

OCTOBER 2021 - VOL.21 - ISSUE. 09

# AZEEM ENGLISH MAGAZINE

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SELLER

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## EDITOR'S NOTE

Over the past few months, we have kept up with the struggle of pushing our boundaries, and continued with the struggle of exploring more and more and have invested our time, energy and fate. Indeed hard work pays off. Your reception shows, your anticipation shows. Thank you for your faith in us. We shall continue with the pledge of spreading awareness, knowledge, and moral values. And we shall continue with our pledge of providing quality content to all of you. Hey, autumn's here, and so are chilly winds beneath the shade of a maple tree. That's where you should be, beneath a maple tree, with a fresh-copy containing a happy read. Don't forget to send us pictures of rusty maple leaf bookmarks with AEM.

*Happy Reading!*

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



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# Knowledge for the Powerful



**Muhammad Ali Farooqi**  
Social Scientist

## 02 MINUTES READ

Knowledge is an awareness regarding any phenomenon which can be acquired through observation, experiences, experiments and set beliefs. Plato proposed *three-criteria* for knowledge to be registered or established; it must be justified, true and believed. Through knowledge, we pass information. There are three types of knowledge; explicit, implicit and tactic (documented information, applied information and understood information).

Knowledge exists in the form of a narrative. Narrative is then propagated through multiple mediums whether it is through books, newspapers, literature etc. Other forms are films, media, music, etc. These above-mentioned tools are used to inculcate certain knowledge or narrative among the masses.

Famous intellectual and novelist Thomas Mann says “everything is politics”. He believes that everything that we see around is political and exists in its original form due to interests involved with it.

To understand knowledge and its relation with politics, we have to understand the *theory of power knowledge* coined by Foucault. His theory deals with the relationship between power and knowledge. He believes that power is constituted through an

accepted form of knowledge, as per Plato’s three criteria of knowledge. Foucault’s theory implies that production of knowledge is power-oriented. Power can be political, religious or emotional. The one with more power will produce more authoritative and assertive knowledge.

Knowledge is produced to build certain narratives as well. For example, in the colonial period, a lot of knowledge was produced in order to legitimize imperialist rule. In contrast to it, much oriental literature was written. If we see colonial time, there were mass killings and plundering by the colonialists. But they portrayed, through their literature (knowledge), that they were *torch bearers* of enlightenment and modern reforms. It is quite evident that production of knowledge has issues at its core. Currently, knowledge is **biased** and **tempered**. Plus, it has been limited to the West only. Developed countries *produce* knowledge, and third-world countries *consume*.

If we observe modern trends to acquire knowledge, we see a very horrific situation. The knowledge and research produced in major countries through research journals are mostly subscription based and one must pay a good sum of money just to read a single file or download any required article, or piece of information, or book. It shows how the West has made a monopoly over knowledge. And whenever we witness oppression, or the so-called Western reforms in less developed countries, we see a lot of literature was produced, and narrative was induced to legitimize their atrocities. There’s more to *show* than there’s to **know** for the case of colonizers.

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# LET'S MEET

**FT. DR TANVIR ANJUM**

*Historian, Sufi Scholar*

04 MINUTES READ

## How do we contrast between Sufism and mysticism?

The word mysticism is derived from the Greek language, which means mystery. All religions have their own mystical or esoteric traditions, which are termed differently. Mysticism is an umbrella term to refer to all such mystical traditions in varied religions. For instance, this mystical tradition in Judaism is termed as *Kabbalah*, in Hinduism it is called Vedanta, in Buddhism, it is called Zen, while in Islamic context it is termed as *tasawwuff*, or Sufism, which is an Anglicized term coined in 1821 by a German Professor of Divinity.

## Why don't we get to witness any Sufis today?

There are Sufis in present times. The contemporary sufis include big names like Prof. Ahmad Rafiq Akhtar and Sarfraz A. Shah. Actually, we are still stuck in medievalism, we can't think outside the box, and are not willing to see things in modern perspective. It's more about expecta-



tions, we only expect or take a Sufi for someone who is *tarik-ud-dunia* (lives in solitude or the one who renounces the world), wearing a worn-out green *jubba* (robe), who lives in a *kothri* (hut), with a *ghara* (eastern water cooler) beside him. We cannot even imagine a Sufi in a pair of jeans and t-shirt. You may find contemporary sufis in jeans and t-shirt instead of robe, working on important positions in their workplaces.

## In modern times, there's been over glorification of Sufism, in the art and entertainment industry: what's your take on it?

No doubt, art has an important place in Sufism, if you look at Sufi poetry, or even *dhamal*, *raqs*, or *samaa* culture: (South Asian Sufi culture). Many Sufi schools of thought have incorporated art in their practices, which, however is, still debatable. In fact, every society has appropriated elements from their relevant art and culture in their Sufi practices. It's more about marketing and viewer-

ship, in terms of media and entertainment industry: such *content* is well-received. However, there's more to content and less to *intent*. But we cannot judge the viewers. I don't personally consider it vile or over-glorification of *tasawwuff*, though it needs a better direction in my opinion.

### The primary objective of Sufis was social reforms, in your opinion: why the societies couldn't get reformed?

In addition to the mystic or Sufis, Prophets and Messengers were sent to this world. And for that specific interval, the world got better, change occurred in the society. Then again, the people and the society reverted back to the old ways after the demise of the Prophets. Such is the case, it's not entirely the job of the Sufis, or the Prophets, or the Messengers to change the World. They are just assigned their duties and roles by the Almighty. The struggle between **good** and **bad**, **God** and **Devil**, will continue till the end of times, as it is indeed the will of God. Moreover, not everyone gets *faiz* (enlightenment and benediction) from the Sufis, only a few individuals change, and certainly not the whole society. The purpose of *tasawwuff* is to help us transcend and negate the negative traits in ourselves, tame the beast in us, and recognize the divine within our own selves.

### Can you please shed some light on the importance of Sufi philosophy in our curriculum?

One of the dimensions of *tasawwuff* is philosophy. It is very important to understand that not everyone is interested in Sufism, or philosophy, and not everyone is destined for it. Sufism is not a *'thoroughfare'*, as it is meant for a select few, who are

intellectually sophisticated. However, there is another dimension to Sufism, i.e., **"Sufi Ethics"** which is more relevant for the common people, and I believe if the Sufi values are incorporated in our curriculum, then the society could get transformed. Sufism is bi-dimensional in goals: the first goal is to strengthen the connection of a human being with God through self-enlightenment, while the other is the service of humankind. In a nutshell, the broader relevance of Sufism for a society is to purify the hearts and ethical well-being of the society, and its incorporation in curriculum is very important for the society.

### As a layperson, I never got to hear or learn about female Sufis, why were mostly Sufis men and less (or no) women?

I'm so sorry to learn that (laughing). It could be your limited knowledge on the subject. The root-cause is the idea which has dominated the South Asian region: the very idea that abstains *aurat* (women) from *wilayat* (wali= God's friend). It is indeed our misfortune that we were not told about women Sufis. There's a book titled *Early Sufi Women* by Abdur Rehman As-Sulami from the 11th century. More than 80 women Sufis (from 9th to 11th centuries) have been mentioned in this book. Remember, in medieval times Sufism was considered the only realm of society in which women could excel men. Historically, the presence of women Sufis is a veiled tradition as it has existed, yet not acknowledged fully due to the patriarchal structure of society. There have been many

CONTINUED ON PAGE 22



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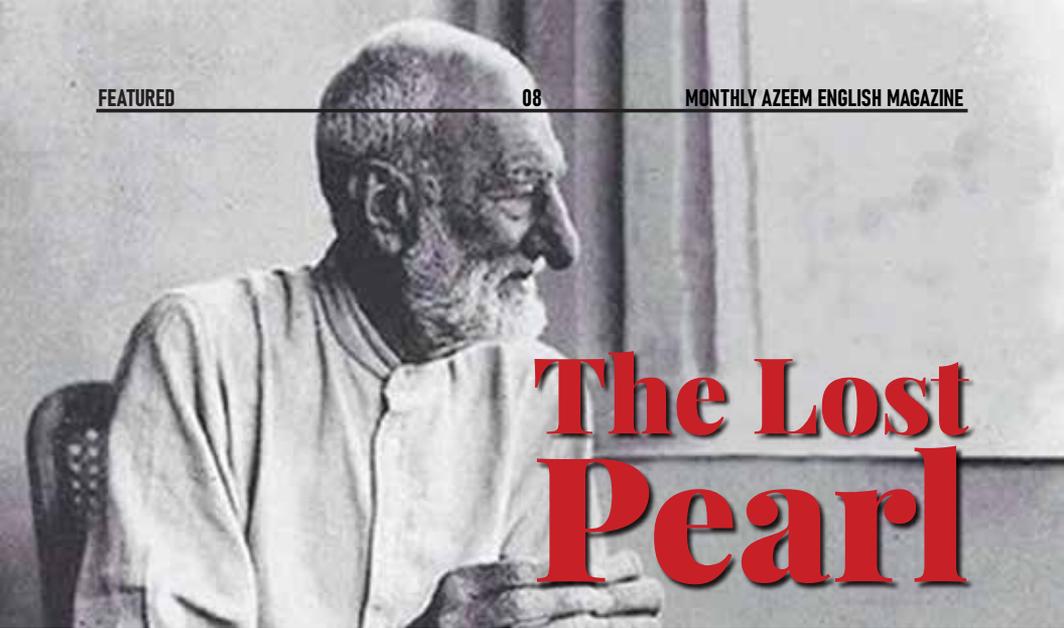
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**AZEEM** MONTHLY  
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# The Lost Pearl



**Dr. Sayed Wiqar Ali Shah**  
Professor of History

## 04 MINUTES READ

The likes of Khan Abdul Ghaffar Khan (aka Bacha Khan) (80-1988) are born once in centuries. He was a great political leader, thinker, educationist, philosopher, social reformer and a pragmatic Muslim evolutionary leader, the 20th century ever produced.

He faced the challenge of uniting a disgruntled Pakhtun society that had a history of disunity, disharmony and animosity between them. Bacha Khan was making efforts for bringing reforms and getting his people educated, having a checkered record of intolerance, enmity, revenge, discord, and disharmony.

Bacha Khan went to Aligarh after his brief stay at Qadiyan, where he was not satisfied. Having spent some time at Aligarh, Bacha Khan received his

father's letter wanting him to come home. His father wished that Bacha Khan went to England for higher studies, as his elder brother Khan Sahib was already there for higher medical education since February 1909. Although arrangements had been in place, Bacha Khan's mother was unwilling to let her son go to England. Since her elder son was already abroad, she thought that she would lose another son, *as those who go abroad never come back*. Bacha Khan then decided to serve his people of the Frontier Province. The Pakhtun were not only backward educationally but remained engaged in factional fights and other evils prevailing in the society. Bacha Khan was of the view that the Pakhtun society must be reformed through education and developed by mobilizing organizationally.

Bacha Khan in his autobiography, explained the turn of his life, that how a missionary teacher in mission high school changed his whole life. "I had

taken my education in a mission school and many of my companions had studied in the Islamic school at Peshawar. My education had created in me the spirit of dedication to serve my community and country, but my companions had no such indication. The credit for this goes to my teacher who influenced me and had created in me the spirit of service to the creatures of God. He was not a Muslim but a British [Christian], the Rev. Mr. E.F.E. Wigram. I said to myself: *"We Pukhtoon have no sympathy for our poor brothers who needs our help and they who came from foreign land and belong to an alien nation and faith, how much sympathy they have for humanity."*

Bacha Khan had a multi-dimensional personality and vision. His contributions can be divided amongst these categories.

1. Educational services
2. Literary services
3. Political struggle for freedom of the subcontinent
4. Struggle for bringing social reforms in the Pashtun society
5. Intellectual approach (Philosophy)

This article would focus on the educational services of Bacha Khan.

### **Bacha Khan's First Educational Movement, 1910**

Bacha Khan laid the foundation of two *Darul Ulumi Islamia*, one in Utmanzai (Charsadda) and the other in Gaddar (Mardan) with the help and contribution of Haji Fazli Wahid (Haji Sahib Turangzai), Maulvi Fazli Rahi, Maulana Abdul Aziz, Maulvi Taj Mohammad, Fazli Mehmood Makhfi and renowned spiritual and religious figure of Deoband Maulana Mehmood-ul Hasan in 1910. Bacha Khan and Haji Sahib Turangzai established small Madrassas in other villages by visiting

and convincing masses towards the importance of education for their children. The Utmanzai based Madrassa was established in front of a small hill located in the entrance of the village from adjacent village Turangzai, which is about two km far away from Utmanzai, the native town of Haji Fazli Wahid. There is a Girls High Secondary school, established in that property now.

These pioneers were very respectable figures in the masses, children were admitted in the Madrassas in an adequate proportion. This was the beginning of a new era of inclination towards education. While these Madrassas were getting enough recognition, the British Government felt a threat to their authority. They deprived the Pakhtun nation intentionally to get educated, and if they were, it will multiply their force. Therefore, the British Government ordered the arrest Haji Sahib Turangzai. The intention of the government was conveyed to Haji Sahib by one of his followers, and Haji Sahib migrated to Lakaro Mohmand Agency. Afterwards the British Government abolished the educational system and arrested all the teachers of Madrassas. In 1910, Ghaffar Khan, only twenty years old, and Maulvi Abdul Aziz established a madrasa (school) in Utmanzai and began visiting other areas with a view to establishing more madrassas.

### **Bacha Khan's Second Educational Movement, 1919**

Bacha Khan got married in 1913. Abdul Ghani Khan, his elder son was born in 1914 and Abdul Wali Khan in 1917. After the departure of Haji Sahib Turangzai to Mohamed Agency, the British regime made a surveillance of all his followers. Bacha Khan, too, was

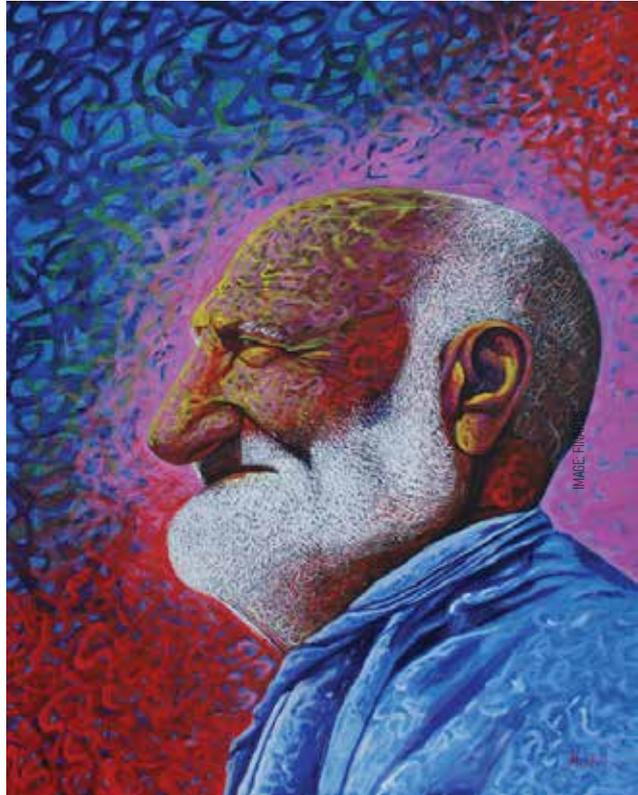
no exception in this regard and he was followed everywhere. The government already targeted the Mosque, considering it a threat. And now if the Pashtun Hujra, too, comes in front, then Pashtuns will become out of control for them. Bacha Khan was arrested in 1919 under Rowlet Act.

When he was released, he tried another systematic attempt to eradicate illiteracy, unislamic norms and customs and traditional feudalism with disharmony. This time Fazli Mehmood Makhfi accompanied him. A Madrassa was formed in Khalomu (Dir). It received enormous recognition amongst the masses. But unfortunately, the Nawab of Dir, with the help of the Political Agent of the Government banned both Bacha Khan and Fazli Mehmood Makhfi in Dir. The Madrassa was abolished. The students and teachers were given serious life threats. This attempt was also unsuccessful as far as the continuity of the education system is concerned.

### **Bacha Khan's Final and Successful Educational Movement**

The third attempt was made after conclusive analysis of the previous two movements. In fact, the findings were that all three attempts were individual efforts without involving the masses and other stakeholders. For this purpose, Bacha Khan visited as many as 500 villages and made the masses educate their children. After getting enough support, he realized that it was the best time to launch a systematic, well

organized, traditionally strong and modern approach to the formal, technical, and vocational education movement. Bacha Khan was accompanied this time by great colleagues like



Abdul Akbar Khan Akbar of Umarzai, Khadim Mohammad Akbar of Prang Charsadda, Barrister Ahmed Shah of Prang Charsadda, Mian Abdullah Shah of Qazi Khel Charsadda, Maulana Mohammad Israel of Utmanzai, Mohammad Abbas Khan Utmanzai, Akbar Khan Utmanzai, Mian Abdul

Rauf Shah of Rajjar, Haji Abdul Ghaffar of Utmanzai, Mian Fazli Akram of Utmanzai, Mian Jaffer Shah KakaKhel, Haji Shah Nawaz of Utmanzai, Ghulam Mohiuddin of Tangi, Taj Mohammad Khan of Charsadda, and Khan Abad Khan of Utmanzai.

A grand *jarga* of influential persons was held in the presence of the above named celebrities. After nine consecutive of the contemporary discussions, a society was formed called '*Anjuman-e-Eslah-e-Afaghena*' – the society for the reformation of Afghans – in March, 1921. The meeting was held in the Hujra of Mohammad Abbas Khan of Utmanzai. A three-member committee composed of Abdul Akbar Khan, Khadim Mohammad Akbar, and Barrister Mian Ahmed Shah, was made to prepare the Constitution for the purpose. The Constitution was prepared in twelve days. The stated objectives were agreed upon, which included, the promotion of unity amongst Pashtuns, the eradication of social evils, prevention of lavish spending on social customs, encouragement of Pashto language and literature, and the creation of 'real love' for Islam among Pashtuns. The only agent through which these targets were to be achieved, was recognized as, the education. As stated, one of the top-most priorities of the society was to educate Pashtuns.

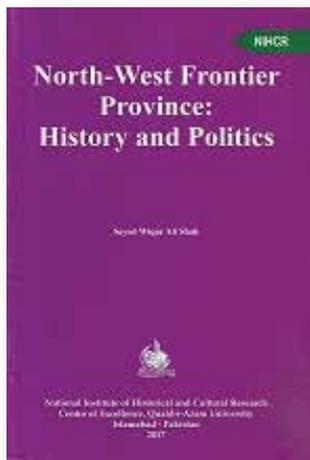
Bacha Khan's educational perception was to educate Pashtuns using a three-pronged approach. Firstly he wanted Pakhtuns to be given modern education, so that they can compete with other nations of the world. Secondly, Bacha Khan envisioned that education must be given underpinning the Islamic Philosophy of life. He strived for inculcating peace and tolerance amongst the masses, so that

they may combat detrimental customs and traditions inherited from their forefathers. Education may create a sense in them to give up revenge like customs. Women were debarred from inheritance and had little access to education; Bacha Khan strongly favored women education. Thirdly, he believed technical and vocational education is the need of the hour, so that the Pakhtuns may be able to find jobs and serve the society. He used to say 'Select right man for the right job' as an administrative term, which was recognized as famous proverb in Pashtu language:

*Kar la khalak ogoray khalku la kar ma gor*

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### To Explore More...



# Make Urdu Great Again



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

04 MINUTES READ

Well, it seems like pretty much of some heft, since all identity is theft, so.... *phew...* and it seems that I'm out of breath... *breath in breath out*, let it be, it's alright, it's all good, it's okay, as the Mannaëjing Adeetor of this prestigious magazine, a valuable read: I must confess, after all the hard work, sweat, time and energy we put into this magazine, but this magazine being an English magazine, it might be a bit ironic... to advocate for Urdu, that too as someone who plays a key role in it... ain't much, but ain't less as well, these words as I say them: write them, rightfully justify them, without using **Ctrl+J**. But man's a *Shaayar*... so, *aadaab!*

I am not asserting that Urdu is on a verge of extinction, or a dying breed, but it could be, in a few decades. As there's more to Urdu than *janaab*, *aadaab*, *paan*, and *jaan*. It seems less, at least at this point. Little efforts have

been made, the problems vary, the factors overlap, and the issues coincide. For instance, governments or the relevant authorities have done more for the cause of **Saving Urdu** and less for *Tahafuz e Urdu*. There's a difference for either, both the statements mean the same, and all roads lead the same way. Secretly, duality is a union of two opposing signals.

Entertainment industry has depicted Urdu and Urdu speakers as something sacred, and somewhat all the uncool and boring people are characterized as people who are native / local language speakers. Perhaps, that's just not the case with Urdu (speakers), but people from different ethnicities as well. The cool folk are always the **bros**, the **babes**, the **dudes**, and the **homies**. Never the *jigars*, the *janis*, the *yaars*. You see, characterization is quite based on agenda-setting theory, not asserting that there's a secret *saazish* (conspiracy) to eradicate Urdu or other ethnicities or languages, but media, art, and literature passively sow the roots in mind which grows and cultivates as

IMAGE: PINTEREST

ideas and agreed-upon constructs among the society.

I guess we should stop making Urdu seem more sacred. Sacred is mysterious, sacred is complicated. Critics argue, and I agree, to conclude the argument: Urdu is complicated as it has more adjectives, and less verbs. Imagine a road, where you have to reach to a Point B from your initial point i.e. Point A, remember the road is a straight path, now imagine, you go to another point, Point C from Point A, then keep exploring till another point, Point D, to the point you are out of letters, and then you reach your destination, i.e. Point B; the process is fun, and the counter-argument could be that is the beauty of Urdu. There's left, but that's where the fun lies, maybe that's why expression is suppressed in our diaspora, because we simply complicate things. Makes sense? Nah, right... me... neither. I say make people fall in love with Urdu. A well-known Urdu *adeeb* Khushwant Singh said, and I quote:

*“Agar aap muhubbat karna chahtay hain  
tou Urdu seekh lain  
Aur agar aap Urdu seekhna chahtay hain  
tou muhubbat kar lein”*

(If you want to fall in love, learn Urdu.  
And if you want to learn Urdu, fall in  
love)

### -Khushwant Singh

English is a funny language, you say what you feel like saying, but, more straight-up, especially in this age of internet: you say it, just like that, beauty lies in simplicity of words for English language's case, expression is more valued if one uses simpler or convenient words, with less adjectives, less similes. The layout of the sentence structure should be precise: to say more and speak less. But that's not the case for the Urdu language, beauty lies in the complexi-

ty of words, more similes, more adjectives, more words... more *kaefiat* (feeling). And hence I defied my previous statement. But, what stays, stays.

The only subject taught in Urdu is... Urdu. Back in the days, at least, Pakistan Studies, and Islamic Studies used to be *Mutalia* Pakistan and Islamiyat. We need a revolution, certainly not a *tabdeeli* and most definitely, not **Inqalab** either, but **inqilaab** on grassroots level. Let's just face it, kids hate Urdu, and who is to be blamed, not them, but us. The fate of a better tomorrow lies on the shoulders of elders, and in the hands of the teachers, and academicians. Growing up, I was not fond of Urdu as well. Because of the reason: that it seemed complicated to me, the words were shaky, and formed a quirky image as I connected each *hijjah* with another. My motor nerves couldn't comprehend. If you look at it that way, kids of today face similar issues. It's not a universal truth, but a common fact, more of a concern: go for treatment, find the cure, perhaps curiosity could be the cure. To the curators, please make Urdu interesting, at least for the generations to come. Instead of "*how it should be*", make, believe, perceive, achieve in the "how it ought to be" regard. And hence

#MAKEURDUGREATAGAIN

*“Janay hai haal e dil par magar  
Meri Urdu - - - samajhta nahi”*

-Inqalab

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# ALL REASONS ARE INDIVIDUAL REASONS



**Omaer Yaghei**  
Writer, Poet

## 04 MINUTES READ

To be conscious is the trait of a human being that puts him in a different league from other living beings. A conscious person is a rational person and their reason for being rational is always an individual choice. Every decision taken at every broader phenomenon, whether on communal/societal level or national/international level, is primarily an outcome of choices made by an individual, or a few, on the basis of some reason. The reason behind taking a decision is a by-product of 'cost and benefit' analysis. Even though a policy could be considered profitable or futile based on the consequences, there always exists a reason behind every decision regardless of the rational intelligence of an individual. Lesser intelligence or a less rational approach shows lesser conscious development of an individual which affects better reasoning for

taking a decision and the results could be worse outcomes, in comparison. Thus, fundamentally, there is no irrational man or woman and in every reason, even during the decision-making process, which affects the international political structure, there lies an individual reason and rationality.

All the reasons behind a collective decision when narrowed down to the primary cause, it is always individuality that makes the main difference. To understand the difference between individual and collective reason, it would be enough to state that an individual reason is based on personal benefits and goals of an individual while collective reasons are based on the fundamentals of collective growth.. However, if a group of people is perceived as a single social entity based on the intensity of social cohesion, then the collective reason and decision also lies in the singularity of that social entity. This claim is made on the basis: that the collective reason of a group of people originates from a single focal point where the reasons of all people of the group

converge in harmony; or sometimes in conflict. Harmony and conflict possess a tendency of repeating themselves in form of 'thesis' and 'antithesis' to each other and thus drive the lives of social structures in dialectics. Although, the reason behind harmony and conflict in a group of people lies in agreements and differences among these people, yet the decision of being harmonious or conflicting is dependent upon the weightage of reason behind the decision of each individual of the group.

To put it in a more logical way, let it be assumed that in a group of people there are three types of rational decisions (reason-based decisions). The weightage of dominant decision will be based on most effective rational decisions among them which will converge to a single decision harmoniously with collective reason; regardless of majority or authority in the group. Let the three rational decisions be a, b and c while the successful rational decision be x. It be better explained with the help of the following mathematical equation;

$$\text{Outcome } \propto kx^n$$

(where 'n' can either be majority or authority and 'k' is any other contributing factor)

Here 'x' can be a, b or c. While 'n' represents either the number of people putting their weightage in a rational decision or the authority/authorities which can define the ultimate outcome of a rational decision. Thus, it seems obvious that a collective decision taken always contains the essence of an individual reason.

On a broader scale, the reason behind decision-making on state-level,

taken by the government, is based on a rational reason. Behind any ultimate decision is the reason put forth by the decision-makers, which could either be a group of influential people or a single person in authority. For instance, four countries, i.e., US, UK, Australia and Poland invaded Iraq on 19th-20th March, 2003 to put an end to Iraq's possession of WMDs and ending dictatorial rule of Saddam Hussein. Here the invading parties took a decision based on collective affirmation over the mutually agreed-upon reason, but in fact the most influential acting party was the US which convinced other parties to get aligned with their cause. The same case study can be applied to wars. From another perspective, the US' decision of invading Iraq was taken by G.W. Bush, the 43rd President of the US and his administration, although they had to face criticism over this decision. However, the authoritative decision of Bush's regime and their reason prevailed over conflicting opposition who had a more anti-war reason. Hence, it could be concluded that the ultimate outcome of a rational decision depends on an individual reason which leads to an individual's rational decision.

Existence and reason go together. Indeed, reasons and ideas of individuals such as Plato, Mansur Hallaj, Ibn-e-Arabi, Al-Farabi, Rene Descartes, Niccolo Machiavelli, G.W. Friedrich Hegel, Karl Marx and Friedrich Nietzsche etc. define, demolish and redefine the new boundaries of every aspect of individual as well as collective lives.

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# The Cutest Diplomat



**Arooba Haq**

Student, Self Proclaimed Artist

## 04 MINUTES READ

When we think about diplomats, an image of men with solemn expressions on their faces, in formal suits and ties pops up in our heads. You can never imagine a Panda as a diplomat, but guess what? China has been using Pandas as a tool of Diplomacy for 1000s of years. It is thus termed as the “Panda Diplomacy” and it started when a Chinese princess of the Tang Dynasty gifted a pair of Pandas to Japan. The tradition revived in the 1940s and has continued as an effective policy since then.

In the 1950s, Commander Mao sent this precious gift to its communist allies – Russia and North Korea. In 1972 after US President Richard Nixon’s historic visit, China sent two of its cutest diplomats to the USA—a

pair of 18-month-old Pandas named “Hsing-Hsing” and “Ling-Ling”. The gift created a sensation in America and swept the country with what they called a Panda-monium.

These cute little panda diplomats not only ended 25 year-long tensions between China and the USA, but they also brought great revenue. In Washington, D.C.’s National Zoo, the two celebrities received over 20,000 visitors on the first day of their display. The following Sunday, 75,000 people flooded the zoo waiting in long queues to see America’s new sensations. The panda bears marked an economic boom for producers of toys and stuffed animals as well.

China decided to change the strategy in 1984 when the International Union for Conservation of Nature (IUCN) added pandas on their red list for endangered animals and species. China came up with a plan to send Pandas to other states on a 10-year

IMAGE: GOOGLEIMAGES



loan and decreed that panda cubs born anywhere in the world would belong to China. This allowed China to keep using pandas as a sign of friendship and goodwill and at the same time turn this exchange into a token of economic currency and a conservation effort.

It may be hard to believe that you can't win someone over through the antics of a panda, but they exist. In 2006, China offered two bamboo-loving diplomats called Tuan Tuan and Yuan Yuan, whose names said together mean unite were declined by the anti-China president of Taiwan. However, with a change of government in 2008, Taiwan accepted Tuan Tuan and Yuan Yuan.

In addition to China's loan, taking care of a panda can cost a zoo 500,000\$ annually, but these cute animals bring millions of dollars in revenue every year that makes up for all the investment. Some researchers have noted that pandas also bring fruitful trade and technology deals to China. Another interesting claim suggests that there's a panda curse where world leaders who receive pandas are forced out of office. Examples include Richard Nixon, Edward Heath, and Japan's Kakuei Tanaka.

In 2016, IUCN announced that pandas are not endangered anymore, instead they are labeled vulnerable. The claim was purely scientific and was based on China's official data. However, the Chinese government did not like the decision and has been trying for a reversal ever since. The authorities worry the

downgrade will make pandas less valuable and could threaten tourism revenues. Foreign zoos and governments send large sums of money to China for conservation and rely on the picture that the Chinese government paints to assess its success. They have no say over where the money goes and hardly any gist how it's spent. Meanwhile, China's breeding facilities have become virtual "panda mills". But attempts to reintroduce pandas to the wild have so far failed. This is partly because the animals born in captivity have limited survival skills, but also because human activity continues to degrade their natural habitat in southwestern China.

China has successfully used the panda bears to improve its image in other countries. Historically, Chinese culture was depicted by images of fierce dragons. It has been a stark transition to cute and fluffy, non-threatening pandas. Overall, China's panda diplomacy and the international media have taken the cute and fuzzy panda bears to a completely different level where the animal has become a phenomenon. However, the central problem with panda diplomacy is that the process has become tedious and expensive; conservation efforts, instead of increasing, have decreased the chances of survival of these wild animals. More and more countries are likely to abandon the cause altogether because of these reasons and this will result in negative impacts on China's soft power as well as on the survival of panda bears.



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## AN ONTOLOGY OF SCATTERED THOUGHTS

# Betwixt



**Muhammad Awais Farooqi**  
Thespian, Allied Health  
Specialist (South Korea)

03 MINUTES READ

Pure is rare. We have a set of impurities in our blood. Nothing is left in its most complete form. The phenomenon of catharsis must be set to honesty. While I talked to them, my desperation fluctuated. Welcome to this crazy world, comrade. Here, we feel more comfortable with strangers than our own. All of us will be stories and fables one day. This illusory world with fake ambience will collapse soon.

Although, the beauty lies in the eyes of the beholder. What if the beholder lies on a throne of lies? What if he hides in the depiction of egocentrism? Things left unsaid aren't the best ones. The expression of love makes a man perfect. In this short-spanned existence, with some spare time you see what has passed and what might come. This disruption of

phases is an entire dilemma for us, the Homo sapiens. I ran faster and faster to keep up, despite being aware of this never-ending race of blind dogs, who seek nothing but money and status. What if you're able to bag 'em all? Why are you carrying all those bricks? Blame the world for this one. My world comprises only four chambers of heart. The upper wing is for divine appointments, and lower ones are reserved for poisonous prescriptions. I learnt this notion from the modern world. Be an angel, but never make the devil angry. Both are your survivors. There is a room of solitude where we are allowed to do anything. In our youth, we forgive everything, but the fragmentation of regrets will leave an imprint on our feebleness.

My mom used to tell me:

*Ral khao tey khandd khao, luk khao te*



**goonh khao**

(to eat together is like sweets, to eat secretly is like cow's dung)

We are attracted to natural human behaviours. There is a slight shift of moving objects. Look but don't see, See, but don't focus, focus but don't feel. Remember the days when you had fear; the abundance of hatred and arrogance.... heal it or leave it; this too shall pass. To disappear is similar to that hollow sea-shell which embraces the drop of water and converts it into a pearl. We only show the brighter side of our personality; let's talk about the other side, the censored one.

Human is an art of personification, who loses worries fewer days to the counting of days before his death. As Elizabeth Bishop said, "The art of losing isn't hard to master". Man knows how to be a master in undesirable behaviours knowing that it's easier to lose self. Regardless of these false facts, we still chose to live in a fool's paradise. Between fantasy and reality, life is concise. We can try to render more dirty tricks and be a little more ungrateful. So that, we can finally be proud of our ultimate hypocrisy. Now, the dopamine receptors are being developed in our brains, take a long pause to reconstruct it or seek help from your sixth sense, which provokes you towards insensitivity. Every judge gets judged by another judge, and sinners judge sinners. The only thing which will remain is your positive vibe and clarity. So, spread it the way you spread your hopelessness. We are crafty men whose craft is crafted by the Almighty. So, let's think about the beauty of the Creator, who will never let you down whether you live in holy love or sleep with the enemy.

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# ADDICTED TO DICTION

**Prevaricate** (*verb*)

– avoid telling the truth by not directly answering a question

**Garrulous** (*adjective*)

– excessively talkative

**Antipathy** (*noun*)

– a strong feeling of dislike

**Corroborate** (*verb*)

– to confirm or make more certain

**Pragmatic** (*adjective*)

– dealing with the problems that exist in a reasonable and logical way instead of depending on theories

**Pedant** (*noun*)

– a person who makes an excessive display of learning

**Vacillate** (*verb*)

– to waver between different opinions or actions

**Adulterate** (*verb*)

– to make (something) impure or weaker by adding something of inferior quality

**Laconic** (*adjective*)

– using few words

**Ostentation** (*noun*)

– excessive display of wealth

# Telepathy

## A Connection without Words



**Nikita Kumawat**  
Writer, Yoga Instructor

### 04 MINUTES READ

Electricity tripped (load shedding), hence no light. Phone kept ringing continuously. Without picking up, I put my phone and hands free in my hand-bag, grabbed my umbrella and rushed to the club.

All the eyes turned towards me except the person who kept reading a book written by Manto in the reader's clubhouse. For a long time, I have been planning to read Saadat Hasan Manto but for some reason, I've been unable to start. I adjust myself in a corner as I don't want to be the buzzkill for the session. Deep thoughtful lines of a short story in a soothing magical male voice were a musical treat to my ears. Where my ears, mind and heart were on words, on the contrary, my eyes were longing to preserve the image of the person behind the book.

My teacher, who taught me literature, ran this club and

introduced me to that book reader. We found out, we have mutual friends too, we've even heard each other's name but never ever met before this session at reader's club. And now, in a moment we started sharing novels, poems, our own writing-pieces and found out that both of us were bookworms.

We decided on a place to meet and to share books, new authors with coffee cups in our hands... The amazing part is that it happened without any formal communication, we knew the time and place to catch up, to weave words, sometimes on the spot. Such incidents only happen when we have a similar energy aura which helps in reading a person's mind or thoughts. We started to catch each other's thought frequencies and said each other's unsaid words. We called them coincidences.

Once I was in this job interview, and got selected. That human resource manager became a very dear friend on the joining process itself.

After some time, I had to switch my job. We were still in touch via text. But the wonderful part of our friendship

is we never planned to meet. When we talk over text or calls we always wish to meet and spend some time apart from our busy work schedules. Surprisingly, we kept catching-up in different places, in similar times, in Mumbai's local trains or at different local stations unknowingly. This happens only when two people have pure thoughts for each other as human beings. When two people repeatedly exchange same thoughts or energy with pure heart or intentions, the universe manifests their thought frequencies.

Sometimes we all experience such coincidences where we are missing someone and the same person suddenly pings you. Sometimes, you miss them and the next day or in some two to three days you meet by chance. In our friend circle or even with strangers we have such bonding where someone goes like – “oh.. you said my words, you just read my thoughts or my mind”

When we practice yoga and meditation regularly, it increases positivity in life. Focus on thoughts that you want or seek. Their visualization in mind while meditating releases energy and frequencies of that thought. By doing this you are releasing energy via focusing on particular thoughts, wishes or particular goals in life. Similarly, we can send thoughts for people around us by practicing meditation, chants, and prayers. That's how our prayers, blessings and chants also work for people for whom we do it. If we look at the yogic history, Gurus transfer their knowledge by inducing energies with the help of meditation, to their disciples in order to awaken the wisdom in them.

This form of speechless communication is called telepathy, like I shared

a few of my beautiful experiences of meeting people surprisingly with a familiar connection, but unknowingly.

Telepathy is the **purported vicarious transmission of information from one person to another without using any known human sensory channels or physical interaction.** The term was first coined in 1882 by the classical scholar Frederic W. H. a British poet and a founder of the Society for Psychical Research.

While there's still no formidable evidence that telepathy exists, you can still give it a try. Relax your body and mind, and imagine if the receiver is right in front of you, and synchronize your thoughts on sending them a simple word or image. Take turns sending and receiving messages with close friends or relatives, and track your progress with a journal. With practice, you might be surprised to find you and your friend have a strong mental connection!

### **How you can practice Telepathy Connection:**

**1. Tune out your physical senses.** Try playing white noise through headphones and wearing blackout goggles. Shifting attention away from your physical perceptions might allow you to focus more deeply on sending the message. You and the receiver should both try tuning out your senses. Sensory deprivation might help either to concentrate on the message.

**2. Stretch your muscles or try doing yoga.** Trying to send a telepathic message requires a lot of mental focus, so try to become physically and mentally relaxed. Regularly stretching and practicing yoga can help you

learn how to put yourself in a focused, relaxed state. When you prepare to send a telepathic message, try stretching your legs, arms, and back. Breathe in as you move into a pose, then exhale slowly as you stretch for 15 or 20 seconds.

**3. Meditate to calm your mind.** Wear loose-fit clothes and sit upright in a comfortable position. Inhale and exhale slowly, and do your best to clear your mind from unwanted thoughts. Imagine scattered, random thoughts leaving your mind as you exhale. Do your best to focus your mind on a single thought. Try meditating for at least 20 minutes a day. With

practice, it should get easier to focus your mind. Once you're in a calm, focused state, you will be ready to send a telepathic message.

Keep in mind that both the sender and receiver of the telepathic message should relax and clear their minds. That's how unknowingly when two people have clear and pure thoughts for each other at same time or they wish or release the same frequencies of thoughts, they don't need words to talk... instead, the universe manifests those thoughts channelizing each other with a connection.

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## CONTINUED FROM PAGE 05

examples, for instance, Nizamuddin Aulia has clearly credited Bibi Fatima Sa'am for spiritually enlightening him. Khawaja Moinuddin Chishti Ajmeri had 40 *khalifas* (spiritual successors), and one of them was his daughter named Bibi Hafiza Jamal. Baba Farid's daughter, Bibi Sharif excelled all the men in spirituality, and Baba Farid also acknowledged it.

### Do you think rebellion and social reforms go together with reference to Sufism?

Firstly, it is a mistaken assumption that Sufism is essentially characterized with **Political Quietism**. As a matter of fact, many Sufis actively challenged state authority, and raised their voice against oppression and injustice. Naqshbandi sufi, Imam Shamil (d. 1871) fought against the government in Russia. Similarly, Shah Inayat of Jhok in Sindh (d. 1718) was a Sufi activist, who fought against the local landlords as well as the Kalhora

rulers of Sindh.

Secondly, changes can both be revolutionary and evolutionary. Remember, revolution can be reversed, evolutionary changes are long-lasting as compared to revolution. Evolutionary change is deep-rooted, it is gradual, changes at a relatively slower pace. It takes ages to change the heart. Generally, the approach of Sufis was not to bring about an overnight change, as it is not long-lasting. Their approach was more of a silent revolution and had to do more with heart and soul.

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# “ QUOTES CORNER ”

*Aik chutki rung manzar badal deti hai*  
(A pinch of color can change the whole spectrum)

- Dr. Arfa Syeda Zehra

Ignorance is the mother of poverty.

- Sir Syed Ahmad Khan

Force is never more operative than when it is known to exist but is not  
brandished.

- Alfred Thayer Mahan

Your silence gives consent

- Plato

For every outside there is an inside and for every inside there is an outside.

- Alan Watts

It is not a matter of what is true that counts, but a matter of what is perceived to  
be true.

- Henry Kissinger

Blindly following ancient customs and traditions means that the dead are alive,  
but that the living are dead.

- Ibn Khaldun



# Hinglaj Mata Mandir

A SACRED PLACE FOR  
HINDUS IN PAKISTAN



**Sidra Abbas**  
Linguist, Writer, Social Worker,  
Sports Enthusiast

04 MINUTES READ

The **Hinglaj Mata**, also known as **Nani Mandir** and **Hingula Devi** is a Hindu temple and is located in Hinglaj, in the Baluchistan region of Pakistan. Hinglaj, a town, present in the Makran region, district Lasbela, Balochistan. It is also in the middle of the Hingol National Park. It is situated 250 kilometers away from Karachi. The Hinglaj Mata, is a small shrine within a cave. This cave temple is a form of Durga or Devi, which is located on the banks of the Hingol River. *Hinglaj Mata Mandir*, a 457-year-old temple and is one of *Shakti peetha* of the goddess *Sati*. An unmorphed rock represents the devi and is worshipped. This stone is coated with a *sindur* [vermillion]. That's why, it got its Sanskrit name Hingula, and presently as Hinglaj.

Many myths are associated with the Hingol region, one of them being that

the area was ruled by a harsh ruler: Hingol. People prayed before Sati to get rid of Hingol's ruthlessness, and the goddess obliged. Goddess Sati named the area in the name of the ruler, as per his last wish, erased him from the preface of history.

## The story behind Hinglaj Mata Mandir:

The story of the *Hinglaj Mata* started when Daksha Prajapati's daughter Sati got married to god *Shiva* without the consent of his father, Daksha. Daksha once organized a *yajna* (a Hindu ritual). For this, he invited everyone including all the devatas except *Sati* and *Shiva*. When Sati became aware of the grand preparations of *yajna* by her father, she became exasperated to visit the *Yajna* by herself. She visited the place where her father affronted her and cursed his husband, *Shiva*. She felt humiliated and ended her life by jumping into the sacred fire. She died but her corpse did not completely burn. *Shiva* lost his temper and decided to

IMAGES: TIMESHOW, REDDIT, TWITTER



castigate *Daksha*. He killed him as *Daksha* was responsible for Sati's death. He mourned his wife's death and carried her body and started wandering throughout the universe. Then, god *Vishnu* disarticulated the body of Sati into 52 pieces. In those pieces, 51 pieces fell on earth. Wherever the piece of *Sati's* body fell, that place became *Shakti peetha*. *Shakti peetha* is a significant pilgrimage site, attributed to feminine energy. The Mandir of Hinglaj Mata is also one of the *Shakti peethas*. People say that *Sati's Brahmastrandhra* fell in the region of Hinglaj. *Brahmarandhra* is a part of her head. God *Shiva* is also worshipped at each *Shakti peetha* as being the male correspondent of the goddess of the *peetha*.

### Pilgrimage Site:

The annual pilgrimage of the *Hinglaj Mandir* commences in April. A four-day festival, of which the 3rd day



is considered the most sacred one. It is a traditional rule to visit it by bare feet so that one witnesses the heat of a scorching sun and other hardships to seek more from the divine. However, people majorly complete their *yatra* (pilgrimage) via vehicles. Upon their arrival, they have to perform a few rituals. They climb the *Khandeewari* and *Chandragupta* mud volcanoes. They also give coconuts to the cavity. House making rituals are also observed. For this, disciples use broken pieces of earth and stones to build small houses. The disciples also pray before their God for the prosperity of their families and marital life. They also take part in the ceremony of bathing in the *Hinglo River* before approaching the main temple. Local Muslim communities including the *Zikri Muslims* show their utmost respect for the devi. Muslims also pay homage to the *Hinglaj Mandir*. They call this ritual *Nani ka Hajj* (the grandmother's pilgrimage).

Annually, approximately 250000 people pay a visit to the temple. The present-day *Pundit* of *Hinglaj Mata Mandir* is *Maharaj Gopal Giri Hinglaj*. He has served for the last 15 years as the *Pundit*. The *Maharaj* is very welcoming and passes the information with pilgrims with great zeal. He also shares his blessings which he thinks are due to his devotion to the goddess.

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PAKISTAN'S BEST KEPT SECRET

# Haveli Jawala Singh Rajput

04 MINUTES READ

Haveli Jawala Singh Rajput is a 300-year-old *haveli* (mansion) located in the outskirts of Lahore and belonged to Sardar Jawala Singh Sandhu. Sardar Jawala Singh Sandhu was a trusted soldier and a close ally to Maharaja Ranjeet Singh. Not blood-related, but both were related, Jawala Singh was married to Rani Jind's (Ranjeet Singh's wife) elder sister.

The Haveli's ruins are located on the outskirts of Lahore in a village called Padhana and cover an area of one acre. Padhana is the last village on the Pakistani side directly facing the prominent Indian town Naushehra, across the border and one while being at Padhana can look at India clearly. Before Partition, this was also a Hindu and Sikh populated area but most of them migrated from this place.

Reaching the village is not that difficult but the way to the haveli is a little tricky. However, the locals are very complacent. The haveli is located inside a narrow street. The 6th genera-

tion of Jawala Singh Rajput are the current residents and caretakers of it. Most of the structure of the haveli has fallen apart and the residents had to make new settings to live in. The best part is that the residents have not considered relocating.

The haveli had a complex of residential quarters and a court of the Magistrate. The court doesn't exist now. The only remnants of the residential quarters are ruins, nevertheless, the site still enchants you. The family residences have moved to a partitioned corner, in a complex which was rebuilt.

It is said that Sardar Jawala Singh had laid out an extensive garden midway between Lahore and the Badami Bagh, which became the Maharaja's favourite resort and he often held his court there and received foreign dignitaries. Jawala Singh of Padhana died in 1835.

Sandhu Sardar's of Padhana held high posts in Maharaja Ranjit Singh's army and court and the family was an esteemed one among the Sikh commu-

SOURCE: THE DAILY TIMES

nity of that time. The Sandhu Sardar's of Padhana were extremely powerful till the partition of 1947. If we go back into the history of this area, we get to know that Padhana had a large number of Sikh Sardars from 18th Century-20th Century living there and most of them migrated at the time of partition. Despite the partition and leaving of the natives the astounding haveli stands there but derelict and dilapidated and is being used for cattle.

The haveli which has been built with small bricks is standing strong but surely needs attention for restoration and I am sure that if it is restored it can be a beautiful site of tourism for the locals as well as for the Sikh Yatraes (pilgrims) who visit Lahore for the Yatra.

This haveli, far from the eyes and attention of authorities, is a beautiful, extravagant and grand structure. The glory and majesty of the old times can be visualised while one is still at it. The bricks and construction of the haveli still reflect the splendour and power which once existed in its structure. The love and aesthetics of the artisans in every nook and corner of this haveli are amusing.

The architecture and design of the Haveli have Mughal and Sikh inspiration. The sheer negligence of the authorities had this haveli crumbling. Some places inside the haveli are

being used as debris dump yards. It's a three-storey structure which has been built of Nanak Shahi bricks according to the residents. Nanak Shahi bricks were the decorative bricks used for structural walls during the Mughal era and continued in the Sikh era as well and are said to be a standard of richness in old structures. If we talk about the Nanak Shahi, it can be said that this structure might have been of the Mughal times and could have been altered in the Sikh eras.

Architects believe that the haveli seems to be an amalgamation of



Mughal and Sikh styled buildings. The domes squared to pavilions on the corner towers, bricked arches running parallel to multi-sto-

ry structures and the paired pilasters give the building a Mughal touch. The main building unit is the red burnt brick with the typical lime plaster of old times and these materials have been used since the Mughal times and Sikhs carried it on.

If this haveli is preserved, it can be a marvellous tourist spot and can attract Sikh Yatraes as well. The family currently residing in the haveli should also do something for its preservation but more importantly, the government should declare it as 'protected property' and begin work for its preservation.



# How to Make Good Decisions?



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

## 04 MINUTES READ

Management is all about making decisions. Here are few definitions of management:

F W. Taylor- *“Management is an art of knowing what is to be done and seeing that it is done in the best possible manner.”*

Henri Fayol stated: “to manage is to forecast and to plan, to organise, to command, to co-ordinate and to control.

Fredmund Malik defines management as *“the transformation of resources into utility”*.

A careful study of the definitions of management gives a feeling that every function of management requires a sound decision. Every entrepreneur has the responsibility to decide in the best possible way to get the desired results. How should an entrepreneur make intelligent decisions?

Decision making is at the heart of everything we do in our life span. It is a choice either deliberate or forced. One cannot escape it. At every turn in life or business, there are alternatives and we have to choose the one that

suits us best in terms of achieving our objectives. With so many choices available, what is the best for us? When we are confronted with a situation that requires a decision, first of all our mind searches for any past experience of a similar situation and we are heavily biased towards that decision. If not, then we try to approach it with gut feeling and lastly with thorough analysis and evaluating all possible alternatives. At an early stage of an enterprise, we rely mostly on past experience and gut feeling.

As a budding entrepreneur, you may not have enough experience and relying on gut feeling is not the best answer. To avoid pitfalls, you need to write down the decisions you need to make, their importance and the frequency of such decisions. Many decisions would be of day to day nature like daily cash flow decisions - payment to suppliers and collection from customers, production planning etc. Some would be of long term nature like introducing a new product line, purchasing new machinery, hiring a key employee etc. When you write your decisions and prioritize them according to their importance and frequency, it makes you more clear about what you have to do and

unconsciously you start thinking and evaluating alternatives. Because as the saying goes “writing is half work done.” Routine nature of decisions require no special expertise or analysis, just the necessary information about your business process but long term or strategic nature decisions need careful thinking.

Strategic thinking is like playing chess. The chess board is the environment and the opponent is all the forces that are beyond your control e.g. competitor’s reaction to your moves, change in legal framework or availability of external resources like raw material, additional funding to

a “what if” analysis. It’s more like thinking through. Sometimes you might fail, but don’t be afraid of it, it won’t be the end of the world, it would be okay, as long as you carefully analyse what caused failure and learn some important lessons. Another quote from chess goes: “You may learn much more from a game you lose than from a game you win. You will have to lose hundreds of games before becoming a good player.”

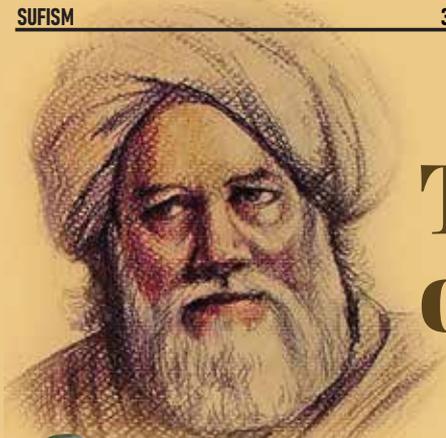
One sure way to make better decisions is to rethink them. Once you make a decision don’t rush to take action just give it some time to digest and revisit that decision with another



name a few. You move a piece without considering the opponent’s move, then you are playing according to his plan and doomed to failure. As chess requires planning, so does business. “Even a poor plan is better than no plan at all.” You can do careful thinking without having any experience. All you have to do is to think like a chess player, before moving a piece on the board, a chess player thinks of all possible moves of his opponent and also his possible moves against the future moves of his opponent. It is

perspective. It is much better to go to your mentor, your friends, consultant and even employees and discuss your problem without revealing your decision. You will have many perspectives and also other alternatives that you might have missed. Revisiting is also necessary in situations where you have some past experience. The business environment is dynamic, it is changing all the time. You have to adapt to the new realities.

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

#### 04 MINUTES READ

Bulleh Shah Qadri was a *Sufi* mystic poet. His birth name was Abdullah Shah. “*Bullah*” was his family name, which he later adopted as his alias. He was born in the historical city of Qasur, near Lahore in 1680 AD and died in 1755 AD. His lineage extends to *Ghous-ul-Azam*, Sheikh Abdul Qadir Jilani. Bulleh Shah’s father Sakhi Muhammad Dervish migrated from Ooch Shareef and became a settler in Qasur.

Bulleh Shah got his initial education from his father, and later from Molana Ghulam Murtaza and Ghulam Muhiuddin Qusuri. He learned *tafseer-e-Quran* (Quran as an academic discipline), *Hadith*, *Fiq’ah*, *Mantaaq* (logic and reasoning).

Historians and curators have great regard for Bulleh Shah’s personality, poetry, and spiritual journey. His other attributes attributed to him are his social and societal services, preachings and teachings, his empathy for humankind, and his

# The Poet of the Soil

vision for an ideal world.

Mufti Ghulam Sarwar Lahori (D. 1890 AD) has paid tribute to Bulleh Shah in his book *Hadiqa-tul-Auliya*.

Bulleh Shah is notable among Sufis from the Punjab region who chose poetry as a medium of expression. His poetry not only revolves around society and people, also serves a purpose for Islamic knowledge and for the sake of truth. His poetry has this specific essence of a dichotomy between Islam and society, where he touches sensitive issues and portrays them in the true light of Islam. His targeted audience were the oppressed, specifically the underprivileged classes. The Almighty had blessed him with a good pen, his writing skills and poetry connected with people on another level. He practiced his given powers for the purpose of spread of Islam. He had this speciality of breaking down complex matters into a simple prose or verse.

One of his greatest spiritual manifestations is the fact that he chose Punjabi language to convey and to preach. He also proved that the word of God is not limited and can be conveyed and expressed through not

only different mediums, but different languages as well. Mystic poetry achieved a milestone because of Bulleh Shah.

In the following verse, explains his selflessness before Allah:

*Chal Bulleya humn othay chaliye  
jithay saray he hovan annay*  
(Let's leave Bulleya for the land,  
where everyone is blind)

*Na koi sadi zaat pehchaney te na koi  
saanu mannyay*  
(For no one knows you, and no one  
believes you)

He got his spiritual wisdom from his *murshid* (spiritual advisor) Hazrat Sheikh Shah Inayat Qadri Shitari, who was also a resident of Qasur city. Hazrat Shah Inayat Qadri was a great spiritual guide and religious mentor. He would earn his livelihood through the profession of gardening. When Bulleh Shah came to him for Sufi-education, he was busy in trimming and proung plants and weeds in the garden. Bulleh Shah made his introduction to Shah Inayat and asked him to show him the "Path of Almighty". In his response Shah Inayat said:

*Bulleya, Rabb da ki paavan ay*  
(How to reach Allah Almighty)

*Edhro pattan odhro laavan ay*  
(Uproot from one side and regrow on  
other side)

Bulleh Shah got the central note from this statement which was the essence of Sufism. Shah Inayat taught this lesson that the journey of spirituality is to cut off from worldly mischief and be attached with Allah's path. Bulleh Shah followed his spiritual teacher and recognized this fact that without Murshid one cannot earn

consent of the Lord. In his poetry, there's this aspect of subtlety and sensitivity, the following verse reflects this aspect:

*Bulleh nu loki matee'n denday  
Bulleya jaa baey vich Maseeti*  
(People put emphasis and advise  
Bullah to visit the mosque)

*Bhai vich Maseetaa de ki hunda, je  
diloo'n namaz na nee'ti*

(Mosques won't do any good if one  
does not consent or intend to)

Bulleh Shah had utmost respect for his Murshid and paid tribute to him in his poems. On one such account he wrote:

*Bulleh Shah Qasuri ho ke gal  
Qasuro'n kiti*

(Bulleh Shah, a resident of Qasur,  
chose Qasur as his admirer)

*Murshid jaam Inayat kita te Bulleh  
rajj rajj piti*

(Spiritual guide bestowed [referring  
to Shah Inayat] goblet, and Bulleh  
fulfilled his thirst)

Bulleh Shah negated sectarianism and casteism and advocated for equality and equity. His murshid Shah Inayat was a non-Syed and belonged to the Aarayan clan, since Bulleh Shah himself belonged to the Syed clan, his family asked him to reconsider his choices. Bulleh Shah responded by writing a verse in a storytelling way:

*Bulleh nu samjhavan aayan behna te  
bharjaaya'n*

(Bulleh's sisters came to tell him)  
*Mann le sada kehna, chad de palla  
Aaraayaa'n*

(Listen to us, and leave your Murshid  
[who was Aarayan by caste])

*Aal-e-Nabi, Olad-e-Ali nu tu kiu  
leekhaan paayaan*

(Do not bring shame to our ancestors)

Bulleh Shah promptly responded as:

***Jehra sanu Syed sadday, dozakh  
milay sazaayaan***

(Cursed be the one who calls me a  
Syed)

***Jehra sanu Aarayin akhay, bahishti  
peengaa payaan***

(Blessed be the one who calls me  
Aarayin)

No one could feel the pain of the society like him once riots and skirmishes broke out in all of Punjab. The era of Bulleh Shah was the decline of the Mughal Empire. It was dwindling ceaselessly. The Marhattas, Sikhs and decentralized provinces accelerated this downfall. After the death of Aurangzeb Alamgir (1707 AD), royal disorder and fights for the throne reached their climax. The degenerated governance, unskilled emperors, selfish ministers, intrigues of anti-government forces brought a catastrophic situation. Nadir Shah Durrani and Ahmad Shah Abdali also played their part for bloodshed in Punjab especially. Bulleh Shah, very courageously and bluntly expressed his grief and merciful condition of local folk. He writes:

***Dar khula hashr azaab da***

(The Doom's Day is upon us)

***Bura haal hoya Punjab da***

(Punjab is in shambles)

***Vich Haavia, dozakh maareya***

(Hell is all lose upon us)

***Sanu aa mil yaar, pyareya***

(Come back and see me, my beloved)

Bulleh Shah successfully tried and composed saneful verses in various genre of poetry e.g., *Duharaiy* (Two couplets), *Kafiyaa* (melodious sublime sonnets), *Saiy Harfian* (three couplets), *Baran Mah* (Twelve months), *Athwaray* (8 Days), *Satwaray Taiy Ghandhan* (7 days and messages). But his populari-

ty in Sufi poetry is *Kafi*. Baba Navab and Shah Hussain (poets and philosophers) coined this kind of poetry formerly. Bulleh Shah brought to light a thought-provoking system for the purpose of human existence, secrets of the Almighty's recognition and this universe. He, on some occasions like Shah Hussain, adopted feminine tune to show his humbleness and humility before the Almighty.

***Main nahati dhoti reh gayi, kehi  
ghandh mahi dil paye gayi***

(I was left unattended by my beloved  
since I got ready for his service)

***Dard dhoni payi dar teray, tu hain  
dard ranjani da***

(Painful and depressed I fell on your  
bind doorstep, as you are only healer  
of my pains and restlessness)

Bulleh Shah stood for unity, peace, love, hope, empathy, sincerity, honesty, purity, loyalty, acceptance, tolerance, patience, love of God, love of The Prophet (PBUH), love of humanity, and for promotion of Sharia values. In this era of extreme tendencies, there's a dire need to reevaluate and to rethink. There's a will in the way of Sufi saints. May Allah guide us all and direct us to the path of truth, peace, and tolerance.

***Bulleya ashiq hoyo Rabb da,  
malamat hui lakh***

(Bullah [if you] get disregarded [by  
people] for the love of The Almighty)

***Loki kaafir kaafir aakhdey, tu aaho  
aaho aakh***

(They will keep calling you an apostle,  
you should respond with a "yes")

***Bulleh Shah asaan marna naahi***

(Bulleh Shah I shall not die)

***Gour paya koi hor***

(Resides someone else in my grave)

Dr. Muhammad Azeem Farooqi



# عظیم صبر

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# Living in Someone Else's Bad Apartment Not Your Place!



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

## 04 MINUTES READ

Human mind is extremely dynamic where plentiful activities are happening every second. Almost all the activities are so subtle, that they happen involuntarily, and here, I am not including the biological activities. To make it easier, let us talk about anxieties a person experiences daily, is there any specific number? Maybe, yes. Try asking yourself how many times you faced anxiety in the last 24 hours? Following this question, I am going to bombard you with another important question: what did you do to manage your anxiety? Did you leave it unentertained by diverting your attention to your hobby or maybe you started crying, or maybe talked about it? What if I bring something to your attention that most of the time, you throw away the anxious part of somebody else and get back to normal?

**Projective Identification**, introduced by a British psychoanalyst

Maline Klein, is a subtle yet powerful interpersonal behavior when one individual manipulates and induces others to respond in a prescribed way. Remember that it all happens at an unconscious level. Basically, the term is a combination of Freud's "projection" and "identification"; projection is a defensive behavior in which people attribute to others what is in their mind, for example, Mr. A and Mr. B people have a fight, Mr. A is angry and Mr. B is calm, Mr. A might project his anger onto the other Mr. B by saying, "I am not angry, you are angry". However, projective identification is through-and-through crafty. It can always be identified based on what has been induced in the recipient's mind i.e., the targeted person will engage or identify himself with the disowned aspects of the person doing the projection. If we take the above-mentioned instance in PI (Projective Identification)'s context, Mr. A projects onto Mr. B that you are angry, and Mr. B actually gets angry, hence the quarrel deepens. Did you see what happened here? Mr. A threw his rejected part (maybe in his inner world, it was unacceptable to get

angry) onto Mr. B, and Mr. B identified through Mr. A's anger by getting angry. Meanwhile, Mr. A felt relieved and unconsciously he made sure that it was never "his anger". You see at how minute level, this happens?

This process is unbelievably intense and may go unnoticed, but a lot goes on in an individual's mind. You won't believe but it has a few stages: the person or instigator is unable to hold good and bad together as a part of self, so he desires to get rid of the bad, as he thinks that bad would destroy the self (splitting). In the next stage, the individual is going to make the recipient behave in a particular way, where he will experience the bad feeling. And finally, the recipient responds to this bad feeling that has been induced in them by behaving or relating with the individual in a different way.

One significant point to note over here: "PI is not manipulation", as it happens unconsciously. We can say that its roots lie in the unresolved splitting (when the individual is not able to keep black and white together) for example, if a person develops a feeling for somebody, and thinks of it as bad or shameful, might lead to anxiety, and to overcome that anxiety, he might impose "sexuality" upon someone by saying, "*Uff! Kitnay besharam ho, har waqt he girlfriend/boyfriend ki baaten krty ho*", and it can take worse scenarios as well. I hope you can observe and recall many examples from your life.

The various patterns associated with PI, but there are four major ones. **Dependency**--- It is not hard to be identified, the individual projects dependency or chronic helplessness to stay in a relationship e.g. statements like, "I cannot survive without you", "I can't manage on my

own" or "You don't know anything, I will decide for you".

**Power**--- It is characterized by dominance and control. It is played out by inducing the feelings of incompetence and weakness in the other person. e.g., "Do exactly what I say", "Obey me, you don't know anything" etc.

**Sexuality**--- The relationships in which sexual response is elicited in the recipient, and "sexuality" becomes the only way to be identified in a relationship. e.g., "I will turn you on", or "I will make you feel sexually competent".

**Ingratiation**--- My personal favorite; it is characterized in a relationship where the main emotional component is of self-sacrifice. This includes messages like, "I try so hard to make things easy for you", "You don't appreciate how much I do for you", "You always take me for granted".

Let me expose you to a fun fact, that PI's base goes to your childhood (majorly it's about your relationship with your mother or primary caregiver). However, to understand your stance with regard to PI, just be aware of how you feel in any confrontation, you can be on either side. Know your feelings, work on yourself, and stay out of this drama.

*Various parts of the self may be projected, with various aims: bad parts of the self may be projected in order to get rid of them as well as to attack and destroy the object, good parts may be projected to avoid separation or to keep them safe from bad things inside or to improve the external object through a kind of primitive projective reparation*

**Hanna Segal**

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📷 [the\\_boring\\_admi](#)

Let's Mourn

# Ethical Journalism



**Ummara Sheraz**  
Science Geek, e-Journalist,  
Culture & Entertainment Writer

04 MINUTES READ

We often hear ethical journalism being thrown around much like how people bring up clean eating and spirituality to assert I'm better than you. Yet how many people in the **biz** actually practice it? Then there's this whole debate of whether or not you're a real *journalo*.

The commonly agreed-upon principles of ethical journalistic practices are:

- Truthfulness
- Accuracy
- Objectivity
- Impartiality
- Fairness
- Accountability
- Relevance

Seems simple, right? Then why has practice become such a hotbed of

gaffes? What even is journalism? Well, basically you just journal things. The job entails that you document events as they are. Yet too often theories fall into the mix.

Heck, even Bridget Jones was a journalist and she got the unbiased documented reasons.

Why are we seeing analysis all too often in the news? Can't you just give us the facts like our accountant would? Well, that is justified arguing how the layman won't understand the nuances of just information that need to be filled in.

Yet the theories that are sprouted in the news are exactly scientifically, tested are they? They're not even tested based on any method in social sciences either.

Then YouTube conspiracy theorists like Haqeeqat should qualify too, no?

It seems we've come to a point in our consumer society where labels are based on the factory. It's still dairy if a dairy manufacturer produces it regardless of the disclaimer not dairy. Hence if it comes from a traditional

news outlet like the paper or TV then it's news. Simultaneously, did you know bloggers and e-journos aren't considered real journos by traditionalists? That's why they're not allowed to be members of unions. Despite their tendency to believe stuff online.

Ya' know, like all the theories surrounding COVID-19, when people were legit given screentime to share ridiculous tips like using a blow dryer in your mouth and drinking that gawd-awful herb *Sana Maki*. A recent example would be outlets sharing theories surrounding the Noor Mukadam murder. From the driver bringing in ransom money, to the killer's confession. This isn't something the police shared. Why document/journal this and share it with the whole world? Then again, it would be unethical for police to share crucial investigative developments like that. Ya' know, since it affects the defendants' ability to build a defense and all. Yet, everyone knocked themselves out sharing.

While the community is okay with fellow traditionalists, not even printing or airing tractions. As well as going off on Internet theories, they're not okay with bloggers digging up data online for stories. Ya know, data stories, since it cuts costs, and reduces the hassles of reporting.

There's no doubt its field reporters that dug up stuff like investigative reports, is it worth spending all that capital on them to ask questions like, "So what's your relationship to the victim?". The law should prosecute a crime regardless of a convict's feelings. Psychologically, people can justify their actions as a result of the situation, their feelings, etc, as explained by Melitta Schmideberg.

"The impairment of reality sense, the lack of thought for the future, the

denial of unpleasant facts and possibilities, an almost delusional belief in his own cleverness and ability to escape detection are characteristic of many criminals."

Perhaps journos too are the same. Turning a job description that literally requires them to just document as is, into a 'calling'. Their way of fixing society, exerting influence. Perhaps social work and volunteering out to soothe that anxiousness, cause your job sure isn't supposed to.

It works both ways with deterrence from journalizing facts as they are, for fear of prosecution. Again, that's letting fears and feelings get in the way. Professional standards even require you to place your life before all else. While we fail to acknowledge how messed up it is, people can't do their job and maintain their fundamental right to life, simultaneously.

Maybe that's just our society, in particular, where just about everything morphs into something else, why would we expect better from those that document things. I guess now we just wait for it to fade out and be replaced, as is the cycle in human civilization.

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# TREASURE HUNTERS AND THE LOST LAND OF LYONESSE



**Haseeba Abdul Qayyum**

A Potter Head, Literati, Writer.

## 04 MINUTES READ

It was a fine evening when Sam came to my home to work on our geography assignment. Sam had always been a geography aficionado, so I considered him a book full of knowledge. He used to make journals and diaries dedicated to lost and forgotten lands. That day when we were studying “*The Lost World of Atlantis*”, he told me about many similar kingdoms that exist on pages of history but not in reality: kingdoms like El Dorado and Lyonesse etc.

I was always intrigued with his wholesome knowledge about forgotten lands. Sam, unlike many other students of our class, was a fan of Dr. Deanne. Dr. Deanne, a slender middle-aged woman, was our geography teacher and Sam’s mentor too. He would even go to her house to talk about wiped-out kingdoms. Deanne

always welcomed Sam. As she would learn from him more than the other way around.

After two months we were done with our semester exams and Sam considered it a good time to do something out of the ordinary. Just like last year’s break, when he and Deanne went to explore Lyonesse but found nothing. After some time, Deanne and Sam revealed their plan of re-trekking to the ruins of Lyonesse.

To those who do not know about Lyonesse, it is a fabled land which was civilized. Historical evidence suggests that it existed beneath the waters of Scilly. It has reportedly occurred in ancient English literature which adds to its authenticity. The legendary story of Tristan and Isuelt tells about its existence. Lord Tennyson describes Lyonesse as the death place of King Arthur where he lost his life to a deadly battle. It is said to be located near Cornwall beneath the waters of Celtic Sea, England.

I readily accepted the offer and packed my bags. Deanne assigned me

a task to find a male cartographer, a female photographer and an oceanographer. In a matter of a week, I and Sam found all three of them. The photographer was my first cousin Tara who readily accepted the offer; Jason was the Cartographer, a map-maker who lived down the street; the oceanographer, my grandfather: who worked with the Royal Navy. He had a worn out midget submarine in the garage. It took two days to mend it so we could use it as our conveyance.

Monday, 9:00 PM, 2010 we launched our submarine into the Celtic sea while complete darkness surrounded us. We chose to travel at night so no one could notice. We travelled 8 hours under water and found nothing. After 6 hours what we saw amazed us. We all stood jaw-dropped. The underwater drone camera had captured the proof of Lyonesse's existence. What we saw was a broken statue and a wrecked building with statue guards guarding it. That's when we knew that we had unleashed the great kingdom of Lyonesse. While we took pictures of the building, Deanne and Sam seemed uninterested. They whispered things to each other which made me dubious.

As we moved forward, we saw that on one of the buildings there were hieroglyphics. When we looked closely at our screen, Jason told us that it was a map of Lyonesse. After some time we were in front of the repository. We took out our divator masks and swim suits. One by one we jumped into the depth of the ocean. When all of us were amazed by the magnificence of Lyonesse, Sam and Deanne were intrigued about the vault. We cracked the vault's code, which was just a puzzle. The moment

the safe door opened, guarding statues turned towards us with a rumbling sound.

Deanne said, *"You guys stay here, I and Sam will go to collect the treasure, Tara and Natalie will hold the door, and Jason and Grandpa will keep the submarine ready until we come back."*

Just when Sam and Deanne tried to get into the repository, the statues held their swords in front of them and said something in *oceanic* language which means:

*"You cannot go inside unless you give the offering to King Tristan!"*

*"We have brought you the offering, now let us go and collect the treasure"*, said Deanne pointing right at us.

The stone horse became alive and ran in our direction. As I tried to escape, Sam tried to strangle me. But Grandpa saved me. Meanwhile Jason made his way into the repository to collect gold. Just when he was about to enter, one of the statues took him. We fought for our lives and escaped. We all were saved but Deanne and Sam's greed took them because their "Offerings" ran away. They knew that the land was cursed and they had to offer human lives to get the treasure.

They vanished into the air like ashes.

I, and Natalie, got saved by luck but that day will remain in my memory. What if Sam didn't play on us? He would be still alive.

That's what greed does to you.

@haseebarajpoot@gmail.com

# What if we Split the World into Two Halves?



**Saad Rashid**  
Grade 7 Student

## 02 MINUTES READ

Have you ever wondered what would happen if we split this world into two parts: one for animals and birds; and the other for mankind? Firstly, it would be the biggest and greatest step that mankind took. Secondly, it would provide speechless animals and birds their own home and they would be able to live happily without any fear. But still it has some advantages as well as disadvantages.

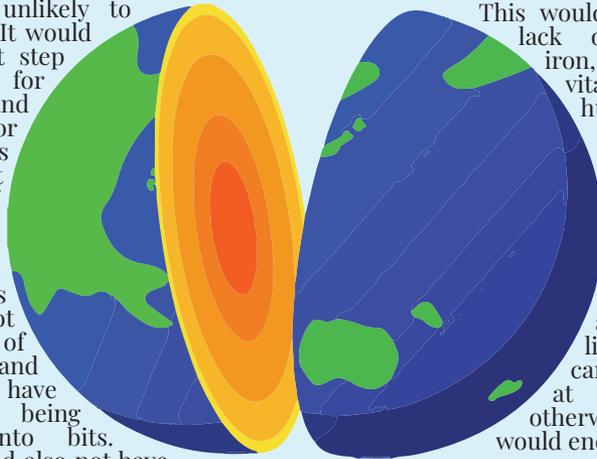
If we take a look at the advantages, the first effect on the environment would be the decrease of global warming and pollution. Deforestation would decrease too. We would have no fear of lizards and mice. Rain would also increase and drought would be unlikely to take place. It would be the best step taken up for animals and birds for years. Birds wouldn't have fear of colliding into an airplane. Animals would not have fear of hunters and would not have fear of being crushed into bits. People would also not have fear that a mosquito would bite them

or ants would eat their dessert.

There are also many disadvantages of splitting the world into two halves. First of all, thousands of people would get heartbroken as they have to free their pet animals and birds. We would not be able to eat our favourite honey. Besides, we would not be able to drink milk and eggs which are beneficial and essential for our body. This big effect would cause many health problems. Moreover, every type of meat would be banned as hunters would not be able to hunt animals and birds. This would cause a big loss for animal farms and they would have to shut it down. Our favourite cakes and cupcakes would also taste bitter as cream and eggs are the basic ingredients for cakes cupcakes and ice creams. All of our desserts would lose their brilliant taste without cream and eggs. Pizza and spaghetti would also lose their taste without chicken.

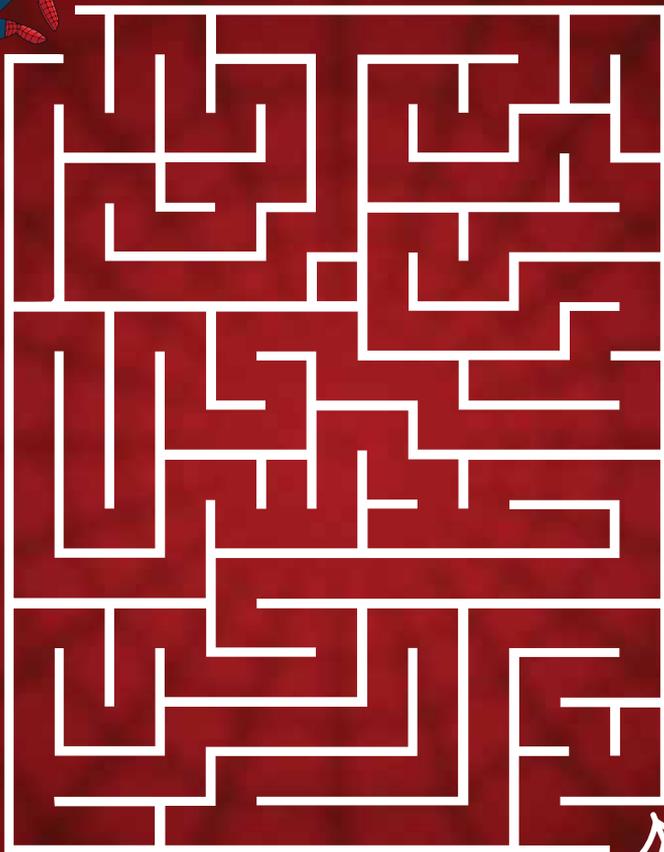
This would also cause lack of strength, iron, calcium and vitamins in the human body.

This split is good in every aspect of life except health. Health is a very important aspect of life which we cannot ignore at any rate otherwise our life would end.



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# SPIDERMAN... TO THE WEB



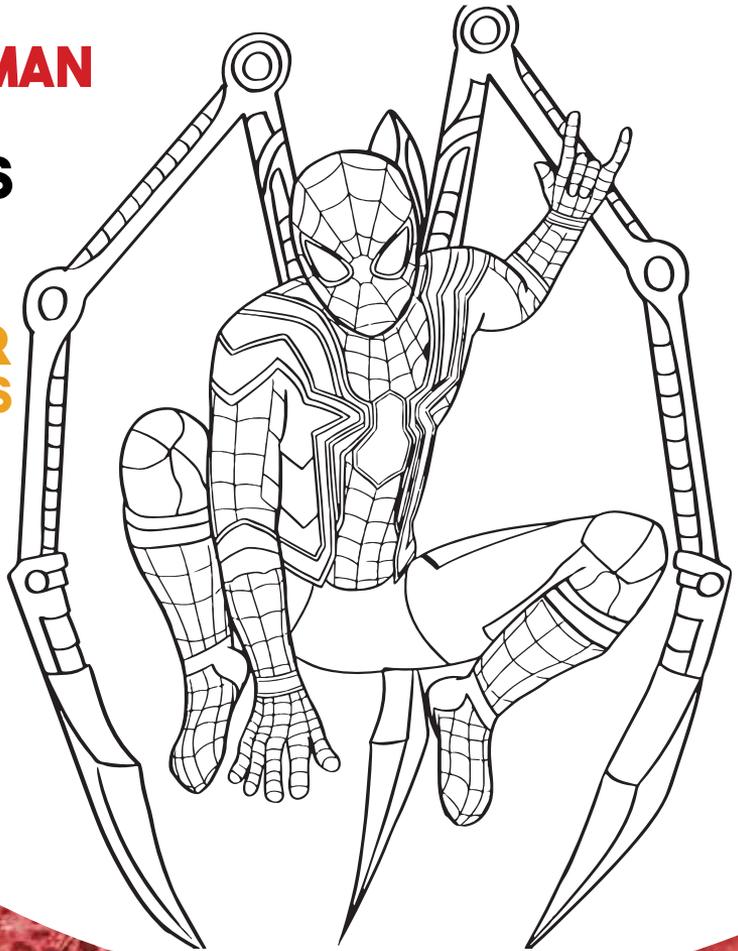
# HOW BIG SPIDERMAN FAN ARE YOU?

FIND OUT THE HIDDEN WORDS IN THE CHART BELOW TO SEE.

A	D	H	A	R	R	Y	O	S	B	O	R	N	E
H	P	R	O	C	S	O	A	R	L	Y	L	E	W
W	R	I	A	N	S	I	H	M	S	U	L	R	S
G	G	C	L	E	A	R	A	U	N	T	M	A	Y
W	T	H	R	E	E	Y	R	R	N	Z	I	S	R
E	E	A	A	L	A	P	L	A	C	T	P	E	D
N	S	R	O	N	N	O	C	R	D	I	G	U	R
S	R	D	S	H	D	R	P	C	D	N	O	N	A
T	E	P	C	R	C	N	N	E	I	R	R	C	Z
A	R	A	E	C	R	N	R	L	S	R	T	L	I
C	R	R	R	N	S	M	S	A	A	I	C	E	L
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Y	C	E	R	N	E	E	D	S	N	R	L	E	H
E	A	R	E	W	R	O	E	N	W	E	E	N	T

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**GIVE  
SPIDERMAN  
SOME  
COLORS  
TO  
FIGHT  
DOCTOR  
OCTOPUS  
&  
GOBLIN**





# Why Rockets Eject Half a Million Gallons of Water During Launches

04 MINUTES READ

NASA used nearly half a million gallons of water in just 60 seconds to successfully launch a powerful rocket. But why do rocket launches require so much water? The billowing clouds of water vapor one observes when spacecraft take flight, comes from two sources. The first is its launch system, that gigantic rocket the spacecraft is attached to. These rockets are commonly powered by a combination of liquid hydrogen and liquid oxygen. Some of the vapor that you see during a launch is caused by the supercooled liquid fuel turning into gas when the overpressure is bled off just before launch along with water vapor forming, as it condenses around the O<sub>2</sub> and H<sub>2</sub>.

The second primary source of water vapor comes from the launchpad's sound and fire suppression system. Engineers foresaw that the sheer

amount of acoustic energy generated by a launch would be enough to damage the sensitive, extremely expensive onboard electronic equipment. They arrived at a relatively cost-efficient solution.

Right before a launch, massive amounts of water are ejected from a nearby tank to minimize this damage and prevent fires from starting on the launchpad. How does it work? Sound travels in the air as waves and has two key characteristics: frequency and amplitude. Frequency refers to the number of times per second a sound pressure wave repeats or oscillates. Depending on how fast the sound wave oscillates it can vary in timbre from rich and bassy, to shrill and harsh.

Amplitude, on the other hand, is the displacement or distance moved by a point on a wave. Louder the sound, stronger the corresponding sound

waves. With a stronger sound wave, a stronger vibration is produced. So, you can imagine the damage that a rocket producing 8.4 million pounds (which would be 3.8 million in kilograms) of thrust could cause just from sound vibrations.

Water mitigates a good deal of the acoustic force, generated by a launch by acting as a medium for the sound waves' vibrations to travel through.

Instead of travelling through the air, and hitting critical equipment, it goes through the water.

This is how NASA reduces acoustical levels on launch sites to about 142 dB which is, within an acceptable margin for a payload or spacecraft's design requirements. That's still quite loud though, even louder than a metal band concert!

NASA's latest **Space Launch System (SLS)** for its Orion spacecraft comes equipped with a particularly potent sound suppression system to pair with its new rocket. As the SLS features the most powerful booster ever built engineers saw fit to design a new more powerful system to protect the equipment and crew on the ground.

Dubbed the Ignition Overpressure Protection and Sound Suppression or **IOP/SS** water deluge system. This

system releases 450000 gallons (1.7 million Liters) of water in just 60 seconds during launch. That's enough water to supply a town of 100 inhabitants, for almost 6 whole days. Yet, each drop of it is essential for a launch's success. Launches need as much water as possible, since a large amount of it evaporates instantly under the extreme heat of a rocket's jets.

While this may seem wasteful to some, NASA is acutely aware of the amount of water consumed during these launch events.

They have a WaterResources program which does important work in the water resources management community. Some of their projects include creating more accurate stream-flow forecasts in the Sierra, Nevada, and Colorado River basins.

They also utilize their vast resources to study how phenomena such as climate change and overpopulation affect water supply around the world. All of it sounds like some experience, but you won't be glad to hear it. The reason is quite visibly audible, being able to hear at such a high frequency range would definitely affect your ears, more likely to cause a defect.



# PAKISTAN & OUTDATED TECHNOLOGY



**Syed Zurriyat Adil**  
Tech Junkie

04 MINUTES READ

Do you know how distanced we are from the world? Imagine you are getting Windows Vista now as others have upgraded to Windows 10. Imagine you go to buy a new iPhone 12 and the factory owner insists that you stick to iPhone 8 as it's the best they could offer. How stupid will you feel? Well, this is what has happened to us in the vehicle segment, civil engineering segment, our laws are outdated, and even the commercial airlines segment is outdated. The only thing that isn't outdated is the smart phones/computer technology; and this technology has helped Pakistan become better and has certainly made Pakistanis more *aware*.

Imagine, the best car offered in Pakistan in 2021 to be Suzuki FX. It's hard to even imagine, right? Well, Honda CD-70 and CG-125 are

using the same old technology from the eighties. Even Suzuki and Yamaha motorbikes are entirely based on 2000's technology and mind you, that is 20 YEARS outdated technology.

If we move to the Civil engineering section, the roads, the bridges, even the methods, everything is so outdated that we must route construction agreements from companies outside Pakistan simply because we are at loss of actual technology here.

Well, our country has witnessed a malfunctioning government since the day it was founded. Since a government is vital to make sure that new contracts are awarded to the best technology holder, this rule was simply ignored because of the *insecurity* of officials because once you are not sure about anything, you start thinking about short term gains such as bribery, family influence... etc. This resulted in outdated heavy machinery which in result makes everything else outdated.

We were going to stay in the same mess if it weren't for *tech revolution*. Even that particular change happened lately because until the 2000s it was actually hard to get hands on a decent computer/laptop but suddenly, we started getting shipment after shipment of used but *relatively* new computer parts and big thanks to merchants who quickly started to distribute them and didn't hold back. So, by the end of 2013, there were so

IMAGE: PINTEREST

many computers that even the government had to think about upgrading their outdated systems. QMobile laid the foundation of the biggest boom, they sold such low-cost phones that it was unbelievable. We should be thankful to China for the fact that they made bulk manufacturing easier and made technology available in every home for everyone.

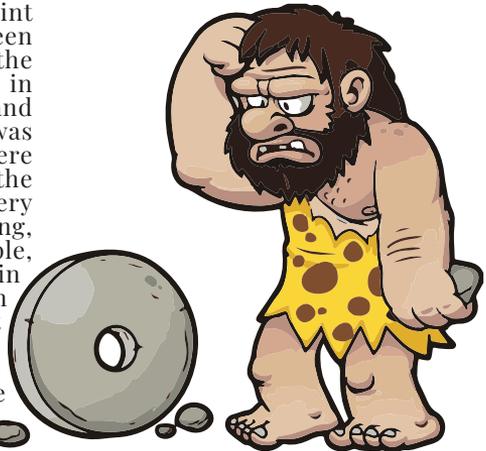
Technology enabled everyone in remote areas to realize how outdated we are and in return work towards it. For example, if we would never get MG or KIA or Hyundai back in Pakistan if it wasn't for the availability of digital statistics that showed them the possible potential of market expansion and weirdly enough, KIA and Hyundai had tried to enter the market but failed because their skill lacked experience but this time, it was different. These new entrants were able to spread their message and features across remotest areas of Pakistan and surprisingly, Pakistanis responded well.

This takes me back to the point where Pakistanis have always been open to technology, let's take the case of smartphones, everyone in remote areas knows, wants, and has the latest iPhone. Hence, it was never the *Pakistani Qoum* who were shy of new updates, it was the government or heavy machinery owners, but this is changing, technology has enabled people, and has empowered the people in believing that they can even afford private airports (Sialkot Airport). Technology has enabled people to know certificates and courses that otherwise wouldn't be possible. Not only that, even traveling and reputa-

tion is better for Pakistanis because they simply now know how to go with study visas instead of *danki lagana* (slang for illegal ways) to make it abroad.

Pakistan has been home to conflicts, confusion, and bad circumstances but we have always managed to slip away from such situations. My personal *belief* is; if we can survive 2008-bomb-blasts-infected Pakistan then we can survive everything. Each passing day, the younglings are making everyone proud. Today, technology is inevitable and that's how Pakistan is slowly getting better. We might be some 20 years late to the party, but we are catching up quickly. I am pretty sure in the next twenty years, we will be able to compare all of our sectors with the UAE, why? Because I have faith in youth, I see a flare in them. Fingers crossed...

[www.szadil.com](http://www.szadil.com)





# The Outcast



**Sara Noor**  
Lecturer & Writer

#### 04 MINUTES READ

In the beginning, people made fun of Sakina when she started working alongside male laborers in a brick kiln. She was a divorcee whose husband had left her after she gave birth to their sixth daughter. The man remarried. The woman was left empty-handed. She was an illiterate and penniless woman in need of work. She had no skills like stitching or embroidering and had neither time nor money to learn those skills. The opportunities for women in the village were primarily of a housemaid or a washerwoman. Wives were wary of letting a young, pretty, divorced woman into their homes out of fear that she might snatch their husbands. So, she decided to enter a male-dominated profession with the help of a few friends.

“Why do you want to make your life more difficult than it already is?” they tried to dissuade her.

“I am not a man. I could not give birth to a man. But I can do as well as a man”. She replied defiantly.

“And who is going to acknowledge that?”

“I am past the need for acknowledgment or appreciation.”

“You won’t be able to live with what the people would say.”

“I already am living with it”, said Sakina, “It does not matter anymore. I’m an outcast anyway.”

So, she started working in a brick kiln. After some time, she melted into the mundane and trivial, but still remained the butt of heinous jokes inside the village and at her workplace. When the laborers at the kiln would gather under the shade of a tree to drink cheap wine, she would still be at work. The supervisor scolded the men for their laziness. The men threw dirty words at her, but Sakina stayed deaf to their insulting remarks.

The night when she was turned out of her home by her ex-husband, had liberated her from life-long mental tethers of dependency on men. The men at the kiln were not yet aware

that they had lost their power over this unrestrained wildness within their civilized structure of society. Or perhaps, they were cognizant of their helplessness and hated her all the more for it. They sought to turn her out of their realm.

"I say we harass her physically!" This was Abdul Latif, a dark slim fellow, thirty-five years old, with a shock of black hair on his head and an equally shocking large moustache on his face. As he said this, he gave this emblem of power a twist with his left hand along with an evil leer.

"That would be short and over quickly", someone said.

"Not if we all have a go!" Another man said. This was followed by deep-throated and open-mouthed laughter.

"But that doesn't get rid of her permanently," Saqib, a fellow with a lisp, complained in a bored voice.

"How can we get rid of her permanently?" Rasheed asked.

"You marry her and tie her to your mother's bedpost!" A hearty laughter followed Abdul Latif's remark.

"Let's lock her up inside the kiln", young Qadri chirped up as though he was not suggesting taking a human life, but playing hide and seek with the woman. Silence followed this suggestion. The older men looked at this lad of twenty and slowly let his idea sink. Then, they awarded him with appraising glances and approving nods.

So, it was decided that on Friday, when all the men went to the mosque for the Juma prayer, two of them would come back before the others. Sakina used to pray under the shade of the tree in the men's absence. Sometimes, she lay down for rest on the *charpoy* with a sheet covering all of her. Rashid and Yaqub would have

to tie her up in the same sheet, bind a cloth over her mouth and take her all the way down to the fiery pits of hell. Excited and nervous at the adjournment of their unholy meeting, the men began to count-down the days till Friday. It was a full five-days away! They had also decided to lure away the supervisor from the kiln under one pretext or another so that they could proceed easily. Their structured planning exhibited a shrewdness akin to seasoned criminals. They were no longer men. They were hunters. That primitive spirit was aroused to its fullest inside these twenty-first century men.

On the fateful day, a warmth was coursing through the plotters. The whole episode had assumed the quality of an intriguing and entertaining project. Afternoon arrived without incident and the party left for the mosque. After some time, the designated duo doubled back to the brick kiln. Quietly, they crept up to the *charpoy* where the *pariah* lay hidden beneath a huge sheet. Instantly, they tied a strap of cloth over the place which should've been the victim's mouth, then bundled the burly woman in a neat heap and tried to lift the bundle between them. She was heavy and did not put up a struggle. Even then they were panting halfway to the kiln entrance.

"My God! This woman is heavy." Yaqub exclaimed.

"Looks like she's dead already. Neither makes a sound, nor puts up a struggle. That's how she got beaten by her husband easily," said Rashid.

"She's a heavy sleeper," Yaqub said. The two men laughed at this pun on 'heavy'.

They took thirty steps to the entrance of the kiln. Soon, Yaqub and Rashid had disposed of their goods in

the heat and fire of the killer kiln. Her workplace would soon be her burial ground and no one would be any the better aware of it. The two grinned evilly at the accomplishment of their superior mission and hurried back to the mosque to mingle with the crowd. A crow cawed in the branches of a tree high up above the *charpoy*. It had witnessed the whole murder. But he was not the only witness of this scene. In the shadows behind the kiln and trees a tall, brown figure stirred to motion. It had been hiding still for twenty minutes. It let go of the brick in its hand which had been used earlier to strike a blow to the molester's head.

Clever than his fellows, Abdul Latif had decided on his own to use the woman to his advantage before his companions finished her off for good. He had caught up on her silently. He coaxed and tempted her with his protection by telling her what the others were planning to do and tried his best to have his way with her. Then, he resorted to threats and force. Sakina had had long experience of countering force. She somehow picked up a brick from the ground and hit him on the back of his head. The assaulter went unconscious. She dragged him to the *charpoy* and covered him with a sheet and hid herself to see if he had told the truth. It was him that Yaqub and Rashid had carried and disposed of in the kiln.



When the men came back they were struck silent to see Sakina still alive, working as usual. The oldest and most respectable among them, Hanif, rounded on Rashid and Yaqub, "Whom did you carry down to the grave?" A murmur of unrest spread in the crowd of some twelve labourers, then somebody screamed, "Where is Abdul Latif?" The question echoed all around them until they realized what they had done. They looked at Sakina with unmatched wonderment. "How did she come to know what they were about to do?" they asked each other. "How did she subvert their efforts?" They were afraid to admit that they were afraid of this woman.

"Inform the police!" someone shouted.

"Shut up. What are we going to say that we murdered the wrong fellow?" Hanif barked. Inside his heart, he found respect and admiration

mixed with awe for this woman.

"Witch!" Rashid shouted.

Sakina stood up straight at this and glanced imperiously at the crowd. The group felt that it would melt under her scorching gaze. Slowly, they began to disperse in a mixture of astounded silence and fear. Behind her, the towering structure of the kiln rose as a silent monument to honour her wildness.

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# To Live a Fearless Life



**Aqse Zahra**  
Journalist, Writer, Activist  
Influencer

## 04 MINUTES READ

Fear and stressful situations are very common. People have rational and irrational fears and we are afraid of many things in our lives. I fear heights, and failure.

While our emotions are valid, it is also essential to know and differentiate between rational and irrational fears and manage them properly. Irrational fears tend to isolate us and are more likely to cripple us mentally and physically.

Living fearlessly is hard and especially these days when there's so much tragedy and loss, all around us. Almost daily, we keep on hearing news about tragedies, injustice and trauma in many forms and experi-

ence strong emotions in response. This affects our mental state and our life too.

Human nature has the natural instinct to survive, so when our fear gets triggered, it translates into mental or physical response.

Living in a chronic state of stress can take a tremendous toll on our bodies and minds. The mental state of being in fear can lead us into making poor decisions in life. Our attention span also gets affected. It gets narrower and tends to focus on finding more threats which causes anguish.

When we are afraid or fearful, we are often unable to find the right solutions and access the situation accurately. Therefore it is important to keep your fears in check and master them. Controlling your fears helps you to live a better, a happier life and gives you as well as others around you a sense of comfort and safety.

IMAGE: GOOGLE



### 1. Release your Emotions in a right way

Claim your negative emotions including anger and fear. Anger generally works as a defense mechanism against feeling fear. Denying negative emotions is not the right answer and if we are unable to deal with them properly, we project them onto others, which creates an unhealthy environment.

Naming, claiming and releasing your negative emotions in a safe way, is the right answer. You can talk to a close friend or a confidant about your fears, anger and frustrations which will help greatly. Keeping a journal and writing about your fears might also help.

According to research, catharsis, in which we act out our aggression, is generally not helpful as it increases our aggression and creates less safety.

### 2. Contribute in creating a safe environment

Contribute what lacks in a situation and play your role to make it better. Be a shoulder for other people when they need you. Listen to them and give solutions according to your understanding. Genuinely listening to others' problems and concerns is the half cure. Feel your positive intentions, goodwill and let others feel it too. Contribute and help in creating a safe environment.

### 3. Do not Isolate Yourself

Fear leads us to believe that we are different from others and urges us to cut off from others. When we feel threatened, we are susceptible to others' intentions and tend to dehumanize the people we don't connect with, or the ones we can't relate to. This makes an unsafe environment for everyone. See the

positive things between yourself and other people and focus on bonding through the common values.

### 4. Do NOT Overthink

Try not to think about the worst case scenario in your head. Preparing for the worse won't help you prepare for what's coming, but rather, it will create more anxiety and generate fear in your body and mind. Thoughts play an important role and when we see a worst possible outcome already, our mind and body start reacting to it, creating more possibilities for the worse scenario to actually happen. This also hinders our ability to make the right decision about the situation. Therefore, the best way is to think positive, even if it seems impossible and keep on hoping for good things to happen instead of bad.

### 5. Find a Support Group

Resist the urge to isolate yourself when you feel afraid. Truth is, there are many people who feel this way, and it's completely fine. Call a friend or get help from someone. Tell yourself how and why you should not feel fearful. Try to change your negative thoughts into positive ones. Have a group of friends who you can rely on when you feel unsafe and talk to them whenever you feel bad or afraid.

When we stop reacting from a place of fear, we give positivity and hope a chance. Give yourself this chance by managing your fears.

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🐦 aqseyy



# OpEd SNC

## Poor Syllabus to Fetch Down All



**Munir Ahmed**

Climate Advocacy,  
Development Journalist & Broadcaster,  
Fellow LEAD Pakistan

### 04 MINUTES READ

Having a Single National Curriculum (SNC) for all public and private schools and seminaries across the country is a great aspiration. The recently launched SNC by the Pakistan Tehreek-e-Insaf (PTI) government is aimed at ensuring that "all children have a fair and equal opportunity to receive high quality education."

The website of the Ministry of Federal Education and Professional Training mentions that "the SNC aims to promote the teachings of the Quran and Sunnah, the vision of the Quaid and help students move away from rote learning to critical and creative

thinking."

Apparently all seems well and based on good intentions but lacks comprehensive homework and inclusive approaches. The SNC may provide equal syllabus to all students across the country but do we have any analysis of the average IQ level of the students in different parts of the country. It is quite natural that some students in rural settings would have the same caliber and IQ level. But, certainly the students brought up in the metropolises have much improved understanding of the subject matters. Shall they be treated with the same yardstick? Why should they be taught a curriculum that is much lower to their grooming needs? The new syllabus that has gone into effect from March this year for the students enrolled in classes 1 to 5 have to study seven subjects, English, General Science, Mathematics, Social

Studies, General Knowledge and Urdu. Non-Muslim students have the option to choose Religious Education instead of Islamiyat. Next year, the SNC will be expanded to classes 6-8, and the year after that to classes 9-12. So far, only Punjab has approved the SNC.

Many of the parents have already pointed out the sharp downward shift of the standard of the syllabus. My friend Masood Bhatti is very much worried about his son, a student of grade-5, who has to study in his English book what he had done in grade-2. The same is the case with the syllabus of other books.

The experts from the minorities have also rejected the "*Islamic teachings*" in the English and Urdu text books approved for the grade 1 to 5 under SNC. They have termed it violation of the Article-22 of the Constitution of Pakistan.

We shall not undermine the efforts of the government that might have been in good intentions. Keeping in view the standard of books prepared for phase one, grade 1 to 5, the foreseen outcome is worrisome. In an effort to give all students equal opportunity of education, we will be shifting our standard of education much downward. We are also forcing the private schools to teach the same syllabus that would hamper the edge to get prepared for international competition for foreign education and scholarships.

We must understand that all fingers are not the same size. All are not born in the slums. Some are born with more blessings, better IQ level, intellect, and caliber. Let them flourish with their natural talent and in the ecosystem they are born in. The SNC is a flawed concept in a developing country like ours. The better IQ

level students shall not be forced to study low standard infatuated syllabus. Rather all efforts shall be made to educate rural children and the students studying in the seminaries shall be tested for the IQ levels and shall be groomed to compete for the high standards education in the open market.

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## 6 THINGS TO KEEP IN MIND WHILE TREKKING

- Always start your journey early and reach to your destination before dark
- Expected time suggested by the locals may differ with your pace when trekking
- Always have a trekking stick with you
- Carry some water with you
- Eat less and carry light snacks like biscuits
- Carry less luggage; it's better to carry a backpack which has a torch

# Rights of Students



**Shajia Saleh Soomro**  
Law Student at IIUI

## 04 MINUTES READ

The rights of students are protected by the states all over the world. These rights are of significance in every country and make sure the educational goals are pursued well. In Pakistan, these rights are embedded in the Constitution of Pakistan. Article 25-A states that “The state shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law”.

The 18th Amendment to the Constitution of Pakistan turned the already present laws regarding the “right to education” into ones that could be easily implemented. Hence, the addition of Article 25-A as the RTE or Right to Education article.

It is the responsibility of every student to go through the duties of students as well as the rights. The basic student rights include the right to express, the right to freedom of speech, the right to inquire, the right of due respect in the classroom and institution, the right to participate in all areas and activities of the institution without any discrimination and with equality.

Similarly, according to the protec-



tion of rights of children or under the laws of the Children Protection Act the students are not subjected to any kind of abuse, neither physically nor mentally. Corporal punishment is the kind of punishment inflicted upon someone to cause pain for one's benefit or under *good faith*, or just to simply teach them a **lesson**. In many nation-states the corporal punishment is allowed but in Pakistan, all kind of such punishments are banned and hence, are considered illicit or unlawful. There are penalties for the case of any offence.

Be it a school, a college, a university, or any vocational institute, if the workplace lies under educational institutions criteria these rights are given. Right to get equal opportunities regardless of any form of discrimination based on gender, caste, religion, race, creed, colour, disability etc. There is also a debate over the concept of nationality of students, but it varies from opportunity to opportunity.

The rights of students also include the freedom to choose the field of career or education. Similarly, the freedom to pursue any educational

goals in the setup of choice. The right of due privacy is also included along with the right to the confidentiality and secrecy of records or documents. The right of the process of any kind which is legal as per the recognised code of student conduct. The right to appear in exams, the right to not be overburdened etc.

In recent times, there's been a debate on the hot issue of **Student Organizations**, a concern arises on the legal standing of student bodies. Indeed, every community needs a certain union for the sake of smooth processing of it, alongside the due representation of the community where and whenever required. The Student Associations and Unions are of the same position. Just like any lawful union the concept of them is also legal.

Being a minor student means when you are at school (or at any other educational property), you are the ward of school/state. It's the school's responsibility to provide security to the students. The property of school such as desks, lockers etcetera can be searched by state authorities or school's administration without prior notice. Same applies to the students. In case you are an adult student, the warrant or prior notice will be required for you to be searched and for your property's inspection.

The students have the right by all means to make any such unions, or join any association they may seem fine according to their choice and need. Article 17 of the Constitution of Pakistan ensures the *freedom of organizations*. Every student has this right. The exceptions include regarding the functionality of these associations that they must not be a threat to public safety, nationality should be lawful in the activities, must not be a

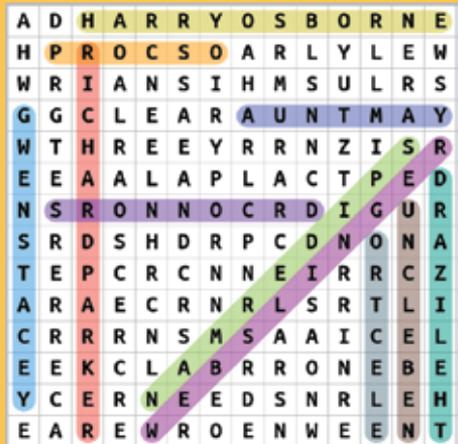
threat to public order, morals or to rights or freedom of anyone. These limitations are also given, vivid and in case of offence, have penalties.

These laws are readily accessible and available to all students of the state of the Islamic Republic of Pakistan. They are implied and are not required to be expressed, written or to be contracted in any way. That means they are given and are not supposed to be highlighted in any kind of document or contract for them to be functional or available.

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## KEY TO WORDS SEARCH

### HOW MUCH DID YOU GET?



# Water

## the Driving Force of all Nature



**Usama Younas**  
Geophysicist, Digital Content Creator

### 04 MINUTES READ

Water is the driving force for all nature. About 60% of the human body, 80-90% of plants and 71% of the Earth's surface is water. Glaciers are huge masses of ice that flow very slow like a river. They form over hundreds of years where fallen snow compresses and turns into ice. The solid mass of water in the shape of glaciers are the largest reservoirs of freshwater on the planet. In fact, they store 75% of the freshwater.

Formation of The Himalayan Mountain Ranges and Tibetan Plateau took place because of the collision between the Indian plate and Eurasian plate which began some 50 million years ago, and still the Indian plate is moving towards The North at a rate of 4-5 mm per year. The

immense mountain range began forming 40-50 million years ago. The Himalayan ranges have 32,392 glaciers in it. Pakistan has a share of some 7253 known glaciers. These glaciers act as reservoirs of freshwater which persist through summer. Continual melt from glaciers contributes water to the Indus River which recharges the subsurface water table as well. The frozen rivers in the northern region of Pakistan are sentinels of climate change. They are the most visible evidence of Global Warming today. Glacier's surface reflects the sun rays helping to keep our climate mild. When glaciers melt, darker exposed surfaces absorb and release heat raising temperatures. Melting ice sheets also contributes to the rising sea levels. An interesting fact about melting of glaciers is that if all the ice covering melted, the sea level would rise about 70 meters above. Imagine the rise of just 10 meters in the Arabian sea. It will destroy all the

IMAGE: PIXABAY

coastal belts of Karachi and Balochistan. Unfortunately, it will happen, but at a very gradual pace.

Climate change is eating away Himalayan glaciers at a dramatic rate. The main reason for the melt is global warming. Pakistan contributes very little to overall emission of greenhouse gases, yet it remains one of the severely affected countries of the world by global warming. As an ill effect of global warming the annual mean surface temperature in Pakistan has steadily increased during the past century. The increasing temperature due to global warming has resulted in the progressive melting of glaciers which resulted in formation of glacial lakes and gradual increase in the sea levels. Glacial Lake Outburst Flood (GLOF) can be impounded by moraine complexes, glacial ice or even bedrock and, because of breaching, slope failure, over-topping, or other failure mechanisms, lead to catastrophic phenomena in the high mountains that threaten people's lives, livelihoods, and regional infrastructure.

In the Himalaya, moraine-dammed glacial lakes are common and numerous GLOF events have been traced back to the failure of moraine dams. A moraine-dammed lake forms as glacier retreats, and meltwater fills the space between the pro-glacial moraine (in front of the glacier) and the retreating glacier. As the volume of the glacial lake grows, so does the pressure on the dam containing it. Fragmentation of the source glacier, landslides and other processes can trigger displacement waves in the lake, potentially compromising the stability of the dam and resulting in a GLOF. Failure of the dam can also occur due to internal processes, such as water seeping through the

structure.

Although GLOF are not a recent phenomenon in the HKH, they remain a persistent threat to downstream communities and infrastructure and must therefore be part of any planning in the lower reaches. The frequency of GLOF and risk from potential GLOF are expected to increase as the climate continues to change. As temperature rises, new lakes form, existing ones expand and sometimes merge, increasing the potential flood volumes in the high mountains.

The Pakistan meteorological department is monitoring some dangerous glacial lakes through satellites in space. They have also installed stations at remote areas to monitor these lakes.

There is still a lot that we do not know about the dynamics of glaciers and glacial lakes in the Hindu Kush Himalaya. It is, therefore, important to learn as much as possible about past events and the dynamics behind them and to assess the overall GLOF risk in the region for better planning and implementation of disaster risk reduction measures and climate change adaptation in Pakistan.

The melted water is increasing the sea level. According to Karachi tidal station an increase in the mean sea level at a rate of 1.1 mm per year has been recorded during the past 100 years. The rising sea continues to engulf the surrounding land and consumes 80 acres a day on average. These all effects of climate change will make our life difficult in future.

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# 5 PAKISTANI FILMS THAT REVOLUTIONIZED CONTEMPORARY PAKISTANI CINEMA

(2007–15)

## KHUDA KE LIYE, 2007

Imagine 2007, peak wave of terrorism, there's *Talibs* wilding in the North, socio-political landscape is in



shambles, everyone accuses Pakistan of terrorism, particularly after 9/11 attacks. Meanwhile, Pakistanis are just confused by the bomb-blast noises followed by wailing sirens, and *ShoMan* is the *man*, the **man!** Man makes a movie covering many issues like: overseas Pakistanis and Desis abroad facing racism for being a Pakistani, and more specifically: a Muslim, prevailing Islamism in Pakistan, women rights and it's objectivity and the debate of art and Islam. Well-scripted, well-directed, Rohail Hyatt leading the background score, complimented by yet again amazing performances by Shan, Fawad Khan, Iman Ali, Rasheed Naz and concluded by the legend, Naseeruddin Shah.

## BOL, 2011



Many among us remember 2011 for Misbah's *missed: hitting-the-ball-out-ta-stadium* in the semi-final of Cricket World Cup, but luckily Shoaib Mansoor spoke-up, not for cricket, that'd be Humayun Saeed, but that'd be cashing out a cricketer's name, since that's irrelevant so... I remember Bol as my first movie in a cinema. The movie, however... *kia kehney!* For some very odd reason, many of ShoMan's films conclude very well and leave you with questions, not answers. I won't discuss the story here: **JAB FILM DEKH NAHI SAKTEY, TOU REVIEW KIUN PARHTAY HOU!** Shoaib Mansoor literally made a bold film and **BOLD** it by addressing moral ills of the society like, patriarchy, sectarianism, transgender rights, slightly touching women empowerment. Also, two megastars of Pakistani show-biz made their big screen debut: Maira Khan and Atif Aslam, Humaima Malick went all in as the protagonist, Manzar Sehbayi, Shafqat Cheema as the antagonists: supported by Irfan Khoosat, Iman Ali, Amr Kashmiri.

## ZINDA BHAAG, 2013

The life of every Pakistani middle-aged middle-class man who's got more responsibilities than breathes to catch. To balance out family with dreams, the guy wishes to leave for abroad, and is eager to do that, and would go to any extent. Film is a setting based on narration in a



story-telling setting, where alternate plots are set to make a broader picture. I felt proud when the movie made it to the Oscars, and was sad for not winning, the movie at that time was not well-received by the audience, but critics gave a thumbs up. The street life of Lahore incorporated with no forced music, a big yes makes you laugh on everyday life and the struggle that goes with it. Kudos to the makers (Meenu Gaur, Farjad Nabi) for making it so vibrant and fulla' flavors, scripting, characterization and portrayal of characters and their relevance to real-life people, we all know a person like Khaldi (Khurram Patras), a talkative *girl-next-door* like Rubina (Amna Ilyas), and a respected local goon-cum-patriarch like Pehelwan (Naseeruddin Shah).

### **MANTO, 2014**

If I were to name the most artistic film, I'd fill my lungs, and let out air as my mouth pops and names Manto. I guess that'd be enough for a review, but hold on, let me say more, let me praise Sarmad Khoosat. The way Manto was presented, plotted, scripted, directed, picturized, executed, and most important feature being



Khoosat's brilliant performance. I'd rather say, Khoosat outdid even Manto, but that'd be a little bit too much... right? I'd say the same, so I won't say it, but the depiction of Manto's personal life, and the paranoia that went with it, and incorporating either with *afsanay*. Presenting them in a beautiful story-telling, and yet again, Sarmad Khoosat's performance, supported by so many characters, in Manto's story. The music: *kia he kehnaay* – **WAH! MANTO ZINDABAD!** Film was well received, and set a benchmark for years to come, on the question of why the film was never broadcasted.... Perhaps, some things are not meant for everyone and of course, industry promises... phew. Well if you've seen the film, and somehow this question ever struck you: "*what goes inside Khoosat's mind?*", let me give you another thought to keep your mind occupied "*what made Manto write*": the "*writer's curse*"

### **MAH E MIR, 2015**

The film is cinema at its best, the plot revolves around a contemporary poet, who in an alternate reality also happens to be Mir Taqi Mir: who's lost in some Mughal emperor's (Aly Khan) courtyard in an imaginary situation. But in both realities, the protagonist (Fahad Mustafa) seems lost, admiring the beauty of either's beloved (Iman Ali), writing a ghazl as the moon uncover, from hovering clouds. Each performance offers a WOW factor: Sanam Saeed as famous egoistic poetess, Manzar Sehbayi as a senior poet who masks his inner-self with a yielding stoic expression. If one knows a struggling poet and the struggle of Mir, one must enjoy this cinematic depiction.

# 5 WAYS TO PROTECT YOUR EYE



**Sumaira Riaz**  
Optometrist, Health Care Manager

## 02 MINUTES READ

We are growing up in a culture of increased dependence on screen-based technology for both learning and leisure, it leads to change in lifestyle and increasing health problems like posture problems and dry eye conditions. Research shows that excessive screen time has long-term effects on eye health as nearsightedness and dry eye syndrome. Dry eyes is one of the main complaints resulting to our increased dependency on technology. It presents as mild irritation to extreme discomfort in eyes. Dry eyes has following symptoms:

- **Burning of eyes**
- **Redness and feeling of scratching of eyes**
- **Discomfort while blinking**
- **Temporarily blurred vision**

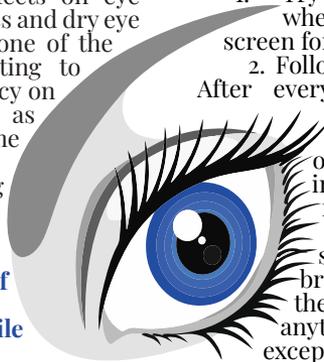
Another consequence of excessive concentration of screen for a longer period is eye fatigue. Average adult tends to blink 10 to 20 times per minute. Blinking distributes tears in the eye. When we are focusing on a screen for prolonged time, we blink less which disturbs tear film and eye tires. In modern times, statistically average person spends 4 hours a day on computer/mobile screen and during that time blinking is 60

percent less than normal. This causes eye fatigue and dry eyes; these symptoms usually aggravate in evening after long day of strain and prolong focus.

Maintaining eye health in contemporary modern era is difficult yet necessary. Here the question arises how do we keep our eyes healthy and protected when we are in constant exposure of LED lights at work and homes. Following are the simple steps advised to follow by the experts in order to maintain eye health.

1. Try to blink intentionally when you are using computer screen for a long time.
2. Follow the **rule of 20-20**, i.e. After every 20 minutes take 20 seconds off from screen and look at the distance of 20 feet (If you are sitting in a close space, close eyes for 20 seconds).
3. After every 45 mins of screen use, take 5 minutes break and keep your eyes off the screen, you can do anything in these 5 mins except looking at 25cm distance.
4. Use artificial lubricants in case of fatigue and tiredness of eyes, keep it at your computer table and use it every 3,4 hours, you can find it over the counter by multiple names e.g. Systane, Tears natural, tears plus eye drops etc.
5. Do visit your optometrist/optician regularly in order to know your eyes are in perfect health and incase you need refractive correction of glasses.

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# UNIVERSE 25

02 MINUTES READ

The **Universe 25** experiment is one of the most terrifying experiments in the history of science, which, through the behavior of a colony of mice, is an attempt by scientists to explain human societies. The idea of **Universe 25** came from the American scientist John Calhoun, who created an ideal world in which hundreds of mice would live and reproduce.

More specifically, Calhoun built the so-called *Paradise of Mice*, a specially designed space where rodents had abundance of food and water, as well as a large living space. In the beginning, he placed four pairs of mice that in a short time began to reproduce, resulting in their population growing rapidly. However, after 315 days their reproduction began to decrease significantly. When the number of rodents reached 600, a hierarchy was formed between them and then the so-called wretches appeared. The larger rodents began to attack the group, with the result that many males began to collapse psychologically. As a result, the females did not protect themselves and in turn became aggressive towards their young. As time went on, the females

showed more and more aggressive behavior, isolation elements and lack of reproductive mood. There was a low birth rate and, at the same time, an increase in mortality in younger rodents. Then, a new class of male rodents appeared, the so-called beautiful mice. They refused to mate with the females or to fight for their space. All they

cared about was food and sleep. At one point, beautiful males and isolated females made up the majority of the population. As time went on, juvenile mortality reached 100% and reproduction reached zero.

Among the endangered mice, homosexuality was observed and, at the same time, cannibalism increased, despite the fact that there was plenty of food. Two years after the start of the experiment, the last baby of the colony was born. By 1973, he had killed the last mouse in the Universe 25. John Calhoun repeated the same experiment 25 more times, and each time the result was the same.

*(Calhoun's scientific work has been used as a model for interpreting social collapse, and his research serves as a focal point for the study of urban sociology.)*





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