

# Chairperson's Note

( Ayesha Noorani )

*Alhamdulillah...!*

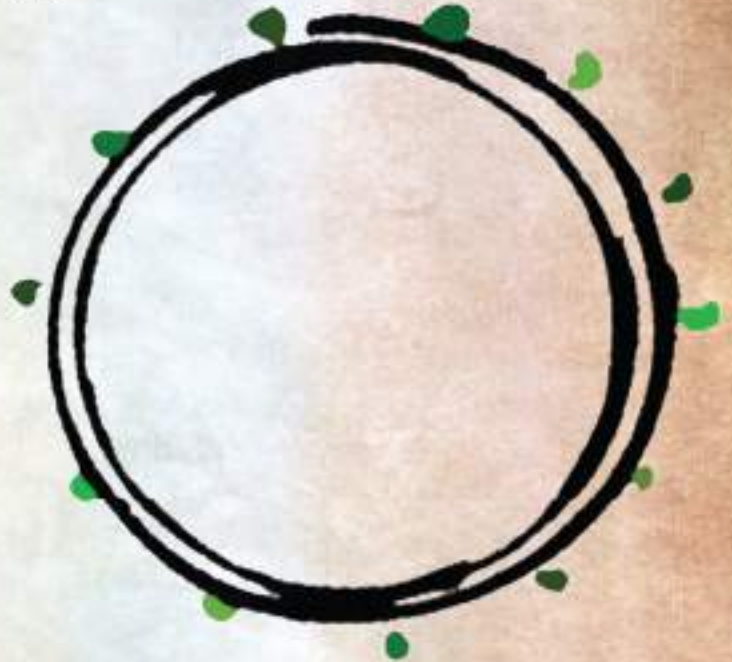
*Daachi Foundation is continuing to consistently focus on its vision of preserving and improving Pakistan's heritage in arts and crafts and, consequently, upgrading and sustaining livelihoods of artisans and craftsmen. Now in its seventh year, the outreach of Daachi is broadening and extending to more and more entrepreneurs and artisans from all over Pakistan.*

*Daachi Foundation initiated one of its many components, 'Daachi Sabz Daira', on 14th August, 2016. It was inaugurated by celebrating Pakistan's Independence Day followed by a series of subsequent lectures on a sustainable life style. This connects to the great emphasis in the teachings of Islam on leading a sustainable life style by our beloved Prophet Muhammad ﷺ. Muslims are made aware of being mindful of their responsibilities towards other human beings and the environment by being cautioned to tread 'lightly' on earth. They are also reminded of their responsibilities towards animals even to the extent of not hurting them emotionally and observing their rights to the resources of the earth. In our upcoming event this November, the theme will be that of promoting a sustainable life style through the use of healthy foods and other resources. A number of these health food products will be available at the exhibition to support this theme.*

*Since our last exhibition in April, 2016, two personalities left us for their final abode. Both had a direct link to Daachi's vision of promotion of the arts – Amjad Sabri was a great proponent and representative of Sufi music and Abdus Sattar Edhi, a role model for all Pakistanis. He had dedicated his life to humanity and started from humble roots but with sincerity of purpose. Allah respected his endeavors and took his mission to*

*unprecedented success. May Allah bless them both and grant them the highest place in heaven.*

*Daachi Foundation dedicates this event to Abdus Sattar Edhi in the hope that the mission he started will serve as a beacon of light for others to emulate.*



## sabz daaira

all natural skin & hair





## Editor's Note

( Ismat Riaz )

It is with great pleasure that Daachi Foundation presents its Volume 4 of Daachi Nama.

This time round, Volume 4 is dedicated to Abdul Sattar Edhi, Pakistan's philanthropist who passed away this year. His example of selfless devotion in serving humanity is inspirational for all Pakistanis. The article on him narrates the kind of work he initiated and which grew into a sustainable organization consistently helping countless people in need across the board. Daachi Nama again presents a diverse number of articles on Pakistan's cuisine, culture, architectural heritage, music, traditions, saints, traditional medicine, cities such as Lahore and places of scenic beauty such as Hunza. Other articles of interest focus on various aspects of Islam which are presented in their traditional as well as current form.

The cover of the magazine has again been designed by our talented Rameez Khan Burki and we thank him profusely for his tireless effort in collecting, sorting and composing articles for the Nama.

We are also thankful to all the contributors who took out time to write articles for Daachi Nama.

Lastly, but not least, our thanks go out to all those who placed advertisements in Daachi Nama making it possible to bring out the magazine at no cost to Daachi Foundation and, thus, being able to distribute it free to a large section of society visiting the exhibition.

Volume 3 is an interesting mix of articles reflecting the message of Daachi Foundation which is to safeguard Pakistan's heritage in arts and crafts, address environmental issues worldwide, protect children's cultural, artistic and educational potential, promote talented young artists, create reliance on organic gardening and promote awareness of Pakistan's ideology and culinary and musical expertise of all four provinces.

This issue contains diverse articles ranging from architectural finesse to growing your own vegetable garden; from raising tomorrow's leaders to the problem of congested traffic on the roads; from stories of Multan's past glory to creating space for children's art; from preserving colonial and Mughal heritage in gardens to handling today's technology tools for kids; from history of musical instruments to the background to 'hookah' smoking and much, much more. All articles serve to create awareness and problem solving of 21st century issues and Pakistan's heritage for our present and coming generations.

We, at Daachi Foundation, hope that you will enjoy reading these articles that give a flavor of our country, Pakistan's immense diversity of talent in the field of crafts, art, culture, cuisine, architecture, music, folk stories, sufi leanings, artefacts and history at its best.



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# Parcham-e-Sitāra-o-Hilāl



Pakistan's national flag is unique. For one, Pakistan's struggle for freedom as a separate nation determined the emblem of the flag. Its independence was based on religious lines and the colour green was chosen as the symbol of an Islamic state. The new state was to have a sizeable number of other religious minorities as well. The white bar on the hoist side represents the minorities. The crescent moon was chosen for a nation which was to progress and develop and the five pointed star as a ray of light and knowledge, some others symbolizing the five points as representing the five pillars of Islam.

Historically, flags have been around for centuries, often as "standard bearers" of armies aligned to face each other in battle. As long as the flag was hoisted and could be seen by all, the other side knew that the battle was still on. If the flag was downed or fell, it signified defeat for that army. The continuous use of flag in its many forms continues to this day particularly for pride of nationhood.

Flags across nations have great significance and symbolize the sovereignty and freedom of a nation. They are flown at half mast in times of grief and mourning and at full mast to show joy and freedom. Reverence for the flag is inculcated from childhood and misuse and disrespect for the flag is punishable by the state. It also signifies a historical truth and one prime example of that is of Turkey's flag. Mostly, Islamic nations use the colour green but Turkey's flag is red with a white crescent and star. The colour red signifies remembrance of the "blood of their martyrs" who laid down their lives in thousands to gain freedom for their nation after World War II. The Pakistani flag's green symbolizes hope, joy and love and the green is traditionally



Photograph of Liaquat Ali Khan showing the flag to the Constituent Assembly

associated with Islam. The white bar in the flag symbolizes the role of the religious minorities.

1947 saw India divided into two nations - Pakistan and India. Pakistan as an independent state required a flag to identify with its sovereignty and entity in the comity of nations. With the formation of the Muslim League in 1906, the Muslim League flag was unfurled its flag at its first session in Dacca. It was entirely green with a white crescent and a star in the middle. This served as the symbol of freedom for the Muslim League's struggle for independence. When freedom seemed imminent and partition into two separate states a reality, a new flag had to be designed for



Pakistan as an independent state.

Since 1956, the "flag lowering ceremony" or "beating retreat" of Pakistan and India has become a lively spectacle to watch as both nations show pride in their flags as independent nations. The ceremony commences everyday in the evening at the Wagah border crossing between Pakistan and India. This extremely popular ceremonial spectacle is a sight to watch as both Indian and Pakistani soldiers go through a simple military exercise to show rivalry and brotherhood between the two nations. The extremely tall, broad shouldered

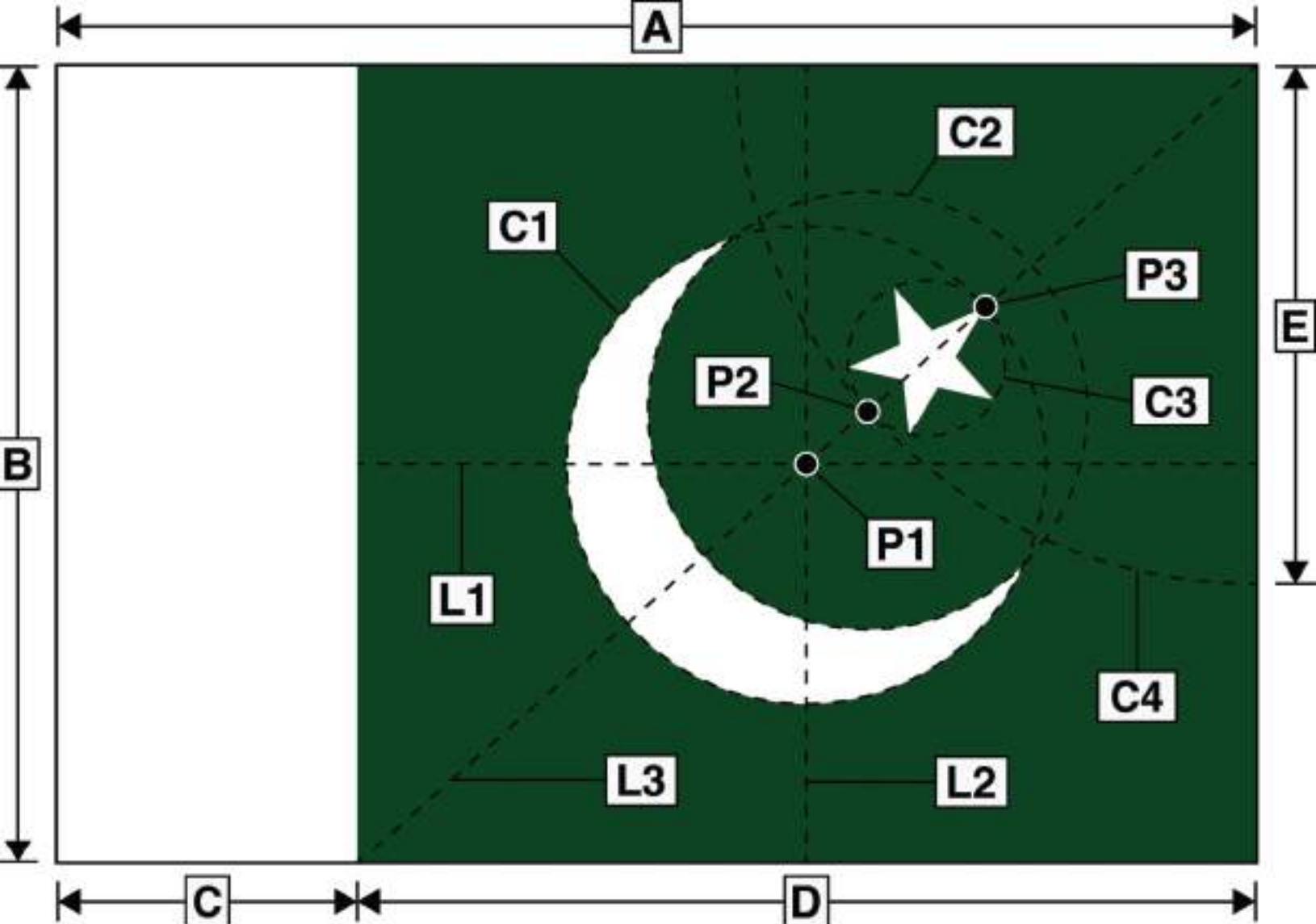


Syed Amiruddin Kidwai, a Muslim Leaguer, presented a design for Pakistan's flag to the Quaid-i-Azam for approval. Once approved, it was taken by a few Muslim Leaguers to a tailoring shop in Karole Bagh, Delhi, run by the Hussain brothers. Master Abbas Hussain then stitched the Pakistan flag on the specifications given by the Muslim League members. He refused any remuneration for stitching the flag as he felt it to be a great honour to have stitched Pakistan's first flag.



and prominently mustached "jawans" wearing turbans topped with huge fans from the Pakistan Rangers and those from the Indian Border Security show off their martial abilities. After much strutting and arm waving, the drill culminates in the flags being finally lowered, taken off the poles, folded and reverently taken away to be stored for





On 11th August, 1947, the flag was placed before the first meeting of the Constituent Assembly of Pakistan to be ratified. On the occasion, Mr Li-aquat Ali Khan, while waving the flag of Pakistan in his right hand before the members, said:

"Mr President, the flag, it will be noticed, is not the political flag of any political party or any community. The flag is the flag of the Pakistani nation, of the Pakistan state which has come into existence on the 14th of August, 1947. I can say without fear of contradiction that this flag which I have the honour to present to this House, will stand for freedom, liberty and equality for those who owe allegiance to this Flag of Pakistan. Mr President, this flag will be a flag of freedom not only for the people of Pakistan; this flag will be an emblem of peace and help in maintaining peace throughout the world."

The flag is referred to in the national anthem as Parcham-e-Sitāra-o-Hilāl in Persian (lit. Flag of the Crescent and Star). Most school and college

*It is a dark green rectangular flag in the proportion of length [A] and width [B] as 3:2 with a white vertical bar at the mast, the green portion bearing a white crescent in the centre and a five-pointed white heraldic star. The size of the white portion is one quarter the size of the flag [C], nearest the mast, so the green portion occupies the remaining three quarters [D].*

students often start their day by facing the flag and saying "I pledge allegiance to the flag of Pakistan" and singing the national anthem from a very young age. On Independence Day, 14th of August, it is flown from all government and private buildings signifying pride in nationhood and freedom and independence for the people of Pakistan.

**Ismat Riaz**

The writer is an Author, Columnist, Educationist and Teacher trainer





# ABDUL SATTAR **EDHI**

1928 - 2016

## The humanitarian worker

Edhi! Abdul Sattar Edhi! Pakistanis wept, eyes brimming with tears, when news of his passing away reached them on 8th July, 2016. Even nature silently protested his death knowing there might never be another as selfless and human like him. What else would you call a man 'more than a human' who even in death requested that his organs be donated to give quality of life to others? Even in death, he was looking out for people and giving them hope for a better future.

It was such a dark night when they could not identify their father lying dead in the sewerage line. Although they knew it was their father yet they could not extend their hand to pluck the dead body out. The stench rising from his body was such that their minds had ceased to function. All they could think of was how they would be able to bury him. Amidst this silent internal battle, a man with a slight beard and a lean body appeared, asked them to give way for him to get to the body. Just then, a bright ray of light shot across the sewer and made an invisible halo around this man. He retrieved their father's body in such a gentle way just as a delicate flower is picked so as not to harm it. He washed away the dirty water by bathing him clean and handed him to his relatives. This was Abdul Sattar Edhi.

Edhi was not a man, he was a visionary born to overlook the material self, a visionary who gave no credence to the fact that all people in need had to be seen to. He made no distinction between colour, race, rich or poor. He looked at the human beyond the exterior when helping other human

beings, penetrating and searching for something much more substantial for the love of his Creator.

He believed all humans were created equal, disregarding the caste of a person. He knew that beneath the skin deep exterior, there was a human being created by the Almighty. Like all rebels, he was condemned for his liberal thinking. People suspected his simple, humanitarian intentions because he was born a common man and was not backed by money or power. His power lay in his empathy for the sufferings of the common people which he tried to alleviate to the best of his abilities. Gradually his efforts developed into a family unit - there was an Edhi Home and the ambulance service that became one of its kind in the world.

Strangely, the caretakers of our society allow incest, alcoholism, adultery, and murder either in the name of making money or in the search of pleasure or due to poverty. Children were being killed or abandoned on the roads because either they were born out of wedlock or it was another girl-child. Edhi introduced the idea of a cradle where these children could be left and then taken care of in his home. This action of his created a huge hue and cry in society. He persisted with the slogan "don't kill the child, put it in the Jhoola (cradle)". He professed that the children were not the ones to be blamed and if brought into the world, they must be acknowledged, loved and given due care and protection. He adopted many children and gave them a caring home.

Edhi was born to this land but he was a blend of



## Best Quotes by Abdul Sattar Edhi



"My religion is humanitarianism, which is the basis of every religion in the world."

unique ideologies and was here to change the realities of this third world country. He often said, "People have become educated, but have yet to become human." He realised that people had education but were unable to understand the real purpose of their existence on earth. Edhi came to be known as the "Angel of Mercy" and his simplicity and honesty put to rest the defamation people heaped on him. We, as humans, are unable to accept that another human being can so merciful towards others of his kind.

He was a Messiah for the hungry and the homeless. The kitchens he ran gave succour to many hunger stricken people. There was no place in Pakistan where he did not extend his love and care. He, like the hand of Jesus Christ, was able to give medical treatment to those who could not afford it with his free dispensaries. He provided shelters to the elderly of this nation who had been abandoned by their own children in their old age because of economic necessity.

Edhi's efforts were not limited just to his own country. He made sure that whenever a natural disaster struck anywhere in the world, his organization would give its utmost help. He stated that he did not wish his humanitarian work to be acknowledged by awards. He did everything to satiate his personal thirst for helping humanity in their direst of times.

follow will not be lost. It is too farfetched to hope that he could be a Phoenix who would be reborn from his ashes to show yet another selfless picture to this materialistic world - a world which runs on brands and not for humans.

The  
**richest**  
poor  
man!



Writer : Ayesha Jahanzeb



# REDISCOVERING FRAGRANCES IN THE OUTDOORS

Scent distinguishes much of the flora of the arid and semi-arid regions of the world including most of the subcontinent of India and Pakistan. Scent also characterises the gardens and landscapes that were created in the subcontinent before the advent of British rule, traces of which may still be seen. Considering that scented plants played an important part in the subcontinent's landscape history, and serve to describe the locale and region, it is surprising that olfactory values play little or no part in the outdoor environments that are designed in the country today. Showy flowers have replaced scented ones, glossy and colored, rather than aromatic, foliage is desired. While we may fondly recall the smell of jasmine that lingered on verandahs and terraces on summer evenings

back then', there is no compulsion to recreate that aura. We have become accustomed to the sight of shaved lawns edged with clipped bushes and narrow beds filled with bright, meaningless, odourless flowers that hold no associations for us. But if a continuity of the past still has some relevance, it is time to rethink our outdoors in terms not only of what there is to see but also what there is to smell. And there is a variety of odours waiting to be rediscovered.

How many of us recall the smell of maulsary flowers? Some of us may recollect the sight of the maulsary (*Mimusops elengi*), a middle-sized tree, branching low and making a dense, dark, glossy head. But the white, intensely fragrant flowers with numerous white, narrow petals appear once a year in Lahore, in March, and are rarely seen because there are only a few good specimens to be seen in public spaces. In the days of the Mughals, maulsary trees were commonly seen adorning mosque compounds, a pair often flanking mosque hauz, and a chaadar would be spread under a flowering maulsary tree, and the flowers collected and pressed for attar.

Moulsary Flower



More common is the bakain (*Melia azedarach*), a small / middle-sized, deciduous whose value is totally ignored in the outdoors today. Quick-growing, drought-tolerant, and affording a grateful shade in summers, the bakain is a valuable tree that comes into life in March and April when it puts out its hon-







Bakain



Barna tree (*Crataeva religiosa*)

bunches of white and lilac flowers when it is a glorious sight. In March, the sacred barna tree (*Crataeva religiosa*) also puts forth its silky cream and golden flowers with long, spidery stamens that emit a most delicious perfume. A small tree in Karachi it can be seen along avenues near Bahadurabad, unlike the barnas of Lahore which grow larger and are most frequently seen in graveyards.



siris (*Albizia siris*)

April is the time for flowers in many trees of the Punjab. The siris (*Albizia siris*) which, like the bakain and the barna is regarded as a common tree – indeed considered a pest on account of its rattling pods for which reason it is termed 'mother-in-law's tongue' – puts out its 'powder-puffs' in April just before the onset of the hot season, each 'powder puff' being a lemon-coloured, fragrant head made up of stamens with lots of little flowers tightly clustered together.

In April, too, the large white scented blooms of magnolias may be seen at Lahore – in Lawrence Gardens and also in Jehangir's Quadrangle in the

Lahore Fort, among other public places in Lahore. The *Magnolia grandiflora* is a slow-grower in the Punjab but seems better suited to Islamabad where prodigious specimens may be noted in private gardens as well as in the grounds of the Islamabad Club, permeating the environments around them with a distinct, rich odour.

Related to the magnolias are the michelias. Unfortunately, while these may be seen to perfection in gardens in Bangalore in India, the *Michelia champaca* does not grow freely in Lahore. It is a large, evergreen tree with showy, strongly fragrant, cream-deep yellow, and even orange, flowers with distinct reproductive parts, and the flowers and their aroma is the reason why the name champaca is associated with many trees that bear perfumed cream-colored flowers; indeed many shrubs and herbaceous plants are a variation of champaca.

*Michelia champaca*





Among the trees to which the flowers of the *Michelia champaca* have given their name are the sultana champa (which refers to the sweet-smelling, cream-colored flowers of the tree, *Calophyllum inophyllum*, which grows well in Lahore), the kanak champa (*Pterosperrmun acerifolium*) which is filled with gorgeous cream and golden blooms at spring-time, and the nag champa (a name associated with a large flowering tree, *Mesua ferea*, with fragrant white petals around a pronounced yellow centre of stamens, which is not to be seen in Lahore, however). The nag champa is also used to denote a scandent, sweet-smelling flowering shrub, *Artabotrys odoratissimus*, better known in India as madan mast or manoranjani (about which, more, later). Other flowering trees bearing showy, cream or yellow, fragrant flowers recalling the flowers of the *Michelia champaca* are loosely referred to as champas the most popular among these, and the most common, being the frangipanis, a variety of plumerias with scented flowers that range from white to yellow to pink.

kanak champa (*Pterosperrmun acerifolium*)



sultana champa



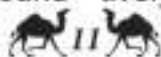
nag champa

madan mast or manoranjani



Indian poets, like Kalidasa, frequently make references to spring-flowering trees, such as the champa, to draw analogies of trees in bloom with women dressed in their finery. Another spring-flowering favourite of Indian poets, is the kadamb (*Neolamarckia cadamba*), a large, erect tree which puts out conspicuous, large, round

yellow or orange heads of deeply fragrant flowers with stigmas projecting out like little threads, somewhat akin to an under-sized orange, but relatively unknown in Pakistan.





However, in order to reinforce a sense of the locale, a sense of the naturalised, or natural, thorn forest which characterises the riverain tracts of the Punjab, the planting of species of acacia is needed in landscaped outdoor areas in and around Lahore. Phulai, or *Acacia farnesiana*, has strongly-scented yellow flower heads, and so does *Acacia nilotica*. Both are small trees with a rounding outline superbly adapted to the ecology, and there is every reason why they should figure in major planting operations in the Punjab.

Phulai, or *Acacia farnesiana*



frangipani

kadamb (*Neolamarckia cadamba*)



rat ki rani  
(*Cestrum nocturnum*)



har singhar  
(*Nyctanthes arbor-tristis*)



mehndi  
(*Lawsonia inermis*)

Among large shrubs bearing scented flowers that could be recommended for use in outdoor areas, the rat ki rani (*Cestrum nocturnum*) comes to mind as perhaps the best known night-blooming species in Pakistan, but is somewhat overplanted, perhaps at the expense of other shrubs whose fragrance is far more exquisite. Among the latter is the har singhar (*Nyctanthes arbor-tristis*) or the Tree of Sorrow whose perfumed flowers (white with orange centres) open at night for pollination by night-flying insects and by morning are to be seen at the foot of the shrub, exhausted and spent. Another old-time favorite plant that appears to have lost importance is the mehndi (*Lawsonia inermis*), or the henna plant, which, with its aromatic foliage and sweetly-scented flowers, was used by the Mughals as a garden shrub and, after the British arrived, as a hedging plant. More use



needs to be made of the various forms of the kamini (*Murraya multiflora*) which flowers intermittently throughout the year with citrus-like flowers of a pronounced fragrance. Gardenia is another sweetly scented shrub with conspicuous, white flowers whose importance in gardens also appears to have dimmed. Indian gardeners lovingly labelled it raj gandh ('the king of fragrances'), and, of course, there being a raj gandh, a rajini gandh ('the queen of fragrances') was necessary, the latter term being used to refer to the tuberose (better known in Pakistan and Iran as shab bui, or evening fragrance, from its habit of opening at dusk). The madan mast (*Artabotrys odoratissimus*) has been referred to earlier and deserves greater attention in gardens for its bold foliage and flowers which have a strong pineapple/apple-like smell. Madan mast has been aptly named with reference to the Hindu god of love, Madan, or Kamadeva who, according to Indic mythology was condemned to remain unseen but was able, nevertheless, to shoot his arrows of love at his targets just as the shrub intoxicates the viewer with the perfume of its flowers which lie concealed in the foliage, like Madan remained hidden from view!

raj gandh, a rajini gandh



The citrus family is well-known as a species of plants for orchards, perhaps less so for gardens and parks, despite the fact that all citrus species bear decorative fruit and fragrant flowers. Among the various species of lime, lemon, oranges, citron, tangerines, and other forms that are associated with this family, the flowers of the bitter-or-



kamini (*Murraya multiflora*)

madan mast (*Artabotrys odoratissimus*)



ange, *Citrus aurantium* subsp. *bigaradia*, have the strongest fragrance and are cultivated in the south of France for the production of the perfume, neroli. The citron (*Citrus medica*) is better known in various cultures and religious rituals – that of the Jews, the Vedics, and the Zoroastrians. Known variously in the Indo-Pakistan subcontinent as kama, utrujj, turunj, jhamberi, and bijora, the flowers and fruit of the *Citrus medica* are strongly aromatic but the fruit is more ornamental in character and figures in much architectural ornament.

citron (*Citrus medica*)





Among scented climbers and scandent shrubs, the best known, perhaps, belong to the rose and jasmine families. The juhi (*Jasminum auriculatum*), the chambeli (*Jasminum grandiflorum*), the jayi (*Jasminum humile*), and motiya (*Jasminum sambac*) are well-known in the creation of garden arbours. Less known are climbers rooted in Indic traditions of gardening, such as the madhavi lata (*Hiptage benghalensis*) and madh malati (*Aganosma caryophyllata*), whose synonyms originate in the Sanskrit madh, or honeysuckle, cultivated historically for its fragrant white or pink scented flowers. The Gul-i Chand, or moonflower vine (*Ipomoea alba*), a species of quick-growing, night-blooming morning glory, is frequently discussed in horticultural texts dating from Mughal times for its heart-shaped leaves and large white solitary blooms that are reputedly most fragrant on moon-lit nights. It is easy to cultivate, but why is it that it is not used in gardens in Lahore?

In concluding this brief account of some scented plants that are used or may be used in gardens in the Punjab, mention must be made to spring-flowering bulbs that bear sweetly-scented flowers.



Gul-i Chand,  
or moonflower vine  
(*Ipomoea alba*)



motiya (*Jasminum sambac*)



madhavi lata  
(*Hiptage  
benghalensis*)



madh malati  
(*Aganosma  
caryophyllata*)

Species of narcissus (nargis) and iris were popular with the Mughals and should be used more extensively outdoors. Hyacinths (sunbul) may be more difficult to raise in Lahore but muscari, which resemble hyacinth in form and odour, does better in Lahore. Fragrant treesias also need to be used more freely; as also crinums, hymenocallis, bulbs of the ginger family (such as species of *Hedychium*), and other bulbous and tuberous rooted plants such as blue champa (*Kaemferia rotunda*) which bloom in the rains.

Marva (*Origanum* sp), dauna (*Artemisia pallens*), the various forms of basil (nazbu, tulsi), and a variety of mints were favourite bedding plants in the gardens of the Mughals and they can continue to provide much-needed refreshment in our gardens today close to seats, benches and on, or along, the grass.



narcissus (nargis)



Hyacinths (sunbul)

Writer : Ali Akber Husain is from Karachi



SHAD  
HOME SIGNATURE  
F A B R I C S





*SHAD*  
HOME SIGNATURE  
F A B R I C S





*SHAD*  
HOME SIGNATURE  
F A B R I C S







Chalo Bandagi Dee Nagari Chaliay

# SHERGARH



Dusty roads, a sea of colourful flags, welcoming villagers and eager pilgrims are what you will be greeted with if you visit this place in early spring each year. Tens of thousands of devotees from all parts of the country throng to pay homage to their "pir" who brought their forefathers into the fold of Islam more than four centuries ago. The elders, the young, the hail and hearty, the frail and weak, men and women, children and infants swaddled in shawls, all congregate on 13th March to participate in one of the biggest "Urs" celebration (mela) that is held in Pakistan. For some, the journey starts weeks before and the preparation for the journey even before that. Come the 1st of Chet (first day of the local New Year) and the festivities commence which last a whole week. Bangles, sweets, toys and food - what will you not find in the makeshift shops (those who have seen Syed Noor's famous movie Choorian would know what I'm talking about) of the Mela. It is a sight to see the circus with the well of death and lions in chains. The day turns into night and no one notices, the music is constant and the place is alive with the energy the pilgrims bring with them.

The place is no other than Shergarh in Okara district and the Saint, Syed Muhammad Ibrahim, more popularly known as Shaikh Daud Bandagi Kirmani. As the name suggests his family had migrated from Iran, settled in Sitpur (Muzzafargarh), where he was born in 1513. At a very young age, he decided to let go of all worldly pursuits in the quest of spiritual

enlightenment and in the desire to annihilate the 'self'. Daud Bandagi spent days and months wandering in the wilderness of Mohlanwal near Lahore. After years of prayer, meditation and relentless fasting, he was able to obliterate all worldly desire, his name and his identity, thus achieving a state of spiritual contentment and closeness to God.

As Daud Bandagi had attained sainthood without the explicit guidance of any 'murshid' or teacher, he was initially known as an Owaisi saint. Later, however, he formally joined the Qadiriya order and established his khanqah in the remote village of Shergarh. Multitudes of people from all casts and creed not just from the neighbouring areas but also from more distant parts of Hindustan would come to meet the saint. It was an inclusive space where there was no discrimination on the basis of social status, caste or religion. According to Badaoni, a famous historian of the time of Mughal emperor Akbar, "almost every day Hindus to the number of fifty to a hundred came with their families and kind to pay their respects to that holy man, receiving the high honour of conversion to Islām, and obtaining instruction in the faith." Therefore, those who made the choice of conversion did it purely on their own volition while those who chose not to were never excluded from the ambit of the saint's compassion and generosity.

Under the guidance and supervision of Shaikh Daud, the Khanqah developed the institution of Bait-ul-Mal (treasury). The endowments, gifts and contributions made by the saint's 'mureeds' and visitors to the saint were recorded and kept in the treasury and were distributed periodically to the poor and needy who flocked in large numbers around the Khanqah. Badaoni a witness to this, records,





The liberality and charity of the Shaikh's disposition were such that on certain fixed occasions, either once or twice in the year, he scattered abroad in promiscuous charity all the money and goods that he had received gratuitously, and he and his chaste wife kept nothing in the cell that was their dwelling but an earthen pot and a piece of old matting, and when he saw that his treasure-chest was full he would again in the same manner disburse its contents in promiscuous charity, and notwithstanding this (profusion), on the birth-day and feast-day of the holy Ghous-i-Azam (may God be pleased with him!) all the needs of the pilgrims, whether of high or low degree, who, to the number of nearly a hundred thousand souls, more or less, were gathered together, were met by disbursements from the alms-chest of his hospice, and that profusion, praise be to God, is still continued, nay rather, is increased many fold.

Around AD 1570, the Mughal Emperor Jalaluddin Muhammad Akbar, while on his way to the Shrine of Baba Fareed in Pakpattan, heard about the sanctity and influence of Shaikh Daud Bandagi and decided to pass through Shergarh. The Emperor sent Sherullah Kamboh (Shahbaz Khan), an important nobleman of the court, to the Khanqah in order to obtain permission for a meeting with the saint. Shaikh Daud, who was always reluctant to associate with those who possessed worldly power or wealth, sent Sherullah Kamboh back with the message that he (Shaikh Daud) always remembered the Emperor in his prayers and thus there was no need for him (the Emperor) to come physically in his presence for the purpose of prayer and benediction.

The mausoleum, even today, is a splendid example of early Mughal architecture. The construction of the shrine was commissioned by the Shah Abul Muali soon after the death of his uncle and spiritual mentor in 1575. The architect of the mausoleum, completed in AD 1580, was Ustad Baazid. His description of designing and building the shrine is extant in the 17th century hagiography of the saint, *Maqamat-e-Daudi*.



The interior of the 'Husht Phelo' (Octagonal) shrine is decorated with intricate Naqashi (floral and geometric wall frescoes). The eight interior alcoves and panels of the shrine are embellished with different 'naqashi' patterns suggesting the unique signature work or style of the artists and artisans who with immense spiritual devotion built and decorated the shrine more than four centuries ago. On each of the eight interior lower alcoves are Persian couplets by Shah Abul Muali extolling the virtues of the saint. The grave of Shaikh Daud Bandagi is in an enclosure located in the center of the shrine with the graves of six of his lineal descendants (Sajjada Nashins) on either side. The exterior of the shrine has panels of intricate stucco tracery 'Manabat Kari' on all sides including the outer alcoves.

In the 1980s extensive restoration work was done on the mausoleum by the Archeology Department. The restoration work inside the shrine was mainly done for the preservation of the 'Naqashi' frescoes.

The shrine, today, is under the care of the Aqal Department and the Archeology Department of the Government of Punjab, Pakistan

Mahnaz Hussain is an English teacher and an entrepreneur with her furniture line called 'Design Dimension' that was launched at Daachi. She would like to take this opportunity to thank Daachi Foundation for empowering so many women through this platform.

Source: 'Bound by Love' (Dr. S.M Turab Hussain) and photographs contributed by Dr. Lukas Werth.





# CONSTRUCTIVE ROLE OF GRANDPARENTS IN PAKISTANI SOCIETY

"I've been accused of being old before my time more than once. It's true that I've always felt an affinity for, and been comfortable around, older people. I attribute this to a childhood spent around my grandparents – and even a great-grandparent or two. I wouldn't trade those experiences for anything." (Jon Meacham)

In most Eastern societies, grandparents enjoy significant respect and esteem. Their views are highly regarded and their opinions are treated as coming from someone with deep insight, wisdom and experience. How their active presence in our society, and how they play a great and constructive role in our lives as well as community, has been presented below.

## Grandparents as stabilizers of culture

There is no hiding the fact how rapid commercialization, globalization and technological advancements have initiated an epoch that is causing a swift cultural change in our society. Regardless of whichever society - western or eastern - we live in today, we face a barrage of consumerism along with endless, persuasive advertisements on media, promotion of unhealthy foods and activities (e.g., junk food, carbonated drinks, videogames). Moreover, it puts unnecessary pressure on us to acquire what others around us have managed to attain; it inflicts a sense of deprivation in case we are not able to fulfill that want and impose a fallacy that, perhaps 'happiness' is associated with making a specific purchase.

Certainly, amidst all this disarray, we can sense the intrusion of a culture that favours competition over cooperation and the making of a society that prefers materialism over simplicity. Nevertheless, these cultural shifts lead to financial distress, issues with mental wellness and increased social pressures. However, the elders of our society, mostly grandparents, seem to be well connected with the traditions, values and beliefs of the past and continue to play a significant role in counteracting hyper-consumerism. At the same time, these



GRANDPARENTS IN PAKISTANI SOCIETY

grandparents with loads of experience behind them tend to stabilize the ever changing cultural features by reminding us of their values from a time when the world used to be less commercialised and globalized ; and when simplicity was prevalent.

## Grandparents as Mentors of youth

Arguably, the best and most memorable times of a child are the days spent with their grandparents. Parents tend to discipline their children, while grandparents spoil them as much as they can. Seeing their own children trying to discipline their off-springs make grandparents smile secretly to themselves. Perhaps, they know something their kids do not know as they were also parents not so long ago. They used to discipline their kids in a similar fashion as well while another generation of grandparents of that time must have laughed at them, too. As routines of parents get tougher and tiresome because of financial pressures and pressures at work, they end up having less and less spare time to spend with their children. While parents are burdened with fulfilling their financial and social obligations, the grandparents tend to take responsibility of mentoring the young ones at that tender age. They always have stories to tell and



lessons to give. The decency displayed by them, their world-view, ways of meeting and greeting, dressing, use of language, and belief system definitely leaves a mark on the memories of their grandchildren in their formative years and become part of their values and character in times to come.

## **Promoters of recycling habits and sustainability**

As a child, I used to see my maternal grandmother making mango pickle, jam, chutney and squash from scratch. Along with such foods, she used to make lots of sweets and snacks from raw materials coming from my grandfather's agricultural farms. Glass containers were used and re-used countless of times for that purpose. Most of the items such as jars and containers were never thrown away and were continued to be used repeatedly, unlike today when these food containers are trashed away, even after single use. Similarly, when she would go for shopping, she would carry a bag made of cloth which could be used again and again unlike plastic bags of today which clog water lines, cannot be recycled, do not get dissolved in soil and causes damage to the environment.

In today's society, where consumerism and over production are playing havoc with the environment, we definitely need to learn from our grandparents about sustainability and minimalism. Instead of getting into the rat race of convenience, processed and off-the shelf products and foods, we need to find ways that are natural and sustainable. How can we find such ways? Well, we can start with looking at some past practices of our elders.

## **Wisdom**

It is surprising to that in Japan, despite mandatory retirement age, millions of retirees get re-hired quickly again. Mature age is considered an epitome of wisdom and experience, therefore, organizations normally treasure people of older age as their employees, especially at managerial and decision making roles. In their opinion, older people always look far, think deep and incorporate their wisdom and experiences that they attained through decades, while making important deci-

sions. Similarly, in the society of the sub-continent as discussed earlier, the older population enjoys tremendous respect and younger people are prone to take their advice for their own betterment. Certainly, being wise, supportive and experienced can make a difference in others' lives, as they would take better and informed decisions and avoid mistakes that their elders did.

Moreover, at that age, grandparents normally do not have much desire for aspects such as materialism, wealth, career and parenthood and they can give advice unconditionally. This means that they, sincerely, are looking out for a better future for those who take their advice.

## **Remembrance**

It is amazing how tasting certain kind of foods makes you nostalgic of the past, making you forget the present. Some tastes bring many associations back to life with a particular environment and time. For instance, having the first bite of a ripe mango usually takes me back to my childhood memories of that small town where my maternal grandparents had their mango farms. As a child, I had learnt about eight different types of mangoes just for fun. Each type, remarkably, had its own distinct flavour. Similarly, eating a thin 'paratha' (a kind of fried, flat bread) with yogurt and an omelet, followed by tea made of fresh milk with lots of already mixed sugar, takes me back to memories of my paternal grandparents' large house where such breakfast was served very early in the morning. There, all of us would sit in a semi-circle around the stove which was fuelled by branches of trees and wood. That 'rich' life as a child had its own kind of culture. Veritably, those experiences embodied their own old world charm of a bygone civilization. All those formative early years spent with grandparents are still fresh in my mind as beautiful memories.

Regardless of whichever role they play in society, grandparents are a blessing to have in our community. If your grandparents are living with you, or in other words, you are living with them; then consider yourself lucky. They are a treasure house of unconditional love that makes you feel important and loved throughout their lives

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# TASTE OF HUNZA

*Hunza is situated at an elevation of about 2,500 metres (8,200 ft) in the north-west of Pakistan with the mighty Karakoram mountains as a backdrop. Although the valley is famous for its beauty, the people of Hunza are known for their friendliness and hospitality. The local languages spoken are Burushaski, Wakhi and Shina but most people understand and speak Urdu. The literacy rate of the Hunza valley is believed to be more than 90%. Virtually every child of the new generation studies up to at least high school level. Many pursue higher studies from prestigious colleges and universities of Pakistan and abroad.*

*The main means of livelihood and occupation of the people is agriculture. Villages have fertile, terraced land and the soil and temperature are suitable for agricultural practices even though there is scarcity of water in the village. Horticulture is also an important source of income and includes fruit growing and vegetable production. The environmental factors like soil, climate and water are favorable to grow a variety of fruits and vegetables.*

*However, with modernization techniques now available, the majority of the people supplement agriculture with non-farm sources. Hunza's dry fruits are top quality and are processed by well trained workers from the Hunza Valley. They are enriched with vitamins particularly almonds which help in reducing cholesterol levels and also help maintain blood pressure and are considered to be the major source of vitamin E.*

*Fresh fruits are also grown purely by organic methods on terraced fields at the base of the mighty Karakoram Mountains. The majestic Karakoram Mountains remain heavily snow-clad throughout winter*

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Fresh fruits are also grown purely by organic methods on terraced fields at the base of the mighty Karakorum Mountains. The majestic Karakorum Mountains remain heavily snow-clad throughout winter but in summer they become a major source of water to the orchards which are laden with quality fruits like apricots, cherries, apples and mulberries. These fruits are not only delicious in taste but also contain ions colloidal minerals which are extremely beneficial for human health.

Furthermore, for the past couple of years, industrial homes run by women promote agro-based small scale industry and play a vital role in developing the quality of life in the Hunza Valley. A main crop like wheat has remained the staple crop in Hunza for a long time, but now-a-days potato has largely replaced it. In Altit, it is sown in March-April and is harvested in July and August. Maize is also primarily a fodder crop and is cultivated after the maturity of the major crop. Different fodder crops i.e. barseem, shalthal and alfalfa are also grown to meet the need of livestock.

Due to a short cropping season and high altitude, it is only possible for one crop to be fully mature. However, maize or barley can be cultivated as fodder crop before or after any major crop. With modernization, the older agricultural techniques were replaced with new ones but due to the difficulty of terraced and small fields and lack of link roads the older ploughing method with bullocks is still in practice.

Hunza's food is a blend of mild taste and strong tradition which has been in vogue in the northern areas of Pakistan for many centuries. The diet of the Hunza is grounded directly in its culture and foreigners who visit Pakistan appreciate and applaud its soul and simplicity. Recipes discourage the use of spices in order to maintain the true essence of Hunza cuisine.

A shining example is that of the meaty soup which goes by the name of 'Chap Xai Daxodo'.

**Recipe for 'Chap Xai Daxodo', a popular meaty soup of Hunza, Daxodo**

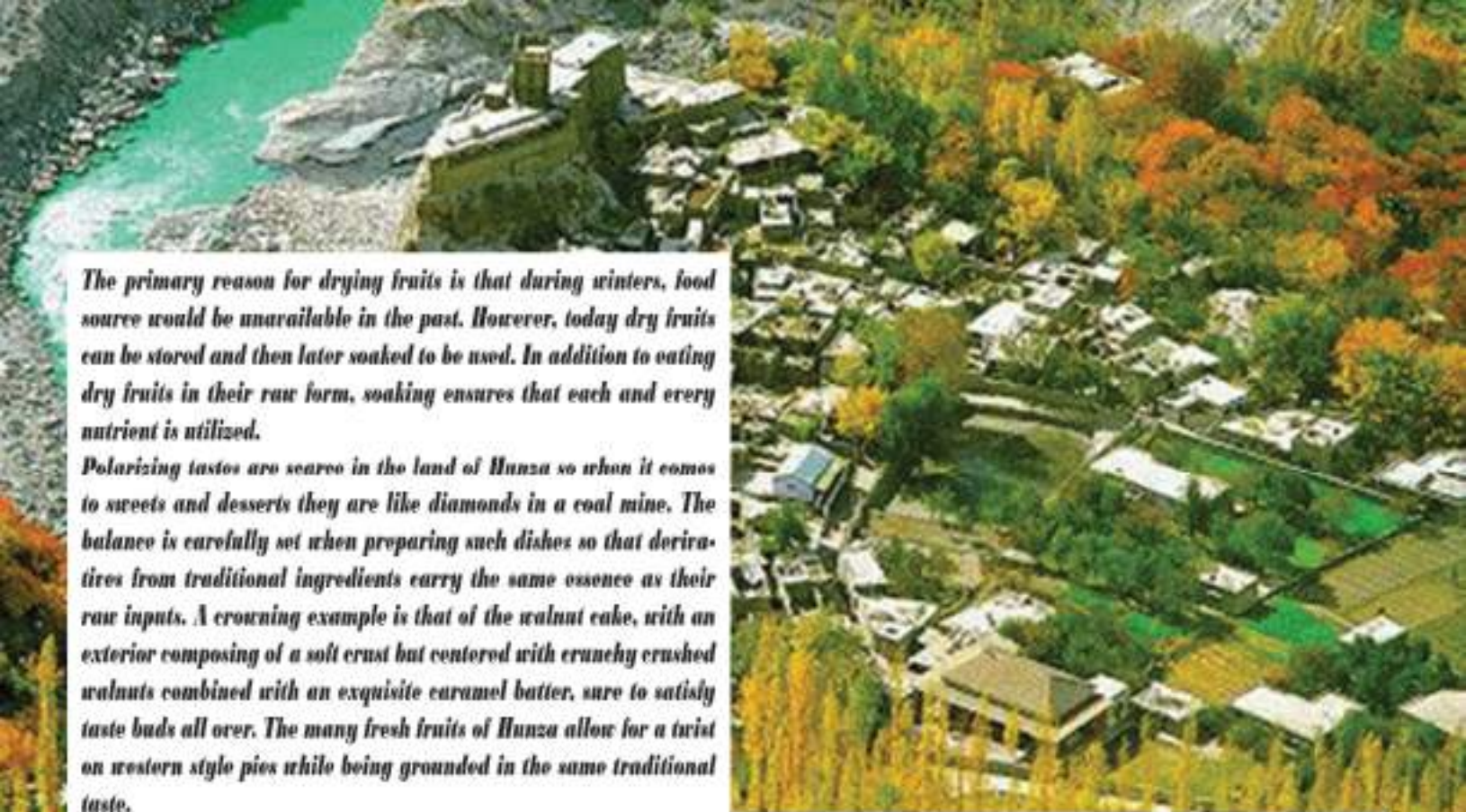
1. In a saucepan, heat the oil and fry chopped onions until they become transparent and start to brown. Add a pinch of turmeric to the fried onions.
2. Cut the meat in small chunks and add it to the onions and turmeric. Continue frying for about 5 minutes, stirring frequently until the meat is well browned.
3. Add salt and a generous 750 ml of water and bring to a boil. Lower heat, cover and simmer for about 15 minutes until the meat is well cooked.
4. Add sliced chapattis and cook for a few more minutes.

One of the many alternatives to medication is the use of natural herbs and oils. Hunza is a land full of such herbs such as sea buck-thorn which revitalizes health and prevents any ailment beforehand. Prevention is better than a cure and such herbs and oils ensure safety while also maintaining the healthy functioning of your body.

Dried fruits are another form of food intake that has stood the test of time in Hunza. Almost every fruit is also used in its dried form.







*The primary reason for drying fruits is that during winters, food source would be unavailable in the past. However, today dry fruits can be stored and then later soaked to be used. In addition to eating dry fruits in their raw form, soaking ensures that each and every nutrient is utilized.*

*Polarizing tastes are scarce in the land of Hunza so when it comes to sweets and desserts they are like diamonds in a coal mine. The balance is carefully set when preparing such dishes so that derivatives from traditional ingredients carry the same essence as their raw inputs. A crowning example is that of the walnut cake, with an exterior composing of a soft crust but centered with crunchy crushed walnuts combined with an exquisite caramel batter, sure to satisfy taste buds all over. The many fresh fruits of Hunza allow for a twist on western style pies while being grounded in the same traditional taste.*

*Hunza is a land aplenty with organically grown fruits and crops and a breathtakingly beautiful landscape to match. It warrants a visit to enjoy and appreciate nature's wonders in their still pristine form.*

Writer: **Shereen** is an educationaist and started organic dryfruit effective herbs and healthy food of hunza.







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# Let's Restore the Dignity of "In-sha-Allah"

## by Learning How to Say 'No'

The popular phrase "in sha Allah", God willing, became headline news a few months ago when a young man was removed from a plane for saying it loudly while talking to his uncle over the phone, and it was perceived as 'potentially threatening'. What followed was huge interest in the phrase "in-sha-Allah", that led to a New York Times article called "In-sha-Allah is Good for Everyone" where the article writer, Wajahat Ali, portrays the sad reality of what In-sha-Allah has come to mean these days:

"Most commonly, in-sha-Allah is used in Muslim-majority communities to escape introspection, hard work, and strategic planning and instead outsource such responsibilities to an omnipotent being, who somehow, at some time, will intervene and fix our collective problems."

If you ask any non-Muslim who lived in a majority Muslim country, they would tell you how much they dread hearing the phrase "In sha Allah" from government officials or colleagues because they believe it will not happen. I even remember a senior non-Muslim colleague yelling at somebody saying "No, I don't want to hear In-sha-Allah! Tell me, will you do it or not?" In which, the reply was "In sha Allah"!

So, how did In-sha-Allah devolve into this status and become so abused and misused? What is the true meaning of In-sha-Allah and the story behind it? How can we restore the status of In-sha-Allah to its respectful place? This is what we will delve into in this article.

### The story behind in-sha-Allah

In his early years of preaching, Prophet Muhammad's faced a lot of hostility and accusations from the local tribes in Mecca who were weary of his new message of Oneness of God. He was called a liar, a madman, a magician and the Meccans kept on plotting ways to stop his message.

One of these plots included paying a visit to the

Jewish tribes that settled in Arabia and asking them to verify the credentials of this new Prophet. The Meccans – even though they were pagans – believed that the Jews were the people of the Book and had scriptures from God. So the Jewish leaders gave the Meccans a litmus test: 3 questions they should ask the new Prophet. If he answered 2 of them and not the third, then he was a true Prophet. Otherwise, he was a liar.

The Meccans were ecstatic! Finally, they thought they could corner the Prophet and ask him questions which he wouldn't know the answers to since he was not from the people of the Book and was illiterate.

The questions were:

1. *Tell us about the young men who went into the Cave*
2. *Tell us about a King who ruled the east and the west*
3. *Tell us about the Soul.*

When the Prophet was asked these 3 questions. He replied, **"I'll inform you tomorrow"**. And he did not add the phrase **"in-sha-Allah"**.

For 15 days, no revelation came to Prophet Muhammad and the hostility against him intensified. "You see! We told you! He's a liar! He doesn't know the answers to the questions – he said he'll tell us tomorrow! And it's been 15 days now!" The Meccans rejoiced.

On the 15th day, a beautiful chapter of the Qur'an, one that Muslims are encouraged to read every Friday, was revealed to the Prophet and it answered 2 of the questions, and not the third thus passing the test.

Here is the interesting bit. Close to the beginning of this chapter, a very clear message was given to Prophet Muhammad about saying he will do



something tomorrow without saying In-sha-Allah. Allah told him in the Qur'an:

**And never say of anything, "Indeed, I will do that tomorrow," Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."**

[Qur'an: Chapter 18, Verses 23-24]

And, thus, the phrase "In-sha-Allah" became part and parcel of a Muslim's lingo.

### **The wisdom behind saying in-sha-Allah**

The scholars reflected on this story and drew three pearls of wisdom from it:

#### **1. We say in-sha-Allah to avoid lying**

When we say "I'll do something tomorrow", and for any reason we are not able to do it, technically we have lied and broken a promise even though circumstances were not in our favor. To stay truthful to our word, we say "In-sha-Allah" so that if something does happen that was out of our control – we do not end up lying.

#### **2. We say in-sha-Allah to stop regret**

Let's say we planned a big day tomorrow with lots of to-dos, and for some reason when tomorrow came, things did not happen as planned. By the end of the day, we would normally feel regret and remorse that we had not achieved what we set out to achieve. But, if "In-sha-Allah" is said while planning to-dos, we will have this calm realization that Allah did not will it, and it did not mean to happen. Thus, no need to regret, and we can move on and plan for the next day.

#### **3. It is asking permission from Allah**

When we say in-sha-Allah, we are essentially asking permission from Allah to make this happen as we have planned (Whenever I finish planning my calendar for the following week – I make sure to add a sincere "in-sha-Allah" because I deeply believe without His help and support I can't get much done.) This form of supplication embedded within in-sha-Allah connects our plans to our spirituality and the Divine.

When we look at the reasons above, we would realize how far we have come in misusing in-sha-Allah. It is time to ask ourselves why? Why are we

misusing in-sha-Allah so much?

### **The fear of saying 'NO' is our biggest driver to abusing in-sha-Allah**

No one likes to say no. It comes across as disrespectful, it makes others feel bad about themselves, and we do not look good. So, as Muslims we have figured a 'genius' way to say no without saying no: just say "In-sha-Allah!"

It helps us argue – quite intelligently – that we had the intention to do something, but "Oh well, Allah did not will it, therefore I don't need to feel bad about it."

Let's have a different, but deeper look. When we say in-sha-Allah and we do not have the sincere intention or resolve to do what we say we are going to do, we are essentially disrespecting Allah. Why? Because if we say in-sha-Allah and put zero or minimal effort towards fulfilling what we have said we would do, we are then – by definition- blaming Allah for our laziness!

As Muslims, we believe that Allah gave us free will and choice. Our Creator also gave us a mind/body to use to get things done. If something was out of our control and it stopped us from doing what we had said we would do, then yes, Allah did not will it. But if we had not put the effort in the first place, then how can we suggest that Allah did not will it?

### **Learning how to say NO instead of misusing in-sha-Allah**

We need a serious positive re-brand as Muslims for the word in-sha-Allah. We must reach a point where when someone hears in-sha-Allah, it should sound less like a joke, and more like "Yes! Definitely! Unless I'm struck by a lightning, I'll get it done". And for that to happen, we need to learn the art of saying 'NO'.

There are three main techniques to use to say "No" instead of "In-sha-Allah" and still sound polite:

#### **1. Delay**

While coming across a colleague in the elevator who invites us to a meeting the same afternoon, our normal reaction may be to say "In-sha-Allah" (whilst deep inside, we know we will not attend).



So instead of saying In-sha-Allah, we can tell him "Let me check my calendar and get back to you."

## 2. Divert

When marked by the boss to work on a brand new project we are not interested in or have no experience in, we would rather avoid working on it. Instead of saying in-sha-Allah in such cases, we can let him/her know that "I'm not the best person for this project because of XYZ reasons," and can suggest someone else who can contribute better to the project.

## 3. Shrink

It's an important client meeting that last 3 hours; they ask us to join. Our portion is only 30 minutes. Instead of telling them "In-sha-Allah, I'll join", we can simply suggest to them that we would attend for the first half an hour because that is the part most relevant to us and we have commitments to complete.

It is not hard to say 'NO' once we have practiced it a few times. In fact, people will appreciate us more than when we misuse in-sha-Allah and break promises.

## How can managers/employers encourage a positive use of In-sha-Allah?

Individuals trying to improve how they use in-sha-Allah would only make a small difference in rebranding in-sha-Allah although it is a good start! What would be more effective is if a cultural transformation happens at work, especially in Muslim majority institutions/countries, that is led by managers/employers who educate their employees on better ways of saying in-sha-Allah and NO. Few practical tips below:

### 1. Education on the word in-sha-Allah

Feel free to share this article with your colleagues/peers/subordinates and let a discussion begin in the workplace on the misuse of the word In-sha-Allah and how to improve upon it. Make them realize the cost of abusing in sha Allah not only from a spiritual standpoint but also in terms of loss of productivity due to lack of clear communication. Give Feedback when In-sha-Allah is misused: As a manager when you hear the phrase



In-sha-Allah being misused; give feedback (publicly and privately), therefore letting them realize that they shouldn't take In-sha-Allah lightly and you're holding them accountable for their promises.

### 2. Make it easier to say "No"

In some company cultures, it becomes career suicide to say "no" to your boss/manager. Take the pressure off from employees by making them realize that saying a legitimate "no" is better than lying and abusing In-sha-Allah.

## Conclusion

The phrase In-sha-Allah is a powerful and deeply spiritual phrase that if used properly can really help us understand the link between our work/lives and the unseen world of Allah's will. I pray that this article sheds some light on how we should use in-sha-Allah, and therefore we can start to save this phrase from becoming a practical joke among Muslims and non-Muslims, and instead we restore the dignity and sanctity of it. What are some of your effective techniques to say 'no' politely? Share with us in the comments!



# Hijama

## A Forgotten Source Of Barakah

"I'm exhausted."

How often do you find yourself saying this? How often do you wake up feeling stressed, fatigued and unable to do the things you want to do? Do you often find there is little barakah in your time because you're always tired?

Our state of mind affects the physical condition of our bodies. Growing pressure in the workplace, our personal lives, and the influx of information from the internet and social media all create a stressful environment. Sometimes we are unaware of how it can affect us. So, what can we do about this? One thing we can try is to revive the sunnah practice of hijama, or cupping, procedure that strengthens both your physical and mental health. Following the example of the Prophet Muhammad is a sure way to bring barakah into our lives, and having a peaceful mindset and good physical health are key in gaining productivity. In this article, I will discuss the benefits of hijama and what it can do for us.

### Toxins in our body

Can you imagine the detrimental effect of carrying a poison in your body? During the day, our bodies encounter poisonous compounds called toxins, which can be found in:

- Pesticides in our food
- Chemicals in our water
- Pollution in our environment
- Prescription drugs
- Additives in food, such as colourings, preservatives, flavourings and GMOs
- Cleaning products
- Non-stick pans
- Personal products like toothpaste, talcum powder, cosmetics, aerosol hairspray and deodorant.

A lot of money is spent on medical care every year in an attempt to restore our health, yet how many of these "remedies" actually work? Although these prescription drugs may help our ailments, do they cure the root of the problem – the toxins?

There is a solution; we need to revert back to the wisdoms of our beloved Prophet Muhammad . There is an entire field of study dedicated to Prophetic Medicine, most famously, the practice of 'Hijama' (wet cupping). With the help of Allah and the sunnah of our beloved Prophet Muhammad , our bodies can regain optimal health and energy, in sha Allah.

### Detox your body

Toxins work by increasing or decreasing the speed of various bodily functions, which can cause many health issues that negatively impact our energy levels, ultimately making us less productive.

It is difficult to avoid toxins, as they are all around us. Therefore, it is important to detox your body from time to time. 'Detoxing' is a growing trend that helps the body remove toxins. Here are a few ways you can detox on a daily basis:

- Cut down sugar intake
- Eat a healthy and balanced diet
- Drink lots of water
- Exercise regularly
- Switch to organic foods
- Get proper sleep
- Drink two cups of green tea every day
- Practise yoga to reduce stress





A successful detox can have amazing health benefits, changing the way you feel and think. Here are some other effects of a successful detox:

- You feel lighter as excess waste and toxins are expelled from your kidney and colon.
- You are less likely to contract diseases as your immunity improves
- You can lose weight faster
- Your skin, hair and nails will improve
- You will have clarity of mind and more energy

Although the idea of detoxing has grown in popularity over recent years, ridding our bodies of toxins is an idea that has existed since the very beginning of Islam.

## What is Hijama?

The term 'hijama' is derived from the Arabic word 'hajim' which means 'sucking'. Hijama is an Arab medicinal technique used to expel toxins from our bodies. It does this by creating a vacuum to draw blood from a small skin incision. It is a safe, non-invasive and economical way of curing and preventing diseases. Hijama can be performed almost anywhere on the body, however, there are six points on the body where hijama is most effective; performing hijama on these six points alone can clean the entire cardiovascular system!

Hijama was recommended and used by the Messenger of Allah as the best remedy for any kind of ache or pain. The Prophet said,

**"Cupping is the most helpful procedure for human beings to cure themselves." [Sahih Muslim]**

The practice of hijama forms an integral part of Islamic Prophetic Medicine, and many scientific studies have proved its effectiveness. Hijama is often mistaken as a bloodletting technique, however, bloodletting opens veins and bleeds the patient, whereas hijama uses suction to draw blood from a specific location by scratching or perforating the skin only.

Before performing hijama, the target area is disinfected. A cup (made of metal, glass or plastic) is placed on the chosen site of the skin and a tight seal is created. Traditionally, a piece of paper or

cotton was burnt inside the cup so that the mouth of the cup clings to the skin. Today, vacuum pumps are used to draw out air and seal the cups to the skin.

## Don't be afraid

The thought of having their skin cut and blood drawn out can be unnerving for a lot of people, especially if you are uncomfortable with the sight of blood. However, it is important to know that incision is not deep, and most people don't feel more than a small scratch. You should always have the procedure performed by a professional trained in hijama, and talk through any fears or concerns you may have. Hijama practitioners often have clinics but can also visit you at home. It is a good idea to have someone with you for support, and remember that the Prophet would not have recommended something that was bad for us, as Allah says,

**"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."**

[Qur'an: Chapter 33, Verse 21].

As Muslims, we will benefit greatly by adhering to the sunnah, as the Messenger of Allah said,

**"Whosoever has revived one of my Sunnah, has in fact loved me. And the one who has loved me, will be with me in Paradise."**

[Jami at-Tirmidhi]

Some people have hijama done every month, every three months, or even once a year as preventative measure. It is entirely up to the individual and the type of treatment their body requires. For the days you do decide to have hijama, the Prophet Muhammad recommended certain days of the lunar calendar for it to be the most effective.

Anas ibn Maalik reported that the Messenger said,

**"Whoever wants to perform cupping**



**(hijama) then let him search for the 17th, 19th and 21st..."**

**[Sunan Ibn Majah].**



## Reap the benefits

The believers performed hijama purely as a sunnah of the Prophet, but there were others who did it for medical benefits. Cupping has been used as a cure for diseases in many countries like China, Greece and Egypt and even became a popular therapy in Europe in the early nineteenth century. Hijama is believed to draw out 'bad blood', therefore, it holds countless benefits:

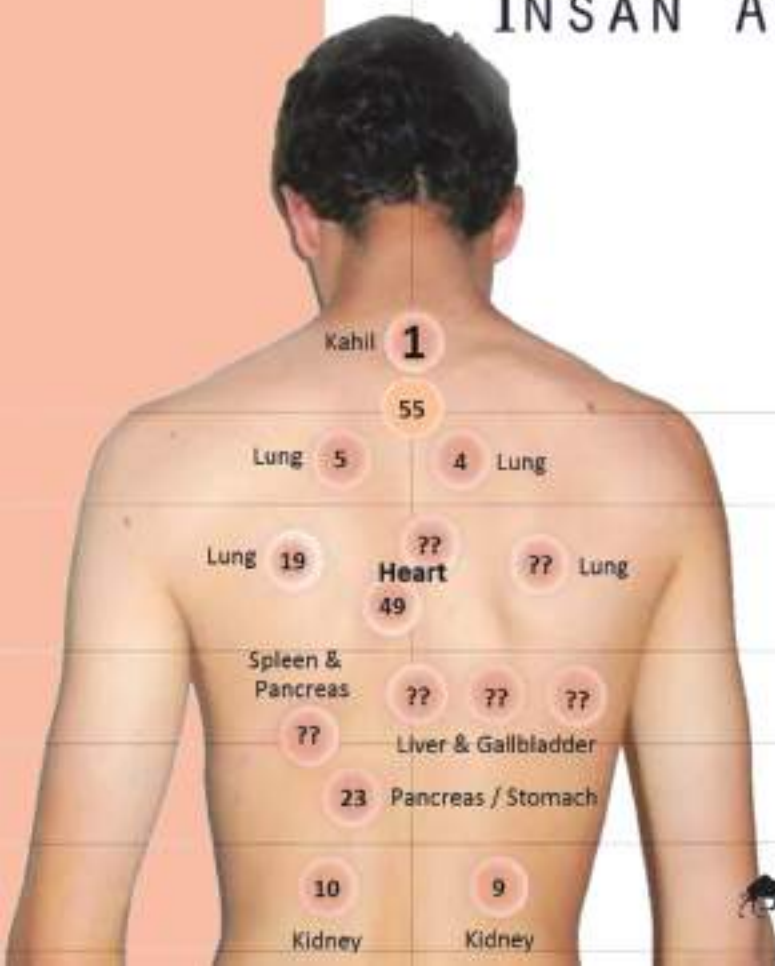
- Unclogging the meridians in the body, releasing energy
- Prevention of diseases
- Effectively curing digestive problems, joint and muscle pain, asthma, sciatica, fever, skin problems, low fertility, all of which arise from excessive toxins in our body

When practised along with fasting and praying,

hijama provides a you with a further cleanse – physically, mentally and spiritually.

Often the feeling of fatigue and sluggishness, prevents us from achieving what we want; it suppresses our daily energy supply leaving us demotivated and unproductive. Improving our health through the practice of hijama will leave us energised, helping to improve our productivity levels. When our intention is to also practise a sunnah of our beloved prophet then the barakah will multiply our potential by even more! By detoxing your body by receiving hijama, you are opening up your body to the fulfilling and exciting potential of heightened productivity, energy and the reward of Allah.

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# RESTORING RAVI'S LIFE SUPPORT SYSTEM CAPACITY BY REGULATING LAND USE IN THE RIPARIAN AREAS

Prof. Dr. Amin U. Khan

The draft on Punjab's Climate Change Policy, unfortunately, is again characteristic of a tunnel vision policy regarding the climate change scenario in Punjab. There is no mention even in passing about the real world situation of how the effect of climate change in Punjab is different from other provinces or the rest of the world. It deals with adaptation and mitigation but does not refer to the way climate change effects are exacerbated by India's building dams on all rivers flowing into Punjab and destroying the centuries old riverine ecosystem (wetlands, wildlife, agriculture and forestry). As a matter of fact, unlike other countries of the world, Pakistan is facing a double jeopardy situation as far as climate change is concerned.

Pakistan is highly dependent on agriculture, which in turn is dependent on water, which the report repeatedly details. Without any doubt, almost 80% of Pakistan's agriculture is dependent on irrigation. Many of Pakistan's industries are agro-based such as the textiles industry. Moreover, 70% of Pakistan's food needs are fulfilled domestically. In addition, in the disaster preparedness section of the policy, there is no mention of how to mitigate with issues of flooding due to sudden release of water from the Indian side. In fact, as a matter of fact, India's dam-failure record has been the worst, as nine of its dams have so far collapsed; the latest failure was Jaswant Sagar Dam of 43.38 meters height that collapsed in July 2007.

## Introduction

It is known fact that that alteration of a river's flow and sediment transport downstream of a dam often causes the greatest sustained environmental impacts. Life in and around a river evolves and is conditioned on the timing and quantities of river flow. Disrupted and altered water flows can be as completely de-watering river reaches and the life they contain. Yet even subtle changes in the quantity and timing of water flows

impact aquatic and riparian life, which can unravel the ecological web of a river system. The release of untreated sewage has further impacted by worsening changes in temperature, chemical composition, dissolved oxygen levels and the physical properties of the riverine ecosystem. In recent years, milk and agricultural production have nearly overtaken forestry projects in riparian ecosystems, especially around big cities. They are part of the so called 'new economy' that allow policy makers, who have less funds available, and have switched for compensation (persuasion) to stake holders and multinationals and thus may rely on other means (coercion) to 'clear the ground' for cattle raising activities resulting in dwindling plantations on the public forest land. Since this new economy apparently allows a degree of compatibility with local livelihood strategies and therefore the structure of investment is such that corporations are less vulnerable to activist pressure.

The term riparian is derived from the Latin word 'riparius', meaning stream bank. Riparian definitions are not static: they reflect not only the dynamic physical and biological environment studied by scientists but also the administrative and political demands encountered by managers when implementing riparian management and protection strategies. Riparian areas are three dimensional ecotones of interaction that include terrestrial and aquatic ecosystems that extend down into the ground water, up above the canopy, outward across the flood plain, laterally into terrestrial ecosystem and along the water course (Fig. 1).

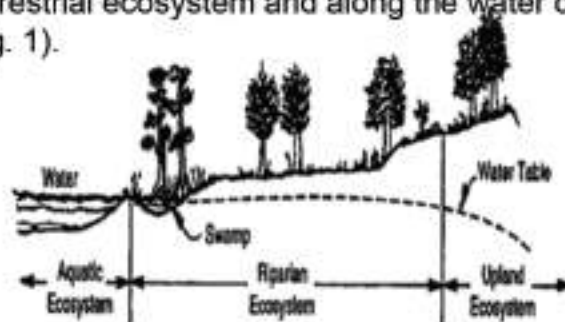


Fig. 1. Riparian areas are three dimensional ecotones of interaction that include terrestrial and aquatic ecosystems.



Riparian rights exist where a property owner's land or interests touch a watercourse or body, such as a river or lake. Riparian rights are based on the principle that upstream uses of the water resource should not impair the rights of downstream property owners to use that same resource.

## Urgencies for conserving and managing the fragile riparian system

The basic objective of regulating land use on the floodplain is to reduce the risk of future flood damages. Many countries have adopted regulation that restricts or prohibit certain types of construction or activities in the flood plain (Fig. 2). As the floodplain floodways is filled in and built upon, the flow path is restricted. This causes an increase in the flood elevation making the problem ever more severe. It is important to understand that the 100 years flood is a statistical value, it can occur twice in a row, several time in a century, or not at all in a period longer than 100 years. That is why larger data basis is needed to get more accurate values.

At the moment there is no plan for conserving productive and protective riparian lands from unplanned development. Lack of public pressure to preserve and develop riparian areas for recreation, wildlife habitats, and aesthetic values resulted in rapid degradation of riparian ecosystem. Consequently, in the absence of any regulations that restricts or prohibits certain types of construction or activities in the floodplain the municipalities, waste disposal agencies agriculturalists, cattle owners are exploiting the natural resources on public land without responsibility for landownership.

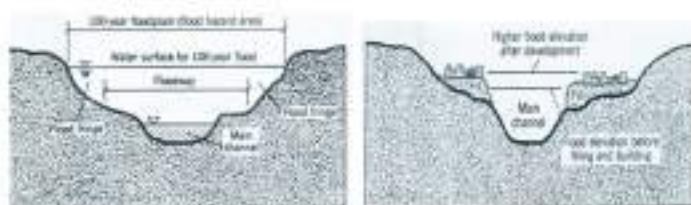


Fig. 2. Showing before and after the floodplain floodways is filled in and built upon restricting the low path.

The pressures of ill planned urbanization are such that it threatens to reduce or even completely destroy the rivers capacity as a life support system.

Unfortunately, planners and politicians in this country do not seem to understand city river interdependence. It is obvious from the pace at which the active flood plains of the river are land filled for construction of houses, factories, and petrol pumps and the raw sewage is disposed directly into the river. Most countries of the world have realized the significance of life support system provided by the rivers. And in order to provide reward feedback, they passed acts and regulations for sustainable management by reducing deleterious impacts of the domesticated environments on the life support environment of the river.

Ecological research on parasite host relationship has revealed that co-evolutionary natural selection operates to promote reciprocal adaptations so that parasite does not eliminate its host, and thereby itself. And the prudent parasite survives. To reduce our virulence we must devote our attention to reducing our wastes, resources destruction and encroachment on our life support system (Fig. 3). We must invest in reward feedback that benefits the host; otherwise it will ultimately destroy not only the river and the city itself. But, cities downstream as a result of ecological backlash (unforeseen detrimental consequences of an environmental modification), which creates more problem than it solves; they are unforeseen because they stem both from public misconception and from inadequate prior studies and evaluation of the impact on the river. For example, vegetables produced by using water from sewage channels, especially those consumed in raw form (Cucumber, tomatoes, carrot, radish etc.) may carry pathogens within the food chain. Ingestion of intestinal bacterial pathogens via food chain may cause diseases.

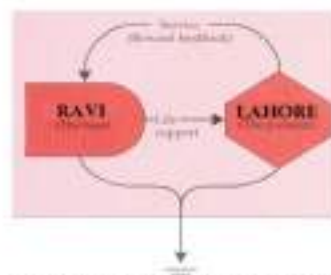


Fig. 3. To reduce our virulence (Lahore) we must devote our attention to reducing our wastes, resources destruction and encroachment on our life support system (Ravi)





Fig. 4. Left top and bottom photos show how direct sewage is being pumped to irrigate land for raising vegetable crops. The right top photo shows once pristine riverine plantation suffering from hardened soil with no regeneration from cattle grazing and trespassing. The bottom photo shows the 'orange' canal used by cattle to reach the river.

## Designing a multipurpose environmentally sustainable project to give reward feedback

A hypothetical low cost treatment plant specifically designed for the high risk floodplains (Fig.5) which is presently being used for land filling, agriculture and housing s objective was to obtain high quality effluent from raw sewage by the natural processes while the effluent flows over the land surface and percolates through the soil. The principle is similar to the old subsurface disposal system as it is based on the septic tank and leaching field. Design integrated a series of basins including a sedimentation basin; an infiltration basin and a created treatment wetland pond. Wastewater flows through a series of ponds in each pond the supernatant is allowed to flow over where sludge and solid waste is trapped. There is a set of ponds which are operative at one time and when they have enough load of sludge settled than the flow should be cut off and the other set should become operative.

A design based on filtration, absorption and biological decomposition on a flood plain plays a role in the purification of the wastewater before it is released into the river, thus providing a reward feedback to the river and the people living downstream, and in reducing the risk of ecological backlash. Benefits of treatment plant

also include the sewage that is not simply disposed of but is utilized as a natural resource, sludge management program can create jobs by setting up drying and palletizing plant that converts the sludge into marketable fertilizers And most importantly, this hypothetical model can be repaired and rebuilt with little cost after a major flood.

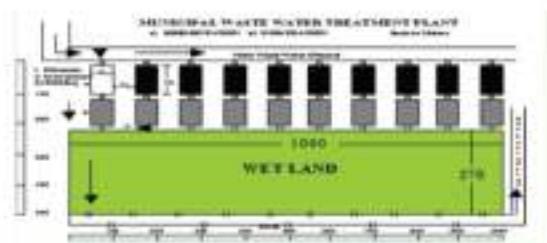


Fig. 5. A hypothetical model for low cost treatment plant specifically designed for the high risk floodplains

## Conclusion

Managing such areas can be made possible if there is an interaction among social, economic and political forces of land stewardship with the technical aspects of riparian resources management and use, which is fostered by locally led initiatives. The lack of these initiatives also lies partly with our institutions of higher learning which have failed to promote and establish mechanisms or structures to administer new interdisciplinary fields of studies; characterized by the virtues of preventive medicine, critical thinking and problem solving on a landscape scale level and thus development of a sustainable society. Moreover, in this country the legal and regulatory requirements related to riparian resources is mainly concerned with water ownership and use rights, whereas regulations guiding the management and use of the land itself are totally ignored. There is an urgent need for a more holistic form of management for riparian areas by developing an appropriate and timely land-use strategy to sustain the integrity of these fragile ecosystems.

Writer: **Dr. Amin U. Khan** is a sustainable Development Study Centre (SDSC)  
GC university, Lahore





# Marching Towards Organic Solutions

Termite baiting system is a latest, more effective and organic treatment of termite. With baits, small amount of material are deployed like edible smart missiles to knock out the whole population by its roots. Worker termites consume the bait and share it with other nest mates, resulting in a gradual decline in termite population.

The bait is a palatable food, combined with IGR (insect growth regulator) a slow acting and highly specific substance lethal to termite by ceasing the growth of its exoskeleton. The bait is tasty enough that termite will readily consume it, if the bait kills too quickly, sick or dead termites may accumulate in the vicinity of the bait station, ultimately increasing the chance of avoidance by other termites in the area. Furthermore delayed-action also enhances transmission of IGR to other members of termite colony, including the mother queen that never fed on the bait, entire colonies can be eliminated in this manner.

It is a very effective approach for the termite control where we don't want to drill or for the very old structures, or historic buildings, where drilling may not bring crack as well as chemical may decrease the aesthetic beauty of the monuments.





## Story of the Stitch . .

The story of the Balochi tanka is as colourful as the shades and colours found on the Balochi dress. It can easily be said that no other part of Pakistan can match the rich variety of stitches in traditional embroidery than those created by the women of Balochistan. The coastal belt of Makran alone boasts more than twenty-nine different stitches, each named after a flower, a leaf, a tree or a season. The Brahvi and Balochi style of embroidery is famous for its complexity. The Marri and Bugti tribes, whose women mostly use cotton thread on cotton fabric, are known to produce some of the best-known and finest examples of embroidery. The motifs used in Balochi dress making can easily be linked back to 7000 millennium B.C. to the Mehrgarh civilization. Interestingly, similar types of motifs can be seen on the pottery that has been excavated by archaeologists from the Indus Valley site of Mehrgarh in Balochistan. These motifs are thus an integral part of Baloch culture.

When it comes to weaving stories, the people of Pakistan stand unmatched. The powerful oral tradition of storytelling where the village elders narrate stories all night long to the children in the village has been in practice for centuries. One of the most vibrant forms of storytelling is in the form of the stitch. The women of Balochistan, the largest province of Pakistan, own a secret craft that has been there for ages. Balochi embroidery is one of the oldest in the history of the region. Balochi female dresses are very famous because of their unique embroidery patterns adopted from the native land. This art, which involves the use of threads with bright colours, beads and tiny mir-

rors, has been passed down through generations from grandmothers to daughters and then on to their granddaughters.

As standard practice, Balochi embroidery uses bold colours and fine stitches. Additionally, there are no less than twenty-eight types of stitches applied in one piece of dress with mirror work as its integral part. There is a huge variety found in the types of stitches that are created in each part of the area or by a tribe. Thus the differences in embroidery stitches on the pushk, the traditional dress of Balochi women identify the tribe. Kechi Doch is considered to be the best form of embroidery, while others including Jigs of the Marri Bugti tribe, Hurmuch and Mosum are also quite brilliant. Owing to international demand, silk thread on synthetic or cotton cloth is also being used at the moment.





The arrangement of stitches and regional motifs gives Balochi embroidery its uniqueness. Numerous types of stitches, ranging from very simple ones to very complex varieties are used in Balochi embroidery. These stitches are arranged in geometric patterns to create a style that is distinct to a certain area and even to a woman's situation in life. For example, a mother who has lost her only son might refrain from using certain stitches in her embroidery, while a widow will be identified by the use of simple threads. Different patterns can also help to identify the area to which the woman belongs. Some patterns are more prominent in the works of Kalati women while other patterns identify the woman from the Makran region. About seventy motifs have been distinctly identified in Balochi embroidery and each has its own name. Motifs such as chicken feet, diamonds, flowers and arrows are common.

However, the art does not just come naturally to the women of Balochistan. Elders emphasise that it needs to be practiced regularly by the younger girls if they wish to become masters of the skill. Thus, traditionally Balochi women usually set aside a few hours every day for embroidery after completing their daily household chores. Interestingly, the girls and older women in interior Balochistan do not use charts or diagrams but create

extremely complex designs in a random manner. However, just like traditional storytelling, the older family members and elders of the area guide the younger women orally what to do.

A very famous artisan of this craft is Malookan Bibi. This fifty year old Balochi embroidery master craftswoman belongs to the remote town of Lehri. She learnt this art from her mother and to date had devoted thirty years of her life to the art of embroidery. She attained mastery in her art at a very young age and has been demonstrating her excellence in this skill for the past twenty years at the National Festival of Artisans-at-Work organized by Lok Virsa annually.

## **PUSHK - THE TRADITIONAL DRESS OF BALOCHI WOMEN**

As far as the style of the dress goes, Pushtun women in Balochistan wear a flared skirt (kamiz) with embroidered panels of satin stitch in silk, silver and gold thread. A slight Sindhi influence is visible with the presence of mirror work entrenched in the embroidery designs and other stitches in dresses of women living in areas near the Kirthar Range separating Balochistan from Sindh. As populations shift, popularity of the Balochi dress is today not just restricted to local





cities as there is a huge demand for Baloch dresses in Gulf countries where Baloch people have migrated and live.

The Baloch traditional dress that the women of Balochistan stitch, embroider, decorate and then wear is called Pushk. It is a flared skirt (kamiz) with embroidered panels of satin stitch in silk, silver and gold thread. The nomadic Baluchistan women still produce the best work for their own families. Not only is it distinct in its embroidery and style, Pushk has remained a permanent feature of the Balochi woman's dress for centuries. The traditional Pushk with their rich embroidery down the front and sleeves is a rather loose shirt, often reaching to the ankles of women. This beautiful dress is made up of several pieces of cloth that are sewn together. A round neckline with a small slit and a tie at the neck opening is typical of this dress. The sleeves, though loose, narrow down at the wrist, while the lower part of the pushk, from the waist to the hem, usually flares out.

A striking feature of the dress is a long pocket which is called 'pandol' in local lingo. This is stitched right in the centre on the front lower half. No buttons are used in the collar. A string that is beautifully made to match the colour of the dress is used to tie the neck-slit is called 'tool'. The embroidery on the dress covers the front and sleeve cuffs and is so fine that it takes from several months to a year to complete one pushk.

Patterns and motifs, usually distinct to different localities in Balochistan, are embroidered on a separate piece of cloth before being attached to the shirt. At least four embroidered panels are sewn on the pushk. One square panel known as zi covers the length of the area from shoulders to the waist, while two smaller panels are attached to the wrists. There is fourth one, too. This panel known as zoptan is sewn from the waist to near the hem of the pushk. It is straight at the bottom but has a triangular peak at the top. The sides of peak are not sewn to the shirt, allowing this panel to be used as a long pocket.

Although the arrangement of these panels is consistent throughout Balochistan, the fabric of the pushk and the cloth that is embroidered upon vary from region to region. About a hundred years ago, women would keep silkworms for the purpose of making silk thread, which they would dye themselves. But as commercial cotton thread

became readily available, they transitioned into using that. The embroidered cloth used to be dark and not very fine, but now silk, cotton and even chiffon are used for this purpose. Embroidery, also referred to as pacca (meaning firm), or doch, is done in a variety of colours. In the Makran region, traditionally only six colours were used. Red and maroon occupied the greatest space, while dark green, black, white, and royal blue were less prominent. Elsewhere in Balochistan, numerous other colours are used.

Today, preferences and tastes play a greater role in determining the colour choice. Regarding the colour of embroidered cloth, differs for people according to different age groups. The younger girls prefer wearing embroideries in bright colours while the older women wear dark colours like blue, black or brown. It is compulsory for widows to wear black or dark colours.

Unfortunately, the Balochi stitch story has a downside in that the women employed in the embroidery industry are exploited by retailers and dealers in the bigger cities who pay them a pittance for this extremely valuable hand stitched embroidery. Therefore, to save the art from dying, the Balochistan government has patronised the region's embroidery by establishing training centres in some parts of Balochistan, mainly in Makran, Kharan, Rakhshan, Kalat, Mastung, Khuzdar. Additionally, monthly stipends are also being awarded to students to learn this craft. However, proper marketing and modification in terms of technology still needs to be implemented to make the lives of the craftswomen monetarily more prosperous.

*Writer: Khuzaima Fatima Azam*







# LAHORE

## CITY OF WONDERS

I often think of a question a friend once asked me. Knowing that I had lived in ten countries over the last four decades, her question was, "So, where is home? "

And I often wondered, is home a latitude and a longitude, like a GPS co-ordinate? Is home a feeling of nostalgia, a series of places and people, a string of events and memories beaded on the string of life, fading black and white pictures in an album, the aroma of biryani and saffron wafting through the kitchen, jasmine flowers floating in a bowl of water, a hot cup of tea and the news on in the background? Home is a collection of so many emotions and loved ones which all combine together to provide the safe haven every human needs to return to at the end of the day. It is no wonder that hotels are striving to give their frequent customers that sense of home, by noting and recording their likes and dislikes, the type of pillow they prefer, the tea they drink, the allergies they suffer from, in a bid to make the experience of a hotel as close to home as possible for the traveler on the go.

I put paid to that question, when landing in Lahore, and was greeted by a sticky, hot and humid day, that made me feel welcome and at once, at home. The skies emptied onto the streets of Lahore, and soon there was water everywhere, roads were gridlocked, traffic came to a virtual standstill, but the air was fragrant with a scent that even the most refined perfumer of Grasse has yet to cap-

ture; the fragrance of parched earth when it meets the monsoon thunder.

Every time I come back to Lahore, I am always amazed at how the city has changed in the intervening months. Apart from lush trees, flyovers and underpasses and billboards bigger than cinema screens now greet the average driver. As the collision of old meets new, the city itself is changing. Few cities in the world tear down the old and build it all afresh. Dubai is one extraordinary example of a city that gives new meaning to the word "old". Everything is new or newer in Dubai, and whatever little is left of the Dubai of the 70s and 80s will eventually be replaced by gleaming, shining new skyscrapers emerging out of the sandy desert. But cities like Lahore that have existed for well over a thousand years must preserve the extraordinary wealth of its cultural heritage while seeking to adapt to the changes it faces on a daily basis.

Lahore is one of those magnificent cities where the ancient intersects with the modern, where history rises and falls between ring roads and parks, between new plazas and billboards and sometimes history stands tall in the middle of the urban landscape and then melts away to make way for something new, sometimes even standing awkwardly at odds with its more modern neighbor.

And yet, despite this onslaught of modernity into the urban landscape of Lahore, it has always struck me that walking through parts of the city is



like walking into an open air museum. Many great cities are built on the banks of rivers, Paris on the Seine, Budapest on the Danube, Rome on the Tiber, Cairo on the Nile and so on. So too, Lahore is built on the banks of the once mighty River Ravi, which flowed past the Lahore Fort and majestic Badshahi mosque. Even today they still greet us, as they did way back in the seventeenth century when Lahore was much smaller and neatly contained in the confines of the Walled City.



It is the Lahore as I remember which I always want to share with my children. With that in mind, I set off with my teenage daughter on a tour of some of Lahore's sights and sounds. Armed with a camera, our first stop was the Wazir Khan Mosque tucked inside the Delhi Gate. That such an exquisitely ornate and beautiful mosque just emerges out of its surroundings without any warning and



yet blends into its neighbourhood at the same time, always amazes me. Further down the road, the Shahi Hammam, or the Royal Hammams are a marvel to visit. Following an extensive refurbishment, not too dissimilar in appearance to the ex-

cavated walls of the Louvre, the Shahi Hammam meets the wide eyed tourist with plenty to offer, not least the clever Mughal architectural feature where one speaks into one wall only to hear the same sound emanating out of the other wall. From here, and a short drive away, past the Lahore Railway Station, a monument worth devoting an entire article to it, we found ourselves walk-





ing towards the Food Street, the walk culminating at Badsahi Mosque and Lahore Fort. Safe is the space where McDonalds hasn't yet sunk its golden arches.

We thoroughly enjoyed the walk down the Food Street. It is a living breathing street, where talking parrots greeted us from various balconies, somewhere in the distance, men lay in the shadow of the huge sandstone walls of the mosque, resting in a makeshift bed, and in the foreground, groups of women sat on their haunches and held forth on important subjects. Turkeys and peacocks wove their way in and out of the groups of people, unflustered and unfazed. Kitchens were beginning to stir in preparation of lunch and buckets would be hauled up and down the narrow elevations of the restaurants on a pulley like mechanism to save time in these narrow and tall 'havelis'. Some of these exquisite 'havelis' still retain their original



features and some to my horror have just been plastered over. Old and new sits side by side, each one eyeing the other. Perhaps the most famous of these is Coco's den, which, day or night, offers one of the most beautiful views in the world, an undisturbed view onto the Badshahi mosque itself.

No matter how many times I visit Badshahi Mosque, I am always awestruck as I enter. It is not just the sheer scale of the mosque, its harmony and timeless beauty, the cupolas that greet the sky and the pale coral sandstone amongst other things that leaves me stupefied time and again.



Further inwards to Badshahi mosque, Kim's gun stands guard on the Mall, a gun with a history and a life and many stories of its own, and now immortalized by Rudyard Kipling. The Mall, with its own historic monuments dotting the landscape in quick succession, is an architectural delight ranging from the Lahore High Court, the General Post Office, Tollington Market, Lahore Museum, Punjab University, Governor House, National College of Arts, the sweeping verdant lawns of Jinnah Gardens to the famous intersection of Charing Cross, a crossroads where many chapters of history meet and collide.

Lahore is one of those cities if once met is hard to forget. Once lived in, it is hard to live elsewhere. And once, one has tasted of Lahore's culinary delights, one spends a lifetime replicating those flavours, that ambience and those memories, searching from rows of restaurants at Southall or Wembley, looking for the name Lahore that somehow bestows their gastronomic offerings with that extra chutzpah. Even in eateries ranging from Dubai, New York, Toronto to Paris, the name Lahore bestows a certain street credo and a focal point for non resident Lahoris to congregate, a fact that is hard to explain yet easy to understand.



It is not for nothing that the famous three word saying, carries so much meaning – **'Lahore Lahore hay!'**. Loosely translated, that means, Lahore is Lahore. Now that would mean very little to someone who has never been to Lahore, but for those familiar with the city, those three words, sum it all, there is no place in the world quite like Lahore. As the capital of the province Punjab, the city has its own economic significance, but more than that, it is a busy city pulsating with life and its own rhythm. And it is probably at its most beautiful during the monsoon season, which is when we were headed back.

As I finish my tour, saving the visit to the Lahore Fort for the next visit, the camera still clicking away, I know that with or without me, my daughter will come back again. She has been mesmerized by the city I call home. She is not the first to fall in love with Lahore and nor will she be the last, but she is part of a new generation that takes as much pride in Lahore as many of my generation do.

Writer: Farheen



# GENERATION

FALL 2016







# Taarey Zameen Par

Our story starts with shedding some light on what we, in Pakistan, call a 'jhugee'. Jhugree is not merely a sheet of fabric laid on a bamboo structure to make a shelter for a family to live in but it is a story of all kinds of sufferings that destiny in life engenders.

The story starts with Fadia Kashif as she drives past a whole lot of jhugrees and sees the poverty and misery in the eyes of the children living there. As she says, "I was accompanying my children to school when on the way I saw these jhugrees. I saw these people in harsh winter weather without any socks or shoes, ragged hair, children with running noses and a pair of deep, sad eyes that questioned me. Their plight filled my eyes with tears and my heart with pain and I kept asking myself what could I do to serve them to be accountable to Allah. This question left me sleepless for nights with my mind questioning - What if I had been born in these jhugrees? How do these people bear the scorching heat of summers and the long cold nights of winter? What do they do when rain dampens their jhugrees and leaves them soaking wet? What do they do when strong winds blow away their jhugrees and are left shelterless? My mind kept whirling with these questions leaving me restless at the agony and suffering of these little souls. I decided to help in some way to alleviate their suffering as I could not forget those deep questioning eyes, staring at me, asking me, would I help them or just pass by them like all the others?"

Out of this restlessness to help the Jhugree people was born "Taarey Zameen Par" a private non profit organisation run by family and a

few friends in Multan. The project started with uplifting people who collected and sold garbage, and also begged for their sustenance. The children had no access to education and no clue about the value of their life and identity. The first step taken was to educate by arranging temporary classes under the shade of a tree by Taarey Zameen Par members. Next, temporary classes were arranged with the help of a few teachers and volunteer friends. The education provided to these children focussed not only on academics, but also on religious knowledge and personality grooming. A bit later, with the support of Pakistan Army, ninety of these jhugree children were admitted in Army Aviation Public School and Nandla 2 Government School, where they are currently studying Alhamdulillah.





Next, Taarey Zameen Par members focussed its attention on jhugree women. The main objective was to strengthen and motivate women at the grass root level. However, the condition of these women had to be addressed first. Most of them were suffering from hepatitis C and were illiterate to the core. They had no recourse to medical facilities and vaccination which contributed to a high infant mortality. The organisation undertook medical checkups for the women and children and arranged for medicines and if surgeries were required.

The women made no contribution to the earnings of the family. Taray Zameen Par members got together to devise vocational programmes that would increase the employment ability of the jhugree women as vocational training increases the economic opportunities for women. It also ensures that women make a living on sustainable basis and inculcate in them a strong positive self-image, critical thinking and decision making as equal partners. What surprised them was that these jhugree women already had a craft in hand – ralli.

Ralli has been a signature craft of these jhugree women. The women pick pieces of fabric from garbage and stitch them together in beautiful designs. All the designs are made by hand without any sewing machine, scissors, scales or dying. This appreciable talent has been

passed down to them from generations. TZP is promoting this craft by providing these women with a community place where they gather to manufacture rallis and other crafts. TZP helps them in purchasing fabric and improvement in the quality of their stitching.

To go even further, TZP started a vocational centre and hired designers from prestigious universities all over Pakistan. They invested time and effort and taught them the importance (perseverance) of heritage and craft by improving the workmanship and giving them platforms to share new found knowledge with national and international markets and to contribute to their families' incomes. Socially useful productive work has been recommended as an integral part of their curriculum.

In an interview, a jhugree woman said "Our community experiences rejection generally, but through vocational training we have been given a right to have power of control over our own lives ,both within and outside home and we have the ability to influence the direction of social change and we know that our next generation will reap the benefits of this initiative, inshaAllah."

Another jhugree woman had to say, "This platform gave me the liberty to express myself through craft and also unfolds the impor-

tance of craft, culture, identity of our country and heritage"

Lastly, the men in the jhugrees also had to be motivated to adopt other means of living. The men living in these jhugrees used to collect garbage, and sort out recyclable material from it. They would sell this recyclable material to parties that bought them. Not only was this earning insufficient to fill the hungry stomachs back home but it





also carried a stigma. With this earning came many fatal diseases and their poverty could not afford them any medical treatment, clothing, shoes or drinking water. They had no covered place to take a bath, so they would bathe in a metallic tub (tasla) with their clothes on. Electricity was provided to them by a fellow neighbour, who charged them Rs. 800 per jhungee for a couple of bulbs.

TZP is trying to change the way of life of these jhungee men as well. It has made employment available to them in different industries. Also immense work and grooming has been put in to improve their standard of living. They have become responsible individuals, and are preserving the craft, culture, identity and heritage of the country.

What is noticeable is that despite so many hardships, they do care for their children and want to change their lives by making them-

selves change for the better. Their pure love and care for their children reflects in their eyes as they dream of a better future for them. Foundress of Taray Zameen Pay, Fadia Kashif explains her commitment to this project: "Every morning when I visit the centre I am very happy to see all these women gathered together for positive outcomes and they give me courage and direction to do more for them. We are only three years old but I look forward to extending the vocational centre so that more women can contribute to the well-being of their children and lead a better life."

Daachi Foundation came to know of the Ralli craft through one of its fellow members and is pleased to showcase their work in their upcoming exhibition in November and beyond.





# The Popular Saif ul Malook Lake and the Untainted Aansu Lake

Lake Saif-ul-Malook, one of the natural attractions in Pakistan, is a little further from Naran, in the beautiful Kaghan Valley, in the North of Pakistan. The reflection of the tall mountains surrounding the water body is absolutely breath-taking. The lake is said to have a mysterious internal source forming constant ripples throughout the lake. Its beauty and mystery has been of mention in folklores and mystical narrations.

A few years ago I happened to visit this marvel with a group of friends, with a plan of trekking and exploring more in the surrounding mountains. We took an early start from the beautiful lake Saif-ul-Malook, where we were camped overnight.

*Campsite at Saif ul Malook Lake*



*Trek towards Aansu Lake Base Camp*



Physically prepared or not, I was fresh and excited, deriving my energy from the beauty that surrounded me on each side; the lake, the mountains, the beautiful blue sky and the sun.

After crossing the lake Saif ul Maluk, we trekked to what was commonly known as the base camp of the next lake called "Aansu Lake". So far, this was an easy trek, not steep at all, mostly walking on irregular surface, of rocks, snow/ ice, water streams, and easy glaciers etc. I was looking around the whole time and marveling at the wonderful nature that engulfed us during the trek to base camp that lasted about 2 hours.





The real trek started after this point, only after the first 10 minutes of which I began to get really tired. But never mind, some energy bars, and a sip of water every now and then worked well for me. Right after the base camp, we had to climb a mountain that was green from places and rocky from others. The initial climb was very steep and we had to very carefully step on small rocks, so they don't slide from beneath our feet. Thirty minutes of climb later, we reached a point where there was proper muddy track that we followed for about an hour.

Now the climb got steeper and greener but each 5 secs of this short span was hurting my feet. Despite short breaks, I was gasping for breath now. It started to get cold, and why not, all I saw ahead now were snowy mountains

It was early summers, so the snow had turned into ice from places, and hence was very slippery. The ant-sized girl you see in the photograph above is my friend and the microscopic-germ-sized two people (yes I am angry, because they are way faster than me) on the steep ascend of the mountain on the left are



*Lost in the white land*

the other two groupies of mine. Until this point, we had assumed we are about to reach the friends ahead of us.

But now that my friend and I (the last two in the line) saw the people ahead were way ahead, it sort of shook our spirit, the mere thought of taking only half a step forward was killing me now. The ones who were following us couldn't be seen anywhere in the horizon, so we already assumed they had taken the decision to not go further. We had both reached the most demoralizing point of our trek, where the ones ahead were winning (if this was a contest), and the ones behind were chilling. We looked at each other, knowing what the other is thinking; How will we erase the distance between

us and the ones ahead, even if we put in all our efforts. But we can't be the losers who turn back now. Right then, a man who seemingly belonged to the area was passing by. We asked him how far ahead is the next lake? "half an hour more, but its definitely easier ahead than where you came from". He lied obviously, we soon found out. But his lie managed to wake our dying spirit, and we moved on ahead.

About what seemed an hour later, with my feet aching, my legs heavy, breath not siding with me, and my energy dying, we were still ascending further. Deep inside I was praying somebody tells me to stop right here, I really just wanted to take rest here while the rest of them reached Ansu lake and



back. But there was only snow there, I couldn't sit anywhere and fall sick. Somewhere between these thoughts we finally saw the other group members. They were on top of the final ascend which was steep as a wall.

This sort of gave us the final kick, as we saw our destination. We both jumped up our TURBO mode, which was a weak step in 3 seconds as compared to 4 seconds. WOW, right. But it worked, we climbed the final ascend with the help of our fitter friends. As they were descending the wall-ish final climb, we got the much needed pull or push at all difficult spots. As we stepped atop, I met with a sudden gush of cold wind, which went right through me. What lied ahead was simply breathtaking.



Aansu (an urdu word) literary means tear-drop. The lake is given this name because of its shape, as can be seen in the photograph above. It was half frozen by this time of the year. They say by late summers, the trek is not as snowy, and the lake does not look as frozen. You can only see Aansu lake from above this last peak, you cannot descend to go near the lake, as there is no route you can climb back up from.

The trek back to Saif-ul-malook was rejuvenating. We slid down the steeeeeep ones that gave us all the energy and fun we needed at this point.

Crossing the freezing cold waters on the way back was another adventure. It felt like I am going to flow away with the water, with my feet numb and frozen, the second I put them in the glacial water.

*Writer: Sana Illahe Graduate from LUMS, she loves to travel within Pakistan and abroad, and writes about her travels among other things, and is learning eastern classical music these days.*

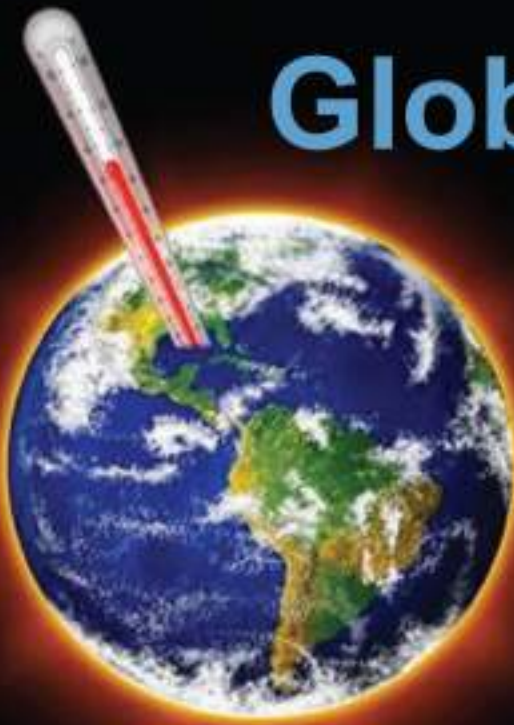


Finally after hours and hours of walking, we reached back to lake Saif-ul-Malook in time for barbeque, dried our clothes at the bonfire, tugged up cozily with eachother in our cold camps. My final thought before I dozed off that night was about how much your spirit plays in achieving something; may be more than the capacity of your limbs sometimes.

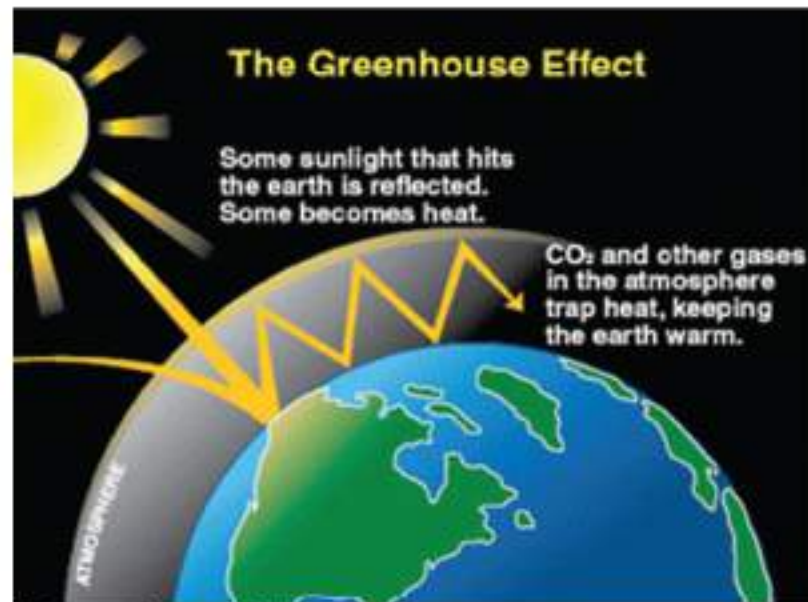




# Global Warming...!



Earth's atmosphere and surface which is global warming. Carbon dioxide emissions are produced from fossil fuels burning the power plants in order to produce electricity and from burning gasoline for transportation



The greenhouse effect

" Oh it's too hot, even hotter than ever before in the past history." This is a common dialogue now a days. Everyone is talking about the intensity of the summers or the winters. What is the cause of this heat? Why the Earth's weather is getting even more intense and worse than before? Why is the Earth's climate changing so adversely? These questions actually lead to the term global warming. This is a term used to describe a gradual increase in the average temperature of the Earth's atmosphere and its oceans, a change that is believed to be permanently changing the Earth's climate. In fact global warming is one of the serious issues we're facing these days. The effects on agriculture are indeed frightening and the effects on human population are even scarier. Most of the literate people know about the causes of global warming but they act like they do not know even a single word about it. Even the facts about global warming are often debated in politics and in media, but, unfortunately even if we disagree about the causes, global warming effects are real, global, and measureable. The causes are mainly from us, the human race, and the effect on us will be severe.

The main cause is the increase in greenhouse effect .i.e. Carbon dioxide and greenhouse gases act like a blanket absorbing IR (Infra-red) radiations and preventing it from escaping into outer space. The net effect is the gradual heating of

Methane is another extremely potent greenhouse gas, ranking right behind carbon dioxide. When organic matter is broken down by bacteria under starved conditions (anaerobic decomposition) as in rice paddies, methane is produced. The process also takes place in the intestines of herbivorous animals, and with the increase in amount of concentrated livestock production, the levels of methane release into the atmosphere is increasing, again increasing the greenhouse effect which eventually causes global warming. Other causes of global warming are:-

- *Deforestation, especially tropical forests for wood, pulp and farmland.*
- *Increase in usage of chemical fertilizers on crop-lands.*

Now, because of global warming, the whole world is facing problems. One of the biggest problems is rising the sea level. This could result in the flooding of low lying coastal areas and cities, such as Egypt, the Netherlands, and Bangladesh. Some countries might even disappear completely!



# RISE OF SEA LEVELS



Melting of  
glaciers  
**45%**



Thermal  
expansion  
**38%**



Melting  
of Antarctic  
ice sheet  
**13%**



Ice loss  
from  
Greenland  
**4%**

Rise of sea level

**In addition global warming will cause:-**

- *More killer storms ( Severity of storms such as hurricanes and cyclones is increasing.)*
- *Massive crop failures ( Climate change is expected to have the most severe impact on water shortages in future are likely to threaten food production, reduce sanitation, hinder economic development and damage ecosystems. It causes more violent swings between floods and*
- *Widespread extinction of species ( Rising temperatures could lead to the extinction of more than a million species. And because we can't exist without a diverse population of species on Earth, this is a scary news for humans.*
- *Disappearance of coral reefs ( The 'bleaching' of coral from small but prolonged rises in sea temperature is a severe danger for ocean ecosystems, and many other species in the ocean rely on coral reefs for their survival.)*

Sea level rise might not be so  
bad in places where the land  
is rising...



...but it will be really bad in places  
where the land is sinking.





# REDUCE REUSE RECYCLE



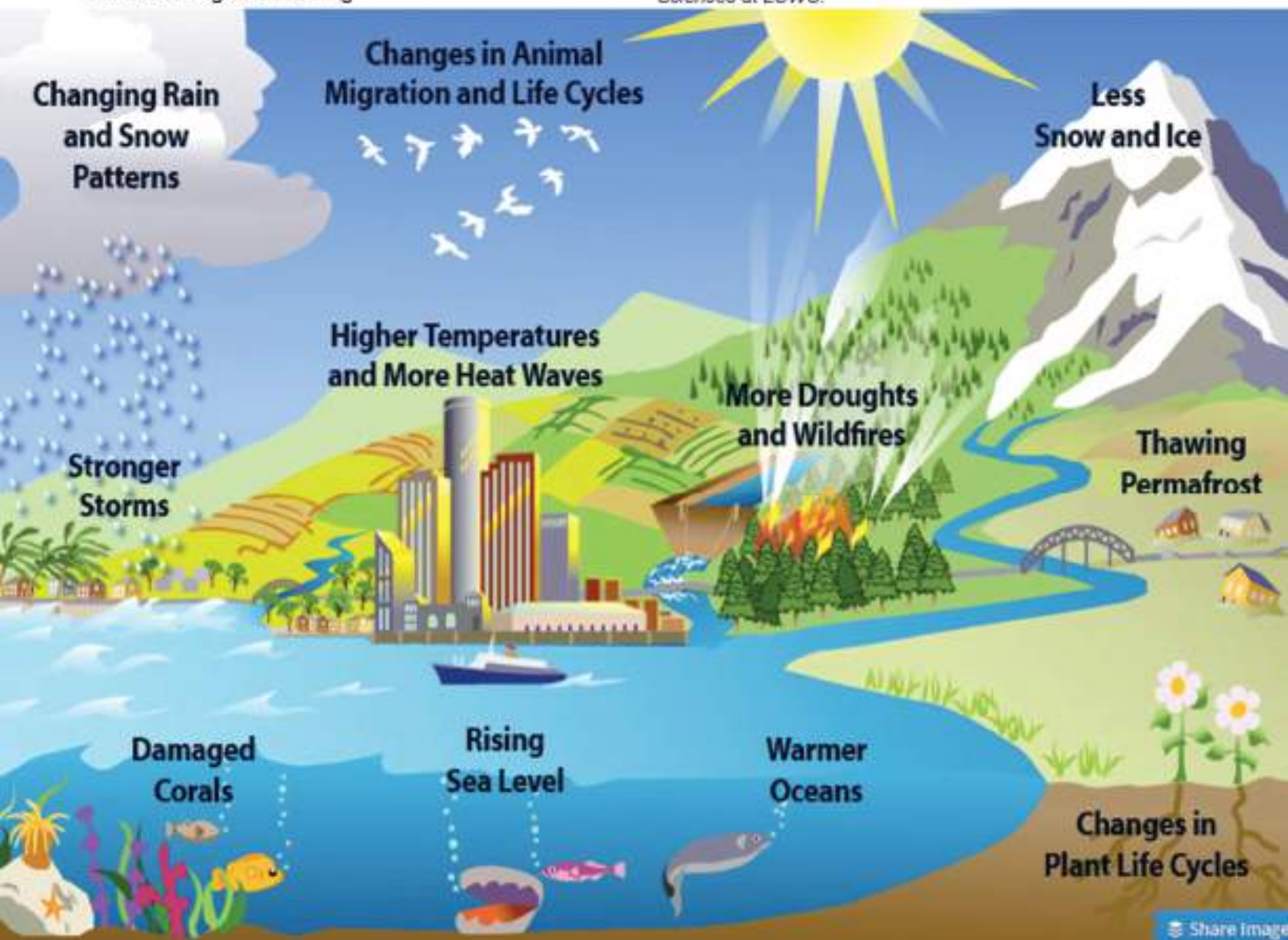
Writer: Tooba Sahar is a student of BS-Environmental Sciences at LCWU.

Many deadly diseases emerging from global warming include zombie anthrax, zika, cholera, and many other diseases. They are likely to get worse in the face of climate change.

There are several things we can do to solve the problem of global warming. One solution is to stop producing carbon dioxide. We can do this by switching from oil, coal and gas to renewable energy. Another solution is to plant trees. Trees absorb carbon dioxide and produce oxygen, which is not a greenhouse gas. A third solution is to use less energy and to recycle more products. Generating electricity is one of the main source of carbon dioxide. If we use less electricity, we will produce less carbon dioxide.

To conclude, if we make small changes in the way we live, we can avoid huge changes in the future. Scientists, governments and individuals must work together to overcome the threat.

The effects of global warming





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# KAAFI AS A POETICAL AND MUSICAL GENRE

Kaafi as a genre of poetry and music defies a clear definition. Rather than go into the labyrinths of its origins and discover the pristine form of kaafi in its poetical form, it is safe to say this has taken many formal shapes and cannot be pinned down to any particular structure or theme. There is also no definite date in history when this form of poetry and music evolved. The poetical form and the sensibility expressed in the kaafi over centuries was in response to the changing objective conditions of the regions now known as the Punjab and Sindh.

The word 'kaafi' it is a derivative of the Arabic word, Qawafi, according to Sadeeq Tahir but Akund Rab Danno stresses that it is a variation of kafoo, which means equal or balanced while Nabi Buksh Baloch says that it is also derived from the Arabic word, qalita which became kaafi in Sindhi. Over time its musical form came to be known as kaafi while the poetical form became kaani. According to

Asif Khan, a poetical form which has an asthai qualifies to be called a kaafi and by asthai, he means a verse that is repeated after every stanza, something akin to a refrain.

Dr. Mahr Abdul Haq tells us that there are thirty five forms of kaafi. According to Mohan Singh Dewana, the form kaafi was first creatively used by Guru Nanak in the fifteen century although some sources say it was first used in the eight century. Mirza Mueen Ahmed is of the same opinion but most scholars and critics claim that it is a product of the fifteen and sixteenth century. It is also generally accepted that its most finished form was expressed in the poetry of Shah Hussain. As it was a product of the confluence of many languages like Punjabi, Multani and of the Doaba, it is more likely that it took place in the above period.

Kaafi is the representative expression of the land that is known as the Indus Valley, a collective consciousness that should not be carved up into the current nomenclature of Punjab, Sindh, and Khyber Pakhtunkhwa. It overlaps the poetical expression of the area and thus has antecedents that go far back into the shadows of prehistory. It also reflects parallel history as against the mainstream historical narrative that has evolved. This parallel historical consciousness has not really been documented except in oral form. This parallel history in poetry can be traced right back to the times of the Vedas, then to "wahdatul wajood" with its overarching presence in the conscious development of a world view and the crucial presence of the female protagonist as carrying the brunt of that responsibility, in our time.

Kaafi is also a musical mode. The prevalent classification defines it as a thaat as well as a raag. There may have been some relationship between the raag kaafi and the poetic genre of kaafi but no one has been able to establish the exact relationship of the two. It is possible that kaafi was sung in a certain modal structure which gave the modal structure its name or it could have been that for a certain form of modal structure, the poetry was written. As poetry, independent of music, it was identified and given the same name as of





the raag.

It is again difficult to name singers who practiced the kaafi form of singing because popular music and the names of musicians practicing these forms have hardly been documented. As it is, music on the whole has not been documented and the little documentation that is there partially, covers only classical music. The virtues of these popular folk forms were in their living tradition as the entire energy of these musicians was spent in the practice of their art and transmitting it to the next generation.

It is said that Ali Buksh, the father of Barre Ghulam Ali Khan and Barkat Ali Khan was a kaafi singer of merit and so was Ustad Ashiq Ali Khan when he took time out from his kheyal singing. Both Ustads, Barre Ghulam Ali Khan and Barkat Ali Khan were great kaafi singers. Inayat Bai Dheerowali was another exceptional kaafi singer and Barre Ghulam Ali Khan became so enamoured of her singing that he used to accompany her on the sarangi. Ustad Salamat Ali Khan and Nazakat Ali Khan sang the kaafi as did Ustad Amanat Ali /Fateh Ali Khan. Iqbal Bano sang the kaafi often when she lived in Multan after migrating from Haryana, and Tufail Niazi and Hamid Ali Bela sang the kaafi with facility and expression. Pathaney

Khan gave a distinct expression to the singing of kaafi. Zahida Parveen was an adroit kaafi singer and so was Ali Buksh Zahoor. In India, Munawwar Ali Khan continued to sing the kaafi till his untimely death a few years ago. In Sindh, Ustad Manzoor Ali Khan gave Sindh kaafi a classical colouring while Muhammed Jumman sang it with panache and the same tradition has been carried to date by Abida Parveen.

Kaafi can be sung in any raag. Other than raag kaafi, the other more commonly employed modal structures have been sindhi bairween, aimen, desh, bhairween, and talang. Some memorable kaafis too have been sung like madhvanti and ahir bharon and these are raags not usually engaged in kaafi compositions. In the text of Shah Hussain, compiled by Mohan Singh Diwana from a Sindhi edition, certain raags have been associated with some kaafis and this probably indicates that the kaafi had been sung in that raag. The raags mentioned are asawari, paraj, gorhi, sindhra, gojri, sorath, jaijaiwanti, wadhans, dhanasari, bhairween, majh, dhola, tikhaari, basant, kalyaan, sri, soohi, ghandhaari, ramkali, devgandhari, kangrahaaro and talang. Without probing into the authenticity of the source, it can be said that only some of these raags are still sung while others either are not sung or their names have undergone a change.

## Kaafi 5

۱ تیرے عشق نچائیاں وے کر تھینا تھینا  
۲ بوڑھیں وے طپیا مینڈی خبر گنیا

۱ تیرے عشق نے ڈیرا میرے اندر کیتا  
بھر کے زہر پیالہ میں آپے پیتا  
جھبڈے آویں وے طپیا نہیں میں مَر گنیا

۱ تیرے عشق نچائیاں وے کر تھینا تھینا

۲ ڈھولا چھپ گیا سورج باہر رہ گنیا لالی  
ہوواں میں صدقے مڑ جے دیویں وکھالی  
ڈھولا میں بھل گنیا تیرے نال نہ گنیا



۱۰ تیرے عشق نچائیاں وے کر تھینا تھینا

۲ تیرے عشق دی سار ڈھولا میں نہ جاناں

ایہہ بر آیا میرا پیٹھ وداناں  
سٹ پئی جاں عشق دی تاں کوکاں دینا

۱۱ تیرے عشق نچائیاں وے کر تھینا تھینا

۴ ایس عشق دے کولوں سانوں ہٹک نہ مائے

لاؤ جاندڑے بیڑے موڑ کون لیائے  
میری عقل بھٹکی نال مہائیاں دے گلیا

۱۲ تیرے عشق نچائیاں وے کر تھینا تھینا

۵ ایس عشقے دی جھنگی وچ مور بولیندا

سانوں کعبہ تے قبلہ سوہنا یار دسیندا  
سانوں گھائل کر کے پھر خبر نہ لینا

۱۳ تیرے عشق نچائیاں وے کر تھینا تھینا

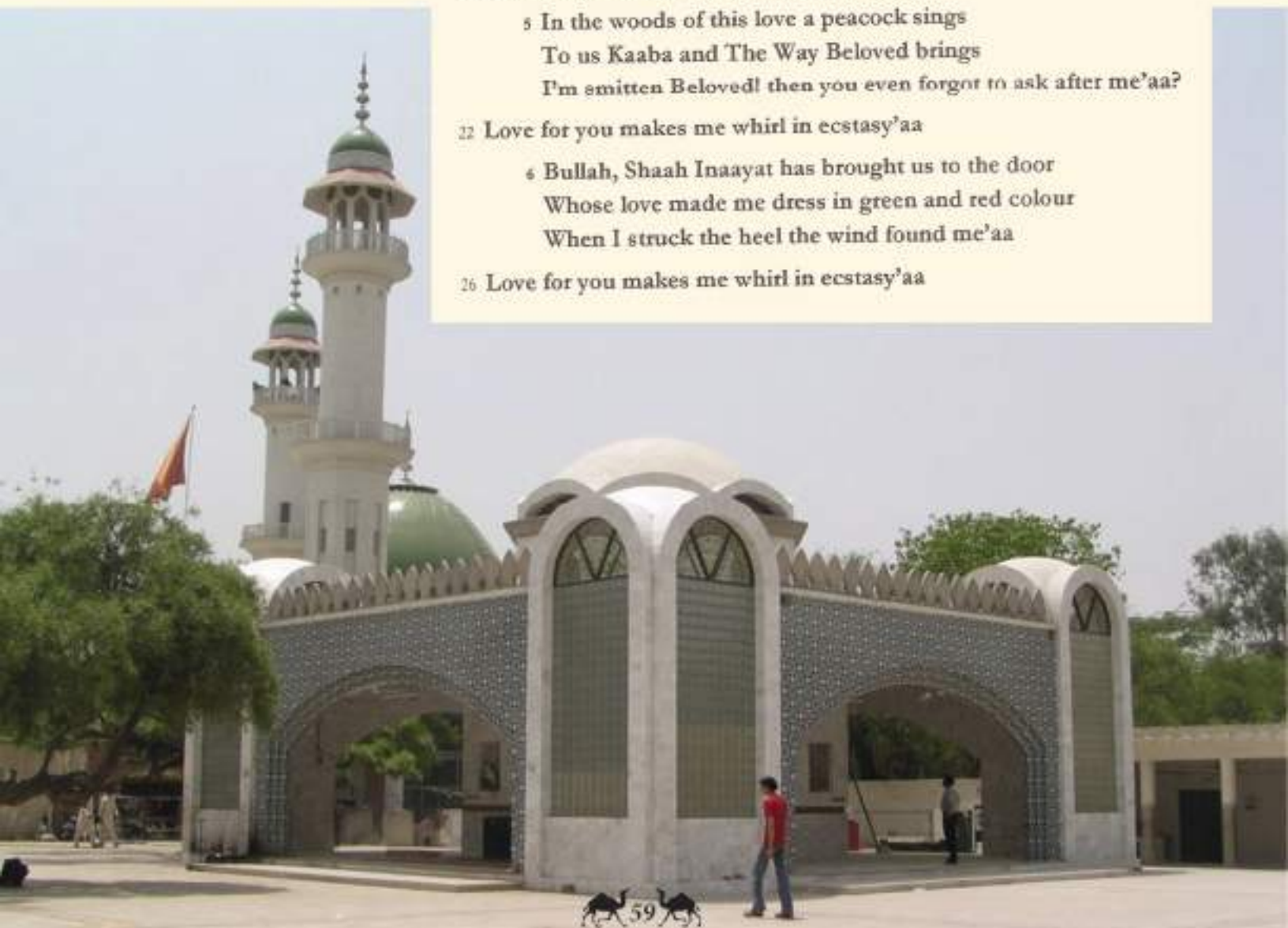
۶ بگھا شاہ عنایت سانوں آندا بوہے

جیہندے عشق پہنائے سانوں ساوے تے سوہے  
جاں میں ماری اڈی مل پیا وہیا

۱۴ تیرے عشق نچائیاں وے کر تھینا تھینا



- 1 Love for you makes me whirl in ecstasy'aa  
 2 Return O physician, my awareness's about to flee'aa  
     1 Within me love for you made a dwelling  
     I myself drank the cup poison brimming  
     Come fast O physician or of life I'll be free'aa  
 6 Love for you makes me whirl in ecstasy'aa  
     2 Beloved, the sun's hidden, crimson spreads out  
     Unveil yourself again! life I'll forfeit, put out  
     O beloved I erred so, you I didn't accompany'aa  
 10 Love for you makes me whirl in ecstasy'aa  
     3 The reality of your love I cannot aver  
     Mine head has come under a huge hammer  
     When clobbered by love, I yelled for mummy'aa  
 14 Love for you makes me whirl in ecstasy'aa  
     4 Mamma, this love don't block, don't snip  
     Who can retrieve flags of a departing ship  
     My abandoned self, the mariners accompany'aa  
 18 Love for you makes me whirl in ecstasy'aa  
     5 In the woods of this love a peacock sings  
     To us Kaaba and The Way Beloved brings  
     I'm smitten Beloved! then you even forgot to ask after me'aa?  
 22 Love for you makes me whirl in ecstasy'aa  
     6 Bullah, Shaah Inaayat has brought us to the door  
     Whose love made me dress in green and red colour  
     When I struck the heel the wind found me'aa  
 26 Love for you makes me whirl in ecstasy'aa





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VOLUME ONE

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# Khawaja Ghulam Farid and his definition of Love

The poetry of Khawaja Ghulam Farid has its own essence, and there are a lot of factors i.e. his childhood, the atmosphere he was brought up in, the influence of his land and the rule of colonial powers on his land, which separate him from other Sufi poets of the Sub-continent who came before him. This paper will briefly go through the life and the poetry of Khawaja Ghulam Farid.

Khawaja Ghulam Farid was born in Chachran, a small village on the West Bank of Indus River. It was the most peaceful time of the day, when the sun was about to appear on the horizon on Tuesday, 24th December, 1845. His birth name was Khursheed Alam. His day of birth was same as that of the great Sufi saint of Pakpattan Sharif, Baba Farid-ud-din Ganj Shakar, and thus he was named after him. His mother, Ayesha Bibi passed away when he was only 4 years old. He was nine years old when he was orphaned. After the demise of his parents, his elder brother, Khawaja Ghulam Fakhar-ud-din took care of him and blessed him with parental love and tenderness.

In his whole life, Khawaja Sahab traveled to and sojourned at different places like Darawar Fort, Multan, Lahore, Ajmair Sharif, Dehli, Macca, Madina, Baghdad and Palestine where he paid homage to the great Sufi saints and the companions of the Holy Prophet (PBUH), but at the end he settled at Kot Mithan, which is about 80km away from Chachran. He was a huftzuban (speaker of seven languages); he mastered 7 languages which are Saraiki, Punjabi, Urdu, Arabic, Persian, Sindhi and Braj Bhasha of Northern India. We can see all these languages used by Khawaja Sahab in his collection of poetry. The reason for going through some of the facets of Khawaja Sahab's life is to link their influence on his poetry.

As we go through Dewan Farid, the poetic collection of Khawaja Sahib, we don't only find romantic poetry but we see Khawaja Sahib also touching topics like politics, metaphysics, humanity, unity of existence (Wahdat-ul-wajood) and also Kafis (a classical form of Sufi poetry, mostly in Saraiki, Punjabi and Sindhi languages) describing

and adorning the beloved through self-negation. If we compare the topics of Dewan Farid with the topics discussed in the poetry of other Sufi saints, we can easily conclude that there is a very subtle difference between them. But the romantic poetry of Khawaja Ghulam Farid is unparalleled. The status which he has given to romance or love (Ishq) cannot be

matched with the romantic poetry of any other Sufi poet. He has brought the purest essence of love to his poetry. So I will start with the definition of Love (Ishq) and will end up at the perspective of Khawaja Ghulam Farid about love. When one talks about Love, it does not necessarily means the worldly love, but the one in which the spirits/souls are involved. There come some words in our minds immediately when we talk about love, i.e. unconditional, self-negation, surrender, unity, sacrifice, pleasure. Love is a combination of all these words, where one has to wipe his own existence, where one has to be unconditional, surrender and sacrifice for his/her beloved. But with all these doings, one unifies him/herself with the beloved and gets eternal pleasure. As Maulana Rumi wrote,

**When a bee drowns in honey, it no longer remains a bee. It becomes honey.**

(Rumi, Barks, 2004)

In another place he gives an example of an ocean and a rain drop. He writes,

**When a rain drop falls into the sea, it leaves its own identity. It becomes the sea.**

(Rumi, Barks, 2004)





So here comes the lover and the beloved which are the two main components of love. Who is a lover and his beloved? Again, I am writing all this about Ishq, not the lustful or worldly love. So in this true definition of Love, we can define lover and the beloved. When one is in the state of love, we have to keep in mind that there remains no duality. There is no duality in love, as for the lover, there only remains the beloved. He/she negates his/her existence for the beloved. So there is only the beloved in the sphere of love, but for those who did not experience it, have duality of a lover and a beloved in their minds. As Hazrat Baba Bullah Shah of Kasur said,

رانجھا رانجھا کردی وے میں آ ہے رانجھا

ہوئی

**Uttering ranjharanjha, I myself became ranjha**  
(Anjum, 2015)

Also the Arab folklore of Laila Majnooli, is an explicit example of the oneness of the beloved and the lover. When the Laila told Majnooli to wait in the desert, under a tree, and that she will return in few hours from the city. She could not find any situation to leave the city, so when she returned to Majnooli after almost 2 years, she found him sitting with his back on the tree and repeating one word, Laila. When she called him by his name, he replied by saying "I am Laila".

So coming to what Khawaja Sahib talks about love. Following is a couplet from his book,

قسم خدا دی قسم نبی دی، عشق ہے چیز

لذیذ عجیب

**Swear to God, Swear to the Prophet Love is a thing, weirdly pleasant**  
(Farid, 24)

رانجھن میڈا میں رانجھن دی، روز ازل

دا کارا

**Ranjha is mine, I am Ranjha's A truth from the beginning**  
(Farid, 18)

The first couplet is from Kafi no. 24 shows what type of thing is love for Khawaja Sahib. At the beginning of the couplet, Khawaja Sahib swears by the God and the Prophet and then tells what he perceives of the love. This oath signifies the importance and the sacredness of love that he is swearing by the names of two main figures of

Islam, and in the case of other religions, by the name of the Lord and his Prophet. So the first verse of the couplet shows the sacredness of Love, while in the second verse, Khawaja sahib puts confusion in the mind of a commoner by using two contrasting words, "weirdly" and then "pleasant". We can take a lot from his use of these two contradictory words. Firstly, we can simply take it like that from the very beginning of the mankind, no one is able to define or even conceive what actually love is, but they agreed on one thing, i.e. the euphoric nature of love. So on one hand we can take weirdly pleasant in this sense, while on the other hand we can take it in another sense, in a Sufi point of view of cleansing, purification which they do in Zikar (devotional worshipping, in Sufi tradition, by rhythmical repetition of the names of Allah Almighty). In Zikar, the Sufis, first rhythmically repeat the name of the Holy Prophet (PBHU) and then repeating the name of Allah Almighty. In Islam, all the names of Allah are considered to be the names associated with strength, boldness, omnipotence, wrath and anger, while the names of Muhammad (PBUH) are associated with love, peace, harmony and brotherhood. So these two conflicting names help a Muslim purify his/her heart. So with this whole concept, we can get the idea of why Khawaja Ghulam Farid used these conflicting words to describe love.

Now coming to the second couplet which describes the way Khawaja Sahab perceives Love.

رانجھن میڈا میں رانجھن دی، روز ازل

دا کارا

**Ranjha is mine, I am Ranjha's A truth from the beginning**  
(Farid, 18)

In subcontinent, we have a saying by the elders that couples are made in heavens, i.e. they were made for each other before their birth. The above couplet from Kafi no. 18 has the same meaning in it. The two components of love, the lover and the beloved are referred to as Heer and Ranjha, the famous lovers of the Punjabi folklore. Heer is telling the fact that she and Ranjha were made for each other and which was stamped as the eternal truth from the very beginning of the universe. Khawaja Sahib, taking love to the beginning shows, again, the spiritual aspects of love. When there



was nothing but the souls of the human beings, from that time, the lover and the beloved are in union by Allah. And this gives a reason to the lovers to separate themselves from the others and rise from the worldly possessions. If we compare this concept of union by Khawaja Sahib with the same concept by other Sufi poets, then we can see the difference of intensity and the status given to love by Khawaja Ghulam Farid. As Hazrat Ameer Khusrao (r.a.), another beloved Sufi poet and musician of Chisti order and the disciple of Hazrat Nizam-ud-din Auliya (r.a.) said, Khusrao

خسرو رین سوہاگ کی، جاگی پی کے سنگ  
تن مورا من پیو کا، دووع بھاے اک رنگ

**Khusrao spends the eve of her wedding  
Awake with her beloved,  
The body belongs to her, but heart to the be-  
loved,  
The two become one.  
(Kuliat-Khusrao, 1972)**

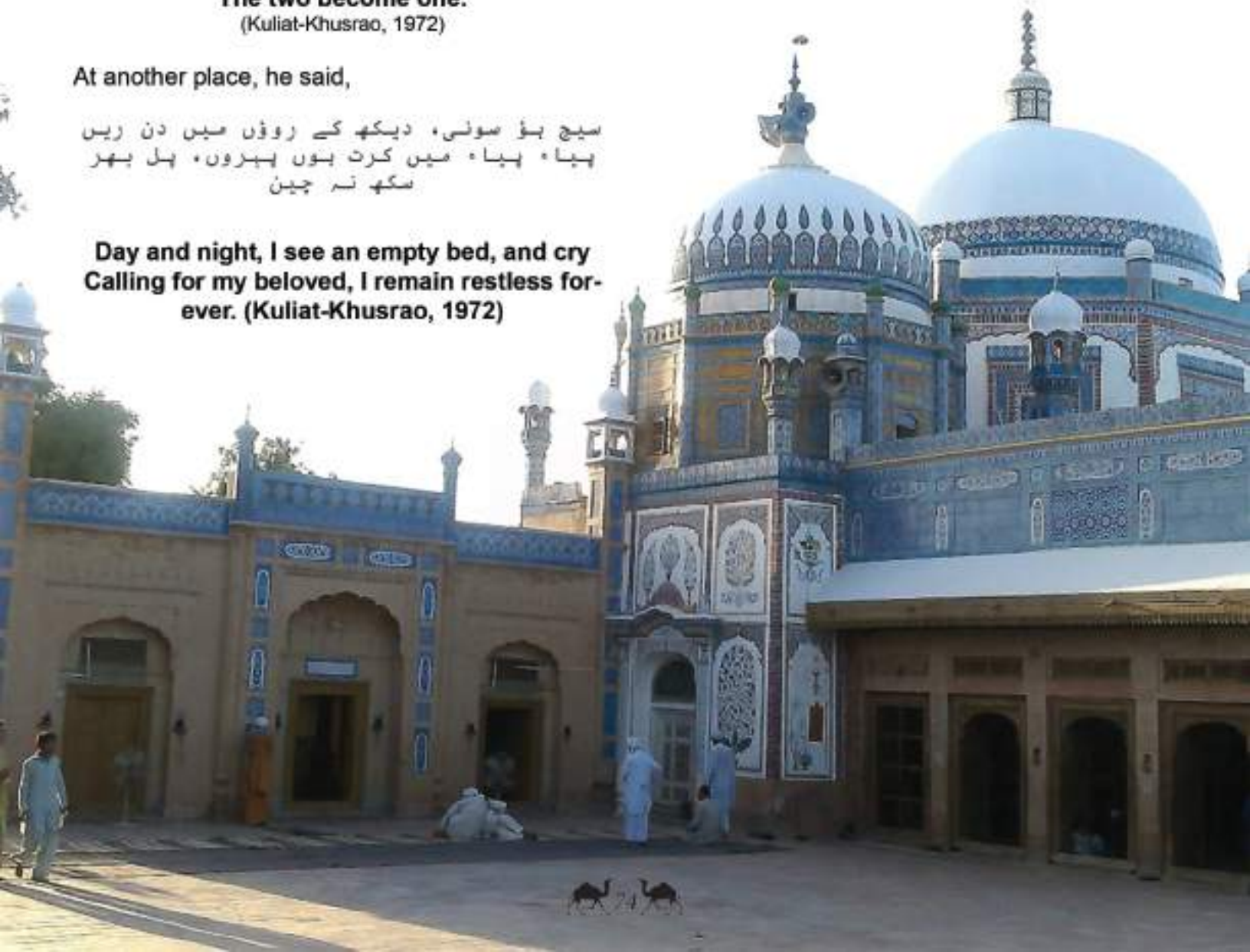
At another place, he said,

سیج بڑ سونی، دیکھ کے روؤں میں دن ریں  
پیا، پیا، میں کرت ہوں پہروں، پل بھر  
سکھ نہ چین

**Day and night, I see an empty bed, and cry  
Calling for my beloved, I remain restless for-  
ever. (Kuliat-Khusrao, 1972)**

The concept of union by Khusrao seems more inclined towards the physical love, and the whole stanza shows this. While on the other end, Khawaja Sahab seems more inclined towards the spiritual aspects of love. But that does not mean that we cannot have a sacred humane worldly love, which Khusrao chose to write about. We also have to keep in mind that Khawaja Sahib, being the believer of Wahdat-ul-wajood (Unity of Existence), has also written a lot about the unity of existence, and we can find its chunks in his romantic poetry as well.

Hazrat Khawaja Ghulam Farid, being the most recent Sufi saint of Indian Subcontinent, is comparatively easier to read and understand as compared to the Sufis who came before him. All these Sufis, including Khawaja Ghulam Farid, taught us how to live in peace, brotherhood, harmony, and above all, how to love each other in this culturally, ethnically and religiously diverse land of Subcontinent.







# چٹ پٹرشتوں جیسا

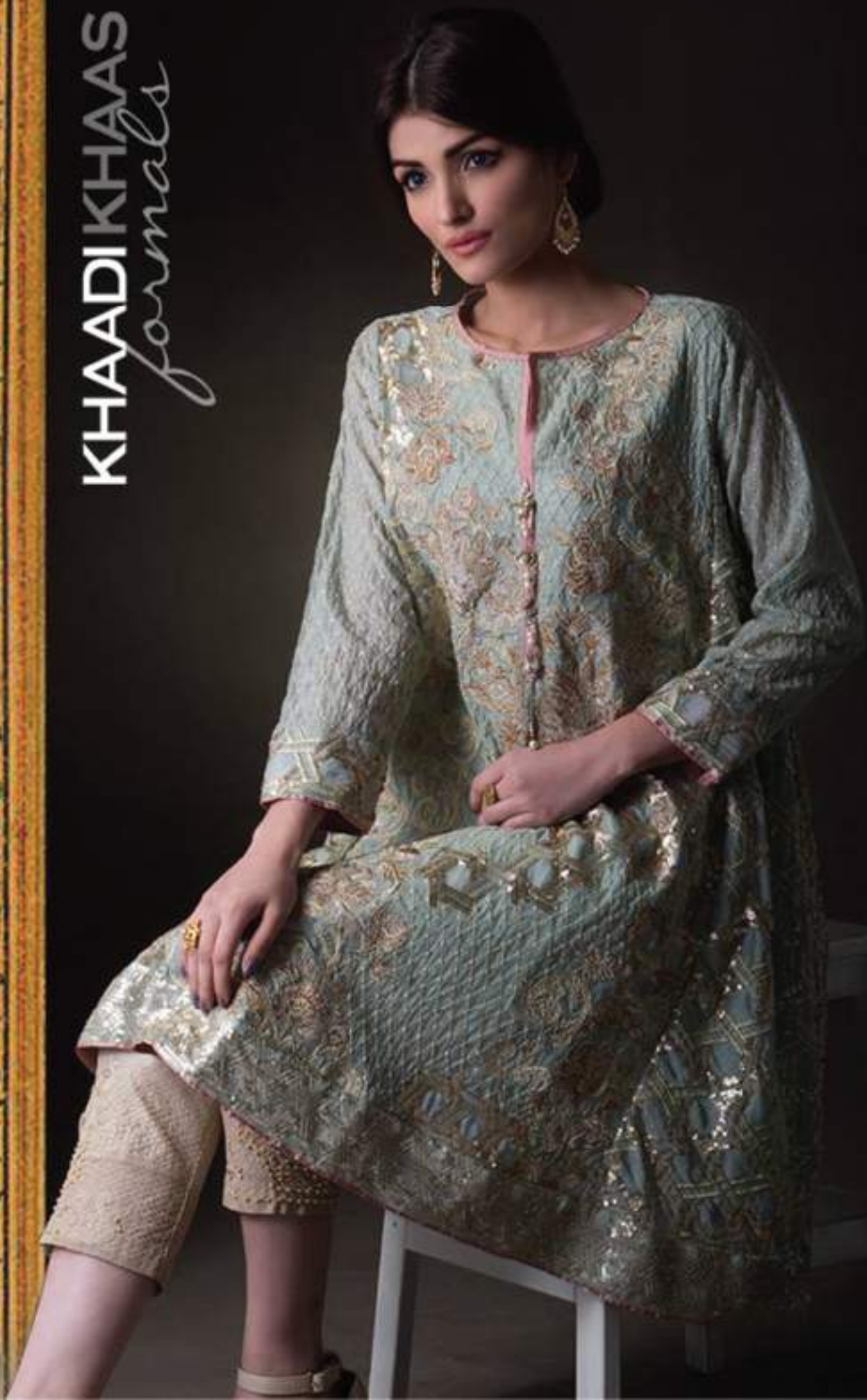


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اور چنے کی پیداوار میں 3rd (تیسرے) نمبر پر بڑا ملک ہے یہ نعمتیں جو ہمیں عطا ہوئیں کیا ہمارے لیے قابل فخر نہیں۔  
ہمیں اس رب کریم نے جغرافیائی طور پر منفرد مقام عطا کیا ہے اور موسمی لحاظ سے بھی اس خط ارض پر اپنی نوازشات سے  
بھرپور نوازا۔

خدا کرے کہ میرے ارض پاک پہ اترے  
وہ فصل گل جیسے اندیشہ زوال نہ ہو

یہاں جو پھول کھلے وہ کھلارہے صدیوں  
یہاں خزاں کو گزرنے کی بھی مجال نہ ہو

Writer: Liaquat Ali is an Associate Architect.





کیا کبھی ہم نے اس بات پر غور کیا کہ اللہ رب العزت نواز نے ہمیں اس وطن کی صورت میں اپنے کس فضل سے مدینہ النبی کے بعد نظریے کی بنیاد پر بننے والا یہ ملک بے شمار خصوصیتوں کا حامل ہے اس میں بہتے دریا بھی ہیں، اپنے اندر قدرت کی طرف سے عطا کردہ انگنت خزانوں کو سمیٹے ہوئے کو ہمار بھی ہیں اس کو وہ خطہ زمین میسر ہوا جن سے اس کے دہقان اناج سے جولیاں بھرتے ہیں۔ اور دنیا بھر میں مقام رکھتے ہیں۔

اس میں ایم ایم ایم عالم جیسے وہ ہوا باز بھی ہیں جس نے ایک منٹ سے بھی کم وقت میں انڈیا کے 5 جنگی طیارے مار گرائے اور ورلڈ ریکارڈ اپنے نام کیا۔ دنیا کی پانچوں عسکری قوت بھی پاکستان ہے۔ دنیا کا بہترین نہری نظام آبپاشی بھی اسی ارض پاک میں ہے۔ تربیلا ڈیم دنیا کا مٹی سے بنا ہوا سب سے بڑا اور دوسرا بڑا ڈیم ہے۔ اگر اس کو عطا کی گئی بلند یوں کی طرف نظر دوڑائیں تو پتہ چلتا ہے کہ اس میں دنیا کے دوسرے نمبر پر K2 کا پہاڑی سلسلہ موجود ہے۔ دنیا کے سب سے بلند مقام پر پولو گراؤنڈ شندور، سب سے بلند پکی شاہراہ کراکرم، ایشیاء کا بلند ترین ریلوے اسٹیشن بھی پاکستان میں ہی ہے۔

اس کی گہرائیوں کی صورت میں ہمیں دنیا کی گہری ترین بندرگاہ گواہ میسر ہے کھیوڑہ میں نمک کا وسیع ذخیرہ قمر میں کوئلے کی شکل میں گوہر تابیاب حاصل ہیں۔

پاکستان دنیا میں پانچویں نمبر پر سونا اور کارپیس جیسے ذخائر رکھنے والا ملک ہے۔

اس کا اک خطہ بلوچستان فاسفیٹ اور لیڈ زنک سے مالا مال ہے اگر دنیا میں مختلف اقسام کی پیداوار میں پاکستان کا تقابل دوسرے ممالک سے کیا جائے تو سروے کے مطابق پتہ چلتا ہے کہ پاکستان دنیا میں پیاز کی پیداوار میں 8th (آٹھویں) نمبر پر ہے۔



چاول	12th (بارہویں)
کپاس	4th (چوتھے)
دودھ	5th (پانچویں)
کینو	12th (بارہویں)
کھجور	4th (چوتھے)
آم	4th (چوتھے)
آڑو	4th (چوتھے)





## ﴿میرادیس﴾

میرے دیس کی ایک تصویر جو ہر وقت میڈیا کے شور و غل میں بیرونی ممالک کی سازشوں میں اور اسی میں رہنے والے باسی بھی دیکھتے دکھاتے رہتے ہیں۔

ہر طرف بد امنی، کچھ نہ ہونے کا رونا دہشت گردی اور انتہا پسندی میں جکڑا ہوا فرقوں، قومیتوں، لسانی ٹکڑوں میں بنا ہوا میرا پاکستان۔

اس میں کہیں سکولوں میں کھیلتے ہوئے پھولوں کو مسل دیا جاتا ہے اور کبھی پارکوں میں کھیلتے چھپاتے معصوم بچوں سمیت لوگوں کو موت کی نیند سلا دیا جاتا ہے۔ کہیں اپنی ہی حفاظت پر مامور جانباڑوں کو نشانہ بنایا جاتا ہے اور کبھی احتجاج کرتے ہوئے انجان ہاتھوں کی کٹ پتلیاں بنتے ہوئے اپنے ہی گھر میں آگ لگا دی جاتی ہے کسی کی دکان کو لوٹ لیا جاتا ہے اور کسی گاڑی کو نذر آتش کر دیا جاتا ہے جس کے مالک کو یہ بھی معلوم نہیں ہوتا کہ یہ لوگ کس بات پر احتجاج کر رہے ہیں۔ بے خبر یہ عمل کرنے والوں کو جب ہوش آتی ہے تو پتہ چلتا ہے کہ وہ اپنی ہی کمین گاہ کو بر باد کر چکے ہیں اور وہ گروہ جو کسی طور پر اس ملک و ملت کا خیر خواہ نہیں بغیر کسی تدو سے اپنا مقصد پورا کر کے کہیں روپوش بھی ہو چکا ہے۔

وطن ادیس سے محبت ہر کوئی کرتا ہے حضرت محمد ﷺ کو جب کفار نے مکہ سے ہجرت پر مجبور کر دیا اور اللہ کے حکم سے انہوں نے ہجرت کی تو کعبہ کی طرف منہ کر کے فرمایا میں تم سے کبھی دور نہ جاتا مگر ان لوگوں نے مجھے مجبور کر دیا ہے۔ دوسری طرف جب مدینہ میں رہائش اختیار کر چکے تھے تو کبھی اگر کہیں باہر تشریف لے جاتے تو واپسی پر مدینہ کی طرف سواری پر اٹھ اٹھ کر دیکھا کرتے۔ جب مدینہ کے قریب پہنچتے تو اپنی سواری کی رفتار بڑھا دیتے۔

سوچنے کی بات تو یہ ہے جو کسی سے محبت کا دم بھرتا ہو وہ اس کو کیونکہ خود ہی نقصان پہنچا سکتا ہے۔ اس کی خامیوں اور خرابیوں کا گلہ تا تو سبھی کرتے ہیں۔ کیا کبھی اپنے ضمیر سے یہ سوال بھی کیا ہے کہ میں ان خامیوں خرابیوں کا کتنا ذمہ دار ہوں یا ان کو دور کرنے کے لیے میں نے اپنے حصہ کا کیا کردار ادا کیا ہے یا ان کو دور کرنے کے لیے میں نے اپنے حصہ کا کیا کردار ادا کیا ہے۔





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- ★ گرین ہاؤس گیس کے اخراج میں کمی
- ★ ریونیو کا حصول
- ★ سالڈ ویسٹ مینجمنٹ میں نئے کچرے کا فروغ

### اہم خصوصیات

- ★ ابتدائی طور پر 50 ٹن کچرے سے کپوسٹ کی تیاری
- ★ باقاعدہ کام کا آغاز: مارچ 2017
- ★ کچرے کی کپوسٹ میں تبدیلی کی صلاحیت
- ★ میں 500 ٹن تک بتدریج اضافہ



کپوسٹ پلانٹ ایل ڈبلیو ایم سی کی کچرا ٹھکانے لگانے کی جدید و بہترین حکمت عملی کا ایک اہم حصہ ہے جس کا مقصد نہ صرف ماحول دوست طریقے سے کچرے سے نجات پانا ہے بلکہ کچرے کے مفید اجزاء سے استفادہ کرنا ہے

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