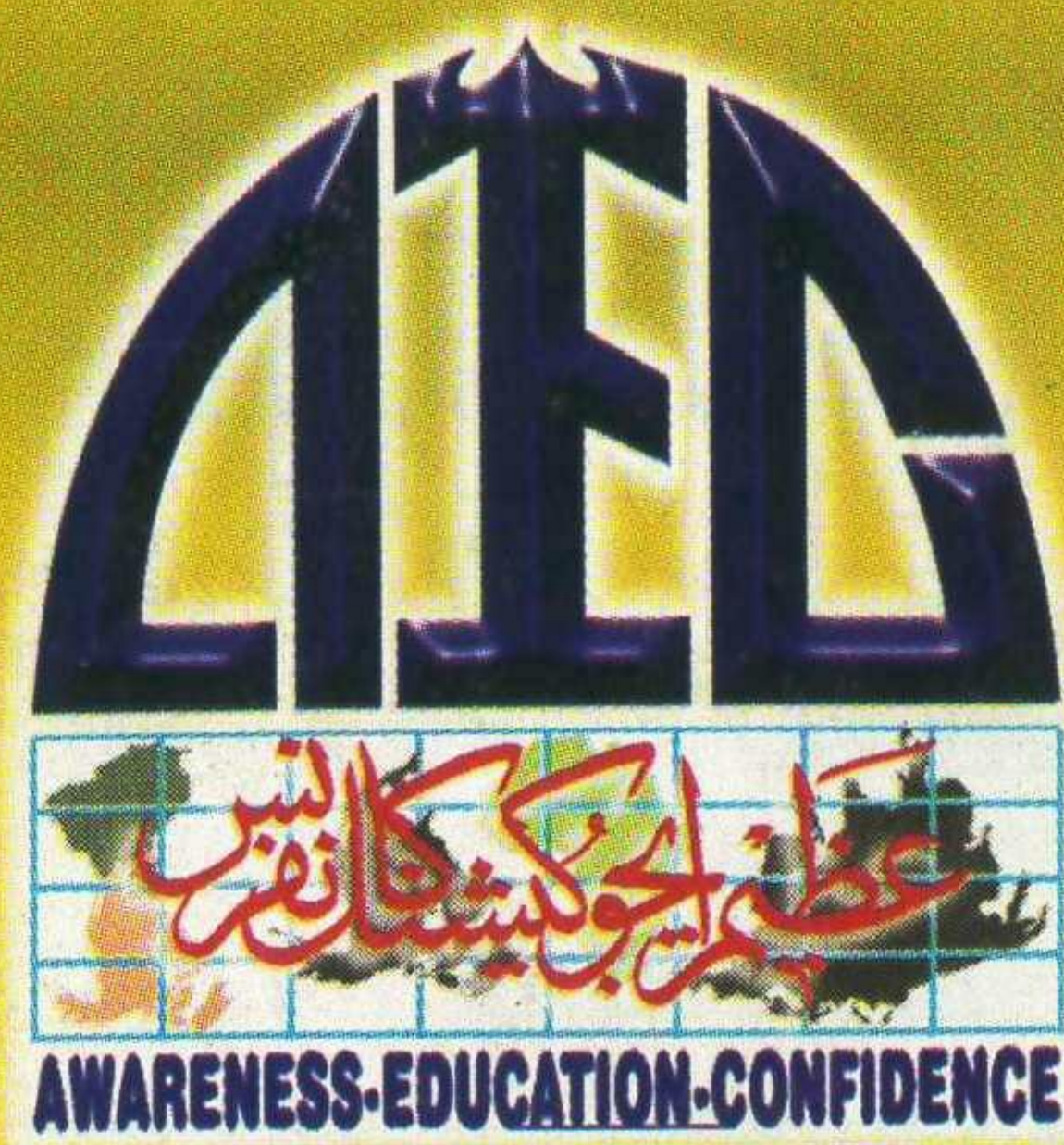


JANUARY, 2005



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



Eid Mubarak
To
The
Muslim
Ummah

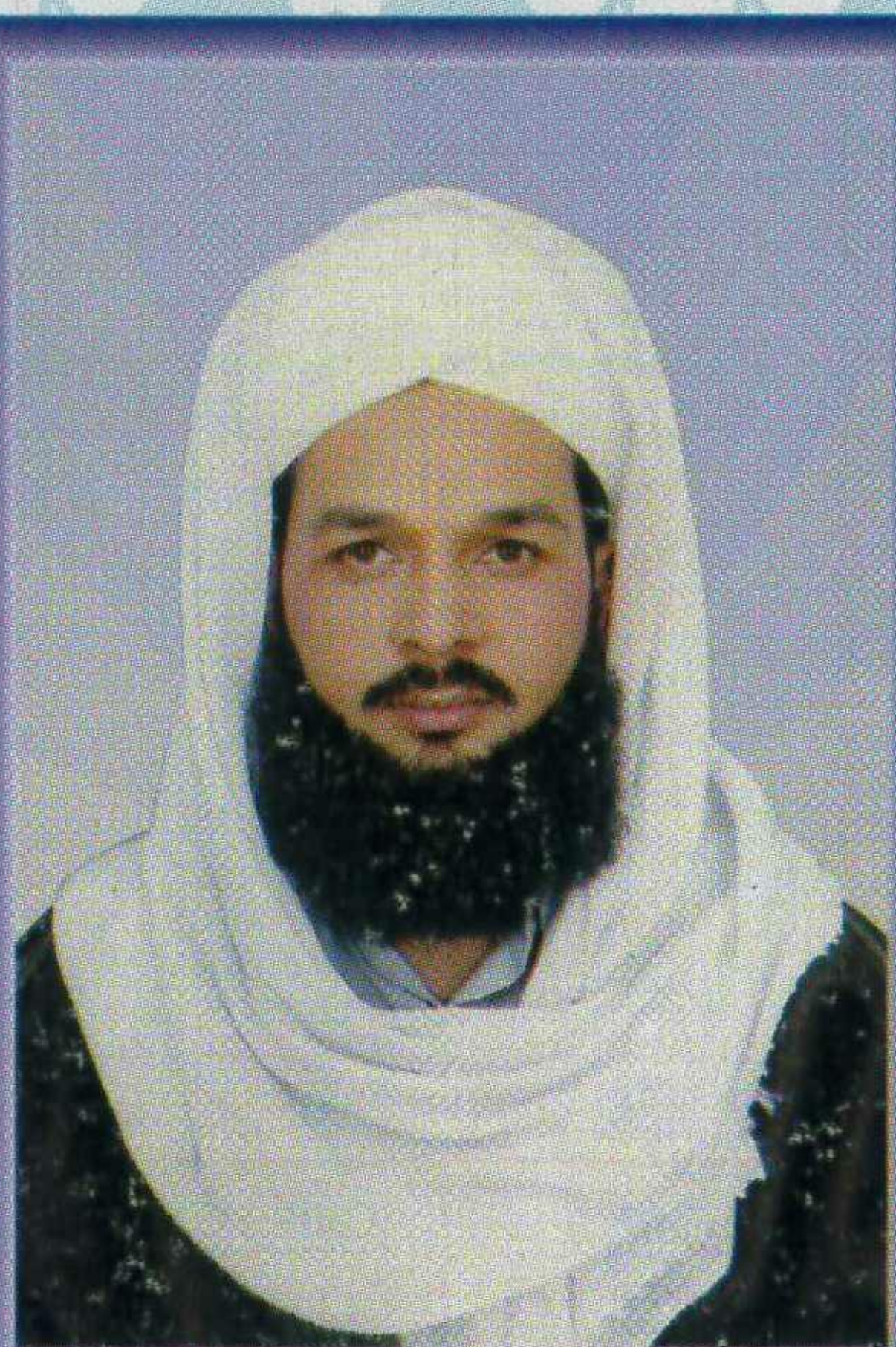
GUESSES
MATRIC

CHRISTIAN MUSLIM RABTA SOCIETY & PEACE

Islam's alternative word is "Peace for all". It also means submission to Almighty Allah. The Holy Prophet Hazrat Muhammad (Peace Be Upon Him) brought message of "Peace" and taught lesson of "Peace". The Pact of Madina (Misak-e-Madina) along with the Jews, The Non-believers and the Muslims was the first charter of Peace, harmony and cooperation under guidance of "Last Prophet of Allah".

Christian Muslim Rabta Society has been founded with this holy mission of all the Prophets of Allah. Peace, mutual understanding, respect, tolerance and coordination for collective cause in the "Motto" of the worthy society. Let's join hands for this noble cause and be victorious in this world and Hereafter.

Picture Gallery will give a vivid view and image of its activities.



Prof. Muhammad Azeem Farooqi (Chief Patron of C.M.R.S.)

The present circumstances demand great reverence for all communities. The word "PEACE" is key to salvation and well being of all the nations. They will be successful in world that support and promote peace and harmony. Please come forward and show us the way to endless bliss.



Reverend Fr. Bernard Emmanuel (Patron of C.M.R.S.)

Christian Muslim Rabta Society (Regd.) Has been formed with the sole purpose of solidarity of the country. It will not be possible without creating peaceful conditions. Kindly muster up your energies for world peace and be prosperous.



Fr. Yousaf Emmanuel (Director Human Rights, Pak) addressing a meeting arranged by C.M.R.S.



Lightening the Peace Candle



Flag Ceremony On Pakistan Day, arranged By C.M.R.S.

January, 2005

MONTHLY AZEEM ENGLISH MAGAZINE

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Chief Organizer
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Hafiz Muhammad Nadeem
Mrs. Fouzia Azeem
Muhammad Javaid Qayyum Sayal

Main Office

Azeem Academy
Gondlanwala Road,
Gujranwala-Pakistan
Ph: 0431-733040-231060

OFFICES

Sub Office
Azeem Academy
38-C-Z, Peoples Colony,
Gujranwala-Pakistan
Ph: 0431-241110

E-Mail: azeemec@yahoo.com

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اردو سیکشن

خصوصی راہنمائی برائے ایم اے اسلامیات

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TEACHING OF QURAN-O-SUNNAH & ANIMALS

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا (هود: 6)

“And there is no animal in the earth but on Allah is the sustenance of it and He knows its resting-place and its depository.” (Hud:6)

The Holy Prophet (S.A.W.) Said:

لو غفر لكم ما تاتون الى البهائم لغفر لكم كثير (جامع صغير. طبرانی)

“If God forgives you the way you treat animals, He will have forgiven you a great deal.”

من قتل عصفورا بغير حقه سئاه الله عنه يوم القيامة (جامع صغير. مسند احمد)

“He who kills even a sparrow needlessly is accountable to God on the Day of Judgment.”

اتقوا الله في البهائم المعجمية فاركبوها صالحا واكلوها صالحا (ابو داود)

“Fear God in the matter of your dumb beasts, ride them when they are in good health and slaughter them when they are in good condition.”

اذا سافرت في الخصب فاعطوا الابل حظها من الارض واذا سافرت في السنة فبها نقيها واذا عرستم فاجتنبوا لطريق فانها طرق الدواب وماوى الهوام بالليل (مسلم ج)

“When you travel in a season of plenty let the mounts have their share from the herbage and when you travel in a season of drought drive them along so as to arrive at the end of the journey before their humps melt away: and when you camp for the night, choose a site away from the beaten track as reptiles frequent such tracks at night and wild beasts use it for rest.”

ان الله كتب الاحسان على كل شئ فاذا قتلتم فاحسنوا القتل واذا ذبحتم فاحسنوا الذبح وليحد احدكم شفرته فليبرح ذبيحة (مسلم)

“God has prescribed kindness towards all creatures; when you must kill adopt the best method, and when you slaughter an animal do it mercifully, sharpen the knife and reduce its suffering.”

لا تذبحن ذات در (ترمذی)

“Do not slaughter a she-goat which yields milk.”

اتخذوا الغنم فانها بركة (طبرانی. خطيب)

“Take to rearing sheep, for they are a source of blessing.”

الخيول في نواصيها الخير (بخاری)

“There is beatitude in the foreheads of horses.”

اقروا الطير على مكنا تها. (ابو داود)

“Leave the birds alone secure in their nests.”

نهى رسول الله ﷺ ان يتخذ شئ فيه الروح غرضا (ترمذی)

“The Holy Prophet (S.A.W.) forbade a living creature being used for target practice.”

نهى عن الوسم في الوجه والضرب (ترمذی)

The Holy Prophet (S.A.W.) forbade branding or striking an animal on the face.

نهى عن التحريش بين البهائم (ترمذی)

“The Holy Prophet (S.A.W.) forbade animal fights.”

ان النبي ﷺ نهى عن جلود السباع ان تفتش (ترمذی)

“The Holy Prophet (S.A.W.) forbade the skins of wild beasts being used as floor coverings or as mattresses.”

قدم النبي ﷺ المدينة وهم يحبون اسنمة الابل ويقطعون البات

الغنم فقال ما يقطع من البهيمة وهي حية فهو ميتة (ترمذی)

“When the Holy Prophet (S.A.W.) arrived at Madina he found that people were in the habit of carving off the humps of live camels and the rumps of live fat-tailed sheep and he forbade the practice. He declared such meat forbidden, like the meat of a dead animal.”

مر رسول الله ﷺ ببيعير قد لحق ظهره ببطنه قال اتقوا الله في هذه البهائم

المعجمية فاركبوها صالحا واكلوها صالحا (ابو داود)

“The Holy Prophet (S.A.W.) passed by a camel whose belly was drawn upto its back, and admonished: Fear God in the matter of these dumb animals, ride them graciously and feed them well.”

غفر لا امرأة مومسة مرت بكلب على رئاس ركي يلهث كاد يقتله العطش فنزعت

خضها فاوثقت به خمارها فنزعت له من الماء فغفر لها بذلك (بخاری)

“A woman of easy virtue happened to pass by a dog stretched out near a well in an agony of thirst. She took off her shoe tied it to her scarf and drew up water from the well for the dog to drink. All her sins were forgiven because of this.”

وعن ابن مسعود قال رأينا حمرة معها فرخان فاخذنا فرحيها فجاءت الحمرة تعرش

فجاء النبي ﷺ فقال من فجع هذه بولدها؟ ردوا ولدها اليها (ابو داود)

“Abdullah son of Masud related, “We saw a little red bird with two little fledglings and we took the young ones away from it. The bird kept fluttering its wings piteously and crawling on the ground. And then the Prophet (S.A.W.) passed, came by and saw this bird and said, “Who has put this small bird in pain? Give him back his little ones.”

Islam is a revealed religion. Allah revealed his holy book, The Quran, on his beloved Prophet Hazrat Muhammad (S.A.W.). The Prophet conveyed the message of Allah to all the human beings in a very decent manner. The Quran and the Prophet's sayings (Ahadith) constitute the Islamic Shariah. So the Quran and Sunnah are the basic sources of Islamic Shariah. The next two major sources of Islamic Law are *Ijma* and *Qiyas*. So many human problems are also solved through *Ijma* and *Qiyas*.

But by the passage of time human life is becoming complicated. Many new problems are growing in the society. Sometimes, there is no solution for newly created problems in basic sources of Shariah. To solve these problems, *Fuqha* tried their level best to facilitate the human beings. For this purpose, some other sources were framed for law making in accordance with the Quran and Sunnah. These are called secondary sources of Shariah. Among those secondary sources, there is one called *Istislah* or *Masaleh Mursalah*. In this article some aspects of *Istislah* are taken for discussion.

Meanings

"*Istislah*" means to seek benefit. In the term of Islamic Fiqh, it is derived from *Masaleh Mursalah*. It is the way to frame orders of Shariah. It is just like *Istihsan* based on orders on leaving the apparent *Qiyas*. So it is the form of reasoning to get benefit.

Imam Maalik introduced *Istislah* or *Masaleh Mursalah* for the first time. He stressed more than the *Fuqha* of other schools of thought. So in Maliki School of thought '*Istislah*' has got special consideration. According to Imam Maalik, if for a matter there is no order found in the Quran and Sunnah for the benefit of people, Imam Maalik assumes the same very matter as the justification and gives his decision to facilitate the people in that matter, but his decision is not beyond the sphere of Shariah.

Definitions

Some definitions of *Istislah* are given below:

1. *Istislah* deals with the seeking of benefit and getting rid of harms.

(*Al-Ghazali, Al-Mustafa Vol-1 P. 286*)

2. It is just the protection or care for the objects of Shariah. (*Ibid P.284*)

3. Al-Shaukani with reference to Al-Kharzmi says:

"It is the protection of the creature from disturbance due to Shariah."

(*Al-Shaukani, Irshad Al-Fuhood, P. 242*)

4. Al-Shaukani describes the definition of Ibn Burhan as:

"Expedience is that for which lack to find authority for its whole or part."

Arguing Of Istislah

Learned ones are agreed upon this that *Maslehat* cannot be taken under consideration for Divine Worships. However, it is considered in dealings. It is right to say that Islamic Shariah has been framed to fulfill the needs of people. It is proved by Quran and Sunnah. As God says:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (سورة الحج: 78)

"God does not like it to put you in trouble in religious matters." (*Al-Quran, Al-Haj 22:78*)

Maslehat is in accordance with the Islamic Shariah.

As Shatebi says:

"*Shariah is only framed for the purpose to fulfill the needs of men in this world and in the next world. And to remove difficulties from them*".

(*Al-Shatebi, Al Movafiqat Vol, 2.P. 37*)

Iben-e-Qayyim says in this connection:

"*Shariah (Islamic) is just the name of doing justice to circulate the Divine mercy among the people.*

(*Ibn Qayyim, Aalam Almuwqein Vol 3. P.1*)

During the time of Holy Prophet's (P.B.U.H) companions, *Masaleh Mursalah* was taken under consideration and it provided a foundation for the orders and no one denied it. The companions considerations of the *Istislah* is just the argument of its acceptance. The examples of companion's action on *Istislah* are given below.

1. Hazrat Abu Bakr (R.A.) compiled the Holy Quran and Hazrat Umar (R.A.) regulated the registration of the name of the Muslim soldiers taking part in Jihad.

(*Al-Sarakhsi, Al- Mabsoot Vol 27, P. 127*)

2. Forty strokes were applied on a drunkard in the time of the Prophet (P.B.U.H) and Hazrat Abu Bakr (R.A). But afterwards, people became drunkards frequently, then Hazrat Umar with the consultation of his companions, approved 80 (Eighty) strokes for it. (*Al-Nasai, Sunan, Vol. 2 P. 115*)

3. The land duty is according to the value of the land. Hazrat Umar (R.A.) proposed one Dirham one Qafeeze per Jaraib. (562.5 Kg = 1 Qafeeze 4 Qafeeze = 1 Jaraib)

(*Al-Mavardi, Al-Ahkam Al-Sultania, P. 243*)

Masaleh Mursalah and Fuqhaa's Decisions

Fuqhaa based their *Ijtihad* in many matters on *Masaleh Mursalah*. Some examples are given below:

1. If the treasury is exhausted, then according to Maaliki school of thought, the government may lay taxes on the riches to meet the expanses of Islamic State.

(*Abu Zuhrah, Imam Maalik, P. 402.*)

2. Imam Maalik gave a verdict about the lost husband for the benefit of the wife, that she should inform the *Sultan* about it. Then after waiting for four years, she can marry another fellow. (*Ibn Rushd, Bidayat Al-Mujtahid Vol. 2. P. 39*)

3. The followers of Imam Shafi have allowed to kill those animals of the enemies who are used for riding to fight against the Muslims.

(*Al-Suyuti, Ishbah Wa-Al-Nizair vol 1. P. 60*)

4. *Hanablah* have allowed the father to present a special execute from his property to any of his sons for special need. For example if he is a student, an ailing fellow or has a large family to maintain.

(*Ibn Qudamah, Al-Mughni, Vol. 5. P. 265*)

Conditions for Masaleh Mursalah

It has some following conditions:

1. Suitability

Maslehat should have a suitable harmony with some principle of the *Shariah*.

2. Acceptability

Maslehat should be acceptable and understandable and not a mystery.

3. Protection

Maslehat should give some legal protection if acted upon.

4. Totality

Maslehat should be for all and for an individual only.

(*Al-Ghazali, Al-Mustasfa Vol. 1, P 257 and afterwards*)

Dr. Subhi Mahmasani has described the following conditions for *Masaleh Mursalah*

1. The matter under discussion should not be from the Devine Worships. Its concern should be about the worldly affairs.

2. *Maslehat* should be in accordance with the *Shariah* and not contrary to it.

3. *Maslehat* should be about the needs of life and not about the luxuries.

(*Mahmasani, Philosophy of Islamic Shariah, P. 204.*)

Need of Masaleh Mursalah

The sphere of Islamic *Shariah* about the matters is very vast. Islamic *Shariah* is

not only the supporter of justice but also provides so many sources for law making for the benefit of the people. In this *Shariah Masalah Mursalah* has been considered a permanent principles along with *Qiyas* and *Istihsan*. It means that in the changing circumstances of the society, to provide the people with basic needs, necessary law making may be done with the dynamic principles of Islamic *Shariah*.

Dr. Subhi Mahmasani has presented some examples of *Masaleh Mursalah*. Due to those it is obvious that it is the need. e.g.

1. To lay tax on riches to meet the defense expenditure for the safety of the country.

2. To take back the money or articles from the culprit whether he stole the same or other than those. (*Ibid*)

Similarly, Imam Ghazali has declared that if the enemy uses the Muslim prisoners as their shelter during war and if there is no other way out, the Muslims prisoners may be killed. For, if it is not done so, the enemy after capturing the city may kill all the Muslims.

(*Al. Ghazali, Al-Mustasfa Vol. 1 P. 294*)

From all these descriptions, it is very obvious that Islam is a very much living and eternal religion. In which there are arrangements for making laws to solve the problems of human beings. If we observe the vast span of these facilitating arrangements it will be very easy to conclude that these arrangements are provided only in Islam as comparing to all other religions of the world. So it is said that the Islam has much flexibility in its law making behaviour. It is why that so many scholars and common men have been converted to Islam from other religions. So it is said that this flexibility is the silent source for the preaching of Islam.

The Holy Prophet(SAW) Said:

يا ابن ادم انك ان تبذل الفضل خير لك وان تمسك شر لك ولا تلام على كفاف وابدأ بمن تحول واليد العليا خير من اليد السفلى (الترمذی)

"Son of man, it were better for you to bestow upon a needy person that which is in excess of your need, and it is harmful for you to withhold it, but no blame attaches to keeping what is according on those who are dependent upon you and remember the hand which gives is better than the one which receives."

UNDERSTANDING Each Other

(By Stephen John)

Historical Background

Stephen John (Advocate) Course Coordinator
Political School By Stance

In many parts of the world in the Middle East and Mediterranean, in South India, in the Velga River Basin. In Africa and Balkans Christians and Muslims have lived side by side for centuries. Today, job opportunities and other economic forces have produced new migrations, bringing Christians and Muslims together in yet other region: Western Europe, The Americans, The Arabian Peninsula and Oceania.

History shows a complicated pattern of relations between the two communities. On the one hand, both Christians and Muslims can recall from their history stories of wars and crusades, the destruction of churches and mosques, slanders, suspicious and misunderstandings, even instances of enslavement and forced conversions. Christians may lament the loss of North Africa to the Arabs and the fall of Constantinle to the Turks, while Muslims write eloquent laments about losing Cordaba and the disappearance of Andalus and still outraged by the crusades. Especially, in the most resent times after 9/11 these forgotten wounds are again at its worst but history also records moments of friendship, respect and cooperation between these two religions communities who place their faith in the one God. Even history cannot success in telling the whole story of the positive relations between Muslims and Christians for small acts of daily kindness and generosity are not the stuff from which history is made. No history text will recount the night a Muslim neighbour sat with the children of Christians friend who were occupied with illness in the family, nor the day Christians women spent baking sweets for Muslim who were celebrating a wedding. Yet such unheralded acts of human kindness are also among the ways in which Christians and Muslims have related. Historical memory tends to turn, rather to the dramatic to indignities or injustices inflicted and endured, to violence and suffering. History moreover, continually moves forwards and not all the wrongs committed and misery experienced were in the distant past. Some are as recent as yesterday's headlines.

At the time of second Vatican Council, the Catholic Church addressed for first time in solemn Assembly the question of what should be the relationship of the Catholic Church to the followers of

Islam. In their statement on Islam, the Council fathers realistically admitted the tensions and conflicts of the past and challenged Christians and Muslims to move beyond that to a new era of cooperation.

"Over the centuries, many quarrels and dissensions have arisen between Christians and Muslims. The sacred council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding, for the benefit of all, let them together preserve and promote peace, liberty social justice and moral values.

It should not be thought that at the second vacation council the church did an about face of the question of relations between Christians and Muslims. There were many instances in the past where followers of the two religions lived in mutual respect and cooperation.

One could point to the fruitful scientific collaboration and theological discussions that occurred in the 9-10th centuries in Baghdad, capital of the Abbasid state, where Christians and Muslims scholars worked together to translate and comment upon Greek philosophy and science. This interchange also produced the first serious efforts scholars and theologians to define the points of convergence and divergence between the two faith.

In the Mediterranean, Spain and Sicily were fruitful places of meeting. To Norman rule in Sicily can be traced the first translations of Arab philosophy and science which would have such influence on European scholars, including the Christian theologians, Saint Albert the Great and Thomas Aquinas. Mainly through the writings of the latter, the categories and concepts of Muslims scholars like Al-Farabi, Ibn-Sina (Avicenna) and Ibe Rushd(Averroes) have continued to be studies in Christian faculties of theology.

The pope John Paul II visited Pakistan in 1981 during his pastoral visit of Asia. Addressing to the president of Pakistan on 16th February 1981 at Karachi. His holiness pope highlighted the common heritage from Abraham. He said, "one of the salient characteristics of Abraham to whose faith Christians, Muslims and Jews alike eagerly link their own was his great spirit of hospitality, displayed in a particular way when he welcomed three guests at the Oak of Mamre (Cf. Gen. 18:1). The warm welcome which you and the beloved people of Pakistan extend to mean this happy occasion gives

expression to this same spirit of further discussing about the ways of better cooperation. His holiness said, "It is especially gratifying to witness how the bonds which unite all those who believe in God have been strengthened in recent years. I am thinking in a particular way of the bonds of dialogue and trust which have been forged between the Catholic Church and Islam. By means of dialogue we have come to see more clearly the many values, practices, and teachings which both our religious traditions embrace: for example our belief in the one Almighty and Merciful God, the creator of heaven and earth, and the importance which we give to prayer, alms giving and lasting.

There is a need to promote common theological and spiritual bonds, which can be helped in transforming this earth into heaven. How we can create atmosphere of tolerance and harmony? This is the question of the day. We should propagate, moderate, teachings of both religions Christianity and Islam. Christians on the birth of "Prince of Peace". The Jesus Christ we have to follow the path set by the Jesus Christ to prevent intolerance and promote tolerance. Peace is a social situation and it needs a personal attitude. Our attitude can make the difference. Unfortunately, the majority of peoples living in subcontinent especially, have wrong perceptions based on wrong information about other religions. We have to curb this illiteracy and mislead information so that we can be able to build sound foundations of balanced society.

At the end I want to pay my gratitude to his holiness. Prof. Muhammad Azeem Farooqi and his team of this magazine and also to his holiness Rv. Fr. Bernard Emmanuel on establishing Christian-Muslim Rabta Council in Gujranwala to bring both communities closer. May God Almighty give them

AZEEM steadfastness in their dreams and

NEW YEAR

By Farhan Ahmad (M.A. English Part I G.C. GRW)

In the journey of life, New Year is a milestone for us. New year is traditionally the time making resolution. We review our past and plan to be better in the future. At the arrival of the New Year, we should set high goals before us. But we should also keep in mind that we are merely puppets in the hands of fate. Sometime during the struggle for achieving something the cruel hands of fate come and snatch everything from us. In this situation we should not lose heart because it is said that:

"Every cloud has its silver linings."

We should always accept the will of God because God always knows better. As

Robert Browning says:

"God is in his heaven

All is wrong with the world"

Some people are in the habit of making mountain of a molehill and they start worry in the petty matters of everyday life.

The first and foremost duty of every person is to determine his own position and then fulfill all the responsibilities to play a healthy role in society.

The poets like Spenser and Rose Macoulay are of the opinion that most of the people welcome the New Year and celebrate it with great zeal and zest. To them, the New Year brings neither hope nor joy. New year comes with many of disappointments that poison the sweet springs of life. But we should be practical and optimist on the eve of New Year and we should face and accept all the difficulties with stout heart. It is the only way to face the new challenges of the New Year.

Back-
ground
To

AZEEM EDUCATIONAL CONFERENCE "GREAT ARE THE WAYS OF GREAT"

(By Prof. Muhammad Riaz Gohar)

The Holy Quran, the most sacred scripture of Allah Almighty, orders the believers.

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"And do 'struggle' in the way of Allah so that you may be successful".

In the very early days of Islam, the Muslims were very small in number and they were restricted to a narrow sphere of land. Their newly-propagated doctrines on the name of Islam were never acceptable to the non-believers. The Muslims might have lived peacefully provided that they were not disturbed by them. Anyhow the Muslims were forced to take arms for their defence and that type of defence was called 'Jihad'.

The Muslims did great wonders under the very title of Jihad and they widened their geological, ideological and cultural span of living. Right from that period the Muslims used 'sword' to vanquish any lethal doctrine, ideology or power. Even in the last century the Muslims used sword and machine to defend themselves against the aliens. But the history bears the witness that the Muslims have now lost their grip on sword and machine and the Western civilization (Nations) have puzzled them to such an extent that they have scattered not only on the geographical level but also on the ideological grounds. The present century is an exposure of decadence of the Muslims.

Now the reader of History is really forced to have a penetration into the very reason of such a somersault. Now the 'steering' is in the hands of the western people and we are on their mercy.

مگر وہ علم کے موتی کتابیں اپنے آباء کی
جو دیکھیں ان کو یورپ میں تو دل ہوتا ہے سپاہ

After all what has happened with us! The new generation of ours when reads the legends from our glorious past, she is really shocked and with doubt. She asks the curious type of questions to her elders. Their elders give satisfaction to them by saying that the Muslims will give dominate the world but they hesitate to tell them something factual if they know.

Here, I dare to say something to quench the query of my young fellows.

Firstly, the Muslims have been misinterpreted the meanings of 'Jihad' (the Holy struggle). They have been told and taught even in our schools and religious institutions that Jihad is just to have sword in your hand

and to fight at Kashmir, Afghanistan and Iraq. That's absolutely a wrong notion. Gone are the days of sword and machine. These are the outdated codes. Now it is age of reason and intellect, it's the age of technology and psychology. Art and craft are needed to our young generation. Our students at school, even upto matric do the practicals just on note-books. At Fsc. level they are told the name of acids.

گلا تو گھونٹ دیا اہل کتب نے تیرا
کہاں سے آئے صدا لا الہ الا اللہ

شکایت مجھے ان خداوندان کتب سے ہے یا رب
سبق دے رہے ہیں شاہیں بچوں کو خاکبازی کا

And salts at laboratory and they are strictly forbidden to touch anything there what would grow out of this waste land where the people are going to be educated in the disciplines that are remote from practical world. Ghalib's poetry and the epic of Heer-Ranja has great depth and thought provoking tune but never the students are taught the art. Likewise our 'Madrisas' have positively ruined and mutilated our identity. Hifz-e-Quran, translation and Tajveed are no doubt the things to be learnt but what they teach them practically. They are going to be kept away strictly from modern languages and especially English. It is propagated that English is the language of the English and so it is abhorred. The result is now before us and were going to have the consequences in a very bitter way.

ناخوش و بیزار ہوں ان مرمر کی سلوں سے
میرے لئے مٹی کا حرم اک اور بنادو

Scarcely a scholar of the Islamic theories is found who has the sufficient knowledge of chemistry, physics, biology and the modern languages. He is all the time busy in extending verdicts against the other creeds in Islam.

فرقہ بندی ہے کہیں اور کہیں ذاتیں ہیں
کیا زمانے میں پینے کی یہی باتیں ہیں

He denounces everything new just on the grounds because it is new and he's never ready to shelter the balloon of his own orthodoxal and self-made doctrines.

The word 'Jihad' is actually a multi-dimensional term and in the different periods of history it's assumed different meanings. Now in the present scenario it has taken a different shape. Struggle with muscles and body power is just an illusion and the real meanings of this

word in this age are research 'media' and 'press'. We can't out do the other nations on account of 'Sword' now but we have a dire need of 'research', media & press. America with her allies is going to dominate the world on account of her research and media.

The wars at Afghanistan and Iraq can never be termed as Jihad on the part of the Muslims if the word Jihad is taken as a struggle with 'power', the muscular power. We have lost these two wars are still on the same route but the religious scholars of ours are never ready to that it was a 'media-war' and that is the very tool i.e media that we are in sheer lack.

Education and technology never been our preferences on the part of our governments. Even in our own country HEC has taken some steps to uphold and support the sinking 'ship' but that are the measure that should have been taken 50 years before. India our adjacent country produces 1500 Ph.D. scholars every year and we produced just 15 upto 2000 that number has now (by HEC) has been raised upto 150 per annum.

So we should confess that we have never been able to provide quality education to our nation.

Secondly, our system of education at our religious institutions has been a great hindrance on the way of our progress. No doubt, our religious scholars and the young learners there do a lot in learning religion Islam but Islam in not just the name of the Holy scripture and same books on Hadith, it is a complete code of life science, technology, art, craft, and all the other disciplines lie in it but we just read it verbally and that's enough. Verily, we are going to be befooled and who is befooling us; nobody but our own 'elders'.

'Physician heal thyself'

There is a dire need to teach our religious instructors, the very codes of modernism, technology and research. In a very regretful tune, I am very sorry to say that a student who completes his 'Hifz' 'translation of the Holy Quran', and 'Tajveed-o-Qirat', is employed as 'Moulvi' at some mosque with 1500 wages per month, what would he teach to others. What a pity is there that a matric fail and even a middle fail religious scholar preaches the mob of 400 followers at the time of every 'Juma'. Whenever, I happen to say a Juma in such a mosque, I'm always in tears not for that particular type of preacher who is going to spread propaganda doctrines but for my setup. It's not the fault of that person but the whole blame goes to us.

"Pen is mightier than sword."

Now keeping in view the whole misery and plight of the nation, we the participants of Azeem Educational Conference has took steps to do something. No doubt we are a smaller group of people under the auspicious supervision of Prof. Muhammad Azeem Farooqi but we are going to bring change in

the outlook of the people, we're going to turn the gaze of the people even into their own hearts. We have no intention of any type of spreading party politics and something like particular religious creed. We have brought a freshness in the very stagnant airs of religion. We want to bring revolution on the ideological level and through 'press' and 'media' we are going to move the people in the very true lines of Islam. We are going to harmonize the present-day disciplines with Islam that is ever considered an impossible idea. In other words we are going to bring the utopian type of philosophy of Quran (the very idea in the minds of our young generation) and Islam on the practical level. "Islam is a very tough type of discipline" say our young kids and the falcons of Iqbal when they are advised to follow Islamic philosophy. We have taken the initial steps and leading roles in sheltering such type of ideas and for that sake we have launched our first venture that's publication. So many other measures and latest techniques will be taken to make the Islamic philosophy a practicable matter.

Following type of publications have come to the hands of people to mould our ideas into reality.

- (i) Let's Learn the Holy Quran
- (ii) Let's Learn 'Deen'
- (iii) Let's 'Earn the fair-livelihood
- (iv) Let's Learn How Our Prayers Can be Granted
- (v) Let's Respect the Holy Ramdan
- (vi) Let's Distribute Pleasures
- (vii) Let's 'Learn the Nisbat-e-Naqshbandia'
- (viii) Azeem English Magazine (monthly) moves rounds the year in all circles of life bearing different pieces of articles in English.
- (ix) M.A. English Guide (Part-I)

The following irons are in the fire and soon they would be in our hands.

- (i) M.A. English Guide (Part-II)
- (ii) M.A. English Urdu Guide (Part-I)
- (iii) M.A. Political Science Guide (Part-I)
- (iv) English Grammar and composition for degree classes and competition exams.

It's here noteworthy that a highly experienced and well-knowledge crew of the youngsters is working for such a holy cause under the auspicious captainship of Respected Prof. Muhammad Azeem Farooqi. The very role of inspiration for sailing of such a great ship goes to Allama Saeed Ahmed Mujaddadi (R.A.). The name of the ship is Azeem Educational Conference and there is always a lot of and sufficient room for the people of every school of thought. Even the christian Muslim Rabta Council is there to show our pro-humanistic approach. We always welcome the ideas of others to sail (steer) ourselves in a better way.

So we rightly say, زندہ رہنا ہے تو میر کارواں بن کے رہو

زمیں کی پستیوں میں آسمان بن کے رہو

Peace To The World

(By Fr. Emmanuel Yousaf (Mani))

“Glory to god in the highest and peace to men of good will” (Lk. 2/14), is the song of the angels at Christmas, that was sung two thousands years ago. Christmas brings the message of peace, love and joy. This message goes without saying that the need for peace has prevailed for ages unknown and for thousands of years. This message makes man to come to know that “peace can be effective through good will”.

Peace brings prosperity and growth. “Peace is indispensable for progress”, but the reality around the world is violence, hatred, terror and war. War has taken a new dimension of 'war against- terror. Where there is war there is no peace. If one over looks the message of Christmas that is peace, love and joy and wants to bring, unity, harmony and prosperity to man then he is mistaken.

It is cristal clear , that when we look around the world, there is a great fear, worry and anxiety. It is true that before the creation of the world, “the world was formless” (Gen.1/1), there was hotch potch, there was no order. But god put the world into “form”, everything was given shape, body, time and space and put in proper place . “God created man...” (Gen.1/27) and God gave everything in the world to man and made him the highest creature. There was peace, harmony and tranquility. And now it was for man to maintain this peace and harmony in the world. But alas,-man could not maintain peace, he became selfish and power driven. He wanted to become a power himself.

There were always problems that man has created for himself and for others. There was fear for one another, worry, terror and turmoil. Man fought against man, nations fought against nations, and counties against countries. There was division of rich and poor, white and black, and east and west. These divisions elaborated and entered the areas of language, race and religion, provinces and countries. Fights became wars, and wars between countries brought about world wars. Even today there are fights and wars against race, colour, and in the name of religion, and as powers, super powers and nuclear powers. There is peril, instability and insecurity of man's lives. More than one war is going on in some corners of the world, indiscrimination of east or west, rich or poor, power or super power. No news in any media without depicting wars and war plans. War have entered the world in the shape of fighting for rights, justice, fighting in the

name of religion, against power and wars against terror. “Are these wars and destructions justifiable?” is the question. Let there be any motive: fight, war, terror and destructions are never justifiable. The cause may be exceptional but war and terror are never tolerable. What ever is the cause.

THE END DOES NOT JUSTIFY THE MEANS

Now the question is, why does man wage war? What does he want to achieve? And does he achieve what he wants? The answer is incredible. We wage war to obtain order, peace and harmony and bring stability in the region and in the world. Thus the consequent ethical questions are “Does the end justify the means?”, - “can we bring 'order' in the country through fighting?” “Can there be peace and harmony brought about by waging war?” “Can we bring praise and honor to God by slaughtering Gods own creation?”

It is a “paradox to say that we want to bring peace, harmony, order and unity and make a better world through war, destruction and massacre of mankind”. The day to day bombarding, battle and gunfight, either in small or large scale can never bring about anything positive or pleasant. If the end one wants to achieve is positive then the means must also be positive and constructive.

Negative means and negative thinking can never bring forth positive results. One cannot say he wants to bring peace and start fighting with those whom he wants to make peace. You kill one to bring peace to another and you kill many to bring peace to some. THIS IS NOT THE TEACHING OF ANY RELIGION. All religions respect life and man and life is supreme for it comes from God. “God created man in the image of himself...” Gen.1/27. “You shall not kill” (Deu. 5/17) this is a commandment of God, - the teaching of Christianity Jesus Christ. Peace cannot be obtained by killing man and destroying his heritage.

PEACE is for men of good will. In order to achieve peace, we need to build bridges between men and society instead of walls and barricades. We need to sit together, stand together and walk together. More over man needs to talk to the other, have dialogue and keep room for communication, maintain openness and a spirit of trust. Man must touch the hearts of the other in word and deed. The needs of man and feelings of the other must be understood in the depth of

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men and addressed in word and deed. Peace needs patience, proper knowledge, and it comes from positive thinking and not from negative deeds and destructive plans. Any mishap in the process must be taken with a grain of salt. Peace is a process that has to be achieved through patience and perseverance. Peace is inborn and it blossoms from the hearts of men of good will. True knowledge and positive thinking play a vital role in the process of achieving peace. All problems and disruptive elements must be understood in the proper perspective.

We are now about to celebrate CHRISTMAS the birth of Jesus Christ the greatest teacher of Christianity. THE MESSAGE OF CHRISTMAS IS PEACE, LOVE AND JOY. Christ "... for there is a child born for us, a son given to us ... Prince of Peace..." (Isaiah 9/5,6). Christ preached peace to his followers through deeds of charity. Thus, peace in the world can be achieved only through positive thinking and positive action. It is a deliberate, hard and painful process, obtained through sheer hard work, positive action and positive mind. Peace in the world can be achieved and can definitely be achieved by sincere men of good will.

As we celebrate Christmas the birth of Christ I pray that Christ's message of peace, justice, love and joy may become a reality in our lives. That justice may prevail in the world and man may respect the lives of one another. That war may vanish from the surface of the earth, and that terror and turmoil may come to an end. That God may make man a channel of his peace, where there is hatred let man bring love, where there is injury God's pardon, and where there is love true faith in God.

MIRRORS

Fatima Javaid (M.A. English)

Mirror, the most used thing all around the world, plays an important and essential role in a man's life. No doubt, it is a wonderful invention and useful too. But don't you think that it also makes people conscious of their beauty. The complex of beauty makes a person proud and rude and develops a sense of superiority.

Let us think for a while, had there been no mirrors, the people would have asked others to tell them about their faces. Or see their faces in the eyes of others. Or see their reflection in water and become surprised and astonished. They would always have lived in a

suspense about their facial structure.

Mirror makes a man late from educational institutes and even from offices. In this way it creates tension.

Most people love the mirror too much. I think that the ratio of mirror lovers in boys and girls is equal. They never become tired of looking at mirrors. They never think about the tolerance and condition of mirror. That how long, it can bear their faces. Sometimes the mirror breaks, not because of their beauty, but because of the fulfillment of its stamina. They don't even spare the mirrors of cars, especially boys. They always have a comb in their pockets and when the traffic signal says stop, they stop too, but in this short break they never stop the fulfillment of the moral duty i.e to use the mirror in order to refresh their hair styles. In this connection they often meet serious accidents.

On the other hand, girls are not less from boys during the lectures, they are busy in refreshing their facial beauty, and still mirrors are in their books and by bowing their heads down, they are looking at the mirrors but not on the books. Not, all the boys and girls are indulged in such types of situations.

If, all the girls / boys spend their time not in the beautification of their faces but in the beautification of their character, not body but their souls, it would be better for them. Because we cannot increase our facial beauty. It is next to impossible. What you have got from God, you cannot change it at any cost. So, don't waste your time in worthless activities.

We can only beautify ourselves by the beautification of our soul, i.e character. And one thing about character, is that don't or even bother what people say about you and your character. Because, the real character of yours is only known by God and His Prophet Muhammad (S.A.W.)

So, break the mirror or self-loving and look yourself in the mirror of your character and judge whether you are beautiful or not? If yes, then freely look at the mirror whenever you want, it will never be proud that crown of creation is looking at me, (in a real sense).

POETRY

I Wish

Old as I am I'd still go to
Madina
To sing my song
There full of love
Just like a bird
who in the desert night
Spreads out his wings
when thinking of his nest.

Life

I asked of a lofty-minded "what's
life"

& "T is a wine, said he, "the more bitter the
bitter.

& "T is of the dust" said I, "and unto death it
doth return".

& "Evil" said I "its born of fire, salamander
like". "thou dost not know its good," said he "that is the evil".

& Its wanderlust said I, "hath led it not a
goal". "Its goal" said he, "doth lie in the
wanderlust itself".

& "T is like a worm" said I, that lifeth seed that
doth cleave the earth and blossom forth As a
fresh and fragrant rose".

(From the "Payam-e-Mashriq")

translated by Dr. Mumtaz Ahsan).

Sibgha Fatima (Class 4th year)

Lines Written At The End Of Year

Heart broken, dejected,
As beneath an idle dome,
Lies some one subjected
To the cruel rule of fate,
I too, on a stubborn bed
Retired to consummate
visions of the comments dead
Years have I witnessed thus,
Ushering in and breathing
l a s t
Leaving but to remember
Moments pleasant fading fast,
Melodies of distant past,
Tone and tune and music all
They did have, remembered
n o t
Time is changing, so is age,
Nothing stands the test so
l o n g
History piling page by page
Character of moments gone,
But it reaches status quo
when in Kashmir foot it sets,
Time and tide here do not rage
History can no farther go.
Leave Me Alone I Beg Of
You

*Leave me alone I beg of you,
I have a new kind of life,
Blessed with kids and a loving wife
Cutting the ropes with sharp knife,
Leave me alone I beg of you,
I have to earn,
Some pages to turn,
Few sayings to learn,
For tomorrow's lecture,
Leave me alone I beg of you,
Dream of an amazing sight,
Without orion's flight,
Can I sleep tonight,
Don't leave me alone I beg of you,
I beg of you.*

By Aisha Asif (M.A. English P-1)

OH

*You have changed my mind
So all my life is changed.
I have no desires in my heart,
From when you and I apart.
When you were present
Then I was pleasant
With you was all sublime hope
All roses had with you clop
Jasmine, roses, sunflower bloom
In our garden pervades always a gloom
Though from my eyes no tear peeps
Every time my heart silent weeps
Oh' Dear Student!
Never your duties, you shun?
Otherwise the world it have a fun!
With the age-race you too run?
You need only books, never political gun!
Always we bright as crystal sun!
Your efforts are raisins in success bun
For dignity, you wish not for fame tun!
The time is so short so leave to pun!
Use "His" blessings as you are nat un!
O' by thy cowardice, great souls are slun!
By Sidra Butt (B.A.)*

Friendship

*In this world things come and go
With life's twists and turns
It's hard to determine what the future may hold
The only real guarantee is nothing stage the same
And least when we expect it our lives are changed
If by some chance
We happen to lose touch
Please know that I'll be
Thinking of you and missing you very much
So be love today ends
I wanted to say
I'm thankful that we've founds
Yesterday and today
With time and good fortune, on our side*

*I hope that we see forever and stay
Friends for life.*

By Iram Javed B.A.

By wealth

& You can buy flattery but not love
& You can buy physical satisfaction
but not spiritual happiness.
& You can buy jewellery but not
beauty
& You can buy books but not
knowledge
& You can buy soft bed but not sweet
dreams
& You can buy medicine but not health
& You can buy lenses but not eyesight

Hope

- *It is beautiful name of life*
- *A sacred feeling*
- *A stimilian*
- *A realization*
- *A zeal to do something*
- *A heal of some grief*
- *A bright say*
- *A twinkling star*
- *A beautiful smile*
- *It is only hope with which we
do not fall in sombre clouds of
despair*
- *Because it is an inexitable
part of life.*

By Samia Khaliq (B.A.)

THE WEATHER

When the weather is wet,
We must not fret.
When the weather is cold,
We must not scold.
When the weather is warm,
We must not storm.
But be thankful together,
Whatever the weather.

By

Shagufta Nazir

(M.A. Eng1)

Simplified **WINTER'S TALE**

By
Prof. Muhammad Azeem Farooqi

The Queen's daughter

Leontes of Sicilia, and Polixenes of Bohemia had grown up together. They had been friends since they were boys. Later, when their fathers died, each became king in his own country. They married, and each had a son, but by that time they were so busy with their kingdoms and their families that they no longer had time to see one another. However they kept up their friendship through an exchange of letters and presents.

Leontes often invited Polixenes to visit Sicilia and to meet his Queen, Hermione. At last, after many years, Polixenes accepted. He came with his lords and his courtiers, but he left his wife and son at home.

At first the visit was enjoyed by everyone. Queen Hermione had often heard her husband speak about Polixenes, and she grew to like him as much as Leontes did. When the two friends talked about old times, the Queen joined in their laughter.

Some months later, when it was time for Polixenes to return to his kingdom, Leontes urged him to stay. Polixenes replied that he had to attend to some important state business at home. Then Hermione joined her husband in trying to persuade Polixenes to remain with them just a little longer. At her request, Polixenes agreed.

When Leontes saw that, in order to please the Queen, Polixenes had changed his mind and decided to stay, he was not happy. He thought Polixenes was paying too much attention to his wife. He began to notice how much they enjoyed talking together. He began to feel jealous. Soon, like any jealous husband, he started watching his wife for signs that she loved Polixenes.

Hermione, being loyal and loving, did not suspect her husband was growing jealous. She was not as careful as she could have been. She continued to treat her husband's friend with kindness and great affection.

Leontes' jealousy grew so much that it changed his character completely. His love for his wife and his liking for his friend quickly turned to anger and hatred. He sent for his most faithful nobleman, Camillo. Saying that his wife now loved Polixenes, he ordered Camillo to poison him. Camillo tried to persuade the king to forget this idea, but nothing he said would change the King's mind. In the end he agreed to carry out the King's orders.

Fortunately Camillo was too kind to do such a terrible thing. He informed Polixenes of the planned poisoning and urged him to leave Sicilia immediately. Of course, Camillo had to leave, too. Leontes would certainly kill him if he remained. Camillo therefore asked Polixenes to let him go with him to Bohemia.

After making their preparations in secret, Polixenes and Camillo sailed away. In his new country, Camillo became adviser to Polixenes, and one of his most trusted friends.

Leontes grew even more angry when he heard that Polixenes and Camillo had left Sicilia. To him it was a sign that Polixenes was guilty. Since Camillo had gone too, he supposed that he had been helping Polixenes all the time. Leontes went directly to the Queen to accuse her of being in love with Polixenes.

Hermione and her ladies were in the garden, playing with the little prince, Mamillius. At first she thought her husband was joking when she heard what he had to tell her. Then from his appearance and manner, she saw he was serious. Again and again she told him that she was innocent. Leontes would not listen. Hermione was put in prison with one or two ladies of the court to attend her.

Little Mamillius did not understand what had happened, but he longed for his mother, whom he loved dearly. He knew that she was unhappy and in prison. Soon he began to grow thin and weak.

Very few people thought that the Queen was guilty. Her goodness and love for her husband were well known. Several nobles defended her character and begged King Leontes to change his mind. He refused to listen, insisting that they were fools.

However, there was an ancient custom for kings to ask for advice about important matters from the goddess at Delphi in Greece. The place where the goddess gave her answers was called oracle. The nobles approved when Leontes sent two officers to the oracle at Delphi to ask if Hermione was guilty.

In prison meanwhile, Hermione gave birth to a little girl. The baby was a comfort to her in her sorrow. One day the lady Paulina, one of Hermione's dearest friends, said, 'if you dare trust me with your little girl, I'll show her to the king, and I will ask him to forgive you. Perhaps the sight of the little child will soften his anger.' Hermione consented. Carrying the baby, Paulina went to see the King. She laid the child at his feet. Bravely Paulina defended the Queen, saying that she was innocent. She begged Leontes to have mercy on his Queen and his little daughter. Leontes refused to accept that the lady was his child, and drove Paulina out of the room.

A message from the goddess

Antigonus, Paulina's husband, was one of the lords who served Leontes. Leontes accused him of ordering Paulina to bring the baby before him. He told Antigonus to kill the baby immediately. Antigonus said that he would obey any order but that. Leontes then ordered him to sail away with the baby and to leave it in some deserted place, where it might live or die no one would ever know. If he failed, he and Paulina would be put to death. So Antigonus took the little one away.

After this, news came that the two officers had

Returned from the oracle at Delphi. Without waiting to receive their message first, Leontes decided to have the Queen tried in a court of his nobles. She was accused of plotting with the Camillo and Polixenes against the King, and of helping them to escape by night from Sicilia.

Hermione declared that she, and Polixenes, and Camillo were all innocent. She said that the King's threat did not frighten her, and she was ready to be put to death. Life meant nothing to her without her children and her husband's love. She would accept the answer of the goddess at Delphi, whatever it was.

The messengers arrived at this moment with a letter from the priest at Delphi. 'Open it,' said the King, 'and read what it says.'

The message he heard was this: 'Hermoine is innocent; Polixenes blameless; Camillo a loyal subject; Leontes a jealous tyrant; his innocent baby truly his own; and the King shall be without an heir to rule after him if that which is lost is not found.'

Leontes is sorry

At the news of Hermoine's innocence, there was great relief in the whole court. Only the king disbelieved what the oracle had said. He even added that it was false, and had been invented by the Queen's friends. The trial must continue. As this order was being given, a man hurried in to say, 'Your son Mamillius, out of grief and shame at the trial of his mother, is gone.'

'Gone! What do you mean?' said the King.

'He is dead,' replied the messenger.

Hermoine hearing this, could bear it no more. She fell to the ground.

'Carry her away,' replied Leontes, 'her feelings have overcome her; she will recover.'

But then he began to wonder if he had been wrong all the time. He felt that Hermoine must have been overcome with sorrow for her children, and suddenly his heart was full of pity for her. 'Care for her tenderly,' he said as she was carried away, 'bring her back to health again.'

Not long afterwards, Paulina returned. She announced to everyone that something very terrible had happened. Her anger against the King made her bold.

'Look at what your stupid jealousy has done now!' she cried angrily. 'Not even a child of nine would believe the things that you believe. But all your previous foolishness was nothing compared to this latest thing. Your betrayal of your friend Polixenes, that was nothing; it just showed what a wretched ungrateful fool you are. And trying to persuade the honourable Camillo to murder a King compared to this, it was just a small fault. Throwing out your baby daughter to die was nothing much either though a devil would not be as cruel as you. I do not blame you even for the death of the prince, whose poor little heart broke when he saw how badly his foolish father treated his dear mother. But this latest thing Oh lords, when I have told you, you will all cry out in sorrow! The Queen, the Queen, the sweetest, dearest creature, is dead!'

Paulina was so sad and so angry that she did not care how the King punished her for speaking out. But now Leontes realized his mistakes. He had only one desire to set right all the wrong he had done.

'All you have said about me is true!' he exclaimed.

Too late he believed the truth of the letter from Delphi. Its warning made him see that with Mamillius dead, and his baby girl sent to die in some distant land, he had no heir. How he wished his little daughter would come back! Leontes grieved about what he had done for many long years.

Perdita

Antigonous had already obeyed Leontes' command. He had sailed away and landed on a lonely coast which was part of the kingdom of Bohemia. The captain lowered a boat for Antigonous to take the child to the shore. 'Hurry,' he warned, 'for a bad storm is coming. Don't go far into the forest; there are many wild beasts there.'

Antigonous reached the shore and walked a little way into the forest. He laid the baby down in its royal clothes, and by its side he placed a bundle of clothes and jewels. On its coat he fixed a paper with the name 'Perdita' and a few details of the child's high birth. He hoped that the baby would be rescued and brought up with money from the sale of the gold and jewels.

Antigonous then turned back towards the shore. He never reached the ship, for a bear came out of the forest and attacked and killed him. At almost the same time, the ship was wrecked and the sailors drowned in the great storm that the captain had foreseen.

There were people living not far away from the lonely place where the baby had been left. An old shepherd, searching for two lost sheep, passed that way. With him was a simple youth, who was his son. The youth had been wandering near the shore. He had seen the sinking of the ship in the storm and he had seen the bear attacking a well-dressed gentleman. He told his father about these surprising events.

As they were talking, the shepherd saw a white object beside some bushes. It was the baby. He could see that it had been left there by someone. The child was richly clothed, so it must have come from a rich family, but there were no wealthy people living in that part of the country. He decided that the child must have been brought in the ship. The man who had been killed by the bear was probably a relation.

The kindly old shepherd lifted the baby up and looked at the treasure in the bundle. 'This,' he thought, 'is a great piece of luck. There is enough gold and silver here to make me a rich man.' He took the baby and the bundle of treasure to his little home. His wife nursed the child tenderly.

And so Perdita grew up as the shepherd's daughter. With the gold and silver the old shepherd bought sheep and became a wealthy man. But, he told no one where his wealth came from; he feared someone might come to reclaim the child and the jewels.

The Shepherd's daughter

In the sixteen years that followed, Perdita grew into a very beautiful young woman, although everyone thought she was just a simple shepherd's daughter.

During all that time, Leontes lived alone, sorrowing for the wife and son he had killed, and his lost daughter. He never married again.

Polixenes continued to rule Bohemia. His son, Florizel, grew up to be a handsome and intelligent prince.

Camillo remained at the court of Polixenes, and was the king's most trusted adviser, but he longed to return to Sicilia to see his homeland once more.

One day Florizel went out hunting. He was passing the hut of the old shepherd when he saw Perdita. She was only a shepherd's daughter yet her beauty and grace won his heart. He visited her secretly, not wanting the king to find out about his love.

But the king began to notice that something was wrong. Florizel had stopped doing his work at court, and the king sent his servants to discover why. They reported that Florizel pretending to be a private gentleman, often visited a shepherd's hut in a distant part of the country. This seemed to be a very strange thing for a prince to do.

Polixenes then sent for his faithful adviser, Camillo. Together they went to the shepherd's home. It was a festival day, a time of fun and dancing. It was the custom for people from near and far to come to the festival, so they went along dressed as two ordinary old men. No one would think it all strange to see them there.

Great preparations were made by the shepherd and his friends. There was plenty of food and presents of all kinds. The local girls had gathered flowers to give to the guests.

During the festival, Polixenes and Camillo arrived. The Prince, they noticed, was talking to the shepherd's daughter, away from the other people.

The old shepherd welcomed the strangers warmly. He reminded Perdita of her duty as hostess now that his wife was dead. Obediently she approached the two strangers and presented them with flowers. They spoke to her. They listened to her conversation with the prince. Her speech, her looks and manner did not seem to be those of a girl of low birth. 'All that she says and does seems to be something greater than herself: too noble for her position,' said Polixenes.

While Florizel and Perdita took part in a shepherd's dance, Polixenes asked the shepherd about the 'young man' dancing with his daughter. They call him Doricles,' replied the old man. 'He says he is a rich man, and I think he is. He is in love with my daughter. That, too, is easy to see. But if she marries him, she'll bring him more than he dreams of.' He was thinking of some of the jewels he had kept hidden away. He planned to give them to Perdita when she married.

The King's anger

Seeing Florizel and Perdita standing nearby, Polixenes asked him why he had no

gifts for his sweetheart on such a day. He had noticed Florizel bought nothing for her at the festival.

Florizel did not recognize his father. He said he knew that the only gift she wanted lay in his heart. Florizel then took Perdita's hand. With the old stranger watching he promised to love no one but Perdita, and to marry her one day. Perdita placed her hand in his to show she accepted him. 'You are a witness to these promises,' Florizel said, turning to the old stranger.

Then Polixenes revealed who he really was. He was angry with his son for daring to offer marriage to a common shepherd's daughter. He ordered them to never to see each other again. If they disobeyed him, his son would no longer be prince, he said, and Perdita and her father would be put to death. With a heavy heart, Polixenes left them.

Camillo remained behind. He hoped to advise Florizel not to anger his father any more. His heart softened towards Perdita, when he saw how gently she spoke and acted.

'When the King was angry,' she said, 'I was not much afraid, for once or twice I was about to speak, and tell him plainly, that the same sun that shines upon his court, shines also on our cottage.'

Florizel declared he would not give Perdita up. He would rather lose his claim to the throne. To Camillo he turned for advice, and the old man began to plan how he could help them.

Florizel had a ship not far off. Perdita readily agreed to run away with him and go to another country. The Prince did not wish to live in Bohemia without his Perdita.

Hearing this, Camillo knew what he could do for the lovers and for himself. His old master, king Leontes of Sicilia, had for many years been sorry for his past wrong doing. Camillo knew Leontes would welcome him back. He could see his old home once again. So he told Florizel, 'if you trust my friendship and advice, let me be your guide. The ship should sail to Sicilia. The King of Sicilia, Leontes, is an old friend of your father. I served Leontes for many years, and know him well. He will receive you very kindly, and he may be able to help you obtain your father's pardon and his consent to your marriage.' Florizel agreed with this plan.

As they all prepared to go on board the ship, the old shepherd joined them. He had heard about where they were going, and planned to show the King of Sicilia Perdita's jewels, which he had kept carefully all this time.

The Princess

Soon afterwards the little party arrived in Sicilia. King Leontes was told about their landing. He was surprised that no letter from the King of Bohemia had arrived to announce the visit of his son, the Prince. However, he received Florizel kindly.

Florizel pretended he was on his way home from Libya. He said that was where Perdita came from, and he had married her there. He said his father had asked him to greet his old friend, King Leontes, on the way back. The rest

Of his ships had gone ahead with the news of his marriage. That was the reason, he explained, why he had no followers with him.

At that moment a messenger entered with surprising news. King Polixenes himself had arrive in Sicilia. The messenger said that Polixenes was looking for his son, who had run away from Bohemia with a shepherd's daughter.

From this messenger Florizel learnt that Camillo was already with Polixenes, and, hearing this, he believed Camillo had betrayed him. But there was no more news. Both Polixenes and Camillo had been seen questioning the frightened old shepherd. Florizel then confessed to Leontes that Perdita was not his wife and that he had given him a false story. Leontes wetn to greet Polixenes.

Florizel need not have worried. Polixenes had set sail from Bohemia, realizing that Camillo had gone to Sicilia with his son. He remembered that Camillo wanted to visit his old country again. So he, too, sailed to Sicilia. To his surprise he found Camillo and the old shepherd waiting for him. At first Polixenes was very angry with them. He supposed they had helped his son to disobey him and escape with Perdita.

But his anger turned to joy at the good news Camillo now gave him. The shepherd had told Camillo how Perdita, long ago, had been found near the shore. Seeing the jewels, Camillo suspected that Perdita belonged to a noble family. The shepherd had found her not long after Antigonus had sailed with Leontes; baby girl from Sicilia. Moreover, Perdita looked like Queen Hermoine! He Knew suddenly who she really was. She was no common shepherd girl, but Queen Hermoine's daughter, whom everyone believed to be dead. Now Polixenes learnt that Perdiat, whom his son wished to marry, was his old friend's daughter. She was not a shepherd girl, but a princess.

There was every proof that Perdita was Leontes' daughter. The shepherd had brought the cloak that had been found with the baby. It was the Queen's own cloak. The king recognized the royal jewels. The name 'Perdita' and the letter on the baby's coat were in the handwriting of Antigonus.

When Leontes had first seen Perdita with Florizel, he had amazed at her likeness to his long-lost queen. Now he was overjoyed at recovering his daughter. He remembered the words of the oracle at Dephi, 'The King shall live without an heir to rule after him, if that which is lost is not found.' His daughter was found. He was delighted that she wanted to marry the son of his old friend, the man he had wronged so many years ago. He welcomed Florizel, Prince of Bohemia, as his son-in-law and heir.

A very lifelike statue

As Leontes looked at Perdita, he exclaimed at how much she looked like her mother. Then Paulina told the King that she had a statue made of Queen Hermoine. The artist who had made it was very skilful, Paulina said, and the statue looked exactly like Hermoine. When he heard this, Leontes wanted very much to see the statue and to show Perdita what her mother had looked like.

Paulina led them to her house where the statue was kept. She drew back the curtains to reveal it. Leontes was speechless with surprise.

'I like your silence, said Paulina. It tells me clearly enough what you think. But speak, my lord, isn't this a good likeness?

Leontes could almost believe it was Hermoine herself. 'That is exactly how she looked, he said. Oh, scold me for my wickedness, dear statue, and then I will say you really are Hermoine: although it would be more like Hermoine not to scold me, for she was so sweet and full of kindness. But there is one thing, Paulina, he added, Hermoine did not look as old as this statue suggests.

That, replied Paulina, just shows what a skilful man the artist was. He has made her look sixteen years older than when you last saw her. The statue looks like Hermoine now, if she had lived.

'She might be warm and living now, but instead there is just a cold stone statue though in those sad days, my heart towards Hermoine was even colder and stonier. Leontes was full of sorrow as he remembered how badly he had treated his dear wife.

Perdita knelt down in front of the statue and wanted to kiss its hand, but Paulina stopped her, saying that the artist had just finished work and the colouring was not yet dry.

Leontes was so affected by the sight of the statue that his friends began to feel sorry for him.

'If I had known, my lord, what an effect it would have on you, I would not have shown it to you,' Paulina said. If you keep starting at it like that, you will start imagining that it moves.' She went to close the curtains.

Don't! cried Leontes. Let it be. I do believe I can see... The artist must have been amazingly clever! Look, my lord Polixenes. Doesn't it seem to you that it is breathing? And see how cleverly the blue veins in its arm have been painted. They look as if they are actually filled with blood!

'Then' be prepared for something that will surprise you even more,' said Paulina. 'I can make the statue move, and walk about, and take you by the hand. But perhaps you'll think do this by some kind of witchcraft.

The king answered, Whatever you can make her do, I am content to see: whatever she says, I am content to hear. For it must be as easy to make her speak, as it is to make her move.'

Music was heard. At Paulina's order, the statue turned and slowly walked toward Leontes. It opened its arms, and smiled. Hermione for it was really the Queen came down and stood in front of her husband. Leontes felt her arms around him. He knew, then, that it was not a statue, but Hermoine herself. Leontes then learned the truth about what had happened. Sixteen years ago, after Hermoine had fainted at her trial and been carried away, Paulina had made a false report of her death. At that time, the Queen could not forgive the king for death of the little prince, and his cruelty to their baby daughter. She had decided to pretend to be dead.

She had lived in secret with Paulina until, according to the oracle, the lost child had been found. When Perdita was found alive and well, Hermoine agreed to return to her husband. Then Paulina had used the idea of the statue as a way of bringing the king and Queen together again after sixteen years.

King Polixenes now joined in the general joy and thanks-giving. Leontes and he were friends once more. The wedding of Perdita and Florizel was celebrated with great rejoicing. Polixenes returned happily to Bohemia. Leontes and Hermoine had also found happiness again.

CHRISTIAN MUSLIM RABTA SOCIETY (Regd.)

By Muhammad Akram Rahat Butt (Bureau Chief)

Pakistan is considered Paradise for Minorities but in the near past our homeland was defamed by some activities terrorists. The victims of terrorism are both from majority as well as from minority. The main cause of this curse is only extension of ambitions of ruling parties to prolong their government tenure and intrigues of foreign hands. This situation created the worst position of law and order and a bad name for our homeland in the international media. Every peace loving and sensible citizen was anxious for the future of the nation. Prof. Muhammad Azeem Farooqi took the challenge and came forward to reduce the bitter and worst atmosphere. He formed Christian Muslim Rabta Society with the help of Reverend Father Bernard Emmanuel and the well-known figures of the city. It's head offices is in Catholic Church Hafiz Abad Road, Gujranwala & Sub-office is at Azeem Academy Gondalanwala Road, Gujranwala. It is very necessary to reveal objectives and initial remarkable achievement of the society.

AIMS AND OBJECTIVES

- 1 To promote religions and social harmony between Christian Community and Muslim Community.
- 2 To terminate communal hatred and religious prejudice.
- 3 Restoration of human values.
- 4 To promote education at all levels.
- 5 To help the Government in acts of safeguard and reverence of religious holy places.
- 6 To arouse the consciousness of reverence and sanctity of common religious tolerance.
- 7 To make efforts for provision of health facilities with contact of Government and non- Government institutions for achieving society's aims.
- 8 To provide free judicial assistance.

Executive Body

Chief Patron

Prof. Muhammad Azeem Farooqi

Patron

Reverend Fr. Bernard Emmanuel

President

Muhammad Akram Rahat Butt

Senior Vice President

Lazeur Paul

Vice President I

Mrs. Musarat Azmat Farooqi

Vice President II

Mrs. Margerate Bhatti

General Secretary

Shahzad Lawrence

Joint Secretary

Mrs. Aqeela Shaheen

Information Secretary

Muhammad Naeem Anwar Farooqi

Office Secretary

Rafiq Masih

Co-ordination Secretary

Mrs. Farzana Willson

Programme Officer

Mrs. Fouzia Azeem

Project Officer

Miss. Rouziana Yousaf

Achievements

Christian Muslim Rabta Society is a practical N.G.O. It believes in practical work rather than only press coverage. It took its start from a peace march on 28th Feb. 2003 and performed many other activities as under:

- 1 Society protested against allied forces against Iraq on 7th April 2003.
- 2 On 19 April 2003 & 28 April 2004, society arranged an "Easter Millan Party" in which cream of the city participated.
- 3 Christian Muslim Rabta Society, on 6th July 2003 protested against terrorism.
- 4 Society arranged rallies on independence days 16 Aug. 2003 and 16 Aug. 2004.
- 5 On 1st May 2004 Christian Muslim Rabta Society celebrated Eid-Milad-un-Nabi and labour day.
- 6 Society joined hands with other N.G.O's working for the same cause, it's general Secretary Shahzad Lawrence and President M.A.Rahat Butt attended a seminar on tolerance and peace arranged by "Inter-religions" headed by Reverend Father Nadeem Francis at Lahore on 18th Oct. 2004.
- 7 Society also arranges "Eid Millan Parties" and "Christmas Parties" every year for the social harmony.
- 8 Christian Muslim Rabta Society is going to make efforts to collect funds for Sonami & special prayers for the said destroyed territory.
- 9 Society is going to launch a comprehensive plan for promotion of education in near future.
- 10 Peace press conference was arranged to convey the message and objectives of the society in June 2003.
- 11 To uplift the depressed communities of the country, a well-known function and conference was arranged under society management on 16th December 2004 in its head office.
- 12 A brief picture gallery and press coverage will give glimpse of society's activities and way of work order.

The Prophet Of Peace

(By Prof. Muhammad Azeem Farooqi)

In the name of Allah the most merciful the most beneficent.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الانبیاء: 107)

"We have sent thee as mercy for all the people of the world."

It is an occasion to reveal the teachings of the Holy Prophet (SAW) in accordance to message of peace. No doubt the last Prophet of Almighty Allah Muhammad (SAW) is the revealed mercy for all the worlds created by the Almighty Allah. As this number of Magazine is being recognized as a peace number, so it is very necessary to convey message of peace, harmony, tolerance, patient, fair-play, justice, equality, brother-hood and well being for all the people of the world. For this sole purpose the last comprehensive address and sermon of Hujja-tu-Yida because it can show the world the right path to salvation and a real prosperity for all the nations of the world. Let's see the matchless and remarkable words of the Holy Prophet (SAW).

The Opening Statement

1 O' people I think that myself and you will never get in such an assembly again.

Safeguard of Rights

2 You are bound to respect one another's life property and honour in the same manner as you are respecting this day, this city and this month. Because you have to present yourself before Allah and be questioned by him in respect of your actions. Be warned of that you are not to be misled after me and not to clash with one another amongst you.

Vanishing Darkness and Ignorance

3 O people I trample everything under my feet that belonged to the era of darkness and ignorance.

I annul all previous claims of murder. The first murder of the person of Ibne Rabia Bin Alharis committed by Hazeel. Likewise the interest of my family against others is also annulled, first being that of Abbas Bin Abdul Mastafa, The entire amount is given up.

Respect for Wives

4 Fear of Allah regarding your wives. They are made wives in the name of Allah and they are legitimized by mean of Allah's words. It is your right upon them that they should not allow any body to leap in the beds meant exclusively for you. But if they do so otherwise punish them within bounds not causing permanent injury on their part they enjoy a right upon you that you should feed and clad them to the best of you capacities.

Book of Peace

5 I am leaving behind for you such a thing that if you hold it fast you will not misled. That is the Book of Allah the Holy Quran.

Everlasting Prophethood

6 Be it clear to you that neither there is any Prophet to come afterwards nor there will be any other following raised

hereafter. Worship your creature, offer five time Salat, daily observe one month fasts during Ramadhan in a year. Pay Zakat of your assets pleasantly and perform Haj. And obey your Semise and religious authorities. As a reward you will get entry into the Parapise of Allah.

Witness of People

7 You will be questioned, on the day of judgement, about myself also-Let me know hence what reply you will give there.

All present told that they hear testimony of the fact that he has conveyed all right Allah's message and has discharged his obligations of an Apostle of Prophet. He has made them realize false and true. At that moment Holy Prophet (Sal'am) raised his forefinger and pointed towards them saying O'Allah be witness what the people are saying about me. Be witness that their testimony is quit clear, and explicit.

Last Appeal to People

8 Those who are present there are dutybound to preach those who are not present here on occasion about all the things being told to them. As it is quite possible that they might be more careful and particular about there things than many of those who are present in here in this assembly.

LOVE & HATE

By Farhan Ahmed (M.A. English Part I)

First of all I want to mention that here love and hate mean is not on personal level but among the people.

Love and hate are two opposite things. As we know that love is constructive and hate is destructive. It is a contrast between trust and deceit, friend and foe, appearance and reality. Hate is the outcome of the lack of trust and love is the name of trust. We should not consider our friends to the every smiling person. As it is said that:

"A man may smile and
Smile yet be a villain."

We should keep in mind that appearances are always deceptive as Shakespeare has said that:

"All that glitters is not gold,
and the things are not as they seem"

We can not perceive the innerself of man. We are close books to one another. Friends can forget and forgive but the enemies nurse their grudges. They take a great pleasure in destroying each other.

Deprivation of love and affection breeds anger, hatred and content in man. This angry mood gives birth to destruction and confrontation. We should not allow our evil thoughts to posses us. Only weak and evil minded persons think of doing evil to others. In short, we should promote love, confidence and friendship among the people and we should have the ability of recognition our friends and foes. In this way we can face our enemies.

Introduction

Themes means an idea on which the whole novel or any article is written. In other words it is the hidden meanings of the upper details of any writing. Sometimes a title suggests the central theme or idea but sometimes, we go to little deep in the detail of any article to suggest the main idea. In the same way inspite of a major theme there are other subsidiary themes of the novel "Things Fall Apart". Undoubtedly, the main theme of the "Things Fall Apart" is that a change.

Major Theme

It is the major theme of Chinua's novel "Change is the law of universe". Many poets and writers have propagated this theme through their writing in their own manner. This theme can be seen in Frost, "Nothing Gold can Stay" in which he shows that, Beauty in this world is transient.

*Nature's first green is gold
Her hardest hue to hold
Her early leaf's a flowery
But only so an hour
Their leaf subside to leaf
So down goes down to day
Nothing gold can stay*

Every thing has to be changed sooner or later, whether it is beauty, or values, or traditions even everything. This tradition in every thing paved the way for new ones. This change brings destruction and there is resurrection after the sacrifices. Same is the case with the values of any society or country. Change is necessary for the survival of anything. If something is going to defected, the change is necessary for it otherwise it wiped out. Same is the case with Ibo society which is full of absurdities such as, superstitious magics, violence, senseless beliefs. It is necessary to survive it and it happened by the arrival of the white men. Such type of change is also very dangerous when it comes under pressure of new ideas, in religion, in law in political and in social structure. When these big changes come about, stresses are set up in society, which affect every individual, living in that society. Achebe has chosen to consider such changes as affect the society he knows best, that of his Ibo grandparents, and in so doing, he has created picture that, with minor changes, has been seen in dozens of parts of the world (particularly in Africa) over the past century. When such changes take place, one of the almost inevitable results is

violence, to a lesser or greater degree. The tragedy of Okonkwo is one expression of that violence. Same is the theme of Keats Hyperion that progressive change always take place weather by evolution or revolution.

Titles and Thematic Value

It seems that the title of the novel has been taken from an Irish poet W.B. Yeats. The name of that poem is "The Second Coming" in which he laments the passing of orders and innocence from the world, and the fear of change that are taking place may not be for the best. The main idea of the novel is seemed to be ollaborate.

According to W.B. Yeat's poem, the creature has been held back since the creation of Christ. Yeats imagine that the great heritage of the Western European civilization is collapsing and the world will be swept by a tide of savagery from the uncivilized portions of the globe, as in "Things Fall Apart". If a center is strong there will be no destruction but if the center is loosened and there will be destruction every where. The main center of any country is its values and traditions. If the foundations of any country (in other words traditions) are lost, this country is surely wiped out from the map of the universe. Same is the case with African people. Their center is going to lose when the whitemen entered and occupied here.

The title is very philosophical. The Achebe shows us through this novel that how a nation dies when she losts her identification.

.....
.....
Same is the philosophy of a great Urdu philosopher Iqbal.

.....
.....
Miss A.G. Stock mostly argues the connection between the theme of "Things Fall Apart" and Yeat's Second Coming. She rightly emphases.

"That Achebe is no mere disciple, but that he is using the Yeatsian ideas as an instrument for analyzing and interpreting human experience in confrontation between different ways of life".

Many Other Subsidiary Themes

Tussle Between Conservative and Liberals

We find tussle between modernism and traditionalism or liberals and conservatives as it can be found in the Trollope's novel Barchester Tower. The main theme of the novel is the tussle of these two

opposite trends. Here in "Things Fall Apart" the Okonkwo is the representative of conservative class and his son Nwoye is the representative of modern class. The first clash between these two men father and son starts on the first antitraditional act of Nwoye.

Nostalgia

Another very important theme of the novel is Nostalgia. There is still another reason why the Ibo back ground is treated in so much detail in the novel by Achebe. The reason is Achebe's love with his country. This is tied in with the undercurrent of nostalgia that runs through the book as a minor theme. Nostalgia is a regretful longing for things especially longing for country and its love and the things that past. It is often sad and regretful longing for the things better in the old days. However Achebe's nostalgia is not of this sentimental sort. In part, it is a natural effect of his detailed and realistic treatment of the past and in part a result of his desire to present things as they really were. He does not suggest that old days and ways were better though Okonkwo thinks, they were but he does not wish them welcome. His overriding desire in the novel is to establish this Ibo society as a reality. However, while in part a writer's intention in writing a novel is to communicate his ideas to his readers, often his first and unrecognized desire to work things out and explain them to himself. This, one cannot help feeling, Achebe has done for himself in "Things Fall Apart" creating a past for himself and his people. In so doing, he has created a past for old Africans and perhaps more splendidly and importantly created a living past for his people in the eyes of the whole outside world.

History Repeats Itself

It is very common proverb that can be applies in this novel as a minor theme of the novel.

"What the civilized Romans did with the English, the civilized English did the same in turn with Africans"

In this way the novel "The Things Fall Apart" bears the stamp of the influence of Joseph Conrad's "Heart of Darkness". The theme of both of these two novels is imbued in the historical prospect. The circumstances of the story of "Things Fall Apart" will be much more to his African readers, he has to make them clear even to such a readership. As it has turned out with the tremendous development of literacy and education in Africa over the past twenty years, the majority of his readers have been in Africa. They knew about Greek and Roman, they knew about British history, but the past of their own nation, their African heritage was a blank to them or was viewed as a dark night of barbarism and savagery. "Things Fall Apart"

shows them what this past must have been like the explaining how the present came about in a way, no European history in African traditional society.

Apart from "Heart of Darkness" Joyce Cary's "Mister Johnson" too made a deep impression on the writer of "Things Fall Apart". A well known critic R. Angogo opines.

"The ability to shape and mould English to suit character and event and yet still give the impression of an African story is one of the greatest of Achebe's achievements"

Theme of Rumineration

Rumineration mean exploitation of the poor by force without any care of human rights. This type of Rumineration was going in the African tribes. They have sense of rights. There is example in this novel in which we see how the powerful tribes exploits the poor ones. e-g A woman from Umuofia has been killed in the neighbouring village of Mbaino, and the members of the tribe decide to send Okonkwo as their ambassador to Mbaino to find out whether the offending villagers were prepared to go to war over the matter or if they would pay, by way of compensation to Umuofia, one youth and one maiden. Umuofia threatens Mbaino of war spirit by force by people of Mbaino agree to a peaceful settlement and they send one man as compensation and later they kill this person. Never see what is wrong and right but who has power dominates other. English men entered Umuofia and started to exploits the people. This is due to the Ruaul genocide that the English men entered in Umuofia. One African tribe tries to occupy other by force. The example of such type of occupation has been given above. There is no personal revenge, no religious and so on but its racial pride. In a tribal society, the most important factor is the unity of the members of the tribe and their absolute obedience to the ruling of elders as well as the god's and goddess. This lost, when some of them accept contrasting values brought by the missionaries. This leads to an increasing openness to western thought and religion and allows for the eventual exploitation and assimilation Okonkwo is one of, few who resist and he ends up dead at the end of the novel.

Language and Style in the Novel

"Things Fall Apart"

Style of any writer gives his peculiar identification, his name and importance among the other writers. Every writer is known as his style.

Style means method of writing of any writer. Every reader impressed by those writers whom he can easily understand without much difficulty.

Emerson writes

"Think clearly, say plainly what you've clearly perceived and good style will automatically result".

Same simplicity can be seen in "Things Fall Apart". It is written in the simplest of simple sentences, short and terse, which seems to fall down one after the other like beads upon a string. Among the other African writers, he is brilliant one. Actually, he was well educated and had great acquaintance with English. "Things Fall Apart" is his first novel in which he gained (won) Margaret Wrong Prize. In Africa, there is one group of the novelists which called "anthropological". These writers are conscious of the presence of Europeans in Africa and disruptive effect of western culture on African traditions. They are concerned with this clash of cultures and the effect it has had on the social life and the religious beliefs of their people. In this group we include first of all Chinua Achebe, Onuora Nzekwu, Gabriel Okara and Timothy Aluko. Almost all the writers have given the impression of the African story but his impression is one of the greatest of all. These writers in his achievements, a well known critic R. Angogo declares:

"The ability to shape and mould English to suit character and event and yet still give the impression of an African story is one of the greatest of Achebe's achievements".

There are few characteristics which make him prominent writer in his contemporaries and which have done great credit to the novel.

He has used very simple language with the sense of economy of words. The words are properly chosen and sentences are brilliantly constructed with the minimum of what we would rather call "verbal diarrhea". He has not written complicated sentences and flowing sentences like Russell. If we make the study of his novel even the first paragraph of the novel, it would be clear upon us that he has written very simple, short and meaningful sentences.

1. Okonkwo was well known throughout the nine villages and even beyond.
2. His fame rested on solid personal achievements.
3. Okonkwo was also a musician.
4. He played on the ogene.
5. But he was not a failure like Unoka. The main reason of his easy style is not that he is unable to write in a more complex way but he wishes that style of his novel should

be impressive, easily understandable and according with the rest story and subject matter.

6. He himself writes in "Morning Let on Creation"

"I would be quite satisfied if my novels (especially the ones I set in the past) did no more than teach my readers that their past with all their imperfection was not one long night of savagery from which the first Europeans acting on God's behalf delivered them."

Secondly clarity of his language makes "The Things Fall Apart" rank high among the novels of its class. He records events like an eyewitness, he describes, states facts and finally leave the reader to draw his conclusion accordingly. He sometimes adopts the flash back method like Joseph Conrad "two steps forward and one backward" e-g we are given in chapter one of the novel, the incidents which had taken place twenty years previously. The author does not moralise neither does he create emotional atmosphere. Except, when the reader is a little emotionally influenced on reading the going of and death of Ikemefuna.

"He heard Ikemefuna cry, my father, they killed me and they stopped dead."

The author has used another device the use of dialogues. The numerous dialogues to create effects of activity and liveliness. A reader can easily learn more about the life of Umuofia people and other characters in the novel through the simple flow of dialogues.

The stylistic hallmark of Ibo speech is the use of proverbs. Proverbs which are pithy, wise sayings which embody some supposed truth or moral lesson, are found almost in all languages. There are many such type of sayings in English literature e-g.

"Every cloud has silver lining" "A stitch in time saves nine" and many hundreds more. Achebe has made judicious use of proverbs. In African novels literature we find oral, traditions e-g Myths, Folk tales, Riddles, Proverbs and so on. In the Ibo, land of "Things Fall Apart", they have been developed into a highly approved adornment and embellishment of formal speech. As we see that embellished language has been absent from Ibo speech. Sometimes proverbs are used as a form of politeness, merely knitting at what one does not like to say openly as when in chapter I Okoye is trying to persuade Unoka to return him the two hundred couriers, he had borrowed.

Having spoken plainly so far, Okoye said the next half a dozen sentences in proverbs. Among the Ibo, the art of conversation is regarded very highly, and proverbs are the palm oil with which words are eaten.

In other words proverbs can be used to lubricate social relationships. It is worthy of notice that Unoka eases himself out of his awkward position by using a proverb.

Our elders say that the sun will shine on those who stand before it. Shines on those who kneel under them. I shall pay my big debts first.

The Ibo proverbs are of course, drawn from the Ibo experience or the Ibo religious beliefs.

If a child washed his hand, he could eat with kings

The lizard that jumped from the highly Iroke tree to the ground said, he would praise himself of no one else did and so on.

So, traditional proverbs and wise sayings are lavishly used with tremendously good effect. The use of proverbs, short stories that of Mosquito and the Ear makes a humorous reading.

His style of writing is just like a Folk tales. This is the most popular and important form of African literature. They deal with situations with which the listeners are familiar or recall some ancient customs. Africa has a long and living tradition of story telling. The elders of family tell the stories to children at night which have happy and involving the triumph over difficulties and didacticism and so on. His mother instilled in him love for traditional story telling, as well as his father instilled in his love for English. He has written many stories. In this novel, we find his folk tales style. Often his proverbs to the folk tales. Sometimes these anecdotes are quite lengthy, but they always have a purpose in the story. Thus the tale of mosquito and Ear is at the beginning of chapter in which Ezinma falls ill with malaria and the tale of mother Kite in before knowing of one's enemy and long tale of tortoise and the birds that opens chapter II not only serves the purpose of creating peaceful atmosphere of a mother telling her child a bed time story making what happens there after all the more frightening but also tells us much of moral quality of a society that commands greed and acquisitiveness.

The use of folk tales and proverbs is another way in which Achebe Adds truth to the Ibo atmosphere of the novel. As it is the use of proverbs and anecdotes, along with the simple sentences, structure and the use of the words and images restricted to the Ibo experience means that Achebe's style makes a significant contribution to the novel as a whole. This what style must do.

Style is not the use elaborate language and ornamental language and forms. It not means that he

was unable to use complicated language but he wants to read this novel to his whole society which was not so educated that enable to read ornamental language. The effect of his style is subtle one. It suggests that first of all we are in a simpler age than today, and it is perhaps being spoken by narrator. A narrator tells his story in that language which is able for the listeners to understand. The world that Achebe is deserving is the Ibo world, and the tone voice, in which he is writing (style) is that of an Ibo man. After the study of the novel it seems that it is most effective language for the authors' purpose. And Achebe's purpose is to recreate in entirely the vanished world of "Things Fall Apart".

It is justified to call Chinua Achebe, the father of African novel in English. His influence both as a creative writer, political activist, and a critic has been immense. In particular, his use of African English, drawing on proverbs, tales and idioms of the traditional Ibo culture has provided a legitimate literary voice of past colonial Africa to emerge.

1. Introduction to style.
2. Emerson says.
3. Simplicity and lucidity.
4. R. Angogo declares.
5. Economy of words (words and their befitting place) (meanings of words and their sounds).
6. His own commentary on his own style.
7. Clarity of language and thought.
8. The use of dialogues like drama.
9. The use of proverbs (general and Ibo-proverbs)
10. His style like the folk tales.
11. His style and language a positive show of his pro-African bend.

Hero In Things Fall Apart

The principal character of the novel on which the whole novel is constructed and who called the hero of the novel is Okonkwo. Apparently, the word hero is so much little for this man, but inwardly it is full of meanings and it is very suitable for this "Roaring flam" of the novel. We can see all the qualities that a hero has. According to one ancient view of hero, he is a noble man tragic end is brought about by some flaw in his character who, in a sense produces his own tragedy since the seeds of it are always there inside him. According to this view, we find him same kind of hero. By appearance given by Achebe, he is-not so beautiful rather, he seems a very awful, courageous, and rigid person.

The novel opens with his solid achievements "for instance" when he throws the great wrestler, Amalinze the cate

and since that victory his reputation has grown and increased. Since he was just eighteen. Now in his forties, he is a man of tremendous reputation in the nine villages of Umuofia famous for his strength and courage and prowess as a fighter.

He is quite different from his father, and he does not like his father Unoka who is a lazy and improvident debtor "quite incapable of thinking about tomorrow". He is a "loafer" given to merry making and drinking. His only relieving feature is that he is very good in his flute. Unoka dismisses his creditors in a most shameless manner. He dies like an efulefu, without taking any title and as a debtor.

Thus Okonkwo has no state like other men. Therefore, he begins building his own reputation from the scratch. Already, he shows that he will not allow this initial handicap to mar the rest of his life. He is a successful farmer, renowned wrestler, a noble man and soon wins the love of every body men and women alike. He soon has two titles "Roaring flame" ill fated lad.

After a general introduction, we are going to discuss the features of his personality for whom he calls a hero.

A Strongly built man with actions

His general introduction proves that he is a strong man not by his appearance but by physical strength being a wrestler. While giving his physical appearance, Achebe describes that he was a tall, having bushy eye brows and wide nose gave him severe look. He breathed heavily when he walked, his heels hardly touched the ground and he seemed to walk on springs, as if he was going to pounce on somebody. He can face every danger. During the period of crisis in village everybody trusts on him due to his manly actions. He is a man of action who cannot compromise laziness and this part of his character makes him a different man from other men in clan that will not do anything rash unless it sees justice in such an exercise. The elders of the nine villages acknowledge the courage of him, hence they send him to Mbaino as the "proud and imperious emissary of war".

He is described in 2nd chapter as

*"A man of action, a man of war.
in Umuofia, latest war he was the
first to bring home a human
head. That was this fifth head and
he was not an old man yet."*

This is the man whose temper flares up as suddenly as a tropical storm, the man who is so violent that he threatens his

remaining five sons that, if they turn against him.

*"When I am dead, I will visit you
and break your neck".*

Even he calls his fellow tribe men the women, because after the arrival of white in Umuofia, they became idle, lazier and weaker. During his exile in Mbanta he had been expecting Umuofia to be different in their attitudes towards the whitemen than Mbanta, but now he sees they are the same. This is source of alienation and depression for him. Therefore, Okonkwo mourns for the clan which he sees breaking up and falling apart and mourned for the war like men of Umuofia, who had so unaccountably become soft like women. He destroyed the newly build church in Umuofia by missionaries himself and swore to take revenge. He thought if Umuofia decided on war, all would be well, but if they chose to be cowards he would go out and avenge himself. Much as Okonkwo feels about the danger to the spirit of the land by the activities of missionaries in all the villages around, and especially Mbanta, the people do not feel as restive as he does. To a statement "it is not our custom to fight for our Gods", he says let us not reason like cowards. If a man comes to my hut and defecates on the floor what do I do? That is what a man does. These people are daily pouring filth over us and Okeke says we should pretend not to see. Okonkwo makes a sound full of disgust. This is a womanly clan, he thinks such a thing can never happened in his fatherland, Umuofia. Only one act that we find is shows his weakness is that he makes suicide but the suicide of Okonkwo who realizes that although his action is brave, it is not sanctioned by his fellow clan members. His own role in the clan is marginalized and therefore superfluous. He does not move into the new world of Umuofia that is ruled by the British forces. Instead, he takes his own life rather than submit to the hands of the British. In a sense, he does not surrender but a warrior. His world has fallen apart. His friend Obierika's words describes the tragedy most powerfully.

*"That man was the greatest man
in Umuofia. You drove him to kill
himself, and now he will be buried
Like a dog".*

A Man of Principals

He is man of great ambitions, self respected, duteous, and true patriot. He has placed great hopes on his son Nwoye. Being a strong and ambitious man, he did not want to see any trace of failure in his family. His strong ambitions made him so strong. He has great desire to become the leader of clan. (Next Page:30)

VIRGINIA WOOLF'S "TO THE LIGHT HOUSE"

A Biographical Sketch of Virginia Woolf

Virginia Woolf was born in London on January 26, 1882. Her father, Leslie Stephen, was the Editor of the Dictionary of National Biography and of the Cornhill Magazine, and he had written critical, biographical and philosophical essays. Virginia Woolf was born into what has been called by another of its heirs "the intellectual aristocracy". In this way her hereditary material was imbued with literary taste and mastery. She has lost her mother at the age of thirteen.

Her Early Childhood

Virginia Woolf came of a distinguished literary family. Instead of conventional schooling, she was taught at home by her servants because of her different nature. She had great affection for her sister and brother, Thoby. Thoby's sudden death at young age of twenty five had a profound effect on her work.

Her Love For City Life, Sea and Books

She was born and bred in London and London is seldom absent from her works. Both "Mrs. Dalloway" and "The Waves" are London books in ways more than one. She was married to Leonard Woolf in 1912 who had taken up the post in the civil service. The days spent in her childhood in Cornwall left sea memories that haunt her novels, especially "The Waves" and "To The Lighthouse". Furthermore, she had a great liking and lust for books. She haunted libraries as she haunted the streets in London before she came to write of the experience in a magical pattern of thought and imagery.

Virginia And The First World War

In 1914, only two years after her marriage, the first world war broke out. The war has always profound effect on literature and Virginia Woolf was no exception. The peaceful conventional security disappeared, instead the devastation, the lurking sense of insecurity and the broken families along with endless hopeless and frustration, that war brings into its train, always haunt post war literature as it was the very case with Ernest Hemingway and so on with Virginia Woolf. In Mrs. Dalloway Septimus Smith powerfully manifests the havoc that war has caused on the mental plane. Though she was a great writer, yet she had some of her limitations too. She obviously indulged in writing about the working women very sympathetically and so she was not a universal genius.

Her Lighter Pleasures Of Imagination

It is far from the truth to say that the only form

(By Prof. Muhammad Azeem Farooqi)

of life she was fully and effectually committed was that of the imagination. She has also a tendency towards its more recessive forms, fantasy or lyricism or dissociated idealism. However, in these tendencies she did not frequently indulge in her novels; but objectified and criticised them. In Mrs. Dalloway, she examined Clarissa Dalloway with a detachment which shows fully self awareness. She had a warmth and feelings of fellowship which set people at their ease her voice and glance were filled with affection, mockery, curiosity and comradeship. She saw everyone including herself with detachment and life itself as a vast Shakespearean comedy. She loved telling stories at her own expense. All her personal vanity was forgotten in story, telling art.

The Dark Aspect Of Her Personality

There is also the otherside of Virginia's personality, the dark disquieting side. She was subjected to a certain strain, and this strain, whatever interpretations one might place upon it, proved too great for her. On March 28, 1941, she disappeared and opened "that door" and sought death in the river near her home, leaving her hat and walking stick on the bank.

Virginia Woolf committed suicide neither because of the depression over her last novel, nor because she dreaded to go through another war, though both of these have been given as reasons for her health. The real reason for her suicide was the return of the mental condition from which she had suffered earlier and from which she thought she would not recover again. To her husband, she wrote, "I feel certain that I'm going mad again. I feel, we can't go through another of these horrible times. And I shan't recover this time. I hear voices and cannot concentrate on my work. I have fought against it but can't fight any longer. I owe all my happiness in life to you. You have been perfectly good. I can't go on and spoil your life. The balance of her mind was disturbed.

Her Married Life

As an artist Virginia Woolf found in Leonard Woolf an ideal companion, who while giving her intellectual liberty, knew how to share in her work, not merely with the sympathy and intelligence, but he also gave her understanding and encouragement.

Virginia's Literary And Social Background The Effect Of First World War

In order to assess the world-

picture of nineteen-twenties, we can't over sight the effects of First World War. Virginia Woolf was also one of its casualties. This period was a dissolution of standards social, ethical, philosophical, aesthetic and religious. This war casted a maturing effect on the immature young generation and it brought the collapse of the whole edifice. The writers and poets having sensitivity and penetration eye, were quite unable to escape from the influence of the war-events.

The Last Generation

Virginia Woolf belongs to pre-war as well as past war generations. But there is a solid stamp of after-war events and dissolution of moral values. This lost generation was unteachable and irresponsible. The message of the Nineteen-Twenties is again and again "We are a lost generation and there is nothing we can do about it". The forerunners of this generation are named as T.S. Eliot, Hemingway, Virginia Woolf, W.B. Yeats, Mansfield, Kipling, Chesterton, Bridges, etc. These literary figures were too gentlemanly, too sentimental, too formal, too acceptable. In this way we can unhesitatingly establish this fact that the best writers are produced from the past-war and lost-generation.

(3) Political And Social History

The people of this age were bored with political principles because they did not want to be distracted from their interest in their individualselves; and automatically for such bored generation, the best government is a conservative government whose motto is "let sleeping dogs lie". Any kind of disturbance from their dormant condition would bring an unceaseable dangers and destruction

The Age Of Responsibility And Apprehension

If the twenties can be called the age of irresponsibility they have called the careless twenties, and not very aptly the age of beautiful nonsense. They began in depression, continued in crisis, and ended in war. The poets turned from Fraud to Marx, or from despair to comforts of dogmatic Christianity, and on the whole the change was not good for poetry. The artist went from symbolism to machine. The novelists either died or turned to biography or history or criticism or silence. It was the age of sociology or the age of journalism. The individual was struggling to find once again his place in society.

It was above all an age of apprehension and apprehension is a negative force. It was this which was partly responsible for the remarkable sterility of the thirties in creative of the imagination.

The Emergence Of New Genre Of Story Writing

The one significant development of fiction in the thirties was the emergencies of a new technique in short, story writing. The phenomenon is significant for two reasons: first that the content of the stories is mainly sociological: secondly, the short story is an art of the miniature.

The Impact Of The Age

There are no hard and fast rules for literature and hence no for story novel writing. Every writer is free to express his views in any way he likes.

Social and literary critics of the period between the wars never tire of pointing out that it is a period of transition, a period of breaking up and settling down. In this way, Virginia Woolf truly represented her ago But it is also charged that she remained mostly indifferent to her surroundings. But this one is easy to defend by referring Jane Austen who wrote her six novels out of her close domestic sphere of life, notwithstanding the great effects of Napoleonic wars of her age. Therefore, if Jane Austen can do so why it was impossible for Virginia Woolf. Similarly David Datches charged her that she lacks greatest seriousness in her novels. But we can say that it was her real courage who came near to the "quick of the mind" of that lonely age.

Question # 1

Virginia Woolf's Style

It is said.

"Style is the physiognomy of soul".

From the style of any writer we know about the thinking, activities and ways of living.

Virginia Woolf gave a distinct touch of her personality and a feminine charm and beauty and elegance to her style. Her style is distinctive, original and individual. It was difficult for Virginia Woolf to portray in ordinary prose the fleeting glimpses into reality that her novels seek to give. She seeks to destroy or transcend the dividing line, the horizons of experience, vision and understanding which separate one human personality from another and to display in its reality.

Reality is a compound of the spiritual, the emotional, the rational and the irrational and everything that goes to make a human personality. Her style is really individual, distinctive and original in this sense.

Even one of her early novels "Jacob's Room" separates her from all the earlier English novelists. She is a prose writer of genius. Her style tells us that she is a cultured woman. Her style is richly figurative, musical and rhythmic.

Poetic Style

Virginia Woolf adopts a poetic style. It was an accident that she was born in an age, which was predominantly prosaic and scientific. Had she lived in an age of poetry, she would have perhaps been a greater poet. As a prose writer, she too belongs to the tradition of those who have enriched English literature by writing poetic prose. She is a poet without the poet's apparatus and equipment.

Mrs. Woolf has poeticized fiction. In her effort to visualize the thought "streaming" forth within the consciousness of her characters, often Virginia Woolf becomes herself very imaginative and lyrical.

This poetic prose as R.L Chambers puts it becomes the channel for all stream of consciousness or rather the bed of sea of consciousness whose tide sets in a certain direction but on whose surface or beneath whose waters straws and faces float or whirl. There are water over which Virginia Woolf pilots her raft so securely and with such ease and certainty that it is delight to share the fascination of her voyage.

Lyrical Style

Among the English novelists, Virginia Woolf is foremost in the lyrical technique. She wants to reveal the inner life and this could be best done in a lyrical manner. But her path towards lyricism was marked not only by a desire to convey inner life but her intense anxiety.

Her novels are lyrical because they convey to us poetic experiences of death and life, pain and pleasure, the complexities of life. There is a blend of objectivity and subjectivity which is considered the best form of poetry, particularly modern poetry. Her work has the charm, form, substance and intensity of lyric poetry. Infact she has poeticised fiction. Her images, allusions, rhythms, refrains and metaphors all of them join together to make her style poetic.

Metaphorical Style

Mrs. Woolf's style can be termed as metaphorical style. Her metaphors stay in reader's mind long after her purpose in making them has been forgotten. The images which her metaphors evoke are often more vivid and startling than the metaphors of normal prose. Some instances from her work are noticeable.

In Mrs Dalloway she says.

"A great brush swept smooth to across his mind".

In The Lighthouse.

"Her sympathy seemed to fly back into her face like a bramble spring."

Her metaphors are not the metaphors of prose, nor even the metaphors of romantic prose. In the first place, they are not the metaphors of visible and possible world. "They are often collection of ideas made by the transmutation of the laws of association and reality which is normally possible only to the genius of poetry."

Her style is so enchanting that even the strangest things can happen without seeming unnatural. Whereas the classical style is precise and logical, Virginia's is elusive and emotional. We are invited not to an analysis but to synthesis. Her words are very near poetry. Her metaphors stay in reader's mind long after her purpose in making them has been forgotten. The images which her metaphors evoke are permanent.

She enlarges her meaning by a mechanism of allusion working by means of images.

The outstanding quality of Virginia's prose is suggestiveness. Her words and sentences mean more than what they say. Her images are suggestive. She uses symbols for rich effects.

Significant words and phrases are repeated and such repetitions are very close to the refrain of a song.

Anti Traditional Style

The traditional novelist narrates the quarrels between lovers' reconciliation, marriage or death or something like the same. But Mrs. Woolfs novels related the flow of life. She shows the continuation of life, the healing power of time and demands made by the life. She is an artist who believes in perfection and fluidity.

Though her style is that of a sophisticated lady, highly educated, yet it is simple, clever, and gives the impression of spontaneity. There is no pedantry or scholasticism, no vagueness and verbosity in her style. In addition to these qualities, her style has the finish and polish of well educated person, and the charm and loveliness of a poet.

As she is a writer of stream of consciousness novel, her style is free from artificially, affection and mannerism. She obviously did not like all these things. That is why she denounces the essayist Mr. Bellor, whose style, she says comes to us not with the natural sickness of the speaking voice but full of mannerism.

Her style is living style, quite natural, without any effort to force things. Her novels not only reveal the stream of consciousness of their characters but also flow like a stream of themselves. There is a spontaneity in Virginia Woolf's way

of writing which is her own peculiarity. The words came naturally to her as breathing to a man.

David Daiches has referred to certain stylistic devices or verbal features of her style, which recur in her novels.

- Her use of the third person pronoun.
- The use of 'for' to link different stages of association of a character.

Virginia Woolf is a prose writer of a high order, and her prose sparkles with flashes of poetic beauty and charm. Herbert J. Muller says,

"Her exquisite artistry of prose style has few equals in modern fiction."

Prof. R.L. Chambers is of the opinion that

'She writes like an angel.'

She followed Marcel Proust's recommendation.

'Style for the writer, like colour for the painter is a question not for a technique but of vision.'

She is a word painter providing snapshots like a photographer. She employs words with a keen sense of their rhythmic potentialities. Her style emerges out of necessities of her vision, her aesthetic consideration, her urge to reveal human consciousness. She had always an ambivalent desire because of her vivid awareness of two worlds. One flowing in wide sweeps overhead, the other tip-tapping circumscribed upon the pavement. She was aware of the two planes of reality, the internal and the external, the spatial and the temporal with her extraordinary craftsmanship. She was able to converge the two together.

Her choice of words shows that she is a cultured woman and a conscious artist.

"It is not the beauty but the cleverness of Mrs. Woolf's writing which is responsibility for the final effect of the reader."

No woman before Virginia Woolf has used our language with such easy authority.

To conclude in the words of Fraser.

"She was one of the fine stylists of her period a wonderfully delicate and exact mistress of a just slightly mannered

English prose. A sense of changing and coloured of flow of life was given form in that prose, by a wry, sad irony and a gift for implying, without expression, passion, regret and longing were always held beautifully in checked by an English gentlewoman's sense of decorum."

Question # 2

Treatment Of Time In

"TO THE LIGHTHOUSE"

The novel to the lighthouse is the stream of conscious novel or the psychological novel. H.J. Muller says about this kind of novel.

"A withdrawal from external phenomena into the flickering half shades of the author's private world."

Being a stream of consciousness novel, it does not follow the traditional pattern of novel writing. As compared to the traditional novel, there is no plot, no character, no tragedy, no comedy, no love, interest in this new kind of novel. Like these things, treating the subject of time is also different from the old kind of novels. Virginia Woolf very aptly used this new technique in writing her novel. She advises the novelist to free himself from the clutches of traditions.

Under the influence of Bergson's theory of time and psychologists, who had analysed human consciousness. Mrs. Woolf rejected the traditional concept of time.

They rejected the clock and calendar the chronological concept of time. They believe that the stream of thought or consciousness flows endlessly, forward and backward, blending the past, the present and the future.

Time's Division

According to Bergson's theory, time was divided into inner time and clock time (mechanical time) Bergson's inner time violated the clock; he said that past lives on in the present, in memory and in its consequences. Freud, Adler and Jung on the other hand studied the human consciousness and conceived it as nothing static, or fixed, but something in a state of flux, constantly changing and becoming different in response to sensation and emotions received from outside. For studying the human psyche or soul, the novelist is mostly related to the interior time, there is no relevant of external or mechanical time. That is why,

"The inescapable forward movement of temporal progression is counter pointed against the inward and downward exploration of the psychic time of memory, introspection, association, sensation, daydream, where hours or years can be collapsed to moment, events from past and present or far apart in place, can be telescoped and folded into one another."

The treatment of time under the use of new

I. A chance occasion is the cause of free process of consciousness.

ii. Naturalistic movement of these chaotic processes.

iii. And elaboration of the contrast between the exterior and interior time.

Virginia Woolf has manipulated time in forward horizontal movement and backward vertical movement resulting in a deeper proving into the consciousness of the chief characters in 'To the Lighthouse'.

The important point is that an insignificant exterior occurrence releases ideas and chains of ideas which cut loose from the present of the exterior occurrence and range freely through the depths of time. The ideas arising in consciousness are not tied to the present of the exterior occurrence which releases them.

Thus there is a double time movement, one horizontal as in the conventional novel and the other vertical with the novelists ranging over events widely separated time and place.

The Dissolution of Time

Virginia Woolf who set out to portray reality in her novels could not subscribe to the chronological movement of the story. Time had to be dissolved, the division between the past and present and future had to be done away with. In fact past, present and future had to be loose their separate identities and had to be treated as a flow where all the three become part of one time. But this is only in Mrs. Dalloway that Virginia Woolf was able to achieve this dissolution of time, a disruption of time pattern within space of a full length novel in Mrs. Dalloway. Virginia Woolf restricts the action of the novel in a single day. In which reader's attention is shifted from one character to another by the stream of consciousness and employing the devices of memory and time.

The device of memory is used when the transition from one character to the other is to take place in mind of the character whose train of thoughts is being pursued at the moment. Thus towards the end of the novel, when Selly Saton meets Peter Walsh at Clarissa's party and finds him in none-too good a shape, she goes back in the past remembering many incidents, which show Peter Walsh to be sentimental, awkward kind of man.

Time Sequence In Mrs. Dalloway

In Mrs. Dalloway the line between past and present is blurred. The characters live simultaneously in their past as well as in their present, the transition from the one to the other being only a moment's job. As

soon as a particular character comes in contact with something or somebody associated with him earlier, he has a flash-back.

The best example of this is provided by Mrs. Dalloway herself in the beginning of the novel. When going to the market to buy flowers, the fine breeze of the morning reminds her of day gone by her when she was a girl of eighteen and in love with Peter Walsh. In short the reader gets acquaintance to many other characters in the novel through length of stocking. This is the external framework. But she looks the shabby furniture and begins to think and novelist follows her thought. We are placed within her mind and the novelist gives her stream of consciousness. Thus, while in a way, clock time or exterior time stands still, the inner of psychological time flows on with great rapidly and ranges over long expanses of time and space.

In three long digressions, we are given her stream of consciousness, and in this way, considerable light is thrown on her own character as well as on the nature of other characters in the novel.

Similarly, past is constantly presented in the consciousness of Lily Briscoe and is used to illuminate the present. The past and the present are thus telescoped with the past throwing light on the present.

It is not only the past and the present which mingle freely in Mrs. Dalloway's mind, the future too is a part of the stream of one time. We can say, it is a fluid, flows simultaneously at a number of points.

In this way, time and space play a significant role to make us visit to so many characters and their thoughts within such a limited span of time, as in Mrs. Dalloway.

Time In To The Lighthouse

In 'To the Lighthouse' Virginia Woolf plays other tricks with time. In the first part of the novel called the 'the window' the clock time is only a few hours, the time between six o'clock and the dinner to which the action leads up. Mrs. Ramsay sits knitting a stocking and measures it against the leg of James twice a time. So practical problem is the whereas in the first part external time has stood still and the inner time flowed rapidly, in the second part, called 'Time Passes' it is the external time, the clock time or horizontal time that flows rapidly but vertical time stops. It is a night between two days. The fact that between sleeping and awaking not one but many nights are passed. The night which elapsed in sleeping is distinguished from the other so the days, the nights and years are fused together in the darkness of night.

In the third part of the novel called 'To the Lighthouse' the treatment of time is healing as in the second part is destructive. In part II Ramsay dies and the Ramsay's house falls into decay, it is partially restored in the last and final section. When some members of the family returning seeking dead mother. So time acts as healing and sustaining not merely damaging and destructive. As in Shakespeare's 'Winter's Tale'.

The restoration of the family members became possible after so a long period of time, when their life became so deserted and miserable with the flow of time, man forgets his worries and joins in happiness.

In 'Waiting For Godot' Beckett has very successfully treated with the concept of time. We find that there is physical time in a very intensive manner and natural time in a horizontal line within a very brief span of natural time the characters undergo a very deep delve of physical time.

The treatment of time has been freely and aptly adopted by the novelist in 'To the Lighthouse'. The life which the novelist presents is telescopic (with a large panorama) and yet it is presented within the minimum flow of time. The stream of time flows and the novelist does not bother about it.

Virginia uses all the three kinds of time, the novelist's time, the psychological time, and the time of association. The difference between two times is 10 years. The psychological time is visible when the characters reflect their behaviouristic moods. The time by association is treated when the mind seldom looks forward.

In this way Virginia Woolf keeps the passage of time to its thinnest stream. Like Proust, she has a desire to "seize, isolate and mobilize for the duration of a lighting flash, a fragment of pure time in its pure state."

Time in this novel is related to eternity, the short span of mortal life contrasted with the recurring seasons and the enduring world. About this concept of time Blake also said:

"To see a world in a grain of sand

And a heaven in wild flower

Hold infinity in the palm of your hand

And eternity in an hour."

A moment on the scale of time is most precious because it conceals a whole world within its fractional pulse.

To sum up the whole, we can say, that the novelist has very aptly and skilfully treated the subject of time, the past merged into the present and present into the past, by the

devices of memory, flash-back and fore, shortening to fruitful artistic purpose.

Great skill has been demonstrated by the novelist in the novel, and expensiveness and vastness have been combined.

Question # 3

Symbolism In

"TO THE LIGHTHOUSE"

What is a 'Symbol'

A symbolism is the representation of an idea, person or a thing by something else; which recalls it by some analogy or association. It thus implies an indirect suggestion of ideas. Symbols suggest much more than is conveyed by their literal meaning.

Importance of Symbols

An author employs symbolism in order to give meaning to his writing. Symbols enlarge the expressiveness of the language and enable the writer to suggest what cannot be conveyed by the ordinary resources of the language. Symbols have been used by mystics to suggest transcendental truths. Like them stream of consciousness novelists have also employed symbols to convey complex mental conditions and status. The novelists of stream of consciousness have been using the symbols to depict and translate the human psyche. So this useful device has been using by many men of letters.

Virginia And Symbolic Technique

Mrs. Woolf is an expert in the use of symbols. She says that a symbol should have similarity to the thing symbolised which it should make splendid. The effectiveness of symbol lies in enabling the reader to understand the meaning instantly. That's why she praises symbols more than Forsters-symbols. Because in Forster's symbols we get lost instead of getting that sense of instant feeling which we get in Ibsen's 'the Wild Duck' or 'The Master Builder', we are puzzled as to what we ought to understand.

"Yet a symbol" says Virginia Woolf "should not cease to be itself by becoming something else".

Main Symbols in Mrs. Woolf's Novels

The most prominent symbol of Mrs. Woolf are natural objects, the sea, the lighthouse, the wars, the flowers and trees, the streams and rivers, the birds and butterflies and fish. Elemental forces such as earth, fire and air are also used as symbols. Day and night, colours and characters as well as their actions are also exploited as symbols by Virginia Woolf. Nature is the richest store of symbols for Virginia. Her work is replete with natural symbols. The alternation of

day and night in 'Night And Day' demands manifold meanings. This provides at every instant the image of the minds constant rhythmical alternation between darkness and light, concentration and dispersal, attention to life and attention to outside world. At one hand the light of the day symbolises life with its splendour and happiness and on the other night symbolised dark side of human life, dozzlement, dispersal and unhappiness.

Flowers and green fields symbolize the state of peace and contentment in the novel. Lucrezia thinks of fresh fields and newly born flowers when she is dreaming of her happy life at Milan.

Symbolism in Mrs. Dalloway

In Mrs. Dalloway beautiful symbols have been used by the novelist to enrich her writing.

Rose is a symbol of love and fulfilment. Roses are brought by Richard Dalloway when he expresses his love for Clanssa. The beautiful cloudscape with its light and shades, seen by the youthful and gay Elizabeth, symbolise the alternating joys and sorrows of life.

The forest symbol appears in 'The Voyage out'. It has a two fold significance, it shelters the love-affairs of Tarence and Rachel and it expresses the vital impulse which is never absent from Virginia Woolf's work.

The tree is a real symbolic motif in Mrs. Dalloway. It symbolises Clanssa's life as well as the life of Septimus and Rozia.

There is a striking use of symbolism in 'To The Lighthouse.' And symbolism pervades the whole of 'To The Lighthouse.' The title 'To the Lighthouse' is symbolic. Characters take on a symbolic dimension, but are not mere symbols. The main symbols have been used in the novel are these.

The Light

In the opening paragraphs of 'To The Lighthouse' both an event and an emotion is associated with the light. The event is the journey to the lighthouse which takes place after a right's darkness and the emotion is the joy roused in James heart. Mrs. Ramsay, too preserve that joy, struggling to keep light burning. For she sees life primarily in terms of the light but containing dark areas, it means inside of her heart, there is a darkness, unhappiness and despair whereas on the other hand Mr. Ramsay looks life as predominantly dark. The end of life for him, where light is extinguished and the brightest hopes are extinguished.

Light and dark in the novel stand for the

emotions of joy and sorrow. They represent the extreme of emotions. Light imagery in the books also the symbol of lighthouse.

There is also a more detached comparison that Mrs. Ramsay draws between herself and the qualities of lighthouse.

*"She was stern, she was searching,
She was beautiful like that light"*

The lighthouse as an enduring object which sheds light is an appropriate symbol for Mrs. Ramsay.

The main point in 'To The Lighthouse' is the dinner party, which is held at evening and there is a sense of pervading light and warmth. The candle light has also twofold effect, it causes the gathering of the people around it and it seems that it has cut one group of the darkness of night.

Journey

The theme of journey also pervades the whole novel. James had longing for the journey to the lighthouse but is seemed to have take place at the end of the novel.

This outer journey to the lighthouse symbolises journey of man's consciousness.

At one place this journey symbolises 'James' Joy and happiness and the repeated references to the weather and direction of the wind symbolise the obstacles that come in the way of one's happiness.

Mr. Ramsay sees life as a journey and his stern behaviour towards his children must be brought up on discipline and principle. So the end of this journey symbolises the end of life that's why Mrs. Ramsay wants to finish her knitting of socks to give, at the end of journey to the lighthouse-keeper's son. So this eventual journey becomes more real and realizable in the mind of reader.

The three phases of the journey in the novel called 'The window', 'time passes' and 'The lighthouse' represent alternating periods of light and dark in the life of Ramsay family.

Sea

Sea symbol borrowed from nature is used by Virginia Woolf. Sea permeates thoughts and reflections. It gives colour to the conversation. Sea in 'To The Lighthouse' symbolises peace. A kind of background music to the life of Ramsay's family is provided by the monotonous fall of the waves, the sound of waves also symbolise the cradle song provided by nature. 'I am guarding you' 'I am your support'. Sea works in recalling the old memories.

*"Looking at the far sand hills, William
Banks thought of Ramsays"*

So it is at concrete level that sea journey and light are bound up with each other and on literal level they weave the texture of the whole novel on symbolic level.

Lighthouse Symbol

This very important passage serves to comment upon the numerous interpretations of the lighthouse symbol. Almost every critic explains the lighthouse differently.

John Bennett calls the alternate light and shadows of the lighthouse the rhythms of joy and sorrow, understanding and misunderstanding.

Paiches says:

The lighthouse standing lonely in the midst of the sea, is a symbol of the individual who is at once a unique being and a part of the flux of history.

Another critic avoids in calling the lighthouse one thing. He finds the novel as a whole an allegory of the old and new testaments. Mrs. Ramsay is Eve, the blessed virgin and Christ, Mr. Ramsay say among other things, god, the father, the lighthouse is Eden and Heaven. The strokes of the lighthouse are the persons of trinity the third of them long and steady representing the whole ghost.

Perhaps more precise than any of these interpretations is John Graham's statement that the lighthouse as symbol has no one meaning, that it is a vital synthesis of time and eternity, an objective, correlative for Mrs. Ramsay's vision, after whose death it is her meaning.

Conclusion

To conclude the whole discussion we can say that Virginia Woolf is a symbolist par excellence. Her symbols are remarkable for their rich suggestiveness, clarity and understanding. She is without the ambiguity and difficulty. She uses only refined and graceful sorts of symbols. She exploits widely nature and elemental forces as her symbols. Happening of everyday and characters also used as symbols. She is able to reveal her characters, consciousness with the help of symbols and is also able to reveal the luminous halo, the mystery of life.

***** (Remaining part of the novel "Things Fall Apart")

He cannot afford his disgrace rather than he likes to die. When he was exiled from Umuofia he feels disgraced. To him he has been humiliated, he has fallen from grace to grace but there is no getting out of this. When he returned he received more and more disgrace and humiliation from missionaries and he could not afford it.

He has great love for his land, he

cannot see the central of missionaries over it. It is true that all the desires cannot be fulfilled so his village is occupied by missionaries and he can not save it single-handedly and is imminent. Solemnly "he wiped his machete on the sand and went away." He is very conscious about his duties. He did not care for any man or God e-g during the weak of peace, an annual, one of his wives for during which violent action is forbidden, he beats one of his wives for neglecting her duty. Always his sense of duty, duty to the traditions of his ancestors, prevails.

A sensitive fellow with human emotions and affections

Such a character, strongly established by Achebe, is perhaps too positive to be entirely credible. And so Okonkwo is shown as having a gentler side, fully capable of human emotions and affections. This is first shown in the fact that he becomes fond his murder, but it is shown is still more in his attitude towards his daughter Ezimma, and her mother, Ekwefi. He feels ashamed for the womanly deeds of his father but we can be sure that Okonkwo would have loved him too. When he beat his wife due to the neglecting duty in the weak of peace, he soon repents. During his exile he influences Ezimma to marry only a man from Umuofia, so that, through his daughter, he will still retain prestige in his clan. When Okonkwo kills the head messenger, he inwardly repents. When on festival occasion, he fired the gun and his wife hardly escape from this fire, he was afraid for this action. Then there are a number of incidents that show his tender nature.

The Main Defects in His Characters

Having such heroic qualities why he fails in his life, and receives tragic end. Actually there are defects in his life that were the main causes of his tragedy. The first defect is his pride, his rashly nature, his fear of failure and weakness and his angry nature. By showing various, and sometimes contradictory aspects of Okonkwo's nature Achebe has created a fully round character. He did not understand that "Old cannot forever stands against the new".

Conclusion

We are now in a position to draw up a list of the attributes of Okonkwo's character. On the road side, he is strong brave energetic, a man of action, within the capacity for love. But on the bad side, he is unbending and inflexible, unwilling to show the more kindly part of his nature because he considers it that it is weakness, and is given to rash and impetuous actions without thought. Yet, since we know him from the inside, as we understand and are prepared to forgive his faults and to mourn over his inevitable tragedy. His faults are the faults of virtues a loyal and unquestioning obedience to the old, the traditional Ibo way of life.

لکھیں۔ ☆ 1973ء کے آئین کی اسلامی دفعات کا جائز لیں۔ ☆ پاکستان کے محل وقوع کی اہمیت بیان کریں۔ ☆ پاکستان کی آب و ہوا اور اس کے انسانی زندگی پر کیا اثرات مرتب ہوتے ہیں تحریر کریں؟ ☆ آندھیاں اور طوفان۔ ☆ جنگلات اور ان کی اہمیت پر جامع نوٹ لکھیں۔ ☆ پاکستان کی اہم معدنیات پر نوٹ لکھیں۔ ☆ پاکستان کے نہری نظام کے بارے میں آپ کیا جانتے ہیں۔ ☆ پاکستان کی درآمدات اور برآمدات پر نوٹ لکھیں۔

اسلامیات اختیاری نہم
☆ رموز اوقاف اور جہر و اخفا سے کیا مراد ہے ☆ تلاوت قرآن کے آداب لکھیں۔ ☆ حدیث کی ضرورت و اہمیت پر نوٹ لکھیں۔ ☆ حضور ﷺ کے اعلیٰ اخلاق پر مضمون لکھیے۔ ☆ مندرجہ ذیل انبیاء کرام کی تبلیغی کوششوں پر مختصر نوٹ لکھیں، حضرت موسیٰؑ، حضرت ابراہیمؑ، حضرت نوحؑ، مدینہ منورہ میں اشاعت اسلام پر نوٹ تحریر کیجیے۔ ☆ حتم نبوت ﷺ پر نوٹ لکھیے۔ آیات نمبر، 1,3,5,6,8 کا ترجمہ و تشریح اور شکل الفاظ کے معنی: احادیث نمبر 2,4,5,7,10,12۔ گرائمر:- جمع مذکر سالم اور مونث سالم کی اقسام، جملہ اور اسم کی اقسام۔

پنجابی نہم
دے دے ہوئے سبقاں وچوں نثر پاریاں دی تشریح تے سوالاں دے جواب: 1,2,3,7

دے دے ہوئے سبقاں دے خلاصے تے مرکزی خیال: 3,4,7
دیتاں ہویاں نظماں دے خلاصے، مرکزی خیال، تے شعراں دی تشریح: 4,5,9,10,12,14,15
خط یاد درخواست:

نکے بھرا نون پڑھائی وچ محنت کرن دی ہدایت لئی ☆ دوست نون خط (امتحان تون فارغ ہو کے اپنے دل آؤن دی دعوت) ☆ دوست دے ناں خط (ماں دے مرن تے افسوس)

ڈپٹی کسٹر دے ناں نوکری لئی درخواست۔ ☆ کریکٹر سرٹیفکیٹ لئی درخواست۔ ☆ فیس معافی لئی درخواست۔
کہانیاں یا مکالمے:

سچ دیاں برکتاں۔ اتفاق وچ برکت۔ ادلے دابدلہ۔ ☆ دکاندار تے گاہک وچکار۔ دوپڑا کو منڈیاں وچکار۔ مریض تے حکیم وچکار۔ ایجوکیشن نہم

☆ کیونٹی سے کیا مراد ہے ☆ دیہی اور شہری کیونیٹیاں اپنی معاشرت اور روایات کے اعتبار سے ایک دوسرے سے کس طرح سے مختلف ہوتی ہیں ☆ سکول بطور معاشرتی مرکز کے کیا کردار ادا کر سکتا ہے۔ ☆ ذہانت کی تعلیمی اہمیت پر نوٹ لکھیں ☆ جذباتی اور لسانی نشوونما کی تعلیمی اہمیت پر نوٹ لکھیں ☆ بنیادی ضروریات کے مفہوم اور اقسام کی وضاحت کریں ☆ جمالیاتی ضروریات پر نوٹ لکھیں ☆ ذہانت کی تعلیمی اہمیت بیان کریں نیز بتائیں کہ انفرادی اختلافات کے ضمن میں ذہانت کی تعلیمی عمل پر کیسے اثر انداز ہوتی ہے۔ ☆ ادارے اور معاشرے کا تعلق واضح کریں۔ انگلش (اے، بی) دہم

Translation & Q. A.:-
Lessons & Q. A. 1,5,10,14,15,22,24
Summaries & Stanzas:-
☆ Blessing of God, A Nation's Strength,
The Character of A Happy Life, My Mother.
Essays:-
A Road Accident, A River In Flood, A Visit to Museum, Girl Guides, Allama Iqbal, My Hobby, The Teacher I Like Best, A Dream, Basant, A Picnic, A Cricket Match
Direct & Indirect Narrations:-
Practice from Composition
Passages From Urdu to English:-
First Twenty+22,24,27,32,36,40

7.2Q.No.2,5,6,7,10

دائرے کے راست مماس اور معکوس مشترک مماس کھینچنا

Ex No. 8.2, 8.4, 8.5

30, 60, 45 کی تکنیکی نسبتیں معلوم کریں۔
معروضی کیلئے تمام یونٹس کی ایک سرساز زکفلٹ کریں۔

بائیولوجی نہم
☆ بائیولوجی کی تعریف کریں۔ ☆ بائیولوجی کی شاخیں تفصیل سے بیان کریں۔ ☆ انسانی زندگی پر بائیولوجی کی تعلیم کے اثرات بیان کریں ☆ اے بائیو جنیٹکس اور بائیو جنیٹکس پر نوٹ لکھیں ☆ سیل ممبرین، سیل نیوکلیس پروکیئر نیوک اور یوکیئر نیوک سیل میں فرق ☆ مائی ٹوس اور پلانٹ نشوز پر نوٹ لکھیں ☆ سرسوں کے پودے کے ویتھینٹو پارس پر نوٹ لکھیں۔ ☆ مینڈل کی دل کی ساخت بیان کریں؟ ☆ مینڈل کا زروس سسٹم اشکال کی مدد سے واضح کریں؟ ☆ Five Kingdom System اور Binomial Nomenclature پر نوٹ لکھیں۔ ☆ بیکٹیریا کی اقسام اور Structure پر نوٹ لکھیں۔ ☆ وائرس اور اسکی اقسام اور structure پر نوٹ لکھیں ☆ Cynobacteria پر نوٹ لکھیں۔ ☆ F u n j i کی اقتصادی اہمیت بیان کریں۔ ☆ Spirogyra اور Chlamydomonas کی ساخت بتائیں۔ ☆ اسنجو سپرم اور اس کی کلاسز بیان کریں۔ ☆ مونو کوٹ اور ڈائی کوٹ پودوں کے درمیان فرق بیان کریں۔ ☆ جینو سپرم کی اہمیت بیان کریں۔ ☆ فائیکلم پلیٹی، ہیلکس، فائیکلم نیا ٹوڈا، فائیکلم مولسکا اور فائیکلم ایکانیڈور میٹا پر نوٹ لکھیں۔ ☆ میسلو کے تین گروپس بیان کریں۔ ☆ خوراک کے بنیادی اجزاء کون کون سے ہیں بیان کریں۔ ☆ آٹو ٹرونی اور ہیٹرو ٹرونی پر نوٹ لکھیں۔ ☆ فوٹو سینتھیسز کی تعریف، شرائط اور عوامل بیان کریں؟

ENGLISH 9th(Subjective)

Translation Lesson

1,2,3,5,7,8,11,13,20,18,

Summaries

Little Things, Abou Bin

Adhem, Daffodils, Truth the Best

Comprehension

9.3(Imp): Q.No.1(i) Q.No.2(i) Q.No.3(ii) Q.No.4(i)

Solved 4,5,6,9,10,11,14,15

Unsolved 3,6,7,9,10

Letters 1,3,4,5,6,8,10,11,13

Stories 4,6,8,11,12.

جنرل سائنس نہم
۱۔ سائنس سے کیا مراد ہے اسکی شاخوں کے نام لکھیں۔ ۲۔ مسلم اور پاکستانی سائنسدانوں کی خدمات پر نوٹ لکھیں۔ ۳۔ ریسیپریشن اور فوٹو سینتھیسز پر نوٹ لکھیں۔ ۴۔ کاربن کی ایلو ٹراپک فارمز بیان کریں۔ ۵۔ ہوا میں آکسیجن، نائٹروجن اور کاربن ڈائی آکسائیڈ گیس کا کردار بیان کریں۔ ۶۔ انزائمز اور اسکی اہمیت بیان کریں۔ ۷۔ خون اور اسکے افعال بیان کریں۔ ۸۔ ڈی این اے بطور وراثی مادے پر نوٹ لکھیں۔ ۹۔ جینیٹک انجینئرنگ سے کیا مراد ہے، زراعت و لائیو سٹاک کی ترقی میں جینیٹک انجینئرنگ کس طرح مددگار ثابت ہوتی ہے۔ ۱۰۔ اینٹی بائیوٹکس اور ویکسینز پر نوٹ لکھیں۔ ۱۱۔ غذا اور اس کے اہم اجزاء بیان کریں۔ ۱۲۔ متوازن غذا پر تفصیل نوٹ لکھیں۔ ۱۳۔ مختلف قسم کے اینڈو کرائن گلیڈنڈز پر نوٹ لکھیں۔ ۱۴۔ وائرس اور بیکٹیریا سے پیدا ہونے والی بیماریوں کے بارے میں تفصیل سے نوٹ لکھیں۔ ۱۵۔ دماغی بیماریوں پر نوٹ لکھیں۔ ۱۶۔ زمین کا اہم سفر مکمل بیان کریں۔ ۱۷۔ آلودگی اور اس کی اقسام بیان کریں۔

مطالعہ پاکستان دہم
☆ نظریہ پاکستان کا مفہوم قائد اعظم اور علامہ اقبال کے ارشادات کی روشنی میں واضح کریں۔ ☆ اسلام میں اقتدار اعلیٰ کا کردار بیان کریں۔ ☆ تحریک علی گڑھ اور سر سید احمد خان کی خدمات پر روشنی ڈالئے۔ ☆ قائد اعظم کے چودہ نکات بیان کریں۔ ☆ خطبہ الہ آباد تحریر کریں۔ ☆ قیام پاکستان میں صوبوں کا کردار بیان کریں۔ ☆ قرار داد مقاصد پر نوٹ

41,42,43,45,46,47,51,55,62,63,69,70,

﴿سورة الممتحنة﴾ 3,5,6,12,13

﴿احادیث ترجمہ و تشریح﴾ 2,3,4,6,10,13,16,19,20,

﴿موضوعاتی مطالعہ﴾ قرآن مجید کے فضائل۔ حتم نبوت۔ قرآن وحدیث کی روشنی میں علم کی اہمیت و فضیلت۔ قرآنی تعلیمات کی روشنی میں زکوٰۃ کے مصارف۔ شکر کے لغوی معنی کیا ہیں نیز شکر ادا کرنے کے طریقے لکھیں۔ ہجرت سے کیا مراد ہے؟ جہاد کی مختلف اقسام کے بارے میں آپ کیا جانتے ہیں؟

حساب نہم

Unit No.1 Ex.No.1.1Q.No.7,8,9,10.Ex.

Ex.No.1.3Q.No.3,4,6,7.Ex.No.1.5

Q.No.1,2.Ex.No.1.6Q.No.4,8,10.Ex.No.1.7

Unit No.2 Ex.No.2.5Q.No.2,3,5,7,9.

Ex.No.2.7Q.No.5,13,16.Ex.No.2.8Q.No.8,9,10,11,12

Unit No.3 Ex.No.3.5Ex.No.3.6Q.No.9,13,15,18,19

Unit No.4 Ex.No.4.4,Q.No.1,2,6,7.Ex.No.4.5

Q.No.2,3,6,8(iii)Ex.No.4.7Q.No.4,8,9,11,16,17,18.

Unit No.5 Ex.No.5.2Q.No.9.10.11.17.18.

Ex.No.5.3Q.No.1,5,9,10,15, 17,19.Ex.No.5.4

Q.No.1,3,4,6.Ex.No.5.6 Q.No.4,5,8,9.

Ex.No.5.8Q.No.2

5.9:Q.No.9,11,12,14

5.11:Q.No.2,3,6,10

5.12:Q.No.11,14,17

Unit6:Ex.No.6.3:Q.No.3,4

6.4:Q.No.2(i),3(ii)(iv),4,5

6.5:Q.No.5,7,8

6.6:Q.No.1(iv),2(ii)(iii),3,4,5(i)

Unit8

مسئلہ نمبر 1,2,3,4,6,8,11,15,17

Unit9

9.1:Q.No.1(iv,v,vi)Q.No.2(iv,v)Q.No.3(ii)9.2:Q.No.4,6

9.3(Imp):Q.No.1(i)Q.No.2(i)Q.No.3(ii)Q.No.4(i)

حساب دہم

Book 2:Ex No. 1.1 Q.No 7,6 Example (No. 2.) Pg.5

1.2 1 (iii, iv) 2 (v)

1.10 2 (iv, v) 3 (i)

1.11 2 (viii, ix)

1.12 2 (iii, x, xi) 3 (i, iv, v)

Ex No.2.1 Q.No 3 (iii,v) 4 (iii, vii) 5 (i,iii)

Example No.2,3 = Pg 58, 59

2.2 Q.No 1 (iv, v, vii, x, xiv)

2.3 1,5,7

Ex No. 3.2 Q.No 2,6,10

3.3 4,6,8 Example Pg.84

3.6

3.7 1,8,11

Ex No.4.3 Example No.2 Page No.126

Example No.2 Page No.131

Example No.2 Page No.133 Q.No

2,6,9,11,12,13

4.4 2,4,7,8,9,11 Pg. 126-132

اثباتی مسئلہ نمبر 1,2,4,6,7

دائرے کے مسئلے 1,4

Ex No. 7.1 1 (v, viii) 2 (iii,

v)

اگرچہ آدم سمٹھ نے کہا تھا کہ کسی ملک کی خوشحالی سے زیادہ اہم چیز اس کی سالمیت ہے لیکن حقیقت یہ ہے کہ خود ملک کے وجود کا دارومدار معاشیات پر ہے۔“

(10) مل جل کر رہنے کی تلقین

معاشیات معاشرتی علوم ہے اس کا موضوع ان لوگوں کی سعی و جدوجہد ہے جو معاشرہ کے اندر رہ کر خوشحالی اور ترقی پذیر زندگی بسر کرنا چاہتے ہیں اس میں بے فکروں، گداگروں اور گوشہ نشینوں کے مسائل زیر بحث نہیں آتے۔ لہذا یہ انسانوں کو مل جل کر رہنے کی تلقین کرتا ہے لوگوں کو ان کے معاشرتی حقوق و فرائض سے آگاہ کرتا ہے اور انہیں اچھا شہری بننے میں مدد دیتا ہے۔

(11) تاجروں کیلئے اہمیت

معاشیات کا مطالعہ تاجروں اور صنعت کاروں کیلئے بھی بڑا اہم ہے کاروبار کی گرمی اور سردی، درآمد و برآمد کے معاملات اور ساتھ طلب میں کمی بیشی، قیمتوں میں اتار چڑھاؤ، ٹیکسوں میں کمی و اضافہ اور اس قسم کے کئی مسائل ایسے ہیں جنہیں سمجھنے کے لئے معاشی اصولوں سے واقفیت ضروری ہے۔

(12) قومی رہنماؤں کے لئے اہمیت

معاشیات کا مطالعہ ملک کے سیاسی و سماجی رہنماؤں کیلئے بہت ضروری ہے ماضی پر نظر ڈالنے سے یہ بات ظاہر ہوتی ہے کہ سیاسی عدم استحکام اور سماجی برائیوں کی سب سے بڑی وجہ یہ ہے کہ معاشی نظام میں کچھ خرابیاں پائی جاتی ہیں مثلاً دولت چند ہاتھوں میں جمع ہوگئی ہے بیروزگاری عام ہے قیمتیں بلند ہوتی جارہی ہیں اجرتوں میں مطلوبہ اضافہ نہیں کیا گیا وغیرہ اگر ملک سے بھوک، غربت، جہالت اور بے روزگاری ختم کر دی جائے تو بہت سے معاشرتی مسائل خود بخود حل ہو جائیں گے۔

(13) عام شہروں کیلئے اہمیت

معاشیات کا مطالعہ عام شہریوں کیلئے بھی اہمیت رکھتا ہے کیونکہ اس کے مطالعہ سے وہ اس قابل ہو جاتے ہیں کہ کسی معاشی مسئلہ کے بارے میں اچھی رائے قائم کر سکیں حکومت کے معاشی فیصلوں کی خوبیوں اور خامیوں کو جانچ سکیں۔ اپنے مسائل حکومت کو پہنچا سکیں۔ اور ان کا حل بھی تجویز کر سکیں۔

(14) مزدوروں کیلئے اہمیت

معاشیات کا مطالعہ

مزدوروں اور مزدور رہنماؤں کیلئے بھی نفع بخش ہے اس سے ان پر یہ حقیقت روشن ہو جاتی ہے کہ انہیں اپنے مفادات کے تحفظ کیلئے کس طرح تگ و دو کرنی چاہیے مختصراً معاشیات کا مطالعہ کئی وجوہات کی بناء پر کیا جاتا ہے۔ بقول پروفیسر سیمول مین

”معاشیات ایک اہم مضمون ہے یہ ایک ولولہ انگیز اور براہ گنجت مضمون بھی ہو سکتا ہے آخر یہ ایسا کیوں نہ ہو جبکہ اس کا تعلق بڑے اہم مسائل سے ہے مثلاً بے روزگاری، افراط زر، افلاس اور دولت، مادی ترقی اور حیات افروز پیش رفت۔“

(15) بین الاقوامی تجارت سے واقفیت

معاشیات کے مطالعے سے بین الاقوامی تجارتی معاملات کو سمجھنے میں مدد ملتی ہے بین الاقوامی منڈیوں کے حالات سے آگاہی ہوتی ہے اور تاجر اپنے نفع کو بڑھانے کیلئے بہترین منصوبہ بندی کرنے کے قابل ہو جاتے ہیں۔

ترقی پذیر ملک کی اہمیت

پاکستان جیسے ترقی پذیر ملک کے باشندوں کیلئے معاشیات کا مطالعہ بہت ضروری ہے اس سے مراد ایسا ملک ہے جس کے پاس معاشی ترقی کے وسائل کم ہوں یا اگر ایسے وسائل موجود ہوں تو ان سے ابھی پورے طور پر فائدہ نہ اٹھایا گیا ہو جس کے نتیجے میں وہاں کے باشندوں کی آمدنی اور معیار زندگی دنیا کے ترقی یافتہ ملکوں مثلاً امریکہ، کینیڈا، اور انگلینڈ وغیرہ کے مقابلے میں پست ہو۔

ترقی پذیر ملکوں کی نمایاں اقتصادی خصوصیات

- (1) ان میں فی کس آمدنی لوگوں کے تخصیص کار سے محدود ہے۔
- (2) راہنما نہ صلاحیتوں کی کمی ہے۔
- (3) سرمائے اور فنی ماہروں کی قلت ہے۔
- (4) بہت سے ذرائع پیدائش بے کار پڑے ہیں۔
- (5) برآمدات میں خام مال شامل ہے۔
- (6) بیرونی تجارت کا توازن خراب ہے۔
- (7) سب سے بڑا پیشہ اور ذریعہ روزگار زراعت ہے۔
- (8) مشینوں کا استعمال کم ہوتا ہے۔
- (9) دولت کی تقسیم غیر مساوی اور غیر منصفانہ ہے۔

چنانچہ پس ماندہ ملکوں کے مسائل حل کرنے اور انہیں ترقی کی راہ پر ڈالنے کیلئے معاشیات سے رہنمائی حاصل کرنا ضروری ہے معاشیات کے مطالعے سے لوگوں کو پتہ چل جاتا ہے

کہ اپنے وسائل سے پھر پور فائدہ اٹھانے کیلئے کس طرح منصوبہ بندی کی جائے سرمائے کی قلت دور کرنے کیلئے کفایت شعاری اور پس اندازی کی جائے زرعی، صنعتی، بنکاری اور تجارتی ترقی کے لئے کونسے اقدامات ضروری ہیں ٹیکسوں کا نظام کیسے بہتر بنایا جاسکتا ہے مزدوروں کی کام کرنے کی صلاحیت کس طرح بڑھ سکتی ہے؟ قومی آمدنی میں اضافے کے کیا طریقے ہیں؟ بے روزگاری کو کیسے ختم کیا جائے؟

غرض ترقی پذیر ملک کے باشندوں کے لئے معاشیات کا مطالعہ بہت ضروری ہے حقیقت یہ ہے کہ معاشیات انسان کے اختیار کردہ قدیم ترین فنون میں سے اولین فن ہے البتہ علوم کی صف میں یہ بالکل جدید ترین ہے اور اب تو اسے معاشرتی علوم کی ملکہ Queen of Social Science تصور کیا جاتا ہے۔

مختصراً معاشیات کے مطالعہ سے انسان کی معاشی زندگی کو زیادہ پر آسائش بنانے کیلئے پالیسی وضع کرنے کی صلاحیت پیدا ہوتی ہے۔

بقول پروفیسر خورشید احمد

آج کی دنیا میں معاشیات کی اہمیت ناقابل انکار ہے یہ اہمیت صرف اس احساس کی پیداوار نہیں کہ ایک فرد کے لئے معاشی آزادی کے بغیر سیاسی اور معاشرتی آزادی بے معنی ہو کر رہ جاتی ہے معاشرے کیلئے معاشی انصاف کے بغیر سکون، سلامتی اور یک جہتی کا حصول ناممکن رہتا ہے اور قوموں کے لئے معاشی استحکام کے بغیر سیاسی آزادی کو بھی برقرار رکھنا محال ہو جاتا ہے بلکہ انسان اس حقیقت کے شعور سے بھی بے چین اور مضطرب ہے کہ دنیا میں دولت کی فراوانی اور وسائل پیداوار میں ترقی اور بے مثال معاشی ارتقاء کے باوجود غربت، افلاس، بے روزگاری اور معاشی اور معاشرتی ظلم کا دور دورہ ہے۔ آج بھی انسانی آبادی کا ساٹھ فیصد حصہ نان و شبینہ کا محتاج ہے افلاس و تنگی اس کا اوڑھنا بچھونا ہے اس کے پاس نہ پیٹ بھرنے کے لئے روٹی ہے اور نہ بدن چھپانے کو لباس اور نہ سر ڈھانپنے کو معقول مسکن۔ ذہن میں سوال پیدا ہوتا ہے کہ ایسا کیوں ہے؟ معاشی ترقی حقیقی انسانی فوڑ و فلاح کا باعث کیوں نہیں ہوئی جب ہم ان مسائل پر غور کرتے ہیں تو لازماً ان اصولوں پر بحث کرنا پڑتی ہے جن کی بنیاد پر معاشی زندگی کو مرتب کیا جاتا ہے یہ مسئلہ ہمیں بحیثیت ایک ملک

جزوی معاشیات کے فائدے

جزوی معاشیات کا زاویہ فکر اپنی جگہ مفید اور کارآمد ہے اس کا ثبوت یہ ہے کہ ہر صارف اور ہر آجر اپنے اپنے فیصلے جزوی معاشیات کے نقطہ نگاہ سے ہی کرتا ہے۔ مثلاً ایک صارف قانون مساوی افادہ مختتم کے مطابق ہی اپنی آمدنی خرچ کر کے زیادہ سے زیادہ تسکین حاصل کرتا ہے۔ ایک آجر قانون مساوی پیداوار مختتم کے مطابق ہی عاملین پیداوار کو رکھتا اور انہیں ادا کرتا ہے۔

ایک معیشت کی الگ الگ اکائیوں مثلاً (فروم، صنعتوں اور تجارتی اداروں میں کوئی نقص موجود ہو تو اس کا ازالہ جزوی معاشیات کی رہنمائی میں کیا جاسکتا ہے ایسے معاملات میں کلی معاشیات دیکھنی نہیں کرتی۔

معاشیات کی ضرورت و اہمیت

تخلیق کائنات کے ساتھ انسان کی بے شمار خواہشات نے جنم لیا جب ایک آرزو پوری ہو جاتی تو دوسری سراٹھا لیتی اس طرح ایک لامتناہی سلسلہ جاری رہتا تن ڈھانپنے کیلئے لباس، بھوک مٹانے کیلئے خوراک، رہائش کیلئے مکان، بیماری دور کرنے کیلئے علاج اور ذہنی نشوونما اور قدرت کی شناسائی حاصل کرنے کیلئے خاطر علم معیشت کی اشد ضرورت ہے کیونکہ یہ بنیادی اختیارات ہیں اور انہیں حاصل کرنا ہی انسان کا منشاء مقصد ہے۔

معاشیات کے مطالعہ سے ہمیں علمی اور عملی دونوں قسم کے فائدے حاصل ہوتے ہیں ایک انسان کے ذرائع معاش واضح طور پر محدود ہوتے ہیں جبکہ اس کی خواہشات لامحدود ہوتی ہیں لازم ہوگا کہ وہ ان مقاصد کے حصول کیلئے ذرائع کو اس طرح استعمال کرے کہ ان سے ان کو زیادہ سے زیادہ مقاصد حاصل ہو سکیں اور اس کی شخص و خانگی فلاح و سعادت کا حصول ممکن ہو۔

معاشیات کے مطالعے سے مندرجہ ذیل علمی فوائد حاصل ہوتے ہیں۔

ذہنی نشوونما

معاشیات کے مطالعے سے انسانی ذہن نشوونما پاتا ہے دماغی صلاحیتیں اجاگر ہوتی ہیں اور غور و فکر کی قوت تیز ہوتی ہے۔ معاشیات کا طالب علم روزمرہ زندگی میں رونما ہونے والے واقعات و حالات کا بغور مشاہدہ کرتا ہے ضروری حقائق فراہم کرتا

ہے اور انہیں خاص ترتیب دینے کے بعد اہم نتائج اخذ کرتا ہے چنانچہ اس میں مسائل کا تجزیہ کرنے کا اور تحقیق و تجسس کا شوق فروغ پاتا ہے۔

مفید معلومات

عہد حاضر میں کسی شخص کی تعلیم معاشیات کی سوجھ بوجھ رکھے بغیر مکمل اور فائدہ مند نہیں ہو سکتی کیونکہ روزمرہ کے واقعات جو ہمارے ارد گرد رونما ہوتے رہتے ہیں ان کا معاشیات سے بڑا قریبی تعلق ہے مثال کے طور پر پرائس کنٹرول، افراط زر، منصوبہ بندی، ٹیکس، بجٹ، معاشی بحران، کساد بازاری، غیر ملکی قرضے اور امداد، قلت خوراک زرعی اصطلاحات، روپیہ کی قدر کا گھٹنا بڑھنا اور قیمتوں کا اتار چڑھاؤ وغیرہ۔

معاشیات کے عملی فوائد

(1) معاشی مسائل کا حل

معاشیات کا مطالعہ ملک کے معاشی مسائل حل کرنے میں مدد دیتا ہے مثلاً قلت پیداوار، زرعی پسماندگی، صنعتی تنازعات، افراط زر، مہنگائی، بے روزگاری، پست معیار زندگی، غیر مساوی تقسیم دولت وغیرہ۔ یہ مسائل قومی ترقی کی راہ میں رکاوٹ ہوتے ہیں جب تک ان کے اسباب کا پتہ نہ لگایا جائے تب تک انہیں دور نہیں کیا جاسکتا معاشیات کا مطالعہ ماہرین کو اس قابل بناتا ہے کہ وہ ان مسائل پر سنجیدگی سے غور کریں اور ان کا تجزیہ کر کے مناسب اقدامات تجویز کریں۔

(2) غربت کا علاج

پس ماندہ ممالک کی ترقی کا دار و مدار اس بات پر ہے کہ انہیں زیادہ سرمایہ بہم پہنچائیں۔ اور نئے نئے کارخانے قائم کر کے ایک طرف اشیاء کی پیداوار بڑھائیں اور دوسری طرف روزگار کے مواقع مہیا کریں۔

(3) تقسیم دولت میں عدم مساوات کا علاج

اس وقت تقریباً تمام سرمایہ دارانہ نظام والے ملکوں میں غیر مساوی تقسیم دولت پیدا ہو چکا ہے یعنی امیر اور غرباء کا باہمی فرق بڑھتا جا رہا ہے جس سے معاشرتی اور سیاسی خرابیاں پیدا ہونے کا خطرہ پیدا ہو گیا ہے۔ اس مسئلہ کو حل کرنے کیلئے معاشیات کا مطالعہ بہت ضروری ہے۔

(4) خرچ اور بچت میں اعتدال

معاشیات کے مطالعہ سے فرد اور قوم کو یہ رہنمائی ملتی

ہے کہ آمدنی و خرچ میں ایک عمدہ توازن قائم ہونا چاہیے۔ بے تحاشا خرچ آمدنی ختم کر دیتی ہے اور انسان جائز ضرورت کی تکمیل سے محروم رہتا ہے۔ اعتدال سے خرچ کرنا چاہیے اور اعتدال سے پس انداز کرنا چاہیے کیونکہ صرف اسی طرح قومی معیشت مضبوط ہو سکتی ہے۔

(5) ذرائع کا بہتر استعمال

چونکہ انسان کے معاشی ذرائع کمیاب ہیں اس لئے ضروری ہے کہ انہیں اسی انداز سے استعمال کیا جائے کہ ان سے حتی الامکان زیادہ سے زیادہ فائدہ اٹھایا جائے یہ انداز معاشیات کے مطالعے سے معلوم ہوگا۔

(6) معاشی منصوبہ بندی

آج کل ہر ملک میں معاشی منصوبہ بندی کا چرچا ہے کیونکہ مادی وسائل کو بہتر انداز سے استعمال کر کے قومی آمدنی میں اضافہ کیا جاسکتا ہے۔ پاکستان بھی اس راہ پر گامزن ہوتے ہوئے ساتویں پنج سالہ منصوبے کو عملی جامہ پہنا رہا ہے لہذا معاشیات کا مطالعہ منصوبہ بندی کے معاملہ میں ہماری رہنمائی کرتا ہے۔

(7) بحران کے بغیر معاشی ترقی

ترقی یافتہ ممالک کے سامنے یہ مسئلہ ہے کہ کون سا طریقہ کار اختیار کیا جائے کہ معاشی ترقی کی رفتار مستحکم ہو جائے اور لوگوں کا معیار زندگی بہتر ہو جائے لیکن معاشی بحران اور بے روزگاری رونما نہ ہونے پائے۔ یہ طریقہ کار بھی معاشیات کے مطالعہ سے معلوم ہوگا۔

(8) غیر صنعتی معیشتوں کی ترقی

معاشیات کے مطالعہ سے یہ پتہ چلتا ہے کہ ایسے ممالک جنہوں نے ابھی صنعتی میدان میں قدم نہیں رکھا جن میں آبادی کی کثرت ہے لیکن قدرتی ذرائع کی کمی ہے وہ غربت اور پس ماندگی کے منخوس چکر کو کس طرح توڑ سکتے ہیں ایسی پالیسیاں اور پروگرام کیسے بنائے جاسکتے ہیں جن سے معاشی نشوونما اور ترقی کی رفتار تیز ہو سکے۔

(9) ملکی سالمیت کی اساس

کسی ملک کی آزادی اور سالمیت کا بڑی حد تک دار و مدار اس کی معاشی خوشحالی اور استحکام پر ہے کیونکہ غریب اور صنعتی اعتبار سے پس ماندہ ممالک بیرونی قوتوں کے استحصالی ہتھکنڈوں کا جلد شکار ہو جاتے ہیں

تصور نے معاشیات کو سیاست میں بہت جگہ دی اور سیاسی صورتحال معاشی سرگرمیوں کو مثبت اور منفی دونوں انداز میں متاثر کرتی ہیں۔ سیاسی جماعتوں میں سے جس کا لائحہ عمل عوام کیلئے پرکشش ہو عوام اسی کے حق میں اپنا ووٹ استعمال کرتے ہیں اسی طرح اقتصادی منصوبہ بندی کے مطلوبہ مقاصد یا ملکی حالات کی سازگاری کے بغیر حاصل نہیں کئے جاسکتے اور حالات کے سازگار ہونے کا انحصار سیاست اور سیاسی رہنماؤں پر ہے۔ تمام حکومتوں اور ممالک کی یہ کوشش ہوتی ہے کہ عالمی منڈیوں پر قبضہ کر کے زیادہ سے زیادہ اقتصادی فوائد حاصل کئے جائیں۔ سپرپاورز امداد کے بہانے چھوٹے ملکوں میں داخل ہوتی ہیں اور ملکی معاملات میں مداخلت کرتی ہیں اور بعض اوقات انہیں نگل جاتی ہیں۔ ثابت ہوا کہ معاشیات کی وجہ سے سیاسی نظام دہل جاتے ہیں۔

☆☆☆☆☆☆☆☆☆☆

سوال: جزوی اور ملکی معاشیات میں کیا فرق ہے ان کے بنیادی مباحث الگ الگ بیان کریں؟ نیز معاشی مسائل کے حل اور تجربے میں ان کردار کی وضاحت کریں۔

معاشیات کی اقسام

علم معاشیات کی دو اقسام ہیں۔

(۱) نظریاتی معاشیات

(۲) اطلاقی یا عملی معاشیات

(i) نظریاتی معاشیات

انسان کے طرز عمل کا مشاہدہ و مطالعہ کر کے جو قوانین و ضوابط وضع کئے جاتے ہیں وہ نظریاتی معاشیات میں شامل ہیں۔ مثلاً قانون طلب، قانون رسد، نظریہ تقابلی مصارف وغیرہ نظریاتی معاشیات میں شامل ہیں۔

(ii) اطلاقی یا عملی معاشیات

اطلاقی یا عملی معاشیات سے مراد یہ ہے کہ نظریاتی معاشیات میں جو اصول و ضوابط وضع کئے جاتے ہیں انہیں استعمال کر کے مخصوص معاشی حالات و واقعات کے اسباب وضع کئے جائیں اور ان کی نوعیت و اہمیت پر روشنی ڈالی جائے مثلاً پاکستان میں دن بدن اشیاء کی قیمتیں بڑھ رہی ہیں تو نظریاتی معاشیات نے طلب و رسد کے جو قوانین مہیا کئے ہیں ان کی مدد سے ہم اس بات پر غور کریں گے کہ قیمتیں بڑھنے کے اسباب کیا ہیں۔ نیز اس

سے کیا اثرات مرتب ہوتے ہیں۔

نظریاتی معاشیات کی اقسام

نظریاتی معاشیات کی مندرجہ ذیل اقسام ہیں۔

(۱) اثباتی معاشیات

(۲) ہدایتی معاشیات

(۳) فلاحی معاشیات

ایجابی یا اثباتی معاشیات

ایجابی معاشیات میں معاشی زندگی کے بنیادی حقائق کا غیر جانبدارانہ مشاہدہ اور تجربہ کیا جاتا ہے اور ان سے حاصل ہونے والے نتائج کو اسی طرح بیان کر دیا جاتا ہے اپنی طرف سے کوئی رائے نہیں دی جاتی کہ یہ اچھے ہیں یا برے اور انہیں کیسا ہونا چاہیے مثلاً ایک معاشرہ صرف دولت، پیدائش دولت اور تبادلہ دولت کے بارے میں کس طرح فیصلے کرتا ہے چنانچہ ان اصولوں کی تشریح کیلئے معلومات کا ایک نظام قائم کیا جاتا ہے جو یہ اندازہ کرنے میں مدد دیتا ہے کہ اگر حالات میں کوئی تبدیلی آجائے تو گھرانوں، کاروباری اداروں اور منڈیوں کا کیا رد عمل ہوگا۔ الغرض ایجابی معاشیات کا تعلق کسی معیشت کے تعامل یا نظام کار کی ایک معروضی اور سائنٹیفک تشریح و توضیح سے ہے۔“

ہدایتی معاشیات

اس سے مراد معاشیات کی وہ قسم ہے جو کسی معیشت کی کمزوریوں اور خامیوں کی اصلاح کیلئے علاج اور نسخے تجویز کرتی ہے اس کی تعریف یوں کی گئی ہے۔

کہا جاتا ہے ملک میں کامل روزگار کی سطح قائم ہے یعنی کوئی مادی اور انسانی ذریعہ پیدائش بیکار نہیں پڑا ہوا۔ مسئلہ صرف یہ رہ جاتا ہے کہ ذرائع پیدائش کس کس کام میں کتنی مقدار میں لگے ہوئے ہیں گویا قیمتوں کے مسئلے کو مرکزی حیثیت حاصل ہوتی ہے۔

جزوی معاشیات

جزوی معاشیات میں مندرجہ ذیل مسائل و نظریات پر بحث کی جاتی ہے۔

(i) نظریہ قیمت

انسانی ضرورتیں بے شمار ہیں لیکن انہیں پورا کرنے کیلئے وسائل محدود ہیں لہذا ضرورتوں میں انتخاب اور وسائل میں

کفایت کا مسئلہ پیدا ہوتا ہے یہ مسئلہ قیمتوں کے نظام سے خود بخود حل ہوتا رہتا ہے کیونکہ مختلف وسائل کی قیمتیں یہ طے کر دیتی ہیں کہ کون سے وسائل کن مقاصد کیلئے استعمال کئے جائیں یعنی کتنی زمین کھیتی باڑی کے لئے استعمال کی جائے کتنی تعمیر مکانات کیلئے اور کتنی باغیچے بنانے کے لئے گویا ذرائع کی تخصیص کا مسئلہ قیمتوں سے طے ہوتا ہے۔ قیمتیں طلب و رسد کی قوتوں سے متعین ہوتی ہیں لہذا جزوی معاشیات کے اس حصے میں طلب و رسد کے مسائل زیر بحث آتے ہیں۔

(2) نظریہ رویہ صارف

صارفین اپنی آمدنی مختلف اشیاء پر خرچ کرتے ہیں اس سلسلے میں وہ ایک طرف شے کی قیمت اور دوسری طرف اس سے حاصل ہونے والے افادہ کا موازنہ کرتے ہیں اور ہر شے اتنی مقدار میں خریدتے ہیں کہ اس سے حاصل ہونے والا افادہ مختتم اس کی قیمت کے مساوی ہو جائے چنانچہ جزوی معاشیات کے اس حصہ میں افادہ کے نظریے عدم ترجیح کے خطوط اور طلب کی چمک کے مسائل زیر بحث آتے ہیں۔

(3) نظریہ توازن فرم

سرمایہ داری نظام معیشت میں اشیاء کی مقدار پیدا کرنے کا فیصلہ فرمیں اپنے طور پر کرتی ہیں اور ہر فرم کی یہ کوشش ہوتی ہے کہ وہ متوازن کیفیت حاصل کرے زیادہ سے زیادہ منافع کمانے کی حد کو پہنچ جائے اس مقصد کیلئے اسے عاملین کا بہترین اشتراک کرنا پڑتا ہے چنانچہ جزوی معاشیات کے اس حصے میں یہ مسائل زیر بحث آتے ہیں: عاملین کا کاروباری اشتراک، مصارف پیدائش اور وصولی یعنی قیمت فروخت وغیرہ۔

(4) نظریہ تقسیم دولت

ہماری ضرورت کی تمام اشیاء چار عاملین پیدائش مل کر تیار کرتے ہیں زمین، محنت، سرمایہ اور تنظیم ہم میں سے ہر شخص ان چاروں میں سے کسی نہ کسی حیثیت سے کام کرتا ہے لہذا ملک میں جتنی اشیاء (دولت) پیدا ہوتی ہے انہی چاروں میں تقسیم ہو جاتی ہے چنانچہ جزوی معاشیات کے اس حصہ میں اس مسئلہ پر بحث کی جاتی ہے کہ عاملین پیدائش کے معاوضے کی شرح کس طرح مقرر ہوتی ہے۔

کلی معاشیات

میکرو (Macro) کے معنی بڑے کے

ہیں کلی معاشیات کا تصور کینز نے پیش کیا۔ کلی معاشیات میں معیشت کا بحیثیت مجموعی جائزہ لیا جاتا ہے مثلاً قومی آمدنی، مجموعی پیداوار، قومی بچت، مجموعی سرمایہ کاری، مجموعی طلب و رسد وغیرہ گویا اس میں مختلف مجموعات اور اوسطوں پر غور و فکر کیا جاتا ہے اور دیکھا جاتا ہے کہ ان کا تعین کس طرح ہوتا ہے اور ان میں کی بیشی کیوں ہوتی ہے۔ پروفیسر ایلن نے اپنی کتاب میکرو اکنامک تھیوری میں کلی معاشیات کی تعریف یوں کی ہے۔ ”کلی معاشیات کی اصطلاح کا اطلاق اس مطالعہ پر ہوتا ہے جس کا تعلق بڑے بڑے معاشی مجموعات کے باہمی رشتہ سے ہے۔“

جزوی اور کلی معاشیات میں فرق

جزوی اور کلی معاشیات کا فرق واضح کرنے کیلئے انسانی جسم کے مطالعہ کی مثال دی جاسکتی ہے اگر جسم کے الگ الگ حصے کا مطالعہ کیا جائے مثلاً ناک، کان، گلا تو یہ جزوی تجزیہ کہلائے گا اور اگر سر سے پاؤں تک پورے انسانی ڈھانچے پر بحث کی جائے تو یہ کلی تجزیہ کہلائے گا۔

مختصر معاشی نظریہ کی انفرادی اکائیوں اور یونٹوں کا تفصیلی مطالعہ جزوی معاشیات کہلاتا ہے اور معیشت کا بحیثیت مجموعی مطالعہ کرتا اور معاشی زندگی کے تمام پہلوؤں کا احاطہ کرنا کلی معاشیات کہلاتا ہے۔

کلی معاشیات میں مندرجہ ذیل مسائل و نظریات پر بحث کی جاتی ہے۔

(1) نظریہ قومی آمدنی و روزگار

کلی معاشیات کو معاشیات آمدنی و روزگار یا نظریہ روزگار بھی کہا جاتا ہے۔ اس حصے میں اس مسئلہ پر بحث کی جاتی ہے کہ کسی ملک کی مجموعی آمدنی کیا ہے؟ کون کون سے عوامل اسے متعین کرتے ہیں۔ ملک میں مکمل روزگار ہے۔ قومی آمدنی متوازن سطح سے نیچے ہے یا اوپر اسی ضمن میں تعامل صرف اور موثر طلب مسائل زیر بحث آتے ہیں۔

(2) قومی آمدنی میں اتار چڑھاؤ کا نظریہ۔

قومی آمدنی ایک ہی سطح پر قائم نہیں رہتی۔ بلکہ معاشی، زرعی، مالی اور نفسیاتی امور کے باعث اس میں اتار چڑھاؤ ہوتا رہتا ہے۔ کبھی معاشی جدوجہد میں سرگرمی اور کبھی نرمی اس اتار چڑھاؤ کو تجارتی چکر بھی کہا جاتا ہے۔ لہذا اس حصے میں مطالعہ کیا جاتا ہے کہ

کسی اشیاء کی پیداوار لوگوں کی قوت خرید سے زیادہ یا کم کیوں ہو جاتی ہے۔

(3) معاشیات زر

ملک کی اجتماعی، معاشی زندگی میں نہایت اہم کردار ادا کرتا ہے کیونکہ زر کی مقدار بڑھ جانے سے افراط زر اور کم ہو جاتا ہے تقریباً زر پیدا ہو جاتے ہیں روزگار اور آمدنی کی سطح بھی اسے متاثر ہوتی ہے اور ملک کے مرکزی مالیاتی ادارے کی معرفت زر کی مقدار اور اس کی قدر منضبط کرنے کی کوشش کی جاتی ہے۔

(4) بین الاقوامی تجارت کا نظریہ

چونکہ کسی ملک کی بین الاقوامی تجارت کا حجم اور ادائیگیوں کے توازن Balance of Payments کے مسائل اس کی قومی آمدنی پر اثر انداز ہوتے ہیں کلی معاشیات میں بین الاقوامی تجارت کا نظریہ اور اس کے متعلقہ مسائل پر بحث کی جاتی ہے۔ جزوی اور کلی معاشیات کے فرق کی وضاحت یوں کی گئی ہے "Microeconomics is the study of the workings of particular markets in the economy and the relative prices of goods and resources. It deals with questions such as why one good is more expensive than another. The microeconomics is the study of problems at the level of the entire economy. Major microeconomic concepts are G.N.P. the aggregate price level, and the unemployment rates"

جزوی معاشیات اور کلی معاشیات کی ضرورت

معاشی نظام اور اقتصادی مسائل کیلئے نہ تو تنہا جزوی معاشیات کافی ہے اور نہ کلی معاشیات بلکہ دونوں زاویہ ہائے فکر کو باہم ملا کر حالات و مسائل کا جائزہ لینا ضروری ہے کیونکہ اکثر ایسا ہوتا ہے کہ کوئی ملک مجموعی طور پر ترقی کر رہا ہو لیکن بعض صنعتیں بحران سے دوچار ہوں۔ اسی طرح ایسا بھی ہوتا ہے کہ معیشت بحیثیت کل جمود و قفل کا شکار ہو لیکن بعض صنعتیں ترقی کر رہی ہوں۔ اب ظاہر ہے کہ ان صنعتوں کا جائزہ کلی معاشیات کے زاویہ سے نہیں لیا جاسکتا اور نہ ہی جزوی معاشیات کے زاویہ نظر سے ان صنعتوں کا جائزہ پوری معیشت کے لئے مفید ہو سکتا ہے چنانچہ ضرورت اس امر کی ہے کہ ان دونوں زاویہ ہائے فکر کو باہم اس طرح ملایا جائے کہ معیشت کے دونوں رخ روشن ہوتے چلے جائیں۔ دونوں طرز کے اس انداز ہائے فکر کے تعلق پر روشنی ڈالتے

ہوئے پروفیسر ایگلے اپنی کتاب کلیاتی معاشیات میں لکھتے ہیں۔

”درحقیقت کلی معاشیات اور جزوی معاشیات کے نظریے میں کوئی واضح خط امتیاز نہیں کھینچا جاسکتا۔ معیشت کا حقیقی نظریہ عمومی ان دونوں پر حاوی ہوگا۔ یہ نظریہ انفرادی طرز عمل۔ انفرادی پیداواروں اور آمدنیوں اور قیمتوں کی وضاحت پکڑے گا اور انفرادی نتائج کے مجموعے اور اوسطیں ہی اسے مہیا کریں گے جن سے کلی معاشیات کا تعلق ہے۔“

یہ بات بھی قابل ذکر ہے کہ کلی معاشیات اور جزوی معاشیات کے بنیادی مقاصد ہم آہنگ ہیں کیونکہ دونوں کی غرض و غایت یہ ہے کہ بحیثیت مجموعی آبادی کی فلاح و بہبود میں زیادہ سے زیادہ اضافہ کیا جائے اور یہ مقصد صرف اسی صورت میں پورا ہو سکتا ہے جب تمام موجود مادی وسائل سے ایک طرف تو زیادہ سے زیادہ استفادہ کیا جائے (جو کہ کلی معاشیات کا موضوع ہے) اور دوسری طرف ان وسائل کی معیاری تخصیص ہو سکے۔ (جو کہ جزوی معاشیات کا موضوع بحث ہے)۔

الغرض جزوی اور کلی معاشیات کا بحیثیت مجموعی اور side by side مطالعے سے ہی ہم اپنے مقاصد کو عملی جامہ پہنا سکتے ہیں اس لئے ان دونوں کی اہمیت سے انکار نہیں کیا جاسکتا۔ اس لئے ہم ان دونوں کے فائدوں پر بحث کرتے ہیں۔

کلی معاشیات کے فائدے

کلی معاشیات کا زاویہ فکر بڑا اہم اور مفید ہے۔ مزدوروں کی تنخواہ اس کا ثبوت یوں ملتا ہے کہ اگر جزوی معاشیات کا انداز فکر اختیار کر کے بعض نتائج اخذ کئے جائیں تو وہ پوری معیشت پر حاوی ہوتے ہیں۔ اگر ملک کا ہر آجر اپنے اپنے کارخانے کے مزدوروں کی اجرتوں میں کمی کر دے تو اس کا نتیجہ یہی ہوگا کہ مزدوروں کی قوت خرید کم ہو جائے گی اور وہ پہلے سے کم اشیاء خریدیں گے۔ ان پہلوؤں سے بچاؤ اسی صورت میں ہو سکتا ہے جب مجموعی حیثیت کی کارکردگی کو ایک مجموعی نظر سے دیکھا اور چلایا جائے۔

اب تقریباً تمام ملکوں میں معاشی منصوبہ بندی کا رواج بڑھ گیا ہے قومی معیشت میں سرکاری شعبہ کا داخل زیادہ ہو گیا ہے اور ایسے حالات میں قومی سطح پر صحیح فیصلہ کرنے کیلئے ضروری ہے کلی معاشیات کے زاویہ فکر کو اختیار کیا جائے۔

کاموں پر اپنی دولت خرچ کر رہا ہو جو اس کے لئے مضر ہوں یا تباہی کا باعث ہیں تو ماہر معاشیات پر لازم ہے کہ وہ دولت اس طرح ضائع ہونے کے خلاف آواز اٹھائے گویا انہوں نے زور دیا کہ معاشیات کا مطالعہ انسانی فلاح و بہبود میں اضافے کا باعث بننا چاہیے۔

اگرچہ پروفیسر مارشل اور اس کے ہم خیال مفکرین کا یہ نظریہ خاصہ مقبول ہوا لیکن پروفیسر رابنز نے دوبارہ یہ سوال اٹھایا کہ معاشیات خواہشات و مقاصد کی نوعیت کے سلسلے میں غیر جانبدار ہے کیونکہ یہ ایک سائنس ہے اور کوئی سائنس بھی انسانی مقاصد کو متعین نہیں کرتی محض وسائل مہیا کرتی ہے اور غور و فکر کا انداز دیتی ہے۔

لیکن عہد حاضر میں معاشی مسائل نے قوموں اور حکومتوں کی توجہ اپنی جانب کھینچ رکھی ہے وہ ان مسائل سے بچنے کیلئے مصروف عمل ہیں اس لئے موجودہ دور میں ماہرین کا اس بات پر اتفاق ہے کہ معاشیات ایک معاشرتی علم ہے اس کا تعلق معاشی مسائل پر غور و فکر کرنے سے بھی ہے اور انہیں حل کرنے سے بھی ہے اور سب سے بڑا مقصد ہے قوم کی خوشحالی کے لئے اسکے تمام معاشی ذرائع اور وسائل صرف اسی مقصد کے لئے استعمال کئے جائیں کہ اس ملک و قوم کی معاشی ترقی، تحفظ اور خوشحالی کے علاوہ کسی اور مقصد کے لئے استعمال کئے جائیں تو وہ ضائع ہونے کے مترادف ہے۔

معاشیات کا دوسرے معاشرتی علوم سے تعلق

معاشیات کا دیگر معاشرتی علوم مثلاً نفسیات، عمرانیات، اخلاقیات، تاریخ اور سیاسیات سے گہرا تعلق ہے۔

معاشیات اور نفسیات

ایک سمجھدار صارف اپنی آمدنی اندھا دھند خرچ نہیں کرتا بلکہ اشیاء خریدنے سے پہلے اپنی ضروریات کو ترجیحی شکل میں سامنے رکھتا ہے۔ اور محدود وسائل سے زیادہ سے زیادہ خواہشات کی تکمیل چاہتا ہے۔

اس مقصد کیلئے پیمانہ ترجیحات استعمال کرتا ہے تاکہ مادی خوشحالی کے بلند سے بلند معیار کو حاصل کیا جاسکے دوسری طرف کارخانہ دار، صنعتکار چاہتا ہے کہ اس کی پیدا کردہ تمام اشیاء ہاتھوں ہاتھ فروخت ہو جائیں اور وہ زیادہ سے زیادہ منافع کمائے اسی لئے

وہ لوگوں کی پسند و ناپسند، رواج اور ضرورت کو مد نظر رکھتے ہوئے اشیاء تیار کرتا ہے اشیاء بنانے کے دوران ان کی خوبصورتی اور رنگ کے انتخاب میں خریداروں کے رجحان کو سامنے رکھتا ہے اور صارفین کو اس کی مطلوبہ اشیاء کم از کم قیمت پر مہیا کرنے کی کوشش کرتا ہے اس کے علاوہ اپنی مصنوعات کو لوگوں میں متعارف اور مقبول بنانے کیلئے اشتہار بازی سے کام لیتا ہے۔ معاشیات میں صارفین کی نفسیات کو بہت اہمیت حاصل ہے اسی لئے Jevons نے کہا:

"The mechanism of utility and self interest"

کہ انسان کے افادے اور ذاتی دلچسپی میں میکانیت کا نام ہے اور یہی معاشیات یا اکنامکس ہے۔ ایک اور ماہر معاشیات کہتے ہیں:

"یہ تکالیف اور خوشیوں کے درمیان تخمینے کا نام ہے۔"

انسان کی نفسیاتی کیفیتوں کے نام ہیں اس لئے اکنامکس کے بارے میں کہا جاتا ہے کہ یہ ایک نفسیاتی علم ہے کیونکہ اشیاء کی خریداری میں اشیاء پیدا کرنے میں اس کا بہت عمل دخل ہے۔

معاشیات اور سوشیالوجی

سوشیالوجی معاشرتی علوم ہے انسان معاشرے کا ایک حصہ ہے اس معاشرے میں رہتے ہوئے اسے بہت سے مسائل کا سامنا ہے ان مسائل میں معاشی مسئلہ سب سے سنگین ہے چونکہ جب کسی شخص کی بنیادی ضروریات زندگی پوری نہ ہو رہی ہوں تو وہ کفر کی حدوں کو چھونا شروع کر دیتا ہے۔

معاشیات معاشرے میں رہنے والے انسانوں کے معاشی مسائل کی وجوہات دریافت کرتی ہے اور ان معاشی مسائل کو حل کرنے کے عملی طریقے وضع کرتی ہے تاکہ معاشرے میں رہنے والے تمام افراد اپنے پیداواری ذرائع کا بھرپور استعمال کرنے کے بعد مادی خوشحالی سے بلند معیار حاصل کرتے ہوئے پرسکون زندگی بسر کر سکیں۔

معاشیات اور اخلاقیات

اخلاقیات Moral values کے مطالعے کا نام ہے۔ نوکلاسیکی ماہرین نے معاشیات کو مکمل طور پر اخلاق کے تابع قرار دیا تاکہ مادی خوشحالی کا بلند ترین معیار حاصل کیا جاسکے اس کے برعکس جدید مفکرین نے اپنے مفاد کی خاطر اور سرمایہ داروں

نے اپنی ہوسناک خواہشات کی تکمیل کیلئے معاشیات کا رابطہ اخلاقیات سے توڑ ڈالا چنانچہ انہوں نے کہا:

"Economics has no moral values"

جدید مفکرین کی رائے یہ ہے کہ:

صحیح اور غلط کا فتویٰ لگانا فلسفیوں کا کام ہے ہم صرف اپنے وسائل کے استعمال کا طریقہ بتا سکتے ہیں اس کے برعکس مولانا جعفر شاہ بھیلوی کے بقول:

اگر معاشی نظام کو اخلاقی نظام سے جدا کر دیں تو انسان اور حیوان میں کوئی فرق نہیں رہ جاتا۔ اور معاشیات کو اخلاقیات سے اخلاقیات کو معاشیات سے جدا کر دیں تو اقتصادیات صرف ایک بے اثر ذہنی فلسفہ ہو کر رہ جاتا ہے۔

معاشیات اور تاریخ

معاشیات اور تاریخ کے تعین کا اندازہ ایک مفکر کے مندرجہ ذیل قول سے ہوتا ہے۔

"The economics without history has no roots and history without econimics has no fruit."

معاشیات مقاصد و ذرائع کے باہمی تعلق کا مطالعہ کرتی ہے اور اس کے مختلف پہلو معاشیات میں زیر بحث آتے ہیں یہ تمام پہلو ایک تاریخی پس منظر رکھتے ہیں تاریخ کے ذریعے ہمیں مختلف قوموں، معاشروں اور مختلف ادوار میں ہونے والی معاشی سرگرمیوں کا علم ہوتا ہے اور اس علم کے ذریعے ہم نئے تصورات اور اصول و ضوابط وضع کرنے کے قابل ہوتے ہیں۔ معاشیات اور تاریخ کے تعلق کو قرآن پاک میں یوں واضح کیا:

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا

ترجمہ: اور کتنی ہی بستیاں ایسی ہیں جن کے وسائل زندگی کو ہم تباہ کر چکے ہیں۔

معیشت میں مزدور کے کردار تجارتی چکر اور ان چکروں کے معاشرے پر پڑنے والے اثرات کا جائزہ تاریخ کے ذریعے کیا جاتا ہے لہذا تاریخ کا معاشیات کے ساتھ گہرا تعلق ہے۔

معاشیات اور سیاسیات

دیگر علوم کی طرح سیاسیات سے معاشیات کا گہرا تعلق ہے اور اس تعلق میں دن بدن اضافہ ہو رہا ہے اس کی وجہ یہ ہے کہ اجتماعی منصوبہ (5 سالہ منصوبہ) بندی اور فلاحی ریاست کے

کوئی مفید علم وجود میں نہیں آئیگا اور معاشیات میں انسان کے انفرادی طرز عمل کی بجائے اجتماعی طرز عمل کا مطالعہ کیا جاتا ہے۔

(3) معاشیات علم یافن

معاشیات کی وسعت معلوم کرنے کیلئے یہ جاننا ضروری ہے کہ کیا اس کا صرف نظریاتی پہلو ہے یا عملی پہلو بھی ہے یعنی کیا یہ ایک نام علم کی حیثیت سے سبب اور نتیجہ (cause and effect) کے درمیان رشتہ قائم کرنا کافی سمجھتا ہے یا ایک فن (art) کی حیثیت سے ایسی تدابیر بھی وضع کرتا ہے جو معاشی خرابیوں کو دور کرنے کیلئے ضروری ہوتی ہیں؟ اس کا فیصلہ کرنے سے پہلے علم اور فن کا مفہوم سیکھنا ضروری ہے۔

علم (Science) علم سے مراد ہے ”کائنات کے کسی شعبے سے متعلق معلومات کا باضابطہ جنہیں غیر ضروری حقائق کا غیر جانبدارانہ مطالعہ کر کے مرتب کیا گیا ہو اور ان میں تجزیہ و نتیجہ کا رشتہ قائم کیا گیا ہو مثلاً علم طبیعیات کی شکل میں کائنات کے چند شعبوں مثلاً مادے، روشنی، حرارت، قوت اور جوہر وغیرہ کے بارے میں معلومات کا ایک مفید اور باضابطہ مجموعہ فراہم ہو گیا ہے یا علم کیمیا کی شکل میں کائنات کے بعض شعبوں میں مثلاً معدنیات، مرکبات اور کیمیائیات کے بارے میں باقاعدہ معلومات کا ایک ذخیرہ جمع ہو گیا ہے۔

علم کی مندرجہ ذیل دو قسمیں ہیں۔

(الف) علم الحقیقت (Positive Science)

اس سے مراد وہ علم جس میں کائنات کے اندر ظاہر ہونے والے حالات و واقعات کا مشاہدہ اور تجزیہ کر کے انہیں جوں کا توں بیان کر دیا جائے۔ مثلاً مشاہدات سے یہ بات ثابت ہو چکی ہے کہ زمین اپنے محور کے گرد گھومتی ہے۔ ہر بے سہارا شے زمین کی طرف گرتی ہے وغیرہ وغیرہ یہ تمام حقیقتیں جوں کی توں بیان کر دی جاتی ہیں اس قسم کے علم کی مثالیں یہ ہیں علم طبیعیات، علم کیمیا وغیرہ۔

(ب) علم الہدایت (Normative Science)

اس سے مراد وہ علم ہے جس میں حالات و واقعات کو ایک خاص زاویہ نگاہ سے پرکھا جائے اور یہ فیصلہ کیا جائے کہ انہیں یوں ہونا چاہیے۔ غربت کی بجائے خوشحالی ہونی چاہیے افراط زر، بیروزگاری، اشیاء کی قلت کا خاتمہ ہونا چاہیے، آمریت کی بجائے

شریعت جمہوریت اور غنڈہ گردی کی جگہ شرافت ہونی چاہیے۔ اس قسم کے علوم کی مثالیں یہ ہیں سیاسیات، اخلاقیات، معاشیات وغیرہ۔

فن (Art)

فن سے مراد وہ جدوجہد ہے جو مخصوص مقاصد کو حاصل کرنے کیلئے عمل میں آئے۔ علم کے ذریعے ہم بعض اصول معلوم کرتے ہیں اور فن کے ذریعے ان اصولوں کو عملی شکل دے کر اپنے مقاصد کو پورا کرتے ہیں۔

علم اور فن کا فرق سمجھنے کے لئے ڈاکٹر کی مثال لیجئے۔ جب طب کا طالب علم ڈاکٹری اصولوں کا مطالعہ کرتا ہے تو ہم کہتے ہیں کہ وہ طب کا علم حاصل کر رہا ہے لیکن جب وہ ڈاکٹر بن کر مریضوں کا علاج کرتا ہے اور تحقیق شدہ نتائج کو عملی شکل دیتا ہے تو گویا وہ اپنے علم کو فن کی حیثیت دیتا ہے۔

علم و فن کی تعریفوں کی روشنی میں معاشیات کا جائزہ لیا جائے تو معلوم ہوتا ہے کہ یہ ایک علم بھی ہے اور فن بھی۔ اس کے علم ہونے کا ثبوت مندرجہ ذیل دلائل سے ملتا ہے۔

(اول) یہ کائنات کے ایک خاص شعبہ یعنی خواہشات کی کثرت اور ذرائع کی قلت کی وجہ سے پیدا ہونے والے مسائل سے بحث کرتا ہے اور اس کے متعلق ضروری حقائق جمع کرتا اور ترتیب دیتا ہے۔

(دوم) معاشیات میں متعلقہ حالات و واقعات پر خالص علمی اور تحقیقی رنگ میں بحث کی جاتی ہے اس کا غیر جانبداری اور غیر جذباتی انداز سے مشاہدہ کیا جاتا ہے اور انہیں باقاعدہ ترتیب دے کر قوانین اخذ کئے جاتے ہیں۔

(سوم) ایسے قوانین اخذ کئے جاسکتے ہیں جو معاشیات کے نفس مضمون سے متعلق حقائق کی وضاحت کرتے ہیں۔ مثلاً صرف دولت اور پیدائش دولت کے قوانین، رسد و طلب کے قوانین وغیرہ لیکن یہ بات بھی قابل ذکر رہے کہ معاشیات ایک معاشرتی علم ہے اس میں انسان کے معاشی مسائل پر بحث کی جاتی ہے اس لئے ان مسائل کا مطالعہ ہی کافی نہیں بلکہ یہ بھی ضروری ہے کہ اس کے مطالعہ سے فائدہ اٹھا کر اصل مقصد کو حاصل کیا جائے اور وہ اصل مقصد ہے انسانی زندگی کی فلاح و بہبود کرنا اور اسے پُر آسائش بنانا۔ گویا ماہرین معاشیات کا کام صرف یہ مطالعہ کرنا ہی نہیں کہ معاشی مسائل کون کون سے ہیں بلکہ انکا یہ بھی فرض ہے کہ ان

مسائل کے اسباب معلوم کریں اور انہیں حل کرنے کے لئے تجاویز پیش کریں۔ اگرچہ ان تجاویز کو عملی جامہ پہنانا حکومت کا کام ہے لیکن اس تفصیل سے یہ بات واضح ہو جاتی ہے کہ معاشیات علم بھی ہے اور فن بھی۔

علم الحقیقت کی حیثیت سے معاشیات حالات و واقعات کا جائزہ لیتا ہے اور اس نتیجے پر پہنچتا ہے۔ کہ یہ کیسے وقوع پذیر ہوئے؟ اور علم الہدایت کی حیثیت سے یہ دیکھتا ہے کہ معاشرہ کی فلاح کیلئے یہ حالات کیسے ہونے چاہیں مثلاً پہلے یہ معاشی حالات و مسائل مثلاً غربت، بے روزگاری، افراط زر اور معاشی عدم مساوات کی وجوہات معلوم کرتا ہے اس کے بعد فن ہونے کی حیثیت سے معاشیات ہماری رہنمائی کرتا ہے کہ ان مسائل کو کیسے حل کیا جاسکتا ہے اور کیسے ایک خوشحال اور ترقی یافتہ معاشرہ وجود میں آسکتا ہے۔

خواہشات کی پسند و ناپسند

قدیم ماہرین معاشیات نے یہ نظریہ پیش کیا تھا کہ معاشیات کا خواہشات کی نوعیت سے کوئی تعلق نہیں ہے جس طرح طبعی علوم انسان کو بعض قوتیں فراہم کرتے ہیں اور اسے یہ اختیار دے دیتے ہیں کہ وہ جس طرح چاہتا ہے انہیں استعمال کرے مثلاً اٹاک انرجی کی شکل میں انسان کو بے پناہ طاقت مل گئی ہے۔ جس کی مدد سے چاہے تو وہ زراعت و صنعت میں ایک انقلاب لا کر مادی خوشحالی کا بلند ترین معیار حاصل کر سکتا ہے اور چاہے تو ایٹم بم بنا کر ہیر و شیماء اور ناگاساکی کی طرح راکھ کا ڈھیر بنا سکتا ہے بالکل اسی طرح معاشیات بھی انسان کو اپنی خواہشات پوری کرنے کے طریقے سکھاتا ہے۔ لیکن اس چیز سے غیر جانبدار ہے کہ وہ خواہشات کیسی ہونی چاہئیں۔ یہ خود انسان پر موقوف ہے کہ وہ دودھ کا گلاس پسند کرتا ہے یا شراب کا پیالہ، تجارتی سامان سے یونیورسٹی تعمیر کرتا ہے یا رقص گاہ۔ البتہ یہ دونوں چیزیں دولت سے ملتی ہیں جو ایک معاشی ذریعہ ہے۔

نوکلار سکی معاشین نے قدیم مفکرین کے اس نظریے سے اختلاف کیا اور یہ رائے پیش کی کہ معاشیات خواہشات کے بارے میں غیر جانبدار نہیں رہ سکتی بلکہ یہ عام انسان کی ان کوششوں سے بحث کرتا ہے جن کا تعلق اس بات سے ہے کہ خوشحال زندگی بسر کرنے کیلئے مادی وسائل حاصل کئے جاسکتے ہیں؟ چنانچہ اگر انسان ایسے

اکنامکس کو باضابطہ علم کی صورت میں پیش کیا۔ اور اکنامکس کا باوا آدم کہلایا۔

حقیقت یہ ہے کہ دنیا کے پہلے انسان کی پیدائش کے ساتھ ہی معاشیات کا آغاز ہو گیا جب اسے ضروریات زندگی کی تکمیل کیلئے احساس ہوا جب اسے پکانے پینے اور ہنسنے اور رہائش کی ضروریات لاحق ہوئیں۔ انسان نے بنیادی ضروریات زندگی کا حصول سعی و جدوجہد کے ذریعے ممکن بنایا یہی معاشیات یا اکنامکس ہے۔

غیر مسلم مفکرین کی بیان کردہ تعریفیں

غیر مسلم مفکرین نے معاشیات کی جو مختلف تعریفیں بیان کی ہیں۔ انہیں ہم تین حصوں میں تقسیم کر سکتے ہیں۔

(1) کلاسیکی مکتب فکر

اس مکتب فکر کا بانی ایڈم سمٹھ ہے اس نے معاشیات کو دولت کا علم قرار دیا۔ وائرس، چپ مین، واکر، این ڈبلیو سینئر، جے ایس مل، ماتھس اور ریکارڈ نے بھی معاشیات کو دولت کا علم قرار دیا۔

(2) نوکلاسیکی مکتب فکر

ایڈم سمٹھ کی تعریف سے کچھ غلط فہمی پیدا ہو گئی اخلاقی مفکرین نے اس مضمون کی پرزور مخالفت کی اور اسے شیطانی علم اور دولت پرستی کا علم قرار دیا جس کی وجہ سے لوگوں کے دلوں میں اس مضمون کے خلاف نفرت پیدا ہو گئی اس نفرت کو ختم کرنے کیلئے الفریڈ مارشل نے معاشیات کی سب سے پہلے نئے انداز میں تعریف یوں کی۔

”معاشیات میں انسان کی ان سرگرمیوں کا مطالعہ کیا جاتا ہے جن کا تعلق زندگی کے روزمرہ معاملات سے ہے۔ اس علم سے یہ معلوم ہوتا ہے کہ انسان کس طرح دولت کماتا ہے اور کس طرح خرچ کرتا ہے؟ یہ علم انسان کی انفرادی اور اجتماعی کوششوں کے اس حصے کا جائزہ لیتا ہے جس کا اس بات سے گہرا تعلق ہے کہ خوشحال زندگی کے مادی لوازمات کیسے حاصل کئے جاتے ہیں اور انہیں کس طرح استعمال کیا جاتا ہے۔ پس معاشیات ایک طرف دولت کا علم ہے اور دوسری طرف خود انسانی زندگی کے ایک پہلو کا۔“

نوکلاسیکی مکتب فکر سے

تعلق رکھنے والے دوسرے ماہرین معاشیات مثلاً پروفیسر کینن، بیگو اور بیورج نے اپنے اپنے انداز میں معاشیات کی تعریف کی اور اسے مادی خوشحالی کا علم قرار دیا۔ ضروری ہے کہ اشیاء پیدا کرنے کے تمام ذرائع سے بھرپور فائدہ اٹھایا جائے یہ ذرائع تین طرح کے ہیں۔

(i) قدرتی ذرائع

مثلاً زمین، کانیں، جنگلات، دریا وغیرہ

(ii) مصنوعی ذرائع

مثلاً کارخانے، مشینیں، سڑکیں، نہریں وغیرہ

(iii) انسانی ذرائع

یعنی کام کرنے والے مختلف افراد، مزدور، ٹیکنیشن اور ماہرین وغیرہ ہر معاشی نظام کی یہ کوشش ہوتی ہے کہ تمام ذرائع پیدائش یا عاملین پیدائش سے بھرپور فائدہ اٹھایا جائے کوئی ذریعہ پیدائش بیکار نہ رہے اور بیروزگاری ختم کی جائے۔

کونسی اشیاء کتنی مقدار میں پیدا کی جائیں

دوسرا حل طلب مسئلہ یہ ہے کہ ان ذرائع پیدائش کو کونسی اشیاء کی پیداوار کیلئے استعمال کیا جائے اور وہ اشیاء کتنی کتنی مقدار میں پیدا کی جائیں چونکہ انسانی حاجات کے مقابلہ میں پیداواری ذرائع محدود ہیں اس لئے یہ فیصلہ کرنا پڑتا ہے کہ کس شے کی پیداوار نسبتاً زیادہ ضروری ہے اور کس کی کم ضروری؟ گویا ملکی ذرائع کو مختلف اشیاء کی پیداوار کیلئے مختص (Allocate) کرنے کی ضرورت پیش آتی ہے یہ مسئلہ قیمتوں کے نظام سے حل ہو جاتا ہے چنانچہ معاشیات میں نظریہ قیمت کا مطالعہ کیا جاتا ہے یعنی چیزوں کی قدر و قیمت کس اصول اور قاعدہ کے مطابق مقرر ہوتی ہے۔

اشیاء پیدا کرنے کیلئے کونسے طریقے اختیار کئے جائیں۔

اگلا مسئلہ یہ ہے کہ اشیاء پیدا کرنے کیلئے کونسے طریقے اختیار کئے جائیں چونکہ ایک ہی شے یکساں مقدار میں پیدا کرنے کیلئے مختلف طریقے استعمال کئے جاسکتے ہیں مثلاً غلہ اگانے کیلئے ایک طریقہ تو یہ ہے کہ زمین کی کم مقدار استعمال کی جائے لیکن اس پر کھاد، بیج، مزدور اور سرمایہ زیادہ مقدار میں لگایا جائے دوسرا طریقہ یہ ہے کہ زمین زیادہ مقدار میں زیر کاشت لائی جائے لیکن سرمایہ کھاد بیج پانی کم مقدار میں استعمال کی جائیں یہی حال صنعتی اشیاء کا ہے گویا پیدائش اشیاء کے مختلف طریقے ہیں چنانچہ یہ فیصلہ کرنے کیلئے کہ ان طریقوں میں سے کون سا طریقہ

مفید اور موزوں رہتا ہے معاشیات میں نظریہ پیداوار کا مطالعہ کیا جاتا ہے۔

پیدا شدہ اشیاء کو معاشرہ کے افراد میں

کس طریقے سے تقسیم کیا جائے۔

چوتھا مسئلہ یہ ہے کہ مختلف عاملین پیدائش مثلاً زمین، محنت، سرمایہ اور تنظیم نے مل کر جو قومی دولت پیدا کی ہے وہ ان میں کس اصول کے تحت تقسیم کی جائے نیز اس بات پر غور کیا جاتا ہے کہ اگر تقسیم دولت کا نظام خراب ہو جائے یعنی ایک طبقہ زیادہ دولت مند ہو جائے اور دوسرا غریب ہو جائے دولت کی تقسیم کے نظام میں تبدیلی پیدا کرنے کیلئے حکومت کی مداخلت کس حد تک موثر ثابت ہو سکتی ہے یہ مسائل نظریہ تقسیم دولت میں زیر بحث آتے ہیں۔

کیا اشیاء پیدا کرنے کی صلاحیت رو بہ ترقی ہے۔

پانچواں مسئلہ یہ ہے کہ کیا کسی ملک کی اشیاء پیدا کرنے کی صلاحیتیں سال بہ سال بڑھ رہی ہیں یا ایک مقام پر رک گئی ہے؟ اگر یہ صلاحیت بڑھتے بڑھتے مسلسل بڑھتی جائے تو لوگوں کا معیار زندگی بلند ہو رہا ہے اگر پیداوار کی صلاحیت ایک مقام پر ٹھہر جائے تو لوگ خوشحال نہیں ہو سکتے۔ غرض اس مسئلہ پر بحث کرنے کے لئے کہ بعض ممالک کی معاشی ترقی کی رفتار تیز کیوں ہے اور بعض کی کیوں رک گئی ہے ان مسائل پر بحث کرنے کیلئے کہ نظریہ معاشی ترقی قائم کیا۔ پس معاشیات کا نفس مضمون ان الفاظ میں بیان کیا جاسکتا ہے۔

معاشیات انسانی طرز عمل کا مطالعہ

انفرادی زاویہ سے کرتا ہے یا اجتماعی زاویہ سے

معاشیات الگ الگ افراد کے مسائل کا جائزہ لیتا ہے بلکہ یہ ایک معاشرتی علم ہے اور معاشرہ میں رہنے والے افراد کے اجتماعی معاشی مسائل کا مطالعہ کرتا ہے یعنی اس چیز کا تجزیہ کرتا ہے کہ ایک قوم جس کی ضروریات بے شمار ہیں لیکن اس کے ذرائع محدود ہیں ان محدود ذرائع سے لامحدود خواہشات پوری کرنے کیلئے کیا طرز عمل اختیار کرتی ہے اس کی وجہ یہ ہے کہ افراد کے اجتماعی طرز عمل کے مطالعہ سے ہم کچھ نتائج اخذ کر سکتے ہیں جو آئندہ انہی مسائل کو حل کرنے کیلئے مفید ثابت ہو سکتے ہیں۔ اس کے برعکس اگر معاشیات ایک ایک فرد کے مسائل کا جائزہ لے تو

منقبت

بحضور حضرت ابوالبلیان علیہ الرحمہ

از

حافظ محمد شہزاد اسلم فاروقی

بعد آپ کے حضور بڑی الجھنوں میں ہوں ہاتھوں کو اب اٹھائیں بڑی مشکلوں میں ہوں رہ تو رہا ہوں عالم انسان میں ، مگر یوں رہ رہا ہوں جیسے ، کہ میں جنگلوں میں ہوں عزت کا کچھ خیال نہیں ہے یہاں پہ اب ڈرتا ہوں رات دن میں ، بڑی وحشتوں میں ہوں جو وقت بھی بتاؤں میں درگاہ پہ تری لگتا ہے ایسا جیسے کہ میں جنتوں میں ہوں کتنا ہی کیوں نہ دور چلا جاؤں میں ، مگر محسوس یہ ہوا ہے کہ میں قربتوں میں ہوں حضرت ابوالبلیان کی عظمت کو سو سلام دیکھو برا نصیب کہ میں عظمتوں میں ہوں اپنا یہ دل میں ڈھونڈنے نکلا تو یہ سنا میں آج اُن کی نور بھری محفلوں میں ہوں اک بھیڑی ہے چاروں طرف میرے آس پاس مجھ کو یہ لگ رہا ہے کہ میں خلوتوں میں ہوں تھکتی نہیں زبان یہ شہزاد کی کبھی صد شکر میرے مولا کہ میں سُنوں میں ہوں

خصوصی راہنمائی برائے ایم اے اسلامیات (از پروفیسر محمد عظیم فاروقی)

علم معاشیات

الغرض معیشت سے مراد وہ اشیاء ہیں جو انسانی زندگی کا لازمی جزو ہیں جن پر انسانی زندگی کی بقا کا انحصار ہے اس کو ذریعہ زندگی بھی کہہ سکتے ہیں۔

اقتصادیات

اس کے لئے دوسرا لفظ اقتصادیات استعمال ہوتا ہے اس کے معنی کفایت شعاری، میانہ روی اور اعتدال کے ہیں قرآن میں فرمایا:

فَلَمَّا نَجَّهْنَهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ (لقمان: 32)

ترجمہ: جب ہم انہیں نجات دیتے ہیں تو ان میں سے بعض لوگ میانہ روی اختیار کرتے ہیں۔

حدیث میں فرمایا:

مَاعَالٍ مِّنْ اقْتَصَدَ

ترجمہ: جس نے میانہ روی اختیار کی وہ محتاج نہیں ہوگا۔

اقتصادیات اصطلاح میں اس علم کو کہتے ہیں جس میں دولت کی پیدائش اور تقسیم سے بحث کی جاتی ہے۔ بقول مولانا حفظ الرحمن:

”مفلسی اور فلاح میں معاشیات یا اقتصادیات اپنے وسائل کی تلاش کو کہتے ہیں جو دولت و ثروت پیدا کرنے کے مناسب طریقے، اس کے خرچ کے صحیح استعمال اور اس کی ہلاکت و بربادی کے حقیقی اسباب بتا سکیں۔“

گویا اقتصادیات وسائل زندگی کی تلاش سے بحث کرنا ہے۔

مسلم مفکرین کی بیان کردہ تعریفیں

علامہ ابن خلدون المعاش کی تعریف کرتے ہوئے لکھتے ہیں، ”اگر معاش رزق ڈھونڈنے کا اور اسے حاصل کرنے کیلئے جدوجہد کا نام ہے۔“

الحیرری نے المعاش کی تعریف بیان کی ہے، ”معاش سے مراد یہ ہے کہ انسان تجارت، زراعت اور صنعت کے ذریعے اپنی زندگی کی ضروریات پورے کرے۔“

انگریزی میں معاشیات کو اکنامکس کہتے ہیں۔

مغرب میں یہ لفظ 1776ء میں ایڈم سمٹھ نے اپنی کتاب دولت اقوام لکھی۔ اس کتاب میں اس نے

علم معاشیات میں انسان کے اس طرز عمل کا مطالعہ کیا جاتا ہے جو وہ محدود ذرائع کی مدد سے لامحدود خواہشات کو پورا کرنے کیلئے اختیار کرتا ہے۔

معاشیات کا معنی و مفہوم

معاشیات کا لفظ معاش، تعیش، عیشا سے نکلا ہے اس کا مادہ عیش (ع-ی-ش) ہے قرآن پاک میں یہ لفظ مختلف معنوں میں استعمال ہوا ہے۔ چنانچہ فرمایا۔
نحن قسمنا بثمهم معيشة في الحياة الدنيا
دنیاوی زندگی میں ان کی روزی ہم نے تقسیم کر دی ہے۔
دوسری جگہ فرمایا۔

مَعِيشَةً ضَنْكًا

ترجمہ: زندگی کا جینا

تیسری جگہ فرمایا

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا

ترجمہ: اور کتنی ہی بستیاں ایسی ہیں جن کے وسائل زندگی کو ہم تباہ کر چکے ہیں۔

ایک اور جگہ فرمایا۔

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ

ترجمہ: اور ہم نے اس میں تمہارے لئے سامان زندگی پیدا کر دیا۔ اور اہل جنت کے لیے فرمایا۔

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

ترجمہ: اور وہ تو خاطر خواہ آرام میں ہوگا۔

مندرجہ بالا آیات میں یہ لفظ جینے، سامان زندگی اور زندگی کے معنوں میں استعمال ہوا ہے۔ گویا یہ لفظ قرآن میں دولت نہیں بلکہ وسائل زندگی کے معنوں میں استعمال ہوا ہے۔

اہل لغت نے معیشت کے مختلف معنی بیان کئے ہیں:-

امام راغب اصفہانی نے مفردات القرآن میں لکھا ہے، ”العیش سے لفظ المعیشتہ ہے جس کے معنی ہیں سامان زیست، کھانے پینے کی وہ تمام اشیاء جن پر زندگی بسر کی جاتی ہے۔“

بیان اللسان میں اس کے معنی زندگانی، معاش اور پیشہ کے ہیں۔



Muhammad Akram Rahat Butt (President C.M.R.S.)
delivering presidential speech on Pakistan Day



Fr. Bernard Emmanuel (Patron, C.M.R.S.)
delivering his speech on X-Mas Party



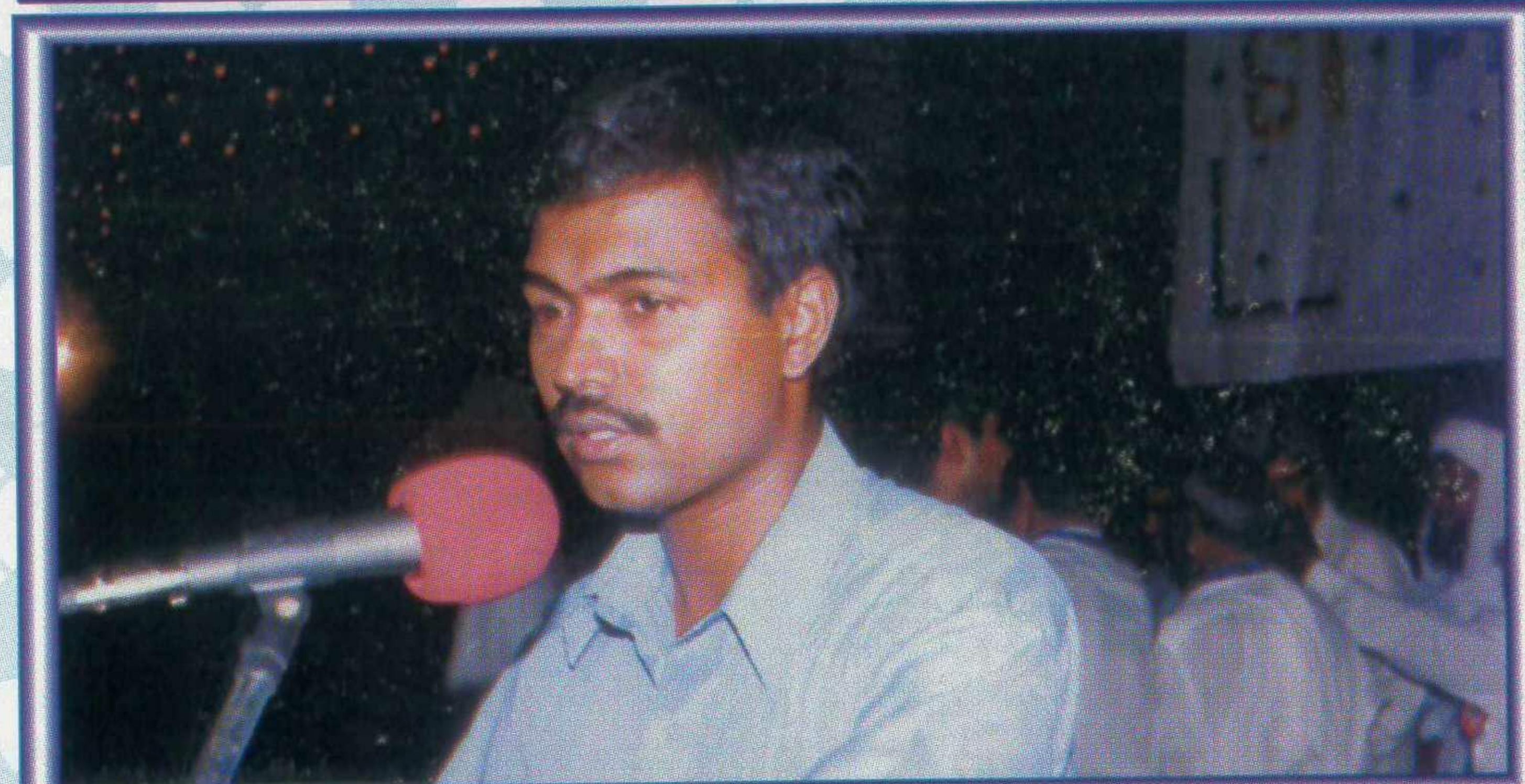
Shahzad Lawrence (G.Sec.), M.A. Rahat Butt (President), Fr. Bernard
(Patron), S.B. John, Rafique Masih, Rafique Anyat on Easter Celebration



Warm celebration on Easter Party



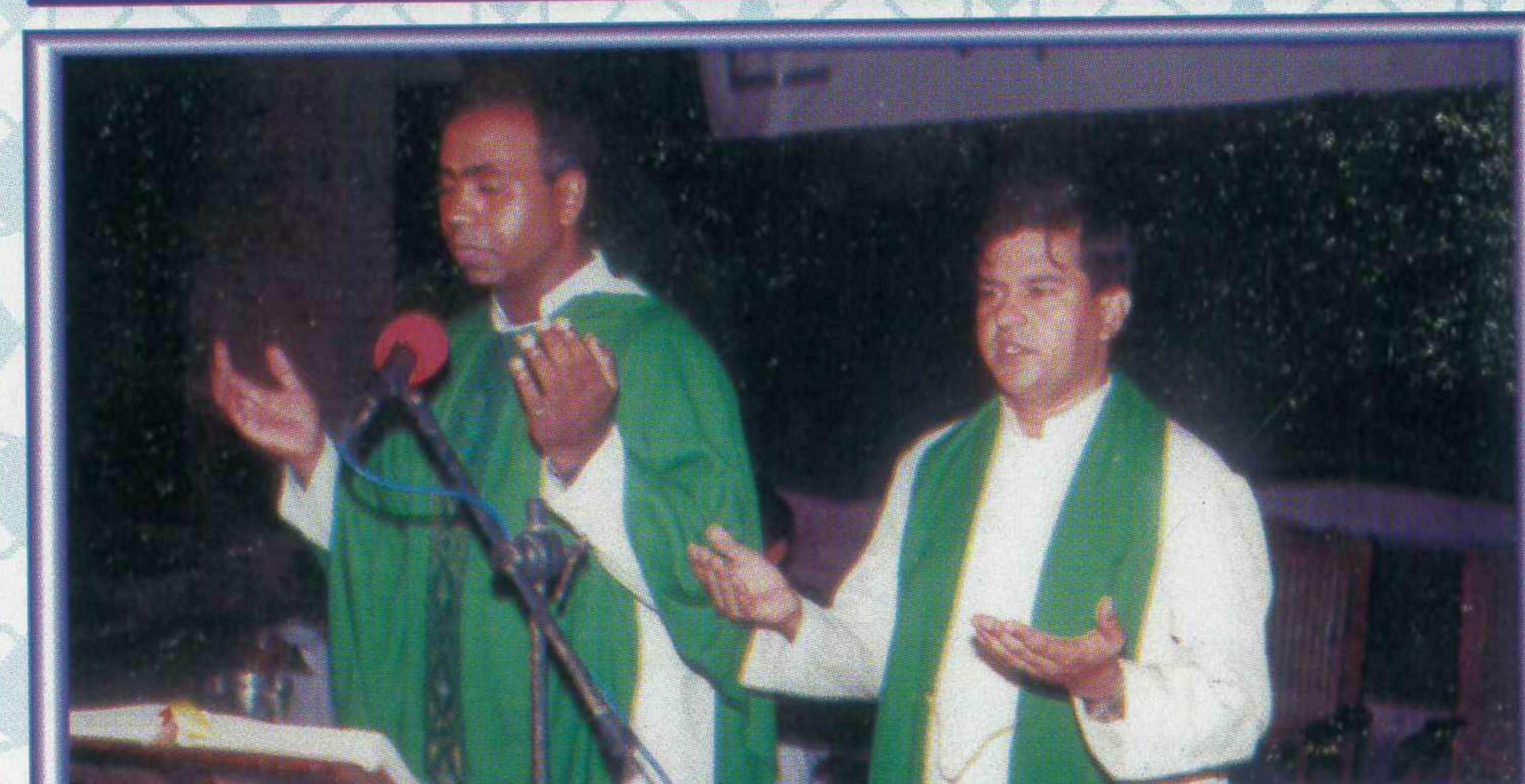
At Residence Of Late Kazam Ali Shah, Ghulam Destgir
Ex. Minister & Hazrat Khateeb-ul-Islam



Shahzad Lawrence (G. Secretary. C.M.R.S.)
presenting introduction of C.M.R.S.



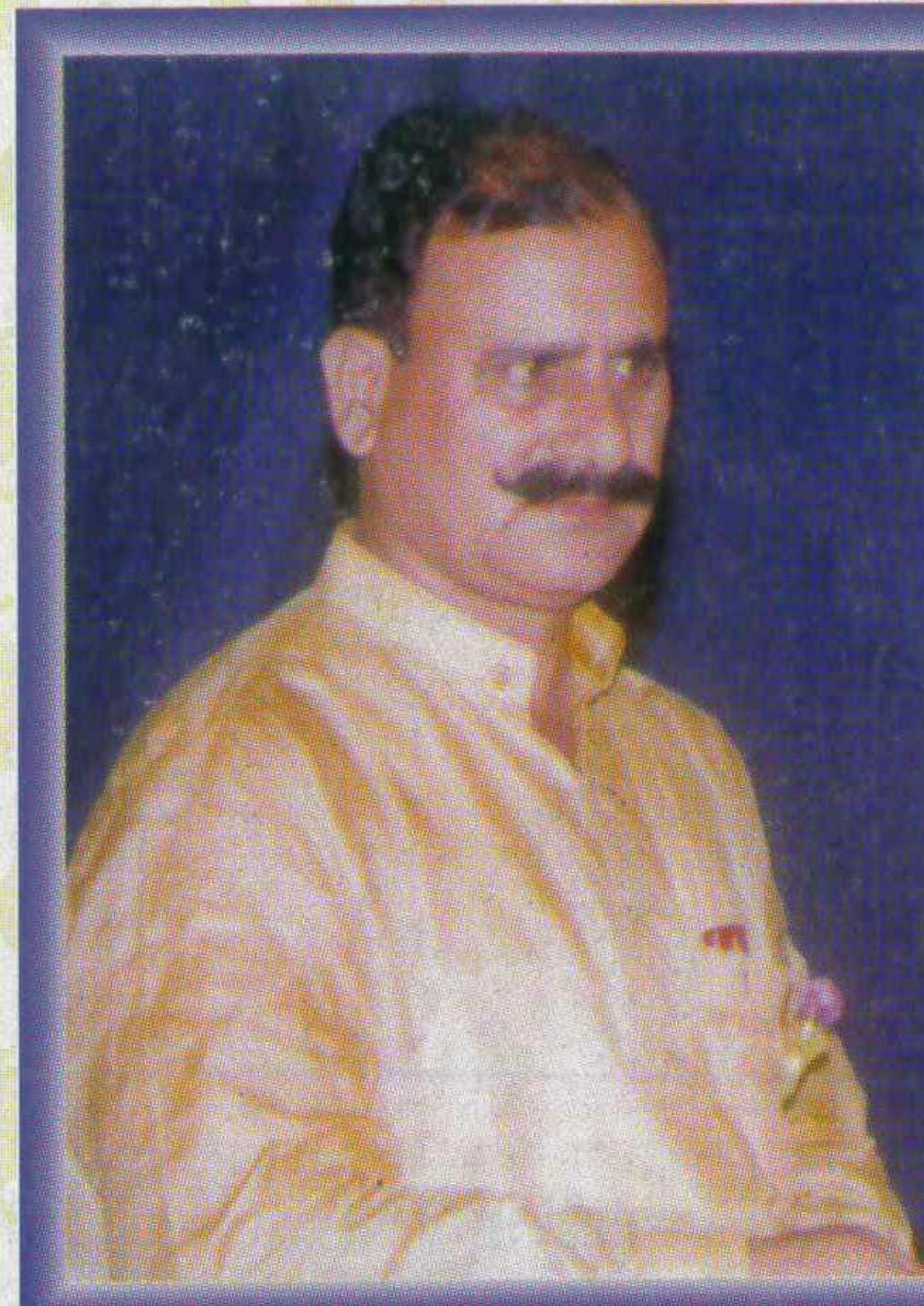
Fr. Bernard Emmanuel (Patron), S. B. John (Chief Guest) &
M.A. Rahat Butt (President) watching a meeting



Fr. Gulzar & Fr. Bernard praying for solidarity
of Pakistan on Pakistan Day



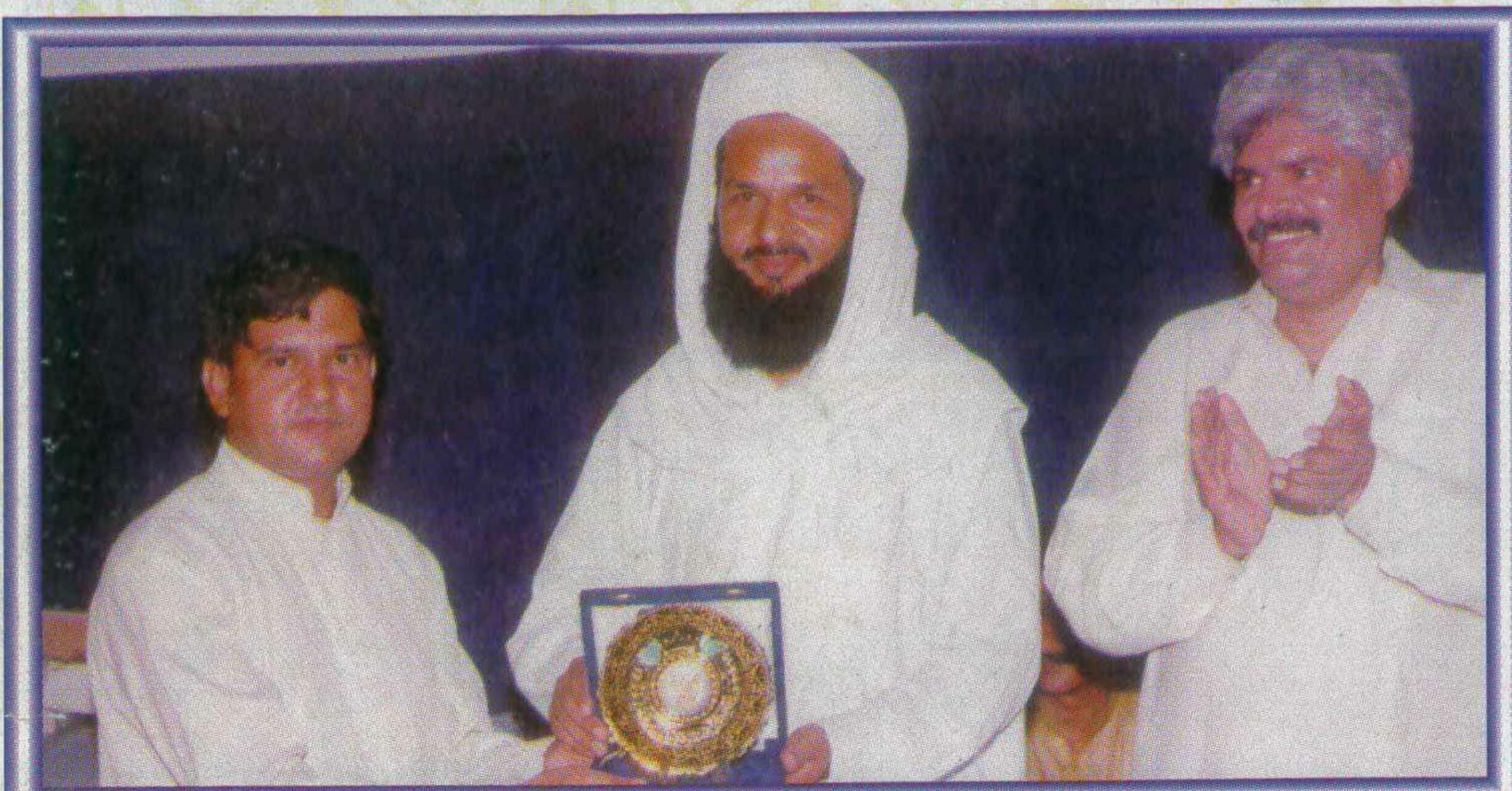
*Prof. Muhammad Azeem Farooqi (Chief Patron, C.M.R.S.)
expressing his views on Independence Day*



Muhammad Akram Rahat Butt

(President of CMRS)

PPeace is need of the time.
C.M.R.S. Is an organization of
noble hearted and God fearing
persons. It is utilizing its resources
and energies for permanent glory
of the nation and country. All the
readers are invited in advance for
this holy mission.



*Prof. Muhammad Azeem Farooqi (Chief Patron, C.M.R.S.) awarding
a shield to Fr. Bernard Emmanuel on Pakistan Day*



*Fr. Bernard Emmanuel (Patron, C.M.R.S.) awarding
a prize to Chief Guest S. B. John*



*Chief Guest of Fr. Armando Memorial Cricket Tournament awarding
a shield to Fr. Bernard Emmanuel (Patron, C.M.R.S.)*



A General View of Pakistan Day Celebration



Bearers of C.M.R.S. With Ch. Ihsan Ullah (City Naib Nazam)



*Ch. Ihsan Ullah (City Naib Nazam) awarding First Prize (Debates) to
Mr. Zaka Ullah Farooqi Active Worker Of C.M.R.S.*