

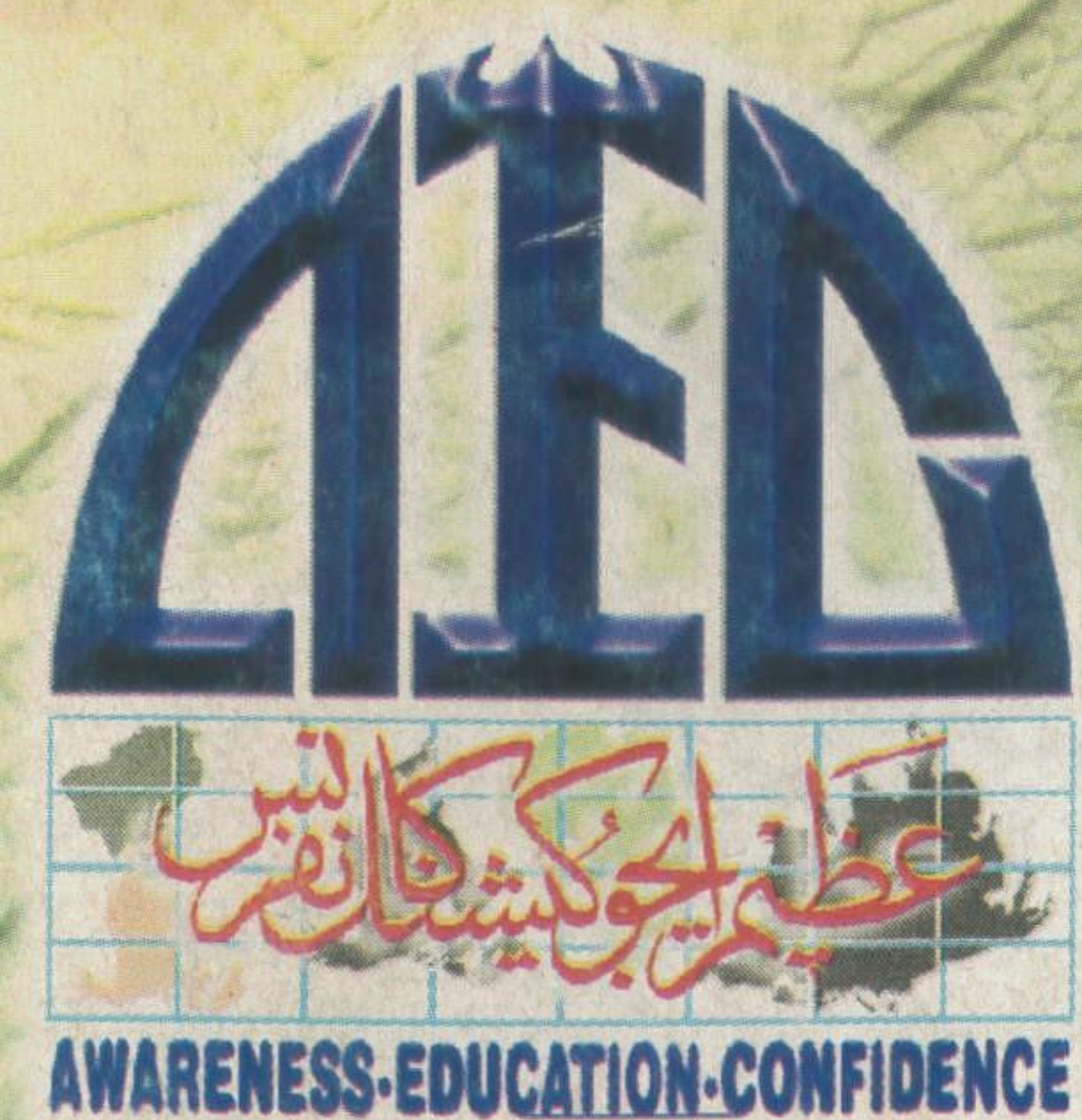
AUGUST, 2000

MONTHLY

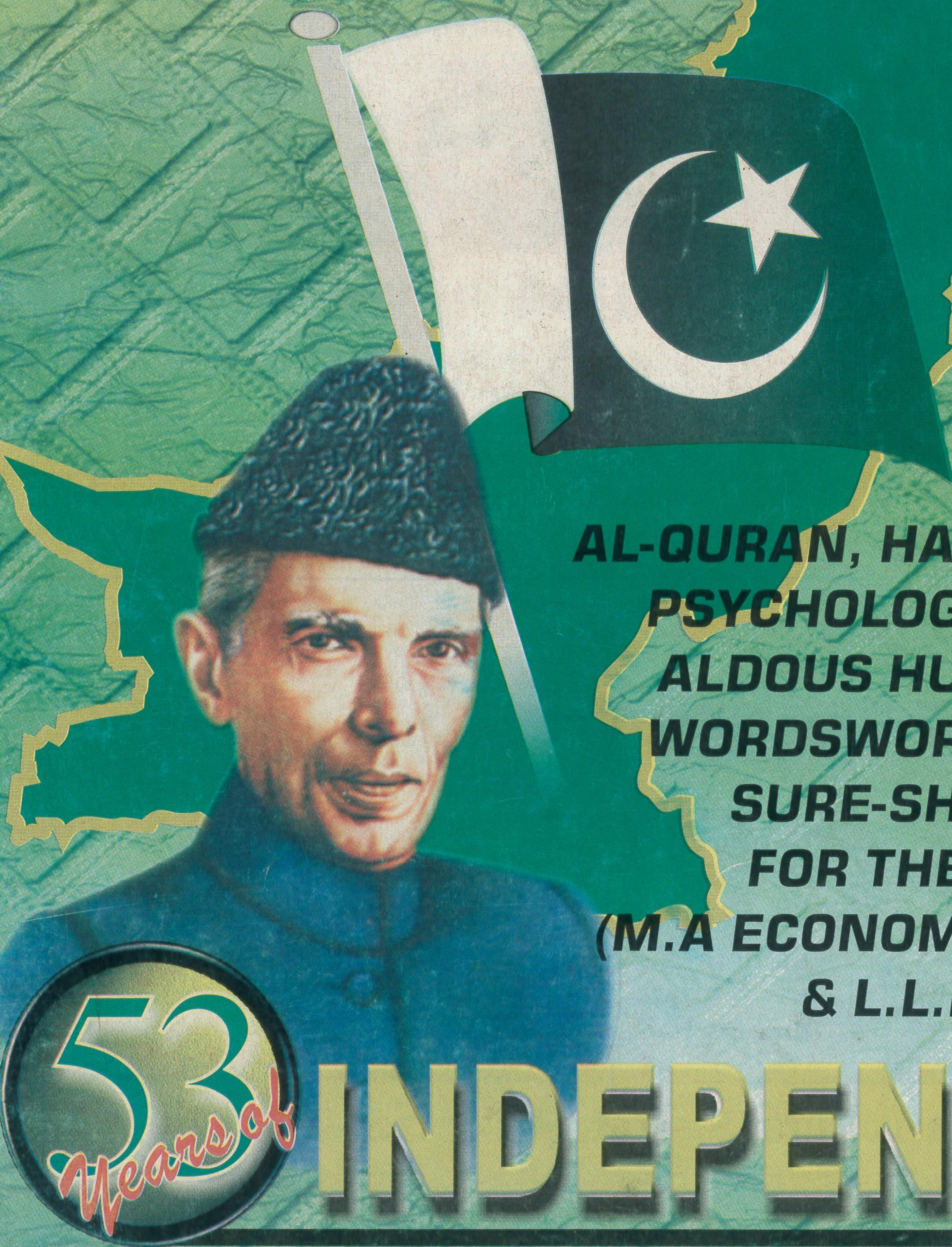
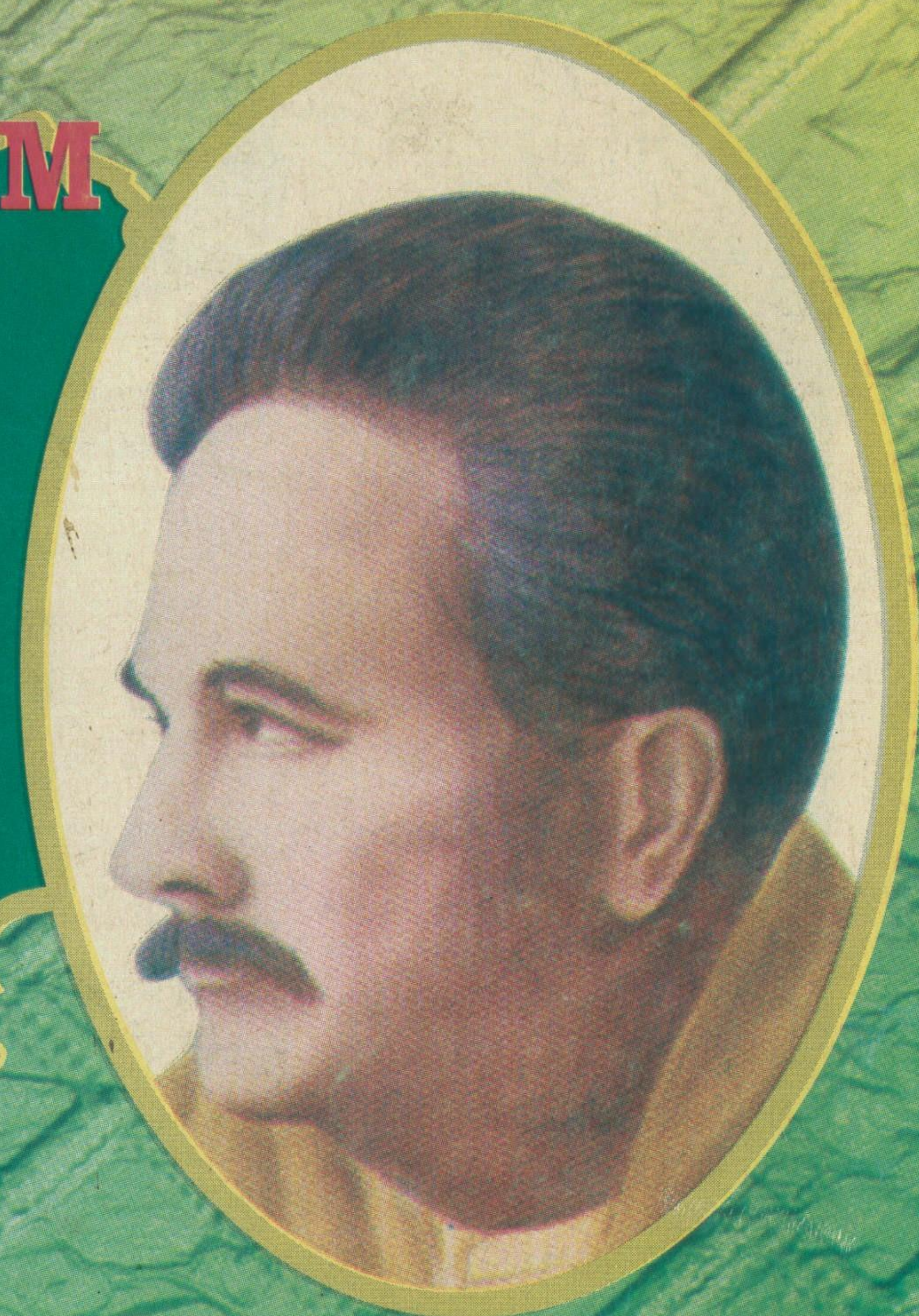
AZEEM

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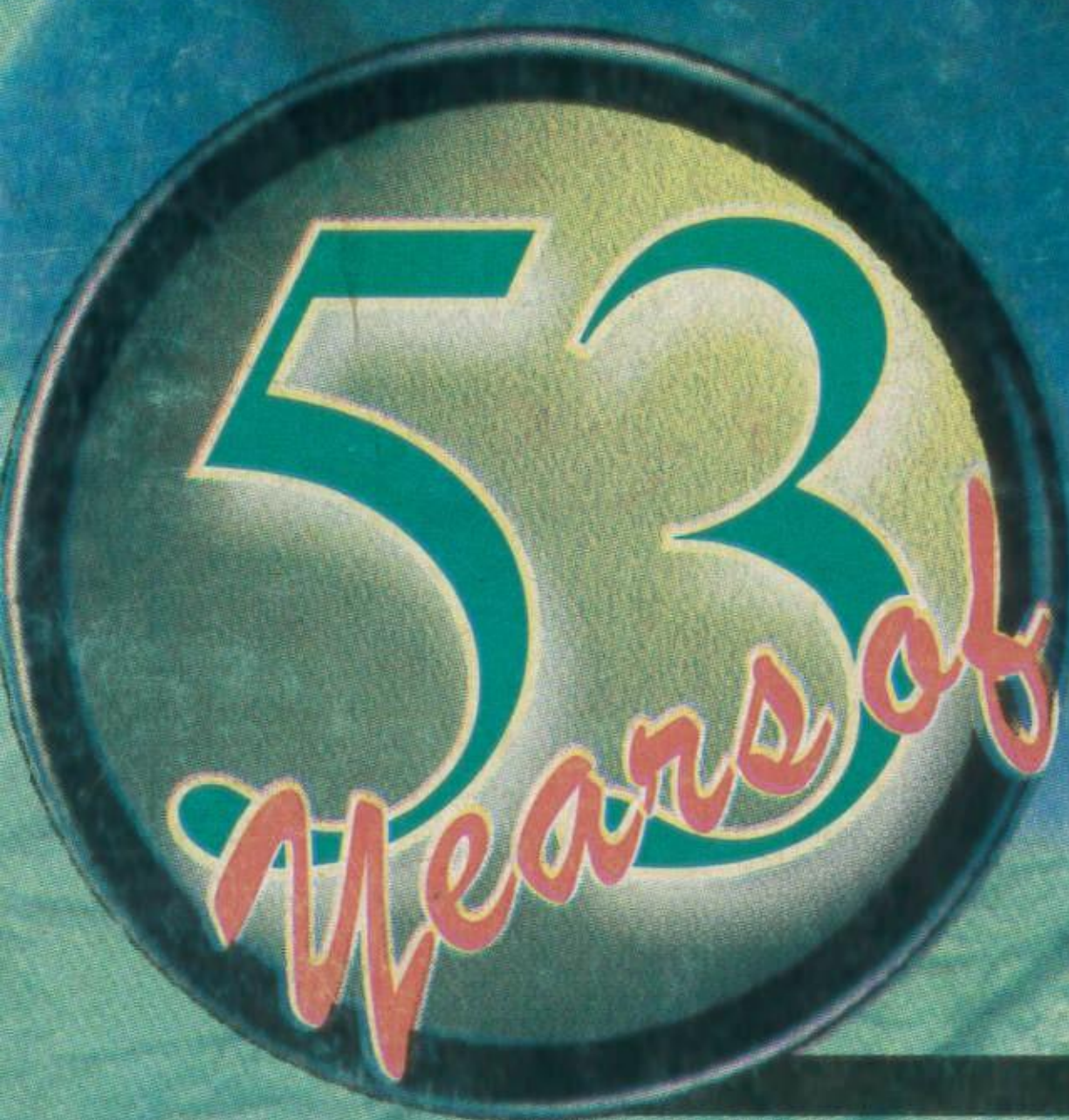
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AUGUST, 2000

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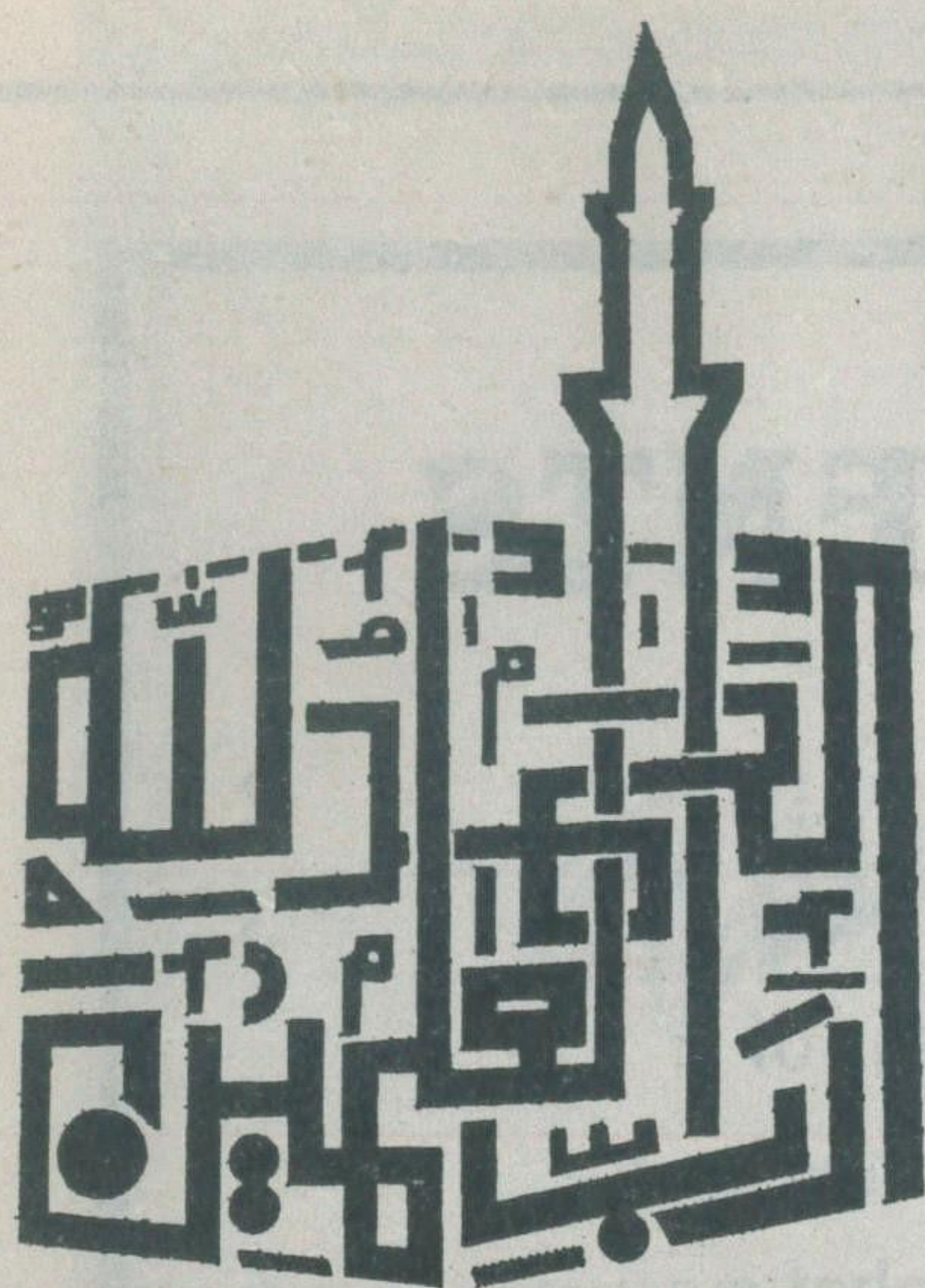
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SURAT AL-BAQARAH

Prof. Muhammad Azeem Farooqi

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



Al-Quran

those who believe, while they only deceive themselves, and perceive (it) not!

Explanation:

We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased. The disease tends to spread, like all evil. They are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light.

فِي قُلُوبِهِمْ مَرَضٌ يُفَرِّدُهُمُ اللَّهُ مَرْضًا ۖ لَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ ۝ وَإِذَا قِيلَ لَهُمْ لَا

Translation:

(10) In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. (11) And when it is said to them: "Make not mischief on the earth", they say: "We are only peace-makers".

Explanation:

The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade.

Translation:

(12) Verily, they are the ones who make mischief, but they perceive not.

Explanation:

Much mischief is caused (sometimes unwittingly) by people who think that they have a mission of peace, when they have not even a true perception of right and wrong. By their blind arrogance they depress the good and encourage the evil.

Translation:

(13) And when it is said to them (hypocrites): "Believe as the people (Followers of Muhammad ﷺ) Al-Ansar and Al-Muhajirun) have believed," they

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝

Translation:

(8) And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last day" while in fact they believe not. (9) They (think to) deceive Allah and

say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

Explanation:

This is another phase of the hypocrite and the cynic. "Faith" he says, "is good enough to fools". But his cynicism may be the greatest folly in the eyes of God.

وَإِذْ قَالُوا آمَنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ۝ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ۝

Translation:

(14) And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayatin* (devils- polytheists, hypocrites) they say, "Truly, we are with you; verily, we were but mocking." (15) Allah mocks at them and gives them increase in their wrong-doing to wander blindly. (16) These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

Explanation:

A deeper phase of insincerity is actual duplicity. But it never pays in the end. If we compare such a man to a trader, he loses in the bargain.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۝ ضُمُّ بَكْمٍ غَمِيٌّ لَهُمْ لَا يَرْجِعُونَ ۝

Translation:

(17) Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. (18) They are deaf, dumb and blind, so they return not (to the Right Path).

Explanation:

The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and therefore it must mislead and ruin all concerned. In the consternation they cannot speak or hear each other and of course they cannot see; so they end like the deliberate rejecters of Faith, wildly groping about, dumb, deaf and blind.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۝ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشْرَافُهُمْ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Translation:

Or like a rainstorm from the sky, wherein is darkness, (Continuous on Page No. 5)

HADITH 2

Prof. Muhammad Azeem Farooqi

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

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

Explanation:

This Hadith was revealed on the authority of Hazrat Umar-ibn-Khattab the Second Righteous Caliph of Islam (May Allah be pleased with him) which occupies remarkable significance as it gives brief summary of all pillars of Islam. It is also called Hadith-e-Jibrial (Elehisslam). It is the most comprehensive of all Hadiths as it gives definition of Iman (generally sended as "religious belief" or "faith" which fundamental term in Islam), Islam (worshipping code for a Muslim or believer, including Prayer, Fasting, Zakat (alms-tax) and Hajj), Ihsan (it has a special religious significance which means "Right action", "goodness", "charity", "sincerity" and the like) and the signs of the Day of Judgement. It was related by Imam Muslim in his Saheeh (the true and right book of Hadith). Actually Hazrat Gabriel had come to teach codes and commands of Din-e-Islam to the holy followers and faithful companions (may Allah be pleased with him) of the Holy Prophet Muhammad (ﷺ).

This famous tradition of the Holy Prophet (ﷺ) needs to be studied in some details to clarify all the major aspects and to follow the orders of our dear Holy Prophet (ﷺ) for a peaceful, flourishing and prosperous life. It creates a super fine culture by itself which leads mankind to rewarding life in this world and the Hereafter. The following lessons and teachings may be extracted from under-discussion Hadith.

Now we explain the five pillars of Islam one by one. The first one which has been pointed out in this Hadith is **"TAWHEED OR ONE-NESS OF ALLAH"**. In a wider sense the word "religion" means "Deen", which though interchangeable with the word "religion" in Urdu, carries several meanings: "One meaning is honour, government, empire, monarchy and rulership. The second meaning is quite opposite to it, i.e., subordination, obedience, slavery, servitude and subjection. Third meaning is to account, to give judgment, and dispense reward and punishment of actions. The word "Deen" has been used in Holy Quran in all these meanings. Allah says: **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ**

"Deen with Allah is Al-Islam" (Surah Al-Imran:19)

One-ness of Allah (Tawheed)

The most fundamental article of faith enjoined by Allah is the Unity of Allah. This is expressed in the primary Kalimah of Islam as Lailaha illallah, "There is no diety but Allah". The expression of this belief differentiates a true Muslim from a Kafir (unbeliever). this is very important as it absolve the concept of tawheed (Unity of God) of all impurities and makes it pure, simple and free from the danger of every conceivable shadow of shrik (Polytheism).

PROPHETHOOD AND THE AFTERLIFE

The next basic requirement of Islam is belief and faith in all the Prophets of Allah. The belief in Prophethood means that a Muslim believes in the facts about Prophets.

The last in the line of prophets is the Holy Prophet Muhammad (P.B.U.H.) who is termed "Khatimun Nabieen" or the seal of the prophets. When a document is sealed it is held to be complete and there can be no additions thereafter. He has closed the long line of Apostles and there will be no prophet after him, though there may be thinkers and reformers. Such is the will of Allah to terminate this system and He therefore in His discretion had a mercy for all creations.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We sent thee not save as a mercy for the peoples"

(Surah Al - Anbiya:107)

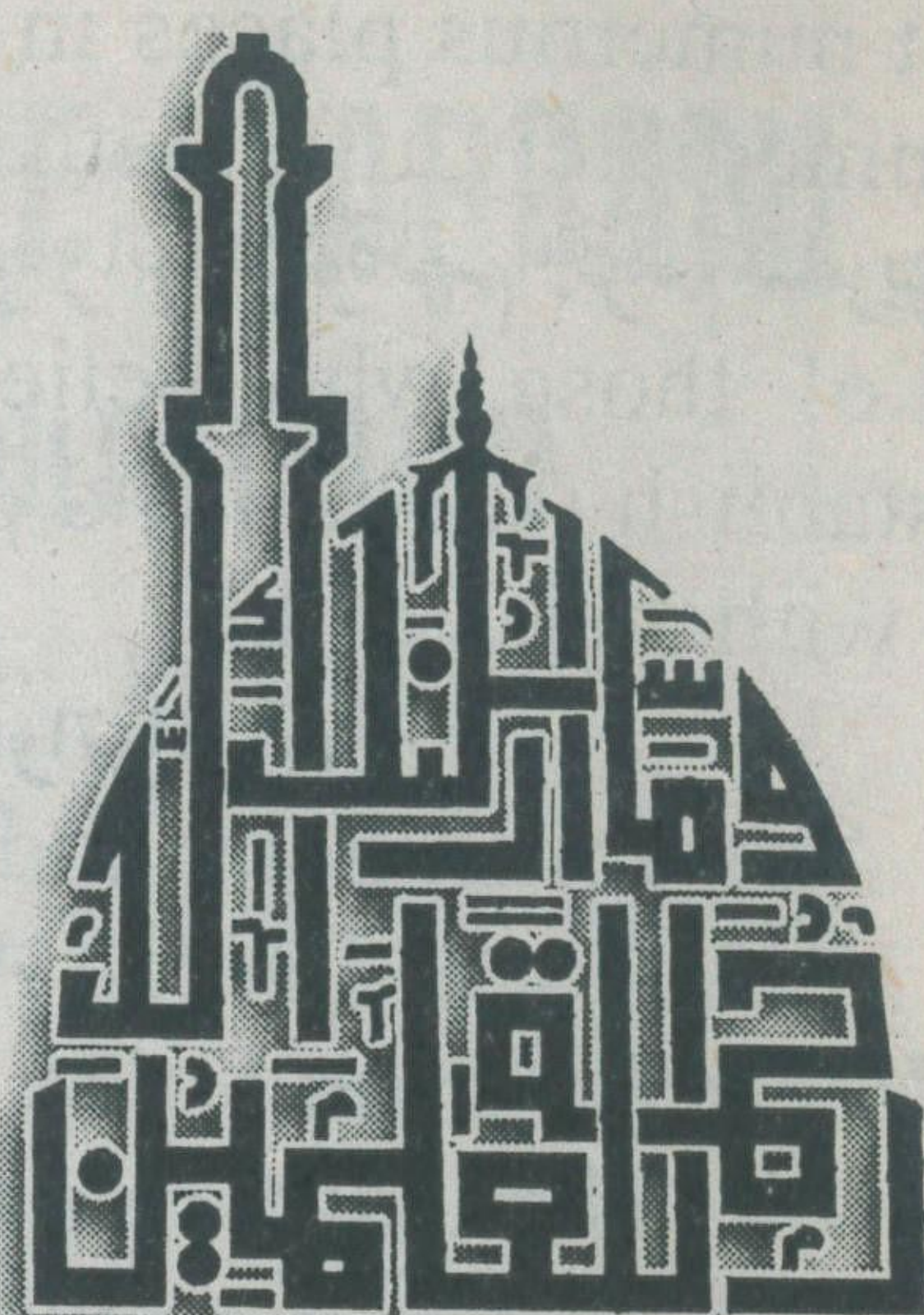
The second pillar is **"SALAT OR NAMAZ"**

Islam has two important aspects, viz., Iman (faith) and Aamal (Deeds or Actions). The Holy Quran generally mentions both of them together.

Among the Aamal or Deeds, the first and the foremost is the Salat or Namaz (Prayer) which is a special form of worshipping Allah. The mode of offering Namaz has come down to us from the Holy Prophet (P.B.U.H.)

Importance of Salat in Islam:

In Islam Namaz is the first manifestation of faith. The Holy Quran and the holy traditions are replete with the virtues and pre-eminence of prayer.



Hadith

At numerous places in the Holy Quran is mentioned immediately after faith. For instance:

ان الذين امنوا وعملوا الصلوة واقاموا الزكاة لهم اجرهم عند ربهم
 "Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord." (Sura Al-Baqarah; 277)

واقيموا الصلوة واتوا الزكاة ط

"Establish Salat and Pay the Poor-due (Zakat)"

(Surah Al-Bqarah: 110)

How to Perform Salat:

The institution of Salat is of great importance in Islam. It is therefore very necessary that Salat is offered properly in the same way as directed by the Holy Prophet (P.B.U.H.) under the directions of Allah. the Holy Quran has described very briefly the way Salat should be offered. The verses use a word (خاشعة) which means a sense of respect, awe and terror. The meaning of the verses is that a person offering Salat should be all humility and humbleness as he is bodily present before Allah, or atleast Allah is seeing him; he should bow his head, humble himself, cast down his eyes and lower his voice. Some of the important features of Salat should be as follows:

- ! Salat must be performed with ease, comfort and calmness.
- ! There must not be any movements of hands, head, eyes or legs other than necessary in the performance of *Ruku* or *Sijdah*, etc.
- ! Every part of Salat must be performed properly and with quietness.
- ! Until one part of Salat is completed the other part must not be initiated.
- ! Deliberate meditation of unrelated thoughts should be avoided.
- ! One should constantly endeavour to understand the meaning of words one is reciting in Salat.
- ! Every Salat must be performed at its proper time as emphasised in the Holy Quran.

ان الصلوة كانت على المؤمنين كتابا موقوتا

"Salat has been indeed enjoined on the believers at fixed times." (Surah An-Nisa: 103)

The Holy Quran condemns people who are careless and do not perform their Salat properly:

فويل للمصلين الذين هم عن صلاتهم ساهون

"So woe to the Praying ones, who are unmindful of their Salat." (Surah Al-Ma'un: 4-5)

This warning refers to the Salat of those people who neglect or ignore their Salat, or abstain from it, or perform it lazily and sluggishly without observing the necessary properties of Salat.

Benefits of Salat:

The numerous benefits which accrue from Salat may be placed in three groups:

- ! Physical Benefits
- ! Personal or Individual Benefits, and
- ! Collective or Social Benefits.

The third Pillar is "ZAKAT":

Zakat is one of the five pillars of Islam, It has been mentioned with Salat many times in the Holy Quran. Allah's words commanding Zakat are "..... and establish regular Salat and give Zakat.....". It is referred to in many parts of the Holy Quran and from this we can derive that after Salat, Zakat is most important.

Just as Salat is the most important act of worship which has to be performed bodily, so is Zakat is the main act of worship which is to be performed monetarily. Those who fulfil this duty have been promised abundant reward in this world and in the Hereafter. Whosoever evades Zakat has been sternly warned in the Holy Quran and Hadees of the consequences. Even the mere thought of the severe warnings should make mindful Muslims tremble with fear.

Definition of Zakat:

Zakat literally means "to increase". Technically it means to purify one's possession of wealth by distributing a prescribed amount which has to be given to the poor as a fundamental Ibadat.

The Virtues of Zakat:

Allah says in the Holy Quran:

مثل الذين ينفقون اموالهم في سبيل الله كمثل حبة انبتت سبع سنابل
 في كل سنبلة مائة حبة واللّه يضاعف لمن يشاء واللّه واسع عليم

"The parable of those who spend their wealth in the way of Allah is that of a grain of corn. It grows seven ears and each ear has a hundred grains. Allah increases manifold to whom He please."

(Surah Al-Bqarah: 261)

The Holy Quran states that wealth is increased abundantly by giving Zakat and the reward increases according to the sincerity of the Niyyah (intention). In another Aayah Allah says:

يمحق الله الربوا ويربى الصدقة واللّه لا يحب كل كفار أثيم

"Allah destroys wealth obtained from interest and will give increase for deeds of charity."

(Surah Al-Bqarah: 276)

There are no blessings of Allah from interest and it will either decrease or vanish altogether, whereas wealth spent in the way of Allah increases manifold.

It is sated in the Hadis that by giving Zakat the following benefits are derived:

Zakat on Merchandise:



Mysticism

SOME MATCHLESS SAYINGS OF IMAM-E-RABBANI HAZRAT MUJADID ALF SANI (RAHMATULLAH ELHE)

Imam-e-Rabbani Hazrat Mujadid Alf Sani (Rehmatullah Elhe) said:

! I love Allah Talla because He is God of Hazrat Muhammad (P.B.U.H.).

! Company is our way

because there is fame in seclusion and in fame, there is disaster.

! Family member are your dependents (subjects) and you will be asked about them.

! Hell is forbidden for a polite and moderate fellow.

! Man has three friends; one till death, second till grave and third till Domesday. Wealth is company till death, family members till grave and good deeds are till the Hereafter.

! Errors and omissions are part and parcel for man's existence and faults and sins are part of this world.

! One paisa of "Zakat" is better than extra charity of a mountain of gold.

! Life is very short-lived and permanent damnation or comforts only depend upon it.

! There are three parts of "Shareiat"; knowledge, action and sincerity, since these three parts are not confirmed. Shareiat can't be authenticised; knowledge and action are received through Shariet (Path of Allah) and acquisition of sincerity depends upon the path of saints which are essence of knowledge and action.

! Nabi-e-Akram's (peace be upon him) descendants (followers) are his slaves and subjects.

! Merly to recite Kalma-e-Shahadat, it is not enough for being a Muslim but to hold faith in all necessities of Din (Islam) and to curse infidels is also necessary.

! God bestows such mirecle to his friends as they can be present on different places at a time.

! Second look (glance) is disasterous for you as the first one is unintended and the second one is wiling too and deliberate.

! He who respects a wealthier for his wealth, spoils the two parts of his Din.

! God is approached by true paths, neither by meditation nor imagination.

! Company of wealthier is dead poison and his delicious loaves darken the heart.

! (Nod) A little rest at the noon with the intention of "Sunnat" is better than such billion nights, awakening without this intention.

! Repentance (remorse) after committing sin is also a branch of "Toba" (penance).

! A Woman's polite conversation with a stranger is also sinful (whoring).

! Man of God is discoverer and a hypocrite is a objectioner (prompt).

Al-Quran Continuous from page 2

Translation:

(19) Or like a rainstorm from the sky, where in is darkness, thunder and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). (20) The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

Explanation:

A wonderfully graphic and power ful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against thunder-claps and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around - even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God!

Note:

(Extracted from Yusuf Ali's translation of the Sura.)

WIVES OF THE HOLY PROPHET

By Zubia Siddiqi (M.A. English, Isl)

Ahmad has a sensitive soul. He loves the beautiful era of Holy Prophet (peace be upon him.). He goes into the world of Holy Prophet (P.B.U.H.) Through his power of imagination. He observes the life of the Holy Prophet.

He saw that Hazrat Muhammad Mustafa (P.B.U.H.) lives with his wives in a row of humble cottages, separated from one another by palm branches cemented together with mud. He would kindle the fire sweep the floor and milk the goats. He wonders to see all these things that a person is sweeping a floor and not only this thing but this person also loves his wives. He sees the best behaviour of the Holy Prophet to his wives.

Ahmad also asked about Hazrat Khadija because he wants to know everything about his wives.

The Holy Prophet told him that Khadija was my first wife. I love her up to this time. The Holy Prophet also told him that their marriage was wondrously blessed and fraught with great happiness, though not without sorrows of bereavement. She bore him six children two sons and four daughters. Their eldest child was a son named Qasim, and Muhammad came to be known as Abul-Qasim, the father of Qasim, but the boy died before his second birth-day. The next child was a daughter whom they named Zaynab, and she was followed by three other daughters, Ruqayyah, Umm-e-Kulsoom and Fatimah and finally by another short lived son.

Ahmad listens to The Holy Prophet (P.B.U.H.) very carefully. He loses himself into the beautiful personality of Holy Prophet (P.B.U.H.). He feels that Ahmad's soul, body goes to change into white light. He is feeling some thing new. His sorrows, his sufferings are disappeared now. He smells great fragrance revolving around him. He is of middle height but he is looking very tall to me as The Holy Prophet is talking to ALLAH. He is rather thin, but He has broad shoulders wide of chest, strong of bone and muscle. His head is massive, strongly developed. Dark hair, like night, slightly curled flowed in a desire mass almost to his shoulders, even in advanced age it is sprinkled with only about twenty grey hair, produced by the agonies of his revelations. His face is oval shaped, slightly tawny of colour. Fine long arched eyebrows are divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from long heavy eyelashes. His nose is large, slightly aquiline. His teeth, upon which he bestowed great care were well set dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion, red and white. His hands are as silk and satin, even a those of a woman.

His step is quick and elastic, yet firm as that of one who steps from a high to a low place. In turning his face he would also turn his whole body. His whole gait and presence are dignified and imposing. His countenance is mild and pensive. His laugh is rarely more than a smile.

He was lost into his eternal beauty. He repeats and recites the following verse of Quran, "And one of his Signs is that He hath created mates for you among yourselves so that you may find tranquility with them and He hath put between you (mutual) love and compassion."

The Quran enjoins upon men to be considerate and kind towards women and live with them (women) in a becoming manner.

He sees the complete picture of this verse through the wives of Holy Prophet (PBUH) "They (the wives) are a garment for you and you are a garment for them" (The Quran)

Ahmad thought that The Holy Prophet (P.B.U.H.) and his wives really secure each other's chastity. They find comfort in each other's company as the garment gives comfort.

He observes affections of Khadija's love over The Holy Prophet(P.B.U.H.) face. The Holy Prophet (P.B.U.H.) also told Ahmad that the marriage with Khadija placed the most wealthy of his native city.

He observes affections of Khadija's love over The Holy Prophet(P.B.U.H.) face. The Holy Prophet (P.B.U.H.) also told Ahmad that the marriage with Khadija placed the most wealthy of his native city.

He further told him that it was in the fortieth years of his age when this famous revelation took place and in the morning I came trembling and agitated to Khadija she saw every thing with the eye of faith and the heart of an affectionate of an affectionate woman "Joyful tidings do you bring."

"By him, in whose hand is the soul of Khadija, I will henceforth regard you as Prophet Rejoice." Added she, seeing him cast down, "God will not suffer you to fall to shame. Have you not been loving to your kinsfolk, kind to your neighbors, charitable to the poor, hospitable to the strangers, faithful to your word, and ever a defender of the truth?"

These words show the great love of Hazrat Khadija for The Holy Prophet(P.B.U.H.). And she is the great observer of Islam.

He saw the life of Holy Prophet is very simple. Then Ahmad also asked about the other wife of Holy Prophet (P.B.U.H.). **Hazrat Sooda, Hazrat Ayesha Sadiqa, Hazrat Hifza, Hazrat Zaynab, Hazrat Umm-e-Salma, Hazrat Zaynab Bint Hujash, Hazrat Javeria, Hazrat Umm-e-Habiba, Hazrat Memoona, Hazrat Safia, Hazrat Maria, Hazrat Rehana.**

His second wife was Hazrat Sooda. He was also beautiful and tall.

(To be continued)

Hazrat Umar (God be pleased with him) was the second Caliph of Islam. He was born at Makkah in 583 A.D. He belonged to a very noble tribe called the Quraish. His father's name was Kattab. He received the title of Farooq after He embraced Islam. He was one of the very few persons in Makkah who could read and write.

He was a tall, strong and brave man. He was also a good wrestler, soldier, horse-rider and a swordsman. He was very daring man. Business was his occupation. Before embracing Islam he was an enemy of Islam, but an incident changed his life completely. One day, he heard his sister was reciting verses from the Holy Quran. He listened with keen interest and when she had finished reciting, he bowed his head. Filled with the new spiritual thought, he ran to the Holy Prophet (P.B.U.H.) and embraced Islam. His conversion to Islam was of great value to the Holy Prophet (P.B.U.H.) in his mission of Islam.

Afterwards, he remained very close to the Holy Prophet (P.B.U.H.).

Hazrat Umar (God be pleased with him) participated in the holy wars and proved a great strength for Islam. He remained Caliph for 11 years. He conquered a vast territory during the 11 years of his Khilafat. He introduced a great system of administration, which served as a model during the whole of Islamic history. He introduced a large number of reforms. He organized the army. He was a great man who shaped the destiny of the nation.

He gave much importance to justice and the well-being of the people. He led a very simple life. He loved to meet people and enquire about their problems. He followed the saying of the Holy Prophet (P.B.U.H.). "Treat your servants as you would treat yourself. Master and servant are both equal before God."

Hazrat Umar (God be pleased with him) was very kind and sympathetic to the poor. He spent many sleepless nights. He used to roam in the streets to see the condition of his people. One night he passed by a house and heard children crying. There was a pot of water on fire. The mother told them to go to sleep and when the food was ready she would wake them up. But the children would not listen. Hazrat Umar (God be pleased with him) asked the woman, "What is the matter?" She told him there was nothing to eat. There was no money and no grains in the house. Her husband had died. The children were crying for food.

He helped the widow with good, money and clothing.

He was very strict in the case of justice. He would not spare any one, not even his own son, if mistake was committed by him. For his high and low, rich and poor, were all equal before law.

One day, while Hazrat Umar (God be pleased with him) was saying his prayers in the mosque, a non-Muslim named Feroze Abu Loo Loo killed the caliph with a dagger. Hazrat Umar (God be pleased with him) lies buried near the Holy Prophet Muhammad (P.B.U.H.) and Hazrat Abu Bakar (God be pleased with him) in Medina.

THINK AND DO

Abid Ali Bhatti (M.A. English, B.Ed.)

- # Always keep your inner self better than your outer self.
- # He that loses his honesty has nothing else to lose.
- # Always laugh when you can; it is a cheap medicine.
- # Sympathy is the key that fits the lock of any heart.
- # Fear of failure has defeated millions of worthy men.
- # It is a human nature to think wisely and act foolishly.
- # Never feel self-pity. It is the most destructive emotion.
- # If you begin arguing with a woman, you are lost.
- # We built statues of snow and weep to see them melt.
- # Make friendship with a wolf but keep yourself ready.

Pakistan In The New Millennium

Zuhera Khawaja.

The "Dawn" of the previous century saw the rise and formation of a great nation and a great country i.e. Pakistan. The New Millennium is full of hopes, aspirations, incentives and prospects for the young nation.

If we briefly go through the history of our beautiful and gorgeous land of the last fifty two years, we will come across many different events tragic and glorious at the same time. In these fifty two years we have lost a lot and gained a lot as well.

In August 1947, when Pakistan came into being Muslims of India migrated to this newly born state. All these people came to Pakistan sacrificing their honour, lives, lands property & wealth. They were troubled, grinded, injured physically and spiritually, but with full of hope and thankful to Allah Almighty for this great piece of land to practice their religion and to lead their lives according to their will. They were full of asperities and ready to do anything they can for the prosperity of their country.

The great leaders of Pakistan like Quid-e-Azam, Shaheed-e-Millat Khan Liaquat Ali Khan and many others led the nation with patience and care. Their leadership put Pakistan on the path of prosperity and development.

In these last fifty years, we have developed ourselves as a peace loving, just and responsible country. Though our foes have struggled hard to prove us contrary to all above mentioned qualities. Through conspiracy, lie and deceit they have imposed three wars on us in 1948, right after the new born nation was trying to settle itself, in 1965 and then heart rendering 1971, leading to a separation of East Pakistan from the West Pakistan and the formation of Bangladesh.

Pakistan proved itself a peace loving nation at international level. Many nations were supported materially and morally in their freedom movement e.g., Sudan, Indonesia, etc. It is still a great supporter of all the freedom movements going on in different countries of the world. It has always supported the peace plans of UNO. In Bosnia, Kosovo and Somalia many Pakistani troops have proved themselves to be compassionate, caring, just, brave and very well trained, and have won a great respect at International level. In the recent part since 1979, to up till now the unconditioned and continuous support of Afghan people won a great respect in peace loving countries of the world for Pakistan; of course we had to pay

price in the form of terrorism, sectarianism sanction and other social problems. But all the Pakistanis faced these problems with brave hearts and patience and stood shoulder to shoulder with their Afghan brethren.

The most glorious, and most joyous moment for the people of Pakistan and Muslims all over the world was May 28, 1998 the day Pakistan conducted its first nuclear explosions and proved to the world, that they are talented enough to proceed and progress in any field of life, no matter how many sanctions are imposed.

Actually, though in the last fifty two years we have progressed a lot, but this is not enough. We are still considered to be a developing nation, with unstable political system, lack of basic infra-structure for the development and fulfillment of basic needs of its people, lack of good communication and transport system, it's a pity that even being an agricultural country we have to import crops, and now are facing famine in Cholistan and Baluchistan. Education system is deteriorating day by day, so is the ethical, moral and religious values going down-hill. We need a revolutionary programme to uplift our nation, only then we will be able to walk in the 21st century with pride.

How can we overcome all these problems? Nothing to worry about. Quaid-e-Azam has given us the ultimate message of unity, faith and discipline and also we must remember

"One today is worth Two Tomorrow"

If these are the mottos, we will be a prosperous nation of the world.

I view the Pakistan of 21st century as prosperous, leading and developed country of the world. My vision of Pakistan is full of hope, and is quite bright. I am quite confident that Pakistan would be the country for which it was created for.

To overcome the educational deterioration is the biggest challenge for Pakistan today. A good education system always produces good and knowledgeable citizens, conscious of their responsibilities, and of course our religion imposes this duty on the shoulder of each and every man and woman to acquire knowledge. I can see my Pakistan, in the 21st century with a 100% literacy rate. Our universities, centers and seats of research, learning & knowledge. People from all over the world coming to our universities for knowledge and learning.

THE DEMAND FOR PAKISTAN

A Speech by Munnawar Sultana M.A. English Part 1

The basic infra structure of our development is deteriorating day by day. Giving it a sound and strong foundation, we will find Pakistan neat and clean i.e., neat and clean, paved roads, streets, parks full of flowers, tree and lush green grass, 4.5% of forests, drinking fresh and clean water, in all parts of the country, land full of "Dams" and electricity and gas cheap for average, free local phone calls of course, less charges of "Trunk Calls" and "Overseas Calls", and so many other facilities.

The system of justice needs a lot improvement. Only a just and balanced society candle to prosperity. Many steps are needed to be taken in this regard. A speedy and just trial can bring a lot of change in society. The crime rate can only be dropped to a minimum level only with a speedy and just trial system. The example of Saudi Arabia, is there for us. Only this would help to eliminate corruption and wastage of our precious resources.

Defence is of course our priority, we have to defend our selves from our foes and also helps suppressed nations against the oppressors. The nuclear explosions have proved that if we trust on our resources, and our talents if properly channelized, we can do the best, and face any challenge given to us. Our scientists and workers are doing great in this regard, and I am confident that they will keep on their struggle for a strong Pakistan of 21st century.

I can visualize my Pakistan, a great agricultural & industrial power of the century & the millennium. A great nation, prosperous & proud and thankful to Allah Almighty, of its achievements..

The only hindrance and obstacle in our way of progress is our laziness & corruption, though awareness is there best we need the passion make our dreams come true.

In the beginning of this New Millennium we must relax for a while and think about our past deeds, what we have done to our beautiful land and what is needed to be done. How can we share in this struggle to make Pakistan, what it should be, the land of our dreams. We must keep in mind the objections of its creation, we the educated and intellectuals of the country should come on board and lead the ship of the nation, and then put it on the right track. All we need is to work with full devotion, struggle and passion to channelize and make the best of our talents.

Insha Allah our Pakistan will be the *SUPER POWER* of this millennium.

To find the answer to the question why Pakistan was demanded we have to look up the pages of history of the indo-pak Subcontinent. From Pakistan's point of view it seems to be an inevitable result in which the British policy has been a complicating instead of an initiating factor.

Now one can forget-it is indeed hard to forget that the Muslims ruled over the subcontinent for centuries. With the memory of this imperial heritage behind them it is easy to conclude why the Muslims wanted a new homeland.

The dawn of the 19th century saw the East India company emerge as the major political power in India. The Muslims unfortunately were the worst sufferers. Their professions were no longer opened. The way to new ones was barred. Hundreds of ancient families were ruined and the traditional educational system received a death blow.

The collapse of the educational system caused great frustration and indignation. The Hindus on the other hand welcomed the new situation and rushed to adjust themselves. They took full advantage of official as well as educational opportunities. During this period the Muslims were deliberately isolated from all places of position and prestige.

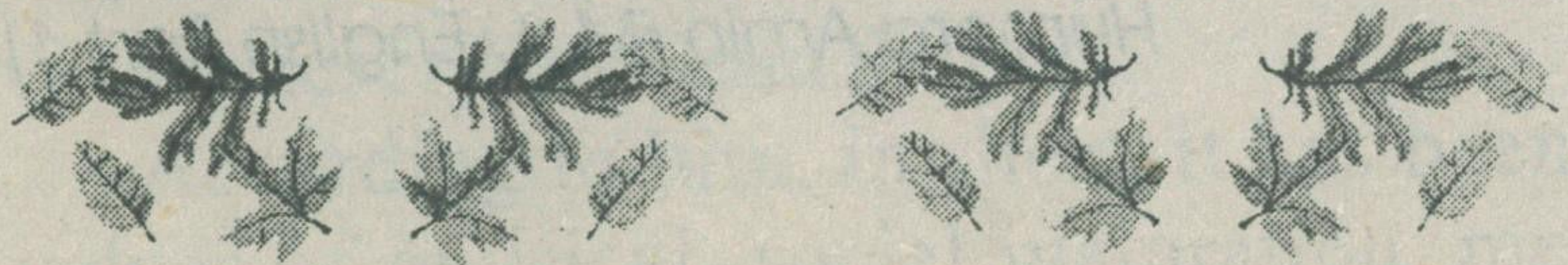
A Calcutta Persian paper in July 1869 writes "All sorts of employment are being gradually snatched away from the Muslims and are being given to men of other races especially Hindus". Muslims were afraid that besides other things their culture and their religious life would also be submerged.

Islam and Hinduism are built on two entirely different kinds of societies. In their attitude towards both the universal and the particular towards Allah as well as men they remain diametrically opposite schools of thought.

In the 19th century after the decline of the Mughal Empire. When India had fallen into the hands of the British it was Sir Syed Ahmad Khan who recognized the seriousness of the problem. The only objective before Sir Syed was to rehabilitate and reform the Muslims so that they might lead an honorable life again as a nation.

After Sir Syed Ahmad Khan Maulana Muhammad Ali Johar also stated this Allama Iqbal expressed this poetically. So it can be seen that since 1930 the idea of a separate state was growing in the hearts of the Muslims. It was Ch. Rehmat Ali who thought of the name "PAKISTAN".

He took the first tellers of the five areas of the North i.e "P" from Punjab, "A" from Afghanistan, "K" from Kashmir, "S" from Sind and 'Tan' from Baluchistan and made the name "PAKISTAN", which after over a



THE BIRTH OF PAKISTAN

I'm very thankful to sir you give me a chance to express my point of view on this topic "The Birth of Pakistan". جب اپنا قافلہ عزم و یقین سے نکلے گا جہاں سے چاہیں گے رستہ وہیں سے نکلے گا۔ وطن کی ریت ذرا اڑیاں رگڑنے دے مجھے یقین ہے کہ پانی یہیں سے نکلے گا۔

Pakistan came into being on the 14th of August 1947. Before that day it was a part of British India. The Pakistan movement had been started by the All India Muslim League which had been formed in 1906. The Muslims League tried to reach on understanding with the congress to get an honorable place for the Muslim in free India but in vain. The Hindus rejected Quaid-e-Azam's 14 points which demanded separate Muslim representation and safeguards for the protection of religion, culture and language of the Muslims in the future polity of India. Then in 1935 the congress ministries in the Hindu majority provinces put into action many schemes to oppress Muslims and encouraged Hindus to riot against them. The naturally gave the Muslims a rude shock. Now they reacted and demanded a separate homeland. Iqbal presented the idea of a separate Muslim state in his presidential address at the Allahabad session of the Muslim League. The idea was welcomed by the Muslims. At last in March 1940, the Muslims League passed the Pakistan Resolution in its meeting at Lahore. The Hindus opposed the partition of India. But the Muslims of India united under the inspiring guidance of Quaid-e-Azam and worked hard for the achievement of their ideal. The Muslims League won almost all the Muslims seats. It was a clear verdict of the Muslims they wanted Pakistan. They demanded the division of the Punjab and Bengal.

Thus on the 4th August 1947, the British rule in India ended and the independent state of Pakistan was created. In freeing our country Quaid-e-Azam and other leader did a great service but after one year of the establishment of Pakistan he left us.

مجھ کو معلوم نہ تھا تیری قضا سے پہلے نجمِ تاباں بھی زمیں دوز ہوا کرتے ہیں

It was promised to prescribe the Islamic laws in country but no action has still been taken in this respect. The rules and politicians are always quarreling with one another. The public and I can only pray to Allah.

مشکلیں امت مرحوم کی آساں کر دے موریے مایہ کو ہمدوش سلیمان کر دے

A Speech by Nazia Gulzar (JBW) (M.A. Punjabi)

OUR NATIONAL IDEOLOGY

Pakistan is an ideological state. In this respect it is different from the other countries of the world. When British felt that they would have to leave the sub-continent they conspired to make the Hindu its masters. As the Muslims were to remain subjects as before so, they demanded a separate home land of their own. Quaid-e-Azam said that the Muslims and the Hindus were two different nations with different cultures, civilization, and religion. Under this guidance the Muslim thought for Pakistan and got it in 1947.

Pakistan is thus, an Islamic country. Islam is its ideological foundation stone. But this ideology makes certain claims on us. It demands that our constitution should be on Islamic principles as derived from the Quran and the Hadith. All the laws and regulations should be made in the light of Islam. While the Government should enforce Islamic laws in general, it is the duty of every individual to line the life of a true Muslims.

Islamic ideology is different from all other ideologies of the world. It is based on certain internal and universal principles while the others are localized and insular in one way or another. As against other ideologies, Islam does not differentiate human being from one another according to their race, color property etc. But it teaches its followers to be tolerant towards the non believers.

The establishment of Pakistan is proof that Islamic ideology is still a living force. This ideology can inspire the Muslims to great mission, since it remain highly practicable even after 1400 years. As far as Pakistan, Islamic ideology is the only guarantor of her progress and development in the world. We owe a duty to our National ideology. It is to preserve it with all our heart and soul. It should be sage guard against foreign influence, and we should be sincere to it and always try to uphold it.

Humera Amin (M.A. English Part 1)

Psychology Of Students

By Mrs. Tahira Nadeem (M.Sc. Psychology)

Education can be divided into three parts:-

1. Education that teaches us how to live in a society is called social education.
2. Education that develops our personality may be termed as spiritual education.
3. The education that teaches us how to earn our living is named as vocational education.

Every man always learns by his environment in formal or informal ways. A student also has to face some problems to learning something. People get education in schools colleges, universities and academies or institutions to gain knowledge. They get their goals by them.

Student life is considered to be the best portion of man's life. (In his married life, he has to look after and support his wife and children and perhaps his old parents too. He has worries and anxieties. He has to work hard for his livelihood. There is some body always rick in the family and he has to take care of him. In old age, a man is generally in bad health. His eyes, ears, limbs, brain do not function properly. He has a care worn heart.) The student life is on the other hand, full of pleasure. A young man has good health and no troubles. He is free from worries. He has not to earn. He is supported by his parents. He has friends around him.

There are four stages in a man's life.

Jean Piaget (a psychologist) has suggest four stages. In which a man adopts his physically, intelligence and social, moral values.

1- Early childhood: (2-5 Years)

In it, a child develops quickly his sensory motor stage.

2- Late Childhood: (6-9 Years)

In it, a child learns abstract concepts and concrete concepts. He makes relations with other children.

3. Early Adolescence Stage Concepts: (10-13 Years)

After developing concrete operational stage, a child makes his formal operational stage.

4. Early adolescence: (14-17 Years)

It is the most important stage in man's life. It devolpes his physically and mentally progress.

After these stages, Adolescence (18-40 Years), adulthood (40-60 Years) and old age (60-above) are described "Jean Piaget".

According to him, in short, it has been made the values of physical, social maturation, mentally, emotional, motivation and moral. In them,

environment takes active part with the heredity.

In the presents administration , the urdu version of mental ability test score is used under the supervision of Dr. Mohd Hamid, Chairman of Applied Psychology Department, Punjab University, Lahore, Pakistan. For the better understanding to other foreign English tests by Pakistan students.

After point out the I.Q test of a student, we can classify the mental level.

Every man has six important values and interests. These are theoretical, economic, aesthetic, social, political and religious. Different tests are used to find out a subject's various values and interests.

Some aspects which are, effect on a students's career, they are:-

1. Aim in Life:-

Robert Browing says, "The aim if reached or not, makes great the life". It is like a guiding star. It provides direction for our attempts. So, aim is very important in life.

Aim less students surely fail in exams, and in other important departments of life.

2. The Influence of Mass Media, etc:-

This influence of T.V., V.C.R., Dish, Cable and movies upon the students has been very great. It is probably the most popular form of entertainment. Of, course, these medias have an educational value also. Students can get the experience of life through them. They can study different aspect of their culture. They can have a look at the history of their part.

On the whole, the influence of T.V., Dish, and Cinema on the students has been negative not educative.

3. Bad Physical and Mental Health:-

Diseases like bad tonsils, bad digestion, mental and nervous troubles, etc, often stand in the way of studies of a student.

4. Mental Level:-

Low mental level, Average level, High mental level effects on a student's success in education. A brilliant student can achieve his goal quickly. But a dull minded student can not get such success than a brilliant student.

5. Parent's Effect:-

Good or wrong training of parents has a deep effect on a student. Parents convert their attitudes, prejudices, and likes or dislikes in the minds of their children.

6. Environment And Heredity:-

Bad or good environment has a great influence in a man's life. Bad company or peer groups has effected on a man's career. It says, "A man is known by the company he keeps".

Heredity also effects on a child's life. Mentally disordered parents make their children mental.

Besides of these aspects, there are so many influences which make a man's life successor or failure.

Some Important Suggestions For The Students:-

1. "Early to bed and early to rise, makes a man healthy, wealthy and wise", According to this proverb, a student should take care to his health. Bad health is always one of the reasons of failure. Moreover, all knowledge is useless without physical strength. Student must have the power to resist all the dangerous diseases.

2. Student has to study properly and regularly. He has to work hard and do the home work. He should make his time table for his studies. And he must study his education according to his schedule to achieve his goal.

3. This is the time when a student can make or mar his life. By acquiring good habits and diligence, regularly and honesty, he makes his life.

4. By associating with the bad boys and wasting his time in idleness and wickedness, he can mar himself. So, this period develops self confidence in the students. They have to decide which way to adopt.

5. Every student should try to have a good aim in life. "The aim, if reached or not, makes great the life". So aim is very important in life. It provides direction for our attempts.

6. Of course, T.V., V.C.R., Dish, Cable and Cinemas have a deep effect in the students's life. It is mostly useless for the students. Films create a wrong impression of our country life on the mind of the students. Most of the films and plays represent life falsely. Because of this, the students are unable to tackle the problems of life. It is a necessary need to make students realistic. So, a student should try to far away from these things.

7. Fortunately, the students have enough time for social service. There are the summer vacation, the winter holidays and the spring recess in which the students remain almost idle. They waste their energy in useless activities. Every student can easily spare at least a month of his holidays and devote it to the service of the society.

Our people have great regard for the students.

Everyone trusts them. If the students go out in small towns and villages for doing social service, all the people will co-operate with them.

8. A student should develop his physical, moral and intellectual faculties. He should take part in many games in the evening and take active interest in scouting, girl guiding and the other healthy activities. He should not participate in active politics. He should try to learn about the different movements of the day so that, later on, he may choose a good life for himself and become a useful member of society.

9. A student is not a book worm. He knows that a healthy body is necessary for a healthy mind. He takes interest in all the activities that promote physical health. He goes to the playground with the same pleasure and enthusiasm with which he frequents the library.

10. The student should believe in simple and high thinking. He should hate cheap and showy things but must love cleanness and beauty. He must be kind and generous. They should not discourage or injure others by word or deed.

11. A student should respect others even if he does not agree to their beliefs and opinions.

12. The student should seek knowledge passionately, respect his teachers sincerely, love his fellows and take pleasure in healthful activities.

13. A student should take fully guidance from his parents and teachers in all fields of life.

The Human Seasons

Four seasons fill the measure of the year,
There are four seasons in the mind of man.,
He has his lusty spring, when fancy clear,
Takes in all beauty with an easy span.

He has his summer when luxuriously,
Springs honeyd cud of youthful thought he loves,
To ruminate, and by such dreaming night,
Is nearest unto heaven: quiet coves.
His soul has in its Autumn, when his wings,
He furlleth close; contented so to look,
On mists in idleness to let fair things,
Pass by unheeded as a threshold brook.
He has his winter too of pale misfeature,
Or else he would forego his mortal nature.

- A man is valued as he makes himself valuable.
- The first sigh of love is the last of wisdom.
- Have a place for everything and every thing in its place.
- It is easy to understand God, as long as you do not try to explain Him.

Nargis M. Siddique.
M.A English Part I

URDU

As National Language

Anjum Shezdadi
(Class B.A.)

A country can not get progress even than its technical education teaches in its national language. But it is different in Pakistan. After freedom the problem of national language did not solve in Pakistan. Therefore, Pakistan was established because of different traditions, culture and religion. And Quaid-e-Azam said that "Urdu will be national language of Pakistan" but he died soon and the politics went in the hand of selfish politicians.

Two things contribute to make the foundations of the traditions of a nation or country. Firstly religion and secondly language. The population of Pakistan almost follows the same religion. Language is the second base of the unity of a nation. According to this, Quaid-e-Azam made Urdu, the national language of each part of the country. Some requirements are essential for a language to become a national language as under;

1. It is comprehended in all the parts of the country.
2. It is easy to learn.
3. It has the ability to fulfil all the requirements.
4. It has the ability to become a national language and it is taught in the other countries of the world.
5. It is the reflector of religious and cultural traditions of a nation.

If we consider these qualities with our language, we have come to know that Urdu has all these qualities in a well manner. Urdu is not the mother language of any area, but it is spoken not only in Pakistan but also in India. It is the mother language of the migrationers of U.P, C.P. Eastern Punjabi, Behar and Haider-Abad. After the Delhi and Lakhnow, Lahore had become the centre of the Urdu language in Western Pakistan. Before the partition of the country, the news-papers and magazines in Urdu notified in the Punjab and they get great esteem in all the parts of the country.

If we check Sind, N.W.F.P., Baluchistan and Karachi, we find that Urdu is only understood and speak in Karachi and in majority in N.W.F.P. and Baluchistan. After all, Urdu is well-known language in the whole country.

Second requirement is that it is easy to learn. If we compare it with other languages we find that there is a rare difference between Urdu and other languages. For example, their method of writing is

same. The rules of languages are not so different. So it is easy to learn. The religious and cultural traditions of languages are same.

Thirdly, Urdu has the ability to absorb the words of other languages. Its quantity of the words is very wide. It accepts the modern scientific, technical and educational methods very beautifully. It is solid evidence that Urdu has performed this ability very finely.

Fourthly, the language has the ability to become a national language. If we consider Urdu we find that Urdu is the language which is understood in the whole India. It is taught in the Fort William College. During that period, Garson Datsi taught Urdu in Paris. If we check it today on international level, it is taught in British Empire, Russia, Germany, China, Spain, Egypt, Arab, France and many other countries.

Fifthly, the language is the reflection of traditions and culture. It absorbs our old Islamic and cultural traditions. The entrance of the Muslim rules and the preaching of the scholars had been growing the tradition in the sub-continent. And it adopted such methods which are protected only in Urdu. It spread our rich methods to the other nations and cleared our individuals' worth. This merit is only in Urdu and not in other languages.

There is only a way to the progress of Urdu language that education of different subjects should be started in Urdu language. It should be adopted in all offices and factories. If we did not pay any attention to the improvement of Urdu language, the country would face a great loss.

GOLDEN WORDS

When Wealth is Lost,

Nothing is lost.

When Health is lost,

Some Thing is lost.

When Character is lost,

Every thing is lost.

Ghazala Zafar (Class B.A.)

INFLATION CAUSES AND CURSES

Prof. Muhammad Younas Sajid

Inflation is a modern economic term, which is most commonly used and criticized by economists, Writers, Politicians and the laymen, i.e. consumers. In ordinary sense by inflation, we mean a general rise in prices. But in Economics every rise in prices is one of the indication of inflation. Basically, inflation represents a situation where the aggregate demand for goods and services exceeds the available supply of output. During inflation prices rise rapidly.

According to Ackley:

"A persistent and appreciable rise in the general level of prices is called inflation."

According to Crowthar:

"Inflation is a state of economy in which, The value of money is falling i.e. prices are rising."

According to Mr. Coulborn:

"Inflation is case of too much money chasing too few goods."

Thus an economy is said under inflationary pressure when aggregate demand exceeds the aggregate supply of goods at current prices. For the purpose of correct and complete analysis of process of inflation, we can divide The causes in the following two heads:-

A) Increase in demand

B) No corresponding increase in the out-put.

A) The demand may be due to various factors such as:-

- I. Increase in quantity supply of money.
- II. Increase in disposable income.
- III. Increase in aggregate expenditure of the community on consumer and capital goods.
- IV. Increase in exports due to foreign demand.
- V. Increase in Salaries, Wages or Dearness allowance and.
- VI. Increase in populations.

Almost all of the above causes are responsible for inflation in Pakistan except increase in export. The most important cause of inflation is excessive public expenditure during war or on the implementation of plans for economic development.

The second group of causes i.e. no corresponding increasing in out-put of goods and services are due to

1. Deficiency of Capital Equipment.
2. Increase in exports for earning the required foreign exchange.
3. Decrease in imports due to war, or restrictions, on imports to contract - adverse effects of Balance of Payments. (BOP)
4. Famine, Draught and other natural calamities.
5. Reduction in industrial out-put due to industrial scarcity of factors of production.

If these factors are not-controlled and checked in the underdeveloped countries, like Pakistan, they cannot

avoid greater economic crash i.e. hyper inflation.

In the developed countries inflation results when full employment is attained. But in under developed countries like Pakistan unemployment and inflation exist side by side because an increase in investment does create additional demand, but corresponding increase in output remains uncertain. Unemployment in our country is not due to lack of effective demand but due to low rates of savings and investment.

In a developing economy first. There is a rise in food prices which is followed by a general rise in the prices of other consumer goods. Pakistan experienced the first pinch inflation in the early revenue that was due to fall in investment which was due to nationalization. The necessary rise in salaries and the increase in the wages of workers further added to inflationary pressure. The second factor responsible for inflationary trends has been the mode of financing to development plans i.e. The deficit financing that was due to the lack of voluntary savings and taxes. Once the inflation enters in an economy, then it is very difficult to control it.

Inflation is an economic Evil for a society evil feeds an evil so is the case with inflation. Social values are eroded along with the value of currency and trust in Govt. diminishes.

Inflation also undermines morality price economy means the stability of political system, which ensure the individual freedom and social mobility. In such a society most of the people face future with confidence which is always uncertain. Mostly people work honestly and hard and try to save in the rainy days. In such a society people work in the economic interest and benefit for all and the members of the society.

But in an inflationary society the case is just otherwise there is no guarantee you solid and safe future, therefore they lose youth in saving. People gradually lose faith in honesty and become doubtful about long term plans. They start believing in winfall and try to get as much as they can as fast as they can with as little efforts as they can. The most tragic aspect of inflation is that it creates an economic frame work where unity of interests is impossible between the individual and the society which is essential for the national well being. Class and selfish interests lead to corruption that erode moral values like honesty truth justice goodness fairly and love for all.

The growing social and political evils like, bribery, tax evasion, smuggling, hoarding, profit-like red tapers become out-of-control in a society. In such a society rule of law becomes a secondary thing. Thinking makes what we are when thoughts are polluted people do not mind indecent acts. This is the case with the Pakistan society.

(To be continued.....)

ISLAM AND PAKISTANI TELEVISION

Pakistan came into being for the name of Islam. Founders of Pakistan determined that it would be an Islamic state in which people would live their lives according to the teachings of Islam. Sunnah and Shriah would be in action. Unfortunately real Islam could not be seen in Pakistan, since Pakistan came into being Islamic Sharia could not be implemented.

Now a days we can examine many bad traditions and customs which are being prevailed in Pakistan. And P.T.V. has become a source of introduction of these types of bad traditions and customs T.V is spreading vulgarity these days. You can watch many obscene films, dramas, musical consents and many other programmes. These programmes are destroying the moral character of our young and youth. When they watch a lot of love affairs on television, they try to flirt with girls and much corruption is made in this connection. You can watch many vulgar advertisements on television. For example "Subz Sitara" and "Chabi". These are the vulgar advertisements which are being telecast on television. In these vulgarities you are advised that how you can make a good sexual intercourse with your wife. Similarly many vulgar songs are being telecast on TV. These are about "Billo on G.T. Road" and "Billo ka Ghar". In these songs you are advised that you should go to the "Billo" house.

Now I want to ask questions from the readers, please tell me can Islam allow us to want these types of programmes? And can Islam allow us to telecast these types of programmes?

No, never, not at all. In Islam does not allow for these things.

But here question arises that if Islam does not allow us to watch or telecast these types of vulgar transmission why don't we protest against it? Answer is only one that we have no care for Islam. We have no care for Sunnah and Shariah. We are not, with due apologize, true Muslim we are the Muslim by names not by deeds. I have to say with great sorrow that we are Muslims by chance not by choice. Therefore if the Muslims want to survive they will have to survive for the rabe sake of Islam otherwise what will be the future of the Muslims? Nobody knows!

Ihtisham-ul-Haq Zafeer

HOMEOPATHIC TREATMENT PROTEIN & VITAMIN DEFICIENCY DISEASES

The protein and vitamin deficiency diseases will be discussed one by one, henceforth in next issues of the magazine. The diseases are the following:-

1. Rickets
2. Beriberi
3. Pellagra
4. Malnutrition Disease
5. Scurvy

RICKETS

Rickets is a nutritional disorder of growing young children, characterized by defective long growth and after catarrh of certain mucous membrane along with nervous instability and anaemia due to Vit. D deficiency. The lack of vitamin B causes defective calcification of bones and leads to a condition which is clinically known as Rickets.

SYMPTOMS

Symptoms generally appear after sixmonth of age. The mother complaints that her...

1. Child sweats badly at night sleep badly, has diarrhea and suffers from cough and cold.
2. The child is irritable and restless.
3. Sitting, walking and teething are late;

SIGNS

A NON SKELETAL

1. The child is flabby and apparently, anaemia is present; lungs show presence of bronchitis.
2. Abdomen is protuberant, liver and spleen are palpable; lymph nodes are enlarged.
3. Muscles are weak and hypnotic, the limbs can often be bent in to any position (acrobatic rickets).
4. Convulsions and spasmo-philia often occur.

TREATMENT

The treatment is being suggested with special references to its dietetic management and 5 Homoeopathic.

A DIETETIC MANAGEMENT

Prophylaxis should start at the age of 2 weeks. Provided the mother's diet is adequate, breast feeding not for the first 4-6 months and weaning after 6 months are the safeguards.

A balanced diet, fresh air, sunlight and for infants up to 2 Years a total daily intake of 400 I.U. Of vitamin D through milk, cod liver oil, egg, butter or medical supplements is usually sufficient.

Note:- Signs B. Skeletal, C. Blood and Medicinal treatment will be given in the next time.

Dr. Mohsan Bari

PICTURE GALLERY



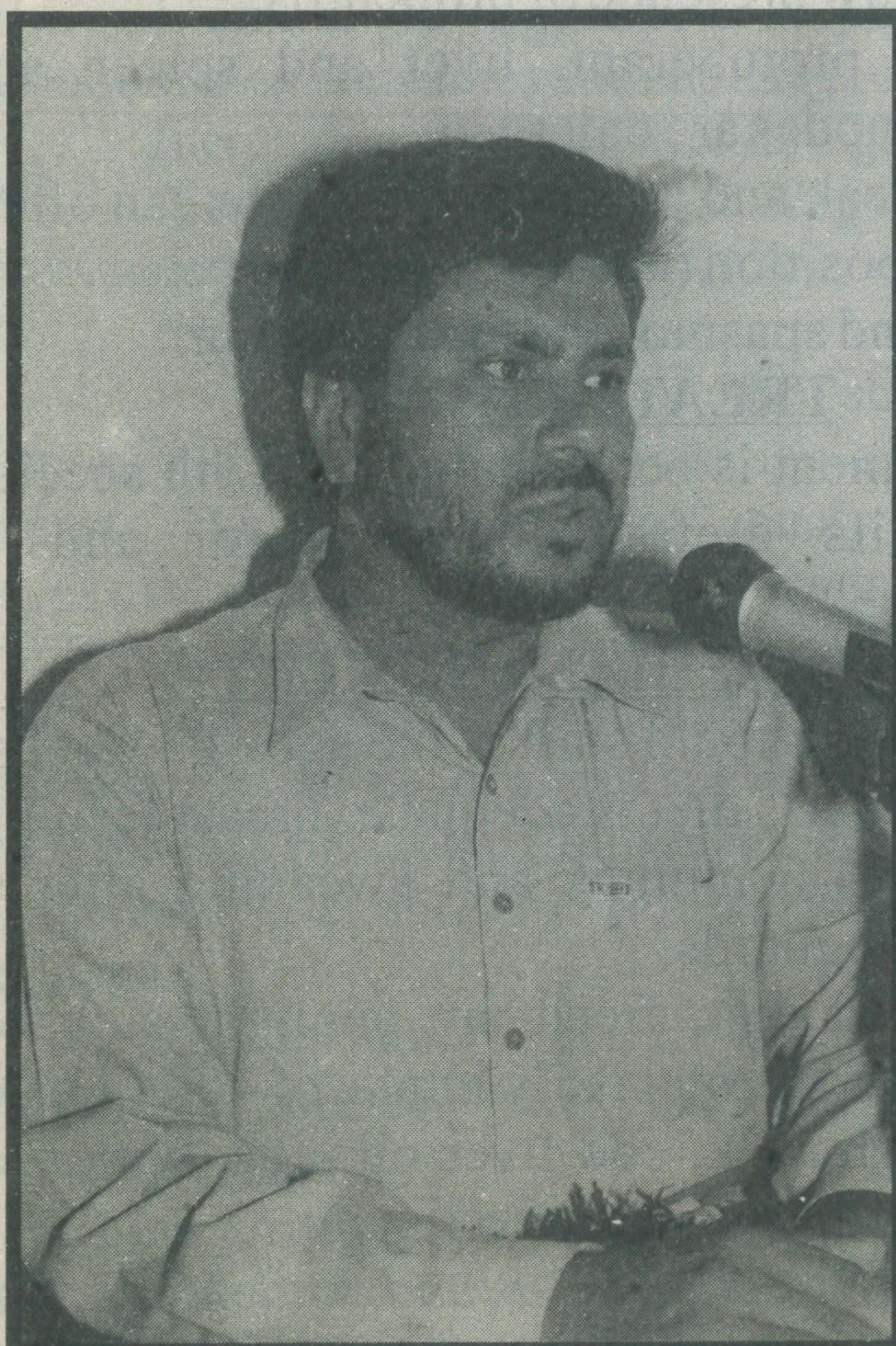
Prof. Muhamma Azeem Farooqi
CHIEF GUEST
ADDRESSING THE SESSION



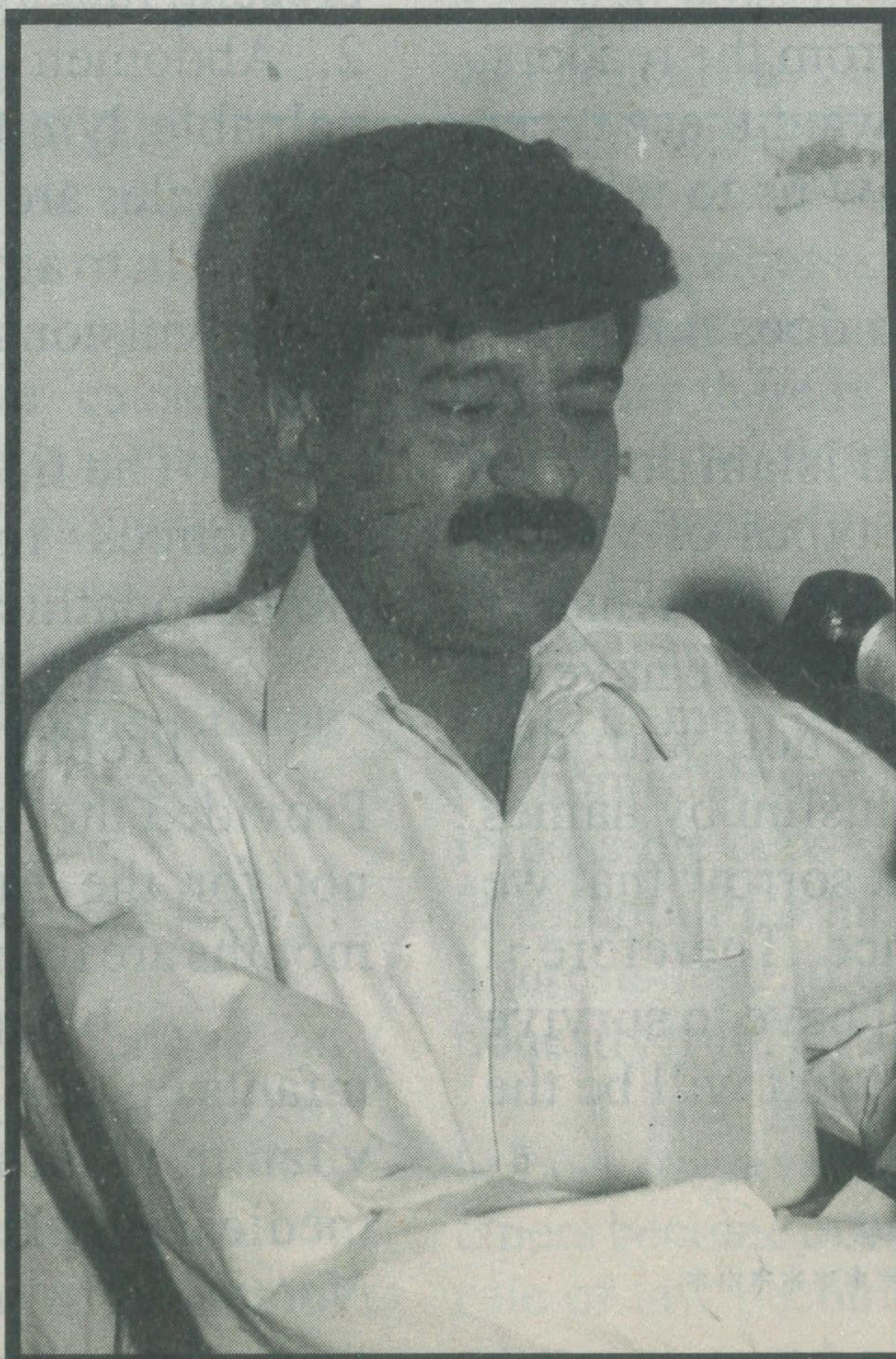
Outer View of Azeem Academy
Gondlanwala Road Branch (GRW)



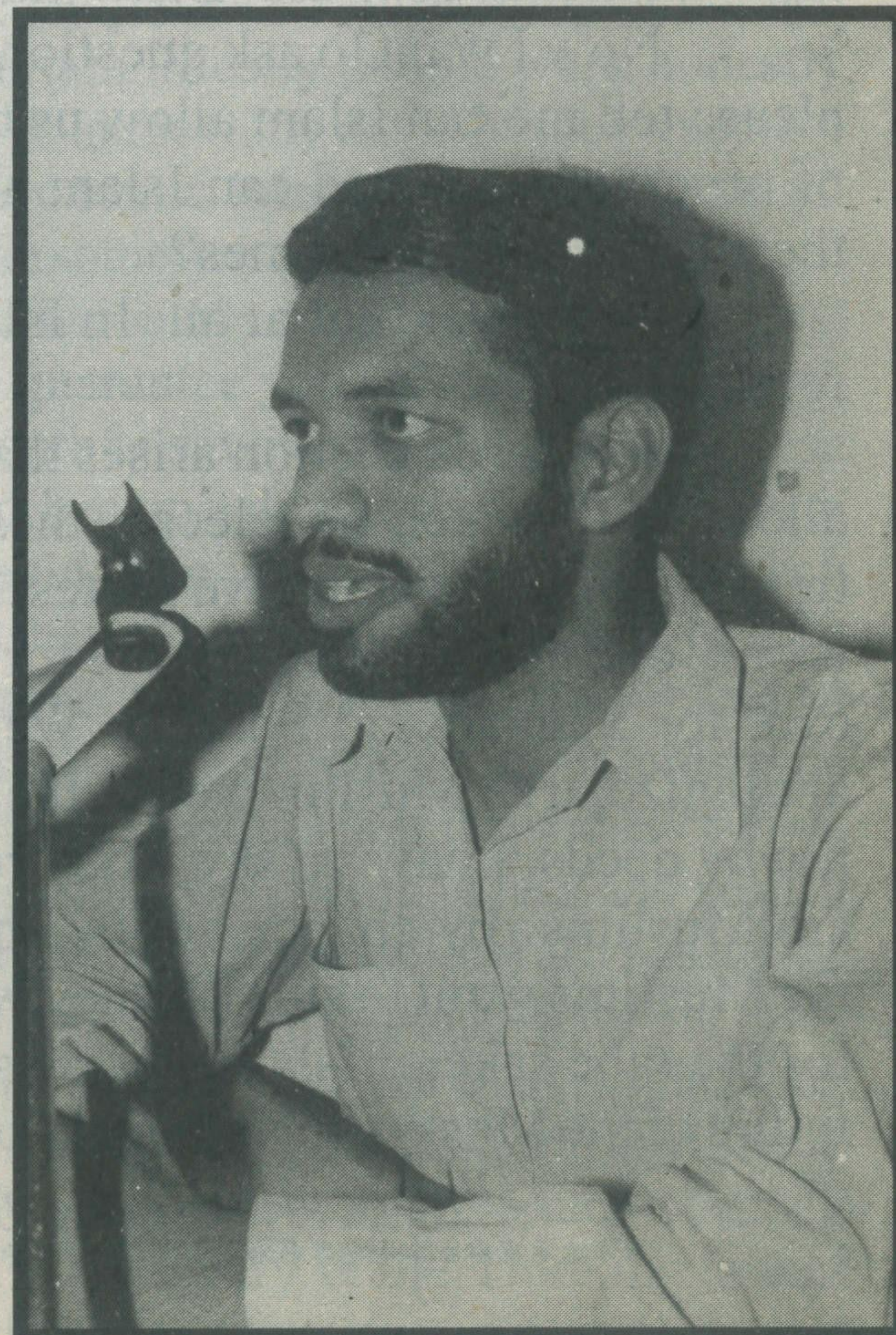
Miss Tuba Azeem
RECITING HOLY NAAT
AT THE FUNCTION



Prof. Javed Iqbal
CHIEF GUEST



Prof. Yonus Sajid
ADDRESSING THE FUNCTION



Editor of A.E.M.
(MEN WING)

PICTURE

GALLERY



Opening Ceremony of A.E.M. Guests & Chairman



Editorial Board of Azeem English Magazine



Audience of Opening Ceremony Function



Editor of A.E.M.
WOMEN WING



Miss Zubia Naseer
SUB. EDITOR WOMEN WING



Prof. Saleem Mughal
ADDRESS THE AUDIENCE

IMPORTANT COMMENTS ABOUT SHORT STORIES & ESSAYS

It is a representative essay (short story) of the writer. The author is very realistic in his approach. He is a famous essayist and remarkable writer of English Literature. He has contributed a great deal to fiction. He has power to blend vision and reality beautifully, effectively and impressively. The writer has thrown light upon the central theme with his keen observation and experience of life. This story (essay) expresses life in forms of truth and beauty. The story (essay) consists of logical statements and emotional and imaginative touch also, It shows the writer's intellectual and emotional reaction to life and its activities. The writer seeks to communicate an experience by his mastery of diction. The writer also craves to establish an emotional and intellectual affinity(link) between man and man by appealing to the elemental emotions and widely common things. The essayist has expressed the eternal verities of life in the guise of triviality.

The writer is noted for his informal sketchy and lighter view. The frankness, gusto, acute observation, lively acquaintance with men and manners show preciseness and skill of the writer.

The study of the story (essay) depicts wisdom, both worldly and moral, literary and imaginative of the writer. The language and style is simple, lucid, vivid, commencing and allured.

IMPORTANT COMMENTS ABOUT ANY POEM

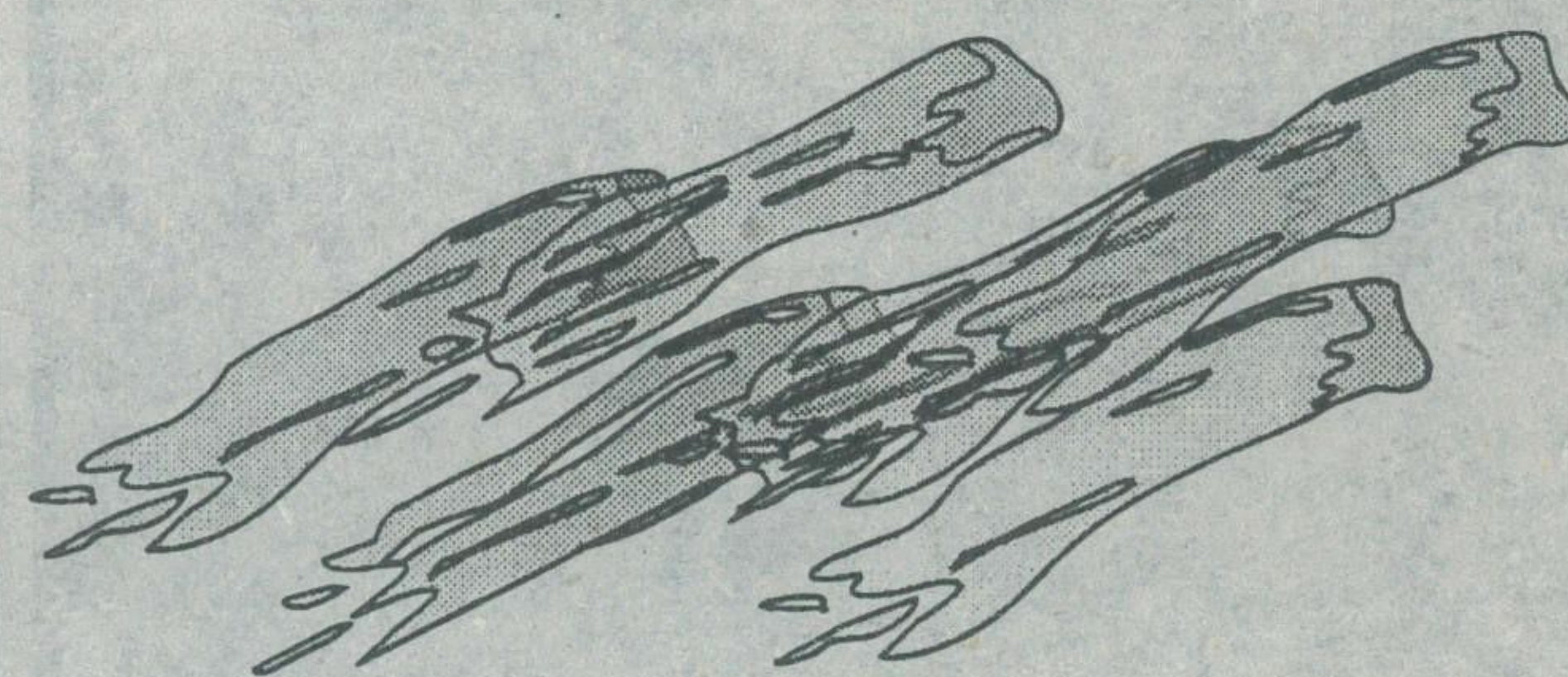
It is a well known poem by a great poet. It is really master piece of his art. The reader is forced to pay rich and sincere tributes to the greatness and splendiness of the poem and poet as well. The evaluation of thoughts is logical, straight forward and impressive. The reader is allured by the sweet musical tune of the poem. Similes and metaphors add to the beauty and grace of the lines. Poetic metrical scheme and versification is laudable. One can not stop appreciation. This is rich in imagery.

Apparently the poem is a simple narrative but it has several layers of deep meanings and allusions. It pin-points the poet's different reactions to the theme. The language of the poem is very lucid, vivid and

fascinating. In fact, poetry is the art of giving vent to noble thoughts in rhythmic and melodious language. So, this poem is combination of these two features. A good literary critic is anxious to find and point out the beauties and charms of a poem to detect its faults. This poem thrills and inspires us to give us delights and pleasures. All basic requirements of a good poem i.e. music, vision, image, emotion, refinement and harmony can also be traced in the said poem easily.

The language used is very simple and lucid and fully corresponds to the thoughts and ideas expressed. The evolution of theme is touching and convincing. In short, the poem is nice and readable in every way.

Friend Ship



Rabia (F.A)

A friend

A friend is one

Who plays with me

Who walks and talks me

With me

And some time stays with me

With me

When I am glad or sad

A friend is one

Who share with me

Remember me

And cares for me

A forgives me

When I am sad.

ALDOUS HUXELY'S ESSAYS

THE SATIRIST:-

Since literature has does and effective link with life the writers use variety of method and techniques for the successful fulfilment of their aims. Satire has always been employed as an effective and comprehensive device for the reformation of different follies and foibles of human society. The preliminary object of a satire is based on didacticism. Normally, a satire can be defined as the criticism of human weaknesses with a view of reformation.

Alexander Pope and Jonathan Swift were the most prominent satirists of their time. However Swift often becomes (misanthrope) because in his writing he regards human being inferior to animals and always gives a negative and pessimistic opinion of human being. Alexander Pope, the representative poet of 18th century, as Chaucer is the representative poet of 14th century satirized the different aspects of the 18th century social life of aristocratic strata. Henry Fielding the first regular novelist, can also be called to have satirized the different aspects of social life of his times in his novels particularly 'Joseph Andrew and Tom Jones',

Aldous Huxley, the prolific writer and a man of extra-ordinary knowledge and immense experience is one of the prominent satirists of the twentieth century. The central point of his writings is the reformation of various aspects of life to usher in era of jubilation prosperity and tranquility. He has opposed bitterly all those activities and notions that prove a boulder in the realization of all ideal achievements. His essays, novels, short stories, travel books and poems all illustrate his ambition for the reformation of human society.

Aldous Huxley has followed some other writers for the effective satiric purpose. He has employed the device of irony which Swift and Jane Austen abundantly used in their literary works. Irony actually means contrast between appearance and reality. It can prove an efficient instrument of moralizing human nature. So Huxley has made a considerable use of this element for the achievement of his task.

The greatest thing that heralds on atmosphere of insuperable difficulties for human beings is their unnecessary ego. Sometimes, just because of ego, an era of bloodshed and anarchy takes place of human being vanquish their ego, they can usher an era of peacefulness and severity. Huxley, on a number of occasions prompts and persuades human beings to

surmount. Their ego and personal cravings. We are well acquainted (conversant) with the fact that Huxley was the embodiment of mysticism. And all the mystics emphasize the curbing of ego because it is the root of severe misunderstandings and large scale annihilation. Even the two world wars that brought huge destruction, were also the result of the ego of the rules of some countries.

Huxley had realized the importance of individualism, but he was in favor of only healthy individualism necessary for the development and uplift of human beings. He has opposed the system of communism mercilessly because it destroys individuality unnecessarily. He is also not in favor of modern economic outlook. In his essay selected Snobberies he has satirized this modern concept faithfully.

Huxley is the most daring satirist and all his essays, novels and other creative works are replete with satiric purposes. He can be called bold and daring satirist in this respect that the other writers are not to fulfil grand tasks. Huxley plunges at the ocean of daring satire to question the 20th century ideals of individuality, nationality sexual anarchy and religious ideas. His essays; the Education of an Amphibian "Knowledge and Understanding". The desert "Liberty Quality Machinery" and "Adonis & Alphabet" are the examples of exquisite satire.

In these essays he has described, all his revolutionary ideas and ideals on which he wanted to build or construct a society free of corruption, chaos, vices and various malpractice. Actually, Huxley can be called the greatest benefactor of human beings because he has played the role of reformer. The main purpose of his life was to make human beings corrigible.

Huxley has also satirized human escapism and eccentricity in his creative works. He wanted to make human beings the embodiment of excellent qualities. It is the greatest feature of Huxley that inspite of severe and merciless criticism of human beings, he never becomes misanthrope in his creative literature because the profession of mysticism does not allow him to do so. He always shows affection, sympathy and feeling of brotherhood in his great writings. Twentieth century owes a great deal to him because of his excellent and meritorious services. Huxley was really a man of extra-ordinary intelligence and quick understanding which helped him perform his task splendidly. Huxley was really a man of extra-ordinary intelligence and

quick understanding which helped him perform his task splendidly. However, in all cases his wit shines with resplendence and brightness. He wanted to build a society free from all kinds of corruption vice and evils. He has used all the excellent qualities of his head and heart for the betterment, advancement and prosperity of the people.

We can reach the conclusion that Huxely is the most prominent satirist of 20th century. He has satirized the different follies and foibles of the society with the role motive of reformation. He can be differentiated from other satirists in this respect that his services and accomplishments are far superior to them. In short, Huxely has endeavoured to raise the standards of society.

ALDOUS HUXELY "AS AN ESSAYIST."

OUTLINE

1. The nature of the essay as a form of literature.
2. The variety of his essays.
3. His essays relevant to his times.
4. The discursive quality of his essays.
- * His knowledge of different circles
- * Essay by other writers
- * Three types essays by Huxely
- * Huxely's style
- * Huxely and Montaigne

The range of Huxely's interests is very wide indeed. He is a highly intellectual writer and his books show the enormous range of his intellectual interests. We witness the breadth of his intellectual interests in novels, in the essays in the travel books, and in all other writings too. Huxely gives evidence of what may be called encyclopedia knowledge. From the very outset he gave evidence of his well developed interests in philosophy, biology, sociology, economics, religion, politics anthropology, literature canniest as well as modern eugenics painting, music sculpture, architecture and metaphysics. Even this list can not be said to be exhaustive. Huxely's fund of knowledge is truly amazing. And, what is more, he writes on all these subjects with great confidence and competence. His writings are both enlightening and provocative. In the course of English literary development, the essay has been handled differently by different writers.

1. Thus an essay by Bacon consists of a few pages of concentrated wisdom, with little elaboration of the ideas expressed.
2. In an essay by Addison, the thought is thin and diluted, and the tendency is some times towards

personal gossip.

3. An essay by Charles Lamb is a medley of reflections, quotations, personal experiences and reactions to life, and anecdotes. In other words an essay means different things to different writers.

4. According to Dr. Johnson, an essay is a loose sally, of mind, and in digested piece, not a regular and orderly composition.

5. A standard dictionary speaks of the essay as "a composition of moderate length on any particular subject or branch of a subject, originally implying want of finish, but now said of a composition more or less elaborate in style, limited in range. Brevity had want of exhaustiveness are certainly the features of a true essay." As for the content, an essayist may choose any subject under the sun.

In his preface to his "Collected Essays" Aldous Huxely tells us that essays belong to "a literary species whose extreme variability can be studied most effectively with in three poles of reference"

The first is personal and autobiographical. Huxely did not make use of the autobiographical material on any big scale, but it does make its appearance, time and again, and lends grace to his essays.

The second is objective, the factual the concrete particular. Under this heading we can place the pamphleteering essays about the bomb and drugs, and the two cultures.

The third is the abstract universal. The third kind of his essay he wrote rather late in his life.

To be an essayist, a writer must have the gift of style and this Huxely undoubtedly had and in an abundant measure too. Huxely had a vast knowledge also, which was gained from much travel, immense reading, and constant meetings with intelligent people. He had a full mind and an unquenchable spirit of inquiry. His essays are relevant to the situation in his time and ours, and give us a real view of the intellectual life the western man during the period in which they were written. It was a time of revolution and upheaval. It was the time of knowledge explosion. The knowledge explosion was bringing forward so much that what was old had been forgotten way soon. Huxely believed that behind all the appearances there is reality and for him the reality was the unitive knowledge of God. All his work leads to that and his essays record the search and the affirmation.

In writing his essays he could begin anywhere anything started him off, and he proceeded without any jerks or jumps to a serious consideration of one of the many subjects which absorbed him. He himself had the quality which he found in mounting and which he thus

describes: "Free association artistically controlled this is the paradoxical secret of Montaign's best essays." Huxely is nearly always easy to read, though sometimes he expects close attention to an abstract argument. He is never trivial the world and the times were too wonderfully exciting to permit light heartedness or triviality. However, some of his essays are as gay and light as a short story. And the ending may be a rounding of the subject into a calm final or an unexpected flash of wit, or a jest. The final gesture was part of his style.

ALDOUS HUXELY "AS A THINKER"

Aldous Huxely, a great thinker, essayist, novelist and mystic of the modern age, has a remarkable position in English literature. His philosophical views are based on firm roots in the light of his vast knowledge and experience. His artistic and craftsman nature inspires us again and again to accept his views and ideas to live a peaceful life amidst the materialistic desires. He strongly rejected the unnecessary egoism prevailing in the society although he is alleged a pessimist yet he always considered the human society a corrigible thing. He suggested that the society must be avoided from stagnation because a society is rotten when it is in the state of stagnation. Their things helps us to go deep into his philosophical mind. Now we can study him as a thinker as follow:

1. An artist with a mistrust of art.
2. Mainly deals the upper middle class.
3. The feeling of ennui in literature.
4. The charge of pessimism.
5. A contrast between his novels and essays.
6. Looking for a spiritual salvation.
7. The challenge of mysticism.
8. The influence of D.H. Lawrence.
9. Conclusion

Huxely was a writer whose reach in art for standards to live by is accompanied by a mistrust of art. He was a life worshipers who feels that the physical will always let you down an alleged mystic who is always clear and rational and a scholarly scientist who has written the century's several criticism of science. He supports individuality but opposes egotistic individualism and eccentricity he advocates centrality.

In one respect Huxely's novels and art deals with a very limited world. Almost all the action is confined to the upper middle class and only a section of that the aesthetic and speculative branch. He

touches the two extremes of this strata. Within this group however there is a very wide psychological range. We rarely venture outside narrow class limits.

In the book called, "On the Margin" Huxely was much concerned with the part played by ennui in literature. He pointed out that where as ennui had been regarded as a sin it had now become an inspiration for literature. He attributed the change to the failure of the ideas of the French Revolution, the progress of industry and the futility of political circles despite the dreams it had given birth to life outside the big towns become increasingly insipid inside them increasingly restless. And then to complete the chain of disasters, came the first world war.

The general view of Huxely as a confirmed pessimist has a good basis in fact, but it needs to be diluted of the society in which he lived and yet he frequently expressed the belief that this society, however rotten had the power to improve itself. According to him modern society is in a state of transition and it is at such times that the less attractive aspects of existence became prominent. But no society is doomed until it stagnates. There are as yet not signs of stagnation in our society.

Huxely is a cynic about universe rather than about men in isolation. He is cynical about men as play things of the universe. Hence there is greater concentration of cynicism in the novels than in the essays, because there he is dealing with men as embodiments of nature. In his essay he deals cynicism with sympathy but there is not much sympathy in the novels.

Huxely was the most eminent of the few writers who looked for a spiritual indifference to a spiritual interpretation of the universe. We have a strong intuition of a mind struggling with matters it spirituality. The society which Huxely described was hopelessly corrupt. It was the intensity of the corruption perceived more keenly by him than by any other writer of the time that drove him to the other extreme.

Huxely was fully aware that the practice of mystical religion was unlikely to gain many followers in modern time. It required asceticism while it is the first duty of every citizen in our times to consume as much as he possibly can. Yet it remained an intellectual challenge to him. He knew that the most important mystics have been men of the highest intelligence. He also regrets that a lot of intelligent people do not believe in God.

For some time Huxely came under the influence of D.H. Lawrence. The ripest fruits of this influence is to be found in "Do What You Will" and

and 'Brief.Candles' Huxely praised the man's mind, heart, senses, passions and imagination in a very brilliant manner. He says that if we try to repress these certain elements of the personality spiritual blood poisoning will result. Therefore we should allow and let our senses brain and heart to play their jubilance role in the life.

Another important aspect of his personality appears before us as a pacifist. When he reached the position that the pacifist position would near be accepted on ethical or religious grounds, he forced upon the world by the logic of technological advance. He then guessed about the sun total misery of the human race in the future. In his opinion more people will be hungrier and mal-nutrition will be more wide spread. Birth control measures will, by and large fail. Improvement in agriculture will be unable to meet the demands of the expanding population. There will be increasing political and social unrest resulting in wars, revolutions and counter-revolutions. The power of governments will increase and individual liberty will diminish. If we go on fighting wars, the future must be totalitarian. In this way Huxely by his keen and deep thinking made us aware of fate in the future if we remain unable to mend our ways. He in his whole life, tried to guide the human race on the lines of humanity and prosperity by avoiding the egoism and self assertion. So his point of view the society although at the edge of its disaster is corrigible with the help of certain healthy measures. He tried to change the members of society inwardly to bring a happy revolution.

* Little things make a perfection but perfection is not a little thing.

* Never try to give in life . God always supports the brave and to those who take risks.

* The best and most beautiful thing in this world can not be seen
(Asma Afzal)

EDUCATION OF AN AMPHIBION

ALDOUS HUXLEY'S ESSAYS'S PROSE-STYLE

1.INTRODUCTION:

"The Education of an Amphibion" is a famous essay of Huxley which deals with the education of human beings. He is dis-satisfied with the existing system of education and suggests some trainings to be included in the present set of education. Let us study the matter with some details.

2.HUMAN BEINGS AS AN AMPHIBION:

Huxley says that every human beings is an amphibion or to be more accurate, every human being is five or six amphibions rolled into one. Amphibion is an animated creature who can live simultaneously on the earth as well as in the water. For instance, frog , tortoise and some snakes may live in water as well as on the earth. So, we are amphibions living at the same time in the world of experience and world of notion.

3. IMPORTANCE OF LANGUAGE CHIMPANZEES YAHOO'S. FIRST PROBLEM OF AMPHIBION:

Each field of our amphibion's existence has its own peculiar problems. First of all he comes to the problem that language is very important in our life. Without language we would merely be hairless chimpanzees. Without language we would be like the yahoo's of Gullivers Travels. It was language that made knowledge possible and through this medium, information was gathered as well as conveyed. It was language that permitted the expression of religious ideas, the formation of moral ideas and the codification of laws. It was language that turned us into human beings and give birth to civilization.

4. LAWS OF LANGUAGE; DRIVE OUT MEMORIES WOLF.

Language, it is evident, has its laws. Bad words tend to drive out good words and words in general good as well as bad tend to drive out immediate experience and out memories of immediate experience. And without words there would hardly be memory of any kind. Take the example of "Wolf Children". The wolf children who are brought up by animals find it impossible to remember their wordless life among the brutes.

5. LANGUAGE WORKS OF GENIUS, BUT MISUSED TO EXPRESS NEW IDEAS.

There is no doubt that the languages are the work of genius. It is an extremely important development but it is being misused particularly, in the expression of new ideas, the knowledge has failed to describe non-verbal realities, specially in the field of education. This observation of Huxley is very true.

In the middle ages, several liberal arts were taught, namely grammar, astronomy, logic, rhetoric, arithmetic, geometry and music. The last three are non-verbal aspects of human mind.

6. NON VERBAL EDUCATION BUT T.S NILL BELIEVES IN READING WILL EVERY THING WELL.

Huxley asserts that all the difficulties and problems which we are facing are only due to this mistake that we lay stress upon verbal education. Fore generations ago, T.S. Nill expressed the belief that, if every body could read and write, every thing would be well. Personal liberty and democratic Government would be assured, war would stop and rationality will prevail in every where. Today, every body can read and write even then we are living a world where war is constant, liberty on the decline and the democracy in danger. Why it is so? Because we are not trained people in the art of our business as educator is to discover how human beings can make the best of both worlds the world of verbalized intelligence and the world of unconscious intelligence. The last and most important branch of education is training in art of spiritual insight.

7. PROVISION OF EXPERIMENT AND THEN IMPOSE IT IN SCHOOLS.

Huxley says that intensive research is needed at the present stage. We should provide a chance to observation and experiment to our student from 10 to 15 years. At the end of this period, we should know which are the most important items in a programme of psycho-physical training, how then can best be thought in primary schools, secondary schools and colleges and what benefits may be expected from such a cause of training. He says "my own expectation is that benefits would be considerable."

KNOWLEDGE & UNDERSTANDING

1. INTRODUCTIN:

Knowledge is always in term of concepts can be passed on by means of words or other symbols.

Understanding is not conceptual and therefore, cannot be passed on. It comes when we liberate ourselves from the old experience. By old is meant our home made system of ideas and words.

Knowledge is acquired when we succeed in fitting a new experience in the system of concepts base upon our old experience.

2. UNDERSTANDING IS IMMEDIATE EXPERIENCE AND DIFFERENT FROM KNOWLEDGE; PAINS JOYS:

Understanding is not acquired by labour. It is something which comes to us of its own will. Everyone of us knows about things but can not claim understanding at the same time, so knowledge is not equal to understanding. Understanding is an immediate experience and immediate experience can only be talked about never shared. No body can feel another's pain or grief, another's love or joy or hunger. And similarly no body can experience another's understanding of given events of situation.

3. KNOWLEDGE OF UNDERSTANDING NOT EQUAL TO UNDERSTANDING; PENCIL LIN PRESCRIPTION SHOWS.

Only the exceptional men and women who have understanding in every situation, most are intelligent to see that understanding is different from its knowledge. We must always remember that knowledge of understanding is not the same thing as the understanding, which is the raw material of that knowledge. It is as different from understanding as the doctor's prescription for pencillin is different from pencil lin.

4. PSEUDO KNOWLEDGE CONSIDERED EQUAL TO UNDERSTANDING AND OVER GENERALIZATION IS WRONG; INFIDELS ONE DAMNED.

Some people think that pseudo knowledge is the same thing as understanding. This is a great mistake to think that pseudo-knowldge brings understanding. Actually people indulge in over simplication and over generalization when they think so. In the middle ages, the favorite over generalize was that all infidels are damned. For the Muslims all infidels meant all charistians and for the charistians all infidels meant all Muslims. There was another non-sensical proposition popular all over the world that all heretics are inspired by the devils and that all eccentric women are witches.

Now, we dissucss the grounds on which Huxley prefers understanding to knowledge in this way.

1) KNOLEDGE CORRECT, INCORRECT, PSEUDO CANNOT CORRECT MEN BUT UNDERSTANDING.

Firstly, Huxley says that the world is full of misery due to human stupidity, malice, idealism and blind faith in religion or political ideas. He quotes many examples of religious and political persecutions throughout history and concludes that knowledge correct, incorrect or pseudo can not correct men. It is understanding or immediate experience of reality that corrects men.

II) KNOWLEDGE IS OF PRACTICAL USE AS SCIENTISTS, ENGINEERS ETC. BUT PROMOTION IS ONLY THROUGH UNDERSTANDING:

Secondly, Huxley accepts that knowledge is of practical use. In an industrial civilization, no society can progress without highly trained scientists, engineers and technicians. He asserts that education should more than device for passing on knowledge. It should also teach life adjustment and self-realization. But the question is how to promote them? So, this we can do through understanding.

III) KNOWLEDGE BINDS US IN WORDS & PERSONA AND UNDERSTANDING LIBERATES US:

Thirdly, Huxley says that knowledge binds us to the tyranny of words and social conventions. But, understanding liberates us from all these. Through understanding, we establish direct contact with experience. On the level of knowledge, an individual can not get very far from the persona created by him, his family and by his society. But on the level of understanding. It is in this power to get very far from the persona of his own.

5. CONCLUSION:

Concepts Are Necessary For Both Knowledge & Understanding.

We may say that concepts are first and foremost requirements of both knowledge and understanding. If concepts are clear, one can improve one's knowledge and understanding.

ADONAI'S AND THE ALPHABET

1. INTRODUCTION:

The essay "Adonais and the Alphabet" urges us not to take the language too seriously, nature presents us a complexity of material to express things which words and sentences can not.

2. WORDS INCREASE KNOWLEDGE BUT DECREASE UNDERSTANDING:

Huxley felt that words increase man's knowledge but decrease his understanding. He objects the importance of Alphabets very much that the alphabets are not a sound medium for the instruction of humanity. He says that it was about 35 centuries ago that some nameless genius invented and perfected the A.B.C. The alphabets had been in use hundred of years before. But with the passage of time, absorbed in the outer appearance of alphabets that they forget to understand the true nature of the words. They became blind in the use of words and sought

whole truth from mere use of words.

3. EXAMPLE OF PRIEST:

Huxley gives an example of priest who was preaching a congregation of worshippers. The theme of his lecture was devils. Hardly he had begun his sermon when a sparrow came and began to fly through the air. The priest St. Dominic observing this, called one of the sisters and asked her to catch the bird. She got up and had no difficulty in catching the bird and handed him to St. Dominic. He held him fast in one hand and began to pluck off his feathers with the other. When he had plucked all his feathers, he pitched him out by saying "fly now if you can, enemy of mankind. You can cry out and trouble us but you can not hurt us." What an ugly picture is it? An intelligent educated man was inspired by the lowest kind of inspiration.

By this example, Huxley makes it clear that men are slaves of words and do not go deeper than words to rudge the reality. Our own age is entirely bad; but the age of faith was even worse. Take for example, this matter of humanitarianism towards animals.

Once again we go back to the unknown letter-makers because every one of us lives in language and our feelings, thoughts and behaviour are determined by the words and sentences of our native tongue.

5. INDIAN CALLED THE PHENOMENAL WORLD NAMA-RUPA:-

The Indians call the phenomenal world "Nama-Rupa", "name and fame". Name is the internal realm of concepts and Rupa is the outer realm of concepts.

6. CHINESE NOT CARE VERBS WORDS, SPOKEN & WRITTEN:-

The chinese do not care for words, verbs, sentences and parts of speech. Their concern has always been with the relationship between things. Language exists in two forms, the spoken and the written and letters became more and more important with passage of time because the spoken words lies off and can not be re-called. Alphabetic writing creates an illusion of clarity. The words we read are written in such a way that they seem to be strictly themselves. This makes us believe that we know what is what that a rose is a rose. What is needed in education is the experience of "observation" which is entirely different from the notion of being. It is very easy to say, what ought to be done? But it is very difficult to do.



LIBERTY, QUALITY, MACHINERY

AN OUT-LINE:-

Introduction:-

- I) Survey of problems raised by machinery.
- II) Objection of Ruskin, Morris, Tolstoy and Gandler.
- III) Huxley ensures that allegation; medical reduced death, ugliness / population / industry / handicraft cause death with famine.
- IV) Inventions of science are praised by Huxley.
- V) Tolstoy's objection that machinery applied to science.
- VI) Huxley's answer, machinery provides luxuries and defense to maintain life.
- VII) Conclusion: Optimistic to the blessing of the machinery.

1. INTRODUCTION:-

In "Liberty, Quality, Machinery", Huxley surveys the complexity of problems arising as a direct result from industrialization and replacement of handicraft products by machine-made. He approves urban industrial civilization but he considers the entire complex phenomenon whose discontinuation will be more disastrous and harmful.

Let us study the matter with some details:

2. OBJECTIONS:-

The essay begins with the objections of Ruskin, Morris, Tolstoy and Gandler who condemned machinery on different grounds. Ruskin considered machines and all their productions as intrinsically hideous. Morris objected machines on aesthetic grounds and as a socialist he loathed them. Tolstoy advocated a return to handicraft production within village communities. His greatest disciple Gandler too preached the same doctrines.

3. HUXLEY DEFUTES ALLEGATIONS. CHILD DEATH RATE REDUCED, UGLINESS/POPULATION.

Huxley does not agree with these critics of machines and argues that they have ignored the utility and progress which comes to us due to machinery. He replies all these allegations in a pleasant manner and says that medical has reduced the death rate and due to have families of their own. He says that as far as boredom and ugliness of society is concerned it is due to over-city with a million is not clean and prosperous. The old, unindustrialized parts of Cairo or Bombay are worse than fully industrialized London or New York. So, Huxley concludes that not machinery but over population is the base of ugliness in society. He says that machines are part and parcel of

life and if they are removed from life, then there would be starvation.

4. REPLACEMENT OF HANDICRAFT CAUSES DEATH, OLIGARCHIES FORCEFUL AND THANKS INVENTIONS:

At this stage, industrialization has become a necessary evil with which we are forced to live. A return to handicrafts production at this stage will destroy one billion human beings of both sexes in a few years. But even if this number were sacrificed with prevailing sanitary and public health facilities one billion more will be produced within 50 years causing great famines. Man cannot survive without advanced technology now. Modern oligarchies are incomparably better equipped than their predecessors. Thanks to finger-printing, punched cards and IBM machines, they know practically everything about practically everyone. Thanks to radios, automobiles and the whole huge armory of modern weapons. They can apply force wherever it is called for, most instantaneously.

5. OBJECTION ON POLITICAL GROUNDS MACHINERY APPLIED SCIENCE CAUSES OPPRESSION HUXLEY ANSWERS:

Huxley takes the second objection raised against machines on political grounds. Tolstoy thinks that machinery, applied science, is the greatest threat against liberty of an individual because it is the powerful instrument of oppression in the hand of tyrants. Modern groups of Government are better than their ancestors. Through modern devices and dangerous weapons they can put down their opponents, through mass-media. They can persuade others and suppress truth, through control of production and distribution, they punish the contented with unemployment and starvation.

6. OBJECTIONERS DO NOT REALIZE THE DEPENDENCE OF PEOPLE ON MACHINERY.

In the end, Huxley points out that Ruskin, Morris and Tolstoy have not foreseen the important development of machinery. According to Huxley, this development is man's increasing dependence on machinery. Now, machines have become the producers of necessities and luxuries, the dispenser of entertainment and distractions. Art as communication, is going to lose its value and art as therapy is in vague. Art as therapy is good for every body, for children and aged, etc. This helps to reduce

neurosis when a man expresses his feelings in painting, sculptures etc.

7.CONCLUSION:

Huxley says that big machines have given us machinery which has made domestic life easy for an optimistic view. He says that we cannot get rid of this influence of machinery.

THE DESERT BY HUXLEY

Aldous Huxley is a renowned mystical prose writer. He has written an almost every topic and his knowledge said to be encyclopedia "In the essay the desert he propounds the concept of nature's vastness and calmness in the wilderness of desert silence is the characteristic quality of desert.

Symbolic Meanings Of Desert:

Silence symbolises benevolence of God. In the bewilderment of desert silence prevails, the calmness and silence is the cloudless heaven perceived in another sense, silence is the symbol of benevolent God. Therefore one utter's silence, silence, silence. From the very beginning human being desires protection. Temptation is concealed in human instinct. In the desert we may get spiritual security instead of social security.

Spiritual Meanings Of Desert:

Gypsies observation of nature provides spirituality. In the wilderness of desert cannot accommodate other. He suffers from monotony and loneliness. But being a social animal man cannot live away from society. It is a matter of great bewilderment that gypsies have been living happily in the distant isolated areas. Another aspect of desert is that man can perceive magnificence and grandeur of Allah through the observing of various natural objects such as wild flowers lakes and sandy mounts by the observation of all these things a keen observer can be intellectual.

Relation Between Nature And Man:

Man should observe nature and brood his mind. According to Huxley that nature and men are co-related. Where is nature, man is there and man has been empowered by the approach of nature. Being a rational fellow a man can interpret various logical absurdities and scholastic speculations. So one should endeavour to understand nature. He can extend his canvas of understanding, otherwise he will confine himself in narrow mindedness. Nature is present everywhere and it can never be resisted.

Personal Experiences:

Huxley then describes a strange incident

during his journey through the desert. As they moved through the enormous emptiness they become aware of an entirely unfamiliar interruption to the directional. It was a small sharp crawling and they were surprised. The riddle was soon given up the continuous crawling they heard. How long they had spent underground no body knows.

Modern Pollution In Desert:

Huxley complains that desert is no more a desert. The modern industrial development has destroyed its beauty and it is being misused for scientific experiments and Army exercises. In the vast emptiness of the desert atomic bombs are exploded and guided missiles are experimented. The desert weather is excellent for flying and new airy field & are being constructed. Oases are turning into industrial towns, large parts of clearest are branded as restoration in which army of chemists physicists, engineers and biologists continue their operation. The desert is losing its identity as well as beauty. It is becoming a place where weapons are manufactured for the destruction of mankind instead of place where man can feel the presence of God.

Emptiness And Boundless Symbol Of God Hood:-

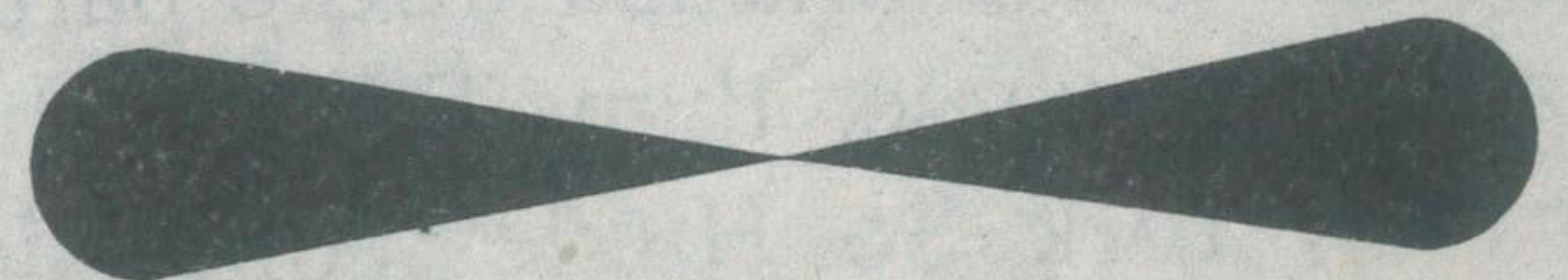
This essay reveals Huxley's genius and his mystical bent of mankind "they treatment of subject is good and then style is somewhat good. It starts with a simple and illumining statement that the boundlessness and emptiness are the symbol of the Godhood as well as of desert. Desert can be very dangerous those who enter it unprepared.

Spiritual Revelations Are For Hermits And As Ecties:

The spiritual meanings of emptiness and silence are revealed to these who enjoy serenity. Hermits and ascetics go to the desert for meditation usually they found imminence of God as well as that of true devil. Huxley remarks that desert can drive men to madness or conferred on them super serenity. But then majority should take the desert.

Techniques Of Consciousness:

Huxley has used the stream of consciousness techniques in this essay. All of his essays are strictly based on this method but this has true characteristics of this technique used to the fullest possibility. Huxley's appeal is more to the heart and aesthetic sense than to the head. He writes to make impressions not to reasons.



"WORDSWORTH'S THEORY OF POETRY"

Wordsworth is the most important poet of Romantic age. There originated the Romantic Movement with publication of lyrical Ballads in 1798. He refused to abide by poetic conventional rules and forged his own way in the realm of poetry. He adopted simple & rustic language & opposed the language full of verbosity. Wordsworth's theory of poetry can be discussed under four headings.

1. *Nature & Process of poetry:*

According to Wordsworth poetry is the breath & finer spirit of all knowledge. Five stages for the composition of poetry have been described by Wordsworth in his definition of poetry.

(1) *Sensation:*

It means there is the emotion set up by an experience.

(2) *Contemplation:*

Contemplation is that there is interval of time during which the non essential elements in the experience are unconsciously purged off. In this stage memories plays an important role. The poet loves solitude as it is the nurse of contemplation.

(3) *Recollection:*

In this stage the experience thus purged are recalled. The same experience comes into the poet's mind with the same intensity of feeling.

(4) *Recreation:*

This is the stage of renewal of the original emotion. The emotion is gradually set up in the mind again.

(5) *Composition:*

This is the last stage where the poet is now capable to compose poetry under the emotional setup of the experience.

Some critics have objected that Wordsworth gave importance to feeling in poetry & ignored thought.

But we must remember that Wordsworth like other romantics demanded spontaneity, it was not that of a careless or thoughtless person. Unlike Aristotle it is the feeling not the plot or situation that matters in Wordsworth's poetry.

Wordsworth values art for the sake of experience rather than experience for the sake of art.

2. *Function of Poetry:*

According to Wordsworth the main function of poetry is to give delight & suggest moral teachings. The function of poetry is to give important

pleasure. It says Wordsworth firmly, is not to be considered as a degradation of the poet's art.

Pleasure is the elementary principle, which makes man feel, Live, move & gain knowledge. We feel sympathy because through sympathy we get pleasure. The poet himself is in a state of enjoyment at the moment of creation.

3. *What is a Poet? :*

According to Wordsworth a poet is a seer a man speaking to men but he sees more truly & therefore feels more deeply. His business is to teach man & make him see & feel the realities of things. The poet creates a world of his own which is better than the real one. In this newly created world poet can easily convey thoughts & ideas to reader.

4. *The Language of Poetry:*

The language of poetry has to be simple; as near as possible to the language really spoken by men. Wordsworth forcefully rejects the poetic diction of the neo-classical poets. He is against all kinds of artificial poetic devices. The theory of language of poetry, propounded by Wordsworth has attracted a great deal of criticism. We see that Wordsworth's theory of the language of poetry suffers from several inherent contradictions. Wordsworth does not clarify what he means exactly by the term language.

Wordsworth's practice of his theory:

The theory of poetic composition was followed quite closely by Wordsworth in his own poetry. His best poems Tintern Abbey, The solitary Reaper, Prelude were composed according to the emotions recollected in tranquillity. On the whole however with the exception of his theory of language. Wordsworth does follow his stated ideas in his poetic practice.

Conclusion:

Wordsworth's theory of poetry and the poetic process gave a fresh direction to the practice of poetry in the nineteenth century. Wordsworth is the pioneer of Romantic age. His theory of poetry was highly appreciated & the later poets & other writers followed it. It was due to that effect that the poets of 19th & 20th century composed poetry in simple language.

WORDSWORTH'S THEORY OF POETIC DICTION

Introduction:

The problem of poetic diction has been one of the most controversial issues in literary criticism. But perhaps the most important part in the history of poetic diction is constituted by Wordsworth's views on the language of poetry and Coleridge's criticism of those views. These are two traditions in the history of poetic diction. One is that which pleads for special language for poetry and the other is that which pleads for the spoken language. Wordsworth belongs to the later tradition.

The Background Of Wordsworth's Theory Of Poetic Diction:

Wordsworth opposed the gaudiness of eighteenth century poets. Addison & Dr. Johnson favoured a special language for poetry. Gray stated that the language of the age could never be the language of poetry. It is against this background that Wordsworth propounded his views on poetic diction.

A Brief Synopsis Of Wordsworth's Views On The Poetic Diction:

- 1) The language of poetry should be the real language of men. It should not have any artificiality about it. By men Wordsworth meant rustic folk & humble people.
- 2) A selection of such language should be used and the language should be purified of oddities
- 3) It should be the language of men in a state of vivid sensation.
- 4) The language of poetry is not essentially different from that of prose. It should be noted that by language Wordsworth probably means the vocabulary not syntax & grammar.

Coleridge in his turn criticizes very strongly, the Wordsworth's theory of language for poetry. Coleridge firstly attacks Wordsworth's use of term real by arguing that the term should be substituted by the words like ordinary or lingua communis because every man's language varies according to the extent of his knowledge, the activities of his faculties and the depth of feelings.

Every man's language has first its individuality second the common properties third words & phrases of universal use.

In the second place, Coleridge finds fault with Wordsworth view that a selection of the language for the purpose of poetry has to be made. The selection would ensure that there is a difference between the rustic language & the language of other men.

In the third place Coleridge argues that the rustic language aims at conveying disconnected facts because of the imperfect development of his faculties & because the lower state of his mental cultivation. Whereas the educated man chiefly discovers the connection of things. The best part of human language is derived not from the objects of nature as Wordsworth thought but from the reflection on the acts of the mind itself.

In the fourth place Coleridge is of the view that the arrangement of words on the basis of metrical order in poetry is different from the arrangement of words in prose. In fifth place Coleridge points out that the use of meter is as artificial as the use of poetic diction. If the critics reject the one the other on the same grounds cannot be logically defended.

Coleridge also objects to Wordsworth's practice of theory. To him the best poems of Wordsworth are glaring contradiction to his theory.

Though Wordsworth followed his theory of poetic diction in some of his poems yet these poems are merely artificial weak & ugly.

In "Ediot Boy" Wordsworth falls short of genuine depth of feeling & thought.

"Ediot Boy"

The Cattle are grazing
Their heads never raising
They are forty feeding like one"

It becomes pretty difficult for Wordsworth to stick strictly to his theory when he came to the composition of such poems as 'Tiltn Abbey', 'Ode to duty & etc'.

To conclude one can say that Wordsworth might be wrong for practical points in his theory of language but he certainly did much to bring the language of poetry to its natural beauty & simplicity. The importance & nobility of purpose of his theory cannot be ignored because this theory changes the tendency of using excess poetic diction for poetry.

Some Love Gold Ship,
Some Love Silver Ship,
I Love One Ship,
That Is Friend Ship.

Sameera (F.A.)

WORDSWORTH'S THEORY OF POETRY AND THE POETIC PROCESS

"The preface to the Lyrical Ballads" is a unique landmark in the history of English literature. This edition, published in collaboration with Coleridge, is called the turning point of the new century, the nineteenth century. Although the first edition of 1798 was not much compact and popular but when it was revised in 1800 and in 1802 it showed its true colours. In this way Wordsworth is called the herald of the period of the Romantic Revival. Furthermore, for the first time an English critic alternated to elucidates on the nature of poetry and the poetic process. He did so after making a practice of all the devices. Now we can assess and analyse his poetic structure under the following headings:

1. The nature of poetry
2. The process of poetry
3. Function of poetry
4. Nature and qualifications of a poet
5. The language of poetry
6. Subject matter or theme of poetry

(1) In the preface of 1802 Wordsworth defines poetry as ; "I have said that poetry is the spontaneous overflow of powerful feelings it takes its origin from emotion recollected in tranquillity the emotion is contemplated till by a species of reaction the tranquillity disappears and an emotion kindered to that which was before the subject of contemplation is gradually produced and does itself actually exist in the mind. In this mood composition generally begins, and in a mood similar to that it is carried on....."

He says in an other content,

"The clear springs of poetry must flow freely and spontaneously it cannot be made to flow through artificially laid pipes..... Poetry is born, not in the mind, but in the heart overflowing with feeling".

(2) We might thus characterize the stages of this spontaneous overflow into four steps.

(a) Firstly there is the emotion set up by an experience or by an object. It is called Sensation.

(b) At the second stage, memory plays an important role. It supplies a poet with his most valuable experience. In this respect solitude works well to aid the working of memory. This stage is called the stage of contemplation.

(c) Then the third stage comes which may be called the stage of recollection. At this stage the experiences which were purged are recalled.

(d) At the fourth stage the emotion is gradually set up in the mind again. It is the stage of composition.

Although the process detailed above is slow, yet it is only through such a process of filtering, that the personal emotion is transformed in to the universal.

It is often said that Wordsworth gave importance to feelings in poetry and ignored thought. But we must keep in mind what Wordsworth, commenting on the importance of purpose in a poem, he said that for all good poetry is the spontaneous overflow of powerful feelings: 'so we must remember that when Wordsworth, like other romantics demands spontaneity, it is not that of a careless or thoughtless person.

Wordsworth also discards Aristotelian doctrine. For him, the plot, or situation, is not the first thing. It is the feeling that matters. Further more he valued art for the sake of experience rather than experience for the sake of art.

(3) According to Wordsworth, the function of poetry must be the provision of pleasure. The critics have called his poetry having, healing quality. The end of poetry, remarks Wordsworth, "is to produce excitement in co-existence with an overbalance of pleasure." In this way the poet writes only to give immediate pleasure to the reader. He stresses the importance of meter in poetry because it is helpful in achieving the end of poetry. The attainment of pleasure is a major item in the romantic creed which he was out to establish. However, he insists that the pleasure is of deep and noble kind it must not be of vulgar and absurd type arousing our animal instinct and emotions.

(4) According to Wordsworth, the poet is a seer. He is a man speaking to man but he sees more truly and therefore feels more deeply. His business is to teach men to see and to feel. A poet differs from other men in his more concentrated and intenser feelings. These powers reveal a new world to him. Perception is the work of imagination. It's the result of working of outer impressions through the senses and inner powers of mind. It is thus the Soul or imagination of the poet which invests things with grandeur and beauty Furthermore, a poet is blessed with an ability of expressing himself. He is endowed with sensibility in a higher degree than other people. He should have also powers of observation, reflection, judgement invention and imagination. He is a man among men and he speaks to his fellow men. He speaks with universal and basic things and moves the hearts of men. He binds together by passion and knowledge the vast sphere of human society. His pen gleans the

images and objects appropriate to the readers and never pays attention, to propagate the frustration and desolation among the people.

(5) As far the mother of language is concerned, it can be solved with the help of the style of the poet. As the style of Wordsworth simple and of rustic nature so automatically, the language follow the same lines. Wordsworth strongly opposed the artificial poetic diction of the 18th century and suggested to us the simple and natural language. As the study of the nature is the alpha and Omega of this universe so a poet must not poke his nose in the unrealistic affairs and features of this universe. He must always keep in mind that reality is always reality and it can't be refuted or neglected by using the covering of falsehood.

So the language of a poet should be language of his fellow men and not of the supernatural being.

This idea of passion is very important here, too passion can't be the source of artificial language. Rustic speech is imbued in simplicity and passions. Wordsworth also emphasises such kind of language in order to give the true pleasure which is peculiar to poetry.

This theory of language invited a very severe kind of criticism on part of the critics. They charged that the poetic language must not be the language of common men. They object that why should the figures of speech and especially metaphors not be used in poetry. But Wordsworth kind of language is more permanent, and as far more philosophical language than that which is frequently suggested by the other poets.

(6) In "The Preface to the Lyrical Ballads" Wordsworth has very aptly and forcefully depicted that how a common object. Can be used in an unusual terms by using the colours of imaginations. Actually the themes or the subject matters of poetry must be the primary but universal laws of nature. To illustrate these primary laws he says in the preface,

"Humble and rustic life was generally chosen because in that condition the essential passions of heart find a better soil in which they can attain their maturity."

Wordsworth felt that the object of poetry had been too long restricted to the upper strata of society. He wanted to extend the range of poetic subject. The actions of people should be described in a quite natural manner. That is why he believes in innate goodness of the simple, and homespun country life.

To conclude the whole matter we may assert that Wordsworth's poetic concept ushered a new era

of nineteenth century in a very true and natural colours. He is matchless and unique in his rank in poetry. His theory of poetry stresses on the importance of feeling and importance of feeling and powerful emotions. The modern poets refute his conception of the spontaneous overflow of powerful feelings. But it must also be remembered that according to him that this feeling is originated in emotion recollected in tranquillity. In this way Wordsworth establishes a great rank in the history of English poetry. He is, therefore truly, called the most original and the pure poet. The title of "The poet of Nature" is quite fit for his unsurpassable poetry.

Though he has been criticized by many critics and by his own contemporaries yet they had been unable to dwindle his fame and popularity and he is becoming more and more popular with passage of time.

OPINIONS OF THE GREAT MEN

1. *Fears that man who fears not God.*
(Abdul Kadir)
2. *Work, work and only work.*
(Quaid-e-Azam)
3. *One day of lion's, life is better than hundred years of jackal's life.*
(Sultan Tipu)
4. *Live and let live is the first rule of justice.*
(Sir Hoger Estrange)
5. *Love is only chatter friends all that time.*
(Gelet Bargees)
6. *For want of timely Gre Millions had died of indecible wounds.*
(Armstrong)
7. *The knowledge of words is the gate of scholarship.*
(Wilosn)
8. *A lover without indiscretion is not lover at all.*
(T-Hedrey)
9. *Study serves for delight for ornament and for ability.*
(Francis Bacon)
10. *Hope and patience will achieve more than our force.*
(Bur Lee)
11. *Nothing can seem foul to those that win.*
(Shakespeare)
12. *Alie has speed, but truth has endurance.*
(Edger J. Mohin)

Arranged by:

Mirza Muhammad Munir Ahmmar

قانون وراثت ۱۳۔ منافع کا جواز قرآن و حدیث کی روشنی میں ۱۲۔ سود۔ پاکستان میں بلا سود بنکاری ۱۵۔ انشورنس ۱۶۔ اجرتوں کے تعین کا اسلامی نقطہ نظر ۱۷۔ زکوٰۃ

ایل ایل بی (پارٹ ٹو) سال 2000ء ہندو پاکستان آئینی تاریخ ۱۲

۱۔ قرداد مقاصد 1949ء اہم نکات۔ پاکستان کی آئینی تاریخ میں اہمیت ۲۔ 1956 کے دستور کی خصوصیات۔ یہ کیوں ناکام ہوا۔ ۳۔ 1962 کا دستور پہلے والے پاکستان کے طرز حکومت سے مکمل مختلف۔ یہ تجربہ ناکام رہا۔ رائے دیں۔

پاکستان کا آئین 1973ء ۱۰/۵

۱۔ دستور 1973 اہم خدو حال ۲۔ 1973ء کے آئین اسلامی دفعات ۳۔ 1973ء کے آئین میں بنیادی حقوق۔ کیا ان کو معطل کیا جاسکتا ہے۔ ۴۔ 1973ء کے آئین کے تحت پارلیمنٹ کی ہیئت ترکیبی۔ معیار اور اختیارات۔ دوا یوانی دفعہ کے فوائد و نقصانات۔ ۵۔ آئین 1973ء کے تحت وفاق اور صوبوں کے تعلقات۔ ۶۔ ہنگامی حالات کی اقسام۔ نیز 1973ء کے آئین کے تحت ہنگامی حالات کا اعلان کرنے کا اختیار کسے حاصل ہے۔ ۷۔ سپیکر قومی اسمبلی ۸۔ مشترکہ مفادات کونسل ۹۔ وفاقی شرعی عدالت

دوسرا پرچہ اصول نصف

۱۔ نصف ظاہر سے زیادہ نیت کو دیکھتی ہے۔ ۲۔ جہاں نصفیں برابر ہوں وہاں قانون حاوی ہوگا۔ ۳۔ جو نصف کو چاہے اس کو خود انصاف کے تقاضے پورے کرنے چاہئیں۔ ۴۔ نصف قانون کی پیروی کرتی ہے۔

قانون دادرسی خاص

۱۔ دادرسی خاص سے کیا مراد ہے؟ کس طرح دادرسی کی جاتی ہے مثالیں دے کر واضح کریں۔ ۲۔ تعیل مختص کے کیا مراد ہے۔ قابل نفاذ اور ناقابل نفاذ معاہدات کون سے ہیں۔ ۳۔ جائیداد غیر منقولہ کے حصول قبضہ کے متعلق قانون پر بحث۔ ۴۔ کسی معاہدہ کی دادرسی کون کر سکتا ہے۔ ۵۔ کون سے حالات میں ایک دستاویز کی تسبیح کروائی جاسکتی ہے تفصیلاً بحث کریں۔ ۶۔ حکم امتناعی سے کیا مراد ہے؟ کن حالات میں اور کن صورتوں میں حکم امتناعی نہیں دیا جاسکتا۔

قانون امانت 1882

۱۔ امانت۔ جائیداد امانت۔ حق استفادہ نوٹ لکھیں۔ ۲۔ جائزہ وقف کے لوازمات بیان کریں یہ بھی بتائیں کہ وقف کیسے معرض وجود میں آتے ہیں۔ اور کب مفقود یا ساکت ہو جاتا ہے۔ ۳۔ ٹرسٹی کی تعریف اور متولی کے فرائض تفصیل سے لکھیں۔ ۴۔ وقف میں تولیتی کے حقوق و فرائض کیا ہیں بحث کریں۔ ۵۔ امانت تعمیری سے کیا مراد ہے؟ واضح کریں۔

تیسرا پرچہ مبنی لاء

۱۔ کمپنی کی مختلف اقسام ۲۔ کمپنی کی اہم خصوصیات۔ مزید یہ تحریر کریں کہ بڑی انجمنیں اور شراکتیں ممنوع کیوں۔ ۳۔ نجی کمپنی اور عوامی کمپنی میں فرق۔ نجی کمپنی کو کیا کیا مراعات حاصل ہیں۔ ۴۔ انجمن یا کمپنی کی یادداشت اور کمپنی کے قواعد کی تعریف اور ان کا موازنہ کریں۔ ۵۔ کمپنی کے ڈائریکٹروں کے اختیارات اور ذمہ داریوں کے بارے میں لکھیں۔ ۶۔ محاسب کے تقرر۔ اختیارات اور فرائض سے متعلق قانون وضاحت۔ ۷۔ بانیان کمپنی کون ہوتے ہیں ان کے حقوق و فرائض اور ذمہ داریاں وضاحت سے بیان کریں۔ ۸۔ غیر ملکی کمپنی پر ایک جامع نوٹ لکھیں۔

قانون شراکت 1932

۱۔ رجسٹریشن کی درخواست کے اندراجات بیان کریں شراکت نامہ رجسٹر نہ ہو تو کیا اثر ہوتا ہے۔ ۲۔ ذمہ دار رہنا۔ نظریہ کی وضاحت کریں۔ کیا فوت شدہ شراکت دار وفات کے بعد فرم کے افعال کا ذمہ دار ہو تا ہے۔ ۳۔ شراکت کو ختم کرنے کے لئے کیا کیا طور طریقے ہیں۔ ان وجوہات پر بحث جن کے پیش نظر عدالت شراکت کو ختم کر سکتی ہے۔

قانون دستاویزات بیع و شرعی

دستاویزات بیع و شرعی کی تعریف۔ قانون دستاویزات قابل بیع و شرعی کے مقاصد اور خاص

خصوصیات ۲۔ بل آف اسپیجنگ اور چیک کی تعریف۔ دونوں میں فرق ۳۔ دستاویزات بیع و شرعی کے متعلق شہادت کے خاص قواعد کون سے ہیں؟

چوتھا پرچہ قانون انتقال جائیداد

۱۔ منتقلی جائیداد سے کیا مراد۔ اس کے اثرات۔ اور جائیداد کون منتقل کر سکتا ہے۔ ۲۔ کیا پیدائش سے قبل کسی شخص کے مفاد کے لئے انتقال جائیداد کی جاسکتی ہے تشریح کریں نیز پیدائش سے قبل کسی شخص کے مفاد کے لئے منتقل کی گئی جائیداد میں ایسے شخص کا حق کب پیدا ہوتا ہے۔ ۳۔ مقدمہ کے دوران انتقال جائیداد کے ایکٹ انتقال جائیداد کے حوالے سے وضاحت۔ ۴۔ غیر منقولہ جائیداد کے خریدار کے حقوق اور ذمہ داریاں بتائیں اور ان کی وضاحت کریں۔ ۵۔ بائع کے حقوق و فرائض ۶۔ رہن کسے کہتے ہیں اور اس کی اقسام۔ ہر ایک کی تشریح۔ ۷۔ رہن کے حقوق اور ذمہ داریاں۔ ۸۔ پٹہ کی تعریف۔ غیر منقولہ جائیداد کے پٹہ کے اجزائے ترکیبی بیان۔ ۹۔ پٹہ دہندہ کے حقوق و فرائض۔ رجسٹریشن ایکٹ 1908ء

۱۔ وہ کوئی دستاویزات ہیں جن کا رجسٹریشن ایکٹ کے تحت رجسٹریشن کروانا ضروری ہے۔ ۲۔ کیا مندرجہ ذیل دستاویزات کی رجسٹریشن لازمی ہے۔ رہن نامہ۔ اسیدادائیگی زر رہن۔ اقرار نامہ۔ بیع۔ مختار نامہ عام۔ ۳۔ کسی ایسی دستاویز کو جو لازمی طور پر رجسٹریشن کرانی جاسکے۔ اگر رجسٹریشن نہ کرانی جائے تو ان کے قانونی اثرات کیا ہوں گے۔ ۴۔ اس شخص کے استحقاق کے متعلق بیان۔ جو کسی جائیداد پر پہلے سے غیر رجسٹریشن شدہ دستاویز کے تحت قابض۔ ۵۔ ایک رجسٹریشن افسر جس کے پاس کوئی دستاویز رجسٹریشن کے لئے پیش کی جائے۔

کے فرائض و اختیارات۔ قانون حصول اراضی 1894

۱۔ قانون حصول اراضی 1894ء کی وضاحت اور مقصد بیان کریں۔ حصول اراضی کے لئے ابتدائی تحقیقات کی وضاحت۔ ۲۔ ہنگامی صورت میں صوبائی حکومت کے اختیارات۔ ۳۔ ریفرنس عدالت حاصل کی ہوئی اراضی کا معاوضہ مقرر کرنے کے لئے کن کن امور کو بالکل نظر انداز کر دے گی۔ ۴۔ کسی کمپنی کے لئے حصول اراضی کے لئے لینڈ ایکوزیشن کلکٹر کے اختیارات۔ کن حالات میں وہ کمپنی کے لئے اراضی حاصل کر سکتا ہے۔ ۵۔ لینڈ ایکوزیشن ایکٹ کی کوئی دفعات کے تحت کلکٹر عام حالات میں اور غیر معمولی حالات میں اراضی کا قبضہ حاصل کر سکتا۔ دونوں صورتوں میں معاوضہ کی ادائیگی پر بحث۔ ۶۔ ان حالات کی وضاحت کریں۔ جن میں ایک ایوارڈ عدالت مجاز میں پیش کیا جاسکتا۔ عدالت ایسار ریفرنس موصول ہونے پر کس طریق پر عمل کرے گی۔

قانون وراثت 1925ء

۱۔ وصیت کیا ہے۔ کس کے ہمیں جائیداد کے کتنے حصے کے بارے میں موثر وصیت کی جاسکتی ہے۔ وصیت کون کر سکتا ہے۔ ۲۔ وصیت خاص اور وصیت اشاری میں فرق ۳۔ وصیت عام اور خاص میں فرق۔ ۴۔ سرٹیفکیٹ جانشینی کسے کہتے ہیں۔ کون سی عدالت سرٹیفکیٹ جاری کرنے کی مجاز ہے۔ اس کے حصول کا طریقہ کار

پانچواں پرچہ

۱۔ محمد لاء کے مطابق اسلامی قانون کے ماخذ۔ خنفی قانون کی تعبیر و تشریح کے عام اصول۔ ۲۔ وراثت کون ہوتا ہے ان پر ان کے حصے کے مطابق بحث۔ ۳۔ وصیت کی تعریف۔ وضاحت۔ موصی کے اختیارات پر اگر کوئی پابندیاں ہیں تو بیان کریں۔ کیا وصیت منسوخ ہو سکتی ہے۔ ایسا ہے تو کن حالات میں۔ ۴۔ ہبہ کی تعریف۔ لوازمات۔ ہبہ فاع پر بحث۔ ۵۔ نکاح تعریف۔ مقصد۔ اسلامی قوانین کے مطابق صحیح نکاح کے لوازمات۔ ۶۔ نکاح کے بارے میں قیاسات۔ متعہ نکاح۔ خیال بلوغ۔ ۷۔ مہر تعریف۔ وضاحت۔ اہمیت۔ اقسام۔ ۸۔ مسلم انضباط نکاح ایکٹ 1939ء کے تحت ایک مسلمان عورت کن حالات میں طلاق حاصل کر سکتی ہے۔ ۹۔ ولی تعریف۔ اسلامی قانون کے مطابق عورت نابالغ بچے کی ولایت سے نااہل کب قرار پاتی ہے۔ عمر بلوغ پر بحث۔ ۱۰۔ حق شفع کیا ہے۔ وضاحت کریں۔ مقصد۔ کب پیدا ہوتا ہے۔ کس قسم کی جائیداد کے متعلق۔ ۱۱۔ اشخاص جنہیں حق شفع حاصل۔ عدالت کے ذریعے حق شفع کے لوازمات۔ ۱۲۔ خلع کی تعریف۔ تفصیل۔ ۱۳۔ فیملی لاء ایکٹ 1971ء

ایس ایم۔ اے فلسفہ (پارٹ ون) پرچہ نمبر جدید مغربی فلسفے کی تاریخ

۱۔ ریسنے ڈیکارٹ اور اسکے فلسفے پر تفصیلی نوٹ لکھیں۔ ۲۔ سبائی نوزا کے نظام فلسفہ کے اساسی تصورات بیان کریں۔ ۳۔ مذہب اور فلسفہ میں اتحاد کی کوشش میں لہنز کہاں تک کامیاب ہوا۔ ۴۔ ہابس کے نزدیک اخلاقیات اور سیاسیات کا کیا تعلق ہے نیز ہابس کے مسئلہ زبان پر روشنی ڈالیں۔ ۵۔ کانٹ کے سوانح حیات اور خصوصیات فلسفہ پر روشنی ڈالیں۔ ۶۔ فریڈرک ہیگل کے سوانح حیات اور خصوصیات فلسفہ بیان کریں۔ ۷۔ برگسان کے تخلیقی ارتقاء کا نظریہ پر روشنی ڈالیں کیا وہ مادیت کا باغی ہے؟

پرچہ نمبر ۲ ایم۔ اے فلسفہ (پارٹ ون) مسلم فلاسفی

۱۔ فلسفہ مذہب اور سائنس کے بنیادی فرق کو واضح کریں۔ ۲۔ وجود باری تعالیٰ کا اثبات کے حوالہ سے ارسطو کا استدلال کس حد تک مفید اور کارآمد ہے۔ ۳۔ وجود باری تعالیٰ اور قرآنی استدلال پر تفصیلی بحث کریں۔ ۴۔ قرآن وحدیث اور تاویل، غزالی کے نزدیک کیا اہمیت رکھتے ہیں۔ ۵۔ روحانیت اور شاہ ولی اللہ پر نوٹ لکھیں۔ ۶۔ عالم قدیم ہے یا حادث فلاسفر کے نظریات کی روشنی میں بحث کریں بالخصوص ارسطو اور فارابی کا استدلال پیش کریں۔ ۷۔ ابن سینا پر ابن رشد کی تنقید کا جائزہ لیتے ہوئے بیان کریں کہ کیا خدا کا جزیات کا علم ہے۔ ۸۔ امام غزالی اور ابن سینا کے فلسفیانہ نظریات کا موازنہ کریں۔ ۹۔ ابو حامد امام غزالی کے حالات اور فلسفہ اسلام میں ان کے مقام کا جائزہ لیں۔ ۱۰۔ شیخ اکبر محمد الدین ابن العربی کا فلسفہ وحدت پر محققانہ بحث کریں۔ ۱۱۔ اشاعرہ اور معتزلہ کے عقائد کا مختصر موازنہ کریں۔ ۱۲۔ اشاعرہ کے امام اشعری (ابوالحسن) کا تعارف اور اشعریہ کے عقائد بیان کریں۔ ۱۳۔ امام غزالی نے فلسفہ کے رد میں کیا لکھا ہے؟ نیز فلسفہ غزالی کی خصوصیات بیان کریں۔

پرچہ نمبر ۳ ایم۔ اے فلسفہ (پارٹ ون) فلسفہ اخلاق

۱۔ یونانی فلسفہ اخلاق کے اہم خدو حال بیان کریں۔ ۲۔ اخلاق کیا ہے؟ اخلاق کی اقسام بیان کریں۔ ۳۔ علم اخلاق کی تعریف موضوع اور فوائد بیان کریں۔ ۴۔ کانٹ اور تصوف کے ساتھ اس کی عملی اخلاقیات کا محاکمہ لیں۔ ۵۔ کونت کا فلسفہ عمرانیات اور اخلاقیات تفصیل سے بیان کریں۔ ۶۔ جان اسٹوارٹ میل کا اخلاقی فلسفہ بیان کریں۔ ۷۔ معاشرتی اخلاقیات کیا ہیں؟ ۸۔ ڈارون کے فلسفہ کے اخلاقی اور مذہبی نتائج پر نوٹ لکھیں۔

پرچہ نمبر ۴ ایم۔ اے فلسفہ (پارٹ ون) فلسفے کے مسائل

۱۔ فلسفہ کیا ہے؟ اسلامی ادب میں لفظ فلسفہ کی آمد کا حال تفصیل سے لکھیں۔ ۲۔ بعض قدیم فلاسفہ کے نظریات پر روشنی ڈالیں۔ ۳۔ سوفسطائیت کے اثرات و نظریات کا جائزہ لیں۔ ۴۔ جدید مغربی فلسفہ اور اس کی تعریف بیان کریں نیز فلسفہ کا فائدہ بھی بیان کریں۔ ۵۔ منطق سائنس معنویات کے اصطلاحات کی وضاحت کریں۔ ۶۔ کشادہ دلی، منہاج، جدلیاتی طریقہ کی مختصر تعریف کریں۔ ۷۔ فلسفیانہ نتائج سے کیا مراد ہے؟ ۸۔ فلسفہ کے مذاہب کا مختصر جائزہ لیں۔ ۹۔ رسل کا نظریہ، ریاضیاتی اصول اور قدرتی زبان وغیرہ کی وضاحت کریں۔ ۱۰۔ رسل کی جوہریت و نگہ سائن کا فلسفہ اور رسل کا فلسفیانہ زوال کا جائزہ لیں۔ ۱۱۔ بارکلی اور ہیوم کانٹ اور بارکلی ہیگل اور بارکلی کا معروضی تصویریت بیان کریں۔ ۱۲۔ بلحاظ تصویریت مسئلہ صدق و کذب کا حل کیا ہے؟

پرچہ نمبر ۵ ایم۔ اے فلسفہ (پارٹ ون) منطق

۱۔ حقیقت اور جدید منطق پر تفصیلی بحث کریں۔ ۲۔ حقیقت کی رو سے مسئلہ قدر و شر کا حل کیا ہے؟ ۳۔ قیمت ناقابل تعریف ہے سے کیا مراد ہے؟ ۴۔ ٹکوئی، تعبیری اور تفکری طریقہ پر نوٹ لکھیں۔ ۵۔ ذہن و بدن کو جان ڈیوے کے خیالات کی روشنی میں بیان کریں۔ ۶۔ ولیم جیمس کے نظریہ صداقت پر جی ای کی تنقید کا جائزہ لیں۔ ۷۔ ہیگل کے منطقی اسلوب کا فلسفہ بیان کریں۔ ۸۔ جان اسٹوارٹ مل کا فلسفہ منطق کیا ہے؟

ایس ایم۔ اے کنائنس پارٹ ون برائے سال

2000ء

Micro Economics

پہلا پرچہ

۱۔ کاب ویب نظریہ ۲۔ قانون مساوی افادہ مختتم ۳۔ ہکس کا نظریہ رویہ صارف ۴۔ مختلف تبدیلیوں کے صارف کے توازن پر اثرات (اثر آمدنی۔ اثر قیمت۔ استبدالی اثر) ۵۔ قانون طلب اور طلب کی چمک ۶۔ خطوط مساوی پیداوار۔ خطوط عدم ترجیح ۷۔ فرم کا توازن ۸۔ نظریہ مصارف پیداؤں ۹۔ مصارف پیداؤں کے انجینئرنگ خطوط ۱۰۔ پیمانہ کفایات ۱۱۔ فرم کے توازن کی مختلف صورتیں ۱۲۔ اجارہ داری۔ اجارہ داری کی اقسام۔ مکمل مقابلہ اور اجارہ داری کے توازنوں کا موازنہ ۱۳۔ دوکی اجارہ داری۔ چندکی اجارہ داری ڈمپنگ ۱۴۔ گیم تھیوری۔ منڈی میں محنت کی رسد کا خط۔ عاملین پیداؤں کے معاوضوں کا تعین۔

Macro Economics

دوسرا پرچہ

۱۔ کلاسیکل نظریہ روزگار ۲۔ 'سے' کا قانون منڈیاں نظریہ مقدار زر ۳۔ تجارتی چکروں کے حقیقی نظریات۔ تجارتی چکروں میں مالیاتی پالیسی کا کردار ۴۔ فلیس کے خط کا تصور ۵۔ کلاسیکل اور کینزین کلی خطوط رسد ۶۔ مجموعی رسد کے خط کو اخذ کرنا ۷۔ افراط زر کے نظریات ۸۔ مستقل آمدنی کا نظریہ ملٹن فریڈمین ۹۔ زری پالیسی۔ مالیاتی پالیسی (مختلف حالتوں میں سے اسکے اثرات) ۱۰۔ ہیرڈ ڈومر ماڈل ۱۱۔ معاشی ترقی کا سنہرا اصول (مسز جان رابنسن کا ماڈل) ۱۲۔ کینز کا نظریہ مقدار زر۔ ملٹن فریڈمین کا نظریہ مقدار زر ۱۳۔ سرمایہ کاری۔ اقسام۔ مختلف نظریات (کینز کا نظریہ)

Mathematical Economics

تیسرا پرچہ

مندرجہ ذیل عنوانات کے تحت سوالات کریں۔ ۱۔ سیٹ (ان کی اقسام) ۲۔ مساوات (یک درجی) طلب و رسد کے تحت۔ مساواتوں کو ساقط کرنے کے طریقے ۳۔ میٹرکس الجبراء (اقسام) ۴۔ فنی میٹرکس Cramer's Rule کے تحت ۵۔ تفاعل ۶۔ ڈیٹر مینٹ (جیکو بین ڈیٹر مینٹ) ۷۔ لیز پروگرامنگ Simplex Method ۸۔ جزوی تفرقی سر۔ تفرقی سر۔

Statical Economics

چوتھا پرچہ

1. Mean (Harmonic mean + Geometric mean)
2. Mode
3. Median
4. Mean Deviation - Co-efficient of mean deviation
5. Measure of dispersion Co-efficient of dispersion Range
6. Standard Deviation
7. Variance
8. Skewness
9. Regression
10. Correlation
11. Index number
12. Sampling
13. Probability

Islamic Economics

پانچواں پرچہ

۱۔ اسلام کے معاشی نظام میں تقویٰ۔ مساوات۔ اخوت۔ عدل کی اہمیت ۲۔ حلال و حرام کی اہمیت ۳۔ اسلام میں کاروباری ضابطہ اخلاق ۴۔ صرف دولت کے سلسلے میں اسلامی اصول ۵۔ قرآن وحدیث کی روشنی میں انفرادی حق ملکیت کی وضاحت ۶۔ شراکت ۷۔ مضاربت ۸۔ اسلامی نظام معیشت میں فرم کے مقاصد ۹۔ عادلانہ قیمت کا نظریہ اور اسلام۔ اسلام کا نظریہ لگان ۱۰۔ عدل اجتماعی ۱۱۔ بلا سود بنکاری ۱۲۔ اسلامی



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