,8,13

14.2=4,7,8,13,

14.2=4,6,9,10,11,13,15

4.1=6,7,8,13

4.2=12,13,14,15,16

4.3=8,9,10,

4.4=14,16,17,18,19

4.5=9,10,12,19,21

4.6=9,10,11,

4.7=10,11,12,13,14

4.8=2,7,8,9,

4.9=2,7,8,9

4.10=5,9,10,13,14,

4.11=8,9,10,12,20,21,25,26,27,30,31,36

4.12=1,2,5,6,9,10

4.13=3,5,9,10,15,16

Answer Questions & Translation 9th Class
The Holy Prophet(P.B.O.H), Attainig the Impossible,
Women`s Role in Pakistan Movement, The Weather,
Pollution , Elephants,The Happy Prince, Atal fram the
Arabian Nights, The Last Leaf.

Answer Questions & Translation 10th Class

The prophet(P.B.O.H) of Mercy, The Star Child, The
Necklace, Tarik-Bin-Ziad, The Beautiful City, Lennir the
Lamp Post, The Great Sacrifice,

Lettres ابا جان سے رقم منگوانا، پچا جان کو گھڑی کے تحفہ کا شکریہ، دوست کی والدہ کی وفات پر

اظہار تعزیت، دوست کو کامیابی پر مبارکباد، دوست کو گرمیوں کی چھٹیاں گزارنے کی دعوت، بھائی کو سائنس

مضامین پڑھنے کی نصیحت۔ **Translation** میرے گھر کے سامنے، زندگی کے نشیب و افراز

میں، ایک کنبوس تھا، انارکلی لاہور کا، والدین کی عزت کرنا، ایک دفعہ دو دوست، ایک دفعہ ایک کو، کراچی ایک

خوبصورت، جوہری توانائی، نور میرا بہترین دوست، دو دو ایک مکمل، شیر ایک طاقتور، ایک نوجوان باغ میں، اللہ

دین چین کے شہر میں، میری والدہ مجھ سے بہت، یہ نوجوان قائد اعظم کو، حضرت محمد ﷺ کے میں پیدا ہوئے، یہ

ہمارا مکان ہے، امجد کے والدین، ایک دفعہ کا ذکر ہے کہ ایک کو، آدمی اپنی قسمت خود بناتا ہے۔

Comprehension حل شدہ پیرا گراف نمبر: 1,2,3,4,5,7,9,10 غیر حل

شدہ پیرا گراف نمبر: 1,3,4,5,6,7,8,9,11,12,13,15

معروضی انگلش برائے کلاس دہم، 79,101,17,33,53,82,120

59,22,80,142,113,100,72,54 معروضی انگلش برائے کلاس نہم

Page No: 79,23,12,31,136,111,41,42,59,69,112,58,70,79,85

,97,98,104,122,138,137.

غذائی ضروریات۔ 20 خاندانی وسائل سے کیا مراد ہے ان کی کتنی اقسام ہیں۔ 21 افراد خانہ کی تعداد گھر کے معیار پر کیونکر اثر انداز ہوتی ہے نیز کنبے کی منصوبہ بندی سے کیا مراد ہے۔

مطالعہ پاکستان

انسانی معاشرے کی بنیادی خصوصیات بیان کریں 4-1973ء کے آئین کی اسلامی دفعات بیان کریں۔ 5-

ریاستی پالیسی کے رہنما اصول بیان کریں 6- قائد اعظم کے چودہ نکات بتائیں۔ 7- پاکستان کا نہری نظام

8- مسلم حکومت کے زوال کے اسباب۔ 9- مسلم لیگ ایک عوامی تحریک تھی 10 آئین میں اسلامی دفعات کا

جائزہ لیں۔ 11- آب و ہوا کے لحاظ سے پاکستان کے حصے۔ 12- پاکستان میں سیلاب اور آندھیاں 13-

پاکستان کی اہم درآمدات و برآمدات 14- مسئلہ کشمیر اور اقوام متحدہ کی کارکردگی۔ 15- اقوام متحدہ کے اہم

بنیادی مقاصد۔ 16- پاکستان کے اہم قومی مقاصد بیان کریں 17- فلاحی ریاست میں فرد کے مقام پر روشنی

ڈالئے۔ 18- پاکستان کی آبادی کی اہم خصوصیات بیان کریں۔ 19- پنجابی زبان اور سندھی زبان پر نوٹ

لکھیں۔ 20- دو قومی نظریہ پر نوٹ لکھیں۔ 21- پاکستانی کچھ کے خدوخال بیان کریں۔

جزل سائنس

1- سائنس کی تعریف اور سائنسی طریقہ کار۔ 2- کوئی سے پانچ مغربی سائنسدان۔ 3- کوئی سے پانچ مسلم

سائنسدان۔ 4- طب پر سائنس کے اثرات 5- خلیہ میں پائے جانے والے نامیاتی مرکبات 6- حیوانی خلیہ کی

ساخت نیز حیوانی اور نباتاتی خلیہ میں فرق (شکل بھی بنائیں)۔ 7- کروموسمز اور جینز کی اہمیت۔ 8- بیکٹیریا یا

کی ساخت، اجسام۔ 9- وائرس کی بیماریاں۔ 10- ایڈز۔ 11- مصنوعی قوت مدافعت اور بیماریوں سے بچاؤ

اور حفاظتی اقدامات اور غذا۔ 12- غذا کے اہم اجزاء۔ 13- متوازن غذا۔ 14- وٹامن۔ 15- جسم کا ہارمونل

کنٹرول۔ 16- بڑھاپے کا عمل۔ 17- جسم کی ٹوڑ پھوڑ۔ 18- کاربن کی بہروپی اشکال۔ 19- ہوا کی ترکیب

20- ہوا کی آلودگی اسباب اور سدباب۔ 21- ایٹمی نمبر، کمیٹی نمبر، ہم جاء۔ 22- نیوکلیائی شعاعیں اور

اقسام۔ 23- ریڈیو آکسی ٹوپ اور ان کا استعمال۔ 24- نیوکلیائی انشقاق اور کنٹرول 3- نیچری

عمل۔ 25- نیوکلیئر ری ایکٹر۔ 26- نیوکلیائی اہتلاف۔ 27- پاکستان کی نیوکلیائی توانائی کا پروگرام۔ 28-

نیوکلیائی توانائی کا غیر مناسب اور پر امن استعمال۔ 29- لیزر۔ 30- خلائی چھان اور منڈلاتے

سیارے۔ 31- توانائی کی تعریف اور اقسام۔ 32- روایتی اور غیر روایتی ذرائع توانائی۔ 33- ڈیری فارمنگ

کے طریقے۔ 34- آبی وسائل۔ 35- جنگلات کے فوائد۔ 36- پانی کی آلودگی۔ 37- زمین کا کٹاؤ اور سیم

تھور۔

اسلامیات لازمی

1- فضائل قرآن 2- حفاظت قرآن 3- اطاعت رسول ﷺ 4- زکوٰۃ (فضیلت اہمیت مصارف)۔ 5-

طہارت و نظامت جسمانی 6- جہاد علم کی فضیلت 8- سورۃ توبہ کے پہلے تین سیٹ 9- سورت الاحزاب

کے پہلے دو سیٹ 10- احادیث مبارکہ نمبر 1,2,3,4,5,8,15,17,19

اسلامیات اختیاری

1 فضیلت قرآن مجید 2- مضامین قرآن 3- آداب تلاوت قرآن 4- آیات قرآن مجید۔ نمبر۔

1,2,3,4,5,6,7,8,9,10,15,16,17

احادیث مبارکہ۔ 1,2,3,4,5,6,7,8,11,14,15,18,21,22۔ 7- اطاعت رسول

ﷺ اور اس کی اہمیت 8- طہارت و پاکیزگی 9- علم کی خیریت و فرضیت اہمیت 10- جہاد 11-

اسلامی عبادات کی امتیازی خصوصیت 12- حضرت نوح علیہ السلام 13- حضرت ابراہیم 14- حضرت

موسیٰ 15- مکی زندگی 16- مدنی زندگی 17- ختم نبوت۔

پرچہ انگلش

Essays: 1-My Best Teacher, 2- My Best Teacher, 3-My

Hobby,

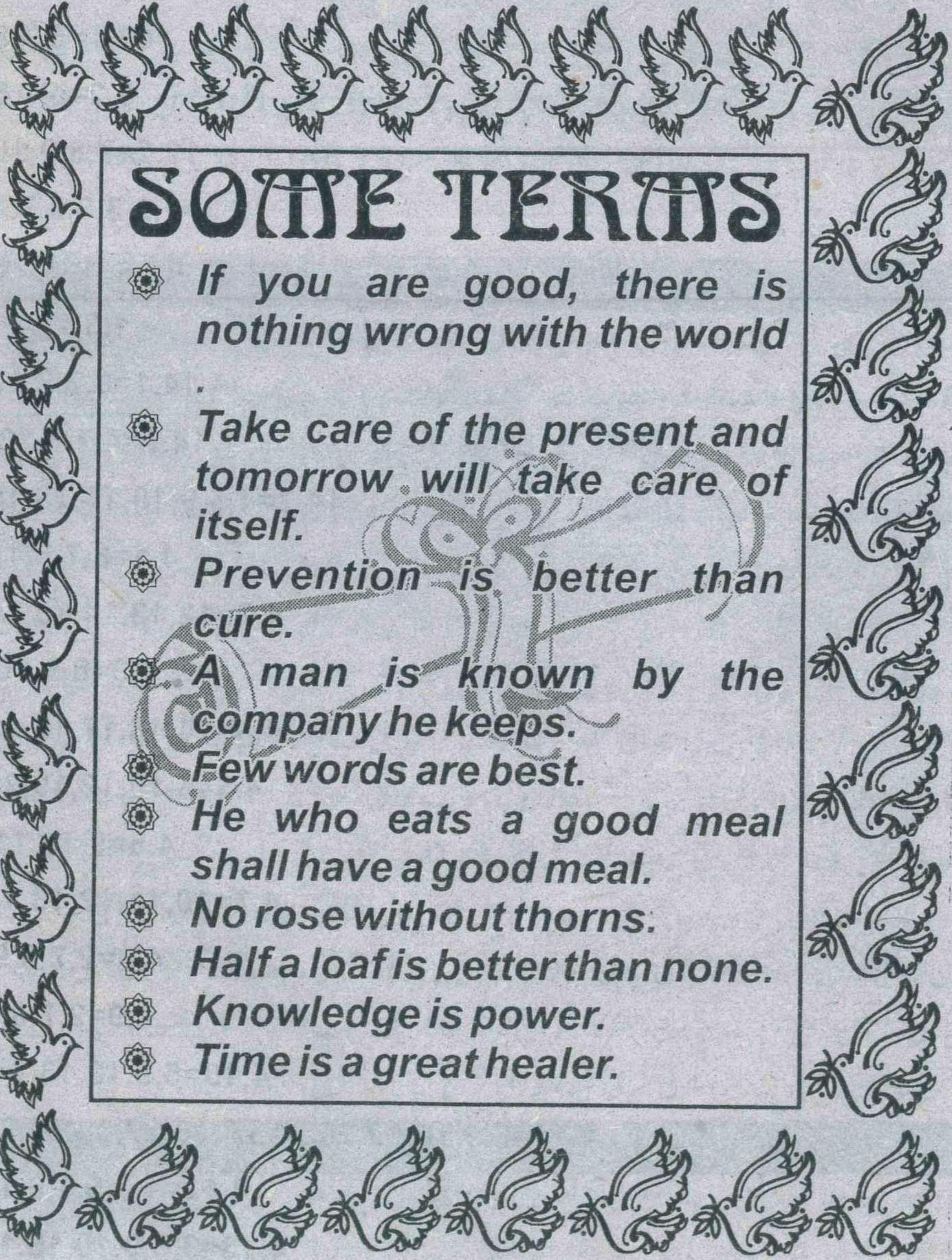
4- My Aim in Life, 5- Dream, 6-An Accident, 7-A House on

Fire, 8-Quaid-e-Azam, 9-A Picnic Party, 10-Televisien.

SUMMARIES: - Daffodils, Abou Bin Adham, Truth the

Best, A Nation's Strenth, Sportsmansip, Drive the Nail

Aright.



SOME TERMS

If you are good, there is nothing wrong with the world

Take care of the present and tomorrow will take care of itself.

Prevention is better than cure.

A man is known by the company he keeps.

Few words are best.

He who eats a good meal shall have a good meal.

No rose without thorns.

Half a loaf is better than none.

Knowledge is power.

Time is a great healer.



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The Azeem Educational Conference (Regd) Pakistan, Gujranwala, is an organisation to educate the masses by all means. "Awareness, Education & Confidence" is its motto. New Century strongly demands an enlightened education-system for the Muslim-Students to meet the challenges of modern era. For this sole purpose A.E.C. will properly utilize all its resources with the grace of Almighty Allah. (Insha Allah)

PROJECTS IN PRACTICE

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"Azeem Academy" was set up in 1990 which has been performing its obligatory responsibilities quite successfully. Classes of different M.A.s'. especially M.A.English, Economics, Islamiat, Urdu, Arabic, History, Pol.Science & English Language Courses with special Computer Couching are working smoothly. Special preparation for matric, Intermediate & Graduation Exams. is also ensured within a very short period of time. Three Branches of Azeem Academy have been imparting instruction for last many years.

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It has also been working for last four years in main branch of Azeem Academy.

AZEEM CADET SCHOOL

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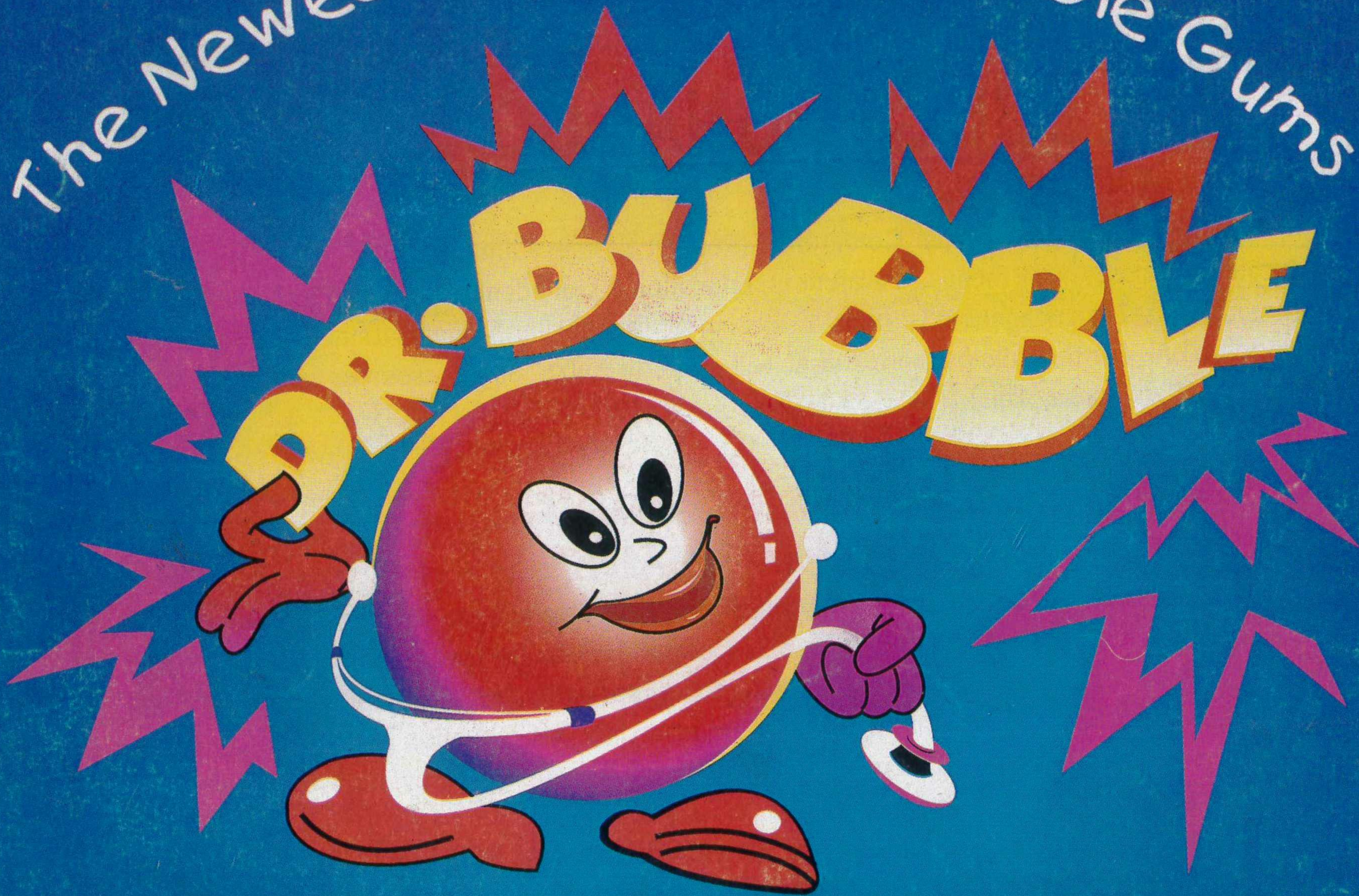
AZEEM ENGLISH MAGAZINE

It has been emerged recently. Its main office is in AZEEM ACADEMY.

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