



NOV & DEC, 2001

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

THE SECOND PILLAR OF ISLAM

# FASTING

Psychology  
Of Students

PRACTICAL CRITICISM IN  
ENGLISH LITERATURE

**OEDIPUS REX**



*The Best Quality Maker for Sports Goods*

**UNIT # 2**

**SAGA**

**SPORTS**



**sports**

**TECHNICS**

**Pvt. Limited**

---

Mubarik Pura, Sialkot. (Pakistan)  
Tel:553365-553905-552908, Fax:552905



NOVEMBER & DECEMBER, 2001

# MONTHLY AZEEM

## ENGLISH MAGAZINE

(Under the Supervision of Azeem Educational Conference)

### Chief Patron

Allama Muhammad Saeed Ahmad Mujjdadi

### Chief Organizer

Prof. Muhammad Azeem Farooqi

### Chief Editors

Hafiz Muhammad Moin-ud-Din Faridi

### Editor Men Wing

Atiqu-ur-Rehman Khokhar

### Editor Women Wing

Mrs. Tabinda Iftikhar

Mrs. Mussarat Azmat Farooqi

### Art Editor

Muhammad Naeem Anwar Farooqi

### Marketing Managers

Muhammad Umar Nawaz Cheema

Salahudin Ibrar

### Photography

Usman Anjum

### Well Wishers

Dr. Aman-Ullah (Phd.)

Muhammad Saeed Babar (ACMA)

Prof. Ibrar Hussain Saqi (M.A. Isl. & Arabic)

Major Muhammad Ashraf (Phd. DVM)

Dr. Capt. Hafiz Muhammad Naeem

Mrs. Humaira Naeem (M.A. English)

Prof. Muhammad Younis Sajed (M.A. Urdu & Eco.)

Hafiz Muhammad Nadeem

Mrs. Fouzia Azeem

Muhammad Wasim Sheikh

### OFFICES

#### Main Office

Azeem Academy

Gondlanwala Road,

Near Naz Cinema,

Gujranwala - Pakistan

Ph:0431-253573-231060

E-Mail: afarooqi@brain.net.pk

#### Sub Office

Azeem Academy

38/C, Block Z,

Peoples Colony,

Gujranwala - Pakistan

Ph: 0431-241110

## CONTENTS

Al-Quran	2
Hadith	3
Jihad	4
Fasting	5
A Kashmiri Girl	6
Some Matchless Sayings	7
Let Us Learn The Holy Quran	8
A True Muslim	9
America Under Attack	10
From The Niche Of History	11
Psychology Of Students	12
Future Of Information Technology	
In Pakistan	14
Our Values & Our Attitudes	16
Computer & New Generation	17
Let Us Learn English	18
Some Technical Terms	19
Happiness	20
Islam & Terrorism	20
Multi Purpose Essay	21
Practical Criticism In English Literature	22
Oedipus Rex	26

### Price

Monthly .....20/-

Annual .....250/-

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 تَبَعَ 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 وَاَيَّايَ فَاَرْهَبُونَ ﴿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)

وَامْنُوا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا اَوَّلَ كَافِرٍ بِهِ

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَاَيَّايَ فَاتَّقُونَ ﴿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)



**SMART VIEWS  
INTERNATIONAL**

Web:

[www.smartviewsinternational.way.to](http://www.smartviewsinternational.way.to)

**IMPORTER - EXPORTER, GENERAL TRADERS, CONTRACTORS,  
CONSTRUCTORS, MONEY CHANGERS, TRAVELING & TOURISM,  
OPERATORS, CAR RENT & HOTEL SERVICES PROVIDER**

Lome - Togo (W.Africa)

Tel: +228 22 1243

Fax: +228 22 4002

E-mail: [smartviews@laposte.tg](mailto:smartviews@laposte.tg)

87-GDA Commercial Plaza,

Gujranwala - Pakistan

Tel/Fax: +92 431 710927

E-mail: [smart\\_pak@yahoo.com](mailto:smart_pak@yahoo.com)





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

عن امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم، اذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه اثر السفر، ولا يعرفه منا احدا، حتى جلس الى النبي صلى الله عليه وسلم، فاسند ركبتيه الى ركبتيه، ووضع كفيه على فخذيه، وقال: يا محمد صلى الله عليه وسلم، فاخبرني عن الاحسان. قال: "ان تعبد الله كأنك تراه، فان لم تكن تراه فانه يراك". (رواه مسلم)

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

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

### Explanation (Remaining Part)

An eminent Sufi says: Diya al-shams wa'l-qamar idha 'shtaraka namudhaj min safa al-hubb wa'l-tawhid idha 'shtabaka, "The combination of the light of the sun and moon, when they are in conjunction, is like the purity of Love and Unification, when these are mingled together." Assuredly, the light of the sun and moon is worthless beside the light of the Love and Unification of God Almighty, and they should not be compared; but in this world there is no light more conspicuous than those two luminaries. The eye cannot see the light of the sun and moon with complete demonstration. During the sway of the sun and moon it sees the sky, whereas the heart (dil) sees the empyrean ('arsh) by the light of knowledge and unification and love, and while still in this world explores the world to come. All the Sheikhs of this Path are agreed that when a man has escaped from the captivity of "stations" (maqamat), and gets rid of the impurity of "states" (ahwal), and is liberated from the abode of change and decay, and becomes endowed with all praiseworthy qualities, he is disjoined from all qualities. That is to say, he is not held in bondage by any praiseworthy quality of

his own, nor does he regard it, nor is he made self-conceited thereby. His state is hidden from the perception of intelligences, and his time is exempt from the influence of thoughts. His presence (hudur) with God has no end and his existence has no cause. And when he arrived at this degree, he becomes annihilated (fani) in this world and in the next, and is made divine (rabbani) in the disappearance of humanity; and gold and earth are the same in his eyes, and the ordinances which others find hard to keep become easy to him.

[Here follow the story of Haritha, who declared that he had true faith in God. The Prophet asked: "What is the reality of thy faith?" Haritha replied: "I have cut off and turned myself away from this world, so that its stones and its gold and its silver and its clay are equal in my sight. And I have passed my nights in wakefulness and my days in thirst until methinks I see the Throne of my Lord manifest, and the people of Hell wrestling with one another" (or, according to an alternative reading: "making sudden attacks on one another"). The Prophet said, repeating the words thrice: "Thou knowest, therefore persevere".]

### The Holy Prophet (Peace be upon him) said:

- "Ask of God forgiveness, for next to faith no one is given anything which is better than security"
- "Pray in the full certainty of acceptance and know that God does not respond to prayer which proceeds from a careless, neglectful heart".



# JIHAD

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“And strive in History so that you may succeed”.

Jihad is an Arabic word which means to strive or to try utmost to achieve an object. Technically it means to strive in the way of Allah and exhaust all the energies for the cause of Islam. It is quite different from “War” although “War” is one aspect of Jihad. A Muslim does everything he is capable of doing for the pleasure of Allah. Allah says in the Holy Quran;

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ تَتُومِنُونَ بِاللَّهِ وَرَسُولِهِ

وَتَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“O ye who believe! Shall I show you commerce that will save you from a painful doom? Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your health and your lives, that is better for you, if ye did but know”.

(As-Saff 10-11)

In Sura Al-Hajj Allah Says:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

“And strive for Allah with the endeavour which is His right”.

(Al-Hajj 78)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

وَعَسَى أَنْ تَحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you and it may happen that you love a thing which is bad for you. Allah Knoweth, ye know not”.

(Al-Baqarah 216)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ بِجَهَنَّمَ وَبِئْسَ الْمَصِيرُ

“O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, hopeless journey's end”.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تَكُلْفُ أَنْفُسُكَ وَحَرِّضِ الْمُؤْمِنِينَ

“So fight (O Muhammad) in the way of Allah. Thou are not taxed (with the responsibility of anyone except for thyself and urge on the believers”.

(An-Nisa - 84)

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

“Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day and forbid not that which Allah hath forbidden by His messenger and follow not the Religion of Truth, until they pay the tribute (jaziya) readily, being

brought low.

(Al-Tuba 29)

Thus Allah has laid down in the Holy Quran that Muslims should make every possible effort to remove obstructions in the way of Islam and even fight and give their lives in the way of Allah. But, they are not to commit any aggression. In the Quranic passage No. 4 above Muslims are asked to fight against those who believe not in Allah, nor in the Last Day, who prohibit not what Allah and His Prophet (Peace Be Upon Him) has prohibited and who refuse allegiance to the True Faith from among those who have received the Holy Book, until they humbly pay tribute (Jaziya) in submission. Similarly in verses 10-11, from Surah As-Saff, quoted above, Allah has symbolised Jihad as a successful business. If a person does not believe in Allah, nor in the Holy Prophet, a Muslim is duty bound to fight against him with all the resources at his command and even give his life in the struggle. Allah promises him great rewards in the After-Life.

Islam has laid down three main principles for Jihad:



## Internal Jihad

This is carried on against the evils that may crop within the Muslim Society. Evil customs and un-Islamic acts are a serious danger to Islam and they should be crushed by means of Jihad.



## Jihad through knowledge and invitation

This type of Jihad is against non-Muslims and disbelievers who raise objections. They should be answered by Muslims with all the knowledge and intelligence at their command and they should do it in a spirit of Jihad.



## Jihad through War

Islam has advocated that a war with the infidels should be avoided as far as possible, but if it is unavoidable for the cause of Islam, it should be waged; specially it should be made against those who obstruct the way of Islam. It should continue till the obstruction is removed. In one of the verses of the Holy Quran quoted above (Surah Al-Baqarah 216), Allah has ordained that though warfare may not be pleasant to you, still it should be carried on, for a thing hateful to you may be of the highest merits in Islam.

The Holy Prophet (Peace be upon him) has also spoken highly of Jihad. He has said that the reward for a persons who carries on Jihad is greater than that earned with all the wealths of both the worlds. He added that the reward for keeping the enemy at bay in Jihad carries more reward than carried by seventy prayers (Salat).

The Holy Prophet says;

“The best of all the believers is he who fights in the way of Allah with wealth and his life”.

Pakistan was achieved with the name of Islam and the Holy Quran. Ideology of Islam is the “Ideology of Pakistan”. So we should not hesitate to reinforce the principles and law of the Quran. Jihad is the sixth pillar of Islam. We must perform this duty within the country and outside the state; Kashmir, Palestine, Chichinia, Kosovo and anywhere else. Jihad is life-blood of Islam and survival of the Muslims.



# FASTING

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

**“O believers! Fasting has been enjoined on you as it was enjoined on the people before you, so that you disciplined in warding off evil”.** (Al-Baqra 183)

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

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

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

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

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

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

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

Fasting has a distinguished position; Allah has regarded it as “His” or “For Him” and for the purpose of reward and remuneration regarded it as having the greatest weight of all. The tradition says:

**“Every good act that a man does shall receive from ten to seven hundred rewards,” Says Allah, “but**

**the fast is an exception because it is for “Me” alone and I will give its rewards as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake.”** (Muslim)

## Purpose of the Fast

❖ The purpose of the fast is to create piety (Taqva) and virtue in man; so piety is the touch stone of fasting.

❖ A person keeping fast keeps himself away from all those things that displease Allah, such as eating, drinking, merry-making, lying, speaking ill of others and meeting the wives, etc. A faster controls all these warnings; and thus earns very many moral and spiritual benefits.

❖ Fasting is a process of gaining Allah’s favour with some discomfort, only. The rewards of undergoing this discipline is so great that the worshipper stands in good stead during the difficult phases of life. So, fasting is a favour and not a calamity, as described in the Holy Quran;

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

❖ Fasting cultivates Taqwa or piety in a person since he abstains himself from illdeeds and seeks Allah’s pleasure.

❖ Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate to sinful acts and is able to control his evil passions.

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

من لم يدع قول الدور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه

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



## Collective Benefits Of Fasting

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

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

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

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

شهر رمضان الذي انزل فيه القرآن هدى الناس وبينت من  
الهدى والفرقان فمن شهد منكم الشهر فليصمه

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

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

For Pakistan, the month of Holy Ramzan has a special significance due the fact that the Muslims of Indo-Pakistan won freedom during this

month and Pakistan appeared on the map of the world. Twenty-seventh of Ramzan, the date on which Pakistan was established, is itself the most sacred of all the days of the month of Ramzan and it is a clear indication for the Pakistan that they should take the earliest steps to establish the Islamic way of life in their country.

## A KASHMIRI GIRL

By Amna Gull

One day a beautiful Kashmiri girl, whose name was Dukhtr-e-Firdos was sitting in her house and was thinking about her past when she enjoyed beautiful rainy season in her gardens but now she can't do so because there is a "fear" every where due to Indian army's hold on Kashmir, the beautiful "heaven like valley". Indian army had stretched every where in Kashmir to capture the freedom of innocent Kashmiries. Her, brother was not at home and she thinks may be he is in garden. She wants to go out side in garden and she had gone without thinking that she will be capture by Indian army.

After a long time she didn't come back, her parents became worried about her and started to search for her every where but invain. She had also lost like her brother. After few days her dead body had found near the Indian army's main office. She was the only daughter of her parents. Her father had died and her mother had become blind.

The compulsion of that girl is asking a question to high authorities and to responsible authorities;

***How long it will be continue?***



# Some Matchless Sayings Of Imam-e-Rabbani Hazrat Mujadid Alf Sani (Rahma Tullah Elhe)

By  
Prof. Muhammad Azeem Farooqi

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

- 1- Superior advice is that you should follow the path of Hazrat Muhammad (Peace be upon Him).
- 2- Hazrat Muhammad (P.B.U.H.) Says: My descendants (Family members, followers) are like the ship of Hazrat Nooh (عليه السلام), he who boards on it, is safe and he who stays behind, is devastated (destroyed).
- 3- Do not give (show) extraordinary love to your family-members that they may become restraint (hurdle) in your essential work (duties).
- 4- Sale and purchase (Business activities) can't forbid the true scholars of Allah (True Muslims) from the praise to Allah (His remembrance).
- 5- Don't seek miracle from the friends (disciples) of Allah as their existence is greater miracle.
- 6- Set your beliefs according to the salvated & recognised class, Ahle-Sunnat Wa Jimat (true followers of the Holy Prophet's Path).
- 7- Stay away from such group which becomes the cause of dispute (disruption).
- 8- It is a complete faith to eliminate the necessity which links you with infidels (nonbelievers).
- 9- Poverty becomes the cause of insult (disintegration) for both worlds.
- 10- Virtue is better at very cost but is superior with your neighbours.
- 11- Do work for the Hereafter today and postpone the work of this world till tomorrow.
- 12- Expression of humbleness is prayer (charity, Virtuous deed).
- 13- The sight of friends (scholars) of Allah is medicine, the saying is recovery and their company is eternal light (endless bliss).
- 14- Naqashbandi is he who keeps his tongue busy in the praise to Allah (remembrance of Allah).
- 15- Disobedience of elders becomes the cause of difficulties.
- 16- Travel of Hajj without capacity is wastage of time.
- 17- Love with children is symptom of blessing of Allah which He bestows upon His benevolent creature.
- 18- You should beg pardon for rights to your

brother otherwise in the Hereafter, you'll have to give him your virtues.

- 19- You should offer the prayers of five times with rules and regulation and without laziness and slackness.
- 20- The spiritual guardian (teacher) is he who does not take interest in the wealth of his followers (disciple).
- 21- The treasure of all blessings is the obedience to the path of Muhammad (P.B.U.H.) and the root of all disputes is opposition to Shariat (Islam).
- 22- Man is the most dependent of all the creatures.
- 23- Sorry for such faith (belief) in which abusing is prayer (worship, charity).
- 24- He who is given politeness is blessed with the both worlds, the physical world and the world Hereafter.
- 25- Fear is more needful in youth and hope in old age.
- 26- There are very fewer scholars who show no love for material world.
- 27- Accidents (mishaps) are like bitter medicine of this world.
- 28- To love with the enemies of God is enmity with God.
- 28- To be proud of God's favours and to indulge in sin (commit sin) at the hope of forgiveness is the deceit of devil (Satan).
- 29- Worships and struggles against the path of Allah are nothing but loss.
- 30- World is dirt (potty) which is covered with gold.
- 31- Demand for rest in this world is foolishness.
- 32- Path of Allah is the guarantee of success and prosperity in this world and Hereafter.
- 33- Necessary demands are not amongst the worldly demands.
- 34- Path (principles) of Naqashbandia is very easy and leads to God hurriedly.
- 35- Outer appearance is actually sample of inner self.
- 36- Greed for worldly gains and its temptation is an ugly stain (blot) on the beautiful faces of scholars (the learned).
- 37- The love of God's men and their company is necessary.



# Let Us Learn The Holy Quran

By  
Prof. Mrs. Mussarat Azmat Farooqi

**A**s we know the holy Quran is a complete code of life. To lead a successful life in this World and hereafter, the Quranic education is inevitable. But how can we get this education?

It has been sent in Arabic language. So to learn the holy Quran, We should be aware of this holy language.

So basic words and their meanings from the holy Quran are given.

أ	{ What , Whether	هُوَ	He
ب	{ With, To swear	هِيَ	She
ت	{ Thou, To swear	هَآ	Her
ث	Me	هُمْ	{ They, Them, Their
ر	He saw	هُمْ	{ They, Them, Their
س	Soon	أَنْتَ	Thou
ع	{ E y e , Fountain	أَنْتُمْ	You
ف	So	كُم	Your
ك	{ Thee, As If, Like	أَنَا	I
ل	For	نَحْنُ	We
ن	We	الَّذِي	{ He who (Who so ever)
و	{ And, To swear	الَّذِينَ	Those who
ه	Him	الَّتِي	She who (Singu)
ي	My	هَٰذَا	This (Singu)
إِنْ	If	هَٰؤُلَاءِ	These (Plu)
إِذَا	When	ذَٰلِكَ	That (Singu)
أَنَّ	As, That	أُولَٰئِكَ	Those (Plu)
إِنَّ	Undoubtedly	مِنْ	From
إِلَّا	But	عَنْ	About
حَتَّى	Till	فِي	In
الْآنَ	Now	فَوْقَ	Over
إِلَآ	For	لَا، لَيْسَ، لَمْ	Not
أَلَا	Beware of	لَنْ	Not at all
عَلَى	On, Upon	مُذْ ، مُنْذُ	Since, for
		مَنْ	Who?
		حَاشَا عَدَا	Except

إِيَّا	Especially	أَنْعَمْتَ	{ Thou bestowed upon
مَا	Not, What	غَيْرِ	Except
مِمَّا	Out of which	الْمَغْضُوبِ	{ Those who were under wrath
إِلَى	{ To, Towards	الضَّالِّينَ	{ Those who go astray
بَعْدَ	After	الْبَقَرَةِ	The Cow
قَبْلَ	Before	رَيْبَ	Doubt
قَدْ	Of course	هُدًى	The guidance
يَا يَٰ أَيُّهَا	O	لِلْمُتَّقِينَ	For the pious
هَلْ	What, No	يُؤْمِنُونَ	{ Those who believe in
مَاذَا	How?	بِالْغَيْبِ	{ The unseen or invisible things
مَتَى	When?	وَيُقِيمُونَ الصَّلَاةَ	{ Those who manage to say prayer
كَيْفَ	How?	رَزَقْنَاهُمْ	{ We bestowed upon them
كَمْ	How many?	يُنْفِقُونَ	They spend
أَلْفَاتِيحَهُ	{ The Opener	أَنْزَلَ	{ Which was sent
بِسْمِ اللَّهِ	{ In the Name of Allah	بِالْآخِرَةِ	{ (In) with the hereafter
الرَّحْمَنُ	{ The Beneficent	يُوقِنُونَ	{ They trust or they have firm believe
الرَّحِيمُ	{ The Merciful	هُمْ الْمُفْلِحُونَ	{ They successful
رَبِّ الْعَالَمِينَ	{ The Sustainer of the world		
مَلِكِ	The Lord		
يَوْمِ الدِّينِ	{ The Day of Judgement		
نَعْبُدُ	{ We worship		
نَسْتَعِينُ	{ We seek help		
إِهْدِنَا	Show us		
الصِّرَاطَ الْمُسْتَقِيمَ	{ The right path		



# A TRUE MUSLIM

By  
Shakeela Ikram  
(Student U.S.S.)

"Muslim" is a word which is mark of a person who stands on the platform of Islam. He believes that God is one, there is no rival and Muhammad (PBUH) is the prophet of Allah. Not only he says "Kalima" but also follows the orders of Islam which are told by Quran and Sunnah.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ  
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامٌ

He offers his prayers regularly and has great love for Islam. He also helps the needy people whenever he finds anyone in trouble, his piety, his virtues, his faith, his belief, his true love for Islam makes him a true Muslim and he hasn't fear in his heart. He always seeks comfort in the "ZIKAR" what beautiful verse for such a great man.

نگاہ ولی میں یہ تاثیر دیکھی بدلتی ہزاروں کی تقدیر دیکھی

Some people think that in this fast world it is so difficult to follow all the golden principles of Islam. What a wrong thought of such people. Yes my friend! their thinking is totally wrong. Yes! I want to tell you about a true Muslim, how beautifully he is dealing with both lives physical and spiritual. I find him a great person. We all know about the exampleary life of our Holy Prophet (PBUH) A true messenger; A generous father. A respectable teacher etc. I am unable to describe his ideal life.

In this age we can also find such a man whose life is still example for others. He is a kind teacher, a loving father, a true friend, a great preacher of Islam and so polite to everyone. Definite he is my respectable, very kind hearted Sir, specially my spiritual father, Mr. Muhammad Azeem Farooqi.

I observe him he always convey the great lesson of Islam. He offers his prayers regularly, very polite with everyone without any distinction, true to his profession, true to his religion. He has told me new way of life according to Islam.

جب تک بکے نہ تھے کوئی پوچھتا نہ تھا تم نے خرید کر ہمیں انمول کر دیا

Dear friends! I told you only some of his qualities really! I am not having words to praise this true Muslim. Just for a moment think about him you will find no any disquality, I hope all of you agree with me! A true Muslim should be like my honourable Sir.

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

He never inclines to the worldly possessions for his own sake and never gives verdict in favour of momentary pleasures. A poet says;

قلندر کبھی حالات کے قدموں پہ نہیں گرتا ٹوٹے بھی اگر تار اتوزمین پر نہیں گرتا  
گرتے ہیں بڑے شوق سے دریا سمندر میں مگر کبھی کوئی سمندر دریا میں نہیں گرتا

He spends his every moment for the sake of Islam in the praise of Allah, for the pleasure of dear Holy Prophet Muhammad (PBUH). He devotes and donates his life for the success and prosperity of Islam and the Muslims. He always fulfils all of his duties very successfully. A poet says;

وارث شاہ اوہ سدا ایں جیوندے نہیں جنناں کیتاں نیک کمائیاں نیں

## A FULL MOON IN DARK NIGHT

Yesterday Eye I was  
On the Green Grass  
Saying the world good-bye  
Looking behind the sky  
Above the darkening blue  
Watching the beauty of you  
Atmosphere had a small  
As are you as well  
Birds in an extreme joy  
Flying around and nearby  
In a stylish and charming gait  
She got along with me straight  
Near the blue tulips we stood  
To smell the fragrance so good  
To enhance the tulip style  
She spread her lips to smile  
Face was so white and bright  
As a full moon in dark night  
Suddenly I was out of that craze  
Come back to the world's maze  
Had a realization of being satisfied  
At choosing her forever as my bride

Selected By: Ghulam Mustafa (B.A.)



# AMERICA UNDER ATTACK ( By M.Riaz Gohar )

The 11<sup>th</sup> September was perhaps the worst day for the Americans. The suicidal attacks by the terrorists on the world trade center and the Pentagon demolished the buildings in no time. After that very tragedy the first name that came on the lips of the Americans was of Osama-Bin-Ladin. They started to advertise that only Osama was involved in that destruction. The Indian media also supported the Americans. No doubt that it was a great loss for the Americans. So many killings at a time were perhaps witnessed first time by the Americans. They became furious. They decided to take revenge of that loss at any rate. G.W.Bush, the president of U.S.A ordered to make preparation to attack on Afghanistan. The other countries at that time also favoured him. He consulted Pakistan and India to take aid from them. India immediately agreed to provide very possible help. But our Gen. Pervaiz Musharraf first consulted the prominent persons and leaders of the parties for this thing. Almost all of them condemned terrorism. They advised the president to lend a helping hand to U.S.A in order to destroy terrorists. So Pakistan provided U.S.A air, land and water boundries to be used against the terrorists.

Now after the two decades of the event of terrorism, enough time had passed, but America remained unable to provide any proof to the world countries against Osama or the Talibans. The other countries and even the people of Pakistan started to demand some proof before attacking the Talibans. But America again took no notice of that thing and asked the Talibans to hand over Osama to it but again Mulla Umar refused to do so because America was just going to do it because of her hegemony otherwise he had no authentic proof against Osama-Bin-Ladin. Now Mulla Umar was also true in his statement. This thing proved a great problem for America as now almost all the countries asked America to beware of doing any attack on Afghanistan.

The critics and the experts have concluded the following main points out of this whole process.

1- The suicidal attacks on America were not the simple matters. Those terrorists were trained pilots and such training can't be provided by some backward country like Afghanistan. It is reported that the

airplanes that were crashed had very complex functions. Only the experts pilots of America and Isreal had the training for them.

2- No doubt Osama Bin Ladin has great power and wealth but we should think he himself is livig as a refugee in Afghanistan. Mulla Umar is not only his protector but also his religious guide. He himself has stated that he can never afford to give Osama such a liberty. Again he says that he never likes such kind of killing of innocent people. If he had such aims he would have directly attacked the U.S.A's army bases.

3- Even after five decades U.S.A has still remained unable to prove Osama guilty of that attack. So it is American's own weakness. She should trace out the clues instead of threatening the Talibans.

4- Another very strange thing is that almost all the countries suffered in some way by that tragedy. Even more than 500 Pakistanis have been reported to be martyred there; About 4000 Isrealities also worked in WTC but all of them have been found quite safe. Even the five movie-makers of the event found at the spot are the Isrealees. This thing makes us think something. If America is wise enough, she should turn her attention towards the Isreal otherwise they may give him some greater loss and pain in future.

5- Now if we make our personal view of the whole situation, we can easily say that America will never take any action against Isreal because she is her own child. She is just going to hit the Muslim countries. Pakistan is her first target. We have previously learnt the lesson for two times for his aid that she gave us nothing except corruption, pains and sorrows. Now for the third time we are going to offer ourselves to be used for her own sake. The Quran says " True Muslim is never bitten twice from the same hole" but we are going to the dogs for the third time. Being Muslim we should also remember that these non-Muslim can never be the friends to the Muslims; they will always cheat us.

In short we can say America itself should come into senses and stop terrorism which she is doing continuously by aiding the Hindus at Kashmir and the Jews at Palestine.



# FROM THE NICHE OF HISTORY

## *The land of Arabia*

By  
Ghulam Qadir Sandhu  
(Inspector Motorway Police)

In order to understand the history of Islam, it would be expedient to have a bird's eye view of the geographical and historical background of ancient Arabia. With this purpose, we commence our journey from the geography of the land of Arabia.

Arabia is one of the largest peninsulas of the world lying in the south-west corner of Asia. It contains a maximum length of 1500 miles, breadth of 1300 miles and a total area of over 12,00,000 square miles. It is one of the hottest and driest lands, one-third of which is a stony desert. The peninsula consists of three deserts (in all) i.e.

a- The Nefud (in the north), which forms part of the Desert of Syria.

b- The Dahna, which stretches across the central Arabia and extends to the third desert.

c- Rab'al Khali, i.e. "The Empty Quarter." It is the largest desert in this land of the deserts. Justifying its name, the Rab'al Khali is deprived of all living things i.e. Plants, animals, human beings etc. In a nutshell, Arabia is an inclined plateau whose western side is higher than of its eastern. A mountain Range stretches from Aden (in the south) to the Sinai Desert (in the north) along the Red Sea coast. Geographically, Arabia is divided into eight regions which are as under:

### 1- HIJAZ

It lies in the north-west, with the stony desert of "Najd" at its eastern side.

### 2- YEMAMA:

It is known as the heart of Arabia.

### 3- ASEER:

It is situated on the east of Red Sea.

### 4- YAMAN:

It is the south-western part of Arabia. It is the most fertile and rich region, with enough rainfall and a mild climate. It has been the center of many ancient civilizations in Arabian History.

### 5- HADRAMAUT:

On the eastern border of Yeman the region of Hadramaut is situated touching the Indian Ocean.

### 6- OMAN:

In the south-eastern corner of the Arabian peninsula lies the pretty terrain of Oman.

### 7- BHRAIN:

To the north of Oman, the land of Bahrain or al-Has exists, running along the coast of Persian Gulf. The natives call this peninsula as "Jazirat Al-Arab," i.e. the "Island of Arabia." It can be deemed as an island, for it is surrounded by water on three sides and by desert on fourth side. Its geographical location is as under:

- Persian Gulf = in the East
- Red Sea = in the West
- India Ocean = in the South
- Nefud or Syrian Desert = in the North.

On account of these barriers of water and sand, Arabia remained detached from the rest of the civilized world for a long time.

### RACES OF ARABS:

Following the Arabian traditions, the Arabs can be divided into the following three races.

#### The Primitive Arabs:

They were called the "Arab Baida" The ancient tribes e.g. the Aad, the Samood, the Jadis etc. belonged to this race. All these factions were exterminated by the successive races of the Arabs.

#### Banu Qahtam:

They are also known as Himyarites or Yemanis (because their homeland was southern Arabia) or "Arab Ariba" i.e. the real Arabs. With the rise of Qahtan tribes in Yeman, the history of Arabia begins.

#### Arab Musta'riba:

It means the naturalized Arabs. They are the descendants of Hazrat Ismail (A.S) Hazrat Ismail (A.S.) had a son whose name was Adnan. The Ismailite tribes are, therefore, also known as Adnanites. The Quraish, tribe of the Holy Prophet (P.B.U.H) comes from the Adnanite group. As a matter of fact, the early history of Islam as well as the Arabia is the history of rivalry and hostility between these two Arab races i.e. the Adnanite and the Qahtanite.

## LOVE

He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us,  
He made and loveth all. (Coleridge)



# Psychology Of Students

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

Education can be divided into three parts:-

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

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

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

There are four stages in a man's life.

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

## 1- Early childhood: (2-5 Years)

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

## 2- Late Childhood: (6-9 Years)

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

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

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

## 4. Early adolescence: (14-17 Years)

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

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

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

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

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

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

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

## 1. Aim in Life:-

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

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

## 2. The Influence of Mass Media, etc:-

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

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

## 3. Bad Physical and Mental Health:-

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

## 4. Mental Level:-

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



### 5. Parent's Effect:-

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

### 6. Environment And Heredity:-

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

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

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

#### **Some Important Suggestions For The Students:-**

1. "Early to bed and early to rise, makes a man healthy, wealthy and wise", According to this proverb, a student should take care to his health. Bad health is always one of the reasons of failure. Moreover, all knowledge is useless without physical strength. Student must have the power to resist all the dangerous diseases.
2. Student has to study properly and regularly. He has to work hard and do the home work. He should make his time table for his studies. And he must study his education according to his schedule to achieve his goal.
3. This is the time when a student can make or mar his life. By acquiring good habits and diligence, regularly and honesty, he makes his life.
4. By associating with the bad boys and wasting his time in idleness and wickedness, he can mar himself. So, this period develops self confidence in the students. They have to decide which way to adopt.
5. Every student should try to have a good aim in life. "The aim, if reached or not, makes great the life". So aim is very important in life. It provides direction for our attempts.
6. Of course, T.V., V.C.R., Dish, Cable and Cinemas have a deep effect in the students's life. It is mostly useless for the students. Films create a wrong impression of our country life on the mind of the students. Most of the films and plays represent life falsely. Because of this, the students are unable to tackle the problems of life. It is a necessary need to make students realistic. So, a student should try to far away from these things.
7. Fortunately, the students have enough time for

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

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

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

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

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

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

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

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

## **The Human Seasons**

Nargis M. Siddique, (M.A English)

Four seasons fill the measure of the year,  
There are four seasons in the mind of man,  
He has his lusty spring, when fancy clear,  
Takes in all beauty with an easy span.  
He has his summer when luxuriously,  
Springs honeyd cud of youthful thought he loves,  
To ruminate, and by such dreaming night,  
Is nearest unto heaven: quiet coves.  
His soul has in its Autumn, when his wings,  
He furlth close; contented so to look,  
On mists in idleness to let fair things,  
Pass by unheeded as a threshold brook.  
He has his winter too of pale misfeature,  
Or else he would forego his mortal nature.



# **FUTURE OF INFORMATION TECHNOLOGY IN PAKISTAN**

*By Sheikh Waqar Ahmaed*

## **ABSTRACT**

Information Technology (I.T) is characterized by providing the big and small entrepreneurs with an even ground, thus helping to bridge the income gap between the rich and the poor. The annual volume of the I.T market amounts to trillions of dollars and is still growing at a rapid pace. Pakistan on the other hand is still struggling to get a decent share, the major hurdles being the lack of vision on the part of government and poor infrastructure. Although computer literacy and use of Internet is growing at a rapid pace within the country, a bright future for I.T in Pakistan depends heavily on a welltrained human resource, focus on education, adequate funds and helpful government policies.

## **INTRODUCTION**

Information Technology is a technology that merges computing with high speed communication links carrying data, sound and video (1). In the recent years, I.T has really transformed the world into a global village because of the extensive use of Internet. Besides, special software programs have been developed which not only facilitate quite a few tasks by dramatically cutting down human labour, time and cost but also improve performance a lot. The monetary benefits and better management due to the use of these programs have resulted in their ever-increasing demand. This has turned I.T into a booming industry that will constitute a major share in the corporate sector of every country in the near future. The benefits of I.T are not only limited to the sales directly related to the digital industry but also due to the impact on other businesses. A transition has taken place from the written to the digital in the developed world.

Pakistan being a third world nation, short on monetary resources but prolific in human resources needs to focus on an industry that is labour-intensive and not capital-intensive. I. T is an ideal sector that, meets this criterion.

The software-exports by Pakistan for the year 1999-2000 stand at \$30 million dollars. The government tends to bring this total to 1 billion dollars in a few years, which is too ambitious. However, if the government opts for the right policies, the exports of

software may touch \$500 million mark in 4-5 years.

## **DISCUSSION**

Destiny of a competing nation is not as in the industrial revolution, in the hands of millions of workers and machines on the shop floor but to a large extent lies in the hands of a more compact and significantly smaller force of trained human beings

## **THE NEW ERA**

Rapid advancements in Information Technology (IT) have defined new ways for conducting business at the end of the twentieth century. IT, today, scorns all old-fashioned ways of business communication, and new codes and technologies continue to be re-written and redefined e-g: e-mail, e-commerce and e-business etc.

Our mother earth has been trespassed by a superior race of cyber-immigrants who wish to run business and governments in their own way and those who do not follow are to decay or eventually die their own death. It is, indeed, the internet, which has led to this hysteria of e-revolution. The advent of Internet has not only opened a new chapter in the life of an individual but has created new panoramas in corporate environment as well. It has never been so facile to communicate, gather information and then use it to one's optimum advantage. The natural outcome is that globally the economies are going through a transition at a very fast speed, not only to compete in to compete in the global village but also to get an edge over others.

## **OPURTUNITIES AND THREATS**

Besides posing many threats, the process of globalization offers new opportunities. As the tariff and non-tariff barriers are being demolished, the competition is intensified. The countries desirous of attaining larger market share, on one hand, have to signify a so-called cut throat attitude, whereby becoming ultra competitive, and on the other hand, need to have access to more and more customers to get a bigger chunk of the corporate pie. They have to offer better quality of goods and services and cut the delivery time. The e-commerce has thus been evolved as a competitive advantage. No matter how big or small a company is its presence on the World Wide Web (W3) acts as its virtual front office twenty-four hours a day, seven days a week and twelve months a year.



Thus, e-commerce offers enormous potential and Pakistan just cannot afford to miss the bandwagon.

### ***CURRENT STATUS OF IT IN PAKISTAN***

A country like Pakistan just cannot simply afford to remain immune to this very episode. It is very fortunate as well as unfortunate simultaneously, when one looks at the state of IT and its use in Pakistan. It is fortunate, because any product launched in the developed world is also released in Pakistan at parallel. But the government policies and paucity of skilled manpower are the largest barricades.

The rapid advancement in the IT has rendered conventional channels of communication immensely passé. In Pakistan, over the past two to three years, there has been specific recognition of this fact. Therefore, the number of Internet users has grown from a few hundred to two hundred thousand within a span of five years and awareness continues to grow.

### ***STEPS BEING UNDERTAKEN BY THE GOVERNMENT TO PROMOTE IT***

There is no doubt in anybody's mind that a need is due to ensure coherent, focused, and accumulated effort to produce quantifiable results by maximum capitalization of the I.T skills. Government of Pakistan has established various organizations in recognition of this fact. The most notable of these are Pakistan Software Export Board (PSEB) and the I.T Commission Government Of Pakistan (ITCOMM).

In addition, a large sum of money has also been allocated for educational scholarships and training in this year's budget so that a large number of IT professionals can be trained as quickly as possible. To encourage the use of Internet among the public, Pakistan Telecommunications Company Limited (PTCL) has reduced the Internet bandwidth charges by 53%. These efforts are mainly focused towards development of enabling infrastructure for the software exporting companies.

### ***THE ROLE OF PSEB***

PSEB provides a number of services that include allowing duty-free import of all hardware and software for the purpose of software exports, a 10-year break on Corporate Tax for software companies, exemption from sales tax and registration for this purpose, infrastructure facilities in the shape of Software Technology Parks and a leased data-communications network for software companies as well as support for participation in international I.T seminars, exhibitions, and conferences.

PSEB has established the first Software

Technology Park (STP) with its own data network center in Islamabad. Similar STPs are also being set up in Lahore and Karachi within a very short span of time.

The key to increasing exports from software is through increase in IT trained human resources. To establish a more solid foundation, PSEB is planning to introduce countrywide IT training programs at all levels, that is from degree level to producing data-entry operators. The Government has allocated a large sum of money for this purpose in this year's budget. Under this scheme a large number of scholarships will be made available for undergraduate and post-graduate levels in disciplines such as Electronic & Electrical engineering, computer science and computer engineering. In addition, short-term courses are also being developed.

### ***THE ROLE OF THE PUNJAB GOVERNMENT***

The Punjab Government has signed an agreement with the Microsoft to set up 50 training centers in efforts to produce 200 Microsoft Certified Instructors each year. Under the agreement, Microsoft will provide software worth \$25 million dollars free of cost to the upcoming IT university in Lahore. Besides, the government intends to make Lahore an IT center. A sum of Rs.220 million will be spent on the promotion of IT during this financial year and a total of 700 needy students pursuing IT studies will be awarded scholarships.

### ***NEED TO FOCUS ON EDUCATION***

The I.T market is dominated by the United States while other notable players are Ireland, India, Philippines, Malaysia and Indonesia. The common factor in the countries named above is a concentrated focus on basic education in school and college. On the other hand, Pakistan's general educational standards have experienced an alarming decline. Trying to focus on higher education without proper training at the grass root level is completely illogical. Besides, the mushroom growth of IT institutes has tarnished their image. The approach should be to maintain a balance between stressing on basic and higher education. Also, the quality of education should be ensured.

### ***NEED TO ESTABLISH MANAGEMENT AND MONITORING CAPABILITY***

The administrative changes required to effectively promote IT should be undertaken swiftly. These reforms, at a minimum, should aim at the creation of a technically competent IT Division and rationalizing and strengthening of the IT Commission.



the Pakistan Computer Bureau, the Pakistan Software Export Board, and the provincial IT boards. The functions, staffing, and financial requirements for each responsible government agency should be clearly set out to avoid duplication and to consolidate and optimize resource utilization.

A system of monitoring, surveying and compiling statistics on the extent and growth of the IT sector should also be devised to provide reliable data for planning and evaluation purposes and to set up performance indicators. Standard indicators of IT progress should be devised, which can be continually updated, are broad in scope, and include independent observer verification (e.g. relevant market surveys). Targets and milestones should be both qualitative (assessments of attitudes, awareness, proficiency, preferences, investor perceptions, etc.) and quantitative (evaluation of IT related data of business, commerce, export, penetration, spending, traffic, sales, manpower, etc).

#### **FUTURE OUTLOOK**

In the United States (US), there is a current demand of 60,000 I.T professionals annually. The trend there is to seek skilled human resources geographically outside US and preferably in countries like India, Pakistan and Philippines all of whom have English speaking professionals. This enables the US companies to be much more cost-efficient with access to a large reservoir of skilled human resources. It is with the above background that the American IT industry can greatly benefit from what the Pakistani IT industry has to offer. Besides, there will be a 30% shortage of I.T skills in the west in the near future. If proper environment is created in Pakistan for the I.T professionals, there is no reason whatsoever that the IT industry should not act as an engine of progress for the country.

### **THE TEACHER**

*I took a piece of living clay,  
And gently formed it day by day.  
And moulded it with power and art.  
A young child, soft and yielding heart.  
I come again when years were gone.  
It was a man I looked upon.  
He still that early impress bore.  
And I could change that from no more.*

## **Our Values And Our Attitudes**

**G**od be thanked a billion times who has blessed us with such a great and glorious history which is accepted and respected throughout the world. Certainly, I am referring to Islamic history. Tippu Sultan, Muhammad bin Qasim, Tarique bin Ziad and Mahmood Ghazanvi are our very costly historic treasure but we are quite unconscious of it. We have concentrated our minds on western culture which is a sugar-coated poison for us. People of the west are spoiling our moral character and attitude by their absurd literature and movies and we are following them blindly, irrespective of the consequences. In my opinion, this is the main reason of our decline. Now if we want to attain our lost glory again, we would have to realize the fact that Islam is a complete code of life. It is the only way to elevate our position in the world. Here I want to describe the modest teaching of Islam. Islam has emphasized that:

1. Life is measured by donation, not by duration.
2. Greatness can be attained only by sacrifice.
3. We should not be obstinate before the inevitability of death.
4. We should be submissive to the spiritual commands of Muhammad.

Moreover, Patriotism, Politeness, Love, Peace, contentment and bravery are the unconquerable and vital passions of Islam. Last but not the least, we remember the major principle of Islam i.e. It is good to have a giant's power but it is not proper to use it like a giant.



# Computer & New Generation

By Zunera Khawaja

Computer is the most marvellous & ingenious invention of the previous century, no doubt about that. Modern life, especially in west is now dependent a lot on computer. In Pakistan as well, new generation, especially is taking a great interest in computer and its education. The mushroom growth of computer teaching institutes and universities is the proof that Pakistan youth is keenly interested and involved in the learning and understanding of computer.

Computer, is such a wonderful device, that it is involved in each and every walk of life. In our schools, students have been using a small gadget i.e; calculator for a long time. In kitchens now-a-days "Microwave oven", is helping a lot. In offices, at airports, railway stations and most of all in our defence systems and hospitals. It has been a great help in recording data and then providing us whatever we require.

Internet and E-mail are the most important applications of the computers, these two are responsible largely for the wide and keen interest, especially of the youth. These applications have turned the world into a global village. In no time you can access to world's largest cities and countries, News, Arts, Literature, Sports, Entertainment, Science, Biotic, Nuclear Physics, History, Culture and whatever you want. E-mail is the fastest medium of communication. In few seconds you can mail your message to your beloved ones. Through internet we can chat with people sitting far, far away. Internet is proving to be a lot helpful for students, intellectuals philosophers etc. Intelligentsia all over the world can discuss their views and ideas, philosophies. Students especially can access to the knowledge they require through different websites. New discoveries, inventions, their mechanism and chemistry can be known within few seconds.

Entertainment is also another important aspect of computer and internet. We can get a lot of information about art and culture, go through or visit different museums, know about their collections. Lovers of cooking can learn different new foods to cook, you can even teach any of your own recipes. Embroideries can also be learnt, Needle club can provide us with new and unique designs, we can download all the details required to make a new design, or give a new look to our houses and drawing

rooms through interior decoration informations. New and different kinds of puzzles, questionnaires about your personality, computer games and so much more is there to guide you and entertain you at the same time. Anything you want, just press the key, you name it, you get it.

All these things interest especially the new generation. They are keen and interested in storing a wide store of knowledge and want to keep in touch with the outside world and their achievements, advancements, political and social system, new scientific discoveries and researches. That is why the personal computer or P.C. Growth rate in Pakistan is 30%, while the internet growth rate is up to 65%, equal to any advanced or developed country. It shows the trend of thirst of knowledge in the "New generation", who mostly according to our elders is hopeless.

There are harmful effects of Internet, as well, especially as far as we are concerned. There are many things on the windows of these software computers that are indirect conflict with our culture and religion. Music, videos, pornographs, etc. are deadly poison to our social and religious foundations. These few aspects make our parents and elders much disturbed. Even parents in Europe and U.S.A. are anxious about how to protect their children from such rubbish. Even governments there are taking pains to stop such rubbish to come on the windows of computer.

The need of the hour is that each and everyone must know how to utilize a computer and thus to walk with the rest of the world, shoulder to shoulder. But parents, teachers and governments must be careful and look after their children and future of the country, from the harmful effects of computer. Parents and teachers especially must take interest in their children's interest, so that can join them in their search of knowledge and positive entertainment and thus be able to utilize their abilities, for the best of their country for world and for themselves.

**The Holy Prophet (Peace Be Upon Him) said:**  
"When a person has been told something which the teller would not like to be repeated, he should treat this confidence as a trust even if he is not told to do so".



# LET US LEARN ENGLISH

By

**Prof. Muhammad Azeem Farooqi**  
*For Encouragement-Purpose*

*"In the name of Allah, most Gracious,  
most Merciful."*

**E**ach and every language of the world has its peculiar tone and methodology. It requires handsome knowledge and practice of four basic skills i.e. listening, reading, writing and speaking. Grammatical rules and regulations are also part and parcel for learning process. Let us see what the most useful and helpful method to learn any language for practical use after getting initial and basic information and vocabulary. It is advised by expert linguists that one must start from "Known To Unknown," "Solid (Concrete) To Abstract" and "Easy To Difficult". Man is paragon of animals but he is not paragon of perfection. He has to work hard with great care to obtain anything in life. Proper planning, adequate guidance and constant struggle lead to success. As regard to language-learning it is submitted that a student of ordinary knowledge and understanding must take easy lessons from elemental and basic books "Easy Learners" and "Easy Readers." One must listen to English news at radio and television. The student must use easy words and sentences on all occasions frequently without feeling shy, hesitation or reluctance. For this purpose the beginner must learn as many proverbs, quotations and sayings by heart as possible.

As a first step I would like to provide a brief list and contents of a few proverbs and dictums for the assistance and guidance of easy-learners. Later on, I would start the lessons step by step with coaching purposes.

## *Opening Sentences For Speech And Lecture or Demonstration*

- In the name of Allah, the most Gracious, the most Merciful.
- All praise be to Allah, Lord of all the worlds, the Beneficent, the Merciful.
- I am very thankful and grateful to you Sir, as you have bestowed upon me an excellent chance to deliver a speech on the topic "My Best Friend." I'll try my level best to do justice with my job or topic.
- Ladies and Gentlemen, I hope you will pay your special attention to my declaration.
- Thanks so nice of you.

- It makes no difference to me/you.
- God helps those who help themselves.
- God knows better.
- Life is not a bed of roses, it is full of thorns.
- The men who make history, do not have time to write it.
- Love begets love, virtue begets virtue, evil begets evil.
- Help yourselves please.
- Why are you so sad/glad/jolly?
- He works round the clock. Wind your watch.
- I shall spare no efforts to perform duties honestly and fully.
- Practice makes a man perfect.

## *To Abuse Or Curse Anyone (In An Angry Tune)*

- What a bad name to give a dog?
- Be off with you and with your ugly face and don't come again. Foolish, idiot, non-sense, stupid.
- Don't look at me like that.
- Don't poke your nose in our personal and private affairs.
- Have patience please.
- He/she is a shame proof.
- Hell to him/them/her.

## *In Religious Congregations or Moral-ethic*

- There might be something wrong at the bottom.
- Take care of the present; tomorrow will take care of it self.
- Time and tide wait for none.
- Time/Riches has wing and flies away.
- Hold the time by for the forelock.
- Two heads are better than one.
- Life is a painful journey, bear it courageously and patiently.
- All praise be to Allah, Lord of the of the worlds, the Beneficent, the Merciful, Lord of the Day of Judgment. We only worship you and we only seek your help. Show us the straight path. The path of those who were blessed by you; neither of those who earned you anger and nor of those who went



astray.(Al Quran)

Honour your children and beautify their manners. (Hadith)

Wedlock is my way; he who turns away from my way is not mine.

Paradise lies under the feet of your mother.

Men seek a woman's hand for four things; her beauty, her wealth, her family and her piety but you should give preference to her piety. (Hadith)

It would be awfully good of you.

Man is paragon of animals. He is not paragon of perfection.

#### *For References Purpose*

Something is better than nothing.

East or west, home is best

His bread is buttered on both sides.

Two and two make four.

They love least who let others know their love.

#### *General Informations*

How are you? .... I'm quite hale and hearty with the grace of God.

How do you do? What are you? What is your father?

My watch gains time.

My watch loses time.

My watch has two hands.

Here he comes.

#### *For Requests or Pardons*

Would you please help me? I beg your pardon. (Excuse me)

What is the time by your watch please?

Does your watch keep the correct time?

How old are you?

What is he/she to you?

The noted above proverbs and sayings must be used and applied very tactfully and in a natural way. One can take help from any experienced English teacher for their deft and impressive usage.

## **GOLDEN WORDS**

By  
Salah-ud-din Ibrar

⇒ Learn for seek not for earn

⇒ Real purpose of life should live for others.

⇒ Prayer is the only cure of tension.

⇒ Money is not everything for life.

⇒ Life is beautiful, if it is aimful.

⇒ Smile is a tranquilizer without any side effect.

⇒ Knowledge is the name of knowing about Allah.

## **Some Technical Terms With Interpretation**

By Muhammad Munir (B.A)

✽ **Agenda:-** A list of things to be discussed at a business meeting.

✽ **Album:-** A book for keeping autographs, photographs, stamps etc.

✽ **Bibliography:-** A complete list of writer's books, a list of books on a particular subject, references at the end of a book.

✽ **Caption:-** The heading of a chapter, the head line.

✽ **Copyright:-** The exclusive right to reproduce literary, dramatic, artistic, or musical work, given by law for a certain period to an author etc.

✽ **Criterion:-** A standard or principle by which a thing is judged.

✽ **Diary:-** A daily written account of events, experiences or observations.

✽ **Demagogue:-** A technical word for an unprincipled politician.

✽ **Dictionary:-** A book containing the words or a choice of the words of a language arranged in alphabetical order with their definitions and other informations. **Directory:-** A book listing the names, addresses, telephone numbers of the offices or inhabitants of a place alphabetically.

✽ **Encyclopedia:-** A book or series of books giving information on all subjects or on all aspects of one subject.

✽ **Epitome:-** A summary of the contents of a book or other writing.

✽ **Erratum (Errataship):-** A list of mistakes or misprints in a printed or written book or document.

✽ **Excerpt:** A selected passage from a written work or musical composition.

✽ **Facsimile:-** An exact reproduction of a picture, documents, coin, print etc.

✽ **Frontispiece:-** An introductory illustration to a book, usually facing the title piece.

✽ **Glossary:-** A list of difficult, old technical or foreign words with explanation usually at the end of a text.

✽ **Inventory:-** An itemized list especially of property.

✽ **Memoir:-** A history or record of events written by someone who has special knowledge of them, usually through personal experience.

✽ **Memorandum:-** A brief record of an event or analysis of a situation.



# HAPPINESS

(By Rana Arif M.T.)

**H**appiness is an abstract quantity. It can neither be seen nor touched. It can only be felt in the heart and mind. It has material as well as spiritual aspects. Man has always been motivated by the ideals of happiness. Happiness is not a material thing. It is the state of mind and heart. Wealth and power are not themselves the purveyor of happiness. If that were so then the richest and most powerful would have monopolized it.

But wealth and richest cannot be all and end of all the life. A man may have all the riches of the world but remains the saddest person. But in spite of this man attaches all his hopes and happiness to money and wealth. Happiness cannot be purchased with wealth.

Happiness is a state of mind. Wealth can provide physical comforts but the physical comforts do not mean happiness. Real happiness comes with spiritual pleasure. Happiness is very important. In fact an unhappy life is hardly worth living. It is ultimate aim of all human ambitions, to pursue a happy life.

If we want to be happy, we should forget our missings and count our blessings. Because the constant brooding over missings makes us miserable and prevents us from enjoying even what we already have.

Happiness is a greater wealth than any thing else. Real happiness comes from spiritual pleasure. We do not think that spiritual matters are important for our happiness. In my opinion no man will ever have true happiness, if he leaves God out of his life. Our salvation and happiness lies only in serving others and Islam teaches us, in taking care of the rights of our fellow human beings.

# ISLAM AND TERRORISM

**B**eing a Muslim we are looking for a change, for a miracle in the world and of course the key to this change is Jihad and Islamic organizations are very conscious about it. All Mighty Allah say in the Quran;

يا ايها النبي جاهد الكفار والمنافقين واغلب عليهم و ماواهم جهنم و بنس المصير (سورة توبه)  
واعدوا لهم ما استطعتم من قوة

Jew and anti- Islamic powers are afraid of these jihadi organizations and continuously propogating against us through their media. They calls us Terrorist, Fundamentalist, Islamic Militants. There are few questions which comes in our mind.

Does Islam means Terrorism? Does Islam allow to be a Terrorist? While Islam is the religion of peace, love and equality. No, Islam never allows to be a terrorist. Jihad is not a kind of terrorism. Every Muslim is a Fundamentalist about the basic pillars of Islam which are Tohid, Namaz, Roza, Zakat and Jihad etc, and yes, Islam allows to be a fandamentalist about jihad, but Jihad means not terrorism. The origional defination of Jihad is "Wor Against Terrorism" Unfortunately, many of our Muslim countries trying to scratch the blame of terrorism and one of them is still beating the drum of secularism for the membership of European council like Turki.

America is the most current issue. This kind of distrution is the latest form of terrorism. America and Jew powers are blaming Taliban and Usma, without any proof.

Now, Afghanistan has underattack and Talibans are fighting for their faith. If fighting in self defence or for the sake of your existence is terrorism, then we all are terrorist and Islam allows to be a Terrorist.



# MULTI PURPOSE ESSAY

By  
Prof. Muhammad Azeem Farooqi

1. Corruption 2. Smuggling 3. Over Population. 4. Unemployment. 5. Inflation. 6. Dearth or Price Rising. 7. Drug Trafficking. 8. Mass-Illiteracy. 9. Terrorism. 10. Drug-Addiction. 11. Sectarianism. 12. Social and Economic Problems of Pakistan. 13. Social Evils. 14. Economic crisis. 15. Beggary and Beggars. 16. Self Reliance Scheme. 17. Bribery. 18. Nepotism. 19. Accountability. 20. Tax-Evasion. 21. Inflated Electricity, Telephone & Gas Bills. 22. Dowry. 23. Violence. 24. Poverty. 25. Growing Debt. 26. Budget Deficit. 27. Debt Retirement Movement. 28. Despair. 29. Depression. 30. Black Marketing. 31. Hoarding. 32. Social and Economic Injustice. 33. Injustice and Inequality. 34. Indiscipline. 35. Hypocrisy. 36. Favouritism. 37. Political Instability. 38. Insecurity. 39. Roadside Robbery. 40. Provincialism. 41. Regionalism. 42. Religious Violence. 43. Ethnic Violence. 44. Linguistic Violence. 45. Lack of Tolerance. 46. Kalashan Kouf Culture. 47. Disunity. 48. Yellow Journalism. 49. Red Tapism. 50. Exploitation. 51. Lawlessness. 52. Theft. 53. Vandolism. 54. Robberies. 55. Violation of Fundamental Rights. 56. Feudalism or Feudal System. 57. Capitalism. 58. Flattery. 59. Insufficient Medical Facilities. 60. Smoking. 61. Health Problem. 62. Devolution of Currency. 63. Backbiting.

## OUTLINE:

1. Introduction, definition and limitations.  
2. The evil impacts of implication of -----  
3. It breeds host of social, economic, political and moral problems.

4. Causes of ----- and Real Factors.

5. Remedies and Revolutionary Steps.

6. Conclusion and Some Recommendations.

----- has become one of the most embarrassing and explosive chronic problem all over the world especially in third world countries like Pakistan. It is full of devastation and degradation. It has bad and evil impacts on the society and human existence. ----- destabilizes, demoralizes the nation and breeds depression and frustration in the society and state. It creates and spreads the feelings of uncertainty, instability and insecurity among the masses. If ----- creeps in a society, it soon erodes its inner strength and outer splendour, economic prosperity, social peace and national unity. Consequently, a nation's good image is spoiled all over the world.

Lawlessness becomes the order of the day due to poverty, corruption, violence, indiscipline, mass illiteracy, conflict and confrontation created by ----- . If it is not effectively, properly and promptly checked, the entire judicial, moral and economic fabric of a nation is collapsed. ----- is rightly detrimental and devastating for a country like Pakistan that bears a fragile economic and political instability. If the evil of ----- is not nipped in the bud, it may spread rapidly like a bush-fire and may engulf the whole nation or region like an epidemic and calamity.

----- badly shatters people and faith in state-institutions. ----- causes severe blow to the rule of law and supremacy of the constitution. It deprives masses from mental, physical, spiritual, moral and economic health and causes grave concerns for national unity and territorial integrity ----- also paves the way for bloody revolution,

military takes over and coup. So every peace loving, patriotic person who fervently longs and cherishedly dreams for peace, prosperity and protection must ponder upon the causes of the social cancer of ----- .

The main causes of ----- --are mass illiteracy, poverty, wrong economic policies of the government, man's learning and insatiable desire to accumulate countless riches or to become rich and a bigwig overnight. ----- creates irresistible economic pressure, social and economic injustice and gulf between haves and have nots. In a nutshell, mass illiteracy, temptation, ostentation of wealth, lust for power, luxury and comforts are the main causes of ----- . Ethnic, religious, social, linguistic, regional diversities and differences breed conflict and confrontation among the people who are responsible of ----- in a society where ----- is on large scale. Moreover, feudalism, capitalism and uneven distribution of wealth and opportunity, non-availability of fundamental rights spread ----- . Moreover, non availability of basic necessities and facilities like education, health-care and job also pave the way to spread ----- in a society or in a state. External factors like the agents or agencies of hostile neighbouring states like India also play a vital role in spreading ----- in Pakistan. In order to destabilize and disintegrate the state and depress and demoralize the people, our enemies play many tricks.\*

It should be the primary and paramount concern of the men at the helm of our affairs as well as the scholars, educationists, political parties, N.G.Os. and national mass media to take necessary steps at their levels for the eradication of the growing menace of ----- in the best national and human interest.



# PRACTICAL CRITICISM IN ENGLISH LITERATURE

## **Introduction:**

Practical criticism means to play upon words. Further, it means the direct appreciation of the poem without reference to the context. It's an analysis of the poem only through its words. Briefly speaking; it means to appreciate the poem directly. There come a lot of stages in this process. These stages can be enlisted and detailed as follow,

## **Paraphrasing:**

It means to make the prose form of the given lines. It's further to simplifying the given lines by disclosing the literal and idiomatic meanings of difficult words and phrases. Paraphrasing should be brief, concise, precise, comprehensive and complete.

## **Theme:**

There may be two purposes of the poem with reference to its thematic sense.

Typical Theme: A theme which belongs to some particular age.

## **Universal Theme:**

A theme which belongs to all ages and generations.

## **Mood:**

There are generally adopted two type of moods in writing verses.

## **Pessimism:**

It means man is fate fettered and a puppet in the hands of nature. Dejection, frustration, hopelessness, desolation and gloominess are the other names of pessimism.

## **Optimism:**

It means, man has free will and desire to enact his adopted role in life. Hopefulness, happiness, beauties, blooming ness and laugh are the other names of optimism.

## **Kind Of Poetry:**

The poetry may be of two types.

## **Subjective Poetry:**

It shows personal or inner self expression of one's own self.

## **Objective Poetry:**

It denotes impersonal and outer expression of things. It doesn't involve one's own thoughts and ideas.

## **Genre Of Poetry:**

It's the most important and real portion of

practical criticism. It possesses many kinds.

## **Lyrical Poetry:**

This poetry was originally intended to be sung and accompanied on the lyre. The meaning has been enlarged to include any short poem directly expressing the poet's own thoughts and emotions.

## **Ballad:**

- (a) A simple dancing and sentimental song.
- (b) A simple narrative poem in short stanzas, usually dealing with love or war.

## **Elegy:**

It's a poem of lamentation or mourning.

## **Ode:**

A song or poem expressing the noble sentiment with appropriate dignity of style & deals with abstract things.

## **Song:**

A poem adapted to vocal music. It is less intense in feeling than the ode and simple in form.

## **Sacred Lyrics:**

These are mostly intended for singing and are called Hymns.

## **Sonnet:**

A verse form of Italian origin, consisting of fourteen lines.

## **Narative Poetry:**

## **Epic:**

A long narrative poem with divine inspiration; having grand theme and of sublime language and style.

## **Romance:**

A wonderful and adventurous tale in verse. It is shorter and simpler than epic.

## **Tales:**

These are the short narrative poems of personal or domestic interest. The subject is not so heroic as in Epic or in Romance.

## **Chronical Poems:**

In early times history was written in verse and is known as chronical poetry.

## **DRAMATIC POETRY:**

**Comedy:** A drama having a happy ending.

**Tragedy:** A drama having a disasterous ending.

**History:** A portion of history dramatized.

**Romance:** A drama presenting the characteristics of a



Romance.

**Dramatic Monologue:** A verse form in which a single character expresses his thoughts and feelings.

**Masque:** A dramatic performance in which the characters represent mystical or allegorical figures with dance and elaborate scenery.

### **DESCRIPTIVE POETRY:**

**Pastoral:** Poetry portraying the occupation of shepherds in a highly idealised way.

**Eclogue:** A poem in which shepherds are introduced conversing with each other.

**Bucolic:** A pastoral poem describing the occupation of shepherds.

**Idyll:** An easily flowing description of domestic, pastoral or rural life.

### **DIDACTIC POETRY:**

#### **Allegorical Poetry:**

A story or description in which characters symbolise in ideas such as patience, purity and truth, in order to teach morality.

#### **Satiric Poetry:**

Poetry which holds up vice or folly, especially of the public, to ridicule or scorn.

### **HUMOROUS POETRY:**

#### **Burlesque:**

A poem showing a great contrast between the subject and its treatment. This poem presents a small theme in the grand style.

#### **Parody:**

A composition in which the characteristics of an author are imitated.

#### **Limerick:**

A nonsense poem of five anapestic

#### **Nonsense Verses:**

A poem without serious aim creating pleasing sound and rhythm.

### **POETIC TRIFLES:**

#### **Ballade:**

An elaborate poem, French in origin, popular before the 14<sup>th</sup> century, revived in the 19<sup>th</sup> century.

#### **Epigram:**

A brief inscription in verse. It treats concisely with a single thought or event.

#### **Rondel:**

The poems of fixed form, named because they end where they began.

#### **Sestina:**

A provençal form occasionally copied in English.

#### **Triolet:**

A short poem containing one thought.

#### **Villanele:**

A poem of somewhat elaborate structure.

### **POETIC BEAUTIES OR POETIC DEVICES:**

#### **Rhythm:**

The movement of words as marked by a succession of accented and unaccented syllables, and by the position of the pauses.

#### **Meter:**

An apparatus which measures the (Metre) amount of whatever passes through it.

#### **Rhyme:**

The stressed vowels and the following consonants are alike at the end of two or more lines of verse e.g. Stream-theme, dull-full, etc.

#### **Images Or Imagery:**

An image is a word picture of some visible scene or object more commonly.

#### **Simile And Metaphor:**

The comparison of two things or actions, linked to each other either for clearness and ease of explanation or for other poetic effect, is called simile. The application of name or descriptive term to an object to which it is not literally applicable, is called metaphor.

#### **Irony:**

The contrast between appearance and reality is called irony.

#### **Paradox:**

An apparently self contradictory statement, yet lying behind the superficial absurdity in a meaning or truth.

#### **Symbol:**

A symbol is anything which stands for or represents, yet lying behind the superficial absurdity in a meaning or truth.

#### **Symbol:**

A symbol is anything which stands for or represents or suggests something else. For example, our country's flag represents everything that we possess.

#### **Ambiguity:**

When a statement can be understood in more than one ways, it's considered as ambiguous. Ambiguity in poetry can achieve depth of meaning.

#### **Tone:**

Tone helps to express certain attitudes. It's a sound, especially with reference to its quality e.g. rising or falling tone.

#### **Hyperbole:**



**Hyperbole:**

It's an exaggeration, either for emphasis or humour. In other words any reality is exaggerated and exalted.

**Alliteration:**

The repetition of the same letter or sound e-g. "water, water everywhere" Here is repetition of 'w' sound.

**Epigram:**

A short saying expressing an idea in a clever and amusing way e-g, "To know you is to love you."

**Climax:**

The arrangement of a series of thoughts in increasing impressiveness.

**Anti-climax:**

A sentence in which the last part expresses something lower than the first.

**Conceit:**

A far-fetched, fantastic turn of expression.

**Personification:**

The representation of inanimate objects or abstract ideas as persons.

**Parallelism:**

The similarity of construction or meaning of phrases placed side by side.

**SUBJECTS OF POETRY:**

Poetry may deal with the following subjects.

**Nature:**

The treatment of nature in English poetry usually dates from the pastoral poetry wherein natural background lends to innocent philosophic speculations and life devoid of any kind of corruption. The lap of nature is mostly considered an embalmer and soother to the sorrows and worries while sometimes it may also be considered having negative influence on human race. The major poets dealing with this theme are generally Wordsworth, W.B. Yeats, T.S. Eliot, Thomas Hardy, Emily Dickinson, etc.

**Religion:**

Religion, or a faith in religion, has always been the resuming point for a despaired man in life. Some hope that somebody would share the griefs and joys and even come to one's aid at times has always been the keypoint of religious belief in all nations. The poets dealing with the religious fervour are generally, Tennyson, P.B. Shelley, T.S. Eliot, John Milton, Homes, Spenser, and so on.

**Time:**

The passage of time brings to human vision the different stages, even different facets of human life.

The innocence of childhood, exuberance and vitality of youth, the commitment to certain values and sense of responsibility of manhood and the worried life of the old age followed by the inevitable death, are all creations in the circle of time. All human activity seems to be caught in the web of time and any attempt to search of the divine. The outstanding poets concerning with this theme are Shakespeare, John Keats, Shelley, Mathew Arnold, Thomas Hardy and so on.

**FRUSTRATION AND LONELINESS**

Two more feelings which are closely interlinked have inspired the sensitive minds to verify. These are frustration and loneliness. Frustration may be caused by a failure to get certain ambitions achieved or the betrayal by some one whom one expects to stand by where loneliness is caused by a sense of being alone, an inability to life with the circumstances and by being deserted by others. S.T. Coleridge, John Keats, Emily Bronte, Emily Dickinson, Robert Frost, Robert Browning etc. are ranked in this category.

**Death:**

Death has been yet another theme which has engaged the attention of the poets. Some times has led to philosophical speculation while at others the poets have challenged its powers and reduced it to a longer sleep after which life begins with new vitality. Shakespeare, Yeats, Browning, Keats, Wordsworth, Emily Dickinson, Robert Frost, Donne, etc. have dealt with this theme very skillfully and aptly.

**INFLUENCES UPON STYLE****Classicism:**

Having the influence of literature, art and culture of the ancient Greek and Latin standard is called classicism.

**Neo-Classicism:**

This term is applied to any school which closely follows classical rules and models. (It has special reference to the 17<sup>th</sup> and 18<sup>th</sup> of French literature.)

**Romanticism:**

This influence is characterized by the qualities of remoteness, desolation, disillusion, decay, passion, divine unrest, melancholy and the all embracing power of the imagination. It is suggestive of strangeness and adventure never-satisfied aspiration after the unknown or un-attainable.

**Herbraism:**

It is the idea of moral discipline following not the individual will but the will of God.



### **Hellenism:**

The attitude to life based upon intellect and the appreciation of beauty. (Having zeal for Greek literature, art and sculpture)

### **Realism:**

The representation in literature and art of what is real in fact; exhibiting the literal reality and truth to nature without selection of the beautiful.

### **Idealism:**

The showing of life and behaviour in perfect form. It possesses a behaviour based on the belief that the highest standards can be achieved.

### **Metaphysical:**

Showing the peculiarities of style, fondness for conceits and ingenuity of wit to startle the world e.g. Donne.

### **Mysticism:**

The teaching and belief that a knowledge of God and of real truth can be obtained through prayer and meditation.

### **Traditionalism:**

The observance of traditions and customs; beliefs and ideas is called traditionalism. It is attached to accepted form and ideas.

### **Impressionism:**

The style which attempts to convey the desired effect with broad simplicity and small attention to detail the immediate impressions.

### **Symbolism:**

The use of an object, activity, etc. with a symbolic meaning to represent a feeling, idea etc. is called symbolism.

### **Free-Associations:**

This term is connected with psychology. This is the name given to the string of associated ideas drawn from the subconscious mind.

## **HOPE**

*Don't lose hope, hold this rope  
Why do you worry? God is not in a hurry  
Don't lose heart, God will help you fast.  
Your dreams will become true.*

*If you wait a few  
So pray to God, and wait for your reward.*

# **PLANNING**

(By Shamshad Ali)

*There may be nothing wrong with you,  
The way you live, the work you do,  
But I can very plainly see  
It isn't that I'm indolent  
Or doing duty by intent,  
I work as hard as anyone,  
And yet I get so little done,  
The morning goes, the noon is near,  
And all around me, I regret  
Are things I haven't finished yet'  
If I could just get organized,  
I often times have realized,  
Not all that matters is the man;  
The man must also have a plan.  
With you, there may be nothing wrong,  
But here's my trouble right along;  
I do the things that don't amount  
To very much, of no account,  
That really seem important though  
And let a lot of matters go,  
I nibble this, I nibble that,  
But never finish what I'm at,  
I work as hard as anyone,  
And yet, I get so little done  
I'd do so much you'd be surprised,  
If I could just get organized.*



# OEDIPIUS REX

## SOPHOCLES AS A TRAGEDY

Aristotle narrates tragedy in these words:

"Tragedy is an imitation of action that is serious, complete, and of certain magnitude. In a language embellished with each kind of ornaments in the form of action not of narrative through pity and fear affecting the proper catharsis or purgation of these emotions".

In the words of Lord Chatterfield: "Tragedy must be something bigger than life or it would not affect us. In nature, the most violent passions are silent, but in tragedy, they speak & speak, with dignity too."

Aristotle singled out the plot of Oedipus Rex for the highest praise and since his time the greatest superlatives have been used for the plot of Oedipus Rex is one of the best constructed plots in the world. The most noteworthy feature of the plot of Oedipus Rex is its sheer inevitability each incident arises quite logically out of the one that has gone before. The main action is the discovery of the murderer of Laius and his banishment. In spite of the close link of the cause and effect, the play maintains suspense and curiosity throughout. Aristotle has highly praised Sophocles' handling the recognition or discovery in this play. Then there are beautiful parallels of events and situations. The songs of chorus also aim in the development and unfolding of the plot of the play. There are some flaws and inconsistencies but they are all forgotten in the power and intensity with which Sophocles' story moves forward.

Oedipus is one of the most striking and tragic character in Greek literature who fulfils the qualities of an ideal tragic hero, as outlined by Aristotle in his poetics. He is a man of royal birth, possesses excellent qualities of character, and great administrator with outstanding intellect. He respects the bounds of family, he is a loving husband as well as an affectionate father. Theban people love him and adore him. However, he is not without flaws. He does suffer from Hamartia which makes him liable to incur the wrath of the gods. He is hot-tempered, rash, over confident and excessively proud of his genius. It is his boast, that no seer, not even Teiresias found the solution to that riddle:

*"That was a riddle, too deep for common world."*

Tragic flaw in this case becomes hubris or arrogance. His tragedy lies not so much in committing the crimes of parricide and incest as his discovery that he is guilty of them. If the crimes had remained undiscovered, there would hardly have been any tragedy. But Oedipus relentlessly pursued the investigation and therefore meets tragic reversal. Oedipus is thus an authentic tragic hero because he meets all the requirements of an ideal tragic hero.

According to Aristotle, tragedy arouses the emotions of pity and fear and through these bring about a catharsis. Pity is aroused chiefly for the hero's tragic fate and fear at the sight of dread full suffering that befalls the characters, particularly the hero. In the very opening of the play Oedipus Rex creates in us the feelings of pity for the suffering population of Thebes and fear, of future misfortune which might befall the people. These emotions are also aroused by the fact in the play that Oedipus tries to avert living with his parents so that he may not commit the crimes of parricide and incest but fate takes him to his damnations whom he otherwise has never met. The intense feelings of pity and terror do not give rise to lasting pessimism in us. The essential goodness of Oedipus is highly pleasing to us. By arousing the emotions of pity and fear the tragedy aims at the catharsis of these and similar other emotions. The catharsis of emotions means that the emotions are recorded to a healthy and balanced proportion. It therefore, affords emotional relief and Oedipus Rex certainly provides us this emotional relief.

Then another important point to note about the plot of Oedipus Rex is that like the most Greek plays of ancient times and according to Aristotle's doctrine, it observes all the three unities unity of place, unity of time and unity of action. The entire action of the play takes place at the royal places in the city of Thebes within twenty four hours. Similarly, the entire attention is focused on a single theme the investigation by Oedipus into the murder of Laius and discovery of truth. These unities made the play close-knit and produced great concentration of effect. Aristotle has stressed upon the unity of action only, the other two have wrongly been attributed to him.

Greek tragedy is generally believed to be the



tragedy of fate in contrast with Shakespearean tragedy which is regarded as the tragedy of character. Whether or not this is true of other Greek tragedies. It is certainly because of Oedipus character as a great discoverer of truth and a determined man to find out what he has decided to discover that Oedipus meets with tragic reversal. There is unmistakable role played by fate but Oedipus is himself responsible for his actions.

Thus we can conclude that Oedipus Rex is a complete tragedy. It comprises all the rules and in fact Aristotle's views are mainly based upon the excellences which Oedipus Rex possesses as a tragedy.

"Sophoclean's tragedy presents us a terrible affirmation of man's subordinate position in the universe and at the same time with a heroic vision of man's victory in defeat."

## **OEDIPUS**

*As An*

### **AUTHENTIC TRAGIC HERO**

In his discussion of the concept of tragedy, Aristotle observes that a tragedy is an imitation not of persons but of human actions in life. This observation refers to the relationship between action and human agents. Since the serious action of a tragedy revolves around the tragic life of a dashing figure who is named as a tragic hero. The three formative of a tragic plot i.e peripety, sufferings and discovery, have a direct link with him. In fact, Aristotle's views are mainly based upon the excellences which Oedipus Rex possesses as a tragedy.

Enumerating the personality traits of a tragic hero, Aristotle asserts that a tragic hero is a distinguished person occupying a high status in life and in very prosperous circumstances falling into misfortune on account of a hamartia or some defect of character. King Oedipus is certainly one of the most striking characters in Greek literature who fulfils the qualities of an ideal tragic hero. He is a man of royal birth possesses excellent qualities of character great well-wisher of his people, man of integrity and a man of great administrator with outstanding intellect. He respects the bounds of family and is a loving husband and an affectionate father. Theban people respect and adore him. He considers their grief his own.

However, he is not without flaws. He does suffer from Hamartia which makes him liable to incur the wrath of the gods. He is a hot-tempered rash, overconfident and excessively proud of his genius. But his

ruin is brought through the force of circumstances: The hamartia in this case includes a defect of character, a passionate act and ignorance. The tragic irony lies in the fact that he commits this error in blindness and in innocence but the result is disastrous. However, it is not easy to point out a single hamartia which is directly responsible for Oedipus tragedy.

It might be argued that cause of Oedipus tragedy is excessive pride in his intelligence. His feelings of pride seem to have been nourished and inflated by his success in solving the riddle of Sphinx. It is his boast that no seer, nor even Teiresias found the solution of that riddle. His feelings of pride over his intelligence are crystal clear from the following sentence.

*"That was a riddle, too deep for common world."*

Because of this hubris arrogance, Oedipus certainly alienates some of our sympathy. Indeed, selfconfidence is a good quality but when it takes the form of pride, haughtiness, arrogance or insolence, it becomes disgusting and obnoxious. His attitude of intolerance towards Teiresias and Creon create in us the impression that he is paving the way for his own downfall.

It would be a flaw in logic to say that Oedipus suffers because of his sin of pride. That he is guilty of sin, can't be denied. But his pride is not the direct cause of his tragedy or his crimes. Having come to know from the oracles, what was in store for him, he tried his utmost to avert his fate. It was, however, completely in a state of ignorance that he committed the crimes of parricide and incest. His tragedy is a tragedy of error, not of any wilful action. And yet it is possible to argue that if he had been a little more careful things would have taken a different shape. He might have avoided the quarrel with an old man enough to be his father if he had not been hot tempered and he might have refused to marry a woman old enough to be his mother. If he had not been blinded by the pride of his intelligence. But, then, prophecies of the oracle would have been fulfilled in some other way, because nothing could have prevented their fulfillment. Pride therefore, has little to do with Oedipus killing his father and marrying his mother.

It can be said that tragedy of Oedipus is the result of his good qualities than his bad one. It is his love of Thebes which makes him to consult oracles and the cause of his anger is that old prophet Teiresias is reluctant to tell the truth. To Oedipus, the discovery of truth is more important than his own safety. We can



almost be certain that if Oedipus had not relentlessly pursued his investigations, he might have spared the shock of discovery. Teiresias, Jocasta and Theban Shepherd try to dampen Oedipus determination to know the truth but in vain. It is this insistence or the truth that leads to discovery in which lies the tragedy. The oracle did say that Oedipus would be guilty of sins but no oracle said that Oedipus must discover the truth. His own loyalty the truth causes the tragedy. The selfblinding and self-punishments are the offshoot of the discovery which is the major tragedy.

Oedipus is therefore, an authentic tragic hero in the Aristotelian sense because among other things, his own initiative in discovering the truth as to external circumstances. His character leaves a powerful impression on our minds. We sympathise with him because he is victim of fate and circumstances. He proves indomitable in misfortune. He is an authentic tragic hero from the modern reader's point of view. In him, we see the helplessness of man in face of circumstances. The spirit of Oedipus remains unconquered even in his defeat and that is the essential fact about a tragic hero.

## PLOT CONSTRUCTION OF OEDIPUS REX

In Aristotle's opinion plot, character and thought play the most significant role in the for most of a tragedy. But when he turns to categorise them in order of importance, he plumps outright for plot the structure of the incidents and arrangement of things done. This is what he exactly means by plot. He maintains that plot is the soul and the first principle of tragedy. It contains the kernel of the action. He regards the best type of plot, in which the change is from happiness to misery and the protagonist is of the intermediate kind, neither preeminently just and virtuous nor utterly depraved. According to him, the plot should not have anything superfluous in it. *Aristotle divides plots into simple and complex.* In the complex plot there is both reversal and recognition. He stresses that the plot of "Oedipus Rex" satisfies all the requirements of a good plot in a very nice way.

In "Poetics, Aristotle asserts that the plot of "Oedipus Rex" has recognisable beginning, middle and end. In fact, Aristotle's views are mainly based upon the excellences which "Oedipus Rex" possesses as a tragedy. By definition, the beginning is that which

does not presuppose anything else to have gone before it and has definite consequences. Although, Sophocles play focuses attention only on the last days of Oedipus, long rule over Thebes, yet we don't feel the need of any information about what has gone before. The earlier events are related by Oedipus and Jocasta in the later part of the play. The middle is a necessary and logical sequence of the beginning. The first prologue is therefore logical and necessary for development of the plot. The play begins with a complaint by the people to the king and arrival of Creon with a command from oracle. The beginning is a prologue in which the problem is stated and the way is expressed, prepared for the for the development of real theme of the play. The first episode, the meeting of king with Teiresias, is logically connected with first prologue. All other incidents, leading to the discovery of truth belong to what has been called the middle of the play. The end is the result of middle but creates no further situation in its turn. In fact, the ending of the play satisfies all curiosity. It consists of the scenes in which Oedipus laments his fate and in which he is banished from Thebes. It marks the completion of Oedipus search for the murder of Laius and his identity.

The plot of Oedipus Rex achieves perfection because it is closely knit together because there is nothing which can be omitted or shifted elsewhere. Surprise and suspense are two vital elements in a successful play. In spite of the close link of the cause and effect, the play maintains suspense and curiosity throughout. They both produce dramatic effects. Every effort of the king to find out the murderer of Laius takes him nearer to the solution of his other, problem about his own identity and parentage. It is to be noted that tragedy of Oedipus lies in the discovery of the guilt, not in the guilt itself. So, the feelings of pity and fear reach their height with the discovery of Oedipus.

In his "Poetics" Aristotle discusses the terms peripetia and anagnorsis. A peripetia occurs when a course of action intended to produce a certain result actually the reverse of it. Thus the Corinthian messenger tries to cheer Oedipus and dispels his fear of marrying his mother but, by revealing who Oedipus really is, he produces the exactly opposite result. Similarly, Oedipus runs headlong into the jaws of very destiny from which he flees. The anagnorsis means the realization of truth, the opening of events, the sudden lightening flash in the darkness. This moment comes for Jocasta at the end of the talk with the Corinthian messenger and for Oedipus at the end of cross-



-examination of the discussion.

Another feature of the construction of the plot of "Oedipus Rex" is the use of tragic irony. Tragic irony is to be found almost in every major situation in this play. For example, Oedipus speaks insulting remarks to Creon, not realizing that very soon Creon will be the king. Jocasta's sarcastic remarks on the oracles are also full of tragic irony, especially oracles are going to be proved to be true in a short while. Sophocle's use of tragic irony heightens the tragic effect.

Then another important point to note about the plot of "Oedipus Rex" is that, like the most Greek plays of ancient times, and according to Aristotle, it observes all the three unities unity of place, unity of time, and unity of action. The entire action of the play takes place at the royal place in the city of Thebes within twentyfour hours. Similarly, the entire attention is focused on a single theme. The investigation by Oedipus into the murder of Liaus and the discovery of the truth. These unities make the play close-knit and produce great concentration of effect, according to Aristotle's doctrine.

However, the plot of "Oedipus Rex" is not without flaws and inconsistencies. For example, it seems highly improbable, that in fifteen years of their married life, Jocasta and Oedipus never enquired into the circumstances of the death of their predecessors, before they were compelled to do so. The behaviour of the Theban shepherd also raises many questions yet all these inconsistencies and flaws are forgotten in the power and intensity with which Sophocles moves his story forward.

The plot of "Oedipus Rex" possesses a perfect structure. It is coherently developed from the prologue to the exode. The songs of chorus also aid in the development and unfolding of the plot by building up proper mood and atmosphere. There are beautiful parallels of events and situations. Pity, fear and admiration are the dominant feelings in the play fear of what might happens and what really happens, pity at the sad fate of Jocasta and of Oedipus, and admiration for the integrity of Oedipus who pursues the investigations for truth.

The account of the self-blinding and self-murdering in the final scene is highly extremely horrifying and touching. At the same time, it is highly uplifting and productive that cathartic effect of which Aristotle has spoken.

## CATHARSIS IN "OEDIPUS REX"

One of the questions discussed by Aristotle in "Poetics" is that of the emotional function and impact of tragedy. According to him a tragedy should arouse in the spectators the emotions of pity and fear. Pity chiefly for the hero's tragic fate and fear at the sight of the dreadful suffering that befalls the characters, particularly the hero. By arousing these emotions of pity and fear, a tragedy aims at catharsis or purgation of similar other emotions, so that the emotions may be reduced to a healthy and balanced proportion. It cures us of the feelings which always exist in our heart, affords emotional relief.

In Oedipus Rex, pity and fear are the dominating feelings, though a number of subsidiary feelings are also produced. For instance, the very prologue produces in us the feelings of pity and fear, pity for the suffering population of Thebes and fear of future misfortune which might befall the people. The priest of Zeus gives a vivid description of the sufferings of the poor Thebans and refers to the tide of death from which there is no escape, which is caused by the plague which grips the city.

***"Death in the flowering of her soul; Death in pasture, death in the womb of woman."***

The entry song of the chorus which follows the prologue heightens the feelings of pity and fear. The chorus says:

***"With fear my heart is riven, fear of what shall be told. Fear is upon us."***

The chorus makes yet another reference to the sorrows afflicting the people of Thebes:

***"The city reeks with the death in her streets."***

The effect of the whole of this first choral ode and, the rest of the choral odes, is to deepen the feelings of pity and fear which have already been aroused in our hearts.

Oedipus proclamation of his resolve to track down the murder of Laius which brings some relief to us. But the curse that Oedipus utters upon the unknown criminal and upon those who may be sheltering him also terrifies us by its fierceness. The scene in which Oedipus clashes with Teiresias further contributes to the feelings of pity and terror. Teiresias speaks to Oedipus as:

***"Husband to the woman who bore him, father killer and father supplanter" and calls him openly of***



*being a murderer. The reaction of the chorus to the terrible utterances of Teiresias intensifies the horror".*

Oedipus account of his early life before his arrival at Thebes arouses the feelings of terror by its reference to the horrible prophesy which he received from the oracle at Delphi. There is also terror in Oedipus' step by step progress towards the discovery of murder of Laius, for not only will the discovery be that he himself been that murderer but also the murdered person was his real father. Consequently, Oedipus has become guilty of the most horrible crimes against his parents. He makes an exclamation which arouses the terror in the reader:

*"Alas! All out! All known, no more concealment.*

*O light! May I never look on you again,  
Revealed as I am, sinful in shedding of blood."*

The songs of chorus immediately following the discovery, arouses our deepest sympathy at Oedipus sad fate. Then comes the messenger from the palace and he gives us a heart rending account of the manner in which Jocasta hanged herself and Oedipus blinded himself. Pity is also aroused by the fate of Oedipus' children, especially the helpless girls whose wretched condition is graphically brought out by Oedipus himself.

When we complete our reading of the play our hearts are heavy with sorrow and grief on account of the intensity of the feelings mainly of pity and fear which we have been experiencing from the very opening scene of the play onwards. However, the play does not arouse a final impression of gloom. Other feelings aroused in our hearts were irritation with Oedipus at his ill treatment of Teiresias, resentment against Teiresias for his obstinacy and insolence, admiration for Creon for his moderation & loyalty, linking for Jocasta for her devotion to Oedipus, admiration for Oedipus for his relentless pursuit of truth and so on. But the feelings of relief, exhilaration and pleasure have also been aroused in us. These feelings provide us relief and are reduced to a healthy and balanced proportion.

The acceptance of suffering which Oedipus displays, inspires great respect for the indomitable spirit of man. Thus the effect of "Oedipus Rex" is complex than a production of mere pity and fear, although these are two of the dominant emotions in the emotional impact which this tragedy has on us.

## **"CHARACTER & FATE IN OEDIPUS REX"**

**G**reek tragedy is generally believed to be tragedy of fate, in contrast with Shakespearean tragedy which is regarded as tragedy of character. Whether or not this is true of other Greek tragedies, it is inapplicable to "Oedipus Rex". At the most we can say that both character and fate or god, play a part in the tragedy of Oedipus. Oedipus is certainly the victim of adverse chances and in this sense fate plays a part in his tragedy.

King Laius was told by the oracles that his son by Jocasta would kill him and would marry his mother. The king Laius and the Queen Jocasta took the extreme step of ordering the death of their own child, in order to escape the fate which had been foretold by the oracles, but in vain. In the same way when Oedipus learnt about the prophesies made by the oracle, he too did his utmost to avert this terrible fate. He fled from Corinth, determined never again to set eyes on his supposed father and mother as long as they lived. On his way, he killed his real father quite unknowingly. He reached Thebes where people were in the grip of frightful monster. He killed the Sphinx and the people of Thebes made him their king in reward. The queen went with the throne. Thus, in complete ignorance of the identity of both his parents, he killed his father and married his mother. He performed these disastrous acts not only unknowingly and unintentionally, but also as a direct result of his efforts to escape the cruel fate which was ordained for him.

It is evident, then, the occurrences which bring about the tragedy in the life of Laius, Oedipus and Jocasta are the work of that mysterious supernatural power which may be called fate or destiny. This supernatural power had pre-determined certain catastrophic events in the life of these people. These human beings take whatever measures they can think of, to avert those events and yet things turn out exactly as they had been foretold by the oracles.

As Aristotle expressed the view that tragic hero is a man highly esteemed and prosperous who falls into misfortune because of some Hamartia. Now there can be no doubt about the essential goodness of Oedipus. From the opening scene of play, we get the feeling that Oedipus is an ideal king. He is an able ruler, a father of his people, a great administrator and an outstanding intellect.





# **AZEEM**

## **EDUCATIONAL CONFERENCE**

The Azeem Educational Conference (Regd) Pakistan, Gujranwala, is an organisation to educate the masses by all means. "Awareness, Education & Confidence" is its motto. New Century strongly demands an enlightened education-system for the Muslim-Students to meet the challenges of modern era. For this sole purpose A.E.C. will properly utilize all its resources with the grace of Almighty Allah. (Insha Allah)

### **PROJECTS IN PRACTICE**

#### **AZEEM ACADEMY**

"Azeem Academy" was set up in 1990 which has been performing its obligatory responsibilities quite successfully. Classes of different M.A.s: especially M.A.English, Economics, Islamiat, Urdu, Arabic, History, Pol.Science & English Language Courses with special Computer Coaching are working smoothly. Special preparation for matric, Intermediate & Graduation Exams, is also ensured within a very short period of time. Three Branches of Azeem Academy have been imparting instruction for last many years.

**Main Branch** : Gondlanwala Road, Near Naz Cinema, Gujranwala. Ph:253573,231060

**Branch No.2** : 38/C,Z Block, Peoples Colony,Gujranwala. Ph: 241110

**Branch No.3** : Jandiala Bagh Wala, Gujranwala. Ph: 200099

#### **AZEEM COLLEGE OF COMPUTER SCIENCES**

It has also been working for last four years in main branch of Azeem Academy.

#### **AZEEM CADET SCHOOL**

It has been started in Y-Block, Peoples Colony, GRW. Which is making rapid progress

#### **AZEEM ADVERTISING & PRINTING CO.**

Advertising & Printing occupy great significance for education. So, this department of A.E.C. fulfils the needs of printing, publishing and advertising.

#### **AZEEM ENGLISH MAGAZINE**

It has been emerged recently. Its main office is in AZEEM ACADEMY.

### **FUTURE PLANNINGS OF AZEEM EDUCATIONAL CONFERENCE**

- 1- AZEEM University For Higher Studies
- 2- AZEEM College Of Commerce
- 3- Classes For O'Level, A'Level, & Specialization



The Newest Sensation in Bubble Gums



DR. BUBBLE by



SILVER LAKE FOODS LIMITED.

FACTORY: PLOT No. 50, PHASE III, INDUSTRIAL ESTATE, HATTAR (NWFP)

Tel: (0995) 617147-49. Fax: (0995) 617747. EMAIL: slf@brain.net.pk.