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ISLAMABAD'S
BEST SELLER

PAGE 02

WHO WAS THE GREAT GAMA?

ON CAMPUS COEFFICIENT THE SNAKE PAGE 12

HOW DID IBN BATTUTA EXPLORE
THE WORLD? PAGE 06

THE SPIRITUAL ENERGY POINTS
(LATA'AEF) IN ISLAM: PART II PAGE 32

IT'S PAKISTAN FOR ME! PAGE 44

IS THERE A RATIONAL
EXPLANATION FOR PAGE 50
DÉJA VU, NAZAR AND KARMA?

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EDITOR'S NOTE

We all come to this world with a reason. My aim is to educate youth and to empower them to reach to their best potential. That's why I chose to be part of AEM whose sole purpose is to make you aware of contemporary knowledge of different aspects of life. I wish AEM helps you explore your ambition of life and inspires you to serve your country.
Happy Independence Day!

Bonne Lecture!

Muhammad Ali Farooqi
Editor-in-Chief

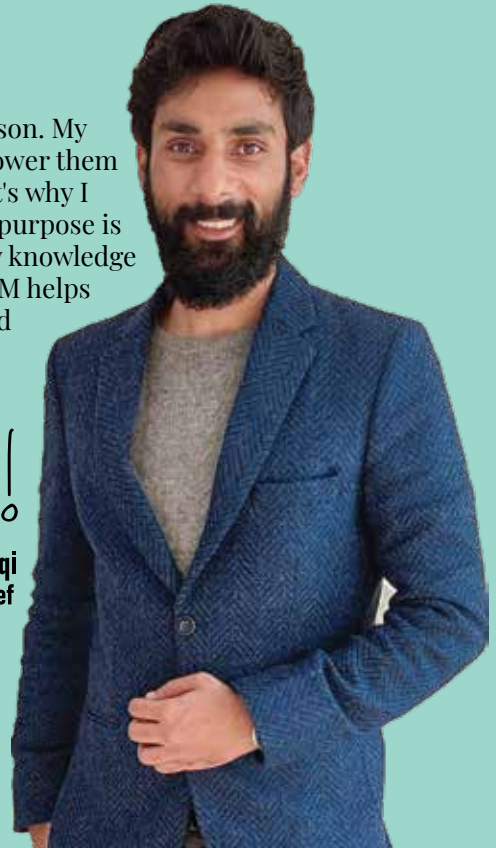


TABLE OF CONTENTS

FEATURED

WHO WAS THE GREAT GAMA? 02

HOW DID IBN BATTUTA 06

EXPLORE THE WORLD? 12

ON CAMPUS COEFFICIENT : THE SNAKE 12

AZKA DURRANI 14

IS EVERY MISERY A MEME? 14

SAIRA BATOOL 16

ONLY OVER TIME 16

MUHAMMAD AWAIS FAROOQI 18

BUSINESS

THINK IT : DECENTRALISED FINANCE (DEFI) 18

MUHAMMAD SAED BABAR 22

MENTAL HEALTH 22

HOW UNRESOLVED WOUNDS HINDER 22

YOUR PARENTING 24

FATIMA ALTAf 24

THE RITUAL OF MEDITATION 24

ARMUGHAN MUNIR 28

LIFESTYLE

PRINCE MOULAY HASSAN: 28

THE RICHEST KID IN THE WORLD 32

SUFISM 32

THE SPIRITUAL ENERGY POINTS 32

(LATA'AEF) IN ISLAM : PART 2 36

DR. MUHAMMAD AZEEM FAROOQI 36

CULTURE & HISTORY

A SUFI AND A WARRIOR: 36

POLES APART BUT IDENTICAL 63

IMRAN KHAN 63

THE ART OF QAWWALI, PRESENTATION, 40

LANGUAGE AND CONTEXT 42

AQDAS HASHMI 42

DID CHRISTIANS OF THE PUNJAB 42

SUPPORT THE CREATION OF PAKISTAN? 44

WAJID BHATTI 44

LITERATURE 44

IT'S PAKISTAN FOR ME 44

SARA NOOR 47

SCIENCE 47

THE SUN IS INCREDIBLE 48

MIT'S PORTABLE DEVICE MAKES 48

SEAWATER DRINKABLE WITHOUT FILTERS 50

MIND SCIENCES 50

IS THERE A RATIONAL EXPLANATION 50

FOR DEJA VU, NAZAR AND KARMA? 54

UMMARA SHERAZ 54

BONUS 54

THE PERFUMER WHO HELPED 56

600 WOMEN MURDER THEIR HUSBANDS 56

TAKE LIFE AUDACIOUSLY 58

OR NOTHING AT ALL 58

EDLEENA AAMIR 58

EFFECTS OF SMILE ON YOUR WELL BEING 60

AINNY AFTAB 60

HANDY EXTENSIONS FOR YOUR 60

GOOGLE CHROME 61

8 POWERFUL GOOGLE TIPS 62

WEBSITES YOU NEED TO KNOW 62

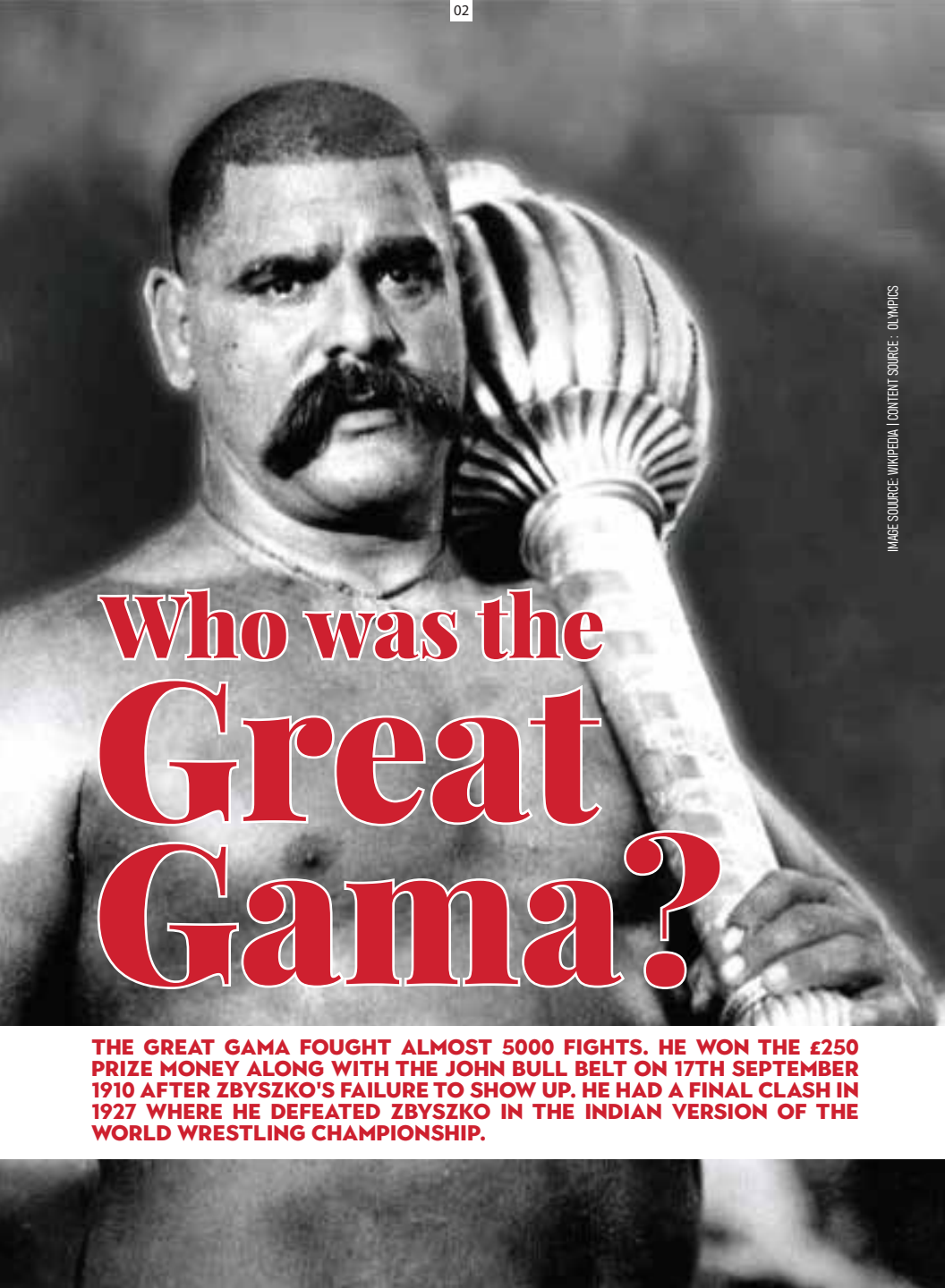
ADDICTED TO DICTION 63

ANNOUNCEMENT!

Every day Inflation marks a new high in this economic crunch. After carefully analyzing increased materials and overhead costs, we are writing to inform you of a necessary forthcoming price increase in our magazine. This was a tough decision to make, and we understand how it affects the masses. We will continue striving to represent youth of Pakistan with the amazing content and experiences you share with us. Thank you for your support.

FOR MORE

AEMAGAZINE.PK



Who was the Great Gama?

THE GREAT GAMA FOUGHT ALMOST 5000 FIGHTS. HE WON THE £250 PRIZE MONEY ALONG WITH THE JOHN BULL BELT ON 17TH SEPTEMBER 1910 AFTER ZBYSZKO'S FAILURE TO SHOW UP. HE HAD A FINAL CLASH IN 1927 WHERE HE DEFEATED ZBYSZKO IN THE INDIAN VERSION OF THE WORLD WRESTLING CHAMPIONSHIP.

AEM Team

4 MINUTES READ

Born on May 22, 1878, Ghulam Mohammad Bakhsh Butt, who later came to be known as Gama, belonged to a Kashmiri family of wrestlers. His birthplace was Jabbowal village of Punjab's Amritsar district of erstwhile undivided India under British rule.

Due to his family background, Gama grew up around akhadas or traditional wrestling rings and was inclined towards strength training and wrestling from a very young age, much like many others in his community. But he was special.

Probably the first account of his several incredible feats date back to 1888 when Gama participated in a strongman competition in Jodhpur, Rajasthan. The event saw over 400 wrestlers and strongmen, several of national renown, competed but Gama, then aged 10, was the highlight of the show.

Despite his young age, Gama was among the top 15 and was eventually named the winner by the Maharaja of Jodhpur due to his age. Along with the prize money, the show earned Gama the patronage of the then Maharaja of Datia and the Maharaja of Patiala, who took up the expenses of Gama's training.

Nasir Bholu, Ghulam's grandson and a well-known wrestler himself, had later given a brief account of Great Gama's diet and training. He reportedly consumed 15 litres of milk, three kilogrammes of butter, mutton, nine kilogrammes of almonds and three baskets of fruits daily.

The Great Gama's daily training regimen featured doing 5,000 sit-ups, 3,000 push-ups and wrestling with over 40 wrestlers.

Legendary martial artist Bruce Lee later took inspiration from Gama's

training methods and incorporated several facets of it into his regimen, according to John Little's book titled Bruce Lee: The Art of Expressing the Human Body. The book is a record of Bruce Lee's approach to building up his legendary physical prowess based on the icon's own notes and records. By the time he was a teenager, Gama had beaten every wrestler in India he had come across. In 1895, he came face to face with Raheem Bakhsh Sultani Wala, another Kashmiri grappler who was the erstwhile Rustam-e-Hind or the undisputed Indian wrestling champion.

More experienced and towering over 7 feet tall, Raheem Bakhsh was the clear favourite to defeat a 17-year-old Gama but the teenager, despite suffering profuse bleeding from his nose and ears, held his much-celebrated opponent to stalemates in back-to-back hard-fought bouts.

Gama wasn't declared the Rustam-e-Hind just yet, but he was recognised as the primary contender for the title after his performance against Bakhsh. By 1910, Gama had beaten every Indian wrestler of repute barring Raheem Bakhsh and his attention shifted to the world stage.

The Indian grappler travelled to London to participate in an international event but was denied entry because of his short stature. Infuriated, Gama threw an open challenge that he could beat any three wrestlers of any weight class in 30 minutes. However, no one took the Indian seriously.

After a lengthy wait, Gama finally found a challenger in popular American wrestler 'Doc' Benjamin Roller, who was also a doctor and a professional football (American) player. Gama pinned Roller twice – in one

minute 40 seconds in the first bout and nine minutes and 10 seconds in the second.

The wins established Gama as a legitimate competitor, and he ended up defeating 12 wrestlers back to back

final for the John Bull Belt and £250 in prize money on September 10, 1910. A minute into the match, Gama took down Zbyszko but the Pole held his defensive position on the mat for almost three hours to manage a draw.

The performance didn't win Zbyszko any fans but did make him one of the very few wrestlers to have held the Great Gama to a stalemate in an official match. The two were scheduled for a rematch seven days later, but the Pole was a no show, which handed Gama the John Bull belt and the tag of world champion.

Zbyszko would meet Gama in Patiala in 1927 for a follow-up bout but was defeated in under a minute. The Pole would go on to refer to Gama as a tiger after the bout.

Prominent wrestlers like Switzerland's

Maurice Deriaz and Johann Lemm of Switzerland, the then European champion, and Sweden's Jesse Peterson, another world champion, also fell at the hands of the Great Gama as he expanded his dominance



the next day.

Gama's first big challenge of the tour came in the form of world champion Stanislaus Zbyszko of Poland who faced the Indian in the

over the world stage.

Gama had also issued open challenges to Japanese judo champion Taro Miyake, Russian wrestler George Hackenschmidt and American great Frank Gotch, all of whom had laid claim to the title of world champion at the time, but none accepted the invitation to face the Great Gama inside the ring.

Shortly after his English sojourn in

1910, Gama returned to India and faced Raheem Bakhsh Sultani Wala again for the title of Indian champion. Raheem Bakhsh, though aging at the time, put up a tough fight but Gama eventually came out on top after hours of tussle.

Despite defeating several world champions, Gama maintained that Bakhsh was the toughest man he had ever faced inside a wrestling ring.

In February 1929, Gama beat Jesse Petersen, which was the last recorded fight of his career. Though 51 at the time, more than age, it was the lack of opponents which ended Gama's career. No one wanted to face him inside the wrestling ring.

After India's partition in 1947, Gama decided to relocate to Pakistan's Lahore.

He reportedly settled down in Lahore's Mohni Road, a region with a sizable Hindu population at the time.

As the shadows of communal riots engulfed both sides of the border during the partition, Gama took it upon himself to safeguard his Hindu neighbours from the rioting mobs.

He and his fellow wrestlers would patrol the neighbourhood during these tumultuous times and even reportedly fought off armed mobs on occasions. Several accounts corroborate that Gama once sent the leader of

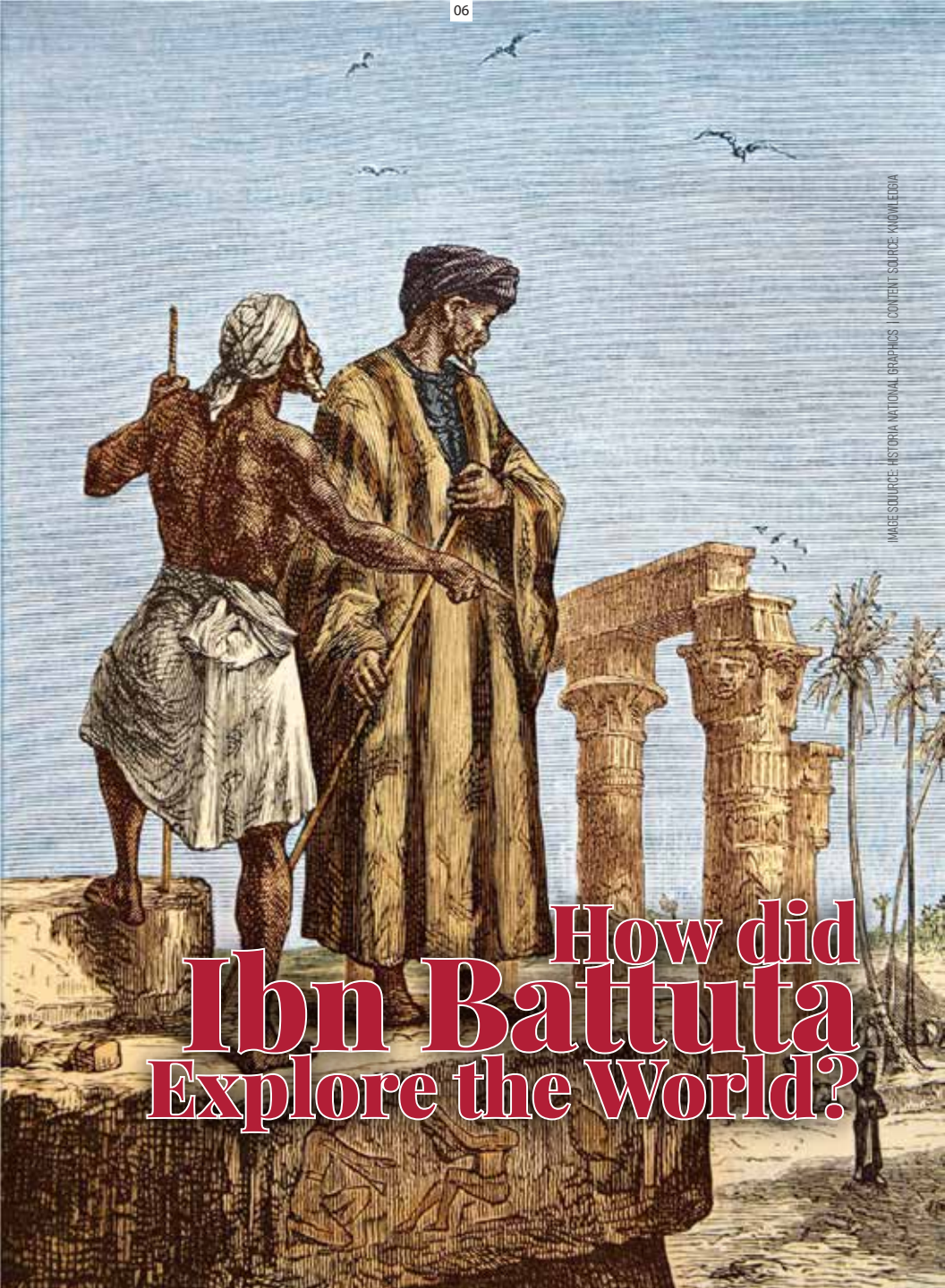
one such rioting horde flying with a single slap and smiled at the oncoming mob, making them flee in fear.

As the situation worsened, though, Gama knew his capacity to protect his neighbours was becoming more and more limited.

So, Gama did the next best thing he could and safely escorted as many as he could safely to the border personally. He even bore all expenses and provided everyone with a week's ration.

Gama's final days were difficult as he struggled to make ends meet with very nominal government support. He also fathered five sons and four daughters but all his sons died at a young age. The Great Gama died on May 23, 1960, at the age of 82 after a prolonged battle with illness.





How did Ibn Battuta Explore the World?

AEM Team

10 MINUTES READ

Throughout history, many people have left the mark on the world for one reason or another. From leaders of nations to military generals, scholars, religious figures, and even explorers. Of the latter category, many from the West may first think of famous explorers like Marco Polo or Christopher Columbus. But Europe wasn't the only continent to give birth to such renowned adventurers. One particularly prominent explorer from outside the West was Ibn Battuta. He was a man of Berber descent born in Tangier under the reign of the Marinid dynasty in february of 1304. His family was made up of Islamic legal scholars who belonged to the Lawata Berber tribe. Ibn Battuta himself would likely have studied at a Sunni Maliki school and was offered a job as a religious judge, but he would soon realize that his heart yearned for much more. By the age of 21. Our protagonist decided that he was going to leave his typical life in Morocco and set off a pilgrimage to Mecca. This trip would usually take roughly 16 months to complete, but Ibn Battuta would not return to his home town for 24 years. "I set out alone, having neither a fellow-traveler in whose companionship I might find cheer nor a caravan whose part I join, but swayed by an over-mastering impulse within me and a desire long cherished in my bosom to visit these illustrious sanctuaries. So, I braced my resolution to quit my dear ones, female and male and forsook my home as birds did to their nests. My parents being yet in the bonds of life, it weighed sorely upon me to part from them, and both they and I were afflicted with sorrow at this separation."

As he describes in his own words,

Ibn Battuta began his journey alone, during which he first travelled by land across the North African Coast, passing through Tlemcen Bejaia and Tunis. There in Tunis, he stopped for a couple of months before continuing on his voyage. He eventually arrived at the port of Alexandria in the spring of 1326, where it says, he met two notable men who further fueled the fire of his desires. One of these men, Sheikh Murshidi, is set to have interpreted the meaning of one of Ibn Battuta's dreams, confirming that he was meant to be a world traveler. The other, sheikh Burhanuddin who is believed to have predicted Ibn Battuta's destiny as a world traveler as well, even telling him, "You must visit my brother Fariduddin in India, Rakanuddin in Sindh and Burhanuddin in China. Convey my greetings to them." Ibn Battuta eventually did some exploring around Alexandria and then headed off for Cairo, where he remained for a month and at some point, met a man who warned him that he would only be able to arrive in Mecca if he travelled through Syria. Upon leaving Cairo which was the capital of Mamluk Sultanate, Ibn Battuta continued his adventure, though he at first remained within other Mamluk territories. Next, hoping to continue on towards Mecca, he travelled up the Nile Valley and eventually to the port of Aydhab. Showing up in the wrong place at the wrong time though, Ibn Battuta was forced to turn back to Cairo after running into a local revolt that prevented his journey further to Mecca. Recalling the message relayed to him by the mysterious man he met on his first Cairo trip, Ibn Battuta then headed to Damascus, stopping in Hebron, Jerusalem and Bethlehem along the way. Once in Damascus, he

decided to stay for the entirety of Ramadan before moving along to Madina, which was another important Islamic site. Four days later, Ibn Battuta would finally make his way to Mecca. Here with the long-awaited completion of the young man's first pilgrimage, Ibn Battuta was given the honorific title of Haji. With his first significant goal achieved, many believed that he would now return home to Morocco. But this would not be the case for quite a while longer....

Instead of going home, as 1326 near its close Ibn Battuta opted to join a caravan of fellow pilgrims on a trip elsewhere. They first passed through Najaf, where Ibn Battuta visited the mausoleum of Caliph Ali, and from there decided to part ways with the caravan which was intended to return to Baghdad. He instead voyaged next to Wasit, then along the Tigris River to reach Basra, eventually into Iran where he stopped at the town of Isfahan. From there he reached Shiraz and eventually did end up in Baghdad, but not until the early summer of 1327. Once he arrived at Baghdad, though the traveller, ran into a pretty important person. Abu Sa'id, the final Mongol leader of the unified Il-Khanate, was fleeing for the North when Ibn Battuta ran into him and decided to accompany him on his journey- an offer that he just couldn't pass up. But at some time along the way, as he would have done with the prior caravan, Ibn Battuta parted from the royal retinue and journeyed along the Silk Road until he reached Tabriz. He would soon become the guest of yet another prominent figure, this time when he travelled to Mosul where he was invited to meet with the Il-Khanate governor. From there Battuta left for the Cizre and Mardin, then Sinjar before heading back to

Mosul to once more join another caravan of pilgrims.

The timeline of the next leg of his journey is slightly disputed, but Ibn Battuta eventually made his way back to Mecca in 1327 and likely stayed until either 1328 or 1330. Over the next year or so, he found himself at the port of Jeddah from which he voyaged along the Red Sea coast until he stepped into Yemen, next exploring some of its important cities and even meeting Mujahid Nur Al-Din Ali, the ruler of the Rasulid Dynasty. After this, Ibn Battuta likely arrived in either Sana'a or Aden, then took a ship from Aden to Zeila. After a week in the latter, he moved on to Cape Guardafui, where he stayed an additional 7 days. By 1332, he would arrive in Mogadishu where he stayed for a bit before voyaging on to Mombasa and the Swahili Coast. He then traveled to Kilwa, back to Oman followed by the Strait of Hormuz, and yet again back to Mecca. And as though he had not already travelled more than many ever would in their entire lives, Ibn Battuta was still far from done. His next stretch of adventure took him across the Red Sea and up the Nile Valley toward Cairo again, from which he journeyed to Palestine, and eventually to the port of Latakia. From there, he went by ship to Alanya, then by land to Egirdir where he spent that year's Ramadan. After its end, there's a period of Ibn Battuta's travels that are a bit tricky to understand and were possibly told out of order, but according to the man himself, he left Egirdir for Milas, then made his way to Konya, eventually ending up in Erzurum, and finally to Birgi. This seems a bit jumbled and out of order, but it is the path that Ibn Battuta says he took.

Over the next leg of his journey, he visited Iznik, Bursa, the Beylik of

Aydin, Ephesus, Izmir and Balikesir. Finally departing from Anatolia through Sinope, Ibn Battuta went by sea to the Golden Horde and eventually the port of Azov. From Azov, he made his way to Majar, Mount Beshtau, Bolghar, and finally Astrakhan. He then somehow convinced OzBeg Khan, who he had been with at the time, to allow him to accompany Princess Bayalun, Khan's

another Mongol ruler in the latter before heading off now for Afghanistan along his way to India. Delhi would hold his first significant Indian adventure as he met the remarkably wealthy Sultan of Delhi, Muhammad bin Tughluq. The sultan quickly took a liking to Ibn Battuta, and the now-seasoned explorer was given the job of qadi, essentially a judge, in Delhi. While this was a great honor, it was a



pregnant wife, back to Constantinople where she would give birth. Upon their arrival, Ibn Battuta was able to meet Emperor Andronikos The third of Byzantium before visiting the Hagia Sophia and opting to stay in the city for a full month. Once he was ready to leave Constantinople, Ibn Battuta set his sights on Sarai al-Jadid, followed by the Bukhara and Samarkand, where he would meet yet

bit difficult for Ibn Battuta to do much from his position to enforce Islamic law due to the general opinion of it in Indian outside of Delhi. Eventually, the adventurer would continue his journey into the rest of India nonetheless, although it appeared that his position in Delhi wouldn't help him much outside of the sultan's court.

At some point while in India, Ibn Battuta was kidnapped by a group of

Hindu rebels and robbed. Luckily, he would eventually be freed to return to his travels, at which point he made his way to modern-day Pakistan where he visited the shrine of Baba Farid and then found his way to Hansi and Sindh. After completing his exploration of India, the traveler wanted to leave for another pilgrimage to Mecca, but the Sultan of Delhi had other plans for his new judge. It wasn't until 1341 that Ibn Battuta would be allowed to leave, and only because he was tasked with joining a Chinese embassy that was hoping to rebuild a Himalayan Buddhist temple. While travelling with the embassy, he was once again kidnapped and robbed, and now separated from his fellow travelers. Nevertheless, the experienced adventurer would catch up with the others less than two weeks later, from which point they would make their way to Khambhat and the Calicut, where he would yet again become the guest of a local monarch. Once he was ready to leave Calicut, Ibn Battuta faced even more bad luck as one of the ships he and his group had taken to reach the city had been destroyed by a storm while the other was taken by some of his companions without him on board. At this point, he was determined not to return to Delhi, although he was essentially stuck in Southern India as he sought the protection of the contemporary Sultan of Nawayath. But, when the sultan and his sultanate as a whole ultimately collapsed, the traveller now had to leave India altogether, and he eventually found himself on the Maldive Islands for the next 9 months after being convinced by the local leadership to become their chief judge.

His later resignation was likely a product of growing political tension

caused by his actions as chief judge in the newly Islamic realm, and he soon left the islands to reach Sri Lanka, where circumstances once again were not in his favor as his own ship was nearly totaled and another vessel trying to rescue him was overcome by pirates. Through all of this, Ibn Battuta was still hoping to reach China, as he had originally planned to do when released by the Sultan of Delhi, but he next had to take some detours first to the Madurai Kingdom, then to the Maldives, and finally the port of Chittagong. He subsequently made his way to Sylhet where he became a guest of Shah Jalal in 1345. From there, the journey continued to the Samudra Pasai Sultanate and then Malacca where he met the local ruler. Three days later, he departed and then finally landed in China. Arriving in Quanzhou in 1345, Ibn Battuta was given a theatrical welcome by the native Muslim merchants and enjoyed his stay by exploring the town and even visiting the Mount of the Hermit. After wrapping up his trip in Quanzhou, Ibn Battuta continued his voyage through China, now reaching Guangzhou, at which he stayed for a couple of weeks before moving on to Fuzhou where he made a new friend and travel companion, Al-Bushri, who would join him on a visit to Hangzhou; which Ibn Battuta noted was one of the largest cities he had ever stepped foot in. After attending a banquet for a nearby Yuan Mongol leader, Ibn Battuta would finally arrive in Beijing where he styled himself as the long-lost ambassador from Delhi, earning him yet again more invitations from local authorities. He then backtracked until he reached Quanzhou once more and left now for Southeast Asia and his return home, at long last, to Morocco, it was now

1346 and Ibn Battuta was homebound. He arrived in Damascus on his way back to Morocco in 1348 and then took off for Homs where he was forced to take a pause due to the rapidly spreading Black Death all around him.

Once he was able to travel again, he went back to Damascus, then to Gaza, and next to Abu Sir, before returning once again to Mecca for a pilgrimage, then to Sardinia, and finally entering his hometown in Morocco in 1349. Upon his arrival back in Tangier, Ibn Battuta learned that his mother had passed away only a few months prior, and his father had actually died 15 years before. Although understandably saddened by this news, Ibn Battuta no longer had anything tying him down to Morocco, and only a few days after his homecoming, he left for a second time. Now, he made his way to the Iberian Peninsula where he arrived in al-Andalus with the intention of joining a group of other Muslims who hoped to defend the port of Gibraltar after King Alfonso The Eleventh of Castile and Leon had openly threatened to attack it. Alfonso had died by the time they arrived and there was no longer a need to defend Gibraltar. Instead, then, Ibn Battuta simply kept travelling, going next to Valencia and Granada. The eager explorer then returned to Morocco to do some local adventuring, stopping next in Marrakech and Fez before leaving for Sijilmasa in 1351, where he stayed for a few months. At the start of 1352, Ibn Battuta's next destination was Taghaza. After a short stay there, he left for Tasarahla where he and his accompanying caravan had water sent from Oualata to meet them. After reaching Oualata themselves, the group moved on. Nonetheless, he then journeyed through the Mali Empire. After arriving in and depart-

ing from Gao, heading next to Takeda, Ibn Battuta received a message from the Sultan of Morocco, demanding that he return to his hometown. The now-famous traveler agreed to do so and arrived back in Morocco in 1354, at which point he would then go on to write a travelogue about his entire life so far, giving marvelously detailed accounts of all that he had experienced throughout his travel across the globe. It is a thanks to his own works in *The Rihla* that we now know the fascinating and vastly impressive life and legacy of Ibn Battuta, who would die in 1369 and go on to be one of the most remarkable, though maybe sadly underrated, explorers to ever walk, sail, and ride around the Earth.

FACT YOU NEED TO KNOW



**IF SOMEONE GETS
HYPOTHERMIA,
YOU NEED TO HEAT THEM UP
GRADUALLY.
PUTTING THEM NEXT TO FIRE
WILL PROBABLY KILL THEM**

ON CAMPUS COEFFICIENT THE SNAKE



Azka Durrani
Teacher

3 MINUTES READ

“Everyone is a snake here” said Amina, rolling her eyes and folding her arms. We were standing outside a department’s cafeteria-printing shop at a famous engineering campus in Islamabad known for its 400th ranking in world universities. I was observing students chatting up, unwrapping their shawarma, dipping tea bags in their cups and waiting for their handout notes to be printed when Amina said this and I made this frowning look at her “snakes?”. “Yeah snakes’”, she affirmatively reiterated. Her explanation ahead went something like this: “*ye log na azka, tangein kheynchtay hain aik doosray ke*”. By trying to make sense of Amina’s words about some of her colleagues, I gathered that she expected people to be friends, honest, loving and caring-like when things were back when we were in school or college. It’s as if everyone in university expects the same structure of clean hearts and curious minds: friends who share lunch boxes, friends who whisper in the library, friends who play with you in the football ground, friends who help you with homework and friends who share their ghost stories with you.

The fact is, half of Pakistani students were in school before universities. They were busy learning, reading, getting disciplined, getting to do homework, standing in morning assemblies and going back home and repeating the routines and rituals. What Amina was referring to, is the false expectations of a naïve student thrown out in the real world where no

IMAGE SOURCE: PINGKEY

one is disciplining you to stick to norms, uniforms, regulations, black ties, nails clipped black ponies or white socks...Infact, the university is saying, "you are free, you don't have to follow a time table, you don't need a ringing bell to tell you when is it time for class, when are you off to go. University life tells you to figure this out yourself. You are free. You came here by free will. You act here on free will." In that new found freedom, the university student is cheerful, excited and confused. There are no rules- just attending classes and going back to your life. The temporal spaces in between are for him/her to decide how to treat them and also their colleagues. Some are occupied with assignments and group tasks albeit that comes with its own hindrances of not trusting the other emotionally or academically. Others are occupied with enjoying their time alone or partying depending on their priority. These students are in institution but they are not tied down- they have to work, yet they don't carry the same consequences - remember, their parents will not be called for their misbehavior or the fact that they are getting low grades or taking no interest in studies or being mean to their classmates for no reason (and most certainly, they will not be called out for being snakes). This is the open field, you compete for grades, recognition in front of the lecturer or simply to pass time till you graduate.

People who say that in university there are snakes, clearly were expecting koala bears. This is where real life lessons begin. Why do you think this person will help you? Why do you think he will not betray you? What's in it for him? What is in it for you? What are you looking for? What is he looking for? There is an English

idiom: "I don't know him from Adam" replace that with "I don't know him from school". In university you know this person only because he wants the same degree. Think about it. S/he is in the same field, will try for the same internships and jobs and want to come out looking good after giving the same acting-presentation you were aiming for. Seeing things realistically, there is a slim chance that the other person will be your heart-warming-helping-you-at-your-every-move-friend rather s/he will be a competitor. If a person refers to these competitors as people who are nasty-backstabbing-selfish-snakes, then pragmatically assess: these snakes are doing their job by competing with the students in this university to get to the place where they want to be? Things are not that black and white. They are grey. And so are these students learning their way around people: some act as good human beings and some poorly. That act/persona of "snake" comes from the influence of society, family values and culture. At the nexus of it is a human being which is being nurtured and re-structured.

So if those humans promised you candies and hugs and friendship-for-ever-bracelets in exchange for assignment help and internship hunt or group work struggles and instead, treated you badly or did not share their own multibillion dollar idea and stole yours or published a paper without consulting you when you were the equal co-author. Then we can conclude that the person is treacherous- a life lesson teaching on campus coefficient The Snake.

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IS EVERY MISERY A MEME?



Saira Batool

Nature Photographer, Blogger,
Media Student

4 MINUTES READ

As Albert Einstein used to say,
*“Adding a little humor can make even
the dullest and boring blog posts fun to
read”*

It is scientifically proven that laughing and cheering up boosts up your hormones. It lightens up your burden, brings hope, inspiration, keeps you focused and alert. There’s nothing more generous than making someone laugh. Well, except giving away money. Either way, you can truly connect with a person by putting him in a cheerful mood. There are tremendous ways to consume humor in your daily life. Some of them are: comic movies, web series, parody songs, writings, Graphics Interchange Format, and videos. Also, one of the quickest ways to incorporate humor in your daily life is social media’s quick consumables. Yes! Memes. The evolutionary biologist Richard Dawkins coined the term “meme” in his 1976 book, *The Selfish Gene*. The word is a combination of the Greek

“mimeme” (something imitated). According to Dawkin, memes cover the idea of how our ideologies, ideals, cultures and customs replicate themselves. Just like a virus, they travel from person to person through imitation, sharing and repetition. But the medium of transfer is the internet. Humor is not the genre to add in a meme. It can be cute, romantic, motivational or related to daily life. Humor doesn’t always have to mean jokes. You can also use cuteness to your advantage. Adding a few pictures of kittens and puppies will always bring a smile to anyone’s face. Trolling is a sister of cyber bullying, trolling a person is actually the act of upsetting her/him by making inflammatory jokes and hate speech on their attributes in an online community; causing shame to them. The content in trolls says something controversial in order to get a rise out of other users for that particular person, especially celebrities and social media influencers. When memes are made up on a hot topic, a celebrity, or any famous personality, people often like it. But most oftenly, memers make fun of them limitlessly so that those persons

apologize to the memers and request them not to make fun of their actions or statements. This is actually not a form of humor rather its humiliation of the other person. It's the mocking of their acts and statements. Most commonly, this extreme meme culture is practiced in Pakistan. It's more like cyber bullying. We have examples of such people in Pakistan who have been victimized by depression just because of cyberbullying in the name of meme culture.

- We have many instances of how celebrities get victim of cyberbullying and trolling, such as:
- When Yasra Rizvi called out haters for marrying a younger man.
- Areeka Haq was trolled by bullies for having uncompetitive acting skills.
- Online community trolled Yasir Hussain and Iqra Aziz.
- People trolled over Shehroz Sabzwari divorcing Syra Yousef and marrying Sadaf Kanwal.
- Ayesha Omer very softly responded to bullying and hate speech over her dress on Instagram. This absolutely shows how people can stoop so low to hurt others.
- When Annie Khalid spoke up about society belittling women for second marriage.

We all know that two months earlier, an incident related to this took place. Yes, I'm talking about Dr. Amir Liaqat Hussain 's demise. Indeed, the news was extremely shocking and depressing. A human who used to put a smile on everyone's face. A scholar who gave us wonderful Islamic knowledge. A host who introduced the Ramzan Transmission trend on TV channels. A man who told us that Islam was not complex. A patriot who sang songs for the nation. He gave us so much as a nationalist. But, we as a nation; discussed his

personal life in public to mock, mimic, troll and criticize him in return. Whatever he did, let's take it as 'secondary priority'. But no one among us ever tried to even stop sharing that criticism knowing that it can cause trauma, mental disturbance to the other person. We are accountable for our sole selves and none other. Deep down, all of us know his cause of death. No human can take the humiliation of being trolled upon his tears and depression. Though it is late now, but we can save other lives from social murder via weaponizing meme culture. Cyberstalking and cyber harassment are branches of cyberbullying and are in trend as teens are actively participating on social media platforms like Instagram, Twitter, Tiktok, Facebook, online gaming community, Emails etc. This harmful act also breaches the victim's privacy tending to share or upload personal content of them causing humiliation. As per Centers for Disease Control and Prevention report, an estimated 15.7% of high school students were electronically bullied in the 12 months prior to the survey. (2019) Cyberbullying can do severe damage to a person's reputation. It can cause depression and anxiety, and lead to suicide, especially in young people such as teenagers. Cyber bullying is a slow poison that abandons the victim and exploits their self-confidence. Individuals who are bullied — and the bullies themselves — are at a higher risk for suicidal thoughts, attempts, and completed suicides.

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ONLY OVER TIME





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

02 MINUTES READ

We are born as racist. Let me invade your heart or let me step out; it is not a choice but a decision you made. Ever feel loneliest in social gatherings? They are made to make you feel social, but they all are escaping from each other. The pretenders' smile, the imposter hugs, the fraud promises, You can use a sharp knife on your tongue, but it bleeds you first. It will infect your inner core. Have you ever felt ashamed of what you are doing? No, because our self-esteem was just lost in the middle of the pacific ocean, whether drowned like the lost needle, I saw the emptiness of our world.

You can put your heart outside the body, but people will only take a selfie with it and post it on their four hundred and twenty followers, the numerous race for the numbers gain. I felt racism when I came into this sphere. I am in my mid-twenties; you are maybe in your early twenties or late thirties; ever you think, the potency of feelings, emotions, and observances will never let you live. Ignorance is bliss; think before you speak, but think before you do something. Don't care, ignore, unfollow, block, or just delete his number. Why are we hiding from each other? All we bleed red, All we have one heart, let us accept the real pain of departure. Let's suppose you have just two more years to live, well, not live in the life hereafter; so, how can you spend the energy for the next two years? I swear you will be the most poised person in the universe, as the fox becomes old. The taste of blood is the same. What you want to find is just

losing the real one of yours. You will learn but unfortunately, only over time. Let me tell you, the concept of sensitivity is like giving birth to a daughter and waiting to say goodbye at her wedding. Life is just an act of letting go. To feel content is hard to master. Famous Punjabi poet Bulleh Shah said,

*Mali da kaam pani dena, bhar bhar
mashkaan pawaye*

*Malik da kam phal phol lana laway ya
na laway.*

All we need is to water the plant; it's up to God whether he will make it into a plant or not.

Why do we all need to rely on God's existence; because tomorrow's ground is too uncertain for plans. Sometimes over brightness can cause blindness. Letting go is the best act to free your soul from unbearable trauma. Yes, we all are trying to hold and chain the soul, but dear, this will not ease your desperation. It's saying, "if you do not know what to choose and what to skip, just follow the superior authorities, who have already gone through all this. Little sense of intuition and subtle difference between consciousness and insensibility makes a human. To be a human is an art, and not everyone is an artist. Well, do not worry, you will learn with every goodbye.

📷 [m.awais_farooqi](https://www.instagram.com/m.awais_farooqi)

Quotes Corner

*“Dare to live the life
you’ve always wanted”*

THINK IT DECENTRALISED FINANCE (DEFI)





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

4 MINUTES READ

Hottest term nowadays in finance is DeFi. DeFi is quite different from FinTech. FinTech is the provision of traditional financial services through the use of communication technologies. Although it aimed to replace the brick and mortar banks and other financial institutions, somehow it could not replace the banks. On the other hand the DeFi (Decentralised Finance) altogether aims to eliminate the intermediation role of banks. It is based on blockchain technology and uses peer to peer independent record keepers known as Distributed Ledgers.

One primary characteristic of DeFi is its peer-to-peer nature and resulting ability to create alternatives to traditional and centralised financial market infrastructures, products or services. In DeFi, financial products and services are created using smart contracts, which operate in a stack of technologies that interact with each other. The DeFi technology stack consists of four “layers” as well as a grouping of external, off-chain inputs that connect to multiple layers.

- The “**settlement layer**” - where transactions are recorded, and participants and smart contracts have addresses that can hold crypto-assets and interact with other participants and smart contracts.
- The “**asset layer**” - crypto-assets (coins and tokens) that participants and smart contracts create and transfer on a blockchain.

- The “**smart contract layer**” - smart contracts (and auxiliary software) used to provide functionality to DeFi products and services.

- The “**application layer**” - front-end user interfaces, APIs, and other code that allow participants to interact with the smart contracts. Today, these applications are primarily hosted off-chain.

- Key off-chain inputs that make up a “**DeFi supply chain**” of information, services and assets that can affect the application, smart contract or asset layer.

It is important to recognize that DeFi does not exist wholly independent of traditional financial markets and entities and centralised crypto-asset markets and entities and there are important interlinkages.

Take the case of lending, in a traditional finance lender providing funds to borrowers in return for interest and is an activity that is typically facilitated by a centralised third party, most commonly a bank, which will utilize customer deposits to lend to others. Whereas in DeFi instead of being deposited with a central party, users deposit crypto-assets to a smart contract on a distributed ledger which automatically manages the ratio of liquidity between supplied and borrowed assets, a ratio which in turn will also determine the interest rates paid by borrowers and received by lenders. Credit assessments typically are not required for borrower loan approvals. Instead, DeFi arrangements may rely on over-collateralization (i.e., tokens supplied by the borrower will be worth more than the amount borrowed).

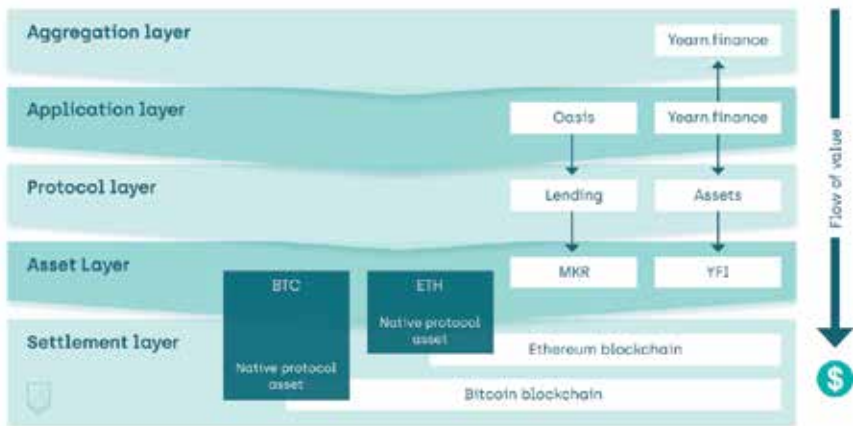
Another key product and service in

DeFi involves various trading protocols, which can involve both the deposit of crypto-assets into the protocol as well as trading activities through use of the protocol. Crypto-asset trading protocols in DeFi are often called decentralised exchanges or “DEXs.”

The reasons for the recent growth in DeFi are multifaceted, and there are multiple underlying incentive mechanisms that have helped fuel participation. The estimated Total Value Locked in DeFi is USD 197b.

the scope of existing regulatory frameworks or, in some jurisdictions, in non-compliance with applicable regulations.

Retail investors in DeFi projects typically form part of an online community or otherwise are brought into DeFi through influencers, social media, and other forms of digital engagement and promotional activities, which can be a prominent avenue to gain more traction. Misinformation and inappropriate advertising using these promotional



At its core, DeFi seeks to eliminate traditional intermediaries like banks between parties to transactions. Although it is argued that disintermediation allows for faster, cheaper and more efficient execution of transactions, it also eliminates market participants that have traditionally acted as gatekeepers, performing central roles of ensuring investor protection and market integrity. The DeFi market and its participants in many respects have operated to date either outside

channels present well-understood risks to investors. Many DeFi products and systems fail to provide important disclosures. Although blockchain data and smart contract code is transparent for all to see, understanding this data and code requires technical capability and knowledge. Without basic regulatory safeguards, including those that are the purpose of traditional financial services regulation, such as requirements for the disclosure of material

information about a product, service or the individuals and underlying entities, investors may not necessarily receive sufficient information to make informed investment decisions. Some DeFi products and systems may require certain technical or other expertise that not all investors have and, as a result, may be unsuitable for some investors.

There may be hidden informational or technological advantages sophisticated participants have over retail investors that make for an uneven playing field. Even absent fraud or misconduct, investors may lose some, if not all, of their investment due to these asymmetries.

Blockchain technology and DeFi are nascent and developing. Although innovations may hold promise for certain applications, at present, DeFi naturally faces several early-stage challenges that may not be readily apparent to retail users. These can be grouped into

- Comprehensibility
- Scalability
- Supportability
- Reliability.

There are no shortcuts to success.

@saeedbabarandco@gmail.com

Quotes Corner

“A jack of all trades is a master of none, but oftentimes better than a master of one.”

William Shakespeare

AEM

WISHES ITS READERS



**HAPPY
INDEPENDENCE
DAY**

14 AUGUST

2022

HOW UNRESOLVED WOUNDS

HINDER YOUR PARENTING



Fatima Altaf
Psychologist, Visual Artist

4 MINUTES READ

Your childhood crisis could trouble you connecting with your children. The lack of emotional connection you experienced as a child could possibly act as a barrier to give your child the emotional stability that you lack; unknowingly you are transferring that emotional neglect to your children. If you have experienced a lack of warmth from your father, there's a possibility that you might love your children very much but experience difficulty or feel uncomfortable showing and expressing emotions to your children. You might not do it intentionally but you would be reluctant to put across your true emotions to your children. If as a child you experienced emotional abandonment or absence from your mother you might have difficulty trusting anyone even your children, you might have high expectations from your children, you might

count on them to feel worthy of love and to be taken care of, despite of the fact that how little you have been emotionally available for your children.

If you were praised by your parents only on your achievements, only when you did something exceptional and on the other hand on your failures you went through their non-attendance, you might be heavily dependent on your children, spouse and possibly on almost every relation you create either its occupational, social, or educational you might strive to please everyone for the approval. Your approval of self even would be based

on the perception of others about you. You would

want your relations

to praise you and you might look

for constant approval, you

might go out of ways to please them

for mere approval of others

keeping your personal choices,

needs and wishes aside,

because of the fear of being abandoned

emotionally and displeasing people connected to you. It could be the other way as well that you would want your children to constantly

emotionally and displeasing people connected to you. It could be the other way as well that you would want your children to constantly

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IMAGE SOURCE: THE CLARION

please you. You might be absent from their likes and dislikes, their personal choices, preferences or fondness. You might be ignorant towards their emotional struggles and want your children to be present for you the way you want them. You might want to keep them dependent on you, you would want to hold their reins to give you the sensation of being valuable that you lacked as a child and were given to you infrequently. You might not approve of your children's decisions, or choices they make for themselves in things as little as the company of people they choose to be with/friends. You might be manipulative by playing the parent card but deep down it is the satisfaction you get from the dependency of your children on you.


If you went through guilt shaming in your childhood, there's a possibility you might follow the same pattern, the pattern your parents did by guilt shaming you to control you. If guilt shaming is not resolved you might struggle with self-worth, recognizing your self-worth, low self-esteem, constant reassurance and with increasing time, age you might notice occurrence of increasing anger issues. You might not know how to control your anger outbursts or episodes of anger; you might not even know the reason behind those outbursts which would eventually lead to frustration and agitation when you won't be able to reason your behaviors or actions. You might think so low of yourself that even the mistreatments would feel like you deserve them.

You need to recognize that the deficits in you are not you but the trauma caused by lack of attention and warmth in your childhood by your parents/caretakers. You are not

alone in this but you need to recognize where you are lacking. Anger, unresponsiveness, anxiety, emotional outbursts, depression, panic attacks, these behaviors you exhibit are not you but a depiction of the hurt caused in childhood. It's never too late to take a step towards healing all you need to do is;

- Acknowledge your wound for what it is.
- Reclaim control.
- Seek support and don't isolate yourself.
- Take care of your physical, emotional and psychological health.
- Learn the true meaning of acceptance.
- Learn to let go.
- Replace bad habits with good ones.
- Mediate
- Be patient with yourself.
- Sit with your pain and try to resolve the unresolved

Do not transfer your unresolved conflicts and wounds to your children, for your children are neither responsible for causing those conflicts nor are responsible for your healing. Take the responsibility and heal yourself, don't let yourself sink in your childhood abandonment, accept what's done is done. If your parents were absent for you, what are you doing for yourself by carrying out the pattern of emotional abuse and lack of connection with your children? What are you doing for your children? Do not become a bridge to continue the cycle of unrecognized generational/intergenerational trauma. Heal.

 [@storiedmindd](#)



The Ritual of *Meditation*



Armughan Munir
Transformation Coach,
Student, Podcaster

6 MINUTES READ

What do the top athletes in the world like LeBron James, Michael Jordan and Novak Djokovic, The top entrepreneurs like Bill Gates, Steve Jobs, Top celebrities like Oprah Winfrey, Ellen Degeneres, Jerry Siemfield. The top thought leaders and coaches like Tony Robbins, Brendon Buchard, Vishen Lakhiani and The world's greatest spiritual teachers like Sadhguru, Eckhart Tolle and Michael Alan Singer, all have in common? Answer? They are all meditators.

Not only this, Meditation is a form of practice which was practiced by most of the world's ancient cultures. The practice of meditation dates all the way back to ancient India and China. Texts like 'Yoga Sutras' by Patanjali share the concepts of Dharana (One Pointed Focus) and Jhana (absorption). Ancient Chinese philosopher Lao Tzu shared the practice of Bao Yi (embracing the one).

What's even more interesting is that before every prophet attained Prophethood, there was a period of meditation or solitude. So the famous story goes when Buddha meditated for 40 days under a Bodhi tree and reached Nirvana.

You might be thinking, All of that is great but how does that apply to the 21st century? I don't have time to sit quietly and even if I did, How is it going to benefit me?

I used to tell myself the same story. I thought life was all about working hard, pushing yourself and taking action towards your goals. "I'll take all the rest I need after I die" was my motto. I rarely smiled because life was

all serious to me. Looking back now, I realize how wrong I was. The problem with the concept of working hard and pushing yourself is, you routinely bump into obstacles like low energy, distracted thoughts and most of all, unsupportive emotions.

Just as I integrated a daily meditation practice into my life. I saw it shifting almost upside down. It changed my whole life. I felt more energy throughout my day. I was working less but achieving more. I was more relaxed and focused even when I was working. I was doing everything the same but something inside of me had shifted. It felt a rebirth into a new level of consciousness. I started to smile, for no reason. Everything in life became beautiful.

In the race for making our future a better place, we have forgotten to live in the present. We are consistently worrying about what our future is going to look like. What we don't realize is that we miss so much beauty in the present worrying about the future. We don't realize that the future and past only exist in our mind. The present moment is all there is, all there was, all there will be. The human mind is a very interesting device. It helps us experience the outside world. The problem is, The device is corrupted in the form of stuck past experiences. If you don't believe me, Ask Freud, Skinner or Jung. They'll tell you that your mind is filled with past experiences, fears, desires and instincts. That's what the unconscious is. That's what psychology tells you. The problem this creates is that it pollutes our experience of the real world. In other words, We don't see the world as it is, we see the world as we are. We don't pay attention to what's going on in front of us. 90% of the time all that we pay

attention to is the voice inside our head. The mental chatter that goes on all the time. When it says negative things (most of the time it does) we feel anger, resentment or sadness. When it says positive stuff (rarely) we tend to feel love, joy and peace. There can be two people going through the same experience but they can feel totally different. Don't believe me? Let's take this example as a test study. Let's say a there's a

cricket match going on between Pakistan and Australia. You are having a nice time supporting your team, Pakistan but your team loses the finale. How are you gonna feel? Your mind is going to make up stuff like 'It was a bad day' 'I shouldn't have even come here' 'What a waste of time this match is'. The question is, How will the supporters of the other team feel? It'll be the most perfect day of their life. This is a classical example. The event that happened is the same. What changed

however is the perception of it. That's what made all the difference. Your mind puts a condition for your team to win in order for you to be happy.

What if your mind said that you'll be happy no matter which team wins?

What if you had no condition at all?

What if you learned to be happy about all the little things?

This is what meditation teaches you. Instead of being a slave to your

thoughts, you learn to notice them. You learn to choose which

thoughts to act upon and which ones let go.

You learn to make up good thoughts. You learn the power of positive thinking.

Obviously, as a result you learn to be mindful of the present. You notice the beauty that was there all the time. The rising of the sun everyday makes you feel joy because why shouldn't it? Do you know how much has to happen for the sun to come up? Why not say

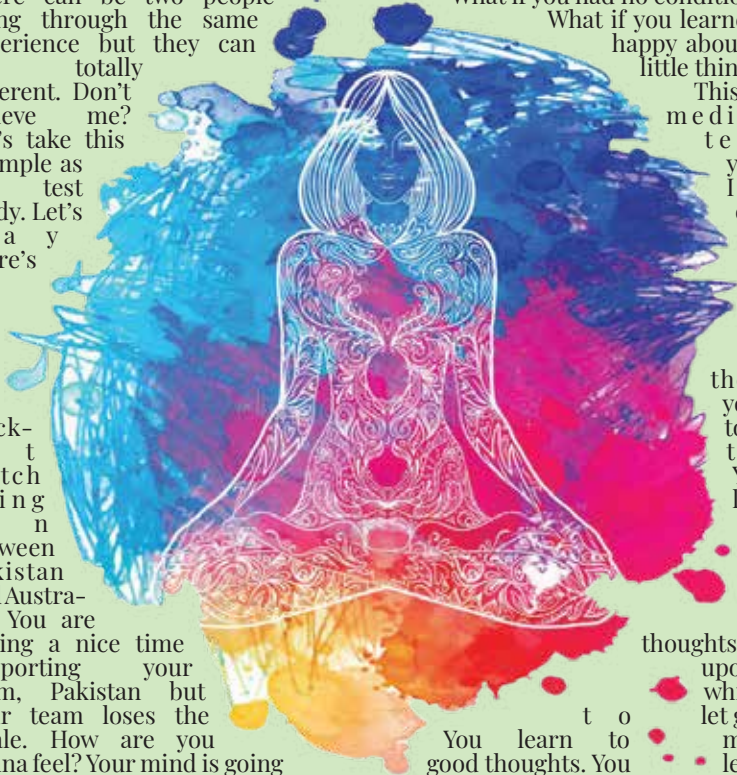


IMAGE SOURCE: DREAMSTIME

thank you?. Your thoughts just become like clouds passing by. Instead of being your psyche, you start to be yourSelf (the capital S is on purpose). When you stop wasting your energy on past thoughts, you become open to greater ideas aka intuition. Meditation helps you to become more focused. This helps you to show up as your best. By default, you can get more work done in less time while enjoying the process. Just because you are focused!. You experience a greater level of spiritual and emotional energy which affects every single area of your life. This is why people who start meditating often report that it has changed their entire life. There are many studies on meditation which show that it reduces PTSD symptoms and Depression. It is a way for your mental/psychological, emotional and spiritual healing.

There are many different forms of meditation and it doesn't matter

which one you practice. It doesn't require you to sit hours and hours chanting "OMMM!" in the full lotus posture. All you need is 15-30 mins a day. A 15-20 min meditation gives you all the benefits. If you really want to do more, 15 mins a day and 15 mins a night are more than enough. Here are some of the best (tried & proved) guided meditations you can find on YouTube:

- Priming by Tony Robbins
- Emotional flood exercise by Tony Robbins
- RMT (Release Meditation Technique) by Brendon Burchard
- 6 Phase Meditation by Vishen Lakhiani
- You can also try just focusing on your breath.

Pro tip: Use your headphones and play binaural beats for a deeper meditative experience.

✉ lifethroughlearnereye@gmail.com

IMAGE SOURCE: THE HUMAN ORIGIN PROJECT



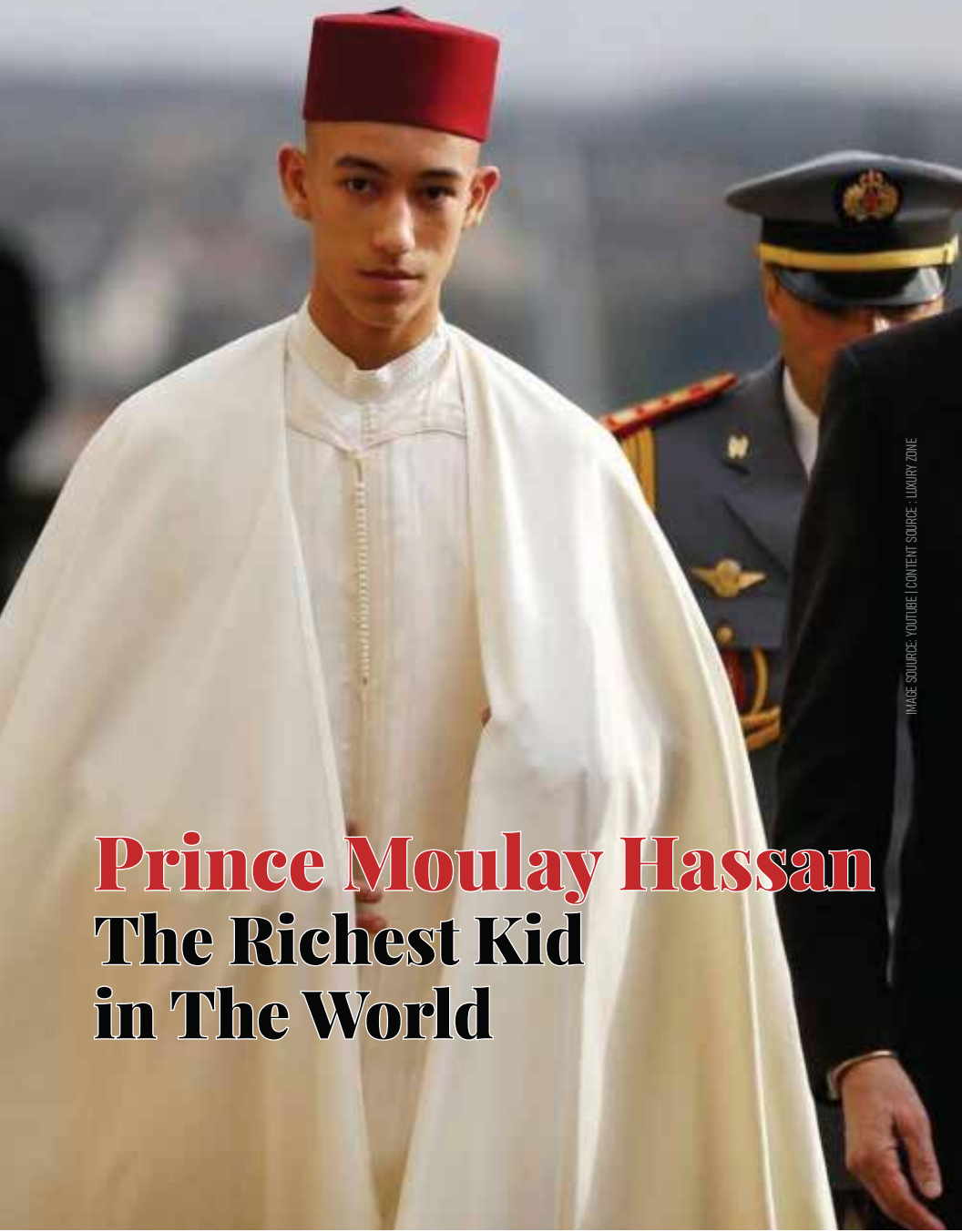


IMAGE SOURCE: YOUTUBE | CONTENT SOURCE: LUXURY ZONE

Prince Moulay Hassan **The Richest Kid** **in The World**

AEM Team

6 MINUTES READ

Morocco is often considered one of the most beautiful countries in Northern Africa, rich with culture, history and awe-inspiring architecture. The country also generates a lot of global interest for being home to a royal family. The royal family is made up of king Muhammad VI, his wife Lala Salma and their two children crown prince Moulay Hassan and princess Lala Khadija. One day the prince Moulay Hassan will succeed his father as the next king of Morocco which isn't new to royal family protocol with an estimated family net worth of roughly 5.7 billion dollars and prince Moulay worth 1.5 billion dollars. You can imagine these royals are living an extravagant lifestyle like many other global royals. The Moroccan Monarchy is however the second oldest after the British and thus have learned to live humbly. The 2nd youngest prince Moulay is not some spoiled little brat because his parents are insanely rich. While the prince is likely the richest.

Moulay is also one of the most popular princes in the world. Likely due to his presence at many important global events. So let's take a look at why the Moroccan prince is growing in popularity and where his fame and fortune could lead him in the future. On the 8th of May 2013 Hassan Ibn Mohammed Al-Alaoui was born or better known as prince Moulay. His birth was celebrated with a 21 gun salute dedicated to him which is something most of us dream of as a kid. Moulay often refused his elders to kiss on his hands during major worldwide events attended with his father. While it is usually a custom tradition in Moroccan culture to kiss the hand of someone older than you as a sign of respect. Moulay would pull away

when the simple gesture was reversed on him. This was not out of disrespect but more than likely the Prince wanted to signify the humility which he continues to reflect as he gets older for a teenager. Most teens these days are tik-tok twerking so it's impressive the prince Moulay had the willpower to not follow the suit. The prince is aware of his royal responsibilities. Though his father is often present to help guide him in accordance with royal protocol. One moment that truly garnered prince Moulay's international acclaim and springboarded Moulay into the spotlight was back in 2017 when he was the youngest participant at the one planet summit held in France. The moderator of the summit emphasized how the presence of young Moulay was a strong signal for the young people to engage in defending the planet's future. His father is highly regarded as someone who also focuses on such global issues and Moulay's attendance at the climate change summit earned him a lot of respect, admiration and lots of fans, especially many girls. In fact Moulay is so popular in his home nation that there was a 12000 seater football stadium in Rabat named after him Stade Moulay Hassan as well as a street circuit in Marrakech Circuit International Automobile Moulay Hassan.

In 2017 Moulay personally welcomed Palestinian children on a visit to Morocco teaching them about Moroccan culture making him an excellent role model in the process. This only further enhanced Moulay's popularity in the world. Being a royal you have to maintain some anonymity from the public eye and Prince Moulay just so happens to own one of the world's most expensive VIP jets,

the Gulfstream G50. It even has a personalized license plate that reads CN-AMH meaning ultis or in other words majesty. The 67.4 million dollars power plane is able to fly 14000 kilometers without any hassle and can seat 8 passengers and four crew members. It's even fitted with a twenty million dollar missile defense system. Prince Moulay travels

also a polyglot who can fluently speak four languages with ease. Those are Spanish, English, French and his mother tongue Arabic. He studied from the Royal College situated inside the royal palace. It was founded back in 1942 as king Muhammad V was unable to send his son Hassan II to France to study due to World War II.

The royal academy specializes in



everywhere in his private jet which has helped him attend the funeral of Henri d'Orleans who was the Count of Paris and Duke of France. It's no secret that the prince has a fondness of aircrafts while studying aviation, the first Moroccan royal to do so. His father studied law. Aside from taking some time to learn to fly, the prince is

education for princes and princesses with the majority of Moroccan royals having studied there. Prince Moulay loves going on family holidays too. Back in Sep 2019, the prince went to New York with his little sister and mother. Two months prior to his New York trip he visited Skiathos, a Greek island. During his time there he

rented a yacht called Serenity costing half a million rent a week. If a prince can speak four languages and fly a plane then he probably knows how to sail too. While the prince's private life is far from the public eye. The times he has made his presence known were often to help promote his concerns about global issues such as climate change and the displacement of refugees. These iconic appearances have made prince Moulay not only popular around the world but also indicate that he could have a profound influence in the future with world leaders too. Hopefully he will use his fame and fortune to help create a better world.

FACTS YOU NEED TO KNOW



Hornets are angered by the color white and if you think that taking your white shirt off is going to help, there's white in your eyeballs that they will see. Putting mud all over your face and body will keep you from being eaten alive by the insects.

Healthy Way to Start Your Day



For Fair Skin,

Soak some raisins in water and drink that in early morning, it will make your complexion lighter.

For Hairfall

Take some curry leaves and dip them in water overnight, after grinding apply the paste in hair roots to it prevent hair fall.

For Constipation:

If you are facing constipation problems then use dried fig soaked in water. It will make you feel better.

For Insulin Resistance Diabetes:

Using Methi seeds in the early morning is a great source to control Diabetes.

For Painful Periods

Saffron and raisins are useful to reduce the periods pain, if you boil them and drink that water after staining it, it will give you relief.

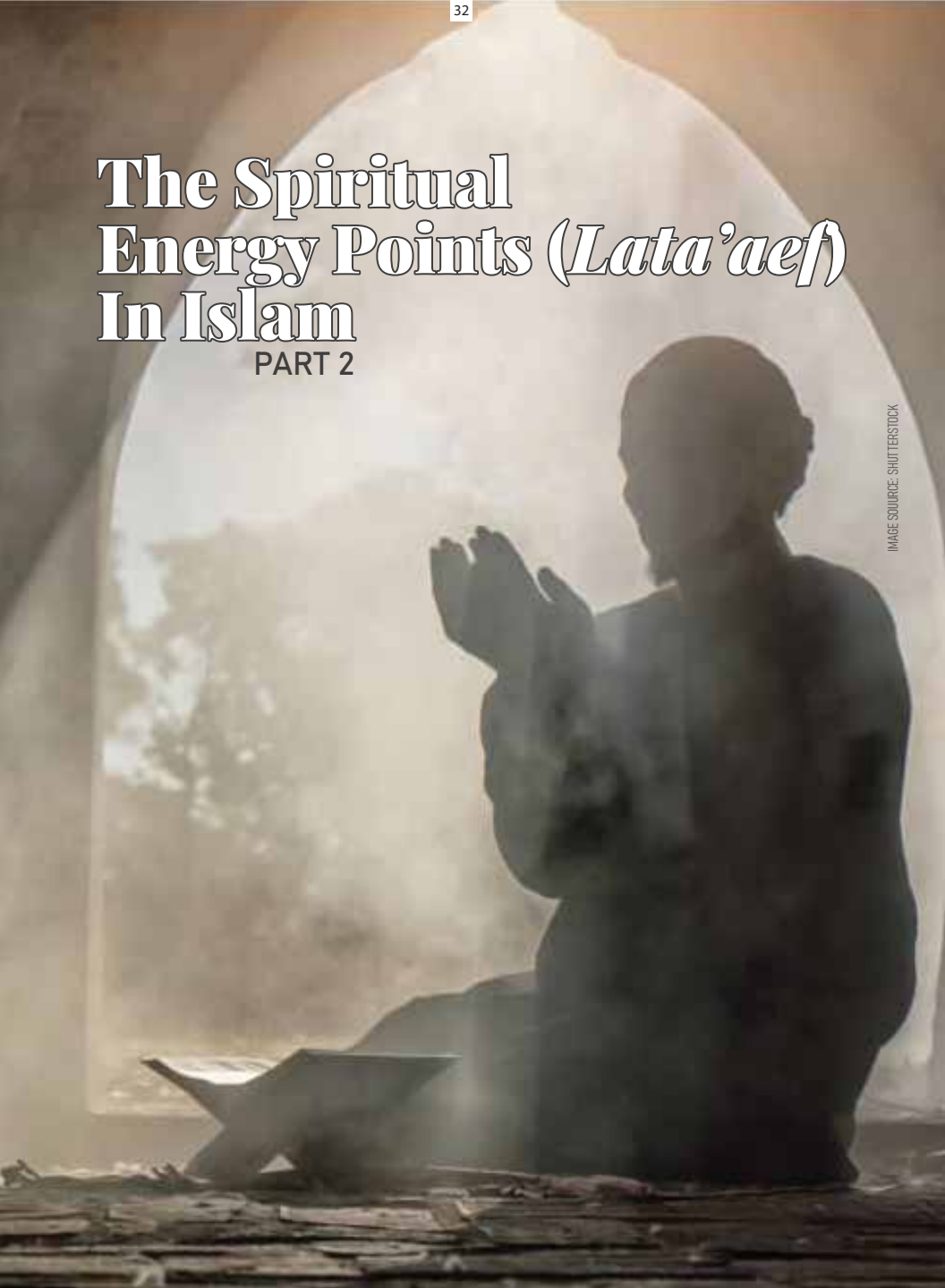
For Gut Issues:

Ajwain, zeera and saunf work as a miracle for gut issues. Take these with water everyday. It will clean your gut.

The Spiritual Energy Points (*Lata'aeef*) In Islam

PART 2

IMAGE SOURCE: SHUTTERSTOCK





Dr. Muhammad Azeem Farooqi
Religious Scholar, Academician,
Researcher

6 MINUTES READ

The Path of Almost 1,24000 Prophets

Almost 1,24000 prophets of Allah, all the Companions of Prophet PBUH, all the experts of hadith, the exegete of the Holy Quran, the saint and the pious people of the Ummah have been imparting the teachings of Islam. Every saint who converted ninety lac Hindus to Muslim gives the testimony that the sun has arisen. But all the blind hearted are saying, “No there is no light”. They must get their hearts and sights cured. They should get treatment for their eyes. If they are unable to see Khawaja Moinuddin Chishti Ajmeri, Data Ganj Bakhsh Hajveri, Ghous ul Azam, Mujaddid Alf Thani and many other pious scholars around who spread the light of Islam everywhere, bear witness on this fact so the blind-sighted should get their eyes cured rather than objecting these saints. They should search for a good eye specialist, either amongst the *Naqshbandi, Mujadadi, Chisti, Qadri, Sehrwardi, Shazli, Awaisi* or any faithful man for the cleanliness of their inner eyes. This treatment of the eyes would let them know that the sun has arisen. Baba Bully Shah says,

*Yaar taiy tairaiy andar wasda
Tenu even paey pulekhay*

Your beloved resides inside you. You must not be doubtful about his presence.

And Allama Iqbal says,

*Jinhen main dhoondta tha aasmano mein,
zameenon mein*

*Wo niklei tu mere zulm e khana dil kay
makeenon mein*

To whom I searched in the skies and on the earth, He is the resident of my heart.

The Treatment of Inner Blindness is Necessary

The inner eyes don't get consulted by themselves, we have to get them treated by some specialist as if there is physical irregularity in our apparent eyes, and we believe it would get treated by itself, it is not possible. We would need to consult a doctor. Allama Iqbal also says,

*Dil e beena bhi kar khuda sy talab
Aankh ka noor; dil ka noor nahi*

We must pray to Allah for the light of the heart because the light of the eye is not the light of the heart.

Iqbal knew, “the eyes of heart and head are different.” Heart's eyes see those things which are above the heavens. That is why Allah says again and again to remember Him and clean the heart. That's why Prophet PBUH said,

“Beware! There is a piece of flesh in the body. If it becomes pure (reformed), the whole body works accurately but if it gets spoiled the whole body gets spoiled and that is the heart.”

(Al-Bukhari-52)

Sultan Baho says,

*Dil darya samandron dhungay tay kon
dilan dian jaany hoo
Wichay berry, wajy jerhy wichay wanjh
mohany hoo*

The poet says, “Heart has its own world. The one who may understand the world of heart may get the recognition

of Allah.”

The Difference Between Body and Heart's Diseases

As human's body is prone to many diseases, the same is the case with the human soul. The human body may suffer from the diseases of throat, ears, eyes, stomach, head, bones, blood, heart, intestines, and many more. In the same way, the human

you from inside, the same does the spiritual diseases with human heart and soul.

Anti-dote of the Diseases of the Soul

A person with defected ears, throat or nose would consult an ENT specialist to be examined. A woman with feminine diseases would consult a gynecologist, a heart patient would consult a cardiologist, a person with



heart and soul have many diseases like infidelity, idolatry, disunity, jealousy, pride, sexiness, greed, anger, slandering, backbiting and lying etc. The doctors of spirituality have the cure of these diseases. The way eye diseases hurt eyes, face diseases hurt face, ear diseases hurt ears, and stomach diseases disturb the stomach, blood diseases weaken

disease of his eyes would consult an optometrist. Similarly, a person who gets his soul defected would consult a spiritual doctor saint. In the human body there are ten energy points known as *Lata'uef Ashra* which are volatile for spiritual diseases. If any out of ten gets sick, its urgent treatment is necessary.

As Quran says,

*“In their hearts there is a disease and
Allah has increased their disease”*

(Al-Baqarah)

The experts of spirituality examine these points and try to find out whether he has an infection of egoism, polluted heart, malicious soul, some implicit, secret, concealment disease or the diseases of the physical world (fire, air, soil, water)?

They examine these points, diagnose the diseases and purify these points from worldly desires and evil intentions. Thus, sainthood means to purify these ten points from the impurities of the world. These ten energy points help the devotee to get the recognition of Allah.

When a spiritual patient goes to the spiritual doctor, the spiritual doctor instantly diagnoses whether he has a disease of Aalam e Khalq (Physical world) or Aalam e Amr (Metaphysical world). If it is of Aalam e Khalq then which point is affected? What is its cure? And if it is Aalam e Amr then which disease is it? What is its reason and what is the remedy or the anti-dote? And how these energy points can again be made active and workable. For example, an eye specialist will check the eyes whether they have dust or cataract? What is its effect? Whether it's white or black? Then the doctor will remove that disease, if it is a cataract disease then he will restore his eyes to its original condition. If the doctor feels that his eye cells have become weak, he will suggest some lenses. He might suggest the glasses along with some medicines. Or he will give some drops or tubes so that his eyes may come back to working condition.

In the same way, a man with a spiritual disease would be examined by a spiritual doctor who would diagnose

and treat that disease with consideration, wazaef, remembrance of Allah, and charities etc. He treats that disease and restores the original working position of the Lata'aeef. And sometimes he suggests certain prescriptions, for example he suggests the reciting of *Durood e Pak*, *Zikr* of “*Allah Hoo*” or the recitation of “*Allah Huma ya Sami*”, or suggests the offering of two nafal of Tauba.

Conclusion

Hence, to conclude the above discussion, we can say that the internal diseases attack the ten energy points (*Lata'aeef*) mentioned in the Holy Quran. Like the doctors of the body, doctors of the soul have the ability to examine, diagnose, and treat it. This method of spiritual treatment is not prescribed by the saints only but it has its roots in the Holy Quran and Hadith.

Dr. Muhammad Azeem Furooqi



Quotes Corner

*“A warm smile is the
universal language of
kindness”*

William Arthur Ward

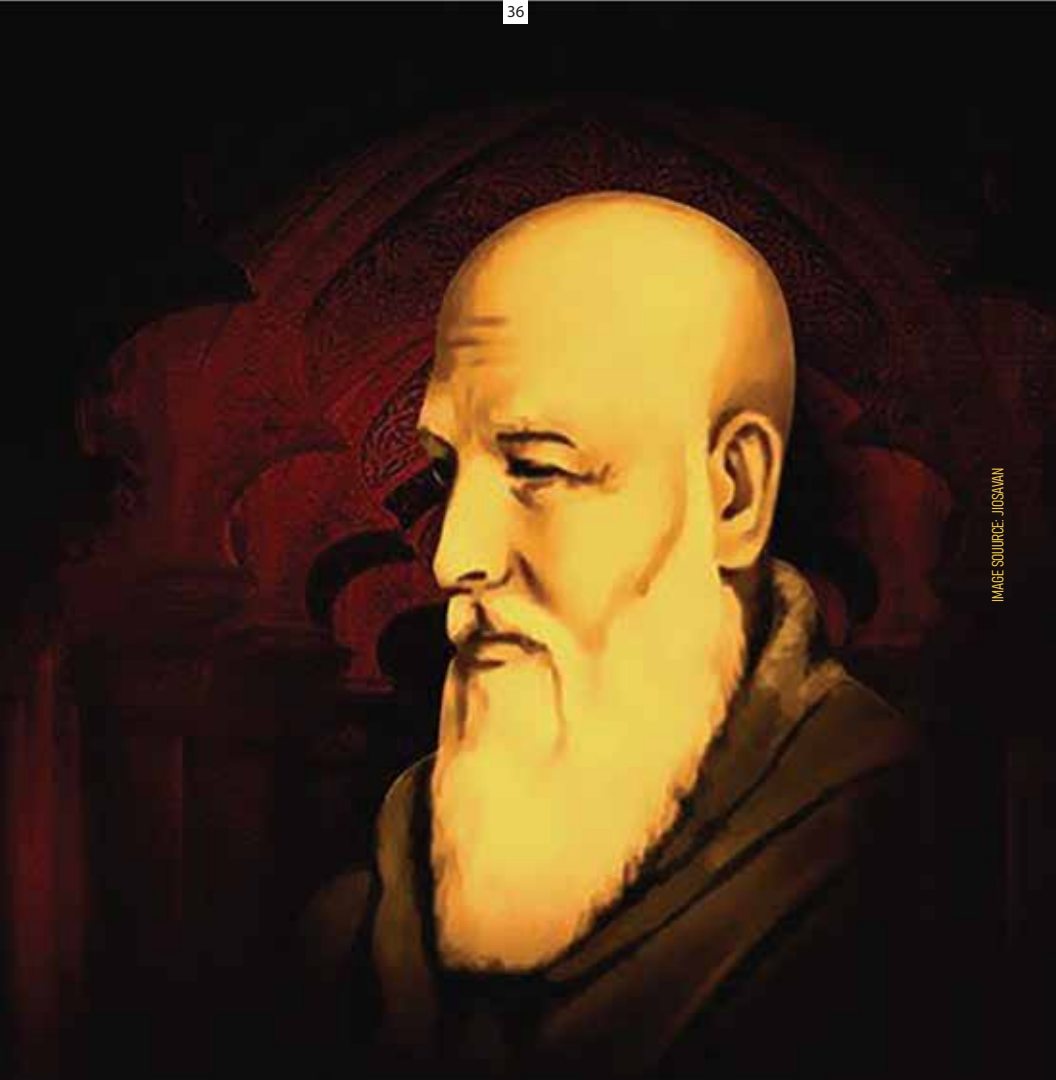


IMAGE SOURCE: JUSAWAN

A Sufi and a Warrior Poles Apart but Identical



Imran Khan
Playwright, Poet, Fiction Writer,
Teacher of English Literature

6 MINUTES READ

میں ماردیاں بگے شیرنوں
اوبدی بیٹھ وچھاواں کھل

*I will kill the white lion and put his
skin under my feet.*

(War Dullah Bhatti)

Sufis are traditionally known as the loving souls that preach love for all. They are taken as the propagator of religious, social, ethnic, sectarian, cultural, and economic harmony. They are presented as the soothing spiritual doctors who provide cure for the spiritual ailment. Yes! They are so, but they are really more than this. They are always the resistant souls around who do never compromise on the evils of the self and the evils of the society. They are the messengers of peace and resistance at the same time. Messenger of peace for the oppressed masses and the messenger of the resistance for the local and foreign oppressors. The history of sufism shows, these sufis had always questioned and challenged the tyrants, oppressors and the unjust. In this respect sufis of the Punjab remained very close to the masses and had always felt the pulse of time and tried to set it right whenever found it in disorder.

Shah Hussain is one of them. Dara Shikoh in his book "Hasnatul Arifeen" paints him as a strong man whom nobody could ever check for his living outside the Shariah. Sheikh Mohamad Pir in his book "Haqeeqatul Fuqra" says that when Akbar and his Sheikhul Islam, Abdullah Sultanpuri, got information about this sufi, the

King ordered his Kotwal (S.S.P) Malik Ali to arrest and present Shah Husain before him. But the Kotwal failed to arrest the poet. In those days the rebel of Sandal Bar area, Dullah Bhatti, was in prison and Akbar ordered that he should be publicly hanged in Nakhas area (now the area of Landa Bazar). Ali Malik was the executioner and when Bhatti was being hanged Shah Husain together with his party of dancing dervishes arrived at the scene. Sheikh Mohamad writes:

بوددرجستجوئے او بمہ پیوست
نامرادرببادرد درست
کز قضا ناگہ امذراں اثنا
کردشہ حکم کشتن دولا

بود دولائے بھئی آن طاعی
کزہ بغض بود او باغی
بود در یوم خود زمیندارے
مفسدے، رہنرے، ستمگارے
بود جمع آمدہ زغونمائش
خلق لاہور بر تماشائش
از رہ اتفاق ناگاہاں
بود آن جاحسین ہم بمیاں

"Ali Kotwal was in search of Shah Husain who was not found anywhere. The King ordered that Dhullah Bhatti, a landlord of his area, be hanged. He was a rebel and a tyrant. On the hanging day a big crowd of Lahoris gathered at the spot and suddenly Shah Husain also appeared on the scene."

Thus, according to the story, Malik Ali Kotwal arrested Shah Husain for his nonconformist living. Shah Husain was much annoyed when Ali not only abused him but also threatened him with a disgraceful death. Shah Husain told him that what he intended to do to Husain would be

done to Ali himself. So far nobody knew why Husain had arrived there, whether he was angry with Akbar and Ali over the hanging of Bhatti or whether he had been antagonized by the misbehavior of Malik Ali. But it so happened that after the hanging of Bhatti, Malik Ali lost the King's favour and he also was hanged in the way Shah Husain had predicted.

Husain was presented before the King who afterwards set him free. Later on prominent ministers and commanders used to pay respect to Shah Husain and sought his good wishes for their success in different campaigns.

Shah Husain was an anti-establishment man and because of the Sheikhul Islam's performance not happy with the regime. It is possible that he had developed some romantic views about rebels like Dullah Bhatti or he might had some relations with the rebels. There does seem to have been an indirect link between Husain and Bhatti.

Shah Behlol, a prominent man of the Qadri Sufi order, had visited all sacred places in Iran, Afghanistan, Iraq and Arabia. On his return he came to Lahore and spotted Husain at a mosque school. Later on he taught and trained Shah Husain and when Husain was twenty-six he went back to the ancestral area in a Chiniot village which is adjacent to Dullah Bhatti's Pindi Bhattian. He lived in Qilla Kingran and off and on came to Lahore and visited Shah Husain. In 983 A.H. Shah Behlol died. This is the time when Dullah Bhatti was hanged and Mohammad Ali, son of Behlol, also slipped away from this area and took refuge in Hyderabad Deccan which was not under the direct rule of Akbar. Haider Ali of Mysore was grandson of Mohammad Ali, who was a

Sipra jat.

Behlol's Travels

About one-fourth of the biography "Haqueqatul Fuqra" is devoted to the travels of Shah Behlol, the teacher of Shah Husain. He must have had great influence on Shah Husain. Shah Husain is the first Punjabi poet who referred to and exploited the Heer Ranjha romance for his poetic expression. Before Shah Husain only a Persian poet, Baqi Kolabi (d-1556 A.D.) had written a small poem about Heer Ranjha and before that the first ever reference to this story is found in "Muqamat-e-Daudi" written in Humayun's period (1530-1556).

The romance of Heer Ranjha had tremendous influence on Shah Husain and in the whole of his poetry no other love story (Iranian, Arab, or Indian) has ever been mentioned

ماہی ماہی کو کدی میں آپے رانجھن ہوئی
رانجھن، رانجھن مینوں سبھ کوئی آکھو بیر نہ آکھو
کوئی

(Heer), while calling the name of my beloved (Ranjha) I myself turned into Ranjha. Everybody should call me Ranjha. Nobody should call me Heer. It seems that Shah Behlol was not only a link between Shah Husain and Dullah Bhatti but also a strong bond between the story of Heer Ranjha and Shah Husain. Heer Ranjha was a story from the area of Shah Behlol. The events took place in the period of Behlol Lodhi. But it was Shah Husain, under the influence of Shah Behlol, who first projected this indigenous material with great success.

So far as Dullah Bhatti is concerned, no official record of Akbar's period ever mentioned his name. But when Noor Ahmad Chishti, while compiling his book "Tahqiqat Chishti", met the

guards of Malik, Ali Kotwal's family graveyard in Miani Sahib in 1860, they also narrated the version given above with a small difference. They told Chishti that Dullah Bhatti was a court jester and because of his stubbornness he annoyed Akbar.

Whether a highway-man or a jester, Dullah Bhatti has been made a great hero by poets since Akbar's time. In our times Najm Hosain Syed had in his drama "Takht Lahore" made him as well as Shah Husain two heroes who were fighting on physical and intellectual fronts against the tyranny of the Mughal rule. Major Ishaq Mohammad also wrote a drama in Punjabi on Dullah Bhatti, titles "Quqnas".

And the hero Dullah of folk war poem says,

ول ول ماراں مغلاں دیاں دھانیاں
دیواں پور دے پور اتھل
میں بدل بنا دیاں دھوڑ دے
تے کوٹیں عمر تھر تھل
میں مار دیاں بگے شیر نوں
اوبدی بیٹھ وچھاواں کھل
میں چڑھ کے گھوڑا پھیر لاں
میری جگ تے رہ جاؤ کل
کون، کمینہ بادشاہ
آوے دلے جوان تے چل

"I lower the fortresses of the Mughals, I repulse the waves after waves of Mughal troops. I can raise clouds of



dust and terrorize Umarnkot (the birth place of Akbar). I will kill the white lion and put his skin under my feet. I will ride on my horse up to the enemy's lines. And I will earn lasting fame. What mean king will ever dare to attack Dullah – the warrior."

(War Dullah Bhatti)

And about Bhatti's a Persian proverb was coined which was current till the arrival of the British in the area. Mr. H.A.Rose in his "Glossary of the Tribes and Castes of the Punjab and Frontier" writes:

"And there is a Persian proverb which says the Dogars, the Bhattis, and the Kharls are all rebellious people and ought to be slain".

poetic_spurs



AEMAGAZINE.PK



The Art of Qawwali, Presentation, Language and Context



Aqdas Hashmi
Sufi & Ghazal Vocalist,
Lecturer, Researcher

4 MINUTES READ

The devotional music known as Qawwali, which is meant to convey a strong message, is characterized by strong voices and synchronized claps. An ensemble of 12 male performers usually conveys a religious message through music and song based on Sufi poetry. The texts usually deal with divine love (*ishq*), separation (*hijr*, *firaq*), and union (*visal*), with the music symbolically reinforcing and illustrating these concepts. Qawwali incorporates Iranian and Central Asian poetic, philosophical, and musical elements into a North Indian foundation, blending popular music with classical traditions. The texts cover Arabic and Persian in the same way, but the main text body is usually in a simple idiom form of an Indian language: Urdu, Hindi, Purbi, Punjabi and so on.

The interaction between the audience and the musicians is essential for the performance of a

Qawwali, and the performers frequently repeat and dwell on passages that strike a resonant chord in the audience. The effect of energetic hand-clapping, both repetitive and forceful, tends to induce a trance-like state in the audience. People who have been induced into a trance by Qawwali frequently describe a flying experience. Koumudi Mahanta in his article "Ritual and Music: A Sociological Analysis of the Dimensions of Qawwali" said that "Flight" imagery is also used in so many Sufi texts in their quest for divine union. Qawwali performers develop the skill of capturing and holding an audience's attention. He claims that Qawwali breaks down language barriers and brings people closer to divinity. He accomplishes this by attempting to alter the audience's state of consciousness in order to make them more receptive to the syncretistic and mystical content. The form has been honed over generations, and it is said to uplift the audience even if they do not understand what is being spoken. In Qawwali, form and content are

intertwined, and only a thorough understanding of both is possible. When the lead singer is expressing the anguish of being separated from a faraway loved one in content, for example, the music is changed to long extended sections to highlight the distance, while lyrics expressing union are compressed in a fast repetition.

The Qawwali used to be accompanied by a double-headed drum (*dholak*), a bowed lute (*sarangi, dilruba*), and an earthenware jug. Today's instrumentation includes a front row of hand-pumped harmoniums, with either a dholak or a pair of drums (*tabla*) in the middle of the second row. To increase the resonance of the tabla's larger left drum, freshly kneaded dough (*atta*) is applied to the center.

Despite the religious tendency towards music from wholehearted acceptance to complete rejection, the doctrinal council of Islamic mysticism remained in the name of Qawwali, a popular source of happiness in colonial Punjab. Qawwals presented mystical poetry fluid in Persian, Hindi, and Urdu (in this order in terms of prestige) replacing individual and group segments, which is characterized by repetition and correction. Qawwali music was an offering of mystical poetry, which awakened mystical emotions such as joy in a gathering of listeners with spiritual needs that were diverse and changing. Qawwali event structure such as opportunities, setting, seating arrangements for Sufi devotees and artists procedures, listing processes and answers of gathered devotees. It was also very important to give birth to happiness at the time of Samaa.

Qawwali emerged as a form of music in which divine love was

praised and love was the last messenger. According to RB Qureshi The Sufis patronized Qawwali and Samaa because they assessed the value of music in Indian culture. However, what distinguishes spiritual music appearing in Qawwali performances are certain restrictions imposed from within the Sufi order in order to maintain its purity and to keep it in tune with the basic tenants of the religion so that the spiritual realm, a Qawwali invoked, worldly deviations are not compromised.

The function of Qawwali music, according to its place in the ideology of Sufism, is to serve the offerings of Sufi poetry, awaken mystical sentiments in a gathering of listeners with spiritual needs which are both diverse and changeable. Qawwali songs attributed to Prophet Muhammad go beyond writing songs; autobiographical writings because a group of singers praised his life, achievements, high position as an apostle, pious legacy, his beautiful relationship with God and his followers, and his wonderful example because of knowing God. The songs reflect the longing to meet him, or more accurately, to prepare for his presence in the audience or the sacred field of music devotion. There are many themes in these songs, praise of the Prophet is an important theme. The devotion of the Prophet to teaching others to seek peace, to live in peace with oneself and with others, and to end human suffering. Qawwali music, its presentation, in its cultural context, and transcendental poetry raises the question of whether the Sufi is devout.

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 [Aqdas Hashmi](#)

Did Christians of the Punjab Support the Creation of Pakistan?



Wajid Bhatti
Archeologist

4 MINUTES READ

The Christians upheld the Quaid and the Muslim League since Pakistan was being made for the minorities, the Muslims being the biggest minority in India. The phrasing of the Lahore Resolution passed on March 23, 1940, normally known as the Pakistan Resolution and prior Iqbal's Allahabad address of the 1930s gave belief to this certainty. Besides, the Christian chiefs accepted that since the Muslims had been a minority in the United India, they wouldn't treat minorities unreasonably in Pakistan. Over every one of the Christians had the confirmations and commitments made by the Quaid, not once however various times on different events reasonably yet liberally and they would be equivalent residents of

Pakistan in all regards. Strictly speaking as well, the Christians felt nearer to the Muslims than to the Hindus as they were viewed as "Individuals of the Book" by the Muslims. Remembering this large number of variables, the Christians earnestly upheld the possibility of Pakistan and furthermore took a functioning part in the Pakistan Movement.

The Christians of the Indo-Pak subcontinent assumed a vital part, first in the Indian Freedom Movement and afterward in the Pakistan Movement. It will be of extraordinary interest to numerous that when the All-India National Congress was laid out in 1885, its most memorable president was a Bengali Christian by the name of Womesh Chandar Benerjee. The Christians were in very front end with the Quaid-I-Azam and the individuals from the Congress in the Indian Freedom Movement and contrary to British Rule. The conspicu-

IMAGE SOURCE: YOLIN MAGAZINE

ous Christian advertisers of the Indian opportunity Movement were; Paythan Joseph, Editor of the Hindustan Times and B.G Harmony, Editor of the day to day Dawn. Both were banished for a long time for supporting the Freedom Movement and especially the Muslim reason. The other Christian advertisers included, K.L Kundun Lal, President of All India National Congress, Rajkumari Amrit Kaur, a changed over Christian and a princess from the Kapurthala Royal family, Raja Ragbir Singh a head of All India Christian Association. The Rev. M.Andrews, Ms Annie Besant and numerous others. The Christians advanced the Freedom Movement as well as stood solidly with the Quaid and the Muslim League at basic points of the Pakistan Movement.

Dismissal of the "Nehru Report" by the Christians: In 1928 a board was composed to propose a protected game plan which would be OK to all networks. The people group was led by Motilal Nehru (Jawaharlal Nehru's Father) and the board of

trustees' report was known as the "Nehru Report" The Quaid dismissed the Nehru Report and introduced the "Fourteen Points Formula" all things being equal. The All India Christian Conference additionally dismissed the Nehru Report and upheld the Quaid's position.

"Salvation Day" and the Christians: The Quaid announced December 22, 1939, as "Salvation Day" The

Christians upheld the Quaid in noticing "Salvation Day" This was accounted for by Maqbool Anwar Dadu in the renowned day to day Paisa Akhbar. The Hindus were shocked to see the support of the Christians in such a major manner.

After the Independence of Pakistan, the Christians kept on assuming their part in fortifying the newly discovered opportunity and freedom of Pakistan, by giving schooling and medical services at a reasonable expense for all

Pakistanis, regardless of their ideology, standing or variety.

 Wajid Bhatti



It's Pakistan For Me!



Sara Noor

Writer, Novelist, Dramatist

4 MINUTES READ

Raheel lived a luxurious expat life. If he had the option, he would never return to Pakistan. His children were adults and in marriageable ages. He had been compelling them to get married, but they were satisfied with their single life style and career-oriented attitudes. This scared his wife Mehreen a lot, so she kept pushing him to set up a branch of his business in Pakistan, remain there with their children for a year or two, introduce them around and get them suitable spouses. The couple had two boys and two girls. All of them had finished university and were working in fields of their choices happily. A frustrating combination of persuasion, threats, emotional blackmailing and convincing finally got the four siblings to cave in to their parents' demands. Each tried to take time off or get a transfer or find a new job for the promised one year. But they were sure that the whole idea was entirely stupid.

The family came back to their native town. Some days were spent setting up the old house and meeting relatives. Then, Mrs. Mehreen embarked upon her mission to actively hunt for suitable proposals. She was

angry to find out that her proposals were met with a lukewarm attitude bordering on indifference. This was no different from her children's response back home.

After three months of rigorous market search, she still had no sign of prospective sons-in-law or daughters-in-law. Around this time, Ali broke the news that he had to fly back immediately, otherwise his job was at stake. The mother hen was sorry to let one of her chicks escape from under her wings. She also discovered that Haya had been seeing a distant cousin for a few weeks now.

"Their grand-father stole your grand-mother's jewellery. Your father will never agree to marry you into that home!"

"Grandma broke off the engagement and refused to send back the gifts. So, he had to pilfer them to pass on those gifts to the next girl!" supplied Haya easily.

"A fabrication!" roared her father. "My mother was robbed and cheated because that man was a traitor."

"I cannot allow you to marry a selfish, traitorous guy, Haya!" wailed her mum.

Waqas broke in, "You wanted us to

choose our partners from Pakistan and preferably from your family and social circle. Now that she does it, what's wrong?"

"Why are you siding with her?" rounded Raheel on his eldest child.

"Well, I don't see anything wrong with her choice. Get over your biases and meet the family. Or else..." Waqas paused.

"Are you threatening us?"

Waqas shrugged his shoulders. "We'll fly back too."

Raheel and Mehreen swallowed their ego and gave their nod to let the matter proceed. Ali joined the family on skype at his sister's engagement ceremony. He revealed his own big news, "I would like you all to meet my girlfriend, Hamna." Mr. and Mrs. Raheel Zia had an extremely hard time disguising their tantrum with welcoming words and sweet smiles. Fearing an outburst, Ali turned off the call soon.

"WHAT WAS THAT?" Mehreen screamed.

Both Waqas and Haya explained to their mom that now it was Ali and Hamna's choice to get married in their own time. No pressure!

"I have high blood pressure," Raheel threw himself on the sofa beside his wife.

"You should be thankful. Two of your kids are getting married," Waqas said cheekily.

"I'd rather the remaining two not test our nerves," cried his mum.

"You need to have faith in your children's choices," said Tanya. Her parents shot her down with a violent stare. "No, I don't have any love interest... yet."

Haya's wedding date was fixed. She and her husband would leave for Canada where Sameer had applied for PR. Ali's girlfriend's parents were

visiting Pakistan and he arranged a meeting between the two sets of parents. Unfortunately, he and Hamna had professional commitments, so they couldn't avail a leave. They decided to have a wedding ceremony as soon as both sets of parents flew back.

Soon after Haya's wedding, Raheel announced that his business required him to stay in Pakistan longer than a year. The others were free to go back. Waqas decided to help his father with business. Mehreen and Tanya flew back for Ali's wedding.

A few weeks after Ali's engagement, Tanya and Waqas were busy in a highly confidential telephonic conversation.

"He's from an orthodox Christian family. Some of our values are similar, like he doesn't eat pork or drink alcohol."

"Something that even some Muslims do these days. If he's a good guy and becomes a Muslim, legally, it's possible for you to marry him."

"He's ready to accept Islam. I am more scared of Mum and Dad than getting married!"

All hell broke loose in the Raheel Zia household at this revelation. But, time, effort and persuasion finally brought the parents round.

After Tanya's marriage, Mr. Raheel asked Waqas, "Is there any bomb that you'd like to explode regarding your marriage?"

"No, Dad. I have no interest in women."

Raheel could only stare. He understood the implication, but ignored it entirely. "I am an old man with old traditions. That's Pakistan for me, son! I'll fix an arranged marriage for you." Waqas gave his consent.

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اچھی سچی کہانیاں

قرآن کریم سے مانوز

FT. DR. MUHAMMAD AZEEM FAROOQI



ACHI SUCHI KAHANIYAN



AL FOUZ UL AZEEM
INTERNATIONAL
QURAN ACADEMY

DRMUHAMMADAZEEMFAROOQI



The Sun is Incredible

AEM Team
2 MINUTES READ

The Sun is just one of hundreds of billions of stars in our galaxy. The Sun is just one of hundreds of billions of stars in our galaxy. It's a fairly ordinary star - not particularly large or bright by stellar standards. But it's very special to us. The Sun makes life on Earth possible. Cultures across the world, and throughout the ages, worshiped the Sun. In some ways, modern life has cut us off from the Sun. In the developed world we spend 90% of our time indoors - and yet the Sun is still a powerful force underpinning our lives. The Sun affects our perception of beauty. When people talk of the "Golden Hour", that time just before the Sun sets, it's a real thing. The Sun isn't actually yellow or orange or even red. It's all colors mixed together. When the Sun rises or sets in the sky, the shortwave colors - green, blue and violet are scattered, leaving only the yellow and the red part of the spectrum, giving that amazing glow. When the Sun is high in the sky, its blue waves bounce around which is why the sky looks blue. And when you see a rainbow, that's the light from the Sun separated into all

its magnificent colors. Although we talk of the sun rising in the east and setting in the west, that's not quite true. It just seems that way to us. The Sun stays in the same place. It's the earth that rotates around its axis. This movement of the Sun is deeply embodied in our biology. When sunlight enters the eye, it sends a signal to the master clock in our brain called the suprachiasmatic nucleus.

This internal clock regulates everything, from when we sleep to how we digest a meal. Messing with this finely tuned machine, when we work night shifts or fly across the world, can make us feel pretty rough. Even the bluish light from a mobile phone late at night is enough to disrupt and confuse our internal body clock. Being out of step with the Sun affects our mood and our ability to think clearly. And there's evidence that this kind of disruption can lead to higher rates of obesity, heart disease, diabetes and even cancer. We're living out of step with the Sun and some scientists say this could be causing a public health crisis. When the Sun is shining, studies have shown that we tip more generously and are more

CONTINUED ON PAGE 49

A portable seawater desalination device is shown on a metal frame. The device consists of a central unit wrapped in silver insulation, a blue solar panel mounted on a yellow frame, and various tubes and connectors. The setup is outdoors on a rooftop or similar structure, with a large dome building visible in the background under a blue sky with scattered clouds.

MIT's Portable Device Makes Seawater Drinkable Without Filters

AEM Team

4 MINUTES READ

A portable seawater desalination system would be highly desirable to solve water challenges in rural areas and disaster situations. While many portable desalination systems are already available commercially, they typically utilize filters that have to be replaced.

MIT researchers have developed a portable desalination unit weighing less than 10 kg that can remove particles and salts from seawater to make it drinkable. Unlike other portable desalination units that require filters, the MIT setup just requires a small amount of electricity to get the job done. This greatly reduces the long-term maintenance requirements.

The suitcase-sized and shaped device requires less power to operate

than a cell phone charger, which means it can also be driven by a small, portable solar panel in scenarios where batteries aren't an option. It automatically generates drinking water that exceeds World Health Organization quality standards.

Commercially available portable desalination units typically require high-pressure pumps to push water through filters; instead, the MIT unit relies on a technique called ion concentration polarization (ICP). The ICP process applies an electrical field to two membranes placed above and below a channel of water. As the water passes through the electric field between the two membranes, the membranes repel positively or negatively charged particles, including salt molecules, bacteria, and viruses. The charged particles are funneled into the second stream of

water that is eventually discharged. The main channel of the water is now purified and relatively desalinated, but ICP does not always remove all the salts floating in the middle of the channel. So, the researchers incorporated the electro dialysis process to remove the remaining salt ions. They shrunk and stacked the ICP and electro dialysis modules to improve their energy efficiency and enable them to fit inside a portable device. MIT's desalination system incorporates a two-stage ICP process, with water flowing through six modules in the first stage and then through three in the second stage, followed by a single electro dialysis process. This minimized energy usage while ensuring the process remains self-cleaning.

The automatic desalination and purification process launches with just one button push. Once the salinity level and the number of particles decrease to specific thresholds, the device notifies the user that the water is drinkable. The MIT team also created a smartphone app that can control the unit wirelessly and report real-time data on power consumption and water salinity.

The current prototype generates drinking water at a rate of 0.3 liters per hour and requires only 20 watts of power per liter. The team is now working to make the device more user-friendly and improve its energy efficiency.

The team says its portable desalination device can be used in remote and severely resource-limited areas, such as communities on small islands or aboard seafaring cargo ships. It could also be used to help refugees fleeing natural disasters or soldiers on long-term military operations.

likely to splash out on luxury goods. And crime may go down too. One study in the US found that when the clocks go forward for Daylight Savings Time, the number of robberies, rapes and murders went down around 50%.

The Sun is a hell of a force to be reckoned with. Every hour, there is enough sunlight to power the world for a year. Deep in its core, at around 15 million degrees Celsius, the Sun is constantly fusing hydrogen together to make helium. These nuclear reactions release vast amounts of energy in the form of sunlight. If only we could work out how to harness this. But we are getting there. It's estimated that by 2022, 30% of our energy could come from renewables, with solar growing faster than anything else. The Sun is vast, dynamic and sometimes violent. Viewed up close, the Sun's surface looks like a raging sea of fire, with huge eruptions rising hundreds of thousands of kilometers into space. There are even earthquakes on the Sun - called sunquakes. And what happens on the Sun can impact us. The Sun sporadically blasts huge clouds of charged particles towards the Earth, potentially wreaking havoc on the technology that we all rely on. But 97% of people have never heard of solar storms. In 1859, a gigantic solar storm hit the Earth, creating auroras that covered the entire planet, knocking out the telegraph network and sending sparks flying from electrical equipment. The solar storm of 1859 is still the largest on record. But if a similar storm were to hit the Earth today, the consequences for our way of life could be devastating, knocking out electricity grids, satellite navigation and communications for days, weeks or even months. No wonder people used to worship the Sun.

CONTINUED FROM PAGE 47

Is There a Rational Explanation for *Déjà vu,* *Nazar* and *Karma*?

IMAGE SOURCE: POWER OF POSITIVITY



**Ummara Sheraz**

Science Geek, e-Journalist,
Culture & Entertainment Writer

6 MINUTES READ

We've all come across experiences in life we cannot quite explain. While we want to write these off as certain coincidences these an inkling in the back of our minds that it could be something else. Was it something I did? Is karma catching up to me?

Then we've all had that feeling of alexithymia when something good happens, fearing the 'evil eye' or 'nazar'. So how do we explain this?

Certainly there must be a scientific explanation for all of this. Right? Well the most we can do is try and look for answers. So let's start with a phenomenon that's more mellow, Déjà vu.

Déjà vu: I've Done This Before

Before we write this up as 'how unseen forces work', let's at least try to explain it. Déjà vu is described as the feeling of familiarity. Something happens for the first time but in your heart you have a feeling 'I've done this before'. There are many 'magical explanations' for this experience from a past life or parallel life experience to precognition and cognitive projection. Of course there are more rational explanations for this feeling too.

The term 'Déjà vu' is literally French for already seen. It's French because the man that first coined the term Emile Boirac was a Frenchman. Bottom line is Déjà vu is basically a feeling. Well if we can scientifically explain why we experience love, the whole chemical process and all. Then why not Déjà vu?

Unfortunately the phenomenon is a brief one. So researchers do not keep

people at hand all day with the hopes that someone might experience Déjà vu and they'll record or document it in some form. If we can take a neuro-image of happiness, then could a neuro-image of the feeling of 'Déjà vu' help narrow down the existing theories in this regard? That's why there are only plausible explanations for the phenomenon not a concrete one.

That is why this experience is still somewhat of mystery even with possible explanations. One possible explanation is delayed information or dual processing. Information is relayed in the brain via difference pathways before we register an occurrence. If one of these pathways has a lag and the information comes at a delay, when our brain does register this it is registered as a separate occurrence. Since your brain just experienced the same information milli-seconds ago you feel that sense of familiarity.

Based on recent developments in cognitive psychology the experience might be due to a relevant memory. While we recall the past memory we don't identify it properly and confuse it as the same event having happened before, based on some similarity. Basically this plays on how our memory of events is based on what we chose to focus on painting the event in that way. That feeling of familiarity is not due to that experience rather a particular detail. The theory that Déjà vu comes from a sense of familiarity without recollection also explains how dreams could be a source of feeling.

Another similar explanation is that we experience the feeling because even when we aren't consciously paying attention our brain subconsciously was. So when we do pay

attention, your brain recalls what it was subconsciously registered and you sense that familiarity.

Beware the Evil Eye or *Nazar*

Moving on to a grimmer subject. We've experienced that feeling that the evil eye ruined your happiness or it might. Right of the bat this sounds

basically a malevolent look that casts bad luck. So how does a blue eyed bead or hand symbol ward off that negative energy? Sounds like a psychological fix, much like placebo medication.

That explains why various cultures have their own versions of the evil eye. Like Latin America's 'mal de ojo'

IMAGE SOURCE: SALTMAN QUARTERLY



like 'I can't have nice things'. So is this a self-esteem issue and linked to sabotage or are there dark forces at work here. The concept of the evil eye or nazar goes as far back as the Sumerians of the Euphrates Valley. In fact that 'nazar amulet' is a Turkish symbol. The Semitic version is the khamsa or hamsa. The evil eye is

and Italy's 'mal'occhio'. According to folklorist John Roberts' cross-cultural survey carried out in 1976, 36% of cultures believed in the evil eye. This just makes this sounds like a cultural idea passed on through generations and is simply the power of negative thinking and possible unintentional self-sabotage. The thing with self-sab-

otage is that we do not even realize we're doing it. It's just a reflex like pushing people away when you fear intimacy.

Yet one scientist actually took the time to evaluate the phenomenon scientifically. Colin Andrew Ross proposed that since 'human ocular extramission', is a real phenomenon than perhaps so is the phenomenon. 'Human ocular extramission' is has distinct electrophysiological properties from simultaneous brainwave recordings over the forehead. If this can generate an awareness of the 'feeling of being watched' than perhaps it can distinguish a malevolent glare too. How does that explain the physical negative consequences from that glare? Let's leave this at a cultural thing.

The Law of Karma

Much like the concept of the evil eye, the phenomenon of 'karma' is based on 'the vibe'. Karma is supposed to be the balance of things. Rebounding negative energy towards negative actions and send good things towards positive energy. So far it sounds like Newton's law of action and reaction. If karma is there to maintain that balance, why is the idea counter-intuitive to 'life is unfair'.

Well according to the law of karma if bad things happened to you it is likely because of wrongdoings you've committed in a past life. That brings us to the how karma functions on the idea of 'what goes around comes around'. So if every action will have an equal and opposite reaction, naturally you must respond to negativity with negativity right? That would just unleash further negativity upon you. That is where writing off occurrences as karma can be problematic, as it sounds like victim blaming while

encouraging docility. Ideally wrongdoings should lead to accountability but moving past that negativity is a good concept that karma introduces. At the same time since 'what goes around comes around' any harm that befalls you is in a way your own fault. It's something you did. While again the idea of 'I deserved this bad thing that happened to me' is problematic. This sounds like self-esteem issues. Understanding you have no control over certain things would be a better approach. In this regard we can explain karma like the 'butterfly effect'. The butterfly effect is a hypothesis that small, mundane actions add up to produce significant outcomes. Like how when a butterfly flaps its wings this mundane action can disturb air currents, which in-turn can create a hurricane. While the butterfly effect suggests that everything is consequential, it relieves you of the burden of blame, because you cannot even fathom how mundane actions will have great consequences down the line. This hypothesis in the simplest form would translate as 'we have no control'. So, all we can do is be optimistic. Optimism in itself is a divine experience. Letting God take the reins and allowing destiny to run its course can be refreshing. Since this surrendering control was voluntary in a way we maintain control.

So in the end with all three ideas Déjà vu, nazar and karma we're left with optimism that we have control, even if there are greater forces at work.

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In The Midst of a Mid-Life Crisis

A Podcast Series by Ummara Sheraz

 *The Curtain Raiser*

The Perfumer Who Helped 600 Women Murder Their Husbands

AEM Team

4 MINUTES READ

Giulia Tofana was a professional poisoner. But she didn't kill anyone herself. Instead she sold her own brand of poison. It was invented by

them free. Giulia opened an apothecary shop as a front. Officially she sold cosmetics. Giulia concocted powders and liquids to enhance women's beauty. But her best selling product was Aqua Tofana. The deadly poison was disguised as a cosmetic product. It came in the form of a face cream or oil. When sold in bottles, it was often labeled as "Manna of St. Nicholas of Bari." This was the name of a popular healing ointment for



IMAGE SOURCE: NOVELSUSPECTS | CONTENT SOURCE: SUNDAY ROAST

Giulia's mother. Giulia sold the concoction, called Aqua Tofana, to other women. They used it to get rid of their abusive husbands. Giulia Tofana was born in Palermo in 1620. Her mother was the infamous Thofania d'Amado. She was executed for murdering her own husband, in 1633. Giulia moved to Naples and then to Rome. She had a deep sympathy with women trapped in loveless marriages. So she started selling poisons to set

blemish. In reality, Aqua Tofana was a cocktail of lead, arsenic, and belladonna. Many of these ingredients were used in cosmetics at the time. So Aqua Tofana was unlikely to arouse suspicion. The poison was measured in drops.

The first dose was normally diluted. It caused exhaustion and physical weakness. The second dose would bring on stomachaches, vomiting and dysentery. The third or

fourth dose were lethal. Aqua Tofana was completely tasteless, odorless, and colorless. As a result, physicians believed the victim had died of some disease. The slow nature of the poison-

few drops of Aqua Tofana to her husband's soup. But then she panicked, begging him not to eat it. She revealed the criminal activities of Giulia Tofana. Giulia got word that the authorities were after her. She hid in a local church. But then a rumor began to spread that she'd poisoned the city's water supply. Giulia was arrested and tortured. She confessed to killing over 600 men between 1633 and 1651 in Rome alone. In July 1659, Giulia Tofana was executed. Her daughter and 3 employees were also executed. All of them had been found guilty of murder. They were killed in Rome's Campo de' Fiori. Some of Giulia's clients were also punished. But Giulia Tofana became a posthumous legend. In 1791, Wolfgang Amadeus Mozart claimed to have been poisoned. More than a century after Giulia's death, the composer exclaimed:

"I am sure that I have been poisoned. I cannot rid myself of this idea. Someone has given me Aqua Tofana and the precise time of my

calculated death."

ing was crucial. The "mortally ill" husbands had time to get their affairs in order. The "grieving widows" were left with the inheritance. The poison offered women an "early Italian divorce." Giulia was careful to only sell products to ladies that she knew. Only her daughter and trusted employees knew the truth. It lasted until one customer got cold feet. She added a



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TAKE LIFE
AUDACIOUSLY
OR NOTHING AT ALL



Edleena Aamir
Student, Writer

4 MINUTES READ

Life..... what is life? This is one of the most frequent questions that often come to my mind. Feeling envious of seeing someone who has more money than you have. Feeling inferior by possessing fewer luxuries than others. Feeling misfortunate for one's self by seeing larger houses of others than your own house. Feeling useless and thinking that this is the end of life just because you have scored fewer marks than your friends. Is this life? Is this the elucidation of life? Most of us have often heard that life is the name of living boldly and courageously, without being accountable to others. But if life includes the feelings of inferiority complexities, jealousy, and uselessness, then life doesn't mean living courageously, but to live in a cage as a prisoner.

This cage is not visible yet it has strongly captured all of us, even more strongly than the visible cage. This invisible yet strong cage is getting stronger day by day in this world of advancements. Our perceptions have developed this cage. Yes, our perceptions..... our negative perceptions that have been inculcated in our subconscious minds. These negative thoughts have captured our talented, creative, and substantial minds from achieving our goals. But the fact is, this cage is just based on our assumptions and is an assumed cage. But this assumed cage is so strong that it has dominated our genuine and substantial minds.

Living in this cage is not actually life. Life is the name of being one's self. The name of being happy in every circumstance. It is the name of

embracing one's self by having things that others can't even afford to have. It is the name of being happy in others' happiness. Life is the name of understanding that the harder you will work, the more results you will get.

God has blessed all of us with lives, in the same way, every opportunity is equivalently open to all. But we should be mature and sensible enough to acknowledge that at times, an individual cannot get the same opportunity for which he is craving. We should acknowledge that if today an opportunity that we craved for is missed, then we should construct ourselves in a better way for welcoming much better and bigger opportunities, which will come in the future. But those better opportunities ensure more focus, more dedication, more struggle as well as more hard work, so that you wouldn't have to chase the opportunities, instead, opportunities approach you. Life is just like a pitch. On that pitch, bowling is done by the opportunities, and opportunities are being propelled on you, one after the other. Now, it will be just you who will determine which opportunity you want, because now you are a professional player who knows how to play the game, known as "THE GAME OF LIFE". Now you know that no one can even dare to stop you from winning until and unless you are focused on playing and determined to keep playing till the last ball. Life is a beautiful game and is a gift from God that He has bestowed us with. So focus on your game, rather than poking your head into the game of the lives of others. This will not only indulge you in more negativities but will also dwindle your strength of potential and aptitudes, by shattering your reliance.

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Effects of Smile on your Well Being



Ainny Aftab
Teacher, Writer

4 MINUTES READ

Smile: generally speaking is a pleasant or encouraging experience, it is a facial expression in which the eyebrows brighten and mouth curves slightly upward.

Neurotransmitters called endorphins are released when you smile. They are triggered when the muscles involved in smiling are moved. The muscles movements are interpreted by the brain which in turn release these chemicals. Neurotransmitters called Endorphins are responsible for making us happy and to lower the stress level.

So if these positive consequences of 'smile' are due to movement of muscles then what about a 'fake smile'? When you aren't really happy, you don't smile from the inside but because of certain social circumstances you have to put a fake smile on your face. Let us first talk about why a fake smile is required. Fake smile comes



when you want to hide your real feelings, your sadness or depression. The reason why people don't want to reveal their depression is because everyone likes to have a happy and lively company, to be among happy people. Nobody wants to spend time listening to your failures, or your tragedies, your bad luck, or your irrational thoughts. They want inspiration from happy people so as to be like them. Understanding this fact you don't want to be rejected by everyone. You don't want others to avoid you, the question here arises that does a "fake smile" also release endorphins, can it lower the stress level. Based on my own experience and observation I would say 'yes'. 'Faking a smile or laugh works as well as the real thing'. The brain doesn't differentiate between real and fake but it

IMAGE : INSTAGRAM/EHTISHAM_JAHMAD

interprets the positioning of the facial muscles. This is known as the “Facial feedback hypothesis. Its origin goes back to the conjectures of Charles Darwin and William James. According to the hypothesis, our facial expression directly affects our emotional experience. Hence, the more we smile, the more we stimulate the brain to release endorphins, the more endorphins are released, the more we feel relaxed and happier we will feel. What I want to convey is that endorphins make us feel good and less stressed no matter if the smile is real or fake. They act as the body’s natural pain killers. With the release of increased endorphins the stress hormone “Cortisone” is decreased. Cortisone contributes to the unpleasant feelings that we experience and by lowering it, we can reduce these negative feelings. Smiling is no doubt an attractive expression which is more likely to draw people towards you rather than push them away. Smiling is contagious. When you smile at someone, naturally you make them smile back to you. So you don’t only trigger your own brain to release endorphins but also do it for others and make them feel good. The smile that you bring on their face is a tool to fight your pain. The compliments that you get from people for being jolly, being full of life and for being confident, all these give you a feeling of satisfaction, achievement and success. It then raises your self-esteem, you feel high and successful in hiding your pain. Successful in showing yourself happy in front of them even though inside you have many sad feelings. Your “Fake smile” is successful. This achievement is like a tool to fight your inside, the real feeling inside you. A happier and

confident personality will serve you well in every field of life, be it your career, job environment or personal relationships. My purpose of writing all this and explaining all these changes related to smiling and its positive effects onto you and onto others around you is to convince you to smile and laugh regularly. Even if you are going through a hard phase of your life, don’t let it become a barrier in your movement of the facial muscles involved in smiling. Smile when you see a beautiful flower, smile when you see a child playing, smile when you are watering your plants. Believe me your smile won’t cost you anything. But it will give you a lot in return. The satisfaction of bringing a smile on others’ faces in response to your smile is amazing. Feel it, you will love it. As I wrote above, your brain doesn’t know the difference between a real smile and a fake smile. Hence, it is more like a vicious cycle, that is the more you smile, the more you feel good, the more you feel good, the more spontaneously you will smile. Go and look in the mirror and smile and see how good you look.

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Quotes Corner

“Business opportunities are like buses, there’s always another one coming.”

Richard Branson

HANDY EXTENSIONS FOR YOUR GOOGLE CHROME

AEM Team

2 MINUTES READ

There are 10 chrome extensions for academics and other uses that you might not know exist. They will help you out.

Scribe

This is a screen recording extension. It is a game-changer for teaching & collaborating, especially remotely. It records your screen and generates an automatic step-by-step of everything you did with screen-shots.

Swift Read

It is a speed reading extension. It will make you a rabbit from turtle in reading. It works on any web page. It shows you 1 word at a time at a speed you choose.

Toby

Tab manager. So that you can close those 3,000 tabs (you're welcome). Way better than bookmarks. The organization is superb . Organize tabs into collections, save workspaces, and search.

Speechify

This extension is from text-to-speech. Makes writing & editing easier.it is perfect for those reading marathons (right before an exam, especially). It is a natural-sounding speech (huge plus).

Forest

It is a focus timer. The more you

focus, the more your trees grow.there are bunch of stats to show you how you've been doing, if that's your thing! Helps curb procrastination.

Wordtune

It is an AI-powered writing assistant. If you use Grammarly, you'll like this one! Helpful for writing emails (especially when you're struggling with what to say).

Smallpdf

It compresses PDFs. Because somehow, the PDF is almost always too big to send via email. It compresses PDFs without any huge, noticeable quality reductions.

Mendely

It acts as a reference manager. It downloads the PDF automatically (when available). It is used for saving, reading, and citing articles. I use this more often than the desktop app, tbh.

Honey

Honey is one of the more popular and highly reviewed Chrome extensions around, and it's easy to see why. It's a fast and simple way to find coupons while shopping online, either through an icon next to the internet has made shopping more convenient in a lot of ways, but it can still be difficult to know if you're getting the best price on something or not. Honey does the work for you and is a helpful tool for saving money.

Dalton Color Blindness Extension

Some people don't have perfect color vision, but the world isn't built for those people. When objects or images on a website aren't easily distinguishable for the color deficient, the Dalton Chrome extension is a neat solution.



8 POWERFUL GOOGLE TIPS

AEM Team

2 MINUTES READ

If you use it right, Google is the most powerful tool in the world. But the truth is most of the people suck at it. Here are the googling tips that you don't know

1. Quotation Markets :

Put quotes around search terms to let you search exactly for that word. All results will have your terms in it. Example: if you search for "James Clear".

It gives you all James Clear search results without just "James" or just "Clear".

2. Dashes :

If you want to exclude a term from your search, include a hyphen before that word.

Example: dolphins-football
You just want dolphins, the animals, not the professional football team.

3. Tilde :

You can use tilde when you want synonyms to appear in the result.

Example: music~classes
Here you only get music classes, lessons, coaching, etc.

4. Site:

Use this to search within a specific website only.

Example: Kevin Ryan site:chrishlad.com

This search for Kevin Ryan mentions on chrishlad dot com.

5. Vertical bar :

It has the same purpose as OR.

Example: Netflix | Hulu

Netflix OR Hulu

6. Two Periods :

Use 2 periods to search within 2 number ranges .

Example: movies 1980..2000

7. Location :

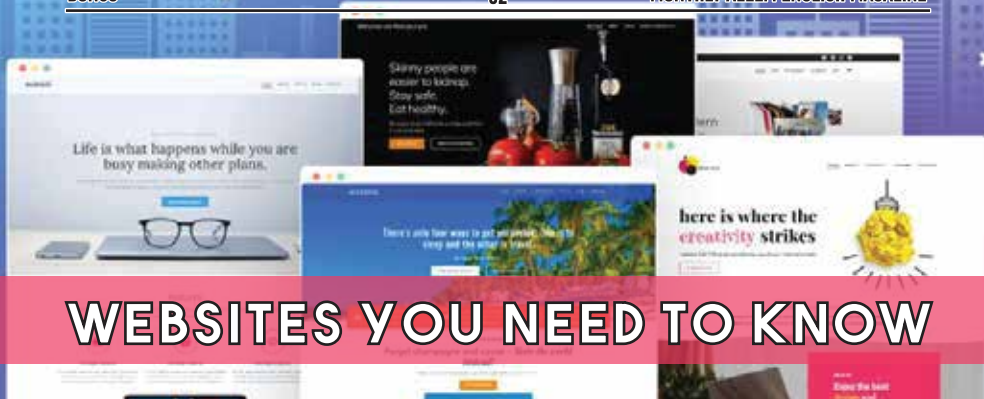
Find news related to a particular location.

Example: Elon Musk Location: San Francisco

8. File Type :

Filter by a certain file type related to your search.

Example: warren buffet filetype: pdf
This filters out all the click bait news Buffett news articles you don't want to read.



WEBSITES YOU NEED TO KNOW

AEM Team

2 MINUTES READ

[exif.regex.info](#)

With the help of this website you can track the exact location of any image you received. You will get all the details of it.

[cheetography.com](#)

You can get a higher score in any exam of school or college.

[flexjobs.com](#), [remotive.com](#), [we-workremotely.com](#)

You can get the side income by using these websites. You can earn enough extra money by using these websites.

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You can save yourself from spam emails. With the help of this website you will be able to use your email temporarily and do your work anywhere.

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Addicted to Diction

Allude :

To make a secretive mention of something.

Altercation :

Noisy argument or confrontation.

Antipathy :

A strong feeling of dislike.

Clout :

Special advantage or power.

Accretion :

An increase by natural growth or addition

Adumbrate :

Describe roughly or give the main points or summary of

Aggrandize :

Embellish; increase the scope, power, or importance of

Bashful :

Self-consciously timid

Blandishment:

Flattery intended to persuade

Cajole :

Influence or urge by gentle urging, caressing, or flattering

Circumvent:

Surround so as to force to give up

Elegy :

A mournful poem; a lament for the dead

Forbearance :

Good-natured tolerance of delay or incompetence

Intransigent :

Impervious to pleas, persuasion, requests, or reason

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