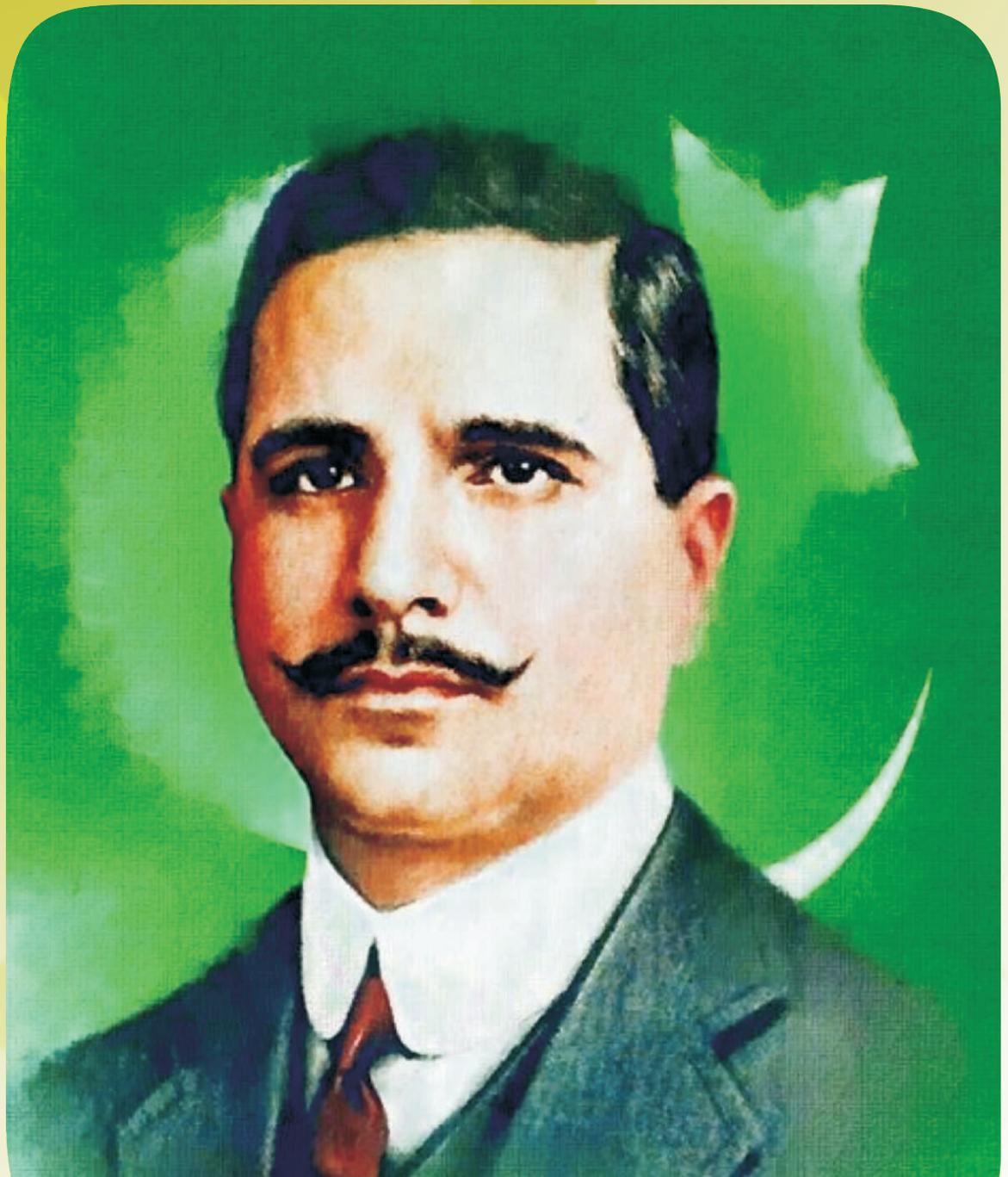
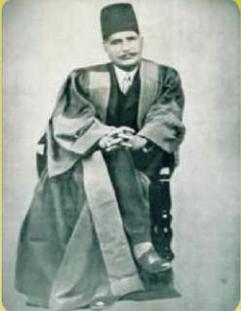




November 2012 Edition



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EDITORIAL

Dear Readers

We dedicate the month of November to our great philosopher leader Allama Sir Mohammad Iqbal, who has given this nation a vision. We need to transfer vision of Allam Iqbal to our young generation. Please read this month Magazine and spare some time from your busy schedules with your young ones and discuss the life and sayings of Allama Iqbal.

Pakistan is a blessing from ALLAH, and we must change our attitudes and make ourselves accountable that "What we have given to Pakistan not What Pakistan gave to us?"

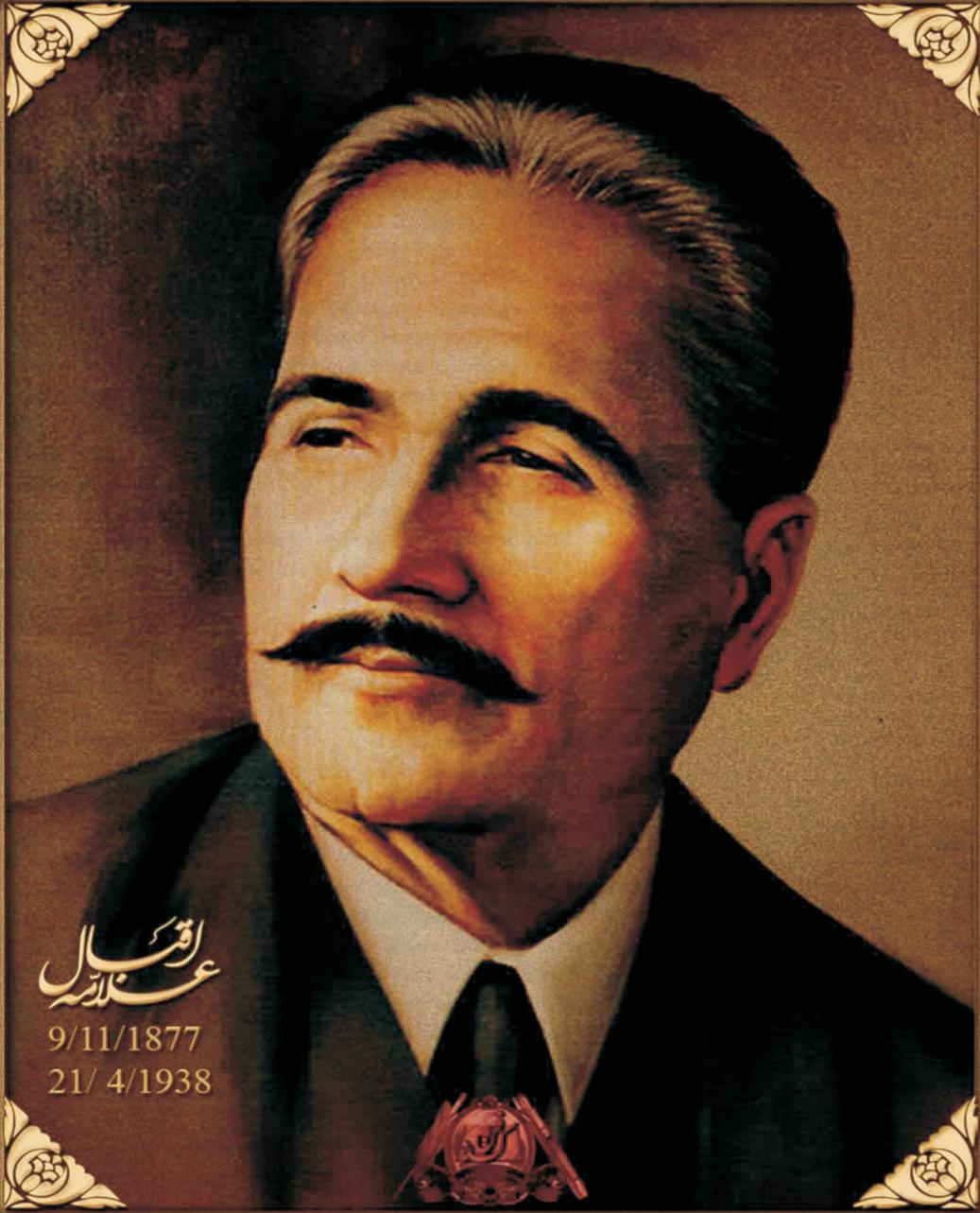
Honestly, commitment, passion, talent is far better in this new generation. They are capable enough to handle the situations and they can find out road to success for our nation, what we need is just to trust on them and share our experiences with the new generation.

Hope we will find Iqbal's Pakistan in a better place in next year.

Faisal Muslim

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اقبال بڑا اُپدیشک ہے مَن باتوں میں موہ لیتا ہے
گفتار کا یہ غازی تو بنا کردار کا غازی بن نہ سکا

ALLAMA IQBAL BRIEF LIFE SKETCH

Muhammad Iqbal (1877-1938) is one of the preeminent writers of the Indo-Pakistan subcontinent. Indeed, the attention he has received from numerous writers, translators, and critics from Western as well as Islamic countries testifies to his stature as a world literary figure. While his primary reputation is that of a poet, Iqbal has not lacked admirers for his philosophical thought. He has in fact been called "the most serious Muslim philosophical thinker of modern times." The frequently used appellation of "poet-philosopher" is thus well deserved. The hyphen in the phrase is all-important: Iqbal's poetry and philosophy do not exist in isolation from each other; they are integrally related, his poetry serving as a vehicle for his thought. Iqbal wrote poetry in Urdu and Persian, and several collections in each language exist. In the following page a life-sketch of Iqbal is followed by a brief treatment of some of the major themes and literary features of his poetry.

Iqbal was born in Sialkot, in the present-day province of the Punjab in Pakistan, in 1877. He received his early education in that city, where one of his teachers was Mir Hasan, an accomplished scholar who commanded a knowledge of several Islamic languages. Mir Hasan gave Iqbal a thorough training in the rich Islamic literary tradition. His influence on Iqbal was formative. Many years later (1922), when the English governor of the Punjab proposed to the British Crown that Iqbal be knighted in acknowledgment of his literary accomplishments, Iqbal asked that Mir Hasan also be awarded a title. To the governor's remark that Mir Hasan had not authored any books, Iqbal responded that he, Iqbal, was the book Mir Hasan had produced. Mir Hasan received the title of *Shams al-'Ulama'* ("Sun of Scholars").

For higher education Iqbal went to Lahore (1895), where he enrolled in Government College, getting, in 1899, an MA in philosophy; he had already obtained a degree in law (1898). In Lahore, a major center of academic and literary activity, Iqbal soon made a name for himself as a poet. One of the teachers of Government College Iqbal admired most was Sir Thomas Arnold. Arnold, too, had great affection for Iqbal, he helped Iqbal in his career as a teacher and also encouraged him to undertake several research projects. When Arnold returned to England in 1904, Iqbal wrote a touching poem in which he expressed his resolve to follow Arnold to England. The very next year, in fact, Iqbal left for study at Cambridge. His choice of Cambridge was probably dictated by the fact that Cambridge was reputed for the study not only of European philosophy but also of Arabic and Persian. In his three years of stay abroad, Iqbal obtained a BA from Cambridge (1906), qualified as a barrister at London's Middle Temple (1906), and earned a PhD from Munich University (1908).

After returning to Lahore in 1908, Iqbal taught philosophy at Government College for a few years. In 1911 he resigned from government service and set up legal practice. Meanwhile he continued to write poetry in Urdu and Persian, *Asrar-i Khudi* (Persian) was published in 1915. Translated into English as *The Secrets of the Self* (1920) by Professor Reynold Nicholson of Cambridge, the book introduced Iqbal to the West. *Asrar-i Khudi* was followed by several other volumes: *Rumuz-i Bikhudi* (1918), *Payam-i Mashriq* (1923), *Bang-i Dara* (1924), *Zabur-i 'Ajam* (1927), *Javid Namah* (1932), *Musafir* (1936), *Zarb-i Kalim* (1937), and *Armaghan-i Hijaz* (1938, posthumously). Iqbal wrote prose also. His doctoral thesis, *The Development of Metaphysics in Persia*, was published in 1908, and his *Reconstruction of Religious Thought in Islam* (with a 7th chapter added to the original set of six lectures, first published in 1930), in 1934. Many of Iqbal's poetical works have been rendered into foreign languages, including English, German, Italian, Russian, Czechoslovakian, Arabic, and Turkish. His works have also spawned a vast amount of critical literature in many languages.

Although his main interests were scholarly, Iqbal was not unconcerned with the political situation of the country and the political fortunes of the Muslim community of India. Already in 1908, while in England, he had been chosen as a member of the executive council of the newly established British branch of the Indian Muslim League. In 1931 and 1932 he represented the Muslims of India in the Round Table Conferences held in England to discuss the issue of the political future of India. And in a 1930 lecture Iqbal suggested the creation of a separate homeland for the Muslims of India. Iqbal died (1938) before the creation of Pakistan (1947), but it was his teaching that “spiritually ... has been the chief force behind the creation of Pakistan.” He is the national poet of Pakistan.

II

A detailed discussion of the thematic and literary features of Iqbal’s poetry is not to be undertaken here. A few general points may, however, be made.

A reader of Iqbal’s poetry is struck by its sheer thematic variety. Iqbal was deeply interested in the issues that have exercised the best minds of the human race—the issues of the meaning of life, change and constancy, freedom and determinism, survival and progress, the relation between the body and the soul, the conflict between reason and emotion, evil and suffering, the position and role of human beings in the universe—and in his poetry he deals with these and other issues. He had also read widely in history, philosophy, literature, mysticism, and politics, and, again, his catholic interests are reflected in his poetry.

Iqbal celebrates humanity, in more than one sense. On one level he shows broad acceptance for humanity. In “The Story of Adam”, the protagonist, Adam, plays a variety of roles—those of prophet, thinker, reformer, scientist, inventor, astronomer, martyr, and iconoclast. Adam in this poem is not simply a religious figure belonging to a certain tradition, but represents the whole of humankind. On another level, Iqbal takes pride in being human and has no desire to partake of the godhead of God. To be God is to have concerns and worries that would give one a headache, but to be human is to have that sweet pain called heartache. Humans can hold their heads high in view of their achievements in the world to which they were banished from paradise: if God has made the night, then humans have made the lamp, and if God has made deserts and mountains, then humans have made parks and meadows (“A Dialogue Between God and Man,”). Humans must, therefore, strive to be perfect qua humans, and that is a goal yet to be achieved.

The theme of humanity is closely linked in Iqbal with that of khudi (literally, “selfhood”). Khudi is a complex thought in Iqbal. Broadly speaking, it represents the principle of the inner self with an urge to manifest itself. Societies as well as individuals have khudi, and it is on the development or suppression of one’s or failure in the world depends, khudi that one’s success—the khudi of slaves, for example, is moribund.

Recognition, discovery, cultivation, and assertion of their khudi should, therefore, be the aim of humans. Iqbal’s critique of Muslim societies is predicated on the assumption that these societies have lost their khudi or have allowed it to become seriously impaired. The best way to understand Iqbal’s concept of khudi is by reading poems in which he discusses the subject.

Perfection, or rather limitless perfection, is a frequently occurring motif in Iqbal’s poetry. “I seek the end of that which has no end,” says Iqbal in “The Hour and the Poet”, and, in the same poem: “From the spark I seek a star, from the star a sun.” Iqbal sees no end to human potentialities. He wishes humans to embark on a never-ending journey of discovery, and to this end emphasizes the importance of action. Constant action and perpetual movement are in fact the only guarantee of survival in the world. Nations fall behind when they cease to be dynamic and start preferring a life of idle speculation over one of purposive action.

But the quest for perfection can give rise to irony. Irony, in fact, fills human life, for while they have been imbued with the desire to achieve perfection, humans have been denied the ability to achieve it in practice. The poems "Man", "Solitude", and "The Dew and the Stars" discuss several aspects of the irony of human life. The poem, "The Story of Adam," though it ends on a more optimistic note, yet implies that it takes humans a long time to discover the most important secret of existence.

"The heart has its reasons, of which reason is ignorant," says Pascal. Iqbal, who frequently speaks of the conflict of the head and the heart, would agree, though he would add that while the conflict exists, it does not have to. More often than not it is reason (or the intellect) that belittles the heart (or intuition), but both are essential to a harmonious life; ideally, then, reason and the heart should cooperate rather than clash.

Although he has wide-ranging interests, Iqbal essentially belongs to, and speaks from within, the Islamic tradition, employing, for his purposes, the historical, religious, philosophical, and literary resources of that tradition. A full appreciation of Iqbal requires an understanding of these resources, and the notes and commentaries in this volume elucidate Iqbal's use of them.

Iqbal held to the doctrine of art for life's sake. Acutely aware of the problems of Muslim decadence and backwardness, Iqbal takes it upon himself to shake the Muslims of India and other countries out of their lethargy, urging them to take the path of progress, so that they can gain an honorable position in the polity of nations. He uses the medium of poetry to arouse socio-religious consciousness among Muslims. As a result, Islamic religious and social themes predominate in his poetry. But Iqbal's vision of a revived religion is far from conservative. He is sharply critical of many of the institutions of historic Islam (of the institution of monarchy, for example), and his vision of a new world derives from the Islamic notions of egalitarianism and social justice. He rejects dogmatism in religion, advocates rethinking of the Islamic intellectual heritage, and stands for the establishment of a forward-looking community. But the conviction of art for life's sake never allows Iqbal's poetry to degenerate into bland or crass propaganda. The worldwide acclamation he has won is proof that Iqbal's strength consists in writing purpose poetry of the highest artistic standards.

Ultimately, however, the secret of the appeal of Iqbal's poetry lies in the personality behind that poetry. Whether he is dealing with a broadly humanistic or a specifically Islamic theme, Iqbal views it from a unique perspective. Consider his boldly critical attitude toward certain aspects of the received tradition, an attitude reflected, for example, in the poems referred above. Unlike almost any other poet in the Islamic tradition, Iqbal enters into a dialogue with God, raising issues the orthodox would consider disturbing. He asks whether Adam's expulsion from heaven has turned out to be Adam's loss or God's own; he challenges God to speak to him face to face rather than through messengers, and, noting the discrepancy between the boundlessness of human ambition and the limitedness of the resources put at humans' disposal, he asks God whether His experiment involving Adam is to be taken seriously. Iqbal's view of the role of Satan in the world is also highly intriguing and, as one would expect, highly unconventional (see "Conquest of Nature" and "Gabriel and Iblis").

A notable thing about Iqbal's perspective is ambiguity, a typical modern quality. Especially when he is talking about metaphysical issues, Iqbal raises some difficult questions, without providing a single "valid" answer. In "Paradise Lost and Regained" the question whether Adam should have sinned or not (each scenario being theoretically defensible) is not answered by Iqbal. In "Gabriel and Iblis" we are left to wonder about Iqbal's own view of Iblis' self-justification. And in "Solitude" we cannot be certain why God smiles.

In several places Iqbal talks about himself about his Eastern background and Western education, and the contradictions of his own personality; his conviction that his study of historic Islam had furnished him with certain valuable insights which he must share with his people; his hope that his message will spread across the Muslim world, and his apprehension that he will be misunderstood or appreciated for the wrong reasons. Here it may be added that the various attempts made to identify (or label) Iqbal as a Sufi or an orthodox Muslim, as a radical or a reactionary are wide of the mark because Iqbal is too large a figure to fit any narrow, procrustean category; he demands and deserves attention on his own terms.

III

Iqbal had a fine sense of the dramatic, and in his poetry he frequently employs dramatic techniques. Many of his poems are structured like a play, with the first half of the poem building a tension or conflict that is resolved, or raising a question that is answered, in the second half. Examples are "Gabriel and Iblis", "The Dew and the Stars", "The Houri and the Poet" and "Fatimah bint 'Abdullah". Many poems are dialogues, with well-argued positions taken by the interlocutors ("A Dialogue Between God and Man", "The Dew and the Stars", "Reason and Heart" and "A Dialogue Between Knowledge and Love"; also the fables). Some poems are one-sided dialogues or monologues ("Give Me Another Adversary", "The Falcon's Advice to Its Youngster"). Again, Iqbal carefully weaves the "plot" of a poem, arousing the reader's curiosity, dropping seemingly casual hints that turn out to be prophetic, providing flashback, and saving his masterstroke for the end. Two excellent examples are "The Night and the Poet" and "The Houri and the Poet".

Iqbal has some favorite images and motifs. The eagle is Iqbal's favorite bird, and the tulip his favorite flower. We will here say a few words about the tulip. The tulip is a pretty flower, but, when it grows in the desert (Lala'-i sahra'), it combines strength with beauty, for it then represents the assertion of one's self (khudi) in the face of hostile circumstances. The tulip owes its splendor not to an outside source but to the "scar" inside its heart, its glow being indigenous to it, as befits a flower with a khudi of its own. The tulip is thus a "model" for individuals and nations to follow. In one of his quatrains ("Freedom and Determinism and Philosophy of History"), speaking of the difficult circumstances that alone give birth to new nations, Iqbal says: "From mountains and deserts do nations arise." Although Iqbal does not mention the tulip in this quatrain, it would not be far-fetched to suggest that, conceptually, Iqbal here has the desert tulip in mind. The cup-shaped flower suggests to Iqbal's mind several analogies, and in one piece ("Locke, Kant, and Bergson,") Iqbal, makes consistent use of the tulip image to describe and analyze complex philosophical ideas. It is in view of the deep significance of the flower in Iqbal's poetry that I have chosen Tulip in the Desert as the title of my volume of translations (Mustansir Mir, Tulip in the Desert, Hurst and Company, London, 2000). The images of the eagle and the tulip illustrate how Iqbal adds to the native literary tradition or makes an innovative use of that tradition (the tulip). Another example in this connection is that of the moth. In Persian and Urdu poetry the moth represents the devoted and self-immolating lover. Like the moth, which keeps circling the light, the lover (a male) desires to stay close to the beloved (a female). But in Iqbal, typically, the moth often represent a reprehensible rather than a praiseworthy quality: the shining light it is in love with is not its own. The moth is to be contrasted with another, the firefly, which, though it has a weak light, can at least call this light its own. The firefly, in other words, is possessed of khudi, but the moth has no khudi. Iqbal often uses a series of images to convey a thought, producing a cumulative effect. In "Fatimah bint -Abdullah," for example, he uses no fewer than four images to express the idea that, even in its present age of decadence, the Muslim Community can produce individuals of exceptional caliber:

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O that our autumn-stricken garden had
 A flower-bud like this!
 O that in our ashes would be found, O Lord,
 A spark like this!
 In our desert is hidden many a deer still.
 In the spent clouds lies dormant still
 Many a flash of lightning.

Iqbal is capable of writing biting satire. Two examples are: "Give Me Another Adversary", in which Satan argues that he deserves a better rival than Adam, and "Scorpion Land," which criticizes slave mentality.

Mustansir Mir



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THE MUSLIM NATIONAL ANTHEM

Introduction:

This short but beautiful poem does not represent Muslim chauvinism as is alleged by Islam's enemies. On the other hand, its four-fold message to mankind in general and to Muslims in particular is based on the Holy Qur'an and covers four important subjects. These are (i) universality of Islam, (ii) Mission of the Holy Prophet S.A.W., (iii) Struggle, including fighting, if necessary, in the cause of truth and defense of the weak and the oppressed, (iv) Islamic values. The universality of Islam is evidenced in the Holy Qur'an in which God always calls Himself "Rabb-ul-Alameen" (Lord of the whole universe and not that of Muslims or of any race or nation). This message is interspersed throughout the Holy Qur'an. It is contained in verses 1, 4, 7 and 8 of the poem. Verse 2 carries the second message which is based on the Holy Qur'an. 9:33-; 27:91-93; 30:30; 48:8-10, 28- and 61:9-, of which the three marked with asterisk are very significant. The third message is very important and is oft repeated in the Holy Qur'an (2:190-193, 216, 244; 4:74-76, 84; 8:39, 65; 9:5, 6, 12-16, 19, 20, 29, 33, 81-85, 123; 22:39-41, 78; 25:52; 29:69; 47:4, 20-21; 48:17, 28 and 61: 9. Verses 2, 4, 5, 6, 7, 8, 9 and 10 of the poem contain this message. The whole Qur'an is the exposition of Islamic values. Verses 2, 3, 10 and 11 of the poem contain this thought. For these reasons the poem is very popular among Muslims and is memorized by young boys and girls.

Translation

**China and Arabia are ours, India is also ours
We are Muslims, whole world is homeland of ours**

**The trust of Divine Unity is in the breasts of ours
It is not easy to destroy the identity of ours**

**Among the world's temples that first House of God 1
We are its sentinels, it is the sentinel of ours**

**We have been brought up under the shade of swords
The crescent's dagger is the national insignia of ours**

**Our Adhan echoed in the valleys of the West
None could stop the advancing flood of ours**

**We cannot be bowed down by falsehood, O sky
Hundreds of times you have done tests of ours**

**O garden of Andalus 2! Do you remember the days
When your branches harbored the nest of ours?**

**O wave of the Tigris 3! You also recognize us
Your river still recites the stories of ours**

**O Holy Land 4! For your honor we fought to the bitter end
Still flowing in your veins is the blood of ours**

**The Hijaz's Chief 5 is the commander of our caravan
This name preserves solace of the hearts of ours**

**This anthem of Iqbal is the clarion's call so to say
Again prepares for the journey the caravan of ours**

Explanatory Notes

1. Though man was inhabiting the earth since long and many prophets had brought the message of God the first sanctuary devoted to the worship of the single God was built by S. Ibrahâm A.S. (The Holy Qur'an 3:96) who lived in the second millennium B.C.
2. Andalus is the Arabic name of Spain. Muslims ruled in Spain for over 700 years from 711 to 1492. Their achievements in art, culture, literature, as well as politico-economic systems are well known to all educated persons. 'Allâmah Iqbal was very much frustrated by the loss of Spain by Muslims for which see the poem "Masjid-i-Qurtubah" (The Mosque of Cordova) (Appendix III, No. 29)
3. Allusion to the battle of Karbalah (680) in which Imâm Hussain R.A. was martyred in the defense of truth and perpetuation of the Divinely guided Khilafah..
4. Reference to Palestine and the long struggle for liberation of Jerusalem during Islam's history and its revival since World War I in which Muslims are consistently making sacrifices.
5. Reference to the Holy Prophet S.A.W.
6. This is also a subtle reference to his book Bâng-i-Dar which contains material for the rejuvenation and renaissance of world Muslims.

IQBAL DAY

By Atif Ilyas
Research Team eMag

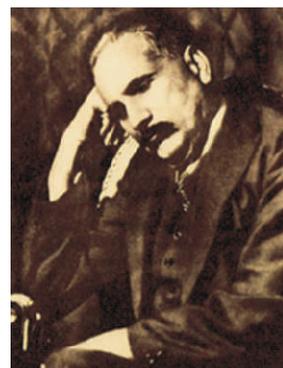
Iqbal is the best articulated Muslim response to Modernity that the Islamic world has produced in the 20th century.

His response has three dimensions:

A creative engagement with the conceptual paradigm of modernism at a sophisticated philosophical level through his prose writings, mainly his *The Reconstruction of Religious Thought in Islam* which present his basic philosophic insights, his Urdu and Persian poetry which is the best embodiment of poetically mediated thought, squarely in the traditional continuity of Islamic literature and perhaps the finest flowering of wisdom poetry, or contemplative poetry or inspired poetry in the modern times.

Sir Allama Mohammad Iqbal

Born	November 9, 1877 Sialkot, Punjab, British India
Died	21 April 1938 (aged 60)
Buried	Lahore, Punjab, Pakistan
Era	20th century
Region	British India (now Pakistan)
Main interests	Urdu poetry, Persian poetry
Notable ideas	Two-Nation Theory, Conception of Pakistan



Sir Muhammad Iqbal, also known as Allama Iqbal was a philosopher, poet and politician in British India who is widely regarded as having inspired the Pakistan Movement. He is considered one of the most important figures in Urdu literature, with literary work in both the Urdu and Persian languages.

Iqbal is admired as a prominent classical poet by Pakistani, Indian and other international scholars of literature. Though Iqbal is best known as an eminent poet, he is also a highly acclaimed "Muslim philosophical thinker of modern times". His first poetry book, *Asrar-e-Khudi*, appeared in the Persian language in 1915, and other books of poetry include *Rumuz-i-Bekhudi*, *Payam-i-Mashriq* and *Zabur-i-Ajam*. Amongst these his best known Urdu works are *Bang-i-Dara*, *Bal-i-Jibril*, *Zarb-i Kalim* and a part of *Armughan-e-Hijaz*. Along with his Urdu and Persian poetry, his various Urdu and English lectures and letters have been very influential in cultural, social, religious and political disputes over the years.

In 1922, he was knighted by King George V, giving him the title "Sir". While studying law and philosophy in England, Iqbal became a member of the London branch of the All India Muslim League. Later, in one of his most famous speeches, Iqbal pushed for the creation of a Muslim state in Northwest India. This took place in his presidential speech in the League's December 1930 session. He was very close to Quid-i-Azam Mohammad Ali Jinnah.

Iqbal is known as *Shair-e-Mushriq* (Poet of the East). He is also called *Muffakir-e-Pakistan* (The Inceptor of Pakistan) and *Hakeem-ul-Ummat* (The Sage of the Ummah). In Iran and Afghanistan he is famous as *Iqbâl-e Lâhorî* (Iqbal of Lahore), and he is most appreciated for his Persian work. Pakistan Government had recognised him as its "national poet". His birthday (*Yôm-e Welâdat-e Mu?ammad Iqbâl*) is a Public holiday in Pakistan.

QUOTES FROM IQBAL

POET, THINKER, HUMANIST

"I have seen the movement of the sinews of the sky,
And the blood coursing in the veins of the moon."

MYSTERIES OF SELFLESSNESS

"Since love first made the breast an instrument
Of fierce lamenting, by its flame my heart
Was molten to a mirror, like a rose
I pluck my breast apart, that I may hang
This mirror in your sight
Gaze you therein."

"I am but as the spark that gleams for a moment,
His burning candle consumed me - the moth;
His wine overwhelmed my goblet,
The master of Rum transmuted my earth to gold
And set my ashes aflame."

PRESIDENTIAL ADDRESS AT THE ALL INDIA MUSLIM LEAGUE SESSION AT ALLAHABAD IN 1930

"I, therefore, demand the formation of a consolidated Muslim State in
the best interest of India and Islam."

"But only a brief moment
is granted to the brave
one breath or two, whose wage is
The long nights of the grave."

THE RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM

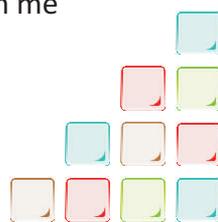
What is the character and general structure of the universe in which we live? Is there a permanent element in the constitution of this universe? How are we related to it? What place do we occupy in it, and what is the kind of conduct that befits the place we occupy? These questions are common to religion, philosophy, and higher poetry.

STRAY REFLECTIONS

For centuries Eastern heart and intellect have been absorbed in the question ? Does God exist? I propose to raise a new question ? new, that is to say, for the East ? Does man exist?

JAVIADNAMA

Look at the evils of the world around you and protect yourself from them. Our teachers give all the wrong messages to our youth, since they take away the natural flare from the soul. Take it from me



that all knowledge is useless until it is connected with your life, because the purpose of knowledge is nothing but to show you the splendors of yourself!

ALLAMA IQBAL

The causality-bound aspect of Nature is not the whole truth. Ultimate Reality is invading our consciousness from other directions as well, and the purely intellectual method of overcoming Nature is not the only way.

THE RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM

The teaching of the Qur'an that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.

Broadly speaking religious life may be divided into three periods. These may be described as the periods of Faith, Thought and Discovery.

Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness.

The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life.

What is the character and general structure of the universe in which we live? Is there a permanent element in the constitution of this universe? How are we related to it? What place do we occupy in it, and what is the kind of conduct that befits the place we occupy? These questions are common to religion, philosophy, and higher poetry.

STRAY REFLECTIONS

History is a huge gramophone in which the voices of nations are preserved.

SECRETS OF THE SELF

My Joseph is not for this market.
I have no need of the ear of Today.
I am the voice of the poet of Tomorrow.
My own age does not understand my deep meanings.

THE RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM

since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for

the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Qur'a-n, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature. The failure of the Europe in political and social sciences illustrates the former principle, the immobility of Islam during the last five hundred years illustrates the latter.

What then is the principle of movement in the structure of Islam? This is known as Ijtihad. The teaching of the Qur'a-n that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.

SPEECHES AND STATEMENTS

Politics have their roots in the spiritual life of man. It is my belief that Islam is not a matter of private opinion. It is a society, or, if you like, a civic church. It is because present-day political ideals, as they appear to be shaping themselves in India, may affect its original structure and character that I find myself interested in politics. I am opposed to nationalism as it is understood in Europe, not because, if it is allowed to develop in India, it is likely to bring less material gain to Muslims. I am opposed to it because I see in it the germs of atheistic materialism which I look upon as the greatest danger to modern humanity. Patriotism is a perfectly natural virtue and has a place in the moral life of man. Yet that which really matters is a man's faith, his culture, his historical tradition.

These are the things which, in my eyes, are worth living for and dying for, and not the piece of earth with which the spirit of man happens to be temporarily associated. In view of the visible and invisible points of contact between the various communities of India I do believe in the possibility of constructing a harmonious whole whose unity cannot be disturbed by the rich diversity which it must carry within its own bosom. The problem of ancient Indian thought was how the One became many without sacrificing its oneness.

Today this problem has come down from its ethereal heights to the grosser plane of our political life, and we have to solve it in its reversed form, i.e. how the many can become One without sacrificing its plural character.

LETTERS OF IQBAL

the philosophy of Islam will be shown in terms of the modern philosophy, and if there are imperfections in the old ideas then they shall be removed. My task is merely constructive, and in this construction I shall take into consideration the best traditions of Islamic philosophy.

JAVID NAMA (PILGRIMAGE OF ETERNITY)

The poet's nature is all searching, creator and nourisher of desire; the poet is like the heart in a people's breast, a people without a poet is a mere heap of clay. If the purpose of poetry is the fashioning of men, poetry is likewise the heir of prophecy.

SPEECHES AND STATEMENTS

The highest art is that which awakens our dormant will-force, and nerves us to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to reality around-on the mastery of which alone life depends? is a message of decay and death.



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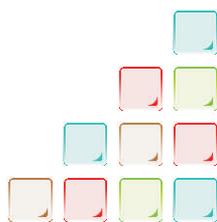
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Health Corner



WORLD DIABETES DAY- 14TH NOVEMBER

By Jamil Hasan
Research Team eMag

<http://www.altiusdirectory.com/Society/world-diabetes-day.php>

<http://pakobserver.net/detailnews.asp?id=124742>

World diabetes day is being celebrated every year around the world to raise awareness among peoples about diabetes. Let me tell you what Diabetes are? In simple words we can explain Diabetes as an illness which occurs due to the problem in production and supply of insulin in the body. In large towns or metro cities, most of the people don't eat healthy food, and also taking less exercise, that may be the major reason of this disease. You can use diet food and proper exercises to control Diabetes, but let me tell you frankly there is no permanent cure of Diabetes.



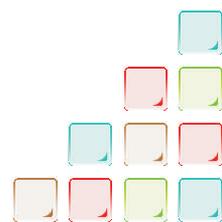
This day was introduced in year 1991 by International Diabetes Federation (IDF) which is a worldwide alliance of more than 200 Diabetes associations from all over the world. The Purpose of IDF is to providing diabetic care and preventions to people and also finding the cure of diabetes. 14th November is the date of birth of Frederick Banting who along with Charles Best who invented insulin for treatment of diabetes patient's way back in 1922. With the Resolution 61/225 of United Nation, it became the United Nations Day in 2007. For the period of 2009-2013 the theme is Diabetes Education and Prevention and the slogan for 2009 is Understand Diabetes and Take Control.

Medical bodies and doctors' associations from all over Pakistan along with different hospitals of Karachi have chalked out an elaborate programme to celebrate World Diabetes last year. The theme of the World Diabetes Day (WDD) for 2007 to 2013 is Diabetes Education and Prevention. The WDD, that became an official United Nations Day in 2007, is celebrated every year on November 14. The Diabetic Association of Pakistan (DAP) taking advantage of the fact that day before the WDD would be holiday, has arranged an open session for people with diabetes as well as for general public on Sunday.

World Diabetes day is a call to all those who are responsible for Diabetes care and can contribute to control it. For a diabetic patient, this is a message for empowerment education so that he can follow proper ways whether diet food or exercises to improve his health. For Doctors or healthcare professionals this is an alert to improve knowledge so that proper cure can be discovered. For government, it is a time to implement proper policies for prevention of diabetes. And for general public this is a call to be alert against Diabetes and understand the serious impact of diabetes. Let me also tell you about the symptoms of Diabetes. It includes Increased Thirst, Increased Hunger, Fatigue, Weight Loss, Increased Urination and Frequent Infections. Last World Diabetic day was celebrates with the theme of Diabetes Education and Prevention. This year, there are lots of diabetes stakeholders participate in this campaign, the main reason behind so many participants is that the theme selected is long term theme and marked for period of 2009-2013. At the end I would like to add 'Prevention is better than cure', as there is no need for any cure if we take proper steps and stay away from these kind of diseases through proper prevention.



PAKISTAN SURGICAL INDUSTRY



By Imran Ali
Research Team eMag

Surgical instrument manufacturing industry originated in the early 1940s in and around the city of Sialkot. The sector manufactures a wide range of medical, surgical and veterinary instruments exporting 80-90 % of its production. Pakistan has a history spanning over a century of skilled craftsmanship in manufacturing surgical instruments. This has over the last few decades combined with modern equipment and manufacturing technology to produce surgical instruments of the highest quality which are exported to over 140 countries around the world. Surgical industry is a big part of whole Pakistani production area. It plays an important role in economy of Pakistan.



Surgical instruments manufacturers have been following strict international Manufacturing standard conforming to WHO standards. Over 300 Companies Have ISO - 9002 Certification and about 250 have Certification of Good Manufacturing Practices.

SIALKOT MATERIAL TESTING LABORATORY (SIMTEL)

AUNIDO assisted material testing laboratory has been set up in Sialkot in the Year 2000 comprising of three laboratories:

- Spectro Lab
- Metallographic Lab
- Chemical Testing Lab



INDUSTRY STRUCTURE



Pakistani surgical industry comprises of about 2500 large, medium and small sized manufacturing units. Depending upon the size of the unit, there are in-house facilities and distinct process in medium and small sized units respectively. The surgical instruments industry provides employment to about 50,000 skilled and semi-skilled workers. The production of the industry can be broadly classified into two categories, i.e. disposable instruments and the reusable instruments (OR instruments). The largest market for Pakistani disposable instruments is USA. Majority of the reusable instruments, manufactured in

Sialkot, are exported to the European countries

FOLLOWING ARE SOME KEY FACTS AND FIGURES CONCERNING SURGICAL SECTOR OF PAKISTAN:

The world market for Surgical Instruments is over US \$ 30 (B).

Pakistan's exports currently stands at US\$225 Million (2009-10).

The total Capital Investment in the Surgical Industry is estimated at Pak Rs.20 Billion.

There are about 1000 to 1200 active small and medium Surgical Units with labor force ranging from (10-500).

The number of workers in the Surgical Industry is about 5, 00000.

The industry manufactures about 110 Million instruments annually.

We are manufacturing two types of Surgical Instruments:

- a) Disposable instruments, which constitutes 80% of our exports.
- b) Reusable instruments, which is 19% of our exports.
- c) Advanced Devices, which is 1% of our exports?

United States, Germany, United Kingdom, France, Brazil, Italy, Japan, Australia, UAE and Mexico are the Top Ten buyers of our instruments.

Source: <http://www.simap.org.pk> & Reports by The Rawalpindi Chamber Of Commerce & Industry on Pakistan Surgical Industry



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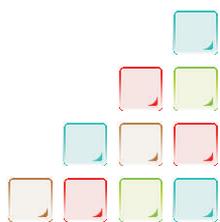
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6TH LARGEST WHEAT PRODUCER - PAKISTAN



By Imran Ali
Research Team eMag

Pakistan is 6th largest wheat producing country. Wheat is the main staple food item of the country's population and largest grain crop of the country. Wheat is one of the major components of food used in many consumer items such as porridge, bread and Biscuits. In Pakistan it contributes 12.5 percent to the value added in agriculture and 39 per cent of major crops witnessed a record crop at 23.5 million tons. it also contributed 2.6 percent to GDP. Wheat is the dominant food grain of world commerce with 682 million tons productions, 638 million tons consumption, and 136 million tons trade with 197 million tons ending stocks.



Some useful Stats

According to economic survey of Pakistan it is found that

year	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12
Production (000 ton)	21277	23295	20959	24033	23311	25214	23517

Wheat contains gluten, a thick protein that's hard for your body to digest.

There are many benefits of wheat like Improved Digestion, Healthier Diet Options, Less Bone and Joint Pain, Weight Loss etc. 100 grams of hard red winter wheat contain about 12.6 grams of protein, 1.5 grams of total fat, 71 grams of carbohydrate (by difference), 12.2 grams of dietary fiber, and 3.2 mg of iron (17% of the daily requirement); the same weight of hard red spring wheat contains about 15.4 grams of protein, 1.9 grams of total fat, 68 grams of carbohydrate (by difference), 12.2 grams of dietary fiber, and 3.6 mg of iron (20% of the daily requirement). Wheat protein is easily digested by nearly 99% of human population. Wheat also contains a diversity of minerals, vitamins and fats (lipids). With a small amount of animal or legume protein added, a wheat-based meal is highly nutritious. Wheat is grown on more than 240 million hectares, larger than for any other crop. World trade in wheat is greater than for all other crops.



Much of the carbohydrate fraction of wheat is starch. Wheat starch is an important commercial product of wheat, but second in economic value to wheat gluten. The principal parts of wheat flour are gluten and starch. These can be separated in a kind of home experiment, by mixing flour and water to form a small ball of dough, and kneading it gently while rinsing it in a bowl of water. The starch falls out of the dough and sinks to the bottom of the bowl, leaving behind a ball of gluten. Wheat provides more nourishment for humans than any other food source. It is a major diet component because of the wheat plant's agronomic adaptability with the ability to grow from near arctic regions to equator, from sea level to plains of Tibet (4000 meters above sea level). In addition to agronomic adaptability, wheat offers ease of grain storage and ease of converting grain into flour for making edible, palatable, interesting and satisfying foods. Wheat is the most important source of carbohydrate in a majority of countries.

REVIVAL OF PAKISTAN EDUCATION



By Jamil Hasan
Research Team eMag

http://www.nokut.no/Documents/NOKUT/Artikkelbibliotek/Kunnskapsbasen/Konferanser/SU%20konferanser/Seminarer/Fagseminar_06/The%20System%20of%20Education%20in%20Pakistan.pdf
http://www.merapakistan.com.pk/articles/articles_comment.php?article=Educational-Resources-in-Pakistan

In 1947, when our beloved country came into being, it had only one university which was University of the Punjab. No doubt it was hard time for Pakistan but our educationist worked hard and till 1991 two private universities have also recognized which were the Aga Khan University(Est- 1983) and Lahore University of Management Sciences(Est- 1985). By the end of the 1990s, the rising demand for higher education led to an explosive increase in the number of private universities and HEC was established in 2002. In 2005 Pakistan had a total of 54 private degree-awarding institutions. Right now there are 136 public and private universities in the country.



Pakistan not only established Universities but also make their name in the word. According to Quality Standard World University Ranking 2010 two of its universities ranked among the top 200 Technology Universities of the World. However, further five Pakistani universities including Quaid-e-Azam University, National University of Science & Technology, University of Karachi, University of Engineering & Technology, Lahore and University of Lahore (Private Sector) ranked among World Top 600 Universities of world, according to World Ranking of Universities.

In spite of above mentioned facts we find students who are willing to go abroad in order to complete their studies, even many scholarship opportunities are also available in their homeland Pakistan. This is what so called lack of information and such students believe that while living in Pakistan, they can not pursue higher education from reputed and world wide acceptable institution. It can simply be called as mis-management. Right now a lot of information regarding Pakistani world class institutions and courses offered by them is available but there is a need for educational institutions to market them like rest of the world in order to reduce lack of information issue of overseas community and realize fact to them that Pakistan is an educational resource place.



PESHAWAR MUSEUM

By Atif Ilyas
Research Team eMAG



Peshawar Museum was built in 1906-07 in the memory of Queen Victoria at the cost of Rs. 60000, out of which Rs. 45000 were donated by the public of NWFP and Rs. 15000 by the Director General of Archaeology, India. After completion of the building, the museum was set up in November 1907 to house the Gandharan Sculptures. In 1974-75, a new block under the project "Extension of Peshawar Museum ", was approved in the year 2002 at a cost of Rs. 33.11 million. 11. Peshawar Museum Organization have controlled over it since 1992.

GANDHARA REGION

For Hiuen Tsang. The celebrated Chinese pilgrim, who visited Gandhara in the early 7th century AD, "the Kingdom of Gandhara formed the tract of country on the west bank of the Indus which included the Peshawar Valley and the modern Swat. Buner and Bajaur" . Gandhara was the cradle of Buddhist Civilization and gave birth to the famous Gandhara Art.



GANDHARA ART

The Cosmopolitan art of Gandhara, with influence from Indian, Greek, Roman and Persian artists appeared in this region in the 1st century AD flourished till 5th century and lingered on till 8th century. The purpose of this art was the propagation of Buddhism through the images carved and made in stone, stucco, terracotta and bronze, mostly enshrined the stupas and monasteries throughout Gandhara region. Thousands of such stupas were mentioned by the Chinese pilgrim.



GANDARAN SECTION

The Peshawar Museum has the most important and largest collection of Gandhara Art in the world. Consisting of-12-17 pieces (936 on display and 3311 ill stores). Including antiquities of Buddhist stone sculptures and panels, architectural elements, stucco, sculptures terracotta figurines. relic caskets, toiletry objects The selected collection is exhibited in the main hall, eastern and western galleries on the first floor of the museum.



The subject matter of Gandhan Art in the main hull includes Buddha's pre-birth and Life stories, miracles. Worship of symbols, relic caskets and individual standing Buddha sculptures. The most represented of the pre-birth stories or Jatakas inside the Peshawar museum are Dipankara. Maitryakanyaka, Amara. Syama and Visvantum .Jatakas.

MAJOR POSES OF BUDDHA SCULPTURES IN THE PESHAWAR MUSEUM

1. Dhayana Mudra or Meditation Pose
2. Abhaya Mudra or Reassurance Pose
3. Dharma Chakra Mudra or Turning of the Wheel of Law Pose
4. Bhomisparsa Mudhra or Earth Touching Pose

OTHER PROVINCIAL MUSEUMS

1. Chakdara Museum, District Lower Dir
2. Mardan Museum, Mardan
3. Chitral Museum, Chitral
4. City Museum, Gor Khattree

MUSEUMS IN PROGRESS

1. Hund Museum, District Sawabi
2. Pushkalavati Museum, Ghani Dheri, Charsadda
3. Bamborate Museum, Kalash Valley, chitral
4. Bannu Museum, Dislriect Bannu

THE MUSEUM COLLECTION

The collection is divided in five main sections:

1. Gandharan
2. Coins
3. Islamic
4. Ethnological
5. Iranian

Coins Section



Ethnological Section



Iranian Section



Islamic Section





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WHAT IT MEANS TO BE MUSLIM?

By Aamir Shaikh Aamir

By Atif Ilyas

Research Team eMag

If you want to get answer in a simple definition that is, Muslim is one whose religion is Islam. But, matter is not as simple as seems. Hazrat Muhammad (S.A.W.) said once to his companions in an answer of some question, "Muslim is one from his hands and tongue other Muslims are safe".

Why should not we broaden its meanings, that Muslim is one from his hands and tongue other people are safe. So far the meanings of Muslim related it does not require some lengthy pages to be explained. It expands itself when we dive into the real meanings of this term.

The word Muslim is derived from the word 'Sal' lama' and Islam is also from the same root, so Muslim is any person who embraces Islam as his final religion. In Arabic word "Sal' lama" means peace, so Islam basically is a religion of peace, safety, security and well-being. Now it should not be difficult to understand that Muslim is also such a person whose titles must be the same as are of his religion Islam.

When someone enters into the realm of Islam, it means he agrees to its rules and regulations. Now he is not so much free to do everything he wishes for. However, within Islam he has all types of freedom. But after signing into Islam he must prove himself as a good Muslim within limits, because, this is the demand of our religion.

Outer world assumes Islam through Muslims and if the Muslim is exact against the definition of Islam, that is harmful to that person less but for Islam much. Islam came as the religion of peace, but if some Muslim is a model of war and terror, surely it is so dangerous for the face of Islam. However, tolerance is demanded up to a limit, and after that you are free to do anything that is necessary to save you and your religion, but we see, wonderfully, Islam creates limits here too. You are not absolutely free to harm anyone you think harmful.

An event from the history can elaborate it well, when Hazrat Ali (R.A.) overcame the enemy in a battle, and was near to cut his throat with sword. The enemy surely felt that he was no more, as a last resort, he spat over the face of Hazrat Ali (R.A.), amazingly the enemy was left safe and Hazrat Ali (R.A.) ordered him to go safely. The companions astonishingly asked about it and sought for the reason for this behavior, they were answered, "when I was near to kill him till then I was fighting for Allah, but when he spat on my face I became angry. Then, if I killed him that would be because of my personal revenge not for the supremacy of Allah."

As a closing, we must say that a Muslim must be different from others, in his style, behavior, dealings, words, attitude, appearance, and in all characteristics that make him a true Muslim. So that we may appear in the outer world as peace-lovers and not as extremists.

Source: www.studyshelter.com

Compiled by: Mr. Atif Ilyas

SAWAT VALLEY

By Atif Ilyas
Research Team eMag



The magnificent Swat Valley, popularly called as Switzerland of Pakistan, is situated north of Peshawar. Its area is 5,337 km² (2,061 sq mi). Its old name was Udyana that means the land of gardens.

Swat, the land of romance and beauty, is celebrated throughout the world as the holy land of Buddhist learning and piety, it remained center of then flourishing Buddhist civilization, still having its marks found at various places. Swat acquired fame as a place of Buddhist pilgrimage. Buddhist tradition holds that the Buddha himself came to

Swat during his last reincarnation as the Guatama Buddha and preached to the people here. It is said that the Swat was filled with fourteen hundred imposing and beautiful stupas and monasteries, which housed as many as 6,000 gold images of the Buddhist pantheon for worship and education. There are now more than 400 Buddhist sites covering an area of 160 Km in Swat valley only. Among the important Buddhist excavation in Swat an important one is Butkarha-I, containing the original relics of the Buddha. Surrounded by majestic mountains, Swat Valley is full of screaming rivers, lush green forests and snow-covered peaks adding to its natural attraction.

MALAM JABBA

At 2,636 m above sea level, **Malam Jabba Ski Resort** stands on top of a mountain of the Hindukush range, north east of Saidu Sharif.

Temperature: In summer (10oC to 25oC)
In winter (-5oC to -10oC)

Languages: Pashto and Kohistani are the commonly spoken local languages, while Urdu and English are also spoken by the people.

Best season to visit Swat: (March till October)

Famous Lakes of Swat Valley: Swat valley has several other natural lakes of which Kundol Dand, Khapero Dand, Dara Dand and Bisigram are the famous ones.



Mahodand Lake

Kandol lake

Godur Lake



Articles of This Month

- Allama Iqbal - life sketch
 - Poetry
 - Iqbal Day
 - Quotes from Iqbal
- Health Corner - World Diebeteas day
 - Surgical Industry
 - Wheat
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