

## Interview

### Prof. Dr. Iqrar Ahmad Khan (s.i)

Vice Chancellor,  
University of Agriculture, Faisalabad

**Kisht-e-Nau:** Sir! UAF has secured many stunning achievements under your dynamic leadership. UAF is now ranked 87<sup>th</sup> among the 100 best agricultural universities in the world according to NTU, 86<sup>th</sup> as per QS World Universities Ranking, and also stands out in many other rankings. Agrarians will be happy to know about any future plans and targets you have set for the University of Agriculture, Faisalabad.

**Prof. Dr. Iqrar Ahmad Khan:** University has been growing steadily and making its mark. However, I believe that in future we have several daunting challenges which also include among others the task of absorbing pressure on enrollments and admissions. Every year we are having 30 to 40% more applications than the preceding year. In fact, public perception and expectations have gone very high, and justifiably so because if everybody says that it is a world ranking university, they should obviously be demanding of it, too. The university does have many dedicated people, and has developed a very huge infrastructure, and we are conscientiously doing whatever we can for the society. But the thing is, despite all efforts all we are doing is not sufficient. There is plethora of issues which still need be addressed for the sake of our community. To us, the larger definition of community basically encompasses rural and farming community. This community is conspicuously stressed. Another fact that must

be grasped regarding Pakistani context is that Agriculture is no longer as rewarding a profession here as it used to be once. The people are running away from farming, and those who are holding on to it aren't making enough money. But we are part of the globalized world and economy. Whatever good is happening in agriculture in the rest of the world is directly consequential for our agriculture, and as such for our economy. The dilemma is that we produce more than what we need, but due to the lack of governmental planning for handling the surplus yield it is the farmer community which is suffering and paying the price for want of proper infrastructure and policy. And if we look at farming efficiency, that in itself is also a questionable issue. So, to cut short my response to your question, I think, the foremost challenge UAF now faces is to come up with solutions to the problems of civil society, not just those of students. We have been able to attend to the students well but the need of the hour is to communicate appropriately with the society as well, and we obviously need to enhance our capabilities to address agriculture related and other impending societal issues. We are already investing heavily by providing great educational opportunities to our faculty and by increasing infrastructural efficiency to make these organizational objectives reachable. And if I have to spend more into it, I would like to spend on the students who are also prepared to work, who have real penchant for farming to own it as a

profession, who could become leaders with the required skills and mental bent towards taking farming as seriously as is actually required, instead on the people who are turning their backs on society and looking for white-collar jobs.

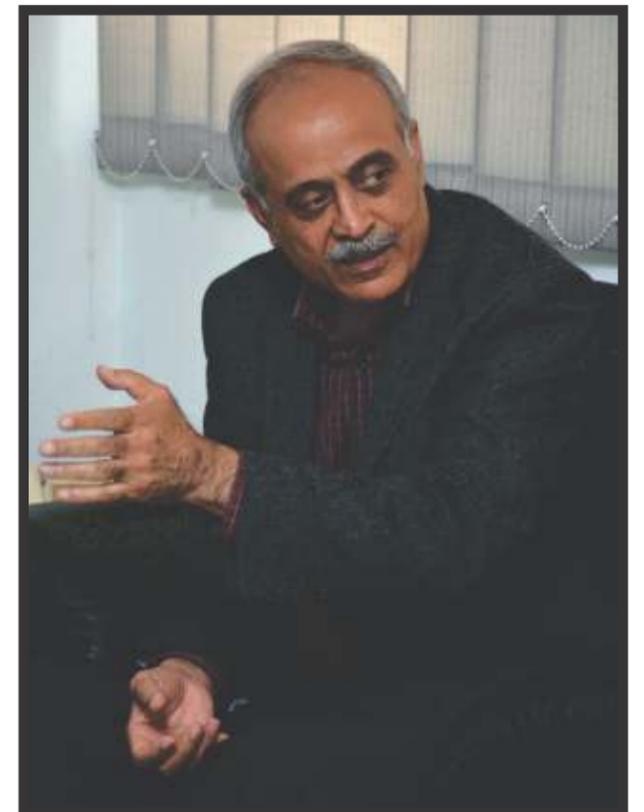
**Kisht-e-Nau:** Agriculture University Faisalabad is now recognized nationally and internationally because of co-curricular activities too, would you like to say something to/about the students who diligently work to carry out these activities.

**Prof. Dr. Iqrar Ahmad Khan:** Indeed, it is a very impressive contribution from UAF students in regards to co-curricular engagements. Co-curricular activities used to constitute a sleepy component of our educational output at UAF, now after pretty hard and long efforts these have acquired such eminence and importance that there is something happening around us almost all the times. Obviously, students have made it happen, and we are very happy, satisfied and grateful also about all this. But at the same time, we have to be aware, you know, of the purpose of doing all this. The Purpose is not just recreation or entertainment for that matter. The purpose is to make sure that our students become more responsible and responsive as individuals, having the sense and sensibility to run this society, and that they become representatives of the university wherever they go, leaving lasting impressions on the minds of the people they meet. While we have been performing very impressively to handle co-curricular activities, I have many frustrations regarding our sports side. We have failed to take up the campaign for sports to the desired level, the reason being that people seem too reluctant to spend time in sports fields. The consequence is that the balance is rather disturbed. There is a lot happening, though, as our co-curricular pursuits are constantly on the rise but very little is taking place in the field of sports, and that is the biggest of challenges as to how to create willingness and an environment that people start spending time in sports fields also.

**Kisht-e-Nau:** Sir! UAF is producing agricultural graduates and PhD scholars in bulk and they all are seeking jobs, but we all know that job market is already saturated. In this situation the Idea of entrepreneurship is being projected and seems already very much in vogue, what is your vision about the future agricultural entrepreneurship? Does it provide enough justifications to increase the number of agri. Graduates?

**Prof. Dr. Iqrar Ahmad Khan:** Quite obviously,

the graduates would expect that having a piece of paper would increase the probability of their being employed, as has been a norm previously in our society or they are delusional that there is a potential employer waiting for them out there, which also is not the case any longer. It is a holistic paradigm shift that we are working on our degree or diploma holders that securing jobs now is possible only for those who have some skill and ability to be self-employed or who can offer solutions for the problems that the employers bring to them, thus creating jobs not only for themselves but for others as well. And that's what entrepreneurship is all about. As for our ambition, we intend to prepare graduates both for our market, and for the markets beyond borders. So, we are set to preparing internationally compatible and competent graduates. The fact is obvious from the relative number of overseas grants our students have won over the years. The race for producing MScs and PhDs is a subsidiary issue. We do need more and more PhDs, but the way we are trying to increase the bulk of researchers in the country is not the way to go for it. We have to be very selective, and must focus on producing only those PhD scholars who have serious inclination towards research, who are inquisitive



about real-life issues, who can address issues anticipating these ahead of time, and who have enough skills and confidence to work in state-of-the-art laboratories and set-ups. Producing PhDs in bulk, therefore, is something which certainly deserves a longer debate from many different perspectives. The other day, I was discussing with someone the case of 50 PhD overseas scholarships we recently awarded. It would help clarify here how subtly the cause of promoting research culture has to be handled that no aspect of societal as well as professional uplift and diversity is left unattended. Among the fifty awardees of overseas scholarships about half are women. And we are pushing all of them to go to America. It is because in US system you have to go through the rigours of course work, and comprehensive examinations. Then, of course, your research and thesis defense harden you against any sort of professional challenge. Opposite to US system, you can go to UK, Germany, Australia, New Zealand and France and do a PhD without any course work. Indulging in research activity from the very outset means that you can still end up doing good research, but in terms of developing your capabilities you are much less advantaged than in America. Mostly, people are able to add very little to whatever scholastic foundation they have had earlier on. Whereas we are investing here in students and staff to turn them into scholars and people who, when they come back, have an aura of confidence and erudition around their personae, and when they take up responsibilities having achieved their educational milestones, they know their knowledge has to be contributive to the norm of the zeitgeist. . I have had several lengthy

sessions with overseas scholarship awardees, insisting upon them our vision for a bright future of Pakistan, but I am still seeing majority of them shying away from going to America. A mindset does prevail here, that our people take a PhD for getting just a PhD degree which would serve as a license to get them white-collar jobs, and yes these degrees, PhDs, and white-collar jobs verses problem-solving vision pose a tough but worthy challenge to be taken up.

**Kisht-e-Nau:** During your tenure, university has experienced tremendous growth in almost all aspects, be that in infrastructure, ranking among 100 best world universities, or human resource development to a phenomenal level, to wit, in everything. As a leader, are you satisfied or some of your goals and ambitious are yet unfulfilled?

**Prof. Dr. Iqrar Ahmad Khan:** If I am to put it honestly, I would say I am not satisfied at all. But here I must acknowledge and give credit to the teamwork due to which we have been able to make many groundbreaking headways. A lot has been achieved in terms of organizational competence and performance. We have been able to add much value to the university's output. We used to have less than 8000 students when I took control of my office, now we have 24000 students. There were only 80 or 90 PhDs working as staff, now we have more than 450 PhDs serving UAF. Our research budget was 3 to 4 hundred million rupees only, now it has gone up to 2-3 billion rupees, and that is about 7 times than before. Hardly had we any exchange program running with foreign universities, now by average 600 to 800 exchange events take place every year. Similarly bleak was the case of our outreach events which have now surged to an average of



500 to 600 events every year. Regrettably, I still cannot say that I am satisfied. It is because we have not attended to the stake holders or clients, that actually was the reason behind creating this institution. If we look at the background or history of this institution, this was founded amidst a desert. Yes, it was a desert in 1906, and the town of Lyallpur existed just on the paper then. There was nothing physical other than a railway station. Even this railway station had not been named as Lyallpur by that time, and was used to be called as "Pakki Maari" railway station. What to speak of other things, even the famed Faisalabad Clock Tower had no existence when UAF came into being. Now, look at the grand city that sprang up and developed around the desert as it actually was, and look at this transformation of a desert into one of the most productive parts of the world. The boon, of course, was the ready availability and approach to water, but it was UAF community's contribution in terms of what they put in as hard work, leadership role, and technology and skill development that kept this transformation process on the move. During the post partition era, average yield of wheat was 8 maunds per acre and today it is 33-35 maunds. Likewise, we used to produce 3 million bales of cotton, but today we have the capacity to produce 30 million bales, notwithstanding that we have been rather stagnant for the last 25 years by being rigid to review certain of our traditional and ineffective infield agricultural practices. Look at the poultry industry. Once, there was hardly any poultry farm in the country, but today it is the second largest industry after cotton, offering

billions of birds to people as food, and involving trillions of rupees as investment. For all of this revolutionary transformation to take place, UAF's role has been pivotal, as the society was furnished with leadership, skills and other paraphernalia that developed here in the university. But let us stop singing praises of the university's glorious past because the present situation of agriculture in the country is far more grim and challenging than it has ever been before, and puts extra demands and pressures on university's professional as well as researchers that they get to probing into and improvising timely solutions to community's problems. Three years in a row; our farmer has made no money at all. There are 4 billion less bales of cotton than the last year. In fact, there has been no change in cotton productivity since 1992. Rice is not selling. Potato is surplus and goes wasted. Unsold wheat is getting rotten in barns, whereas last year we actually had 2 million tons less of wheat than the targeted yield, even then we have built up stocks from previous years. Look, what we have done to our livestock breeds. Neeli Ravi and Sahiwal used to be abundant in purest forms which do not exist anymore. From the deterioration of the quality grains to the destruction of pure breed and stagnation in farming culture, what frustration it is that doesn't need be subdued, so I am not satisfied, absolutely not.

**Kisht-e-Nau:** What is the meaning of success in your view? How do you see a good leader; what qualities s/he must possess?

**Prof. Dr. Iqrar Ahmad Khan:** If you say you are

successful you are done. There is, and should be, no end to one's exploits, but of course you celebrate it all for others.

**Kisht-e-Nau:** Tell us about something you are proud of; about the greatest challenge you have handled. What challenges do you still face?

**Prof. Dr. Iqrar Ahmad Khan:** The best thing we have done is the investment in human resource. The younger faculty here is very responsible, and very competent. So far, that is the best we have achieved, but there is more to do. The challenge is to keep these brilliant people engaged, so that we don't let them be wasted now. The People used to wait for university elections, so that they could have some say being connected to a power house, whereas now they are not even willing to vote or contest in elections because they have been empowered. They do not look to any power house. Bringing such a change through real empowerment has been our administrative focus over the years. Now being at UAF, you know that it is only you and your performance which counts, so you concentrate on adding value to you CV, instead of forging relations to gain or aggrandize power. The people are well-aware that it is their personal excellence that will count and elections or relations won't. These are some of the subtle changes which have taken place and have helped set work ethic as the standard norm to transform organizational culture at UAF. The people themselves feel very happy about their work. The challenge, however, would be retaining this legacy so that they don't revert to the old system.

**Kisht-e-Nau:** What do you remember of your own time as a student at UAF? And how do you compare that time with the current time?

**Prof. Dr. Iqrar Ahmad Khan:** At that time, it was quite a sparse place. There used to be less than 2000 students, and hardly 100 faculty members. When I started studying, this entire thing was not here. We were in the old campus, and the new campus was built in front of our eyes. Living in the hostels used to be a real blessing, it was not just a source of delight, but you learned a lot being a resident and it was such a comfortable and massively engaging living experience. When I went to school here, it was a very difficult time in the country. In 1971, the country got broken, and it was almost a new country coming into being. I came here in 1969 and in 1971 the country got broken. That was a challenging situation, and I would give a lot of credit to Z. A. Bhutto, as it was a

very uncertain phase in the country's history. There was a lot of turmoil in those days. It might be hard for you to imagine that the administrative challenge of handling just 1500 students had been far more enigmatic than it is now managing the bulk of 25000. It was a huge turmoil, but in those situations learning opportunity was equally tremendous also. The learning opportunity is still there, better in many ways. But UAF is definitely a crowded place now, it was not so much crowded at that time, and it used to be much simpler.

**Kisht-e-Nau:** Sir! You have worked a lot for the empowerment of women and for their freedom at UAF. Coming to your office to conduct this interview, we also observed girls riding their bicycles in the campus. What challenges do you face to promote the cause of women, and what are your plans to promote it further?

**Prof. Dr. Iqrar Ahmad Khan:** I firmly believe that women should have equal rights to those of men and be given equal opportunities in society, but the system is still resisting efforts to materialize plans for achieving these ideals. For this to happen, we have taken a lot of pain and provided women with an environment which boosts their confidence. And yes, they have equal opportunities for developing their personality and professional excellence at UAF. The phenomenon is now fathomable also through the growing ratio of women in enrolment, recruitment, and through their participation in regards to the services the university offers. However, the level of women's participation and their contribution to the higher order of the system is not up to par yet, as they themselves need to grasp the materiality of their situation with very mature outlook. Among the 150 professors and associate professors that we have, only three are female professors, so women are still not there. But I have no doubt in my mind that they'll be having a level playing field with men. Just another ten years, and it will be an equal world. I do have a complaint also. I have observed a very negative tendency among women during my administration work. No matter they are being given a fair chance at every step, especially while administering the business of hiring them or defining reward processes for them on merit, and I do admit they are genuinely found as good as men, even far better mostly, but when you ask them to perform equal to men, they don't. Thus, it has to be, probably, a large-scale conditioning of attitudes based upon the anticipation of a natural anthropological

evolutionary process, such that certain cultural limitations and taboos could be made irrelevant and women be made determined to pursue their goals and achieve their deserved place in society and in its uplifting scheme. I still hope we are coming out of many dilemmas progressively, but both men and women would have to accept and appropriately respond to the process of change and work together for establishing an equalizing regime.

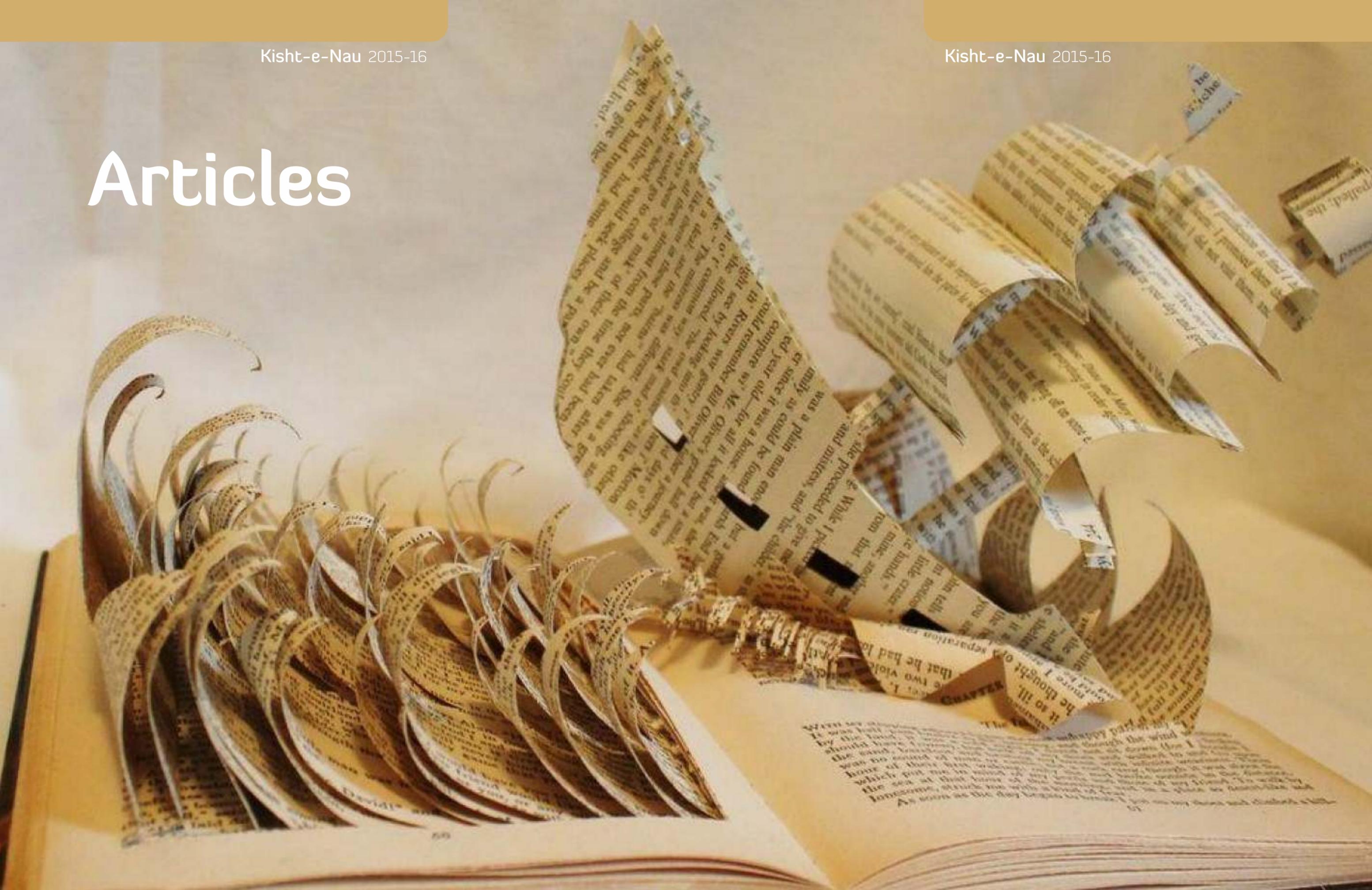
In regards to this question it is also important to mention that we work on the policy of direct engagement with students and continuously discuss things for improvement, especially with female students. They feel really encouraged that foolproof security arrangements have been made around the campus, and they enjoy the luxury of their free movement as nowhere else in society. They are not scared at all to ride their bicycles, though their number is low. We had started the campaign of giving bicycles to girls two-three years back, and we are happy that female students who have their bicycles are able to enjoy their university life and perform their educational duties in a better way.

We wanted to create some role models for our students. We offered about 100 bikes to start with, then increased this number to 200 immediately afterwards, sensing the positive response from students. I had expected, however, having such a promising start that women will get self-motivated and might demand for opening a shop in the

university from where they could buy their own bicycles, or at least could have these on rent to commute from hostels to their departments or generally within the premises of the university. In West, bike rental shops are very common. In most of the western countries now you can rent a bike at specified places on the road. All you need to do to get your bike is swipe your credit card. Once you reach your destination, you deposit the bike at a given spot, swipe your card again to get charged for the duration you have used the bike, and you are done. It is difficult to have such a service here, but we can create a rental bike shop, and carry on marketing for bikes. I think if bikes are rented out or sold, people will ultimately go for having their own bikes. You might wonder why I have been stressing so much on women's use of bikes. Let me be very clear that it is a symbolic act on the part of women to use bikes in their alma mater because this is where they have to learn to face this society and the world by sending a strong message out there that nobody can dictate them the terms of establishing their public presence any more. This confidence is what we need in our women at the moment to let them contribute to national development proportionate to their population percentage, and be such conscious individuals who could lead our next generations to come out of the kinds of socio-cultural crises we face today.



# Articles



## A Glimpse of Faiz Ahmed Faiz's Life

Amna Moeen (MA English)



### Early life:

“A society without poets is a society in the last legs of its wretched existence, a society sans dreams and thus a society sans hope”

Faiz Ahmed Faiz does not need an introduction. Urdu speaking masses of Pakistan know him very well. He is an icon of Urdu poetry, a star which belongs to the galaxy of intellectual miracles, and a man who can be outlined as a popular majestic and pre-eminent poet of South Asia. Faiz Ahmed Faiz's verses enchanted the souls of millions and by his writings multitudes got comforted and encouraged to stand for their rights as equal citizens and humans, ready to fight all injustice prevalent in the land.

Gulzar-e-hast-o-bood na begana-waar dekh!  
Hai dekhne ki cheez ise baar baar dekh!

(Do not look at the garden of existence as a stranger; it is a thing worth looking at, look at it again and again) – Iqbal

Faiz Ahmed Faiz, the man “who stirred the human conscience” was born on Feb. 13, 1911 in Sialkot. He shared his hometown with Pakistan's national poet, Allama Muhammad Iqbal. He passed away on Nov 20, 1984. But thirty-two years later, the poet's message of hope and peace remains as relevant and crucial as it was during his time. Faiz's father, Sultan Muhammad Khan, was a poor shepherd boy, the son of a landless peasant in Kala Kader, Sialkot. Sultan Muhammad Khan himself was no less remarkable a man. He taught himself Persian as well as Urdu and English, and by a fortuitous combination of hard work, intelligence and luck eventually rose to become the Afghan King's personal interpreter and Senior Minister.

Faiz received his early education at the Scotch Mission School under the tutelage of the renowned scholar, Syed Mir Hassan, also known as Shams ul Ulema. He graduated from the Scotch Mission in 1927, winning laurels and remained in touch with Mir Hassan, continuing to learn the knowledge of Sunnah (of the Prophet Muhammad) and Literature. Faiz described how in school he was accepted as a leader by his peers, despite his own perceived lack of any such qualities in himself. Of his well known and soft-tempered personality, he offered another

explanation from his childhood. He described himself as growing up amongst a “horde of women”, aunts and cousins and other relatives; how his two brothers, Anayat and Tufail, were interested in outdoor pursuits and how he (Faiz) was the one whom “the women nabbed”.

He described affectionately how they “forced” him to become civilized and how this resulted in him becoming ever soft-spoken and never wishing to utter a harsh word to anyone.

### The Government College years:

Na pucho ehd-eulfat ki, ik khwaab pareshan tha (Do not ask of the time of love, it was but a bewildering dream) – Faiz

After graduating with highest honour from Murray College, Sialkot, Faiz left for Lahore in the autumn of 1929. He was carrying an introductory letter to the Principal of Government College, Qazi Fazl-e-Haq, written by Iqbal who was a friend of Sultan Muhammad Khan and was by now familiar with the brilliant young son of Sultan Muhammad, having heard him recite his poetry in mushairas. Faiz later said ruefully that the principal “snatched the letter from me. After the interview, I said, 'let me have the letter back' but he said, 'no, it will remain with me'.” The letter was thus lost. Faiz became a student of Government College 30 years after Iqbal had graduated from there. Government College at the time was the highest rated college in the region because of its academic excellence and democratic environment which encouraged frequent interaction between students and teachers both on and off campus. Ahmad Shah Bukhari 'Patras', a towering literary figure, who later became Pakistan's permanent representative to the United Nations, taught English language and literature at the college. Bukhari was to become one of Faiz's closest friends and an early mentor. He had studied at Cambridge while Iqbal was also there, and he, like Faiz, admired Iqbal. One time, during a debate on the philosophy of Bergson, Patras put forth some forceful arguments leading Iqbal to finally withdraw. However, Iqbal later wrote a poem about the incident (and Patras), and titled it Ek falsafe-zada syedzaade ke naam (To a philosophy-inspired Syed). Bukhari, and later, Sufi Ghulam Mustafa Tabassum, represented the best of the modern (20<sup>th</sup> century) intelligentsia of the subcontinent. Tabassum, an accomplished Urdu, Persian and Punjabi poet

and teacher, was Faiz's earliest 'poetic' mentor to whom he regularly turned for opinion and criticism of his poetry even after he had become a recognized poet himself. In 1930s, he came under the influence of anti-fascist, pro-socialist progressive writer's movement. In 1931 Faiz recited his poem Iqbal on the eve of the annual mushaira at Government College, with Iqbal present as the Guest of Honour. This poem was awarded the first prize and was published in the esteemed college literary journal, Ravi. His Government College years were also the time when Faiz first tasted grief of the death of his father in 1931. Sultan Muhammad Khan left behind a mountain of debt for his large family, and for a while, Faiz seriously considered leaving college and trying to find work. However, his elder brother, Tufail, and his mother would have none of it. Faiz devoted his later years at Government College to poetry probably because he was in love — love which remained unrequited. Some of his initial poems included Aik Rahguzar Par and Teen Manzar. However, Faiz was not very satisfied with this early poetry and included only a limited portion of it in his first collection, Naqsh-i-Faryadi. He remained at Government College till 1933, obtaining the degrees of B.A., B.A. (Honours) in Arabic and of Masters in English. A year later he did Masters in Arabic from Oriental College, Lahore.

### Launching-pad – Amritsar:

Tapesh mi konad zinde tar zindegi ra (The heat of struggle animates life) Iqbal

Faiz accepted his first job offer to work as a lecturer of English at the Mohammadan Anglo Oriental College, Amritsar in 1935. At the time, the entire world, including the subcontinent, was in the throes of the Great Depression which had started with the Wall Street crash in America in 1929 and spread rapidly to the rest of the world. Unemployment, poverty and fear stalked the land. Faiz wrote later how he was happy to accept any job offer that came his way in those difficult times. He taught at the MAO College from 1935 to 1940, and in those years, according to his biographer, translator and friend, Dr Ludmilla Vassilyeva, “A new Faiz was born in this city who perceived the world entirely differently from before.” Faiz again found a distinguished circle of literary and intellectual friends in Amritsar that included the principal of his college, Sahibzada Mahmooduz Zafar and his

wife Dr Rasheed Jahan. The two, along with Sajjad Zaheer and Ahmad Ali, had authored and published in 1932 a collection of short stories, titled Angare which achieved instant notoriety (and was banned by the British Government) for introducing an entirely novel and modern way of writing as well as attacking many of the entrenched religious and cultural prejudices at the time. It was, in the words of Ahmad Ali, “a ferocious attack on society in modern literature; a declaration of war by the youth of the middle class on the prevailing social, political and religious institutions ... we were filled with zeal to change the social order and right the wrongs done to man by man ...” The book became the nucleus around which grew the idea of the All India Progressive Writers' Association, which later developed into a literary movement. That movement gave birth, in one form or another, to some of the best literary and poetic talent of the 20th century Urdu language, and included adherents like Krishen Chander, Ismat Chughtai, Upindranath Ashk, Ahmed Nadeem Qasmi, Sahir Ludhianvi, Mirza Adeeb, Sibte Hassan, and many others.

### Marriage and Kulsoom:

Naseeb aazmaane ke din aa rahe hain (The days to test our fortune draw near) – Faiz

During his time in Amritsar, Faiz also met his future wife, Alys, in 1938 at the house of Mohammad Din Taseer, another colleague at the college. Taseer had helped draft the original manifesto of the Progressive Writers' Association in England where he had married Alys's older sister, Christobel. Alys had come to India to visit her sister. Later, with the outbreak of World War II in 1939, she was unable to return to England. She was also a committed progressive (a member of the British Communist Party since the age of 16), who had worked with the 'Free India' movement in England serving for a time as the secretary of Indian nationalist Krishna Menon, a close associate of Jawaharlal Nehru. Faiz and Alys shared the ideals of freedom and love for humanity and justice, and even though in some ways they had the opposing temperaments – Alys was a strict disciplinarian while Faiz a typical, at times rather disorganized artist –, they eventually fell in love. Faiz's mother, a traditional Muslim, was not entirely happy that her favoured, brilliant son had chosen to marry outside his religion. However, she gave in when

she saw how happy Faiz was. She chose the Muslim name 'Kulsoom' for her would-be daughter-in-law. This fact was not widely known, and when Faiz dedicated his second collection of poetry *Dast-i-Saba* (The Breeze's Hand), written in prison 'to Kulsoom', there were some raised eyebrows about the identity of the mystery woman. Faiz and Alys were married at the house of M.D. Taseer in Srinagar in October 1941. Their nikkah (betrothal) was performed by Sher-i-Kashmir, Sheikh Mohammed Abdullah, an illustrious leader of the National Conference. Shaikh Saheb was one of the most important political figures in the history of modern Jammu and Kashmir. It was a simple wedding ceremony, ending with an informal house party attended by the progressive poets, Josh and Majaaz among them, in addition to the family. Faiz and Alys's Nikahnama, the marriage contract, was modeled after that of Christobel (Bilqees) and Dr Taseer. It had been drafted by Iqbal along what he believed were truly Islamic lines. It was progressive and very modern for the time, granting the wife the full right of divorce as well as binding the husband to monogamy with all other conditions open to negotiation. Those conditions eventually trickled down to formulating later on the Muslim Family Ordinance (1961), now in force in Pakistan for all marriages.

Yeh dagh dagh ujala – 1947

Woh intezaar tha jiss kaa, yeh woh seher toe nahin (Isn't this the dawn we longed for, so long?) – Faiz

Faiz never wrote much specifically about Partition. He might have believed that to make statements about such issues was the job of politicians. In the years leading up to 1947, Faiz and most intellectuals considered freedom from colonial rule as the most important matter. He wrote: 'We all knew that we wanted independence from the British but what this would look like, what shape it would take, all of us had only a vague idea about that'. It would be safe to say that no one (including politicians) expected the human catastrophe that Partition eventually brought. Alys was in Kashmir at the time of Partition along with her young daughters. They were lucky to avoid the bloodshed, and managed to reach home safely. During those horrible days, Faiz never hesitated in going to the most dangerous places as a correspondent

and often amazed his foreign friends and counterparts from western news agencies with his courage and boldness. Faiz at this time was the Editor of daily *The Pakistan Times*, the flagship publication of Mian Iftikharuddin's Progressive Papers Limited. Whatever Faiz expressed in his poems, he also wrote in his paper. He wrote several editorials and essays in those days filled with grief over the pointless massacres, the terrible killings of thousands of innocent people and appealed for sympathy and aid for the victims and for an end to the bloodshed. His most famous poem from that era influenced a whole generation and is always quoted whenever Partition is discussed. *Subh-i-Azadi*, in fact, was Faiz's first poem written after independence on the eve of August 14, 1947. Professor Fateh Mohammad Malik praising this poem writes: "It is surprising that those who express anger at the dawn of independence being labeled a 'blemished dawn' and a 'night-stung morning' fail to see the aching love for Pakistan in those lines, especially when the wounds inflicted by Radcliffe were still fresh and our political leaders were openly lamenting the deceit and treason of the British." Faiz had been to East (Indian) Punjab and had seen the devastation and bloodshed with his own eyes. Partition displaced up to an estimated 12.5 million people in the former British India, with estimates of loss of life varying from several hundred thousand to a million. The remnants of the violence and the mutual hostility and suspicion between India and Pakistan plague their relationship to this day. A few years later, Faiz became one of the founders of the Progressive Writers Association. During the Second World War, he served in The British Indian Army in Dehli. After independence in 1947, he resigned from the army, moved to Lahore and became the editor of leftist English Language daily, *Pakistan Times*. He also served as managing editor of the Urdu daily *Imroz*. Faiz, as Marxian activist, won the Lenin Peace prize by the Soviet Union in 1962. He was associated with the communist party of Pakistan and Leftist leaders, like Sajjad Zahir, Hassan Nasir and Major Ishaq. Deeply saddened by their demise, Faiz wrote poems for Zahir and Ishaq, who have also written the preface of his book "*Zindan-e-Nama*". Lord Acton said:

Politics and history are interwoven, but not commensurate.

So also is the case of the concomitance of politics and prose and, in worst of times, of politics and poetry. There can be no better example of this axiom in the twentieth century than the writing of revolutionary Urdu poet Faiz Ahmed Faiz.

As secretary of the Pakistan Peace Committee formed after Partition, he worked to establish peace between India and

"Though he is dead he will throw ageless time" Faiz wrote.

The poet was arrested in 1951 for the Rawalpindi Conspiracy case and spent the next four years in solitary confinement. After the sentence was announced in a telegram to his wife, Alys, Faiz said: "Now it's over: we can start counting the days." In solitude and exposed to harsh realities of life, Faiz wrote two of his greatest works "*Dast-e-saba*" and "*Zindan-e-nama*". A symbol of resistance, Faiz went into self-exile in Beirut when General Ziaul Haq came to power after a military coup. During this period, Faiz wandered from country to country and wrote a poem that highlights his pain away from home. In the poem called '*mery dil mery*

*musafir*', Faiz wrote '*har ak ajnabi se poochain, jo pata tha apny ghr ka*' (asking every stranger where my home was).

A poet's humanity transcends geographical, cultural and religious boundaries. He wrote about the plight of Palestinians, students of Iran and of the people of Africa. In the book "*Poetry East*", Carlo Coppola calls him "A spokesperson for the world's voiceless and suffering people". In an interview by I.A. Rehman in 1984, Faiz said he was a man of peace because in his childhood he was "surrounded by women, widows and orphans who had suffered terribly." Faiz will be remembered for all times to come as a poet, visionary philosopher, teacher, mentor and a symbol of hope for all those who continue to strive for a society based on justice and equality. He shall always remain a beacon of hope, as Faiz himself puts it: "*hum dekhyn gy*" Pakistan. A UK-based newspaper called Faiz "A brave enough man to fly from Lahore to Dehli for Gandhi's funeral at the height of Indo-Pak hatred", as quoted in the "requiem for an unsung messiah." Faiz had much respect and admiration for Mahatma Gandhi as was obvious in an editorial called "*Long live Gandhiji!*" that he wrote for the *Pakistan Times* in Feb, 1948.

## PEACE THROUGH EDUCATION

Muhammad Salman  
M.Sc. (Hons.) Entomology

Some of the burning questions arising out of the situation of recent decade that echo globally in different seminars, workshops, policy meetings, group discussions and even in the debate at tea stalls are: 'How can we bring peace back to the world?' 'How can we tackle the menace of terror?' 'Which strategy ought to be espoused to help mankind cast away extremism of all kinds and manifestations?' 'And how shall the world ever be able to get rid of the deleteriousness of radicalized mindset?' Think tanks both from the World Powers and other countries have been brainstorming on end to discuss answers to these questions. Despite the fact that different solutions have been advanced, and policies sketched and carried out quite vehemently to goad very heavy military operations against terrorists, the problem has yet prevailed. Today, the whole world is at risk owing to the impending threat of terror. Throughout history, the most

tried-and-true tool employed to thwart terrorism has been the military operation, but in current situation that too has proved inadequate to eradicate it completely. While one wonders as to what it is that might put the genie of terrorism back in the bottle, a cliché sounds to furnish the most appropriate reply: 'more, not less, religion is needed to fight terrorism'. And this idea, despite its orthodox import, quite ironically happens to be actual solution to the current dilemma, and it implies an understanding of the fact that the root cause of human malaise is ignorance not only of the concept of religion but also of peace which is so intrinsic to religion. This proposition advances perfectly, especially the case of Islam (the *Deen* revealed to entire humanity) as a complete code of liturgies, and socio-cultural as well as political practices which, in essence, are meant to symbolize peace. Such a broader generalization, however, calls for taking into account the other side of the picture also that there do exist some people (a tiny fraction though) who are defaming the name of Islam by feigning their illegitimate, inhumane

and un-Islamic acts as *Jihad* in the way of Allah.. Although the overwhelming majority of Muslims condemns these acts, yet the situation is disillusioning our youth, causing them to fall a prey to certain misgivings, reservations and confusions about the concept of *Jihad* in Islam. This ambiguity mainly results from lack of knowledge about the normative teachings of Islam. Perpetrators of crimes against humanity very effectively exploit such a situation. They radicalize the innocent youth through various means which range from extending direct monetary benefit to ideologically re-orientating their ignorant minds by false propaganda using various media, especially the Internet. That is why they are able to maintain a steady supply of manpower to carry out their nefarious acts of terror.

Islam is the religion of peace. It upholds every individual's right to security, making no discrimination whatsoever on the basis of creed, color, race or religion, thus encouraging its followers also to be moderate and peaceful. Islam guarantees the protection of life, honor and property of Muslims as well as of non-Muslims in society. This is no abstract idealism, in that Islam lives up to its literal image actually, as the word 'Islam' means 'peace'. Allah (SWT) says in the Holy Quran:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

Whoever kills a person [unjustly], except as a punishment for murder or [as a prescribed punishment for spreading disorder in the land], it is as if he killed all of humanity. [The Quran 5:32] Prophet Muhammad (PBUH) himself is the staunchest preacher, champion, and herald of peace to the world and is a role model for the whole humanity. The Muslims belonging to all sects hold his *sunnah* in high esteem and stick to the ideology of life that is in keeping with the teachings of Muhammad (PBUH). History also stands witness to the fact how much Islamic civilization has contributed in terms of establishing the human norms in the entire world. Despite all such justifications that vindicate Islam, one still needs to be extremely discreet as well as particular because we find

people who, if not challenge the validity of these arguments, need be persuaded through tangible evidence how firmly and categorically Islam condemns terrorism. In this regard, worth-scrutinizing are also the lives of the prophet and his companions that were spent in the pursuit and propagation of the message of peace. Evidences from the annals of history leave one wondering as to how Islam can allow the massacre of innocent lives in streets, while its Prophet (PBUH) got angry on burning the nests of ants, and strictly ordered his companions to be kind towards animals. Moreover, according to the actual rulings on *jihad*, Islam never permits individuals to take the law of the land in hands. Instead, Islam preaches to give protection to the non-combatant people in the situation of war, disallowing killing of women, children, and elders. Prophet Muhammad (PBUH) prohibited even the destruction of the standing crops of the enemy. The religion that upholds such a standard of matchless morality and tranquility, indiscriminately unveils the dark faces of those people who pretend to be Muslims but are utterly hypocritical and savage beasts, killing innocent human beings.

Indeed, these are hard times in which the human race is facing the threat of extinction at its own hands. In this backdrop, the need of the hour is to inculcate the lesson of peace Islam preaches to our future generations so as to combat terrorism on ideological fronts by thwarting the terrorist mindset. For this goal in view, Islamic teachings on peace and counter terrorism should be included compulsorily in syllabus of schools, colleges, universities and *madrassas*. Secondly, a comprehensive syllabus should be introduced uniformly in all kinds of educational institutions, so the gap between radical/liberal and the conservative/normative mindset may be filled by projecting balanced reflections on religion. This seems not only to be the only potent approach to bring peace through education in the world but also the true revenge in regards to the sacrifices of Bacha Khan University and Army Public School Peshawar students. However, this pursuit of peace through education needs be carried out in such blind faith as was professed in Army Public Scholl victims' conviction: "*Mujhy Dushman Kay Bachon Ko Parhana Hai*".

## REVIVAL OF HAPPINESS

Sehrish Ishfaq  
M.Sc (Hons.) Agri. Economics

They say: "Whatever you decide to do, make sure it makes you happy"

Presumably, happiness means the sense of satisfaction and contentedness a human soul may achieve. The dilemma, however, is that every human being in this world remains so busy in striving for better life that s/he does not find time to enjoy the bliss of having a contented soul. Time is also passing very fast, as if every moment itself is in rush. Besides, everyone is not so capable as to manage being happy over the accomplishments s/he has had in life. The other perspective to this saddening situation is that a person does not have enough on her/his plate to celebrate and relish it. This is a reality quintessential to every third man's story in today's world.

There always comes a point in one's life when one really does not know how to handle one's strengths and weaknesses. A wide contradiction exists between an individual's internal and external conditions. One barely knows the right direction to remain on the move, and that is where fate also seems intruding or the diverging paths pose one the challenge of making a hard choice. One has to choose a path, as it is an inevitability life offers to all. This particular point is often so small a moment that whosoever grabs his/her moment the appropriate way happens to be the luckiest person in this world. To me, the successful men in this world have nothing except that they grab their moments at the right time, and in the required manner. We, as Muslims, believe in pre-destination; this is complemented, though, by the valid explanation in Islamic belief-system that we can change our destiny through hard work and prayer.

It follows that, set your mind free and let the ideas rush in, doing what will make your inner self contended. It also comes down to concentrating on the things that make you happy and ultimately successful. After that, your ideas will, automatically, guide you find certain ways to achieve your desired goals. Once the ways are identified, the biggest step then will be to overcome your fear of failure. This is the area where everyone needs to work a little bit more than usually anticipated. What matters now (i.e.,

in the moment you live) is the determination of your inspired mind which is obsessed with the goals you have set for you. However, it is a common fact also that human brain tends to get wayward. Remedy, no doubt, lies in resorting to self-belief but advanced science now also suggests certain simple steps through which you can harness your unruly mind, and excel in what you want to pursue.

Daniel Goldman, the author of "Emotional Intelligence" and "Focus", explains three steps to apply your mind on your particular objective. First, control temptation, i.e., everything that comes to your mind, luring you into oblivion of what you ought to be doing must be warded off. Just be strong enough to control that onslaught of your emotions. Such firm attitude will help you focus on your real task, no matter what distraction you are up against. Second, watch over every second thought bothering your mind, and this requires thorough monitoring of your brain at all times. When your mind gets ready to work again on the preset task, make a quick reckoning as to how much time you wasted away in strayed thoughts. This strategy will help you hone in on the creative impulse of your mind. Third, take a reflective pause. Doing this, focus on very common things like feeling your heart beat, concentrating on your breathing, and keep dispelling the untoward thoughts by persistently returning back to what requires your focus. All the three steps will prove very useful to keep yourself focused on the work you are doing. Hence, your work will be completed in a short period of time.

No matter you fail for the first time or many times following that, you just keep moving towards your goal. Paulo Coelho in his famous novel *The Alchemist* says:

"The secret of life, though, is to fall seven times and to get up eight times. Tell your heart that fear of suffering is worse than the suffering itself, and no heart has ever suffered when it goes in search of its dream".

Just carry on work to keep your soul contended, and believe that no one in this world would ever need your work which fails to satisfy your own self in the first instance. Take care of your soul, and the soul will take care of you. It has lately been proved scientifically also that the way people measure success affects their level of honesty not only to themselves but to their

surroundings as well. It means when success is measured by setting any false standards of social prestige, dishonesty increases obviously, and vice versa. Thus, it should be our task to become genuinely conscientious individuals, having a profound sense of loyalty to our innermost positive emotions and feelings. Only then, we would be able to condition our behavior

### The Death Angel Syeda Sardar Fatima (MA English)

It was the time of evening. The driver was running his taxi speedily. With a sudden break, he stopped the taxi. There was an old man in white dress. The old man opened the back door and sat behind the driver.

"Where should I drop you off!" asked the driver.

"No where! I've been sent to you!"

"I'm the Death Angel."

"Aha ha ha! Oh really? That's a very good joke"

The driver did not take it seriously and kept driving the taxi with no more talk. By his expressions, it was quite obvious that his thoughts had been engaged somewhere else. After some time he saw two women at the edge of the road. One of them beckoned to him to stop the taxi. The driver stopped and the two women sat at the back seats.

"Where to go Ma'm?"

"Hayat Nagar", said one of them.

"Okay! And where'd you like to go old man?"

"I said no where, I've been sent to you to catch your soul in this taxi.

"I'm the Death Angel."

The driver laughed once again and enjoyed the warnings of the old man in a rather jolly mood.

towards society in a befitting manner, and contribute to its development. Once every individual is able to achieve these goals, it would be her/his moment, i.e., the time s/he might have been biding to claim also all the perks and privileges which are otherwise reserved to be the right of a contended soul only.

The women gave a surprised look to the driver as if something extremely strange had transpired within the taxi. The driver addressed the old man laughingly:

"Well! In which way God commanded you to catch my soul, old man?"

"Which old man you are talking about?", asked one of the women surprisingly.

"He's sitting next to you Ma'm and claims to be the Death Angel."

The driver replied driving carefully.

"But there is no one sitting next to me! I think you're cutting a joke."

The driver became frightened this time and looked back through the mirror.

The old man was staring at the driver. The eyes of the old man looked too intent and frightening.

The women were busy in their conversation, showing no concern to his perturbed thoughts.

The driver, this time, was fully terrified as the old man moved his hand towards his shoulder. The driver stopped the taxi, opened the door hurriedly and ran towards the fields. As he

glanced back while running, the Death Angel was driving the car and the ladies were giving him a sign of victory. One of the women, in fact,

shouted:

"Congratulations! You're safe! Have a good day, sir!" Take care!"

Hoo hoo!!!

Hoo hoo!!!

### LIGHT IN HER EYES

Yasra Syed  
BSc. (Hons) Agri. Sciences

Who actually is a Woman? What are the duties she has been given? What are the rights she has been granted? The status of a woman is actually very unique. When she is a daughter, she opens a door of *Jannah* for her Father. When she is a wife, she completes half of the *deen* for her husband. When she is a Mother, *Jannah* lies under her feet.

Islam gives a woman her proper position by rejecting the notion that man is more honored than a woman. None of them is inferior or superior to each other, as Allah, if has made a man physically stronger by nature, a woman is emotionally more steadfast in comparison then. Although the domain of woman is her house, yet it does not mean at all that she has been restrained to deal with public affairs or contribute to social development. In the 71<sup>st</sup> verse of *Sura Tawba* in His Holy book *The Alqur'an*, Allah says: "The believer men and women are protectors of one another. They uphold what is just and forbid what is evil; they observe regular prayers; practice regular charity; and obey Allah and His Messenger".

This verse says that men and women are protectors of one another. Allah says that the women can be guardians. Woman is recognized as an equal partner in the procreation of humankind. Man is the father and woman is a mother, and the prestige and existence of each is essential not only for the other but also for the continuation of the scheme of life on earth.

"They are your garments and you are their garments" (Al-Baqar 2:187)

A woman is as free in the matter of making choices as a man, free to subscribe to a personal or particular way of thinking, free to pledge allegiance to the faith, to wit, free in doing everything she intends to do. She has been inculcated the sense of keeping her individuality along with her humanity, and her worth is

tantamount the rights she has been bestowed upon or she claims to have for access to opportunities and resources. In every aspect of life, the freedom afforded to her by Islam entitles a woman to attain the power to control her own life and ability to influence the direction of social change.

In the last decade, women from Saudi Arabia, Pakistan, Afghanistan, Morocco, Bahrain and Qatar have won political and legal reforms that would have been considered unthinkable just a decade ago, and have thus contributed to create a relatively viable social and economic order both on national and international levels. However, a bamboozling riddle still remains to be resolved: 'can a woman hold the highest political post of the head of state in a Muslim state?' Most of you would utter a big 'No'. The evidence hinges on the *Hadith* which reads that "A nation would never succeed that makes a woman in-charge of her affairs".

This evidence, perhaps, seems to be relative to a particular context, and is arguably an interpretational derivation than a doctrinal imperative. This view can be logically analyzed also. First, the quoted *Hadith* in its literal import negates the very spirit of the story of Bilqis, the Queen of Sheba in the Quran. Bilqis has been reported as a grand queen and head of her state and been highly praised in Quran for her sagacity. She actually became more successful in her exploits after she along with her people came into the fold of Islam. Secondly, there is no explicit reference in the Quran to condemn women to take up any leadership role.

A woman is both soft and powerful. She is both practical and spiritual. A strong woman in her essence is a gift to the world. There's no other religion that honors women more than Islam, as we learn patience from Asiyah (RA), loyalty from Khadija (RA), sincerity from Aisha (RA) and perseverance from Fatimah (RA). Thus, if you are a woman, keep your heart and soul alive, be strong, and claim your rightful status and place in society.

'Tis not in mortals to command success,  
But we'll do more, Sempronius; we'll deserve it.

Joseph Addison

### Path Towards Allah

Hazrat Ba Yazid Bastami (God be pleased with him) said that he saw Allah in his dream and he asked Him, "What is the path to reach You?" Allah replied, "Leave your 'nafs' (self) and come to me."

**LOUSY JOBS****Muhammad Waqas**

B.Sc. (Hons.) Agri. Sciences

It is quite astounding as to how our society perceives certain occupations and practicing them. There are certain professions which are regarded as if these were 'divinely' and these have overshadowed the minds of our people in a manner that, at times, they cease to look towards rest of the endless possibilities that are gifted by nature to mankind. This gives rise to a kindred negative tendency that the people simply ignore or discourage even the highly talented beings, if they happen to choose a profession out of those that pertain to the 'divinely domain'.

Let's be quite honest with ourselves. The admiration and respect which the fields (and the practitioners) of medicine, engineering, law and business get is far greater than received by those pursuing their career in the fields of music, literature, or other performing arts, like acting, dancing, film making. The case of many other similar fields associated with arts or social sciences is no different, too.

Quite often are our actors, designers, musicians, sculptor makers and painters referred to as: *Fahashi phelany waaly/waaliyan*, *Mirasi*, *La-deeni log*, *Kaafir* and God knows what else. They get stigmatized so badly that, if there is no one to cheer them up at a certain point, they are shattered completely. Sometimes this attitude attains the shape of rebuke which generates fear of public opinion and proves poisonous for the sensitive hearts. It might have taken years of hard work to attain a certain position of acknowledgment, yet it takes only a few words to trigger a series of diabolical thoughts making one fall into the dark pit of disappointment. Some may recover from it but many are unable to get up after this fall.

Instead of promoting, celebrating and enhancing the diverging talents of individuals, our society tends to diminish those certain rare qualities by mocking, ignoring or criticizing these. An apt description of the situation is provided in the maxim: 'They bring you down to their level and then they beat you.' For an individual wishing to prosper in this society while possessing certain unique traits perseverance is the only ladder which will take him to new heights. The rule is simple, 'if the society ignores you, don't feel bad and keep working hard, maintaining

unshakeable belief in yourself'. A time shall surely come when willy-nilly the people will have to admire your talents ultimately.

In short, the distinguished members of our society (in terms of abilities) are being strangled by the hands of society and the most horrific part is that no one actually seems to care. Invariably, engineering, medical, business or law schools are vital when it comes to determine or assess as to how 'educated' a certain society is but in reality, it is the artist who, with his/her sensitive soul and unmatched talent, earns for the country the fame, unlike from any other source. Take examples of our country's singers and *qawwals*. A lot of people around the world came to know about a country, named Pakistan, only because they came across or heard about one of its great artists, Nusrat Fateh Ali Khan who performing in front of thousands of Western audience absolutely mesmerized and enthralled them through his voice and superior art without their being able to grasping anything of the spiritual poetry that he sang. Similarly some of pop-stars serve as ambassadors of Pakistani culture and music around the globe. Saadat Hassan Manto's short stories, no matter how obscene they may appear to be, depict many core issues of that plague Pakistan-like societies, hence his work has universal overtones, and is being acknowledged by being translated into widely-spoken languages around the world. Sadiqqain's drawings and paintings cast a spell over the observer whilst delivering some hidden messages. The list goes on, Appreciating a star when s/he is already in limelight, and has earned enough repute to claim social prestige and position is no big deal. What really counts is that we should be able to readily acknowledge and assist in polishing the talent possessed by a person once it has been initially identified. We must support the individuals having artistic and literary abilities in all matters, by all manners, and as much as we can. This is how societies prosper. This is the only way individuals explore their hidden talents and can feel obliged and encouraged to invest their abilities to serve their people and countries. We must learn to accept differences and celebrate them, for this is the only way forward. Perhaps, this is what we most desperately and urgently need to cope with several fixes Pakistan is currently caught in.

**LANGUAGE DILLEMA****Abu Talib**

B.Sc. (Hons) Agri. Sciences

Since the day Pakistan came into being in 1947, there has been a relentless debate as to whether we are to adopt English or honour Urdu as our national language. People favouring either of the languages advance very compelling arguments, yet the bulk supports the case of English to be the official language, as it has already attained the status of lingua franca world-wide, too. When argumentation tends to get sour, the supporters of English language go even further, stating that the major cause of the slow progress of Pakistan is lack of importance given to the language of culturally and economically predominant race in the world.

Some of us, however, are well aware through own example as to how keen certain people are about getting their people educated about English language, like we have been brought up being taught to converse in English. Such parents intentionally converse with their children in English, encouraging them to use English even in confabulation. The trend of using English is getting so popular that even those people who do not speak English well try to interpolate two or three words or even a sentence or two, trying to impress their listeners with their intellectual prowess. Sometimes, very ridiculous situations or instances are also observable in general conduct of the people when they try to be too intent on using English. Just a single example would suffice for enlightenment in this regard. While an elder is in conversing with children, a commonly noticeable aberration is the adoption of a word or two from English in simple speech, like:

"Beta, abba kay lye zara 'water' to lay k aao!"

Instead of:

"Beta, abba k lye zara paani to lay k aao"

Even such apparent absurdity that abstaining from communicating purely in Urdu we sometimes resort to using English is now linguistically recognized as a valid phenomenon, called 'code switching', wherein the speakers tend to use words of differing languages interchangeably while conversing mainly in one language.

However, a discouraging aspect to this over-keenly attitude towards English is that it has

given rise to a prejudicial tendency in Pakistani society that the more English you speak the more learned you are regarded. English has also symbolically assumed the status of being the language of the elite in society, or otherwise it emblemizes your intellectual capability. If one wonders about discrediting such prejudicial notions, and feels agitated as to why do we not give due importance to Urdu, one's misgivings are absolutely justified. It is because if the ability to use English is set to be the criteria of merit for judging a person's intellect and educational excellence, then I am afraid we are completely on the wrong side. Proficiency in language may indicate the level of skill a person has been able to achieve in communication but it cannot definitely be a measure of one's educational worth or of the depth of one's knowledge. Education, in its essential connotation, is manifested more through one's demeanor or sophisticated conduct rather through opinions or ideas one learns working in a particular area of specialization, and then keeps thrusting these upon others. In fact, one seems but highly condescending while doing so in English which has to be treated as a foreign language.

Yet living in the world full ironies and dichotomies as we actually do, we may end up asking ourselves a few perturbing questions: 'Whether or not the adoption of English language has really been a hurdle towards our progress as a nation? Has the language inhibited our development in the scientific arena? And why on earth do we have to favor English over any other regional language?'

To find any answer or plausible explanation to these questions, let us first see what history tells us about the tradition of our region in this regard.

Let us start pondering this issue, considering the story of Urdu language in Indian Subcontinent. The word Urdu is an accented version of the Turkish word, "Ordu", meaning 'the army'. It is speculated that during the Muslim regimes in Indian subcontinent, the Muslim armies comprised of army personnel from different regions. Different regions implied different languages spoken by these army officials. In order to make every member of the army communicate easily with the other, one language was required and this was how our very own national language came into being. The interesting point, however, is that no one

The Muslims were conquerors in Indian subcontinent. They brought Arabic and Faarsi along with them, and invented Urdu language here. The British emulated the pattern, as they turned conquerors; becoming as powerful in their time in the Subcontinent as the Muslims used to be erstwhile. They brought English with them to this part of the world, including those particular regions also where the Muslims had introduced their languages once. English, thus, not just cashed in on the varietal enrichment that the languages of the Muslim rulers had already inspired into the local Indian languages but also eminently instilled its own stylistic and idiomatic fervor into the Indian languages. Thus, the phenomenology of how the diversity of languages have taken shape in the region seems commensurate with how heterogeneous societies both ours and others residing in the Indian subcontinent might have undergone a cultural transformation.

English language still dominates the region, rather the world as a whole. The rule is simple – the more economically and militarily powerful you are, the more is your capability to assert your culture. Some people may argue that some less developed countries like Pakistan, e.g. Iran, have their own languages spoken. Again, the answer is simple that such countries have powerful and homogenous culture. Another confronting rejoinder at that would be: 'why has the case of English never been problematized in India which, like Pakistan, also is a heterogeneous society, having people from diverse ethnic and racial

backgrounds? In fact, Pakistanis might have been too conscious of finding the roots of their identity or of holding onto the remnants of their glorious past by insisting on adopting Urdu as a national language. This attitude is fully justified rather commendable because there is nothing wrong in being rooted, but being rigid in roots is something very vexing. On the contrary, the Indians accepted English as one of the many languages that came to the region, as it promised much to them being the language of their most recent rulers who were still dominating the world. So, they were really quick to own English, and remained better able to incorporate its corpora within the languages of their own. The corollary is that now the Indian variety of English, "Hinglish" – the macaronic blend of English,

Punjabi and regional languages with all its draggy and funny phonetic transformations –, is very well recognized as an established ethno-regional tradition of English language.

Further, the examples of 'Singlish' (colloquial Singaporean English), and 'Manglish' (colloquial Malaysian English) are also the cases-in-point that have not to be forgotten at all, too. Has English been a hurdle in stopping the Singaporean or Malaysian people from progress?

Of course not!

What then, should we replace Urdu with English? Such a proposition is quite naïve on the evidential basis, as we have considered a few examples above. The point being stressed here is that there should not be any problem with a particular language. Replacing English with Urdu as an official language would create more problems than it would solve any. English has long been the standard language of education, the formal language used in offices and the language to communicate with foreign nations. This article is not meant to denigrate Urdu for being conquered by a foreign language, but is earnestly intended to explain how and why English could predominate in comparison with Urdu. Our national language must be given due importance by virtue of the very fact that it is an invaluable asset to take pride in. Yet, the reality has to be kept in view that, like English, Urdu had also been a language introduced by the invaders. There is no denying the kind of unquestioning allegiance and love we owe to Urdu as the language which is custodian of the legacy of the Muslim community's illustrious past. At the same time, it also needs to be accepted in good faith that since the time British ruled India, English kept winning the case of its supremacy as consistently as the English continued to perpetuate their domination in the world. I do not see any valid reason to advocate for Urdu to replace English as an official language. I would rather suggest, why not make genuine efforts to learn and excel in English, and for that matter, even to develop 'Paklish' (the now widely-recognized variety of Pakistani English), to such an extent that we may also take pride in it like the some other nations obviously do, as we have already observed in the case of Hinglish, Manglish, and Singlish.

knows exactly how Urdu came into existence!

Poets like Ghaalib often referred to this cocktail of different regional languages as "Raykhtaa", a word which signifies and conveys rather more of 'a non-military' import in alternative connotation as the name for this language.

In modern times, we see English influencing Urdu and some of us may feel a bit disconcerted about it. But remember there were times when Urdu influenced ancient regional languages spoken by the common populace. The Biggest example of this can be of our very own mother tongue, Punjabi.

Punjabi is one of the ancient languages of the region of the Subcontinent and is commonly known as 'the sister of Sanskrit'. This ancient language, for long, had Gurumukhi script which is also the style of calligraphy used for writing modern Hindi. But there came the Muslims when things started changing, especially the Mughals during their time tried to promote Urdu as a "Muslim language". This was when not only did Urdu phraseology creep into but also replaced many of the long-abiding and hitherto untouched Punjabi expressions. Gradually, Punjabi speaking people, particularly the Muslims changed the Gurumukhi script with Shahmukhi script – the one in which Urdu is also written today. Thus, Punjabi was literally dented with this new language. Urdu words and expressions got appropriated into Punjabi, and the script changed in entirety for good, too. Today in Pakistan, we write Punjabi in Shahmukhi script, and a common man hardly gets to notice that it had never been the original script of Punjabi. And we speak Punjabi, polluted with words from Urdu, and English. But the question is: 'should

we now rebel against what we have as a developed language?'

Certainly not!

Powerful regimes and conquerors often replace the languages of the conquered regions with those of their own. And if they are not successful in achieving this end, their conspicuous inclination or favored attitude towards their own language results in the assimilation of the rulers' language in the local context. As the language of the rulers gets mixed with the local language, it often gives birth to a new system or tradition of language. Persian or more correctly called "Faarsi" also has more or less the same story. The history of Persian language dates back to the era of Cyrus, Darius and Xerxes (the famous king who lost the war to king Leonidus of Sparta), long before the birth of Jesus Christ (PBUH). However, when Arabs conquered Persia, Arabic language influenced the ancient "Faarsi" to a great extent. Here again we find, not only did Arabic changed the script entirely in which Persian was previously written but also quite literally invaded the language, incorporating into "Faarsi" the words of its own. Hence, it is surmised that Countries with powerful cultures and economies do influence those with weaker civilizational and pecuniary modalities. The same seems to be the case with the story of the predominance of English. But there is certainly much more to it when the phenomenon is scrutinized in the Indian sub-continental context, no matter we take it as sheer encroachment of English upon the zones of other regional/local languages or of its popularity.



Annual Prize Distribution Ceremony: Office of the Senior Tutor, UAF

**4<sup>th</sup> Lyallpur Art and Literature Festival**  
*Memories and Inspirations*

By Shoaib Aziz (HN&D) and Hafiza Zunaira (M.A. English, UAF)



Office of the Senior Tutor is strongly committed to strengthen and sustain the academic environment at University of Agriculture, Faisalabad through promoting literary and co-curricular activities. Eight various clubs under the patronage of this office work day and night to create awareness for Pakistani art and culture among students who also get several opportunities to present this art and culture before others both within and outside the country, as foreign delegates often visit UAF or our students participate in national and international level competitions. Starting from 2013, the annual tradition of organizing a mega national event from the platform of this office under the title of "Lyallpur Art and Literature Festival" to boost the campaign for literary and co-curricular activities is a case-in-point. Very extensive preparations had been made for the 4<sup>th</sup> Art and Literature Festival, 2016 (from March 26-April 01) like for all the three previous festivals. The members of various clubs were all set to make this event a huge success, and we hosted and facilitated the teams which came to compete for various activities and events from universities all across Pakistan. The festival started with quite a bang. However, the unfortunate tragedy

of Allama Iqbal Park in Lahore brought all festivity to a sudden end. The festival had to be abruptly stopped and teams were called back by all institutions.

We were greatly shocked by this national tragedy but also felt dejected because we had put a lot of efforts and time to make this festival a huge success. However, it was a greater shock and dejection for the students of Sindh University Jamshoro, rightly so because they had excellently performed in every activity they participated in, be that the competition of na'at and recitation or of poetry and debates. We were the ones to receive the students from Sindh, as they have been very fond followers of Lyallpur Art and Literature Festival all through the years. I (Shoaib Aziz) remember how fulfilling a feeling it had been to receive a contingent of around thirty students, both boys and girls all wrapping their traditional Sindhi *Ajraks* around their shoulders, at 1:00 am when the train stopped at Faisalabad railway station while I was also conscious how hard it had been to persuade a few institutions to send their students for the festival during the season of mid-term exams. And when the festival was called off suddenly, I could see nothing could be more depressing.



The teams were leaving UAF, and our hearts sank bidding them farewell one by one. But none of us could guess how Dr. Athar Javed Khan, the Senior Tutor and a great mentor, had planned to make up for our loss by offering to Farhan Zeb Khaskhely, the faculty member accompanying students from Sindh University, to host a dinner in their honour just a few hours ahead of their departure on the night of 31<sup>st</sup> March, 2016. The dinner obviously was meant to be a token of gratitude for visiting students but it became one of the most memorable evenings of our lives. We could see respect and happiness exuding from faces, as an exquisite blend of the Sindhi and Punjabi cultures was on the show that night. Sindhi students sang "Punjabi tappay" with quite a professional accompaniment on the guitar by an illustrious student of Sindh University. The presidents of all UAF clubs, including those of Music and Na'at and Qirat clubs, sang national songs and chanted lyrics in famous Sindhi tunes.

The party proved to be a slap on the faces of the terrorists and of those evil perpetrators who try to create bad blood and give air to false feelings of bias among the inhabitants of the four provinces of Pakistan. We wished some students from Baluchistan and KPK had also been attending the dinner, but even this gathering represented all. That is why, perhaps, we felt compelled to write about it to share with and convey to others the warmth of fellow-feeling and love that we gathered that night. We could see we were all Pakistanis, no Sindhi nor Punjabi amongst us, especially when all accompanied him when Sir Dr. Asim Aqeel sang "Dill Dill Pakistan". The beautiful messages of unity and love by Dr. Athr Javed Khan and Prof. Dr. M. Tahir Siddiqui made the party all the more grand, and filled



everybody's heart with the spirit of patriotism. The ultimate expression of solidarity was the collective prayer which was made for peace and prosperity in all the four provinces of Pakistan. Towards the end after dinner, the Senior Tutor, UAF presented locally-made dresses to the teachers, and shields to the winning participants of various events among Sindhi guests, and the guests also gifted their traditional *Ajraks* to all UAF faculty members. They requested also to our Senior Tutor Office management to help them host an event like Art and Literature Festival in Sindh University Jamshoro. The story of UAF's hospitality did not end here, though. Sindhi students were taken to the university canteen for a cup of tea on their own insistence afterwards, where the canteen guys refused taking any bills saying: "*Assi billy k nak ktwani ay tusi saady mehma ho*" – they would feel slighted if they took any bills. That is why when Sindhi students boarded the train at 5 am in the morning, we were all weeping, perhaps over the wrongs that have been done, implicating us, by the enemies of this country but let this be a message to all: "We stand together for Pakistan".



## Seminar on “Literature Promotes Tolerance” during Annual Dinner of M.A. English

Ghulam Bushra & Tahir Ali (M.A. English)

Department of Humanities and Linguistics organized a seminar by the renowned British novelist of Pakistani origin, Qaisra Shahraz, on the eve of the annual dinner of M.A English students on April 30, 2016 at Iqbal Auditorium. Shahraz is the author of three critically acclaimed novels and several short-stories among which her novel *The Holy Woman* and short-story *A Pair of Jeans* are her masterpieces in respective genres. This event could be made possible and successful by the generous collaboration offered by the Senior Tutor Office from the platform of Character Building Society. The party was inaugurated by recitation of the verses from the Holy Quran and Na'at by students of M.A. English. Shahraz delivered an effective seminar on how “Literature Promotes Tolerance”, simultaneously making the female students in her audience realize and take inspiration from the fact that even being women



from a society like Pakistan they can achieve a lot. Afterwards, students and teachers asked questions from the worthy guest that she brilliantly answered. The guest acknowledged and expressed her best wishes that M.A. students were on the right track for their proper



grooming. This was the third in a series of seminars, the other two earlier on had been arranged by ORIC for M.A. English students exclusively with an overseas Pakistani scholar Dr. Mahrukh Khan and with Dr. Angela from Ghana.

Here on, started the second phase of this event that became hugely entertaining. The students of Second semester staged their dramatic presentation to highlight issues regarding the education of special children in Pakistan, whereas students of fourth semester rocked the Iqbal Auditorium stage maneuvering a skit out of the traditional *Heer-Ranjha* folk-tale. Besides that members of the *Virsa Music Society*, and its in-charge Dr. Asim Aqeel who was also one of the organizers of Qaisra Shahraz's seminar, entertained the audience with melodious song performances. This was the only function we could attend throughout our two years stay at UAF but the memories we collected that evening from here are enough for a life-time. This was the first time we felt being boosted and given confidence that being students of a budding department we are still very much part and parcel of this university. Above all, the role of the university administration, especially the most revered Vice Chancellor, Prof. Dr. Iqrar Ahmad Khan emerged very crucial. The Vice Chancellor graciously allowed the week-end program students to hold their annual function in the main hall of the university. It is a very rare thing that



any university would offer so much to its students and we shall always remain indebted to him. In fact, we owe a lot to Prof. Dr. Iqrar Ahmad Khan because he is constantly investing in English department by getting the faculty educated from foreign world ranking universities as well as by hiring new staff. He is deservedly recognized as

one of the foremost Vice Chancellors Pakistani universities have ever had. We wish him and UAF all the best. We are happy and lucky we have been able to share in the legacy that the department has to generate in due course, and we encourage our juniors to take the lead now.

## The Art Club

Office of the Senior Tutor UAF

The University of Agriculture, Faisalabad (UAF) is playing a significant role in strengthening and sustaining the academic environment along with boosting up co-curricular activities of students at the campus. The office of the Senior Tutor is playing a significant role in promoting the talent and soft-image not only of the institution but also of the country, as UAF students have lately been performing internationally. The Senior Tutor Office is patronizing seven different clubs, and The Art Club, U.A.F holds an esteemed position among these, being the largest club of university that has proved its worth over the past few years by marvelous achievements throughout the country along with representation and performances at international forums.

The aim of The Art Club is to unleash the hidden talents of UAF students, instilling in them confidence to express their feelings, thus becoming useful citizens of our society. The specific focus is on enabling our students to express their inner self through various art forms, and the target is to inspire them for bringing a positive social and cultural change in the country.

To achieve this aim, The Art Club, UAF organized several art activities throughout the year at intra- and inter-faculty levels.

The most important and worth-mentioning of those activities are Cultural Nights – in which students delivered a variety of musical, theatrical and dance performances. Other engagements of the club included Annual Theatre Workshop which was meant to give training to participants on theatre, acting, direction, production, script-writing, dance, etc. Some performing arts related activities like painting and sketching competitions, and workshops also made it a point to provide a platform to those students who

were not pursuing Fine Arts but were interested in the discipline.

Since 2013, The Art Club UAF has been playing a vital role for organizing the Annual Lyallpur Art and Literature Festival in which different universities from all over Pakistan are invited to take part in different competitions of dance, dramatics, painting, sketching, etc. It is imperative to mention that The Art Club UAF directs a grand welcome performance every year during the Lyallpur Art and Literature Festival that receives wide and notable coverage by all big newspapers and media channels.

In 2014, The Art Club UAF organized the Cultural Night Ceremony of International SAARC Handball Competition. During the same year, The Art Club UAF organized the first ever Drama Festival in the history of Faisalabad also.

The members of this club have either won nominations for or received several awards and trophies from different universities across Pakistan in categories that include best script, best play, best acting, best actor, best actress, best performance, best technical team/handling, best direction, best script, etc.

Besides, many students of The Art Club had the honour of representing the university on international level by participating in GIS, 2015, held at National Taiwan University, Taiwan. The Art Club students had accompanied a delegate from UAF. This was a rare experience of student life that the club members could avail only because of the benevolence of the visionary administration and the big name that university has earned at the International level, as many other top universities of the world had also been invited at the occasion.

# Symphony of Pink Roses



## Purity

Amar Razzaq

PhD Agri. Economics

I want to have a soul so pure,  
A soul that gives my life a cure  
The one with I do not have any regrets  
Neither the need to feel obscure

The purity I want shall nourish me  
The sins will no longer perish me  
The joys of eternity will cherish me  
I want to have that soul so pure

Once I get a soul so clean  
I will not resist helping the thin and lean  
Worries will be far away from the scene  
Sooner than later it will all be green

And purity is infectious I believe  
It captures the people whom you relieve  
And if it's a good thing to conceive  
Do not let your thoughts to remain unable to receive

## Full Moon Blessings

Sehrish Ishfaq

Joint Editor, English

Look above at that moon,  
Do you think it is gloom?

Bewildered & shining alone?  
Always in that same sad tone?

No it is not sad at all,  
Nor it is a mere shining ball...

It is the glowing sign of beauty,  
And reminds me of my duty...

To spread light in dark human heart,  
Putting all evilness in an invisible cart,

Standing against all dark arrows,  
Helping the humanity and removing their sorrows,

Why we are anxious and worried?  
When everything is by His grace we carried...

Forget all and shine like moon,  
Every success will be in your way soon!!

## Iridescent

Hamza Amad

BSc. (Hons) Agri. Sciences

Your smile worth a lot,  
So don't miss a single shot

Your heart is like a bloom,  
It makes me sing in a tune

Your eyes disseminate the light,  
Like the fireflies do at night

Your arms are like the carpeted floor,  
They hurt but save me from gore

Your hair blow the air with cold kell,  
That for sure can freeze the hell

As your lips are so kissable,  
So I find your kiss, unmissable

## Nobody Can Take it from You

Amar Razzaq

PhD Agri Economics

I know a girl  
Who has got an ambitious smile

Sometimes she smiles with no reason too  
And it feels like she has got no clue  
To me she is love, happiness and hue  
Oh my God she is one of very few

She spreads her smiles almost everywhere  
And what she does is very rare  
I can travel thousand and thousand miles  
Just to get in way of those smiles

Whenever I'm under a deep stress  
And I feel my life is just a mess  
I turn to her and she smiles unless  
I get such a pleasure hard to assess

She never allows me to stay so low  
She does is faster rather than slow  
What a phenomenal girl is she, oh  
Racing my heart and stopping its flow!

She has also got so innocent eyes  
Their smile tells me she never cries  
She walks me over and above the skies  
She is awesome, she is like sunrise!

What makes her even some more enchanting,  
She doesn't know how much she's granting,  
I wish I could tell her right now and today,  
But I want this to keep it for some other day!!

I know a girl  
Who has got an ambitious smile!!

## Life at university

Affifa Arshi

M.Sc. (Hons) Soil Science

Blooming years and the inspiring stage  
Shadows apart, was there a long race  
Corridor's length and mischief-maker's wave  
Welcome to uni, it's your new phase

Classrooms and the boy's gang  
With new dreams everybody comes with bang  
Whispering, shivering, gossips and girls  
And theta's known as professor's pearl

Exams tumor and functioned nights  
Student's joys are gaining heights  
One day, there will be the ending of this phase  
Surely, I will miss my days.....

Hamza Amad

BSc. (Hons) Agri. Sciences

Whenever I think about you, tears stream  
I can't get you in real so I dream I dream

Because you're impossible to find  
We loved each other then you left me behind

And all I know is 'you're perfect in an art'  
An art of Breaking Heart

But here lies my whole world  
Just inside of you girl

Where I could feel warmth of prosperity  
beam...!!

Pardon, but let me live or let me leave  
Because I'm tired of all these deceives

I know neither I'm the best nor the God.  
But I can't be matched, I can't be cloned.

### LET ME LIVE

**Affifa Arshi**

**M.Sc. (Hons) Soil Science**

A small dedication for child labor campaign

Let me live,  
My childhood, though I scream  
But all I do, when I lost in my dream  
To live my life, without painted hands  
Who could share my pain, who would  
understand?  
Let me live,  
To play and swing, as others do  
It will vanish the pain, while polishing other's  
shoe  
And I see, the flock of birds fly high  
Like that, let me dip n dive across the sky  
Let me live,  
As I walked on roads to sell a toy  
To make money for my sibling's joy  
With bare foots, when I walk  
Everybody passes by, no one wants to talk  
Let me live,  
To took my courage and faith I could  
It mends my heart and makes me good  
As I have passed my life in a mess  
Now I will make a decision about my  
happiness!!

### Dream

**Sehrish Ishfaq**

**Joint Editor, English**

I saw a garden in my dream,  
Standing & absorbing rays of sun beam...

Five plants were planted with a vision  
To keep them alive in all bad seasons...

Flowers bloomed and butterflies glided by  
Sadness and miseries seemed to be a far  
cry...

Suddenly a black eagle came & abolished the  
peace,  
And tore one tiny plant by its cruel teeth...

On its separation, my heart felt pain,  
But I moved on, as it had no gain...

I was happy with four plants left,  
Seeking for more was no longer a quest...

I watered them & took good care,  
They became good friends, for everything to  
share...

Gradually as my dream proceeded,  
Plants turned yellow, & I found them wilted...

I asked one gardener "what is the reason?"  
He promptly said "They are infested with pest  
of racism"

Hoping to see again a garden in my dream...

### THE TRADITION

**Abaid Raza**

**M.Sc. (Hons) Agronomy**

Some folks just don't get it.  
They think owning cattle makes no sense.  
It takes too much time, too much equipment,  
Not to mention the expense.

But the fondest memories of my Life  
They might think sound funny  
Were made possible by Mom and Dad,  
Cause they spent the time and spent the  
money.

You see, the most important lessons  
Helping values grow so strong,  
Come from loving cattle  
And passing that tradition on.

### Confined Me

**Sehrish Ishfaq**

**Joint Editor, English**

I want to shine, I want to glow,  
But something in me is really slow,

I look up at the sky & want to fly,  
But the girl in me compels me to bow,

She shouts so loudly & wants me to know,  
That some plants are never meant to sow...

I want to get rid, leaving her in mid,  
But she is chasing, always at her show...

May be she is right & will take me to the light,  
Following her footsteps, finally decided to  
grow...

I want to shine, I want to glow,  
But something in me is really slow...

### "A witch, a witch it is ..."

**Amna Moeen**

**MA English**

What a game, life is?  
A witch, a witch it is ...  
Sometimes in life,  
You've to sacrifice,  
A lot ... being a wife  
Cuts the heart in segments,  
Tongue becomes a knife.  
What a game, life is?  
A witch, a witch it is ...  
Vehicle of life runs,  
On the tyres of compromise  
You've to shift yourself, being wise,  
Either clockwise or anti-clockwise.  
What a game life is?  
A witch, a witch it is ...  
All this results in peace ...  
No quarrels, no sorrow, no grief ...  
Wishes bow on knees,  
Heart runs on dry leaves.  
What a game life is?  
A witch, a witch it is ...  
A Questionnaire,  
Of unanswerable quiz  
A witch, a witch it is ...  
What a game, life is?

