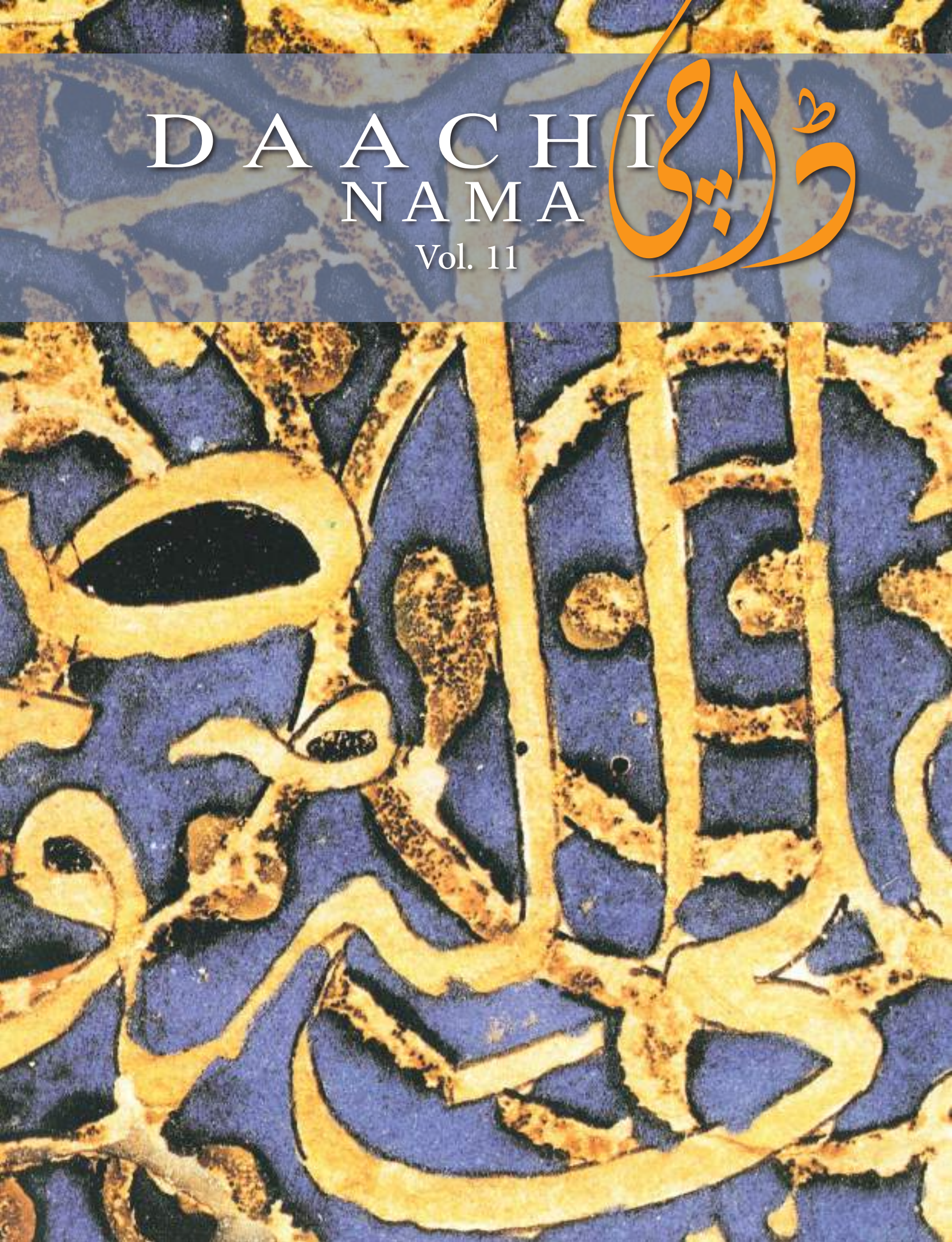
DAACHI
NAMA
ڈاچی نما
Vol. 11



THIS PROJECT IS DEDICATED TO

OUR BELOVED

PROPHET MUHAMMAD PBUH



OUR VISION STEMS FROM HIS TEACHINGS

INCOME EARNING OPPORTUINITIES

GUIDANCE TO OUR ARTISANS



16TH EXHIBITION



- Reached out 500 craftmen, artists & entrepreneurs
- Sponsered about 40 craftsmen
- About 300 stalls
- Footfall of 15 thousand people at our last event

PROVIDING A SUSTAINABLE LIFESTYLE

INTRODUCE MUDD FOR ABOLUTION



BANISHING PLASTIC BAGS

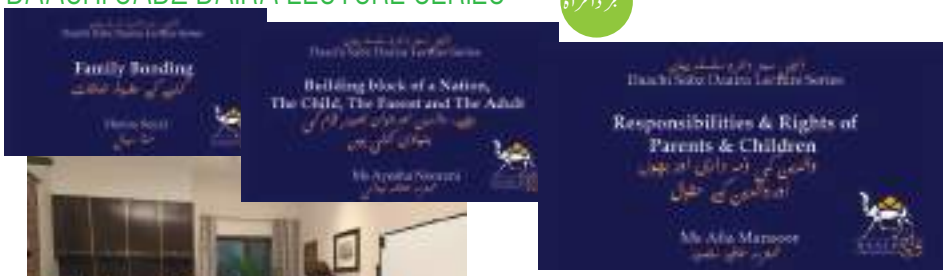


ALL HEALTHY CUSINES



INCULCATING A SENSE OF PRIDE IN OUR CULTURE AS MUSLIMS & PAKISTANI

DAACHI SABZ DAIRA LECTURE SERIES





QAWALI NIGHT AT NCA



MUGS WITH IQBAL POETRY

DAACHI NAMA



LUNAR CALENDER



CHAIRPERSON'S NOTE

DAACHI NAMA



AYESHA NOORANI
EDUCATIONIST, ARCHITECT AND
FOUNDER OF DAACHI FOUNDATION

Chairperson note

Asalaam alequm.
After a hiatus of two years, and cancelling three events, we have finally decided to take the plunge to hold our 16th exhibition with the collaboration of Lahore Chamber of Commerce and Industries [LCCI].

The year 2020, has been a tumultuous year. After a very successful event in Karachi in February, we were all geared to have our next exhibition in April. Suddenly the world came to a halt due to the pandemic. Our craftsmen suffered the most as they had pooled all their resources to prepare for the upcoming event and were left stranded. During this crisis, Alhamdullilah, Daachi was able to reach about 500 artisans and their coworkers and helped them tide over this difficult time.

Our last exhibition was in Karachi in the year 2020. It was a wonderful experience and we were very warmly welcomed by the Karachiites. We are also grateful to our friends and families, for their support, to facilitate us in this enormous undertaking. It also encouraged us to open the Karachi Chapter, and we are planning to make this a regular annual event.

ttUnfortunately for us we lost two of our founding members Fazal Rahmaan and Waheeda Rahmaan in the tragic plane crash on the 22nd of May, on their way to celebrate Eid with their family in Karachi.

Another tragedy struck us when soon after our, 'Friends of Daachi' event, Ustad Gohar e Kalam, Khursheed Alam sahib passed to his eternal abode. A true Sufi by nature, humble and God gifted, always ready to write an article for Daachi Nama. May Allah grant them all Jannat ul Firdous.

During the period when we were not having our exhibitions, we were utilizing our time to launch our Daachi Sabz Daira lecture series. It focuses on different aspects of Islam, and how to dwell in the footsteps of our Prophet [PBUH]. We would welcome your comments and suggestions after watching our humble efforts.

We are very appreciative of all those who contribute their time and talent towards making each Daachi event a success. May Allah bless them all who attend, the stall holders, the artists who put up their stalls, the writers whose articles regularly feature in our magazine and our Daachi team members who contribute in numerous ways to make it all happen.



DAACHI IN KARACHI



Mr. Fazal Rehmaan &
Mrs. Waheeda Rehmaan (Late)



Ustad Khurshid Gohar Kalam (Late)

CONTENTS

01 - Chairperson's Note
04 - Editorial
05 - Reading Masjid Wazir Khan
By Prof. Kamil Khan Mumtaz
11 - Music Inspired by Hazrat Shahbaz Qalandar
By Prof. Sarwat Ali
13 - Salahudin Ayubi
By Nazil Zaffar
16 - The Ravi River as Public Resource
By Dr. Ali Akbar Hussain
19 - Who's Responsible for our Falling Water Table
By Nabeela Nazir
23 - Glimpses
29 - Ghar - E - Hira
By Rabia Ezdi



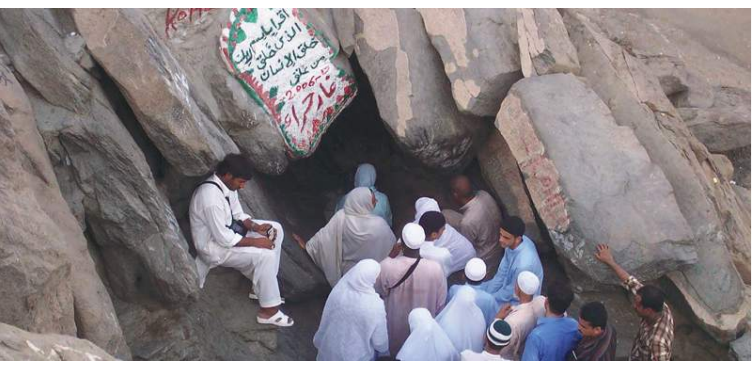
05



11



13



29



16

19



32 - Generosity A Pakistan Core value
By Dr. Zulfiqar Mir

35 - Daachi on the Road Less Travelled
By Iram Asari

32





35

URDU

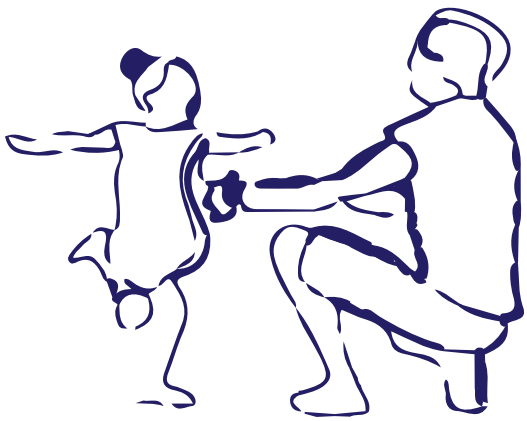
37 - ایڈی ٹوریل
(طاہرہ قادری)

38 - باپ
(لیاقت علی)

46 - فنِ خطاطی اور انسانی تہذیب
(استاد خورشید عالم گوہر قلم)

53 - نیا زمانہ نئے صبح و شام پیدا کر
(ڈاکٹر طاہر حمید تنولی)

63 - چٹنی اور اسکا استعمال
(طاہرہ قادری)



38

46





63

DAACHI NAMA

EDITORIAL



SHAHEENA CHEEMA
EDUCATIONIST
EX PRINCIPAL LGC
EX PRESIDENT OF OAKS
FINANCE SECRETARY
DAACHI FOUNDATION

It gives me great pleasure to be able to welcome you to another Daachi event after a lapse of two years. All arrangements for the Daachi Fair to be held in April 2020 had been finalized when Covid-19 with serious life-threatening consequences intervened and we had to postpone and ultimately cancel the event much to the dismay and disappointment of all participants.

The Daachi Nama, which is part of every Daachi event and is available for free distribution twice a year, was also ready for printing. Its articles had been selected as usual covering a wide range of subjects, but its publication was shelved when the event was canceled. The Daachi Nama that is now in your hands is the one we had hoped to present to you two years earlier. We had (have) selected calligraphy as its theme. In our earlier issues, we printed enlightening articles on this subject by Ustad Gohar Qalam whose death in 2020 deeply saddened us. It left a great void as he was a man of stature and few can rival him in this field.

In this issue, we have reprinted an article by the well-known architect Professor Kamil Khan which highlights the importance and beauty of calligraphy that has been used in the fresco paintings on the walls of Lahore Fort.

The current issue of Daachi Nama includes other articles on history, environment, .music and gardening. We hope you find much to interest you and add to your knowledge.

Daachi Nama which is distributed free to all who come to the fair as well as to the libraries and offices of local educational institutions, is financed totally by Ads. The cost of an Ad in the magazine is very moderate but it is what helps us to continue to print this magazine and maintain its good quality. We request our friends and well-wishers to help us by contributing and procuring Ads for us to continue publishing a new issue of Daachi Nama at each of our events. All articles are contributed free by the writers but the high quality of paper and printing that we insist on is costly and this cost keeps rising. Your support in procuring Ads for us will be greatly appreciated.

Happy reading!

READING MASJID WAZIR KHAN



Interior Elevation

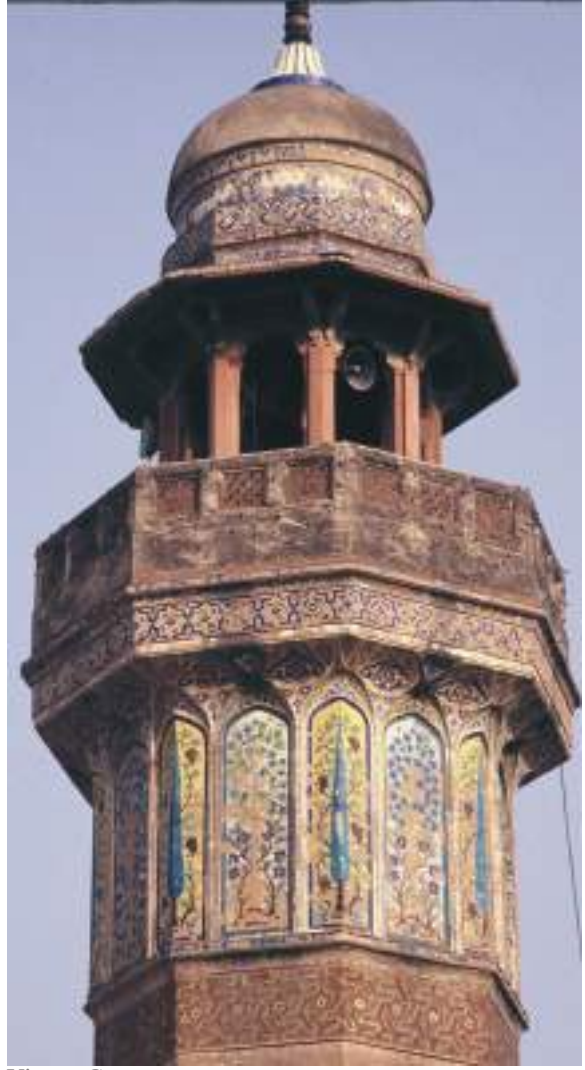
One aspect which seems to have escaped the notice of our schol ars—re garding the historical Wazir Khan Mosque-is the function of the surface decoration—the inscriptions and decorative motifs—as a vehicle for communication. But more importantly, in using the example of this particular mosque I hope to demonstrate how such buildings should be "read" so that we can gain some understanding of the intention of their designers.

Critical analysis, such as it is, of our buildings has, as a rule, been limited to meticulous descriptions of the form. But seldom do we find systematic analyses of the inspiration of the design beyond the material and functional purpose. Indeed, it is only recently that scholars have begun to recognise the significance of the inscriptions, decorative motifs and the symbolic function of geometry employed in Islamic architecture. Hossain Naser, Nader Ardelan, Laleh Bakhtiar, and Kieth Critchlow have contributed much to our understanding of the cosmological and metaphysical concepts expressed through abstract forms, mathematical relationships, and decorative motifs. But as has been amply demonstrated by Wayne Bagley in the paper on the Taj Mahal, it is the "writing on the wall", more than anything else that helps us "read" the meanings hidden in the more esoteric expression. Let us therefore examine the texts of the inscriptions on our mosque. Above the central arch of the main entrance, in bold nastaliq letters is the formula "the best of remembrances" followed by the Kalima Tayyiba: "There is no god but Allah", and the date 1045, that is, 1635 AC., the date the completion of

the mosque.
The panel on the right is a panegyric stating that it was executed in the reign of Shahjahan, while the panel of the left gives the date, 1044 and the chronogram.
The two lowest panels, on either side of the central arch, contain Persian quatrains which explain the concept of this whole elaborate gateway. The panel on the right declares that "This structure, like the heavens, is a manifestation of bounty, and contains, like the temple of Ka'ba, great benefit for all mankind. "To all who turn towards the Qibla in prayer, may this door remain wide open with prosperity till the day of resurrection."
The panel on the left address us as "tillers,

"AND REMINDS US THAT "EVERYTHING WE SOW IN THIS WORLD WE WILL REAP IN THE NEXT. LAY A GOOD FOUNDATION IN THIS LIFE, FOR EVERYONE MUST PASS THROUGH THIS GATE TO PARADISE."

In other words, this elaborate entrance is intended to symbolise the transition from this life to the next: the wide open gate of God's munificence. Indeed, as we climb the steps into the generous portico we find ourselves in a classic "Chahar Taq", that is, the ancient Persian form of domed chamber with four entrances, which was assimilated into Islamic architecture, with its symbolism of the earthly material aspect of life represented by the cube base, and the spiritual, heavenly or metaphysical aspect represented by the hemispherical dome above. The transition from the square base to the hemispherical dome is necessarily an intriguing aspect of this form. The symbolism of the dome is emphasised by the frescoes round its base. These display "fruit of every kind on silver platters" and pitchers of wine" and "trees in pairs", an unmistakable reference to the Koranic paradise.
Moving into the courtyard of the mosque proper we are confronted by a facade of five arches, reflecting the five domed bays of the prayer hall beyond. Inscriptions, this time in Arabic, include Koranic texts, Hadith, (Sayings of the Prophet (PBUH)) and some Tughras or calligraphic ensignias.
The three horizontal panels above the arches in the north wing include texts



Vine _ Cyprus

from the sura Baqra (Verses 125, 127 and 144) while the similar panels on the south wing carry extracts from the sura Aal Imran, 96; Tauba, 18 and Tauba, 108. The calligraphist is Haji Yousaf Kashmiri, who has signed the last of these panels on the south wing with the invocation of God's forgiveness upon himself and the date 1044. But on the last panel on the north wing he has added a prayer of forgiveness and peace for the viewers and the calligraphist. Apart from this the only point of interest in these texts, as indeed the Hadith's on this facade, is that they almost all refer mosques, the establishment of places of worship, the direction of the Qibla, and the importance of regular prayers.
The inscriptions on the central bay are not so easily explained, particularly, the long text which frames the tall central arch. Running vertically up the right hand side, across the top and down the left side is a complete sura, Al-Fatha or "Victory". Four of the verses in this sura refer to a "victory"; ten verses refer to the Prophet. Other themes and subjects refered to are



_Hair__ Tree Fresco

"tranquillity"; the desert Arabs who lagged behind; restraining "their hands from you and yours hand from them"; and Fealty under the tree. But the only references to a mosque are that God shall admit to His Mercy those who were hindered from the Sacred Mosque, and the Prophet's vision that "ye shall enter the Sacred Mosque...heads shaved, hair cut short."

Why does it occupy the most prominent position on this facade? To understand the significance of this sura we must move to a small frescoe panel on the south face of the pillar between the two arches on the north wing of the ewan. At first the picture is as mystifying as the text, for it illustrates a tree with curious black strands hanging from its branches, and some stylised clouds above. It is only when we recall the context and events relating to the revelation of the Sura al-Fatha that the significance of this painting becomes evident.

One night, at Madina, the Prophet dreamt that with his head shaved he entered Ka'ba, and its key was in his hand. The next day he told his companions of this and invited them to perform the lesser pilgrimage with him.

The Quraysh, after much deliberation decided to bar their entry into Makkah. Taking a detour the Prophet and his party camped at Hudaybiyah, at the edge of the sacred territory.

While envoys were being exchanged, there come over the Prophet a state comparable to that of receiving a revelation, during which he sat beneath an acacia tree and the companions pledged their allegiance to him.

Finally, a treaty was concluded between the Prophet and the envoy of the Quraysh. Several of the terms appeared humiliating to the Muslims, but they agreed to a period of truce. The Muslim were to depart from Makka but were to be allowed to perform the pilgrimage the following year.

The companions were greatly disappointed. And when the Prophet asked them to "Rise and sacrifice your animals, and shave your heads", not a man moved, and though he repeated it three times they simply looked at him in dazed and bewildered silence.

As Martin Lings relates in his excellent biography:-

"It was not a rebellion on their part, but having had their expectations shattered by the turn of events they were now genuinely perplexed by the command to do something which they knew to be ritually incorrect; for according to the tradition of Abraham the sacrifices had to be performed within the sacred territory, and the same applied to the rite of shaving the



Side Dome w Duruds on Prophet (SAW)

Fruit in Platters



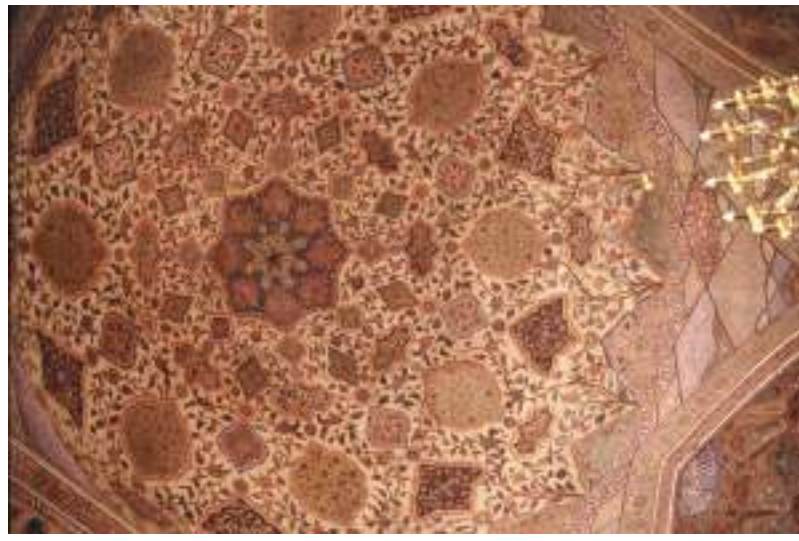
head. None the less, their apparent disobedience dismayed the Prophet, who withdrew to his tent and told Umm Salamah what had happened. "Go forth"; she said, **"AND SAY NO WORD TO ANY MAN UNTIL THOU HAST PERFORMED THY SACRIFICE."** So the Prophet went to the camel which he himself had consecrated and sacrificed it, saying in a loud voice, so that the men could hear: Bismi-Llah, Allahu Akbar. At these words the men leaped to their feet and raced to make their sacrifices, falling over each other in their eagerness to obey; and when the Prophet called for Khirash - the man of Khuza'ah he had sent to Mecca before 'Uthman - to shave his head, many of the Companions set about shaving each other's heads so vigorously that Umm Salamah was afraid, as she afterwards remarked, that mortal wounds might be inflicted. But some of them merely cut locks of their hair, knowing that this was traditionally acceptable as a substitute. Meantime the Prophet had retired to his tent with Khirash; and when the rite had been accomplished he stood at the entrance with shaven scalp and said: **"GOD HAVE MERCY ON THE SHAVERS OF THEIR HEADS!" WHEREUPON THOSE WHO HAD CUT THEIR HAIR PROTESTED: "AND ON THE CUTTERS OF THEIR HAIR, O MESSENGER OF GOD!"** But the Prophet repeated what he had said at first, and the voices were raised in protest still louder. Then after another repetition and a third thunderous protest he added: "And upon the cutters of their hair!" When asked afterwards why he had first of all prayed only for the shavers of their heads, he answered: "Because they doubted not." Returning to his tent, the Prophet gathered up his luxuriant black hair from the ground and threw it over a nearby mimosa tree, whereupon the men crowded round, each bent on taking what he could for its blessing. Nor was Nusaybah to be outdone by the men, and she also made her way to the tree, and was able to snatch some locks, which she treasured until her dying day.
The earth of the camp was strewn with the hair of the pilgrims. But suddenly there came a powerful gust of wind which lifted the hair from the ground and blew it



O Lord Open for us the Doors of your Mercy



Pair of Cypruses



Side Dome with Duruds



Vine _ Cyprus Tree

towards Mecca, into the sacred territory; and everyone rejoiced, taking it as a sign that their pilgrimate had been accepted by God in virtue of their intentions, and they now understood why the Prophet had told them to perform their sacrifices. After they had set off on the return journey to Medina, 'Umar's conscience began to trouble him, (for he had questioned the decision to abandon the pilgrimage,) and his anxiety was greatly increased when he rode up to the Prophet, seeking to enter into conversation with him, and the Prophet, so it seemed to him, was arkedly distant and reserved. 'Umar rode on ahead, saying to himself: "O 'Umar, let thy mother now mourn her son!" He said afterwards that he was so troubled for having questioned the wisdom of the Prophet that he feared there would be a special revelation condemning him. His fears reached their height when he heard behind him the hooves of a galloping horse, and the rider summoned him back to the Prophet. But his troubles vanished in an instant when he saw the Prophet's face radiant with joy. "There hath descended upon me a surah, "he said, which is dearer to me than aught else beneath the sun."

"The new revelation left no doubt that the expedition from which they were now returning must be considered as a victorious one, for it opened with the words: "Verily we have given thee a clear victory". It also spoke of the recent pact of allegiance: "God was well pleased with the believers when they pledged allegiance unto thee beneath the tree....He knows what was in their hearts, and sent down the Spirit of Peace upon them., and hath given them the news of a near victory". The Divine Good Pleasure referred to is no less than the promise of Ridwan for him who fulfilled his pledge, and so this beatific allegiance is known as the Pact of Ridwan. The descent of the Sakinah, the Spirit of Peace, is mentioned also in another verse: "He it is who sent down the Spirit of Peace into the hearts of the believers that they might increase in faith upon their faith... that he may bring the believing men and the believing women into gardens that are watered by flowing rivers, gardens wherein they shall dwell

unmortal, and that He may take from them all guilt of evil. Triumph immense for them is that in the sight of God".
"The Prophet's vision, which had prompted the expedition, is referred to as follows: God hath truly fulfilled for His Messenger the vision; God willing, ye shall enter the hair of your heads shaven or cut. But He knoweth what ye know not and before that hath He given you a near victory."
The painting can thus be seen as a direct reference to the Prophet, the locks of black hair on the tree recalling the precise events, at Hudaibiya. The allusion is reinforced by the clouds above - harbingers of rain, Allah's Mercy. In fact in recognising the Prophet as the symbol of God's Mercy we have the key to the meanings of the surface decorations on the mosque. We read the cypress, with its symmetric form as the "insaan i kamil" the perfect man. With its top bent, it is the symbol of submission of the perfect Muslim. Entwined with the branches of the fruit tree or vine it gives us the "lover and beloved." Two cypresses in a garden are the "lovers in Paradise", the allusions to Paradise also abound in the flowers and "fruits of every kind on platters" (albeit of Chinese porcelain!), alternating with the ancient symbol of the cosmic tree, the Tuba or Sidra. This last is most dramatically represented in the two domes flanking the central bay. Its roots encircle the base of the dome and its branches spread upwards covering the entire surface. It is a tree, neither of the east nor of the west; it marks the outer boundaries of the cosmos and it stretches from the earth to the heavens. On the frescoed interior walls and on the encaustic tiles of the minarets and exterior surfaces the flowering peach tree symbolise the cycle of life, the evergreen cypress represents eternity.
But returning to the central theme of the mosque, and the tughras, we find pairs of medallions in the spandrels above the arched mihrabs on the qibla wall. The Mihrabs of the two northern and two southern bays carry tughras glorifying Allah in the formulas of "Praise be to God most High/Exalted" and "Praise be to God most Gracious". But the central, that is the principal mihrab carries the simple invocation: "ya Fattah!". Fattah is one of the names Allah, from the root "Fatha" which means victory. But it also means opening. Thus "Fattah" is One who opens (the way). We will recall that the "victory" of the sura al Fattha was not a victory in the conventional sense but a pact of peace which opened the way for the spread of Islam. This reference to "opening" becomes explicit when we read the tughras above the two niches at the northern and southern end of the prayer hall. They are identical and read: "Open our Lord the gates of Thy Mercy". It is significant that these end niches are often reserved as "retreats" which one enters in a state of extreme piety and devotion or for periods of intense meditation, particularly during the sacred month of Ramadhan. So that as he passes under these arches the contemplative enters the final stage of his journey. This is the goal he sought when he turned away from the world of men (The bazaar), and made his transition through the wide open gate of God's bounty. He was cleansed as he performed the ablution at the tank in his passage across the spacious courtyard. In the ewan he submitted to the discipline of formal prayers, and now, prepared, he prays to his Lord to open the gates of His Mercy. And Mohammad, peace be apon him, is the personification of Allah's Mercy. And if, after having walked through its gates, traversed its court and feasted upon the delights of its ewan, if still you do not recognise the import of its message, then read, as you must when you leave the mosque, the bold Persian inscription above the exit:

"MOHAMMAD OF ARABI, WHO IS THE HONOUR OF BOTH WORLDS, DUST UPON THE HEAD WHICH IS NOT THE DUST OF HIS THRESH-OLD."

Kamil Khan Mumtaz
Architect, Pride of Performance Holder

MUSIC INSPIRED BY HAZRAT SHAHBAZ (RA) QALANDAR



Losing identity during dhamal dance

Like most of our cultural heritage. the general information about the person or a place is derived from oral sources. Very little really has been documented in script or pictorial forms as most has traveled down generations to generation 'seena ba seena" in an oral transmission of information which can be treated as the only source of knowledge. As one of the biggest festivals in Pakistan gets underway at Sehwan on the urs of Shah Baaz Qalandar one wonders what was the contribution of Shah Baaz Qalander that warrants such a big gathering of musicians who pay homage to him. Whether his contribution to music was of a patron or that he was more actively involved in music making like the other sufi from Sindh who followed him many centuries later-Shah Abdul Lateef Bhitai is open to speculation. As in almost all cases concerning music the evidence that can be backed with documentation is scant and if the reality of continuous practice of musical rendition and performances at his shrine for centuries is considered solid evidence, the proof of a living tradition points to him having strong links with the art form. Naubat is played on the shrine, either solo or collectively but it is a little difficult to trace its history as to when it started being played at the shrine. It is an accepted belief that it had been played since the days of Shahbaaz Qalander himself. Played twice in twenty-four hours –at dusk and dawn and on both occasions, it is accompanied by dhammal. To many, dhammal too started with Shahbaaz Qalander and the tradition has continued till the present. It is a dance performed to the rhythmic variations of the naubat and is probably the most artistic manner of losing one's identity and merging with the collective and bigger identity of invoking a state of trance that helps in obliterating the distinction between the self and other. In the last five decades or so

"LAL MERI PAAT RAKHIO BHALA JHULE LAALAN"

has introduced Shah Baaz Qalandar to the urban audiences, and all kinds of versions have been in currency since. It is very difficult to say whether this composition is by Shahbaaz Qalandar himself or by one of his devotees. It is equally difficult to vouch as to how old it is. Master Ashiq Hussain, who composed a myriad of unforgettable melodies for the Pakistani cinema for almost five decades claimed that he composed what could safely be called the world's most famous dhamaal for Pakistan cinema. This composition has



propelled numerous artists from the subcontinent to international fame. According to Hussain he composed this dhamaal in just a few minutes on the request of Saghar Siddiqui, an eminent poet who wrote it. Once a recognized music director in Pakistan, Hussain lived in a slum inside Bhatti Gate in old Lahore. Hussain's contribution to Pakistan's silver screen was eclipsed as he gained very little appreciation in contrast to his contemporaries, like Nisar Bazmi, Rasheed Atray or Robin Ghosh. Echoed gloriously across the world in the voices of Noor Jehan, Nusrat Fateh Ali Khan, Runa Laila, Jagjit Singh, Abida Parveen

" DAMA DAM MAST QALANDAR"

could be Hussain's most popular number as he also composed evergreen music for movies like, Jabroo, Aakhri Dao, Billo Jee, Azmat-e-Islam, Shaam Savera, Aadmi, Kaale Log, Jeib Katra and Waris Shah. However, there have been many other claimants to this composition. It is said that Reshman on the urs of Shah Baaz Qalandar in the nineteen sixties was heard singing alongwith other compositions "lal meri pat" and this is what attracted the attention of Salim Gilani who was considered a connoisseur of music and at that time worked as one of the bosses of Radio Pakistan. In the nineteen sixties Rubina who later came to be known as Rubina Qureshi because of her marriage to Mustafa Qureshi also used to sing this composition from Radio Pakistan Hyderabad. Various roving minstrels like Faqir Abdul Ghaffor and Soong Fakirs have also sung the same composition with variations on the urs of many Sufis in Sindh.

The credible documented sources are three. First of Richard Burton who called him a Jelali Fakir These Fakirs were generally poor who lived from hand to mouth. The Jemali Soofis in Sindh were a more respectable class than their Jelali brethren. The latter openly dispensed with the formalities of religious worship. Second of Athar Abbas Rizvi for whom the establishment of the Sufi khanqah synchronized with the penetration of the Qalandria movement that was divided into several branches as the Hydaris and the Jawalqis. Their reputation to perform miraculous deeds filled both the Suharwardia and the Chistiyya khanqah with consternation. They were deeply devoted to music and loved to sing the songs eulogizing Ali and Ahle Bait. It was, however, the khanqah of Shahbaz Qalandar in Sehwan which until this day has been radiating the love of Ali and Ahle Bait through Persian and Sindhi songs. The third of H.T. Sorley for whom the existence of a number of cultured and thinking men imbued with the highest tenets of Sufi philosophy was beyond doubt but very little was known about them and the best known of the early ones was Sayid Usman Shah Marwandi who became famous as Lal Shahbaz with a popular shrine at Sehwan. He was a Qalandar and attained a great reputation for sanctity in his lifetime and after his death. During the annual fair thousands of Hindus and Mohammedans camped round the tomb, mixing freely and singing the sufi songs that ever melt the heart. He also left behind a number of works which formed part of the academic courses like Mizan e Sarf, Ajnas or Munshaib, rules for the formation of the increased derivatives, and the Kisim i Doyyum for the irregular verbs. These works by Lal Shahbaz were written in Persian while Akds another of his work written in mixed Arabic and Persian deals with the permutation of letters.

Prof. Sarwat Ali
Prof. at Musicology Department NCA, LHR

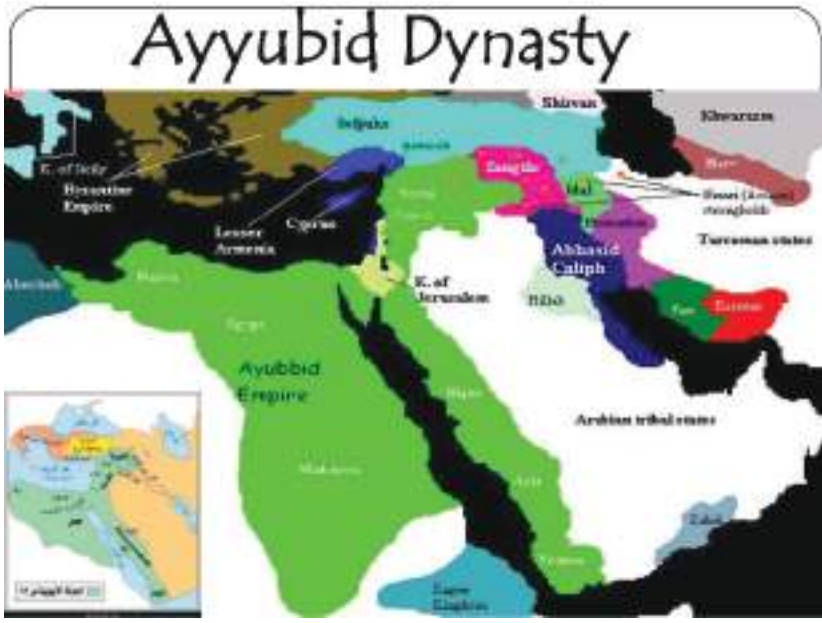


SALAHUDIN AYYUBI

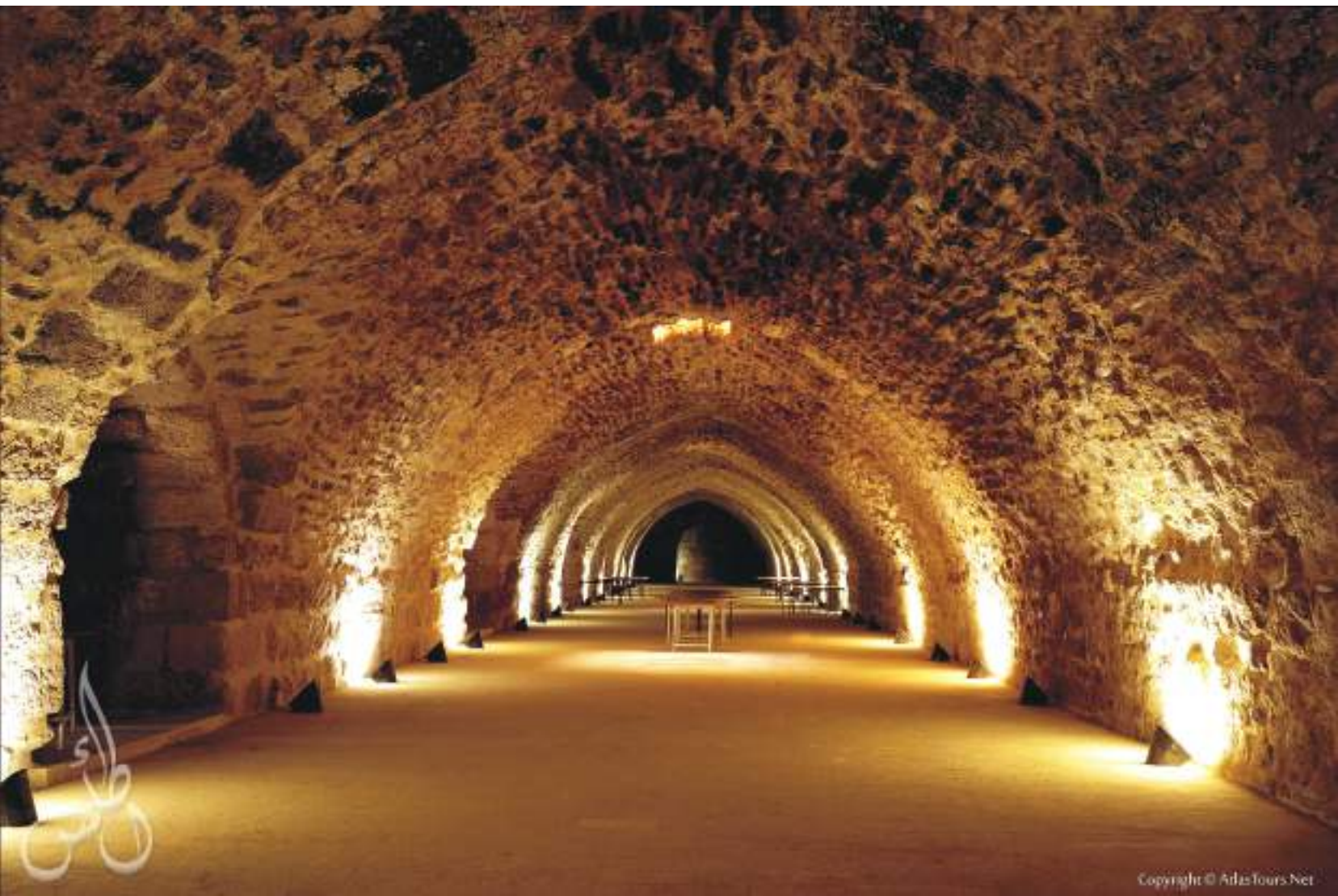
IN THE FOOTSTEPS OF OUR PROPHET (PBUH)

The Crusades represent the longest war in the history of mankind, in which the storm of savage fanaticism of the Christian West burst in all its fury over Western Asia. Christianity hurled itself against Muslims in expedition after expedition for nearly 3 centuries. Millions perished in hunger or disease and every atrocity imagination can conceive disgraced the warriors of the Cross. The Christian West was excited to mad religious frenzy by 'Peter the Hermit' and his followers, to liberate the Holy land from the Muslims. Every means was used to excite an epidemical frenzy. When a Crusader bore the Cross, he was under the protection of the Church, exempted from all taxes as well as free to commit all sins. At the time when religious frenzy was at its peak in Europe and Western Asia, a great soldier of Islam rose to prominence as a person of phenomenal attributes. Salahudin ranks among those warriors who set an example of being fierce and fearless in war, and fair and compassionate to his enemies. His unmatchable battle tactics and gallantry as a soldier, heroic statesmanship, and his strength of character, won him the respect of even his foes. Born in the year 532AH/1137CE in Tekrit on the West bank of Tigris between Mosul and Iraq, his family was of Kurdish background. His father Najamuddin Ayyubi and his uncle Asadudin (Shirkuh) moved to Mosul to join the services of Zangi ruler, where they commanded many fortresses under the patronage of his uncle Shirkuh (Lion of the mountains). Salahudin showed his skill in warfare and succeeded his uncle as 'Wazir' in 1170. At the death of Nuruddin Zangi, he fought his son for the leadership of his empire. His charisma, kindliness and evident piety won him the support of Muslims and within ten years he was the acknowledged leader of the main cities in the region. A hero of hundreds of battles, his two major achievements were war against Crusaders and capture of Jerusalem.

Salahudin is remembered even today not only as a brilliant and fearless soldier, but also as a just and fair Sultan. He sat to listen to his people's petitions in a general assembly which was attended by jurisprudents, judges and scholars. Salahudin built many hospitals, schools and institutions in his quest for intellectual and civic achievements. Salahudin tried to follow the teachings of the Holy Prophet (PBUH) in letter and



spirit. A very tolerant person Salahudin was not ready to forgive any insult or derogatory remarks against the Prophet (PBUH). A notorious hawk in the Crusader's camp Raynauld of Chatillon used such remarks against the Prophet (PBUH) which infuriated him. Raynauld also broke the truce between Salahuddin and Crusaders, attempted to attack Mecca and Medina- unsuccessfully and was guilty of harassing the Muslims caravans going for Hajj. Salahudin moved to kill him with his own hands which he did after the battle of Hittin. At the time when Salahudin entered Jerusalem he heard one of his generals utter the word 'this is the day of revenge'. Today we will avenge the massacre of Muslims. He was referring to the bloodbath carried out by the Crusaders in which according to Western chronicle, the massacre was so extensive, that the Crusaders rode in blood up to their knees and bridle reins. Salahuddin at once restrained him to say today is the day of forgiveness. Falling in the footsteps of the Holy Prophet (PBUH) who at entering Mecca as a victor, declared mercy to all those who had for years persecuted, tortured and killed many Muslims. The Christians awaited the same treatment which they had meted out to the Muslims. They were shocked to hear the general amnesty granted to them. Salahuddin treated them honorably allowing those who wished to leave to go in peace and those who wanted to stay to live in harmony. By showing restraint he was upholding the central tenants of Islam such as freedom of religion, and protection of non-Muslims. This was the second time in the history of Jerusalem that Jews and Christians tasted the greatness of the Muslim faith. First at the hands of Hazrat Umar Farooq the second caliph of Islam, and second by Salahuddin. One fact that hurt him very deeply was the disunity of the Muslim Ummah. When he prepared to liberate Jerusalem and even


Copyright © AtlasTours.Net



Sultan Salahuddin Ayubi — the great warrior of Islam



after he was victorious, he wrote letters to all rulers of Western Asia to come to his help and unite to put up a joint front against the mammoth armies of Europe. In one letter he wrote" there are more Christians in this area than waves at sea". No one came. It has always been the tragedy of the 'Ummah' that they have never been united in their cause. The situation continues even today. In his last days Salahudin regretted that he had spent more time fighting his own people then fighting the infidels. The response of the Muslim rulers disappointed him but could not discourage him. In the battle of Hittin near Tiberais the overwhelming victory of Muslims almost decided the fate of the kingdom of the Jerusalem.

Many stories of Salahuddin generosity and unparallel compassion have been recorded by both Western and Eastern scholars. Amongst these are his treatment of 'Richard the Lionheart' the leader of the Crusaders. When Richard fell ill during a battle Salahudin sent him his physician, and fruits, and ice to bring him comfort from high fever. Once when during a battle Richard's horse fell Salahuddin stopped the battle and sent him a horse. Here again, he was following the command of his Prophet (PBUH) 'never to strike a fallen enemy'.

The fall of Jerusalem was a shock for the West who again invaded the area in their full might. They managed to win back some coastal towns, but were unsuccessful in taking Jerusalem. One of the knights in

THE UMMAH NEEDS A 'SALAHUDDIN' TODAY.

the crusader's army said 'no one can take Jerusalem from the Muslims as long as Salahuddin lives.

Salahuddin died at the age of 57, leaving an estate of 47 dirhams 1 dinar, not even enough for his burial. One of his great regrets was not to have performed Hajj. He prayed 5 times a day always in a congregation. He never had enough wealth on which he could pay Zakat. He spent his income generously on widows, orphans and the needy, no matter what religion they followed. One of his main scribes was a Jew. In the religious fanaticism of that time Salahuddin was a rare example of a chivalrous and humane conqueror, epitome of a true hero and a devoted Muslim.

The Ummah needs a 'Salahuddin' today.

Nazli Zafar
Educationist

THE RAVI RIVER AS A PUBLIC RESOURCE



Livestock and waste water in the Ravi

In her October 2014 review of government plans to develope the Ravi Riverfront titled 'Urban Development on the Dying Ravi', architect and educator, Hala Bashir Malik lamented that the Ravi, historically known to be the lifeline of the city of Lahore, is now its "dumping ground". Malik added that the river, being cut off from the perimeter of the city due to the construction of the Lahore Ring Road, is condemned now to the city's periphery; thus, to a visitor entering Lahore from Shahdara on the old Ravi Bridge, it is a "moat" filled with toxic water along a massive wall.

Once, the Ravi was a recreational resource for the residents of Lahore, today a large number of livestock farms and informal settlements form part of the river landscape and the sight of livestock in and around the wastewater, and of livestock waste in man-made channels collecting in pockets of unmonitored excavations, is no inducement to recreate in or by the river. As for the much-celebrated Kamran Baradari, built in 16th-century Mughal Lahore as a summer palace of prince Kamran, and once the venue for day-long picnics for Lahorites, the untreated sewage directly discharged in the river and the mismanaged restorations of the Baradari, are strong deterrents to boating to the baradari for its continued enjoyment as a recreational resort.



Ring Road as a barrier to the Ravi

Undoubtedly, the Ravi has suffered greatly from the near total diversion of the headwaters of the river as part of the Indus Water Treaty, and the resultant havoc on ecosystem functions linked to the extreme low flows in the river for most of the year. Between 1922-1960, the water flow in the river was estimated to be 7.0 MAF (million acre-feet), while between 2001- 2011 the water flow became 1.2 MAF Added to the reduction in river water flow is the almost complete lack of functional municipal wastewater treatment plants in any city in the Ravi Basin. This has resulted in the discharge of raw sewage and industrial effluents directly into the Ravi and its nalas. As Malik maintained, what has choked the Ravi is the untreated wastewater (including industrial waste) drained directly into it as well as the waste drained by dozens of smaller nalas along



Kamran Baradari

the river's length. Collectively, these drain over 1800 cusecs of untreated wastewater into the river. As might be thought, this situation is compounded by weak environmental and water management frameworks, policies and standards, institutions constrained by lack of capacity and resources, poor implementation of existing laws and policies, and an almost complete lack of collaborative management.

In 2014, Malik's architecture students at the Beaconhouse National University worked on a design studio project which was positioned in response to the Ravi Riverfront Urban Development Project then being pursued by the Lahore Development Authority. According to Malik, the design studio at Beaconhouse University focused on highlighting the pressing issues facing the river and proposing various models for riverfront development as public space. In effect, the design studio approach was motivated by the intention to "heal" rather than to "design" (taking "design" to signify a major intervention in the landscape).

But clearly "design" rather than "healing" the river was what the Punjab government had in mind when they chose the Sabarmati Riverfront in Ahmedabad, India.as a precedent for the Ravi Riverfront Development Project. Thus, even though officials in India rejected the Sabarmati model for its "unsustainable and superficial restoration" of the river, this model remained a compelling precedent for the Ravi Riverfront Development Project, visualised as a mega project claiming the riverfront for "real estate tycoons...at the expense of the urban poor".

As envisaged, the project entailed building "a 36-kilometer-long concrete channel for the Ravi River. The one-kilometer wide and five-meter deep channel, it was anticipated, would run from the siphon on BRB canal up to Mohlanwal, at the confluence of the Hudiara Nala with the Ravi, enabling about 25,000 acres of riverfront to be sold to investors for "business, cultural and lifestyle activities". However, the Ravi Riverfront Development project of 2013 was shelved due to unavailability of finances (the project requiring $7.2 billion in 2013) and also due to the failure of the PML-N government to attract potential investors. Following the directives of Prime Minister Imran Khan, however, the Punjab Government has decided to revive this project with its intention to acquire 100,000 acres of land and its intention to develop 33 kilometres along both banks of the Ravi towards the south and west of the city. As per details shared with the media in December 2019, the Punjab government would set up twelve new cities housing six million people, including an education city, a medical city, a sports city, a financial city, and an eco-city. A semi-government organization, NESPAK, would build a wastewater treatment plant at the Ravi river and proximity to an international

airport and the presence of a medical city would give the project an international focus.
Fortunately, there are other options and visions that have more to do the river as a public space and resource, more to do with 'healing' than with 'development'.
One such vision for a "tapestry of diverse healthy environments that nurture and support human well-being" is currently being elaborated in the technical assistance provided by the Asian Development Bank (via Hagler Bailly, an international consulting firm) to the Government of Punjab. This vision is called the 'River Ravi Eco-Revitalization Study', 'eco-revitalization' being understood as "the process of returning rivers, wetlands and drains from a contaminated state to a healthier state that supports functioning and sustainable ecosystems in balance with the prevailing catchment and river processes".
The technical assistance will study baseline conditions (ecology, public health, recreational potential, cultural value) at identified basin settings, consider the degrees of improvement needed at these settings to meet the vision, and design a phased approach for wastewater treatment, water management and river restoration.
A multi-stakeholder visioning process was considered central to the development of a long-term, multisector plan for the revitalization of the River Ravi, visioning being viewed as a tool to bring stakeholders together to develop a shared vision of the future in response to a question: "What do we want our river to look like, and what services do we want it to provide, in 10-15 years from now?"
The Visioning Workshop that took place in Lahore in December 2018 agreed on the following objectives:
- To develop the Multi-Stakeholder Forum into an informed and active group that would discuss key issues and provide inputs and advice to the government in preparation of revitalization plan and design of projects.
- To agree on a shared vision for revitalization of the River Ravi Basin.
To identify locations where pilot studies would be initiated to test approaches to revitalization.For the purpose of designing interventions for revitalization and management, the Ravi basin was divided into segments, or settings, based on the sizes of watercourses (river, large drains, small drains), water quality (relatively clean to heavily polluted), and state of ecosystem (functioning to completely dysfunctional).



Informal settlements near the Old Ravi bridge (Shahdara bridge in background)



Effluents discharging in Ravi

Dr Ali Akbar Hussain
Architect, Landscape Architect,
HOD Architecture at Imperial Universit

WHO'S RESPONSIBLE FOR OUR FALLING WATER TABLE

Time and again we are reminded of how badly we fare (in Lahore) with respect to conserving and replenishing our meager fresh water resources. How our sewers continually discharge their toxic contents into storm water drains that are few and far between to begin with, how precious rainwater is callously let to run off roofs and roads further burgeoning the sewers, or evaporate back into thin air instead of being channeled and repurposed.
While the topic seems vague and far too incomprehensible for a layman to grasp, the solutions are surprisingly simple, and based on nothing more than a lot of common sense....given a collective desire exists to actually understand and make positive headway in something that has dodged us forever. First we must understand that all our drinking water/potable needs are met by the aquifers that lie 100s of feet underground. Surface water like canals meet a small percentage of agricultural requirements only.
Adding a little perspective before going into detail, let's quickly go through a few statistics to underline the gravity of the problem at hand, and how neglect should not be an option any longer.

NUBMER OF TUBE WELLS THAT OPERATE IN CITY (METROPOLITAN LAHORE): 4000 APPROX
NUBMER OF TUBE WELLS THAT OPERATE IN CITY : 200 APPROX
DROPE IN WATER TABLE ACCORDING TO THE STUDIES CARREID OUT BY LDA/WASA AND NESPAK: AVERAGE A LITER OVER 1'-0"/YEAR
ANNUAL RAIN FALLCUMULATIVE AVERAGE : 3'-0"/-YEAR

The above statistics tell an alarming story....one of uncontrolled, rampant growth and callous wastage that has increased our water requirements by 20 times in the past few decades! This is surely not a sustainable trend even for the most optimistic amongst us, and points to not just a few but a host of things that have gone wrong.
There is the issue of people pouring into Lahore in search of work and of exponential increase in population...not something that has an easy solution. Unplanned low density growth,...also not an easy fix. But the concept of water being a free unlimited resource is a mindset that is not that hard to change provided we are willing to understand.

FOCUS ON WASTE

How hard is it to fix leaky faucets and pipes, turn off faucets while brushing and showering and to realize that pressure pumps, rain showers and Jacuzzis are indeed wasteful to say the least.
A prudent investment in efficient fixtures (such as WCs) and faucets (aerators) would ensure that drinkable water doesn't unnecessarily go down the drain. Water meters could of course go a long way but that's been in the pipeline (literally!) for years. Apart for proactively reducing wastage with efficient use, many options exist for recycling grey water for non-potable uses such as washing of cars and gardening both of which are major areas of wastage. The above is a sorry state indeed, but with the average 3'-0" of rainfall per year we shouldn't have to worry and be water stressed. All of our bad practices in terms of excessive

subsoil water pumping and wasteful habits could easily be offset if we were to use even half of the blessed annual rainfall to replenish what we extract. But no, very basic mathematics shows that we are depleting the underground reservoir at more than a foot a year. Inspite of 3'-0"/- year of rainfall How do we even do that Well, unfortunately by losing all of our rainwater to evaporation and letting it run into sewers. So let's resolve to take the first important step; that of harnessing what is given to us for free...our rain. The bottom line for all homeowners and those responsible for the maintenance of commercial buildings, parking lots and parks etc. should be that no rainwater leaves the premises. This sensitivity towards the gross wastage that occurs around us will ensure that we emerge out of being water stressed.

The tables below list the BMPs (Best Management Practices) from around the world, that we can take inspiration from and follow at least some that are feasible in the context of Lahore

CLASSIFICATION OF BMPS AND THEIR DEFINITION

BMP	Definition
Category A: **Wet Ponds and Wetlands**	This category contains those BMPs which have a permanent pool extended detention or shallow wetland. These include significant shallow wetland areas but often may also incorporate small permanent pools and/or extended detention storage.
Wet pond	The pond which have a permanent pool of water.
Wet extended detention pond	It contains permanent pool of water with the flow reduction capabilities of an extended storage volume.
"Pocket" pond	A wetland which has very small contributing drainage area and which has no very little base flow during dry periods.
Shallow wetland	A wetland that has a wet shallow marsh.
Extended detention wetland	A wetland system that provides some storage by detaining stormwater above the mash surface.
Wetland system	A wetland system that provides storage in the permanent pool of a wet pond that precedes the marsh for a specified minimum detention time.
"Pocket" wetland	A wetland which has a contributing drainage area less than that of 5 acres. Normally it has very little or no base flow available to maintain water elevations.
Constructed wetland	The systems that perform a series of pollutant removal mechanisms including sedimentation, filtration, absorption, microbial decomposition and vegetative uptake to remove sediment, nutrients, oil and grease, bacteria and metals.
Retention pond (wet)	Surface pond with a permanent pool of water.
Retention Basin	Capture a volume and retain that volume until it is displaced in part or in total by the next runoff event. Maintains a significant permanent pool volume of water between runoff events.
Category B	This category comprises of those practices which are used to
Dry pond	A pond which lessen peak flows and drains completely between storm events.
Underground dry detention facility	Practices which contain the sub-surface storage e.g. tanks and vaults etc.
Category C **Dry Extended Detention**	A practice that provides storage along with gradual release of stormwater in order to minimize the pollutant load and to reduce the peaks of storm flows.
Extended detention basin	A basin that temporarily stores runoff for a certain time period and discharges it through an outlet to downstream drainage network. Usually it remains dry during non-rainfall periods.
Enhanced extended detention basin	This basin has a higher efficiency than an extended detention basin because it incorporates a shallow marsh in the bottom which provides additional pollutant removal.

Group D **Infiltration Practices**	This category consists of those practices that capture and temporarily store the runoff before allowing it to infiltrate into the soil.
Infiltration Trench	An excavated trench that has been back filled with stone to form a subsurface basin. Storm water runoff is diverted into a trench and stored until it can be infiltrated into the soil.
Infiltration Basin	It is relatively large, open depressions produced by either natural site topography or excavation.
Porous Pavement	Pervious pavement consists of a permeable surface course underlain by a uniformly-graded stone bed which provides storage and promotes infiltration. The surface course may consist of porous asphalt, porous concrete, or various porous structural pavers laid on uncompacted soil.
Category E **Filtering Practices**	This category consists of those practices which capture and temporarily store the runoff and then pass it through a filter bed.
Surface sand filter	This technique is particularly used for the treatment of runoff. As filter bed and the sediment chamber, both are above ground hence these are called as surface sand filters.
Underground sand filter	All the filter components are underground and these are designed for lesser volume to treat.
Bioretention areas (a.k.a. Rain Gardens)	These are planted areas in shallow depths in which the runoff is stored and then gradually treated by the underlying soil strata.
Swale	Generally a swale refers to vegetated open channel management practices which are designed to attenuate and treat runoff.
Dry Swale	An open drainage channel designed to detain and promote the filtration of storm water runoff through an underlying fabricated soil media.
Wet Swale	Basically designed for runoff treatment. It consists of an open drainage channel or depression which is designed to retain water for treatment.
Infiltration Swale	Planted areas designed specifically to accept runoff from impervious areas (i.e. parking lots) providing temporary storage and onsite infiltration.
Dry Wells	A small excavated pit which is backfilled with gravel or stone aggregate and is used to control runoff from building rooftops.
Category F **Impervious Surface Reduction**	Using a BMP to reduce the total area impervious area and therefore encouraging stormwater infiltration.
Rain Barrels	These are the large container that collect runoff from roof leaders and store water until needed for other purposes such as irrigation, car washing etc.
Green Roofs	It consisting of a vegetative layer that effectively reduces storm water runoff by reducing the percentage of impervious area.

The above is of course a wish list, not all are applicable in our environment and some maybe excessively costly, but it's nevertheless good to know of best practices around the world and for us to take the first steps, however small. Now let's examine some major areas which, with very little improvement and without excessive use of resources could go a long way in improving our water insecurity.

BUILDING

The paved/impervious surfaces of buildings, including roofs, driveways , side lanes etc. are all major sources of runoff (more than 80% of rainwater) and hence have an immense potential for harnessing fresh water with very basic steps. If these surfaces are designed as catchment rather than run off areas, we would have taken the first important step in saving/ repurposing our rainwater and replenishing our aquifers. Open areas within and around buildings with grass cover is again a wasteful practice as grass acts pretty much like an impervious surface. Growing one's own vegetables and fruit trees is far more beneficial both to mitigate loss of water and providing healthy produce.

GREEN ROOFS

All house builders and owners of larger buildings and plazas spend a considerable amount of time and funds on construction. A fraction of this cost can go towards making the roofs not totally impervious, as they mostly are in the context of Lahore but green (even grow seasonal vegetables and trees) New construction like Architect Rashid Rasheed's project above should all have green roofs but for the rest, retrofitting as shown in Zahra Zaidy's roof gardening is entirely possible even in a medium sized urban dwelling.
Partially porous side lanes and driveways, retention ponds, rain barrels and cisterns, soak pits and
grass swales are just a few intelligent solutions for those who are committed to go the extra mile.







Bawa's rain barrel



The lowered level of the green area in Kinnaird ensures u?lisa?on of rainwater.

MEDIANS AND PARKS

Very basic steps may be taken in the context of parking lots, green medians, road shoulders and and parks etc. By even slightly lowering the green areas (as in the green median on main boulevard, Gulberg) we can achieve amazing results by way of replenishing the aquifers and keeping the road edges dry and free of erosion. Conversely, the raised median on the Mall is counter- productive and wastes our precious resource.





All the above steps to, proactively curtail waste and in addition harvest rainwater, are very small basic measures that can be easily employed by us all to play our role in completing the water cycle as nature intended.....with the added bonus of keeping our sewers free of excessive load, our pavements and roads dry and erosion free, our parks and medians lush and happy and our roofs cool and green.

Nabeela Nazir
Architect



GLIMPSES OF PAST EVENT FEB 2020, IN KARACHI










ڈاچی آئی کراچی






























کھڈیاں


















A C H I
DATION
rafts Exhibitio
& 16th Feb,2020















GHAR -E- HIRA

'A MIRROR UNTO OURSELVES': REFLECTIONS FROM A RECENT VISIT TO JABAL-AL-NOOR AND GHAR-E-HIRA

The amalgam of lands stretching from Hejaz, Yemen and Misr to as far north as Persia and Byzantine, has been a potent receptacle of tides, tales, and territories through time. It is here that Prophets have walked, carrying the weight of the world in their hearts, living out their promise to their Lord. It is here that Saints and Sahabah have tread, and tyrants have ruled, and mankind's fight between what is just and true, and what is tyrannical and base has enacted. Marked by numerous cities as centres of this struggle, and well as the enigmatic landscape surrounding them, this region continues to be a major pivot in shaping the destiny of the world.

Makkah, like all sacred places, has been a contested city throughout its history. In its most primitive form it is where the miracles surrounding Hazrat Ibrahim a.s., his wife, progeny, and the sacred Kaaba unfolded. If it were to be described in its essence, Makkah has reflected the fight between the sacred and the profane. It has been the melting pot of the soul's quintessential struggle: the tug of war between the spiritual and the material.

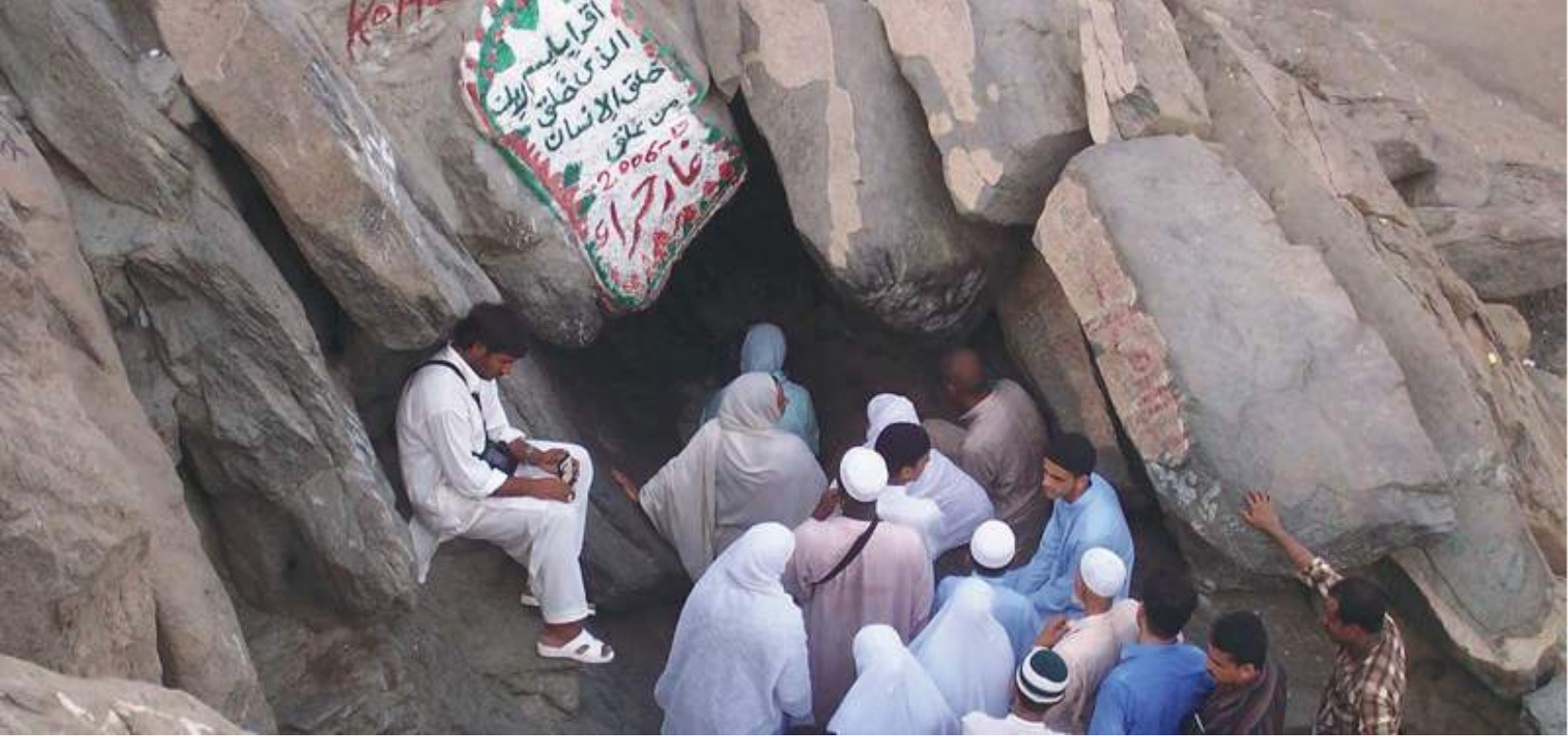
The valley of Makkah, where the Prophet Muhammad (s.a.w.) was born and first received the Message, is deeply layered with a language of its own. The city is a qaseeda (ode) to the Messenger: Makkah who's air he breathed, who's sun he met, who's streets and stone mountains he walked in angst and awe alike.

In a well-known Hadis, the Prophet (s.a.w.) was deeply saddened upon leaving Makkah at the time of Hijra: **"BY ALLAH, YOU ARE THE BEST AND MOST BELOVED LAND TO ALLAH. HAD I NOT BEEN DRIVEN AWAY FROM YOU, I WOULD NOT HAVE LEFT YOU" (SUNAN AL-TIRMIDHI 3925)**

The Kaaba is faith's magnet. And today, although Makkah is free of pagan idols, it is plagued with the idols of materialism. By the majesty and grace of Allah, while the pilgrim's spiritual experience is independent of these distractions, much of the built environment outside of the holy mosque obstructs our connection with the city itself- where a rich tapestry of events, experiences and memories from the life of the Prophet (s.a.w) and his closest aides, lie hidden.

The mountains of Makkah speak of love and valour, and the gentle footsteps of Allah's most precious servant. In this silhouette of stone mountains where the suns plays in hues and shadows, Jabal-al-Noor or the 'Mount of Illumination' stands jubilantly along the sky line. And quietly cradled atop, lies the Cave of Hira. Driven by his ishq for the Creator, here the noble Prophet (s.a.w.) ventured for solitary worship, and received his first Quranic revelation.

The mountain is a steep climb. And it is the 'departure' from the world's chaos and profanity to a place almost entirely unconnected, that establishes the spirit of this journey. With every breath, one is endowed with a three-fold sensory experience: the panorama of the valley of Makkah, the omni-present sun beating down, and the intoxicating sound of mountain wind arriving in waves. Once at the pinnacle, one finds Ghar-e-Hira



perfectly nested between world and eternity- only, one has left the world far behind. Here the Prophet (s.a.w) traversed a narrow passage through a series of boulders, into an opening of intimate scale, and stepped down into the illuminated cave. Yet another miracle of this divinely sheltered place is the slit-like crevice allowing a clearly aligned sight of the holy Kaaba.

In the Salafi doctrine, the historically significant sacred site is said to have no value, and is seen as a potential for 'shirk'. The richness of the Muslim world is created by a diversity of paths taken by nations across the globe, each shaped by unique forms of culture, history, and philosophical nuance. And in parallel schools of thought such as the Sufi or Barelvi, 'sacred place' is seen as a living entity, gifted with barakah and Allah's special mercy, by virtue of having been inhabited by His most pure and praiseworthy beings, and spiritually-endowed events tied to them.

In spiritual terms, the notion of the 'cave' is laden with meaning. In the Quranic text, the Almighty assures us: **"WHEN YE TURN AWAY FROM THEM AND THE THINGS THEY WORSHIP OTHER THAN ALLAH, BETAKE YOURSELVES TO THE CAVE: YOUR LORD WILL SHOWER HIS MERCIES ON YOU AND DISPOSE OF YOUR AFFAIR TOWARDS COMFORT AND EASE" (SURAH KAHF AYAT 16)**. The 'cave' may thus be the tangible 'sanctuary', or the allegorical sanctuary created by faith and Light, where one is protected from the trials and idols of the time. Climbing Jabal-Noor is no less than an act of devotion to the beloved Prophet (s.a.w.). To touch the stone boulders he touched; to get a moment's glimpse of the place where the miracle of wahi ensued, to lay one's eyes on the illuminated enclosure where he prostrated to his Rabb. These feel like a lapse of realms, where one is transported from the physical to the utterly divine.

On this day in December, the large majority of ziareen (pilgrims) climbing the mount are Pakistanis- from as far north and south as Quetta and Kashmir, several of them in their seventies. A lady from Abbotabad accompanying her father for the climb, recounts: **"WE TOLD OUR ELDERLY FATHER THAT IT'S A VERY STEEP CLIMB, BUT HE WOULDN'T STOP CRYING. HE JUST KEPT REPEATING 'I MUST TO GO TO THE PLACE WHERE MY PROPHET READ THE QURAN...'".**

While ascending the mountain, there is the jarring difficulty of the trek, and immediately alongside this, the thought of reaching the unimaginable. It is the joy written bright on the faces of those descending Jabal-Noor after having laid their eyes and selves in the blessed sanctuary, that carries the upward-bound pilgrim every step forward.

On the flip side of the coin, while the majority of devotes were Pakistani, the







element of sharr (mischief) was also carried out by a community of Pakistanis: a gang of beggars posing as cleaners and caretakers of the holy mountain; in fact doing none of these, and engaged solely in the act of emotional blackmail to the pilgrim. How was this group different from the regular beggar in Pakistan?
There was a tragic lack of adab (reverence) for the blessed place they had territorialized, visible in the forceful tactics of coercing pilgrims for money, to the offensive bodily positions taken while posing as crippled. The reminders of foul smelling waste and the unkempt route added to this travesty.
There can be no doubt that of all the places on earth deserving our devotional care, Jabal-al-Noor is among the noblest. The status quo unfortunately signifies the proverbial 'being stuck between a rock and a hard place': If the Saudi government intervenes, the access of pilgrims to Ghar-e-Hira will most probably be prohibited. If things are left as they are, the adab this sacred mountain deserves, will remain a distant dream.
If the current state of Jabal-al-Noor was interpreted in metaphor, it is a mirror unto ourselves- perfectly fitting the present state of the world's believers. Struggling within the paradox of devotional faith and crippling munafiqat (hypocrisy); driven by the spiritual calling, and concurrently distracted by the glitter of the ego; heedless of the 'footsteps' of the Messenger (s.a.w.), despite being bestowed with an inescapable love for him.
As proclaimed in the glorious Message, both the horizons and ourselves echo to us our reality: **"WE WILL SHOW THEM OUR SIGNS IN THE HORIZONS AND WITHIN THEMSELVES UNTIL IT BECOMES CLEAR TO THEM THAT IT IS THE TRUTH. BUT IS IT NOT SUFFICIENT CONCERNING YOUR LORD THAT HE IS, OVER ALL THINGS, A WITNESS?" (SURAH FUSSILAT, AYAT 53)**

Rabia Ezdi
Associate Prof. at Architecture Dep, NCA



GENEROSITY

A PAKISTANI CORE VALUE

A study conducted by the Pakistan Center for Philanthropy in 2014 showed that we Pakistanis contribute about 240 billion dollars in indigenous charity. Yes, we are mashaAllah a very generous people. Our faith forms one of the core motivating factors for our contributions. Time and again, Islam has reiterated the importance of giving. We believe that our rizq actually increases by giving sadaqah and zakaat. Indeed, our beloved Prophet (SAW) never gave zakaat. Why? He never had the nisaab, the minimum amount of money on which zakaat is due, for he always gave away everything he had, in sadaqah. Such is our role model we aspire to follow.

"JABIR (RA) NARRATES THAT RASULULLAH (SAW) SAID: A BELIEVER LOVES AND IS LOVED, THERE IS NO GOOD IN THE ONE WHO NEITHER LOVES NOR IS LOVED. THE BEST AMONGST PEOPLE IS THE ONE WHO BENEFITS PEOPLE THE MOST. (DAR QUTNI, JAMI-US-SAGHIR)"

Deneb Sumbal in her Newsline article (July 2014) appropriately clarifies that philanthropy and giving donations should not be confused with volunteerism, which is giving your time and skills to a particular cause. This spirit has been particularly notable when we have been hit with calamities as a nation. However, experts say that as soon as the calamities subside, the volunteers amongst us also decrease. There is a good reason behind this, which is a lack of infrastructure for harnessing our time and skills for various causes.

At a dinner party I recently attended, I heard a discussion I've heard time and again. What starts off as an exchange of ideas on current events leads inevitably to a lament on government failure, with everyone giving an opinion or an anecdote that suggests various solutions to the problems we face as a collective.

I thought I would put together a list of volunteer opportunities for us to consider on a consistent basis. By devoting some of our time and attempting to touch some



lives beyond our own perhaps we can change the narrative of our conversations and walk the talk about our desire for progressive change. As the saying goes,

"FOR OF THOSE TO WHOM MUCH IS GIVEN, MUCH IS REQUIRED."

One can volunteer just once a month but ideally at least once a week. You make your own schedule based on how much time you can spare and what are your specific interests and/or skills. If you have a family, take them with you, especially the young ones. This will inculcate in them a sense of responsibility, empathy, and force them to be less self-absorbed. It will have the added benefit of exchanging their electronic devices with human interaction of a critical nature. There is also the element of creating special familial bonds, which is a beautiful outcome of a family volunteering their time together and creates a culture of sacrifice for a greater good.

Here is a short list of possibilities: Hope you are able to find your niche and get some inspiration.

1. PUBLIC HOSPITALS

Ka'b ibne Malik (RA) narrates that Rasulullah (SAW) said: He who visits a sick person enters into the mercy of Allah, if he sits by his side, he is immersed in His Mercy. (Musnad Ahmad)

Our government hospitals provide a unique volunteering opportunity. A case in point is Zai Paul, an amazing woman of Singaporean descent who made Lahore her home many years ago. Among her many nonprofit enterprises, she runs a children's activity center at the pediatric cancer ward at the Children's Hospital Lahore.

You can go to Jinnah, Gulab Devi or Lahore General Hospital and get in touch with their Administration to find out how you can contribute. Keep in mind that these are extremely busy places and the staff here are usually overworked handling an unbelievable number of patients on a daily basis. The best way to proceed would be to have a good idea about what you want to do. You may want to help people understand directions, help out at their pharmacies, read or play with children - the possibilities are endless.

2. PUBLIC SCHOOLS

Visit a local government or low-fee-private school near where you live or one that you have heard about, and meet the School Principal. Ask her/him about their school's needs. The teachers at the school are usually underpaid and overworked. They need teaching assistants and have little support. You and your family may help in giving the children after school or weekend help. A family I know helps the children from such a school with art appreciation classes on Saturdays.

3. SOUP KITCHENS

Many families and local organizations are already involved in this. This does not mean however, that the needs of the hungry have been adequately met. With the ever increasing gap between the rich and the poor, there are many families who are mal- or under-nourished around us. You may also make food for visitors at local hospitals. Find out about charities in your area that may need volunteers. You can provide cooked food, help out in their kitchens or in serving the hungry. Nothing can beat the feeling of feeding others.



4. PUBLIC SERVICE MESSAGING

This is something that will require your creative side to come out. You can write articles for online blogs (maybe start one yourself), newspapers, start a Facebook or twitter campaign or go the old fashioned way, that is, stand in the center of the Liberty market and hand out flyers. Choose the messaging for yourself. It may have to do with recognizing civic responsibilities, health awareness, following traffic rules or a campaign against littering. Gather a group of people and do this together. Go meet the administrators of private schools and arrange talks for the student body. Encourage the students to carry out their own campaigns.

5. ACTIVISM

I personally love this type of volunteerism. You may want to launch a campaign for something close to your heart. An example is the recent awareness drive about climate change. A campaign was successfully launched by the civil society of Lahore against the Lahore smog. Ayesha Raja who owns a local bookstore, and her husband Rafay Alam, who happens to be the only environmental lawyer in the country, have been galvanizing people around this cause for the past few years.
Musical concerts, panel discussions, and social media campaigns are all avenues that can help jump start the issue which drives you and others around you.
Warning: this particular activity requires a sustainable momentum and there is a high possibility of burn out.

6. PRESERVATION OF HISTORICAL LANDMARKS

Day after day we see or hear about the worsening condition of our historical landmarks. There seems to be a rising need for public-private partnerships to help save our heritage. Granted this may require a mega project but preservation may involve other ways which can help save the beautiful history of our country. The relevant authorities will certainly welcome any help they can get to overcome their chronic shortage of staff. You may help with cleanup or help answer tourist questions.
The feeling of gratification that comes out of helping others or being proactive about our civic and social responsibilities is beyond description. We need to formalize community service in our curricula in schools and colleges. For its therapeutic value I regularly recommend volunteering to my patients, especially those suffering from depression or anxiety. Volunteerism gives one a sense of purpose and meaning in this otherwise material and fleeting world. Of course, it also gives you a new way of shaping our narrative and taking it in a more purposeful and positive way.

Dr. Zulfiqar Mir
MD, Geriatrics and Palliative Care, Educationist & Social Activist,



DAACHI ON THE ROAD
LESS TRAVELLED

Thar is located in the south of Sindh in Pakistan, with India to its east. Earlier known as Thar and Parker district, it later became one word Tharparker. The name Thar refers to the Thar desert and the word Parker means 'to cross over'. It is one of the 29 districts of Sindh and also the largest by area. Mithi became the capital of Tharparker district in 1990. More than 80% of the population in this region is Hindu. Recent years have seen a surge in the social and economic activity resulting in an influx of people from all over Tharparker. The population of Mithi is currently a little over 250,000. Tharparker district also has the world's largest reserves of coal.

The Daachi Team visited Thar desert and villages near Umerkot and Mithi. The idea was to explore the indigenous crafts and also to observe the lifestyle of people living in the region. It was interesting how the landscape changed as well as the houses and attire of the people as we assed through the villages and ventured deeper into the desert. It was interesting to see women (wearing brightly colored sarees, thick white bangles upto their elbows and silver anklets),riding on carts or walking on the roadside in groups.

The complexion of people in this region is dark, probably due to their exposure to the strong sunlight. Their Sindhi dialect is like music to the ears. However the Sindhi menfolk feel strongly about any kind of invasion of their privacy and photography of women is strictly prohibited.

Cool winds were blowing when we embarked on our journey that started from Karachi to Umerkot and then onto Mithi through the desert. The road that goes through the desert is one of its kind. Tharparker has a tropical desert climate, extremely hot during the day but remarkably cool at night. There are wide fluctuations of day and night temperature.

Patches of green in the sand added vibrance to the otherwise colorless landscape. According to one of the residents, they recently experienced some rains. Occasionally a herd of sheep or an emaciated camel could be seen grazing in the desert with groups of playful young boys following them. The atmosphere was tranquil and peaceful.
The villages came one after the other with round thatched cottages. Some, to our surprise, were equipped with solar panels. Donor agencies and NGOs have been working hard to install solar panels and tube wells in these areas. It saves the villagers from traveling miles in search of water. Some villages however are not so lucky. Barrels of water can be seen being transported on donkey carts. Some people have even dug wells in their compounds. The walls of traditional Thar huts are made of mud. Most houses have thatched roof with a mesh wire on the outside to keep it in place during extreme weather conditions. A structure of wooden twigs on the inside to bears the load. The courtyards and walls are made of clay. They have a simple kitchen in the cottage also made of mud. The interesting part is the arrangement that allows cross flow of air, and provides light during intense weather. These houses are maintained by the women who take pride in keeping a clean and organised house. Some have religious inscriptions written outside the doors. Most of the men work in the cities, which has resulted in a significant change in the lifestyle of some villages. Some of the girls do fine embroidery in traditional Sindhi styles.

"This is designed by one of the famous designers in Karachi", says one of the girls proudly holding up the chiffon panel with mirror work and showing her fine handiwork. Others also bring their creations shyly and are thrilled to see it being appreciated. The beautiful mirror work and embroidery in gold thread one finds in these areas is one to be admired. There are product designers who guide these girls for further improvement so that there products can be exhibited and sold in exhibitions. We went up a



winding road to the highest point of a small hill from where the whole city of Mithi could be seen. With lunch at café Thar, a small restaurant outside Mithi and a brief stop at the fascinating Makli Necropolis, our highly enjoyable two day adventure finally came to an end.

Iram Ansari
Freelance Writer & Daachi Member

ایڈی ٹوریل



طاہرہ قادری

ڈاچی نامہ کے نا ظرین کو بہت سلام!
ایک سال کرونا کی وجہ سے ہمارا اور آپکا رابطہ منقطہ رہا۔ آج پھر اللہ کی مہربانی ہے ہم آپکی خدمت میں حاضر ہیں اور پڑھنے والوں کو خوش آمدید کہتے ہیں۔
ڈاچی نامے کے مصنفین قابلِ تعریف ہیں کیوں کہ وہ ہمیشہ ایسا کچھ لکھتے رہتے ہیں جو کہ پڑہنے والوں کے لیے نئی راہیں روشن کرتے ہیں۔
ہمارے محترم دوست اُستاد خورشید عالم گوہر آج ہمارے درمیان نہیں ہیں۔ ان کی خدمات کبھی بھلائی نہیں جا سکتیں۔ ہمارا ہر شمارہ استاد گوہر قلم کی گوہر افشانی سے منور رہا ہے۔ اللہ انھیں اپنی حوارِ رحمت میں جگہ دے۔
لیاقت صاحب کا مضمون باپ موجودہ نسل کی راہ نمائی کرتا ہے اور یہ احساس دِلاتا ہے کہ باپ کی رہنمائی زندگی میں کتنی اہمیت ہے۔ ڈاکٹر طاہر کا اچھوتا اندازِ تحریر نے جس طرح علامہ اقبال کے مختلف اشعار کی نشان دہی کی ہےوہ قابلِ تحسین ہے۔ اور ہمارے ناظرین کے لیے ایسا ذریعہ ہے جس سے وہ استفادہ حاصل کر سکتے ہیں اور مسلمان قوم جن حالات سے دو چار رہی ہے وہ اس بحران سے باآسانی نکل سکتے ہیں۔ آیئے ہم سب مل کر اس قومی مشکلات سے بزدآزما ہو جائیں اور وہی مسلمان قوم جو کہ ہمیشہ یکجا رہے اور آج بھی یہ کہتے ہوئے نظر آئیں۔

دشت تو دشت ہیں دریا بھی نہ چھوڑے ہم نے
بحرِ ظلمات میں دوڑا دیئے گھوڑے ہم نے



باپ

لیاقت علی

جانے کس مشقت سے باپ نے کمایا ہو گا
وہ لقمہ جو شام کو لاڈ سے بچوں کو کھلایا ہو گا

باپ وہ اصل ہے جس کے بغیر بچوں کی کوئی حقیقت نہیں ۔کہا گیا ہے کہ باپ وہ مظبوط جڑ ہے جس کا تم حصہ ہو اگر جڑہی نہ ہو تو تناور درخت کا ہو نا نا ممکن ہے ۔وہ سب شاخیں اسی کا حصہ ہو تی ہیں ۔اس سے الگ ان کا کوئی وجود نہیں۔دنیا میں نو ع انسانی کا وجود بھی ایک باپ سے ہوا ہم سب ایک باپ کی اولاد ہیں ۔باپ کی اہمیت کا اندازہ اس بات سے لگایا جا سکتا ہے کہ باپ کی ناراضگی کو اللہ کی ناراضگی کہا گیا ہے ، اور اس کی خوشنودگی کو اللہ کی خوشنودگی ۔نبی اکرم حضرت محمد ﷺ نے فرمایا کہ باپ جنت کا دروازہ ہے چاہے تو اسے سنبھال لو یا پھر اسے ضائع کر دو ۔

سنبھالنے سے مراد اس کی فرما نبرداری ، عزت و احترام ہے ۔تا کہ تم جنت میں داخلے کے حقدار بن جاؤ۔اور ضائع کر نے سے مراد اس کی نا فرمانی کر کے اللہ کو ناراض کرنا ہے ۔اگر اللہ ناراض ہو جائے تو جنت کی طلب کیسی۔باپ اللہ تعالیٰ کی وہ نعمت ہے جس کا نعم البدل کوئی نہیں بلکہ یوں کہ ہے ہی نہیں۔ اگر اولاد باپ کی تابع فرماں ہو تو وہ دنیا میں عزت و تکریم پا تی ہے ۔

حضرت ابرا ہیمؑ جو اللہ کے پیغمبر ہیں ، خلیل اللہ ہیں،اپنے بیٹے حضرت اسماعیلؑ سے کہتے ہیں کہ میں نے خواب میں اپنی عزیز ترین شے کو اللہ کی ر اہ میں قربان کرتے ہوئے دیکھا ہے ۔اور میری عزیز ترین شے "میرا بیٹا" یعنی تم ہو تو بیٹے سے اطاعت کی اور فرمایا آپ اللہ کے حکم کی تکمیل کریں ، آپ مجھے شاکر و صابر پائیں گے۔

اللہ نے دونوں کی قربانی کو مقبول درجہ دیا اور خلیل اللہ (حضرت ابرا ہیمؑ) کے بیٹے کو ذبیح اللہ (حضرت اسماعیلؑ) جیسا لقب عطاء فرمادیا گیا ۔

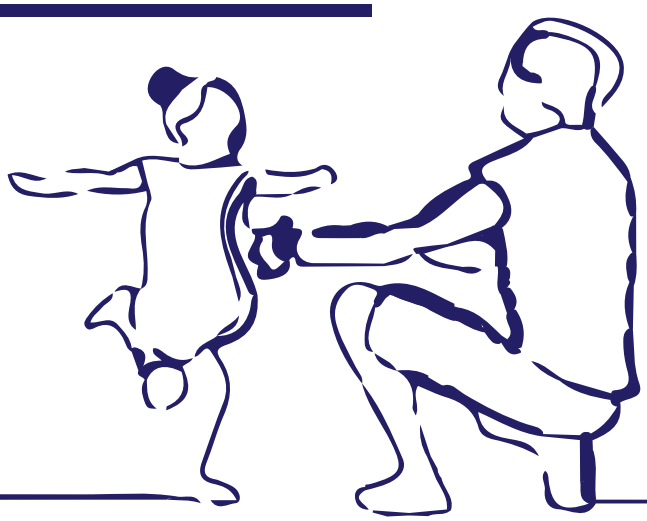
باپ وہ گھنا سایہ دار شجر ہے جس کے سائے تلے اولاد انگلی پکڑ کر چلنا سیکھتی ہے ۔اس سے بے خبر کہ باپ ان کے لیے کس مشقت سے رزق تلاش کر کے لاتا ہے ،وہ اپنے

بچپن کے دن اپنی معصوم شرارتوں ، خواہشوں کے ساتھ بیتاتے ہیں ۔وہ دن رات اسی دھن میں مگن رہتا ہے ۔اللہ نے اسے اولاد دی ہے اور اس کے ذمے ان کی پرورش لگائی ہے ۔وہ نہ موسموں کی پرواہ کرتا ہے اور نہ ہی حالات کی سختیوں کی ،بس اپنی ذمہ داری کو نبھانے میں اپنی تمام تر توانائیوں کو صرف کرتا ہے۔ وہ اولاد کی تعلیم ، بڑھتی ہوئی خواہشات کو پورا کرنے میں مگن رہتا ہے ۔اولاد بھی اس شجر کو اپنے لیئے محفوظ اور مضبوط سہارا سمجھتے ہیں۔
میاں محمد بخش کہتے ہیں:۔

باپ سراں دا تاج محمد ﷺ
تے ماواں ٹھنڈیاں چھاواں
باپ مرے سر ننگا ہوندا ویر مرن کنڈ خالی
ماں مرے تے گھر سناں

یعنی باپ اولاد کے لیئے فخر بھی ہوتا ہے اور اس کا مظبوط سہارا بھی ۔وہ دنیا کے مصائب سے بے خبر رہتے ہیں۔ وہ اپنے باپ سے بھی دنیا میں رہنے کے ، سختیوں سے نپٹنے کے اسرار و اموز سیکھتے ہیں۔وہ ان کی تربیت سے بہتر شخصت اور معاشرے میں مقام حاصل کرتے ہیں ۔جہاں باپ کے فرائض ہیں وہاں باپ کے حقوق بھی ہیں ۔یہ باپ کا حق ہے کہ اس کی عزت و احترام کو ملحوظِ خاطر رکھا جائے۔ ادب کا عالم تو ہے کہ ایک مرتبہ نبی محترم حضرت محمد ﷺ کی محفل میں ایک بزرگ ایک جوان کے ساتھ داخل ہوتے ہیں۔وہ جوان اپنے لیئے جگہ پاتے بیٹھنے لگتا ہے تو حضور ﷺ اس جوان کو بلاتے ہیں اور پوچھتے ہیں ، اس بزرگ شخص کے ساتھ تمہارا کیا رشتہ ہے ۔عرض کرتا ہے یا رسول اللہ ﷺ یہ میرے والد ہیں ۔ تو حضور ﷺ نے فرمایا جب تک تمہارے والد کو جگہ نہ ملے ان سے قبل تم نہ بیٹھو۔
اگر ساتھ میں پیدل سفر کر رہے ہو تو اس سے اگے نہ چلو یہ اس کے ادب کا تقاضہ ہے ۔والد کے سامنے اپنی اواز کو اونچا مت کرو ۔اسے کبھی ناراض نہ کرو۔اللہ تعالیٰ فرماتے ہیں کہ اپنے والدین کے سامنے ان کی خدمت میں اپنے کندھے جھکائے رکھو۔
اللہ کے نبی حضرت محمد ﷺ کی حدیث کے مطابق اولاد کو باپ کی ملکیت قرار دیا گیا ہے ۔کہا گیا ہے کہ تم اور تمہاری کمائی سب تمہارے باپ کا ہے ۔ ان کے حقوق میں یہ شامل ہے کہ ان کی ضروریات کا خیال رکھا جائے ۔ان کے ساتھ وقت گزارا جائے ۔وہ تناور درخت وقت کے ساتھ ساتھ کمزور ہو جاتا ہے اور اولاد کڑیل جوان ۔اب ان کو وہ سب چیزیں لوٹاؤ ، جس طرح وہ بچپن میں تمہارے لیئے کیا کرتے تھے۔

لیاقت علی
آرکیٹکٹ









MORE GLIMPSES
















DANCE










CRAFT
taanka
CHANGE




TRUCK ART














Karachi
کراچی































فن خطاطی اور انسانی تہذیب

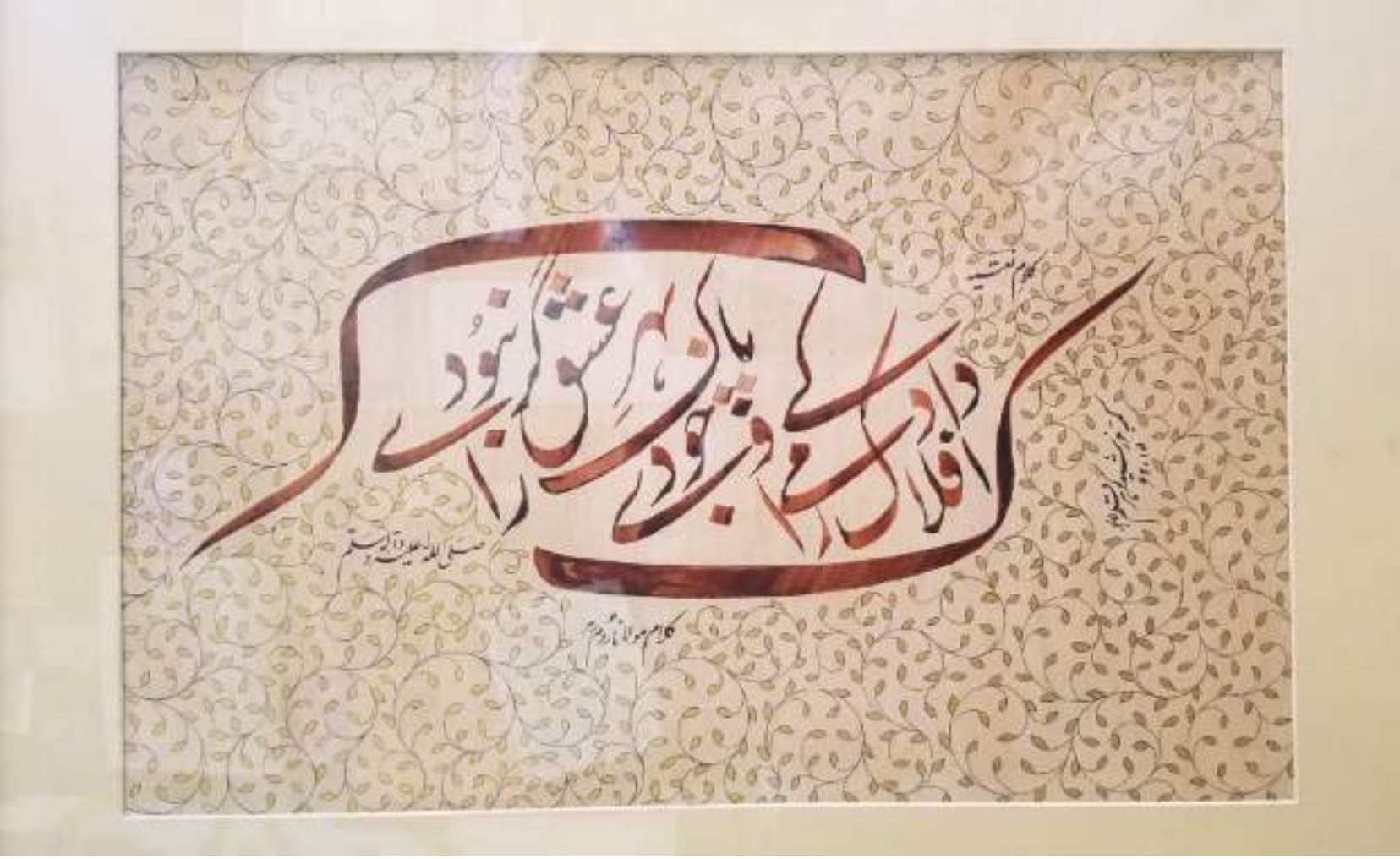
از: خورشید عالم گوہر قلم

بقلم خود

انسان کی اسی تہذیبی دوڑ میں لوح و قلم بھی ساتھ ساتھ رہے۔ابتداء میں پتھر کی تختیوں پر کھود کر بھی لکھا جاتا تھااور قلم کے زریعےاور روشنائی کے ساتھ بھی لکھتے تھے۔مٹی کی تختیوں پر بھی عبارات لکھ کر پکالی جاتی تھیں12ویں صدی قبل مسیح کی ایک مٹی کی تختی جو وادی نیل سے برآمد ہوئی اس کی عبارت کا ترجمہ پیش خدمت ہے۔

اگر تم میری ہدایات پر عمل کرو گے تو صاحب ہنر بن" جاؤگے۔وہ اہل قلم جو دیوتاؤں کے بعد پیدا ہوے آئندہ کی باتیں بتا دیتے تھے۔گو وہ اب موجود نہیں ہیں لیکن ان کے نام آج بھی زندہ ہیں گے۔انہوں نے اپنے لیے اہرام نہیں بنائے اور نہ اس قابل ہوئے کہ اپنی اولاد کے لیے دولت چھوڑ جاتے لیکن ان کی وارث ان کی تحریریں جن سے دانائی کی باتیں لکھی جاتی تھیں۔وہ اپنی تختیوں اور نرسل کی قلموں کو اپنی اولاد سے زیادہ چاہتے تھے۔گو وہ اب زندہ نہیں ہیں۔لیکن ان کی تحریریں اب بھی لوگ یادرکھتے "ہیں۔

پتھر کے عہد کے بعد موجود تحریری سلسلے کا آغاز ساڑھے پانچ ہزار سال پہلے دجلہ وفرات کی وادی میں موجود ماضی کے شہرایرک کے ایک عبادت خانے میں ہوا۔ایرک اس وقت اس علاقے کا خوشحال اور ترقی یافتہ شہر تھا۔ایرک میں سو میر قوم آباد تھی۔سو میر قوم کے بارے میں پرفیسر فرنیک فرٹ اور جارجز روکا خیال ہے کہ یہ مغرب ایران کی سمت سے آے تھے۔پرفیسر ودلی کا کہنا ہے کہ مہذب لوگ تھے اور ان سے سو میری قوم بنی۔ان افراد کے رنگ گندمی تھے۔سر کے بال سیاہ تھے۔ماہرین کے مطابق انہی سو میری لوگوں نے شہر بسائے ،شہری ریاستیں قائم کیں۔ اور تحریر کا فن ایجاد کیا۔اس عبادت سے ہمارے اس دعوے کی بھی تصدیق ہوتی ہے کہ ابتداء میں صرف شہری حکومتیں قائم تھیں۔چنانچہ جیسے ہی تحریر کے فن سے لوگ واقف ہوئے انہوں نے اسے سیکھنا شروع کر دیا اور یوں یہ فن پوری وادی میں پھیل گیا۔ پہلے مصریوں نے اور پھر فنیقیوں نےاس کو سیکھا۔گل گامش کا خلاصہ یہ ہے کہ اٹھائیسویں صدی قبل مسیح میں جنوبی عراق کی شہری ریاست ایریک کا فرمان روا تھا۔وہ بہت نہادر اور مہم جو بادشاہ تھا اور اس مہم کی داستانوں پر مشتمل یہ الواح اس



وفات کے سات یا آٹھ سو سال بعد تحریر کی گئیں۔اس میں انسان کے ساتھ موت و زندگی،انسان کی ہمت اور پرانی ونئی روایات کے درمیان تصادم بھی بیان کیا گیا ہے۔ساتھ ہی ایک خوبصورت خاتون عشتار کی گل گامش کے ساتھ محبت کی داستان بھی موجود ہے۔جس سے عشتار گل گامش کی بہادری سے متاثر ہو کر اس سے شادی کے لیے خواہش مند ہوئی ہے۔ مگر گل گامش اس کے اس جزبے کی توہین کرتا ہے ۔تو عشتارانودیوتاسے گل گامش کی شکایت کرتی ہے۔چنانچہ انودیوتا گل گش سے بدلہ لینے کے لیے جمبارا بھیجتا ہے۔لیکن گل گامش ان کدوکی مدد سے ختم کر دیتا ہے اور ساتھ ہی سینکڑوں افراد ہلاک ہو جاتے ہیں اب تمام دیوتا مل کر بیٹھتے ہیں کہ ان کدواور گل گامش میں سے کس کو ہلاک کیا جائے۔آخران کدوکی موت کا فیصلہ ہوتا ہے۔چنانچہ ان کدودیوتاؤں کے فیصلے کے مطابق بیمار ہو کر مر جاتاہے چنانچہ گل گامش کواُس کی موت سے سخت صدمہ ہوتاہےاورتاج و تخت چھوڑ کر جنگلوں میں مارامارا پھر تاہے کہ ایک دن میرا بھی یہی حشر ہو گا۔ایک دن اُسے علم ہوتاہے کہ ایک جزیرے میں کوئی ایسا شخص بھی رہتا ہے کہ جسے دیوتاؤں نے اَمر بنادیا ہے اور اُس کا نام خضی ساترایا اتنا پشیتم ہے۔ گل گامش اتنا پشیتم کی تلاش میں نکل پڑتا ہے اور اسے ایک مقام پر شراب ساز عورت ملتی ہے جو گل گامش کو کھاؤ،پیواور مزےاُڑاؤ کا مشورہ دیتی ہے اور کہتی ہےکہ ہمیشہ کہ زندگی تمھارے مقدر میں نہیں وہ تو دیوتاؤں کا حق ہے۔مگر گل گامش اس بزرگ سے ملنے کا اصرار کرتا ہے تو وہ عورت اُسے اُس بزرگ کا پتہ بتا دیتی ہے۔چنانچہ گل گامش ایک ملاح کی مدد سے اُس بزرگ کے پاس جاتا ہے اور اس آبِ حیات مانگتا ہے اُتنا پشیتم گل گامش کو طوفان نوح کاقصہ سُناتا ہے جب گل گامش شجرِشباب کا بہت اصرار کرتا ہے تب وہ بزرگ گل گامش کو اُس کا پتہ بتا دیتا ہے جوکنوئیں میں اُگتا ہے۔گل گامش کنوئیں میں اُترتا ہے اور شجرِشباب حاصل کر لیتا ہے اب گل گامش بہت خوش ہے کہ آبِ حیات نہیں ملا تو کم از کم شجرِ شباب تو مل گیا۔ وہ شجرِ شباب لے کر خوشی خوشی واپس آ رہا ہو تا ہےکہ راستے م میں پانی کا تالاب دیکھ کر نہانا چاہتا ہےاور پھر اپنے کپڑے اور شجرِشباب تالاب کے باہر رکھ کر نہانے لگتا ہے۔تالاب

میں ایک سانپ رہتا ہےوہ شجرِشباب کی خوشبو پر باہر آتا ہے اور اُسے کھا کر اپنی راہ لیتا ہےجب گل گامش نہا کر باہر آتا ہےتو شجر گائب ہوتا ہےچنانچہ وہ روتا چیختا چلاتا ہےاور پھر ایرک کی طرف روانا حو جاتا ہے گل گامش کی داستان میں ایک اور ہیرو ہ ہے جسے متھ کہتے ہیں۔ متھ پرانے زمانے کے انسان کا فلسفہ حیات وکا ئنات ہے ۔انسان تمام تخلیقات کی تشریح متھ کے ذریعے کرتا تھا ۔ متھ کی قسم خوابوں سے ملتی جلتی ہے خوابوں کی طرح متھ سمجھ اور ادراک سے باہر باتوں کو فطری پیکر میں پیش کرتا ہے۔اسی لیے اس طرح کہانیوں میں کوئی چیز ناممکن نہیں ہو تی۔ مُردے زندہ ہو سکتے ہیں زندہ آدمی پھر کا ہو کر دوبارہ انسان بن سکتا ہےانسان کاٹھ کے گھوڑے پر بیٹھ کر دور تک پرواز کر سکتا ہےسلیمانی ٹوپی پہن کر غا ئب ہو سکتا ہے۔ہیرو متھ تین چیزوں سے مل کر بنتا ہےاول ہیرو،دوئم مہم، سوئم شجرِمراد۔ ہیرو وہ قوت ہے جس کے ذریعے متھ اپنی نا مکمل خواہش کی تکمیل کرتا ہے۔ مہم وہ شرطیں ،رکاوٹیں ، دشواریاں اور مخالف طاقتیں ہیں جو ہیرو اور اُس کے مقاصد کے درمیان حائل ہوتی ہیں ۔ متھ کے اندر وہ اژدہا ، دیو، جادو گر اور دوسری خوفناک صورتوں میں ظاہر ہوتی ہیں۔ شجرِمراد وہ مقصد ہے کہ جس کے لیے مہم تیار کی جاتی ہے۔بہرحال فن تحریرکاتصویری اندازقدیم انسان کے ذہنی ارتقاء کے عین مطابق تھا۔مشرق میں جھیل بیکال سے لے کرمغرب میں فرانس تک اور شمال میں سویڈن سے لے کر جنوبی افریقہ کے غاروں تک ہزاروں رنگیں اور سادہ تصاویر برآمدہوئی ہیں جو چالیس پچاس ہزاربرس پرانی ہیں۔ان تصویری خط موجود ہے۔جن میں بعض صورتوں کی تشریح آپ کے سامنے پیش کرتا ہوں۔

ان میں سےالف کے لیے بیل ،ب کے لیے دروازہ، ن کے لیے مچھلی ، کے لیے آنکھ،خ کے لیے گدھا وغیرہ بنائے جاتے تھے۔ آہستہ آہستہ تصویری خط کی اہمیت ختم ہو گئی اور دیگر رسو الخطوط جن میں استعارے کا استعمال تھا باقی رہ گیا۔اب یہ دور آئنڈیو گرافی کا تھا۔تصویری خط چھ سو سال مسیح تک قائم رہے بعد میں مٹتے چلے گئے۔

اِس میں جو رسم الخط معرضِ وجود میں آئے اُن میں خط آرامی ، خط میخی، سا سانی اور با بلی رسم الخط شامل تھے۔سر ہنری لارنس نے خط میخی پڑھنے کے لیے ایک کتاب بھی شائع کی ۔ جواب نا یا ب ہے۔ اِسی طرح خط اتر







دسک، خط پالمیری، خط سیریاک، خط حمیری، بنطی اور سریانی معرض وجود میں آئے۔ان میں بنطی حضرت ابراہیم علہ اسلام کے قبیلے کا الخظ تھا۔ عبرابی حضرت عیٰسی اور موسٰی علیہ اسلام سمیت بنی اسرائیل کا رسم الخط ہے ۔ لیکن یہودیوں ہند و پاک میں ہندی، ناگریو سنسکرت، گجراتی یہ سب خط ےتصویر کی تبدیل شدہ صورت ہیں۔موجودہ عربی رسم الخط کا ماخذ بھی عبرانی اور حمیریعسم الخط ہیں۔
دنیا کی قدیم تحریری، داستان گلِ گامشِ ک کے مصنف نے تحریر کے ابتدائی مرکز شہر ایراک کو اس طرح خراج تحسین پیش کیا۔

شہر پناہ پر نظر دالو"
اُس کی لگرتانبے کی جھلکتی ہے۔
اوراس اندرونی دیوار کودیکھوجس
کی مثال نہیں
آستانے کو چھو کر دیکھو جو بہت
اس آنا کے قریب جاؤ جو عشتار دیوی
کا گھر ہے
کرُسی کے چبوترے کو غوع سے دیکھو
اور چنائی کو جانچو
کیا یہ چنائی پکی اینٹوں سے نہیں ہوئی۔

ہم تحریری اعتبار سے تحریر کو مختلف مراحل میں تقسیم کرتے ہیں۔

۔ (پہلا مرحلہ تصویری خط کا ہے۔اس میں 1 تصویروں کے ذریعے خیال ظاہر کیا جاتا تھا۔اور ان تصویروں کی تعداد 3700کے قریب تھی۔بعدمیں مرحلہ واریہ تصویریں کم ہوتی گئیں۔ایراک کے دورمیں 2ہزاراور شرویک کی الواح میں یہ تعدادآٹھ سورہ گئی۔

دوسرا مرحلہ آئیڈیو گرافی کا ہے کہ جس میں 2 مخصوص اشارات کے زاویے بنا کر خیال ظاہر کیا جا تا ہے۔آج بھی جاپان اور چین وغیرہ میں کم وبیش چند تبدیلیوں کے ساتھ یہی سلسلہ جاری ہےان ممالک کی زبان میں حروف تہجی نہیں۔ محض آئیڈ یو گرافی ہے۔

ہاہرُو گرافی۔ جس میں بولنے کے انداز کے ساتھ 3 یعنی زبان کی ادائیگی کے مطابق حروف کی تشکیل کی گئی اور یہ اندازترنم اور گا ئیگی کے بہت قریب ہے اور موجودہ تحریری ارتقاءاِسی اُصول کے تحت ہے۔

تصویری خط کے بہت سے آثار کھدائیوں کے دوران برآمد ہورہے ہیں جیسے ورقہ یعنی قدیم عراقی شہر کی کھدائی سے بعص لو حیں نکلی ہیں یہ لو حیں لمبی ہیں۔ایک لوح میں قیدیوں کو قتل ہوتا دکھایاگیا ہے۔ ایک لوح میں مویشیوں کے دکھائی دے رہے ہیں۔ ایک مہرمیں پردہت کوئی مزہبی ناچ پیش کر رہے ہیں۔ایک میں چھوٹی چھوٹی تصویروں کےذریعے کوئی عبادت تحریر ہے۔ایک لوح میں بیل کا سر، ایک مرتنانکی شکل اور کئی قسم کی بھیڑیں بنی ہوئی ہیں۔ ماہرینکے مطابق یہ سب الواح 3500سال قبل مسیح کی ہیں اور یہ تمام کسی مندر کے حساب کتاب اور مذہبی اُمور متعلق ہیں۔ 29سو مسیح میں تصویری حروف کی تعداد میں مزید کمی ہو گئی اور یہ سورہ گئیں۔عباسی عہد کو خطاطی کی تاریخ میں ایک اہم مقام حاصل ہے اس عہد میں سلاطین نے خطاطوں کی بے حد قدرومنزلت کی اور اُنہیں بہت سی مراعات دیں۔اِن عنایات کا یہ اثر ہوا کہ خطوں نے حوصلہ افزائی کو محسوس کرتے ہوئے فنی نزاکتوں کی طرف بھر پور توجہ کی اور قلم کے بہت سے مظاہر عام پر آئے۔ ہر خطاط نے ایک دوسرے سے آگے نڑھنے کی کوشش میں خطاطی کی نئی اقسام خطِ متعارف کرائیں انمیں مفتح، نصف، حرم، عمود، موامرت، دیباج، الشریہ ،زنبور، بدیع، انبکاری، ثلث، رقاع، محقق، اجازہ، نسخ، ثلث کبیر، مقق کبیر، ریحان، طغرا وغیرہ شامل ہیں۔ ان میں مفتح انصاف مانگنے کا کام آتا تھا۔حرم اور عمود کسی معاہدہ کے لیے استعمال ہوتے تھے۔ موامرات لین دین کا خط تھا۔ دیباج خوشی کے پیغامات کے لیے استعمال ہوتا تھا۔ اشریہ اور زنبور بھی کاروباری مقاصد کے لیے استعمال ہوتا تھے۔ جب کہ ثلث ایک عمارتی آرائشی خط کے طور پر زیادہ استعمال کیا گیا اور محقق و نسخ قرآنی مصاحف کے لیے استعمال کیے گئے۔ محقق کبیر عمارت خط ہے ۔ ریحان بھی آرائشی خط ہے۔ جب کہ طغرا میں عام طور سلا طین اپنا نام لکھواتے تھے اور اپنے نام کی مہریں بنواتے تھے۔ خط کی یہ تمام اقسام بہت خوبصورت ہیں کلزار اور انبکاری بیک وقت خطاطی بھی ہے آورنقاشی بھی۔ قلم کے مخصوص زاویوں کے ساتھ بدیع انبکاری خوب حسن و جمال پیدا کرتا ہے۔ بدیع انبکاری کی بہت سی اقسام ہیں ۔ ان رسوم الخطوط میں حسن و نزاکت اپنی معراج پر ہیں۔

اِن کی بنیادی ہندسی اشکال میں خط ثلث اور خطوں کا استعمال بہت زیادہ ہے بعدازاں آرائشی رسوم الخطوط میں

قلم المصاحف، قلم المسلسل والحنار، قلم جلیل محقق، قلم الریاشی، قلم المنشور، قلم الاشعار، قلم اللوئوی، قلم الحواشی، قلم العقد المنظوم، قلم التواقیع، قلم الثلث المعتاد منظر عام پر آئے۔ نظاہر یہ تمام عربی رسوم الخطوط ہیں مگر ان کے انداز بالکل الگ الگ ہیں ثلث، نسخ، محقق اور تعلیق کی شناخت عام ہے۔ مگر ان رسوم الخطوط کے بارے میں آپ یقیناً چاہیں گے۔

حرم اور عہود خط نسخ کی بڑی اور تبدیل شدہ صورت تھی ۔موامرات میں الف مختصر تھے اور یہ شکستہ کی ایک صورت تھی۔ اشریہ اور زنبور بھی سطر بندی کے تناسب سے پست خط تھے ۔ محقق کبیر میں الف زیادہ طویل تھے۔ اور س،ص،ی کے دائرہ زیادہ بڑے اور "و"اور"ر"عام محقق کے مقابلے میں کم لیکن ذراجلی حروف تھے ۔ بدیع انبکاری کے لیے علیحدہ کوئی رسم الخطوط مخصوص نہیں تھا تا ہم اس کا تزئینی عمل محقق اور ثلث کبیر پر زیادہ دیدہ زیب ہوتا ہے۔ قلم الاشعاریہ خط محقق اور طو مار کے امتزاج سے معرض و جود میں آیا۔ اس کے دائرے اور قوسیں طو ما کی طرح اور م،س،ك"بڑی ے خط محقق کی طرح تھے۔



استاد خورشید عالم گوہر قلم

خطا ط ،صدارتی اعزاز حسن کارکردگی



FRIENDS OF DAACHI





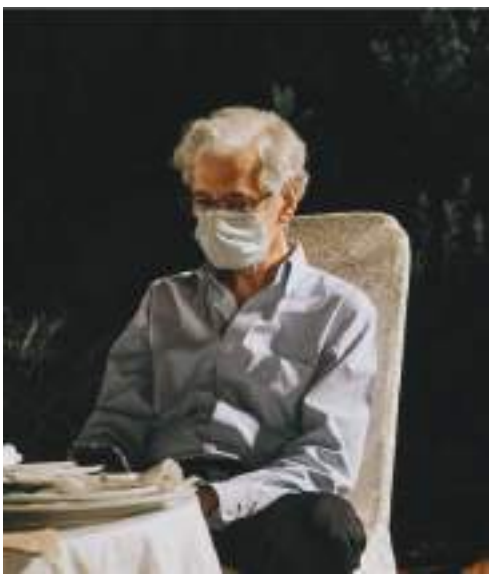










FRIENDS OF DAACHI





نیا زمانہ نئے صبح وشام پیدا کر

ڈاکٹر طاہر حمید تنولی

نیا زمانہ، نئے صبح وشام پیدا کر

ڈاکٹر طاہر حمید تنولی

ایک غلام قوم کے ہاں جنم لینے والا صاحبِ بصیرت شاعر اگر اپنی قوم کے قابل صد تاسف حال کو دیکھ کر اسے بدلنے کی آرزو کرے اور اسے 'نیا زمانہ نئے صبح وشام پیدا کر'[1] کی تلقین کرے تو یہ کوئی عجیب بات نہیں لگتی۔ اقبال، جنہیں اللہ نے حساس دل[2] حقیقت کا مشاہدہ کرنے والی نگاہ[3] اور ملت کے پرشکوہ مستقبل کا یقین[4] عطا کیا تھا ایک بدلتے ہوئے عالمی منظرنامے کا ادراک رکھتے تھے۔ 'مسجد قرطبہ' کے آخری حصے میں فرماتے ہیں:

کون سی وادی میں ہے، کون سی منزل میں ہے
عشق بلا خیز کا قافلۂ سخت جاں!
دیکھ چُکا المنی، شورشِ اصلاحِ دیں
جس نے نہ چھوڑے کہیں نقشِ کُہن کے نشاں
حرفِ غلط بن گئی عِصمتِ پیرِ کُنِشت
اور ہُوئی فکر کی کشتیِ نازک رواں
چشمِ فرانسیس بھی دیکھ چکی انقلاب
جس سے دِگرگُوں ہُوا مغربیوں کا جہاں
ملّتِ رومی نژاد کُہنہ پرستی سے پیر
لذّتِ تجدید سے وہ بھی ہوئی پھر جواں
رُوحِ مسلماں میں ہے آج وہی اضطراب
رازِ خدائی ہے یہ، کہہ نہیں سکتی زباں
دیکھیے اس بحر کی تہ سے اُچھلتا ہے کیا
گنبدِ نیلو فری رنگ بدلتا ہے کیا!

اور پھر ان انقلابات عالم سے مسلم دنیا کا کیا منظرنامہ جنم لے گا، اس کا ذکر یوں کرتے ہیں:

آبِ روانِ کبیر! تیرے کنارے کوئی
دیکھ رہا ہے کسی اور زمانے کا خواب
عالمِ نَو ہے ابھی پردۂ تقدیر میں
میری نگاہوں میں ہے اس کی سَحَر بے حجاب
پردہ اُٹھا دوں اگر چہرۂ افکار سے
لا نہ سکے گا فرنگ میری نواؤں کی تاب
جس میں نہ ہو انقلاب، موت ہے وہ زندگی
رُوحِ اُمم کی حیات کشمکشِ انقلاب
صُورت شمشیر ہے دستِ قضا میں وہ قوم
کرتی ہے جو ہر زماں اپنے عمل کا حساب[۵]

دورِ نو کے باب میں اقبال کے افکار جن کی ایک جھلک ان اشعار میں بھی نظر آ رہی ہے، تین طرح کے مضامین کو بیان کرتے ہیں:

۱۔ دنیا میں رو پذیر ہونے والے انقلابات اور تبدیلیاں
۲۔ مسلم دنیا کا معاصر اضطراب اور
۳۔ مسلم دنیا کے مستقبل کی صورت گری

اقبال کے دور میں ہی ان سریع الاثر تبدیلیوں کا آغاز ہو چکا تھا جنھوں نے دنیا کے باہمی تعلقات، ربط، تہذیبی و قومی بقا و تسلسل اور باہمی استحکام کے تصورات کو ماضی کی نسبت بہت حد تک بدل دیا۔ نئی ٹیکنالوجی، سائنسی ترقی، بڑھتی ہوئی شہری زندگی اور عالمی معاشی انحصار باہمی جیسے عوامل نے پوری دنیا کو ایک نئے رجحان سے آشنا کر دیا۔ اس سے آج انفرادی اور اجتماعی زندگی میں بڑی بنیادی تبدیلیاں آ رہی ہیں۔ اب دنیا میں نئی نوعیت کے اخلاقی، سماجی اور سیاسی مسائل جنم لے رہے ہیں۔ جس سے ان دائروں میں بنیادی اقدار کا روایتی تصور بھی متاثر ہو رہا ہے۔ اب دنیا کی نمایاں تہذیبی روایات ایک نمایاں اور فعال عنصر کے طور پر سامنے آ رہی ہیں جو یا تو ان بدلتے تصورات کے خلاف مزاحمت کی تیاری کر رہی ہیں یا ان سے مفاہمت کی راہ پر گامزن ہیں۔ ایک طرف بڑھتی ہوئی معاشی عالمگیریت اگر دنیا کو یکساں حالات و مشکلات سے دوچار کر رہی ہے تو اس کے ساتھ ساتھ مختلف ہدف دار معاشروں میں تنوع و تشخص کو برقرار رکھنے کی کوشش بھی کر رہی ہیں۔

جب علامہ روحِ مسلمان میں اضطراب کی بات کرتے ہیں تو اس سے مراد دورِ غلامی میں بقا کی راہ کی

تلاش کا اضطراب بھی ہے اور ان تبدیلیوں سے دوچار ہونے کی استعداد کی طلب بھی جو اس عالمی منظر نامے میں مسلم دنیا کو بنیادی تہذیبی و اخلاقی اقدار ہی نہیں بلکہ اس کے ساتھ ساتھ نظاماتی، سیاسی اور قانونی و اصولی مشکلات سے بھی دوچار کر رہی ہیں۔ مسلم دنیا اپنے اپنے علاقائی پس منظر کے ساتھ مختلف النوع انداز سے ان چیلنجز سے دوچار ہو رہی ہے۔

گو جدید دور کے مسائل و مشکلات نے آج ہر قوم اور تہذیب کو نئی مشکلات سے دوچار کیا ہے مگر اسلام کا معاملہ ان سب سے سوا ہے۔ جدید معاشی اور سماجی رجحانات سے اس ماحول میں عہدہ برآ ہونا جب کہ ہر عمل کے ساتھ عالمگیریت کا عنصر بھی منسلک ہے تہ در تہ پیچیدگیوں کا حامل ہے۔ مسلم دنیا میں جدید رجحانات کے اس ماحول میں قانونی، سیاسی اور معاشی اقدار کا تعین کرتے ہوئے اسلام سے رجوع ایک فطری امر ہے۔ ایجابی یا سلبی طور پر مغرب کے لیے کسی ردعمل کا سامنے آنا لازم ہے۔ سو آج کی دنیا میں عالم اسلام کی طرف سے بقیہ دنیا سے سیاسی و ثقافتی تعلقات کو طے کرنے کے اصولوں کا فیصلہ ہی مستقبل کے اسلامی معاشرے کے خدوخال واضح کرے گا۔ اس سارے عمل میں مسلم دنیا کے لیے پروقار راہ تو یہ تھی کہ وہ نیا زمانہ اور نئے صبح و شام پیدا کرتی تاکہ وہ جدید دنیا کی تابع بننے کی بجائے متبوع ہوتی مگر اس کی طرف سے اس طرح کی کوئی تازہ کاری سامنے نہیں آ سکی۔ بلکہ اس پر مستزاد یہ کہ نہ تو ان چیلنجز کے لیے مسلم دنیا کی طرف سے کوئی اجتماعی بیانیہ سامنے لایا جا سکا اور نہ ہی مختلف علاقائی وحدتوں مثلاً عرب، ترکی، ایران، پاک و ہند اور جنوب مشرقی ایشیا کی طرف سے کوئی ایسا جامع نقطہ نظر پیدا ہوا، جو کم از کم اس علاقائی تناظر میں جملہ مشکلات کا حل دیتا۔ حالانکہ آج کے عالمگیریت کے دور میں ایسا کرنا، جب ظاہری اور ذہنی و فکری فاصلوں کو کم کرنے کے امکانات و وسائل ماضی سے کہیں زیادہ ہیں، زیادہ آسان تھا۔

اس موڑ پر ہمارے پاس اقبال ایک ایسے برزخی سنگ میل کے طور پر موجود ہیں جو ہمیں ماضی سے بھی متعلق رکھتے ہیں اور مستقبل میں داخل ہونے کا محفوظ راستہ بھی دکھاتے ہیں۔ تاہم اس کے لیے اقبال کی فکر کو بطور ایک کل کے سامنے رکھنا ہوگا جسے تین پہلوؤں سے دیکھا جا سکتا ہے:

۱۔ اردو و فارسی شاعری

۲۔ خطبات۔ تشکیل جدید اور دیگر خطبات

۳۔ اقبال کی شخصیت

ہمارے معاشرے میں یہ ایک المیہ رہا ہے کہ ہم نے اقبال کے شعری و نثری افکار کو اپنے اپنے تعصّبات کے زیر اثر سمجھنے، پرکھنے اور پھیلانے کی کوشش کی ہیں۔ اس سے ہمارے اپنے مزعومہ مقاصد تو شاید پورے ہوتے ہوں، اقبال کی معاشرے کو منقلب کرنے والی فکر کو معاشرے میں نفوذ نہیں مل سکا۔

یہاں اقبال کی شخصیت کو ان کی فکری عمارت کا ایک اہم گوشہ قرار دینے کا مقصود اقبال کی فکر کی تفہیم میں حائل ذاتی و شخصی تعصّبات کی دھند کو صاف کرنا ہے۔ *Stray Reflections* میں علامہ فرماتے ہیں:

> There are some people who are sceptical and yet of a religious turn of mind. The French Orientalist Renan reveals the essentially religious character of his mind in spite of his scepticism. We must be careful in forming our opinion about the character of men from their habits of thought.[6]

بعض لوگ لاادری ہوتے ہوئے بھی مذہبی رجحان طبع رکھتے ہیں۔ فرانسیسی مستشرق رینان کی لاادریت کے باوجود اس کے ذہن کی بنیاد میں مذہبی افتادنمایاں ہے۔ لوگوں کے طرز فکر سے ان کے کردار کے متعلق رائے قائم کرنے میں ہمیں محتاط رہنا چاہیے۔

یہاں علامہ نے رینان کے متعلق جو کچھ کہا ہے اس کے آخری حصے کا عکس خود ان کی اپنی ذات کے بارے میں صرف درست ہی نہیں بلکہ ان کی فکر کی تفہیم کے لیے ایک ناگزیر عنصر بھی ہے۔

جب بھی فکر اقبال کے تناظر میں 'نیا زمانہ، نئے صبح و شام' کا ذکر ہوگا تو یہ سوال ضرور اٹھے گا کہ اقبال نئے زمانے سے کیا مراد لیتے ہیں اور اسے ظہور پذیر کرنے پر کیوں مصر ہیں اور اس کے ظہور پذیر ہونے میں ان کے نزدیک سب سے بڑی رکاوٹ اور مشکل کیا ہے؟

آج کی دنیا نئے دور سے کب آشنا ہوئی؟ خطبات میں علامہ فرماتے ہیں:

> Looking at the matter from this point of view, then, the Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In him life discovers other sources of knowledge suitable to its new direction. The birth of Islam, as I hope to be able presently to prove to your satisfaction, is the birth of inductive intellect.[7]

اس معاملہ پر اس نقطہ نظر سے غور کیا جائے تو ہمیں پیغمبر اسلام حضرت محمد ﷺ قدیم اور جدید دنیاؤں کے سنگم پر کھڑے نظر آتے ہیں۔ جہاں تک آپؐ کی وحی کے منابع کا تعلق ہے آپ کا تعلق قدیم دنیا سے ہے۔ جہاں تک اس وحی کی روح کا تعلق ہے آپ کا تعلق دنیائے جدید سے ہے۔ آپ میں زندگی نے علم کے کچھ دوسرے ذرائع کو دریافت کرلیا جو نئی سمتوں کے لیے موزوں تھے۔ اسلام کی آفرینش، عقل استقرائی کی آفرینش ہے۔

اقبال جب حضور رسالتمآبؐ کی بعثت کو ایک دور نو کا آغاز قرار دیتے ہیں تو فی الاصل یہ خطبہ حجۃ الوداع میں آپؐ کے ارشاد گرامی کو بیان کر رہے ہیں۔ آپؐ نے ارشاد فرمایا:

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللّٰهُ السَّمَاوَات، وَالْأَرْضَ۔[8]

بے شک زمانہ گھوم پھر کر آج اسی حالت پر آ گیا ہے جس حالت میں یہ اس وقت تھا جب اللہ نے آسمانوں اور زمین کو پیدا فرمایا۔

جب دنیا کو اسے نئے دور کے اثرات سے مملو کرنے کا معاملہ درپیش ہوتا ہے تو اقبال اس میں حائل سب سے بڑی رکاوٹ مغرب کو قرار دیتے ہیں اور مسلم دنیا کے لیے لازم قرار دیتے ہیں کہ وہ دنیا کو اسلام کے حقیقی مقصد سے آشنا کرنے کے لیے اپنی تمام تر توانائیاں بروئے کار لائیں:

> Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam.[9]

یقین کیجئے کہ آج کا یورپ انسان کی اخلاقی ترقی کی راہ میں سب سے بڑی رکاوٹ ہے۔ اس کے برعکس ایک مسلمان وحی کی بنیاد پر ایسے قطعی تصورات رکھتا ہے جو زندگی کی گہرائیوں میں کارفرما ہیں اور اپنی بظاہر خارجیت کو داخلیت میں بدل سکتے ہیں۔ اس کے لیے زندگی کی روحانی اساس ایمان کا معاملہ ہے جس کی خاطر ایک نہایت کم علم انسان بھی اپنی جان تک قربان کر سکتا ہے۔ اسلام کے اس بنیادی نظریے کی رو سے کہ اب مزید کسی نئی وحی کی حجیت باقی نہیں رہی ہمیں روحانی اعتبار سے دنیا کی سب زیادہ آزاد اور نجات یافتہ قوم ہونا چاہیے۔ قرونِ اولیٰ کے مسلمان جنہوں نے قبل اسلام کے ایشیا کی روحانی غلامی سے نجات حاصل کی تھی اس حالت میں نہیں تھے کہ وہ اس بنیادی نظریے کی اصل معنویت کو جان سکیں۔ آج کے مسلمانوں کو چاہیے کہ اپنی اس اہمیت کو سمجھیں، بنیادی اُصولوں کی روشنی میں اپنی عمرانی زندگی کی ازسرِنو تشکیل کریں اور اسلام کے اس مقصد حقیقی کو حاصل کریں جس کی تفصیلات تا حال ہم پر پوری طرح واضح نہیں ہیں یعنی روحانی جمہوریت کا قیام۔

مگر یہ سب کچھ تب ہی ممکن ہوگا کہ ہم نیا زمانہ، نئے صبح و شام کی تلاش میں مستقبل کی طرف بے مقصد دوڑنے کی بجائے 'دوڑ پیچھے کی طرف اے گردشِ ایام تو'[10] کی روش اپنائیں، یعنی اپنی اصل کی طرف رجوع کریں۔ ہمیں دور جدید کی مادیت کی ظاہری اور کھوکھلی چکاچوند سے نکل کر وحی کی عطا کردہ آفاقی تعلیم کی طرف متوجہ ہونا ہوگا:

> ..... the present crisis in the history of India demands complete organisation and unity of will and purpose in the Muslim community, both in your own interest as a community, and in the interest of India as a whole. The political bondage of India has been and is a source of infinite misery to the whole of Asia. It has suppressed the spirit of the East and wholly deprived her of that joy. of self-expression which once made her the creator of a great and glorious culture..... Rise above sectional

> interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent. Pass from matter to spirit. Matter is diversity; spirit is light, life and unity. One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not vice -versa. If today you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scatters forces, regaining your lost integrity, and thereby saving yourself from total destruction.[11]

مسلمانان ہند اس وقت اپنی زندگی کے جس نازک دور سے گزر رہے ہیں، اس کے لیے کامل تنظیم اور اتحاد و عزائم و مقاصد کی ضرورت ہے۔ ہمارے ملی وجود کی بقا اور ہندوستان کا مفاد اسی امر سے وابستہ ہے۔ ہندوستان کی سیاسی غلامی تمام ایشیا کے لیے لامتناہی مصائب کا سرچشمہ ہے۔ اس نے مشرق کی روح کو کچل ڈالا ہے اور اسے اظہار ذات کی اس مسرت سے محروم کر دیا ہے، جس کی بدولت کبھی اس میں ایک بلند اور شاندار تمدن پیدا ہوا تھا..... اس نصب العین کی روشنی میں جو آپ کی طرف منسوب ہے، اپنے انفرادی اور اجتماعی اعمال کی قدر و قیمت کا اندازہ کیجیے، خواہ وہ مادی اغراض سے متعلق ہی کیوں نہ ہوں۔ مادیت سے گزر کر روحانیت میں قدم رکھیے۔ مادہ کثرت ہے لیکن روح نور ہے، حیات ہے، وحدت ہے، ایک سبق جو میں نے تاریخ سے سیکھا ہے، یہ ہے کہ آڑے وقتوں میں اسلام ہی نے مسلمانوں کی زندگی کو قائم رکھا، مسلمانوں نے اسلام کی حفاظت نہیں کی۔ اگر آج آپ اپنی نگاہیں پھر اسلام پر جما دیں اور اس کے زندگی بخش تخیل سے متاثر ہوں تو آپ کی منتشر اور پراگندہ قوتیں از سر نو جمع ہو جائیں گی اور آپ کا وجود ہلاکت و بربادی سے محفوظ ہو جائے گا۔

خطبہ الہ آباد کے اس اقتباس میں علامہ یہ فرما کر کہ ہندوستان کی سیاسی غلامی تمام ایشیا کے لیے لامتناہی مصائب اک سرچشمہ ہے، اس نے مشرق کی روح کو کچل ڈالا ہے، دور جدید کے دو بڑے بحرانوں کی طرف اشارہ کر رہے ہیں۔ ہندوستان کا سیاسی غلامی کا شکار ہونا اور بقیہ دنیا خصوصاً ایشیا کا غیر معمولی مصائب و آلام میں گرفتار ہونا، جن کا تدارک بڑی حد تک مسلمانان برصغیر اپنے شاندار ماضی اور روایات سے کر سکتے تھے۔ جدید دنیا جن لامتناہی مصائب میں گرفتار ہے ان کے اسباب میں سے ایک بڑا سبب قومیت کا فتنہ ہے۔ ۱۹۴۵ء تک یورپ میں جاری رہنے والی جنگوں، تیسری دنیا پر چھائے رہنے والے منحوس نوآبادیاتی نظام، اور دور جدید میں بین الاقوامی تعلقات کو طے کرنے میں انسانی تکریم و جوہر کو پامال کرنے کا باعث مغرب کا تصور قومیت رہا ہے۔[12] اس سے نیشنل سٹیٹ کے جدید تصور نے جنم لیا جہاں ملکوں اور ریاستوں کی اساس قوموں کی شناخت قرار پائی۔ اس تصور کے بین الاقوامی سطح پر غلبہ و ہنوز کا یہ عالم ہے کہ دنیا کے تمام ممالک پر تنظیم کو 'اقوام متحدہ' کہا گیا۔[13]

اقبال وطنیت کے تصور کے ان اثرات سے بخوبی آگاہ تھے، جو انسانیت کے لیے تباہ کن ہو سکتے

ہیں۔ یہی وجہ ہے کہ انہوں نے اقوام متحدہ یا جمعیت اقوام کی بجائے 'جمعیت آدم' کی بات کی۔[14] عالمی سیاست کے اساطین بھی بتدریج ان اصولوں سے آگاہ ہو رہے تھے۔ وہ یہ ضرور سوچ رہے تھے کہ قومیت اور وطنیت کی بنا پر انسانیت کی تقسیم کا عمل کب تک جاری رہے گا، اسے کہیں نہ کہیں ضرور رکنا چاہیے، اسی لیے ڈگلس ہرڈ نے کہا:

I hope we do not see the creation of any more nation states.[15]

قومیت و وطنیت کے تصورات کے غلبے کے باعث دنیا جن المیوں کا شکار رہ چکی تھی اقوام متحدہ کی تشکیل کرتے وقت، اس کے کارپردازوں نے اس کے انسداد کے لیے یہ طے کیا کہ:

To develop friendly relations among nations based on respect for the principle of equal rights and self determination of peoples and to take other oppropriate measures to strengthen universal peace.[16]

مگر یہ اصول بھی انسانیت کو کوئی امن نہ دے سکا۔ اس اصول کے طے ہونے کے پون صدی بعد بھی یہ کرہ ارض کشت وخون کا وہی منظر پیش کر رہا ہے جس کا تذکرہ علامہ نے اپنے نئے سال کے پیغام میں کیا تھا۔[17] کیونکہ یہ اصول اقوام کی بنیاد پر تھا نہ کہ انسانیت کی بنیاد پر۔ یہاں علامہ فرماتے ہیں کہ مسلم دنیا اور ملت اسلامیہ کا یہ فرض ہے کہ وہ دنیا کو اس بحران سے نکالیں۔ کیونکہ دنیا اس وقت تک باہمی آویزش، کشت و خون اور استحصال باہمی کے المیوں سے نجات نہیں پا سکتی جب تک وہ اپنے معاشرے کی تشکیل نو کے لیے نفس انسانی کی حرمت و وقار کے اصول پر کاربند نہیں ہو جاتی۔ مگر یہ کوئی آسان کام نہیں۔ انسانی شعور صدیوں کے ارتقا کے بعد اب اس طرف بڑھ رہا ہے جبکہ 'ختم نبوت' نے اسے عملی صورت میں انسانیت کے سامنے صرف ۲۳ سال کے عرصے میں پیش کر دیا۔ اسے اقبال 'مقام محمدی' سے تعبیر کرتے ہیں اور بنی نوع انسان کی بقا کو اس سے متعلق قرار دیتے ہوئے فرماتے ہیں:

The ultimate purpose of the prophetic mission of Muhammad (may peace be upon him) is to create a form of society, the constitution of which follows that divine law which the Prophet Muhammad received from God. In other words, the object is to purify the nation of the world of the abuses which go by the name of time, place, land, nation, race, genealogy, country, etc., although the differences of nations, tribe, colours and languages are at the same time acknowledged. It is thus to bestow upon man that spiritual idea which at every moment of his life remains in constant contact with Eternity. This is where Muhammad stands and this is the ideal of the Muslim community. How many centuries will it take man to reach these heights, none can say, but there is no doubt that in removing the material differences between the nations of the world and in bringing about harmony among them in spite of their differences of nations, tribes, races, colours and languages, Islam has done something in thirteen hundred years what other religions could not do in three thousand years. Take it from me that the religion of Islam is an imperceptible and unfeelable biologico-psychological activity which is capable of influencing the thoughts and actions of mankind without any missionary effort. To invalidate such

an activity by the innovations of present-day political thinkers is to do violence to mankind as well as to the universality of that prophetic mission which gave birth to it.[18]

نبوت محمدیہ کی غایت الغایات یہ ہے کہ ایک ہیئت اجتماعیہ انسانیہ قائم کی جائے جس کی تشکیل اس قانون الٰہی کے تابع ہو جو نبوت محمدیہ کو بارگاہ الٰہیہ سے عطا ہوا تھا۔ بالفاظ دیگر یوں کہیے کہ بنی نوع انسان کی اقوام کو باوجود شعوب وقبائل اور الوان والسنہ کے اختلافات کو تسلیم کر لینے کے ان کو ان تمام آلودگیوں سے منزہ کیا جائے جو زمان، مکان، وطن، نسل، نسب، ملک وغیرہ کے ناموں سے موسوم کی جاتی ہیں اور اس طرح پیکر خاکی کو وہ ملکوتی تخیل عطا کیا جائے جو اپنے وقت کے ہر لحظہ میں 'ابدیت' سے ہمکنار رہتا ہے اور یہ ہے وہ مقام 'محمدی' یہ ہے ملت اسلامیہ کا نصب العین۔ اس کی بلندیوں تک پہنچنے میں معلوم نہیں حضرت انسان کو کتنی صدیاں لگیں مگر اس میں بھی کچھ شک نہیں کہ اقوام عالم کی باہمی منافرت دور کرنے اور باوجود شعوبی، قبائلی، نسلی، لونی اور لسانی امتیازات کے ان کو یک رنگ کرنے میں اسلام نے وہ کام تیرہ سو سال میں کیا ہے جو دیگر ادیان سے تین ہزار سال میں بھی نہ ہو سکا۔ یقین جانیے کہ دین اسلام ایک پوشیدہ اور غیر محسوس حیاتی اور نفسیاتی عمل ہے جو بغیر کسی تبلیغی کوششوں کے بھی عالم انسانی کے فکر و عمل کو متاثر کرنے کی صلاحیت رکھتا ہے۔ ایسے عمل کو حال کے سیاسی مفکرین کی جدت طرازیوں سے مسخ کرنا بنی نوع انسان اور اس نبوت کی ہمہ گیری پر جس کے قلب وضمیر سے اس کا آغاز ہوا ظلم عظیم ہے۔

توحید کے اصول پر ایک مثالی انسانی معاشرے کا قیام ملت اسلامیہ کا وہ منصب ہے جسے آج سمجھنے کی ضرورت ہے۔ اس منصب کی بحالی کے ساتھ ہی ایک دور نو کا آغاز ممکن ہے اور انسانیت کو بقا، امن و آشتی اور بقائے باہمی کے اصول پر مبنی ماحول کی فراہمی بھی:

ربط و ضبط ملت بیضا ہے مشرق کی نجات
ایشیا والے ہیں اس نکتے سے اب تک بے خبر

پھر سیاست چھوڑ کر داخل حصارِ دیں میں ہو
ملت و دولت ہے فقط حفظ حرم کا اک ثمر[19]

یہ نکتہ سرگزشت ملت بیضا سے ہے پیدا
کہ اقوام زمین ایشیا کا پاسباں تو ہے[20]

یہی وہ دور نو ہے جس کا خواب اقبال نے دیکھا، جسے ایک حقیقت بنانے کا تقاضا نسل نو سے کیا اور جس کے ظہور کے بغیر اسلام کا ظہور نامکمل ہے، انسانیت کے لیے اسلام کے پیغام کا ابلاغ نامکمل ہے:

حوالہ جات

۱۔ علامہ اقبال، کلیات اقبال اردو، بال جبریل، اقبال اکادمی پاکستان، لاہور، ۲۰۰۷ء، ص ۴۷۷۔

۲۔ درمیان سینہ دل خوں کردہ ام
تا جہانش را دگرگوں کردہ ام
(علامہ اقبال، کلیات اقبال فارسی، شیخ غلام علی اینڈ سنز، لاہور، ۲۰۰۶ء، ص ۷۹۰)

۳۔ بر درونِ شاخِ گل دارم نظر
غنچہ ہا را دیدہ ام اندر سفر!
(علامہ اقبال، کلیات اقبال فارسی، ص ۸۶۶)

۴۔ فروغِ خاکیاں از نوریاں افزوں شود روزے!
زمیں از کوکبِ تقدیرِ ما گردوں شود روزے!
(علامہ اقبال، کلیات اقبال فارسی، ص ۵۰۴)

۵۔ علامہ اقبال، کلیات اقبال اردو، بال جبریل، ص ۴۲۶-۴۲۸۔

6- Allama M. Iqbal, *Stray Reflections*, Iqbal Academy Pakistan, Lahore, 2006, p.73.

7- Allama M. Iqbal, *Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, lahore, p.100-101.

۸۔ صحیح بخاری، ۴: ۱۵۹۹، رقم حدیث: ۴۱۴۴؛ صحیح مسلم، ۳: ۱۳۰۵، رقم حدیث: ۱۶۷۹۔

9- Ibid, p.142.

۱۰۔ علامہ اقبال، کلیات اقبال اردو، ص ۵۳۔

11- Latif A. Sherwani, *Speeches, Writings and Statement of Iqbal*, Iqbal Academy Pakistan, Lahore, 2009, p.28-29.

12- Fred Halliday, *Nationalism in the Globalization of World Politics*, Ed. John Baylis and Steve Smith, OUP, 2001, p.441.

13- Ibid, p.442.

۱۴۔ اس دَور میں اقوام کی صُحبت بھی ہُوئی عام
پوشیدہ نگاہوں سے رہی وحدتِ آدم

تفریقِ مِلل حکمتِ افرنگ کا مقصود
اسلام کا مقصود فقط ملّتِ آدم
مکّے نے دیا خاکِ جنیوا کو یہ پیغام
جمعیّتِ اقوام کہ جمعیّتِ آدم!

(علامہ اقبال، کلیات اقبال اردو، ضربِ کلیم، ص ۷۰-۷۱)

15- Douglas Hurd, British Foriegn Secretary, Royal Institute of International Affairs, London, June 1993.
16- The UN Charter, article 1, Section 2.
17- Latif A. Sherwani, *Speeches, Writings and Statements of Iqbal*, New year message Broadcast from the Lahore Station of All India Radio on 1st January, 1937, p.298.
18- Ibid, p.311.

۱۹۔ علامہ اقبال، کلیات اقبال اردو، ص ۲۹۴۔
۲۰۔ ایضاً، ص ۳۰۰۔
۲۱۔ ایضاً، ص ۱۷۹۔

❁❁❁

چٹنی اور اسکا استعمال

طاہرہ قادری



لفظ چٹنی دیکھتے ہی خود بخود منہ میں پانی آجاتا ہے پاک و ہند چٹنی ایک بہت ہی من بھاتا کھاجا ہے جو کہ کم خرچ اور بالا نشین گاؤں میں تو لوگ چٹنی روٹی پر لگا کر کھاتے ہیں اور ہر شخص بڑی رغبت سے استعمال کرتا ہے ۔ چٹنی لفظ ہمارے اردو مہاورے میں کچھ معنوں میں استعمال ہوتا ہے۔اکثر سنا گیا ہے کہ بھئی تم نے تو اس قصے کی چٹنی ہی بنا دی مطلب بار بار دھرا کر قصے کی اہمیت ہی ختم کر دی۔ مزاق میں لوگ کہتے ہیں بھئی اس کی تو چٹنی ہی بنا دو۔ یعنی مکمل طور پر خاتمہ کر دینا۔

ہمارا آج کا موضوع پاکستان میں کھائی جانے والی مختلیف چٹنیاں ہیں جو کہ بہت شوق سے استعمال ہوتی ہیں۔ اور اکثر گھرانوں میں کھانے کہ لوازمات میں یہ ایک ضروری حصہ ہے۔

آیئے آپکو آج کچھ مزیدار تراکیب بتائی جایئں جوکہ ہر خاص و عام میں بہت شوق سے استعمال ہوتی ہیں۔ لوگ لہسن کی چٹنی بنا کرروٹی پر لگا کر بھی کھاتے ہیں جو ہر شخص شوق اور رغبت سے کھا تا ہے۔

آلو بخارے کی چٹنی



چاروں مغز --- ایک چمچ
پانی --- 3 کپ
آلو بخارے --- 310 گرام
زیرہ --- ایک چٹکی
کالی مرچ --- کٹی ہوئی دو چٹکی
لال مرچ --- ایک چٹکی
چینی --- ایک کپ
سرکا --- ایک چمچ

ترکیب : پہلے پانی گرم کر کہ اس میں آلو بخارے ڈال دو۔ اور تمام مصالحہ بھی شامل کر دو۔ دس سے پندرہ منٹ تک درمیانی آنچ پر پکاؤ پھر آخر میں چینی ڈال کر چٹنی جب گاڑھی ہو جائے تو اتار کر سرکا ڈال کر ٹھنڈا ہونے پر بوتل میں بھر لو۔

لہسن کی چٹنی



لہسن کے جوے -- 20 سے 22 عدد
ثابت گول لال مرچ -- 10 عدد
سفید زیرہ -- ڈیڑھ چمچ
نمک -- ایک سے ۲ چمچ
تیل -- ایک ٹیبل چمچ
پانی -- ایک سے ۲ چمچ

ترکیب۔ سب چیزوں کو ملا کر پیس لیں اور آخر میں آدھا نیبو نچوڑ لیں۔

کچے آم کی کھٹی میٹھی چٹنی



کچے آم کی کٹی ہوئی کیری -- ۱ کلو
چینی -- ۱ کلو
پانی -- ۲ کپ
سرکا -- ۱ کپ
کالی مرچ -- ایک چمچ کٹی ہو
ادرک پاؤڈر -- ایک چمچ
کالا نمک -- ایک چمچ

ترکیب۔ پانی ڈال کر کیری پکاؤ دس منٹ کے بعد چینی ڈال دو پھر ادرک ڈال کر پکاؤ پھر تمام چیزیں ڈال کر ہلکی آنچ پر 20 منٹ تک پکاؤ اور ٹھنڈا ہونے پر بوتل میں بھر لو۔

امرود کی چٹنی



کٹے ہوئے امرود بیج نکال کر -- ایک کپ
ہری مرچ -- 2عدد
ادرک -- ایک چھوٹا ٹکڑا
نیبو کا رس -- 2 چمچ
کالا نمک -- آدھا چمچ
دوسرا نمک -- 2 چٹکی
بھنا زیرہ -- آدھا چمچ
سونف -- آدھا چمچ
میتھی دانا -- آدھا چمچ
گڑ -- ایک درمیانا ٹکڑا
مکھن -- ایک چمچ

ترکیب۔ کھڑاھی میں مکھن ڈال دو پھر پسی ہوی ادرک اور ہری مرچ کو بھون لو اور گڑ ڈال کر پگھلاؤ۔ مصالحے تھوڑے پیس لو اور امرود کے ساتھ ڈال دو۔

OUR ULTIMATE GOAL DAACHI NAGAR


BAAB-E-DAROON

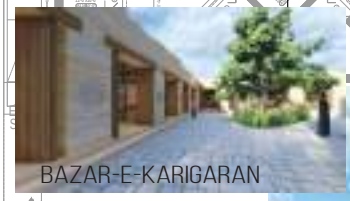

NOORANI MASJID


EATRY SPACE






TAWAM GAH


BAZAR-E-KARIGARAN


MUSEUM


BAZAR-E-KARIGARA



یا رب! دل مسلم کو وہ زندہ تمنا دے جو قلب کو گرما دے ، جو روح کو تڑپا دے

Lord, fill the Muslim's heart with a desire so fervent
That it will set his heart aflame and stir his soul.

پھر وادی فاراں کے ہر ذرے کو چمکا دے پھر شوق تماشا دے، پھر ذوق تقاضا دے

Light up again every speck of dust in the Valley of Faran.
Make us long again for beautiful sights, and create in us the urge to make demands.

محروم تماشا کو پھر دیدۂ بینا دے دیکھا ہے جو کچھ میں نے اوروں کو بھی دکھلا دے

Give piercing vision to those deprived of sight,
and show to others what I have seen.

بھٹکے ہوئے آہو کو پھر سوئے حرم لے چل اس شہر کے خوگر کو پھر وسعت صحرا دے

Lead the stray gazelle back to the Sanctuary.
It has grown used to the city - Give it back the vastness of the desert.

پیدا دل ویراں میں پھر شورش محشر کر اس محمل خالی کو پھر شاہد لیلا دے

Stir up again the ruins of the heart with a commotion like judgment Day.
Let this empty litter once again seat a sweetheart - a Layla!

اس دور کی ظلمت میں ہر قلب پریشاں کو وہ داغ محبت دے جو چاند کو شرما دے

In the darkness of this age give to every troubled heart
Scars of love that would shame the moon.

رفعت میں مقاصد کو ہمدوش ثریا کر خودداری ساحل دے، آزادی دریا دے

Let the goals be as high as the Pleiades.
Give us the calm and poise of the shore, But the freedom of the sea.

بے لوث محبت ہو، بے باک صداقت ہو سینوں میں اجالا کر، دل صورت مینا دے

Let love be selfless and truth fearless;
Let our breasts be flooded with light-Make our hearts clear as crystal.

احساس عنایت کر آثار مصیبت کا امروز کی شورش میں اندیشہ فردا دے

Let love be selfless and truth fearless;
Let our breasts be flooded with light-Make our hearts clear as crystal.

میں بلبل نالاں ہوں اک اجڑے گلستاں کا تاثیر کا سائل ہوں ، محتاج کو داتا دے

Let love be selfless and truth fearless;
Let our breasts be flooded with light-Make our hearts clear as crystal.