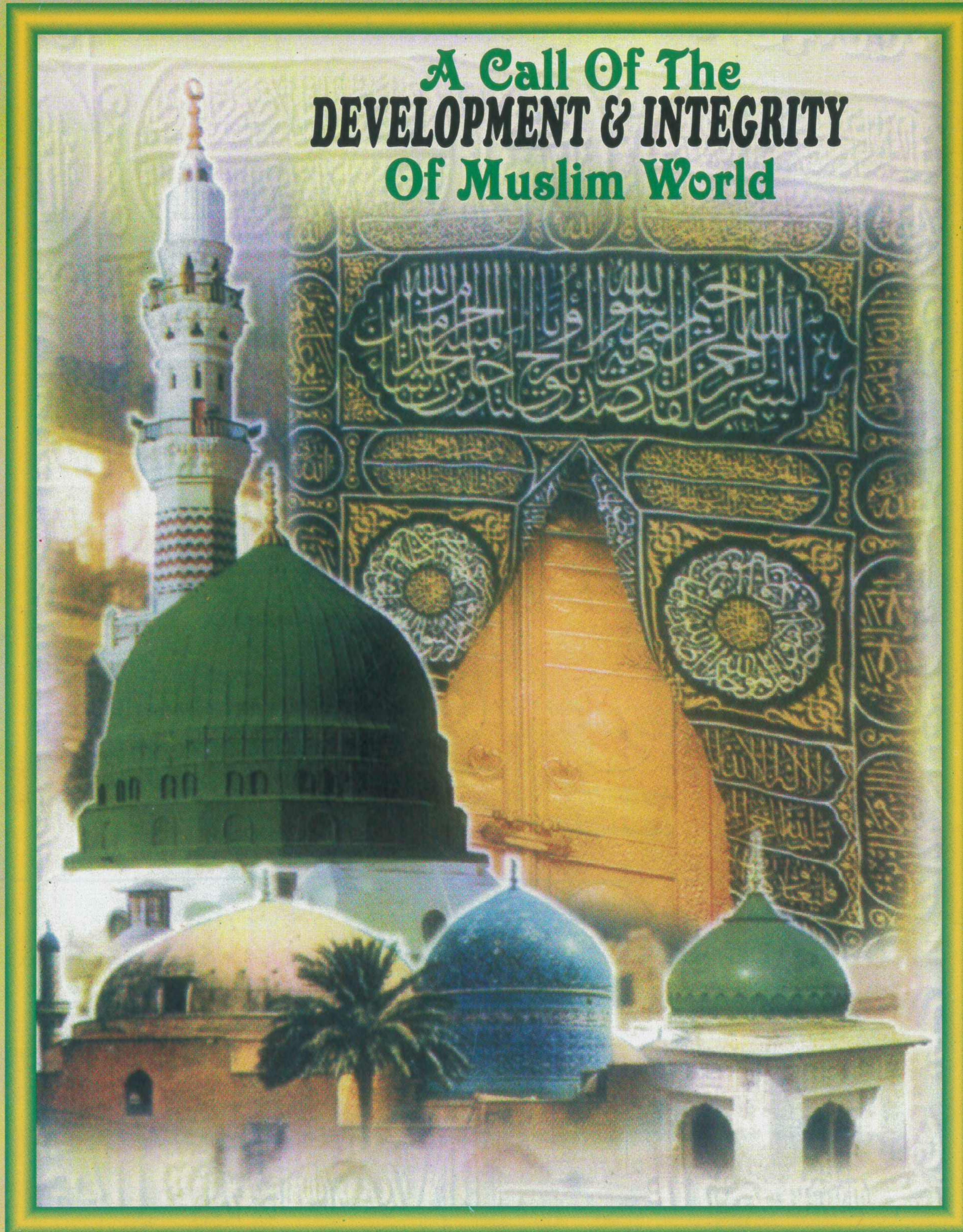


JANUARY, 2001

MONTHLY **AZEEM**
ENGLISH MAGAZINE
(Under the Supervision of Azeem Educational Conference)

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VIEW

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CONTENTS

Al-Quran	2
Hadith	3
Zia-Ul-Nabi	5
First Letter Of	
Imam-e-Rabbani (Rahmatullah Elhe)	7
A Call Of The Development	
& Integrity Of Muslim World	11
Muhammad Bin Qasim	13
Which Medicine Do You Want?	13
Islam Is A Complete Code Of Life	14
Are You Superstitious?	15
Homeopathic Treatment	16
How Can We	
Improve Our Memory?	17
History of Story	18
What Is Life!	19
The Net-Webbing, A New World	21
Women Education	22
Life & Personality Of Sydney	23
Sydney's Theory of Poetry	25
Sydney's Contribution as a Critic	26
True Nature Of Tragedy,	
According To Sydney	28
A Brief Introduction	
To History Of English Literature	30

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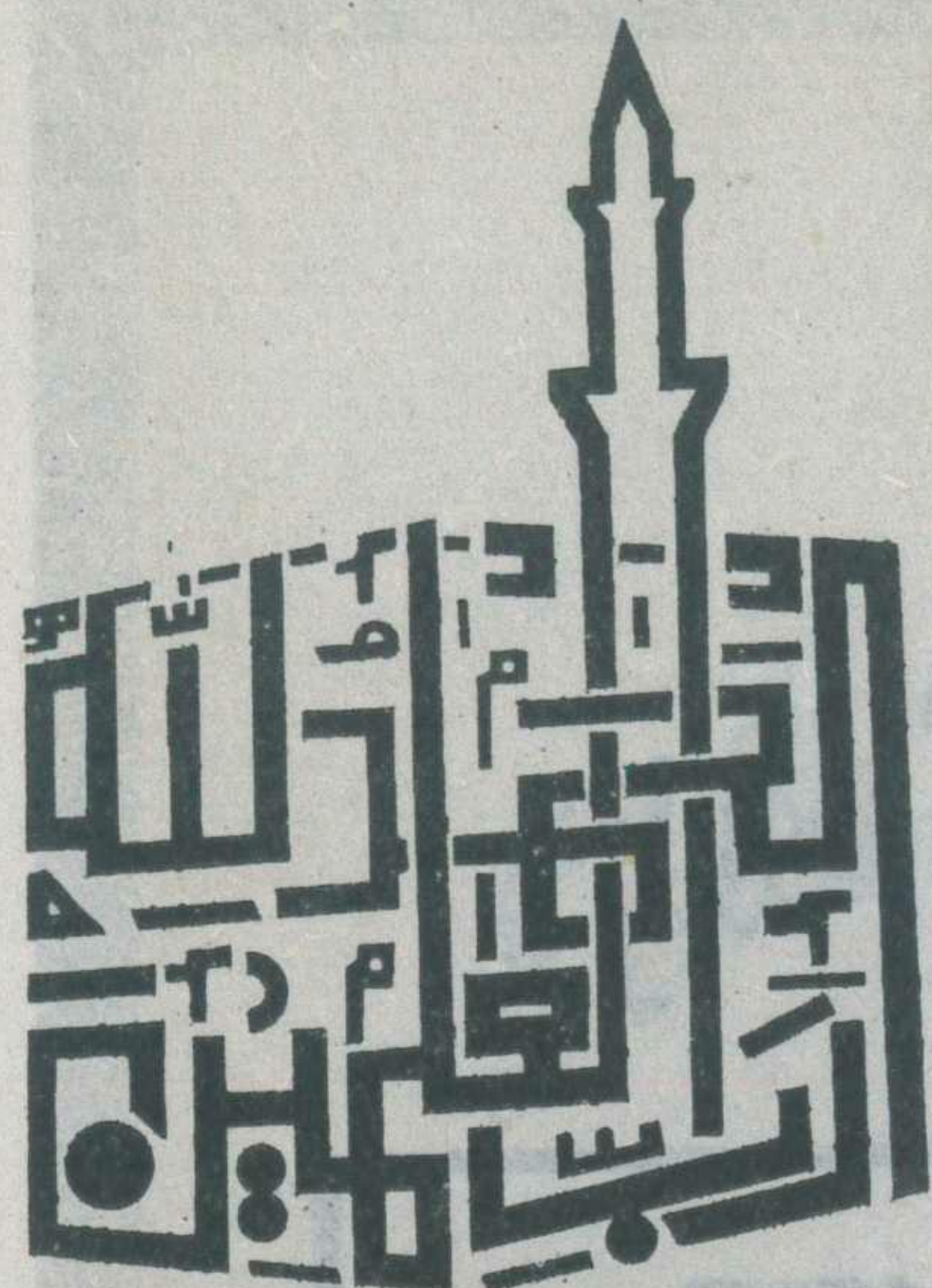
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SURAT AL-BAQARAH

Prof. Muhammad Azeem Farooqi

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



Al-Quran

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا
فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْآفَاقِينَ ۚ الَّذِينَ
يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

Translation:

(26) Verily, Allah is not

ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah). (27) Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

Explanation:

The word for "the lowest" in the original Arabic means a gnat, a byword in the Arabic language for the weakest of creatures. In xxix 41, which was revealed before this Sura, the similitude of the Spider was used, and similarly in xxii 73, there is the similitude of the Fly. For similitudes taken from magnificent forces of nature, expressed in exalted language. To God all His creation has some special meaning appropriate to itself, and some of what we consider the lowest creatures have wonderful aptitudes, e.g., the spider of the fly. Parables like these may be an occasion of stumbling to those "who forsake the path"; in other words those who deliberately shut their eyes to God's Signs, and their Penalty is attributed to God, the Cause of all causes. But lest there should be misunderstanding, it is immediately added that the stumbling and offence only occur as the result of the sinner's own choice of the wrong course. Verses 26 and 27 form one sentence and should be read together. "Forsaking the path" is defined in ii.27, viz., Breaking solemn covenants which the sinner's own soul had ratified, causing division among mankind, who were meant to be one brotherhood, and doing as much mischief as possible

in the life on this earth, for the life beyond will be on another plane, where no rope will be given to evil.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝ هُوَ الَّذِي
خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Translation:

(28) How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (29) He it is who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything.

Explanation:

In the preceeding verses God has used various arguments. He has recalled His goodness, resolved doubts, plainly set forth the penalty of wrong-doing given glad tidings, shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant. Now He pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him, and you must return to Him. Look around you and realize your own dignity; it is from Him. The immeasurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you.

A Diving Song

In the moony night
Where there is bright
And the dark is slight

I routinely stay
Near some bay
And slightly say!

All my verses in sonnet and song
All my epics smart and Long
All my lyrics weak and strong

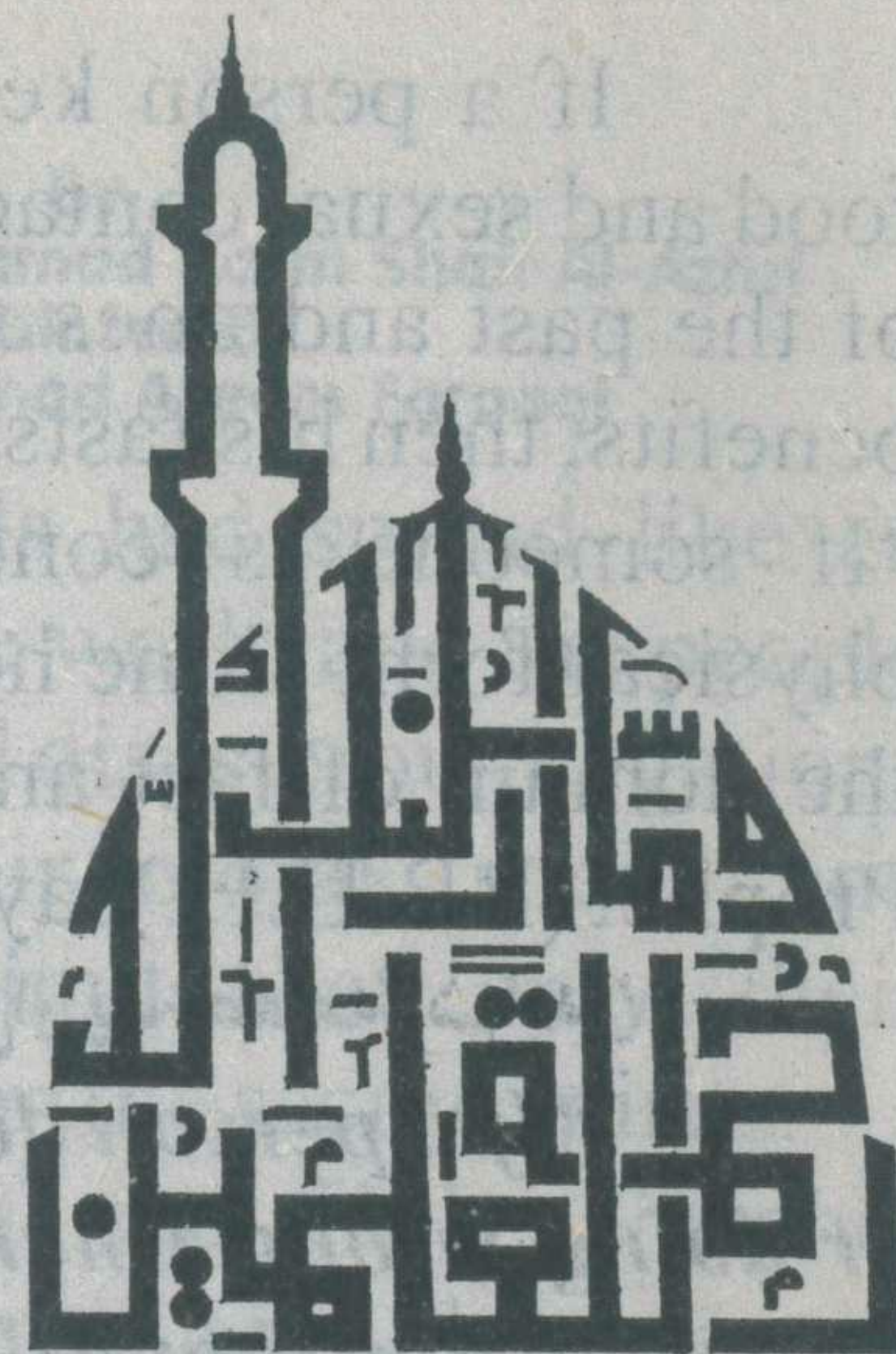
I say for Thee
I pray for Thee
I lay for Thee

O, the Lord of my soul!
O' the centre of my goal!
O, the Runner of my role!

HADITH 2

Prof. Muhammad Azeem Farooqi

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



Hadith

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O believers! Fasting has been enjoined on you as it was enjoined on the people before you, so that you disciplined in warding off evil".

(Al-Baqra 183)

Fasting is one of the Five Fundamental Practices of Islam. The spiritual efficiency of the institution is universally accepted by all religions. The history of Religions tells us that from the prehistoric periods down to the advent of the Holy Prophet (P.B.U.H.). People have been practicing the institution of fasting as a means of spiritual elevation. The Holy Prophet (P.B.U.H.) though unlettered and had no access to the history of religions, announced this great historical fact under revelation from Allah, by the above verse. This verse shows that

- ❖ Fasting is obligatory.
- ❖ Fasting was obligatory on the people of other religions also.
- ❖ The real purpose of fasting is to make Muslims disciplined and morally and spiritually elevated.

In the traditions, sayings of the Holy Prophet (P.B.U.H.), great merit and credit has been ascribed to fasts in the Holy month of Ramazan. The Holy Prophet (P.B.U.H.) has said that one who keeps fast in the month of Ramazan for the sake of Allah, all his sins of the past are forgiven by Allah. He (P.B.U.H.) has also said that the odour of the month of one who fasts is to Allah better than the smell of must.

A saying of the Holy Prophet (P.B.U.H.) is:

"Fasting is a shield for you as it saves you from sins in this world and would protect you from hell in the Hereafter." (Muslims)

The Holy Prophet (P.B.U.H.) has further said:

"When anyone of you is fasting, he should neither use indecent language nor speak aloud. If someone kicks up a row and abuses him, he should tell him that he is observing fast." (Muslims)

Fasting has a distinguished position;

Allah has regarded it as "His" or "For Him" and for the purpose of reward and remuneration regarded it as having the greatest weight of all. The tradition says:

"Every good act that a man does shall receive from ten to seven hundred rewards," Says Allah, "but the fast is an exception because it is for "Me" alone and I will give its rewards as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake." (Muslim)

Purpose of the Fast

- ❖ The purpose of the fast is to create piety (Taqva) and virtue in man; so piety is the touch stone of fasting.
- ❖ A person keeping fast keeps himself away from all those things that displease Allah, such as eating, drinking, merry-making, lying, speaking ill of others and meeting the wives, etc. A faster controls all these warnings; and thus earns very many moral and spiritual benefits.
- ❖ Fasting is a process of gaining Allah's favour with some discomfort, only. The rewards of undergoing this discipline is so great that the worshipper stands in good stead during the difficult phases of life. So, fasting is a favour and not a calamity, as described in the Holy Quran;

"Allah desireth for you ease; He desireth not hardship for you; and (He desireth that) ye should complete the period and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful". (Al-Baqra - 85)

- ❖ Fasting cultivates Taqwa or piety in a person since he abstains himself from illdeeds and seeks Allah's pleasure.
- ❖ Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate to sinful acts and is able to control his evil passions.

If a person keeps fasts only to abstain from food and sexual contacts, he does not follow the spirit of the past and does not gain any moral or spiritual benefits, then his fasts may not be acceptable to Allah. "If someone is contented with its apparent and physical form alone he is akin to one who goes round the domain of fast and does not enter it". The Holy Prophet (P.B.U.H.) says:

من لم يدع قول الذور والعمل به فليس لله حاجة في ان يدع طعامه وشرابه

"If a person does not abstain from telling lies or doing wrong when he is observing fast, let it be known to him that Allah does not want that he should stop eating his food".

Collective Benefits Of Fasting

Although fasting is an individual act of worship. It has several collective benefits also:

- ❖ A person who keeps fasts known fully well the pain of a hungry fellow-being and so has sympathy with him.
- ❖ A person used to fasting can be thankful to God even for a morsel of food which he may get. This creates in him forbearance and patience.
- ❖ The Holy Prophet (P.B.U.H.) has said that the month of Ramzan is the month of equality and sharing the sorrow and pleasure of others since when all the Muslim's observe fast at the same time they feel knitted together in a common cause that of worship for the whole month.
- ❖ The stomach of a person remains unloaded for a greater part of the day, which gives health to the worshipper.

The Holy Month Of Ramzan and the Revelations of the Holy Quran

There is a sacred relationship between the month of Ramzan and the revelation that Allah has guided His people at all times in the past by revelation. The sole aim of revelation has been to enable the people to know and worship their Creator and to live peacefully in the world shining all that is evil and sinful. In the line of revealed Books the Holy Quran came the last and stands unique since it is the only Book which can claim cent per cent preservation and perfection. It claims to be a final guide for humanity on all matters pertaining to human welfare and progress. It was with these claims that the Holy Quran was revealed during the month of Ramzan and it was this great advent which was required to be commemorated by the observance of fasts during this month. The benefit of the Holy Book was moral and spiritual and therefore the way of commemoration has also been prescribed in a spiritual form, i.e. Fasting. The Holy Quran says:

شهر رمضان الذي انزل فيه القرآن هدى الناس وبيت من

الهدى والفرقان فمن شهد منكم الشهر فليصمه

"The month of Ramzan in which was revealed the Quran, a guidance for mankind and clear proofs of the guidance and the criterion (of right and wrong)". (Al-Baqra - 185)

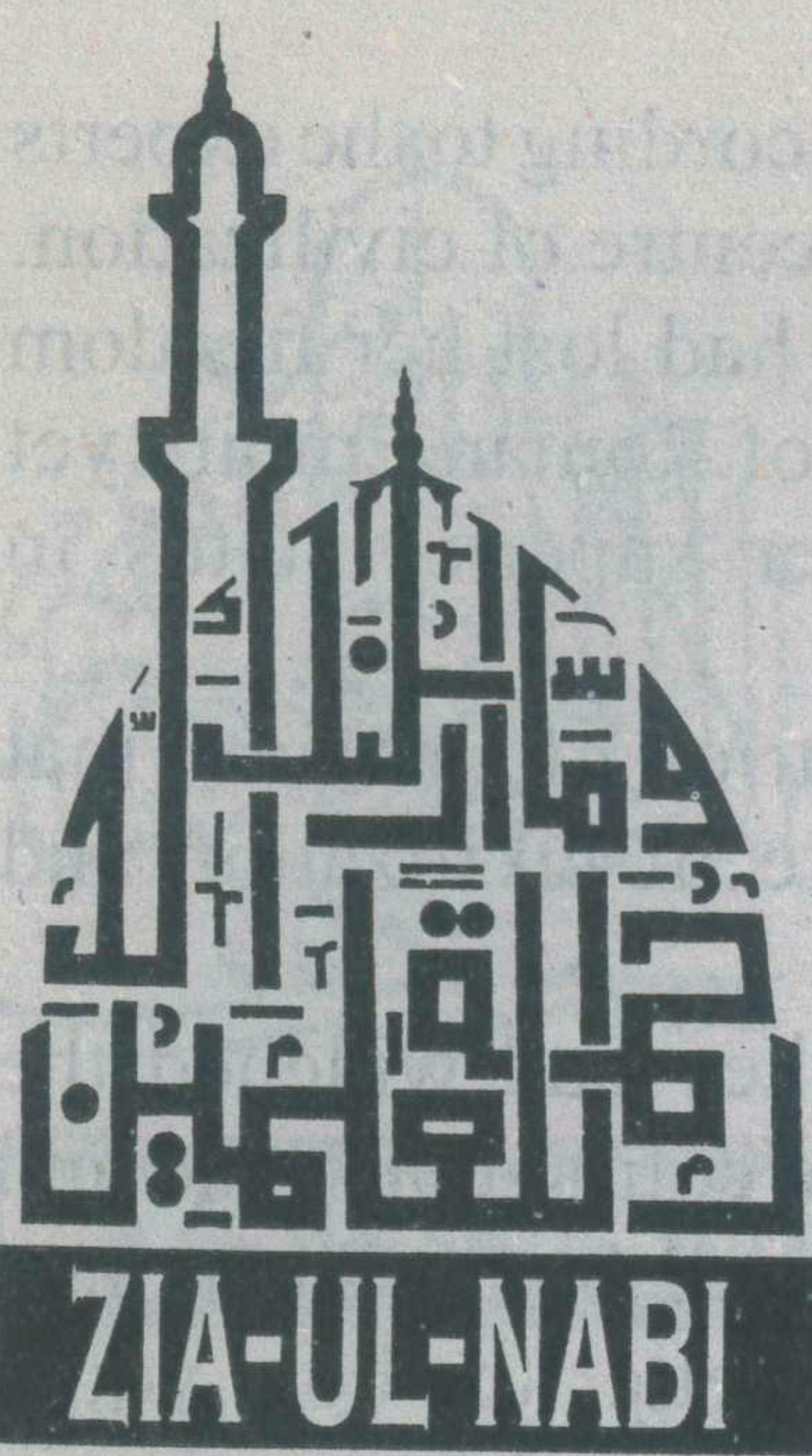
Thus all the ibadat (worshipful activities) during the month of Ramzan are in commemoration of the revelation of the last and perfect message of Allah to humanity.

For Pakistan, the month of Holy Ramzan has a special significance due the fact that the Muslims of Indo-Pakistan won freedom during this month and Pakistan appeared on the map of the world. Twenty-seventh of Ramzan, the date on which Pakistan was established, is itself the most sacred of all the days of the month of Ramzan and it is a clear indication for the Pakistan that they should take the earliest steps to establish the Islamic way of life in their country.

Success Is No Accident

"The secret to success on the job is to work as though you were working for yourself. Your company provides you with the work area, equipment and other benefits, but basically you know what has to get done and the best way to do it. So it's up to you to run your own show".

By
Shamaila Noreen



ZIA-UL-NABI (Chapter One)

By
Hazrat Peer Muhammad Karm Shah Al-Azhri
Translated By
Prof. Muhammad Azeem Farooqi

571 years had lapsed since the Holy birth of holy Christ. (Alaih Issalam).

In this short period, the so-called preachers of "Bani Israel" had distorted the sacred book "Anjeel" by their amendments.

His followers had scattered into many sects and

hated one another and each sect conceived itself the rightful heir of Christ's true Din. Bright light of "Wahi Illahi" had dimmed. Man's self-deceitful reason had got involved in the swamp of superstitious and self-made beliefs.

This whole nation had gone astray from her authentic ways except a small number of fortunates. It was awful disaster that they started to call him the "Son of God" while he had announced in his cradle after some days of his birth.

انى عبد الله اتنى الكتب وجعلنى نبيا (مريم 30)

I'm neither God nor son of God. But I'm creature of Him; He has bestowed upon me the Book and granted me Prophethood. (Maryam 30)

By this Miracle, he also proved the modesty and virginity of his mother. Further more he disclosed this reality, "I'm man of God and His Nabi as well".

But his followers rejected this undeleteable verdict. They denied the belief of Oneness of Allah and further more, they afflicted him with the misconception of "Allah's son" instead of calling him the selected man of God (abdullah). In this way, they not only rejected the aims of Christ's prophet hood but also the grand aim of all the revealed prophets (Alaih Issalam). When those sacred people who had come merely to heighten the flag of Oneness of Allah (Creator and Owner) and to proclaim the purified concept of Allah's Oneness in the universe; were entitled as infedals from whom the people had learnt the lesson of Oneness and for when they (the Sacred people) lit the Divine lamp.

In this age when the position of the nearest "Wahi" was treated so; what would have been the case with that who belonged to far-past and those heavenly books revealed towards prophets of past (old) age; Vices of "Shirak" were raised. How could it be possible for searcher of truth "Haq" true path to find Divine light from these heavenly books.

Sixth century was the age, when disease of

"Shirak" and worship of idols had spread like an epidemic in every corner of the world and the people had finished their link with God disastrous negations would have appeared in their moral, social and political lives, to such a limit that only their imagination had created terror on the sacred spirits.

Before the arrival of the Holy Prophet (P.B.U.H.) The whole humanity and the greatest leader of all ages and times till doom's day, Hazrat Adam's progeny (off-springs) who were decorated with the sacred crown of caliph hood. Who was bestowed with the crown of super human beings, before whose ocean of knowledge (learning) lighted angels, had to be humble were given orders to bow before that super man.

Children of Hazrat Adam had not only become forgetful from Allah (atheists) but also the self-decieted because of the forgetfulness from Allah. They had totally forgotten that they were the crown of this universe. They were all the apples of world's eye; the sea and land, heavens and earth, atmospheres and spaces are their subjects (dependents), every thing is created for their comfort. And the aim of their creation is only to recognize his creator and owner; They are to love him from the cores of their heart; with the dominance of these feelings of love and adoration; bow their heads consciously before this greatness.

Not only their language but also (too) their hearts are there to (express) humility, helplessness with the declaration of "Subhan-a-Rabi-Yal-Alli" سبحان ربى الاعلى. Instead of this they had chosen everything as their god, creator and well-wisher. They bow before lifeless stones. They were looked circling around the trees. Many a time they were impressed by the high top of some mountain and some times they were totally inspired by the brightness of time circle.

Sometimes, they looked searching for cleanliness (modesty) in the waste (gobbar) and urine of animals. In short they had broken the vessel of respect and obedience and had wasted their those extra-ordinary outer and inner qualities with which their creator had made them. They were afraid of all super natural elements and bowed before them. But the only thing from which they had chosen their eyes and turned the face was their "Mighty Allah". The very Allah who had given them countless bounties and favours. The Holy Quran states such things in comprehensive words as

وان كانوا من قبل لفي ضلال مبين

“And they were in the clear barbarism and ignorance before the arrival of Nabi-e-Mukaram Muhammad (P.B.U.H.)”.

Before I dare to describe the brightness of the “Sun of the World’s” who has enlightened all the surroundings with His divine light I think it better to acquaint you with (The clear ignorance) *ضلال المبين* which not only some single individual, tribe or nation was wandering but the whole world of humanism was in its intense grip with loud groanings. There was not even any aspect of human life that was not affected (Ruined) by the storms of disputes.

It is not possible for me to draw the complete map of the situation of the whole human race before you but by God’s blessings, I’ll attempt to show the glimpses of religious, political, moral, social and economic portraits of the nations of that time. By this way it may be easy for you to estimate the true light of Arab’s full glowing moon who has enlightened this swamped ignorance and shallow man this thing would also enable you to make a true analysis of man’s fallen position.

And it was that Nabi (P.B.U.H.) With the merits of

عزیز علیہ ما عنتم حریص علیکم بالمتؤمنین رؤف الرحیم
“Who uplifted them from those shabby depths and heightened them to summits”.

If you cast a glance at the world’s map, you may find that the city of Makkah had occupied central place in the world as heart of man in his body. The dwindling lamps of civilization, culture and politeness were only in the neighbouring countries.

Iran in the east was that wide and vast continent where the flag of kingdom of different families hoisted for many thousand years.

If we go towards east we find the sub-continent of India (Hind) with her educational spreading, the philosophical wealth of knowledge and awareness among the people. If we raise the sight towards the North of Iran and Hind, we look the great empire of China, whose areas, growth ratio of population, the progress of fine arts and culture all were enviable.

If we turn our attention towards the west of the Arabian Island, we are allured by the grand kingdoms of the Qaiers of Baizenteni whose regimes have encircled the far-countries for many centuries. Where educational universities of great scholars had proved their rank with the great treasure of culture, fine arts and literature.

And there was the African continent on the south of the Arabian Island. Most of its part was still in the depths of ignorance and cruelty but a country of

this continent called “Egypt”, according to the experts of human history, was the first centre of civilization. Though in the 6th century, She had lost her freedom and was the occupied province of Roman Empire yet she had still no match for her superior status in knowledge and philosophy.

There were some countries of the time that were proud of being the centre of civilization and culture.

Along with this thing they had widened the range of victories because of the courageous lead and command whose vastness still spell-bounds the human mind. Therefore, I conceive it better to show you a glimpse of different aspects of human life existing in those countries in order to bring the whole affair into light that in what depths of ignorance had their so-called knowledge and philosophy thrown them.

By describing these circumstances I never mean to disgrace anyone. It is going to be done to acquaint the readers with reality. This thing will also reveal the true estimatim of that blessed Person (P.B.U.H.) Whose very arrival not only brought the spring season to the scattered but also dwindled clouds of man’s animalism, barbarism and secularism.

Continued from Page No. 10

First Letter of Imam-e-Rabbani Hazrat Mujadid Alf Sani (RahmaTullah Elhe)

✽ *It means, He who loves to any one remembers him fluently and numorously.*

✽ Remembering of beloved is one of the signs of love and feeling of love forces “Saalak” (The Seeker) to remember Him fluently because love of Being persuades love of the Very Name.

✽ Allah’s Seeker (Saalak) is able to achieve Muratab Wajoob (مراتب واجب) by blessing of repetition of Isam-e-Zaat. He feels this illumination constantly in the way of “Kashaf”. If Saalak has not “Kashaf”, he feels taste of closeness by wajdan (وجدان) (Rapture).

✽ For the Middle class seeker, repetition of Nafi Asbat is necessary so that he can be able to reach Real Being. Recitation of the Quran Pak at the of last stage is necessary so that he can be able to gain Blessing of Allah Talla after self control and can assess the mysteries of Allah Talla.



Brief Interpretation of Textual References of First Letter of Imam-e-Rabbani Hazrat Mujadid Alf Sani (Rahmatullah Elhe)

By Hazrat Peer Muhammad Saeed Ahmad Mujjaddi
Translated By Prof. Muhammad Azeem Farooqi

در اثناء راه آنقدر بتجلی اسم الظاهر متجلی گشت که در جمیع اشیاء بتجلی خاص علیحدہ علیحدہ ظاہر گشت

Translation

In the way to Holy Path (راه سلوک) Allah Talla appeared through the light of visible name to such a great extent He made this illumination in all things separately.

MYSTICISM

Explanation

In this text, Appearance of Allah Tallah Through the light of visual names has been described. So it seems suitable that firstly, meanings of superior names and light should be clarified so that the readers may find it easy to comprehend the theme of the Holy letter.

Meaning of Visual Name ()

“Visual Name” is derived from the reveled and adjective names of Allah Talla. It is clear in the Holy Quran:

هو الاول والظاهر والباطن وهو بكل شئ عليم (سورة الحديد پاره ۲۷ آیت نمبر ۳)

Hazrat Qazi Sanna Ullah Pani Pati Mujadadi (Rahmat Ullah Allaih) says in explanation “Maznari”

والظاهر فوق كل شئ ای ليس فوقه في الظهور شئ (تفسير مظہری جلد ۹ ص ۱۸۷ مطبوعہ کوئٹہ)

Translation

“Alzahir” it means, nothing is superior to Allah Talla in the world and Allah Talla is the most Appeared of all in the world.

Hadees Mubarika (Saying of Hazrat Muhammad PBUH)

This meaning of “Isam-ul-Zahir” is derived from a saying of Hazrat Muhammad (PBUH) in which master of both the worlds (PBUH) educated a prayer to Hazrat Sayeda Fatima (Razi Allah Anha) with these words. The last words follow as:

انت الاول فليس قبلك شئ انت الاخر فليس بعدك شئ وانت

الظاهر فليس فوقك شئ وانت الباطن فليس دونك شئ (مسلم، ترمذی، بیہقی، ابن ماجہ ص ۲۸۰)

Translation

“O Allah, You are the first and there is nothing before you. You are the last, there is nothing after you. You are super, there is nothing above you, You are the Innerself, there is nothing nearer than you”.

Hazrat Allama Ismail Haqi Rahmat Ullah Alliah says in “Rooh-ul-Bayan”

والظاهر وجود الكثرة دلالة الواضحة (تفسير روح البیان ج ۷ ص ۳۳۶ مطبوعہ بیروت)

“In the content of His appearance, Allah Talla is prevailed because there are many references about

his prevalence”.

Hazrat Allama Syed Mahmood Alosi (Baghdadi, Mujadadi) Rahmat Ullah Allaih says in explanation “Rooh-ul-Muani” (والظاهر) بانه محيط بالاشياء

“Meaning of presentation of Allah Talla is that He prevails and occupies upon all things”

(والظاهر) ای. بوجود لان كل الموجودات بظهوره تعالى ظاهر (روح المعانی ج ۱۳ ص ۱۳۳)

Hazrat Muhayuddin Ibn-e-Arabi Rahmat Ullah Allaih says in explanation “Tafseer Ibn-e-Arabi” (والظاهر) في مظاهر الاكوان بصفاته وفعاله

(تفسير ابن عربي ج ۲ ص ۵۹۸ مطبوعہ تهران)

“Meaning of Appearance of Allah Talla is that He appears in all things of the world through His characteristics and actions”. (All world is the result of God’s characteristics and Actions).

Meaning of Tajali

تجلی الشئ: تکشف و بیان و ظہر (معجم الفاظ القرآن)

It means, “TAJALI” is the name of discloseness and appearance of any thing.

“TAJALI” means shining, appearance, discloseness. According to Saints, Tajali is the concept that Allah Tallah is “NOOR”. When this “NOOR” shines on faces, they consider this “Tajali” as appearance and discloseness.

Hazrat Sayed Sharif Ali Bin Muhammad Jarjani Naqashbandi Rahmat Ullah Allaih says in “Kitab-ul-Tareifat” says with references to the terms of Saints (Mystics). التجلی ماینکشف للقلوب من انوار الغيوب

“Appearance of unknowns lights on hearts is “TAJALI”.

Hazrat Qazi Sana Ullah Pani Pati Mujadadi Rahmat Ullah Allaih says in “Tafseer-e-Mazhari”.

التجلی: ظهور الشئ في المرتبة الثانية كظهور زيد في المراه (تفسير مظہری ج ۳ ص ۴۰۶)

It means, “TAJALI” is the reflection of any thing for second time” as reflection of Zaid’s face in the mirror.

Hazrat Imam-e-Rabbani Mujaddid Alf Sani Qadas Sirra-ul-Aziz explains the meaning of “TAJALI” in Maktoob No. 221 as follows:

تجلی عبارت است از ظهور شئ در مرتبه ثانی یا ثالث یا رابع الى ماشاء الله

It means, “TAJALI” is the appearance of anything in second, third or fourth stage.

Explanation

It has cleared from above discussion that in verse Mubarika “ (So, his Lord

infused his light) Here Tajalla (Light) does not mean the super Being’s light or sight. Hazrat Imam Rabani Qadas Saraho says,

“Oneness” which is provided to this group of

saints in the way of God is of two kinds. ***“Toheed-e-Shahoodi and Toheed Wajoodi”***.

Toheed-e-Shahoodi means to see to One Being. It means centre of sight of seer would be one and Toheed-e-Wajoodi means to consider present to One Being and to consider every thing else absent except Him. Instead of considering to anything else absent to know as “One” to the mirrors and reflections of the world. So Toheed-e-Wajoodi belongs to the sense of “Ilm-ul-Yaqeen” (علم اليقين) and Toheed Shahoodi is the kind of “Ain-ul-Yaqeen” (عين اليقين). Toheed Shahoodi is one of the necessary tasks in this way; because “FANA” (فناء) complete absorption is not attained without it and wealth of Ain-ul-Yaqeen is not provided without it. Because it is necessary not see to anyone except “One”, and to see only to Him because of the prevalence (Domination) of One Being. In the contrast of “Toheed Wajoodi” it is not in the same manner and it is not necessary. Because Alam-ul-Yaqeen can be achieved without acquaintance (Knowledge of sureness) of Toheed-e-Wajoodi. Because Ilam-ul-Yaqeen is not compulsory for the resistance of the exception of this Being. Superlative degree is that it is compulsory for the knowledge of exception (ما سواه) whereas domination of One is on knowledge.

Explanation

In the term of friends of God, when there has been domination of Noor-e-Haq in the love of God on the seer to grant extent, that things of the world look as Ain-ul-Haq because of this stage is called Toheed-e-Wajoodi and if things of the world are concealed from seer's right and he observes to Jamal-e-Haq beyond face of truth of the curtains of things, it is called Toheed-e-Shahoodi. Toheed Wajoodi is created from the sense of heart and Toheed-e-Shahoodi appears from the sense of soul or you can say that sense of Toheed-e-Wajoodi is with the observation of heart whereas consideration of Toheed-e-Shahoodi is in complete desolution of senses.

Kinds of Toheed-e-Wajoodi

It would be clarified that in this respected letter (Maktoob Garami), Hazrat Imam-a-Rabbani Qadas Sarah-ul-Aziz has described a specific genre of Toheed Wajoodi which is reflected upon you otherwise according to Pantheistic Mystics (Soofiya Wajoodiya) Toheed keeps different kinds as it is clear from their books. There are written five kinds for the information of the readers.

First kind

The seer sees himself as “Being Itself” Ain-ul-Haq. (عين الحق)

Second kind

The seer sees himself as Zil-e-Haq. (Shadow of Being)

Third kind

The seer conceives himself and the world as creation and index of the Haq Talla. “Almighty Being)

Fourth kind

Range of God is known as personal range with the world.

Fifth kind

Closeness of Allah Talla with the world is known as personal closeness.

Explanation

It is Haq (Right) that range and closeness of Allah Talla with the world is neither “Ilmi” nor personal. The above discussed views of “Soofiya Wajoodiya” should not be considered as their “Beliefs” but should be known as domination of prevalent peculiar condition and love intoxicated condition. Because if “I’m Haq” (انا الحق) and “I’m the purified one, who is more” (سبحاني ما اعظم شاني (معاد اللذ)) would be their belief then why they had been steadfast and regular in all orders of Shareiat including prayers? On the contrary, they had authority of “Taqava” (Purified modesty) and “Itba-e-Shareiat” (Obedience to Din) As Hazrat Mansoor Hallaj offered one thousand “Rakats” Nafal prayers each day and night besides compulsory (Faraiz).

Meaning of Appearance of “Tajali (Light) Isam-e-Zahir in All Things

Hazrat Imam Rabbani Qadas Sarah says,

“In the path of God, Allah Talla appeared from “Tajali of Isam-e-Zahir to such extent that He appeared with special Tajali (Light) separately in all things”.

To conceive this topic, under discussed points should be considered.

✽ In the path of Allah when the seer passes through Muraqbat Asma-o-Siffat (Meditation in names & qualities) he understands four names or four praises the most important which are these:

هو الاول والاخر والظاهر والباطن

“He is the first and the last and the visible and the hidden (Secret).”

✽ In these Muraqbat (Meditations), the meanings of this Holy verse (هو الاول والاخر والظاهر والباطن) clears and because of concentration and penetrative thinking of the seer, their facts and mysteries are reflected upon him. Specially the Names “Alzahir and Albatin” are two wings or two arms of the seer for spiritual flight. By them, he flies towards Allah Talla.

✽ According to Saints, the lights of Ism-ul-Zahir

demand that Allah Tallah pervades and dominates upon every thing, His lights are appearing from every thing. And by the lights of "Ism-ul-Batin", this secret is disclosed that He is closer to each object more than its being. By the visit of these both Names, the seer reaches this concretely belief that Haq Tallah appears to great extent that every thing is the proof of His existence and from ordinary grain of sand to the blazing sun, all things give verdict of His existence. And He conceals to such extent that inspite of His extraordinary closeness, every thing is bound and helpless to conceive and perceive His fact.

Journey In Names And Praises (Quality)

According to Saints, meaning of Names and Praises is derived from this verse:

ولله الاسماء الحسنی فادعوه بها (سورة الاعراف آیت ۱۸۰)

"And for Allah are the most beautiful names, So call Him with those Names".

Asama-e-Husana (The glorified Names)

Names and qualities (Praises) qualities of Allah Talla are countless but the reference of all these is ninety-nine patent principles which are called as "Asma-e-Husana".

"Ummahat Asma (Root Names)

Reference of Asma-ul-Husana is towards eight principles which are called "Ummahat Asma". And which are these; Hayat (Life, Being), Alam (Knowledge), Quدرات (Control), Irada (Determination), Sama (Hearing), Basar (Sight), Kalam (Conversation), Takveen (Execution); consequently centre of all these names is towards a root source and this name is "ALLAH" which is comprehensive; centre of the names of Allah and centre of praises (Qualities) of Allah.

Ahsai Asma (Comprehensive Names)

Hazrat Muhammad (PBUH) says;

ان الله تسعده و مائه الا واحد اسماء من احصاها دخل الجنة (صحیح مسلم ج ۲ ص ۱۱۳۳ ابن ماجہ ص ۱۸۳)

"Undoubtedly, there are ninety nine names of Allah Talla, he who comprehends them, enters Paradise."

Here, from Ahsa-e-Asma, it means to comprehend and execute them not merely reading of these names and their pronunciation or repetition or counting.

Range of Names

Circle of names is the first among all circles of love. In this, when the initial seer cannot reach Allah Talla, he gets solace and comfort of heart by His Names. In this circle, the seer is educated the understanding of "Real Being" through His names.

Circle of Qualities (Praises)

The second circle is of Praises (Qualities). In

this circle, the seer conceives "Faiz" (Illumination) through reflection of qualities. Samples of Quدرات (control) and creation of Allah are visible every where in the world. There is given training of understanding (Perception) of Real Being to the initial seer through qualities in this circle.

Circle of Real Being

Third circle is perception of Real Being. The vastness of this circle is infinite. In this nature neither names nor qualities are under consideration; but in this the lesson of understanding of Real Being is educated sans (Without) names or characteristics.

Journey in Circles

Hazrat Imam Rabbani Rahmat Ullah Ellaih says:

سیر در اسم الظاهر سیر در صفات است بے آنکہ در ضمن آنہا ذات ملحوظ گردد تعالیٰ و تقدس و سیر در اسم الباطن نیز ہر چند سیر در اسماء است اما در ضمن آنہا ذات تعالیٰ ملحوظ است و آن اسماء در رنگ سیر ہا اند کہ روپوش حضرت ذات تعالیٰ و تقدس گشتہ مثلاً در صفت العلم ذات تعالیٰ اصلاً ملحوظ نیست و در اسم العلم ملحوظ ذات است تعالیٰ در پس پردہ صفت زیرا کہ علم ذاتی است کہ مراد علم است فالیسیر فی العلم سیر فی الاسم الظاہر و الیسیر فی العلم سیر فی الاسم الباطن و قس علی ہذا سائر الصفات و الاسماء۔ (دفتر اول حصہ چہارم مکتوب نمبر ۲۶۰)

"Visit of Isam-ul-Zahir (اسم الظاہر) is in qualities. Beside this, in this context, Being is considered and although visit of Isam-ul-Batin (اسم الباطن) is also in names but in this context, Being is involved. And these names are like "Shields" which are curtains of Respected Being (Hazrat-e-Zaat) for example, in quality of knowledge, Being is not concerned but in Isam-e-Aleem Being is existed behind the curtain of qualities because "Aleem" is one Being, knowledge is one quality of Him. So visit in knowledge is visit of Isam-ul-Zahir and visit in "Aleem" is visit of "Isam-ul-Batin". Situation of remaining Names and qualities is on this prospect.

Muraqaba Isam-ul-Zahir

(Deep meditation in Isam-il-Zahir)

In Muraqaba Isam-ul-Zahir, centre of illumination is Allah Talla, from sacred Names, "Al-Zahir" is one name. Centre of its illumination is with five senses. In this Muraqaba, visit is in the light of names and characteristics.

Visit & Course (Sair-o-Salook)

Purpose of visit and course (Sair-o-Salook) is to remove curtains by purgation of inner self to gain curtainless meeting with Great Being.

Visit

It is the name of change of the seer from one

situation to another, one light to another one and from one spot to another spot. It has two kinds *visit of Heaven and visit of Inner self*. As there is a verse of the Holy Quran;

سنريهم اياتنا فى الافاق وفى انفسهم (حم السجدة آيت ٥٣)

"It means, we show them Our hints in Heaven and in themselves."

"Afaq" means "Universe" and "Anfas" means "self being". There is difference between Afaq and Anfas in briefness and details. Both are places for sights of Allah Talla's signs. In visit of Universe, there is appearance of names and qualities and in visit in self being there are lights of Great Being. This is the reason that visit in Universe, the comprehensions of Isam-e-Zahir can be much close to seer's consideration. But in the visit in the self-being, familiarities and lights are out of range (Consideration) of the seer. Because Allah's Light and Acquaintance are out of seer's intelligence because of their being colourness and tasteless. Therefore, Friends of God say about Isam-ul-Zahir; من عرف الله طال لسانه

It means, He who has got acquaintance with God, his tongue will be prolonged.

And they say about Isam-e-Batin;

من عرف الله كل لسانه

He who has obtained understanding of Allah, his tongue will be speechless.

The Path (Salook) سلوك

A path which is surpassed by struggle or by real visit in Nature (Not by argumentation) to reach God, is called "Salook" (The Path).

The Visitor (Saalak) سالک

In this path, He who walks steadily and makes progress step by step is called "Saalak" (The Visitor).

هو الذى على المقامات بحاله لا يعلمه

It means, he who makes progress according to his situation (Not mere by talking and Knowledge)

The knower (The seer) عارف

Familiar of Allah Talla's Qualities through observation and rapture is called "Aarif" (The Knower).

Interpretations

According to Soofiya-e-Wajoodia, there are reflecting lights of Allah Talla in the shapes of all things (objects) of the world. And they regard to all creations as appearances of Allah Talla and on this base, they proclaim about all the things of the world as Ain-e-Wajood (The Real Existence of Being) and they accumulate (blend) real Being and possibility. As Hazrat Iban-e-Arabi Qadas Sarah says;

وصور العالم لا يمكن زوال الحق عنها اصلا (نص كرنجيه)

It means, It is impossible to separate God from

world's objects (Faces).

But Soofiya- Shahoodiya agree with Shahood-e-Haq instead of Wajood-e-Haq in the things of the world. And they regard Allah Talla separate from the world. And they acclaim that Real Being and possibilities (mortals) are opposite to each other. Hazrat Muhammad (PBUH) says

فاينما تولدو فثم وجه الله (سورة البقرة آيت ١١٥)

And Holy Verse; "They think it as Allah Talla's "Shahood".

They think Allah Talla different from all forms and directions. Whereas they regard to forms and faces as reflections (shows) of Qualities of Allah Talla and they give the name to this as "Shahood" metaphorically "Light of Face" (تجلي صوري). And this type of light is a part of visit in the Heavens.

As Hazrat Imam Rabbani Rahmat Ullah Ellaih says:

تجلياتيك در صورى و مثالى آنچه در پرده انوار است همه داخل سیر آفاقى است

It means all lights which are visible to the seer in senses and high forms and in curtains of different reflections, all these include in "Sair-e-Afaqi" (Visit in Heaven).

In the great school of thought of Naqazhbandia Mujadadia more preference is paid on "Isam-e-Zaat" (اسم ذات) and "Azkar Nafi Asbaat" (اذكار نفى واشبات) than repetition of Names and Qualities. Because the purpose of this spiritual insect (Nisbat) is mere Zaat-e-Haq nor just Names and Qualities. Therefore, persons of this school of thought (Silsila) are not satisfied with Tajaliyat Zaleiliya (تجليات ظلية) and Sifatiya (صفاتي) but they feel relaxation (contentment) with Tajaliyat-e-Asliya Zaatia (تجليات ذاتية) and their specific way is also Real Being's light not temporary flashing light.

It would be cleared that appearance of Isam-ul-Zahir and Albatin not only depend upon the repetition of (مراقبه) but they belong to muraqaba (مراقبه) and Irfan-e-Toheed (عرفان توحيد) and surpassing the goals of God's path (Salook).

The seers of Naqasbandia school of thought have set their followers (Seekers) in the repetition of Allah's Name at the early stage and for the middle and top stages they prescribe the repetition of (تكرار نفى واشبات) (negation & acknowledgement). For the seer of top rank in the beginning, they suggest the recitation of Holy Quran outside the Salaat (Prayer) and in later stages within the prayer and this the shortest and nearest way to Real Destination.

Salak is given the lesson of the repetition of Isam-e-Zaat in the early stage that Zikar Isam-e-Zaat is the source of love and the effective source of light towards Real Existence. Hazrat Muhammad (PBUH)

من احب شيئا اكثر ذكره (كنز العمال ج ١ ص ١٢٥)

Continued from Page No. 6

A Call Of The DEVELOPMENT & INTEGRITY Of Muslim World *Sahibzada Syed Murtaza Amin Shah*

It is not within our intention or our competence to predict the future development of Islam. Yet if we attain any success in doing so, then perhaps it will serve to confirm our judgement that Islam will indeed have such future development which prove the religion (Islam) to be alive and dynamic. And our study will achieve much of its purpose if it is clarified how crucially significant a question it is just what line of development the Muslims will next hew for Islam.

Will they perhaps leave it as an ambiguous tradition, its adherents torn between a loyalty within and a world without a loyalty that they cherish but do not know quite how to apply and a world by which they find themselves surrounded but with which they do not know quite how to cope? Or will they perhaps enotionalize it into a fanaticism of crippling isolationist violence? Or will they construe it into an open, onward vision, an effective inspiration for truly modern living; bringing themselves spiritual integrity and fulfillment and their societies progress, justice and honour in the world?

On questions such as these will turn, we believe not only the religious but also the worldly welfare of the Muslims people. Mundane problems cannot be solved by men whose deological and moral outlook is seriously inappropriate to their solution. At the very least it can hardly be gains aid that the direction in which Islam moves is highly relevant to all other developments.

Indeed we believe that there is no more urgent or significant issue in the Muslims world today. For spiritual and moral matters this is obvious. For other matters also it is true. The economic, political, military, demographic and other kinds of question that unrelentingly press on each of the various Muslim nations cannot be underestimated by anyone familiar with the area or concerned with the welfare of its people. It would be absurd to be little these issues. Yet, we contend, none of them is more consequential than the religious question. Indeed all go hand in hand. The various factors interwine not only in jointly determining the progress of the Islamic world, but in determining each other. Not only is the modern history of Muslims not understandable if any one major factor, economic, Islamic, or the like is ignored. The nature and development of any one factor is itself not understandable if the operation of the others is not grasped.

In our consideration, therefore, of the Islamic

factor the study of the modern evolution of the faith, we are perforce taking for granted as background the continuing evolution of Islam's enviroment. This includes not only the local forces at work in each particular area but it also includes the total context of our whole evolving world the continuing new-ness of modernity for all mankind. Islam in each locality moves in conjunction with the life of its community, the world around persists in marching too.

The massive certainties of the nineteenth century have given way to the bewildering complexity of the twentieth of twenty first. The resurgence of Asia has included the strenuous, gradual emancipation of Asian countries from European political control, an emancipation by now almost but not quite complete. A radical modernity in living, western in provenance, has shown a continually expansive, determined, seemingly irresistible penetration of all areas, including the Muslim. In this process it would be difficult to overestimate how fundamentally involved the Islamic societies in fact are; in the cities psychologically and culturally, in all parts economically and administratively. Concomitant with it is a global interdependence, where by the opportunity of a Pakistan peasant to eat may depend on a decision made in Washington; or of any of us to live, on a decision in Geneva or Peking. The west, still mighty, still haughty, has itself been recently challenged and frightened by another society, a black sheep of its own family, Communism. In the case of Turkey and incipiently one or two others, this rather expansive society has been felt a new and even more menacing external and internal threat.

And so on and on, A great deal of recent Muslim history has been history of which the initiative lay with others, ineluctable developments to which Muslims could but react. Yet many of these originally outside forces have increasingly been interiorized in Asia, So that Muslims like others have come more and more to participate in them actively. Much of the "Westernism" against which some Muslims used to protest is ceasing to be distinctively western and is becoming simply a world wide modernism in which for good or ill Muslims are involved. To reject it, to wish to be "left alone", becomes simply to dislike living in the twenty first century.

Nonetheless, a great deal also of Muslims recent history has been, of course, a continuation of their previous history, in ways that are at least equally

important, even if less spectacular and perhaps less clear to outside observers.

It is in the interaction of these two with their human freedom that what is new in the Islamic world is being generated. One may also urge the enormous significance of the attainment of political freedom. With freedom, as has so often been noted there is responsibility. We have noted a tendency to think of political emancipation negatively in terms of getting rid of foreign control. This of course was important. Yet the obverse was the positive and much more telling matter of assuming responsibility for one's own destiny. Roughly since the second world war, every major Muslim community in the world has been in charge of its own affairs - as effectively as is feasible in the kind of world in which we live. Muslims like others are not free from outside pressures, but they are as free as can be devised or even realistically imagined. What they now do and become is as close as possible to their own doing and being. The economic, political, social, cultural and spiritual development on which they are now embarked constitutes a history that is Islamic history in a renewed, full sense.

Freedom and responsibility, therefore, are within a context of determined circumstance. Some have spoken as if an Islamic economic system were one that a Muslim community should or would adopt if it were isolated, were not enmeshed within the extant vortex of international commerce and world monetary exchange and dollar dominance and the like. Similarly for the other aspects of social living. This approach is unfruitful; it is irrelevant on a large scale, as we noted on a small scale in the particular case of Islam in India. The form of internationalism may change; the fact of it is solid. To take the isolationist approach seriously would signify that Islam is irrelevant to the kind of world in which we all live. A truer recognition is surely that Muslims "Independence" will mean not isolation but renewed internal strength and a growing Islamic influence on the rest of mankind, as well as vice versa. Freedom is participation. A faith that is alive is a faith for men and societies that are involved.

In this total context, then, the evolution of Islam is to be seen. In this total context, we are contending also that evolution is fundamentally significant of all the multitudinous things that Muslims are experiencing and doing. The Kind of faith that they are evolving is a matter neither isolated nor minor.

Their whole contemporary enterprise is mighty, constructing a new life in mid-twentieth-

century. To take on luck a task is particularly formidable for those who for some centuries have been exempt from its responsibilities. The world has begun to recognize something of the fearsome magnitude of what is involved on the sheerly material side: of suddenly attempting to catch up with "lost centuries in the matter of building dams, organizing complex industries, rearing technical institutions, and the rest. What has been less clearly recognized is the equally monumental task on the religious and ideological side. It is also on slight matter to make up in this sphere for the loss of some centuries. One has yet to work out what is the meaning of religion in a new world that comprises dams and complex industry and technical institutions, and responsibility for them. The task might seem less major for those who wish to dichotomize life, keeping their ideals and their daily living in water-tight compartments. But it is not slight for a religion whose genius it is to apply its moral imperatives to day-to-day living, to wed the ultimate meaning of life to the society in which one participates, to seek justice in the midst of machines.

So we suggest that the welfare of Islam, intellectual and spiritual, is widely and crucially important. It is important themselves a thesis not so trite as might appear. For we may remind our selves that Islamic civilization has been unitary rather than dual, in the secular-religious fashion of western civilization. In this connection it is perhaps worth nothing that of man's other great civilizations today, China, some what like the West, has been religiously and culturally plural; India though transcendently monistic, cherishes so far as this world is concerned a polymorphic monism. In all three, the religions concerned inherently recognize limitations, so that it is feasible in their case for the society to change without overtly involving religion. Not so for Islam.

We do not rule out the possibility that Islam too will evolve in this direction-A case can, for instance, be made that to ynnbee- esque deviations between civilizations are no longer valid, and that modern civilization, though it got under way first in the west, is spreading through out the world and is transforming or superseding older cultural patterns both west and East-Secularism, then, as indeed modernity in general, would not be a Western but a new and universal one, which all civilizations are in process of assimilating. To illustrate this for Islam the Turkish instance could be cited and even instance of Pakistan, whose enthusiasm for an "Islamic state might be seen as frothy but short lived, soon routed the shock of such developments as the 1953 riots. Similarly Indonesia,

secularism and Islamic-oriented policies could be seen as alternatives, with prognosis, or applause, in favour of the former. In this view the mundane welfare of Muslim people would seem to depend not on their interpretation of Islam but rather on social processes independent of religious consideration.

We do not rule this out, since no one knows the future yet we do contend that the development of Islam impinges also here—secularism can be imposed by force arms or by force of circumstance, and there is evidence that in one or other of these ways it is increasingly being introduced throughout the modern Muslim world—yet it must be religiously tolerated—otherwise there develop severe strains within both society and the individual person, strains that shatter harmony and inhibit the effective operation of that very secularism to the point even of potential disaster.

Whether a Caesar-God dichotomy will work in the Muslim world is itself a question to which the answer turns in large part on the interpretation of Islam. If Muslims on the whole resist it, then either they or are doomed.

To be continued.

Muhammad Bin Qasim

By Saiqa Qamar

Men come and go but some leave behind them a lasting memory. History is the biography of great men. Mohammad Bin Qasim is one of great men. Muhammad Bin Qasim was the first person who introduced Islamic system in Subcontinent. M. Bin Qasim freed Muslims of Sindh from the rule of Raja Dahir.

Raja Dahir was cruel ruler who oppressed the Muslims. One, he provided safety to the Arab rebels. Hajaj Bin Yousuf asked Raja Dahir to hand back rebels to him, but Raja Dahir refused to do so. After some years, some ships carried Muslims widows and orphan children towards Iraq. This ship was loaded with costly gifts. Near Debal, pirates attacked the ships and took away women, children and wealth. These women and children were put in jail. Hajaj asked Dahir to release the prisoners.

Hajaj sent an army under the leadership of Muhammad Bin Qasim, who was only seventeen years old. Muslim army fought very bravely and defeated Raja Dahir who was killed in that fight. M. Bin Qasim sent back women and children.

M. Bin Qasim continued his marching and remained victorious and gained Sehwan, Si son and Multan. He was brave as well as kind hearted. He set up Islamic ways of living for the first time in India. He followed the principle of justice and kindness. He impressed local people with his kindness because he followed principle of religious freedom.

The oppressed people enjoyed complete freedom in the presence of M. Bin Qasim. Even the Berhaman enjoyed social right. Muhammad Bin Qasim introduced Islamic system in India which left everlasting impression on the minds of Hindus. For the first time, a Muslim came in Hindustan and introduced Islamic way of living. As a result, equality, justice and religious freedom became order of the day.

M. Bin Qasim handed over the administration to the local administration, and came back Iraq. His services can never be forgotten. He has shown immense courage and bravery at a very tender age. He was a staunch follower of Islamic principles.

He came back his homeland but unfortunately he became a victim of ruler's conspiracy and sent into the prison. Alas! this great victorious fighter died after two years. A lot of centuries have been passed but M. Bin Qasim's name is still alive in the hearts of Muslims. His name will always be written in golden words in the books of history. His bravery, compassionate nature and determination is a constant source of guidance for the Muslim youth.

Which Medicine Do You Want?

Our famous medicine manufacturing company has made up a medicine which is remarkable for your headache. But its use will make you a heart patient. But don't worry we also have another medicine for it. But this medicine will be responsible to produce pain in your knee. However, there is no need to be worried about it, because our company has also produced medicine as its remedy. But due to its use, you will have to face backache. However, we can cure it with the help of another medicine which will be the cause of our headache again.

Now it is up to you "Which medicine do you want?"

Muniba Saeed. (M.A English)

"ISLAM IS A COMPLETE CODE OF LIFE"

A Speech by Muhammad Mubasher (Eng. Language Class)

In the name of Allah, the Beneficent the Merciful. "This day I have perfected for you, your religion, and completed My favour upon you and I've chosen for you Islam as the religion."

President and worthy audience, acknowledged that even the primitive men, whom we call savages, did believe in the presence of a supreme power, controlling the heavens and the earths and all that is between them. This in fact the basis of all divine religions. Religion is the fundamental need of man, like food, housing and clothing, without it, he can not enjoy the peace of mind and tranquility of soul. Islam Christianity, Zoartrism, Buddhism and Hinduism are the most widely followed religions the world, but a careful and impartial analysis and comparison of all these religions will indicate that all of them except Islam, fall of short of providing educate guidance to us in all spheres of life. Some are based on mere myths and legends, others preach only certain moral principles and some others are too irrational, inflexible and impracticable, to cope with the requirements of our age. Islam and only Islam, has the capacity to guide the whole humanity in all the ages and in all spheres of life, including moral, religious, social, economic, political and cultural etc aspects. It is an all-emracing and all-inclusive relation. It is the pulse feeler of human nature. It condemns the regeneration of matter and soul, and abhors the like of mere meditation. It is for all ages and all races. It guarantees Falah or the real success, in this world as well as in the world here after. It explains the prestigious status of man in this vast and immeasurable universe, his relations with the fellow human beings and with the Almighty.

Mr. President, in the social fibre of Islam, there is no distinction of caste, colour or face. The only mark of distinction and superiority is Taqua or the fear of Allah by dint of which, a man of the humblest birth, can attain the highest status in society. As the Holy Quran declares, "We have created you as men and women and as tribes and nations only for the purpose of being recognized otherwise Allah holds in esteem only those who are God fearing equality, liberty, fraternity, justice, tolerance and mutual respect are hall-marks of truly Islamic society, the rights and duties of all members of society are clearly defined. Islam guarantees the rights of women. As Allah says women have rights on men as men have rights on women.

Worthy president in the economic sphere, Islam follows the principle of moderation and is free from the evils of both capaitalism and communism. It neither places all the sources of wealth in the hands of the state, nor it allows the capitalism, an unlimited freedom of accumulating more and more wealth, exploiting the masses and usurping the rights. while it imposes no restrictions on the earning of property, it checks the concentration of wealth and suppresses the beastly lust for wealth by means of Zakat and Sadqat and by the abolition of usury. The rights of the tenants and the labourers are fully safe guarded here.

Worthy audience, the cornerstone of Islam's political system is the fact that the sovereignty over the entire universe belongs to Allah. No parliament, no constitution or any other institution can challenge his authority, the rule in an Islamic society do not have any inherent powers. He has only some designated powers. Which he is bound to use within the strict limitation of the Holy Quran and Sunnah. He is entrusted with the task of enforcing God's laws on God's earth. If he fail to do so, he must be removed. In Islam there is fully democracy but it is different from the western type of democracy which is a fraud and a delusion, designed to deceive the masses in the name of "Govt. of the people".

My dear friends today the whole world has realized that capitalism, communism, and such man can not provide a satisfactory solution of all our problems. The whole community is desperately in need of another system which is perfect in all respects and free from all evils and Islam and only Islam has the capacity to be a real remedy of all our problems because it is devine system and not the product of human in agination. Let us promise to leave no stone unturned to propagate this divine message in every nook and carner of the world because in it, lies the real secret of the progress, prosperity survival and success of the whole mankind.

**"IN A CONVERSATION, KEEP
IN MIND THAT YOU'RE MORE
INTERESTED IN WHAT YOU HAVE
TO SAY THEN ANYONE ELSE IS"**

ARE YOU SUPERSTITIOUS . . ?

By
Mrs. Tabinda Iftikhar
Editor (Women Wing)

Do you think that you are Superstitious?

Yes ?

No ?

Perhaps ?

If your answer is "Perhaps", then you really are a superstitious person. Because a superstitious man is always confused about the realities of life. He can see the real life with his own eyes but is always afraid of different omens as he had heard old stories about them. Though it is save to act upon your elder's advice but it is risky to close your own eyes and consider different things to be portentous or ominous only because your elders consider them to be that.

Actually, these are only good or bad chances or experiences which make things "Omens", fore showing good or bad events. Therefore, there had been different superstitions in all ages and in all religions and societies. When a generation inherits the customs and values of a society, it inherits the superstitions as well. Unconsciously, all of us start believing them and preaching as well. For example if you fall ill soon after the day, you were looking very beautiful and your mother says that "Mere chand ko nazar lag gai"; then you will surely think that there is really something like that. Sooner or later you will find yourself passing the same remarks about your some other dear one. Unfortunately, the falsifying events are neglected and only those events are related to each other which confirm the validity of a superstition.

The position of a superstitious man is really like a joker who was wandering in his home wearing a necktie along with a "Longie". (A piece of cloth which punjabie's wear instead of a trouser). When someone asked him about his dressing, he answered pointing towards his necktie that somebody may come and then pointing towards his "Longie", said that sometimes nobody may come.

There are different psychological reasons which make a man superstitious. For example, naturally, everyone wishes to acquire some power to foresee and wants to develop an insight into the matters of importance. Unconsciously, we seek such indications which could forecast forthcoming events. So when we are taking interest in superstitions which forecast future, we actually satisfy our natural urge of curiosity.

Another psychological reason which develops superstitions is that most of us believe themselves to be some super creature and make others responsible

for their bad luck and their own misdeeds. In psychology, this act of making others responsible for one's own deeds is called projection. For example, you may find a business man saying that he lost his most important tender, as when he was coming office, a black cat crossed his way. Or you would have heard the captain of a losing cricket team saying that they lost the match as it was their bad day.

We do not believe in all superstitions at the same time. Different people believe in different superstitions according to their own nature. i.e. some people have very carefull attitude towards life, for example, if they believe that Tuesday is not good day they will postpone the beginning of some important task till Friday, as they consider Friday to be their lucky day.

While those who are curious about things, give meanings to different omens. They investigate the importance of different jewels and jems. They read books about the hidden game of numbers. They never forget to read the page "your horoscope".

Surprisingly, a depressed man names or omen, to be bad and a happy man see the bright side of the same object at the same time. For example, some people believe that a pray is fullfilled if you spread your hands when you see a falling star, while another group considers it to be ominaus.

So, one's attitude towards life decides whether he is superstitious or nor. As far as one's social status is concerned, it only effect the type of superstition. Usually, kings, queens and great emperors are moved fearful of bad numbers and bad days. While for poor, all days are equal. They are humble and thankful to God for a piece of bread, they find to eat.

However, sex makes the difference. In 1994, when I was in F.A., Our psychology department made a survey about superstitions. The result confirmed the hypothesis that, "Women are more superstitious than men". In Pakistan, it is because they are less practical, their life revolves around different household, their minds are preoccupied with limited beliefs which they share with each others. Their superstitions and false beliefs are nourished as they get older and older. Besides, girls or young ladies have submissive, nature, they accept the advices of old ladies in their real sense. Even those young girls who had been making fun of the folks firmly believing in superstitions, are seen waiting for guests when they hear a crow crowing on the wall. As after marriage,

they have a lot of spare time to listen the stories about superstitions. The style of different people is different in believing and practicing the superstitions.

Some people just believe in superstitions. We may call them just believers. For example, Some people have heard number 13th to be ominous. They remain afraid of its effects but they do not postpone any important meeting commencing on any 13th.

The second group is that who avoids ominous things only because their elders force them to do so. They are like a son who use homoeopathic medicine only because his father has brought him that. While he himself does not believe in its authenticity. I strongly feel that I belong to this group.

However, the strange group of superstitious people is that one who plans each and every part of their life according to the game of numbers. They fully act upon the advices of palmists and fortune tellers. They seek lucky numbers to settle the date of their offsprings engagement and marriage. They wear the rings studded with suitable or lucky gems. They change their ways and postpone important meetings if a black cat crosses their way. They wait any mishappening to befall if they hear any cat moaning at night.

In short, It is not easy to prevent others from preaching and propagating superstitions. Even an educated and a sane cannot hold his feelings arising in favour of superstitions. However, we can make our best to avoid emotional attitude towards life and planning our life in fear of superstitions. The best way to develop a healthy attitude towards life is to develop the habit of making logical connections between things and events happening around us. We must firmly believe that only Almighty Allah can change the course of universe. The eclipses and falling stars are part of everyday sciences. Only sins and crimes are ominous which make a man coward at heart and compel him to foresee his bad days in shape of ominous things.

*Rain, Rain, Go Away
Rain, Rain, go away,
Come again on other day
Little Zubair wants to play
Rain, Rain, go to Spain
Never show your face again.
Asma Fazal*

HOMEOPATHIC TREATMENT PROTEIN & VITAMIN DEFICIENCY DISEASES

By Dr. Mohsan Bari

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

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

1- RICKETS

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

I-SYMPTOMS

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

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

II-SIGNS

ANONSKELETAL

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

TREATMENT

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

A DIETETIC MANAGEMENT

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

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

To be Continued.....

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

HOW CAN WE IMPROVE OUR MEMORY ?

By
Mrs. Tahira Nadeem
M.Sc. Psychology

Memory is relate to a Greek word, "Memoria". It means to remember of something and in fact, memory or retention means to remember in the same standard, quantity and arrangement of readable and learned material.

According to Word worth, memory means to remember learned material in past. And Hilgard says that memory is a explanation of throe acts in present which are learned in past. There are various kinds of memory.

❖ **Good Memory**

It means the better care of remembered things, incidents and experiments. It contains the separate clear cut images of every thing. It can use in every time. It is long time. It can be difference between every useful and useless material.

❖ **Rote Memory**

It is called a "Rotoo Memory". In it, the material is recited not understand. It is not long time memory. Different kinds of remembered thing are mixed themselves. It can not use at time in practical life. The student who user this king (Rote), can not achieve success at all. And they write a strange material in exams when they forgot their real lessons.

❖ **Complete Memory**

It is a very good kind of memory. It means all details of learned and remembered material are safe in that order in which they are learned.

❖ **Incomplete Memory**

It is not a good kind of memory. In it some parts of material are forgotten or them mix in each other.

❖ **Sensory Memory**

It means that remembering who is very short time. And it is so short time so that the stimulus effects the senses. If you may look out from a going bus or car, Various thing go in front of you. There scenes and things remain in your mind for a very few time and you forgot at once. Their relation belong to this sensory memory.

❖ **Short Term Memory (STM)**

It means that memory who remains for some time. It is better and stronger than sensory memory. It also called a working memory. William James called it a basic memory. Because it is to do some work for twenty, thirty seconds (20-30sec).

❖ **Long Term Memory (LTM)**

When we repeat and recall the short term memory, it becomes more stronger and life long.

And it molds itself into unconsciousness and active aspects.

Same, remembering has some other kinds too. For example, recognition remembering or memory, Imagination remembering, direct remembering etc.

Measurement of Memory

It defines whether a subject (man) can recognize or revise the part material which were learned and studied in same way.

Experts of psychology use four methods to measurement of memory.

❖ **Recall**

Recall consists doing now, what you learned to do before, according to Lindzey Hall and Thompson, Recall is the ability to extract from memory a specific bit of information. Recall is divided into two categories.

I- Total Recall

It is called serial recall too. This type of recall is the symbol of a good memory. It means that this type of memory whether a subject (man) can quantity, standard and arrangement.

II- Partial Recall

In it, a man can not revise any incident or experiment completely. And are he may complete recall mixing of many other talks from his mind.

❖ **Recognition**

Prof. Munn says that, "His task is merely to differentiate between the familiar and unfamiliar, or between what has been experienced before and what is now".

Complete recognition, partial recognition and indirect recognition are the kinds of recognition.

❖ **Method of Relearning**

In it, firstly, any material is learned and is prepared record of learned material for example, the quantity of trails, time and numbers of mistakes. In simple words, "Relearning determines how efficiently an individual can require material he has previously. Relearning method is used in laboratory but nor in ordinary life usually.

❖ **Method of Rearrangement**

This method is also used to measurement of memory. Arrangement of learned material is changed and it is said to rearrange that material in same order in which order he was arranged it. And then has to arrange it in the same order.

Characteristics of Good Memory

There are so many prominent characteristics in a good memory.

❖ **To learn Rapidly**

It is a symbol of good memory that it learns any thing or experiment quickly.

❖ **The Time of Recall**

The another quality of a good memory is short time of recall. In spite of its short time, if it is spent a lot of time in recalling them it is not a good memory.

❖ **Correct Recall**

In good memory, the recall of any thing, incident and experiment is quite correct. If recall is not correct, parts of incident are ignored or the arrangement of material is changed or then it is increased or less, then it is called a bad or rough memory.

❖ **Time of Forgetting**

Some people learn something quickly and they forgot it quickly. The memory of such people is not called a good memory. In spite of it, a good memory is that remains long time.

❖ **Use of Retention**

A student of low college had learned his all books but he failed in exams. Because he remembered all books by rote style. And he could not use his all material to the point. His memory was Rotto memory. And it is called a rough memory. A good memory has such characteristic that it could be used to the point and at time.

❖ **Discipline and Lawful**

A good memory should be disciplined and lawful. And subject should know how to use his memory at once, for what purpose and so long. If memory is not disciplined and lawful, its position is as ship of different useless things. There are just useless and ill-mannered way.

❖ **Important Parts**

According to William James, a good memory is that in which important parts are remembered and non important parts are ignored.

Ten Golden Principles of Study

Prof. N.B Cuff (1957) has described ten golden principles of study:

- A student should arrange the time to the preparation of every subject.
- He must prepare every subject or lesson lonely.
- The notes of every lecture should be prepared.
- To give up the disturbing aspects.
- He should just see his lesson before the

studding in detail.

- He must give examples to the explanation of his lesson after studing any law or concept.
- He should always search a suitable atmosphere to the study.
- It is very important the awareness of purposes and meanings of study before the beginning of every task.
- He should be revised the previous problems before the solving of any difficult problem.
- He should be recalled or retention his lesson silently after finishing this lesson.

HISTORY OF STORY

What would Adam and Eve have been doing Paradise? They might have been telling stories to each other. The art of story telling is perhaps as old as the history of mankind. Stories still fascinate children as well as grown ups. They make us forgetful of this bitter world of reality and take us into a wonderland full of joy and pleasure. However the stories written for the grown ups are a bit different from the stories and fables written for children. Stories at a higher level are wider in scope deeper in meaning and more logical in their setting, theme and treatment. They may present some sociological, psychological, emotional or sentimental problem. A story may bring out the suffering of the people, bitter realities of life, inner and complex working of the mind of a character and miserable plight of the poor and oppressed. Stories can be divided into many categories-socaial, moral, cultural, mysterious, horrible, detective, historical, scientific, etc.

Aasma Zulfiqar Ahmad (B.A)

WHAT IS LIFE !

By
M.Riaz Gohar
Editor A.E.M.

آئے زندگی تجھ پہ کوئی قصیدہ لکھوں اور آج تیرے اوصاف حمیدہ لکھوں!
میرا بھول پن اور تیرا خم کا کل اسی سادگی پہ کیوں نہ جریدہ لکھوں

The topic "What is Life!" I've deliberately chosen to launch on today. Actually I'm not going to say in traditional way that "Life is a tale told by an idiot", or "Life is a long sentence of sorrows which is punctuated by happiness" or

زندگی جبر مسلسل کی طرح کاٹی ہے جانے کس جرم کی پائی سزایا نہیں

Somewhat differently I'm making my efforts to have a glimpse in its own inwardness. All the above given quotations are just the reactions towards it, but it has its own individuality too. Actually it may be said that it is instinct of man that he thinks the least about the thing that matters the greatest in his being. Before saying more words, I darely admit that the topic under discussion is too varied and too discursive to be analysed on some straight line or under some single rule. The phenomenon of life has been pre-assessed by different authorities in different angles. The philosophers find "Life" the basic right for pondering upon; the scientists build a laboratory on its name; the archeologists function at ruins to trace out its origion; the astronomers try in space to encampass its range; the mystics endeavour to find its deeper aspects; the poets blame it for their lacking; and so on. But inspite of so many exercises, "Life" is still smiling before us and inviting us to have something more to trace something deeper and to say something finer.

Now there emerge two levels before us, if we remain very smart in our thinking;

- 1- The physical structure of life.
- 2- The non-physical (abstract) aspect of life.

On its physical level, the most efforts have been done and still are being done to define it but quite an utter failure always comes at every step. The biologists gave some identities of it but as a whole remained unsuccessful to show its physic. But where life abodes after all? Has its no own shape or form? No, it's quite wrong. It has definite existence and beingness. It's undoubtedly roaming and loitering all around us and even within us. Just a minute stay and think, if it's not present why we blame it all the time when we have some sudden mishap or tragedy. So we'll have to amend our theory and say that it is present. "Life" was the first being and it would be the last one. Then why we refute its existence in physical form. For instance if I am not alive, no one would proclaim for my physical reality after my burial. Has

such kind of thing happened with life? Surely, our answer will be in nodding gesture. Then where should be it traced on? Where lies its status or palace? Where does it live? No one knows about its address but it really exists and is waiting for our adventure towards it just like a princess in some far off wilderness and in some enthrall waits for the prince to come for her release. Now it is upon some searchers of adventurous nature to have a journey towards it.

On the second level it's said that life lies in an abstract form. Now the wonder comes that we've just proved that it lies in some physical form and very immediately we are going to have a diversion from our point. Actually, there's not any kind of diversion but it is just the explanation of the physical beingness of "Life". For example where ever I am not present before you, it doesn't mean that I'm not at all. I do live. When you recall me in my physical absence you actually acclaim my abstract existence. This is the very case with "Life". If it is not materially present before us it does not mean that it's not at all but it is all the time there. This is the most accepted theory of life. Even a common man can certify this thing that it is present even in its absence; The birds give daily the verdict in the favour of this theory; the plants and trees blossom by its inspiration; the fields remain in productive process under its influence; the mountains and valleys loudly announce for its grandeur; the flowing rivers and streams uproarously speak about its mysterious nature; the particles of deserts all the time sit together and talk about its overwhelming quality. Actually all these things just feel its reality and warmth without having seen its physical stature. So all these above given examples clearly show that life exists even in the abstract form too.

The above given two formulas, can loosely be said the "Outwardness" and "Inwardness" of life. The outwardness is the portraiture or the physical outlook of life and the inwardness is the non-physical reality of life. On the basis of there two aspects we may easily divide the men in two categories as.

- I. The feelers
- II. The thinkers

The poets, mystics, philosophers, psychologists etc. belong to the later class the thinkers as they do deal with the spiritual being of life. While the biologists, chemists, physists, archeologists, astronomers with the former category as they launch on the physical structure of life.

Now in order to give some closing path to the topic, I want to say that these two aspects or forms are inevitable to each other. We may verify this by another example of a pitcher and water. The pitcher is a pot in which water stays but water is the basic thing. The pitcher is just the container and water is contained. So water is true thing that matters us. We drink it and quench our thirst but we can't have any advantage of pitcher in this sense. But pitcher is also inevitable as water can't stay without pitcher. Similar is the case with the two aspects of life. The outwardness of life is just a supposed container and the real thing is inwardness like water. We may also explain this thing with the union of body and soul. Soul lies in body and our body is just a container of soul. The soul is the real thing of importance and without it body can't stay alive. On the same line we may say that inwardness and the outwardness of life are must to each other; otherwise life is incomplete. The outer-shell is a nominal being and the inner-self is the actual thing. The outerself is for physicians, doctors and surgeons to treat on while the inner self is for mystics, psychologists and philosophers to see about.

Now we may derive a concept from the above discussion that life greatly matters with its innerself. So hence life is the other name of our inner-self that is directly proportional to heart. But here we can't say that it's inversely proportional to mind; at the same time it has relation with mind too as we have previously proved this thing. Anyhow

زندگی زندہ دلی کا نام ہے! مردہ دل کیا خاک جیا کرتے ہیں

From here another aspect comes on the surface that all the seasons, all the passions all the inspiration and all enthusiasms lie in our heart. The cycle of seasons is within us. By our own free will we may bring autumn or spring. The winter and the rainy seasons may alter by our choice. For example, in autumn when there is desertedness all around, and we have some our happiness, it will be spring to us and vice versa.

Spirituality and our existence are directly related to each other. Anyhow, there are some of my poor observations of life which I've just dared to enlist before you. No final and concluding words have been said and can never be said about life. It is the most complex thing to extangle. It is said very aptly that whenever some seeker of this mystry approaches near the perfection, he is easily retired from the list by the magic hands of chance. Life is actually as varied as mankind itself. It is multi-faceted.

زندگی کے لاکھ رنگ ہیں اور ہر رنگ کے ہزار پہلو

Whatever the colour someone finds, it is life. Now let's try to find in what colour we are imbued what more must be there.

Continued From Page No:21

THE NET-WEBBING A NEW WORLD

Today, almost all the good web sites provide chat rooms, so that people can discuss things relating to what that web site is about. But the most popular are the "MIRC" and the "ICQ" totally independent and widely used soft ware. No matter where you are, just log person for conversation. It is so simultaneous, you feel you are talking face to face, but to search people and talk to the ones you want. It also tells you when your friend is nothing. You never really feel some one is away, as it used to be, if you are missing some one, just go chatting and discuss how the day was spent! Gone are the days of longing and Yearning.

But the Internet is way more than that. A lot of things are yet to be explored. People are doing business online. You do not use cash, you use credit cards for that purpose. Yes, it is risky, but other safe and secure methods of payment are also being developed. You can order literally anything that you want just sitting at home.

Now just imagine what things are going to be like in the near future. Perhaps good in one way but terrible in the other. You will have so much information, how are you going to safe guard it?

Hackers are pirates on the Internet. They can play havoc with you PC, take or put any data into your computer. But that is at individual level, what if hackers are bent on playing pranks on extremely confidential national or defense information?

Certainly, security is being tightened, but the risk is always there.

The times ahead will be of ease and comfort, that is for sure, but they will equally be of the greatest risks ever posed to mankind.

THE NET-WEBBING A NEW WORLD

By Mrs. Humaira Naeem.

If you think you have never seen a revolution you are wrong. You are going through one of the biggest revolution in the history of mankind Tagged with advantages as well as certain disadvantages. It is actually taking you from the real into the virtual the Internet.

The Internet is no more an alien word people are getting to know more and more about it, as their need to go on line becomes stronger by the second. Almost every thing is being computerized now. But that really is not a big deal. What is important is communication of data and information to the best advantage of people. The Internet is all about that but what the Internet exactly is technically may still do not know.

The Internet is actually a "network of networks" to cut a long story short it is a network which links thousands of computers in the world through dial up telephone lines. Of course the deeper you go into the concept the more this wonder appears to be a mere work of basic science. Many people consider that Internet to be some thing very recent but very few knew how the ideas of Internet was born.

The Internet goes back to 1973, when a research programme on Internetting started at the defense advanced research projects agency (DARPA) the USA.

The objective was to come up with such techniques as would allow computer and network of computer to be inter connected globally. But the person who actually come up with the idea for the first time was J.C.R Licklider of MIT, who presented his galactic network concept to his successors. Licklider showed what it look like though diagrammatically to have all computer and network of computers connected to each other row a global interlinking would allow people to communicate and access data and information from any site. The 1973 research programme was meant to transform Licklider's idea into a reality and that reality was named Internet enough of the history.

The Internet is a network on which information flows in full current but access that information you need the world wide web which is not the Internet but one of the services of the Internet that gets you to some many web sites.

Looking at it non technically Internet is

amazing. When you go on online you actually enter a world where there are no geographical boundaries you can go to any web site of any country or of any person get the information you want. Once you are one line you are global there are no borders to stop you. Virtually it is a big library where almost all information that you can think of is available. In doing so your guide is the www. A search engine as term suggests will trace out the information that you want. Yahoo AltaVista Lycos webcrawler. Info seek etc. are just a few of the so many Internet search engines operating today. All this activity is called browsing or surfing the net.

The best thing about the Internet is that its user friendly approaches the things which are available "Free of cost". That you have take hours to search in libraries and book shops and that also free some price is generously made available to you on the net of course you pay your own connection charges but at times, the Net even turns into a lab yrinth where you keep roaming for hours fruitlessly.

This often happens when you are just learning to browse or are not typing in the right Key-word's to retrieve the desired information. But if you are good at it, you need to be very object oriented. Some times you plan to browse for some computer information, but you eventually end up reading reviews on latest movies. The Net is so full of amazing thing, it hardly lets you stick to the objective you have in mind while browsing.

The Internet is the hub of information and these days, the Internet is the choice of people when it comes to collecting information. Those data that are not on the Internet will be there sooner or later. But one wonders why people and organizations are so willingly providing so much information on the net for you to download free of cost? What do they get in return? Think about it.

The other feature that Internet provides is the interactivity. Interactivity is there when you are Chatting or sending or receiving mail. Chatting is the most popular craze which has virtually distance. It is only when you go online that you realize how addictive people are to chatting.

Taken constructively you can get know about people and shares hobbies and interests with them but if you just moved of taking some one for a ride or of passing time in a prattle it is going to be no more than a waste of valuable time and money.

Continued on Page No:20

WOMEN EDUCATION

Tehmina Khan (Eng. Language Class)

Honourable chief Guest, Respectable teachers and my dear audience, today the topic of my speech is women education. I want to inform you about my point of view on this topic. It is a very important and serious topic. In the near past, women were considered inferior to men in every sphere of life. They were debarded from taking part in social life. They were debarded from education. They were debarded from their fathers and husband's property. Sir, their sphere of activities was limited to domestic chores. In the field of education their backwardness was more painful. But now people know that for the progress of the country it is necessary to educate the women. The backwardness of a country depends basically on the illiteracy. This percentage is very high among men in the world. But Sir, unfortunately it reaches alarming figure in the case of women. So, for the progress of a country, education for the women is as much essential as for men. As you all know that man and woman are two wheels of the cart of society. The cart cannot run properly if one of the wheels is defective. Women form almost half of the population of a country.

If such a large portion is denied with privilege of education, the country is bound to lag behind Allama Iqbal has rightly said:

وجود زن سے ہے تصویر کائنات میں رنگ اسی کے ساز سے ہے زندگی کا سوز دروں

But respectable chief guest and my dear audience it is only possible if women are educated. There was a time when it was said that educated women are apt to neglect their domestic duties and lose their tender grace and feminine virtues. An educated woman is suspected to be self conceited, and good only for novels reading. Playing on the organ, slighting her husband and disobeying her parents.

Many thinkers including most of the Muslims do not like the idea of women taking an active part in public life and professions. Sir, now those days have gone. Now the importance of education for women have been admitted on all hands. Now the educated girl is as familiar a phenomenon as the educated boy. Now women take part with men in every field of life. I also want to inform you that Islamic society gives a very respectable position to women and their education. Now education is necessary for them. Iqbal said:

جس علم کی تاثیر سے زن ہوتی ہے نازن کہتے ہیں اس علم کو ارباب نظر موت

Women play various roles in society, so there are many advantages of education for women. First, an educated women is conversant with her duties as a citizen of a state. She understands her responsibilities, her family and her country's need. Any woman cannot become good citizen if she is uneducated. Moreover, they pass on their education to their children. It has been rightly said, "If you educate a man, you educate an individual, but if you educate a woman you educate a family."

Secondly, a mother yields a great influence on her child. The upbringing of a child, the inculcation of good ideas and habits are done more by the mothers than the fathers and teachers. An educated mother can serve the country in the sense that she produces good citizens with tolerant views and vast outlooks. And on the other hand an uneducated mother cannot up bring the child in right way. She does not have elementary medical knowledge. The alarming figure of infant mortality is mostly due to the ignorance of mothers. Educated mothers will give the nation health, enlightened and decently brought up children. Thirdly, an uneducated woman cannot be a good wife. She will not be able to understand her husband and his family. There will be no mutual adjustment which is very essential for a good married life. On the other hand, an educated wife is refined, matured and resourceful. She can help the family by getting into some employment. She can look after her husband and children in illness. She can easily run the administration of the home properly. Now it is done that education is so necessary for woman in every field of life. Otherwise, we cannot improve our society. We cannot provide good citizens and we cannot develop our country.

At the end I want to tell you that which kind of education is needed to women. All women do not need that type of education which is necessary for men. There are many who have to stay at home. To them useful subjects such as nursing, domestic science and embroidery should be taught. These subjects can be more help ful to them, than higher Mathematics, Political science and Economics.

Respectable President, I want to close my speech on these words, "If such women do not act upon Islamic teachings and its values, and use their education in the wrong way.

Life And Personality of Sydney

Philip Sydney was born on 30th November 1554 in the beautiful historic mansion of Penshurst in Kent. Sir Henry Sydney; his father was being engaged at that time in the thankless task of governing Ireland. His mother, Lady Mary Dudley was a daughter of the Duke of Northumberland, the nobleman whose schemes as queen makes lost his head, and it was at this tragic period of their family history that Sydney's life began.

At Elizabeth Court: After having graduated from the University of Oxford, Sydney could not find it difficult to enter the court of Queen Elizabeth, then he made a tour to the continent and a great deal of his period was spent in Venice & China. He fell in love with Penelope, the twelve years old daughter of the Earl of Essex. Sydney also suffered from estrangement with Queen Elizabeth due to his uncle's secret marriage but after a few years he reconciled with Queen. He was severely wounded in an encounter against Spain. Sydney put the cup to his own lips saying "The necessity is yet greater than wine" Sydney died at Arnhem on October 17, 1586. Thus there came the end of a promising and colourful personality of brave soldier in the prime of his youth.

What Major Objections Were Levelled Against Poetry In Sidney's Own Days? How Does Sidney Answer Them?

Out Line

- 1- Introduction
- 2- Charges leveled against poetry
 - (i) Poetry; Useless and wastage of time
 - (ii) Poetry: A mother of lies.
 - (iii) Poetry has corrupting influence and it effeminate men.
 - (iv) Plato banished poets from his "Ideal Republic".
 - (v) Conclusion.

"Poetry is finer and more

philosophical than history, for poetry expresses the universal, and history only the particulars".

(Aristotle)

"All art is an expression of life in forms of truth and beauty."

(Emerson)

In the third section of his tract book, "An Apology for Poetry," Sydney turns to answer some specific objections that were being raised by the contemporary philistines and puritans against poetry. Before we take up Sydney's answers it would be apt to give an account of the four charges leveled against poetry.

Sydney, gallantly refused the first charge that poetry is useless, fruitless and a waste of time. There are more fruitful knowledge, a man may better spend his time in these than poetry. To this charge Sydney replies that poetry is conducive to virtuous action. It is neither useless nor fruitless, On the contrary it is superior to all other branches of knowledge. Sydney says that study of poetry is the most profitable exercise. For, it imparts actions. Poetry exercises in such a way that it teaches some moral lesson in such a delightful manner that the reader is moved to imitate it. Comparing poetry with History and Moral Philosophy he gives superiority to poetry to other arts.

Poetry is finer and more philosophical than history, for poetry expresses the universal, and history only the particulars." (Aristotle)

As regards the second charge that poetry is deceptive, a mother of lies. Sydney rejects it by saying that it is based on ambiguity and meets it by advancing the paradox that "Of all writers under the sun, the poet is the least liar." Astronomers and geometers lie when they take up the task of measuring the height of stars which no one can affirm, Physician lies when he diagnoses a disease which afterwards proves false leading the patient to the other world. Historian makes false statements when he describes the particularities of a battle which no man can affirm. But as far as the poet, he affirms nothing and therefore, never lies. To lie is to affirm

that is to be true which is false. The historian affirms many things which in the long run prove to be false; so does a scientist. The poet never affirms, so he never tells a lie. The poet cites things not as they are but as they should be or should not be. The argument that poet lies in naming the characters has no worth, for, every artist has to do so in order to make the picture more lively and understandable.

The third charge leveled against poetry by the contemporary puritans, is that it is immoral, it is the nurse of abuses; it corrupts men and has a effeminizing effect on the readers. They also maintain that poetry infects us with many pestilent desires. Comedies, elegies, lyrics and heroic poems are all stained with the theme of love. To this Sydney answers that undoubtedly a vicious treatment of love had not been altogether absent from the earlier poetry yet it would be foolishness to regard love theme in itself bad and outrightly condemnable. It is correct that such abuse was really existed but, it is wrong to conclude that the fault was inherent in poetry itself. It was mainly due to man's misuse of the poetry. Then rejecting the charge of its effeminizing effect Sydney cites that poetry does not hurt the skill of action of a nation. Even Turks and Tartars have had poets in their army. Further Alexander the great took dead Homer (the poet) with him and left living Aristotle (The philosopher) behind him. Yet the most eminent thing is that poetry is the first light-giver to all the knowledges. The poetry does not enfeeble and effeminize people instead it encourages them and inspires their enthusiasm. That is why in ancient times great warriors carried the works of poets with them. Sydney replies that poets have been companions to camps since times immemorial and martial men have always admired them. Moreover, if this is a fault, it is a fault common to learning, and not to poetry alone. On this ground all books should be denounced. As a matter of fact poetry is more free from this fault than other branches of knowledge, for poetry has always been used to move men to heroic actions. Sydney gives numerous examples from literature and history to prove the point. Last charge, finally, the charge that Plato banished poets from his

"Ideal Republic" Sydney replies that Plato was not against poetry, but the abuse of poetry. He points out that Plato held poet in high esteem and regarded him as "light and winged and sacred thing" Moreover Plato himself was a born-poet and a large part of his dialogues is poetic. In his own words he gives high and rightly divine commendation unto poetry" There he speaks poetry as divine inspiration. Sydney thus provided a timely reply to the denunciation of poetry based on Plato's authority. It should be kept in mind that Sydney had deepest reverence for Plato whom he regarded as "The most poetical philosopher of all the Philosophers." Sydney argues that thus objection has been raised out of hatred against the poets. Indeed Homer was claimed by seven cities to be their citizen while many cities banished philosophers as not fit members to live among them. Plato found fault that the poets of his time filled the world with wrong opinions of the gods, making light tales of their unspotted essence which were tending to corrupt the youth. But Sydney opines that poets were not responsible for this sort of abuse because they simply imitated the nature as exposed before them. Thus we can say that Plato had banished the abuse of poetry from his ideal republic and not poetry itself. It should be, of course, note worthy that plato, in his dialogue gives high and rightly divine commendation unto poetry. Thus by giving due honour to it, he will be our pattern and not our adversary.

According to the puritans poetry does nothing useful but it takes men;

From play to piping
From piping to sloth
From sloth to death
From death to hell"

By writing defence of English poetry, Sydney has done a remarkable favour to English poetry as a literary device. Sydney has given his arguments in the most logical and convincing manner. It is also argued that when Stephen Gosson made his attack on poetry, he in a way did a favour in disguise to the world of poetry. Because if Gosson had not addressed his attack to Philip Sydney, Sydney might not have spoken so strongly in favour of poetry. The way Sydney defends poetry, it reveals his sound and thorough grip on his subject. It was for this defence of poetry that Sydney has been called as a genius critic of the Renaissance

age. Sydney's contributions to the world of literature are, indeed, worth appreciating.

Poetry in all nations has preceded other branches of learning. Poets are "The father of learning". Philosophers and historians have, in the beginning, opened under the mash of poets. The beauty of Plato's work depends upon poetry. Both the Greeks and the Romans honoured poets; The Romans called the poets Vets which means a sage on a poet, and in Greek the word "Poet" means maker or creator. When the Holy David himself was a poet, it would be wrong to condemn poet and poetry. "The poet was a prophet who was clearly brought out the fact that the oracles of Delphos and the prophecies of Sibylla were delivered in verse. The Psalms in the Bible are nothing but songs.

Thus Sydney rightly claims and justifies the superiority of poetry and removes the charges leveled against poetry. He owes a great contribution to English literature and poetry.

Sydney's Theory of Poetry

Out Line

- 1- Introduction
- 2- Poetry defined
- 3- Poetry teaches goodness.
- 4- Poetry should be didactic but aesthetic.
- 5- Poetry is finer than history and philosophy etc.
- 6- Poetry; a delightful instruction to virtuous actions.
- 7- Poets Justly appeals people to shun vice.
- 8- Content of poetry is more valuable than form, to Sydney.
- 9- Conclusion.

1- Introduction

"Poets were the first teachers of mankind" (Horace)

Sydney defines poetry as an art of imitation in accordance with Aristotelian theory and its function is to teach and delight. Sydney includes all imaginative literature under the head of poetry. Even the early writers of history used the manners of poets. Herodotus had all the qualities of a poet. Same was the case with Xenophon. (Historian)

Sydney defines poetry as an art of imitation in accordance with Aristotelian theory and its function is to teach and delight. To quote his own words: Poetry, therefore is an art of imitation, for so Aristotle termth it in his word "Mimesis, that is to say, a representing, figure to speak metaphorically, a speaking picture; with this end, to teach and delight." Poetry teaches Goodnesses. Sydney believes that the function of

poetry is to teach goodness. Poet is therefore, a moral teacher. Poetry, Sydney claims, is superior as a moral teacher to both philosophy and history.

"Poetry is finer and more philosophical than history, for poetry expresses the universal and history only the particulars." (Aristotle)

The poet, according to Sydney, teaches through concrete picture. He paints the true nature of virtue vividly and attractively, and with equal vividness he paints vice ugly and unattractive.

To Sydney, the poet ought to write in a purely moral sense.

Dryden's view (literature) "A play ought to be just and lively image of human natures representing its passions and humor and the changes of fortune to which it is subject, for the delight and instruction of mankind." (Dryden)

The world created by Sydney's poet is more deifying than the real world. For Sydney, the poet is the creator of a world which leads his readers to follow virtues and shun vice.

4- History and Philosophy Vs Poetry

According to Sydney, the poet excels the philosophers and historians in his ability to move the reader to follow a virtuous example. The philosopher, says Sydney, shows the way, he informs us of the particularities as well as the tediousness of the way. But as for the poet, he not only shows the way as well entices but any man to enter into it. He comes to us with words set in delightful proportions. Again the poet is endowed with a power to combine the function of both the philosopher and the historian. For he can imagine the abstract concept of philosophy in a concrete, individual and human form to make it more attractive as well as effective.

"Poetry is simply the most beautiful, impressive, and widely effective mode of saying things." (Mathew Arnold) Moreover, the philosopher teaches moral in an obscure way, it is a teaching which the learned can only understand. In other words, he teaches them that is already taught." On the contrary, the poet is the food for tenderest stomachs; The poet is indeed the right moral philosopher.

Poetry, An Art Of Persuasion:

For Sydney, poetry is an art of persuasion. The art of persuasion must have the qualities of "liveliness and vigour" Sydney believes that no reader is going to be influenced or moved unless the poet presents his material with "Liveliness and Vigour." Poetry should not be a dry sermon.

Sydney frames a didactic theory of poetry in such a way as to include style among his interests. He

recommends an attractive style to attract people to goodness. Like Horace, he believes in teaching by delight. He condemns the love poetry of his day because it is written in a cold and artificial style.

According to Sydney, what is cold and artificial, can never appeal to any body. Wordsworth, on the same theme remembers "Poetry binds passion and knowledge in the vast empire of human society" The knowledge being the moral knowledge and passion manifesting itself in the liveliness and vigour of style.

Content Is More Important Than Form

But Sydney being a moralist gives more importance to the poetic content than form. Poet can disregard rhyme for the sake of moral content. Wordsworth takes almost the same position when he says that, "There is essentially no difference between the language of prose and that of verse."

"One may be a poet without verstin, says Sydney, and a versifier without poetry.

He is of the view that poet imitates the hidden reality beyond the actual appearance. The poet does not imitate but creates. For Sydney, the ideal world of the poet is of immense value because it is a better world than the real world. The real world "is brazen" the poets only delivers a garden." Flowers smell sweeter in the works of the poets than they do in the real gardens. The poet presents his invented world in such a way that the reader is stimulated and he tries to imitate it in his own practice.

Sydney says that poets are the fathers of learning. Sydney does not regard imitation as mere photographic representation. Poets are makers or creators in the true sense of the word. As a creator, poet is second only to God, the Creator of the universe, (A poet's industry can not make if his own genius is not be carried unto it). He emphasises, poetry is divine, poetry is prophetic.

The lovers of fiction are truer than those of real life; its friends are more constant ;its warriors are more valient, its princes are more right, its heroes are more excellent in every way .

Sydney skillfully answers the Platonic and Puritan objections to poetry. He does this by making the ultimate objectives and functions of poetry to more people to goodness. He shows that passion is not the devils' propagation, but it can be used to implement virtue. The world which Sydney's poet creates is morally better than the real one. Sydney's poet creates its morally better than the real one. Sydney's poet shows noble people prosper and the wickeds suffer. He invents an impressive moral world to attract people to goodness.

SYDNEY'S CONTRIBUTION AS A CRITIC

Out Line

1-Introduction.

2-Note of originality.

3-Comparison of real world and ideal poetic world.

4-Sydney's Independent approach.

5-Originality in presentation.

6-The Romantic and the Classical elements in Sydney's.

7-Sydney and Horace.

8-Romantic traits.

9-A Distinguished Courtier Critic.

10-Conclusion.

"A wise scepticism is the first attribute of a good critic." (J.R.Lowel)

"Sydney's Apology" is the most important document of the sixteenth century. It exhibits the temper of the generation which actually produced the first fruits of the greatest Elizabethan poetry . It served as a stimulent and encouragement to all the successive generations of the age.

Spingarn points out, the introduction of Aristotelianism into English was the direct result of the Italian critic; and the agent in bringing this new influence in to English letters was Sir Philip Sydney. His defence of poetry is a veritable epitome of the literary criticism of the Italian Renaissance; and so thoroughly it is imbued with his spirit that no other work, Italian, French, or English can be said to give so complete and so noble a conception of the temper and principle of Renaissance criticism." What strikes us especially when we seek to estimate Sydney's book as a whole is that from beginning to end he respects the concepts of the ancients and unreservedly condemns the literary methods of his own as well as those of others which were practised in his time.

Sydney's defence of poetry is the first original attempt to deal with the poet art practically and not theoretically. "The first sign of literary appreciation," says Athin "is to feel and not the least to Sydney's achievement, as a critic was the early recognition of that fact. His defence is the key

to "Understanding and appreciation of Elizabethan poetry and poetic theory. Sydney has given us very new points about a poet. For instance his saying that the world invented or created by a poet is a better world than the real one. It is not the exercise of his imagination that justifies the poet's world. The real world is brazen, the poets only deliver a golden". Only the poet can produce something that goes beyond nature. The love of fiction is truer than those of real life. Its friends are more constant, warriors more valliant, princes more right, and heroes more excellent in every way. It may be noted that for Sydney the poet's world is not better than the real world in some special poetic way, but it is more probable in the Aristotelian sense. Flowers smell sweeter in the (words) of poets than they do in the real gardens.

At the same time it cannot be doubted that Platonic influence played a considerable Predominant part in shaping his views, owing to some affinity of spirit. To him poetry was a national human activity, enabling men to sing of beauty and truth, and to satisfy their longings for a world good and noble. Moreover, so far from being merely an instrument for moral teaching, it was a concert and inspiring revelation of human ideals. It is "criticism of life"

The origionality of his work is not confined solely to its subject-matter; in the manner of presentation, it demands freshness and vigour, characteristic of Sydney alone. Writing for courtly circles and in a vein, far removed from the fantastic and pedestrian styles of contemporary pamphlets and disputations. He achieved a form of expression unsurpassed even in age of daring experiments in prose. Nowhere do we find the same happy mingling of the ideal and the practical, the same blend of dignity and humour, of sincerity and irony, of controlled enthusiasms and racy colloquialism, or again, that unstudied simplicity and grace which every where pervade the work

It is well known fact that the Elizabethan critics have been largely influenced by classical traditions in criticism. The classical writers who are

supposed to have been inspired by Plato, Aristotle and Horace, Sydney, in his defence has pointed out to Platos, "Theory of Divine Love". When discussing the divine nature of poetry he uses the phrase that unspeakable and everlasting beauty. Similarly he is indebted to Aristotle as he accepts the true implication of his theory of Mimesis (or Imitation). The act of imitation is something that takes its clue from nature. Besides this distinction between poetry and philosophy, poetry is more philosophical than history which is more particular has also an Aristotelian basis. Spingarn has therefore rightly remarked; "The introduction of Aristotelianism into England was the direct result of the Italian critics; and the agent in bringing this new influence into English letters was Sir Philip Sydney".

Sydney's classicism is also apparent in his allusions to Horace who has been an abiding influence on English criticism during the Renaissance and afterwards". Elizabethan critics and especially Sydney were well-versed and well-read in Cicero and other critics who had laid stress on the principles of decorum. It is, however, owing to its great significance in Horaces Art Poetica, that the doctrine became so influential in Renaissance English Criticism. Sydney can never approve of the mingling of tragedy and comedy since it violates the principle of decorum. It is not for them to appreciate mirth in funeral or dirge in marriage or to weigh delight or dole in equal scale., He is nothing but contempt for Mohngrrel tragi-comedy. "Sydney uses the word decency, in this connection which is his synonym for decorum.

To the extent to which Sydney was indebted to Plato, Aristotle, Horace and the Italian interpreters of the classical literature, such as Boccaccio, Sydney was truly a classicist. But with all his for classicism, there is distinct romantic trait visible in Sydney. It was only a bold romantic spirit in Sydney that was so eloquently in praise of ballad "Cheve's Chase" As a critic Sydney's love of beauty, his idealism, his liberal outlook and his spirited style are all indicative critical traits that characterise his Apology." Wimsett and Brooks maintain that "The sources of Sydney's defence were classical. Sydney sends up the Joyous fireworks of Italian Renaissance. His colours are enthusiastic, neo-platonic ideal, purple and gold. The motion is soaring. He is essentially a theorist of exuberant imagination. Broadly speaking Sydney typifies and illustrates the Renaissance tendency but

the simultaneous presence of the romantic and classic”.

Sydney occupies an enviable position in the history of English criticism. He is indeed the father of English poetry. The history of literary critic in England and an epitome of whatever was significant in the Medieval tradition as well as in the contemporary critical thoughts in Italy.

In a nutshell, Sydney is rightly called the father of English criticism. His approach in this field is praise worthy. He deserves both tendencise classicism as well as romanticism. He owes a great debt to English literature.

TRUE NATURE OF TRAGEDY, ACCORDING TO SYDNEY

Out Line

- 1-Definition
- 2-Introductory Lines
- 3-Lack of three unities
- 4-Aristotle's view about three unities
- 5-Aristotle's view about tragic-comedy
- 6-Later developments
- 7-Sydney's Condemnation
- 8-Unity of time and place
- 9-Comparison of Dryden and Johnson with Sydney on unities
- 10-Condemntion of Tragic-Comedy
- 11-The plot of Tragedy
- 12-Function of Tragedy
- 13-Conclusion

“Tragedy must be something bigger than life or it would not affect us. In nature the most violent passions are silent; in tragedy they must speak and speak with digority too” (Lord Chester Field)

“In An Apology to Poetry”, Sydney examines the state of contemporary drama and finds it faulty. It lacks the unity is of time, place and action. It also mingles comedy with tragedy which according to Sydney's view is condemnable.

Classical drama is usually supposed to observe three unities; unity of action, unity of time and unity of place. But “Poetics” Aristotle's book may convince the reader that there is no warrant for

all the three unities in the pronouncements of Aristotle on drama. He (Aristotle) expressly mentions and insists upon only one kind of unity, namely, the unity of action, which means that tragic action necessity should be single and whole and its various parts should be held together by the law of and be subordinated to general effect. It also implies the writer's (Aristotle) disapproval of two actions of opposite nature, one tragic and one comic, being developed side by side in one and the same play. About the unity of time Aristotle simply mentions that tragic action should confine itself to a single revolution of sun or a slightly greater length of time. He is neither precise nor very particular about from the time limit. As regards the unity of place, that is, confinement of dramatic action to one particular locality. He is quite silent.

It is clear, therefore, that the remaining two unities of time and place were the outcome of later discussion and interpretations. The unity of place, of course, was the result of peculiar nature of the Greek drama in which the chorus, a body of ideal spectators of the play in play itself, was present from the beginning to the end. So far as unity of time is concerned, its origin may be traced to the remarks of Aristotle quoted above, which was later on interpreted and defined in precise terms.

Now Sydney to whom the dramatic unities were so unavoidable so sancrosanct, was very critical of contemporary drama for its total neglect of this unit. He says that one of most serious defects of the contemporary dramas, namely the gross improbabilities caused by the neglect of unities of time and place. He says that even in the finest English tragedies i.e. Gorboduc, unity of time and place have not been observed. In other plays matters are still worse “That the stage should be deemed to represent now Asia, Africa, now a garden, a rock, a cave, a battle field or again, that in two houses the vicissitudes of a whole life story could be fitly unfolded all this was manifestly sheer absurdity (i.e. inartistically imagined). Sydney says that the ancient, with few exceptions did never erring this way. It was therefore imperative for the moderns to observe these unities and there by following the ancients.

As already mentioned above that the unities of time and place were not formulated by Aristotle, though, Sydney and his contemporary critics ascribed them to

him. Sydney derived them probably from the great Italian critic Castelveto, criticising the contemporary dramatists for their failure in observing the unity of time Sydney says:

Now of time they are much more liberal, For ordinary it is that two young princes fall in love; after many traverses she is got with child, delivered by of a fair boy. He is lost, grown a man, falls in love, and is ready to get another child, and all this in two hours. Looking at Sydney's arguments, we feel that the arguments he puts forward are unconvincing. We notice it was Sydney who for the first time insisted on the observance of the dramatic unities. His contemporary, Ben Jonson's attitude was less stringent and later on the attitude of both Dryden and Johnson towards the unities were much more liberal. They hold our English drama, gave way once for all when Dr. Johnson came out with his strong defence of Shakespeare's violation of these unities. Sydney also advocates the unity of atmosphere and it is for that reason that he strongly condemns the incongruous mingling of comic with tragic material.

Sydney is extremely critical of such Elizabethan dramatists who were attempting to write such plays as to mingle incongruously tragic material. Worthy of note in the first place, is the fact that on the general question of blending comic and serious matter he makes no absolute or unqualified pronouncement. Sydney condemns outright such tragedies which are neither right tragedies nor right comedies, mingling kings with clowns and thrusting in the fool by head and shoulders to play a part in majestic matters, with neither decency nor discretion, so as another admiration and commiseration, nor the right spontaneity, is by their mongrel tragic-comedy obtained. Worthy of note is the fact that Sydney does not object to the presence of both kings and clowns if, the matter so carried it, that is, if the exigencies of the Plot require the mingling of the serious and the comic, there is no harm in it. What Sydney is actually opposed to is the ill-timed and inappropriate thrusting in of clowns, by head and shoulders to play a part in majestic matters with neither decency nor discretion. Thus it appears that Sydney is not dogmatically strict on this issue. He can at least conceive of a tragic comedy if it does not offend decency and discretion.

It should be noted that, according to Sydney, a tragedy should not begin with a tedious account of the ultimate

origin of the story but it should begin with some principle or significant point which would bring the reader at once to the heart of things. Unimportant parts of the story may be narrated but not represented on the stage. In this way it would result a coherent, an organic plot with a beginning, a middle and an end.

Sydney is very close to Aristotle, but he differs from Greek critics and is closer to the critic of the Italian Renaissance, when he says that function of tragedy is to cause admiration a commiseration and not to bring about. The catharsis of the tragic emotions of pity and fear. Thus it is Sydney who is the first in England to lay down admiration and commiseration on the proper ends of tragedy and in this respect, as in many other respects, he showed the way to pseudo classic critics of the 17th and 18th centuries.

Thus it is clear that Sydney's estimate of the English drama is not only just but also correct Sydney is not opposed to mingling laughter and tears in plays provided such a mixture is done judiciously, which was not case with the plays known to him. Again it was he, who was the first to say that the function of tragedy is to cause admiration and commiseration, and not to bring about the catharsis of the tragic emotions of pity and fear. Spingarn has therefore rightly stated: "Dramatic Criticism in England began with Sir Philip Sydney. Sydney's views about English drama are of vital importance."

"Soul"

"Your best companion is none other than your soul because it carries your happiness, frustrations, pain and above all "deeds", even after your death. A friend may not live with you all day long but your soul lives within you the moment you take your first breath and has got to carry on. It points out your fault which leads to perfection and ultimately to heavens".

Aisha Muzahar (M.A. Eng. Isl.)

A BRIEF INTRODUCTION TO HISTORY OF ENGLISH LITERATURE

History of English Literature comprises nine periods which are briefly discussed one by one.

First period

Anglo Saxon or old English period. (670-1100)

This is the first period of English literature which started in 670 and completed in 1100.

Anglo and Saxon were two tribes who made a nation which was called, "The English". The name of England was adopted from Angles, the tribes. This period is divided into two phases.

First Phase (Secular Period)

This phase started before the embracement of Christianity. The poetry of this period was about battles and Secular type. Beowulf was the famous epic of that period. Widsith and Waldheve were the great poet of that age.

Second Phase (Religious Period)

In this period poetry and prose were written religious topics. A famous poet of that age was "Christ" written by "Cynewulf".

In prose "Alfred" translated the "Holy Bible" from Latin into English. Main characteristics of Anglo saxon period are as under.

- 1- Immatured English Language
- 2- Excessive use of alliteration

Second Period

Middle Ages (Anglo-Norman Period) (1100-1500)

Norman tribes came from France. They defeated Anglo-Saxon tribes and occupied England. Then this period started. During this period old poetry disappeared. Poetical education began. The writers did not take themes from "Heathen" and "Church". There was great influence of French and Latin Languages upon English. Romance was the most popular form of art which was borrowed from Latin and French sources. All the dramas were of "Miracle" and "Morality" type. The themes were taken from the Holy Bible to teach different moral lessons.

William Langland was the famous poet of that age. His famous poem was "Piers Plowman". Actually he was a satirist poet who satirised the religious corruption. Second poet of this period was John Gower (1325 to 1408). He was a stylist and narrative poet. "Amanits" and "Confession" were his famous poems.

The third and the most famous poet of middle ages was "Chaucer" (1340-1400). He was the real founder of English poetry. In the beginning he translated different ideas from Latin, Italian and

French.

Later on, he was originated prose writer of this age was John Wycliff. His book was "Old Testaments, "Translation of the Holy Bible".

During this period English Language and the English nation started to get their identity. "Prologue to the Canterbury Tales" and "Nun's Priest's Tales" are the samples of Middle Ages.

Third Period

Renaissance period (1500-1600)

Different names are given to this glorious period of English Literature. This is the most fruitful and provocative age. It gave birth many prominent men of letters. Knowledge and Learning got dominant position. Writers, Scientists, Rulers and Common herd made their contribution to that movement. This period is given the following other titles.

- ✕ Marlowian Period
- ✕ Shakespearane Age
- ✕ Elizabethan Period
- ✕ Revival of Learning age
- ✕ Age of good Sense
- ✕ Baconian Age

After the fall of Constantinople in 1453 by the invasion of the Turks all the writers and philosophers of Greek spread all over Europe. They brought with them the works of great scholars. The main characteristics of this age are as under.

- ✕ Proper study of mankind is man.
- ✕ Passion for life and lust for knowledge
- ✕ Revolutionary and radical themes by Marlow, Shakespeare and Bacon
- ✕ Extraordinary utilization of mental faculties
- ✕ A mad race for materialistic gains

Marlow's contribution is unique. "Tragic History Of Doctor Fastus", "Jew Of Malta", "Tamburline" and "Henry II". For the first time Marlow used blank verse.

Shakespeare comes after Marlow. He wrote 37 great dramas. King Lear, Winter's Tale, Hamlet, Romeo Juliet and Othello are his world famous tragedies. His comedies are also full of interest and lesson. "Much Ado about Nothing" and "Twelfth Night" are famous in this respect.

Doctor Johnson composed "Volpone", Philp Sideny, Thomas Wyatt and Spensor were the great poets of that age. Francis Bacon is matchless in Prose.

"Bacon's Essay's are the best example for the authors of all ages. Philip Sidney and Joh Lily are also famous prose writers of Elizabethan age.

Fourth Period

The Puritan Age (1600-1660)

Jacobean period, Caroline period or Miltonic Age was of naturalising. Ranaissance spirit was totally rejected . There was change in spirit. Observation took its place and systematic analysis of facts came into birth for the liberty of mankind from tyrants. All these newly born facts were to teach the morality of religion. There are some famous poets of Puritan age like; Milton (1608-1674), Donne (1537-1631) Herbert (1593-1633). On the other side drama had no progress but sentiments took place of character. Prose writers of this age are John Fletcher, John Ford, Marrton and Webster.

Fifth Period

The Restoration Period (1660-1700)

In 1660 Charles ascended to the throne and restored monarchy. This age was repudiation of the puritan ideals. Charles II and his followers led gay life. So they introduced that type of foppery and looseness in England. They threw off the ideas of Renaissance as well as Puritan. It is also called age of Dryden. First the writers used realism, unsuccessfully and then tendency to preciseness, directness and simplicity of expression had been exaggerated. They imitated French writers, especially their vices. Dryden (1631-1700) wrote heroic couplet poetry. Dryden was called master of all. He had fame in poetry prose and drama. His famous poems are "The Medal" and "The Fable". Age of Pope (1700-1744). Pope made a place in classical poetry. Johnson (1744-1784) he filled the period between Classical and Romantic age.

Sixth Period

The Eighteenth Century Literature or The Classical Age

It is the Augustan age, Age of Good Sense, Age of Reason and Age of Reason and Prose. The

Classical Age is divided into three periods.

Age of Dryden, Age of pope and Age of Dr. Johnson.

Age of Dryden is also dealt with "Restoration Period". It is called Classical age because of these reasons. First reason is that writers applied the works of great Greek. Second cause is the Roman writers like Homer and Virgil. It was tried to imitation of the ancient writers.

It is called Age of Reason or Age of Good Sense because people thought that they could stand on their own legs and be guided in the conduct of their affairs by the light of their own reason also.

A beginning , origin and development of the novel took place. Richardson, Fielding and Smollett were the novelists of this age. This age was defiant in drama because old Puritanic Prejudice against theatre was continued. "Age of Pope" laid Classical rules and principles.

Seventh Period

The Romantic Age (1798-1824)

The Romantic Period was most fruitful period. It revolted against Classicism. There are the names of some poets of this period, Wordsworth, Coleridge, Byron, P.B Shelley and Keats. Wordsworth and Coleridge, were famous by the publication of lyrical Ballads. The difficult language was rejected and Nature was appreciated. In this Romantic age, poetry became spontaneous overflow of passions. Wordsworth described Nature in his writing. Coleridge expressed imagination of supernatural elements. Keats had passionate love for the visible world.

Prose writers of the Romantic age were Lamb and Hazlitt. In this age no revolution appeared in 18th century's novels. There was change in their styles. Writers made concern with emotion and the great novelists of Romantic age are Auston & Scolt.

Eighth Period

The Victorian Age (1832-1900)

The Victorian age was corresponded with the decline of Romanticism in 1820 after early death of Keats and Shelley. Victorian period started with

Tennyson's who was the first poet of this age and his important volume of poems published in 1832. Then Carlyle's wrote "Sartor Resartus". Then Thackeray's literary period started in 1937. This complicated and so long period is divided into two periods.

Early Victorian Period and later Victorian Period.

Early Victorian Phase

Writers of early period are Tennyson, Browning, Mathew Arnold, Carlyle, Ruskin, Dickens Thackeray. Tennyson was the representative poet of this age. His poetry was record of intellectual and spiritual life of the time. His work showed the conflict and doubts between science and religion. He was impressed by Darwin's theory of evolution. He wrote book "Locksley Hall" in 1842.

Robert Browning is also famous as Tennyson but he deals with rough and ugly subjects and aims to show that truth lies hidden in both the evil and the good. Methew Arnold is poet of Neo-Classical Ideal. It has wonderful charm.

Novels of this period took shapes of sermons and political, pamphlets and Philosophical but poems were written in prose and their subject was industrial revolution and mass poverty. Charles Dickens was famous novelist of early period. He wrote "Pickwick Papers" Then Thackeray wrote a book "Vanity Fair" There was also progress in the field of prose. Carlyle was representative prose writer. His book was "Past and Present" His style is reflection of his personality.

Later Victorian Phase

A movement started in it and it was something like a new Romantic Revival Movement. They were interested in beauty. It was followed by aesthetic sense. Famous poets of this period were Morris and Ressetti. They were not interested in the movement of thought but interested in beauty in diction, in rythem and in imagery. Aesthetic Movement called "Art for Art's sake." Oscar Wilde and Thomas Hardy were famous writers. He wrote epic, "New Hellen" He was a novelist but also a poet and was famous as Wordsworth. But sometimes they expressed pessimistic philosophy. Novelists of this period wrote modern novels psychological writing and they were followed by Hardy. A lady novelist George Eliot wrote "Adam Bede" and "Mill on the Floss." She was a

moralizer. Prose writers of later Victorian Age were Walter peter and New Man. They wrote "Apologie" and "The History of Renaissance".

Nineth Period (Present Modern Age)

Modern Literature (1900-1961)

1. **Modern literature** started with 20th century. some important characteristics of Modern Literature. It is opposed to the general attitude to life and its problems adopted by the Victorian writers and the public. They considered Victorian Age as hypocritical and its ideal meanings. This age is the age of machine which is dominated by modern life and has its disadvantage. There is no common ground on which they and their readers meet. This period is of tension and is difficult to evaluate.

2. **Modern Poetry** T.S Elliot gives importance to tradition. His poem "Waste land" is very characteristic. Robert Bridge (1840-1930) carries of the tradition of Milton, Wordsworth and Tennyson. "The Testament of beauty is based upon metrical innovations. Hopkins was the friend of Robert Bridge. He had faith in God, and was highly sensuous or temperament.

3. **Houseman Poets** of first quarter of 20th century, Georgian poets; George (1911-1936) was imitators of past. Walter Dela Mare, Lawrance and Davis French poets were (1941), Owen, Yeasts, T.S Elliot. After T.S Elliot Auden and Lewis wrote poetry.

4. **Modern Drama** George Bernard Shaw (1856-1950) wrote "Androcles and the Lion." Mrs Warren's Profession". Galsworth (1857-1933) wrote "Strife" Justice Lady Gregory wrote "Rising of The Moon". W.B Yeast wrote about 30plays. the countless cathleen in 1892, or poetic drama Yeats wrote in reaction of Barnard Shaw. An Irish Dramatist wrote a drama named "The Silver Box". W.H. Auden also wrote verse and prose plays. Historical plays like dramtist Clifford Bax "Socrates 1930".

5. **Novels**

Most popular literary medium in modern times. Henery Jane wrote "The Europeans" Forster wrote "A Passage to India". Lawrence wrote "The white Peacock" (1911) H.E. Bates wrote "A house of Woman."

Outside England there has been constant progress in many countries such as in America.

After that we find a lot of promising writers in America. Their works have been applauded and considered through out the world.

(Continued)



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