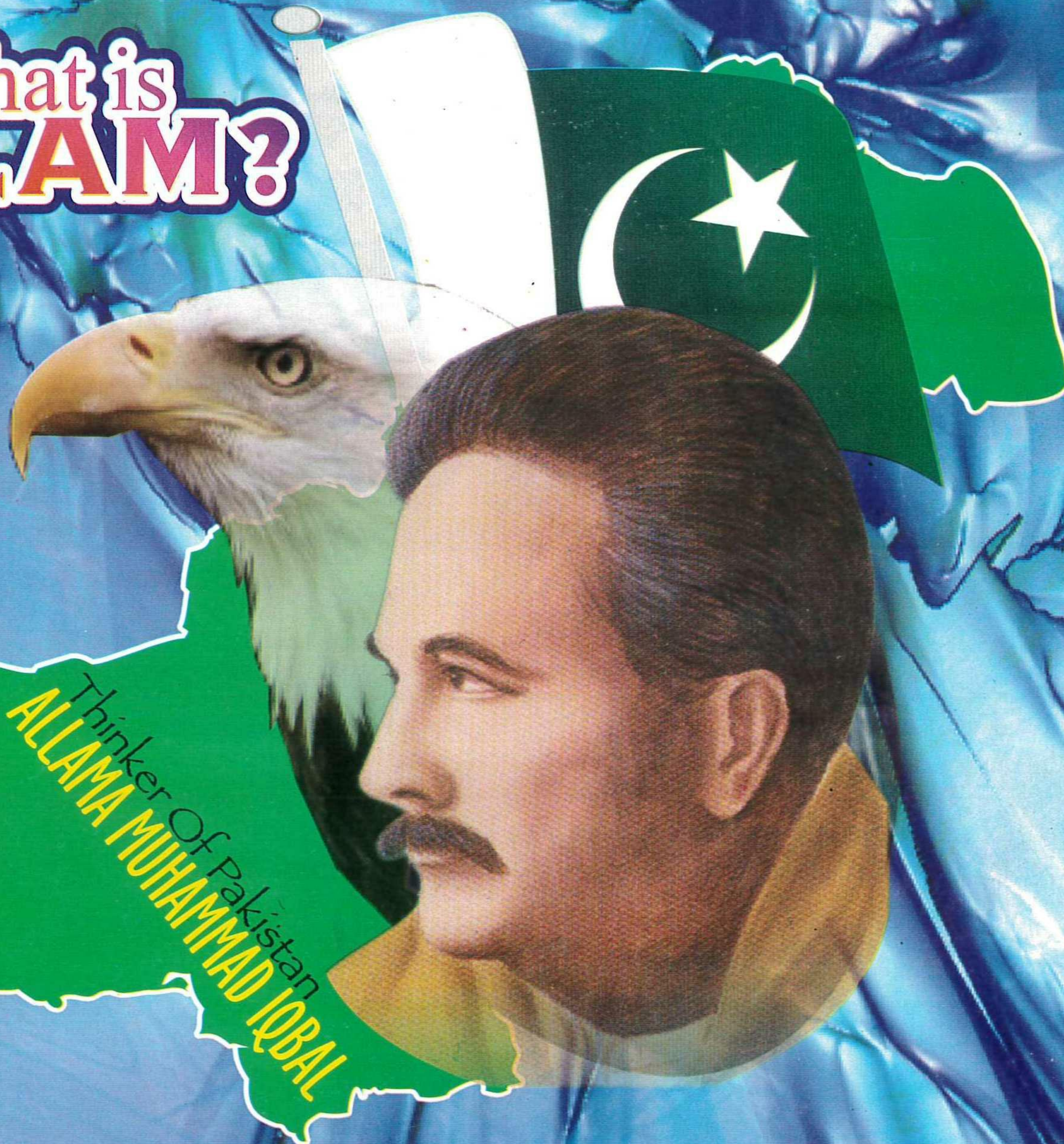




MARCH, 2002

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

What is
ISLAM?



Thinker of Pakistan
ALLAMA MUHAMMAD IQBAL

The **AFGHAN**
Situation

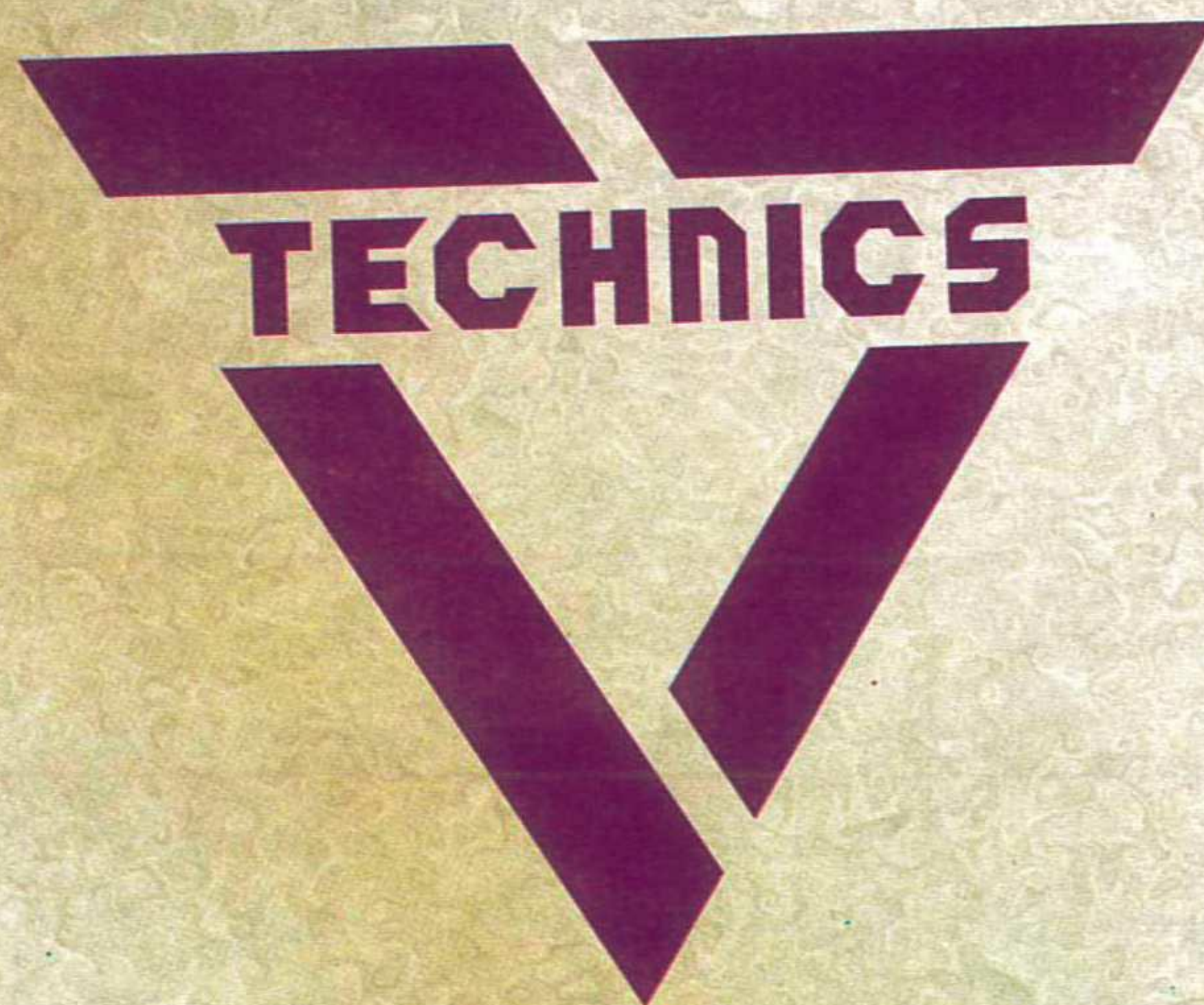
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ENGLISH MAGAZINE

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Price

Monthly20/-

Annual250/-

Designed & Printed By:

Azeem Advertising & Printing Co.

Gondlanwala Road, Near Naz Cinema,
Gujranwala-Pakistan. Ph:0431-253573-710927



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

Translation:

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

Explanation:

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

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

Translation:

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

Explanation:

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

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِي
اَوْفِ بِعَهْدِكُمْ وَاِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

Translation:

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

Explanation:

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

وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَ
وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمَنًا قَلِيْلًا وَّآيٰى فَاتَقُوْنَ ﴿٤١﴾

Translation:

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

Explanation:

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



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

Some selected Ahadis of The Holy Prophet (Peace Be Upon Him) and their meanings:

انما الاعمال بالنيات، وانما لكل امرئ ما نوى.

Verily, the fruits of actions depend on intentions and verily man. Will get whatever intention he makes.

انما بعثت لاتمم مكارم الاخلاق.

"Verily, I have been sent as messenger so that I may possess the highest character".

لا يؤمن احدكم حتى كون احب اليه
من والده ولده والناس لجمعين.

"No one from you can become a momin unless I am dearest to him of his parents and children".

لا يؤمن احدكم حتى لا يحب
لاخيه ما يحب لنفسه.

"No one from amongst you can become a momin unless he likes for his brother the same as he likes for himself".

المسلم من سلم المسلمون من لسانه ويده.

"A Muslim is he by whose tongue and hands other Muslims are safe".

من لا يرحم الناس لا يرحمه الله.

"Allah does not show mercy to the person who is not merciful towards other persons".

كل المسلم على المسلم حرام
دمه وماله وعرضه.

"All the belongings of a Muslim are forbidden (haram) to any other Muslim, his blood, his wealth and his honour".

ما عال من اقتصد.

"One who is moderate in his living will never become a popper".

من سلك طريقاً يطلب فيه علماً سلك
الله به طريقاً من طريق الجنة.

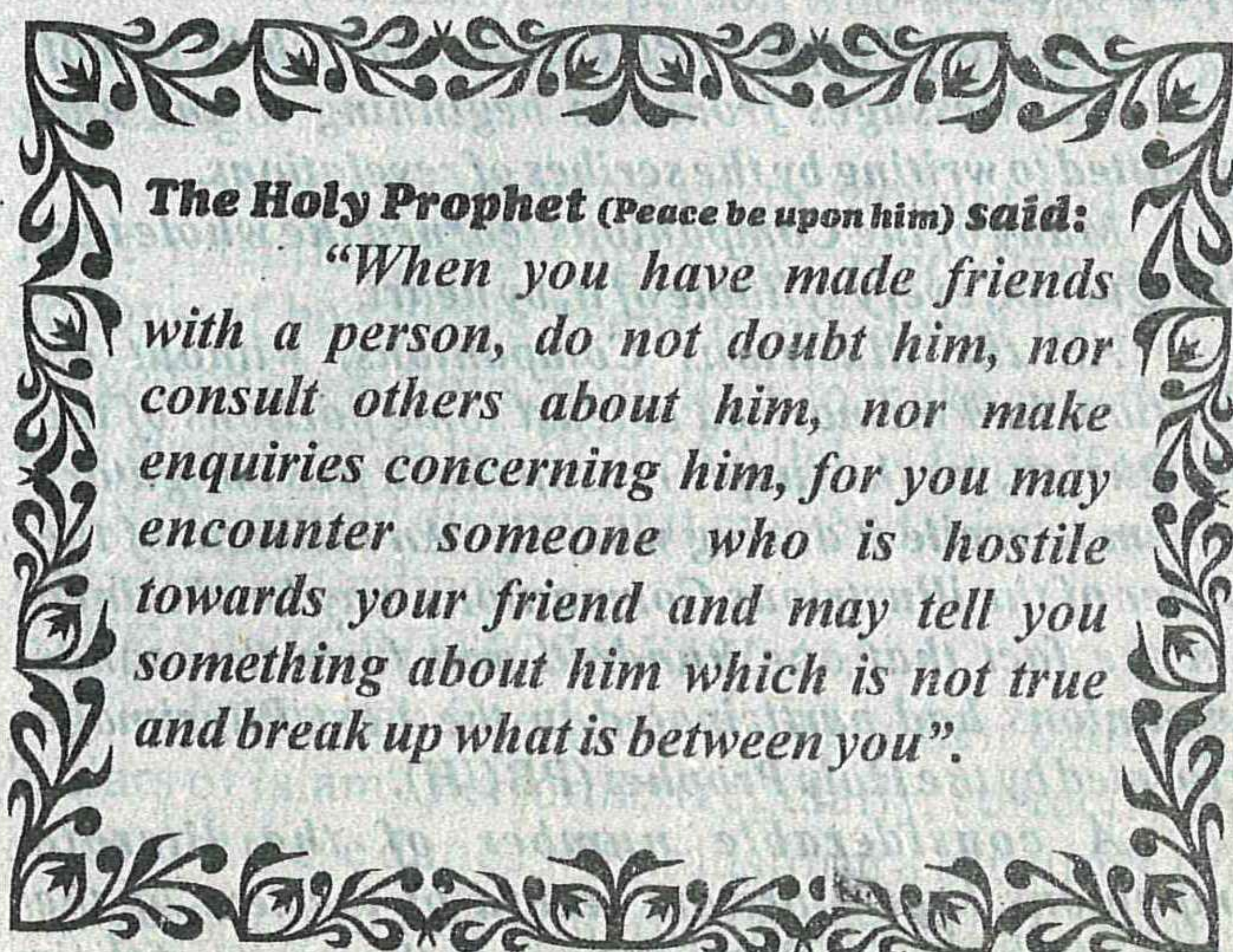
"One who traverses a path in search of learning (knowledge), Allah takes him to one of the paths leading to Paradise".

المؤمن من اخو المؤمن كجسد الواحد اشتكى شيئاً
منه واجد الم ذلك في سائر جسده.

"Every momin is a brother of the other momin; They are like a body; if a part of the body is painful, he will feel the pain in his whole body".

خير الاصحاب عند الله خيرهم لصاحبه.

"The best friendship in God's eyes is one who does good to his friends".



The Holy Prophet (Peace be upon him) said:

"When you have made friends with a person, do not doubt him, nor consult others about him, nor make enquiries concerning him, for you may encounter someone who is hostile towards your friend and may tell you something about him which is not true and break up what is between you".

History Of The Quran

By Attique-ur-Rehman

In this Book, the Holy Prophet's life, the history of the Arabs and the events which occurred during the period of the revelation of the Quran have not been mingled with the Divine Verses, as is the case with the Bible. The Quran is the pure word of God. Not one word therein is not divine. Not a single word has been deleted from its text. The Book has been handed down to our age in its complete and original form since the time of Prophet Muhammad. From the time the Book began to be revealed, the Holy Prophet had dictated its text to the scribes. Whenever some Divine Message was revealed, the Holy Prophet would call a scribe and dictate its words to him. The written text was then read out to the Holy Prophet, who, having satisfied himself that the scribe has committed no error of recording, would put the manuscript in safe custody. The Holy Prophet used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter). In this manner, the Holy Prophet continued to arrange the text of the Quran in systematic order till the end of the chain of revelations. Again, it was ordained from the beginning of Islam that a recitation of the Holy Quran must be an integral part of worship. Hence the illustrious Companions would commit the Divine verses to memory as soon as they were revealed. Many of them learned the whole text and a far larger number had memorized different portions of it.

METHOD OF PRESERVATION OF THE QURAN DURING THE PROPHET'S TIME

Besides, those of the Companions (pbuh) who were literate used to keep a written record of several portions of the Holy Qur'an. In this manner, the text of the Holy Qur'an had been preserved in four different ways during the lifetime of the Holy Prophet (PBUH):

- A) The Holy Prophet (PBUH) had the whole text of the Divine Messages from the beginning to the end committed to writing by the scribes of revelations.
- B) Many of the Companions learned the whole text of the Qur'an, every syllable of it, by heart.
- C) All the illustrious Companions, without an exception, had memorized at least some portions of the Holy Qur'an, for the simple reason that it was obligatory for them to recite it during worship. An estimate of the number of the illustrious Companions may be obtained from the fact that one hundred and forty thousand Companions had participated in the Last Pilgrimage performed by the Holy Prophet (PBUH).
- D) A considerable number of the literate Companions kept a private record of the text of the Qur'an and satisfied themselves as to the purity of their

record by reading it out to the Holy Prophet (PBUH).

METHOD OF PRESERVATIONS OF THE QURAN AFTER THE DEMISE OF THE PROPHET

It is an incontrovertible historical truth that the text of the Holy Qur'an extant today is, syllable for syllable, exactly the same as the Holy Prophet (PBUH) had offered to the world as the Word of God. After the demise of the Holy Prophet, the first Caliph Hadhrat Abu Bakr (PBUH) assembled all the Huffaz and the written records of the Holy Qur'an and with their help had the whole text written in Book form. In the time of Hadhrat 'Uthman (PBUH) copies of this original version were made and officially dispatched to the Capitals of the Islamic World. Two Of these copies exist in the world today, one in Istanbul and the other in Tashkent. Whosoever is so inclined may compare any printed text of the Holy Qur'an with those two copies, he shall find no variation. And how can one expect any discrepancy, when there have existed several million Huffaz in every generation since the time of the Holy Prophet (PBUH) and in our own time? Should anyone alter a syllable of the original text of the Qur'an, these Huffaz would at once expose the mistake. In the last century, an Institute of Munich University in Germany collected FORTY-TWO THOUSAND copies of the Holy Qur'an including manuscripts and printed texts produced in each period in the various parts of the Islamic World. Research work was carried out on these texts for half a century, at the end of which the researchers concluded that apart from copying mistakes, there was no discrepancy in the text of these forty-two thousand copies, even though they belonged to the period between the 1st Century Hijra to 14th Century Hijra and had been procured from all parts of the world. This Institute, alas! perished in the bombing attacks on Germany during World War II, but the findings of its research project survived. Another point that must be kept in view is that the word in which the Qur'an was revealed is a living language in our own time. It is still current as the mother tongue of about a hundred million people from Iraq to Morocco. In the non-Arab world too, hundreds of thousands of people study and teach this language.

The grammar of the Arabic language, its lexicon, its phonetic system and its phraseology, have remained intact for fourteen hundred years.

A modern Arabic-speaking person can comprehend the Holy Qur'an with as much proficiency as did the Arabs of fourteen centuries ago. This, then, is an important attribute of Muhammad (PBUH), which is shared by no other Prophet or Leader of Religion. The Book which God revealed to Him for the guidance of mankind is today's in its original language without the slightest alteration in its vocabulary.

WHAT IS ISLAM ?

By Attique-ur-Rehman (Editor Men Wing)

Islam is a complete way of life. It tells man about the purpose of his creation and existence, his ultimate destiny, his place among other creatures and, more importantly, it provides him with Guidance to lead a balanced and purposeful life, which will enable him to avoid the Hell-fire and be rewarded with a place in Paradise in the life after death.

The Arabic word 'Islam' means voluntary surrender to the will of Allah and obedience to His commands. Allah, also an Arabic word, is the proper name of God. Muslims prefer to use Allah rather than God. The Islamic way of life is based on total obedience to Allah. This is the way to obtain peace both here and in the hereafter; hence, Islam also means peace.

MUSLIM

A person who freely and consciously accepts the Islamic way of life, and sincerely practices it, is called a Muslim.

BASIC BELIEFS

The three fundamental Islamic beliefs are:

Tawhid-the oneness of Allah; Risalah - prophethood; Akhirah - life after death. TAWHID is the most important Islamic belief. It implies that everything in existence originates from the one and only Creator, who is also the Sustainer and the sole Source of Guidance. This belief should govern all aspects of human life. Recognition of this fundamental truth results in a unified view of existence which rejects any divisions of life into religious and secular.

Allah is sole source of Power and Authority, and therefore entitled to worship and obedience from mankind. There is no scope for any partnership with the Creator. Tawhid is pure monotheism. It tells man that Allah is not born, nor is anyone born of Him. He has no son or daughter. Human beings are His subjects. He is the Real and the Ever-lasting; He is the First and the Last; and He is Allah, the One.

Belief in Tawhid brings a total change in a Muslim's life. This belief makes him bow down only to Allah, Who is ever-watchful over all of his actions. He must work to establish the laws of the Creator in all areas of his life, in order to gain the pleasure of Allah.

RISALAH means prophethood and messengership. Allah has not left man without Guidance (Hidayah) for the conduct of his life. Since the creation of the first man, Allah has revealed His guidance to mankind through His prophets. The prophets who received books from Allah are called messengers. The message of all the prophets and messengers is one and the same; they urged the people of their time to obey and worship Allah alone and none other. Whenever the teachings of a prophet were distorted by people Allah sent another prophet to bring human beings back to the Straight Path (Siratul Mustaqim). The chain of Risalah began with Adam, included Noah, Abraham, Ishmael, Isaac, Lot, Jacob, Joseph, Moses, and Jesus, and ended with Muhammad (peace be upon them all). Muhammad is the final messenger of Allah to mankind.

The revealed books from Allah are: the Torah (Tawrat), the Psalms (Zabur), the Gospel (Injil) and the Qur'an. The Qur'an, which was revealed to Prophet Muhammad (peace be upon him), is the final book of Guidance.

AKHIRAH means life after death. Belief in Akhirah has a profound impact on the life of a believer. We are accountable to Allah on the Day of Judgement, when we will be judged according to how we lived our lives. A person who obeys and worships Allah will be rewarded with a permanent place of happiness in Paradise (Jannah); the person who does not will be sent to Hell (Jahannam), a place of punishment and suffering.

Allah knows man's every thought and innermost intention, and angels are recording all his actions; if he always keeps in mind that he will be judged on his actions, he will try to make sure that he acts according to the Will of Allah. Many of today's problems would disappear if man had this awareness and acted accordingly.

FIVE BASIC DUTIES OF ISLAM

Islam has five basic duties, often called the 'pillars of Islam'. Performed regularly, correctly and sincerely these duties will transform a Muslim's life, bringing it into line with the wishes of the Creator. Faithful practice of these duties should inspire him to work towards the establishment of justice,

equality and righteousness (Ma'ruf) in society, and the eradication of injustice, falsehood and evil (Munkar).

1. SHAHADAH, the first of the five basic duties, is the declaration, knowingly and voluntarily, of:
La ilaha illa lahu Muhammadur rasulul lah
There is no God except Allah, Muhammad is the Messenger of Allah.

This declaration contains the two basic concepts of Tawhid and Risalah. This is the basis of all actions in Islam, and the four other basic duties follow this affirmation.

2. SALAH (compulsory prayer) is offered five times a day, either individually or in congregation. It is a practical demonstration of faith, and keeps a believer in constant touch with his Creator. The benefits of Salah are far-reaching, long-lasting and immeasurable. Salah prepares a Muslim to work towards the establishment of true order in society, and the removal of falsehood, evil and indecency. It develops in a believer the qualities of self-discipline, steadfastness and obedience to the Truth, leading him to be patient, honest and truthful in the affairs of his life.

Five times a day, Salah provides a wonderful opportunity for a Muslim to improve his life. It is a system of spiritual, moral and physical training which makes him truly obedient to his Creator.

The five daily prayers are:

FAJR

between dawn and sunrise.

ZUHR

between midday and mid-afternoon.

ASR

between mid-afternoon and sunset

MAGHRIB

just after sunset

ISHA

between nightfall and daybreak

3. ZAKAH (welfare contribution) is a compulsory payment from a Muslim's annual savings. It literally means purification, and is an annual payment of 2.5% on the value of cash, jewellery and precious metals; a separate rate applies to animals, crops and mineral wealth. Zakah is neither a charity nor a tax: charity is optional, whilst taxes can be used for any of the needs of society. Zakah, however, can only be spent on helping the poor and needy, the disabled, the oppressed, debtors and other welfare purposes, as

defined in the Qur'an and Sunnah.

Zakah is an act of worship. It is one of the fundamental principles of an Islamic economy, which ensures an equitable society where everybody has a right to contribute and share. Zakah should be paid with the conscious belief that our wealth and our property belong to Allah, and we merely act as trustees.

4. SAWM is the annual obligatory fast during the month of Ramadan, the ninth month in the Islamic calendar. From dawn to sunset every day of this month a Muslim refrains from eating, drinking, smoking and from sex with his marital partner, seeking only the pleasure of Allah. Sawm develops a believer's moral and spiritual standards, and keeps him away from selfishness, greed, extravagance and other vices. Sawm is an annual training programme which increases a Muslim's determination to fulfil his obligations to the Creator and Sustainer.

S. HAJJ (pilgrimage to the House of Allah) is an annual event, obligatory on those Muslims who can afford to undertake it at least once in their lifetime. It is a journey to the House of Allah (Al Ka'bah) in Makkah, Saudi Arabia, in the month of Dhul Hijjah, the twelfth month of the Islamic calendar. Hajj symbolises the unity of mankind; Muslims from every race and nationality assemble, together in equality and humility to worship their Lord. The pilgrim, in the ritual clothing of Ihram, has the unique feeling of being in the presence of his Creator, to Whom he belongs, and to Whom he must return after death.

THE QUR'AN

The Qur'an is the sacred book of Muslims, and the final book of guidance from Allah, sent down to Muhammad (pbuh) through the angel Gabriel (Jibrail). Every word of the Quran is the word of Allah. It was revealed over a period of 23 years in the Arabic language, and contains 114 chapters (Surahs) and 6236 verses. Muslims learn to read it in Arabic and many memorise it completely. Muslims are expected to try their best to understand the Qur'an and practise its teachings.

The Quran is unrivalled in its recording and preservation. The astonishing fact about this book of Allah is that it has remained unchanged even to a letter for over fourteen centuries.

The Qur'an deals with man and his ultimate goal in life. Its teachings cover all aspects of this life and the life after death. It contains principles,

doctrines and directions for every sphere of human activity. The theme of the Qur'an broadly consists of three fundamental concepts: Tawhid, Risalah and Akhirah. The success of human beings on this earth and in the life hereafter depends on obedience to the Quranic teachings.

THE SUNNAH

The Sunnah is the example of Prophet Muhammad (pbuh). It is contained in the books of Hadith, which are collections of his sayings and actions and those actions done with his approval. The Hadith show how to put the Guidance of the Quran into practice. The Hadith were recorded meticulously by the Prophet's companions after his death. Six particular collections have become prominent and are regarded as the most authentic: Bukhari, Muslim, Tirmidhi, Abu Dawud, Nasa'i and Ibn-i-Majah.

PROPHET MUHAMMAD (PBUH)

Muhammad (PBUH), the final messenger of Allah and the best of creation, was born in Makkah, Arabia, in the year 571 CE (Christian Era). His father, Abdullah, died before his birth and his mother, Aminah, died when he was only six. He married Khadijah, a noble lady of Makkah, when he was twenty-five.

He began to receive revelation from Allah at the age of forty, marking the beginning of his work as the messenger of Allah.

The people of Makkah at that time worshipped idols. The Prophet (pbuh) invited them to Islam. Some responded favourably and became Muslim, while others rebuked him and turned against him. Undaunted, he continued to preach the message of Allah and, gradually, the number of his followers increased. He and the early Muslims underwent terrible suffering and faced stiff opposition from the idolaters.

In the twelfth year of his prophethood, in 622 CE, Muhammad (pbuh) migrated from Makkah to Madinah. The people of Madinah accepted him as their leader and he established the first Islamic state there. The Islamic calendar begins from the day of the migration (Hijrah) of the Prophet (pbuh).

The Prophet (pbuh) organised the early Muslims and preached the message of Allah with unmatched patience and wisdom. Eventually Islam was established in the whole of the Arabian peninsula, and was set to make a tremendous contribution to the history and civilisation of the

world. Within a very short time, the message of Islam spread from Arabia to most parts of the known world. Over a billion Muslims of the present day still bear testimony to the success of that message.

Islam, completed at the time of Prophet Muhammad (pbuh), can solve all human problems, and is the only hope for the present as well as the future. The need is to practice it faithfully.

Prophet Muhammad (described in the Qur'an as the "blessing for the universe" and the "perfect example to follow") died in 632 CE at the age of sixty-three. He left behind the Qur'an and his Sunnah as the sources of guidance for all generations to come.

FESTIVALS

These celebrations are observed to seek the pleasure of Allah. There is no concept of a festival for pleasure's own sake in Islam; but there are occasions of joy and happiness. The happiest occasion of a Muslim's life is to see the laws of Allah established in their totality on the earth. EID-UL-FITR and EID-UL-ADHA are the two major festivals in Islam.

EID-UL-FITR is observed on the first day after the month of Ramadan. On this day, after a month of fasting, Muslims express their joy and happiness by offering a congregational prayer, preferably in an open field. They express their gratitude to Allah for enabling them to observe the fast. Special food is prepared, and it is customary to visit friends and relatives and to give presents to children to make the occasion lively and special for them.

EID-UL-ADHA begins on the 10th day of the month of DHUL HIJJA and continues until the 12th. This celebration is observed to commemorate the willingness of Abraham when he was asked to sacrifice his own son, Ishmael. Abraham showed his readiness and Allah was very pleased. A lamb was sacrificed instead of Ishmael on Allah's command. Muslims offer congregational prayer on the day, and afterwards they sacrifice animals such as sheep, goats, cows and camels to seek the pleasure of Allah. The meat of the sacrificed animal is shared amongst relatives, neighbours and the poor.

Some other occasions to remember include the beginning of the HIJRAH (migration of the Prophet), LAILATUL MIRAJ (Night of the Ascension) and dates of Islamic battles fought by Muhammad (pbuh). There is a night of special significance in Ramadan known as LAILATUL QADR (Night of Power). It occurs in one of the odd

numbered nights of the last ten days of the month of Ramadan. The Qur'an mentions it as a night better than a thousand months.

Islamic festivals are observed according to the Islamic Calendar, which is based on lunar months. The lunar year is about 10 days shorter than the solar year. Festival dates are determined by the appearance of the moon.

MARRIAGE AND FAMILY LIFE

Marriage is the basis of family life in Islam. It is a solemn and yet simple contract between a man and woman. Muslim marriages are generally arranged by parents, but must be with the consent of the son and daughter, as required by Islamic law (SHARIAH). Marriages are performed in a simple ceremony in the presence of relatives, friends and neighbours.

Islam does not allow free mixing of men and women; nor does it allow sex before marriage. Extra-marital sex is severely punished. No discrimination is made on the basis of sex. Husband and wife are equal partners of the family and play their part in their respective fields. Divorce is permitted but is regarded as the action most displeasing to Allah.

DIET

Muslims are encouraged in the Qur'an to eat what is good and wholesome for them, and are specifically forbidden to eat certain foods. A Muslim is not allowed to eat:

Animals which died of natural causes or of a disease.

Animals slaughtered without invoking the name of Allah.

Animals strangled to death pigs carnivorous animals.

Animals devoured by wild beasts the blood of animals.

Fish and vegetables are permitted. Islamic law requires an animal to be slaughtered by a sharp knife penetrating the inner part of the animal's neck, to allow maximum drainage of blood. Invoking the name of Allah is obligatory at the time of slaughter. All varieties of alcoholic drinks, such as beer, wines and spirits are prohibited. These rules aim at rooting out the evil effects of food and drink in society.

DRESS

Muslims must cover their bodies properly and decently. No particular dress is recommended. Outlines for guidance include:
For men, covering from the navel to the knees is a

must.

For women, covering the whole body except the face and hands is compulsory, and according to some Jurists women above the age of puberty should cover the face when going out or meeting strangers. A woman must not wear a dress which arouses man's basic feelings, e.g. transparent, skin-tight or half-naked dress. Pure silk and gold are not allowed for men.

Prohibition of women's clothes for men and vice versa. Symbolic dress from other religions is not allowed.

Simplicity and modesty are encouraged. Dress expressing arrogance is disliked. The style of dress depends on local customs and climate.

SOCIAL MANNERS

Islam teaches decency, humility and good manners. A Muslim greets another Muslim by saying:

As-Salamu Alaikum (peace be upon you)

and the reply is:

Wa'alaikum As-salam (peace be on you too).

Keeping promises, truthfulness, Justice, fair play, helping the poor and needy, respect for parents, teachers and elders, love for children and good relations with neighbours are the most valued virtues of a Muslim. Islam condemns enmity, back-biting, slander, blasphemy, ridicule, use of offensive names, suspicion and arrogance. Muslims must not adopt these bad habits.

MUSLIM COUNTRIES AND POPULATION

The total population of Muslim is more than a billion and GROWING praise be to Allah.

The Holy Prophet (Peace Be Upon Him) said:

"The Holy Prophet (Peace Be Upon Him) was passing by a heap of grain and thrust his arm into it. His fingers came out wet. What is this? He enquired of the owner. O' Messenger of God, said the man, it was wetted by the rain. "Why did you not place the wet portion on top, so that people could see it? He who covers up a defect is not of me".

Thinker Of Pakistan

ALLAMA MUHAMMAD IQBAL

By Prof. Muhammad Azeem Farooqi (Government College Of Commerce)

A great ideologue, reformist, philosopher and poet, *Allama Muhammad Iqbal* has been regarded as the pioneer of the idea of Pakistan. He reminded the Muslims of the Subcontinent about their past glory, awakened them from dreamless slumber and inculcated a spirit of action, drive and self-awareness. His great contribution to the struggle for freedom lies in his presentation of the concept of Millat in a concrete and convincing manner. He exposed the myth of territorial nationalism and unfolded its dark aspects.

Early Life

Born in a family with religious background on 9th November, 1877 at Sialkot, he received his early education on religious tradition in a mosque. He was disciple of Syed Mir Hassan, a religious scholar. After graduation from Government College, Lahore, he joined Oriental College as Asstt. Professor and then promoted as Reader. Later, he proceeded to England for higher education and joined Cambridge University. Iqbal got his doctorate from Munich University and also passed the examination of Bar at Law.

On his return to India in 1908, he started legal practice, but remained preoccupied in literary activities and in reading and writing especially poems. He devoted major part of his life in literary pursuits and in politics but this all was in the interest of the Muslim "Millat".

Two Nation Theory

In his early poems, Iqbal's views, no doubt, reflected nationalism viz., love to homeland. Hence in his various verses, he expressed deep love for India. His views underwent orientation after he extensively studied social philosophy and observed the working of western civilisation during his stay in Europe. Later, he shifted his studies to Islamic learnings. Thus the element of objectivity got infused in his poetry. It was an aspiration of Iqbal to see the Muslims as a progressive, dynamic and dominant nation. For this purpose he stimulated the Muslims to develop a new vision to the annals of life. Moreover, his message was not confined to Indian Muslims only, he rather addressed Muslims on global level.

Services to Muslim Cause

Iqbal was also a man of action and he wanted to break stagnation in the life of the Muslims. He served them not only through his poetry but also through his "*Khuthbat*", i.e. A series of six lectures delivered in Calcutta and Madras under the caption "Reconstruction of Religious Thought in Islam". In one of these lectures, he emphasised the need of the use of "*Ijtihad*" in Islamic law which remained, from Iqbal's point of view, stagnant for centuries together. He attracted the modern intelligentsia who underestimated the teaching of Islam and regarded it an outdated religion. Iqbal had the unique privilege that his message had appeal even for the people who had acquired Western education, since he was the repository of the wisdom of the East and the West. Iqbal very appreciably exposed the hollowness and follies of the western civilisation that had dazzled the eyes of the Western-oriented Muslims.

With a view to breaking stagnation in Muslim's life, he used all possible means and literary tools to this effect. His concept of "*Khudi*" and "*Perfect Man*" aimed at igniting a new missionary zeal in Muslims so that they could overcome such weakness of character as submission, surrender and lethargy. These weaknesses of social life were substituted by creativity, action and thrive. Through his message aiming at the resurgence of Islamic civilisation, Iqbal gave future plan of action to the Muslims and pointed out ultimate goals. As a true devotee to Islam, he rose to the status of an ideologue and vehemently criticised alien philosophies such as Socialism (Bolshevism), Imperialism, Western Nationalism and Democracy in a logical manner and in comparative perspective. He advised the Muslims of India to get their problems solved through Islamic teachings that have full potentialities to satisfy their spiritual as well as material wants.

Allahabad Address

In his presidential address in the annual session of Muslim League at Allahabad, he expressed imperative of Two-Nation Theory in a very consistent, logical and convincing manner. He said that the only solution to Indian problem was that the Muslims should be ensured the right to lead their

lives according to their faith and traditions, and its most feasible form, from Iqbal's viewpoint, was that Muslim India should be established within India. He emphasised that Hindus and Muslims were two distinct nations who had preserved their separate entity. Hence he pointed out need of the creation of a separate Muslim polity. He said:

"I wish to see the emergence of a state comprising Punjab, Frontier province, Sindh and Baluchistan within the Indian Empire or outside India under the arrangement of self-government. The establishment of a Muslim state in the North Western regions, is the writing on the wall for the Muslims or atleast for the Muslims belonging to North Western regions".

In the same speech he portrayed the salient features of Islamic Political system and explained the importance of state as a vehicle of change. Iqbal emphasised that life from Islamic stand point is a unity and no aspect of life is beyond its jurisdiction. He removed the suspicion regarding islamic polity in the modern mind who identified it with western type of theocracy.

Political Activism

Allama Iqbal actively participated in practical politics since it was the need of the time that he should guide the nation. He was elected as member of Punjab Legislative Council and in this capacity he fully promoted Muslim cause. Iqbal was an admirer and staunch supporter of Quaid-i-Azam and he remained persistent in it despite opposition of Unionist Party. Iqbal could not see the culmination of this struggle in the form of establishment of Pakistan in his lifetime and died on 21st April, 1938 but left behind a rich intellectual legacy that would keep on guiding to the well-wishers of Pakistan and devotees to its ideology.

FREEDOM

*A beautiful song
That a sparrow sings.
A glittering world
With splendid thing.
A flock of birds
Which flies in the wind
How romantic atmosphere this
With charming damsel Miss.
This great joyful kingdom
All is the result of freedom.*

By Miss Shazia Rafiq

اسرارِ خودی

اُس قوم کو شمشیر کی حاجت نہیں رہتی
ہو جس کے جوانوں کی خودی صورتِ فولاد
ناچیز جہانِ پرویں تیرے آگے
وہ عالمِ مجبور ہے تو عالمِ آزاد
موجوں کی تپش کیا ہے فقط ذوقِ طلب ہے
پنہاں جو صدف میں ہے وہ دولت ہے خداد
شاہین کبھی پرواز سے تھک کر نہیں گرتا
پردم ہے اگر تُو تو نہیں خطرہ افتاد
علامہ اقبال (ضربِ کلیم)

FEELINGS OF A KASHMIRI CHILD

O God!

(Asma Shahid, M.A. English Part I)

What is this?

What has ruined the beauty of Kashmir?

What has destroyed the comfort of our lives?

What has made the children cry?

What has forced the flowers of hope dry?

Is this the result of our struggle?

O God!

Where has the beauty of Kashmir gone?

What should we do to end the war?

When will the flowers of peace be born?

For which our elders had tried and gone?

Is it our fate?

My God!

What is this?

But whatever it is, Please stop it.

Every new morning appears.

The some Question there arises,

What will be the end?

Every tear appearing in the eyes.

Every suffering man's soul,

Is awaiting the answer!

The Afghan Situation

By Muhammad Riaz Gohar (JBW)

Outline

- *Introduction to Afghanistan.*
- *The start of Afghan crisis.*
- *Russian invasion (attack) on Afghanistan.*
- *The freedom movement by mujahideen and their supporters.*
- *Withdrawal of Russian forces.*
- *Civil war in the country.*
- *Pakistan, Iran and Uzbekistan---their role in the civil war.*
- *Causes of Afghan crisis.*
 - *The corrupt rulers*
 - *The Pashtoonistan issue.*
 - *Poverty and illiteracy of the Afghans*
- *Afghan refugees in the neighbouring countries.*
- *The event of 11th September and Afghanistan.*
- *Usama-Bin-Ladin and the Taliban.*
- *America's attack on Afghanistan.*
- *Pakistan's support to America policies.*
- *The oust (drive out) of the Taliban from Afghanistan.*
- *A great disaster (collapse) and damage in the country.*
- *The present situation of the Afghanistan.*
- *Collective efforts to re-establish the country.*
- *Pakistan, always a well wishes to the Afghans.*
- *Conclusion.*

Afghanistan is a neighbouring country to Pakistan. It has a very painful history. The Afghan crises actually started when the revolutionary leader Taraki killed the president Daud and took control of the country in 1979.

The Russian force entered Afghanistan and according to Taraki's programme with them communist control was established. At that time, the freedom fighters "mujahideen" took the arms and started the movement against the Russian forces. They fought against them for about ten years until Russia had to retreat in 1989. In that war of independence the mujahideen were backed by (supported) by Pakistan, the Islamic countries and by U.S.A.

Unfortunately after the withdrawal of the Russian troops the mujahideens split into two groups. The leader of the one group was "Ahmed Shah Masud" and of second was "Abdul Rashid Dostam". These two groups started fighting against with each other for having the control of the country.

In 1992 "Burhanuddin Rabbani became the President but his own Prime Minister Hikmat Yaar and General Dostum started fighting against and he was ousted. Anyhow the Taliban Pushtoon forces took control of Kabul and most of the Afghanistan.

In this civil war of Afghanistan, Pakistan supported the Hizb-I-Islami of the Taliban, Iran supported the Hizb-I Wahdat (Ahmed Shah Masud) and Uzbekistan supported the Tumbish-I-Milli (General Dostum). But later on Hizb-I-Wahdat and Tumbish-e-Milli joined hands to defeat the Hezb-I-Islami. In this way this peace of land become a very complex and dangerous zone not only for Pakistan but for all the neighbouring countries.

Now we may easily point out following causes of the bad situation of Afghanistan.

- Mostly governments of the country were corrupt. The rulers were mostly dishonest and they did never pay attention to the progress of the people.
- The long and useless association of the government with Russian and India. India inspired the Pushtoon people for having a separate province Pushtonnistan along with the people of the Frontier, province of Pakistan. So this was another reason that made the Afghan situation more pitiable.
- The main and the general cause of the Afghan crisis is poverty and lack of education. Most the people of the country are extremely poor and uneducated. Only a small number of the people is rich and educated but they can do nothing for the others. Even when the Taliban took the control of the country, they did nothing to spread knowledge. Instead the rate of illiteracy increased in their time.
- Another important thing is that a large number of the people migrated to Pakistan, Iran and other neighbouring countries when the civil war broke into there. So the country became a dangerous place even for its own people.

After the event of 11th September 2001, America charged the Taliban of Afghanistan with the whole damage. It demanded Usama-Bin Ladin from Mulla Umer but with no response Mulla Umer

flatly refused to hand over Usama-Bin Ladin to America then in a state of anger made alliance (union) with England and attacked Afghanistan. Pakistan also provided logistic support to U.S.A for its own benefit and defence. In this way the regime (command) of the Talibans was ousted and it was promised that there would be set-up a broad based government in the country in which all the groups would participate.

Anyhow, the latest situation is that the Talibans have been ousted and Hamid Karzai is the Chairman of the country. Many important places, buildings that were demolished during the U.S.A attacks are being established again. The whole administration is tried to be balanced and the different countries for its restructuring have promised a lot of funds.

Being Pakistani, we have always wished for the well being of the Afghans. We have always protected the Afghans refugees in every crisis and we are still doing so.

In the end we may pray, "May Allah bless the Afghan people with some wise and sincere leader who may work for their prosperity and progress."

TERRORISM

Outline By Muhammad Riaz Gohar (JBW)

- *Introduction to terrorism.*
- *Terrorism in past.*
- *In modern age, organisations of terrorism and their supporters.*
- *Kinds of terrorism to get the purposes.*
- *Local terrorism.*
- *Terrorism against Government for specific purposes.*
- *Terrorism, gaining the freedom & independence.*
- *International terrorism, by which America victimised.*
- *U.S.A. anti-terrorism movement and their effects.*
- *Conclusion.*

Terrorism means use of force and threat against persons, groups or governments for political or others purposes.

Terrorism is not a modern activity. Hundred years ago societies were not as organised as they are today with modern facilities of road, telephones regular police force and so on. The heads (chief) of strong groups of people, robbers and warriors made use of force and threats to life and property to get their aims.

Now terrorism itself is quite an organised activity. There are terrorist organisations or societies that train (use) terrorist for their purposes. Sometimes foreign governments with huge funds and modern weapons support these organisations. They get the money and weapons from foreign to over throw the

governments. They also join hands with forceful groups or parties inside the country, which opposed to government.

There can be some terrorists like robbers acting personally for limited purposes. Firstly, a regular terrorist organisation is usually against the government. It tries to damage essential government buildings, offices and public places like railway stations and airports with bombs and destructive weapons. They kill people and destroy their property. In that way, they set the people against the government and cause the public demonstrations. There are many examples of such terrorism of bomb blasts and the resulting death and destruction in different parts of our country. Secondly, the nations or big communities within a country use terrorist methods to gain great freedom or independence. Thus the Sikhs in India have been committing acts of terrorists to achieve self-rule in the Punjab. The Irish people in the North Ireland have been terrorising against the British Government to gain the independence.

There are international terrorists like Corals who actively hijack the aeroplanes or kidnap the important or rich persons. They demand to fulfil their conditions or huge amounts of money for the release of kidnapped persons and hijacked aeroplanes of passengers. Air hijackings have been quite common.

Recently the terrorism made on America is quite a modern type of concept. The suicidal attacks on the World Trade Centre and the Pentagon demolished (destroy) the twin buildings within no time. Countless lives ended and the supporters to these terrorists have been unknown. America supposed Usama-Bin-Ladin to be involved in that act and attacked Afghanistan to finish terrorism.

But I think such methods can't end terrorism. Rather it would spread terrorism on larger scale. As the rule, there must be some authentic (genuine) proofs against persons before punishment. It is the foolish act of U.S.A. that it has attacked on Afghanistan without proving it's guilty. It is the daydreaming of U.S.A. that it would finish this thing by attacking and killing Talibans. It is supposed that in the coming years there would be great bomb blasts and explosion in the U.S.A. Anyhow U.S.A. will have to pay price for it in some way.

In the short we should collectively understand that we should not create that situation which may bring terrorism and generate the terrorists in the society. Try to escape injustice, inequity and favouritism. We should make some effective policies against terrorism because America solely can't finish such things.

MORAL SYSTEM OF ISLAM

By Attique-ur-Rehman (Editor Men Wing)

Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights Islam provides not only legal safeguards but also a very effective moral system. Thus whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much of formalism. We read in the Quran:

"It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans for the needy, for the wayfarer, for those who ask; and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious." (2:177)

We are given a beautiful description of the righteous and God-conscious man in these verses. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellowmen.

We are given four heads:

- a) Our faith should be true and sincere,
- b) We must be prepared to show it in deeds of charity to our fellow-men,
- c) We must be good citizens, supporting social organizations, and
- d) Our own individual soul must be firm and unshaken in all circumstances.

This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Before laying down any moral injunctions Islam seeks to firmly implant in man's heart the conviction that his dealings are with God who sees him at all times and in all places; that he may hide himself from the whole world but not from Him; that he may deceive everyone but cannot deceive God; that he can flee from the clutches of anyone else but

not from God.

Thus, by setting God's pleasure as the objective of man's life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity. By making Divine revelations as the primary source of knowledge it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustments, adaptations and innovations, though not for perversions, wild variation, atomistic relativism or moral fluidity. It provides a sanction to morality in the love and fear of God, which will impel man to obey the moral law even without any external pressure. Through belief in God and the Day of Judgment it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul.

It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimize the importance of the well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life - his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational, and social realms. It covers his life from home to society, from the dining-table to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality.

It stipulates for man a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong. It wants that the verdict of conscience

should prevail and virtue must not be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name "Muslim". And the singular object underlying the formation of this community ("Ummah") is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil.

Here we furnish some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum of personal moral conduct of a Muslim as well as his social responsibilities.

GOD-CONSCIOUSNESS

The Quran mentions it as the highest quality of a Muslim:

"The most honorable among you in the sight of God is the one who is most God-conscious." (49:13)

Humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises are moral values which are emphasized again and again in the Quran. We read in the Quran:

"And God loves those who are firm and steadfast." (3:146)

"And vie with one another to attain to your Sustainer's forgiveness and to a Paradise as vast as the heavens and the earth, which awaits the God-conscious, who spend for charity in time of plenty and in time of hardship, and restrain their anger, and pardon their fellow men, for God loves those who do good." (3:133-134)

"Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear patiently whatever may befall you; for this is true constancy. And do not swell your cheek (with pride) at men, nor walk in insolence on the earth, for God does not love any man proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the ass." (31:18-19)

In a way which summarizes the moral behavior of a Muslim, the Prophet (PBUH) said:

"My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right."

SOCIAL RESPONSIBILITIES

The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situations, Islam lays emphasis on specific acts of kindness and

defines the responsibilities and rights of various relationships. In a widening circle of relationship, then, our first obligation is to our immediate family - parents, husband or wife and children, then to other relatives, neighbors, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all our fellow human beings and animals.

PARENTS

Respect and care for parents is very much stressed in the Islamic teaching and is a very important part of a Muslim's expression of faith.

"Your Sustainer has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your lifetime, do not say to them a word of contempt nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility and say: My Sustainer! Bestow on them Your mercy, even as they cherished me in childhood." (17:23-24)

OTHER RELATIVES

"And render to the relatives their due rights, as (also) to those in need, and to the traveler; and do not squander your wealth in the manner of a spendthrift." (17:26)

NEIGHBORS

The Prophet (PBUH) has said:

"He is not a believer who eats his fill when his neighbor beside him is hungry"; and: "He does not believe whose neighbors are not safe from his injurious conduct."

Actually, according to the Quran and Sunnah, a Muslim has to discharge his moral responsibility not only to his parents, relatives and neighbors but to the entire mankind, animals and trees and plants. For example, hunting of birds and animals for the sake of game is not permitted. Similarly, cutting trees and plants which yield fruit is forbidden unless there is a very pressing need for it.

Thus, on the basic moral characteristics, Islam builds a higher system of morality by virtue of which mankind can realize its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, wantonness and indiscipline. It creates God-conscious men, devoted to their ideals, possessed of piety, abstinence and discipline and uncompromising with falsehood. It induces feelings of moral responsibility and fosters the capacity for self control. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness and truthfulness towards all creation in all situations. It nourishes noble qualities from which only good may be expected.

Smoking And Its Evil Effects

Jawad Iqbal (2nd year)

Tobacco, the harmful effects of which have been proved, is the principal crop that man grows to furnish not a necessity but to provide for a habit. This habit is satisfied by using tobacco in a variety of ways-smoking sniffing and chewing.

In the beginning the people on the west smoked pipes and cigars and in the East hookahs. Women, especially of respectable families, did not smoke at all. Cigarettes were not very popular. Their smoking has, however, increased "more than a hundred and fifty times since the year 1905, while that of cigars and pipes has gone down. Today in the United States, people smoke more than 500 billion cigarettes each year and about seven billion cigars.

Pakistan a developing country, is not behind others in the production and consumption of tobacco in fact, we are the sixth largest tobacco growing country in the world. The production of tobacco has been increasing at a much faster pace than that of several other crops of nutritional value. In 1947 tobacco was grown over an area of 28 thousand acres but now it has increased to 135 acres. The production has gone up from 16 thousand tons to 74 thousand tons. When Pakistan came into being there were no cigarette factories in the country; today their number is 24. They are producing 34 billion cigarettes and still can not fully meet the demand. At the time of independence only a few million cigarettes were imported and consumed but the unrestrained indulgence in a habit that must be restrained has been responsible for an increase of ten billion in the consumption in the past three years alone. Even the villagers, usually prefer hookah over the cigarettes.

Smoking, especially cigarette smoking, has given birth to a number of diseases, many of them quite deadly and has aggravated and increased the incidence of many others. By far the most common are lung cancer, bronchitis and emphysema. The cancer of lip, tongue mouth larynx, pharynx and bladder is on the increase among smokers who are also more prone to gastro-enteric ulcers than non-smokers.

Smoking is fast becoming popular among the people of Pakistan, especially the young generation: it has rather assumed a menacing proportion. Even

the women are not now immune from it.

In the west a relentless campaign against smoking has been going on for years. In Pakistan the authorities, too, have though belatedly, realized its harmful effect. It has been made incumbent upon cigarette companies to print health warnings on each packet of cigarettes. But the campaign is only slipshod and perfunctory. If those who count are serious about it, the very first step is the prohibition of T.V., Radio and Newspaper advertisements. Smoking ought to be banned in all public places, not just in cinemas. A countrywide campaign through documentaries in cinemas, on T.V. and mobile projectors be taken in hand. The children from very early age be made aware of the dangerous effects of smoking. The area under tobacco cultivation be gradually decreased and brought under crops of nutritional value. Ways to convert cigarette manufacturing plants to the production of other goods may be explored.

LET US SOFTEN OUR WORRIES

(By Mir Amjad Farooq B.A.)

The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight seized by the silent orders of Omnipotent death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never tiring affection, to strengthen failing courage, to instil faith in hours of despair.

Let us not weigh in grudging scales their merits and demerits. Let us remember that they are fellow-sufferers in the same darkness, actors in the same tragedy with ourselves.

PAK-AMERICA RELATIONS

By Muhammad Riaz Gohar (JBW)

Outline

- Introduction to Pak-America relations.
- Pakistan's help in developing U.S.A. - China relations.
- Pakistan's war of 1971 and USA's shrewdness.
- Our Nuclear policies and America.
- The Afghan's fight against Russia & America's diplomacy.
- Pakistan becomes an Atomic Power in 1998 & America's sanctions.
- America's hegemonic attitude towards Pakistan.
- U.S.A. and Pakistan's Nuclear programme.
- U.S.A.'s policies towards Kashmir.
- Our aid to America against the Talibans.
- Need of America's co-operation for Pakistan.
- Conclusion.

Pak-America relations have acquired a special importance after the collapse of the Soviet Union in 1989. At the start we may briefly review our relations with the U.S.A. after independence. Our first Prime Minister visited U.S.A. in 1949 in preference to the Soviet Union, and thus started a chapter of close co-operation between the two countries. From 1954 to 1965 Pakistan remained attached to defence Pacts with America like the CENTO and SEATO. After the 1965 war with India, Pakistan started moving towards the group of neutral countries. There has not been a continuity of good relations between U.S.A. and Pakistan since then.

Pakistan helped China and America in coming closer and in developing permanent good diplomatic relations around 1968. The relations between America and Pakistan looked quite friendly on the diplomatic level. But, in 1971 India invaded (attacked) East Pakistan after having concluded (finished) a defence pact with the Soviet Union. America did not help Pakistan in an appreciable manner, and the relations between two countries deteriorating.

Pakistan was continuing with her atomic energy programme for peaceful purposes which America did not like. To show her (USA's) disapproval (dislike) of our nuclear policies she (U.S.A.) cut off our economic aid.

America resumed (again started) its economic and military aid to Pakistan around 1982. After the break-up of the Soviet Union and (at) exit of Russian forces from Afghanistan, America once again cut-off

all aid to Pakistan. She began favouring posture towards India despite her advancing nuclear programme. After Pakistan's attainment (acquired) of the status of a nuclear power in 1998. America became instrumental in promoting world-wide economic sanction (support) against the Pakistan.

Pakistan's successful explosion of her nuclear devices in 1998, and America should have understood the real situation in South Asia in regard to India. She (India) actually wanted to dictated (ordered) her terms to Pakistan and her other neighbours on the basis of her newly acquired status of nuclear power. She threatened to take Azad Kashmir by force and started mini-war around the Line of Control. What could Pakistan do expect to attain the power to hit back atomically in the face of India's nuclear blackmail? (Blackmailing).

In the present situation, relations between Pakistan and America can be restored positively on a permanent basis on some conditions. Firstly, America being the most powerful and advanced country now, should treat the developing countries, especially Pakistan and India equally. She should try to bring about a just balance of power between Pakistan and India by providing aid to Pakistan and not opposing her nuclear programme which is a mostly peaceful. Secondly, she should suspend all sorts (kinds) of aid to India until India helps to settle the Kashmir problem according to the UNO resolution and stops anti-Pakistan terrorist and diplomatic activities.

Now Pak-American relations will be determined by development funds or loans from the World Bank and other International-monetary agencies. Side by side, a programme of investment in industry and agriculture may be initiated (brought into) in collaboration with Pakistani industrialists and agriculturists in all parts of the country. On top of it all, with the active participation of the UNO, a national plan of education for all "according to the needs of the individual" may be launched to hasten Pakistan's entry into the territories of the first world.

To conclude the whole matter we can say that there came many ups and downs in the string of relations between Pak-America. The Governments of Pakistan have always entended (spread out) so many hopes towards U.S.A. but America has always left us in lurch (bent).

However in the latest situation we have still provided every type to aid to U.S.A. against the Talibans and we are now waiting for the reward by the fulfilment of her promises.

وہیں سے ہمیں بھلا کر رہا ہے اور وہیں سے ہمیں بھلا کر رہا ہے

BREAK EVEN POINT

By Prof. Muhammad Hanif (Govt. College Of Commerce, GRW)

This article will be benefitted for the following personalities, firms and purposes:-

- Student of ACMA.
- Student of CA.
- Student of M.Com.
- Student of M.B.A (Finance).
- Student of Bank Examination.
- To determine the level of production in a firm.
- To set the selling price of produced or produce able unit.
- To Generate the Sale revenue of a firm.
- To keep a safety margin.
- To formulate a long run policy of a firm.
- To determine the total fixed cost, selling price and variable cost per unit.

Break even point is a point where there is no profit and no loss of a company. It is a situation where a company earns profit and suffers loss nothing. Its total cost is in equilibrium with total revenue. In this situation, occurrence of loss is stopped and earning of profit is just started. Feelings of pessimistics are finished and emotions of optimistic are begun. We may say it is in between autumn and spring.

Here $T.C = T.R$

Or $\wedge / \text{Loss} = T.R \quad T.C = 0.$

There are three components of BEP:-

- Fixed Cost.
- Variable Cost.
- Contribution.

Fixed Cost

The cost which is unchanged regardless of activity level of production. Fixed cost is used for the production of products.

Variable Cost

The cost which will vary in the same proportion as the level of activity. Variable cost is used in the production of products. It is to be noted that all decisions are made on variable cost. So, it is most import component in decision making. Fixed cost is irrelevant in the decision making.

There are three methods to determine the BEP:-

- By formula.
- By tabulation.
- By graph.

By Formula.

There are two methods to determine the BEP:-

- Through activity and production.
- Through sales revenue.

$$\text{BEP} = \frac{\text{Total Fixed Cost}}{\text{Contribution/unit}} \quad \text{or} \quad \frac{\text{Total Factory Cost}}{\text{Selling/unit} - \text{Variable cost/unit}}$$

Suppose SAGA Sports wants to launch a new kind of Football in a market and wants to determine the above said things.

Its proposed price is \$40/unit, variable cost \$20/unit and its total fixed Cost is \$10,000/=.

$$\text{BEP} = \frac{\text{TFC}}{\text{Contribution/unit}} = \frac{10,000}{40-20} = 500 \text{ units}$$

500 Units is a stage where SAGA Sports must to achieve to abstain from the loss.

Sales Revenue (40 x 500)	= 20,000
Less Variable Cost (20 x 500)	= 10,000
Contribution.	= 10,000
Less Fixed Cost.	= 10,000
BEP (No profit no loss)	= 00,000

Through Sales Revenue

$$\text{BEP in \$} = \frac{\text{T.F.C}}{\text{C/S Ratio}} = \frac{\text{Total Fixed Cost}}{\text{Ratio of contribution/unit} \times \text{Selling price/unit}}$$

$$\begin{aligned} \text{Contribution} &= \text{Sales Revenue/unit} - \text{Variable cost/unit.} \\ &= 40 - 20 = 20 \$ \end{aligned}$$

$$(2) \text{ BEP in \$} = \frac{10,000}{20/40} = 20,000 \$$$

$$\begin{aligned} (3) \text{ Variable Cost/Unit} &= \text{Selling price/unit} - \text{TFC/BEP in units.} \\ &= 40 - \frac{10,000}{500} = 20 \$ \end{aligned}$$

$$\begin{aligned} \bullet \text{ Selling price per unit} &= \text{Variable cost/unit} + \text{TFC/BEP in units} \\ &= 20 + \frac{10,000}{500} = 40 \$ \end{aligned}$$

Suppose company wants to get 10,000 \$ profit in this product then what will be its target sale, margin of safety, Ratio of Margin of Safety, Profit & C/M Ratio.

● Margin of Safety = Sale BEP in \$

$$= 40,000 - 20,000 = 20,000 \$$$

Margin of safety in Units = $1,000 - 500 = 500$ Units.

● Contribution Margin = Sale - Variable Cost.

$$= 40,000 - 20,000 = 20,000$$

● Contribution Margin Ratio:

$$\text{C/M Ratio} = \frac{\text{Variable cost}}{\text{Sale}} = \frac{20,000}{40,000} = 0.5$$

● Margin of Safety Ratio M/S =

$$= \frac{\text{Margin of safety}}{\text{Actual Sale}} = \frac{20,000}{40,000} = 0.5$$

● Profit = Sale x C/M Ratio x M/S Ratio =

$$= 40,000 \times 0.5 \times 0.5 = 10,000$$

Profit = Sale x C/M Ratio - Fixed Cost =

$$= (40,000 \times 0.5) - 10,000 = 10,000$$

C/M Ratio = $1 - \text{Variable cost/Sale}$

$$= 1 - 20,000/40,000$$

$$= 1 - 0.5$$

$$= 0.5$$

● Target Sale =

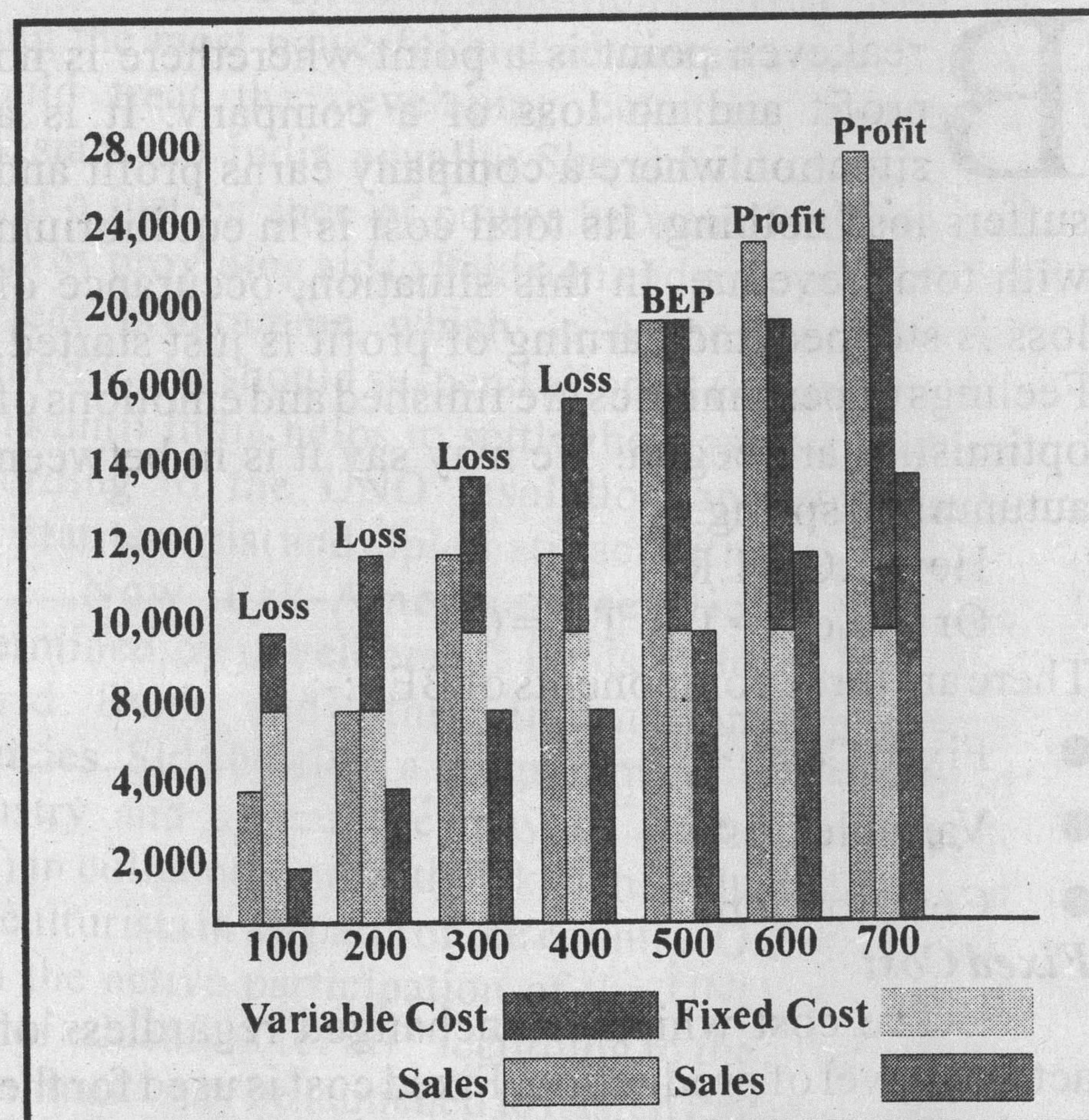
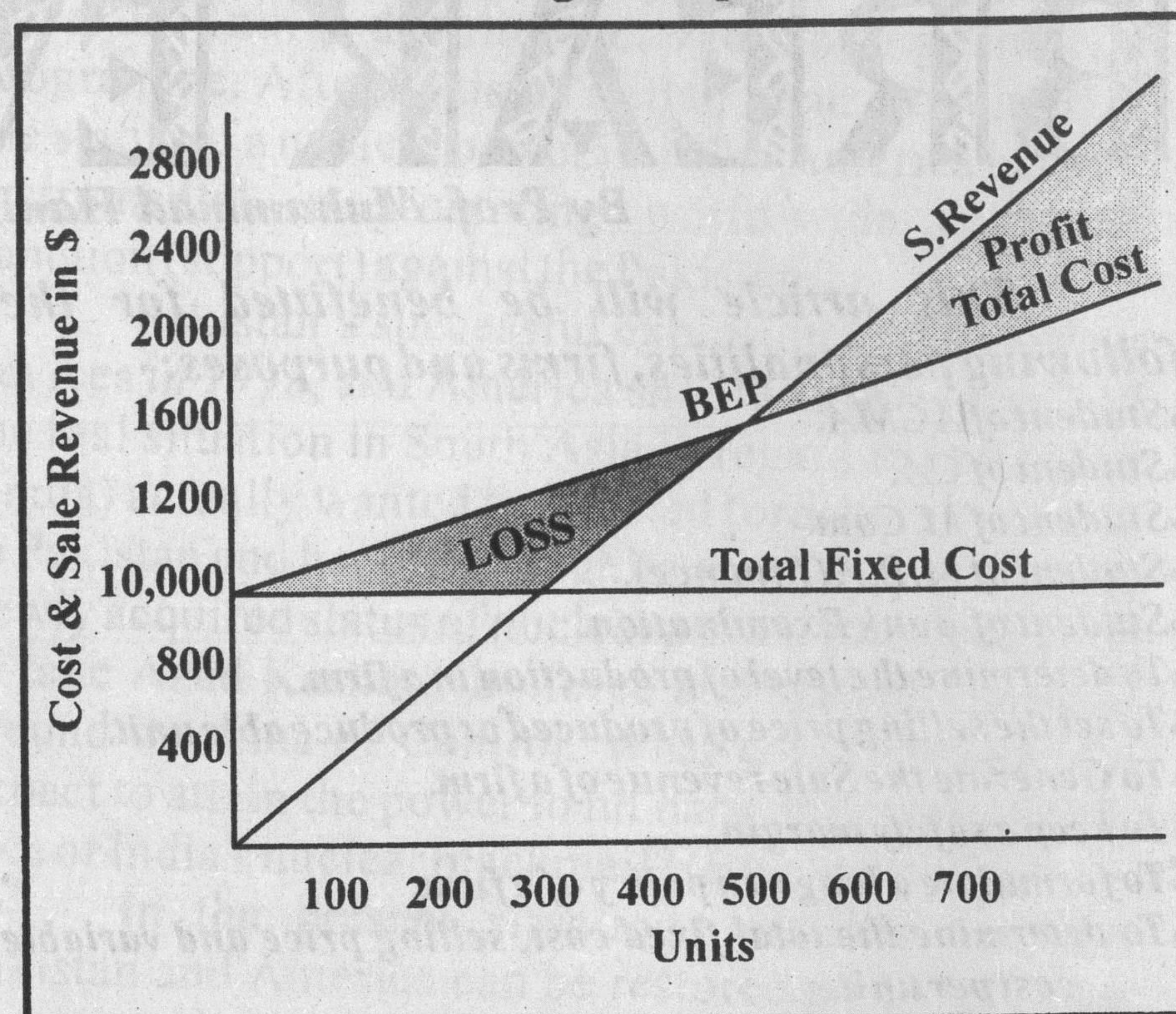
$$= \frac{\text{Fixed Cost} + \text{Profit}}{1 - \text{Variable cost/unit}}$$

$$= 10,000 + 10,000 / 1 - 20/40 = 40,000 \$$$

Through Tabulation

Activity Level/ Production Level	Sales Revenue Q\$	Fixed Cost	Variable Cost 20\$	Total Cost	T/Loss	Contribution
100	4000	10,000	2000	12,000	(8000)	2000
200	8000	10,000	4000	14,000	(6000)	4000
300	12,000	10,000	6000	16,000	(4000)	6000
400	16,000	10,000	8000	18,000	(2000)	8000
BEP 500	20,000	10,000	10,000	20,000	0000	10,000
600	24,000	10,000	12,000	22,000	2000	12,000
700	28,000	10,000	14,000	24,000	4000	14,000

Through Graph



I Wish I Were A Cuckoo Bird!

I wish I were a Cuckoo bird

Flying up and down

In the cool blue Sky

Flying up and up

Under the shining Sun

Looking at the pretty flowers

Singing like the cuckoo bird

Coo Coo Coo

And pecking sweet mangoes

(By Iqra Khan, Class Two)

KASHMIR ISSUE

(PAK-INDIA RELATIONS)

By Muhammad Riaz Gohar (JBW)

Outline

- *Introduction to Pak-India relations.*
- *The start of Kashmir issue.*
- *The Kashmiris and their movement.*
- *Sheikh Abdullah - a puppet in the hands of India.*
- *Raja Hari Singh and his wickedness (evil).*
- *India's chameleon like creed.*
- *A great massacre (killing) of the Kashmiri Muslims.*
- *The Indian Army in the valley.*
- *The freedom movement of the people.*
- *The liberation of the Azad Jammu Kashmir.*
- *India's promise and treachery.*
- *Nehru's complaint against Pakistan.*
- *The wars of 1965 & 1971 between Pak-India.*
- *Agra summit and Kashmir problem.*
- *11th September collapse and the increase in tension.*
- *Conclusion.*

India is the most neighbouring country to Pakistan. Since the very creation of Pakistan, India has opposed it. The Hindu leaders were never ready to see Pakistan as a sovereign state. They started efforts to engulf it again. In this way there aroused clashes between the two countries. There have always been many peripheral issues such as cultural, economic, lingual, etc. but Kashmir has been the core (heart) issue in all the times.

Kashmir is actually the northernmost part of the Indo-Pak sub-continent. The real issue started when the British sold the state of Jammu and Kashmir to Gulab Singh for the sum of 7.5 million in 1846. The Maharaja Gulab Singh established his authority there. As the Muslims were in majority there, they could not afford the cruel treatment of the Hindu Raja. They therefore organised a movement against the despotic rule of the Government. At that time Sheikh Muhammad Abdullah and Ch. Gulam Abbas were decided to be the leaders of that movement.

Later on, Sheikh Abdullah was entrapped by Gandhi and Nehru and he became puppet in their hands. This was the situation before the division of the subcontinent in August 1947. At the time of the independence of Pakistan, the Kashmir was ruled by another cruel and wicked ruler named Raja Hari Singh. The people wanted to love the accession with Pakistan.

But the Maharaja made its accession to India which the Kashmiris could not afford. They took the arms and started a revolt against Indian accession. The volunteers of Punjab and Frontier started their march towards Sri-Nagar to help their brothers. At that time India adopted Chameleon like creed and held a peace treaty with Pakistan. But behind that treaty they made a massacre of the Muslims in order to dilute their majority into minority. About 2,37,000 innocent Muslims were mercilessly killed and 5,00,000 were forced to find refuge in the different areas of Pakistan.

In this way, a great disturbance was created there and India entered its forces into the valley. The people of Kashmir gave a very tough time to the Indian Army. They liberated some of their areas namely Azad Kashmir and also suffered great losses. So a terrible was like situation created in the valley. Then India promised to solve the issue under the supervision of the UNO but backed out of her word very soon. Pakistan always supported the freedom fighters.

On June 1948, Nehru requested the UNO's Security Council to ask Pakistan stopping intervention in the valley and promised to do plebiscite in the valley under the UNO supervision. But again Nehru did nothing. The situation at Kashmir became bitter. Even after the wars of 1965 and 1971 this issue could not be decided.

In the latest period the Agra Summit of Vajpai & Mr. Pervaiz Musharraf has given no positive result. So Kashmir has always been a core issue and the bone of contention between Pakistan and India. These two countries have never been friendly with each other because of this issue.

After the collapse of 11th September at America the tension between India and Pakistan increased and India brought its forces on the boundary line. In response Pakistan also had to make defensive preparations. There arouse (excite) the rumour (news) of another war between Pakistan and India but now the tension has been decreased by inner and outer pressure on both sides.

To conclude the whole matter we can say that the leaders of both countries should act wisely. They should not take the risk of starting war but they should solve this issue by talk and understanding. If this issue is solved this area can become a symbol of peace and friendship forever and ever. More over with solution of this core issue the peripheral issues would be solved automatically.

MARLOWE'S CONCEPTION OF TRAGEDY.

(Marlowe's contribution to the development of English Tragedy)

Before Marlowe there was neither genuine blank verse nor a genuine tragedy in our language. After his arrival the way was prepared, the paths were made straight, for Shakespeare. Gone were the great days of Miracle and Mystery plays. After the Reformation Movement, Mysteries and Moralities lost all their influence on the audience: they were rather disliked by the people because of their link and association with the church. In response to public demand, came the interlude with its fun and forlrics in form of English comedy. But everything was in a formless state before the advent of university wits, the greatest among whom was Marlowe.

We may now discuss the various characteristics of the Marlowian tragedy to point out how he formulated the English drama, specially the tragedy which was improved upon and perfected by a genius like Shakespeare.

- Marlowe's Tragic Hero
- Working of a Passion
- Inner Conflict
- Blank Verse
- Moral Conception
- Some Other Features
- Conclusion

The first great thing done by Marlowe was to break away from the medieval conception of tragedy as in medieval drama, tragedy was thing of the princes only. It dealt with the rise and fall of king and royal personalities. But it was left to Marlowe to evolve and create real tragic hero. Almost all the heroes of Marlowe—Tamburlaine, Faustus or Jew of Malta are of humble parentage, but they are endowed with great heroic qualities and they are really great men. His tragedy is, infact, the tragedy of one man—the rise, fall and the death of the hero. All other characters of a Marlowian drama pales into insignificance beside the towering personality and glory and grandeur of the tragic hero. Even various incidents of the drama revolve round the hero. His heroes are men fired with indomitable passion and inordinate ambition as Dr. Faustus sells his soul to

the Devil to attain ultimate power through knowledge and his Jew of Malta absolutely discards all sense of human values with his blind and inordinate aspiration towards wealth as an ultimate end. In other worlds his heroes have sky-kicking aspirations for temporary success and then they bring their ultimate failure in form of tragedy.

Marlowian heroes are dominated by some inordinate ambition or passion. This ambition may be for wealth, knowledge or power. To gain their worldly desires, they discard and neglect all the moral values. It means they seek only worldly reputation at any cost and this shows the influence of Renaissance on Marlowe's heroes.

Marlowe introduces the conflict in his tragic hero. This conflict may be of spiritual type or physical type. But the spiritual one is more effective than of a physical one. Internal conflicts is also called as the moral agony in the mind of the hero. Like the ancient heroes, Marlowe's heroes are not the puppets in the hand of fate but they does suffer from tragic flaw or weakness. This tragic flaw is truly revealed by the inner conflict of the hero. This was really Marlowe's greatest contribution to English tragedy.

Another achievement of Marlowe was that introduced an unique type of blank verse. In fact he discarded the old boring and monotonous verse of Renaissance drama.

The tragedies of Marlowe discarded the trend of moral tragedy. Actually, before him the purpose of a tragedy was to inculcate some moral lesson by down fall of the towering personality. But, here in Marlowe the tragedy is shown in a different and interesting way by the tremendous rise and the tragic fall of the hero.

Another notable characteristics of Marlowe in his high seriousness in his tragedies and hence there is complete lack of humour.

In some of his tragedies separate episodes are loosely knit together.

The women characters are also not conspicuous. Most of these features may also be treated as Marlowe drawbacks as a dramatist and probably due to these limitations Marlowe could not

succeed in reaching the loftiness of the tragic art.

In spite of Marlowe's drawbacks and weak points, we must remember that he was a pioneer and path finder and what he did was really magnificent and he is justly regarded as the father of English tragedy and morning star of Elizabethan drama. He was really the Columbus of the new literary world. In short, Marlowe gave the drama passion and poetry and poetry was his most precious gift. Shakespeare would not have been Shakespeare, had Marlowe never written or lived. He might not have been altogether Shakespeare we know. Therefore Marlowe's contribution to English tragedy can never be neglected in any period. His personality will always be remembered by his own tragedies as well as by the tragedies of Shakespeare.

"THE JEW OF MALTA" AS A MARLOWIAN TRAGEDY

Swinburne's appraisal of Marlowe's contribution to the development of tragedy in English drama is not just a tribute but also a judicious critical opinion about his work in the field, summing up Marlowe's contributions, Swinburne writes:

"Before him there was neither genuine blank verse nor a genuine tragedy in our language. After his arrival, the way was prepared, the paths were made straight, for Shakespeare".

Actually the British audience had lost their interest in Mystery and Morality plays. The Italian Renaissance had created a mistrust for the monotonous tragedy with its "long sententious speeches, lack of action, talkative ghosts and horrible scenes of gruesome murders.

Marlowe introduced a new kind of tragedy. He broke away from the Medieval concept of tragedy. In Medieval tragedy the hero was always a royal personage. Marlowe introduced common man as the real tragic hero. His Tamburlain, Dr. Faustus, Barabas and the Jew of Malta are all of humble parentage, but they are endowed with qualities which qualify them for the role of a popular hero.

Barabas is not just a miserly, mean rich Jew. He is a rebel against the tyrannic rule of princes and governors and intends to overthrow it with his shrewd policy. He is not a popular figure, but at least he is a deadly enemy of the existing order on equal match for the unjust and cruel rulers of the day. He is the symbol of courage of common man to challenge the despotic rule of princes. His indomitable passion

and inordinate ambition impressively expressed through his speeches make a heroic image of Barabas.

Marlowe's tragedy indicates a strong influence of Machiavelli on the playwright's outlook. Machiavelli, we know, admired ambition as the only desirable virtue in a prince and discarding all morality, emphasized morality of a new and more attractive kind which operated for the good of the individual. Barabas professes this Machiavellian brand morality of revenge when he says:

"It's no sin to deceive a Christian. For they themselves hold it a principle".

Powerful and passionate expression lends interest and credibility to Marlowian tragedy, by holding the audience spell bound. This "willing suspension of disbelief" is a great achievement of Marlowe's powerful style in the Jew of Malta as well as in other tragedies.

Marlowe has another great achievement to this credit. It was he who introduced the element of tragic inner conflict. In "the Jew of Malta" this inner conflict is not so articulate as in Dr. Faustus or Edward II. Here it can only be felt as a motive for some of the equivocal utterances and doings of Barabas.

In ancient tragedy the fall of hero was mainly an act of fate. The ancient tragic heroes were, therefore mere puppets in the hands of a hostile fate. In Marlowe's plays the tragedy is caused by a tragic flaw in the heroes character. This same feature is also present in Shakespeare's heroes. This is Marlowe's greatest contribution to English literature. In the "Jew of Malta" the tragic flaw in Barabas is his shrewdness or his foolish trust in his resourcefulness.

Marlowe's use of new type of blank verse is another great contribution to the development of English tragedy. It was a welcome substitute for the artificial and monotonous verse in vogue in drama upto Marlowe's time. It lent a new poetic grace to the Renaissance drama. Marlowe also adopted the popular drama instead of the literary type. He wrote for the popular taste, so he had to use a style suited to the popular taste.

Adopting the Renaissance morality, Marlowe discarded the old concept of tragedy as a medium of teaching. His tragedy is caused by the fall of the protagonist of a superior quality. In this way his morality is aiming at emancipation of the

individual. Barabas represents this morality.

High seriousness is another distinctive feature of Marlowian tragedy. There is an almost complete lack of humour --- nothing in the light vein. This is more a flaw than a merit because comic relief often comes in violence and gross injustice.

To conclude we can say that whatever faults the critics may have to find with Marlowe's tragedy, his contribution to the development of English tragedy cannot be faded. The insatiable spirit of adventure the master passions of love and hate, ideals of beauty, the greatness and littleness of human life, were the Marlowe's subjects. He gave the drama passion and poetry; and poetry was his most precious gift. Shakespeare would not have been Shakespeare had Marlowe never written or lived. He might not have been altogether the Shakespeare we know. Therefore Marlowe's achievements are always a guiding star for the playwrights of the new generation.

- Tragedy Before Marlowe.
- Marlowian Concept of Tragedy.
- Powerful and Passionate Expression.
- Tragic Inner Conflict.
- Tragic Flaw.
- New Type of Blank Verse.
- Renaissance Morality.
- High Seriousness.
- Conclusion.

Being an atheist and blasphemer, not just on "angry younman," Marlowe was bitterly opposed to Christian morality, as it has been presented by Barabas in the play.

*"It's no sin to deceive a Christian,
For they themselves hold it a principle."*

MARLOWE AND SHAKESPEARE THE WRITERS OF TRAGEDY

"No Marlowe No Shakespeare"

- Introduction: Influence of Marlowe
- Blank Verse
- Difference In Personality and Genius
- Tragic Hero and Characterisation.
- Characterisation

- Structure and Element of Humour
- Comic Scenes
- Conclusion

Everyone is aware of Shakespeare's great indebtedness to Marlowe, 'the morning star of English drama' It was Marlowe, more than any other who performed the great task of drawing English drama from the old rut of morality and rambling interlude. And it was also Marlowe who broke new ground and paved the way for Elizabethan dramatists and the genius of Shakespeare. Marlowe's work and achievement guided and inspired Shakespeare. In the beginning of his career Marlowe's influence on Shakespeare was quite considerable. Shakespeare's Richard II, Richard. III and the Merchant of Venice reveal notable similarity to Marlowe's Edward II and the Jew of Malta.

One of the greatest contribution of Marlowe to Elizabethan drama was his blank verse. At one stroke Marlowe's genius freed the blank verse from the fetters of formalism, regularity and the conventional restrictions and thus paved the way for Shakespeare. So it was Marlowe who first gave the British drama a powerful medium of expression through flexible blank verse.

Marlowe and Shakespeare differ greatly from each other in this personality, mental make-up as well as in their genius. Marlowe was one of the great university wits with his wide scholarship and classical learning. He was greatly influenced by the Renaissance spirit and the ideas of Machiavelli. On the contrary, Shakespeare was self- schooled, self sensed and self- secured. He was very little affected by the current ideals and philosophic ideas of the time. So it was his personal observation and experience that helped him to understand human nature and the objective world of reality. Shakespeare's vision was never coloured like that of Marlowe. Keeping all these in view, we may take up the different aspects of their tragedies, dramas and moods of writings.

After a close and critical study of Marlowe's dramas, we are convinced that his true conception of a tragic hero along with his art of characterisation was of greatest significance for the development of drama on right lines. It was he who was the first playwright in England to realise that the tragic action must issue from and be reflected in character. Infact before Marlowe there was no hero in the

conventional sense in pre- Elizabethan days. The first similarity that strikes in that both Marlowe and Shakespeare created their tragic heroes mainly following the Aristotlean conception of tragic hero. Thus we find that Shakespeare's tragic heroes, like that of Marlowian tragic heroes, have some inherent tragic flaw in their characters, the flaw that ultimately, brings about their fall. Like Marlowe's Tamburlaine, Faustus and Barabas Shakespeare's Hamlet, Macbeth and King Lear have some defects that produce their tragedy by arousing pity and fear in us. But there is some basic difference also. Shakespeare by introducing the supernatural elements deepens the sense of mystery e-g the witches in Macbeth, the ghost in Hamlet. But in the case of Marlowe there are no such mysteries and one can easily follow the course of events and foresee the tragic doom without any difficulty. In this way Marlowe projected himself into his Titanic heroes. But Shakespeare's art was the art of self-effacement.

As regards characterization, Marlowe exercised very little influence on Shakespeare. But the depiction of internal or spiritual conflict in the mind of the hero, as we find in the Doctor Faustus, was profoundly influenced Elizabethan drama. In the art of characterisation Shakespeare was much more superior to Marlowe. His Hamlet or Macbeth are far more well-delineated characters than those of Marlowe. And then there is almost a complete dearth of secondary characters like Horatio, Banquo to stand as a foil to the eternal figure of the drama. The women characters of Shakespeare are also gaily painted such as Lady Macbeth, Cleopatra and others. In short the genius of Shakespeare could create a variety of characters representing all walks of life even a porter or an interesting grave digger.

As for as plot- construction is concerned all Marlowe's great plays, exception of Edward- II to some extent, suffer from great technical defects. In his plays the heroes tower so much above the minor characters that they pale into insignificance. And then here are no sub- plots in Marlowian dramas to intensify or enrich the meaning of the main plot by way of sharp contrast or close affinity. So there is a single track of action while in Shakespeare there is no such kind of tendency.

Then in general comic scenes in Marlowe's tragedies, specially in Doctor Faustus, have very little warmth or genuine humour, they never form a part of the organic whole. Such scenes of Marlowe

hardly bring any comic relief in his tense and very serious tragedies. Such scenes are generally very low and cheap, often full of pranks and coarse buffoonery. So he badly lacks the divine gift of humour which Shakespeare was wonderfully gifted. So from Shakespeare's pen we find wonderful examples of comic relief such as in Macbeth and Hamlet.

To conclude this whole discussion comparison and contrast of Marlowe and Shakespeare, we can say that Marlowe casted a great influence on Shakespeare in many techniques but in spite of all of them Shakespeare has many sharp features of his own genius and wisdom which we do not find in Marlowe. In this way Shakespeare has also a great role in the development of drama. But then we are forced to say that Marlowe is Marlowe because he is called the benefactor of English tragedy by blessing it a new trend. Had Marlowe not been there the Shakespeare would not be Shakespeare as we know him today but in quite a different shape.

SUMMARY OF "THE JEW OF MALTA"

Barabas, the Jew of Malta, in his counting house with heaps of gold before him, speaking to himself about the power of money. He gives detail of his trades and tries to guess the present position of his various ships. In the meanwhile a merchant enters and reports about the safe arrival of his ships loaded with rich cargo. Barabas asks him to supervise the goods and unload the ships. He also inquires about the ships that had gone to Alexandria. But he knows nothing about them.

Then a second merchant enters and tells the safe return of his ship from Alexandria loaded with Persian silk, gold and Asian pearls. He tells the second merchant to go and get the goods unloaded. He again soliloquise about his wealth coming from all parts of the world and his superiority over Christians in wealth in spite of their political sway. After that, Barabas is informed about the arrival of the Turkish fleet of Warships to Malta in order to get the tribute of last ten years. The Governor sends a call to all the merchants but Barabas does not go there as he has his own interests to look after.

Ferneze, the governor of Malta with his officers and generals holds a meeting with Calymath the governor of Turks, in the senate House. The Turks demand their overdue tribute but Ferneze

requests them that he will arrange the money within one month. So they all depart and now Ferneze calls his all the merchants and asks them to contribute half of their wealth in order to pay the charges. He also orders that if someone does not do so he will be punished by the confiscation of all his property. All the merchants agree but Barabas protests. So his property is confiscated and his house is converted into a nunnery for the nuns.

After that event, Abigail, the daughter to help him to bring the treasure of Barabas arrives. He asks her daughter to him which he had hidden under the wooden floor of his newly converted nunnery house. So she agrees and becomes a nun. His father pretends to be angry with her and departs her. A young gentleman Mathias appears to be in love with her. The Governor's son Lodowick also likes her very much. Then Abigail, very successfully discovers the treasure and shifts it to her father very secretly at midnight.

The Spanish governor enters to the Senate House and asks Ferneze to give him permission to sell the Turkish slaves in the Malta. But Ferneze is reluctant as he is already indebted to Turks. But Spanish governor assures the aid and security against Turks. Ferneze becomes happy and allows the sale of the slaves.

In the market place, Barabas also arrives and buys a very lean but shrewd slave namely Ithamore. Here Lodowick also meets Barabas and Barabas consoles him that he will help him in his case. Then Mathias, with his mother, also visits him. Barabas knows that Mathias is in love with Abigail, so he hits upon a very shrewd plan. He also assures them to do something and they happily depart.

Then Barabas decides to fulfil his scheme with the help of her daughter Abigail and Ithamore who is also a rogue and enemy of Christians like Barabas himself. At the arrival of Lodowick, he advises Abigail to get engaged with him. But Abigail protests as she is in love with Mathias. Barabas tells her that it is not real but just a scheme. Actually Barabas wants to kill both of them not himself but by each other in rivalry. The governor is already against him and Mathias is not also good for him because Mathias's father was his enemy.

Then Mathias comes to see Abigail and Barabas tells him that she is in the room with Lodowick who is trying to force her to get married with him. In this way, when he sees both of them hand

in hand he swears to have revenge from Lodowick at proper time. After that, Barabas tells Lodowick that Mathias is his bitter enemy. In this way, he is very successful in his plan and the slave Ithamore admires his master's intellect. Then Barabas sends a letter to Mathias of having a duel of honour with Lodowick. He does so. Mathias and Lodowick enter separately and start fighting the duel. Barabas also arrives there and encourages both to hit harder. At last both of them are dead. The governor is now determined to search the hand behind that tragedy.

When Abigail is known about the deaths of Mathias and Lodowick she is deeply grieved and sends Ithamore to call a Friar from the nunnery. She requests the Friar to admit her in the nunnery. This time she is real in order to have a revolt against her father's enmity for Christianity. His father gets furious at her. He decides to kill all the nuns and other persons in the nunnery. He sends the poisoned rice to nunnery by Ithamore at the time of a Christian festival. They all eat the rice and most of them are died. Abigail is also about to die but she goes to the Friar and discloses all the treachery of her father. In this way the care of murders of Lodowick and Mathias is also discovered. After that revelation, Abigail is died.

During that period a Turkish arrives to demand the tribute as the required period has passed. Ferneze flatly refuses to pay anything and says that the people of Malta would destroy the island with their own hands very soon. The Turkish messenger departs angrily.

The two friars, Giacomo and Barnardine arrive and charge Barabas with the murders of Lodowick and Mathias. Barabas, here, is too in his treacherous mood. He implores and requests these friars to admit him in the Christianity as he is disgusted with the dull teachings of the Jewish religion. He also tells that he will pay his heavy wealth to the friar who converts him. In this way both of them start quarreling, at this Barabas pacifies them and asks them to see him at one o'clock. They both depart. Barabas with the help of Ithamore kills Barnardine at his house in his sleeping condition. Then they erect his dead body on the entrance. When Giacomo arrives at appointed time Barabas inspires him against Barnardine and he immediately rushes to kill him. When he hits at his, his dead body falls down. Barabas and Ithamore capture him and take him to the court for trial and punishment. After the case is held, Giacomo is

hanged.

After that Ithamore meets Bellamira, a prostitute, at her house with her suitor. He tells Bellamira that he wants to get wealth from Barabas for her but still he is unsuccessful. She advises her to blackmail his master if he knows some dangerous scheme of his master. He writes a letter to his master and asks for hundred crowns at least as he knows much about his wicked designs and secrets of life. Barabas gets angry and does not reply. Ithamore writes another letter asking for five hundred crowns now. At this Barabas pays three hundred crowns but Ithamore insists on taking five hundred. Barabas is forced to do so. Now Barabas is fed up with the dirty game of Ithamore. He decides to go in disguise in order to end the life of Ithamore.

He goes to Ithamore in disguise of a French musician having a lute in his hand and a nosegay in his hat. Bellamira and Ithamore are very happy in each other's love. Barabas sings them flute and offers them nosegay which is actually poisoned. They smell it and are dead after sometime.

But before that above incident, Ithamore has confessed his guilts that he made in company of Barabas. He gives the full detail of the deaths of Lodowick, Mathias, Abigail, Barnardine and the nuns. The governor is in a great fury. He orders to throw the body of Barabas over the city walls to be consumed by vultures and beasts and the bodies of Ithamore, Bellamira and their helper to be taken to the churchyard for burial.

Barabas is thrown from the city walls but he is not actually dead. He then joins the Turkish invaders who had already come there to overthrow the city. So Barabas is now a traitor and guides them to the town through a secret passage under the city walls.

Calymath, the governor of Turks, enters the city with his troops successfully. He appoints Barabas Governor of Malta in place of Ferneze and sends Ferneze with his knights behind the bars. When Calymath and his men go to visit the city, Barabas calls Ferneze to make a underhand dealing with him. He says that he will be restored as a governor and the Turkish will be destroyed if he is ready to pay him a huge sum of money. Ferneze readily agrees and promises to collect the amount from the citizens of Malta.

A messenger from Barabas an invitation of a grand feast for Calymath. First, Calymath does not

like to make enjoyment on a newly ruined city but then messenger tells him that all the expenses, would come out of the private treasure of Barabas. Calymath agrees to invitation.

Barabas stands supervising the work of carpenters who are preparing the grand stage for the feast. A messenger arrives to inform him that Calymath and his troops are coming to the feast.

Ferneze arrives with a hundred thousand pounds. Barabas takes the money and gives him the details of his plans to destroy the Turkish force. He says that the soldiers are to dine at a monastery with a large stock of gun powder under its floor. As soon as the soldiers enter the monastery the gun powder will be set on fire and they will all be blown to pieces.

Calymath and his knights will come to the hall. It has a suspended wooden floor, held by a cable. When they arrive, the cable will be cut with a knife. The floor will give way and they will all go down into a deep pit from which they will never come out. He gives the knife to Ferneze and posts him near the cable. He is to cut the cable on hearing the signal gun fire. When Calymath and the knights arrive, Barabas standing on the suspended platform. He greets them and asks them to come up. But Ferneze stops them to prevent the impending disaster. That very moment the signal gun fire announces the blowing up of the monastery, killing all the Turkish soldiers assembled there for the feast.

Ferneze quickly snaps the cable with a quick cut of the knife. The platform gives way and Barabas falls into the huge pit having boiling oil in it. Barabas cries out for help, but nobody struggle to rescue him. So he dies shouting ugly curses at the Christians and the Turks.

Calymath prepares to back but Ferneze stops him. He tells the Turkish prince that all his troops are dead and he is now a hostage as Ferneze had already hidden his soldiers in the camps who at once destroyed the Turkish troops. Now Ferneze says to Calymath that he is never to be released unless his father, the king of Turkey repairs all the damage done to Malte and sets the island free as a sovereign and independent state. In this way the death of Barbas is a tragedy with a great ruin of the countless other lives as a tragic ruin.

CHARACTER SKETCH OF BARABAS

Marlowe's contribution to English drama was manifold. Many a critic has praised his blank verse and emphasized upon it as his greatest contribution to British drama for liberting it from shakles of Morality. But after a close and critical study of Marlowe's dramas we must have to admit that his true conception of tragic hero alongwith his art of characterisation was of greatest significance for the development of drama on right lines. It was he who was the first playwright in England to realize that tragic action must be reflected in character. Infact before Marlowe there was no hero in the conventional sense in the Moralities, Miracles or Interludes of pre- Elizabethan days. So it was Marlowe who first created in his dramas, titanic tragic heroes like Tamberlaine, Jew of Malta and Faustus and this creation of predominant characters is the greatest contribution of Marlowe to English drama.

The second thing is that Cheristopher Marlowe was one of the celebrated intellectuals known as university wits. He studied at Camberidge. Being an ambitious young man, he took keen interest in politics as well as literature. Renaissance had brought the two together through Machiavelli's influence on the minds of the young university scholars. Marlowe felt an easy victim to the charms of Machiavellian philosophy of revolt against the religious doctrines of morality. So his heroes have always an inclination to the mad race of materialism and heaping favours for themselves. Commenting on the moral depravity of Barabas, we may say that Marlowe has put a lot of his own in Barabas. Being an atheist and blasphemer, not just an angry young man". Marlowe was bitterly opposed to Christian morality,

*"For I can see no fruits in all their faith,
But malice, falsehood and excessive pride."*

In the same way speaking of the blasphemies pronounced by Barabas, a critic remarks about Marlowe,

"His characters are too often the mouthpieces of their maker's passionate oratory, rather than being gifted with a complex independent vitality".

Barabas not only breaks away from his own faith, but own faith, but also declares his own

underhand dealings as righteous business. His morality, we see, is the morality of a ruthless egotistic materialistic to whom all is fair that helps him to hold others in his grip for his own benefit. It is power that he loves to acquire at all costs. His review of his own career spells out his Machiavellian code of morality. He becomes the worshipper of money in a restless manner. In this way Barabus' morality is the morality of power i-e might is right.

In all his four trgedies Marlowe was concerned with the individual who is a law unto himself. None of his four tragic heroes Tamburlaine, Faustus, Barabas and Edward II cares for the laws made by God or man. An indomitable spirit of adventure, insatiable ambition, a staunch faith in the powers of the individual and supreme yearning for limitless power and knowledge and the enhancing sensuous pleasures of life are the chief characteristics of the Renaissance, seems to believe that morality of an individual is determined by these characteristics. By analysing his character in this prospect he seems to have the morality of Bacon's doctrines who time and again favours to have the high position in life either by hook or crook and even by taking law in hands. There is also a revenge morality on the lines of Bacon.

Personal revenge may be justified within certain limits. But revenge on a nation as a whole sparing none, killing innocent people who have personally done no harm to the avenger, is a gross sin from the religious angle of view. Revenge is admissible for personal insult or injurey. But no law allows punishing the culprit's son or brother, much less a member of his nation nowise else related to him. Marlowe, however, claims pity or sympathy for those who cheat and kill innocent people in revenge for the faults of others. In "The Jew of Malta" for instance Barabas settles his scores with the governor by getting the governor's son Lodowick killed in a duel. He persecutes and even kills Christians in revenge for hatred against Jews. He says in Act, II,

"It's no sin to deceive a Christian".

Double- dealing too is no sin for Barabas. Soliloquising on his under handed game with Turks and Christians, he says:

*"Thus, loving neither, will I live with both making
a profit of my policy".*

He is also selfish and self-server as he says,

"For, so I live, perish may all the world."

The moral outlook represented by Barabas is

In essence the modern secular, materialistic, moral outlook which places the individual above the nation. We feel a secret sympathy for Barabas because we share his egoism although we lack the courage to admit it.

The falsehood, he refers to is to purchase towns by treachery, a trick in common practice today, under various names, in business and politics business morality or diplomatic morality as it is commonly known. Looking at the national and international scenes around us, we can see Machiavelianism at work poorly disguised in soft, sophisticated terms like democracy, human rights, peace and progress.

From this well meaning digression, we go on to a summing up of the character under discussion. The balance sheet prepared by different critics offers the most comprehensive account of Barabas' merits and demerits on various counts. A critic says,

"Barabas is the dedicated child of sin from his mother's womb. As he grew in stature, he must have grown in crooked wisdom and in wickedness". His heart is a nest where there is room for the patrons of the seven deadly sins, to lodge, but one chief devil is its permanent occupier--- Mammon---"

In spite of all his drawbacks and cruelties Barabas is a superb figure. His energy of will is so great; his resources and inventions are so in exhaustible; he is so illustrious a representative of material power and of intellectual. Even his love of money has something in it of the sublime; it is so huge a desire. He is no miser treasuring each contemptible coin.

In short from Machiavellian point of view Barabas is a qualified tragic hero and he shows his heroic traits, though wrong ones in full fledged colours and blooms. He lingers long in the minds and hearts of the readers as a representation of Machiavellian period

CHRISTOPHER MARLOWE THE PRODUCT RENAISSANCE (THE CHILD OF RENAISSANCE)

Introduction to Renaissance

The middle ages in Europe were followed by the Renaissance. Renaissance means of learning. In its broadest sense the gradual enlightenment of the human mind after the darkness of the middle ages. With the fall of Constantinople in 1453 A D by the invasion of the Turks, the Greek scholars, who were

residing there, spread all over Europe and brought with them valuable Greek manuscripts. The discovery of these classical models resulted in the revival of learning. Voscoda Gama discovered many new lands by his long voyages; Columbus discovered America; Copernicus discovered the solar system and prepared the way for Galileo. The chief characteristic of Renaissance was its emphasis on humanism. It means man's concern with himself as an object of contemplation. This movement was started in Italy by Dante, Petrarch and Boccaccio and from there it spread to other countries of Europe

"The proper study of mankind is man".

It had a number of subordinate trends. The first was the rediscovery of classical antiquity and particularly ancient features. The second important aspect of humanism was the discovery of the eternal universe and its significances for man. Third was the gift of individuality and uniqueness. Another aspect was the enhanced sensitiveness to formal beauty and the cultivation of the aesthetic sense. So the Renaissance inspired the writers of the age to give expression in their dramas, poems, essays and letters to the values which had lost their identity in the darkness of the middle ages.

In fact Christopher Marlowe himself was the product of the Renaissance. He was nursed by the Renaissance with its great ambition for limitless knowledge, with its supreme lust for power, with its spirit of revolt against medieval pattern of living, orthodox religious and ethical pleasures. So he projected his personality into his major characters such as Dr. Faustus, Tamburlaine, Barabas, Edward II, etc.

Marlowe's Tragic Hero

Marlowe's tragic heroes are on Machiavellian ideas. All are dominated by some great passion for gaining some Ideal or fulfilment of ambition. In "The Jew of Malta" the tragic hero, Barabas is a money-collector. He always dreams of the heaps of wealth. He says, *"Infinite riches in a little room."* Again he appears selfish and self-serves when he says,

"For, so I live, perish may all the world."

Spirit of Revolt

None of his four tragic heroes Tamburlaine, Faustus, Barabas and Edward II--- cared for the laws made by God or man. Barabas had an indomitable spirit of adventure, insatiable ambition for wealth. Barabas spares no life and even of his daughter

A bigail in his way to greater treasure and wealth. He murders and kills so many people just to satisfy his zest for wealth. His hatred against the Christians also lends him helping hand to kill Christian. He says,

"It's no sin to deceive a Christian

For they themselves hold it a principle"

One of the most important characteristics is the spirit of individualism. This spirit led the human mind to free him from the dogmas of church. In the case of Barabas, the egoism, individualism, materialism and secularism play the vital role to rise him above the nation. He always plays a treacherous game and is never satisfied with his collection of wealth. He is unreliable and he cares for his own policies rather than the collective benefit cause. In this way he possesses morality which may be named as diplomatic or worldly morality. Only this kind of morality separates him from the spiritual grounds and he raises a revolt against all the laws and moral values.

Treachery and sensual pleasures

Double dealing too is no sin for Barabas. Soliloquising on his under handed game with Turks and Christians he says,

"Thus loving neither, will I live with both making a profit of my policy"

Personal revenge may be justified with certain limits, but revenge on a nation as a whole, sparing none, killing innocent people who have personally done no harm to the avenger is a gross sin from the religious point of view. For personal loss or injury revenge can be favoured but no law allows punishing the culprit's son or brother.

Barabas not only breaks away from his own faith, but also pays attention to the ruin of the good values of the other religion. He wants to gather sensual pleasures and power at any cost. He becomes the worshiper of money in a restless manner. In this way Barabas, morality is the morality of power I-e might is right. His treacherous designs and evil plans spread destruction and devastation on a wide-scale.

In short, all the towering heroes of Marlowe's great tragedies are the embodiments of the spirit of Renaissance. Marlowe himself was a child of Renaissance. He projected his personality into the major characters of his tragedies. If we make a thorough study of "The Jew of Malta" we can easily find all the features of Renaissance in it, similar is the case with the other plays. In this way Marlowe used his capabilities to spread the ideas of Renaissance.

Almost all the critics are unanimous to call him the child of Renaissance. A critic says about Barabas,

"Barbas is the dedicated child of sin from his mother's womb. As he grew in stature he must have grown in crooked wisdom and in wickedness. His heart is a nest where there is room for the patterns of seven deadly sins to lodge, but one chief devil is its permanent occupier----- Mamoon".

"Woman's Nature" or Still the Mystery

(Irfan Saleem Farooqi, Student of Azeem Academy)

Once a person got a Demon as a servant from somewhere. He asked the Demon to bring chicken roast for him in a minute. The Demon did so in a short time. Then the person asked him to bring tea from a far off place. The Demon obeyed the order and brought tea in a flash. In the same way the person asked him many difficult jobs to perform and he did. Now the man was tired. He asked the Demon to take a rest, but he refused and replied that he could not take rest and wanted to remain busy in a task. At last the man asked him to go and research about the nature of the "Woman".

It is said that it took more than one thousand years and the Demon did not come back yet.

The above mentioned is a fable, but it is true that, since the creation of this world, no body has succeeded in understanding the nature of the "Woman".

Some famous and interesting maxims about the nature of the "Woman" by the great people are given below:

- *A man likes you for what he thinks you are a woman for what you think she is. (Ivan Panin)*
- *A perfect wife is one who does not expect a perfect husband. (Anonymous)*
- *Beauty contests began when the second woman arrived on the earth. (Ohnio Lima)*
- *Frailty, thy name is woman. (Shakespeare)*
- *If men knew how women pass the time when they are alone, they would never marry. (O'Henry)*
- *The woman will be the last thing civilized by the man. (G. Meredith)*
- *If you begin arguing with a woman, you are lost. (Andre Gide)*

گیس پیپرز برائے سال ۲۰۰۲ء

پہلے اردو

فائل اردو

آفتاب دشت کے مصنف کا تعارف پیش کریں نیز اس ناول کا خلاصہ اپنے لفظوں میں بیان کریں 2 آفتاب دشت کے ہیرو اور ہیروئن کے کردار کی خصوصیات تفصیل سے بیان کریں 3 مرزا غالب کے فرنگی شاگرد الیکٹر ہڈر لے کی سوانح حیات اور نمونہ کلام پیش کریں 4 اردو کے بدنام شاعر مرزا شوق لکھنوی کے کلام کی خصوصیات اور مشنوی بہار عشق اور ذوق عشق کا تعارف پیش کریں 5 اکبر آبادی کے حالات زندگی اور شاعری کے پانچ ابواب بمعہ شاعری نمونوں کے بیان کریں 6 حضرت ماجد نے الفاظ جھوٹ اور سچ کے عنوان سے کیا نظریات پیش کیے ہیں 7 مسند رحہ ذیل میں سے کسی دو کا تعارف لکھیں (1) ازاد و محبت (2) محبت و اجنب (3) نکاح ثانی 8 رستم اور سہراب آغا حشر کے بہترین ڈرامے پر تبصرہ کریں نیز اس کے اہم غدو خال پر روشنی ڈالیں (رستم و سہراب، فہمیدہ، گرد آفرید) 9 امر آؤ دجان اداؤ کون تھی؟ اور غڈی کیسے بنی اس کے کردار اور سیرت کے مختلف پہلوؤں پر روشنی ڈالیں

پہلے اردو

فائل اردو

1 اردو ادب میں مثنوی گلزار انیم کا مقام متعین کریں 2 چٹو دیا شکر نیم کی جذبات نگاری اور ایجاز و اختصار، تشبیہ و تمثیل اور محاورات ضرب الامثال پر مختصر نوٹ لکھیں 3 سیاق و سباق کے حوالے سے مسند رحہ ذیل کی تشریح کریں (کوئی سات بند) 4 علامہ اقبال کی جبریل کی مقبولیت کی وجوہات بیان کریں 5 علامہ اقبال کی دس غزلیات کی تشریح بال جبریل کے حوالے سے کریں 6 فقر، مسجد قرطبہ، عبدالرحمن اول، طارق بن زیاد، فرشتوں کے گیت، پروانہ اور جگنو، جاوید کے نام، اسلام اور ریاست، ساقی نامہ، پیر و مرید دیوان غالب کی روشنی میں مرزا غالب کا اردو میں مقام متعین کریں

8 انتخاب، غزلیات میں سے کوئی سی پانچ غزلوں کی تشریح سیاق و سباق کے حوالے سے کریں 9 مثنوی بحر البیان کے محاسن تحریر کریں کہ میر حسن دہلوی کا مقام تحریر کریں 10 مثنوی سے کیا مراد ہے؟ اس کی مختصر تاریخ بیان کریں نیز ایک اچھی مثنوی کے فنی اور فکری محاسن بیان کریں 11 مثنوی گلزار انیم اور مثنوی بحر البیان کا تقابلی جائزہ لیں نیز اشعار سے مثالیں دیں۔

پہلے اردو

فائل اردو

1 تاریخ ادب اردو کے مصنف کے خیالات کی روشنی میں اردو ادب کی اصل پر نوٹ لکھیں 2 اردو زبان پر فارسی، عربی اور مغربی زبانوں کے اثرات بیان کریں 3 غالب، ذوق، آزاد اور حالی کے دور شاعری پر نوٹ لکھیں 4 اردو زبان کے ابتدائی دور کے رواج پر تبصرہ کریں 5 پنجاب میں اردو کے حوالے سے حافظ محمود شبیرانی کی تحقیق کی روشنی میں ریختہ پر ایک سیر حاصل بحث کریں 6 پنجابی اور اردو بولچاظ صرف، نحو بہت قریب ہیں اس پر روشنی ڈالیں 7 اردو کی ابتداء کے متعلق مختلف نظریے ہیں آپ کس نظریہ کو ترجیح دیں گے۔ دکن، سندھ، گڑگا، جٹا کا دو آدھ پنجاب 8 اردو شاعری فارسی کی نقال ہے اور اردو شاعری میں تصوف کا عنصر پایا جاتا ہے بحث کریں 9 اردو شاعری کی خوبیاں اور خامیاں بیان کریں 10 آب حیات کے متعلق آپ کیا جانتے ہیں؟ نیز اس کے مصنف مولانا آزاد کی سوانح عمری بیان کریں 11 سر سید احمد کی ادبی و علمی خدمات کا مفصل جائزہ لیں 12 ڈرامہ کیا ہوتا ہے؟ اس کے مختلف عناصر اور اقسام بیان کریں 13 مرثیہ پر مفصل نوٹ لکھیں 14 مرثیہ نگاری میں میر انیس کا مقام متعین کریں 15 فورٹ ولیم کالج کی نثری خدمات نیز جان گلکراسٹ کا اردو ادب میں کیا مقام ہے؟

پہلے اردو

فائل اردو

1 قریش مکہ کے متعلق آپ کیا جانتے ہیں؟ نیز بنو ہاشم اور بنو امیہ کی اصل رقابت کے اسباب بیان کریں 2 بزرگ ولی عہدی کیسے وجود میں آئی اور سنا خیر کربلا کے اسباب و واقعات اور اثرات پر نوٹ لکھیں 3 مسند رحہ ذیل تین میں سے کسی دو پر نوٹ لکھیں عبد اللہ بن زبیر، حجاج بن یوسف ولید بن عبد المالك 4 حضرت عمر بن عبد العزیز کے ابتدائی حالات بیان کریں نیز آپ کی اصلاحات پر روشنی ڈالیں 5 برآ مکہ کے عروج و زوال کے اسباب و واقعات تحریر کریں یحییٰ فصل جعفر 6 ہارون الرشید یا الشن الرشید (مامون الرشید) کے مختصر حالات بیان کریں 7 صلیبی جنگوں سے کیا مراد ہے؟ اس کے اسباب تحریر کریں 8 برصغیر پاک و ہند میں اسلام کی اشاعت کیسے ہوئی؟ تفصیل لکھیں 9 کسی دو کی خدمات کا جائزہ لیں حضرت مجدد الف ثانی، حضرت شاہ ولی اللہ، سر سید احمد خان، سر سید احمد بریلوی کے جہاد پر مفصل نوٹ لکھیں، اور ان کی ناکامی کی وجوہات لکھیں

پہلے اردو

فائل اردو

1 علم 3 بحر و زن سے کیا مراد ہے؟ کوئی پانچ بحروں اور اوزان کی وضاحت کریں 4 فن تنقید سے کیا مراد ہے؟ نیز ادبی تنقید کی خوبیاں اور خامیاں بیان کریں 5 فن تنقید کی شرائط کیا ہیں؟ اور نقاد بننے کے لیے کن اصولوں کی پیروی لازمی ہے؟ 6 ادب کا مفہوم بیان کریں اور مختلف اقوال سے اپنے بیان کی تصدیق کریں 7 کیا اردو شاعری غیر فطری ہے؟ بحث کریں اور تنقیری بحث کریں 8 یادگار غالب کے حسن و قبح پر اپنے خیالات کا اظہار کریں؟

9 حالی قوم پرستی اور حب وطن کے شیدائی تھے اس قول کی وضاحت کریں 10 گلستان دیوان حافظ پر اسلوب کی خصوصیات اور شیخ سعدی کے حالات زندگی بیان کریں 11 حافظ شیرازی کے حالات زندگی اور خصوصیات بیان کریں 12 شیخ سعدی کی حکایتیں اور حافظ شیرازی کی کوئی پانچ غزلوں کا ترجمہ تحریر کریں 13 تنقید کیا ہے؟ اس کے ارتقاء پر سیر حاصل بحث کریں

پہلے اردو

فائل اردو

1 علامہ اقبال کا تصور خودی 2 مرزا غالب کی شاعری کی خصوصیات 3 فورٹ ولیم کالج 4 اردو مرثیہ نگاری 5 تحریک علیگوہ 6 اردو شاعری کا عہد زریں 7 اردو مثنوی نگاری 8 علامہ اقبال کا تصور شاہین 9 دبستان ولی 10 دبستان لکھنؤ 11 میر تقی میر کی شاعری

پہلے اردو

فائل اردو

نصاب فاضل عربی

1 دیوان الخماس کے مصنف کی سوانح حیات بیان کریں اور اس کے ہم عصر شعراء میں اس کا مقام متعین کریں 2 حضرت حسان بن ثابت شعراء میں کیا حیثیت رکھتے ہیں؟ نیز دور جاہلیت اور دور اسلام میں ان کی شاعری پر سیر حاصل مضمون لکھیں 3 دور جاہلیت کے چیدہ چیدہ شعری مجموعات کے نام لکھیں اور ان کی حیثیت کا تعین کریں 4 دیوان الحسنیٰ پر ایک تاریخی نوٹ لکھیں نیز دیوان الحقیقی کے پہلے پانچ اشعار زبانی یا کریں 5 دیوان حسا ن کے پہلے دو قصیدے ترجمہ سمیت یاد کریں 6 دیوان خمسہ کے لیے پچھلے پرچوں کے دس پیرے تیار کریں 7 دیوان المحتسبی کے اشعار پچھلے تین سالہ پرچہ جات سے حل کریں۔

پہلے اردو

فائل اردو

1 مشہور افسانہ نگار علامہ مفلو طی کی بشر نگاری پر جامع نوٹ تحریر کریں نیز مارگریٹ کے اہم عربی اقتباسات کو حوالہ جات کے لیے تیار کریں 2 جدید نثر کی خوبیاں اور خامیاں بال تفصیل بیان کریں (پرچہ صفحہ نمبر ۳۴ کتاب صفحہ ۳۲ پر) 3 استعارہ، تشبیہ، اور تمثیل پر نوٹ لکھیں 4 مجاز عقلی اور مجاز لفظی کی تعریف کریں اور ان کے فرق کو مثالوں سے واضح کریں 5 مندرجہ ذیل عربی اقتباسات کا ترجمہ کریں اور خط کشیدہ الفاظ کی لغوی تشریح کریں کتا ب سے کوئی تین پیرے الکل علم 6 مسند رحہ ذیل قطعات نثر میں سے دو کا اردو میں ترجمہ کریں اور تشریح کریں 7 کتاب میں سے پند رحہ پیرے (خلاصہ اور پندرہ پیرے) مقامات فریدی 8 مقامات حریری میں سے حریری کی کسی شخصیت نظر آئی؟ سیاق و سباق کے حوالے سے نثر پاروں کا ترجمہ کریں

پہلے اردو

فائل اردو

1 فنون حدیث اور تفسیر قرآن میں علامہ ابن خلدون کے خیالات کی وضاحت کریں 2 عباسی خلیفہ ہارون الرشید اور مامون الرشید کے عہد خلا فت اور سیرت پر تفصیلی روشنی ڈالیں 3 خاندان برا مکہ کے عروج و زوال پر تفصیلی نوٹ لکھیں 4 سقوط بغداد، معتزلہ، ابو مسلم خراسانی 5 عربی لغات میں لغت قریش کے غلبہ کے اسباب بیان کریں اور بتائیں کہ عربی کی فصاحت و بلاغت پر قرآن مجید مکہ مکرمہ اور اسواق جاہلیت نے کیا اثر ڈالا 6 لغت میں کمال اور خطابت کی ترقی کے لیے ظہور اسلام کا زمانہ کیوں ممتاز ہے؟ اس میں خطباء کی کثرت کی وجہ کیا ہے؟ 7 زمانہ جاہلیت کی عربی شاعری اپنے دور کی تہذیب و تمدن اور ثقافت کی تاریخ ہے تبصرہ کریں اور زمانہ جاہلیت کی شاعری کی خصوصیات کی ذکر بھی کریں 8 امام مالک کے حالات زندگی اور دینی خدمات پر نوٹ لکھیں

پہلے اردو

فائل اردو

1 سنت اور حدیث کی تعریف کریں نیز حدیث کی شرعی حیثیت دلائل سے ثابت کریں 2 حدیث کی اقسام بال تفصیل بیان کریں (متواتر، مشہور و عزیز، غریب) 3 امام اعظم ابو حنیفہ اور امام مالک کی دینی خدمات بیان کریں 4 تدوین حدیث پر مکررین حدیث کے اعتراضات اور شافعی جوابات پیش کریں 5 امام بخاری اور امام مسلم نے ترویج حدیث کے سلسلے میں کیا خدمات سرانجام دیں 6 موطا امام مالک کی خصوصیات میان کریں اور چند ابواب کا خلاصہ بیان کریں 7 تفسیر بیضاوی کی نمایاں خصوصیات بیان کریں نیز ان کے طرز تحریر پر بھی نوٹ لکھیں 8 سورہ بقرہ کے ابتدائی پانچ رکوعوں کی تفسیر بیضاوی کی روشنی میں تشریح کریں 9 علم تفسیر کی تعریف کریں، تفسیر اور تاویل کا فرق واضح کریں نیز عہد نبوی ﷺ اور عہد صحابہ میں تفسیری علوم پر نوٹ لکھیں 10 اعتکاف رمضان آئین بالجہر طہارت حج 10 کسی تین تقاسیر کا تعارف پیش کریں تفسیر بیضاوی ابن کثیر تفسیر کبیر تفسیر جہل تفسیر لمر تفسیر القرآن ضیاء القرآن 11 الفوائد الکبیر کا تعارف پیش کریں اس میں شاہ ولی اللہ نے کن وی ابن کثیر تفسیر کبیر تفسیر جہل تفسیر لمر تفسیر القرآن ضیاء القرآن 11 الفوائد الکبیر کا تعارف پیش کریں اس میں شاہ ولی اللہ نے کن موضوعات کو زیر بحث لایا ہے؟ 12 علامہ ابو ہریرہ طحطاوی کے شہد کی مکہ کا کپاس، حیوانات، رخت تاویل سورج کبھی اور ذیل مچھلی کے بارے میں کیا بیان ہیں؟

پہلے اردو

فائل اردو

1 شرائط نماز اور شرائط امام پر سیر حاصل شدہ تبصرہ کریں 2 وضو کے فرائض اور سنتیں بیان کریں نیز اس کے اختلافات پر بھی روشنی ڈالیں 3 زکوٰۃ کا مفہوم پیش کریں نیز نصاب زکوٰۃ بھی بیان کریں 4 مصارف زکوٰۃ کوئی ہیں؟ اور صدقہ الفطر سے کیا مراد ہے؟ 5 فلسفہ سوم بیان کریں روزہ کی اقسام اور مسائل پر روشنی ڈالیں 6 اعتکاف کی فضیلت اور مسائل پر بحث کریں 7 حج ارکان اسلام میں بڑی اہمیت رکھتا ہے تبصرہ کریں نیز احکام حج مختصر بیان کریں 8 کسی دو پر نوٹ لکھیں امام غزالی فارابی ابن سینا ابن خلدون 9 علم فقہ کی ضرورت و اہمیت پر روشنی ڈالیں اور اس کے اصول بھی تحریر کریں 10 فقہ اسلامی کے سنہری دور کو بال تفصیل بیان کریں۔

پہلے اردو

فائل اردو

1 کسی عنوان پر چالیس سطروں پر مشتمل ایک مضمون لکھیں۔ الباکستان اسلام دین الحق ﷺ رسول اللہ (سیرت نبوی ﷺ) فضیلت العلم فی الاسلام 2 مسند رحہ ذیل عبارت کا عربی ترجمہ کریں 25 پیروں کا ترجمہ (20 پیرے گرامر کی کتاب سے 5 پیرے پچھلے پرچوں سے) 3 عربی سے اردو ترجمہ کریں 25 پیروں کا ترجمہ (20 پیرے گرامر کی کتاب سے 5 پیرے پچھلے پرچوں سے) 4 پیرے کی تکمیل کریں صرف پانچ پیرے گرامر سے

فائل اردو

فائل اردو

1 حکیم شیر محمد ناصر دین حیات تے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 2 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 3 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 4 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 5 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 6 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 7 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 8 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 9 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 10 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 11 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 12 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 13 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 14 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 15 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 16 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 17 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 18 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 19 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 20 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 21 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 22 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 23 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 24 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 25 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 26 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 27 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 28 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 29 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 30 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 31 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 32 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 33 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 34 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 35 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 36 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 37 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 38 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 39 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 40 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 41 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 42 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 43 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 44 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 45 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 46 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 47 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 48 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 49 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 50 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 51 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 52 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 53 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 54 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 55 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 56 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 57 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 58 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 59 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 60 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 61 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 62 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 63 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 64 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 65 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 66 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 67 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 68 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 69 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 70 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 71 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 72 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 73 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 74 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 75 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 76 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 77 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 78 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 79 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 80 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 81 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 82 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 83 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 84 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 85 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 86 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 87 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 88 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 89 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 90 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 91 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 92 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 93 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 94 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 95 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 96 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 97 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 98 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 99 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 100 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 101 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 102 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 103 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 104 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 105 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 106 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 107 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 108 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 109 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 110 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 111 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 112 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 113 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 114 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 115 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 116 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 117 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 118 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 119 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 120 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 121 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 122 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 123 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 124 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 125 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 126 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 127 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 128 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 129 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 130 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 131 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 132 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 133 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 134 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 135 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 136 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 137 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 138 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 139 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 140 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 141 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 142 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 143 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 144 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 145 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 146 حکیم شیر محمد ناصر دے کلام تے بھراواں نوٹ لکھو، یاں حکیم شیر محمد ناصر دے کلام دیاں خوبیاں و اجازتہ لو 147 حکیم

کلام تے بھرواں نوٹ لکھو یاں ڈاکٹر فقیر محمد فقیر دی حیاتی تے کلام تے بھرواں نوٹ لکھو ۱۲۔ مواتے دا شاعر اردو ادب دے مصلح شاعر اس توں متاثر نظر آوند اے مثلاً اس نال اس گل دی وضاحت کرو ۱۳۔ ڈاکٹر فقیر محمد فقیر بھرواں دی نظم، چائنی رات دافنی تے فکری ویروا کرو ۱۴۔ ڈاکٹر فقیر محمد فقیر بھرواں دی شاعری وچوں نظم، امتحان دیاں فنی تے فکری خوبیاں تے بھجات پاؤ ۱۵۔ سائیں فیروز دی شاعری دے کیہو دے کیہو دے روپ نے ہاڑے وچوں مثلاً اس نال وضاحت کرو ۱۶۔ پیٹھاں دتے ہوئے شعراں دی مفصل تشریح کر لفظ تے شاعر داناں وی دسو ۱۷۔ سائیں فیروز دے کلام وچ رس، بلوچ تے سوز عام ملدا اے تہاؤں کی رائے اے؟ ۱۸۔ سائیں فیروز دی نظم ہاڑے دافنی ویروا کرو۔

پرچہ نمبر ۲ منظوم قصہ جات سوالاں دی ترتیب

۱۔ وارث شاہ سے حالات زندگی تے بھرواں چائن پاؤ ۲۔ ہیر وارث شاہ دے حوالے نال ہیرودے کردار تے چائن پاؤ ۳۔ نقادوں رائے بھرواں و گریا ہو یا بال آکھیا تے تہاؤں کی خیال اے یاں رائے دے کردار تے بھرواں چائن پاؤ ۴۔ ہیر وارث شاہ دے حوالے نال کیدو دے کردار تے بھرواں چائن پاؤ ۵۔ سہتی دا کردار وارث شاہ دی

ک انوکھی تخلیق اے تسی ایس کردار ادنیائی تجزیہ کرو ۶۔ وارث شاہ نے اپنی تصنیف نوں مکمل ڈرامے دے روپ وچ پیدا کیتا اے تہاؤں کی خیال اے؟ ۷۔ ہیر وارث شاہ بھرواں دی حیاتی تے فن اتے چائن پاؤ ۸۔ میاں محمد بخش بھرواں دی سیف الملوک فن

دا شاہکار اے چائن پاؤ یاں میاں محمد بخش بھرواں دی حیاتی تے فن اتے چائن پاؤ ۹۔ دیکھن نوں سیف الملوک تصوراتی داستان اے پر مضمون ہی حوالے نال ایہدیاں کی سطح بندیاں نہیں تسی اونہاں بارے بھروی جانکاری پیش کرو ۱۰۔ مولوی غلام الرسول دے حالات زندگی تے لکھتاں بارے جانکاری کرو ۱۱۔ احسن القصص دی کہانی اپنے لفظاں وچ بیان کرو ۱۲۔ احسن القصص دیاں خوبیاں بیان کرو جہناں پاروں مولوی غلام الرسول عالجپوری دی ایہ تخلیق دو جے شعراں دے لکھے ہوئے یوسف زلیخا دے قصیاں توں ودھ مقبول ہوئی؟ ۱۳۔ مولوی غلام الرسول نے احسن القصص دے وچ جیہو یاں ادبی صفات ورتیاں نے اونہاں بارے بحث کرو ۱۴۔ مثنوی دی تعریف کردیاں ہو یاں مولوی غلام الرسول دی مثنوی نگاری دے نوٹ لکھو ۱۵۔ مولوی غلام الرسول نے اپنی وچ سرپا نگاریدہ خوبصورت انداز اپنایا اے تسی ایس بارے مثالاں دے کے اپنا جواب تفصیل نال بیان کرو ۱۶۔ مولوی غلام الرسول عالجپوری نے اپنی تو لکھی تصنیف احسن القصص وچ جیہو یاں صفات ورتیاں نے مثالاں راہیں اظہار کرو۔

پرچہ نمبر ۳ کلاسیکل شاعر سوالاں دی ترتیب

۱۔ حضرت سلطان باہودی حیاتی شاعری فکر تے فن تے چائن پاؤ ۲۔ حضرت سلطان باہودی شاعریراہیں دنیا بارے کی تصور ہوند اے؟ ۳۔ عشق بارے حضرت سلطان باہودی دے چارو اور واکرو ۴۔ فقر حضرت سلطان باہودی نظر یہ ای نہیں اونہاں دی زندگی دے مقصد اے نیز حضرت سلطان باہودی حیاتی تے چائن پاؤ ۵۔ بابا بلے شاہ دی شاعری دیاں وڈیاں خوبیاں کیہو؟ ۶۔ بابا بلے شاہ اول آخر اک صوفی شاعر نہیں تے آپ دے تو حیدری و چاراں تے چائن پاؤ ۷۔ بابا بلے شاہ دے سماجی شعور بارے اونہاں دے شعراں دے حوالے نال اظہار خیال کرو ۸۔ بابا بلے شاہ مست الست ہو کے دی عقل دے بیداری درس دیندے نہیں مثالاں نال بتا کرو ۹۔ شاہ حسین دے کلام وچ ورتیاں لکھیاں مثالاں تے او نہاں دی اہمیت بیان کرو ۱۰۔ شاہ حسین دی شاعرانہ عظمت دی وجوہات تے چائن پاؤ ۱۱۔ شاہ حسین دیاں کافیاں دی تشریح۔

پرچہ نمبر ۴ سوالاں دی ترتیب

۱۔ نادر شاہ دی وار وچ شاعری دیاں خوبیاں تے نوٹ لکھو ۲۔ نادر شاہ دی وار وچوں نادر شاہ دے کردار تے بھرواں نوٹ لکھو جیہو دے شعرا ہدی کردار نگاری واسطے لکھے نہیں اونہاں دے بارے مثالاں دیو ۳۔ نادر شاہ دی وار وچ کل تے نادر شاہ دے کردار تے بھرواں چائن پاؤ ۴۔ نادر شاہ دی وار وچ محمد شاہ رنگیلے تے نادر دے کردار دے موازنہ کرو ۵۔ ادب دے کیہو دے دور وچ نہیں ادبی ریشماں دے حوالے نال اوہدے ایہناں دونوں روپاں دیاں خوبیاں مثالاں نال واضح کرو ۶۔ فن تنقید دیاں ضروری شرطیں تے نقادوں بنیادی اصول کیہو دے کیہو دے نہیں؟ ۷۔ ادب دا مفہوم بیان کرو تے مختلف ادبیاں توں اپنے تھوڑے تھوڑے فن تنقید توں کی مراد اے؟ نیز ایہدیاں خوبیاں تے خامیاں بیان کرو ۹۔ کرم حیدری نے پوشو ہاری دے لوک گیت دیاں جیہو یاں خوبیاں بیان کیتیاں نے اپنی زبان وچ بیان کرو ۱۰۔ پوشو ہاری زبان کیہو دے کیہو دے علاقیاں وچ چوٹی جاندی اے؟ ۱۱۔ کرم حیدری کتاب پوشو ہاری گیت بارے اپنے وچاراں دا اظہار کرو ۱۲۔ میاں مولا بخش کشک کشک لکھاری پنجابی شاعرانہ داند کرہ دے حالات زندگی بیان کرو ۱۳۔ کتاب پنجابی شاعرانہ داند کرہ دے حوالے نال استاد مشتق ہر دے حالات زندگی لکھو ۱۴۔ ہدایت اللہ بارے تسی کیہ جاندے اوہ میاں مولا بخش کشک دی کتاب دے حوالے نال اپنے وچاراں دا داند کرہ کرو ۱۵۔ محمد بوٹا گجراتی دے حالات جیون مرثیہ بارے کتاب پنجابی شاعری دا داند کرہ وچوں بیان کرو۔

پرچہ نمبر ۵ نثر

۱۔ سجاد حیدر دی حیاتی دے بارے اپنے خیالاں دا اظہار کرو ۲۔ ہوادے ہو کے دا خلاصہ لکھو ۳۔ پانیاں دارا کھا دے خلاصے بارے جانکاری کرو ۴۔ ونجار امیرے ہان دادے بارے تہاؤں کی خیال اے؟ ۵۔ دلاں دے روگی دے خلاصے بارے لکھو ۶۔ دل دریا دے خلاصے دیاں جیاں قدر اں بیان کرو ۷۔ شہید بارے تسی کی جاندے او؟ ۸۔ ڈوھنکیاں شاماں دے مصنف نواز دی حیاتی تے افسانیاں بارے گل بات کرو ۹۔ کہانیاں بارے گل بات کرو ۱۰۔ سدا سہاگن پنڈرہ بابو پیرادی کھیڑ ۱۱۔ دل دا پرچھاواں دی رومان کہانی بارے دسو ۱۲۔ جیون دے لے کہانی توں کی سبق ملد اے؟ اپنے لفظاں وچ لکھو ۱۳۔ ڈوھنکیاں شاماں اپنے لفظاں وچ لکھو ۱۴۔ پنجابی ادب تے سا لک وچوں ادبیاں لکھیاں غزلاں تے نظماں تے بھرواں نوٹ لکھو ۱۵۔ دھرتی رب دی نظم بارے تہاؤں کی خیال اے؟ ۱۶۔ بہار سہانی نظم وچ عبد المجید سا لک نے بہار وچ کی لکھیا اے؟ ۱۷۔ نو کرمنڈا کہانی بارے تہاؤں کی خیال اے؟ ۱۸۔ سوچاں وچاراں بارے سا لک بھرواں کی فرمایا اے؟ ۱۹۔ عبد المجید سا لک بھرواں دے مضمون بے حیوا وں گجریاں توں کی اخلاقی سبق ملد اے؟ ۱۹۔ دویاں وچ بارے لکھو ۲۰۔ رسول کریم ﷺ دے آدن توں پہلاں عرباں دی حالت بارے لکھو ۲۱۔ ابرہہ جشی دا واقعہ تفصیل نال لکھو ۲۲۔ جنگ احد دے پورے واقعات، حالات اور اسباب لکھو ۲۳۔ پنجاب دے اسلامی ادب وچ جی سرکار دیکھ مقام ہند ایسے لیکن ۲۴۔ جی سرکار دے مصنف نے اپنی ایس کتاب داناں جی سرکار کیوں لکھیا اے؟ ۲۵۔ جی سرکار وچ سیرت پاک ﷺ دے

کیہو دے کیہو دے پہلوؤں تے بہتازور دتا گیا اے ویروا کرو۔

تاریخ فرسٹ امیر پارٹ ون اہم سوالات

محمد بن قاسم کے فتح سندھ کے اسباب و واقعات ۲۔ سندھ پر عربوں کے حملے کی وجوہات، اہمیت، اور وہاں پر انتظام سلطنت اور نظم و نسق ۳۔ سلطان محمود غزنوی کا کردار اور کارنامے ۴۔ سلطان محمود غزنوی کے کردار اور علم و ادب کی سرپرستی پر مضمون ۵۔ بحیثیت فاتح اور سپہ سالار محمود غزنوی اور محمود غوری میں موازنہ ۶۔ برصغیر جنوبی ایشیا پر سلطان محمود غزنوی کے حملوں کا حال اور اثرات ۷۔ محمود غوری اور محمود غزنوی کی کامیابی کے اسباب ۸۔ ترانہ کی جنگوں کے حالات اور تاریخ میں اہمیت ۹۔ سلطان شمس الدین شمس کی مشکلات اے کن معنوں میں سلطنت دہلی کا بانی کہا جا تا ہے؟ ۱۰۔ بلبن کے منگولوں کے حملوں کی روک تھام کے لیے تجاویز ۱۱۔ بلبن کے سلطنت کو مستحکم کرنے کے سلسلے میں اقدامات اور اسکی شخصیت ۱۲۔ سلطان شمس الدین شمس کو خاندان غلاماں کا اصل بانی کیوں کہا جاتا ہے؟ ۱۳۔ علاؤ الدین خلجی کی انتظامی اور معاشی مشکلات ۱۴۔ علاؤ الدین خلجی کی دکن پالیسی اور فتوحات کس بنا پر سلطان علاؤ الدین خلجی کو اعلیٰ منتظم کہا گیا؟ ۱۵۔ سلطان محمود تغلق متضاد صفات کا مجموعہ تھا تبصرہ کر یں ۱۶۔ سلطان محمود تغلق کا کردار اور کارنامے ۱۷۔ امیر تیمور کے حملے کے اسباب، واقعات اور کارنامے ۱۸۔ سلطان فیروز شاہ تغلق کے کارنامے ۱۹۔ فیروز شاہ تغلق کی اصلاحات ۲۰۔ فیروز شاہ تغلق کا عہد حکومت ۲۱۔ امیر تیمور کے برصغیر پر حملے کے اسباب، واقعات اور نتائج ۲۲۔ سلطان سکندر لودھی کی فتوحات و اصلاحات اور زوال پر سلطنت کو سنبھالنے کی کوششیں ۲۳۔ سلطان سکندر لودھی کا کردار اور اس کے عہد حکومت کے واقعات ۲۴۔ سکندر لودھی کے عہد حکومت کی اہمیت ۲۵۔ ابراہیم لودھی کی حکومت کے واقعات اور پانی پت کی لڑائی کی ناکامی کے اسباب ۲۶۔ پانی پت کی لڑائی کے اسباب، واقعات اور نتائج ۲۷۔ دہلی سلطنت کے زوال کے اسباب ۲۸۔ سلاطین دہلی کے انتظام سلطنت ۲۹۔ سلطنت دہلی کے مرکزی انتظامی ڈھانچے کے اہم خدوخال ۳۰۔ سلاطین دہلی کے زمانے میں علم و آرت اور فن تعمیر کے کام کا جائزہ ۳۱۔ مسلم فن تعمیر کی نمایاں خصوصیات۔

ایف اے ریف ایس سی پارٹ یکینڈ (سیکنڈ امیر)

۱۔ بابر کے حملے کے وقت برصغیر جنوبی ایشیا کے سیاسی اور سماجی حالات ۲۔ بابر کا کردار اور کارنامے ۳۔ پانی پت کی پہلی لڑائی کن حالات کا نتیجہ تھی نیز بابر کی کامیابی کے اسباب ۴۔ ہمایوں کی تخت نشینی کے بعد مشکلات ۵۔ ہمایوں اور شیر شاہ سوری کے درمیان کشمکش ۶۔ ہمایوں کا کردار اور کارنامے ۷۔ شیر شاہ سوری کی انتظامی اصلاحات ۸۔ شیر شاہ سوری کا کردار اور کارنامے ۹۔ شیر شاہ سوری کو اکبر کا پیش رو کہا جاتا تھا کیوں؟ ۱۰۔ اکبر کے عہد میں مغل سلطنت میں توسیع ۱۱۔ مغل شہنشاہ اکبر کن وجوہات کی بنا پر اکبر اعظم کہلاتا تھا؟ ۱۲۔ اکبر کی مذہبی پالیسی اور مذہبی حکمت عملی ۱۳۔ نور الدین جہانگیر کے کردار اور کارنامے ۱۴۔ نور جہان کے عروج اور جہانگیر کے عہد پر اثرات ۱۵۔ قندھار کی طرف مختلف مہمات کا حال اور قندھار کے ہاتھ سے نکل جانے کے دوسرا اثرات ۱۶۔ شاہجان کی دکن پالیسی ۱۷۔ شاہجان کے عہد میں فن تعمیر کی ترقی ۱۸۔ اورنگزیب کی اسلامی پالیسی ۱۹۔ اورنگزیب کے ہندوؤں کے ساتھ طرز عمل کے متعلق ہندو اور انگریز مصنفین کے اعتراضات ۲۰۔ اورنگزیب عالمگیر باصلاحیت ترین مغل شہنشاہ تھا اس نے ہر بغاوت کا خاتمہ کیا اور برصغیر پاک و ہند کی تعمیر کی تکمیل کی ۲۱۔ مغلوں کا مالیہ کا انتظام انتہائی سائنٹفک تھا ۲۲۔ عظیم مغل حکمرانوں نے علم و تعلیم کی جو سرپرستی کی اس پر روشنی دالیں ۲۳۔ برنوی ایسٹ آف انڈیا کے قیام اور دیگر یورپین قوموں کے ساتھ اس کے تصادم کے بارے میں آپ کیا جانتے ہیں؟

ایف اے ریف ایس سی رڈی کام پارٹ ۱ اسلامیات لازمی

حصہ اول: معروضی مکمل حصہ دوم: دس آیات مبارکہ، ترجمہ و تشریح، دس احادیث مبارکہ، ترجمہ و تشریح، توحید، اقسام توحید، عقیدہ توحید کے دلائل، عقیدہ توحید کے انسانی زندگی پر اثرات، شرک کا مفہوم اور اس کی اقسام، خصوصیات انبیاء بیان کریں، نیز رسالت محمد ﷺ اور اسکی خصوصیات آیت نمبر ۲۱، ۲۲، ۲۳، ۲۴، ۲۵، ۲۶، ۲۷، ۲۸، ۲۹، ۳۰ کا ترجمہ و تشریح، دلائل ختم نبوت بیان کریں۔ اختیارات قرآن۔ انسانی زندگی پر عقیدہ آخرت کے اثرات۔ ہندو جہ ذیل پر نوٹ لکھیں۔ حضور ﷺ کی رحمت اللعالمینی کی وسعت، روزہ اور اس کے مسائل، زکوٰۃ اور اس کے مسائل، جہاد اور اس کی اہمیت و اثرات۔

ایف اے پنجابی پارٹ ۱

حصہ نثر (خلاصہ جات، سوال اور جواب اور سیاق و سباق) معراج شریف، پنجابی زبان دی کہانی، حضرت بہاؤ الدین زکریا ملتانی، پاکستان بن گیا اے،

ٹاہلی تھلے، شاہ عبداللطیف بھٹائی، لندن دے ٹیوب ٹیشن، کیاہ وچ، (حصہ نظم) حمد، نعت، آیات، باہو، کافی از بلے شاہ، کافی از خواجہ غلام فرید، غزل از میر فصل گجراتی، غازی تے شہید از فقیر احمد فقیر، غزل از عارف عبدالستین، بن نظمناں، جمعہ بازار، (حالات زندگی اور کلام کی خصوصیات) میاں محمد بخش، بابا فرید، بلے شاہ، سلطان باہو، وارث شاہ، (مضامین) میر اسمن پسند پنجابی شاعر، ساڈی پینڈو تے شہری زندگی، زنانیاں دی پڑھائی و قت دی پابندی، پنجابی زبان تے اوہد مستقبل، ساڈا دین اسلام، قائد اعظم، علامہ ڈاکٹر محمد اقبال، بیلیویشن دے فائدے تے نقصان، سائنس دے فائدے کسے پیچ دا کھنڈنڈھا حال۔

ایف اے پنجابی پارٹ ۲

(حصہ نثر) خلاصہ جات، سوال جات اور سیاق و سباق) پتنگے، ریڈار کہانی، تصوف تے پنجابی، پنجاب دیاں لوک رساں حبہ خاتون، گھمسیلا چائن، (حصہ نظم) بول فرید از بابا فرید الدین گنج شکر، آیات باہو، کافی از بلے شاہ، وارث شاہ، داکلام، میاں محمد بخش، داکلام، غزل از رؤف شیخ، غزل از سلیم کا شر، تاریاں دا گیت، ڈو کھے پانی، کلا رکھ، متاں، غزل از ڈاکٹر رشید انور۔ (شاعری دیاں صنفیاں) ناول، ڈرامہ، افسانہ، نظم، ڈھولا، ماہیا، گدا، تھا، ل، لوری۔ (گرامر) تشبیہ، استعارہ، ردیف، قافیہ، مرکب، اصانی، مرکب تو صیفی (حالات زندگی اور کلام کی خصوصیات) میاں محمد بخش، بابا فرید، بلے شاہ، سلطان باہو، وارث شاہ، شاہ حسین۔

ایف اے

اسلامی تہذیب، تقویٰ، صبر، عدل، حقوق والدین، مسجد، شہری، اسلامی ریاست، اخوت، تبلیغ، جہاد، غزوہ بدر، غزوہ خندق، حجتہ الوداع، خلفائے راشدین پر ایک نظر، حضرت ابوبکر صدیق، حضرت عمر فاروق، حضور اکرم ﷺ سے پہلے کے حالات، ہجرت حبشہ، ہجرت مدینہ۔

اسلامیات اختیاری (پارٹ ۲)

ایف اے

سورۃ بقرہ کی اہم آیات

6-7-8-17-18-21-22-23-24-25-28-29-40-41-42-43-44-45-46-63

142-143-153-158-

72-73-79-80-81-82-83-92-93-94-104-105-105-105-122-123

احادیث نبوی ﷺ

1-3-5-6-7-11-12-13-14-15-17-18-20-23-27-33-34-40

سوالات: تدوین قرآن، حفاظت قرآن، حدیث کی اقسام اور اہمیت، اعجاز قرآن، فعل، ماضی، مضارع و معروف کی گردان۔ اہم عنوانات: صفات متقین، قصہ آدم و حوا، یسوع مسیح، تحویل قبلہ، واقعہ باروت، باروت، نفاق فی سبیل اللہ، واقعہ بیت۔

اردو لازمی (سیکنڈ ایئر)

ایف اے

سوال نمبر (خلاصہ جات، سیاق و سباق، سوال و جواب) کہا جاپان کو جائیں؟ کہا جاپان کو جاؤ۔ فاطمہ برناوی ایک کہانی بڑی پرانی

علوم قدیمہ کی افادیت ہمارے زمانے میں بہرہ ویا قلب وقار الملک، پاکستان بن گیا ہاشل میں پڑھنا مانتا

سوال نمبر ۲۔ غزلیات کی تشریح (حوالہ متن کے ساتھ) خواجہ میر درد۔ غزل نمبر 2-1۔ میر تقی میر۔ غزل نمبر 2-1۔ خواجہ

حیدر علی آتش۔ غزل نمبر 2۔ غالب۔ غزل نمبر 2-1۔ 3۔ 4۔ مومن خاں مومن۔ غزل نمبر 3۔ علامہ اقبال۔ غزل

نمبر 2-1۔ فیض احمد فیض۔ غزل نمبر 1۔ ناصر کاظمی۔ غزل نمبر 3-1۔ 3۔ 4۔ مومن خاں مومن۔ غزل نمبر 3۔ علامہ اقبال۔ غزل

رموز اوقاف، وقف، سکتہ، رابطہ، سولہ، ختمہ، توسل، وادین، درخواستیں، نفسیاتی کیفیت کیلئے، ملکہ کی ناقص صفائی کے بارے میں بجلی کے

بل کی درستگی، تحفظ مال و جان کے لیے رسیدیں، قرص حسد کی رسید، رسید وصولی کرایہ، قیمت کتب، قیمت زمینیں

مضامین: کاری زبان، میرا پسندیدہ شاعر، ٹریفک حادثات، سائنسی ایجادات، نشیات، محنت کی عظمت، طلباء کے مسائل اور ان کا حل

دیہاتی مسائل، ہمارا نظام تعلیم، کمپیوٹر، آلودگی، ایک سنگین مسئلہ۔

مطالعہ پاکستان

ایف اے ڈی کام پارٹ ۲

اسلام سے قبل جنوبی ایشیاء کی سیاسی، معاشرتی، اور مذہبی حالت پر نوٹ لکھیں۔ اسلام نے جنوبی ایشیاء کے باشندوں کی زندگی پر جو سیاسی، تہذیبی

معاشرتی اور مذہبی اثرات چھوڑے ہیں ان کی وضاحت کریں۔ قیام پاکستان کے اغراض و مقاصد بیان کریں۔ نظریہ پاکستان سے کیا مراد ہے، ق

عدا عظم کے ارشادات کی روشنی میں بیان کریں، نیز ہماری زندگی میں اس کی اہمیت بیان کریں۔ سرسید احمد خاں نے مسلمانوں کی تشاۃ ثانیہ کیلئے کیا

خدمات انجام دیں؟ (تحریک علیگڑھ کے سلسلے میں سرسید احمد کی خدمات بیان کریں)۔ مسلم لیگ کے قیام کے اسباب اور اغراض و مقاصد بیان کر

یں۔ مندرجہ ذیل پر نوٹ لکھیں، بیٹا لکھنو، تجاویز دہلی، نہرو رپورٹ، قائد اعظم کے چودہ نکات اور ان کی اہمیت بیان کریں۔ خطبہ الہ آباد

کی وضاحت کرتے ہوئے اس کی اہمیت بیان کریں۔ برصغیر کے مسلمانوں نے تحریک خلافت کیوں رائج کی اس کے واقعات، اثرات اور ناکامی کے

اثرات تحریر کریں۔ پاکستان کو اپنے قیام کے بعد ابتدا ہی میں جن مسائل کا سامنا کرنا پڑا ان کی وضاحت بیان کریں۔ استحکام پاکستان کے سلسلے

میں بانی پاکستان قائد اعظم کی خدمات بیان کریں۔ قرارداد پاکستان کی آئین سازی کی تاریخ میں بنیادی دستاویز کی حیثیت حاصل ہے وضاحت کر

یں۔ ۱۹۷۳ء کا آئین کس طرح تیار ہوا اس کی اسلامی دفعات تحریر کریں۔ پاکستان کی آب و ہوا کیسی ہے پاکستان کو آب و ہوا کے لحاظ سے کتنے حصو

ں میں تقسیم کر سکتے ہیں وضاحت کریں۔ پاکستانی کچر کے خدوخال بیان کریں۔ خارجہ پالیسی کی ضرورت کیوں پیش آتی ہے پاکستان کی خارجہ پا

لیسی کے بنیادی اصول کون کون سے ہیں۔ معروضی (سوال جواب اور خالی جگہ پر کریں) سابقہ پرچہ چات تیار کریں۔

ایجوکیشن (پارٹ ۱)

ایف اے

الف: ۱۔ تعلیم کا دائرہ کار بیان کریں ۲۔ تہذیبی ورثے کا تحفظ ۳۔ فرد کی بنیادی ضروریات کی اہمیت ۴۔ فلسفہ اور تعلیم کا باہمی تعلق ۵۔ ترقی

پند نظریہ حیات۔ فوائد تعلیم، نفسیات اور اس کا تعلیمی دائرہ کار، نشوونما اور اس کے تعلیمی تقاضے، نشوونما کی تعلیمی اہمیت، ذہنی صحت اور

تعلیم، ابن سینا، علامہ زرنا لوجی، اچھے نصاب کی خصوصیات۔ حافظہ اور اس کے اجزاء، فراموشی اور اس کے اسباب۔

ایجوکیشن پارٹ ۲

ایف اے

نظام تعلیم کے نمایاں پہلوؤں کا جائزہ ۲۔ درس نظامی کی خصوصیات ۳۔ نظام تعلیم کی خصوصیات ۴۔ نصاب تعلیم ۵۔ تحریک دیوبند ۶۔ تحریک علیگڑھ

۷۔ پاکستان میں تعلیمی مقاصد کا تعین ۸۔ تکنیکی تعلیم ۹۔ خواندگی کی وجوہات ۱۰۔ طلبہ میں نظم و ضبط ۱۱۔ تعلیم اور روزگار

برائے فٹ ایئر

اردو لازمی

نیانصاب

پرچہ الف: اہم سوالات کی تفصیل (سوال نمبر ۱، ۲، ۳، ۴، ۵، ۶، ۷، ۸، ۹، ۱۰، ۱۱، ۱۲، ۱۳، ۱۴، ۱۵، ۱۶، ۱۷، ۱۸، ۱۹، ۲۰، ۲۱، ۲۲، ۲۳، ۲۴، ۲۵، ۲۶، ۲۷، ۲۸، ۲۹، ۳۰، ۳۱، ۳۲، ۳۳، ۳۴، ۳۵، ۳۶، ۳۷، ۳۸، ۳۹، ۴۰، ۴۱، ۴۲، ۴۳، ۴۴، ۴۵، ۴۶، ۴۷، ۴۸، ۴۹، ۵۰، ۵۱، ۵۲، ۵۳، ۵۴، ۵۵، ۵۶، ۵۷، ۵۸، ۵۹، ۶۰، ۶۱، ۶۲، ۶۳، ۶۴، ۶۵، ۶۶، ۶۷، ۶۸، ۶۹، ۷۰، ۷۱، ۷۲، ۷۳، ۷۴، ۷۵، ۷۶، ۷۷، ۷۸، ۷۹، ۸۰، ۸۱، ۸۲، ۸۳، ۸۴، ۸۵، ۸۶، ۸۷، ۸۸، ۸۹، ۹۰، ۹۱، ۹۲، ۹۳، ۹۴، ۹۵، ۹۶، ۹۷، ۹۸، ۹۹، ۱۰۰، ۱۰۱، ۱۰۲، ۱۰۳، ۱۰۴، ۱۰۵، ۱۰۶، ۱۰۷، ۱۰۸، ۱۰۹، ۱۱۰، ۱۱۱، ۱۱۲، ۱۱۳، ۱۱۴، ۱۱۵، ۱۱۶، ۱۱۷، ۱۱۸، ۱۱۹، ۱۲۰، ۱۲۱، ۱۲۲، ۱۲۳، ۱۲۴، ۱۲۵، ۱۲۶، ۱۲۷، ۱۲۸، ۱۲۹، ۱۳۰، ۱۳۱، ۱۳۲، ۱۳۳، ۱۳۴، ۱۳۵، ۱۳۶، ۱۳۷، ۱۳۸، ۱۳۹، ۱۴۰، ۱۴۱، ۱۴۲، ۱۴۳، ۱۴۴، ۱۴۵، ۱۴۶، ۱۴۷، ۱۴۸، ۱۴۹، ۱۵۰، ۱۵۱، ۱۵۲، ۱۵۳، ۱۵۴، ۱۵۵، ۱۵۶، ۱۵۷، ۱۵۸، ۱۵۹، ۱۶۰، ۱۶۱، ۱۶۲، ۱۶۳، ۱۶۴، ۱۶۵، ۱۶۶، ۱۶۷، ۱۶۸، ۱۶۹، ۱۷۰، ۱۷۱، ۱۷۲، ۱۷۳، ۱۷۴، ۱۷۵، ۱۷۶، ۱۷۷، ۱۷۸، ۱۷۹، ۱۸۰، ۱۸۱، ۱۸۲، ۱۸۳، ۱۸۴، ۱۸۵، ۱۸۶، ۱۸۷، ۱۸۸، ۱۸۹، ۱۹۰، ۱۹۱، ۱۹۲، ۱۹۳، ۱۹۴، ۱۹۵، ۱۹۶، ۱۹۷، ۱۹۸، ۱۹۹، ۲۰۰، ۲۰۱، ۲۰۲، ۲۰۳، ۲۰۴، ۲۰۵، ۲۰۶، ۲۰۷، ۲۰۸، ۲۰۹، ۲۱۰، ۲۱۱، ۲۱۲، ۲۱۳، 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front & ray of light, Hygen's principle, Newton's ring, Michealson's interferometer, Monochromatic light, Diffraction of light. Q14: Prove that $d \sin \theta = n\lambda$, Diffraction of x-rays, Bragg's relation, $2d \sin \theta = n\lambda$ Polarization of light ures. Q15: Lenses & types Q16: Position, size images formed by convex lense prove $1/f = 1/p + 1/q$, Spectrometer, construction, Working, Ray Diagram of Terrestrial Galileo Telescope. Magnified Glass, Astronomical Telescope. Defects of lenses. All the Numerical Problems of Ch. No. 2,3,4,6,7,10.

ایف ایس سی بیالوجی

1-Importance of biological reserch. 2- Diagrame about life cycle of plasmodium 3- Prevention of Malaria. 4-History of discovery of plasmodium. 5-Cell Theory. 6-Effect of cell theory on biological reserch.7-Plastids and its various kinds. 8- Structure & function of (i) Cell wall (ii) Endoplasmic reticulum (iii) Lysosomes nucleus. 9-Protein & its structure & Function. 10- Carbohydrates and its types. 11- Terpenoides, Enzymes acglycerole, Unsaturates fatty acids, Saturated Chromosomes & types. 12- Process of Mitosis & Mieosis with diagrame. 13- Nucleosomes. 14- Lytic & Lysogenic Phases of virus, various methods by which Nostoc reproduce importance of Bacteria, Mechanism of photosynthesis. 15- Light reaction & Dark reaction. 16- Cohension-Tension theory Stomatal Movement. Transpiration pull, Osmosis Root pressure. 17- Evolution of Microphyllous & Megaphyllous leaf. Labelled Dia about life cycle of Selaginella. 18- Protection of Sporangia of Green land plants evolution of seed halutale. 19-Characterics of Primitive vascular plants. 20- Process of Glycolysis, Mechanism of Election transport-chain. 21- Difference b/w prokaryotic & Eukaryotic cells Enzymes & Co-Enzymes Nucleic acid. 22-Conjugation of Bacteria. 23- Trasduction, Transformation Blue green Algae, Rhizopus, Struclure & Reproductioun, Stigeoclonium, Aternation of Generation significance Adaplation of Bryophytes on land. 24- Life cycle of Pine tree, Infloerence, Binomical Nemenculture. Distunguish between Aeocloamate & Coelomate Characterictics of chordates, Pisces, Mammalia, Economic Importance of solanaceae, Legumenosae. 25- Vernalization, Apominis Growth hormones, Growing root & Shoot tips. 26- Kreb's cycle, Life cycle of Angiosperm. 27- DIAGRAMS: Male & Female gametophytes of angiosperm, Prokaryote & Eukaryote, Corn seed & its parts, A bean seed & its parts, Euglena, Nucleus, Dicot Root, Leaf, Paramecium, Mitochondria, Chlamydomonas Amoeba, Phage Virus, Rhizopus.

ایف ایس سی کیمسٹری

Q1: Define with examples; Substance, Calorie, Limiting Reactions, Joule Mole, Standard Pressure, Solution, Charle's Law, Dalton's Law, Diffussion & Effusing of Gases, Viscosity, Orthorhombic, Surface Tension, Sigma & Pi Bond, Hydrogen Bond, Enthalpy, Dipol moment, Common ion effect, Ionization, Hydrolysis, Redox titration, Activated Complex, Catalysics Chemistry. Q2: Chemical Analysis, Stoichiometry, Combustion, Signifant Figure, Graham's law of diffusion, Iromorphism, Anisotropy, Vapour Pressure, Transition temperature, Allotropy, Gas Laws, Postulates of Bohr's atomic model, Millikan's oil drop experiment. Q3: Radioactivity pauli exclusion principle, Wirewesser's rule, Absolute Zero, Intermolecular forces, MOT, Laws of thermodynamics. Q4: Hesses law of constant heat summation, Law of Mass Action, Hydridization and types. Q5: Determine heat of formation of CH_3OH when burnt at 25°C $H = -1180\text{kJ}$ heat of formation of CO_2 & H_2O are $H = -393\text{KJ}$ and $H = -285.83\text{KJ}$ respectively. Q6: What is Le-Chateliers principle discuss the effect of change in conc. Temp., pressure, catalys on systems. $\text{N}_2 + 3\text{H}_2 \rightleftharpoons 2\text{NH}_3$, $\text{N}_2 + \text{O}_2 \rightleftharpoons 2\text{NO}$, $2\text{SO}_2 + \text{O}_2 \rightleftharpoons 2\text{SO}_3$ Q7: Differentiate clearly between Atomic & MO, Sigma & Pi, Polar & Non Polar bond, Bonding & Anti bonding. Give the Geometry of CH_4 , C_2H_6 , C_2H_2 , O_2 , N_2 . Q8: From book Ch6 Solve Qno. 7,8,9,10. Q9: Rate of Reaction, Meniscus SP^3 , SP^2 , Sp hiberidization, SHE, Electrolytic cell. Q10: Balance the equations of Ch 8 Question No. 13,15,11,12 and example 4,10. Q11: Electrolysis of Molton KCl Aqueous KCl Galvanic cell. Question of Ch; 1,13,14,15,16,17. Q12: Order of Chemical reaction, Factors affectinf Reaction Rates, Chemical Kenetics. Q13: Dalton's Law of partial pressure, value of zero Kelvin in terms of centigrade scale. Q14: Change (i) 74°F to $^\circ\text{C}$, (ii) 215°F to $^\circ\text{C}$ (iii) 37° to $^\circ\text{C}$, coordinate covelent bond, surface, Tension, Discuss stability of H_2 , NaCl , Paramagnetic, Dipole movement. Q15: Short questions at the end of each chapter.

کا تحیدی جائزہ لیں۔ ۱۰۔ قانون تفصیل افادہ کی ڈائگرام کی مدد سے تشریح کریں نیز اس کی مشیات بیان کریں۔ ۱۱۔ قانون طلب بیان کریں اور اس کے تغیرات بیان کریں۔ ۱۲۔ قانون رسد بیان کریں گوشواروں اور خاکوں کی مدد سے اس کی وضاحت کریں۔ ۱۳۔ ترقی پذیر معیشت سے کیا مراد ہے اور اس کی اہم خصوصیات بیان کریں۔ ۱۴۔ قری آمدنی کی پیمائش کریں اور پیمائش کے مختلف طریقے بیان کریں نیز ان مشکلات کی نشاندہی کریں جو آمدنی کی پیمائش میں حائل ہیں۔

ڈی کام نظام بنکاری

۱۔ بنک کی تعریف کریں نیز بنک کے ارتقاء اور بنکوں کی اقسام بیان کریں۔ ۲۔ مرکزی بنک کی تعریف کریں اور اس کے فرائض تفصیل سے بیان کریں۔ ۳۔ زر پالیسی سے کیا مراد ہے اس کے مقاصد حاصل کرنے کیلئے کن آلات کو استعمال کریں گے۔ ۴۔ بنکوں میں کتنی اقسام کے حساب کھولے جاسکتے ہیں۔ ۵۔ مندرجہ ذیل پر نوٹ لکھیں: بچت کا کھاتہ کھولنے کا طریق کار، جاری کھاتہ کھولنے کا طریق کار، بنک اور گاہک کے تعلقات۔ ۶۔ چیک سے کیا مراد ہے چیک کی مختلف اقسام اور چیک کی تطہیر کی اقسام بیان کریں۔ ۷۔ بنک قرضے سے کیا مراد ہے قرضے کی مختلف اقسام اور قرضے لینے کے اصولوں کی وضاحت نیز قرضہ دینے وقت کیا احتیاطیں کرنی چاہیے۔ ۸۔ سٹیٹ بنک آف پاکستان کے قیام اور اس کے فرائض بیان کریں۔

فٹ ایئر ڈی کام پارٹ ۱ انگلش

Book 1: His First Flight, Post Haste, Dolls House, Punishment of Khipil, The Red Shoe, Snapshot of a Dog, Jewel of a Girl. Book 3: The Rising of the Moon, The princess on the Rood (Summaries). Characters: Balled Singer, Juggler. Poems & Paraphrasing: The Echoing Green, The Little Girl Found, The Two April Morning, To The Cuckoo, We are Seven, Time, I am The only Being, The Lines, The Snare. Paper B: Letters & Applications: Condolence, Invitation, Healt & Studies, Remission of Fine, Sanitation. Story: Greed Is Curse, Pride Hath A Fall, Honesty Is the Best Policy, A Friend In need Is a Friend Indeed, Thirsty Crow. All tenses, Parts of speech, Correct & Incorrect, Punctuation. All punctuations, commas, Full stop etc. At least 10 sets. Punctuation, Pairs of Words & Retranslation from upto date papers.

سینڈ ایئر ڈی کام پارٹ سینڈ انگلش

Book 2: (Essays) Using the scientific method, Why boys fail in colleges, On destroying books, The man who has a hospital, My financial career. Part 2: (Heroes) Sir Alexander Fleming, Louis Pasteur, Mustafa Kamal. Novel: Good Bye Mr. Chips, Katherine Bridges, Quarrel, First Meeting, Death seene of Mr. Chips. Essays: Aim of Life, Television, Hobby, Science, Hero, Favourite Personality, Unemployment, Pollution. Idoms & Phrases (250) Translation (Urdu to English 75 pares) Direct & Indirect Narration (15 sets) Preposition (150 Sentences) QNo. 5,6,7, (Up to date papers five Years)

ایف ایس سی فزکس

Q1: Scalars & Vectors, Unit Vector, Subtraction, Rectangular components, Position Vector. Q2: Scalar Vector product, Characteristics, Distribulvic Law, Comutative Law. Q3: Accelaration, Velocity, Laws of Newton, Motion of conected bodies, Impulse. Q4: Conservation and laws elastic collisions, special cases, drag force, Fluid Friction. Q5: Projectile and its equations. Prove that $S = vt$, $V = rw$, $a = \frac{v^2}{r}$ centripetal acc and force. $F = \frac{mv^2}{r}$. Q: Law of Gravitation, Value of G, Mass of earth, variation of g with depth & altitude. Q7: Weightlessness in Satellils special cases. Q8: Artificial Gravity Q9: Work done against gravitational force. work, power, and units, types of energy, Absolute Gravitation. Q9: S.H.M restoring Force, Circular Motion, Characteristic, waveform of SHM; Simple Pendulum, Resonance, Ripple Tank, Transmission of waves, waves in stretched string Q10: Law of conservation of energy, interconversion of P.E & K.E, Relation between velocity, wavelength & Frequency, Mechanical waves, Production, Comperession, rarefaction. Q11: Newton's formula for the speed of sound, Laplace's correction, Modification, Intensity, Loudness of Sound, Speed, Intensity level & its units. Q12: Interference of Sound waves, beats, Doppler's effect, Pitch of Sound, Changes, Acoustics, quatity, Musical & Noise, Characteristics. Q13: Interference of light, wave



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