DAACHI
NAMA



ترانۂ ملی

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مسلم ہیں ہم ، وطن ہے سارا جہاں ہمارا

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آساں نہیں مٹانا، نام و نشاں ہمارا

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تیغوں کے سائے میں ہم، پل کر جوان ہوے ہیں
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اب تک ہے تیرا دریا، افسانہ خواں ہمارا

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ہے خُوں تیری رگوں میں، اب تک رواں ہمارا

سالارِ کارواں ہے، میرِ حجاز اپنا
اس نام سے ہے باقی ، آرامِ جاں ہمارا

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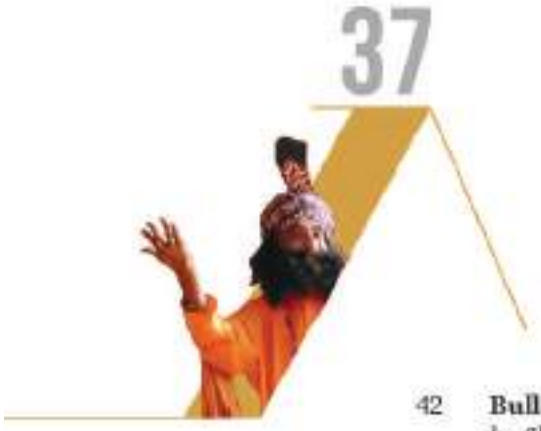
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CHAIRPERSON NOTE

DAACHI NAMA ڈاچی



With Allah's continued blessings, we welcome you to another edition of Daachi Nama which we dedicate to our valiant forces by acknowledging their untiring efforts to safeguard our country against all threats. The commitment and spirit of sacrifice of our armed forces is such that each citizen of Pakistan is assured of their security in leading a life of peace and tranquility.

This year's Arts and Crafts Exhibition, April, 2019, like previous years, explores different aspects of our indigenous crafts. The esoteric aspect of Islam is the reason which gives Islamic Arts and Crafts its identity. At this event, we will look at the symbol of light and how it is manifested in different Islamic art forms, be they be poetically expressed in Allama Iqbal's 'kalaam', the symbol of light on our prayer rugs or lights in the niche of a mosque.

Pakistan was created in the name of Islam, and we at Daachi, try in our own way to highlight the practical side of Islam such as its tolerance and freedom for our minorities and safeguarding their religious places so that they may carry out their religious practices in peace. This is the commitment of each Pakistani citizen to the white portion on the flag which symbolizes the minorities.

Furthermore, Islam gives us guidelines on how to treat all creations of Allah whether they be animals, the environment or our health. We try to highlight this complete code of guidance given by our religion through our Daachi Nama.

We mentioned in our last issue that we are slowly and steadily continuing to try and achieve our goal of setting up Daachi Nagar. So far, the only hurdle is approval by LDA without whose permission the project cannot go ahead. In sha Allah, we are hoping that it will be done soon, so that we may then commence with our work.

.

May Allah continue to shower His choicest blessings on Daachi Foundation and Pakistan. Pakistan is our identity and in these trying times it is a test for us to show our solidarity and love for our country.

AYESHA NOORANI

EDUCATIONIST, ARCHITECT AND FOUNDER OF DAACHI FOUNDATION

EDITORIAL NOTE



ARIF AZEEM

This issue of the Daachi "chronicles" does not have a specific theme but does focus in part on light and its divine connotations in the context of mankind and its relationship with divinity. As human beings, we literally take light for granted, just as we think little of air as we breathe it to live and to go about our daily chores and rituals. But much more than the air we breathe, light is the true source of our existence — air in its present form to which life has adapted as it has evolved came much, much later.

Our everyday interactions generally perceive darkness negatively, in all its various forms, whether it is evil or a cloudy moonless night. Light on the other hand invariably everything that can be positive: goodness, life or hope. There is no negative form of light, unless the term is qualified, say as light pollution or intrusive light for example. The word usually refers to visible light, which is the visible spectrum captured by the human eye and is thus responsible for the sense of sight.

There are many sources of light, the main being the Sun. Another important source of light for humans has been fire, from ancient campfires to modern kerosene lamps, which would explain cultures and sects that bow to the Sun, or before a fire. And yet a body at a given temperature too emits a characteristic spectrum of black-body radiation, which on the other hand is not a symbol worthy of worship simply because it is not visible to the human eye.

In theology, divine light is an aspect of as much of creation as of divine presence. Simply put, there can be no life without light, and that the creator of light is the architect of the Universe. So much so that religions associating divinity with light have come to be referred to as "white-light religions", which include religions such as Judaism, Christianity and Islam, as also ancient Zoroastrianism. These glorify symbols of light and goodness and teach that there is a universal, divine goodness, versus all-pervading evil. White light idealism teaches that good and evil are definable or objective: that you can attempt to perform 'good' for its own sake without selfishness.

While there are detractors of the Divinity who sometimes speak of our planet as a "Rare Earth", the hypothesis that complex life is exceptionally rare, a one in a million — or trillion or zillion — chance occurrence in the galaxy or even in the Universe, the central question remains mainly unanswered: since modern science teaches us that nothing happens in a vacuum, what then disturbed that stalemate to spawn a universe, or many a multiverse, all so vast that we cannot even begin to imagine their extent or the wonders they may unfold.

We often see ancient sites of worships, whether inside a cave or on a mountain top, decorated or adorned with gifts to the gods. Traditional arts, whether spoken or hand-crafted, are invariably a manifestation of, or a tribute to divinity, and are thus preserved as much for their intrinsic beauty as much as for how we associate these with the heavens above. In this way, arts and crafts, divinity and light, are all inextricably intertwined into a single bond.

DAACHI NAMA ڈاچی نامہ

VISION FOR A SUSTAINABLE FUTURE

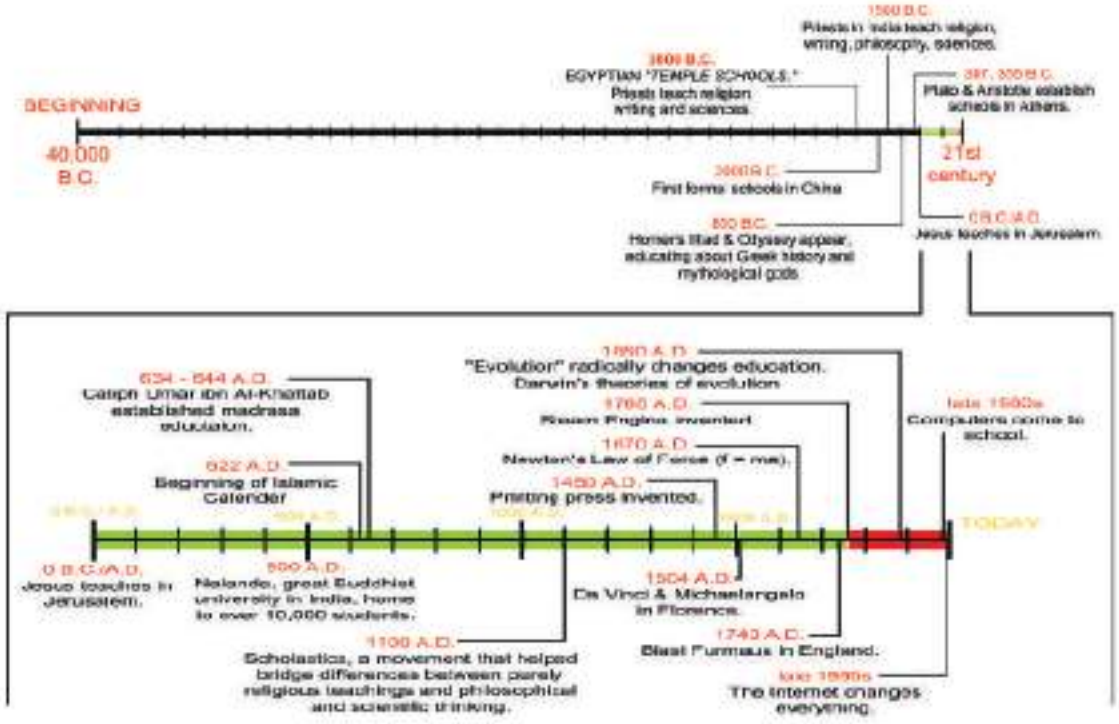
BY AYESHA NOORANI
EDUCATIONIST, ARCHITECT AND FOUNDER OF DAACHI FOUNDATION



VISION

Life on this planet has been brought to the brink of extinction, by the intervention of modern man. Man appeared on the planet about 40,000 B.C., but it is only in the last two centuries that a gradual change in the mental outlook of modern man that ushered in the Age of Consumerism. Darwin's Theory of Evolution, regarding the origin of man, led to a change in the out look of modern man where he believes in the "survival of the fittest", and as he is on top of the created chain, he has a "right" to use the resources of the natural environment to the extent that he may wish, without any responsibility towards the natural environment.

Certain discoveries in this era did not collaborate with the statements in the Bible and as such it led to a change in the traditional outlook of man, where religion was compartmentalized and limited to rituals and ceased to be a book of guidance. It also released modern man of any responsibility of being a vicegerent on the earth, where being the best of



the created world he was also entrusted with a responsibility towards environment and towards other living creatures of the world.

This coupled with the Industrial Revolution, when easy excavation of the natural resources was possible, led to a production greater than the needs of the common man. This changed the outlook of man when his needs were gradually replaced by his "wants". The Industrial Revolution led to colonization where the western world sought markets for the surplus goods that they produced. The mental outlook in the colonized world were thereby coerced to adapt to the thinking, that the western world is more superior to the colonized world, and they therefore had the right to rule over them. This coupled with a consumerist attitude gradually replaced the mindset of the traditional man in the eastern part of the world.



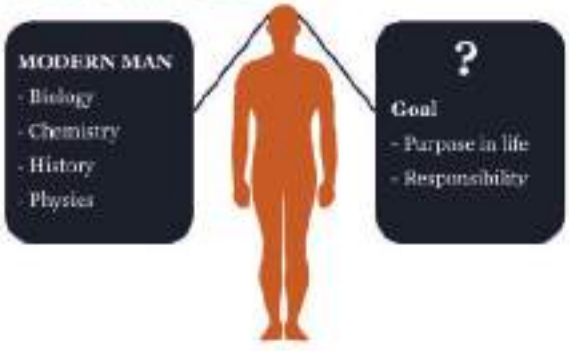
REPURCUSSIONS OF THE QUEST FOR A HIGHER STANDARD OF LIVING

- CONSUMPTIONS OF THE RESOURCES BY THE 1ST WORLD COUNTRIES.
- EFFECTS ON THE ENVIRONMENT. POLLUTION OF WATER, LAND AND THE ATMOSPHERE. OZONE DEPLETION. ACID RAINFALL, DEFORESTATION AND WATER DEPLETION
- EFFECTS ON THE THIRD WORLD COUNTRIES. ODIOUS DEBTS, POLLUTING INDUSTRIES, WASTE ABSORPTION OF THE FIRST WORLD.
- CONTROL THE RESOURCES OF OTHER COUNTRIES.

DAACHI NAMA

In the quantifiable modern age, man has a biology, a chemistry, a physics and a history; but he does not have a soul, an enlightened conscious, or a purpose in life. He has a goal-less existence, primarily concentrating on the betterment of his lot. The sciences and various disciplines which emerged with such an outlook also focused on the here and now, on the fattening of the ego, with the selfish pursuit of material gains.

MODERN MAN'S KNOWLEDGE ABOUT HIMSELF



Trying to gain control of the natural environment and the quest of a higher standard of living at the expense of the less fortunate has brought this world to the brink of an ecocide, which will eventually also prove to be suicidal. The problem of the ecological disaster confronting the modern man has been due to the technological advances made in sciences, which only sought the betterment of now and today with a total disregard for the future. Having rebelled against God, he has created a science based not on the wisdom of the intellect, but on the power of reason. Modern civilization erred in its approach to life, and is now facing the consequences of its actions.

What all religions have been preaching all along is now supported by science, and that is to focus on non material pursuits.





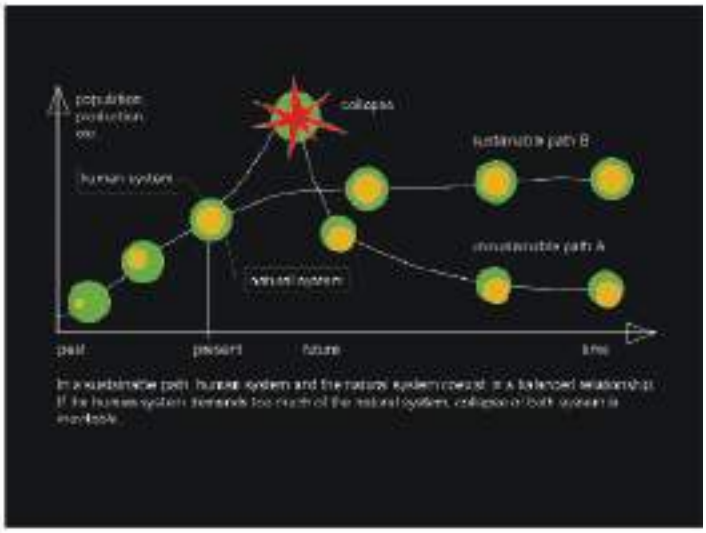
Limits to Growth, the famous study conducted in M.I.T., has also concluded that man must change his concept of growth from material and worldly pursuits to non-material pursuits, to be satisfied with fewer material objects. To wean itself away from the tangibles and quantifiable, to a better quality of life, which is homogeneous with the environment and other living creatures.



SYED HOSSEIN NASR
THE FLIGHT OF THE MODERN MAN

"VERY FEW HAVE REALIZED THAT THE POLLUTION OF THE ENVIRONMENT IS NO MORE THAN THE AFTER EFFECTS OF A POLLUTION OF THE HUMAN SOUL WHICH CAME INTO BEING THE MOMENT WESTERN MAN DECIDED TO PLAY THE ROLE OF THE DIVINITY UPON THE SURFACE OF THE EARTH AND CHOSE TO EXCLUDE THE TRANSCENDENT DIMENSION FROM HIS LIFE."

In the western society the problem lies in material pursuits. Take any discipline in the western world, the focus is the betterment of ones lot with total disregard for the other segments of society. To maintain their higher standard of living it becomes necessary for them to consider controlling the resources of other people although they do have norms which focus on responsibility towards their neighbours, to control their passions, to live frugally and above



all to realize that there is a purpose in life on this earth. These aims however cannot be achieved unless there is a spiritual power to curb these human tendencies. Since man arrived on earth ,there have been Prophets to guide them to avoid evil, and to lead a virtuous life. Modern man destroyed the power of religion over his soul, and also to question what is evil or sin.

A western man needs to review his role in life, to cease to be the rebellious person that he has become, and to go back to the traditional way of life if he hopes for a solution to the environmental crisis.
In the Eastern part of the world especially those that have been colonized, the tragedy is compounded. The colonized world was cultivated in such a way that they were given a low opinion about their culture and their identity. This was perhaps necessary for the







colonial rulers to be able to rule over the alien population. They were led to believe that whatever the colonial masters did was the right thing and that they were the examples to be emulated. This mentality even existed after they gained their independence. The eastern guiding light for them. In most cases it was limited to ritualism. The attitude of the eastern world should be to view the western world to learn from the follies committed by them. This however is not the case. We tend to follow them blindly and commit the same mistakes which have been committed by the Western world. The problem is further compounded as the Western world also exerts considerable influence over the Orient, and coerces them to absorb their waste.

People in the East also aspire to achieve the kind of living standards achieved by the West, but we do not realize that while they have the third world to absorb their waste, who will absorb ours?



Of these tragedies facing the Occident and the Orient, the first one has a greater impact than the second one, as the action carried out in the modern world directly and indirectly affects the whole world.

To solve the problems facing the modern man, it is necessary to review the kind of education we provide to our youth. We do equip him with all the technological information, the skills to execute them, to be creative, but this is a goalless achievement unless we instill in him the purpose of existence in this world: that man was created for a higher spiritual purpose in life. He has to have a goal in life which would leave a positive legacy behind.

Unless we focus on that, man's existence, is like an existence on the rim of the wheel. It goes around but does not have a central focus.

WHEEL OF EXISTENCE



MODERN MAN
- Living on the rim.
- Quest for happiness through materialism.
- Postponement of death.

TRADITIONAL MAN
- Religion based society.
- Follows religious guidance.
- Death regarded as a change.
- Responsibility for actions.



Germany:
Food expenditure for one week: 372.39 Euros or $500.07



United States:
Food expenditure for one week $341.98



Egypt:
Food expenditure for one week: 387.83 Egyptian Pounds or $68.53



Chad:
Food expenditure for one week: 685 CFA Francs or $1.23

DAACHI NAMA

A PERFUMERY TREATISE FROM ISLAMIC INDIA

BY ALI AKBAR



The relation between scent and its perception, a subject of significance in Islamic medicinal literature, is best appreciated in the writings of the **physician-philosopher Ibn Sina (d. 1037 CE)** who continues to be popular among practitioners of Greco-Arab (Yunani) medicine in the Indo-Pakistan sub-continent. **Ibn Sina's Risalā al Adwiya al Qalbiya ('The Medicine of the Heart')** discusses the relation between aromatics and the health of the heart. While health preservation, in general, was of importance in Yunani medicine, the health of the heart was of essential concern to Muslims, and fragrances were considered to be the chief nourishment of the heart ('ghizah-i ruh'). Fragrances constituted a class of aromatics called cardiac tonics in the medieval Islamic world. A function of these tonics in the Yunani system was to condition the heart to the usage of fine fragrances (by inhaling, consuming, and massaging with, aromatic preparations). In Ibn Sina's view, fragrances enhanced perceiving powers, and an enhanced sense of smell heightened the perception of pleasure which was duly reflected in the functioning of the heart. In short, pleasure was viewed as a function of



perceiving powers, in turn promoted by fragrances.

Fragrances were associated with pleasure in many cultures, as we know, and the pursuit of pleasure was an expression of the power of rulers in the medieval world. One such text that codifies the ideal material environment for the attainment of pleasure in the subcontinent is the Manasollasa **('The Delight of the Mind').** This text elaborates on the enjoyments of a ruler of western Deccan in the first half of the twelfth century. Among "twenty varieties of royal enjoyments", the Manasollasa elaborates on the applications of incenses with instructions for "aromatizing living room, harems, garments and beds". It was perhaps inevitable that, when the Deccan came to be ruled by the two sultanates of Bijapur and Golconda in the sixteenth and seventeenth centuries, the prevailing artistic traditions of southern India would be represented at the courts of the sultans.

A seventeenth-century perfumery treatise, the Itrya-i Nauras Shahi, was studied to gain a sense of the aesthetic uses of fragrances in Islamic India. This treatise was written in Persian at the seventeenth-century court of Bijapur and gifted to the Sultan. It details various forms, uses, and recipes of perfumes and methods to scent the palace court and, in particular, the royal bed chamber **('khwabgah').** These seventeenth-century ideas of scenting architectural spaces are akin to the concept of odorizing a work/living space or setting to enhance aesthetics, optimize performance, or improve air quality, a concept that has gained popularity in today's 'era of perfume dynamics'. The traditional ways of scenting a royal 'khwabgah' are of interest also because archaeology has enabled a discovery of the bed chambers that overlooked intimate garden spaces within royal palaces in seventeenth-century India, and those that were incorporated in large pleasure gardens on travel routes; thus, these adornments may well have been part of such garden retreats within and outside the cities.

As stated before, the creation of such 'atmospheres for habitation' at the Islamic Indian courts conceivably descended from, and perpetuated, the earliest Indic traditions concerned with the attainment of aesthetic pleasure. One of the many ways that the Indic usage of fragrances came to be absorbed at the courts of the sultans was the Yunani practice of medicine. The physicians who practiced at the Islamic Indian courts worked with a range of floral fragrances that originated in India and held associations in Indic traditions. In India, the names of many fragrant flowers recall the **Indian god of love, Kama or Madana,** and frequently connote sweetness and its arousing power. Fragrances were increasingly associated, as such, with erotic pleasure in the Indian context of Islam.

The **Itrya-i Nauras Shahi** consists of 18 chapters that list and elaborate a range of activities that made up the daily routine of the nobles at the court, from washing and bathing to setting up the court for darbar. In addition to recipes for oils, incenses, candles, fragrant waters and powders, involving prized aromatics such as musk, ambergris, aloeswood and camphor, the treatise lists ways of scenting apparel with incenses, the making of perfumed candles, recipes for perfumed betel leaf, betel nut, and fragrant lime. An entire chapter is concerned with dental hygiene, which includes a listing of kinds of scented woods for use as toothbrushes **('miswak'),** methods of preparing aromatic gargles **('khusbūdar gharara')** and dentrifices, perfumed massage pastes ('chiksa'), and various kinds of breath-fresheners. There are recipes, moreover, for making scented waters for bathing, scented drinking water to be stored in a spouted clay pot or ewer and in bags made of scented hides, and methods for making floral bouquets or potpourri **('phulwa').** And, as stated before, there is a listing of several ways of perfuming the bed-chamber **('khwabgah').**

As one example of several methods to perfume the royal 'khwabgah', the writer Nizamuddin



Mahmud recommends that citrons be kept by the pillow in a dish and topped with fragrant flowers like two kinds of jasmine (Jasminum sambac, or 'mogra', and Jasminum officinale, or 'chambeli'), as well as 'kuza' (probably the musk rose, Rosa moschata), 'gul-i surkh' (the attar rose, Rosa damascena), 'niwali' (another rose or fragrant flower), and 'gul-i champa' (the showy and very fragrant 'champa' flower, Michelia champaca). The writer advises that a solution of 'bala' flowers soaked in sandalwood and distilled aloeswood (a preparation called 'chuva') be sprinkled about the room, and aloeswood should be smoked, the door of the bed chamber firmly closed, and the bed sheet lifted so that it absorbs the perfume which, the writer promises, would be enticing, invigorating and pleasure-giving.

Another procedure calls for decorating the room by hanging and suspending garlands of scented flowers of all kinds and sprinkling over these a mix of aromatic resins, woods, roots, and animal secretions crushed and soaked in rosewater. The ingredients of this mix are listed. They include camphor, ambergris, musk, aloeswood, frankincense, storax, 'kapur kachri' (the chopped up, aromatic root of a kind of ginger, Hedychium spicatum), 'behman' (the root of a species of Centaurea) and 'badhar mauth' (the root of a species of grass). Aloeswood is to be smoked once more and the door of the 'khwabgah' kept firmly closed.

In general, the compositions described by the perfumer Nizamuddin Mahmud in the treatise combine floral fragrances with the smoke of aloeswood. Additionally, aromatic roots, resins and gums, woods, lichens, and animal secretions, in various forms and combinations, are crushed and burnt, pulverized and scattered about the room, or sprinkled dissolved in sandalwood oil or herbal extracts.

Disappointingly, the author provides no insights as to how the various ingredients of his perfume compositions worked together, although he writes with great authority about the capabilities of each composition, and its individual ingredients, to fortify both the heart and carnal appetite. As such, we have to rely on the works on aromatics in the Yunani medicinal tradition and the classification of aromatics by Muslim physicians in terms of 'primary' and 'secondary' aromas, and in terms of their temperament ('miza'), medicinal virtue ('khasiyat) and potential effect ('taasir'). Judging from these works, Mahmud's ingredients of his perfume compositions may have worked by complementing and enhancing, or neutralizing, each other to achieve a desired temperate, cooling, or warming effect, depending on the time of the year and the user's innate makeup.

The sustained use of aromatics in the subcontinent suggests that the 'meaning' of fragrance, as pleasure, was part of a shared knowledge and that behavioral responses to scent were culturally understood. In perfuming the sultan's 'khwabgah', various combinations of floral odours and incenses **(based on animal secretions and plant parts)** were crafted, the milder, highly volatile, odours of 'champa' and citron, of rose and jasmine, tempered and sealed with the more enduring odours of musk and ambergris, burnt resins and gums, and smoked aloeswood. Scattered, sprinkled, strewn and burnt, this mix of incenses and flowers conceivably permeated the contained space of the 'khwabgah', conditioning the occupants to the experience of pleasure, an experience, we may be sure, that was enhanced in the perception of perfume in integration with the other sensory stimuli of the 'khwabgah' - furnishings, garments, jewelled ornament, betel quids, perfumed lamp wicks, and music - within the setting of a pleasure garden.

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DAACHI NAMA ڈاچی

"ALLAH IS THE LIGHT OF HEAVENS AND EARTH"

BY DR RUBINA DOHADEE(N) MAHMOOD
PRINCIPAL MEDICAL OFFICER SHL WITH INTREST IN ISLAMIC SUFI THOUGHTS RELIGIOUS STUDIES

Light is used as a symbol of knowledge, spirituality and guidance towards the truth in all the religions of the world. It is one of the first creations, the source of life, and a symbol of awakening. In Christianity, in the beginning of Genesis (Torah/ Injeel), it says,

"GOD SAID: LET THERE BE LIGHT, AND THERE WAS LIGHT." (GENESIS 1:3)

Light is for the creation to be guided. The light of guidance illuminates the path of Truth (hidayat) for the seekers and travelers on their journey. Light lifts the darkness of ignorance. All of these attributes of Light are also endorsed in the Holy Quran. There are many surahs and ayats using Light as a metaphor for the above mentioned faculties.

1. "And thus We have revealed to you an inspiration of Our Command. You did not know what is the Book or (what is) faith, but We have made it a Light, by which We guide whomever We will of Our servants. And indeed, (O Muhammad), you guide to a straight path." (Quran 42:52)

2. "O Prophet, We have sent you as a witness and a bringer of good tidings, and a warner and summoner to Allah by His Permission and as a Shining lamp (Siraj-un-munir)." (Surah Ahzab 33:46)

Thus Allah has ordained this Light as a divine guide of His Chosen Slaves and His Prophet Muhammad SAWW is the ultimate beacon of this divine Light. Hence the source of guidance towards Allah is the Holy Prophet Muhammad SAWW. As in Surah Ahzab's above mentioned ayats, Allah has clearly declared Prophet Muhammad PBUH as The Lamp of Light for the Mankind.

In Surah Noor Allah has beautifully elaborated this concept of Light in the most wonderful and magnificent manner.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ
لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾



THE LIGHT OF HEAVENS AND EARTH. THE SIMILITUDE OF HIS LIGHT IS A NICHE IN WHICH THERE IS A LAMP. THE LAMP IS IN A GLASS, THE GLASS IS LIKE A GLISTENING STAR KINDLED FROM A BLESSED OLIVE TREE NEITHER OF THE EAST NOR OF THE WEST, WHOSE OIL GLOWS THOUGH NO FIRE HAS TOUCHED IT. LIGHT UPON LIGHT. ALLAH GUIDES TO HIS LIGHT WHOM HE WILLS AND ALLAH STRIKES PARABLES (EXAMPLES) FOR HUMAN BEINGS AND ALLAH KNOWS EVERYTHING."

"In the dwellings which Allah has allowed to be raised so that His Name is mentioned therein, exalting Him within them in the morning and evening."

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ ﴿٣٧﴾

"MEN WHOM NEITHER COMMERCE NOR SALE DISTRACTS FROM THE REMEMBRANCE OF ALLAH (ZIKR-E-ALLAH) AND PERFORMANCE OF SALAT AND GIVING OF ZAKAT. THEY FEAR A DAY IN WHICH HEARTS AND EYES WILL (FEARFULLY) TURN ABOUT."

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ
يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

and Allah gives Provisions to whom He wills without any account."

These verses elaborate the importance of Zikr-e-Allah (the invocation of His Divine name Allah) and the spirituality.

Allah is the Light of everything in this Universe. One of His beautiful names is Al-Noor. His Light is a source of life and guidance and causes the darkness of ignorance to be lifted. To guide His Chosen Servants towards Him, Allah placed this Light of Guidance in its complete and purest form in the heart of Prophet Muhammad SAWW, so that His Slaves may receive enlightenment, each according to his capabilities. The embers of love, though already present in the heart of His servants, must be kindled with the light from the heart of Siraj un Munir (the Prophet), for them to burst into flames of Love and Wisdom.

The Surah expounds that there is a niche in which there is a Lamp of Light "Misbah". Niche (Taq) is a small opening in the wall, enclosed from three sides, and open from the front, where lamps used to be placed in the ancient days. This niche is the blessed chest of Prophet Muhammad (SAWW) and this lamp of light

mentioned as Mishah is the Prophet SAWW's heart; the blessed heart which has been twice washed and filled with blessed water by angels according to the authentic Ahadees. In using the word Niche, it has been emphasized that since it is enclosed on all sides except one, so the Light is coming only from Allah. All the knowledge of Prophet Muhammad SAWW, his spirituality, the Holy Quran is descending to this Lamp in its purest form directly from Allah, without any interference from anywhere. Allah also mentions this in Surah Al-Najm:
"...nor does he (Prophet Muhammad PBUH) speak of (his own) inclination. He only says what Allah reveals to him" (Al-Quran 53:3-4)
Thus Allah has declared Himself to be the sole source of all of Prophet Muhammad's knowledge and Light.

"..THE LAMP IS IN A GLASS, THE GLASS IS LIKE A GLISTENING STAR.." Furthermore, this lamp is protected by a crystal clear glass so that it shines like a bright star, piercing the darkness. This glass protects the light of the lamp from wind, rain and other calamities so this light of wisdom, Prophethood, and Quran which is descending in the Prophet's heart is protected from all kinds of satanic influences, negative inspirations of; soul (nafs) and other worldly pollutants. The glass is of clear crystal, enhancing its radiance like a star. Star is again a symbol of guidance in the darkness for the traveler towards the right path, so this light, when lit in its complete form in the Prophet's heart reflects back to the creation like a pearly sphere of light, well-protected; first within a niche which blocks all kinds of external influences and then within a clear glass, so that this pure Light shines even more brightly and is reflected back to the Creation for guidance.

In another Surah, Allah says,

"THEY WANT TO EXTINGUISH THE LIGHT OF ALLAH BY BLOWING FROM THEIR MOUTHS BUT ALLAH WILL PROTECT HIS LIGHT ALTHOUGH THE DISBELIEVERS DISLIKE IT." (AL-QURAN 33:46)

Hence Allah has sworn to protect His Light from all the evil plots of the disbelievers. Surah Noor further elaborates that: **"This light is enlightened from the oil of a blessed olive tree (shajratan mubarakatan)."** The symbol of the Tree has been used in various ayats of Quran as the continuation of blessings from one source to another, branch to branch, all taking nourishment from the trunk of the tree. Thus the blessings flow from the higher Divine realm to this physical world, through this Tree of Prophethood. Olive has been mentioned as a blessed fruit and Allah has sworn upon it in Surah Teen. It provides the best form of nourishment for the human body. So, this Tree of Prophethood and Divine Wisdom is being nourished by the Divine source, blessing and illuminating the chosen hearts of the Prophets, one after the another, from branch to branch, till it culminates in its perfect form in Prophet Muhammad SAWW's heart. This Tree has been called shajrutan mubarakatan. To understand this term we need to first analyse the meaning of word Barakah from which the word mubarakatan has been derived. The word Barakah is not only Bounty but also the continuity of this Bounty. It means something that flows uninterrupted, flourishes beyond expectations, limitlessly and continuously. The people of Wisdom have explained this word Barakah as the continuity of the spiritual enlightenment and wisdom from Allah to Prophets and through them to His Chosen Ones. The Holy Quran has called Islam Deen-e-Haneef or Deen-e-Ibrahim, thus highlighting the importance of Hazrat Ibrahim, as all major Prophets are descendants of Prophet Ibrahim. The Darood-e-Ibrahimi, which was taught by Prophet Muhammad PBUH and we are instructed to recite this in every Salat, further clarifies this concept of Barakah.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O ALLAH, SEND YOUR MERCY (PEACE) ON PROPHET MUHAMMAD AND HIS PROGENY AS YOU HAD SENT IT UPON PROPHET IBRAHIM AND HIS PROGENY. INDEED, YOU ARE PRAISEWORTHY AND GLORIOUS. O ALLAH SEND YOUR BLESSINGS (BARAKAH) UPON PROPHET MUHAMMAD AND HIS PROGENY AS YOU HAD SENT YOUR

BLESSINGS UPON IBRAHIM AND HIS PROGENY. INDEED YOU ARE PRAISEWORTHY AND GLORIOUS."

In Quran, Prophet Ibrahim AS and Prophet Ismael AS's supplication is mentioned while they were both building the Kaaba.
"O Lord send a messenger from our Progeny to the Muslims so that he can read to them Your Ayats, to teach them Book and Law, and purify them."
(Al-Baqarah 129)

Allah answers their supplication in Surah Baqarah 159 and Surah Al-Imran ayat 163.

"I HAVE SENT AMONG YOU A PROPHET FROM AMONGST YOU WHO READS MY AYATS, TEACHES YOU THE BOOK AND WISDOM, PURIFIES YOU, TEACHES YOU WHAT YOU DID NOT KNOW. SO, REMEMBER ME, DO MY ZIKR SO THAT I REMEMBER YOU AND BE GRATEFUL."

These verses clearly reveal the continuation of this "Barakah"-blessings which the Darood-e-Ibrahimi mentions; a Prophet's supplication for the continuation of the Light of this Barakah. The Prophethood has ended and Deen has been completed with Prophet Muhammad SAWW who is the seal of Prophets (Khatimun nabiyyin) as Allah has declared in Surah Al-Maida,

"This day I have perfected your religion for you, completed My Favours upon you and have chosen for you Islam as your religion." (Al-Quran 5:3)

Such an ayat was never given to any other Prophet as neither Deen nor Favours were ever perfected before. The spiritual wisdom reached its zenith in our Prophet and no other creation can go beyond it. But this light of spirituality, wisdom, and knowledge continues to bless and purify those hearts whom Allah has chosen as His Favoured Ones as this surah mentions. This Blessed Tree continues to provide nourishment to the Seekers of Light.

"..neither of the east nor of the west.."

Now this Surah continues that this light is not limited to any one direction either east or west but enlightens the whole Creation. Prophet Muhammad PBUH was declared as a Mercy for all worlds (Rehmatul-lil-aalameen) by Lord of all the Universe (Rabb-ul-Aalameen) Himself, thus declaring Prophet Muhammad PBUH as His Mercy for all those worlds He has created. (Al-Quran 21:106-107) Before this, all the Prophets were sent to a particular nation, mostly to Bani Israel. Only Prophet Muhammad PBUH was sent for all the Universe. His Noor and Mercy was not for any specific nation but for the entire Creation.

". WHOSE OIL GLOWS THOUGH NO FIRE HAS TOUCHED IT."

The oil providing nourishment to this Lamp to enlighten it to its ultimate form has never been touched by any created or worldly fire but it is lit from the Heavenly Source and Barakah. The Light of Prophethood was already present in the heart of Prophet Muhammad PBUH when the light of Revelation descended upon his heart, nourished by a blessed source, so that it blazed to its utmost glow"..LIGHT UPON LIGHT.."



important verse follows "..ALLAH GUIDES TOWARDS HIS LIGHT WHOM HE WILLS AND ALLAH STRIKES PARABLES (EXAMPLES) FOR HUMAN BEINGS AND ALLAH KNOWS EVERYTHING."

The Law and the Book (Quran and Shariah) is obligatory for all the Muslims but this special blessing and Light is a special Barakah only for the Chosen servants of Allah. Even though the Prophethood has ended and Deen completed, this Light of spirituality and of wisdom continues to illuminate hearts after hearts of the Preferred Servants of Allah according to their capacity. All those who came close to Prophet Muhammad PBUH, his family and ahl-e- bait, his descendants, and his companions, received this Light and Blessing, each according to their capacity, which enabled them to sacrifice everything for the love of Allah and Prophet Muhammad PBUH. They received this Light and they transferred it on to others, thus continuing the flow of Barakah.

"He is the One who sent among the unlettered nation a Prophet who recites ayats, purifies them, and teaches them wisdom and knowledge as Surely they were in obvious darkness. Andbe sent him to others of them who have not yet joined them. And He is the Exalted in Might, the Wise." (Al-Quran surah Juma'a 62:2-3)

This verse clearly states that the wisdom and Barakah of the Prophet was not only limited to his time but continues to guide those who have yet to come, till the Day of Resurrection. Though in every heart the desire for the truth (light) is embedded in its subdued form, it glows and is reflected in whom Allah Chooses.

"IN THE DWELLINGS WHICH ALLAH HAS ALLOWED TO BE RAISED SO THAT HIS NAME IS MENTIONED THEREIN. EXALTING HIM WITHIN THEM IN THE MORNING AND EVENING."

The surah further continues about the dwellings (places) which Allah has ordered to be raised by invoking His Divine Name day and night, exalting Him within them. So all those places, mosques, houses and residences of friends of Allah where zikr of Allah and invocation of His Name is recited are



elevated. In the physical world these dwellings refer to the mosques, houses etc but in the spiritual world the dwelling of Allah is the Heart (qalb) of the Faithful Ones as Prophet Muhammad PBUH himself said in these famous Ahadees-e-Qudsi,

1. "Allah cannot be curtailed anywhere in the Universe but in the heart of the Faithful."
2. "The heart of the Faithful is the dwelling place of Allah."
3. "Beware, the heart is the piece of flesh which if purified the whole self is purified; if this is darkened then the whole self is darkened." (Bukhari-Muslim)

The way to enlighten the darkened hearts is the invocation of the Name of Allah i.e. Remembrance (Zikr) of Allah. Now Allah mentions the qualities of His Chosen Ones who are the receivers of this Divine Blessing

"MEN WHOM NEITHER COMMERCE NOR SALE DISTRACTS FROM THE REMEMBRANCE OF ALLAH (ZIKR-E-ALLAH) AND PERFORMANCE OF SALAT AND GIVING OF ZAKAT. THEY FEAR A DAY IN WHICH HEARTS AND EYES WILL (FEARFULLY) TURN ABOUT."

These Faithful Servants are not distracted by any worldly chores, trade or commerce, from the three things; Zikr-e-Allah (Remembrance of Allah), offering Salat, and giving Zakat. The two things obligatory for the physical world: Salat is an act of physical worship towards the Creator and Zakat is an act of physical worship of Allah which benefits His creation -Both are the two most important pillars of Shariat (Law) which is obligatory for all Muslims. The third thing remembrance (Zikr) of Allah is invocation of His Divine name in the spiritual abode of heart (qalb). The combination of all these acts of worship enlightens both the physical and the spiritual selves. These are the ones who are not distracted by the worldly benefits from following of the obligatory Shariat and along with it, their hearts are enlightened by the continuous Remembrance of Allah. These people are called Mohsin (Beautiful ones) by Allah Himself.

"THAT ALLAH WILL REWARD THEM WITH THE BEST OF WHAT THEY DID AND INCREASE MUCH MORE FROM HIS BOUNTY AND ALLAH GIVES PROVISIONS TO WHOM HE WILLS WITHOUT ANY ACCOUNT."

Allah mentions that these Chosen people, for their spiritual enlightenment along with their following of Shariat, are not only rewarded beautifully for their good deeds, but will be specially gifted from His Bounty. Hence Allah promises to give "provisions to whom He Wills without any account."

Allah says in the Quran,

"The One who is dead and then We give him life, and make for him a light to walk by among mankind as one whose likeness is in the darkness from which he cannot emerge." (Al-Quran 6:122)

These ayats of Surah Noor explicitly mention the Blessed and the Chosen Ones who sought and received the Light of Shariat. Thus, Allah enkindled their hearts with the light of wisdom and Barakah. We ordinary ones may not be among them but may Allah give us the desire to aspire and pray to be counted amougst His Blessed Servants.

LET THERE BE LIGHT

THE MUDD OF PROPHET MUHAMMAD (PEACE BE UPON HIM)

SABIR AWAN
EDUCATIONIST



THE ROLE OF WATER IN ISLAM:

Water occupies a pivotal role in Islam, and is recognized by Muslims as a blessing that "gives and sustains life, and purifies humankind and the earth". The Arabic word for water, ma'a, is referenced exactly 63 times throughout the Holy Qur'an and is a recurring topic in many of the sayings of the Prophet Mohammed (P.B.U.H).

Water is not only praised for its life providing and sustaining properties, but it is essential in the daily life of a Muslim. A follower is required to complete ablution prior to the performance of the prayer, five times a day. This ritual cleansing before the prayer signifies the attainment of cleanliness and purification of the body and soul. According to a Hadith narrated by Hazrat Abu Huraira, no prayer is accepted without ablution (Sahih al Bukhari, Vol. 1,Book 4).

The Holy Quran and the Hadith teach the followers principles of social justice and equity which extends into the practice of preserving earth's natural resources, particularly water conservation. According to Islam, water is community resource and is a right for all humankind.Prophet Muhammad (P.B.U.H) highlights this in the following hadith:

"MUSLIMS HAVE COMMON SHARE IN THREE THINGS: GRASS (PASTURE), WATER, AND FIRE (FUEL)" (MUSNAD VOL. 2, BOOK 22).

The Holy Qur'an has set down the foundations of water conservation and demand management by making it known to humankind that earth's water resources are finite in verse 23:18 of Surah Al Mu'minun (The Believers):

"AND WE SENT DOWN FROM THE SKY WATER (RAIN) IN (DUE) MEASURE, AND WE GAVE IT LODGING IN THE EARTH, AND VERILY, WE ARE ABLE TO TAKE IT AWAY."

Furthermore, Allah has instructed humankind not to be wasteful in the following verse:



"O CHILDREN OF ADAM! EAT AND DRINK BUT WASTE NOT BY EXCESS, FOR GOD LOVETH NOT THE WASTERS" (SURAH AL ARAAF, THE HEIGHTS 7:31).

Prophet Mohammed (P.B.U.H) exemplifies the "logical approach to sustainable water use" through the manner in which he performed the ritual ablution. The principle of water conservation is beautifully illustrated by the rule which says that while making ablutions (wudu) we should be abstemious in the use of water even if we have a river at our disposal.
Wudu involves washing exposed body parts with clean water to purify oneself before prayer. The Prophet Muhammad (P.B.U.H) urged moderation when using water during ablution. He, Himself used a minimal amount of water, using just one Mudd of water (the equivalent of 625 ml) when carrying out Wudu and only five Mudds for Ghusl (slightly more than 3 litres).The Prophet (P.B.U.H) once saw Sa'd performing Wudu and said to him: "Why are you wasting all this water?" Sa'd asked, "Is there wastefulness even in performing Wudu?" The Prophet (P.B.U.H) replied, "Yes, even if you were at a flowing river."

WHAT IS MUDD?

During the era of the Noble Prophet (May the peace and blessings of Allāh be upon him) modern measurements were not used. In those times, measurements, such as mudd and sā'a were used.
A Mudd is both a container and a unit of measurement that was used during the days of Prophet Mohammad (P.B.U.H). It can refer to both a volumetric and a weight measurement although the former is the most common. It is the smallest unit of measurement. For example, one Saa' (another larger unit of measurement) is 4 mudds. To better visualize it, a Saa' is similar to the size of a large salad bowl while the Mudd is close to the size of a small salad bowl.
According to those narrations which the scholars have authenticated the Messenger of Allāh (May the peace and blessings of Allāh be upon him) used to perform wudū with one mudd of water and ghusl with one sā'a of water. When ghusl and wudu would be performed together such as the ghusl which is performed in the state of janābah then one sā'a and one mudd i.e. 5 mudd of water would be used as researched by al-Imām Ahmad RidāKhān (may Allāh shower

him with mercy) in al-Fatāwā al-Ridawiyyah. If this were to be evaluated according to modern measures the Messenger (may the peace and blessings of Allāh be upon him) would perform wudū with approximately 1.25 litres of water and ghusl alone with 5 litres of water and ghusl with wudū using 6.25 litres of water and sometimes with more or less than this.
Just as it is mentioned in the Blessed Hadīth of Sahīh al-Bukhārī:

"THE PROPHET (MAY THE PEACE AND BLESSINGS OF ALLĀH BE UPON HIM) WOULD PERFORM GHUSL WITH ONE SĀ' UPTO FIVE MUDD OF WATER, AND WUDŪ WITH ONE MUDD OF WATER." (SAHĪH-AL-BUKHĀRĪ, BĀB AL-'WUDŪBIL-MUDD, HADĪTH NO. 198)

The one who reads will be well aware that there are varying narrations regarding the Noble Prophet's (May the peace and blessings of Allāh be upon him) usage of water in wudū and ghusl. It is proven that He (May the peace and blessings of Allāh be upon him) would perform wudū with one mudd of water, and in some narrations, more than one is mentioned. He (May the peace and blessings of Allāh be upon him) used to perform ghusl with one sā'a of water, and in some narrations, there is mention of two sā'a, three sā'a and there is mention of other measures also.

[al-Fatāwā al-Ridawiyyah,Jild 2 pg 495]

WHAT WAS MUDD USED FOR?

Being a unit of measurement, financial rulings of Islam have been originally developed or relayed using the Mudd and the Saa. The Mudd and Saa were also used during the times of Prophet Mohammad (P.B.U.H) in marketplaces to conduct business transactions. In addition, they were used whenever there was a need to relay quantities in narrating the life of Prophet Mohammad (P.B.U.H).

LESSON OF MUDD FOR TODAYS MUSLIM:

Messenger of Allah (P.B.U.H) used very limited amount of water for ablution and ghusal, in this wayhe gave us the message not to waste water in



The mudd used by Prophet Muhammad (P.B.U.H) for abolution. Now present in Dar al Madinah museum

any condition. So we should also try to make a habit of using the same amount of water for ablution. And also try to save water in every aspect.

PRESENT SITUATION OF WATER WASTE AND WAYS OF LIMITIZATION:

Combining an arid climate, high population growth and limited natural water reserves, Jordan is one of the most water-stressed countries in the world. The annual average water availability per person has dropped from 3,600 cubic meters in 1946 to 145 cubic meters in 2008 – a fraction of the 9,000 cubic meters that U.S. citizens have at their disposal. The conflict in Syria and the influx of more than 628,000 Syrian refugees since 2011 has put further pressure on the country's scarce water resources, with annual water availability dropping to around 128 cubic meters per person since 2011. Salahin says teachings like these and others can help make people more aware of the importance of water saving. "Jordanians are very receptive to everything that is related to religion – people

here are religious by nature," he says. "And when you talk to people about water in a religious context and quote passages from the Quran, they are more easily convinced."
Moreover as in person if everyone follows the steps given below can play a great role in the conservation of water.

• Aim to use only one Litre of water. Or even better, try to use just one Mudd (625 mL) like the Prophet Muhammad did (P.B.U.H).

• When using a tap, open it just a little to use a small flow of water. Letting water flow strongly from the tap wastes unnecessary water.

• Turn off the tap between each step. Fill your hand with water and turn off the tap. Use only that amount per step.

• Affix an aerator to your tap to use up to 50% less water. Aerators are small fittings that screw on to the tip of your tap. They save water by reducing the flow but often give the feeling of improved pressure. Aerators are available at most good hardware stores.

• Instead of using a tap, use a mug or small bottle (0.5 Litres) for Wudu. Pour a small amount of water into your palm and use that amount for each step. This will also help you measure how much water you use and help you use less. Try to use just one bottle or mug if possible.

• In addition, you may want to suggest these tips to others at your Mosque, or help organize efforts for improving water efficiency at your Mosque's facilities.

WE ENCOURAGE YOU TO SHARE YOUR WATERWISE IDEAS, STORIES, SUGGESTIONS, PHOTOS AND VIDEOS WITH US AND WITH OTHERS ON FACEBOOK, TWITTER AND THE SOCIAL NETWORKS YOU USE #WATERWISE . TOGETHER WE CAN SAVE SO MUCH WATER EVERY DAY.

MODERN TECHNIQUES FOR LIMITING WATER WASTE:

Some efforts have already been started to tackle this problem. A company from Malaysia has already invented a water-saving automated Wudu machine that uses 0.3 Gallons per person. This is almost double of what Prophet Mohammad (P.B.U.H) used to use but still a remarkable savings from the 2 gallons measured in a Sacramento Mosque. The company is planning some more high-tech version of the machine in the near future.

All the suggestions given above can play a vital role inlife of a Muslim. Not only we will be rewarded for practicing Sunnah but also our lives will be in a discipline. And to our greatest regret, we've wasted a lot of water till this day, the greatest blessing of Allah, by following our Prophet's (P.B.U.H) Sunnah we can ultimately repent.

May ALLAH shower His blessings upon the entire Ummah.
(Amen)

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after 150 ice boxes distributed in Ibrahim Hyderi & Rehri Goth

50 Tool kits distributed among fishermen to improve handling of fish catch

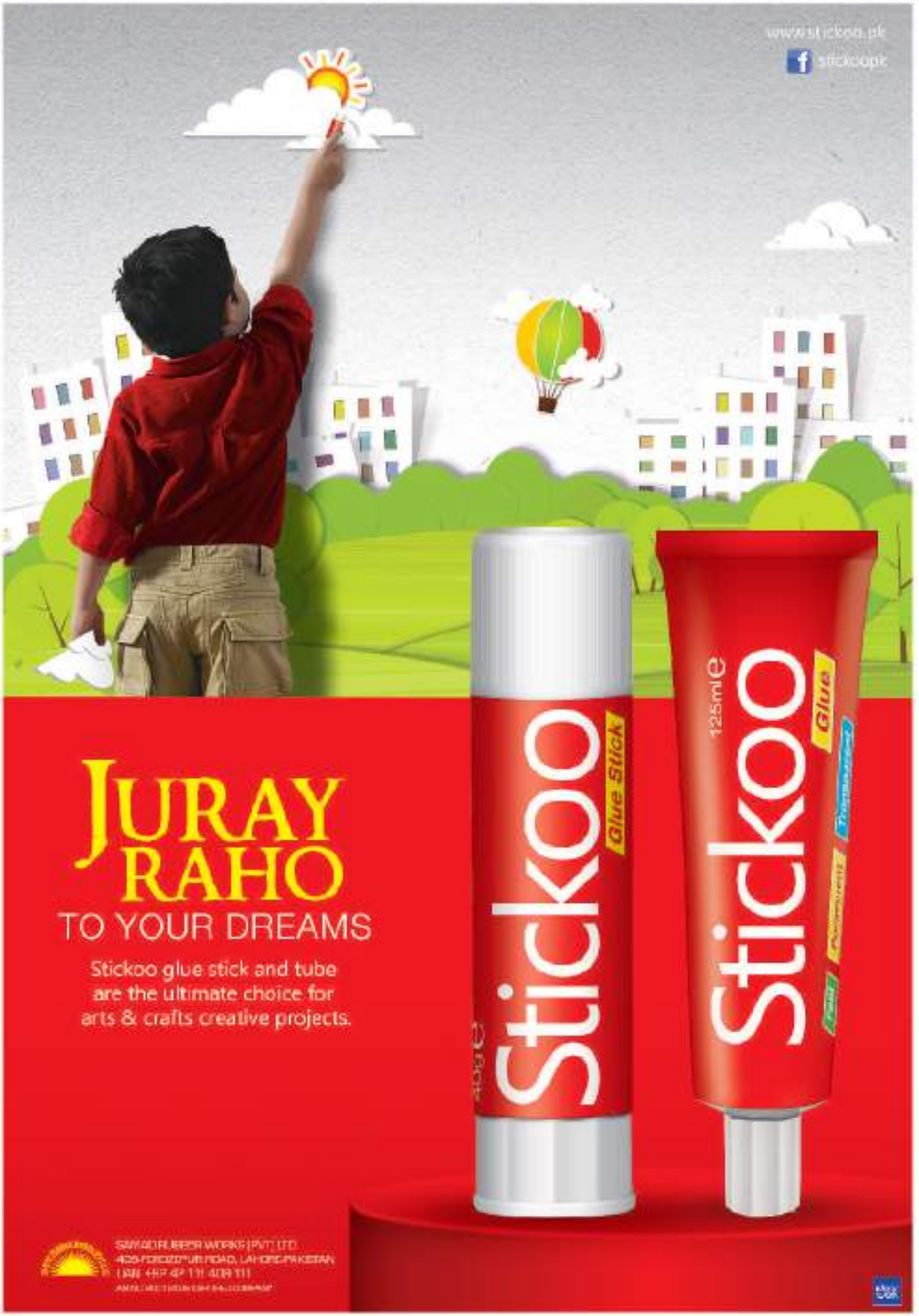


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MEDICAL PROFESSOR

FEI: THE HOLISTIC RX
BY MADIHA SAEED MD



The first step of your healing journey is to understand what's fuelling your symptoms. Certain people may struggle for quite some time with conditions like depression / mood disorders, thyroid disease, autoimmune disorders, digestive issues, skin disorders, or more general symptoms like pain and fatigue. Apparently they are different problems, but they actually have one thing in common that is inflammation—the root of most chronic diseases.

WHAT IS INFLAMMATION ANYWAY?

Inflammation actually means "fire inside." There are two forms of inflammation: acute and chronic

Acute inflammation—lasts for a short time
Chronic Inflammation—continues for a longer period
Different individuals present different symptoms. However, some symptoms are characteristic of inflammation in general:
Body aches and pains, Fever, Congestion, Frequent infections, Stiffness
Dry eyes ,Digestive symptoms ,Shortness of breath ,Fatigue ,Allergies ,Mood disorders ,Light-headedness and brain fog ,Memory and concentration issues, Weight gain or inability to lose weight ,Headaches ,and many more!

DIFFERENT CAUSES OF INFLAMMATION:

ANTIBIOTICS

All of us have bacterial flora in our gut normally. Exposure to antibiotics harms the population of bacteria in our gut, triggering a process that can lead to increased inflammation.

ALTERED NUTRITION

Most of food contains genetically modified organisms (GMO) which impairs detoxification. When foods are genetically modified or full of chemicals and artificial flavours and colourings, our immune system views them as foreign invaders instead of food, and inflammation is triggered.

EXCESSIVE HYGIENE / ENVIRONMENT TOXINS

Keeping our families in an over protected, clean and sheltered environment can limit their



exposure to germs, restricting the growth of their immune system. But regular accumulated exposure to toxins can shift our immune system, increase inflammation, and make the body more prone to development of allergies and chronic conditions.

HOW WE CAN IMPROVE:

Improving your physical, mental / emotional, social, and spiritual health is critical to healing and preventing chronic conditions.

The gut is the largest gate between the outside environment and our internal environment, playing an integral role in healing and disease prevention. About 70 to 80 percent of the immune system is located in the digestive system. The carbohydrates in our body are ultimately converted into glucose. For glucose metabolism, insulin which is a hormone plays an important role. Anything that causes insulin resistance also cause inflammation, interferes with the healing process, and in a world full of toxins, it places a heavy burden on the liver, the organ that is responsible for removing these toxins.

THE ROLE OF FOUR BIG S'S: STRESS, SLEEP, SOCIAL HEALTH, AND SPIRITUALITY

1. STRESS

Stress contributes significantly to inflammation.

2. SLEEP

While we sleep, our body doesn't consume much energy, leaving more energy for the body to remove toxins, make hormones, and fight infections. If we fail to get enough rest, our bodies cannot complete these important tasks.

3. SOCIAL HEALTH

Loneliness and negative social relationships increase cortisol levels and depress immune function.

4. SPIRITUALITY

Negative spiritual energy is related to increased stress and more depression.

HOW WE CAN PREVENT INFLAMMATION:

Inflammation burns in the body, slowly destroying it, the way fire destroys a building. We need to put out the fire once and for all and get your body and its hormones back into balance, allow your body to stop fighting an uphill battle, and set yourself on the path to recovery.
Addressing the root causes of inflammation will help you overcome not one but multiple symptoms.

RESTORING DIGESTIVE HEALTH

To keep us in good health, our gut relies on carefully maintaining a symbiotic relationship with trillions of microorganism. (Your body's defences are constantly fighting to get rid of inflammation).
The digestive system is integral to our immune system. It prevents toxins and pathogens from entering the body. It is also key organs in detoxification, as well as neurotransmitter factory.
Lowering the bacterial richness in the gut leads to greater weight, high cholesterol, triglycerides, insulin resistance, more pronounced inflammatory markers, a higher likelihood of a leaky gut as compared to those with higher bacterial richness. This microbiome can be viewed as a "NEW ORGAN".
A healthy relationship with beneficial bacteria is required for a healthy immune system to maintain the function of the small intestinal lining protecting us from unwanted foreign proteins/toxins and infectious agents seeping into our bloodstream. Our micro biome, can influence the expression of our genetic code. Even our micro biome helps shape our brain, our mood, and our behavior. So the key to keeping someone happy is to keep their gut bacteria happy.

WHEN THINGS GO WRONG, GUT GET LEAKY

An imbalanced gut micro biome, pathogenic microbes or improperly digested proteins may activate the immune system. This inflammation then damages the gut walls epithelial cells and the junctions become leaky and increasingly permeable.
When our gut becomes leaky, the intestinal barrier becomes weak and compromised, allowing things to pass through the membrane into the blood stream that normally would not, such as gluten, undigested food particles, viruses, yeast, bad bacteria, and toxins that trigger the immune system and unbalance our gut micro biome further.
Endo toxin penetrate to the bloodstream, activating the immune system and releasing cytokines that instigate inflammation through the body and central nervous system (CNS). This can lead to impaired glucose metabolism, insulin resistance, obesity, metabolic syndrome type 2 diabetes, food sensitivities, nutrient deficiencies like that of B12, magnesium, and iron; neurotransmitter deficiencies, allergies and chronic intestinal disease like inflammation.

HOW ONE CAN REGAIN GOOD HEALTH

By reducing the exposure to triggers can help put out the fire and lead to optimal health and healing for years to come.

MEDICATIONS

NSAIDs and other painkillers are often consumed at record levels. These affect the micro biome and lead to dysbiosis. Such medications include:

- NSAIDs (nonsteroidal anti-inflammatory drugs, such as ibuprofen)
- Birth control pills
- Steroids
- Chemotherapy drugs
- Sleep medications
- Acid blocking medications / antacids
- Opiates

Medication kills off some populations of bacteria, but in doing so it also kills off beneficial bacteria damaging our intestinal villi which causes dramatic increase in conditions such as obesity, type 1 diabetes, inflammatory bowel disease, allergies and asthma.

DO I HAVE A LEAK?

According to research published in journals like clinical Gastroenterology and Hepatology and Gut, there are a number of health conditions that cause leaky gut or can be caused by it, including the following:

- Autoimmune diseases like Hashimoto's celiac disease and non-celiac gluten sensitivity lupus, multiple sclerosis, and rheumatoid arthritis.

- Blood vessel problem like hypertension, hyperlipidemia, and CVD.

- Skin inflammation (eczema, psoriasis, dermatitis, and acne).

- ENT problems like allergies and sinus problems.

- Endocrine issues like metabolic syndrome and diabetes 1 and 2.

- Gastrointestinal problems like Crohn's disease, ulcerative colitis, gas, bloating, and digestive pain, irritable bowel syndrome, ulcers, non-alcoholic stertic hepatitis, non-alcoholic fatty liver disease (NAFLD) and other liver issues, pancreatic disease, and other digestive symptoms like belching, bloating, and bad breath.

- Gynaecological problems like yeast overgrowth PCOS (polycystic ovarian syndrome) and other hormonal chaos. Damage to the microbiome can lead to estrogens dominance that can lead to painful breasts, lumps, heavy periods, infertility, increased risk of miscarriages, and lowered libido and can even increase the risk of estrogens dependent cancers (breast, endometrial, and ovarian).

- Neurological problems like ALS, Alzheimer's migraines, and parkinsonism.

- Cancer and anaemia.
- Eye problems

- Psychological disturbances like alcoholism, anxiety and depressions, ADHD, schizophrenia, bipolar disorder, and sleep disturbances.

- Pulmonary disorders like asthma.

- Rheumatological problems like arthritis and other degenerative diseases, chronic fatigue syndrome, fibromyalgia, and restless leg syndrome (RLS).

- Paediatric issues like autism.

- Urological problems like interstitial cystitis.

- General problems like malnutrition and nutrient deficiencies, infections, and even acute inflammation like sepsis.

- Food sensitivities.

- AIDS.

- Weight gain / obesity.

As you can see, leaky gut can cause a vast number of symptoms and disorders, as it starts off as general inflammation but over time advances to nutrient malabsorption and then food and other chemical insensitivities. For this reason, **HEALING THE INTESTINAL LINING IS THE FOUNDATION OF THE HOLISTIC RX.**

THE FIRST THING TO DO IS EXCLUDE WHEAT PRODUCTION FROM DIET.

This high-yielding dwarf wheat has a much higher amount of gluten, more phytic acid and amyl pectin, but fewer nutrients. Gluten can cause the gut cells to relase zonulin, the protein that can loosen tight junctions in the intestinal lining, creating a permeable barrier and leading to leaky gut syndrome. Gluten also causes large spikes in blood sugar.

Never take refined sugar. Sugar can be directly related to all chronic diseases, like heart disease, cancer, stroke, and diabetes, and those who take 25 percent or more of daily calories as sugar are twice as likely to die from heart disease than

those who consume less than 10 percent. Sugar also increases oxidative stress, leading to inflammation.

ONE SHOULD NOT REPLACE SUGAR WITH ARTIFICIAL SWEETENERS

They cause hunger (leading to gas, and bloating, headaches and migraines, CVD, and type 2 DM. Splenda significantly reduces beneficial bacteria in the gut and increases fecal pH, which decreases the amount of nutrients that can be absorbed.

Studies have found that people who use artificial sweeteners actually gain weight and increase waist circumference instead of losing it, increasing the chance of developing type 2 diabetes.

REDUCE MILK

Reduce intake of milk and dairy products. After the age of five, the body stops producing the enzymes that break down the macromolecules in milk. Dairy also contains a protein that can create a shortage of antioxidants.

STAY AWAY FROM THE FRANKEN FOODS

Processed foods, contain a lot of ingredients like hydrogenated oils, that damage the gut flora. One needs to first stop the intake of all the foods that are likely to be causing problems. Next step is to reintroduce foods one at a time and carefully note which, if any, causes problems so that it can be excluded from one's diet.

REMOVE

In order to put out the fire in the gut, we first need to remove all the possible offending triggers we need to remove grains, dairy, Sugar, alcohol, starchy vegetables and processed foods Replenish Food and the Ability to Digest

REPLENISH WITH NOURISHING FOOD

1. **VEGETABLES**
2. **PROTEINS:** Choose grass-fed beef, pastured chicken, eggs from pasture raised hens, wild-caught seafood, and hemp seeds.
3. **FAT:** Coconut oil, avocados, olive oil, nuts
4. **WATER:** Drink filtered water when possible.

Other foods for healing the gut include the following:

- **BONE BROTH AND COLLAGEN.** Have at least one cup a day of bone broth. Rich in amino acids like L-glutamine (energy source for your intestinal cells), glucosamine, chondroitin, collagen gelatine, proline, and glycine, all of which helps repair, seal, soothe, and restore gut mucosal lining and lower inflammation. Also full of easily absorbed minerals like calcium, magnesium, phosphorus, silicon, and sulphur, and these nutrients are necessary to support the immune system. I recommend cooking with meat, collagen, fat, and bones in a crock pot for at least eight hours.

- **HERBS THAT REDUCE INFLAMMATION.** Black seeds, turmeric, rosemary, and ginger.

- **FERMENTED FOODS.** should be added if tolerated. Drink a glass of water with lemon or with each meal, drink half a cup of water with half a teaspoon of raw apple cider vinegar.

REPAIR

In addition, I recommend taking the following supplements. These will soothe inflammation and continue healing the gut:

- Probiotics are the most important part of resealing.
- L-glutamine, 5 g twice daily, with meals. L-glutamine can be found in the bone broth, also in animal proteins and raw spinach, red cabbage, and parsley. It helps to rejuvenate and preserve the gut lining and prevent worsening of leaky gut.
- Omega 3 (2-4 g per day with meals) overall improves inflammation and heals the gut lining.
- Others can be zinc carnosine (30 mg per day), turmeric, slippery elm (200 mg per day), aloe vera (100 mg per day), licorice root, DGL (500 mg per day) specifically for leaky gut exacerbated by emotional stress.

REBALANCE

Add activities like gardening. Spending time walking barefoot outside (will help improve sleep, raise energy, and lower inflammation by stabilizing your internal bioelectrical environment), shopping at local farmers markets for fresh produce. Swimming in the ocean and fresh water lakes (decreases skin inflammation. Getting a pet will also diversify the microbes in your home.

Healing food not only communicates with your genes, but whenever you put a bite in mouth, it also Keeps your gut happy. Regulates glucose, decreases insulin resistance, and balances hormones. Provides dense nutrients.

INSULIN RESISTANCE

The glucose in our body is needed by the cells for energy and fuel. But glucose can only enter the cells with a key—insulin.

Overtime, the flood of inflammatory signals starts to wear down this key as the body stops listening to the insulin that is always present, until it stops working and the cells stop opening their doors to insulin, unable to absorb glucose adequately, leading to insulin resistance. Insulin resistance is caused by different factors.

CAUSES OF INSULIN RESISTANCE:-

DIET

Dietary sugars and refined flours are the biggest triggers of inflammation and cause spikes. Artificial sweeteners have been linked to weight gain and diabetes. Lack of fiber can lead to increased visceral fat, and an increased amount of omega 6 and a deficiency of omega 3 can contribute to system inflammation, leading to worsening insulin resistance.

DEFICIENCIES

Vitamin D deficiency contributes to insulin resistance.

MEDICATIONS

Medications like steroids and hydrochlorothiazide, a first line medication for blood pressure, can actually cause hyperglycemia, leading to insulin resistance.

RECIPE FOR SUCCESS

1. **VEGETABLES**: half your plate
2. **PROTEIN**: about 4-6 oz. (15 grams)
3. **HEALTHY FATS**: one to two teaspoons of oils, nuts, seeds or avocados.

If one remains hungry, then one can either have a fruit or a healthy grain, free of gluten free carbohydrate. In addition to these main constituents of diet **role of salt** & type of food is also important .

Table salt has been overly processed, its chemical composition altered and stripped of its nutritional benefits, causing fluid retention; and is toxic. Now sea salt, Celtic salt, and Himalayan salt are recommended. These are full of trace minerals that keep one hydrated and provide essential minerals like magnesium and calcium.

Organically and conventionally grown apples, pears, potatoes, wheat and sweet corn are found to be incredibly more nutrient dense.

Whenever we get hungry, we should focus on foods that will lower inflammation. When hungry, we should ask ourselves, what is my veggie, my clean protein source, and my healthy fat, and make sure we're optimally hydrated, as dehydration can lead to cravings. Example meals include:

BREAKFAST: Veggies, clean protein and healthy fat. Include foods made with coconut, nut and seed flours like pancakes, waffles, muffins, banana bread/zucchini bread, eggs, no-nitrate sausages (chicken, beef, and turkey) or kabobs, no-grains cereal in almond milk with fresh or frozen berries, smoothies, greens, fruit or nut or seed butter, fresh fruit, chia pudding.

SNACKS: veggies, clean protein, and healthy fat and fruit. Example include sugar snap peas and guacamole, nuts with blueberries.

LUNCH AND DINNER: veggies, clean protein and healthy fat. Include soups, egg/ chicken/tuna salad, veggie and protein rollups, zucchini pasta with meat sauce, lettuce wrap, stir fry, no grain tortilla / naan, cauliflower rice.

GROCERY SHOPPING TIPS

When going grocery shopping, we should not go when we're hungry. One ingredient food is the key to your success. Choose veggies, clean protein, and healthy fat and fruit.

OUT AND ABOUT: GO DOWN THE LIST GENERAL TIPS:

Avoid bread and appetizers at the table. Replace grains with extra vegetables. Choose foods that are roasted, broiled, baked grilled, seared, steamed or sautéed. Stay away from foods that are glazed fried, crispy, breaded and creamy. Ask to replace salad dressing, dips, and sauces with olive oil, salt, and pepper. Fill up beforehand and drink one to two glasses of water before the meal to reduce appetite.

OTHER TIPS FOR HEALTH AND IMPROVING INSULIN RESISTANCE

- Start the morning with water and lemon.
- Eat and drink until one is two thirds full.
- Breathe, really enjoy the meal, and chew every bite well.
- Fast three to four hours in between meals (and up to two snacks per day).
- Stop eating and drinking at least three hours before going to bed; intermittent fasting can help to break the cycle of elevated insulin levels.
- Cut out foods with a glycemic index above 55.
- Always combine carbohydrates with clean protein and healthy fats.

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DAACHI NAMA ڈاچی

ALLAN FAQIR



BY SARWAT ALI
PROFESSOR AT THE MUSICOLOGY DEPARTMENT OF NCA AND JOURNALIST

Allan Faqir was a heritedary musicians and his vocation was to spread the message of the soofis. Music happened to be integral to the vision of the soofis. It is not therefore an aberration that most of them fought a pitched battle with the more orthodox sections over acceptability of music. The Chistia Order in particular made musical sessions an organic part of their religious practice and ritual and they sang the kalam that emphasised fellow feeling and love among humans. This won them the affection and respect of all human beings and it was not a surprise that their followers included people from all hues, shades and colours. Their outreach was supra religious.

These professional hereditary musicians thus formed an integral part of the entire soofie way of life. They were not an extraneous element who were engaged to do a certain job in return for a payment of sorts. They were part of the entire retinue that advocated a different way of living. Whether it was the qawwali, the kafi or the wai the singing was only an affirmation of the way of feeling and thinking that always struck a chord with the people who chose love and tolerance over division and hatred. The soofie message was thus only a more articulated form of what the great majority felt and upheld, and formed the basis of their popularity, and still nurtures a sensibility that is not only part of our inheritance but a living reality.

Allan Fakir was one of the most popular folk singers of the country. He danced while he sang and this combination was sufficient to involve the audience both through the sur and the nirat In Sindh this has become the usual format of a performance in the folk tradition. The Sung Fakirs and other popular singers dressed in saffron dance and gyrate while holding aloft the aiktara and singing the numbers which are either traditional or contemporary depending on the occasion and site of performance. Actually, Allan Fakir specialised in singing the wai and bait, the kalam of Shah Lateef which is sung at his shrine in Bhitshah in the style that is said to have been created by Lateef himself. The wai is a lyrical form of poetry which was introduced by Shah Inayat in the seventeenth century and reached its peak in Shah Lateef musical institution with the introduction of its now classical accompaniment, the dambor. This instrument too was modified by Lateef with the addition of the fifth string as the gentle plucking of the instrument provides the musical framework for the recitation of poetry. Born in Amri the village at the site of the prehistoric ruins near Khairpur, Allan was the son of Dayim Ali, who was a dhammali fakir and a renowned dhol player who studied with Diwan Mulchand Mehraj of Sann.

The message of the Soofia have always been triumph of love over dogma and the victory of tolerance over bigotry. The minstrels were imbued in the spirit of the kalam that they sang and lived a life of dispossession, travelling from village to village, shrine to shrine and urs to urs, emphasizing the true spirit of their murshid.



ALLAN FAQIR



THE EARLIEST SURVIVING ARCHITECTURAL MONUMENT IN LAHORE

CULTURAL HERITAGE RESEARCH INITIATIVE
INDUS FOUNDATION FOR HUMAN DEVELOPMENT

BY PROF. RIZWAN AZEEM
PROFESSOR, ARCHITECT

In the beginning of **11TH CENTURY**, Sultan Mahmud of Ghazni placed the conquered territory of Lahanaur under the rule of appointed governor, Malik Ayaz. Later, Sultan Qutb-ud-din Aybak became the first Muslim Sultan of the subcontinent and was crowned at Lahore in 1206 AD. From 1524 to 1752 Lahore remained a part of the Mughal Empire.The earliest extant structure belonging to the Mughal Period in Lahore is believed to be the Baradari (pavilion) of Mirza Kamran, son of Babur and a step brother of Emperor Humayun the Chaghatai, the founder of the Mughal Empire in the sub-continent. He was the first Mughal Governor of Lahore. The baradari was part of the garden laid out by Kamran, where he received Babur, on his visit to Lahore.

The path to the origin of Lahore has immense twists and turns. It's time period can be anything starting 2,000 BC onwards. During the early phase of their rule the Ghaznavids occupied the famous mud fort of Hindu Shahiya dynasty and it was re-built by Malik Ayaz, the first Muslim governor of Lahore. It is also recorded that Lohari Gate was the main entrance to Ayaz's mud fort. Lahore of the 'kacha kot' era has continued to expand in three major leaps of expansion, each with an almost 400-year gap. The times of Raja Anandpal of Hindu Shahiya dynasty, of Akbar the Great Mughal and of Maharajah Ranjit Singh mark the high points of this expansion.

The earliest surviving architectural monument at Lahore remained a controversy. Recently a monument has been studied to establish authenticity of the available information. It would be a landmark discovery to add almost 200 years in the architectural history of Lahore. This monument is older than the buildings generally acknowledged as the earliest in Lahore (Tomb of Musa Ahangar at McLeod Road or Newen Masjid in the Walled city, both reported to be from Lodhi period i.e. 1510-25 AD).

HINJARWAL is located on Multan Road at about 9 km from the District courts of Lahore. The old village is now surrounded by new housing colonies and industrial units developed along Multan Road. The traces of old structures, serai and a paved water tank can still be found to the south of Multan Road. The large graveyard belongs to the local inhabitants and open spaces around the tombs, mosque, and other buildings are used as a community place for religious ceremonies and functions. The Tomb of Dada Hinjar Pir is situated at a central location in the graveyard, somewhat detached from other tomb structures built in later periods. This tomb has remained a place of respect and annual Urs ceremonies have been attended by the residents and visitors alike.

Since the settlement has been populated by Khokhars, Dada Hinjar Pir is considered the patron saint and founder of Hinjarwal. After the British annexed the Punjab in 1849, it was decided to document the salient social, economic and historical features of all the villages in the province. The work was accomplished by the district settlement offices in 1868. Hinjarwal do appear in these records and it was mentioned as an agricultural area populated mainly by Khokhars, and the name is said to be derived from the earliest settler, Dada Hinjar who came to this place from Multan. The record says that the area remained deserted for many years and was established during the times of Mughal Emperor Shahjahan (1628-58).

There is no mention of Hinjarwal, its old buildings and the Pir Dada Hinjar Sharif in any of the available books or land records produced till date. The tomb building and cenotaph are devoid of epigraphic or original calligraphic evidence. It is unusual that a shrine of such importance has never been included in the Tazkarat e Auliyay Kraam or Sufi silsila literature, which is another source to find the name and times of the saint buried in the tomb.

The architectural style of the original structure



generally follows the characteristics of Multan Tomb Style developed during the period corresponding the Mamalik/ Sultanate rule at Delhi. The classic description given by Ahmad Nabi Khan for this style is:

- Three storey with circumambulation gallery atop the first storey,
- Sloping wall often strengthened with corner turrets,
- A high and pronounced drum surmounted by a grand hemispherical dome, which is crowned with an elaborate finial,
- Naked brick surface, both from exterior as well as interior, which is embellished with faience or faience-mosaic: and
- Wood courses or wood framing used within the brick core for thepurpose of resilience.

Few other common features of the buildings constructed in this region are:

- Predominant frame structures for doors protruding from the rest of the wall, with crenellation or merlon (kaqngurah) on the top,
- Cut-brickwork decoration on walls,
- Multiple squinches in the corners to make a transition from square plan to an octagonal drum for the round dome above,
- Lattice work in wood (jali) for interior illumination,



• Elaborate woodwork with geometric patterns on the three entrance doors and decorated mehrab towards the ka'aba (south-western) side.

Under such situation, it is only possible to search for the antiquity of this important monument from comparative analysis of few architectural features remained intact in the original structure. Some historic evidence may be extracted from the events took place in the vicinity of Lahore during the period ascertained for the construction of the tomb. There are convincing verification from the style and form of the building as well as from the historical accounts of turmoil in the area that the original structure belongs to a time much earlier than the customary statements available from oral traditions and revenue record. Let us start by probing into an insistence on the linkage with Multan. The name of the village seems to be a derivation from Seraiki word Hinjira which means a domed structure associated with a burial place. It is used in place of mazaar or rouza or khanqah normally having religious and spiritual underpinning and frequently visited as a shrine. Hinjira, on the other hand remains deserted due to its location in remote graveyards. The architectural style of the original structure generally follows the characteristics of Multan Tomb Style developed during the period corresponding the Mamalik/ Sultanate rule at Delhi.
It is perhaps not possible from the surface of the structure to reveal the entire original characteristics but the sloping walls are obvious and clearly seen in the pictures taken recently. Multiple quenches in the corners are also evident but now covered with recent mirror-work. There are protruding frame structures for doors on each side of the square building. The crenellation is however not visible as the roof of the outer gallery structure has been resting on them from all sides. One of the wooden doors has been salvaged and kept by the custodians and tells the missing links of the intriguing story. It is a remarkable piece of traditional workmanship. The door frame is rather small in size, four feet by six feet, two panels meeting in the centre with a decorated central shaft, and the whole surface is covered with elaborate geometric design in relief. The door frame is made of sturdy pieces of wood six inches by six inches in cross section. The motif of five merlons has been reproduced on the upper left and right corners of the frame as if telling the truth otherwise concealed by recent constructions. It is a marvelous piece which could become the prized collection of any museum, but I have requested the custodians to adorn the building again with this priceless handiwork of devotion and reverence.

Exact dating of the monument remains to be established. As it is already mentioned, it is only possible to search the clues from comparative analysis and historic evidence from the events took place in the vicinity of Lahore during 1192 to 1526 AD, the period of the Ghorid, Mamalik, Khilji, Tughlaq, Sayyid and Lodhi Sultans at Delhi. The monument at Hinjarwal clearly reveals the architectural style and elements of Pre-Mughal and Sultanate period. We may shorten our quest by another accepted rule in the documentation of architectural history in South Asia. This building is earlier than the works executed during the Sayyid and Lodhi dynasties (1414 to 1526 AD).

On the other hand, the architectural monuments from early Sultanate period are characterised by an absence of the skill in the construction of true arch, calligraphic panels in Kufic script carved from stone or bricks, extensive use of Hindu craftsmanship and a profusion of wall decorations. None of these elements are found here.

Presence of true arches or quenches confirms the fact that its builders mastered the techniques and skills to build arches/domes or the actuated system of construction. The period of construction therefore, corresponds to the Tughlaq dynasty's rule in the sub continent, i.e. 1320 to 1413 AD. The reason for the reported history of the settlement starting from Shahjahan's reign (1628-58 AD) are probably due to the abandonment of the area during a long period of turmoil and destruction during the Mongol raids from 13th century onward.

From the establishment of Delhi Sultanate in 1206 AD for over 300 years, the Punjab bore the brunt of foreign attacks and saved the Muslim state from extinction. In this painful process, Punjab's population and prosperity diminished and its entire life was crippled. After this period, the Punjab was almost an uninhabitable waste, except for a few walled cities. Because of constant Mongol raids, it remained depopulated and very little agriculture was carried on. It has been reported by contemporary historians and travelers that a large number of scholars and noblemen migrated to safer places from frontier fortified cities such as Multan and Uchch. The large exodus during 13th century due to Gangiz Khan's plunder of Bukhara, Balkh and Samarkand had encouraged many Central Asian and Persian notables to live under the patronage and protection of the Delhi Sultanate.

The Tomb of Dada Hinjar Pir may have been built to honor a great scholar and sufi migrated from areas near Multan or Uchch. The settlement has been sacked and burnt during one of many attacks by the Mongols. The destroyed structure remained abandoned for at least two centuries and rehabilitated again during the reign of Mughal Emperor Shahjahan. The building has been consolidated and a new dome was placed over the surviving lower structure. There are a number of graves in the vicinity of the tomb with evidence by design similarities to indicate their Central Asian origin. These are reported to be the graves of the sons of Dada Pir. Samples of thick plaster pieces in possession of present custodians have been reported to be original material over the collapsed parts demolished during the recent reconstruction. It has different composition from the lime mortar/plaster used in constructions during the Mughal period or later. Apparently it contains small rounded pebbles of black and grey colour rather the typical lime and kankar mix of later buildings at Lahore.

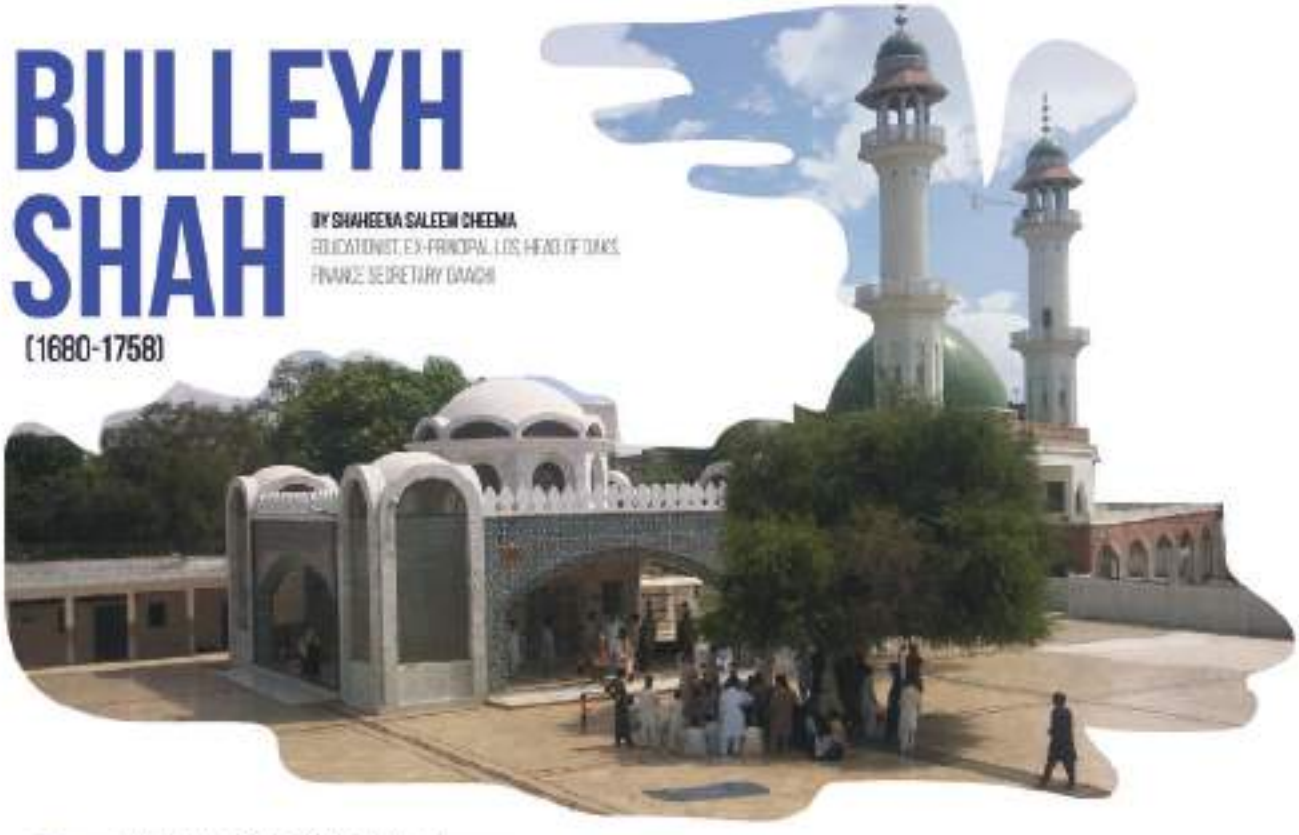
The present state of the monument is reasonably sound. The scientific evidence on dating may be carried out by the chemical analysis of materials, Carbon-14 dating procedures on samples taken from wooden elements and limited exposure of the original structure to reveal its precise date of construction. To celebrate and honor the latest find in the architectural and urban history of Lahore, it is appropriate to arrange an international conference at Lahore and invite eminent scholars and authorities on archaeology and history of architecture in Central and South Asia. Lahore is considered as one of the best loved and splendid centres of human civilization. Many around the world would rejoice on the news and be eager to know more about the recent addition to the documented heritage of this great city.



BULLEYH SHAH

(1680-1758)

BY SHAHEENA SALEEM CHEEMA
EDUCATIONIST, EX-PRINCIPAL, LOS, HEAD OF DAKS,
FINANCE SECRETARY DAACHI



Syed Abdullah Shah Qadri, better known as Bulleh Shah, was a Mughal-era Punjabi Islamic philosopher & Sufi poet. He lived at the time when the Mughal Empire was collapsing and new political forces were trying to replace it.

Bulleh Shah lived after the Pushto Sufi poet Rahman Baba (1632-1706), in the same period as Sindhi Sufi poet shah Abdul Latif Bhattai (1689-1752), the Punjabi poet Waris Shah (1722-1789) of Heer Ranjha fame, and the Sindhi poet Abdul Wahab, better known as Sachal Sarmast (1739-1810). He lived 400 miles away from the Urdu poet Mir Taqi Mir (1723-1810) of Agra.

Bulleh Shah has become a legend and is considered one of the greatest Punjabi mystics of all times. No other Punjabi poet enjoys so much popularity or rivals his status as a celebrity. His kafis have gained recognition all over the globe and his thought and philosophy are universally recognized to equal that of Jallaluddin Rumi and Shams Tabriz.

Bulleh shah was born in the small village of Uch, Bahawalpur into a Sayyed family. His ancestors had migrated there from Bukhara (in modern Uzbekistan). He left Uch with his parents at a very early age and settled in Malakwal. He received his early education at Pandoke and later moved to Kasur for higher education where Maulana Mohiuddin was his teacher. When he had learnt all that he could in Kasur, he went to Lahore in search of a spiritual teacher or murshid.

While he was busy searching the intellectual circles of Lahore to find a competent master, he heard of Inayat Shah's greatness (Inayat Shah Lahori was a great Sufi of the time). According to

traditions, he went to his house and found Inayat Shah engrossed in his work in the garden . He introduced himself and requested that he might be accepted as a disciple and taught the secret of God. There upon Inayat Shah replied:

BULHIA, RAB DA PAN AI
EDHARO PUTTAN, ODHARO LAN HAI

(O Bulla, the secret of God is this: on this side he uproots, on the other side he creates)

Bullah, it is said, was so impressed by this reply that forgetting everything including his family and status, he became Inayat Shah's disciple. According to a second tradition, Inayat Shah was the head gardener of the Shalimar Gardens. When in Lahore, Bulleh Shah visited the gardens and as it was summer he roamed in the mango groves. Desirous of eating the fruit, he looked for the guardian but not finding him, he decided to help himself. To avoid the sin of stealing, he looked at the ripe fruit and said **"ALLAH GHANI"**. On the utterance of these words a mango fell into his hands. He repeated the words several times and thus collected a few mangoes. Tying them up in his scarf, he looked for a place to sit and eat them. At this time he met the head gardener who accused him of stealing from the royal gardens. Considering the gardener to be of a low origin and desirous of demonstrating his occult powers to him. Bulleh Shah said haughtily "I have not stolen them, they have fallen into my hands as you will see." He then uttered, 'Allah Ghani 'and a mango fell into his hand. To his surprise, the gardener was not impressed. The gardener admonished Bulleh Shah saying, you do not know how to properly pronounce the holy words and so you reduce their power. So saying, Inayat Shah uttered 'Allah Ghani' and all the fruits in the gardens fell on the lovely lawns. Once again he repeated the same words and the fruit went back on to the trees. This defeat inflicted by the gardener whom Bulleh Shah considered ignorant and low, revolutionized his whole thought. Falling at the feet of Inayat Shah, he asked to be taken in as his disciple and his request was immediately accepted.

As Bulleh Shah's spiritual teacher, the eminent Inayat Shah played a vital role in developing his love for Sufism. His family, however was not pleased at his association with Inayat shah as he was considered a lowly Arain and Bulleh was a Sayyed who they claimed had descended directly from the Prophet Muhammad (PBUH). They were however unable to make Bullah give up his murshid or the humble and simple life he led with him as can be seen from the reply he gave to his critics:

BULHE SHAH DI SUNO HAKAIT
HADI PAKRIA HOG HADIAT
MERA MURSHID SHAH INAYAT
UH LANGHAI PAR.

(Listen to the story of Bulleh Shah, he was guided by the pir and shall have salvation. My teacher Shah Inayat, he will take me across]
Jehra sanu Syyed Akkhe dozakh miln sajaiya
Jehra sanu rai akkhe bahishti piga paiya
Jetu lore bag bahara Bullhia Talib ho ja raiya
(He who calls me Sayyed, shall receive punishment in Hell ;he who calls me an aria shall in heaven have swings; O Bulha if you want pleasures of the gardens , become a disciple of the aria .)

Bulleh remained with Inayat shah until his death except for a short period when the teacher was estranged from his disciple.

Bulleh Shah practiced the Sufi tradition of Punjabi poetry established by poets like Shah Hussein (1538-1599), Sultan Bahu (1629-1691) and Shah Sharaf (1640-1724). Bulleh Shah did not write down his poetry or encourage anyone else to do so under his direction. As a result, parts of his verse have been lost in the tumult of times. It can therefore be assumed that qawwals and story tellers were the custodians of his work. Bulleh Shahs work represented him as a humanist who wanted to give a workable solution to the social problems of his

surroundings. Through his verses, Bulleh Shah was able to address the complex and fundamental issues of life and humanity. Bulleh Shah was a keen supporter of the poor and at all fronts he opposed oppression and exploitation of public by the capitalistic class. Due to his anti – extremist and revolutionary behavior, he was given the fatwa of kafir but he never bowed his head.

Verses recited by Bulleh Shah are popularly known as kaafi. This kind of verse is popular in Siraiki and Sindhi poetry. Bulleh Shah's kaafi have layers of meanings. He slams religious scholars and intellectuals for their practices and what they preach. He is critical of them because he feels that they do not worship the Almighty in the true essence but rather superficially. He was against religious clerics who he believed were doing business in the name of religion. His poetry reflects adoration and love for God and Prophet (PBUH).

Sufi poetry all over the world is erotic in expression but in meaning it is essentially symbolic. Almost all Sufi poets write about the Divine Beloved in the terms applied to beautiful women. The mystic poetry, therefore taken literally seems sensuous. The Sufis in India were generally influenced by the Persians and other Islamic countries. Bulleh Shah, the king of the Punjabi mystics, seems to free from this foreign influence and his poetry is far from being erotic. Bulleh Shah represents that strong and living nature of Punjabi character which is more reasonable than emotional passionate. Apart from a few early poems, his poetry is entirely exempt from human love. Bulleh Shah talked of the Eternal Beloved in terms of highly spiritual and pure as behaves a real seeker. Bulleh Shah fell in love with the Universal Lord and therefore found worldly love entirely superfluous. Once he had cast off the veil of ignorance, he grew spiritually, he found his own self. His verse is infused with his love for the divine and that is Bulleh Shah greatness as a Sufi poet. The second greatness of his poetry is that it is most simple, yet it is beautiful in form. It is full of feeling, full of vivacity .Its beauty lies in thought and the simplicity with which that thought is expressed. Bulleh Shah did not write much but what he wrote was inspired to the point. He never attempted to explore those regions of which he had no real knowledge. He was the child of Punjab and wrote and sang in his mother tongue in the old verse forms of his land, taking his similes from the life that was familiar to him. His poetry though remarkably abstract is not incomprehensible.

Bulleh Shah advocated unity for human welfare of the followers of different religions and sects. He bases his argument on the fact that he sees God in the heart of each individual, no matter what religion he belongs to. He was an impartial critic of bigotry, those roles and regulations which forbid expression of divine love.
In modern times, many people have put Bulley Shah's kaafis to music from humble street singers to legends like Abida Parveen , Nusrat Fateh Ali Khan , Pathaney khan, Sain zahoor, from the synthesized techno qawwali remixes of Uk based Asian artists to the Pakistani band Junoon (Bullah ki jaana, Aleph, Kareen O Yaar). Some of Bulleh Shahs verses including Tere Ishq Nachaya have been adapted used in Bollywood film songs including Chaiyya , Chaiyya and 'Thayya Thayya'.

Bulleh Shah wrote and narrated many poetic verses, Some of the most renowned ones are **'Makkeh Gaya' , 'Gal Mukdee Nahee' , 'Bulley ki Jana Main Kaun' , 'Main Jana Jogi de Naal' , 'Bas karjee hun bus karjee'**) to name a few.
It is said that after his death, the authorities and some religious clerics tried to destroy his kalaam and reputation. Qawwals were strictly forbidden to sing his kalaams publicly. In British India, for about 100 years, his Kalaam was not allowed to be published. It was after the Partition of 1947 that Babaji's kalaam was published. Many of Bulleh Shah's verses perished but we still have many beautiful verses which are famous all over the world and which people of all castes and religions love and admire.

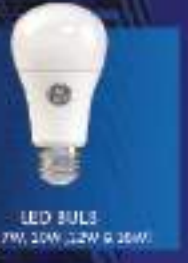
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DAACHI NAMA ڈاچی

GMO FOODS: EXTERMINATION OF HUMAN RACE ?

BY FARYAL ZAMAN
EDUCATIONIST, ENVIRONMENTALIST

As I sat down to write about – Monsanto – which in the distant past had overwhelmed me about its – so called "achievements" – suddenly gave me "the shudders" after I had gone through some more data – and discovered the venomous agenda of Monsanto, a multinational American seed company which is in the process of seizing all seed companies including our Agricultural Research Institute in Faisalabad. Monsanto is offering products harmful to human health. These genetically modified products (GMOS) are not only threatening the health of human beings but are also disturbing the ecological balance of the planet. This amounts to - no less than a White Collar Crime.

Monsanto is playing with nature and heedlessly profiting from the suffering of poor human victims. It is destroying the global ecosystem; by imposing GMOs on farmers and food consumers. Is it imposing a new world agricultural order? Earlier, the scientists had always been improving the quality of fruits, vegetables and grains by hybridization - an age-old process of mutation according to human ethics-.

WHAT IS GENETIC ENGINEERING (GMOS) AND HOW DOES IT WORK?

GMO stands for Genetically Modified Organism (GMO). Other names for the process include Genetic Engineer (GE) or Genetic Modification (GM).

Genetic Engineering has been developed over the past two decades by major pesticide and chemical companies which have moved into the seed sector for ulterior monetary gains.

GMOs crops or transgenic crops - where the Genes from a **non-plant organism** (usually bacteria) are deliberately inserted into a plant (using re-combatant **DNA or Gene – Splicing);** in the hope that the new plant will exhibit certain desirable results – like

(i) Creating its own **pesticide** or being



resistant to a certain **herbicide.** Not all GMOs are created in this manner
(ii) GMO can also be formed by **"Removing" or "Silencing"** a gene within the plant.

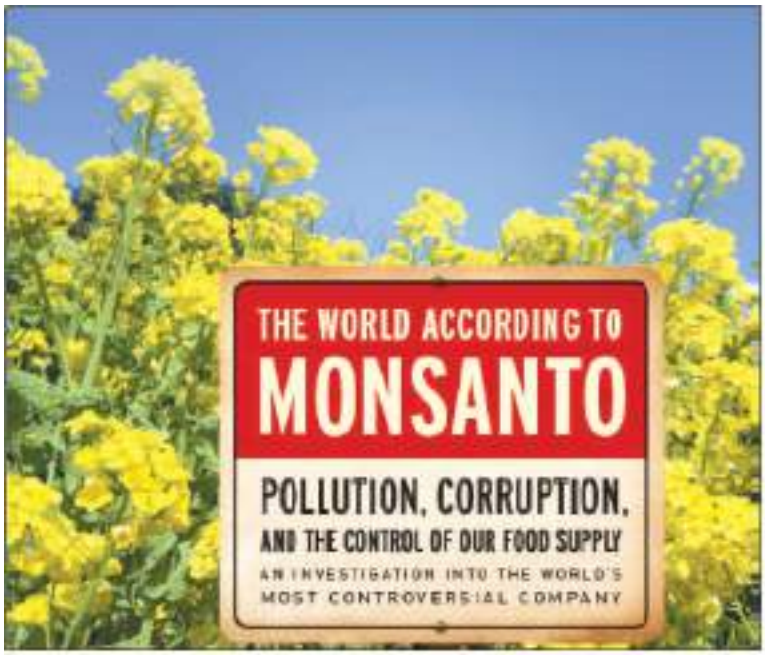
Thus the transference of genes of one organism to another is **nothing new** – but when the technologies are **misused recklessly and unethically** – results could be fatal for human health – creating allergies, toxins and new diseases. For example chicken, beef and cattle are infected with synthetic **"growth" hormone; to "fatten"** the animal for the production of meat - (and hence more money) at the expense of human health.

The function of GMO involves **isolating and spacing** bits of DNA from different organisms – some time from the same species but most of the time - completely from totally **different organisms** together to form **an artificial gene.** Then they are delivered into the "Target Plant Cell" by a gene gun. These genes are intended to act in a certain way according to the aim of the scientist. There is no way to control the action of the artificial genes (which could belong to any **animal** gene) which end up in the genome. **It has complex functions and harmful side effects.**

Another method is when electricity is applied to the host plant to rupture its cell walls - thus allowing the foreign capital DNA to **invade the plant.** It is a messy technology with no control over the injected genes. Hence potential side effects occur and can go out of control.

The danger lies in the fact that the scientists can easily **inject the genes** from **bacteria, viruses, insects, animal or even humans.** That is why GMOs are also known as **"Trans Genic" organisms.** Hence Genetic Engineering can result in both known and unknown – or **unintended consequences of human health.**

Genetically Modified Organisms (GMOs) are created when the Genes from "unrelated" organisms, such as **viruses and bacteria, are inserted into a plant or animal.** More than 70% of all non organic foods contain ingredients from Genetically Engineered (GE) crops or



animals fed **genetically engineered feed** and given GE hormones
and vaccines.

This technology should not be associated in any way with **hybridization** - which has been practiced without any ill effects for centuries. There is a difference between **hybridization and genetic modification:-**

WHAT IS HYBRIDIZATION AND HOW IT WORKS?

The most frequently employed plant breeding technique is hybridization. The aim of hybridization is to bring together, **desired traits** found in **different plant lines** into one plant line via cross- pollination.

PLANT BREEDING IS THE ART AND SCIENCE OF CHANGING THE TRAITS OF PLANTS IN ORDER TO PRODUCE DESIRED CHARACTERISTICS AND RESULTS.

Plant breeding can be accomplished through many different techniques - ranging from simply selecting plants with desirable characteristics for propagation, to more complex molecular techniques.

I has been practiced ever since the beginning of human civilization. International development agencies believe that breeding new crops is important for ensuring food security; by **developing new varieties** that are **high-yielding**, resistant to pests and diseases; and are **drought-resistant.**

THE DIFFERENCE BETWEEN HYBRIDIZATION AND THE LETHAL GMOS:-

Hybridization is the **mutation of genes** belonging to the same vegetable or fruit kingdom. But engineering biotechnology with **human genes or animals genes** is **lethal and criminal**. Hence GE of food crops should be **completely abandoned**, because breaches the naturally occurring barriers between species by ordained by nature.

The Gigantic Biotech Corporation – "Monsanto" is threatening to destroy the agricultural **bio-diversity** which has served mankind for centuries.

Monsanto is putting at enormous risk – an age-old agricultural pattern, under the presumptuous slogan; of aiming at solving the huge problem of hunger in the world.

HOW ARE CROPS GENETICALLY MODIFIED?

i) Foreign DNA i.e. (unrelated to the plant kingdom) is inserted into the primary plant using one of three methods:
ii) E.coli bacteria are combined with soil bacteria that causes tumors that allows the foreign bacteria to breach into the host plant's cells.
iii) Electricity is applied to the host plant to rupture its cell walls, thus allowing the foreign DNA to invade plant cells; or a gene gun blasts the engineered DNA directly into the plant cells.



The technique is dangerous and fatal for human health because the injected genes can come from **bacteria - viruses - insects - animals and even humans.**

WHAT IS THE INTENDED OUTCOME OF GENETIC MODIFICATION?

The companies that are conducting genetic modification would have you believe, that GMOs will feed the world's ever growing, hungry population; with greater crop yields, more drought resistance and increased nutrition. This – however – is a FALSE claim!

However after nearly two decades of development - none of these traits have come to market.

Instead, nearly 100% of genetic modification is devoted to the increased use of herbicides and pesticides, which these "ag-bio" corporations also develop and sell.

The majority of their research and development, has been focused on genetically altering plants to do one of two things:

i) To produce their own internal pesticide to kill or deter insects; and
ii) To remain alive when repeatedly sprayed with weed killers that are manufactured by these **same corporations**, including **glyphsate (aka RoundUp), glufosinate**, and **2-4,D (one of the primary ingredients of Agent Orange)** all end up in causing, different kind of cancers and abnormalities in human.

SO WHAT'S THE REAL MOTIVE? MONEY MAKING.

Genetically modified seeds can be patented as intellectual property, which enables **GMOs to be owned, sold, controlled, and legally protected by a corporation**; thus giving these corporations **ultimate power over food**. Unsurprisingly, these corporations have focused on **genetically modifying corn and soy; since these two products are used in almost 90% of processed food for humans, and in 100% of the grain fed to (non-organic) animals raised for meat.**





WHAT FOODS CONTAIN GMOS?

- Soybeans – 94% (up from 93% in 2013)
- Corn – 93% (up from 90% in 2013) *see note
- Cotton – 96% (up from 90% in 2013)
- Sugar Beets – 90% as of 2013 (2014 data not yet reported)
- Canola – 88%
- Hawaiian Papaya – more than 50%
- Zucchini and yellow Squash – small %
- Quest brand tobacco – 100%
- Alfalfa (recently approved by the FDA; widely fed to animals to produce meat and milk)
- Kentucky Bluegrass (recently approved by the FDA; even more widely fed to animals to produce meat and milk; an invasive grass in its natural state, it will spread even more uncontrollably with genetically engineered resistance to Roundup)
- Farmed salmon (as of 2014, the FDA is still considering comments about their conditional approval of salmon containing a **growth hormone**)

* Because corn has been engineered to produce its own insecticide as it grows, the Environmental Protection Agency now regulates corn as an insecticide.

Salmon – This has been injected with a gene of "an unknown creature of the ocean" by a gene gun – thus enlarging its size and weight. GM food labeling should be mandatory.

GMOs are used in thousand of processed foods, ranging from infant formula to bread, tofu, and tomato sauce. Meanwhile GM feed is widely fed to animals that **produce milk, eggs and meat**, which means GMOs are also getting into products like **ice cream, mayonnaise, cheese, and veggie burgers (whey protein!)**. Even non-food items such as **cosmetics, soap, detergents, shampoo and bubble bath** often contain GMO ingredients.

Wow! Monsanto and Co. have hi-jacked the

WHAT CORPORATIONS MANUFACTURING GMOS?

The No. 1 company developing GMO plants and controlling the largest market share of GMO crops in the world is Monsanto.

GMOs are the latest innovation in Monsanto. It is marketing seeds that **grow for only ONE season**. **It is** thus **forcing farmers** to buy their genetically modified seeds every year; instead of the centuries old practice of saving seeds from the **prior harvest**.

Other companies in the "Big Six" include Pioneer Hi-Bred International (a subsidiary of DuPont), Syngenta AG, Dow Agro sciences (a subsidiary of Dow Chemical, BASF) and Bayer Crop science (a subsidiary of Bayer).



whole agricultural system - trying to attack the ecosystem and the health of the people.

WHY WORRY ABOUT GMOS?

The most common argument in favor of GMOs is that "humans have been genetically engineering species for hundreds of years;" resulting in larger corn plants, dog breeds, seedless grapes, and the like. But this too is another misleading statement. What humans have been "doing for centuries" is called hybridization. **Hybridization is NOT Genetic Engineering.**

Genetic Engineering involves the **Combination of two entirely unrelated species** in a **lab–species that could never cross or coexist in nature** and thus require complex techniques to forcefully combine the genes. This is manifestly criminal.

The second most common argument in favor of GMO is the biotech industry's claims that the FDA has "thoroughly evaluated" GM foods and found them safe. This too is untrue and false.

There have been no studies to determine how much of the herbicides and pesticides that are genetically engineered into the crops **remain inside the plant, once it reaches our dinner plate.**

SERIOUS HEALTH AND ECOLOGICAL IMPACTS BY GMOS.

GMOs produce a plethora of health problems: allergies, toxins, different sort of cancers and hormonal imbalances.

The messy imprecise nature of this technology can have **serious impacts on human health**, environment and the **"Non GMO Products"** or crops. It is a great risk because we do not have any long term research on potential health effects. The problem is that **Sellers of GMO seeds are made to tell lies that the GMO products and seeds are safe.**

Hence dear readers harness yourself to **OUST** and **FIGHT** this **DEADLY ENEMY** – Monsanto and its **sister companies – out of Pakistan**.

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DAACHI NAMA ڈاچی



A BRIEF HISTORY OF MEMONS

The origin of the Memons as a community dates back to a period in history listed as 824 AH when some 700 Hindu families, representing some 6178 people belonging to the old and famous Lohana community of Sindh, accepted Islam. Click here for the history of Lohana Family

In adopting the Islamic faith, the new adherents accepted a new form of dress and style of living that differed substantially from their fore bearers. But certain customs and elements of unity remained an inherited tradition throughout their lives and it is on account of this that they were and are easily distinguishable from other Muslim communities.

In narrating the history of the Memons and their religious and cultural life of that time, what is sincerely intended is the attempt to highlight the unity and the great struggle for identity and subsequent triumph in spite of the forces of evil. Their achievements provide a source of inspiration to succeeding generations.

The Arabs ruled Sindh for almost 300 years and in that time the brotherhood, culture, morality and spiritualism of Islam produced a profound effect on the people of the region. It came as no surprise when 700 families of the Lohana community, settled at Thatta, accepted Islam under the auspicious hands of Pir Yusuffuddin Saheb (May the mercy of Allah be upon him) and followed the Hanafi path.

Pir Yusuffuddin Saheb was a saint of a high order, coming from the sainthood dynasty of the world renowned Hazrat Shaikh Abdul Qadir Jilani of Baghdad (May the mercy of Allah be upon him). It was after a revelation descended on him at Holy tomb of Sayed Abdul Razzak Tajuddin Saheb (May the mercy of Allah be upon him) that Pir Yusuffuddin came to Sindh to preach Islam.

It was Pir Yusuffuddin who originated the term Momin that was to later become the designation of a million followers of Islam. Impressed by the strength and character as well as the determination, courage and dedication of the new adherents to Islam had called them Momins and appointed Adam (Sunderji) as their leader and guide.

Pir Saheb then gave Adam a set of clothes-a long shirt, trouser, a waistcoat, a jacket and a turban-clearly identifying the new leader and his flock. In so doing Pir Saheb introduced the dress form that was to become a tradition for centuries.

We quote Pir Yusuffuddin's address to Adam and his flock (as recorded for posterity): "Dear Brethrens, from today onwards you are Muslims, you have one Allah, one Prophet, one Holy Book (Qur'an) and you are all brothers. Believe in Allah; follow His Path and act according to the orders given in the Qur'an. You will be honored in religion as well as in the world and you and your off springs will prosper for a long time".

When the people of Sindh saw the spread of Islam, they severed all their social, economic and religious ties with the new adherents of Islam. The new wave of opposition led Adam and his people to Pir Saheb for his wise counsel and guidance saying: "As we have accepted Islam, our people are displeased with us. They have broken all social contacts and have ceased all transactions with a view to make us revert to our old faith. What shall we do now? We are prepared to follow your advice."

Pir Saheb replied:
"I advise you to migrate from here so that you can easily perform your duties to Islam after reaching another place. Our Great Prophet (May the blessings and mercy of Allah be upon him) once before advised Muslims to migrate during the early years of Islam. You, too, should now, likewise, go to another place."

(b) A question arises. It is natural to ask how is it that Muslims were compelled to migrate from Sindh when the Islamic Government of Kabul ruled the region?

History and research would indicate that while it is correct to say that Sindh was ruled by the Government of Kabul, Islamic conquerors were never wholly involved in the spread of religion and, during their rule, there was freedom of religion. The work of promoting Islam was left to the preachers and saints like Pir Yusuffuddin. During this period the Province of Sindh and, in particular, the city of Thatta, had several saints and men of religion.

When Pir Saheb ordered Adam and his people to migrate, between a 100 and 150 families of Momins (Memons) left the city of Thatta to



(Aisha bawany academy, Bombay)



(Haji ali dargah, Constructed by Fazia Brother, Mumbai)

settle on the banks of a nearby river, the Varaya. However, peace was never fully realized by the Memon community in spite of having left their homes in their original settlements in Sindh. Between 859 AH and 866 AH when Jam Sanjar ruled Sindh, chaos and disorder followed a weak government in control. In the border areas between Southern Sindh and Gujarat, the powerful Baloochis spread havoc by raiding and looting caravans plying trade. As a result, movement between Sindh and Gujarat was halted and the Memons (who were mainly in business) found life intolerable and were forced to migrate again this time from Varaya. With their livelihood threatened and uncertainty about the future, the Memons split and small groups ventured out in different directions - an event in history that subsequently divided one big Memon community into different factions.

One group, under the leadership of Ladha, migrated to the State of Halar in Kathiawar and became known as the Halari Memons. Another group proceeded towards Karachi, a port of Sindh, and they became known as Sindhi Memons. A third group, made up of fifty young men, proceeded towards Punjab and settled in Lahore. The Cutchi Memons, on the other hand, migrated to Bhuj, the Capital of Cutch. They originally settled there under the leadership of Kaneya Seth, the son of Markun Seth who assumed the Islamic name of Rukunuddin. Markun Seth was the son of Adam Seth, the first leader of the Memon Community (appointed by Pir Yusuffuddin). When the Memons migrated in different directions from Varaya, those left behind followed Kaneya Seth to Cutch.

The migration and movement of the Memons from their original home in Nagar Thatta in Sindh caused stress and severe hardship, forcing families to fight starvation and, for most, it was a virtual hand-to-mouth survival.

Throughout these trying times they were steadfast in their faith and pursued the principles of Islam with a great sense of devotion and dedication. The great bond that was established in such circumstances, united families, made sharing a priority of the time and, more important, made them realize the importance of oneness.

These simple people who put their trust and faith in Allah and never once wavered throughout the long, arduous struggle to survive, were handsomely rewarded-Allah eventually took mercy and showered them with His generosity and an abundance of fortune.

For the believers in the power of Allah, the true testing time had come and gone and, after 400 years of wandering and search of a true permanent home, the Memons had finally set roots. Their arrival in different parts of India heralded a new beginning, a life of plentiful and an abundance of fortunes as the business acumen of these Islamic migrants set the stage for continuing success and prosperity.

Memons played a prominent role in the Indian Freedom struggle against British rule and occupation both physically and financially. By the close of the 19th Century when the struggle assumed noteworthy proportions, a number of Memons courted imprisonment and wealthy members of the community made large-scale donations. Such notables were the Late Umer Sobani and Sir Adam gee Hajee Dawood who spontaneously associated themselves and their families with Mrs. Annie Besant's Home Rule League that spearheaded the freedom struggle. They joined the movement from its inception and gave liberally towards its expenses.

During the War years the Memons amassed considerable wealth and this was invested in a systematic importation of valuable goods, shares in new industries and landed property but financial disasters overtook the Memons as well as other major investors after the War had ended. Prices dropped dramatically and traders suffered heavy losses. There was a chain reaction new industries in India, which prospered on account of the shortage and high prices of foreign goods during the war years, were forced to shut down. Industrial shares, which dropped dramatically, found no takes and, added to this, the price of landed properties fell to add to the woes of the business sector.

This was the age of depression and the collapse of the Indian commercial empire sent shock waves through the nation, as bankruptcy became the order of the day. However, most Memons, in order to maintain credit in the commercial sector, struggled along to meet their commitments and liabilities by resorting to extreme measures.
These measures included the sale of all their properties and other assets as well as the traditional gold and precious ornaments of their womenfolk.

One result of this action to overcome the financial depression of the time was the continuance of the Memon tradition in commerce while others panicked and opted out, the Memons, in spite of the heavy losses sustained, endured the depressive years and continued to trade.



(Zakaria Mosque, By Zakaria Norani, Bombay)



(Memon Masjid)

But the chance to recoup and regain their prestige was, however, blunted by yet another disaster with the post-war fall in the exchange value of the rupee. On account of this the Indian merchant had to pay twice the original amount for imported goods. As the Memons were heavily involved in the importation of goods, they suffered heavy losses.

Just as it seemed the commercial sector of India was set to recover, other losses seemed inevitable on account of the momentum gained by the combined efforts of the Khilafat Movement, the Non-co-operation Movement of India and the Swadeshi Movement.
Launch of the powerful Swadeshi Movement, there was a nation-wide spontaneity for the boycott of British manufactured goods. Within a short time, British goods, valued at millions of crores of rupees, piled up in godowns (warehouses). Nobody volunteered when the goods were offered for sale well below cost and eventually, following pressure by the Indian boycotters, it all went up in smoke.

It must be recorded here that the Memons represented a substantial group involved in the importation of British manufactured goods and needed little encouragement to associate themselves with the founders of the Swadeshi Movement.

The many factors that contributed to the financially depressive years drove many Memons in another direction in search of financial rewards. This time they invested heavily in landed properties which Offered Low Returns but Seemed Moreover Secure. In effect some dramatic changes were undergone the comforts of life were curtailed to counter the changing situation of limited income and high expenditure that highlighted the period.

As in earlier times, confronted as they were with numerous difficulties, the Memon spirit of adventure never ceased. The political upheavals, the changing social patterns, the call of the professions and occupations, all combined to encourage Memon movement and settlement throughout India and the rest of the world. Wherever they went and settled, the Memons left lasting impressions with their mosques, welfare and educational institutions, hospitals and musafarkhanas that emerged through Jamat's (community based organizations) that were constituted everywhere.

The Memon Community is basically a peace loving business community. Memons are by nature generous, kind-hearted and charitable people. Not only do they support their less fortunate jamati and community members by monthly maintenance allowances, scholarships and other necessities but also help humanity at large by establishing hospitals, maternity homes, orphanages, schools, colleges, industrial homes and other humanitarian activities, whose benefits are traditionally open for all person without distinction of caste, color or creed. All large nation-wide funds start with the donations of Memons and generally they are among the topmost donors.

Whenever the Memons have settled they first built a mosque and madrassa, and if in considerable numbers, also established a Jamat. Many mosques built by Memons have become outstanding architectural landmarks of their particular cities. Such mosques include Zakaria Masjid of Calcutta, Minara Masjid of Bombay. New Memon Masjid of Karachi and Bitul Muqarram Masjid of Dacca. Memons have also built large mosques in the countries spread from Japan to South Africa. The Jama Masjid of Durban built by the Memons, is the largest mosque in the Southern Hemisphere

Some Philanthropic Memon Personalities:

- Abdul Sattar Edhi 'Nishan-e-Imtiaz' Ambulance and Hospital Services, burial of homeless
- Bilquis Edhi Women Welfare orphanage
- Muhammad Hussain Mehanti counsellor social worker social activist MNA Member of Parliament from Jamaat-e-Islami
- Muhammad Siddique Polani community leader, a social worker, a journalist, a reformer, an entrepreneur and a patron of many literary, cultural and youth activities

Philanthropists

- Seth Hoosen Kasam Dada
- Ahmad Adaya founding partner of prominent California real estate company IDS Real Estate Group (1927-2006)

Industrialist:

- Seth Ahmad Dawood Dawood Group
- Haji Ali Mohammad Pakolawala's
- Bashir Ali Mohammad Gul Ahmed Group Gul Ahmed Group
- Ghulam Muhammad A. FECTO Chairman of FECTO Group of Industries



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DAACHI NAMA ڈاچی

ANGLO INDIAN CUISINE

The intermixing of different cultures, be they benign influences due to trade or neighborhood, or due to colonial rule does have an impact on the culture of the place.
The celebration of birthdays is one such event which has really been adapted by us as a nation, that we now celebrate not only birthdays but also continue to celebrate birthday of rulers who have passed away.
The hybrid style of cooking served not only found itself on the table of an Anglo Indian home, but was the style which is still prevalent in Clubs even today. The local breakfast of paratha and Lassi is now replaced permanently by the Anglo Indian cuisine. Breakfast today cannot be conceived without cornflakes and porridge, and bread, butter and jam. The fried omelet however added a local touch with the addition of onions and chilies.
The influence however was bilateral. The Anglo Saxon cuisine was enriched by all the places which came under their empire, more so the Indian cuisine. Curries, kebabs and chutneys were introduced into the British cuisine and was responsible for adding spice to their taste buds.
The popularity of Anglo Indian cuisine can be gauged from the fact, that very high ended, restaurants, serve Anglo Indian cuisine by very popular and well known Chefs.





MULLIGATAWNY SOUP

INGREDIENTS

- 1 tbsp vegetable oil or ghee
- 1 stalk celery diced
- 1 onion diced
- 1 carrot diced
- 2 cloves garlic
- 1 tbsp ginger grated
- 1 tbsp prepared curry powder or similar
- 2 liters/8cups chicken stock
- 200g/1 cup red split lentils
- 100g/1/2 cup basmati rice
- 2 chicken breasts
- 2/3 cup frozen spinach
- Juice of 2 limes
- salt to taste

INSTRUCTIONS

1. Heat a tablespoon of oil in a large soup pot and sauté diced onion, carrot and celery over low heat for 5 minutes. The add minced garlic, grated ginger, the curry paste and cook for 30 seconds longer while stirring. Then add the chicken stock, red split lentils and rice, turn the heat up and bring to a boil.

2. Once boiled cook for 10 minutes over medium heat. Then add cooked chicken diced into bite-sized pieces and frozen spinach. (No need to defrost first.) Cook for 5 -7 minutes until the lentils and rice are soft. Then squeeze the lime juice directly into the soup and season with salt to taste.



CARAMEL CUSTARD

INGREDIENTS

- ½ cup sugar
- 3 eggs, slightly beaten
- 1/3 cup sugar
- 1 teaspoon vanilla
- 1/8 teaspoon salt
- 2 ½ cups very warm milk Ground nutmeg

INSTRUCTIONS

1. Heat oven to 350°F.
2. Heat 1/2 cup sugar in heavy 1-quart saucepan over low heat, stirring constantly, until sugar is melted and golden brown. Divide sugar syrup among six 6-ounce custard cups; tilt cups to coat bottoms. Allow syrup to harden in cups about 10 minutes.
3. Mix eggs, 1/3 cup sugar, the vanilla and salt in medium bowl. Gradually stir in milk. Pour over syrup in cups. Sprinkle with nutmeg.
4. Place cups in rectangular pan, 13x9x2 inches, on oven rack. Pour very hot water into pan to within 1/2 inch of tops of cups.
5. Bake about 45 minutes or until knife inserted halfway between center and edge comes out clean. Remove cups from water. Cool 30 minutes. Cover and refrigerate until serving or up to 48 hours.
6. To unmold, carefully loosen side of custard with knife or small spatula. Place dessert dish or plate on top of cup and, holding tightly, turn dish and cup upside down. Shake cup gently to loosen custard. Caramel syrup will run down sides of custard, forming a sauce.

CHICKEN JALFREZI



INGREDIENTS
FOR THE CHICKEN

- 1 kg chicken skin removed and cut in to small pieces
- 2 onion thinly sliced
- 3 tomatoes finely chopped
- 3 green chili sliced
- 3 cloves garlic sliced julienne
- 1 medium piece ginger sliced julienne
- 1 tbsp chili powder
- 1/2 tbsp coriander powder
- 1/2 tsp cumin powder
- 1/2 tsp turmeric powder
- 1 tsp garam masala
- 2 tbsp oil

INGREDIENTS
FOR THE JALFREZI

- 1 green bell pepper
- 1 yellow bell pepper
- 1 red bell pepper
- 1 onion
- 3/4 tsp cumin seeds
- 2 tbsp oil
- little salt

INSTRUCTIONS

1. Heat oil in a large wok or pan set over a medium heat until hot, add the green chili, ginger and garlic, sauté for a minute, then add the finely sliced onions. sauté well until onion become light brown.

2. Add the tomatoes and sauté well until oil separates. Then reduce the flame and add chili powder, coriander powder, turmeric powder and cumin powder, stir well.

3. Then add the chicken pieces and stir well in a high flame for one minute then add salt, mix well and cover with a lid(if necessary add 1/4 cup water).cook in low flame for 25 minutes, stir in between. Once chicken cooked well switch of the stove. Add garam masala and stir well. Cover with the lid and keep aside.

4. Clean and cut onion and capsicum in to medium size cubes then heat oil in a pan or wok, then add the cumin seeds, salute well until fragrant, then add the chopped bell peppers and onion, add little salt. then sauté in high flame for 3-5 minutes,

5. Add this to the cooked chicken, stir well, check salt consistency, add more if needed. Cover with a lid and keep aside for 3 minutes. Serve hot with rice or nan



MANGO CHUTNEY

INGREDIENTS

- 2 cups sugar
- 1 cup distilled white vinegar
- 6 cups mangoes (4 to 5), peeled and cut in 3/4-inch pieces (See How to Cut a Mango)
- 1 medium onion, chopped (about 1 cup)
- 1/2 cup golden raisins
- 1/4 cup crystallized ginger, finely chopped
- 1 garlic clove, minced
- 1 teaspoon mustard seeds, whole
- 1/4 teaspoon red chili pepper flakes (hot)
- Special equipment:
- 6 8-ounce canning jars

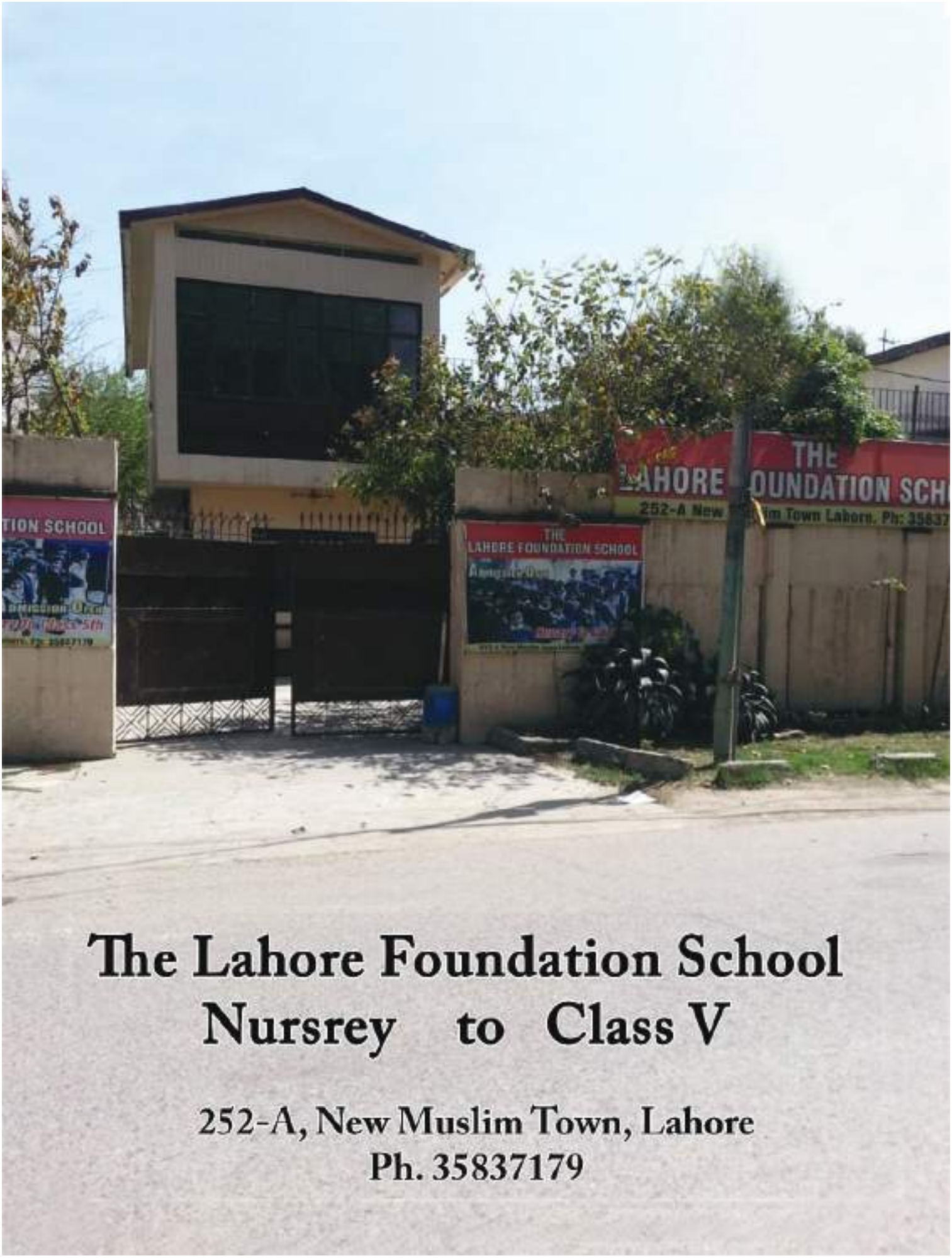
INSTRUCTIONS

1. Combine sugar and vinegar in a 6-quart pot; bring to a boil, stirring until sugar dissolves.

2. Add remaining ingredients and simmer, uncovered, until syrupy and slightly thickened, 45 minutes to 1 hour. Stir occasionally during cooking.

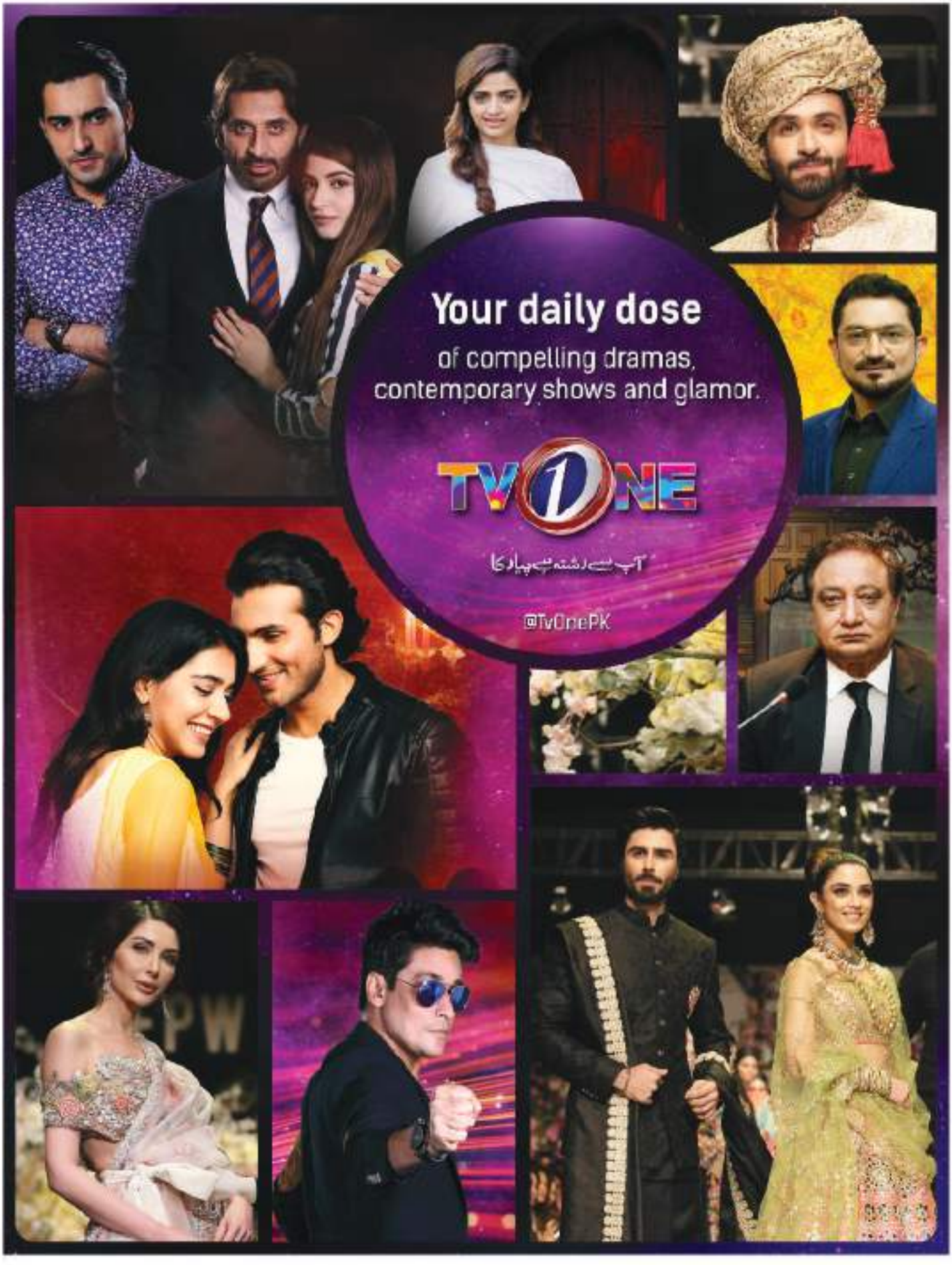
3. Pour into clean, hot jars leaving 1/2-inch headspace; close jars. (Do not over-tighten the jars.) Process in a water bath 15 minutes.

   To process in a water bath, put a rack on the bottom of tall, large pot. Place the sealed jars on the rack. Fill the pot with water, covering the jars by 1 inch. Bring to a rolling boil. Boil for 15 minutes. Remove the jars from the pot and let sit at room temperature to cool.



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کچھ حرف

ڈاکٹر عارفہ سیدہ زہرہ (ایجوکیشنسٹ ، رائیٹر)

فنا فی کا کمال بھی کیا کمال ہے۔ وہ مٹی ہو، دھاگا ہو کہ ریشم، ہنر مند کے ہاتھوں میں آ گیا، تو کیا کیا شکلیں سامنے آتی ہیں۔ دیکھنے والا حیران کہ راتوں کا یہ خزانہ ان کا دل کی تہوں میں حفاظت سے رکھا رہتا ہے۔ اور جیسے ہی ہاتھ حرکت میں آتے ہیں، دور قریب ہر جگہ کی تہذیب اپنے رنگوں میں آنکھ کے سامنے تھرکنے لگتی ہے۔ خدا جانے ہم اس خوش فہمی میں کیوں مبتلا ہو گئے، کہ مشین کی تیز رفتاری زندگی کے قدم سے قدم ملانے میں بڑی مددگار ہوتی ہے۔ ہوتی ہے اور ضرور ہوتی ہے، لیکن ہاتھوں کی رفتار تیز نہ ہو گی۔ لیکن کام کی پائیداری نزاکت اور حسن میں اپنا ثانی نہیں رکھتی۔ یہ تہذیب کی اصل ہے، جو اپنے اپنے علاقوں سے اپنا رشتہ جوڑے رکھتی ہے، اور ان کا فن یاد دلاتا رہتا ہے کہ زندگی کے نقش اگر تہذیب کی روایت میں گندھے ہوتے ہیں تو کم قیمت نہیں ہوتے۔ بدلتے زمانے اور بدلتے معیار میں زندگی کی اصل کو باقی رکھنا ہی سب سے بڑا فن ہے۔ اسے صرف روایت کہنا زیادتی ہے، یہ ہنر کا سفر ہے اور بدلتے وقت کے ساتھ اپنی نوعیت کو باقی رکھتا ہے اور بے معنی نہیں ہونے دیتا۔

پاکستان کی نعمتوں میں سے ایک بڑی نعمت اس کی تہذیب کی رنگا رنگی ہے۔ ہر علاقہ اپنے موسم اپنے مزاج کی مناسبت سے اپنے علاقے کے لئے ہنر کا انتخاب کرتا ہے۔ یہ انتخاب بالکل فطری ہے۔ جہاں مٹی کا لمس ملائم اور چکنا ہو وہاں مٹی کو ہاتھوں میں ڈھال لینا نظر کی دعوت اور زندگی کو ایک صحت آمیز مسرت کی نوید ہے۔ رنگ خود فطرت کا سب سے بڑا کمال ہے، وہ رنگ کپڑوں میں جذب ہو جائیں یا آنکھوں میں سما جائیں، ہم سب کی کہانی سناتے ہیں۔

تعریف اور تحسین ہنر کی ضرورت ہے۔ ہمارے ملک کے بہت سے ہنر اس لئے پسپا ہوتے جا رہے ہیں کہ ان کو ہنر پرستی کا سایہ نہیں ملتا۔ ڈاچی نے نامتو دور کھا، جو روایت کی رفتار کی علامت ہے لیکن ہنر کی تحسین اور تعریف کے لئے ایک بے حد موثر نظام بنایا، تا کہ دور دراز کے ہنر مند اپنی تہذیب کی عکاسی کے لئے آئیں، اور ان کا تعارف ہو، کمال فن اگر آنکھ سے اوجھل رہے، تو ہنر مند کا دل بے حوصلہ، اور صاحب استطاعت کی زندگی، بے رنگ رہ جاتی ہے۔ یہ میلہ پھر سجنے کو ہے، کہ دلوں کا حوصلہ ہی امنگ سے آئے، اور رنگوں کا ستون ان امنگوں کو اپنی زندگی کی زینت بنائیں۔ ہمارے ملک کے عام لوگ اپنی معاشرتی ذمہ داریوں سے بے خبر ہیں۔ وہ ایک حساس مزدکی طرح معاشرے میں اسے عمل کو جاری رکھتے ہوئے ہیں، جن سے زندگی کو قوت ملتی ہے اور زندہ رہنے والوں کو سہارا۔ تیز رفتاری نے کاریگروں کے خاموش صبر پر بڑی چوٹ لگائی ہے، ڈاچی ان کی قدر و قیمت کرتے ہوئے۔ ان کے فن کی پذیرائی کا سامان مہیا کرنے کا ایک موقعہ ہے۔ تہذیب کی عکاس کے ہنر اور فن کو ان لوگوں کے لئے مہیا کرنا جو صرف ان کے متعلق سنتے ہیں۔ ایک تجربہ ہے اور بہت سے وہ ہیں جو سال بھر اس کا انتظار کرتے ہیں۔ کہ اس بازار سے وہ اپنے ملک کے ہنر اور فن کو اپنی ساتھ لے جائیں۔ یوں تو شاید بات مشکل معلوم ہو، مگر جب آپ کے گھر کی دہلیز پر پہنچ جائے، تو دل کھل اٹھتا ہے۔



تعلیم و تربیت

(طاہرہ قادری) (ایجوکیشنسٹ، اڈاپٹی ممبر)

بچوں کی تعلیم وتربیت والدین کا اولین فریضہ ہے اس کے لیے پہلا مرحلہ ماں کی گود ہے جو کہ اُس کی تربیت کا پہلا گہوارہ ہے۔ لہٰذا اس کے لیے ضروری امر ہے کہ نیک اور صالح ماں کا انتخاب جو کہ اشد ضروری ہے۔ والد کاروبار کے سلسلے میں گھر سے باہر ہوتا ہے اور بچوں کو وہ موقع میسر نہیں ہوتا جو کہ ماں کی محبت سے حاصل ہوتا ہے۔ اس لیے ماں جس راہ پر بچوں کو چلائے گی وہ اسی پر گامزن رہتے ہیں۔ ایک فرمانبردار اولاد صرف ماں کی گود سے ہی جنم لیتی ہے۔

بچوں کی تربیت میں پہلا اصول بچوں کو دوست بنانا ہے اور اس کے لیے ہمیں اولاد کے قریب ہونا ضروری ہے۔ آج کل اکثر گھرانوں میں دیکھا گیا ہے کہ بچے اور والدین کے درمیان فاصلے بڑھتے جا رہے ہیں۔ وہ ایک گھر میں رہتے ہوئے بھی اجنبی بنتے جا رہے ہیں اور اگر اس نکتے پر غور نہ کیا گیا تو ماں باپ کی بے اعتنائی بچوں کو اس مقام پر لے جائے گی کہ وہ دوسروں کو ناصح لیں گے اور ان کی یہ روش انہیں بربادی کے دہانے تک پہنچا سکتی ہے۔

والدین کا فرض ہے کہ بچوں کے فارغ وقت کی منصوبہ بندی کریں۔ اس بات پر غور کرنے کی ضرورت ہے کہ بچے کہاں جاتے ہیں اور کیا کرتے ہیں۔ ان کو پڑھنے کی عادت ہونی چاہیے۔ کیونکہ کتابوں سے بڑھ کر بچوں کا سچا دوست کوئی نہیں ہے۔ لہٰذا جہاں تک ہو سکے بچوں کو کتابیں پڑھنے کی طرف مائل کرنا ضروری ہے۔

بچہ اور کیا بڑا ہر ایک تعریف جو کہ بچی ہو سننا پسند کرتا ہے اور اس زمرے میں بچے پہلے آتے ہیں۔ بچوں کی تعریف کیجئے ان کی حوصلہ افزائی کریں۔ ان سے بے اعتنائی نہ برتیں۔ بچے دل کے سچے ہوتے ہیں وہ ہماری آنکھ کے اشارے کو بھی بھانپ لیتے ہیں۔ لہٰذا یہ لازمی ہے کہ ہمارا رویہ سچا اور کھرا ہو جسے دیکھ کر وہ شک وشبہ سے دور رہیں اور ہمارا رویہ ہی ان کی پرکھ بن جائے گا۔

بچوں کی تربیت میں سب سے اہم پہلو ہے کہ ہم بچوں پر اپنی مرضی مسلط نہ کریں۔ پہلے اپنے رویے کو اپنے طریقے سے وضاحت کریں تاکہ وہ سمجھ کر ہمارے کہنے پر چلیں۔ والدین اپنی اولاد کے لیے تقلید کا باعث ہوتے ہیں۔ اگر ہم سچائی اور کھدائی کا ثبوت دیں گے تو وہ آہستہ آہستہ ان باتوں کے عادی ہو جاتے ہیں اور آنکھ بند کر کے عادی تقلید کرتے ہیں۔

بچوں کی تربیت میں صبر وتحمل ایک ایسا قدم ہے جسے ہم صرف اپنے رویے سے ان کو مائل کر سکتے ہیں۔ بچوں کی غلطی معاف کر دینی چاہیے اور بار بار انہیں یہ احساس نہ دلائیں کہ والدین ان پر احسان کر رہے ہیں۔ کیونکہ بچوں میں غلطی معاف کرنے کا جذبہ اس وقت پیدا ہوگا۔ جب ہم خود اس کی مثال بن کر دکھائیں گے ان کو بھروسہ کرنا سکھائیں تاکہ وہ ایک اچھے اور مخلص شہری بنیں۔

یہ اس وقت ہو سکتا ہے جب والدین اپنے فرائض سے آگاہ ہوں اور بچوں کو بوجھ نہ سمجھیں بلکہ انہیں یہ احساس ہونا چاہیے کہ وہ خوش نصیب لوگ ہیں جن کو اللہ نے چنا ہے۔ ہزاروں افراد اولاد کی نعمت سے محروم ہیں۔ اس لیے والدین اللہ کے شکر گزار رہیں اور وہ ذمہ داری جو اللہ کی طرف سے ان پر عائد کی گئی ہے اسے احسن طریقے سے نبھائیں تب ہی ہم اس ذمہ داری کے اہل کہلائیں گے۔



رانی کوٹ سے ڈاچی

(ندیم شہزاد) (ڈاچی کا مداح)

وطن عزیز پاکستان دنیا کے اس خطہ ارض میں واقع ہے۔ جو ثقافت کے اعتبار سے مالا مال ہے۔ آثار قدیمہ اس بات کی گواہی دیتے ہیں کہ یہاں ایسی قوم آباد رہی ہے جو صنعت و حرفت اور دیگر فنون میں مہارت رکھتی تھی۔ یہاں بہت سی قدیم عمارات موجود ہیں جن کی مثال دیگر خطوں میں ملنا مشکل ہے۔ رانی کوٹ کا قلعہ بھی ایک ایسی ہی تاریخی عمارت ہے جو سندھ کے ضلع جام شورو میں واقع ہے۔

رانی کوٹ 32 کلومیٹر کے وسیع و عریض رقبے پر پھیلا ہوا قلعہ ہے۔ اس لحاظ سے یہ ایک انتہائی منفرد قلعہ ہے۔ چاروں طرف پھیلے صحرائی علاقے کے بیچوں بیچ چھوٹے سے پہاڑی علاقے کو قلعے میں تبدیل کر دیا گیا ہے۔ اس چھوٹے سے پہاڑی علاقے میں پھیلے وحشی انسانی عقل کو حیران کر دیتے ہیں۔

23 کلومیٹر لمبی دیواروں کا حامل یہ قلعہ فن تعمیر سے بھی ایک منفرد حیثیت رکھتا ہے۔ اس کی ساری دیواریں انسانی ہاتھوں کی تعمیر نہیں بلکہ بعض جگہوں پر چٹانوں کو تراش کر دیواروں میں ڈھالا گیا ہے۔ اس اعتبار سے یہ شاید دنیا میں اپنی نوعیت کی واحد عمارت ہے جہاں پہاڑیوں کو اس کا حصہ بنا دیا گیا ہے۔ کہ کام ماہرین فن اور سنگ تراشوں نے اتنی خوبصورتی سے کیا ہے کہ پہلی نظر میں اندازہ لگانا مشکل ہے کہ یہ چٹانیں ہیں۔ یا اینٹ سے چنی ہوئی دیواریں ہیں۔

بین الاقوامی ماہرین کے مطابق یہ قلعہ دور قدیم کے جنگجو قبائل نے تعمیر کیا۔ رانی کوٹ جس پہاڑی علاقہ میں بنا ہے اور اس کے چار بڑے دروازے ہیں۔ یہ دروازے صرف دیوار میں گزرگاہ کے طور پر مخصوص ہیں اور اصل گیٹ اب موجود نہیں ہیں۔

اس قلعے کے نام رانی کوٹ کے متعلق بھی کئی کہانیاں مشہور ہیں۔ سندھی زبان میں رانی ایسی جگہ کو کہتے ہیں جہاں سے پانی کا کوئی پوشیدہ زیر زمین چشمہ آگے کسی دوسری جگہ جا کر نکلے۔ اسی وجہ سے اس قلعے کا نام رانی کوٹ پڑ گیا۔

اب بھی اس قلعے کے اندر ایک پورا گاؤں آباد ہے جس کی آبادی تقریباً 500 ہے۔ یہ لوگ گلہ بانی کے طور پر اونٹ اور بھیڑ بکریاں پالتے ہیں۔ اور زراعت کے پیشے سے منسلک ہیں۔

رانی کوٹ بلاشبہ سرزمین پاکستان اور اس سے منسلک فن کاروں اور ہنر مندوں کے ماضی اور تابناک مستقبل کی جیتی جاگتی مثال ہیں۔

ماضی کے انہی بے مثال ہنرمندوں کی جیتی جاگتی تصویر آج کے زمانہ میں ڈاچی ہے۔ جو ماضی میں ان لازوال ہنرمندوں کی طرح آج کل کے بے مثال ہنر مندوں کو آگے آنے اور اپنے فن کے جوہر دکھانے کا موقع فراہم کر رہا ہے۔ جس سے نہ صرف انکا ہنر دنیا کے سامنے آیا جاتا ہے بلکہ یہ انکے لیے باعث روزگار بھی ہے۔ یہ نہ صرف ان کے ہنر کی قدر دانی ہے بلکہ اس کے ساتھ ساتھ معاشرے میں باعزت اور قابل فخر روزگار کے مواقع کی بھی فراہمی ہے۔

ایک خوبصورت اور منظم شہر، کشادہ و آبی گزرگاہیں، اس کی گلیوں کی صفائی دیکھ کر تو میں دنگ رہ گیا۔ اور اس کے بازاروں میں بے پناہ دولت چھلکتی اٹاٹے اور وافر وسائل کا تقابل یورپ کے کسی بھی امیر ترین تجارتی مرکز سے کیا جا سکتا ہے"۔

لیکن آج ہمیں پانی کی انتہائی قلت کا سامنا ہے اور یہ بنیادی طور پر ہماری منصوبہ بندی اور روز افزوں شہری کثافتوں کے ساتھ آپس میں امن سے رہنے کی نااہلیت کی مرہون منت ہے۔ آج اس امر کی اشد ضرورت ہے کہ ہم لاہور کے تحفظ کی منصوبہ بندی کریں تاکہ ہماری تاک میں منتظر انہونی سے کما حقہ نبرد آزما ہو سکیں۔ ہمیں شہری انحطاط کی رفتار کو روکنا ہوگا اور ماضی میں جو کچھ وقوع پذیر ہو چکا ہے اس سے سبق حاصل کرنا ہوگا۔

یہ تو ہمیں اچھی طرح معلوم ہے کہ یہ قدیم شہر کئی بار تباہ و برباد ہو چکا ہے۔ تقریباً زمین بوس ہوتا رہا، لیکن ہر مرتبہ بازیاب ہوا اور عوام کی ہمریانوں سے پہلے سے کہیں بڑھ کر بڑا شہر بنتا رہا۔ محمود غزنوی نے اس کو لوٹا، مغلوں کے شہری لشکروں نے شہر کی فی الواقع اینٹ سے اینٹ بجا دی۔ بھاٹی گیٹ کے بہادر بھٹی راجپوتوں سے گھمسان کی جنگ کے بعد بابر نے شہر کو آگ لگا دی تھی۔ جب انگریزوں نے سکھوں سے قبضہ واگزار کرایا تو ایک آفیسر نے اپنے تاثرات میں لکھا۔ "میں نے لاہور شہر کے کھنڈرات کا معائنہ کیا جو شکست خوردہ عظمت کا نہایت اندوہناک منظر پیش کر رہے تھے۔ چاروں جانب سناٹے، سکوت اور تاریکیوں کا راج تھا"۔

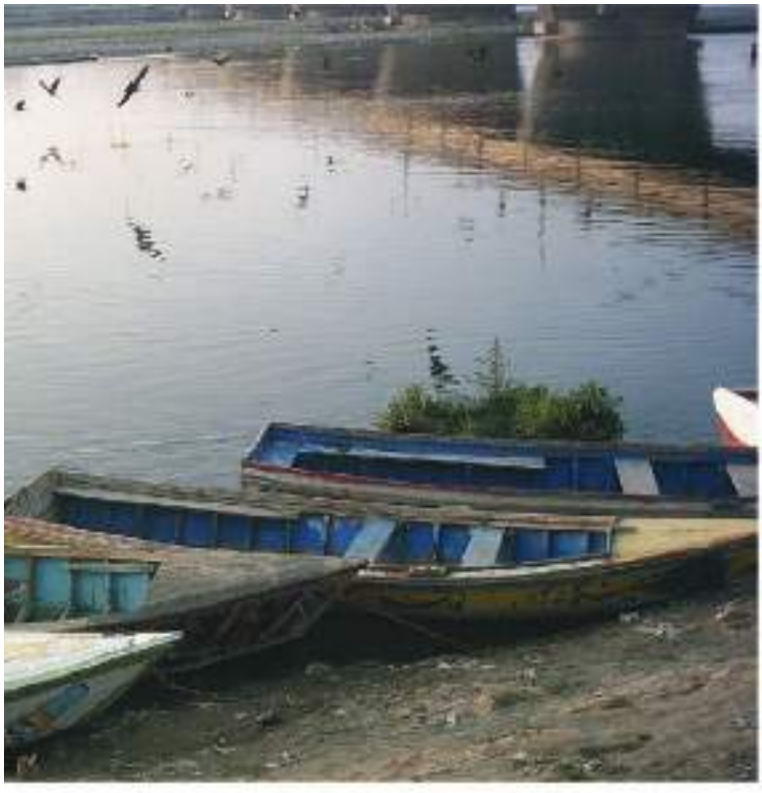
آج راوی کے کنارے کھڑے ہوئے عہد و بیماں ہی محسوس ہوا اور میں دریا کی گزرگاہ کے بیچوں بیچ پیدل چلنے کا فیصلہ کیا، جو اب نمول ریتلا میدان تھا۔ جہاں سوائے چند بھینسوں کے جو ایک اتھلی ندی میں لوٹنیاں لگا رہی تھیں، جسے کبھی دریائے راوی کہتے تھے، کچھ بھی دیکھنے کو نہ تھا۔ البتہ کھودنے والوں کے، جو ویدوں کے مطابق "مقدس دریا" کی بدنصیبی سے بھی اپنا رزق کما رہے تھے۔ ہر لاہور کے لئے یقیناً یہ مقدس ہونے سے بھی بڑھ کر ہے۔ یہ لاہور کو زندگی مہیا کرنے والا ہے۔ قدرتی طور پر ذہن میں سوال اٹھتا ہے۔ " کیا کبھی لاہور اپنے قدموں پر دوبارہ کھڑا ہوگا؟" یہ تحریر اسی سوال کے بارے میں ہے جس پر ہمیں آج فکرمند ہونا چاہیے اور جس کے بارے میں آپ سب کو بھی کہتا ہوں کہ آپ بھی اپنے آپ سے پوچھیں۔

ازلی امید پرست ہونے کے ناطے میں محسوس کرتا ہوں کہ ایک شہر کی حیثیت سے ہم اس درجہ گہرائیوں میں گر چکے ہیں۔ کہ اب دوبارہ ابھرنے کے علاوہ اور کوئی چارہ بھی نہیں اور یہی ہماری شہر کی تاریخی روایت رہی ہے سوال یہ ہے کہ یہ کیسے وقوع پذیر ہوگا؟ کون ایسا کرے گا؟ کون راہنمائی کرائے گا؟ ان تمام خدشات کا ہمیں کھلے ذہن سے جائزہ لینا ہوگا۔

یہاں یہ بتاتا چلوں، جو موضوع سے ہٹ کر نہیں کہ ایک قدیم روایت چلی آتی ہے کہ "ہر بار جب دریائے راوی کو شہر کا مرکز بنایا جاتا ہے تو لاہور سربلند ہوتا ہے۔" یہ عجیب و غریب مقولہ ہے لیکن اگر ہم اس کا تجزیہ کریں تو آخر سکھوں نے گرتے ہوئے شہر کو کیسے سنبھالا دیا تھا اور انگریزوں تک نے اس کا بندوبست کس طور کیا؟ تو ہم پر آشکار ہوگا کہ دریائے راوی کا اس کھیل میں نہایت اہم کردار تھا کہ شہر کی منصوبہ بندی کس طرح کی گئی۔

لاہور کے ترقیاتی ادارے ایل ڈی اے کی کسی پرانی الماری میں ایک منصوبہ دھرا ہوگا جو انہیں لاہور امپروومنٹ ٹرسٹ سے حاصل ہوا تھا اور جو انہیں عہد برطانیہ سے تفویض ہوا تھا۔ اب تو اکیسویں صدی چڑھ چکی ہے تو عقل تقاضا ہے کہ اس منصوبے کے اساسی نکات کو عوامی بحث کے لئے زیر غور لایا جائے۔ ہم لاہوریوں کو ان مباحث میں ضرور حصہ لینا چاہیے کہ آخر وہ زمانے میں ہمارے شہر کا کیا بننے والا ہے۔ کیونکہ اگر ہم لاہوریوں کو اپنے بچوں اور ان کے بچوں کو اس شہر میں رہنے کے لیے کوئی معقول جگہ درکار ہے تو ہمیں ان مباحث میں ضرور شرکت کرنا چاہیے جن میں یہ فیصلے ہو رہے ہیں کہ آنے والے برسوں میں لاہور کیسی شکل و صورت دھارے گا۔ لیکن ایسی صورت حال میں ہم کیا کریں جب مقامی حکومت اس شہر کی ایک چھوٹی سی آبادی "ماڈل ٹاؤن سوسائٹی" کو کام ہی نہ کرنے دے۔ جہاں سکون برباد کرنے والی، ماحول میں خلل ڈالنے والی بدنما اور یقیناً غیر قانونی دفتری اور کاروباری عمارتیں جا بجا موجود ہو رہی ہیں وہ بھی اس آبادی میں جسے شہروں کی توسیع اور منصوبہ بندی کی دنیا میں کبھی "ماڈل ٹاؤن" کہا جاتا تھا۔ اس طریق کار کو لازماً خلاف سمت میں لے جانا ہوگا اور یہ جس قدر جلد ہو اسی قدر بہتر ہوگا۔

لاہور کی ترقی کے اس منصوبے میں خیالی طور پر دریائے راوی کے دونوں اطراف بہت بڑے بڑے بند بنتے تھے جو دریا کے نشیبی بہاؤ کے ساتھ ساتھ تیس میل کے بعد ایک بیراج پر ختم ہوتے تھے۔ جہاں موسم برسات میں دریائی پانی ذخیرہ کرنے کے لئے ایک وسیع و عریض جھیل بنتی تھی۔ یہ تیس میل لمبی اور ایک میل چوڑی جھیل لاہور شہر کا مرکز ہوتی تھی۔ اس سے مشرقی جانب شہر کا پھیلاؤ رک جاتا اور اندرون شہر کو مرکزی مقام مل جاتا تھا اور شہری منصوبہ بندی کے ماہرین کو تجارتی اور رہائشی علاقوں کی واضح اور صحیح منصوبہ بندی کھلے ذہن سے کرنے کا ایک مثالی موقع مل جاتا۔ کشادہ شاہراہوں کے ساتھ ساتھ تجارتی اور رہائشی علاقوں کی واضح حد بندی کو لازماً متعین کرنا ہوگا اور جب یہ منصوبے وسیع پیمانے پر نافذ العمل ہو رہے ہوں تو مقامی منتخب حکام کو چاہیے کہ گھیراؤ میں آئے ہوئے شہر کے نتیجہ، رہائشی علاقوں میں بھی رہائشی اور تجارتی علاقوں جیسے گلبرگ، ماڈل ٹاؤن، سمن آباد اور لاہور کے دیگر ہر ایک علاقے کے حد بندی پر سختی سے عمل درآمد کرائیں۔



سونے کے سکے برآمد ہوئے تھے جنہیں
اکبرِ اعظم کے والد ہمایوں نے، شیر شاہ سوری سے شکست کھانے کے بعد فرار ہوتے ہوئے وہاں دبا دیے تھے۔ اس واقعہ سے لوگوں کی قوتِ متخیلہ کو اس حد تک تحریک ہوئی کہ اکبری دور میں موسم برسات کے سیلاب آنے سے قبل لوگ واقعی دریا کی خشک تہ کو کھنگالتے رہتے تھے۔

لیکن دور دگر و جہات کی باپردہ خبروں کی تلاش میں دریائے راوی کی خشک گذرگاہ میں از سرِ نو کھدائی میں اضافہ ہوا ہے جو واللہ علم ہو سکتا ہے دفینے وہاں مل بھی سکتے ہیں۔ کہا جاتا ہے کہ سن پچاس کی دہائی میں ایک برطانوی کمپنی نے دریائے راوی کے کناروں کو، ہندوستانی سرحد سے لے کر پاکستانی حدود کے اندر دس میل تک، استرکاری کی پیلکش کی تھی۔ یہ نتیجۂ فکر مرحوم ظفر الاحسن صاحب کا تھا۔ ان کو خواب آیا تھا کہ دریائے راوی کو لاہور شہر کے بیچوں بیچ بہنے دیا جائے اور دریا کے دونوں اطراف بہت بڑے بڑے پشتے تعمیر کر کے لاہور شہر کو منظم طریقے سے آباد کرنا چاہیے۔ کمپنی کی ایک شرط کے مطابق اور دستاویز اس امر کی تصدیق کرتے ہیں، دریا میں سے جو کچھ بازیافت ہوتا وہ کمپنی کی ملکیت ہوتا تھا۔ اس شرط کو دیکھ کر ذکر شناس کی گھنٹی اچٹ کو یہ باور ہوا کہ نہ ہو دریائے راوی میں ضرور دفینے موجود ہیں۔ چنانچہ معاہدہ دھرے کا دھرا رہ گیا اور مرحوم احسن صاحب کے جانے کے ساتھ ہی لاہور کا قدیم شہر اپنی مرضی سے پھلتا پھولتا گیا حتیٰ کہ موجودہ بے ہنگم صورت اختیار کر گیا۔

حال ہی میں بہت سے لوگ دریا کو کھنگالتے دیکھے گئے ہیں۔ ان میں زیادہ تر وہ لوگ ہیں جنہوں نے دریا سے ریت نکال کر بیچنے کا ٹھیکہ لے رکھا ہے۔ لیکن ایک اخباری اطلاع کے مطابق خزانے کے متلاشی لوگوں نے بھی دریا کی تہ کی کھدائی کا کام شروع کر رکھا ہے۔ لاہور شہر کے ایک علاقے حرنگ کے ایک رہائشی، جو پُراسرار علوم کا ماہر کہلاتا ہے۔ کا دعویٰ ہے کہ وہ لوگوں کی ایسے نقشہ دفینے تلاش کرنے میں مدد کر سکتا ہے۔ یہ کہنا ہی کافی ہے کہ بہت سے احمق لوگ جھانسے میں آ جاتے ہیں اور پھر ایسی باتوں سے روایتی قصوں کو مزید تقویت مل جاتی ہے۔

لیکن ان اساطیری قصوں میں سب سے عمدہ یہ ہے کہ ایک سرنگ دہلی تک چلی جاتی ہے۔ ہم نے محکمۂ آثارِ قدیمہ کی اس سلسلے میں پوچھ گچھ کی تو انہوں نے بتایا کہ بلاشبہ ایک سرنگ کا وجود ملتا ہے، لیکن یہ قلعہ لاہور کے ایک کونے میں ختم ہو جاتی ہے۔ بہرحال قلعہ لاہور سے دریائے راوی تک یا دہلی تک جانے والی سرنگ ایک بے سروپا قصہ ہے۔ تاریخ میں بھی اس کا کہیں ذکر نہیں ملتا۔ چنانچہ ایک خوبصورت قصے پر خطِ تنسیخ پھر گیا۔ میں نے نوجوانی میں اپنے والد سے جب سرنگ کے بارے میں پوچھا تو جواب میں انہوں نے جو کچھ کہا وہ اس لائق نہیں کہ یہاں دہرانے کی جسارت کر سکوں۔ لیکن سائنسی حقیقت ایسے معاملات میں کوئی اہمیت نہیں رکھتی۔ وقت گزرنے کے ساتھ ساتھ اساطیری قصے ایک حقیقت کا روپ دھار لیتے ہیں، جن پر معترض ہونے کو جی نہیں مانتا اور یہی اساطیروں کا مزہ ہے۔ یہ زندگی کی رعنائی میں اضافہ کرتے ہیں۔ لیکن اُن لوگوں کے لئے، جو دہلی تک سرنگ کے وجود میں یقین رکھتے ہیں، اب بھی امید ہے۔ سرنگ کے دہانے کا آغاز جس مقام سے ہوتا ہے وہاں فی الواقع ایک کچڑا آلود زمین دوز قید خانے کا وجود ہے۔ اس زمین دوز قید خانے کو ٹھیک ٹھاک کر کے سیاحوں کے لیے پُرکشش بنانے کی ضرورت ہے۔ اس امر سے یقیناً اساطیری قصے میں بھی اضافہ ہوگا اور لاہور میں رہنے کے مزے میں بھی۔

پھر ایک روز جب میں دریائے روای کے پار گیا تو یہ دیکھ کر بے حد رنجیدہ ہو گیا کہ ایک زمانے میں ٹھاٹھیں مارتا ہوا لافانی دریا اب تقریباً ناپید ہو چکا تھا اور اس کی جگہ ایک کیچڑ اور کثافتوں سے بھری اتھلی ندی بہہ رہی تھی جو خود اس لفظ کی مضحکہ نظر آتی تھی اور جس میں چند بھینسیں بدقت نہانے کی کوشش کر رہی تھیں۔

انگریزی شاعر ملٹن (74-1608) نے لاہور کا ذکر ان معدودے چند شہروں میں کیا ہے جو جنت کی ایک پہاڑی سے حضرت آدمؑ کو نظر آئے تھے۔ آج ہم نے اس عظیم شہر کی تحقیر کر کے اسے جنت کا متضاد مقام بنا رکھا ہے۔ ہمارے لیے جن کے آباؤ اجداد تاریخ کے آغاز سے قبل اندرون شہر میں رہتے آتے ہیں اس سے بڑھ کر کوئی تکلیف دہ بات نہیں ہو سکتی اور جب میں طیش کے عالم میں کھڑا تھا تو مجھے دریائے راوی کے کنارے واقع نور جہاں کے مزار کی لوح پر رقم شعر یاد آیا جو موجودہ لاہور کی صورتحال کا عکاس ہے۔

نہ مزارِ ما گریباں نے چراغے نے گلے
نے پرِ پروانہ سوزد، نے صدائے بلبلے

وہاں وہ اپنی گرد آلود بوسیدہ قبر میں آسودۂ خاک ہے۔ برصغیر کی یہ عظیم ملکہ آج بھی بے توجہی کا شکار ہے۔ اس کے نزدیک ہی جہانگیر اپنے شاندار مقبرے میں محوِ خرام ہے۔ اس لبِ مرگ دریا کے کنارے جو ہمارے قدیم شہر لاہور کی علامت زیست ہے، مغلیہ سلطنت کا دوسرا سب سے بڑا شہر جس کے بارے میں 1641ء میں فرانسیسی سیاح تھیونے لکھا تھا:

راوی کے دفینے

PEARLS

(ماجد شیخ)

دریائے راوی پاکستان اور ہندوستان دونوں ملکوں میں واقع ہے۔ یہ اُن پانچ دریاؤں میں سے ایک ہے۔ جس نے پنجاب کو اس کا نام دیا ہے۔ راوی ویدی زمانے میں پرُوشانی یا ایراوتی کے نام سے ہندستانیوں میں اور قدیم یونانیوں میں ہائیڈراوٹس کے نام سے جانا جاتا تھا۔ اس کا منبع کوہ ہمالیہ میں ہندوستان کے صوبے ہماچل پردیش کا ضلع چمبہ ہے۔ اس کی گذرگاہ شمال مغربی جانب ہے۔ یہ ڈلہوزی کے نزدیک مغربی جانب مُڑتا ہوا دھاؤلا دھر سلسلہ کوہ میں گھاٹی بناتا ہوا مادھوپور کے نزدیک پنجاب کے میدان میں داخل ہوتا ہے اور پاکستانی ہندوستانی سرحد کے ساتھ ساتھ کچھ دور تک بہنے کے بعد پاکستانی حدود میں داخل ہو جاتا ہے اور پھر دریائے چناب میں شامل ہو جاتا ہے۔ دریائے راوی کی لمبائی تقریباً سات سو بیس کلومیٹر ہے۔ پاکستان اور ہندوستان کے مابین سندھ طاس معاہدے کی رُو سے راوی کا پانی اب ہندوستان کی ملکیت بن چکا ہے۔ یہ دریائے لاہور بھی کہلاتا ہے، کیونکہ لاہور کا عظیم پُراسرار کہانیوں میں سے ایک دریائے راوی کے بارے میں ہے، جو روایت کے مطابق، بے نظیر جم کے بیش بہا نہفتہ دفینوں سے مالا مال ہے۔ اور دوسری روایت کے مطابق قلعہ لاہور سے دریائے راوی تک زیرِ زمین ایک خفیہ سُرنگ کا وجود ہے۔ ہر بار جب کسی لاہور کو شہر سے باہر جانا پڑ جاتا ہے تو

اسے اس وقت چین نہیں آتا جب تک وہ دریائے راوی کو نہ دیکھ لے۔ آج بھی عملی طور پر یہ بے ساختہ پن قائم دائم ہے۔

آپ حیران ہوں گے کہ آخر دریائے راوی ہی کیوں "بے نظیر جم کے بیش بہا دفینوں" سے بھرا پڑا ہے۔ کہیں سو جو وہ کثافت بھری ایک چھوٹی سی ندی، جس میں کچرا آلود پھینسیں لوٹتی پوٹتی رہتی ہیں، کے بارے میں ذرا زیادہ ہی مبالغے سے تو کام نہیں لیا جا رہا۔ جہاں ایک ٹھاٹھیں مارتے دریا کے بجائے خالی خولی دھول سے اٹا ایک ریتلا میدان دکھائی دیتا ہے جس پر نظر پڑتے ہی کلیجہ منہ کو آتا ہے۔ اور ہمارا کام محض یہ رہ گیا ہے کہ ہم قدرت کے انتقال کے بجائے بشری گناہوں کو مورد الزام ٹھہراتے ہیں۔ حقیقت تو یہ ہے کہ ہم نے خود پانی کے معاملے بہت بُرے طریقے سے طے کیے۔ دریائے راوی میں پانی کی دھار کم تر ہو کر انتہائی پتلی ہو چکی ہے، کیونکہ ہندوستان نے ہمارا پانی چھین لیا ہے۔ اور اگر کچ کہیں تو یہ کہ وہ ہماری رضامندی سے ہمارا پانی ہتھیا گئے۔ وہ تو جب موسم برسات میں دریاؤں میں پانی چڑھ جاتا ہے تو پھر بپھرے ہوئے راوی کے ریلے کو ہم پر چھوڑ کر ہماری تباہی کا سامان بنا دیتے ہیں اور ہم اپنے ذریعہ مواصلات راوی کو پیار کی صورت کے بجائے غصے میں ہی دیکھ پاتے ہیں۔

راوی اور اس کے دفینوں کی داستان ہندومت کی متبرک کتابوں، ویدوں میں تقریباً پانچ ہزار سال پہلے سے شروع ہو جاتی ہے جب رام اور سیتا نے لاہور میں دریائے راوی کے کنارے بیٹھے ہوئے اسے اس وقت تک انسانی علوم کے مطابق عظیم ترین دفینوں کا رکھوالا قرار دیا تھا۔ چنانچہ اس اعتقاد کا بیج بویا گیا جو آج تک قائم چلا آتا ہے۔ تب سے ہمارے آباؤ اجداد کا یقین رکھتے ہیں کہ دریائے راوی کی تہ میں سونے اور چاندی کے ذخائر بکھرے پڑے ہیں، جو صدیوں پر محیط مختلف ادوار میں حملہ آوروں اور فاتحین سے بھاگتے وقت گئی حکمرانوں اور امرا نے دریا میں پھینک دیئے تھے۔ جب بھی کبھی افراتفری کا دور دورہ ہوتا تو خزانوں کو "راوی برد" کرنے کی افواہیں گردش کرنے لگتیں۔ اس سے دیگر کہانیوں نے جنم لیا جن پر آج بھی پکا یقین کیا جاتا ہے کیونکہ یہ نسل در نسل منتقل ہوتی رہتی ہیں۔

اسی طرح کی ایک کہانی اور بھی ہے کہ قلعہ لاہور کے اندر سے شروع ہونے والی ایک سُرنگ مقبرہ جہانگیر تک جاتی ہے۔ کچھ لوگوں کا تو یہ بھی یقین ہے کہ یہ سُرنگ دہلی تک جاتی تھی، چنانچہ شاہی خاندان کے افراد پر جب کبھی حملہ ہوا یا حملے کی دھمکی ملی تو وہ بھاگتے وقت جملہ اثر اور تمام خزانوں سمیت اسی خیالی راستے سے دہلی منتقل ہوتے رہے تھے۔ اکبر اعظم کے دور میں اس عہد کے وقائع کے مطابق دریا میں سے حقیقتاً



عاجزی وانکساری

والدین کے ساتھ عاجزی وانکساری سے پیش آنا چاہیے۔

قرآن مجید میں ارشاد ہے۔

واخفض لهما جناح الذل من الرحمة

''اور عاجزی اور نرمی سے ان کے سامنے بچھے رہو''

عاجزی اور انکساری سے بچھے رہنے کا مطلب یہ ہے کہ ہر وقت ان کے مرتبہ کا لحاظ رکھو اور کبھی ان کے سامنے اپنی بڑائی نہ جتاؤ اور ان کی شان میں گستاخی نہ کرو۔ والدین کی ضروریات زندگی کا خیال رکھنا۔

ماں باپ کو ہمیشہ خوش رکھنے کی کوشش کرنی چاہیے اور ان کی مرضی اور مزاج کے خلاف کوئی ایسی بات نہیں کرنی چاہیے جو ان کو ناگوار محسوس ہو۔ بالخصوص بڑھاپے میں ان سے کبھی بھی اُکتانا نہیں چاہیے اور نہ ہی کوئی ایسی بات کرنی چاہیے جس سے ان کے جذبات کو ٹھیس پہنچے۔

قرآن مجید میں ارشاد ہے: (سورۃ البقرہ 215)

''آپ سے پوچھتے ہیں کہ وہ کیا خرچ کریں؟ آپ کہہ دیجئے! جو مال تم خرچ کرو وہ ماں باپ کے لیے ہے اور رشتہ داروں اور یتیموں اور مسکینوں اور مسافروں کے لیے ہے اور تم جو کچھ بھلائی کرو گے تو اللہ تعالیٰ کو اس کا علم ہے۔''

اللہ رب العزت ماں کو وہ درجہ عطا فرمایا کہ جنت کو اس کے قدموں تلے رکھ دیا۔

نبی محترم محمد ﷺ کا ارشاد مبارک ہے کہ باپ جنت کا دروازہ ہے۔ چاہے تو اس کو پالو یا پھر ان کی نافرمانی سے اسے کھو دو۔

ایک مرتبہ ایک بزرگ صحابی حضور کی خدمت میں حاضر ہوئے اور عرض کیا کہ میرے بیٹے نے میرا خرچ بند کر دیا ہے۔ حالانکہ میں نے اسے اپنی جوانی میں پروان چڑھایا اور اس کی ضروریات کو پورا کیا۔ حضرت محمد ﷺ نے ان کے بیٹے کو بلوایا اور اس کی وجہ پوچھی تو اس نے عرض کی۔ اے اللہ کے رسول! یہ بلاضرورت استعمال کرتے ہیں اور میں اس کا متحمل نہیں۔ اللہ کے نبی نے اس بیٹے کے سینے پر ہاتھ مارتے ہوئے کہا کہ تو اور تیرا مال تیرے باپ کا ہے۔ اسے وہ جیسے چاہے استعمال کرے۔

حضرت محمدؐ جو رحمۃ اللعالمین بھی ہیں۔ ماں سے محبت کا انکشاف کچھ ان الفاظ میں کیا۔

فرماتے ہیں اگر میں محو نماز پڑھ رہا ہوتا اور میری والدہ مجھے آواز دیتی تو میں نماز چھوڑ کر ان کی خدمت میں حاضر ہو جاتا اور اس کے بعد دوبارہ اپنی نماز کو جاری رکھتا۔

اللہ کے نبی حضرت محمدؐ کے اس عمل سے ماں کے درجے کی اہمیت کا اندازہ کیا جا سکتا ہے۔

والدین کا یہ حق ہے کہ ان سے کبھی ناطہ نہ توڑا جائے کیونکہ یہ ایسے ہی جیسے اپنے مالک و خالق سے ناطہ توڑ لیا جائے۔

DAACHI NAMA ڈاچی نامہ

والدین کے حقوق

HAFIZA FATMA IJAZAT
STUDENT, PHARMACIST FINAL YEAR,
RIPHA UNIVERSITY

والدین کا ادب واحترام کرنا:

ہمیں اپنے ماں باپ کے ساتھ اچھا سلوک کرنا چاہیے۔ اُن کا ادب واحترام ہم پر بھی فرض ہے۔ اللہ تعالیٰ کے بعد انسان پر سب سے زیادہ حق ماں باپ کا ہے۔ ماں باپ کی اہمیت اور عظمت کا اندازہ اس سے لگایا جا سکتا ہے کہ قرآن پاک میں جگہ جگہ ماں باپ کے حق کو اللہ کے حق کے ساتھ بیان کیا ہے۔

قرآن مجید میں ارشاد ہے:

سورۃ بنی اسرائیل 23-24:

"اور تیرا پروردگار صاف صاف حکم دے چکا ہے کہ تم اس کے سوا کسی اور کی عبادت نہ کرنا اور ماں باپ کے ساتھ احسان کرنا، اگر تیری موجودگی میں ان میں سے ایک یا دونوں بڑھاپے کو پہنچ جائیں تو ان کے آگے اف تک نہ کہنا، نہ انہیں ڈانٹ ڈپٹ کرنا، ان کے ساتھ ادب واحترام سے بات چیت کرنا اور عاجزی اور محبت کے ساتھ ان کے سامنے تواضع کا بازو پست رکھے رکھنا اور دُعا کرتے رہنا کہ اے میرے پروردگار ان پر ویسا ہی رحم کرنا جیسا انہوں نے میرے بچپن میں میری پرورش کی ہے۔"

سیدہ اسماء بن ابی بکرؓ سے روایت ہے کہ میری والدہ مشرک ہونے کی حالت میں قریش سے مصالحت کے زمانے میں میرے پاس آئیں۔ میں نے رسولؐ سے عرض کیا: یارسولؐ! میری والدہ میرے پاس آئی ہیں اور وہ اسلام سے بیزار ہیں کیا میں ان کے ساتھ اچھا برتاؤ کروں؟ آپؐ نے فرمایا: "ہاں! (اس کے ساتھ اچھا برتاؤ کرو)

شکر گزاری:

ہمیں ہر حالت ہر حال میں اللہ تعالیٰ کے بعد اپنے ماں باپ کا شکر گزار رہنا چاہیے۔ حقیقت یہ ہے کہ ہمارے وجود کا احساس سب والدین ہی ہیں اور پھر والدین کی ہی پرورش اور نگرانی میں ہی ہم چلتے بڑھتے اور شعور کو پہنچتے ہیں۔ ہمارے دل کا ریشہ ریشہ ان کا شکر گزار ہونا چاہیے۔

ان شکرلی ولوالدیک

(ہم نے وصیت کی) کہ میرا شکر ادا کرو اور اپنے ماں باپ کے شکر گزار رہو۔

والدین کا حکم ماننا:

اللہ تعالیٰ نے والدین کے حق میں اس قدر اطاعت گزار رہنے کا حکم دیا ہے کہ اگر وہ شرک کے علاوہ کسی اور چیز کا حکم دیں تو اس کو ماننا ضروری ہے۔ قرآن مجید میں ارشاد ہے (سورۃ لقمان 14-15)

"ہم نے انسان کو اس کے ماں باپ کے متعلق نصیحت کی ہے۔ اس کی ماں نے ضعف پر ضعف اٹھا کر اسے حمل میں رکھا اور اس کی دودھ چھڑائی دو برس میں ہے۔ اور اگر وہ دونوں تجھ پر اس بات کا دباؤ ڈالیں کہ تو میرے ساتھ شرک کرے جس کا تجھے علم نہ ہو تو ان کا کہنا نہ مان ہاں دنیا میں ان کے ساتھ اچھی طرح بسر کرنا اور اس راہ کی طرف جو میری طرف جھکا ہوا ہو تمہارا سب کا لوٹنا میری طرف ہے۔ تم جو کچھ کرتے ہو پھر میں اس سے خبردار کروں گا۔"

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Descon Technical Institute



DTI was established in 1998 to bridge the gap between education and unemployment by providing technical and vocational skills to the youth of Pakistan. In over two decades of providing in-demand technical and vocational training to our youth, DTI has trained more than 30,000 workers in different trades. Exploring every individual's uniqueness, DTI's approach is to provide ideal opportunities for ambitious youth. We help them realize their potential and pave their path towards a skilled future. DTI does not only provide them with the skills but with the possibility of a sustainable livelihood.

DTI takes pride in the Memorandum of Understanding signed with UET- University of Engineering and Technology Lahore and UCP- University of Central Punjab with the aim of bridging the gap between the Industry and Academia through research developments and training.

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