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MONTHLY

AZEEM

ENGLISH MAGAZINE

(Under the Supervision of Azeem Educational Conference)

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Al-Quran

By
Prof. Muhammad Azeem Farooqi

بسم الله الرحمن الرحيم

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Translation:

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

Explanation:

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

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

Translation:

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

Explanation:

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

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

Translation:

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

Explanation:

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

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

Translation:

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

Explanation:

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

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By
Prof. Muhammad Azeem Farooqi

بسم الله الرحمن الرحيم

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

عن امیرالمئومنین ابی حفص عمر بن الخطاب رضی الله عنه قال: بینما نحن جلوس عند رسول الله ﷺ ذات یوم، اذ طلع علینا رجل شدید بیاض الثیاب؛ شدید سواد الشعر، لایری علیه اثر السفر، ولایعرفه منا احدا، حتی جلس الی النبی ﷺ، فاسند رکبتیه الی رکبتیه، ووضع کفیه علی فخذیه، وقال: یامحمد ﷺ، فاخبرنی عن الاحسان۔ قال:۔"ان تعبد الله کانك تراه، فان لم تکن تراه فانه یراك"۔ (رواه مسلم)

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

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

Explanation (Remaining Part)

The author then relates how, on Muhammad's decease, when 'Umar threatened to decapitate anyone who asserted that the Prophet was dead, Abu Bakr stepped forth and cried with a loud voice : "Whoever worships Muhammad, let him know that Muhammad is dead; but whoever worships Muhammad's Lord, let him know that HE is living and dieth not." Those who regarded Muhammad with the eye of mortality ceased to venerate him as soon as he departed from this world, but to those who regarded him with the eye of reality his presence and absence were alike, because they attributed both to God; and looked, not at the particular change which had come to pass, but at the Author of all change; and venerated Muhammad only in proportion as God honored him; and did not attach their hearts to anyone (except God); and did not open their eyes to gaze upon mankind, inasmuch as "he that beholdeth mankind waneth, but he that returneth unto God reigneth" (man nazara ila'l-khaliq halak wa-man raja'aila'l-haqq malak). And Abu Bakr showed that his heart was empty of this deceitful world, for he gave away all his wealth and his clients (mawali) and clad himself in a woolen garment (gilim), and came to the Apostle, who asked him what he had left for his family. Abu Bakr replied: " Only God and His Apostle." All this is characteristic of the sincere Sufi.]

I said that safa (purity) is the opposite of kadar (impurity), and kadar is one of the qualities of Man. The true Sufi is he that leaves impurity behind. Thus, human nature (bashariyyat) prevailed in the women of Egypt as they gazed, enraptured, on the wondrous beauty of Yusuf (Joseph), on whom be peace ! But afterwards the preponderance was reversed, until at last they beheld him with their human nature annihilated (ba-fana-yibashariyyat) and cried: "This is no human being"(Kor.xii,31). They made him their object and gave expression to their own state. Hence the Sheikhs of this Path _ God have mercy on the! have said :Laysa 'safa min sifat al-bashar li'anna'l-bashar madar wal-madar la yakhlu min al-kadar, "Purity is not one of the qualities of Man, is clay, and clay involves impurity, and Man cannot escape from impurity." Therefore purity bears no likeness to acts (af'al), nor can the human nature be destroyed by means of effort. The quality of purity is unrelated to acts and states, and its name is unconnected with names and nicknames__ purity is characteristic of the lovers (of God), who are suns without cloud because purity is the attribute of those who love, and the lover is he that is dead (fani) in his own attributes and living (baqi) in the attributes of his Beloved, and their "states" resemble the clear sun in the opinion of mystics (arbab-I hal). The beloved of God, Muhammad the chosen One, was asked concerning the state of Haritha. He answered: Abd nawwara llah qalbaku bi ,l-iman, " He is a man whose heart is illumined by the light of faith, so that his face shines like the moon from the effect thereof, and he is formed by the divine light. ***To Be Continued*****.....**

HAZRAT ABU BAKR SIDDIQUE

(Razi Allah Tala Anho)

Life before Khilafat

The first Khalifa, Hazrat Abu Bakr (Razi Allah Tala Anho) was born in the noble and respectable Quraish family of Makkah. He was two years and three months younger than the Holy Prophet (Peace be upon him). His father was Usman, surnamed Abu Qahafa and his mother was Salma, surnamed Umm-ul-Khair. The Holy Prophet and Abu Bakr had a common ancestor in Murra.

When he was born he was taken to the Ka'aba, dedicated to the gods, and named Abdul Ka'aba. In his early years he played with the younger ones of the camels which earned him the surname of Abu Bakr, "the father of the foal of the camel".

He did not receive any formal education; he was, however, a keen observer. Even before accepting Islam, he led a pious and chaste life and never drank wine nor gambled.

At the age of eighteen, Hazrat Abu Bakr adopted the profession of cloth merchant, which was the family's business. He came to be recognized as one of the richest merchants of Makkah.

When the Holy Prophet invited people to accept Islam, Hazrat Abu Bakr (Razi Allah Tala Anho) first, free, male adult to become a Muslim. After conversation, the Holy Prophet changed his name to Abdullah. After conversation, he began the extension of Islam. He persuaded his intimate friends such as Usman, Zubair, Talha, Abdur Rahman bin Auf, Sa'ad bin Abi Waqqas and Abu Ubaidah bin Jarrah to accept Islam. All of them proved to be great assets to Islam. This has been confirmed by Gibbon in "Decline and Fall of the Roman Empire".

"The moderation and the veracity of Abu Bakr confirmed the new religion and furnished an example for invitation."

Muir has observed in "life of Muhammad":

"The faith of Abu Bakr was the greatest guarantee of the sincerity of Muhammad (Peace be upon Him) in the beginning of his career, and indeed, in a modified sense, throughout his life. To have such a person as a staunch adherent of his claim was for Muhammad (Pease be upon him) a most important step".

Years later, the Holy Prophet recalling the conversion of Hazrat Abu Bakr said:

"Whenever I offered to Islam to anyone, He always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr (Razi Allah Tala Anho) was the only person who accepted Islam without any reluctance or hesitation and without any argument".

After his conversation, Hazrat Abu Bakr (Razi Allah Tala Anho) dedicated his whole life to the service of Islam. Many slaves including Bilal who were persecuted and tortured by their masters for their acceptance of Islam were purchased and set free by Hazrat Abu Bakr (Razi Allah Tala Anho).

He was the first person to confirm the Holy Prophet's statement regarding his ***Mairaj*** and received the title of ***Siddiq*** from the Holy Prophet (Peace be upon Him). He accompanied the Holy Prophet at the time of migration from Makkah to Madina and is referred to in the Holy Quran in the following words:

"He being the second of the two when they were in the cave -------." (9:40)

In Madina, Abu Bakr (Razi Allah Tala Anho) always stood by the side of Holy Prophet and was his Chief Counsellor. He was present at the Battles of Badr, Uhad, Ditch and Hunain as well at the Treaty of Hudaibiya. He placed all his wealth at disposal of the Holy Prophet for the construction of a mosque at Madina and for the Tabuk expedition. He was appointed as "Ameer-e-Haj" by the Holy Prophet to lead the delegation of three hundred Muslims to perform the Haj according to the Islamic way. He was appointed as the imam to lead the congregational prayers during the Holy prophet's (Peace be upon him) illness. When the news of the holy prophet's death was announced, he exercised remarkable self-control and resolved the crisis. He declared:

"He who worshipped Muhammad (Peace be

upon Him) let him know that Muhammad (Peace be upon Him) being a mortal is dead; he who worships the Allah of Muhammad (Peace be upon Him), let him know that He lives for ever".

Hazrat Abu Bakr settled the question as to where the Holy Prophet (Peace be upon Him) should be buried. He was one of the ten fortunate Companions to whom the Holy Prophet blessed as being "Jannati". In his last address at "Masjid-e-Nabyi, the Holy Prophet ordered that all doors opening into the mosque should be closed except the door leading to the house of Hazrat Abu Bakr (Razi Allah Tala Anho).

Character, Habits & Manners:

Hazrat Abu Bakr (Razi Allah Tala Anho) was extremely simple in his habits. Tender hearted, he was easily moved. But at the same time he was firm, determined and courageous. He had a very sympathetic heart for the poor and the needy. He would go out at night to help the distressed and the destitute. For sometime after his election, he continued to maintain himself from his private income. But finding that in looking after his property and business, he was not able to pay sufficient attention to affairs of the state, he agreed to receive six thousand dirhams annually from the **Bait-ul-Maal.** On his death-bed, however, he was so disturbed at having taken public money that he directed one of his properties to be sold in order to refund to the State the sum he had received.

He was generous and humble, truthful and faithful. He was very intelligent and blessed with an extraordinary memory. About his judgement, Shah Waliullah has observed:

"He was just like other scholars among the companions in his knowledge of the Quran and the Sunnah. In what he excelled over others was that whenever he was faced with a difficult problem, he would exercise his judgement and deeply ponder over it."

According to Imam Ahmad, Hazrat Ali had said that Abu Bakr was the best person after the Holy Prophet (Peace be upon Him). The Holy Prophet himself said that if all the virtues were catalogued, they would be sixty-three in number and Abu Bakr possessed all the sixty-three virtues. He is also reported to have said:

"Verily, Abu Bakr is the best of human beings except the Prophet."

About the greatness of Hazrat Abu Bakr the Prophet said:

"Never has the sun risen or set on a person, except a prophet, greater than Abu Bakr."

Some of the western writers have also paid glowing tributes to Hazrat Abu Bakr. In the Encyclopaedia of Islam, it is said:

"His was a gentle character. During recitation of the Quran he shed tears, a thing that made greater impression on many, but especially on the women, and as his daughter related, he wept with joy at the news that he would accompany Muhammad as companion on emigration- -------, no sacrifice was too great in his eyes for the sake of the new faith. Thus, it came about that of his considerable fortune estimated at 40,000 dirhams, he brought to Madina the small sum of 5,000 dirhams".

About the qualities of Hazrat Abu Bakr, Andre Servier has observed this in his book "Islam and the Psychology of the Musalmans":

"He was a man of simple manners and in spite of his unexpected elevation lived in poverty. When he died, he left behind a worn out garment, a slave and a camel. A true patriarch, after Madina's own heart, he had one great quality-energy, and he possessed what had given victory to Muhammad, and what was lacking in his enemies an unshakable conviction. He was the right man in the right place".

Administration & Discipline

Hazrat Abu Bakr (Razi Allah Tala Anho) laid the foundations of a truly democratic state. He used to consult eminent companions in all important matters. For the purpose of administration, Arabia was divided into provinces each under a governor who was required to lead the prayers, superintend the army, collect taxes, administer justice, and maintain law and order. He was aided by an **Amil** who collected revenues and a **Qazi** who administered justice.

He established military cantonments and maintained a reserve force. He also gave a proper shape to the public treasury, the **Bait-ul-Maal.** He dispatched expeditionary forces to Iran, Syria and Palestine. As a result, a vast territory was added to the Muslim Empire.

He safeguarded and protected the rights of the non-Muslim subjects who were granted religious and cultural freedom. They were allowed to manage their affairs themselves.

Services to Islam & Muslims

Hazrat Abu Bakr (Razi Allah Tala Anho) accepted Islam without any hesitation, argument or reluctance. After the Holy Prophet (Peace be upon Him) he was the greatest missionary of Islam. Through his efforts, many young men among the Quraish became Muslims. When the slaves, who had accepted Islam, were tortured by their masters, Hazrat Abu Bakr (Razi Allah Tala Anho) used to purchase them and set them free. When ever the Quraish ill-treated the Holy Prophet, Hazrat Abu Bakr (Razi Allah Tala Anho) always intervened to protect him.

When the Holy Prophet (Peace be upon Him) migrated to Madina, Hazrat Abu Bakr was his companion. He looked the Holy Prophet (Peace be upon Him) with the affection and tenderness of a true friend. When the Holy Prophet (Peace be upon Him) purchased a plot of land for the construction of a mosque at Madina, Hazrat Abu Bakr paid its cost.

In the battle of Badr, Hazrat Abu Bakr (Razi Allah Tala Anho) acted as a bodyguard of the Holy Prophet (Peace be upon Him). In the Battle of Uhad, when there was confusion in the Muslim army, Hazrat Abu Bakr (Razi Allah Tala Anho) was the first to join the Holy Prophet. In the Battle of Hunain, when the other companions dispersed, Hazrat Abu Bakr (Razi Allah Tala Anho) continued to attend the Holy Prophet (Peace be upon Him). When the Treaty of Hudaibiya was signed and some of the companions, including Hazrat Umar (Razi Allah Tala Anho) were critical of the terms of the treaty, Hazrat Abu Bakr (Razi Allah Tala Anho) supported the Holy Prophet (Peace be upon Him) and said that it was in the best interest of the Muslims. When the Holy Prophet (Peace be upon Him) asked for the contributions for the Tabuk expedition, Hazrat Abu Bakr (Razi Allah Tala Anho) donated all that he had, saying that for him and his family, Allah and His prophet were enough. When the Holy Prophet (Peace be upon Him) died, the entire Muslim community was thrown into confusion and even a person like Hazrat umar had declared, "Who says the Holy Prophet (Peace be upon Him) is dead?" At that juncture, it was Hazrat Abu Bakr who exercised remarkable self-control. When a political crises threatened the Muslim community regarding the successor to the Holy Prophet, again it was Abu Bakr (Razi Allah Tala Anho) who was able to persuade the answer to relinquish the Khilafat in favour of the Quraish.

Hazrat Abu Bakr (Razi Allah Tala Anho) took the office of Khilafat at the most critical and the crucial moment of Islamic history. Disunity among the Muslims, rising of the false prophets and rebellions in the peninsula threatened the existence of the young Islamic state. Hazrat Abu Bakr (Razi Allah Tala Anho) brought unity among the Muslims, crushed the power of the false prophets and put an end to rebellions at home and abroad. He, thus, laid the foundation of Islam on firm grounds. In consideration of the difficulties arising out of the death of the Holy Prophet (Peace be upon Him) and the services rendered by him to the cause of Islam at that critical moment, Hazrat Abu Bakr (Razi Allah Tala Anho) may rightly be called the **Saviour of Islam.** He did not merely save Islam in Arabia, he made Islam a world force which successfully confronted the might of the Persian and Byzantine Empires. Abu Huraira, an eminent companion of the Holy Prophet, had declared that but for Hazrat Abu Bakr (Razi Allah Tala Anho), Islam would have disintegrated. His calm judgement and sagacity with a gentle and compassionate heart were of immense service to the faith of Islam.

His contribution towards preserving the Holy Quran is also very great. When a large number of reciters of the Holy Quran were killed in the Battle of Yamama, Hazrat Abu Bakr (Razi Allah Tala Anho) took steps to protect and preserve the Holy Quran by instructing Zaid, son of Sabit, one of the Holy Prophet's scribes, to collect the written copies of the various surahs from the Companions of the Holy Prophet and arrange them in the form of a book. In this way, the word of Allah was preserved for all times for the guidance of mankind till eternity.

For all these services, Hazrat Abu Bakr (Razi Allah Tala Anho) holds a unique place in the history of Islam.

ADAB AL-QAZI
(Code of Conduct for a Judge)

By
Dr. Aneeqa Raja
(Advocate)

Rules framed by Islam by a Judge: The term "Adab Al-Qazi" means the code of conduct, which a judge should maintain in performing his duties Islam emphasizes to do justice and Qazi's foremost duty is to do justice.

Holy Quran says;

"And when you judge between men, judge with justice" (Al-Quran,IV:58)

In the Islamic Law powers, duties and rules of conduct connected with the office of Qazi have not been laid out in a regular form. But the Muslim Jurists have also laid down general instructions and elaborate rules to be observed by a Qazi.

Code of conduct of Qazi:-

With special referance to Al-Mabsul of Al-Sharakhi, the code of conduct of Qazi is summarized as follows:-

- A Qazi should conduct his day's business in open court. He should show no fear or favour in his dealings and must not be influenced by feelings, aspirations or resentments of either at the litigants concerned.
- If a Qazi has given one decision and then according to Quran, Sunnah or Ijma, he finds that he had not given proper judgement, he must review / revise his earlier decision, because reversion to truth is better than retention of falsehood.
- A Qazi should discontinue his judicial work in the state of anger, fury, hunger or overfed. If he finds himself hesitant or reluctant to arrive at a definite, accurate and correct finding on any complicated question of law or fact inquiry he should adjourn the case till the point is clear to him for decision.
- A Qazi should support the litigants in reaching an amicable settlement between themselves. No compromise can be permitted which have effect of turning a "Hilal" act into a "Haram" one and such a compromise will be void.
- As Qazi must conduct himself in such a way as to enhance the dignity and decorum of the court his behavior should be such as to impress the litigants and to make them desist from exceeding their limits, but not to deter them from presenting their causes without any let or hindrance.
- A Qazi must not show precedence to any litigant. Travelers and persons coming from for off places may be given preference in dealing with their file.

The plaintiff must be given sufficient time to adduce his evidence to establish his claim on presentation of a suit and a similar opportunity and grace has to be extended to the defendant for facing the plaintiff's case. A Qazi should not allow haste or delay on trial of a case because haste affects adversely the defendant's defence, while delay prejudices the plaintiff. The procedure and the time should be evenly balanced between the two parties.

A Qazi must in the first instance acquaint himself with facts of the case on presentation of a suit and the appearance of contesting parties before him. Then, he should give a patient hearing to the parties and their witnesses. The witnesses should be carefully heard by and must be recorded by the Qazi carefully.

Rules to be observed by the Qazis:-

A Qazi is bound to observe the following rules:-

- He should be dressed properly.
- He should maintain attitude of giving no preference to one over the other and must treat all equally in every respect. His treatment and respect, in words or deeds, must be even equal and equal to all.
- He should not accept any gift from the litigants.
- He should not accept feasts by the litigants.
- He must make the contesting litigants to sit in the court room in front of him and he should not talk in private or in chambers to one party alone.
- He must not try suits of his relatives, partners, friends etc.
- He should not extend to the litigants an access

to his residence.

Limitations on Qazi:-

- A Qazi should not invite to a feast any one of the litigating parties. If necessary, however, both the parties may be invited.
- A Qazi should not be harsh to the witnesses, nor should he intervene too often while the witness is deposing before him. Witness should be safe enough to clarify some points.
- If the Qazi is the party in some case, he should not appear in person in the court and should rather appoint an agent to represent him in the case.
- A Qazi should refrain from advising any of the parties to a case before him, he should abstain from such behavior that favours or prejudices one of them and he should not hinder or stop any of the parties intending to record an admission or confession in the case before him.
- A Qazi should not, in court, indulge in laughter or humour and must avoid addressing one of the parties in a language not known to the other.
- A Qazi should not consult or seek advice from either of the parties or the persons present in the court because it might dishearten the party not consulted and that party might accuse the Qazi with favouring its opponent.
- A Qazi should not, in court, engage himself in the affairs of sale or purchase etc. A Qazi should not accept bribe in any form including of course waqf, sadaqah, sale with nominal price, because the object of all these offerings is to seek the Qazi's favour. Although acceptance of Hadaya in general is permitted but in order to keep the office of Qazi clear with no suspicion of bribe, it (Hadaya) must be avoided. The gifts by near relatives are, however not prohibited.

"MY CHILD HOOD"

With limited toys
I had soundless joys
Playing innocent games
In my child and boys!

By Muhammad Riaz Gohar

Fashions And Modern Youth

I want to begin with the name of Allah whose blessings are abundant. After this I am going to bend your trend towards a important issue of today. Fashions are the reflection of every nation. Fashions are the most popular among the teenage boys and girls who are students. Boys have the most freedom in college to wear according to their desire and to become prominent.

During my stay in Muree, I saw many fashions not only in boys but also in girls. Among the boys the most popular fashion was to tie a cap like cloth around their head. The girls, we know that are more sensitive about their dress, especially make-up, shoes & hair cut. So some wonderful fashions can be seen in Muree and other advanced cities. Women are mostly fond of fashions. They especially follow the west and want to adopt the western fashion styles. The fashions are outcome of cinemas, movies & pictures. The people adopt the different fashions even though they know that with this habit they lose wealth. We should not follow the fashions and instead of losing our wealth in the fashions we should take care of our health and it is more necessary for the students to take some exercise in the morning to keep their moral high and enjoy the pleasures of life. It's rightly said "Health is wealth".

We are the Muslims. We should not adopt the fashions.

نہیں محتاج زیور کا جسے خوبی خدا نے دی کیسا خوشنما لگتا ہے چاند بن گہنے کے

"Beauty needs no ornaments"

The beauty, we should remember, lies inward. If we are spiritually beautiful, all will be fair. So we should try to adorn our character in the light of Islamic principles. Being Muslims it's our first and foremost obligation to be inwardly fair.

Luqman Arshad (B.A. Part II)

AGRA SUMMIT

The Inside Story By Moin-ud-din

Pak-India Summit has failed in lighting lamps of hopes. The meeting was held around the beautiful atmosphere of Taj Mahal. The suspension of distrust, which had been continued for 54 years, remained at its position. Whatever be the arguments of the failure of this summits, this thing is quite clear as broad day light that the invitation by Vajpaee was devoid of sincerity. Under the pressure of America, Vajpaee had to call upon Musharraf but he and his government could not make any head way on the passage of peace due to the severe pressure of extremist factions working negatively in coalition Govt of BJP. The evidence in this respect is non-issuance of joint declaration after the summit. It reveals that the strings of the helms of affairs of India are being controlled by some calendestine powers. It is now an open secret to all that the agenda of Rashtria Swem Sewek Sing (RSS) is the governing policy of the BJP.

The point to hold Pakistan responsible for cross border terrorism, was raised by L.K.Adwani. Pakistani delegation agreed to that point asking Indian government to consider the demand of plebbesite of Kashmiris. Adwani, at this point, lost his temper. He at last resorted to stop the joint declaration by pressuring Vajpaee with the resignation of two ministers Murli Manohar Joshi & Anand Kumar.

According to the reports from Agra, General Musharraf was even ready to give a helping hand in eleminating cross border terrorism to make this Summit successful. Pakistan has never admitted and will never admit the accusation of terrorism raised by any big power of the world. She has always been against this inhuman act. Although India had conducted a compaign to prove Pakistan a terrorist country two years back but it had to face failure in its mischievious plan. Therefore, when Pakistan refused to include the point "Cross border Terriorism" in the joint declaration, the so called host setting aside all the manners of hospitality kept their honourable guests in teasing wait from 1:00 p.m. to 9:00 p.m. at Amer Villas hotel. Persident Musharraf due to this poor situation could not go to Ajmer Sharif at Khawaja Moin-ud-Din Chisti's Shrine for Fateha.

More over, Indian government could not allow Musharraf to address a press conference in lie of security. It is for the first time in the history of India that a guest President of a country was not allowed to call a press conference. However, despite all these poor and shameful tricks of the prejudiced Indians, Musharraf succeeded in flying colours in defeating them. I think, he foresaw the circumstances, that he might not he able to address a press conference; that's why he on 16th July invited all leading journalists of the newspapers and T.V. channels on break fast and expressed his wish to maintain peace between the two countries. PTV covered this meeting and telecasted it. According to the reports all the officials of home ministry and foreign ministry yet furious especially L.K. Adwani and his extremist companions. They decided to answer. Musharraf by turning the table of the summit.

Musharraf had said more than once that he was going to India with open mind and clean conscience and he, through his patient behaviour proved it. He insisted on Kashmir conflict as major point of the summit. He was ready to adopt the policy of Give & Take that's why he invited vajpaee to Pakistan. After the failure of joint declaration he said that he was ready to stay for two more days to make this summit decisive. But the stern, vague and meaningless diplomacy of the exrtremist Hindus did not allow him to do so.

The media guessed that this summit might be a predictment of any great event. The journalists from all over the world have watched the prejudiced behaviour of the Indians. Vajpaee has also realized that poor people of such continent can't be put in to the fire of self egotism and religious prjudice. He knows, whether he accepts it or not, that one day India will have to quit Kashmir forlong. They also know that if France from Al-Jazair and America from Vetnam may quit why India not? It is only their staunch thinking that Kashmir is integral part of India. But on the other hand freedom of Kashmir is ordained.

They must realize this reality and consider it according to the demands of Kashmiris who are the very soul of their home land Kashmir. I believe that it is rightly said:

یارانِ جہاں کہتے ہیں کشمیر ہے جنّت
جنّت کسی کافر کو ملی ہے، نہ ملے گی

LET US SAY NO! TO DRUGS

By Mrs. Tabinda Iftikhar (Editor Women Wing)

Man has been using drugs since earlier times, though no religion, society or ethics allows intoxication or to be addicted to anything. Despite this, some countries have been the suppliers of drugs while some other have been the importers or consumers of drugs. However, this process is carried on through smuggling. In 1960, there was an out break of drugs through out the world, since then world wide efforts are made to control drugs. United Nation is also trying its best in this respect. Though Pakistan has been declared free of growth of opium and poppy by United Nation still there is a lot of work to do in controlling drug addiction.

How Many People Are Drug Addicted In Pakistan

In Pakistan, the figure of drug-addicted people has reached the terrible number of four million and eighty thousand. According to different surveys, twenty lac people use "Heroin", nine lac use "Chars" and more than one lac use "Opium". Nearly, twenty eight percent among the drug addicts are the ladies. Unfortunately, the target of drug mafia is our youth and the average age of drug addicted people is not more than 35 years. And it is not easy to control the passionate youth from indulging in drugs, without pointing out the reasons behind its use.

Why Do People Use Drugs

The reasons working behind the use of drugs are many:-

Firstly, young generation is always non serious in all matters of life. Mischievious and naughty peer groups start smoking for thrill. In the beginning drugs are used to increase the manual powers and for enjoyment and they remain unconscious of the ruin which drugs can cause to their body and soul. Later on, inhaling this poison, drug addicted person loses the strength and ruins his health as well as his finance.

Secondly, unemployment causes mental disturbance, even failure in different fields makes one depressed and he starts smoking and then heroine or some other kind to forget the grief but it rather increases the pains and troubles later on.

Thirdly, some psychological reasons, like lack of parents attention or love, failure in affair or some financial loss may also drag one towards intoxication or drugs.

Control On Drugs Responsibility Of Govt.

It is not easy to control drugs as nearly four hundred billion dollars are involved in its trade. It is only possible at world wide level to control drug mafia with a collaboration of different countries.

Firstly, when we talk about what Govt. of Pakistan is doing in controlling production drugs. Pakistan's Anti Norcotics department says that Anti Norcotics force which was established in 1989 is doing a great work in this regard.

Since 1997, drug inforcement law is applicable on "FATA" also, which helped in controlling the growth of poppy head. And now in 2001 Pakistan has been declared free of production of poppy by U.N.O.

Secondly, when the question arises about the arrest of drug mafia's agents; they say that they are arresting the smugglers. Though it is not the whole truth, the big fishes succeed in flying to abroad and they control mafia sitting abroad.

Thirdly, the matter which needs serious concern of government afficials is that in jails the supply of drug is continuously carried on. According to surveys, nearly twenty to forty percent prisoners use drugs easily and freely in jail. Here another point is worthnoting that arresting drug addicts is not the only way to check it out.

Fourthly, the special courts or drug inforcement agencies should speedily judge the appending cases. Sumgglers or agents of mafia should be hanged openly in society.

Fifthly, Govt. of Pakistan should not merely arrest the drug addicts, they should observe the rehabitation process also. N.G.O.'s working in this field should be guided and helped by the government. More and more information should be provided and more rehabilitation centers should be set up by government.

Responsibility Of Parents And Society

According to Doctor Prof. Khalid Mufti who is a psychiatrist, "Mostly the drug addicts are not

completely addicted, we need to strive hard in rehabilitating the addicts. They must be observed strictly because 90% patients may easily withdraw and may restart its use, only 20% patients recover completely. However, parents, teachers and Ulamas should play their positive part in this connection".

However, these are the suggestions for the society and parents as well.

Firstly, parents should increase their observation, they must fulfill the demand of love of their children. They must seriously plan to keep their children and adults busy in healthy and constructive activities. So, they would not find spare moments to pass in smoking or other unhealthy occupation.

Secondly, teachers of every subject should take this responsibility to tell his students about the ruin what drugs may cause. So they would never at any stage of their life should think of it.

Thirdly, N.G.O.'s working already are not enough. There should be N.G.Os or other societies; whether religious or social groups should be settled at the level of the colonies or "Mohallaha". These groups should be powerful and must be able to check the supply of drugs to adults. They must also be capable of taking the addicts to the rehabilitation center. These groups should also be capable of raising funds from the colony for the medical treatment of the patient.

Finally, Govt. of Pakistan, social workers, parents, teachers, students and religious leaders will have to join their efforts to control the drug addiction. Let us say

NO TO DRUGS ..... !

JOKE

A student used to cram. Near the exam, crammed the essay. "My Friend", but unluckily the essay, "My Father". was set instead of "My Friend". So he started his eassy some what like this.

I have many fathers but Mr. Ali is my best father.

(Extracted from Eng. spoken book)

By

Mudassar Zubair

(B.A. Final)

Happiness

By Bindia Shams

Happiness means comfort, pleasure and contentment. Man has always been motivated by the ideals of happiness. Happiness is the goal of every means life. Every body wants to pass his life happily and nobody wants to undergo pain and torture.

It is a blessing to be happy in this world. The world is full of grief and if we find even one moment of pleasure in this sick hurry and we should never waste it. Today, only that man is happy, who knows how to find pleasure and happiness.

The basic aim of creation is not merely the earning of money and progressing in terms of weapons and wealth but also to create agreeable emotions and kindness. Kind emotions and tender feelings are the beauty of life, if these are lost everything is lost. If we cultivate polit feelings, we can lead happy and fruitful lives.

It is said,"Happiness is neither with us nor without us, it is the attachment with God Alimghty". Happiness is a spiritual entity and can be best attained through a religio-moral regiment. Islam is a complete code of life which guides us in every respect. Being Muslims, we feel happiness by adopting the dictates of Quran and Sunnah. If we follow the teachings of Quran and Sunnah, we will be successful in this world and in Hereafter.

According to the teachings of Islam, man should be a source of happiness for others, not a curse.

Happiness is a real blessing of God. Being Muslims, it is our responsibility to share our happiness with those who are in trouble or pain. We have to cultivate polite feelings and kindness for others.

(Abstract From Magazine)

A Way To Success

Man has to suffer a lot of sacrifices in order to achieve his goal because the way towards the destination is thorny, dangerous and difficult.

One should not lose courage in face to the difficulties, if one is desirous of putting his plans into practice.

By Shamaila (B.A.)

MY DOCTOR

By Faiqa Zarreen

AS A FRESH MEDICAL STUDENT

Two years back, I got admission in the Medical College. It was a dream that came true. Whoever came to know was so much impressed. I was really going to become a doctor. The word "DOCTOR" had great inspiration for me.

I waited anxiously for my first day at college. At last that day dawned. Dress selection seemed so difficult. On my way to college, I kept on dreaming about my bright future. The shrieking brakes of the car brought me back into the real world. When I looked out of the window, I realized that I had reached there. The Doctor world was there to be explored by me!

To my great surprise, as I entered the college, I heard the voice of the peon, "Salaam! Doctor Sahib." I looked around in disbelief but found none other than I. So, I was being called a doctor already. How good it seemed!

But even the identity of the DOC. WORLD created a great problem for me. All my efforts to look smart went in vain when I had to wear my overall over my stylish clothes that had been sewn specially to be worn in the college. It was surely an irritant but at the same time gave great satisfaction because I looked like a doctor while wearing it.

I entered the auditorium believing myself to be the greatest doctor of the world. Oath ceremony seemed to be so prestigious that I considered myself no less than a VIP. I was a class above the rest.

My ego soared!

Lectures were to start the very next day. The first lecture stated and ended, but the great doctor could not comprehend a single word.

As I stepped into the Dissection Hall, the smell of Formaline entered my nose, tears started to run down my cheeks and my vision blurred for a few moments. When I was able to see again, the very nest sight froze me in my feet. Oh God! The dissection hall was full of dead bodies. I passed by these in great fear. The world around me started to spin. My heart was thumping and I tried to catch my breath. The truth had been disclosed. I was nothing but a butcher. The Anatomy Museum was full of human skulls, bones and viscera. In my honest opinion, it was better to name it "Halakoo Khan's Museum."

Passing the sub stage was a great problem. Physiology and Biochemistry made me mad. I was suffering from tension and depression. I could not sleep properly. So, gradually all my ideas of becoming a great doctor vanished in thin air and my only goal was to get through the sub-stage, the Physiology test and the Biochemistry test. My life revolved around Physiology, Biochemistry and Anatomy.

When there was a party, Anatomy sub-stage was there to interrupt. When the friends came to meet, Physiology test disturbed out tete-a-tete. The favorite TV show was ruined by Biochemistry. These tests were driving me crazy. The tension of the tests made me peevish and ruined my appetite. My life was at risk because I studied even while crossing the road near the college. On the day of the sub-stage, I had no idea where I was heading. I bumped into quite a few girls.

When I got the first supple, I cried the whole day, "Oh God! I got the supple. Oh God! I got the supple."

Then the curse of bones started and haunted my life .As I brought the bones to study at home, my mother said, "Hey! Don't bring these damned things into home. Do you think that this house is a Graveyard or a Bhoot- Bangla." She never slept in the room where the bones were kept.

I used to study late at night and sleep in the Lecture Theater. When I could not sleep in the theater, I used to see outside through the window thinking about the beautify world outside the Lecture Theater.

But gradually, I became used to the horrifying Doctor World. Seeing dead bodies was nothing but a matter of routine. Girls wherever shaking hands with them. Failing in any test was no more a shock. At first, I was very efficient at doing dissection. But at the end of the term, I was completing my practical journals in the Dissection Hall. When I had to journal with me, it was a time to relax. I used to put my bench in front of the AC, to get cool air and rest.

Then the date of Prof. was announced. Tension grabbed me again. I had to pass the most difficult exam of my life. Life was nothing but books and books. The Prof. ended but tension mounted. The result was to be announced soon. What to except? Success or Failure? The big day arrived!

I waited for the result the whole day, but probably it had been delayed. Cursing the result system, I went to sleep only to be woken by my father telling me that the result had been announced.

YES! I PASSED! The trial was over.

Now, studying in the third year, the doctor world seems horrifying no more. I hope that the future experience turns out to be nice and pleasant.

PAKISTANI MOVIES

By
Saghir Ahmad (B.A.)

If you are in mood to waste your precious time, you may go to a cinema hall. Here is very theme of our pictures. I don't know why the producers, directors, actors, actresses and the public do not get sick of it. There is a hero and a heroine. The girl belongs to a poor family but always wears costly jewellery, clothes and cosmetics. She lives in a village. Here old father is the keeper of the rest house. The hero comes to stay at the rest house. The old keeper falls ill. Now the girl gets the opportunity to look after the hero and cooks for him.

Soon the scene changes and we see the hero and heroine dancing and singing (love song). Then the hero receives a telegraphic message from his mother. She is ill and wants her son to come home immediately. The hero inclines to return but with a promise of "Return with Barat". At this stage a new character is introduced. The niece of mother. The mother wants the son to marry her niece. She makes sentimental appeals to her son. The niece leaves no stone unturned to attract the hero. Usually, the hero managed, somehow, to go back to the heroine village. But he finds her missing at least, out of a hundred cases. You can't imagine a story without a "Villain". This villains is responsible for driving her out of village. The villain must play his villainous role and somebody must be the victim of his cruelty. Who could be more sensible than our heroine? The poor hero is entangled in another chain of adventures in search of the heroine. This uneducated simple village girl becomes the axis around which revolves the hero's life. He is seldom shown doing any serious work. He relies only on his inherited wealth. The whole burden of looking after the property or business falls on the delicate shoulders of his old mother or of the conventional loyal Munshi Jee. Love is the sole business and occupation of the hero. There are also many other characters in films. They cause restriction on the hero's love for the girl. There is always a character of Kaydo who divulges the secret of their love. The hero, in her love is beaten time and again but with no good result.

After having fights he is often put into the jails. There he threatens the police to take revenge. Any how, the girl sings sad songs in his separation. After releasing from the jail, he first visits the heroine. He then makes plans to settle the account of the villains. Here hero's passion of settlement brought great destruction. At least, he succeeds in winning the girl. Here is the last song of the film.

Here most of our pictures are unrealistic representation of life. Have you ever seen a girl and a boy singing and dancing freely on the road sides or in a public park? But it happens in our films. The role of boys and girls are played by middle-aged actors and actresses. The only topic of discussion is love. When immature boys and girls watch these pictures, they take a very wrong impression about our educational institutes. More ever the names of our films create a dreadful and hateful impact on the minds of the youth. The names of our films are as; Daku Rani, Gandasa, Jat Da Puttar, Dande Da kharak, Badmuash, Athra Gujar etc.

The theme of films should be altered, to suit to the sentiments of general public. The social and moral lesson should be given through movies. The media, especially movies and plays all over the world have become a powerful source of entertainment and propaganda. We should also use this device to spread the message of morality and religion to instruct our people. It is true that man is always inclined to evil but the fact cannot be denied that truth is evergreen. There fore if we sincerely strive to teach our masses through films there is no hindrance on the way.

SUCCESS

BY
Irfan Mansha
(M.A. English)

Success is the only way, that leads, to gay
Failure is nothing matter. If you believe,
God knows better You should only work
hard, without hope of any reward Success
lies in toil Better crop grows only in rich
soil Success will be your fate & coming
either tortise or hare's gait It's the
message I want to send I'll be happy
whether you agree or offend.

ANOTHER ODE TO FANCY

By Ammara Ahmad (Lahore)

The world of today is a magic land, it is all that our grand parents wished for and imagined when they were little. It is the fairy land for the people of past. If they had come here they would have been surprised to see that we have achieved all what they only wished for; they would certainly wonder on what we have achieved but not on what we have dreamt, because the dreams were theirs.

I wonder who was the first person who in some fable created the image of the flying carpet, might be an Arabian story teller. And then who dreamt of the magic ball in which all the world, any corner of the world could be seen and yes some little child must have thought of the Jinni who could solve all the problems of the world in just no time. Oh! I wish; so childishly but earnestly to meet all those.

I want to show the grand ma our television; the magic ball in which we can see the entire world. I want to see that old story teller and take her along with me on an air travel so that she can fly in this magic carpet she once invented by her fancy. I wonder how the little heart of that little boy throbs to use my computer, which is the "No Problem Jinni" for me. How joyous it will be for all those who dreamt of these things at first and those who kept the dream alive in their hearts and stories.

The fear that tickles in my mind is that we are not as fanciful as our ancestors were. We have become scientific and nothing is thought to be a dream now. The yearning for impossible and the urge of achieving impossible which once took the shape of stories has completed its course of fables. For now all the dreams are in the process of experimentation. There are hardly any fancies left by the clutches of reality.

The cart of the prince does land on the surface of moon but finds no Granny there, no fairies, not even air; the dreams have sheltered. It is painful for a child but it is the "TRUTH". And the child in us has learned to accept the truth without hesitation. When something is proved by science it has to be accepted; A realistic approach but so unlike a child _____ isn't it?

The only people who still wonder a lot are scientists I presume. The world outside their laboratories does not bother much about why and how. Though it waits constantly for a new rule, a new law, a new invention and a new theory to be presented. They wait to accept something new and condemn the old one; dreams once achieved are not precious anymore. Everything is a reality or will be one day, and we can not reach the paths of an unachievable dream.

The process of science is remarkable, its fruits are excellent, and the process cannot be and should not be stopped. But if (There is always a "But" in my mind), Only I could go back in the world where those fanciful people lived who loved to create images so true that the man of today could not escape them even in his modern inventions.

If only the child in us could find a yearning in him for achieving the impossible and cry,

"Oh, Fancy, Sweet Fancy ....."

Seventeen Secrets To Success

- ☆ ***Keep your temper to yourself but .....***
- ☆ ***Give your enthusiasm to everybody.***
- ☆ ***Be yourself, forget yourself, become genuinely interested in other persons.***
- ☆ ***Be fair, be honest, be friendly and you'll be admired and killed.***
- ☆ ***Make other people feel important.***
- ☆ ***Count your assets and stamp out self-pity.***
- ☆ ***Meet other people at their own levels.***
- ☆ ***Put your smile power to work.***
- ☆ ***Keep moving.***
- ☆ ***Keep trying.***
- ☆ ***Give the gift of the heart.***
- ☆ ***Get off to a good start in anything you do.***
- ☆ ***Forgive your self if you fail.***
- ☆ ***The reward of a good deed is to have done it.***
- ☆ ***Keep your promises.***
- ☆ ***Overwhelm people with your charm, not your power.***
- ☆ ***Remain an optimist.***

Ihsan Danish (B.A. Final)

ACTIVITIES OF AZEEM ACADEMY

By M. Riaz Gohar

یہ ہے میکدہ یہاں کم کوشی حرام ہے جو بڑھ کے تھام لے مینا اُسی کی ہے

He who dares finds or we may say, only the brave deserve the fair" and " Fortune smiles at the braves." In other words it can be said that this phenomenal world is just a place of action

In other words it can be said that this phenomenal world is just a place of action. Those who sit idle are left behind in the race of world. Furthermore, those who stay at the foot of a hill look upward but dare not to climb it are not rewarded. The Holy Prophet (P.B.U.H.) speaks at this point

الدنیاء مزرعة الاخرة

It means as you sow, so shall you reap. Those who build castles in the air spend their days in reveries and the nights in dreams get nothing but cares and worries.

Ours is an advanced age; gone are the days of physical contests and challenges. Here, in our times, lie ahead the challenges of intellect and witticism. We are needed to have preparations in the fields of science and technology finance and commerce; art and culture; computer learning and semantics. But no one holds an Alladin's lamp to provide us with all these things simultaneously. First we'll to generate courage in ourselves to trace out and invent these treasures, and such type of courage can only be given by some wise and sensible coaching and leading. A wise and well-experienced teacher may be the best coach and the best leader.

In this respect the name of Azeem Academy is ever ranked amongst the highest ones in our city. Here not only science and art; computer and commerce are taught but the moral codes are also made polished and refined. The students are guided with as view-point to face the advanced age. The classes of English literature and English language are well in advance learning and to guide the students properly and sufficiently. For Master's degree in history, philosophy, psychology, political science, economics, Arabic, Islamic Studies, Urdu, Punjabi etc. full guidance and studies are also provided. In the previous days among the rest of the subjects at master level, the result of Islamic studies was the most brilliant one.

Recently the science and arts classes at matric level also made very encouraging performance under the guidance of Sir Abid Ali & Sir Hafiz M.Nadeem.

It is rightly said that the course of life never runs smooth. Many ups and downs come in man's life. With joys sorrows are ever ready to make their appearance. Actually in the previous days the Academy had to bear a great & sudden shock in the form of the pathetic death of its owner. We can better consider that what a wonderful good time a person has whose patron passes away.

کچھ گہرے گھاؤ بھی بھر جاتے ہیں لیکن اِن راہوں میں کچھ زخم سمندر رہوتے ہیں

The gap of his absence, can't be covered. He was a hidden motor, a silent inspiration and a mystic touch to the academy. His exceptional qualities and extra-wit were the main mark of his personality. Behind all these eulogic words I'm actually paying homage to Haji Allah Rakha Nagi, the kind father of Prof. Muhammad Azeem Farooqi. The memories of his life will linger long ever in our minds. His virtuous traits have given him an immortal touch.

Prof. Muhammad Azeem Farooqi, like his mystic father always tries to give the moral satisfaction to his followers. But it does not mean at all that he is just a conservative type of Allama or Peer. Nay, he is always very optimistic and broad in his outlook. With other things he always manages to give his students the chance to enjoy a change. In other words proper type of entertainment is provided to the learners who are often fed up with the monotony of routine work. In this connection a tour or a picnic was arranged for Nandipur Canal site. We named it as a mango party. Under the trees in the cool shade, having our legs dipped in running water of canal, the mango eating gave us great delight. Then the swimming experience in the running water provided a great thrill and excitement. At noon, the lunch was given which was enjoyed better than our homes at dining tables. Then the climbings and the somersaults in the deep water made us tired near the evening hours and we programmed to return to our home.

In short we are justified in our claim of saying,

"Only We Make The Difference"

M.A.'s Result 2000

The students who appeared from the Academy and went through successfully. A brief detail is given with divisions.

M.A. Political Science (Part II)

i) Darakhshinda,ii) Shahida Perveen
iii) Uzma Butt ,iv)Sobiha.

M.A. Economics (Part I) Tayyiba

M.A. Islamyat (Part II)

i) Humara Shahzadi(1st),ii)Sadia ljaz (2nd),iii) Humara Butt (2nd), iv) Aisha Saghir (2nd), v) Uzma Butt(2nd)

M.A. Islamiat (Part I)

i) Miss Nadila(1st), ii) Sadia Mughal (2nd),
iii) Iram(2nd), iv) Humara Butt(2nd),v)Sabila Ruhi(2nd),
vi) Mrs. Sikander(2nd), vii) Sumara (2nd).

M.A. English (Part II)

i) Muhammad Riaz(2nd), ii) Sheikh Wasim(2nd)
iii) Abid Ali Mujjdadi(3rd), iv) Shafqquet Nuawaz(3rd)
v) Musarret Shaheen Khan(2nd), vi) Shahida Bashir(3rd), vii) Babra Abid Cheema(2nd).

M.A. English (Part I)

i) Nureen(2nd),ii) Saira Rahman(2nd), iii) Late Shahid Ali Butt(2nd), iv) Tanzeela Junaid Butt (2nd), v) Sumara Yaqoob (3rd).

M.A. History

I) Shazia Sheikh, ii) Rubina (Madu Khalil) (2nd),

M.A. Urdu (Part I)

I) Tahira Feroz (2nd), ii) Shabana Nazir (2nd), iii)Tanzeela (2nd), iv) M.Riaz Gohar(2nd).

M.A. Urdu (Part I)

Fozia Zohra (2nd)

M.A. Punjabi (Part I)

M.Riaz Gohar (1st)

SEERAT-E-RASOOL (A speech)

By Ishrat Fatima

Of all the prophets of the God, Hazrat Muhammad (peace and blessing of Allah be upon him) is the only personage every minutest detail of whose life is through by known to the world, He was a beloved orphan, a devoted husband, an affectionate father and sincere friend. He was also a successful businessman, a foresighted reformer, a brave warrior, a skillful general, an efficient administrator, an impartial judge and a great statesman and what not. In all these roles, he played his part with exemplary ability, honesty and integrity.

Simplicity and sincerity, with truthfulness and honesty were a part and parcel of the Holy Prophet's character. From a poor orphan boy he rose to the position of a mighty king but he never led the life of a king. He had no arms no standing army, no bodyguard, no place, no fixed revenue, yet he was a king. Ruler of a vast empire, he met the lowest of his subject on terms of perfect equality. He helped his wives in their household duties. He believed in greatness of doing one's job himself. He could mind his own shoes or clothes and managed to look after his cattle. When a mosque was being built at Medina, he worked like an ordinary laborer carrying bricks on his head. He also took part in the digging of trench in daring battle of the Khandaq. He was never cowed down by the difficulties, which he had to face in his encounter with the Quresh. His personality and life provide perfect examples of ways of life for every person and for every profession.

GIFT OF GOD

By Mudassar Zubair

**Some one asked,"What is Mother? Who is she?"
The Ocean Said,"A Shell is she, with thousand pearls in her lap".
The cloud Said,"Mother is a rainbow, reflecting all coloured of nature".
The Poet Said,"She is a dove, Pretty, delicate and peace loving bird".
The gardener Said,"A fragrant flower, more coloured and bright".
The children cried with ecstasy,"Mother is source of pleasure, Sustenance, Shelter from the colder world".
Allah Said ,"Mother is a precious gift from me".**

WHAT IS LIFE

- There is no wealth but life.(John Rsking)
- The earth belongs to the living, not to the dead.(Thomas Jefferson)
- No person who is enthusiastic about his work has anything to fear from life.(Samuel Goldwyn)
- Unrest of spirit is a mark of life. (Karl Menninger)
- The unexamined life is not worth living. (Socrates)

POETRY

LET US GIVE IT ALL WE CAN

By Anila Latif (4th year)

Let us love and cherish it,
Let us thank great God above,
For our homeland Pakistan.
For this country that we love,
We must love and nourish it,
We must make strong great
We must give it all we have
Give it love, dispel all hate.
Help the sapling be the tree.
A shade of faith, of peace and rest.
A home, a heaven, for future men.
Let us give it all we can.

Selected Poetry

By Sadia Tufail

A VALLEY OF LOVE

Alas! There may happen
A valley of love
Where there is happiness like rain
Smile on every face
Love in every heart frame
But then I think
It is all dream
Neither is a valley of love
Nor such people
Alas! There may happen
Alas! there may happen.

POINTS TO PONDER

Have you over thought?
What is our life?
Accurate or inaccurate.
What is the aim of our life?
Will of God or wealth.....?
Why have we been sent in the world for?
Virtue or sin .....?
I think we are all deceiving not our Allah
but our own selves.

THINKING

I often think
On seeing
Twinkling stars
Glowing moon
Powerful sun
And beautiful galaxy
How much fixed are
Their limitations
Yes! But Unlimited are
Only My thinking.

LIFE

Life is a true fact
Not a fiction
But till today
None has ever.
Realised it.

A WISH

In greed they watch,
With lust they touch,
Indifferent, they pluck me
From my sorts
From my thorns
From my mud
And silently I rest
On the palm of my fate
And wish that I had
Remained, a bud.

By Bindia Shams

HONOUR

When norms are disregarded
When laws are scorned
Honour is violated.
Germany invaded Austria
Historians called it a rape
That led to the horrers of the war,
And all that followed it
Once force becomes the code
That is the rape
It does not matter
Whether you know
Who the victim is

By Nazia Rehmat

BEFORE PASING MY EXAMS

I studied not at all
So was a little chance to pass
Near the final examination
I was at the bottom of my class.
In poetry I was a fool.
I never knew words worth from the prelude
Novel was really too boring
One period of it cold set me snoring
In drama and prose I was no better
I hardly knew how to write a letter
If achieved anything It was by sheer accident
It seen fantastic
Perhaps I passed by magic!

FIRST LOVE

Every one can see,
There is a change in me.
They all say I am not same,
I used to be.
They don't know, what's wrong with me
And am too shy to say
That is my First love
When I dream all day
And when I lay my head
Upon my pillow
And do not know what to do
For my first love
And wished! that I could
Show that I am
Used to feel
Oh! The way I feel
My first love.

(By Mehfooz Ali, B.A.)

DO YOU KNOW

- Mercury the planet, nearest to the sun, turns on its axis once every 59th earth day.
- Only 59% of the moons surface is ever visible from earth.
- The backbone or spine of a human being consists of 33 small circular bones called vertabare joined together.
- People begin to shrink after the age of 30.
- Mohenjodaro is known as the city of Dead Men.
- A French called Gerald Tissain invented ice cream in 1620.
- "Sam so meter" is a device used for recording earthquakes.
- The first game played on the moon was "Golf"
- George Washington, the first president of the United states was a champion wrestler and long jumper.

By Dr. Mohsan Bari

HAMLET

By M. Prof. Muhammad Azeem Farooqi

CHARACTER OF OPHELIA

1) A girl without a will of her own.
2) Her submission.
3) Her madness and her death by drowning.
4) A martyr's death.
5) Her love for her father, brother and for Hamlat.
6) Unable to understand Hamlet's mind.
7) Her unselfishness and her strength.
8) Her madness: not sheer sign of weakness of character.
9) The affecting death of Ophelia.
10) A sensitive, innocent and commonplace girl.
11) Bradley's view.

Ophelia is a character, which is dominated by Hamlet. Shakespeare wanted to show the struggle within Hamlet. So he did not allow Ophelia to take a prominent part so that it might not change the whole play in a love story. She can't complete with Shakespearean great heroines.

Ophelia's submissiveness is evident from the very beginning when she appears. She has ardent passions of love for Hamlet but laertes tells her that she should keep herself away from Hamlet and convinces her that he only wants physical intercourse with her. Her father also asks her not to meet Hamlet again. He says that Hamlet is not true to her and warns her not to make herself so common to him.

"Tender yourself more dearly.
You will tender me a fool".

She really accepts their instructions inspite of having true love to Hamlet.

Her madness is very affecting to the audience. She thinks about her father's murder by Hamlet Who is her beloved and then thinks that her brother might kill Hamlet in order to avenge his father. Her frustration is on both sides. Her songs reveal her innermost passions that are of a girl forersaken by her beloved or death. She prays for all the christian souls and disappears and then we hear Gertrud's pathetic remarks on her death by drowning.

Ophelia's mother has died and she is on the mercy of his father and brother and they are very kind to her. Laertes calls her "Rose of the May" and is very anxious towards her and gives her instructions before his departure to France. Her father is also very affectionate to her. He takes in consideration all her needs. Ophelia also sacrifices her everything and even her pure love for the sake of her brother and father. Hamlet is her dream-prince but her shyness and demand of her father and parents refrain her from this.

When Hamlet comes to Ophelia in her closet in a very depressed desposition which Ophelia describes

"Lord Hamlet with his doublet all unbraced
Nor hat upon his head, his stocking fouls".

Hamlet goes there for satisfaction because he has true affection with Ophelia and in his crucial time goes there so that she may console with him but Ophelia is too innocent to understand Hamlet's mind and instead of consoling him she fears and tells the whole thing to her father. But unfortunately her father and brother also can't understand the situation and faithfulness of Hamlet.

Ophelia is unselfish and innocent. She tells his father about Hamlet's courtship and about his love letters. She tells his father about Hamlet's courtship and about his love letters. She becomes decoy of her father and Colaudius in searching out the reality of his madness. But she has not ill intentions about Hamlet. She thinks that by pointing out his disease it may be cured. She is very delicate character and not like Lady Macheth. She is quite innocent when she tells a lie on

Hamlet's question where her father is and she replies that he is at home while he was behind the arras. She only tells a lie for the sake of her father and king and not for herself.

We can't attribute her madness to weakness of her character. Three persons are her whole world. Father, brother and Hamlet. Now her father has been murdered by her lover, her brother is abroad and Hamlet has also been packed for crusification to England and secondly it maddens her that her brother will kill her lover, Hamlet. Now out of three none is present. Where should she go for help and satisfaction. Her madness raises her standard and she becomes on appealing character.

In her wandering we hear from time to time different utterances which are very pitiful.

Finally when she falls down in the stream, she is quite unaware of her impending death which the audience are vividly feeling . Coleridge was true to Shakespeare, when he wrote of "The affecting death of Ophelia.

Ophelia is sensitive and coy. Before the revelation of ghost, Hamlet would love Ophelia and woo her. But after the imposition of duty of revenge, his own mind becomes diseased and he loses charm in the whole world. Ophelia till her end has ardent love for Hamlet but her submissiveness dominates her love.

Bradley points out that Shakespeare is justified handling Ophelia in this way. He did not intend to make Ophelia heroine like, Imog, Cordelia, a Portia or a Juliet. He wanted dominance of Hamlet and did not allow his readers and audience to devote their attentions.

Her innocent death shows that where there evil is prevalent, good is also crushed alongwith the evil. The whole Denmark has become rotten and that is why alongwith wicked characters; like Polonius and Coloudius, Rosen Crantz and Guildenstern, innocent Ophelia has to be crushed.

Her character arouses love and affection in the readers and audience. In short she is a very delicate and blameless character.

CHRACTER OF CLAUDIUS

OUT LINE

1. Cunning and wicked.
2. Impassionate.
3. Quick-witted and Shrewd.
4. Well schemer.
5. His conscience not totally dead.
6. Hypocrite.
7. His habit of drinking.

Claudius cunningly kills Hamlet's father by poisoning into his ears and seduces his wife and marries her and usurps the throne of Denmark. He kills his brother so wickedly and cunningly that nobody suspects about his murder until ghost reveals this fact to Hamlet. He has succeeded to the throne with blackest crimes and then tries to propitiate the matters. He wants to spread peace in his country. Though he has done great crime but now he tries to retribute it .

Hamlet speaks with him very rudely but he appears so passive that he does not utter even a single word harshly. He tries his best to bring near Hamlet and remove sadful feelings from his mind. Though he has done injustice to Hamlet but now he endeavours to make him happy. His behaviour with Gertrud is faithful and sincere and he does not consider her only decoy to succeed the throne.

He is very quick-witted and understands the matters very quickly. Polonius explains that the cause of Hamlet's madness is his failure in love of Ophilia. But Claudius is suspected about it. He thinks that Hamlet is not mad but he pretends to be mad. When Claudius and Polonius conspire to examine the madness of Hamlet and Polonius allowes his daughter to go to Hamlet to know the cause, Hamlet also understands the matter at once. He knows that Ophilia is being used as a decoy. He speaks to her like a madman deliberately and tries his best be considered as a madman by Claudius who is hiding himself for hearing the conversation between Hamlet and Ophilia.

But after hearing their conversation, Claudius tells Polonius that though it lacks a form little but it was not wholly madness. He says that there was a method in it. Now he becomes more careful than before, when Hamlet enacts play within the play to catch the conscience of the king and to justify the revelation of ghost's words, Claudius at once comes to know that. Hamlet is aware of the murder of his father. He has Swiss bodyguards for his safety. He does everything shrewdly.

After the "Mouse Trap" (play within the play) Claudius believes that Hamlet considers him murderer of his father. So he schemes a plan to put Hamlet to death. He pretends that people are very furious on the murder of Polonius. So, it will be wise-step to send Hamlet abroad. He writes a secret letter to king of Britian in which he orders his two agents to watch over Hamlet. His schemes are doubtless but his shrewdness cannot remove his death by the hands of Hamlet.

Though Claudius is a base, mean and wicked character but his conscience is not totally dead. He feels sorry on Polonius's death and death of Ophilia also shocks him. When Laertes raises a huge mob against him, he is not frightened instead asks his queen, Gertrude to let Laertes come in and handles him so shrewdly that he becomes his hand tool and he assures him that he has some sadness on his death as Laertes himself. He tries to give back all possessons and even throne of Denmark. Which he is still possessing. So his conscience pricks him time and again.

He is hypocrite. Hamlet says him, ***"A villain, a smiling damned villain"***. His face does not reflect his heart. He speaks very politely and affectionately with Hamlet but infact he wants to kill him. He asks Hamlet, ***" Why are you in clouds"*** Hamlet replies, ***"No, no, I am in the sun"***. Instead of knowing that Hamlet wants to kill him, he tries his best to convince Hamlet that he is unknown about this fact that Hamlet knows he murdered his father. He deceives Hamlet at every step and weaves traps of intrigues around him and still remains loving to him by tongue. In the fencing match he slogans in praise of Hamlet, all the same he has given a poisoned sword to Laertes for Hamlet's murder and has prepared for him a poisoned-cup of wine.

When Fortinbrass collects army to attack Demark, he immediately sends his messangers to the king of Norway to prevent him from this danger. He keeps an open-eye on all matters of his country relating to internal or external matters.

In the death scene, he behaves like brave man. When Hamlet comes to know that Claudius is treacherous, he hurts him with poisoned-sward about which Claudius knows that this injury is unhealable. He simply says,

"Oh, yet defend me friends, I am but hurt. It shows his boldness. He also faces Laertes, revolutionary attack with bravery.

But Claudius is no tragic character. He is a man of mean-appearance. He is busy in ill-intention. He does crime over crime till at his end the infection of evil-ends and a new sun of goodness dawns. At last Hamlet succeeds in setting right the time that is out of joint by freeing Denmark from the dominance of defile Claudius. He was paragon of evil. He is busy in carousals and sexualities. His end is the end of evil.

"A mildew'd ear, blasting to his wholesome brother".

FLOWER & FRIEND

I do not find any difference
Between them.
Both are Lovely
Both are jaunty
Both are caring
Both are admirable
Both are real
Both are treasure of happiness

CHARACTER OF HAMLET

Outline :

1. Philosophical-nature.
2. Not a conventional tragic hero.
3. Witty & Shrewd
4. Bradley's view-point
5. Foresightedness of Hamlet
6. Victim of circumstances
7. Role of Divinity in His life (Religious-minded)
8. His love for Ophelia
9. His loyality to Father & Kingdom
10. Critics views
11. Conclusion

" The observed of all observers." Hamlet Occupies more place than any other Shakespearean hero. In Macbeth, lady Macbeth has leading quality, in "Othelo" , Iago the villian has almost same share as Othelo himself, in "King lear" , Edgar and cordelia are very prominent and attract the audience but in Hamlet is entire and whole play and other characters are dim before him. They only take light by being near to Hamlet. One man's play is prevalent in this play. Hamlet is regarded the most complex character in Shakespearean plays.

The most striking quality of Hamlet's character is his philosophical nature, which is quite evident from his soliloquies. In his first soliloquy he terms his mother a pernicious woman, and Claudius a smiling damned villain" He says,

"A little month, or ere those shoes were old, with which she followed my poor fathers body." He regrets his mother's hasty marriage with.Claudius and generalizes ***" Frailty thy name is woman".*** In his next soliloquy he curses his delay and says, ***"What rogue and peasant slave am I".*** Then in his very famous soliloquy ***"To be or not to be, that is the question".*** He wants to suicide in order to get rid of these difficulties but what will be in store for him in the next world confuses him. He says that seen difficulties are better than those of unseen. His religious bent refrains him from doing suicide.*" How weary, stale, flate & unprofitable seem to me all the uses of this world".*

He has lost all charms of life and it is a barren desert for him with weeds and thorns. So his delicate and philosophical mind is evident from above mentioned soliloquies synopsis.

He is imposed duty of revenge which demands the murder of Claudius. Now he shuns to involve himself in the evils of world, so he thinks too much and acts nothing. His action means to involve in evils. He himself says,

"How all occasions do inform against me and spur my dull revenge"

His delay leads him to his own destruction. It had been Amleth of Saxo or Othelo or Macheth, they would have killed Claudies, succeeded to the throne and would have married Ophelia and lead a happy and pleasureful life.

But Shakespeare did not want to make it a conventional tragic hero. He shows his own pearless genius to create a new impression. Hamlet is unable to act upon preplanned actions but acts in the spur of moment in the case of Polonius and his school fellows.

He is not a feeble character. When his friends forbid him to follow the ghost, he bravely says,

"Unhand me gentlemen I'll make ghost of him, that lest me"

These words can't come out of the mouth of a coward person. Besides, he is famous in his artifice fencing.

Hamlet uses the weapons of irony and sarcasm. He retorts to the king, to queen to his school fellows, Rosenc Crantz and Guildenstern and Polonius. When Claudius asks him, "why are you in clouds? He replies, No, no I am in the sun". His scholarly bent is evident and he duns on the words. His melancholy changes his qualities. His mind becomes diseased one. He is victim of circumstances. He assumes madness, which is clear from his own words to Horatio.

One critic says that Hamlet's intelligence is crystal clear in his way of performing a role of mad which has maddened even the great wits. But Bradley

says that he reached nearly madness due to his melancholy and sufferings.

Hamlet is foresighted. In the very beginning when ghost reveals the murder of his father, he assumes madness so that he may be safe if he pays ill and sarcasting remarks to king or others. He tries his best to keep in dark from king his assumed madness. When king sets Guildenstern and Rosen crantz as spies on him, he immediately recognizes them. He changes the letter of king, which he wrote to the king of Britain to behead Hamlet and filled the name of those hypocrite spies, which meet their doom. He enacts play within the play and calls it "Mouse Trap" and baffles the reserved king. His instruction to the players shows his literary approach.

Hamlet is victim of circumstances. Destiny or chance plays very important role in building his character. The revelation of the ghost poisons his life and he becomes another Hamlet than before. Murder of Polonius, attack of pirateship and Hamlet's boards on it and grapping and finally return to Denmark, his grapping with Laertes in the grave digger scene and Ophelia's madness and death and Gertrude's drinking of poisoned wine all have a great effect on his personality and cause his tragic end.

Hamlet thinks that man should not participate in the evils of world. But at last he comes to know that action is necessary for man and action brings his death which is envitable. He says, ***"There is a divinity that shapes our ends, Rough hue them how we will,*** When there is a " special providance in the fall of sparrow? So he practically involves in the action and says: Readiness is all"

The problem of Hamlet is not only to kill Claudius but he wants to make right the time that is out of joint. He wants to eradicate corruption from his country.

His love for Ophelia is origional but when he observes her as a decoy, he loses his faith on women. Besides this life has become devoid of worldly pleasures and he does not want to involve Ophelia in his own miseries.

His loyalty to his father is seen throughout the play. In the closet-scene he speaks with daggers with his mother. She shouts. "Hamlet, speak no more. You have turned mine eyes in to my very soul".

Moreover the ghost of Hamlet's father is seen only by Hamlet in the closet scene and not by his mother, is also a proof of his loyalty to his father.

He proves a true friend. He makes friendship with Horatio and maintains it till his death.

Keneth Muir says that Hamlet is a character of extraordinary complexity. No single formula can be served to solve his mystery. Shakespeare presents him as a common man who faces bundles of miseries. He proves that man is not a free agent of nature. One critic says that, " Hamlet is Shakespeare himself" Goethe quotes following line: " The time is out of joint O, cursed spite that e'er I was born to set it right" Hamlet presents the difficulties of common man when he says:

Would that the everlasting fixed His common against self-slaughter." He arouses emotions of pity and fear and produces catharsis in us. Hamlet is a blend of multitude merits and complexities. Sometimes he is brave and another time seen shy of action. Sometimes simple and other time witty. His personality cannot be judged by limited conversational rules. He presents himself as a man and not as superhuman beings and we feel his difficulties our own in everyday life.

CHARACTER OF HORATIO

The character of Horatio, Leartes and Fortinbras serve as foil to Hamlet, because they exhibit those very qualities which Hamlet lacks and which bring about his tragedy. Horatio is not passion's slave but one in whom blood and judgment are well blended that he is not a mere pipe for fortune to play upon. Intellectually he is not the equal of Hamlet,

LEVEL HEADED AND TRUST WORTHY

He is level-headed, open minded, gentle and trust-worthy and on account of these qualities Hamlet loves him and trusts both his judgement and faith. Referring to the character of Horatio, Hundson has

rightly observed in his book about Shakespeare: " His life and character," Horatio is one of the very noblest and most beautiful of Shakespeare's male characters; and there is not a loose stitch in his make-up ; he is at all times superbly self-contained; he feels deeply but never gushes nor runs over; as true as a diamond, as modest as a virgin and utterly unselfish; a most manly soul, fully alive of strength, tenderness and solidity. But he moves so quietly in the drama that his rare traits of character have hardly had justice done to them. Should we undertake to go through the play without him. We might then feel how much of the best spirit and impression of the scene is owing to his presence.

HORATIO'S UNSELFISHNESS

He is the medium whereby many of the hero's finest and noblest qualities are conveyed to us, yet he himself is so clear and simple and transparent that he scarcely catches the attention. The great charm of Horatio's unselfishness is that he seems not to be himself in the least aware of it; as one suffering all, that suffers nothing. His mild scepticism at first touching that dreaded right twice seen of us' is exceedingly graceful and scholarly. And indeed all that comes from him marks the presence of a calm, clear head, keeping touch and time perfectly with a good heart.

A SYMBOL OF SANITY:

Horatio is important because he represents the norm of sanity in a world that is out of joint. The reliance of the storm-tossed hero on him who was more of an antique Roman than a Dane is emphasized from the first scene of their reunion to the last, when the latter is bidden to absent himself from felicity a while to tell Hamlet's story. Beyond this general reliance, moreover, Shakespeare seems to hint at something else.

INFLUENCE OF HORATIO UPON HAMLET:

The influence of Horatio upon Hamlet would seem to go beyond mere comradeship. More than ordinary significance lies in that long speech with which Hamlet, in the midst of the drama, addresses his friend;

"Nay, do not think I flatter, For what advancement may I hope from thee, That no revenue hath but thy good spirits, To feed and clothe thee.

There is a play to-night before the king; One scene of it comes near the circumstance which I have told thee of my father 's death: I prithee, when thou seest that act a foot."

A RETICENT PERSON:

Hamlet is loquacious and excited, philosophising on graves and skulls, whereas Horatio answers him monosyllabically. During the wild scene of Ophelia's burial his only remark is 'Good my lord: be quiet; Like Banquo in Macbeth he is evidently thoughtful and watchful; he is anxiously alarmed at the wild words of his friend, and not certain yet of his mental sanity. With his frank reasonableness and at the same time with his boundless devotion to the prince, he stands silent at his side as if to guard him.

POETIC JUSTICE WITH HORATIO:

In the last scene of the play Horatio seems to be helpless. The death is cast and fate performs the rest. At the end however, he rises once more in importance and seems to dominate the concluding lines of the play. He desires to take the poison but Hamlet prevents him and he is left to tell the tragic story.

AS THOURT MAN

Give me the cup: Let go; by heaven, I'll haven't , good Horatio, what a wounded name, Things slanding thus unknown, shall live behind me".

COMPARISON BETWEEN HAMLET & HORATIO:

Referring to the relation that exist between Hamlet and Horatio, Dowden has remarked: Thus friend and fellow-scholar is the one sterling thing in the rotten state of Denmark. There is a touching devotion, which is the overflow of gratitude for the comfort and refuge, he finds with his friend after the recent proof of the incapacity and for want of integrity in the woman he had loved. Horatio's equanimity, his evenness of temper, is like solid land to Hamlet after the tossing and tumult of his own heart. The prince apologises with

beautiful delicacy for seeming to flatter Horatio. It is genuine delight in the strength, the constancy of Horatio's character. Yet all the while, Shakespeare compels us to feel that it is Hamlet with his manifold weaknesses and ill-commingled blood and judgement which is the rarer nature of the two: and that Horatio is made to be his helpmate, recognizing in service his highest duty."

"SOLILOQUEIES IN HAMLET".

The use of soliloquy in drama has been seriously objected to. It has been suggested that the soliloquies tend to break the suspension of disbelief that constitute the poetic faith. Whether we are prepared to accept the soliloquy as a valid dramatic device or not the fact is that Shakespeare makes a simply wonderful use of the soliloquies and if we were to remove the soliloquies from his tragic plays they would be left poorer.

SHAKESPEARE AND USE OF SOLILOQUY:

In Hamlet, Shakespeare makes a splendid use of this dramatic device and the soliloquies spoken by Hamlet revealed and unlocked the heart of the chief speaker. It shows those incidents which will not be presented and secondly to present an analysis of the inner mind of Hamlet serve the purpose revealing the inner mind of Hamlet. They throw a vivid light on the character of Hamlet, his reflective habit and his hypersensitive nature. If we remove the soliloquies from Hamlet we would be depriving the play of a great deal of poetry and we would not be able to get a keen side into the character of Hamlet.

The soliloquies in the play are neither superfluous nor isolated. They are inter-connected and are very intimately linked with one another.

IMPORTANT SOLILOQUIES IN HAMLET AND THEIR IMPORTANCE:

In all there are seven soliloquies in Hamlet, but four of them are important and well-known.

THE FIRST SOLILOQUY:

(O, that this too, too solid flesh would melt) is especially interesting and dramatically soliloquy has observed: " The first soliloquy is perhaps the more important in the whole play for an understanding of Hamlet's character, because it shows us what he was like before the Ghost appeared and laid a heavy charge on him. We see in Hamlet one who has been very deeply shaken. He is a man of high moral ideas. Moreover, his vaneration for his father commands our sympathy, which is intensified by the fact that his bereavement is so recent. But other less pleasing qualities are apparent in him too. Hamlet is physically weak and his emotional reaction at this moment is not solely due to a violent temperament. In his protest there is a surprising amount of denunciation. He not only looks at things crudely and relentlessly but he constantly pronounces judgement on them " Frailty thy name is woman"

THE SECOND SOLILOQUY:

(O, what a rogue and peasant-slave am I) is uttered by Hamlet after the players have gone out. There is strong self-rebuke in it. It expresses Hamlet's sense of his own apathy, the weakness of his passion or the difficulty of maintaining them in a state of excitement necessary for action. Stoppford Brooke, referring to this soliloquy, has observed: "We must understand that throughout the scenes he has lately passed through. Hamlet has been kept at full tension; rigid to conceal what lies in his heart. Forced to play a part of madness, worried by a fool, betrayed by his old friends, distressed by having let himself go and perhaps betrayed that he was acting, holding all his little world at bay angry with himself for delay, smitten to the heart by the passion of the actor for the woes of Hecuba, while he is moved to no effective passion.

"O, what a rogue and peasant slave am I". Doubt and questioning pervade it. Underneath it lies the deep debate in Hamlet's mind. Was the king really guilty of the crime? He tries to convince him self of that by furious abuse, by words which assuming his uncle's guilt will work him out of his doubt of it and sting him into revenge. "Bloody, bawdy villain! Remorseless, treacherous, lecherous, kindles villain! O, vengeance."

Then he despises himself for his big words..... words, only words when action seems demanded; seems, for he is not sure why what an ass am I! This is most brave. That I, the son of a dear father murdered, Prompted to my revenge by heaven and hell, Must, like a whore, unpach my heart with words, And fall a cursing like a very drab, Fie upon it.

THE THIRD SOLOQUY:

(To be, or not to be') is the most celebrated of all. In it Hamlet the "melancholic" discusses the subject of death, a theme never far from his thoughts, coupling it with an indictment of like itself. This soliloquy doesn't arise straight out of the situation. It arises from a side issue of the situation from Hamlet's loathing of life on account of the hateful and cursed events, which darken his life. Is it right, is it advisable, is it foolish to put an end to life of sore trouble, or to fight out and beat down the trouble? He argues it almost as if it were an abstract preposition, as he might have argued it with Horatio in his student days. He has slipped away again in thought from the present, save in so far that it is the present trouble that has raised the question. But once in the question, his meditative intellect and imagination move over it with an interest so keen that he forgets everything else. Point after point is followed he is far away in thought from Elsinore."

Rohrbach, a German critic, has rightly observed: "The celebrated soliloquy", "to be or not to be" which has much value is commonly ascribed as it is superior to the others is nothing to save that it is altogether general, without anything personal in it, gives us a new insight into his character. Hamlet fears death or rather what comes after death the unknown. This soliloquy is often called the point of the drama., probably because it is purely philosophical, or because it gives at the close the key-note of Hamlet's character.

THE FOURTH SOLILOQUY:

(How all occasions do inform against me) is prompted by the passage of Fortinbras army through Denmark. It is another protest against the dullness of his passions and the slow, methodical march of his critical intellect and its, therefore, sluggish response to the double excitement of his reason and his blood. It is a wail over his delay. Bradley giving an estimate of this soliloquy has observed in his book, " ***Shakespearean Tragedy*** ": " This great speech in itself not inferior to the famous, to be or not to be". It shows that Hamlet, though he is leaving Denmark, has not relinquished the idea of obeying the Ghost. It exhibits very strikingly his inability to understand why he has delayed so long.

APPRAISAL:

These four soliloquies of Hamlet show the growth of his character. Referring to this fact, Spenser has observed in his book. " Shakespeare and the Nature of Man:" "Just as Hamlet illustrated both a more expanded and a more fused control of dramatic conventional and traditional belief than the earlier play, so it shows a greater mastery of how to describe the growth inside the dramatic limits, of a hero. This can be clearly seen if we examine, Hamlet's great soliloquies. In fact there can be little doubt that Shakespeare's thought of Hamlet as growing much older, emotionally, intellectually and even physically, during the course of the play, than the literal time covered by the action could possibly justify. In short he has successfully made use of this device.

IN RETURN

I Love my parents
A true wealth of our life
And serve them
I love my elders
And respect them
I love my teachers
And obey them
And in return, they all love me.

AN INTRODUCTION TO "S.T. COLERIDGE"

Samuel Taylor Coleridge was born at Ottery St. Mary, Devonshire, October 21,1772. He was the youngest of thirteen children of his father. He was an extraordinary child with some unique features of intellect and wit. He could read fluently at the age of three. When he was of five years, he had read the Bible and the Arabian Nights, and could remember an astonishing amount from both books. At the very early childhood or when he was just of seven or eight years, his father died leaving the whole family in destitute. At that time he was learning the classics, reading an enormous quantity of English books, avoiding novels, delighting in theological and metaphysical treatises. At ten he was sent to a charity school. Where he met Charles Lamb who pictured the young Coleridge in one of his essays as lonely and friendless. He remained in school for seven or eight years without visiting his home, a poor neglected boy, whose comforts and entertainment were all within himself.

At nineteen this hopeless dreamer, who had read more books than an old professor, entered Cambridge as a charity student. He remained there for three years. He left Cambridge in 1794 without taking his degree. After that he had a courtship with young Southey but he remained unsuccessful in his married life and then he married with Southey's sister Sarah Fricker. This with poverty, ill-health and the troubled.

One of the gleams of sunshine that occasionally broke through the clouds, was his association with Wordsworth and his sister Dorothy, in the Quantock Hills. The second ray of jubilation was his loyal devotion to poetry for its own sake. He seems not to have desired any reward for his poetry; for he says: "Poetry has been to me its own exceeding great reward; it has soothed my afflictions; it has multiplied and refined my enjoyments, it has endeared solitude and it has given me the habit of wishing to discover the good and the beautiful in, all that meets and surrounds me". The third ray of sunlight came from the admiration of his contemporaries; for though he wrote comparatively little, he was by his talents and learning a leader among literary men and his conversations were listened to as eagerly as those of Dr. Johnson. The last ray of brightness came from Coleridge's own soul, from the gentle, kindly nature which made men love and respect him. He died in 1834, and was buried in Highgate Church. In this way Coleridge was a man of grief who made the world glad. He was a man of wide study and experience. He studied in Germany, Malta, Rome, etc. He made great contributions to psychology, the history of philosophy, criticism and poetry and relatively less contributions to theology, metaphysics, Sociology and drama. But, he suffered from neuralgia disease in early life which had made a slave to the drug habit. In this way he lost his actual direction and force of ingenuity.

SOME SALIENT FEATURES ABOUT S.T.COLERIDGE

S.T.Coleridge's father was the vicar of the village. He was visionary and unworldly and these qualities were inherited by Coleridge in an intensified form.

Once in his early age, fearing whipping at the hands of is father, he ran away from home and passed the night at the banks of the village river. He caught cold and got that Rheumatism which embittered his future life.

The French Revolution fired his youthful imagination with revolutionary zeal.

For sometime he had a rage for being a cobbler, then for atheism and then for medicine.

The death of his sister, of whom he was very fond, came to him as a great shock.

He left Cambridge in1794 without taking his degree, because he refused to take the compulsory theological tests.

His obnoxious habit of opium taking resulted in the further weakness of his health.

His poetic fame rests entirely on " The Ancient Mariner," "Christable", "Kublia Khan," and "Dejection Ode"

Coleridge suffered from weakness of will and was incapable of sustained industry.

He was the mightiest poet, critic and psychologist of his generation.

He tried to revitalize the old order of ideas in philosophy, theology and political theory.

Though a weaker man than Wordsworth, he was the greatest of the "Lake Poets"

Alongwith Wordsworth, he did much to free English poetry from the trammels of 18th century

convention.

He is one of the most musical of English poets and he introduced a new freedom and flexibility in English versification.

He has been called " The high priest of romanticism.:"

In the realm of the supernatural, Coleridge reigns supreme. His supernatural is poleapart from his predecessors.

Coleridge was the first decadent in later English literature, it is one of his glories.

Coleridge was a man of wide and comprehensive reading and of vast experience.

He had accepted the influence of Wordsworth, Hartley, Shelling, Schiller, etc.

Coleridge's theory of imagination is derived largely from the German idealist philosophers.

When Coleridge took to writing, there flourished in England a particular school of criticism, which is called variously as Neo-Classical, Pseudo-Classical, Augustan or loosely, even the classical school of criticism.

CLASSICISM VERSUS ROMANTICISM

(Literary criticism in the age of Coleridge)

CLASSICISM

When Coleridge took to writing there flourished in England a particular school of criticism which is called variously as Neo-Classical, Augustan or loosely, even the classical school of criticism.

There are various reasons for the rise of Neo-Classicism in the second half of the17th century. The excesses of the metaphysicals the followers of Donne naturally led to a revolt in favour of order, balance, and sanity in literature. Then there was the pre-dominance of French in- fluence. Charles II and his courtiers returned from France imbued with French culture and the French respect for rules and the French Theory and practice of literature. In this way the rigid rules and laws for literature, already framed in England were imported into England. The rise of the scientific spirit, and the new philosophy with their emphasis on rationalism, reason, clarity and simplicity in thought and expression, and avoidance of all that was extravagant, also favoured this Neo-Classicism. In the beginning, as in Dryden, this Neo-Classicism was liberal, but with the passage of time it became more and more rigid. Therefore, we can easily make an analysis of this movement from the above given statements. This spirit was definitely a change but, later, proved not a healthy one as it was established on the fettered (shackled) rules and regulations for literature while literature is a free sort of expression not caring for the prejudice and personal views.

Some salient features of the Neo-Classic creed may be summarized as follow:

The precept follow Nature is the center of the Neo-Classic creed. Nature is however used in a number of senses. (a) It means external reality; It becomes realism or verisimilitude. (b) Nature also means general human nature' i-e qualities common to all men in all ages and countries. This the poet has to deal with the universals, and not particulars' (c) It also meant the typical qualities of a particular age or sex in a real way. (d) It also meant the principal or the power that governs the universe. Order, preciseness, regularity and harmony were supposed to be qualities of this power and so for literature. (e) To follow Nature' also means to follow the rules of the ancient masters, for they were based upon Nature:

"The rules of old discovered, not devised
Are Nature still, though Nature methodized"

Emphasis was laid on correctness, reason and good sense. The artist must follow the rules correctly and any exuberance of fancy or emotion must be controlled by reason or good sense. A balance must be maintained between fancy and judgment. The head must predominate over the heart. Moderation was the golden rule in life and in literature.

The poet must deal with universal truths and general ideas. There was no emphasis on context but on content but on formal finish and perfection.

"True wit is nature to advantage dressed
What oft was said, but never so well expressed."

In this way the reason and intellect were given priority in every field of life. The function of poetry was to instruct and delight. The moral function was considered more important than the aesthetic one. It was with this end in view that poetic justice was considered necessary; the poet must suitably reward virtue and punish vice. However, it was also recognized by Dryden and others that the function of poetry is also to move the heart. Thus tragedy must purge the soul of pride and hardness of heart.

Much thought was given to style and diction of poetry, which should be noble and elevated. In other words the artificial poetic diction arose which was later

on condemned by Wordsworth.

Poetry was a mere imitation of nature or the invention of hidden realities in a very systematic and scientific way. The intuition was not allowed to romanticize and panthecise the beauty of nature.

In the pseudo-classical age the poetic diction and the versification were given priority in poetry and it was considered unlawful to deviate from their rules and regulations.

Imagination was curtailed in the form of prescribed rules and systems for the poetry and criticism. In this way the free role of creative part of mind and heart was forced to rut and a poet's mind was always under the cloud of poetic diction and versification. These things did lead the hyper sensitive emotions to lie in rest without playing their free game.

ROMANTICISM

Love of liberty is ingrained in the English temperament. Hence it is that the English could not servilely follow the neo-classical rules. They can not stand for any slavish act for a length of time and always want to bring change. That is why an under-current of liberalism had created even when the neo-classicism was at its climax.. The French Revolution and the American war of independence inspired the spirit of free thinking. Love of political independence led to the rise of the spirit of free inquiry. The pseudo classical rules were questioned and their limitations exposed. Under German influence there was re-thinking on the nature of beauty and aesthetic appeal, and a new aesthetics was thus developed. Men of genius like Wordsworth and Coleridge voiced their protest against Neo-Classicism and through their critical views and definite programme and consciousness were given for the romantic movement. The ancient, medieval and modern literature was viewed anew without any prejudice and personal likings or dislikings. Thus under the apparent calm of the 18th century, new forces were brewing which burst into life with the publication of " The Preface to the Lysical Ballads." In this way the foundations of 19th century criticism were laid in the 18th century. Some salient features of the new, Romantic criticism may be summarized as follow:

As it has already been mentioned that the English society does not like to be bridled by some hard and fast rules. They always pay favour to liberal thinking and independent views. In this way the old rules established especially, on the basis of "follow Nature" were not acceptable for them for a long time. They thought that reality is already reality and Nature can never be changed, so there must be something different and of tasty delight to inspire and stir up the human senses and mind. Therefore the realism, in the form of altogether reality, and the rules of the old masters were challenged bravely to bring a change in the tempramant of literature.

Emphasis was laid on imagination and emotions and not on reason and good sense. Poetic enthusiasm is no longer locked down upon as by the New-Classics. They thought that by the check of emtions and passions, the human literary faculties are rusted and hence cannot be nourished properly. So there was need for the imagination to play their free part. " Poetry is the spontaneous overflow of powerful feeling"

Romantic criticism ignores rules whether of Aristotle or Horace or of the French that works of literature to be judged on the basis of impression they produce, and not with reference to any rules. It is impressionistic, and freedom of inquiry is its key-note.

Pleasure rather than instruction becomes the end or function of poetry. Cleridge says, "If poetry instructs, it does sonly through pleasure." In this way the poetic aim was not to teach morality and ethics but it was universalized. No attention was paid to the poetic justice and neither the purgation of the emotions was considered necessary.

It is concerned with the fundamentals such as the nature of poetry and its functions, and not merely with the problems of style, diction or literary genre. It is concerned mainly with the theory of poetry, and the process of poetic creation. So the ornamentation and the specification were criticized for poetry.

New definitions of poetry were attempted. Poetry no longer remained mere imitation or invention but became the expression of emotion and imagination. Inspiration and intuition rather than adherence to rules the basis of creation.

Views on poetic diction and versification undergo a thorough change. Simplicity was emphasized both in theme and treatment. Briefly, romantic criticism and poetry were creative activities and not, the taught or the acquired ones.

Imagination is emphasized both as the basis of creation and of judgment of what created. It is imagination which leads to the production of great works of art. Shakespeare is great because his works are the product of imagination. Pope is not great as he is deficient in this respect.

A BRIEF INTRODUCTION TO "BIOGRAPHIA LITERARIA"

We may enlist some of the salient facts of the "Biographia Literaria," as a very grand and exquisite book indeed, under the following smart points.

After Aristotle's "Poetics" the most important and thought-provoking book in Europe is Coleridge's "Biographia Literaria," It is the literary biography of a writer who was very talkative, discussing this and that all the time. Sometimes we have a discussion of philosophy, ethics and the other times he unravels the complications of theology and psychology. It is as unsystematic as a gossip in the company of friends; and yet it can be proved the most influential book.

Arthur Symons has called this book the greatest literary book, but the most confusing book of all as well.

Walston opines, "Its curious structure largely metaphysical in its first half, largely critical in its second may be accidental or the result of a hasty decision: but at least it has the merit of balancing the two great interests of his career philosophy and poetry."

It's surprising that the commentators, while they have failed to agree on what Coleridge actually said, are nearly all agreed that it was of the first importance. The reason is that it is not only the most revealing description of his relations with Wordsworth; it's also an extremely penetrating exposition of the romantic ideals of art and life, and a spiritual autobiography to be ranked among the world's greatest.

In March,1815, Coleridge was preparing a collected edition of his poems, and planned to include "a general preface on the principles of philosophic and genial criticism." Characteristically, the materials developed as Coleridge worked on them, until, on July 29, he declared that the preface had been extended into a complete work, " an Autobiographia Literaria." It was to consist of two main parts, " my literary life and opinions, as far as poetry and a critique of Wordsworth's theory of poetic diction."

The "Biographia Literaria" poses Coleridge's criticism (on) against the superficial and especially he has a hit on his friend, Wordsworth. No wonder Wordsworth, who had written "The Preface" only under persuation, resented these attacks.

Besides having a large number of superb features, "Biographia Literaria" has serious and obvious faults too. There is much in it that's irrelevant and extraneous. There are too many side-issue and digressions. Coleridge is often unsystematic and haphazard. There is a strange mixture of philosophy, literary theory and biography. But still the Biographia' remains a great 'world book.' It is no doubt, a unique landmark in the history of literary criticism.

Coleridge has succeeded, through this book, for the first time and for the last time in English criticism in marrying the twin studies of philosophy and literature.

According to the critics the aim in writing the "Biographia Litreraria" was to state clearly, and defend adequately, his own poetic creed. Furthermore, say the critics, he wanted to make a difference between Wordsworth's and his own views and career. Though, these comments may be true to some great or little extent yet the importance and the grandeur of the book, as a landmark in the history of English criticism in the modern times, can't be refuted at all.

ROMANTICISM & S.T.COLERIDGE

Romanticism means imagination, inspiration, revelation, penetration, perception, exposition, vibration, reception, transmission, elevation, emotion, meditation, connection, communion, aspiration, provocation, absorption, assimilation, appreciation, vision, beautification, fascination, confirmation, innovation, revolution and creation.

Rural life, mountains, valleys, oceans, rivers, brooks, wind, storm, seasons, birds, trees, flowers. gardens, woods, and stones are its teachers, friends, institutions, class-room and auditoriums.

Romanticism is another name of restlessness, and pastness.

Romanticism is craving for liberty, equality, fraternity, subjectivity, spontaneity tranquility, variety, sensibility, sublimity, beauty, ultimate reality, fixeness, intensity and immortality.

Wonder, owe, fear, duty, strength, warmth are also its ingredients. Rapturous, melancholic is romanticism. Solitude in multitude and multitude in solitude consciously unconscious and unconscious so thinks romanticism. It burns, yearns, it does not merely feel but sees and aspires to make others see. Natural, supernatural happily blend in it:

"To me the meanest flower that blows can give thoughts that do often lie too deep for tears."

(William Wordsworth)

"A book of verses underneath the bough,
A jug of wine, a loaf of bread and thou
Singing beside me in wilderness
O' wilderness will paradise me enou."
"Flowers are lovely, love is flower like;
Friendship is a sheltering tree;
O! the joys, that come down shower like, of friendship,
love and liberty." (S.T.Coleridge)
"Verse, a breeze mid blossoms straying,
Where hope ching feeding, like a bee.
Both were mine! Life went a maying
With nature, hope and poesy,
When I was young !" (S.T.Coleridge)
"My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man."
(Wordsworth)
"Oh ! pleasant, pleasant were the days,
The time when in our childish plays,
My sister Emmeline and I
Together chased the butterfly !"
(Wordsworth)
"And in my faith
That every flower enjoys the air it breathes."
(Wordsworth)
"The silence that is in the starry sky
The sleep that is among the lonely hill."
(Wordsworth)
"If you still despair control,
Hush its whispers in your breast,
You shall reach the final goal,
You shall win the land of rest."
(Emily Bronte)
"In secret pleasure, secret tears,
This changeful life has slipped away,
A friendless after eighteen years,
As lone as on my natal day."
(Emily Bronte)
"She took me to her elfin grot,
And there she wept, and sighed full sore,
And there I shut her wild, wild eyes
With kisses four
(John Keats)

In a very brief and cautious manner, we may assert that romanticism is a second name of the spontaneous overflow of powerful feeling caring not for any boundries and limitations. It is a holy passion either for some particle or nature or for some particle or nature or for some precious past of fair-sex. Romanticism is romanticism in every aspect, and he who tries to subdue it, rarely lets his fawlties grow to the positive direction. Wordsworth & S.T.Coleridge, in English literature, may be, undoubtedly, asserted the heralders and the forerunners of this movement; the Romantic movement. It verdicits in favour of true representation of life in full belooming colours.

COLERIDGE POINTS OUT DEFECTS IN WORDSWORTH

Although Coleridge is a great favourer and friend of Wordsworth, yet he's very honest in pointing out defects in his poetic work. This thing proves him a real and impartial critic. He gives the following points of drawbacks in his poetry.

1 ***The Inconstancy of Style:*** The inconstancy of style means sudden and unprepared transition from lines or sentences of peculiar felicity to a style which is absolutely undistinguished and without any passion in it.

2 ***A matter of factness In some of the Poems:*** There is a labouring and monotonous in the representation of objects and there is also the intrusion of accidental circumstances.

3 An undue preference for the dramatic form in certain points.

4 Prolixity, repetition and lack of the progression of thought in certain poems and passages.

5 Mental bombast, which means the employment of thoughts and images which are too great the subject.

6 Language of poetry and prose can't be same.

7 Coleridge's objection on the theory of poetic diction.'

THE EXCELLENCES OF WORDSWORTH DESCRIBED
By Coleridge

Like a true critic Coleridge, where gives defects, points out the excellences in Wordsworth's poetry too. Here are the following ones.

1 An austere purity of language and perfect appropriatness of the words to the meanings.

2 The weight and sanity of thoughts and sentiments. Wordsworth achieved this excellence not by his study of books but on meditative observation. Even in Wordsworth's shorter poems there is hardly any passage not rendered valuable by some just and original reflection.

3 The strength and originality of single lines and passages.

4 The truth of natural imagery.

5 A union of deep and subtle thoughts with sensibility.

6 An exceptional imaginative power he stands nearest of all modern writers to Shakespeare and Milton.

In short, we can say that Wordsworth is a great poet and especially his poetry of nature is very impressive and forceful. No common reader can point out the objections in him. But it's only the critical mind and wit of Coleridge who has denoted the drawbacks in him in order to bring corrigibility in his poetic work.

COLERIDGE'S GREATNESS AS A CRITIC

Coleridge is one of the greatest literary critics and his greatness has been universally recognized. He occupies, without doubt, the first place among English literary critics. After admitting this fact that he occupies his name among three pillars of criticism, (Aristotle, Longinus, and Coleridge), he is head and shoulder above every other English critic. L.A.Richards considers him as the fore-runner of the modern science of semantics.

Coleridge's criticism is impressionistic-romantic, a new kind of criticism; a critic who could discover new beauties in Shakespeare and could bring about fresh revolution of a number of old English masters. Similarly his criticism of Wordsworth and his views in the correct perspective.

In the field of theoretical inquiry, Coleridge was the first to introduce psychology and philosophy into literary criticism. He was interested in the study of the process of poetic creation. His literary theories have their basis in philosophy. He philosophized literary criticism, and thus brought about a better and truer understanding of the process of creation, the nature and the function of poetry.

His greatest and most original contribution to literary criticism is the theory of imagination Addison examined the nature and function of imagination and Wordsworth, too, developed his own theory on the subject. But all previous discussions of imagination look superficial and childish when compared with Coleridge. He is the first critic to differentiate between imagination and fancy; the first critic to distinguish between primary and secondary imagination. The primary imagination, says Coleridge, is the living power and prime agent of all human perception. The secondary imagination is an echo of the primary; it co-exists with the conscious will and differs from the primary not in kind but only in degree. (It means if there are two views or choices, the better one of them is picked up) Fancy, on the other hand, says Coleridge has no other counters to play with but fixities and definities. The "Fancy" is no other than a made of memory emancipated from the order of time and space. Through his theory of imitation he revolutionized the concept of artistic imitation. He says poetry is not imitation but creation; a creation based on the sensations & expressions received from the external world.

David Duchies opines that it was Coleridge who finally, for the first time solved the problem of relation between the form and the content of poetry. Through his philosophical insight, he established that a poem is an organic whole and that its form is determined by its context. Thus metre and rhyme, he showed, are not merely, pleasures super added, not merely something superfluous which can be dispensed with, not merely decoration, but essential to that pleasure which is the true poetic-pleasure. This demonstration of the organic wholeness of a poem is one of his major contributions to literary theory.

His theory of "Willing Suspension of Disbelief" makes a significant advance over earlier theories on the subject. He views that during the persual of a poem or the witnessing of a play, there is neither belief nor disbelief, but a mere suspension of disbelief, is now universally accepted as correct, and the controversy on the subject has been finally set at rest.

Coleridge was eminently fitted to the task of a critic. His practical criticism consists of his evoluation of Shakespeare and other English dramatists and of Milton and Wordsworth. Despite the fact that there are so many digressions and repetitions, his practical criticism is always illuminated and highly original .His greatness is well brought out, if we keep in mind the state of practical criticism in English before him. His theoretical criticism is also of great importance. There is a direct and close relationship between the quality of his practical criticism and the quality of his theoretical criticism. He is great in both fields.

Coleridge insists that language of poetry is different from the language of prose which is quite opposite to that of Wordsworth. He says that even Wordsworth himself had not stuck his doctrine in this respect.

An important requirement of Coleridge is unity

in a work of art. He says, " a work of art forms a whole language, passion and character which must act and re-act on each other."

Coleridge also demands universal appeal from poetry. In the "Biographia Literaria," he says that he fully accepts Aristotle's view that poetry is essentially ideal, that it avoids and excludes all accidents that the personas in poetry must be clothed with generic attributes and with the common attributes of the class. It is on this grounds among others, that Coleridge objects to the choice of character from low and rustic life.

In short, we can say that Coleridge is too much philosophical in his views hence not easy to be understood. His views could not influence too much to the Victorians. It is only in the 20th century that his literary criticism has truly been under stood and recognition and appreciation have followed. Today his reputation stands very high and many go to him for inspiration and illumination. Inshort, Coleridge's role in the field of practical criticism can not be neglected in any period of time. His views will always act as a scale to judge the true art of poetry and its function.

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LONLINESS

It is rightly said for modern man, "Man living in the ocean of men is yet all alone".

When we read or listen the word of loneliness we have different opinions about it. It is a double sided word Loneliness is a friend as well a foe to man. It has different facts. It is a best topic for our poets. Many verses are written about it. Our philosophers and poets give many definitions. A poet says,

مطمئن ہو دل تو ویرانوں کے سناٹے بھی گیت دل اجڑ جائے تو شہروں میں بھی تنہائیاں بہت

But it has another side, which is very dreadful. When a man is worried and nobody is there to console him, he feels himself more alone. If the people leave a man alone he has to face many troubles and conflicts. He cannot express his feelings with anybody. Today, men are living in such ways that selfishness and greediness have taken the place of goodness and nobility. With the passage of time, these things will make the people alone, and a time would come when a man will be all alone among the people. All the condition will be like this,

زندگی ہے یادشتِ جنوں
ہر طرف تنہائیاں تنہائیاں

If a man is left alone in the old age, his life becomes difficult and troublesome just like a grave or more. If we want to avoid it, we must amend ourselves. We should adopt the teachings of Islam and live together again.

On the other side, loneliness is a friend of man which establishes a way to meet God. It is also the heritage of our saints. When we look at the lives of saints and mystics, we find that they left worldly pleasures and adopted loneliness in order to search God. In way of loneliness we may find the way of happiness. But the mystics do it just for some specific reason.

Man is a social animal' He can't live alone. He needs some friend; some company to join. It is an authentic fact that if someone is left alone for several days, he would do suicide. So society and company is indispensable for a man. His morality, his ideas, his views, his character and even his life is shaped by the society. But there is need to establish such an ideal society that may idealise our ways and ideas. In this connection our first duty is to change and improve ourselves. If every one is determined to pronate healthy atmospheree around himself, only than a healthy society would exist and then a man would not need to be lonely or to feel lonely.

افراد کے ہاتھوں میں ہے اقوام کی تقدیر (اقبال)
ہر فرد ہے ملت کے مقدر کا ستارا

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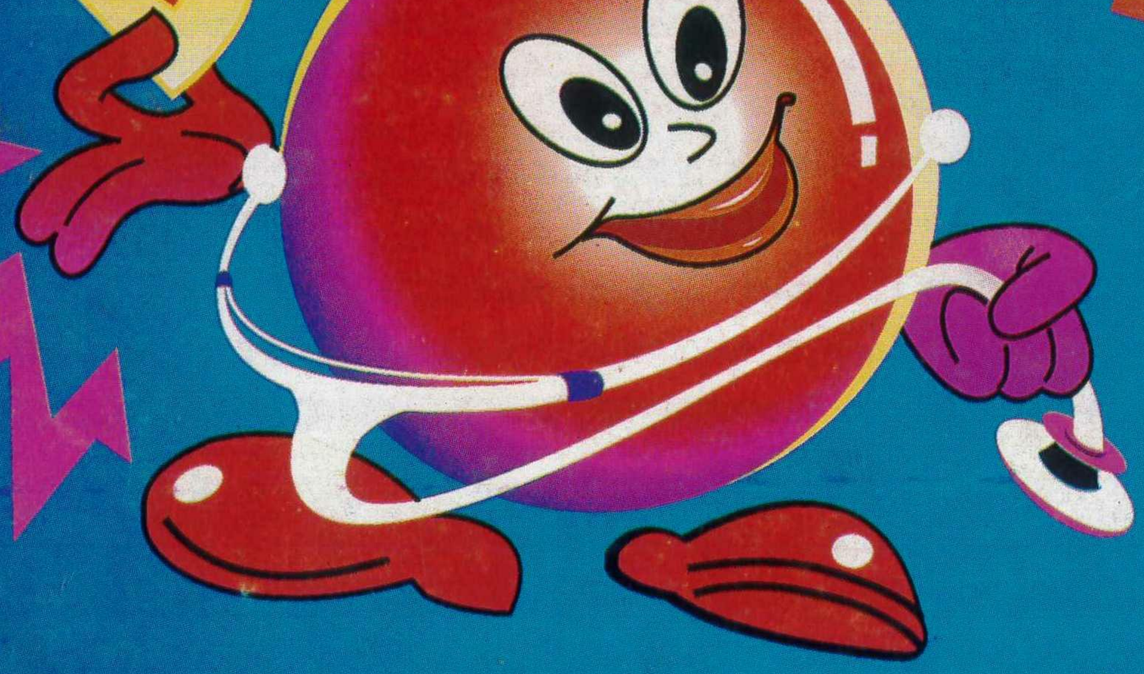
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