

JULY 2021 – VOL. 21 – ISSUE 07



AZEEM ENGLISH MAGAZINE

MONTHLY

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IMAGE © YASIR_37Z

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AZEEM EDUCATIONAL CONFERENCE

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

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

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



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EDITOR'S NOTE

Azeem English Magazine is here yet again to provide you with creative, thought-provoking, and informative essays. Our vision with our writer's will, ensures nothing but quality content for the readers. Sit back, relax, pour yourself a glass of juice and roam into the wilderness as we take you to a journey of consciousness, enlightenment, and awareness on a warm, pleasant summer morning.

Happy Reading!

Muhammad Ali Farooqi
Editor-in-Chief



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AZEEM MONTHLY
ENGLISH
MAGAZINE

LET'S MEET

FT. SUNNY KHAN DURRANI

*Artist, Storyteller, Traveller,
Musician, Rapper, Poet*

04 MINUTES READ

Talking about hip-hop, not a lot of people can differentiate between hip-hop and rap. Can you break it down for the audience?

To be a rapper you need to understand basic things like rhyming, writing, *spitting over a beat*, knowing about the relation between kick n' snare, and the many ways that you can play with it. If someone raps, they are a rapper. But hip-hop is a lifestyle, it's a culture. Hip-hop is further divided into many subcultures or subgenres: Djing (beat production), graffiti (street art), street culture, b-boying (dancing), beatboxing, and of course there's rap... to break it down, rapping is a part of hip-hop, while hip-hop is a lifestyle, you live, eat, and breath hip-hop.

How do you think an artist should deal with "industry promises"?

Well, if you are in your early stages or if your career is on the rise, you need to make a set of rules and restrictions, more like core values for instance "these are things I won't compromise on". You see, the industry is full of glamour, they'll



attract you no matter how honest you are with your art, they will try to confine you in a cage. To the point of no return, that you won't be able to make it out. Keep reminding yourself constantly about the dos and the don'ts or the parameters that you've set for yourself. **Industry promises are a bad joke**, industry feeds off you, they consume you till the point you become hollow and then they will get rid of you. As an artist, you should not rely on the industry, and rather rely on your art. If you rely on external factors like industry or people, or market or the audience, you'll break down, and might have expectations, do NOT expect, make art for the sake of making art.

Quality or quantity: what would you favor?

Ah... it's a very complex question, and a very interesting debate as well. Since it works both ways, sometimes quantity helps better in reaching out to the masses, and at the same time if bad content reaches out, quality content gets cornered, it's quite obvious. It's about maintaining the quality. If we rely solely on quality, then music might suffer as it won't be

consistent. Since Hip-hop is still a booming industry, it's taking baby steps to go mainstream, in 4-5 years hip-hop might take over. There's so much happening. If you compare it with the past, let's say, 5 years ago only 3 or 4 tracks would be released in a month (smiles), but today, at least 5 tracks are released daily, on an average. Surely, there's more tracks (songs) in numbers but quality has declined to some extent. I know there are people who'll neutralize it with their good work. Shout-out to all the creators!

What comes first for you – melody, lyrics, artwork, or *takhayul* (concept)?

It can be anything, there's no pattern, there are some projects which start off as artworks, I keep them with me whenever I start to put in effort on them, sometimes it starts off as a melody or a tune that inspires me to create something. Sometimes I've got some rhyme scheme stuck in my mind. So, basically, it's an unorganized chaos. I've always followed my instincts with music... yaar... There are some tracks where there's nothing but some concept where I build a whole wall around it to make it a building, it's still an unorganized chaos (laughs).

Do we need conscious art? As it is not entirely market friendly. Since you have been making conscious art your own self.

You see, I have a very simple formula: make the type of music that you would prefer to listen to. I'm all in for conscious art. My early inspirations are likes of Michael Jackson, Winnie Paz or Nirvana, their art came with a message. But again, there is a way to do it. One should not hide behind the

curtain of consciousness and cry for being negated by the audience. There are many examples, like Childish Gambino, or Kendrick Lamar, their art has a message, but they know how to present it. Both are acclaimed artists, and quite popular in that regard. You must respect the listener's experience. Do not sugar coat your words, just present it well.

How to sustain or what is the way forward according to you?

That's where creativity comes into play. Many artists quit because they cannot sustain by merely making art. Music or art alone won't pay you initially. You must have a backup plan, or you can be reckless like me and jump in to play (laughs). But trust me, one day all of it pays off. You just need to be patient. Also, patience alone won't help you, put in your effort, show progress. Re-evaluate and reinvent yourself, go back, keep a check on your shortcomings. Any independent artist should be a good observer, since you have to do everything on your own. Observe the changes: in flavor, in style, or in the behavior of the audience, or trends. Keep exploring and learning.

Thank you for your time Sunny, hope we did not bother you, well it's been a long day, precisely 10-12 years, do you think you've made it?

I don't think any artist can say that they've made it, or they are "there". I think life is an ongoing journey, until you're making art, or you run out of breath, it's a little unfair and way too early for anyone to think of it. At least, it's unfair for any artist's growth, or their cause. To respond to your earlier question, no man, I enjoyed the conversation. Thank you for having me.

Rejuvenating Media: *Aur TV Network*

Aur Network, a new media network, executing new and exciting content and bringing innovation to you. Its motto is to bring positivity in the society and gather people under one banner, through its lively content. Aur media network is providing state of the art talk shows, morning transmissions, dramas, reality shows and much more. Aur aims to provide relatable content for all age groups and family members. Aur ensures to become a part of your life and will share and create moments with each one of you from a roller coaster of emotions. Aur will help you to ride through those moments with thrill and love. We are taking this challenge to rejuvenate the market by innovative ideas and breaking social taboos associated with media outlets. We are here to provide quality content through our platform.

In this time of pandemic, Aur is able to launch a new TV network for you.

Aur, an upcoming television network comprising Infotainment and News channels is about to make its maiden flight very soon. The word "**Aur**" originates from Urdu language, which means something more, in addition to, further and towards. Thus Aur reflects an endless stream of happenings, news, events and hopes that every single day offers to us, which the network aims to bring to the screens of its audience. Aur addresses life and its issues, its pleasures and pains, its tests and fruits, its happenings and its silent days, directed to a range of audience from young toddlers to the elderly.

One great thing about Aur is the people present there. Believing in the young talent, combined with experience of seasoned management, Aur is set to bring a quality entertainment to its audience.

Aur Life

Aur Life will become the fastest growing Infotainment TV channel in Pakistan and for the expats community around the world. The channel's reach is expected to jump to millions in about a year, a challenge that is being met with by industry specialists, especially considering the fact that cable TV is already saturated.

With a planned and partly youth-oriented programming strategy, Aur Life has already become widely known through its social media pages and content being pushed on digital platforms. Our unique talk shows, reality shows, game shows, documentaries and dramas will change the screens and bring a positive change to boost the morale of people.

The ostentatiousness of Aur Life and its content is reflected in the overwhelming and uninhibited confidence of its visionaries. The vision of Chaudry Abdul Majeed, a highly respected urban level planner and developer, was shaped and sized by Mr. Haider Abbas and Hassan Abbas who have been working relentlessly for two years, devising a smart and optimized plan of action. The building, now named as CAM Media House, was procured and revamped into a media-friendly, one of its kind building with sophistication and a state-of-the-art interior. The building has been overhauled to cater to the needs of two channels and the network's digital wing.

IN TALKS WITH YOUNGEST MD

What are your goals and aims in life? Did you achieve them and how?

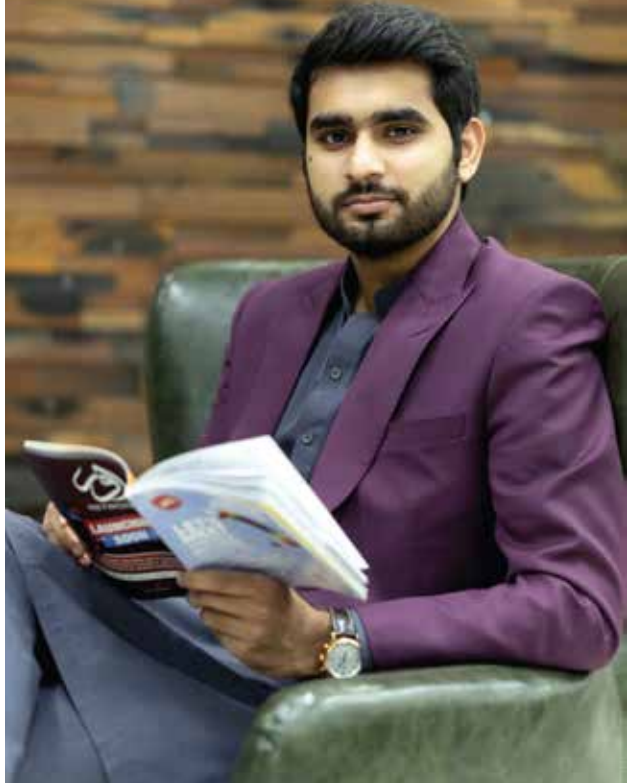
My Goal in life right now is to successfully launch our media outlet; to have a sound and healthy life and to serve my country, Pakistan.

Biggest challenge you faced in life and how did you overcome it?

Biggest challenge would be the stress of controlling a whole new media house, the responsibility of managing a network at this young age and executing it. I'm glad I have the support and help of my family. I would like to mention my employees here, who have always given me the best advice and helped me take the right decision.

Your values as a leader; do you want these to be upheld by your employees?

The values I want to see are commitment, loyalty and hard work in my TV network. These are the three things I want to see in my employees for a prosperous future. If a person possesses these qualities, he would definitely excel.



Would you describe yourself as a good leader and why?

I do evaluate myself but, in this regard, my lens is quite external; I lean on others when it comes to validation and compliments. It would be biased of me, if I call myself a good leader. Until and unless I don't give my hundred percent, I wouldn't be a GOOD LEADER.

Are you a risk taker? Describe some of the risks you have taken as an MD.

The risk I have taken is my vision to

bring a change in Pakistan media industry and being part of young generation, I believe our inclination should be towards technology. I reckon, I have taken the risk of providing a new platform with state-of-the-art technology and innovative ideas for the audience.

How do you create a friendly relation with your workers? Do you think it is needed and affective?

A good friendly relation is a two-way street. To make it effective, one should take proper feedback from his employees and workers. I believe my employees can only work well if

they are given good environment to translate their passion into work, but there needs to be a clear line, and everyone should be aware of their responsibilities. I respect their efforts and reward them accordingly.

What message would you like to give to the audience?

My team is working very hard. We will be providing you a family-oriented content. Aur's aim is to spread positivity in everyone's life, as I would say to act as a beacon of life.

What is media to you? Why you chose Aur TV Network?

Andaleep Zehra

Aur gave me the opportunity to work as a news anchor. As they are bringing new face to the main stream media. This platform is promoting new talent just as me who didn't had any experience in anchoring but they saw and recognized my talent and gave me a chance to prove myself. My area of expertise are good communication skills, the reason I came into anchoring.

Haleema Zulfiqar

Media for me is an institute, a place to meet new people. Aur is a medium which is providing new and different content, with new faces. Aur has the courage to take the risk of giving chance to new and talented people.

I chose Aur because my mother belongs to this field and I admire her alot and wants to follow her footsteps. My communication skills are my biggest strengths, I convince people way too easily. Most of the people believe in one man show but I have a strong and firm belief in team work. I want to grow and standout with my team.

Zara Shafique

Media for me is a platform from where I can entertain people about science. And I can multiply my passion for science through media. The team Aur is very special to me. I like their progressive attitude towards professionalism. They are giving opportunities to people who

want to work. Their motto towards nation building is very influencing. If you come from science, lets create a scientific community in Pakistan. So we as a society can progress in it.

Hafiz Najam us Saqib

Media is the biggest medium from where you can reach to people and can convey your message. With the help of media you can change the perspective of peoples' good and bad values.

Aur is a big addition to media.

The current situation of media needed a change and Aur is going to bring that change.

As far as I'm concerned I wanted to change my genre and that is to shift from current affairs to entertainment.

We are not here to teach you anything, we just want to reach out to our audience with new content.

Ali Ahmed

Media is my passion and interest. We will try our best to give neutral and unbiased content that is good in quality which is our main focus. To provide quality content to our audience.

Afshan Asif

Beinig the only female producer here is a hurdle to some extent but if you're dedicated and hardworking and if you love your work then it won't be a problem.

Imran Khan

Aur TV is a real change in the stereotypes of the existing TV channels. It is here in the row with a clear vision to work for the social change and betterment. The young MD of the channel, infact the youngest one in Pakistan is well equipped with a very loyal and hardworking team to realize the dream of empowering the youth. I am happy enough that I am working with such an enthusiastic team.

Iftekhhar Yezdani

As the head of digital and infotainment what new content are you bringing in for your viewers?

Everything we are doing is new. So, in the genre of talkshows we are introducing innovation in format and content. We are disrupting the market by bringing the most innovative drama series and we are planning to make sure that we stand out. **WE WILL ENSURE WE STAND OUT.**



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COMING SOON



Spiral of Silence

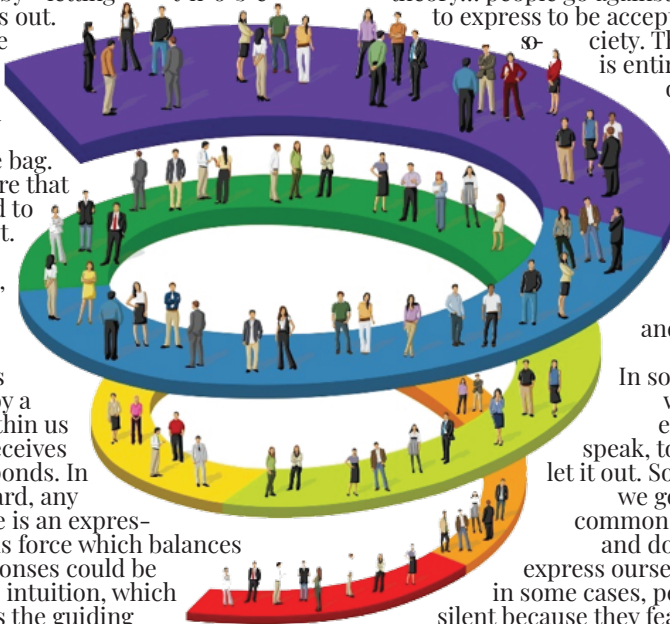


Tahir Inqalab Syed
Observer, Poet, Rap-Artist,
Writer, Analyst

03 MINUTES READ

Humans were designed in a way with emotions as their core. It is a prerequisite for humans to let them out. But to express emotions is another thing. To express is to explain. We can seek clarity by letting those emotions out.

To let the air break free, you need to open the bag. But before that you need to fill it first. We perceive, and so we feel. This feeling is guided by a force within us which receives and responds. In that regard, any response is an expression. This force which balances our responses could be called as intuition, which indeed is the guiding



light.

We are bounded by so many things, values, moral standards, logic, reason, individuality, collectivity etcetera. Some are bounded by religion, some by national or cultural values, or it could be either, in the meantime. Sometimes we want to respond to a certain situation. Our intuition gives a green signal, but we are still unable to comprehend. The reason could be societal pressure, or an experience from the past, or simply fear. No matter how much we want to, but we still do not express. We conform to the societal pressure, or a larger consensus.

This is what Spiral of Silence theory is all about. A German political scientist, Elisabeth

Noelle-Neumann proposed in her theory... people go against their will to express to be accepted by the society. This theory is entirely based on human behavior, and can be implied to psychology, media sciences and political sciences.

In some cases, we cannot express: to speak, to write, to let it out. Sometimes, we go with the common narrative and do not truly express ourselves. And, in some cases, people stay silent because they fear society.

IMAGE: SARAH J. GIBSON

They fear, if they express, and take a stand for the right cause, they might face some dire consequences for standing for the truth. To take a stand for right, and the will to express, and conformation is what spiral of silence theory is all about. People who are aware, chose to stay silent, and stay in their comfort zone, because they fear getting judged, they fear they would get cancelled; specifically in today's context of social media.

"I'm talkin' fear, fear of missin' out on you and me"

- Kendrick Lamar

Another layer to this theory is to bandwagon with the common narrative. People get along, without truly knowing the course or the context, or without getting a basic know-how or without prior research, and they chose a side. Most likely with the consensus. Half truth is still truth. But half-truth is much like vision of a blind leader. While the one-eyed rebel is cancelled out. Bandwagoners can bandwagon with anyone. Just give it a thought, and the cause-and-effect of any movement, what it could lead to. I am of the view that truth is not absolute. There's always some margin for error. To minimize the loopholes, and to go for least harmful situation should be a thing. Critical thinking is the solution to this concern.

As a society we need to rethink, reevaluate, and relearn our values. Instead of judgement, or naming-shaming someone for their views we should activate values like compassion, empathy, and acceptance. Repressing an expression or staying silent comes with many underlying mental and psychological issues. It is completely alright to express, but at what cost. The person who chooses to express should be careful with their choice of words, to

not hurt someone, in their views. Again, to express is a thing, and to express in the right way, by making it presentable is another. You can understand this in the context of *takmeel* (completion) and *ahsan e taqweem* (best way to do it). Speak for yourself, and more importantly, choose for yourself.

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"I who am blind can give one hint to those who see: use your eyes as if tomorrow you would become blind. Use your other sense the same way. Hear the music of voices, the song of a bird as you would be deaf tomorrow. Touch each object as if tomorrow this sense would fail. Smell the perfume of flowers, taste each morsel, as if tomorrow you could never taste or smell again."

-Three Days to See, Helen Keller



Third Eye Unlocking



Ummara Sheraz

Science Geek, e-journalist,
Culture & Entertainment Writer

4 MINUTES READ

A human child is born with two eyes at birth. Those two are shut for days as the newborn adjusts to the environment outside the womb. Once they're ready they open their eyes adjusting to the light of the world. What about the third eye?

The third eye is an esoteric concept that there is a mind's eye. Much like how newborns open their eyes slowly in order to adjust to the light of the world, the third eye awakens slowly as you ease into enlightenment.

With science even this mystic concept has been changed to assert that the pineal gland is the third eye. The pineal gland, conarium, or *Epiphysis cerebri*, is a small endocrine gland in the brain. It exists in most vertebrates and regulates a person's circadian and seasonal cycles. This endocrine gland mainly produces melatonin, a serotonin-derived hormone which modulates sleep

patterns.

Maybe that's how we arrived at the concept that the third eye must be awakened. For some that does not happen all their lives. For others enlightenment naturally comes to them given their lifestyle choices like monks and Sufi mystics. What about those that want to open their third eye but need an extra push?

The third eye is supposedly that voice at the back of your head, your sixth sense, those psychic moments you have. Based on this, opening your third eye sounds great. Well, everything comes with a tradeoff. From insomnia, and confusing experiences during your sleep, to difficulty regulating your own behavior, enlightenment comes at a cost.

Naturally, everyone uses their third eye, some more than others. That's why some people are more intuitive than others. Some have a better sixth sense. Perhaps the degree to which you gain access to your mind's eye, naturally has its reasons. Your body gives you as much access as you're ready for.

However, when you use certain

practices and exercises to awaken your third eye more than you naturally had, you risk the intensity being too much for you. That's when this ability leads to disorientation and paranoia rather than conscientiousness and empowerment.

An example of gaining more access than you were ready for is the use of 'entheogens' such as LSD, psychedelic mushrooms, etc. While LSD is now used for recreational purposes, but, entheogens have for long been a means for higher spiritual connect. In fact, the use of such substances was ceremonial with months and even years of preparations before you were deemed ready. This includes rituals like ayahuasca ceremonies, peyote, and *bhanga* concoctions everyone sips at Sufi 'urs' (religious festival).

Yet when you use these substances without preparing for the experience ahead of time is what makes for a frightening experience. A flood of information and input you weren't ready for can destabilize you. In some cases,

Some people might even look for ways to go back to how things were before. That is why it is important to prepare ahead of time. Meditation and certain lifestyle practices can make more open to allowing your third eye to open up further. Diving in deep with no knowledge is why the use of 'entheogens'.

When done right, opening your third eye should help you clearly observe other dimensions, recognize energy like people's *chakra*, and better spiritual connection. However, if you're not ready, seeing and hearing things that others cannot can be a frightening experience.

On the subject of its benefits, these plant derivatives used to awaken the third eye is ego death. Ego dissolution

is why opening the third eye and rituals for that purpose are part and parcel with spirituality. Perhaps, that is why despite being well in tune with their inner eye, religious mystics, *dervish*, monks and Sufis use these 'chemical aids' when further opening their inner eye. We need to dive into the process with a clean heart and open mind. Going in with rigid pre-existing beliefs is what scares us from truth and enlightenment.

We need to understand that insight into other planes of energy comes much further down the line, we need to start with baby steps. Such as just tuning in to cues that you wouldn't use to know how to interpret. We need to understand that it is really only spiritual awakening when you're striving to your better self in the long term.

That is why naturally easing into the process with meditation and mindfulness is a better route to awaken your third eye, rather than jump straight into the deep end with entheogens. While these chemical-aids do help with ego dissolution, you need to want that both in mind and body in order for the process to work for you in that way. Otherwise, you're in for a frightening experience where you're being pushed to let go of an ego you don't want to and see truths you're not willing to accept.

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The Underlying Nature of Envy and its Various Shapes



Muhammad Anees
Asst. Professor of English

04 MINUTES READ

When we socialize, we come across many people. Some have charming personalities, others are brilliantly intelligent. They invoke multiple feelings and emotions; either we are fascinated by their charms or we are overawed by their personalities and get confused and are unable to identify those feelings. Those who are inspired and seek to develop such traits in themselves to be as appealing and alluring as those people are but on the contrary there are some people who become uncomfortable and try to find some shortcomings among those, apparently perfect personalities, and this is the first symptom of a deadly evil commonly known as Envy. It is often hidden in many layers, even unfathomable for the person who is the victim of this evil.

Envy is the deadliest of all the evils of personality and can harm a person more than any other evil as it

affects his ability to think and act in a normal, rational and reasonable way. The worst part is that it makes its victim devoid of all the positive energy and takes him away like an avalanche which sweeps everything that comes to its way. The nature of envy is really complex and it is often deep rooted in our unconscious mind that is why it becomes very difficult to uproot it. It harms both; its victim and also the person you are envious of as people mostly take certain steps which ruin both the parties. Once it gets settled and takes roots it spreads like wild grass and can never be cleared or even trimmed. It is destructive in its very nature and can destroy our consciousness, decision making, actions and productivity.

There are many aspects of envy as it affects us in many ways. The first and foremost effect is the one which damages our soul. It makes us restless and anxious and peace becomes extinct in our personality. Envy is the biggest cause of our anxieties though we never accept or admit to the fact or in fact we are never aware of it. It dehumanizes our souls as it not only turns us into evil but also takes our goodness away from us.

As Islam says, 'envy destroys our virtues as fire burns the wood.'

An envious person often develops a stubborn attitude which leads to rigidity and the man is unable to differentiate between right and wrong. One feels that whatever he says or does is right and rest is wrong. The wrong path that he takes, seems to be right, justified and truthful. One does not remain in the driving seat rather envy is the driving force which always leads to chaos. He loses his control. This behavior takes him away from his near and dear ones and he

his failures are the result of someone else's success. It blinds his eyes and wit to see the reality. One is never able to discover the treasure that is hidden within him and on the contrary he wastes his time in burning in the fire of envy.

Positivity in thinking and actions can save us from the stings of envy otherwise we not only lose our best friends but make enemies and the biggest enemy of a man is the envious man himself. If one is able to develop the habit of appreciating beauty, acknowledging the qualities

IMAGE: HAPPIFY



loses many relations which are the real beauty of life. Envy ultimately snatches the ability to see beauty around us and fills our surroundings with the ugliness of our own mind.

When one is begrudged or envious, his potential gets rusted and his faculties die out. He focuses more on others who are successful or intelligent rather than shaping his own skills. He mostly spends his time in ill thoughts and the brook of fresh water is turned into a dirty stagnant pool that stinks. Envy makes him feel that

of others and sharing happiness, he can be the happiest man free of all the evils, especially envy. A loving heart and caring mind is necessary to be a good human being and a good soul can be anything but not envious of anything rather it tries to be the best among the best. By promoting love, passion for selflessness and sacrifice, we can make this world a better place.

@geminish81@gmail.com

Education and Knowledge

the dilemma of it



Arooba Haq
Student, Self Proclaimed Artist

4 MINUTES READ

The traditional definition of knowledge suggests that it is a justified true belief which means that if I have the knowledge that a four-legged, cute little animal is a cat then first, I must believe it's a cat and my belief must correspond to reality and I must also have legitimate evidence to prove that it's a cat. The traditional definition, however debatable it may be, has been accepted for over a millennium. It suggests that knowledge and its acquisition is an informal process. Contrastingly, education is a formal and systemic process which is acquired through a specialized institution.

Education and knowledge are often considered synonymous. Knowledge is understood as something acquired through education, application of education or through experience. But, does the formal education system impart both knowledge and education at the same time leaving no void behind? The answer to this question is more complicated than it

should be. Formal education gives us the knowledge to read and to write, to understand basic workings of our bodies, to perform basic mathematical calculations and it also gives us the knowledge that hypotenuse is the longest side of a right-angled triangle and mitochondria is the powerhouse of the cell. But it does not give us any knowledge about paying taxes or dealing with our mental health, it does not enable our minds to think critically. In essence, it does not give us any knowledge about dealing with the problems that actually make up most of our lives.

So, do we consider someone who has done a Ph.D. in a certain field as someone who is knowledgeable or we call them highly educated? That's the dilemma of education and knowledge, education has limitations while knowledge does not. Living is a continuous process of learning and evolving as a human. Formal education focuses on the pragmatic aspect of knowledge and entirely disregards the fact that real knowledge comes from skepticism. There's little to no space in formal education for skeptical analysis which prevents the development of critical thinking skills.

Bertrand Russell and John Dewey, major philosophers of the twentieth-century, shared and also disagreed on many significant views on education. The most fundamental difference is over pragmatism and skepticism in education. Dewey was a major enthusiast of pragmatism and Russell a firm supporter of skepticism. Dewey's inclination towards Pragmatism was rooted in his American upbringing and strong democratic values. Russell, on the other hand, suggested that pragmatism meant that knowledge was determined by power and was reduced to majority opinion. He suggested that this allowed room for the majority to tyrannize the minority. Russell once wrote "William James preached the will to believe, I wish to teach the will to doubt."

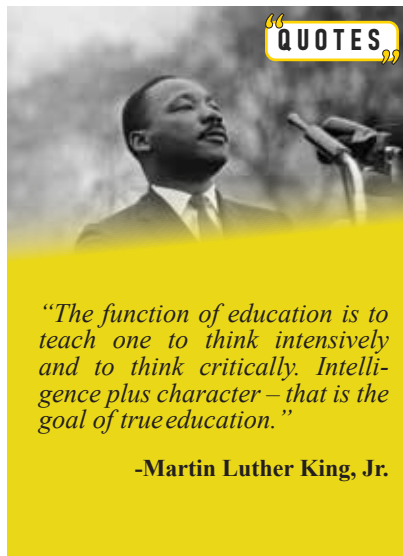
Russell's perspective on education brings knowledge and education closer by reducing the gap of limited nature of education and unlimited nature of knowledge. The controlled process of formal education can be altered to be more accommodating towards skepticism allowing room for critical analysis.

Critical thinking is not a generic skill that exists independently of knowledge. Critical thinking and knowledge acquisition have quite a strong connection. Properly acquiring knowledge requires understanding and justification which comes from critical thinking. Additionally, the cognitive abilities required to make the right decisions by understanding and analyzing information also includes critical thinking. Research suggests that the main requirement to encourage critical thinking and improve knowledge acquisition is through actively involving students in the learning process. Problem based

learning can prove to be an effective strategy which enables students to understand the problem and reflect on problem solving processes.

One research on critical thinking suggests that to become a skilled critical thinker requires the same amount of practice required to become a highly skilled athlete or musician which is around 10,000 hours of practice. If this suggestion is even partially correct, it points out a problem, since no single classroom or even years of education can provide this amount of dedicated practice time. This is why it is essential to not just teach critical thinking skills and give students opportunities to put them to use but it is also important to inspire them to continue practicing those skills on their own across academic subjects and in all areas of life.

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"The function of education is to teach one to think intensively and to think critically. Intelligence plus character – that is the goal of true education."

-Martin Luther King, Jr.

ENTREPRENEURSHIP SERIES

“Man of Many Hats”

AN ENTREPRENEUR - I



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

03 MINUTES READ

As an entrepreneur in the early stages of a start-up with limited funding, he has to wear many hats. He has to be Chief Executive Officer, Chief Financial Officer, Chief Marketing Officer to name a few roles into which he would see himself quite frequently. He has to set goals, keep finances intact and do market research and planning. So, he needs to be a generalist rather than a specialist.

But a person can't be into many positions at the same time. The foremost job of an entrepreneur is to see his enterprise achieve its objective i-e become sustainable in the shortest possible time and progress day by day without any hiccups. The answer is to delegate certain functions to his staff but ultimately he will be responsible because only duties can be delegated, not responsibility. He has to perform an oversight function to make sure that everything works in sync. He should have knowledge of each critical function a little bit and must have passion for his main business idea. So, he must be a Generalist with passion for his business idea.



No person in this world is perfect and no one has the complete knowledge and wisdom to do so many things on his own. The scheme of working in this world is one of interdependence. We need each other to live a life in this world. The same is true for business. You need many people to run your business. Some will be your employees and some will be advisors. An entrepreneur must have two advisors viz. (1) A mentor (2) A Business Consultant.

Why a mentor is important and how it would help you and your business? “*The Role of a Mentor*” by Javier Inclan describes in detail what a mentor can do for you. A mentor plays a significant role in an individual's personal, social and professional development. He encourages the entrepreneur to apply his ideas and offers positive criticism. He clarifies the big picture by offering suggestions as to what efforts will be necessary to make

IMAGE: OSHNEWS

intended goals a reality. He serves as a role model. A mentor could be anybody who has weathered the world's ups and downs, has lots of experience in any field, who could offer you some wise words. He could be your teacher, a senior person you can get hold of at the time of consultation, your father who would like to see you succeed more than anyone or any relative who is willing to guide you. Heidi Cope has come up with 11 characteristics of a good mentor. Following four characteristics are very important.

- Honesty & Integrity
- Conflict Resolution Skills
- Ability to offer feedback and constructive criticism
- Great Networking Skills

Do you really need a Business Consultant? The answer to this question is invariably yes. Sanjay Parekh offers “**Three Great Reasons Why You Need a Business Consultant**”. According to him, you don't have time to focus on the big picture because of your daily responsibilities. A consultant can suggest solutions to the problems you can't solve yourself. Since he is an expert in his field, he has many resources needed to tackle the many common issues facing businesses. A business consultant is like a doctor to your business. He is here to help you to diagnose any problem, offer solutions to the problem, warns you about any misstep with regulatory process and provide you necessary medication against any illness like any issue with tax matters or some claim from your customers etc. You can find many good business consultants talking to your mentor. You can also take some help from your business association in this respect. Talk to your friends about the need of a good business

consultant, they may know somebody suitable. You can also visit the professional accounting bodies website for help.

There is one other thing that you as an entrepreneur need and it is an entrepreneurial mindset. An Entrepreneurial mindset is a way of thinking that enables you to overcome challenges, be decisive, and accept responsibility for your outcomes. It is a constant need to improve your skills, learn from your mistakes, and take continuous action on your ideas. Anyone willing to do the work can develop an entrepreneurial mindset.

You can learn how to act like an entrepreneur, learn some business tricks to fearlessly start a business or start a side gig. The biggest killer of the entrepreneurial mindset is not what you would expect. It's not failure, the economy, or bad ideas, it is doubt – in ourselves, our surroundings, and our abilities. Self-doubt kills many dreams, long before any external factors can come into play.

People are afraid to start pursuing their ideals. Or if they do start, they turn back at the first signs of struggle, convinced they don't have what it takes. This is why your thinking is so important to get right in the beginning. Being an entrepreneur starts with that feeling inside you – that entrepreneurial spirit you need to nourish and hone. Yes, as humans we are all unique. Yet, there are definite qualities of an entrepreneur – ways we tend to think and act. Although there is no entrepreneurial gene we are either born with or not. But research shows that successful entrepreneurs think and act in similar ways – no matter how different we are as individuals – they think like entrepreneurs.

Buried in the Soil of *Delhi* away from *Delhi*



Shueyb Gandapur
Traveller

5 MINUTES READ

For a millennia, explorers, nomads, traders and invaders have traveled eastward from the historical regions of Khorasan and Central Asia into the vast plains of India, through the mountain ranges straddling the frontier territories. Since the mountain ranges presented formidable barriers to travel, mountain passes have played a key role in facilitating such migrations. Gomal Pass in the Sulaiman mountain range was one such busy route between what is now Afghanistan and India. Among the mountain passes along this frontier, it occupied a prominent place as the busiest route for trade caravans and seasonal nomads. Years of political shifts led to gradual dwindling of traffic along this route, which eventually dried up completely and thus resulted in the erasure of a way of life that was a part and parcel of such migrations.

This route has also been used by invaders who had their eyes on the throne of Delhi. Some stayed and made India their home, others looted it and returned to where they had come from with the wealth plundered from its cities. It is said that one such adventurer made a stopover in the plains below the Sulaiman mountains

en route to India. Someone told him about a saint living in a nearby village. The adventurer decided to pay him a visit to seek his blessings.

The saint received him in his hut and asked him about the purpose of his mission. The adventurer told the saint that he was on his way to conquer Delhi and asked for prayers for his success. The saint obliged him but on one condition: He would neither harm the elderly, women, children and noncombatants nor damage any crops or property. The adventurer assured the saint that he would follow the latter's advice and got up to take his leave. Before stepping out, he turned around and asked the saint if there was anything he could offer the saint as a gift upon returning victorious from his mission.

The saint remained quiet for a while as if contemplating the adventurer's offer. Then he got up and surveyed the large army encampments in the sprawling fields of his village. There were thousands of battle-ready soldiers, cleaning and sharpening their weapons and feeding their horses and camels after a long day on the road. At long last the saint broke



IMAGE: SHUAYB GANDAPUR

his silence and said that he wanted the soil of Delhi to be loaded on the backs of all those animals and brought back to his village.

The adventurer was perplexed at this strange request of the saint. The saint noticed the confused expression on the adventurer's face and smiled. He explained the reason for his wish thus: Many *awliya* (revered sufi saints) made Delhi their home and chose it as their final resting place: that's why the city's soil had acquired a sacred status for him. The saint's request now made sense to the adventurer and he promised to fulfill it.

A couple of years had passed since the aforementioned events when one fine day, the people of the village saw a storm of dust raised by a horde approaching from the east. It soon transpired that the invader had returned victorious from Delhi to offer his gratitude to the saint and fulfill the promise he had made. His horses and camels were loaded with sacks filled with soil of Delhi.

When the sacks were emptied, a large mound was formed. A few years later, the saint passed away. As per his wishes, his body was buried on top of that mound, in the soil of the city of saints that he held in high reverence.

Today, as one approaches that village, one can see a large mud

structure rising above everything else in its surroundings. It is the tomb of the same saint, who had blessed the invader from the west on his expedition to India. Locals say that the mud his tomb is built of is the same that was brought all those centuries ago. Pir Panjan Shah is the name of the saint, everybody knows that, but who

was the invader? There are several versions about his identity, each attributing a different antiquity to the tomb and its inhabitant. Some say it was Mahmud of Ghazni, others say it was the Mughal emperor, Babur, yet others say it was Nader Shah of Iran.

I visited the tomb with my host, Tahir Khan Miankhel, and friend, Ehteysham Hassan. We climbed up its mud stairs, walked through the wooden door to reach the open platform at the top. The grave of the saint was before us, with a hole towards its feet probably to channel rainwater.

There was a low mud wall all around with round holes in it at equal intervals, as if they had been left open for Pir Panjan Shah to survey the surroundings. The entire structure seemed to have been covered by fresh layers of clay, applied from time to time for its maintenance. I wondered how many layers of history we were surrounded by!

We stood there, absorbing the



serenity all around us. The saint had lent his name to the village as well, which had a small graveyard and several mud houses. Each grave in the graveyard was covered by rounded stones; their sharp edges softened by millennia of exposure to winds and water. A pleasant wind fluttered the flags hoisted atop the graves. The sun sank slowly into the horizon.

"Look at the colour of this mud. It's so different from that of the surrounding structures. It must have been brought from elsewhere," said Tahir. We tried to evaluate and compare the colour and texture of the soil with our amateur eyes. Later, I learned that at a short distance from the grave of Pir Panjan Shah was located the grave of his bosom buddy, Mian Bali Sohnra. Devotees that go to pray at the former's grave also make it a point to visit the grave of the latter, for it is believed that only when one has visited both the graves, one's prayers are answered. This tale of intimate friendship, reinforced through the prerequisite pairing of friends past their death, added to the charm of the

lasting mystery of the saint's tomb made of Delhi's soil.

At dinner, eating *sobat* - a traditional delicacy of Dera Ismail Khan district; which is to be consumed from the same large platter by the entire gathering that sits around it - more theories about the estimated age of the tomb and the identity of the invader were retold. Someone said Pir Panjan Shah could not have been visited by Mahmud of Ghazni, because the latter lived a thousand years ago. The tomb could not possibly be that old. Another friend said the saint couldn't have prayed for Nader Shah for he was responsible for large scale massacres wherever he went. Why would the saint accept a gift from someone who disregarded his instruction of not harming the weak. Maybe it was Babur then, who has mentioned passing through this region in his autobiography as well. No one could speak with certainty about the veracity of the legend of Pir Panjan Shah but everyone present there wanted it to be true.

📍 *shueybgandapur*

IMAGE: SHUAB GANDAPUR





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EVOLUTION OF *Art*

12 MINUTES READ

Over the globe today, a significant number of occupations are affiliated or revolving around the word 'art'. Historically, it has played an essential part in shaping up current life. Here's a precise history for a better insight about the 'evolution of art'.

It all begins with the Upper Paleolithic/Old Stone Age (40,000 to 10,000 years ago). An age where survival was the only purpose. The art of that time consists of hunting scenes and animal carvings through cave paintings. In which the depiction



Eman Pirzada
Visual Artist, Art Critic

of animals is proportioned correctly while humans are shown as stick figures or there's no denotation of humans. Basically, it truly defines the thought process of humans of the time. However, it is completely a different debate if these drawings were used as a fundamental mechanism to survive or should be considered as art, but the entire foundation of art was laid during this period.

Moving forward, humans started to settle. They began to use art to honor their ancestors by making statues & masks, and started to make items such as jewelry and pots. This also laid the foundation for religious rituals.

Stepping towards advancement, the rise of literacy began in the form of hieroglyphics, which was basically a repeated sequence of symbols with a given meaning for communication & keeping records. Some petroglyphs may have been used as early maps & symbols showing time & distance. These methods played an important role in the development of some of the first calendars.



Furthermore, Europeans witnessed Greek & Roman culture; The Hellenistic Era (900 BC AD 450). Their aesthet-

Consistent doodles

The symbols seen on maps from Stone Age Europe are also found to have been throughout the rest of the world. The symbols that suggest the marks are more than just random scribbles.



ics were more fantasized. In an effort to display man as equal to their idols, sculptures were hyper realistic, exaggerated, with perfect anatomy, skillfully rendered & expressive facial & physical features depicted a great sense of emotion & drama. Compositions became more complex, full of motion with a great sense of postures. Portraying people of all ages, along with displaying imperfections, made them look more real.



Kings commissioned luxury items such as jewelry with rare stones, vessels & highly ornamented

figurines. They started to grow in the fields of cartography, medicine, geometry etc, resulting in the growth of commercial & cultural exchanges. After the fall of this empire, Europe faced the most drastic decrease in stability; The Middle Ages (500 AD -1500 AD). So, people turned towards religion & Christianity flourished for over 1000 years where religion became a huge subject in art. Churches commissioned artists for depiction of religious figures, miniature in manuscripts, frescoes, mosaics, illuminated prayer books, jewelry, stained glasses for windows of churches & ritual items to attract people. Whereas, the use of 'Gold' being the main part of their visuals. Therefore, art became more stylized & abstract. Literacy declined as art became more illustrative.



Likewise, in the East, art served to glorify Buddhism. Culture in China evolved in the form of silk embroidery, ink art, calligraphy & carvings which were influenced by the teachings of Buddhism.

Since, image making is despised in Islam, the art suffered to some extent.



So, the artists started to flourish themselves through calligraphy, geometric art, massive murals, and elaborative patterns which are known to be one of the most fascinating creations. Also, moving us into another dimension in architecture.



Renaissance emerged in Europe (1300 Ad 1600 Ad) being the most significant transitional era. Art embodied itself in the areas of science, mathematics, medicine & in developing technologies which marked a clear development over the centuries.



Institutes such as private studios, workshops & academies prospered, characterizing people into sculptors, anatomists & portraiture. While the subject is still religion. Artists of this movement used to specialize in more than one field, they

had a technical approach & great understanding of forms, perspective & incorporated with the general elements of design. As a result, their art being more symmetric, stabilized & more focused in a realistic manner.



The aesthetics became more dramatic than Renaissance, resulting in the Baroque era (1600 AD - 1700 AD) which was asymmetric, with high contrast & tension along with pyramid-shaped compositions to add a sense of motion. While their subject still was religion.

Meanwhile, people realized that it is also highly effective to use art for political gain, giving birth to the Neoclassical Movement (1660 AD 1800 AD). However, artists still recreated imagery inspired by the Hellenic era but also depicted heroes from the past. Additionally, they also focused on the simplistic mannerisms of life as well. Hence, art of this time had to be perfectly smooth, having clarity of form, being minimalist by using sober colors, straight lines, shallow space with harmony & grace.



With changing trends, society got tired of trends such as intellectual

thought, industrialization, honoring science & became a reaction against limitations of academics which led to the emergence of the Romantic age (1800-1850). Thus, their art highlights individualism, nature, imagination, stylized light & shadow, spirituality, mystery, originality, looser & less precise brush strokes along with magical scenes compelling the viewer to wonder for a while. Romantics were concerned with how light affects the emotion rather than the actual science of light advocated by previous eras.



Once more having a global view, where tribal art grew immensely across the world. It shows material culture & visual arts of indigenous people. Tribes often had their own set of rules, therefore, their own characteristics. In daily life, they functioned very differently than western culture. Hence, art was solely functional rather than created for art's sake. African masks & statues became famous among countless tribes. Their art is considered as the most difficult to interpret. As it consists of extreme stylization of forms & shapes with use of high contrasting colors & absence of narrative elements, resulting in abstract patterns. They were incredible at utilizing things. For example, effective use of every single part of

the hunted animal. African art has also played a major role in tattoo culture.



However, Ndebele is known to be very exceptional among African tribes which not only advanced in some of the most stylized distinct African art, but purposely adapted art as the main part of their culture. They excelled in colorful clothing, murals, jewelry, pottery, tools consisting of geometric forms, bright colors & straight edges. Their murals became highly famous across the globe. The responsibility to paint the exterior of their houses by these murals & to teach the next generation was up to the women of their society. This trend depicted a declaration of territory, charming signal or a warm welcome. These women are also well-known for wearing rings around their necks & can wear ornaments weighing more than 25 kgs!



Moreover, they developed their style with bead work in which different colors convey different messages. By utilizing these sets of skills for exporting, they became economically strong.

Art in Japan emerged around the 1600-1900s. Being in minimal contact



with the external world, unique & alien ideas were introduced. Principles of simplicity perfectly define Japanese aesthetics along with intelligent use of colors, symbolism, beautiful line work & tonal forms. Their art practices involved gardening, calligraphies & ink work on silk & paper, painting panels on sliding doors & lacquer printing. Ukiyo-e became a prominent art form, producing theater programs, colorful printed postcards & text books. Pictures of the 'floating world' first appeared on screens & hanging scrolls.



Exploration of artistic styles interlinked as the world became more

interconnected. So, styles like African art & Japanese Ukiyo-e paintings played a vital part & had a great influence in the formation of new western styles like cubism & impressionism.

From several cultures & societies across the world, more expressive ways emerged lowering the teachings of academics due to lack of effort in making stylized pieces. It created a division between those who believed in true technical capacity & skill & those who used art to express through their unique style with less required skill. This argument between style vs realism continued, whereas new art movements began to emerge such as art nouveau, expressionism, abstract expressionism, fauvism, surrealism, cubism, pop art, Dadaism. Art critiques started to interpret old & new art in bold ways free from any norms or a specific ideology of the society.



Whereas, when the cubism movement from 1907 to 1914 came into existence. From a very young age, Picasso was able to portray the style & skill set of old masters. So, being remarkably talented at a young age provoked him to explore in various directions which led him to pioneering the cubism movement. This movement became a huge favor for artists who approached style. The cubist style consists of 2-dimensional surfaces, fragmented objects, angular

shapes resulting in abstract forms free from any traditional methods. The paintings showed multiple viewpoints, the harmony of destructuring & creating imagery left the world in awe. It is also a proof for emerging artists that it's essential to understand the basics first to further explore any mediums or styles they desire.



In contemporary times amateurs could compete with the professionals now, which was a prediction & fear among masters of neo-classicism. Well, society began to be more open to new mediums, abilities & styles in the form of digital art, installations & photography. For understanding art & beginning to create, it is very important to be aware of the past first.



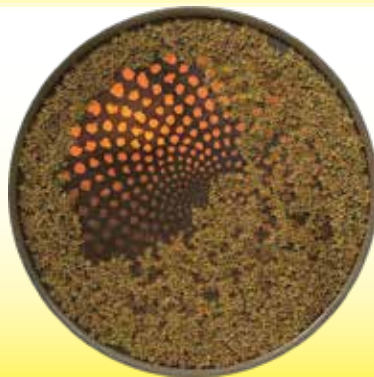
Here, we see art has been an ultimate asset in terms of glorification of the unknown, acted as a powerful tool for pushing religious & political agendas, promotion of ideologies or preserving/restoring any culture. It takes us to the past which exists only in our imagination & serves as a network between various cultures & societies being an underlying aspect.

“Art will always mean different things to different people. Today, however, art is anything to you, art is

something you want it to be, & to me, that is a beautiful thought”. - Anonymous.

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ARTIST OF THE MONTH



Sana Owais graduated from National College of Arts, Rawalpindi with a distinction. Her major was miniature painting.

Artist Statement:

Seeking the sun, I embody the sunflower's spirit. Its head isn't a result of mere coincidence but nature's design of intricate detailing. My art is about the deconstruction and study of the anatomy of the head, like the Fibonacci sequence of the seeds and the florets at the peripheries.

Breathe and Meditate



Nikita Kumawat
Writer, Yoga Instructor

4 MINUTES READ

Have we ever observed our breathing process silently before in life like we are taking care of it now in times of COVID? In living beings, the universal principle of energy or force of *prana*, is considered responsible for the body's life, heat, health and maintenance. **One may question, if *prana* is abundant, then why do we lack it?** If we do not know how to get *prana*, to spend it wisely (i.e. we waste it), we will not know how to recharge ourselves.

Prana is the Sanskrit word for "life force" or vital principle. *Prana* is the force behind life itself. It is everywhere. In Yoga philosophy, the term refers collectively to all cosmic energies, permeating the Universe on all levels. It is the sum total of all energy that we manifest. When *prana* departs from the physical body, there is no life. It is abundant and all pervad-

ing. In living beings, the universal principle of energy or force of *prana*, is considered responsible for the body's life, heat, health and maintenance. **One may come up with this question, if *prana* is abundant, then why do we lack it?** If we do not know how to get *prana*, to spend it wisely we will not know how to recharge ourselves.

Prana is distributed throughout the whole body, through the network of the *Nadis* (nerves). There are 72,000 *Nadis* in the human body. Of these, there are three *Nadis* of particular importance.

■ **IDA**, the "Moon System", correlates with the left nostril and the Parasympathetic Nervous System.

■ **PINGALA**, the "Sun System", correlates with the right nostril and the Sympathetic Nervous System.

■ **SUSHUMNA**, the "Central *Nadi*", penetrates the spinal column and correlates with the Central Nervous System.

The practice of *Asanas* and *Pranayamas*, harmonise the *Ida* and *Pingala Nadis* and has a purifying, strengthen-

ing and balancing effect upon the energy flow in all 72,000 *Nadis*.

Prana itself is totally pure and neutral, just as the spring-water of a river is clear and clean. In its course, the river picks up many substances which change the quality of the water. Exactly the same occurs with *Prana*. *Prana* flows into the body clean and pure, but how it departs depends upon the individual - on their lifestyle, their inner qualities and feelings, the type of food consumed and the environment and company in which one lives. The quality of the *Prana* that radiates from people impacts on both the surrounding environment and the individuals themselves.

When the flow of *Prana* is restricted, the result is the same. The flow of *Prana* is affected by the worries we create for ourselves. The more we feel disheartened or depressed, the weaker the flow of *Prana*, leaving us more susceptible to illness, and the aging process occurs more rapidly. On the other hand, those who are balanced and content, they radiate vitality, and their strength reaches out to touch fellow human beings. Therefore, we should always endeavour to radiate positive *Prana*.

The *Prana* that we radiate (our "vibration" or "aura"), is clearly perceptible to others. The type of aura depends upon the purity of our thoughts and feelings, and also our internal Biorhythm and physical state of health. Mental unrest, inner tension and illness are clearly seen in the aura, and so is the harmonious balance of body, mind and soul. When we are free of hatred, greed, anger, envy, jealousy, passion and dependency, and live in love, harmony and understanding with the environment and ourselves, all our

problems start to resolve automatically.

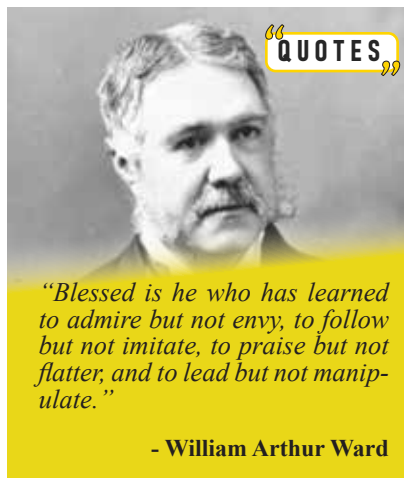
It is highly recommended to perform the following breath exercise several times a day.

This breathing technique is easy & quick to perform. Keep your breath range normal at the beginning level then increase the level according to your potential.

- Inhale deeply and exhale once
- Again inhale and hold the breath for as long as comfortable (counting to 10-20 seconds).
- Exhale and hold the breath again for a while.
- Repeat this exercise 4-5 times while doing your work.

The benefit of this simple breath exercise is quickly noticed and our nerves are truly grateful. When daily practice and a positive way of life merge with each other in such a way that they become one, our practice has become effective and successful.

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"Blessed is he who has learned to admire but not envy, to follow but not imitate, to praise but not flatter, and to lead but not manipulate."

- William Arthur Ward

A person wearing a red jacket and dark pants stands on a grassy hillside, looking towards a vast mountain range. In the foreground, there are two bright green tents. The background features rugged, snow-capped mountains under a blue sky with wispy clouds.

Things to Keep in Mind While Traveling

3 MINUTES READ

Tourism can be an efficient source of income for any nation. Having tourist spots is always a plus point for any country. It not only adds to the natural beauty of the country but also attracts tourists, both domestic and from abroad. Helps in shaping-up the cultural identity and preserves a nation's prestige.

Pakistan has many landmarks and places which can serve as attraction points for tourists. From historical places like Mohenjo Daro - to culturally rich cities like Lahore - to aesthetically pleasing Northern Areas of Pakistan.

Here are some suggestions and recommendations for the tourists, especially the local visitors. As domestic tourists are more likely to harm or cause damage. This damage comes in different forms. For instance, recently

a video surfaced on social media where some tourists were trying to extract some apples from an apple tree. There's no harm in it, unless it was done with prior consent of the owners.

What appears more harmful was the way the whole act was conceived. It must have caused some harm to the tree because the people seemed violent in their behavior. Also, the exploiters enjoyed and seemed okay with their behavior. Trees are a natural resource, they not only provide us with shelter and food, but also are a source of income for some. Many cases of sexual harassment have also been reported. Most of the cases were reported by locals against domestic tourists. It is sad how people mistreat and unfortunately objectify women in our society. They harass women with not only their actions but with their words too. The harassers

not only harass the local women, also harass women who are visiting any particular area.

Tourists play music in their cars at a very loud volume. Although music is considered as food for the soul, this reason cannot justify the case when music becomes noisy and causes distress in the society. For instance, once, during the processions of a local festival, some tourists played music in their cars at a very high volume. Their act caused distraction among the audience and disturbed whole carnival. To the tourists, please get aligned with the setting, try to

and near lakes or even in the lakes. The locals can take care of your garbage, since they host you, but visitors should be mindful about their responsibilities too. Use dustbins, and in case, if dustbins are not available, just carry a plastic bag with you and later on get rid of it whenever you are able to find some. But, please avoid littering at any cost.

Every culture is diverse in its own regard. And every culture has its own values and norms, customs and traditions. Tourists should at least research about the area before visiting a new place, especially if they



enjoy the serene air and the refreshing view. There's no harm if you want to listen to music, but please keep that to your own self and for your own amusement only.

Vandalism is another common trait associated with tourists. Wall chalking, using spray paints on rocks, stones, plains and mountains. As a result, natural beauty suffers at the hands of people who are careless and ignorant.

Littering is perhaps the most serious issue faced by Pakistan. A good majority of domestic tourists throw their garbage on the plains and mountains

are unaware of the place being visited. People of Kalash are disregarded by a significant number of domestic tourists.

Be nice to the locals. If not for anything else, for the fact that they welcome you and let you in their home. Respect them as you were to respect your own. After all, we are all a big family. To sum it up, treat someone else's home as your own. Develop some empathy and be the change you wish to see in the world!

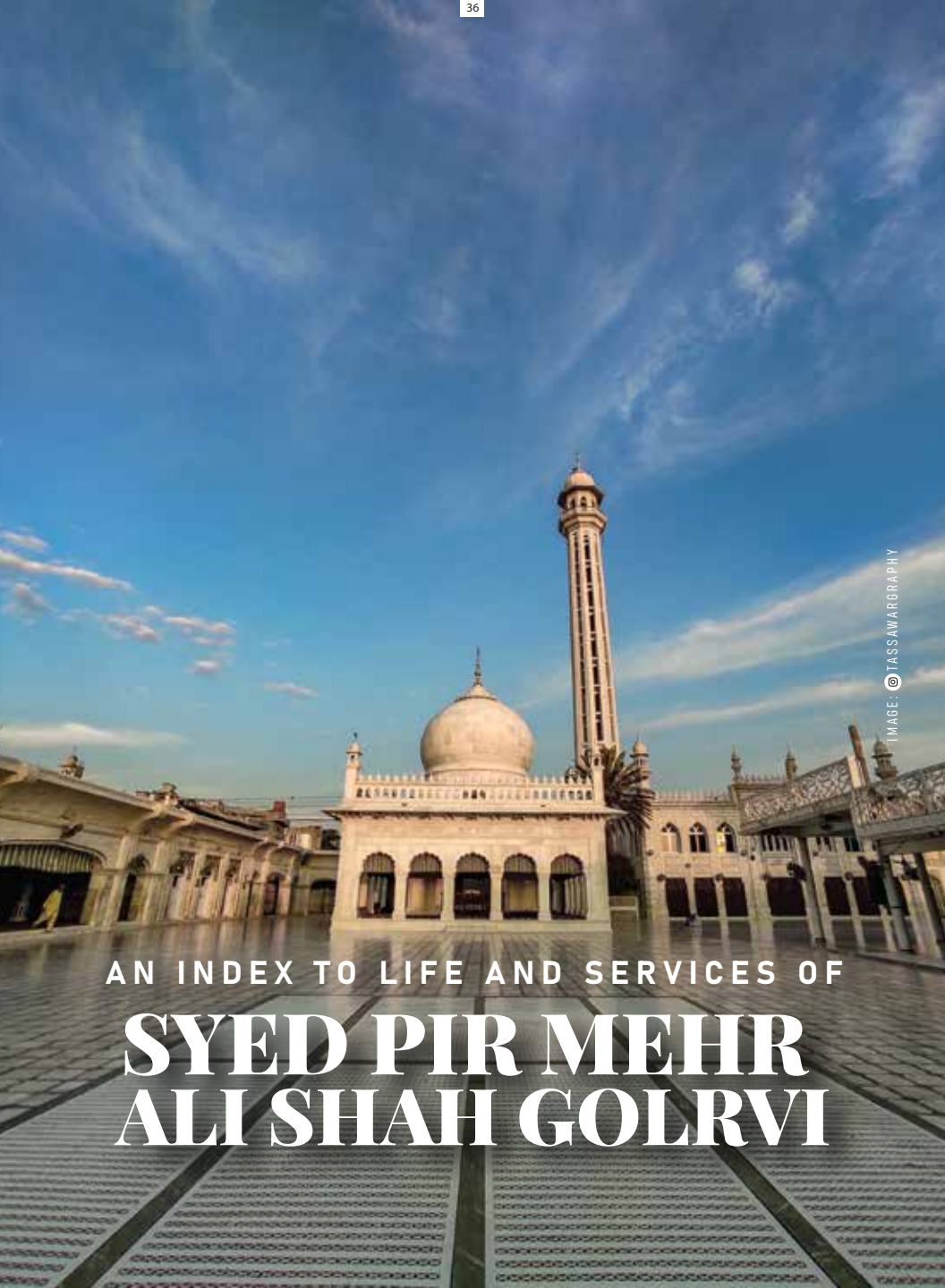


IMAGE : © TASSAWAROGRAPHY

AN INDEX TO LIFE AND SERVICES OF
**SYED PIR MEHR
ALI SHAH GOLRVI**



Dr. Muhammad Azeem Farooqi
Religious Scholar, Academician,
Researcher

6 MINUTES READ

Background

Human beings thrive on spirituality; history tells us that man has always reached out to a divine direction to have clear idea pertaining to complex institutions like life, family and own self. The divine direction always comes to us through a credible and pious source. The Holy Prophet Muhammad (peace be upon him) exalted the servants of God with the wealth of sincerity, mysticism, and special closeness by purifying the hearts through his high morals, teachings, and the influence of the vision of prophethood. After this, the purified companions, members of his family (R.A.), and the scholars and mystics fulfilled this responsibility and presented practical proof of the inheritance of prophethood.

The importance of the role of Sufis in the spread of Islam in the Indian subcontinent is obvious. Not only have their thoughts, characters and beliefs made a profound impact, but they also have attracted several well-versed elite personalities of society.

Sheikh Ahmad Sirhindi, Bu Ali Qalandar Panipati, Noshah Gani Bakhsh, Shah Waliullah Dehlawi, and many others are well-known Sufis and scholars. Syed Pir Mehr Ali Shah Golrvi is one of the shining stars of *shariah* and *tariqah* among the servants of God. He was the protagonist of the four chains of the spiritual lineage.

Birth, Education & Learning

Pir Mehr Ali Shah was born in Golra Sharif (Islamabad) on Monday April 14, 1859 (Ramadan 1, Ramadan, 1275 Hijrah.) His family is a branch of Prophet's (PBUH) family via Sheikh Abdul Qadir Jilani whose famous ancestor Miran Shah Qadir Qamis, came to India on a mission and preached in different areas and settled permanently in the town of Sadhura in Anbala district where his family is today.

He was intelligent since his childhood and had a keen devotion for God and Prophet. For further education, he was sent to Bhoi near Hazara, Abbottabad. There he learned about the basics of Islamic Studies from Maulana Muhammad Shafi.

At the time of his stay in Angah, he had mastered most of the textbooks and at the same time, teachers encouraged him to teach other students. He enjoyed his solitude composing poems and sonnets. The class-fellows would secretly benefit and enjoy his emotional state. After leaving Angah, he learnt from Maulana Burhanuddin, a famous scholar from Chakwal region. Later, he travelled to India for his higher studies and mastered in many academic disciplines under the patronage of intellectually accomplished scholars.

Spiritual Journey and Khilafah

Along with acquiring general studies, he also paid full attention to obtain spiritual guidance. He sought spiritual enlightenment from Hazrat Ali (R.A.) and Sheikh Abdul Qadir Jilani. In addition, according to the rules of *tariqah*, Khawaja Shams-ud-Din Sialvi, the famous Shaykh of the Chishtia Nizamiyah, and Pir Fazlud-Din Shah Qadri Jilani, a well-known elder saint of his family,

gave him permission to pledge allegiance, instruct and guide people.

Miracles

There are two kinds of miracles. One sensory and the other spiritual. Myths are usually associated with the saints. For example, flying in the air, walking on water, covering long distances in a short time, paying attention to someone's needs.

The other miracles like miracles of spirituality, fascination towards divinity, perseverance of *Shariah* and the blessed devotion and love of the Holy Prophet (PBUH) and to face every problem that befalls the Islamic nation as much as possible. Trying to keep Muslim *Ummah* on the right path by countering sectarianism with his influence and guiding the people towards path of *Shariah* and *Tareeqah* to its destination.

Holy Struggle

He suggested that an academic dialogue under the light of Quran and Sunnah was the only way forward. He debated and addressed his issues and concerns (regarding Ahmadiyya, and

Najdism) in an academic way. And proposed a peaceful resolution to the matter.

He wrote on the issues of Tawassul, Nazaruniyaz, Samaa Moti and Ilm-e-Ghaib; and highlighted the following points,

- To Approach Allah Through Saints
- The Offerings To Please the Lord
- The Dead Also Listen To The Living
- The Knowledge of the Unknown



He has done a very thorough research on this issue of *Takfir* (declaring one as non-believer). He highlighted the dire consequences of calling a Muslim as a *Kaafir* (Non-Believer) without any specific *Shariah* justified reason. He wanted to unite the Muslim *Ummah* for the cause of unity.

Promotion of Religious Harmony

There are numerous examples in his writings and letters which propose a settlement of the differences between Shias and Sunnis. Also suggested refutation of some of the prejudiced views of each party to create harmony and unity among all these Islamic sects. He pointed out

flawed views in both, Shia as well as Sunni sect. And always advocated harmony and peace among the Muslims. He's highly regarded by all the sects of Islam as well as other religions. He said that it was wrong to temporarily arouse the emotions of the people by attributing false traditions to the Prophet (PBUH).

The Theory of Unity of Existence & Unity of Being

The Sufis of Islam's theory of unity of existence on which most of the famous saints have come to an agreement up to one thousand years and the words of the scholars of every sect and theory seems to be full of it including Jalaluddin Rumi, Abdul Rehman Jami, Gharib Nawaz Ajmeri, Mehboob Ilahi Dehlavi, Hazrat Khawaja Baqi Billal and Sheikh Ahmad Sirhindi are especially noteworthy. He wrote many letters and published essays on this topic to address the similar questions raised by his counterparts, devotees and disciples.

Selflessness and Message of Freedom from The British

Pir Mehr Ali Shah Golrvi, opposed such movements and warned Muslims about the consequences. He did not allow the British government to take any advantage of this disagreement. He openly stated in his opposition to these movements. Several representatives of the British government came with offerings like land, wealth, but he turned them down.

In this age of conflict, there is no unity or consensus of Islamic sects on any entity except him. Shias, Sunnis, non-Maqlid Deobandis, Barelvi clerics and most of the balanced people from Western academic community sincerely appreciate his sincerity. His sphere of influence

transcends, besides Pakistan and India as well as Burma, Afghanistan, Iraq and Arabia & Turkestan, etc.

Here are some of his most popular books:

- Shams-ul-Haq
- Shams-ul-Hidayah
- Saif-e-Chishtia
- Conquest of Samadiyah
- Settlement between Sunni and Shia
- Fatwas of Mahria

Dr. Allama Muhammad Iqbal was also very appreciative of his personality. A letter from Allama Iqbal in the quarterly *Tulo-e-Mehr* mentions that "My dignity! At present, there is no door in the subcontinent other than you that can be knocked to solve the problems facing the Ummah"

Dr. Muhammad Azeem Farooqi



QUOTES

"This is what you shall do; Love the earth and sun and the animals, despise riches, give alms to every one that asks, stand up for the stupid and crazy, devote your income and labor to others, hate tyrants, argue not concerning God, have patience and indulgence toward the people, take off your hat to nothing known or unknown or to any man or number of men, go freely with powerful uneducated persons and with the young and with the mothers of families, read these leaves in the open air every season of every year of your life, re-examine all you have been told at school or church or in any book, dismiss whatever insults your own soul, and your very flesh shall be a great poem and have the richest fluency not only in its words but in the silent lines of its lips and face and between the lashes of your eyes and in every motion and joint of your body."

- Walt Whitman

COURTESY : SCIENCEMAG | MICHAEL PRICE

The Tamer the Cow, the Smaller the Brain

4 MINUTES READ

Compare a wild boar with a domestic pig and you may notice a few key differences, including the fact that the pig will likely have a smaller head — and — brain — than the boar. Scientists have known for decades that domesticated animals like sheep, pigs, cats, and dogs have smaller brains than their wild counterparts—part of what scientists refer to as “domestication syndrome.” Now, the first large-scale study of brain sizes across cattle breeds reveals a new wrinkle: Breeds that tolerate more interaction with humans have smaller brains than those that live more independent lives.

Cattle were first domesticated from bison-size animals called aurochs (*Bos primigenius*) in the Middle East about 10,000 years ago, part of a wave of livestock domestication that included pigs, sheep, and goats. To find out how the brains of aurochs—which went extinct some 400 years ago—compared with those of their domesticated descendants, palaeontology Ana Balcarcel of the University

of Zurich and colleagues used computerized tomography to scan 13 auroch skulls from museum collections across Europe. Next, they scanned the skulls of 317 cows and bulls, also from museum collections, representing 71 different breeds from around the world. They also measured the muzzle width of the skulls to estimate overall body size.

Then the researchers used their scans to calculate average brain size, relative to body size, for wild versus domestic cattle. Following the pattern of other animals that have undergone domestication, they found that the domesticated animals had brains about 25% smaller than their wild forebears, the researchers report today in the Proceedings of the Royal Society B.

With the data in front of her, Balcarcel realized she could do more than just compare wild and domesticated cattle—she could compare the breeds with one another. She sorted the extinct and living breeds into five categories based on their primary purpose as livestock: wild, bullfight-

IMAGES: SCIENCEMAG, PINTEREST

ing, park (referring to cattle that live essentially as pets on rangeland), beef, and dairy. Next, she plotted the breeds' brain sizes and looked for patterns.

She found that bullfighting breeds, which are bred for aggression and tend to have little human interaction outside fighting in the ring, have brain sizes nearly as large as those of wild aurochs. Park cattle, which have relatively little human contact, also have relatively large brains. But beef cattle have far smaller brains, and dairy cattle—which frequently interact with farmers and are bred for their milk yield and gentleness—have the smallest brains of all.

Balcarcel suspects that when breeders select for more docile animals in beef and dairy breeds, they are selecting for genes that shrink the parts of the brain that control fear, anxiety, and aggression. The result is smaller brains in breeds with the most human contact. These changes to brain architecture can happen relatively quickly, she notes, as many of the specialized breeds of cattle

analyzed in the study have been around for only about 200 years.

“From the very beginning, the animals that were captured by humans were the ones that were less aggressive, so this is just a process that has continued and been accentuated in different breeds,” Balcarcel

says. In future studies, Balcarcel would like to look at breed-specific brain size in dogs and see whether any particular breeding strategies make a difference.

The new study is an important step in understanding how domestication influences animals' brains, says Erin Hecht, an evolutionary biologist at Harvard University. “Our understanding of brain changes during domestication is still in its infancy,” she says. “This study points toward interesting

avenues for future brain-behaviour research.”

As for whether their small brains affect docile bovines' intelligence, “Only future research will tell,” Hecht says, as the authors didn't specifically test intelligence.





Young Hero



Shireen Maqsood
Writer

4 MINUTES READ

Rania and Zeina came to their Dado, and asked her to tell them a story. Dado said, “My stories are old: Kings, Jinns, magic and miracles. And you kids like Tom & Jerry, Donald Duck, Frozen etcetera, which, I’m afraid, I don’t know.”

“No, no, we won’t ask you about them, please tell us your type of stories.” Rania and Zeina requested. So, Dado began her story.

Once upon a time, there was a village called Sukhi. People lived very happily there. They felt secure, had enough food and water, and lots of gardens for kids to play. The neighbors were kind to each other and kept their village very neat and clean.

One day, a Jinn was flying over the village Sukhi, and he liked the place so much that he decided to stay there. He quickly transformed himself into a

handsome young man – very tall, broad and charming.

Only thing different about him was his very long beard. It was so long that it touched his feet. He rolled it up into a small ponytail and tied it under his chin. Then the Jinn, who looked like an ordinary man, except for his long beard, which he tucked under his chin with a ponytail, went to a rich landlord, and bought his *haveli*.

Then, he started living there as a rich and kind merchant. Always smiled at the strangers, and greeted everyone. Everything was going fine, and nothing happened when one day parents noticed that their kids went to the garden to play and did not return home.

Everyone got worried and they looked for the children everywhere and searched for them, but they were found nowhere. Everyone cried for their children. Parents kept on with the search and looked for them. But children were nowhere to be found. Few days passed when again a few kids went to the garden to play and did not return. Again the parents

went out with sticks and rods and swords to find their children. But again they were left clueless. The happy, peaceful village Sukhi turned into a place of gloom and grief where all the people were sad, looking for them in every nook, and every corner. There was a very brave boy named Rajoo. He saw a White Fairy in his dream, who told him that the man with a ponytail under his beard is actually a Jinn and has imprisoned all the children in his *haveli* and the only person who could save them was Rajoo.

"But how can I.. I'm just a child. I'm only 10 years old" said Rajoo.

"Never mind if you are 10 years old. But you are brave, and courageous and with courage, one can do anything!" said the White Fairy *"Besides, I will tell you the Jinn's secret and how to kill him"*

Rajoo added "Okay, I'm ready... Now tell me how to kill the jinn." Fairy responded *"All Jinns have their power preserved somewhere. His power lies in his beard. All you have to do is to chop his beard off, then he will get weak. But remember... do not tell this secret to anyone. You have to do this alone!"*

The White Fairy disappeared and Rajoo woke up. It was very early in the morning. All the villagers were still asleep. Rajoo got out of his bed and without telling anyone he went into the garden. He hid a small scissor in the underpocket of his jacket. Jinn came to the garden as expected, picked up Rajoo and took him to his Haveli. Rajoo saw other kids who were imprisoned in cages. Rajoo was brave, so he asked the Jinn, "Why have you imprisoned all your friends in these cages, what will you do with them?"

The Jinn replied "One by one I will boil them, make their soup. And then I will drink child-soup"

"Child soup..." Rajoo furiously replied,

"You should be ashamed of yourself."

"Why should I be ashamed of myself, this is the only thing I can drink. Now, before I pick up another child, I will pick you for this time, I'm pretty sure your soup will be the most delicious soup."

So, the Jinn lit-up the fire and put the stove on, a big pot of water to boil, so that he could put Rajoo in it and make some soup for him. While the water was still boiling, Jinn took a quick nap.

Rajoo quietly came close to Jinn and chopped off Jinn's beard and threw it in the fire. When the fire started burning his beard, Jinn woke up and realized his beard was gone. He started screaming. "My beard... My power is gone. NO!"

Then Rajoo and his friends saw that the Jinn got shorter and shorter. From 7 feet, he became 6 feet, then 5 feet, then 4... 3... 2... 1... and finally Jinn disappeared.

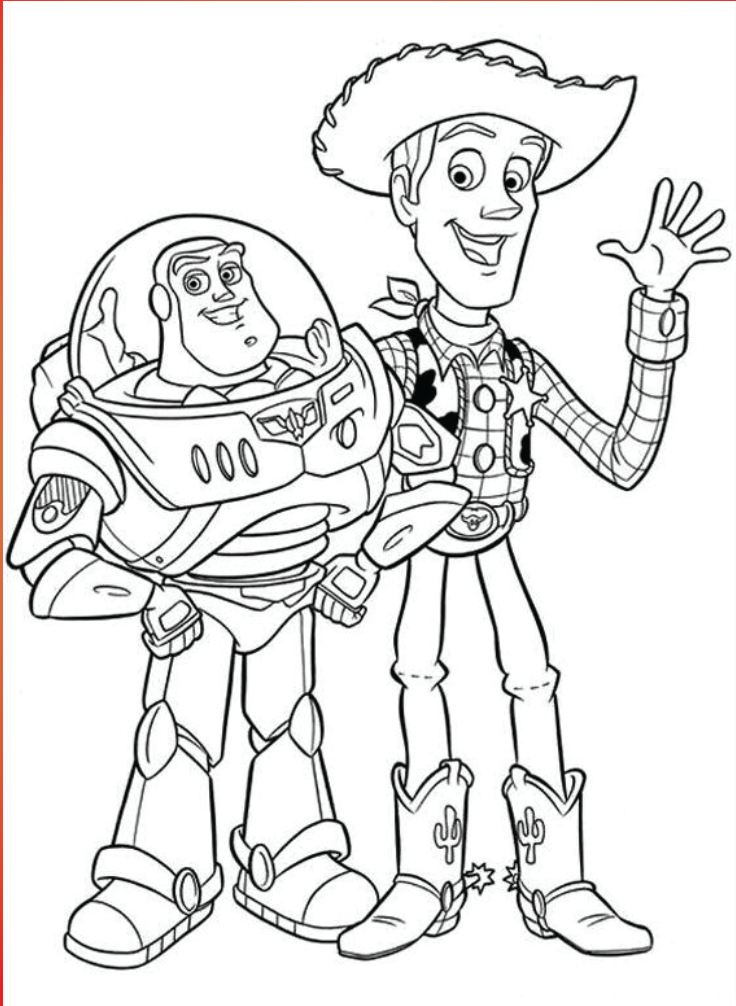
Rajoo released all the kids and they all went home. All the parents were happy to see their children back. They all cried with joy and hugged their children. Everyone sang, danced and exchanged sweets.

Rajoo was made their leader, as a leader's job is always to save his people from the evil-doers, be strong and to be able to manage hard tasks easily.

Although Rajoo was still young he became their leader, because of his courage and bravery, he saved the children from the clutches of the evil Jinn. Young Rajoo brought happiness and peace back to village Sukhi and they all live happily ever!

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CAN YOU COLOR US?



FIND WORDS



EXPLORE THE MAGAZINE FOR ANSWERS



Present is all about 21st Century Fashion



Samman Bhutta
Textile Designer

04 MINUTES READ

In this modern era, we are unable to keep up with the pace of fashion. Sometimes we do not repeat the same clothes twice. Changing trends are rapid, quick, spontaneous as the trend keeps evolving at a very fast rate. Contrary to this, the world is now more accepting; dress, shoes, accessories of any colour are widely accepted if you can present it in a decent manner. As much as fashion is evolving, it has become more inclusive, and relatively less exclusive, there is more margin for experiment.

These days it's more about how you manage to carry fashion with your persona. The harmony of fashion and your vibe adds up to your personality. When trying anything new, just go for the things which are more likely to

suit you, rather than going for things which do not compliment your appearance. Whatever suits you, sits fine with you. To look more noticeable, you should dress according to your personality.

A fashion enthusiast is usually choosy and very specific in their choices. Their wardrobe has much to offer, but they can not really decide. You might feel uncomfortable in some or any other way, like many anxious thoughts such as, "maybe I should avoid wearing this", or "am I looking weird", or "this color won't suit me", or if you start to admire others more often, "she looks so good in this color", or "her outfit is so perfect."

If something makes you look presentable, don't be shy, and don't be hesitant in accepting yourself. Be confident. Be comfortable in your own skin. If the outfit sits fine with you, you should carry it more confidently.

To look more noticeable, you should be more vibrant. Develop your own style, "be the force that you seek." Be



unique in your own way. Look for sustainability. Things you use for yourself, can be used for a longer time. You can mend your old accessories to make them look new. DIY is fun. Look for the craft in it. Recycle or renew your old accessories or wardrobe and construct them in a way that you want. Look for the craft in it. What is your aesthetic? Is it random... is it fixed... is it old... are you classy? Why don't you go for sustainability? Make it look modern and timeless.

As a designer I have always wondered; humans are builders and creators – but how can we build thoughtfully, without any or some waste products? These talks explore sustainable design, by using source materials which can be produced locally to decrease transportation emissions and costs. Use organic material for its construction. Reduce the amount of material needed throughout the part design.

Get dressed in accordance with the place where you are visiting. Choose

an outfit which won't clash with the nature of the event. For instance, wear casuals if you are going to a friend's place. Wear formal, depending on the event, for instance, if you are to attend a wedding ceremony, wear traditional with traditional accessories which compliment you as well as the event. Is it a day event..? then go for bright colors, if it is a night event... wear dark or warm colors.

However, there are people who can rock the same dress at different events with grace. And there are people who are against the idea of repeating clothes. We waste a lot of money on clothes every year just to

keep up with trends. Not to wear the same clothes again. There's beauty in simplicity. Keep things simple for yourself. This contemporary fashion has got us to rush things. We are living in a world of inclination, so it is not arduous to change some stereotypical movements.

For me, fashion is to explore, and I take my time to choose for myself. Personally, I am not a fan of ever-changing trends of fashion and textile. I will always prefer sustainable, and long-lasting fashion. We

can make our own so that we can own it. And redirecting towards more handy decisions and choosing what is comfortable and suitable instead of wasting money in some trendy fashion.

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COURTESY : VICE | HANAKO MONTGOMERY

Thinking About Moving?

These Are the Most Livable Cities in the World Right Now

3 MINUTES READ

The best places to live in 2021 are concentrated in one part of the world.

It's not just you. Despite pandemic travel restrictions, many people are considering moving, sometimes abroad, in search of a new life. If you're one of those people, you could do worse than look to East Asia and the Pacific.

Eight cities in the Asia-Pacific region rank in the 10 most liveable cities in the world, according to a report by the Economist Intelligence Unit.

The research firm's Global Liveability Index has crowned Auckland, New Zealand, as the best place to live in 2021. Wellington, another city in the island country, ranked fourth. Cities in Japan and Australia took six other spots on the top-ten list.

The rankings reflect in part the cities' success in fending off COVID-19.

Auckland was able to contain the virus much more effectively than most other locations. Unlike many



IMAGES : VICE, PINTEREST

cities in the United States, the United Kingdom, and Italy, Auckland has kept its schools open throughout the pandemic.

On Thursday, New Zealand broke its own record for its longest stretch with no community transmission, with 103 days. The country has recorded a total of 26 deaths since the beginning of the pandemic, one of the lowest in the world.



Osaka, Japan ranked second, owing to its low crime rates, the report said. The annual report ranked the city fourth before the pandemic.



Tokyo, the Japanese capital, took Osaka's former position this year, and was tied with Wellington. Both Japanese cities scored 100 points in the healthcare category, though Osaka fared better in infrastructure.

European cities have generally slipped in the rankings, largely due to the prevalent social restrictions put in place to contain COVID-19. The German cities of Hamburg and Frankfurt slipped the most, moving down 34 and 29 ranks, respectively. Germany, as well as other members of the European Union, experienced "heightened stress on healthcare resources during the second wave of the pandemic," the report said.



Though London's been ranked as the most desirable city to work in a study by Boston Consulting Group and Totaljobs, it seems like it only ranks 60 in most livable. It might be

the £1.45 (\$2) single red pepper, or smelly buses during the summer.

Two notable exceptions are Zurich



and Geneva, which rank seventh and eighth in the 2021 report, respectively. The Swiss cities had to impose restrictions on social gatherings during the pandemic, docking points in the culture and environment category, but its healthcare system was not as strained as some other European cities.

To rank the cities, the researchers scored each location in five categories: stability, healthcare, education, culture and environment, and infrastructure. Factors include crime rates, weather, public transportation, and housing.

The U.S. cities of Honolulu, Hawaii, and Houston, Texas, climbed most in the ranking, owing to their handling of the pandemic.

The Syrian city of Damascus ranks at the bottom, due to the effects of the country's civil war.



CREATIVE EXPRESSION AND COPYRIGHTS



Shajia Saleh Soomro
Law Student at IUI

4 MINUTES READ

Copyrights are the protected rights regarding the reproduction of original works, publishing, performing or broadcasting, adaptation either without credit to the artist, licensing or permits, etc. Today, our *Know Your Rights* section brings you the copyright laws, related legal provisions, and how an artist can use it to protect their work.

Pakistan has these laws codified under Copyright Ordinance, 1962, and is a member of Berne Copyright Union; along side membership of Universal Copyright Convention.

When is your work copyrighted?

The existence of copyright protection is from the moment of the creation of work. The original work of art or authorship immediately lies under the copyrighted property of the creator and becomes the property of the author. The ownership which is just started at the time of creation is only given an official name and documentation at the time of its registry. When the copyrights are

either brought or transferred the label changes but always lies under the name of the original creator one way or another. This gives the entitlement to the author for the rightful claim of their work and their copyright claim becomes valid.

When are you eligible for copyrights protection?

The eligibility for the work to be protected under Copyrights Law in Pakistan has three basic requirements.

The work should be an original creation, a work of authorship, and must be present in a tangible medium of expression. Similarly, works such as short phrases, titles, slogans, mere variations of typography, listings of contents or ingredients, etc. can't be copyrighted. This means if you wrote a slogan or anything such as aforementioned you can not register it under law.

Copyright infringement or violation involves the theft or illegal use or use without prior notice or permission from the original creator or artist of their original work. This is duplication or stealing an original work. The legal nature of this matter is civil, if potent enough, it's nature could turn criminal. Section 56 of this ordinance provides the consideration of work

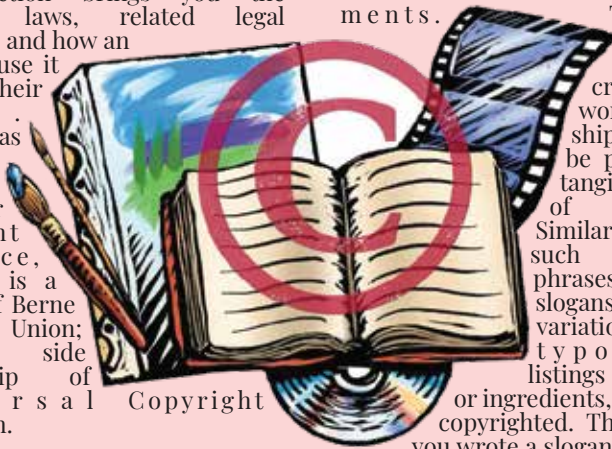


IMAGE: INVESTOPEDIA

being infringed. Such as work being used without due royalty, permit, and consent. Using it commercially for sales, displays, trade exhibits etc.

In recent times, the Copyright Ordinance was amended. The Copyright (Amendment) Act, 1992 added more features later under the same law. It originally included any creative expression, literary, dramatic, musical, writing works, engravings, records, lectures, sounds, cinematography, sculptures, etc. After the amendment, the protection was extended to computer software, digital works, audio-visuals, etc. An important thing to know is the duration of a Copyright. The tenure of entitlement for protection is 50 years.

Is age a barrier to owning a copyright?

No, age usually is not a barrier to getting anyone the rightful ownership of their work. The owner of the original work can be 5, or 50. The minors can also hold ownership of their work and can claim copyrights as per requirements. One thing which can be different in the case of minors holding copyrights is that the state usually regulates the business of minors on their behalf. Any dealings of minors' original work may be observed and dealt with by the state; minors' work becomes the responsibility of the state.

What should you do if your copyrights are subjected to infringement?

There are two remedies available in Pakistan under both civil and criminal proceedings. A person whose right has been infringed can claim for damages, injunction, an account for the profits gained by the one who infringed the right. Section

66 of the Ordinance provides that a person who knowingly infringes such rights may be given the punishment of imprisonment up to 3 years or a fine up to 100,000 (one hundred thousand rupees) or both. If the offense is repeated the fine is doubled for the second and subsequent commitment of the offense.

With the amendment, now the power to police has been given under Section 74(1) of this Ordinance for the seizing of copies of such work and the equipment which may be used to make such copies without a warrant after satisfaction of theft.

Similarly, if a company or an organization is involved in the offense committed; every person at the time of conduct or in charge is liable to the commitment of this offense. In this case, the whole company is guilty of such offense and will be held liable and dealt accordingly in the proceedings.

The extensive and vivid nature of laws present in Pakistan helps the original creators in many ways. It is the responsibility of the law to protect the original work, getting the authors their due royalties, etc. Similarly, we must know how to proceed in case of infringement and what remedies are available in the law for the protection of our work.

@shajiasoomro3@gmail.com

“ QUOTES ”

“Social conditioning, accompanied by moral and mental constraints, now serve to render the mediocre mind nearly capable of unbiased assessment.”

- Justin K. McFarlane Beau



Magic Touch



Sara Noor
Writer, Novelist, Dramatist

6 MINUTES READ

The alarm rang shrilly in his ears. He woke up slowly with a throbbing head and a burning body. The pain erased his sense of time momentarily. He looked at the time piece: 11th February, 2295. Getting up with an aching body, he began to get ready for another day of heightened sensations. Already, he could hear the noises of his parents shrieking at each other, his siblings beating one another and his neighbors quarrelling loudly. As he splashed water on his face, the sensitive skin on his hands and face became pulsating red. He got ready and left for work avoiding his family and without having breakfast.

He had been feeling isolated since last year. He began walking to his

office. Morning brought the first round of gunshots from a distance. Someone had either taken their own or someone else's life. It was a routine for people to succumb to the excruciating pain and pressure that their bodies felt constantly. A sigh escaped his lips. The ailment they had was beyond anybody's control, but he was trying to master his reactions towards it. While others complained, shouted and got frustrated, he decided to battle it silently, trying to find a way around it.

They suffered from a rare neurological and skin disorder which came into effect after the Last Great War. The chemical weapons used in the Last Great War left them with an incurable malaise by completely altering the nature and function of skin receptors. Their tactile sense had been magnified by thirty percent so that their bodies' physical sensations of pain and pressure increased significantly.

IMAGE: PINTEREST

The last three generations had been living with this burden. The food was either too cold or too hot; the air was blazing, or bitterly cold; the body's physiological functions; irritating and unimaginably agonizing. Numerous research failed to find the cure for this disorder. Humankind was subjected to a living hell.

Everything changed after the war. Government was in the hands of a few corporate authorities, who enclosed the population inside carefully guarded and highly secure large compounds. The citizens were allotted all necessities within their respective compounds. The government controlled all resources and strictly regulated movement and information.

Walking briskly, he reached his office building: Centre for Innovation in Medical Technology. The camera scanned him, and a calm automated voice granted access to him: "Clearance granted, Neo Solomon."

Seventy-five hundred miles to the east, a parallel government-regulated compound was located. The bombs that had dropped here affected the population so that their tactile sensibility reduced by thirty percent and they felt numb permanently. They lived in the dark dungeons of apathy sparked by occasional desire to experience the vitality of life. So, they cut open their bodies and blew each other to pieces and bled profusely all in the hope to feel something, yet... nothing! Zaha Amr was a citizen of this eastern compound. She was a competent entry level administrator and had recently become a part of the Task Force on Operations against Illegal Migrants. The government had been lax towards the illegal migrants for a quarter century. Various laws had been enacted every time there was a

break-out, but this time the upper echelons were tense because of rumors of some uprising. Zaha was unsure about the effectiveness of the task force. It comprised a bunch of lethargic oldies who looked as if they would sooner welcome getting killed by the rebels, than stop them. Nobody knew who the rebels were and what their motive was, but it was suspected that they wanted government control. After four consecutive inconclusive meetings, Zaha rolled her eyes and muttered to herself, "If this is the level of motivation of administration, the citizens would welcome the anarchists with open arms!"

Neo was working in the records department on a personal request. He was happy at being left alone. All he had to do was to maintain old records. He came across an old research which looked interesting in the confidential records section a week ago. Nobody knew he was using his digital expertise to access this section. The report was from the year 2260. Neo continued reading the report. A scientist Mc Mohan had claimed that he had found the cure for the tactile disorder. The scientist stated that the solution was quite simple. If an infected individual touched an oppositely charged individual, the physical and emotional nature of intimacy could potentially reverse the neurological imbalance in the principal couple. Any future offspring could be permanently normal as in pre-war times. Neo could not understand what "oppositely charged" meant. He delved into further research.

To his utter shock, he came to know that a compound like his own existed on the other side of the world where people lived in completely different physiological conditions which caused them pain. All his life he

thought that his world was the only world! His whole reality crumpled like a house of cards.

A little more research revealed that Mc Mohan was incarcerated on charges of treason soon after his research. It could only mean that Mc Mohan was right, and the government was deliberately hiding the truth to keep the citizens crippled for life. Neo's head spun like a Ferris wheel. How many had been persecuted like Mc Mohan for knowing the truth? Neo thought there must be a way out, but this cataclysmic reality was beyond his wildest imagination. The key to a normal life for millions of people was in his hands. But what could he, a junior researcher and records-keeping employee, do? He continued searching for answers desperately.

Zaha, like every other government officer, was getting frequent calls at her public liaison number. The citizens wanted to know the facts behind the breaking news. A guy named Neo Solomon had made a 3-D video and launched it on communication waves. He claimed to be from an unheard part of the world. He had to work strenuously to bypass existing mechanisms of media control and launch his video so that everyone could share his discovery about the trickster corporate government, their concealment of two separate kinds of people and their locking up an old research about mankind's cure. He also announced his intention to illegally migrate because he did not want to get incarcerated after his video made it to the public. He hoped to join the rebels whom he now praised as the only sane and truthful human beings alive.

The proof the guy had given inverted reality for millions of people. Zaha had long suspected that the higher-

ups and their progeny themselves were normal human beings from the pre-war times who had somehow escaped the chemical aberration. They maintained their nefarious authority by keeping everyone else broken and miserable. It was all connected now.



IMAGE: PINTEREST

The dynastic members called the Sages living in mansions that were shut off for the community. Their orders were delegated by a few trusted advisors. The latest breaking news confirmed many suspicions. The Sages had likely caused the war and the disease and then maintained the status quo for personal benefits. They had kept the community incapacitated and embroiled in their own misery so that no one could question their dominance. Their anxiety about the uprising was another proof of their guilt.

Zaha could figure out the nature of the rebels now. They must be a resistance faction who had dared to think for a solution. They were migrant men and women from both compounds who had hit upon the truth one way or another and managed to break free of the conventional authorities. They must have lived wholesome lives and raised normal kids. They must have relished the food they ate, the warmth of a friend's touch, the pleasure of a kiss, the joy of holding a baby, the relief felt upon the soothing touch of a loved one...

Tears welled up in her eyes at the thought of missing life's most basic joys. They had been subjected to live a diseased life deprived of normal physiological functions - a life where they could not think beyond a day at the most. All that kept them going was hope...

She decided to seize the moment. She made up her mind now and decided to attend the public's calls. She could mobilize the masses by speaking in support of the discovery at the expense of her job. She knew a few of her colleagues would also do so. The people also had a right to know the truth. If the revolutionaries

promised a release from this hellish life and a better world, they were more than welcome.

It was 13th March, 2295. The resistance groups entered the two unguarded compounds and a peaceful transition of power occurred. People welcomed the Saviors and sent the Sages cowering in the depths of their mansions in awe of an awakened and united community. The wretched citizens looked on with hope at the newly-arrived people - the only completely whole and trustworthy humans amidst them. They were those who had knowledge and had acted upon that invaluable treasure at enormous risk. They were those who selflessly brought welfare to everyone in the form of a long-sought cure. The migrants and their children had managed to invent DNA-based injections in their meagre resources. Now, they successfully inoculated people to restore their neurological balance and set up new mechanisms for vaccine manufacture and equitable access to all. The tide had turned, and its greatest beneficiaries were not a few self-centred chosen ones, but all commoners.

It was the advent of a generation of empaths whose imbalanced tactile sensibilities had sensitized them to one another's pain and led them to create a fairer, beautiful world.

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Saving Future



**Waqar-Ul-Hassan Tareen,
Abdul Hannan Anwar**
Lecturer, Agri. Extension
PMAS-UAAR

4 MINUTES READ

“If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him.”

(Bukhari)

Humans depend on the environment, therefore it's a fundamental duty of all humans to protect their environment by planting more trees. Tree plantation is considered a noble virtue religiously, morally, and socially all over the world. In Islam tree plantation is considered as a noble work. Prophet Muhammad (PBUH) left a noble example of being eco-friendly and going green in his life. He spent his entire life making efforts, helping humankind, caring for other creation of God, preserving earth, planting trees, and protecting the environment.

Tree Plantation can play a vital role in combating climate change, which

affects our planet. Every citizen of Pakistan can play a vital role in tree plantation campaigns arranged by different government & non governmental organizations in the country. We can participate in this movement by planting one tree. According to the United Nations climate change report of 2017, the average number of trees must be above 25% of the land in a particular country. However, according to current data on trees, only 3% of the land of Pakistan is covered with trees, which is the lowest ratio in the world. It cannot sustain the current heat waves occurring in different parts of the country.

What is tragic is that we cut down our trees that were planted by our senior generations. It is a very common sight that every other day numerous trees are chopped off, sometimes to expand the road and sometimes to construct new buildings. Sometimes trees are cut to get timber. Whatever the reason may be, this practice is highly deplorable. An unpleasant view of the picture shows us that none of us takes deforestation seriously.

Pakistan stands at no. 7 in the list of countries which face a serious climate challenge. Climate change is a real threat to our future generations. It is our collective responsibility that we must take necessary steps towards climate change by planting more & more trees in our country and maintain sustainable policy towards climate change.

Trees are the ornaments of nature. They beautify earth and turn the deserts into a worldly paradise. They not only provide us with oxygen and food, but also provide us with shelter. They keep the stream of life running. Without trees, the atmosphere gives a barren-look where no birds sing and no animals visit.

Tree plantation is the cure to most of our environmental problems. Trees provide us with a pollution-free atmosphere and counter harmful actions of human beings that bring toxic and damaging effects to the atmosphere. Modern research shows that a frown tree gives oxygen, which is sufficient for thirty-six children. It is a fact that greenery has a soothing effect on a person's mental health. It helps in nurturing an individual which minimizes chances of depression, loneliness, or other negative aspects, also it helps in developing positive feelings like love, compassion, happiness, and satisfaction.

Our country is a tropical country and most of our land is arid. We should pay special attention to tree plantation because only through forests we can bring moderation to the hot climate. Trees keep the dry surroundings fresh by adding moisture and oxygen. They make the sandy land of our deserts compact and help in controlling soil erosion. Also, trees are a natural defense mechanism against floods.

Current government of Pakistan has initiated the "Billion Tree Tsunami Program". Provincial governments have also launched such plantation drives. We have a forest department in each of our provinces, but its performance is not highly commendable. Every year millions of rupees are spent on tree plantation campaigns, but the desired results are not achieved. The reason being that we lack a proper monitoring system which ensures protections and nourishment of plants. A sapling needs the same care as a human baby requires. The survival rate of plants and trees is very low in our country. If we want to make Pakistan green, we must take extreme measures to protect plants, and the environment. There is a pressing need to understand our moral duty and every individual of our society must play his/her own role by making Pakistan green and prosperous. Each of us should at least plant a tree annually and also ensure monitoring of that plant. Most of the time, people only are interested in planting trees and do not follow up in taking care of them. Such plants are unable to make it in Pakistan's inhospitable environment.

Humans, animals, and our environment depend on trees for survival. We must make efforts to fix what we have taken away from mother earth. Plant a tree, restore forests, repair ecosystems and mitigate climate change.



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r e m e m b e r i n g

Nelson Mandela

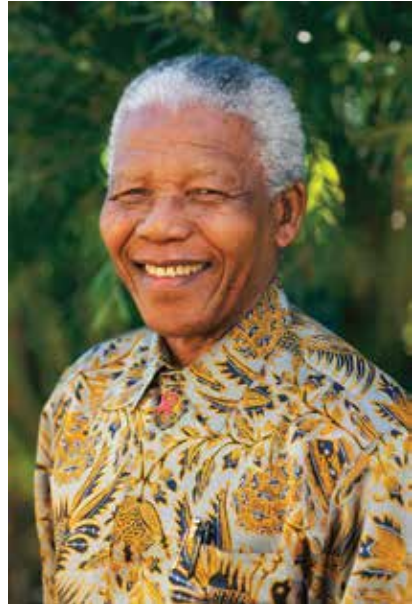


Arooj Fatima
Blogger, Writer,
Social Scientist

4 MINUTES READ

Nelson Mandela, upon his birth was given an African name as Rolihlahla Mandela by his father. The name, in layman terms meant “troublemaker”. Upon his first day at school his teacher Miss Mdingane gave him a Christian name and called him “Nelson Mandela” as the traditional names were not regarded well. Mandela started off his career as a lawyer after his graduation from the University of Fort Hare and the University of Witwatersrand before working as a lawyer in Johannesburg in South Africa. But he was immensely targeted for racism as he was the only black person. Mandela became the first black lawyer in South Africa. South Africa had a relatively better economy as compared to the Northern end. Yet, the white supremacy and social taboos were some serious challenges for the country. Being a Xhosa speaker, he married a Sotho breaking one of the taboos in Africa. He spent most of his leisure time in running and boxing and became perfect at it. He always admired the African culture in times when other Africans admired European culture. In South Africa, admiration of European culture was a common norm for African people.

He admired attending the commu-



nist party gatherings. What fascinated him the most was a heterogeneous culture: people from many nationalities, mixed genders and different races, were present under one roof, and were treated as equals. Regardless of the racism in South Africa, Mandela just wanted to be treated as an equal. He joined African National Congress in 1944, a party that supported his cause and worked for Black community’s rights. The ruling elite in South Africa were mostly white. For this reason, chances for blacks to come into power were low. Emerging as ANC leader, he advocated for a non-violent means of disobedience against the government and led campaigns for the cause. He was convicted and sentenced for five years at Robben Island Prison for his efforts to call for a peaceful and

nonviolent movement. He was charged with conspiracy and treason against the government. He spent a brutal first 18 of his 27 years in prison, for opposing the apartheid. Constant hard labor and a small cell without a bed exhausted him but that did not change his motives.

In 1989, F.W. de Klerk came into power and became the new South African president. He gave orders to lift the ban on ANC and to release Mandela. This was the time when a multiracial government was established with changing dynamics in South Africa. By the end of the late 20th century, Mandela and de Klerk were jointly awarded the Nobel Peace Prize for their efforts and struggle to change the racial politics. The country's first free and fair elections were held in 1994. Mandela and his party in coalition won with a great lead. And thus, Mandela became the first black president in a black majority country, South Africa.

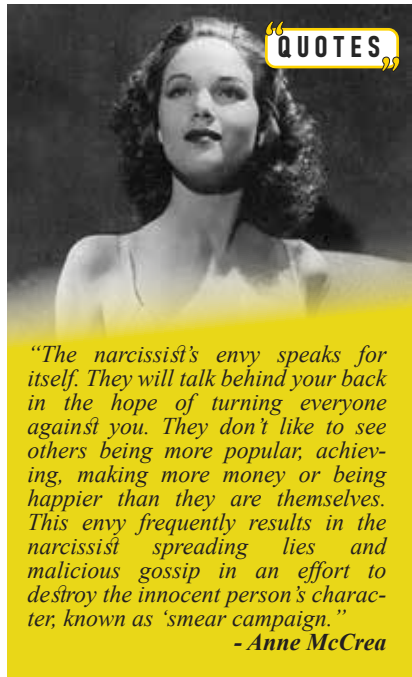
As President of South Africa, he promoted peace, and emerged as an advocate for social justice and equality globally. It is indeed not the skin color that decides fate, but the idea and will to make it happen. Mandela established the truth and reconciliation commission to investigate the human rights violations and to improve the living standards of the black living in South Africa. Until his death in December 2013, he promoted his cause for a global social justice campaign.

Mandela and his story of harsh realities proved to the world that dream and desire can never be washed out. It just takes time for an idea to penetrate. Every revolution and new beginning has messy endings either in bloodshed or bloodless revolutions

Mandela's speeches and writings give the gesture of motivation and determination. The following are the few lines that come from his inaugural address to the nation after he was announced as the president of South Africa.

"We have triumphed in the effort to implant hope in the breasts of the millions of our people. We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity -- a rainbow nation at peace with itself and the world."

📷 *Socratic_girl*



Family

The Informal Institution



Dr Altaf Ullah
Historian, Social Scientist

4 MINUTES READ

Family is the second tier of human society on earth after the existence of individuals. The journey from individual life till the formation of modern human society (nation-state system) is basically the output of a natural process of evolution which usually takes place in a matter of centuries. The creation of the universe and the birth of humankind on earth has opened a plethora of chapters regarding different aspects of human life and society. It was basically the inauguration of a complex human phenomenon which at that time seemed and felt to be a simple one. The changing circumstances and expansion of human life on earth in general and the application of human

intellect in particular has led to the exploration of many hidden treasures of nature. In every walk of life whether it is social or religious, economic or political and scientific or technological, man, being a social (later on political) animal has observed and went through various experiments and experiences in these spheres of life. The reason by virtue of which human beings have been given preference over all other living beings in the universe is nothing else but the power of intellect in their mind. Indeed, both man and woman are blessed with the power of intellect by nature without any discrimination. The nexus between these two opposite genders within general human society on the one hand and within the context of family on the other is one of the important questions to be observed. Family which comes into existence in the wake of a social contract (marriage) between two opposite genders is indeed a beautiful beginning to an informal learning.

The relationship between two partners is important not only for them but for their expected offspring as well. Initially, both male and female

IMAGE: FREEPK



as husband and wife begin to establish an emotional relationship with each other. This emotional and intimate relationship gradually transforms into a holistic picture, in the form of dealing with many issues and household affairs. A plethora of matters in the form of different requirements, needs and necessities of life are there to be dealt and accomplished by them such as the provision of daily grocery, the cleanliness and maintenance of the house, the cooking system, maintaining or establishing clan relationship and above all the financial management of the whole exercise on routine basis. This evolutionary process naturally provides an informal environment of learning while dealing with all these responsibilities of the household. As two basic pillars of the same structure, they can strengthen their family unit by pinpointing each other's mistakes, giving space to each other and above all by adjusting themselves with each other to live a good life. The more the partners are accommodating, the more the structure of the family will be strong. Hence, the family structure needs a sense of ownership, affection, trust and peaceful co-existence of both the partners.

The story doesn't end here because the same family which is initially formed of two opposite genders in the form of a social contract (read: marriage), gradually extends when they mutually agree to proceed for conception. In the aftermath of that natural and legal process of intimacy they get a child or children after a specific span of time. The family, thus, extends when the husband becomes father and wife becomes mother. Now the canvas of informal learning further extends as the

number of family members increases gradually. Previously, the relationship revolved around two members of a family but with the advent of new members or members in the form of child or children, the nature and direction of that relationship changed. Thereafter, the parents start to divert their attention towards their children by providing them good nourishment, shelter, social training and all other facilities of life. Within a family, the parents usually provide their children good social training, develop their positive habits, introduce them with common socio-cultural activities, guide them how to behave with their parents, relatives, elders and other people around them. Thus, family is the first informal institution of learning which plays an important role in the social development and character building of human beings.

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“An excerpt from a book I'll never write”

I'm not a blind romantic. I'm not seeking some fairytale perfection. I know the world is not the fantasy we see in books and movies. Rather, my romanticism is realistic and deliberate. It's the choice to paint with brighter colors on occasion, just for the sake of enjoyment. It's bringing home a clutch of wildflowers. It's scribbling a quick picture, a poem or even an unexpected love note left on a napkin. It's snuggling in an old blanket, gazing at the moon on a cold night, it's slow dancing on the kitchen floor to music no one else can hear. It's about catching a hint of a familiar cologne in a crowd. It's holding hands just because we can.

- *Faiza Shahzad*

The Japanese Folklore of UFO



Wajid Bhatti
Archeologist, Teacher at
FC College

04 MINUTES READ

Several Japanese books of folklore such as the Utsuro-Bune tell the story of a UFO-like craft landing with strange writing and a beautiful girl carrying a mysterious box speaking an unknown language. Hitachi state folklore may be described perhaps as one of the earliest UFO stories as posted by Epsi. A mysterious 200-year-old hand drawn Japanese accounts of a strange woman from a metal bowl/disk shaped craft that flew out of the sea during the Edo period of Japan.

The Iwase Bunko Depository library has in its ownership a record known as the Hyouryukishuu translated to the 'Tales of Castaways'. The document was printed during the late Edo period which modern fans of the paranormal understand this vessel to be the 'Edo-period UFO'. The evidence recorded tells the tales of Japanese mariners who find themselves in unfamiliar nations after becoming lost in the ocean, as well as castaway visitors washed on the seashores of Japan.

To the Japanese public, who during this period had existed living in an extended time of national seclusion, these unusual stories must have appeared extremely sensational. Together with these tales is the report of a damaged ship with an extremely mystifying form. According to the record, this large craft washed up on shore at Harashagahama. The specifications of the craft were three meters tall by five meters in width, had been built from red sandalwood and metal and was equipped with openings of glass or crystal. The mystifying

IMAGE: PINTEREST



characters of an unfamiliar writing system were discovered etched inside the craft.

Aboard the wandering vessel was a delicately decorated young lady with pale face and red eyebrows and locks. She was assessed to be between eighteen to twenty years of age. Considering that she uttered an unfamiliar language, those that chanced upon her were incapable of determining from where she came. In her arms, she grasped a basic timber case that looked to be of great importance to her, as she would permit nobody to approach it.

The Iwase Bunko Library has in its possession a document entitled *Hyouryukishuu* ("Tales of Castaways"), which was printed during the late Edo period (1603-1868). The document recounts the stories of Japanese sailors who find themselves in foreign lands after becoming lost at sea, as well as castaway foreigners washed ashore on the beaches of Japan.

To the Japanese people, who at the time had been living a prolonged period of national isolation, these exotic tales must have seemed very fantastic. Among these stories is the account of a wrecked ship with a very mysterious appearance. According to the document, this vessel washed ashore at Harashagahama in Hitachi-no-kuni (present-day Ibaraki prefecture). The body of the ship, described as 3.3 meters tall and 5.4 meters wide, had been built from red sandalwood and iron and was fitted with windows of glass or crystal. The

mysterious characters of an unknown alphabet were found inscribed inside the vessel.

Aboard the drifting vessel was a finely dressed young woman with a pale face and red eyebrows and hair. She was estimated to be between 18 and 20 years old. Because she spoke an unfamiliar tongue, those that encountered her were unable to determine from whence she came. In her arms she clutched a plain wooden box that appeared to be of great value to her, as she would allow nobody to approach it.

The document shows a portion of the text found inside the ship. Other Edo-period documents describe variations of this mysterious encounter. Toen Shousetsu (1825), a book by Kyokutei Bakin (who is most famous for his 106-volume samurai epic *Nansou Satomi Hakkenden*) tells the story of the same encounter, referring to the strange vessel as the *utsuro-fune* ("hollow ship"). Another

variation of this tale appears in *Ume no Chiri* (1844), penned by a relatively unknown author named Nagahashi Matajirou. A thorough analysis of these two variations of the story can be found in a translated article by Kazuo Tanaka titled "Did a Close Encounter of the Third Kind Occur on a Japanese Beach in 1803?" Contemporary fans of the paranormal know this ship as the Edo-period UFO.

in Wajid Bhatti



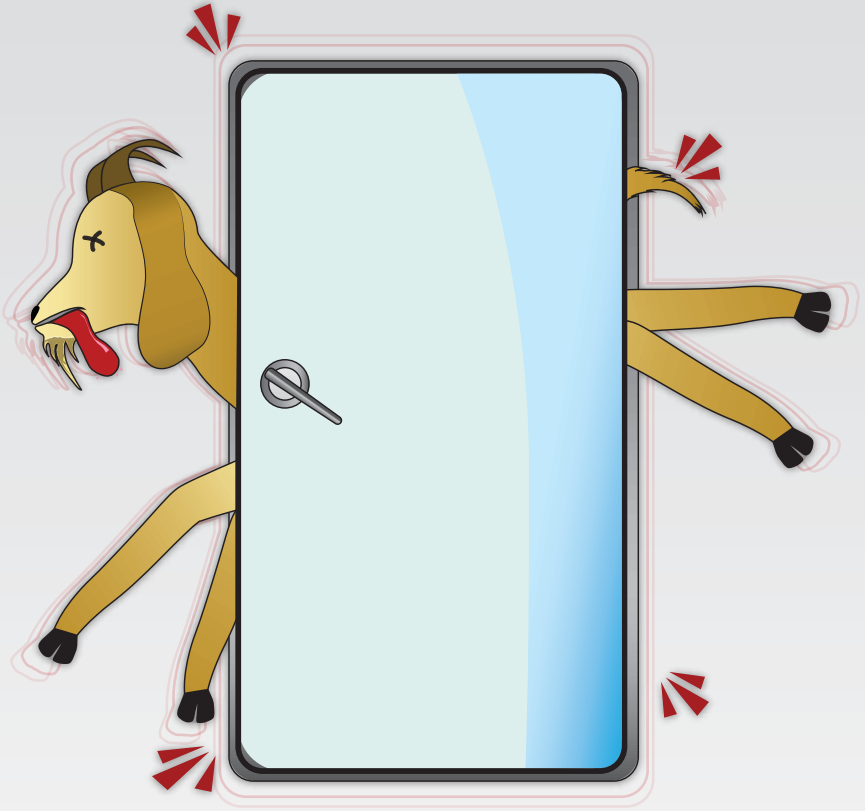


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