

VOLUME 2

NOV. 2025

WHERE WORDS
COME ALIVE

HCBF LITERARY SOCIETY

ECHOES OF
EXPRESSION

UNIVERSITY OF PUNJAB





MR. SARDAR SALEEM HAIDER KHAN

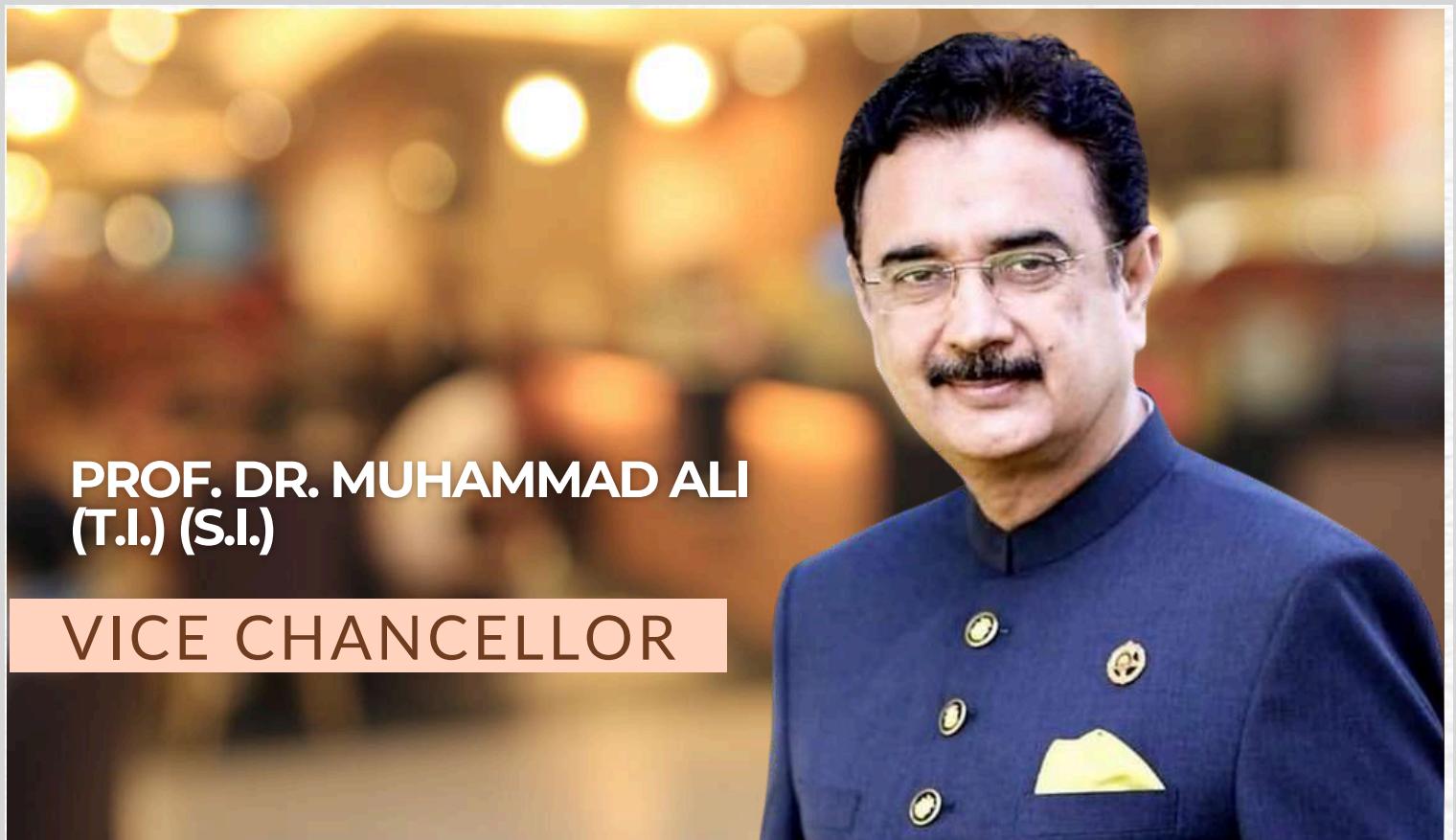
CHANCELLOR

The University of the Punjab enjoys a respectable position as a seat of learning amongst the reputed universities of the world on account of its rich cultural heritage and accessible opportunities being provided to a multitude of our youth for attaining quality education at an affordable cost.

It is indeed a matter of great satisfaction for me to note that significant improvement has been made in the sphere of imparting higher education at the University. Innovative research in various new disciplines and new scientific courses has recently been introduced which will greatly help to cultivate an atmosphere essential for acquiring a high academic standard.

It is commendable that the University of the Punjab has created a modern infrastructure to make it possible for students to update their knowledge in various scientific disciplines since modern technology has become an essential vehicle of rapid progress. At the same time, the University has been quite successful in maintaining a balance between modern trends in education and its old traditions.

As Chancellor, I am confident that efforts to excel in the field of higher education and the inculcation of moral values in the students at the University Campus will continue in future with a greater zeal.



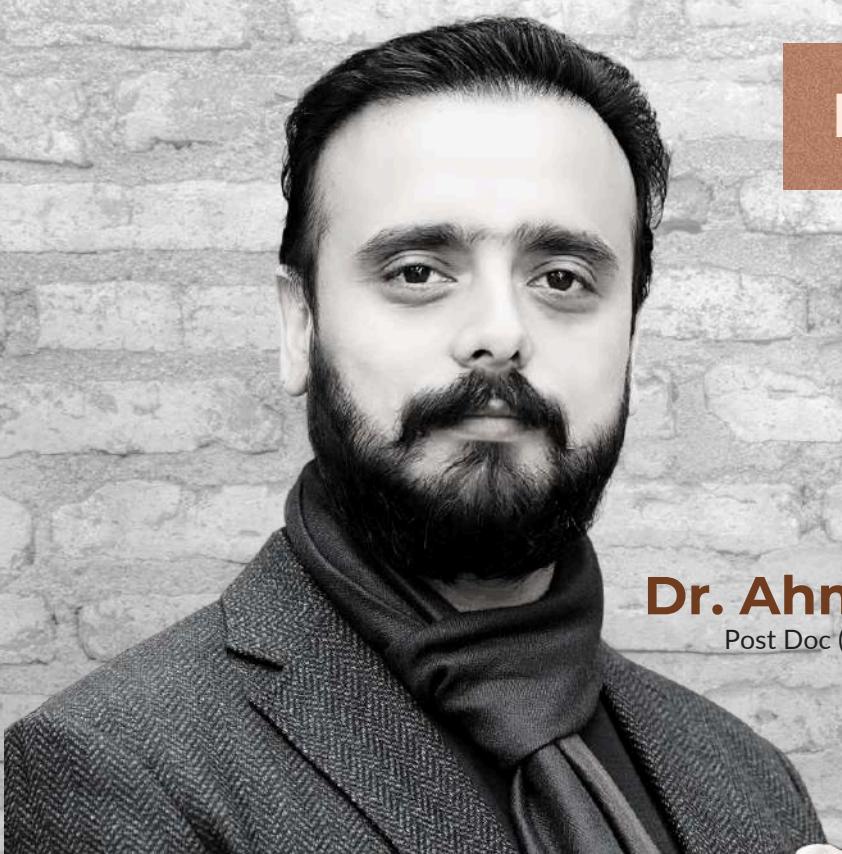
PROF. DR. MUHAMMAD ALI (T.I.) (S.I.)

VICE CHANCELLOR

My mission is to raise the productivity of our graduates through quality education and practical knowledge to contribute in a significant way to the national economy. The University of the Punjab is committed to improving the standard of education with the aim of producing graduates who possess exceptional professional skills and exhibit qualities of outstanding character and wisdom. The inevitability of the development and technological modernization of the financial sector is apparent in the rapidly evolving landscape of the money and capital market. The financial sector's role in facilitating operations financing by floating equity or debt is instrumental. The financial services sector relies heavily on the banking sector as its fundamental support. Hailey College of Banking & Finance (HCBF) is a distinguished constituent of the University of the Punjab. Graduates of the HCBF program possess a broad range of knowledge and specialized skills in Banking, Insurance, and Risk Management. It is with great pleasure that I observe the earnest endeavors of Principal HCBF, Dr. Ahmed Muneeb Mehta, as well as the faculty and administrative personnel, in augmenting the favorable educational milieu to facilitate the exploration of students' capabilities.

The curriculum review is highly valued as it ensures that students are kept abreast of the swift advancements in the fields of business, trade, and information technology. The COVID-19 pandemic has brought about significant changes in the business landscape. It is my belief that the HCBF will remain proactive in adapting and refining its academic pedagogy to align with the evolving demands of the industry and the workforce.

I extend my sincerest wishes for the utmost success of the HCBF graduates in all their future pursuits.



Principal's Desk

Dr. Ahmed Muneeb Mehta

Post Doc (Indonesia), Post Doc (Turkiye), Ph.D. (Turkiye)

Principal

I am pleased to connect with you through The College Bulletin and share some exciting updates from our vibrant Hailey College of Banking & Finance family. First and foremost, I want to extend my heartfelt gratitude to every student, faculty member, and staff for your continuous dedication, especially during these challenging times. Your adaptability and spirit are the heartbeat of HCBF, and because of you we continue to flourish.

We have hit several remarkable milestones in the past academic year. Our entire infrastructure has been upgraded to meet both student needs and market demands, and we proudly stand as one of the first self-sustainable solar energy institutions in the university, a true reflection of our commitment to innovation. Our faculty have published impactful research papers and been invited to speak at renowned conferences worldwide, showcasing the intellectual prowess that makes our College shine. Equally inspiring, our graduates have demonstrated exceptional talent and leadership during placements, applying classroom knowledge to real world challenges and proving the strength of our rigorous curriculum and hands on learning opportunities.

In our constant pursuit of excellence, we've launched initiatives designed to enrich your learning experience. Both our regular and replica degree programs are aligned with emerging industry trends, ensuring you're well prepared to navigate the dynamic business landscape. We are also delighted to introduce five new degree programs this semester: a BS & MS in Islamic Banking and Finance, an MS in Sustainability Management, an MS in Business Analytics, and an MS in Public Finance and Policy, giving you cutting edge specializations that match today's global demands. We are strengthening partnerships with leading corporate organizations to provide internships and job placements, empowering you with the skills and experiences needed for a successful career. And of course, a special shout out to our visionary Vice Chancellor, Prof. Dr. Muhammad Ali, whose guidance fuels our progress, and to every faculty and staff member who supports our mission daily. Thank you for being part of this incredible community. Let's keep pushing boundaries, embracing innovation, and making HCBF the place where talent meets opportunity.

SUPERVISORS



DR. FIZZA RIZVI



DR. TEHMINA FIAZ QAZI

As the Supervisors of the Literary Society at Hailey College of Banking and Finance, it is a moment of great pride to present the second volume of Echoes of Expression. This edition reflects the creativity, dedication, and artistic growth of our students, who have shaped this publication with fresh ideas and thoughtful expression.

Echoes of Expression is more than a magazine. It is a space where young minds speak, question, imagine, and inspire. We congratulate every writer, designer, and team member whose efforts made this volume truly special.

Our best wishes to all students. May you all continue to express yourselves boldly and carry forward the literary spirit of our college.

INTRODUCTION TO TEAM LS



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ALAIHA IFYAN

As President of the English Cabinet, I actively contributed to the magazine by collaborating with editors, shaping the theme, and reviewing drafts. My role focused on supporting the team and learning throughout the process. It was a rewarding, collective effort, and I hope this becomes a lasting tradition at HCBF.

FIZA NAJAM

As Administrative Secretary, I managed both creative and organizational aspects of the magazine. I contributed to the design process, ensuring cohesive layouts and visual flow. I coordinated between teams, tracked submissions, and oversaw deadlines. I'm proud to have contributed significantly to bringing the magazine together with the team.



HAFSA ISHTIAQ

As Content Director of the Literary Society, I guided the creative vision of our magazine. I collaborated with contributors and the design team to ensure thematic coherence and an engaging reader experience. Balancing creativity and planning, I am proud to have helped shape a publication showcasing our students' talent and passion.



ZOHAIB ZAKI

As the Administrative Secretary, I mainly helped with proofreading the written pieces and reviewing visuals to keep everything clear and consistent. I also handled coordinated work, managing submissions, staying in touch with teams, and making sure things stayed on track. My role was simple but supportive, and I genuinely enjoyed helping the team out.



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GRIEF OF EVERY ZULAIKHA

When you were near, even then peace escaped me,
Yet I felt your presence, haunting, quietly.

You belonged to none, never let anyone belong to you.

Today here, tomorrow gone,
That's all you ever knew to do.

Now when I look at your state,
Tears well in my eyes, not for you,
But like a blind one weeping
for the blindness that won't undo.

Your presence was an absence in disguise;
It would've been better had you never arrived.

I longed so deeply for that bond with you,
Like a blind soul aching for a glimpse of view.

I desired you like Zulaikha cried,
Screaming Yousuf's name, love denied.
But you never cared for loyalty's grace.
You danced in your storms,
like a bird in the sky,
drifting, untamed, untraced.

You were never mine,
Not truly there, just another echo in time.
No different than the world outside,
cold, selfish, civilized.

Now, when I see some Zulaikha cry,
I see myself in her weary eyes.
But she's naive still, she'll learn to rise.

GRIEF OF EVERY ZULAIKHA



And one day she'll call out to me,
No longer weeping in misery:
"I do not cry anymore.
I've learned, I shine.
I am not broken.
I am a precious gem, divine."

*Esha Noor
BBA sem. 3rd*

RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM BY ALLAMA MUHAMMAD IQBAL - BOOK REVIEW

Allama Muhammad Iqbal is one of the sub continental Islamic intellectuals who is celebrated and cherished by all. This book is a collection of speeches that Iqbal delivered to reconstruct the metaphysical world view of Islam in the light of modernity .This great piece of work is a humbling expression of contemporary Islamic learning. Iqbal endeavors to synthesize the spiritual outlook of Islam with modern rationality, and enlightening the word view of Quran in comparison with the philosophies enunciated by Nietzsche, Bergson, Einstein and other modern Westerners. He continues to uphold the importance of spiritual genesis and practice, together with modern activist knowledge and empiricism.

Along with this, Allama Iqbal being intellectually familiar to modern Western thought, Iqbal was what many today would like to refer to as a Sufi. His Sufi writing and poetry is understandable to people who have tied up in Sufi practices or who are at home with the underlying philosophical studies. His reference of the Quranic verses carries great importance as it states that human beings hold the trust of Allah as His humble vicegerents. This was the trust which the earth and the mountains refused to carry. Everybody should be struck by his repeated reference about theory of biological evolution embraced by Sufis like Mawlana Jalaladin Rumi, including through poetic verse . The point of evolution was something that Sufis regarded as a declaration rather than a negation of the divine nature of man unlike the Western thought where it has led to a great deal of metaphysical anxiety. Allama Iqbal's knowledge about the Quran supporting empiricism by pressuring humans on nature and history was well taken.

Many people have stated how dense this book is but I was little bit restless about it before studying it thoroughly and systematically. In reality, nothing could have been further from the truth. Thoughts of Allama Iqbal are complex and multifarious but with devotion and using cognitive abilities, one can get the grip of philosophy in writing this

RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM BY ALLAMA MUHAMMAD IQBAL - BOOK REVIEW

artistic piece. It was the pure energy and enthusiasm of his great thinking that made it so enjoyable to go through.

Most of the Westerners were not familiar with Iqbal, who by any yardstick was one the most able philosophical minds of the past century. This book was a really marvelous and exceptionally great attempt at articulating why such a synthesis is both possible and necessary for human flourishing. It is now clear to me why Iqbal was such an inspiration to Ali Shariati and an entire generation of Islamic thinkers. Iqbal's principal work is not to open any kind of search for philosophical truth but it is the revival of the Muslim greatness keeping in view religion, science and philosophy.

In his own words: I have tried to meet, even though partially this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. Muslim world has to come to terms with innovations and modern knowledge keeping in view Islamic jurisprudence.

The book is very much interesting particularly if you are inclined towards the spiritual and the mystical worlds. History is progressive and developing in terms of culture as we move from India, Greece to Islam to modern Europe. In his claims (Iqbal): The prophet of Islam was the first critical observer of psychic phenomenon and in Islam prophecy reaches its perfection in discovering the need for its own abolition.

Now that almost more than a century has passed, one can ask what influence has this book had. This book is still appealing to modern Muslims especially in Pakistan because it recommends the possibility of radical reform of Islamic law and creative, modern understanding of Islamic ideology.

RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM BY ALLAMA MUHAMMAD IQBAL - BOOK REVIEW

The task before modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past. I myself believe that Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim on the other hand, is in possession of these ultimate ideas as the basis of a revelation, which, speaking from the utmost depths of life, internalizes its own apparent externality. With him, the spiritual basis of life is a matter of conviction for which, even the least enlightened man among us can easily lay down his life.

If time is real then every moment in life reality is original, giving birth to what is absolutely novel and unforeseeable.

Everyday doth some new work employ Him, says the Quran. To exist in real time means to create it from moment to moment and to be absolutely free and original in creation. The universe is a free creative movement.

Allama Iqbal focuses on revitalizing the faith by accepting modern scientific knowledge and national inquiry. His attention moves around religion, science and philosophy.

Iqbal believes that scientific and religious developments are identical in the final aim both seeking to reach the most real. He maintains that 'The Quran puts emphasis on observation, experience and reason to gain knowledge.'

Traditional mysticism is opposed by Iqbal that promotes stagnation and absolutism, rather he supports for a more dynamic and inclusive approach to faith by motivating Muslims to engage with the modern world and drive progress.

Along with this Iqbal put great emphasis on Ijtihad (independent reasoning) and Ijma (Consensus) in Islamic thought and how Ijtihad should be exercised through a Muslim legislative assembly. Iqbal stresses the concept of Tauheed (Oneness of God) and

RECONSTRUCTION OF RELIGIOUS THOUGHT IN ISLAM BY ALLAMA MUHAMMAD IQBAL - BOOK REVIEW

considers it the foundation stone for equality, justice and progress in society. Further Iqbal highlights the importance of prophetic consciousness and inductive reasoning in the religion of Islam. In inductive intellect; reason and observation play a key role for better understanding prophetic consciousness.

Iqbal calls for a new Islamic theology that includes modern sciences .He proposes to liberate Islamic ideology from traditional Greek philosophers and Aristotelian logic.

*Shaukat Hussain Asghar
An old RAVIAN 1994-96
Lahore*

A MOMENT IN TIME

The clock screams the passing years,
It told me, time waits for no one
But once it waited for me,
So small, so fleeting
It stopped beating, it paused ticking

It was a moment moment when the world muted itself
When all the voices collapsed, silence everywhere

When our eyes met, but remained unmet
When our hearts melt, but stayed unmelted

We did not accept
We did not confess

Were it our voices that cracked?
Or that an echo of the last goodbye ?

Today in the moment of time, I want to reach for it.
But it slips through my fingers, like the sands of a forgotten
time

And I ask myself
Was it a word I forgot to say?
A question I forgot to make?
Or a feat that wrapped me
In the shadows of my own forgotten self.

The time paused its breath
Not for the hours, or days or years
But for a few seconds.

A MOMENT IN TIME

The seconds the silenced the world
Leaving us forever marked
Left us tracing our fragments
◆ Finding our own shattered pieces
Of who we are? What were we?

The moment, the pause before the answer
Before the question
Before the confession or acceptance
And
Between the yes of no

Was a moment enough to turn everything, upside down
And today it's absence
Screams louder than once the presence was

Amna Azmat

Government College University Lahore GCUL

THE PALESTINE-ISRAEL CONFLICT: CHALLENGES AND THE WAY FORWARD - ARTICLE

The advancement of humans as a species, which had been flourishing since the Second World War, has gradually come to a halt in the last few decades. Between industrial economies exponentially increasing the carbon footprint and vandalizing the environment, the heightened geopolitical tensions brewing between Sino-American allies, the Russia-Ukraine war, and the skyrocketing inflation throughout the globe increasing wealth inequality, we seem to be going downhill and further away from world peace. The recent episode of armed confrontation in the Middle East, the Hamas-led attack on Israel, has further boosted the turmoil of international geopolitics.

How this all started?

On October 7th, 2023, the paramilitary wings of Hamas, a political and military organization governing the Gaza Strip, along with other Pro-Palestine parties, launched a series of collective military incursions from the occupied Israeli territory of Gaza, penetrating numerous civilian and military sites without facing any resistance. This was seen globally as a colossal failure of Israel's impregnable iron dome, its military intelligence, and its invincible status. However, civilians paid the ultimate price for this armed conflict.

Now, to rebuild its tarnished image, it has declared full-blown war on the civilians in the Gaza strip, killing thousands and rendering millions homeless. This grave armed offensive has forcefully displaced, bombed, and killed soldiers and civilians alike, with many taken as hostages. The blockaded people are not allowed any humanitarian aid, and food, medicines, electricity, and fuel. The revised death toll for Israel was 1,139 in December, and the Palestinian death toll this year comes out to an astonishing 22,404, with 21,414 civilians massacred after October 7th, as reported by Al-Jazeera. Yet the day of attack is termed the bloodiest in Israel's history. Muslim countries have blamed Israel for its illegal occupation of the Palestinian territory, reasoning that the October 7 attack was retribution for the apartheid against

THE PALESTINE-ISRAEL CONFLICT: CHALLENGES AND THE WAY FORWARD - ARTICLE

Israeli Muslims, since its occupation of the West Bank and Gaza Strip in 1967.



Israel, formed as a Jewish state, draws its identity from Judaism, both as a religion and nationality. It embraces Zionism, aiming to establish a homeland in historic Palestine and tracing its roots back to Biblical kingdoms. The rise of Zionism in the late 19th century was fuelled by widespread European anti-Semitism, and exacerbated by the Holocaust, leading to significant Jewish immigration towards Palestine. Today, Israel is home to 43% of the global Jewish population. However, many Arabs and Palestinians view this as a form of colonialism and apartheid, accusing it of confiscating Palestinian land and meticulously disenfranchising and marginalizing the native inhabitants of the Holy Land.

It does not require a scholar to understand that Hamas cannot be destroyed militarily, especially when Palestinians perceive it as the only force resisting the brutality they encounter. Over 20,000 Palestinians have been massacred, yet only temporary ceasefire for the exchange of hostages was allowed, but a permanent solution has not been sought. The following write-up attempts to analyse the challenges the Security Council might have faced in trying to maintain peace in the region.

Israel's Global Backing:

After the Hamas attack, many western countries, including the US, UK, France, and India, reiterated their unconditional support for Israel, believing the attack to be an act of terror and an impairment of its right to self-defence. A joint statement from the US, UK, France, Germany, Italy, and Canada circulated on October 29th on the British government website, which stated that the leaders reiterate their support for Israel and its right to defend itself from terrorism.

THE PALESTINE-ISRAEL CONFLICT: CHALLENGES AND THE WAY FORWARD - ARTICLE

Israel is a notable trading partner with major global markets, with the unwavering support of the US, which sees it as an important strategic partner in the Middle East; in fact American military aid represents a significant proportion of its defence budget, which accounts for \$158 billion since World War 2. They are the largest trading partners, with two-way trade hovering around \$50 billion annually. Biden then-US Vice-President, said in 2013: "An independent Israel, secure in its own borders, recognized by the world, is in practical strategic interest of the USA. I used to say ... if there were no Israel, we'd have to invent one." Since 1972, the USA has used veto power over 50 times to strike down condemnatory resolutions in the Security Council.

India, who has had a neutral foreign policy in the Middle East since its independence, has seen a dramatic shift, also evaluating Israel as a partner in trade and strategy. Around 40% of Israel's ammunition is exported to India, which is growing exponentially. Modi tweeted, after October 7th, "India strongly and unequivocally condemns terrorism in all its forms and manifestations." No doubt, the most reasonable conclusion at that time would have been immediate ceasefire and restriction of further violence, but Israel was given a free hand. This created a quagmire for unilateral brutality and oppression.

Lack of Political Stability in the Middle East:

The war broke out when the US brokered a talk for the normalization of ties between Saudi Arabia and Israel, to fortify its stance in the Middle East. The Martial Arabs overlooked the crisis and social order for the economic benefits they would bring if ties were normalized. This trend has decreased the significance of this conflict for the Arab leaders, most of whom are authoritative monarchs, imposed by colonial and imperial powers. Their overall role in the political evolution of the Middle East is underwhelming, only releasing general condemnations of war.

THE PALESTINE-ISRAEL CONFLICT: CHALLENGES AND THE WAY FORWARD - ARTICLE

John Perkins' "The Confession of the Economic Hitman (2004)" also outlines the socio-economic modernity in the recent Middle East as a secretive agreement: "Saudi Arabia would use its petrodollars to purchase US government securities; in turn, the interest earned by these securities would be spent by the US Department of Treasury in ways that enabled Saudi Arabia to emerge from a medieval society to a modern, industrialized world."

De Jure Anomaly:

The Israeli genocide is often backed on the pretext that it has the right of self-defence, which is codified in Article 51 of the UN Charter as "Nothing in the present Charter shall impair the inherent right of individual or collective self-defence if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security."

However, Israel is occupying illegal territories, and this right does not apply to an occupation. Occupation in customary international law is the "effective control of a power (be it one or more states or an international organization) over a territory to which that power has no sovereign title, without the volition of the sovereign in the territory."

Israel argues that the West Bank and Gaza Strip were not sovereign states or territories, so it only administered them and did not occupy them from this perspective. It is a legal gray area, one where jurisdiction clashes with morality, although this position has been rejected on international forums many times. So it cannot claim a territory militarily and exercise control while simultaneously regarding it as "foreign" and invoking Article 51 and carrying out armed activities in the region.

Military-Industrial Conglomerates:

THE PALESTINE-ISRAEL CONFLICT: CHALLENGES AND THE WAY FORWARD - ARTICLE

The military-industrial complex flourishes when humanity bleeds, and with their stocks projected to accelerate in 2024 and 2025 because of the Russia-Ukraine and Israel-Hamas wars, this US-based market will draw billions. The aerospace and weapon sectors enjoyed a 7% boom in value after the attack on October 7th, with a surge in the value of stocks at Lockheed Martin and Northrop Grumman. President Joe Biden has also pleaded with Congress for \$106 billion in military and humanitarian aid for Israel. American arms dealers make a great fortune, exploiting any regional tensions as potential markets, with the backing of government agencies.

The Way Forward:

Over the course of the last seven decades, it has become overwhelmingly clear that this issue is in need of international attention and efforts to minimise the chaos and destruction, and return the Holy Land to its formal glory. Israel has so far launched four military incursions in Gaza, and the solution seems obvious; with this region of instability, insurgencies, and armed confrontations needing political leadership, peace dialogues, and ceasefires.

The UN has proposed a two-state solution, which sees the creation of an independent Palestinian state, along with the existing Israel as a way to end this atrocity. This proposal again faces numerous problems regarding the homeless Palestinian refugees, the illegal settlements on stolen land, and the control of Jerusalem. The borders should be drawn with considerable cooperation, because a previous division plan, Resolution 181, was rejected by the Palestinians as it allotted most of the historic Palestine and fertile Coast to the Jewish community. Most international diplomacies promote a state with pre-1967 border. Despite the two-state solution being the only reasonable termination of this conflict, it has not been materialized and worked upon, even after support from world leaders, including those of the US, India, and China.

*Taha Husnain Shah
Software Engineering Department, NUST, Islamabad.*

SOMEONE ELSE'S DREAM

Never lost to someone,
never missed a trophy,
got all glory.

I can't escape this feeling,
Accomplishment yet emptiness,
I guess I fulfilled someone else's dream.

Did everything I could do,
devoured everything thinking it's the path to utter bliss;
turns out my younger self ain't happy.

All these hardships and adversities,
Made my family and friends happy,
I guess I fulfilled someone else's dream.

Gained everything I could,
Sought validation from people who didn't even care,
Did I even do it for myself?

Felt like a soldier taking orders,
took another step on my tight rope,
I guess I fulfilled someone else's dream.

Running on the edge I'm trying,
To be happy with everything,
Have I run far enough, only to end in tears?

Am I a people pleaser,
Or a girl chasing borrowed dreams?
I guess I fulfilled someone else's dream.

Alaiha Ifyan
BBA Hons. 4 years (2023-27)
Hailey College of Banking and Finance, PU, Lahore

“WHEN BREATH BECOMES AIR” BY PAUL KALANITHI **- BOOK REVIEW**

Some books do not merely tell a story, they create a quiet space within us where long buried questions begin to surface, questions we have been too busy or perhaps too hesitant to ask. “When Breath Becomes Air” is one of those rare books. It holds your hand and asks you to pause to consider that life is at once delicate and deeply meaningful and that sometimes it is the unfinished stories that leave the most lasting impact. Paul Kalanithi was not only a gifted neurosurgeon but also a scholar of literature and philosophy. Before entering medical school at Yale, he studied English literature and human biology at Stanford drawn by the hope of understanding what makes a life truly worth living. His path into medicine was never just about science. It was a search for where knowledge meets purpose, where the mind and the soul intersect. By his mid thirties, Paul stood on the edge of completing a long demanding training ready to step fully into a career he had built through years of discipline and sacrifice. Then suddenly everything shifted with a diagnosis of stage IV lung cancer. In an instant, the future he had imagined disappeared and he was forced to see life from the other side of the hospital bed. What makes this memoir so compelling is not only that it chronicles illness, but that Paul writes with striking honesty and restraint as a doctor, as a patient, as a thinker, and as a husband. He shares the quiet struggle of moving from a surgeon who guides others through life and death to a patient who must face his own mortality. There is something deeply human and quietly courageous in his constant questioning of what it means to live well even when tomorrow is no longer certain. His prose remains gentle and thoughtful, never demanding sympathy. Instead, he writes to understand, to examine, and through this reflection, he helps us reflect too. Even as his physical strength fades, his voice remains steady, a reminder that clarity often comes in moments of vulnerability. The memoir closes with a chapter written by his wife Lucy, whose words carry a calm dignity rather than forced consolation. Her honesty offers a final grace to Paul’s story showing that love does not end with death, but continues in memory and quiet presence. Reading “When Breath

“WHEN BREATH BECOMES AIR” BY PAUL KALANITHI - BOOK REVIEW

“Becomes Air” feels less like turning pages and more like sharing an unhurried conversation with someone confronting the hardest truths of life. It does not promise reassurance but instead invites us to ask what truly matters when the future is unknown. When I finished the book it stayed with me in an unexpected way. I found myself wondering whether I am living out of habit or living with intention, am I present with those I care about? What would remain most important to me if I knew my time was limited? Paul’s story quietly reminds us that a life’s value does not lie in its length or in perfection but in the moments when we choose to love, create, and forgive, and keep going despite fear. What stayed with me most is that even when the future fell away, Paul never stopped searching for meaning. In that search, there is a gentle bravery that feels profoundly human. It reminds us that though we cannot choose how much time we have, we can always choose how thoughtfully and sincerely we live. In the end “When Breath Becomes Air” is more than a memoir. It is a mirror reflecting back our own hopes, fears and unfinished questions, reminding us that every ordinary moment can be extraordinary if we truly pay attention. If you decide to read it, do so slowly. Let it sit quietly with you and perhaps let it change the way you see your own life even just a little.

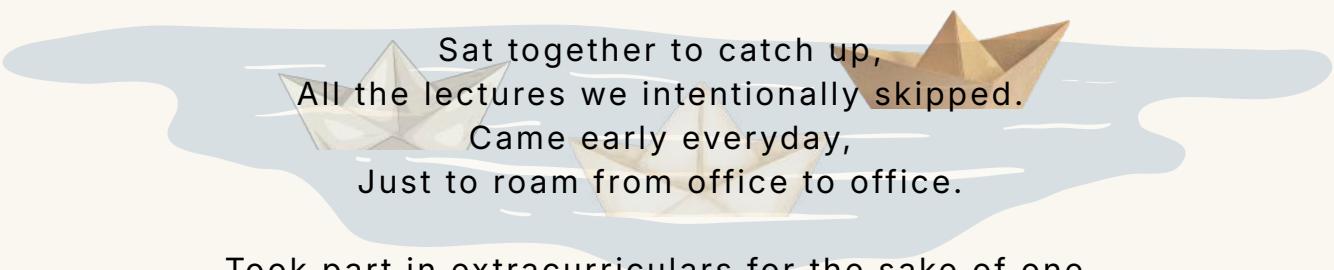
AQSA ALI
IB&M
UNIVERSITY OF ENGINEERING & TECHNOLOGY, LAHORE.

CAMARADERIE

The odyssey began fortuitously.
We met when we were clueless.
A light sparkled between us,
A kinship the world envies.

Bonded over familiar problems,
All of us hurdled by the matrix.
In the same abyss we came together,
Began the journey of escape.

Weary nights and endless turmoil,
eleventh hour deadlines yet still conquered.
We kindled each other in dusky moments.
Amid wrong perceptions, we became the truth.



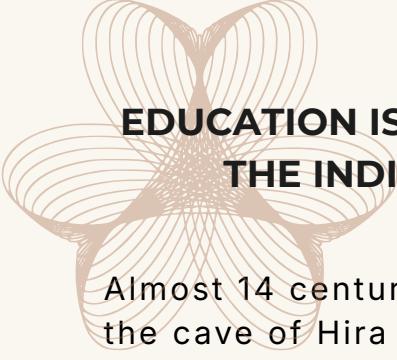
Sat together to catch up,
All the lectures we intentionally skipped.
Came early everyday,
Just to roam from office to office.

Took part in extracurriculars for the sake of one.
Sneaked out of class,
Got caught laughing mid lecture.
All this made our friendship even stronger.

Moments like having bun kabab,
Roaming through Anarkali Bazar,
Spellbound by shining jewellery.
In these echoes They became the chosen.

And in all this,
in chaos and whispers,
Unknowingly, we became a family.
We found each other.

Fiza Najam
Hailey College of Banking and Finance, PU



EDUCATION IS THE PERFECTING OF LIFE, THE ENRICHMENT OF THE INDIVIDUAL WITH THE HERITAGE OF THE RACE (WILL DURANT) - ESSAY

Almost 14 centuries ago, when the Prophet Muhammad (SAW) was in the cave of Hira of Makkah, the angel Jibrail (AS) came and said to "Muhammad, "Read! in the name of Allah." The divine mission of Islam thus begins with the call of education. The subsequent revelations also focused on education and learning. The Messenger of Allah perfected the lives of ignorant Arabs through education. The story of the initial years of Islam remained applicable for future generations. It is education that lights up the dark soul of humans. Through education, they learn about historical discoveries, political upheavals and scientific progress.

Furthermore, it is only through education that human beings are endowed with the moral and cultural heritage of the human race. Education also provides humans with the ways and means of financial earning. In reality, it fills the lacunae of human personality, making it a perfect life. Is modern education achieving the goal of perfecting life? Certainly not, it is falling short to attain this ideal.

Life loses its luster without education. Imagine the lives of illiterate persons and ignorant nations. They are merely existing, not living. They are deprived of the legacy of human knowledge. They miss out the charm of political revolutions, the greatest inventions and the music of soul.

On the other hand, education perfects human life with the light of knowledge and wisdom. To begin with, education provides humans with the knowledge of historical discoveries and inventions. Medical discoveries such as the polio vaccine and treatment of diseases form the bedrock of the modern medical profession. Modern medical professionals learn innovative tools to physically perfect human life through historical knowledge.

Moving along, education also provides insight into political struggles and revolutions. It unearths the underlying causes of such upheavals.

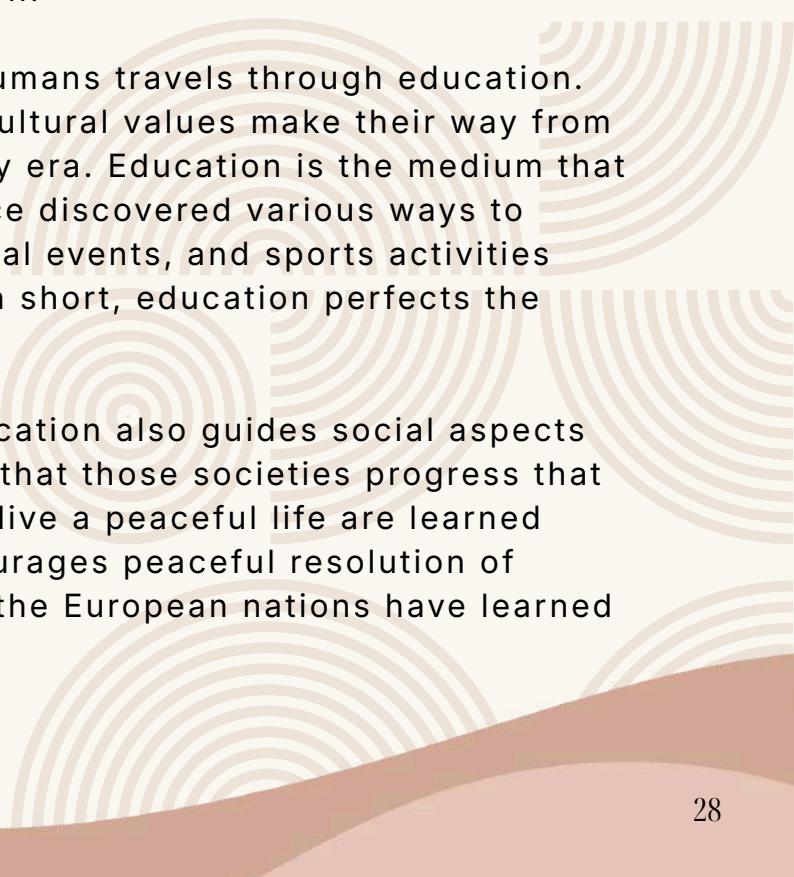


EDUCATION IS THE PERFECTING OF LIFE, THE ENRICHMENT OF THE INDIVIDUAL WITH THE HERITAGE OF THE RACE (WILL DURANT) - ESSAY

The lessons of the American Revolution, the French Revolution of 1789, and the Russian Revolution of 1917 are learned through education. It is the educational heritage that guides humans to believe that democracy is among the best forms of the world. Therefore, education perfects the political aspect of human life.

In a similar vein, education guides humans to live a physically healthy life. It sheds light on the importance of exercise and a balanced diet. The heritage of physical education and food sciences gives human beings the right education about physical health. Hence, education ensures physical health of individuals.

In addition to physical health, education also purifies the human soul. The training in morals is imparted through learning. The concept of right and wrong is learned through education. Will Durant, in his book 'The Story of Philosophy,' argues that purification of the human soul is one of the primary aims of education. Education endows individuals with the heritage of honesty, integrity and empathy. These virtues help to differentiate humans from savages. Therefore, spiritual enrichment comes through education.



Similarly, the cultural heritage of humans travels through education. Dress codes, social customs, and cultural values make their way from historical times to the contemporary era. Education is the medium that makes this possible. The human race discovered various ways to culturally enrich it. Festivals, cultural events, and sports activities help humans to enrich their lives. In short, education perfects the cultural life of individuals.

Apart from the cultural aspect, education also guides social aspects of human life. History tells humans that those societies progress that remain peaceful. The guidelines to live a peaceful life are learned through education. Education encourages peaceful resolution of disputes. In the contemporary era, the European nations have learned



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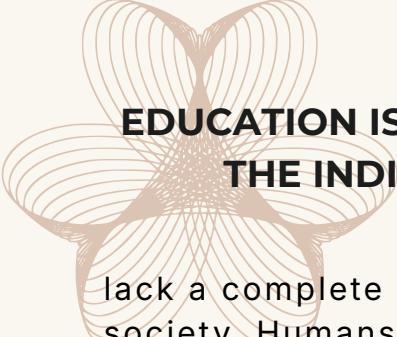
this secret after fighting wars for centuries. Education also inculcates the values of forgiveness and social justice. These virtues help to establish a harmonious life. Thus, education perfects the social aspect of human life.

Moving along, education also provides economic sustenance to human life. An individual needs ways and means to earn livelihood. Education helps individuals in two ways. On the one hand, it helps him to find a job or an employment opportunity. On the other hand, it guides him to start his own business or become an entrepreneur. The economic security of human beings helps them to enjoy other amenities of life. Therefore, education perfects the economic aspect of human life.

Once it is established that education perfects human life in all aspects, it is pertinent to analyze the contemporary education landscape. Is modern education perfecting human life? The answer demands a deeper understanding of modern education. Firstly, modern education is based on the commercial aspect alone. Pakistani educationist, Shahid Saddiqui, in his book "Education and Inequalities," argues that the modern education system is grounded in the commercialized aspect of knowledge. Teachers are mere salesmen in the market of knowledge. They only inculcate market skills and industrial requirements. Such a system of education develops a lopsided human personality.

Secondly, modern education is devoid of morals and character building. Education is promoting a rat race of competition. The values of equality, forgiveness and empathy towards others are overlooked or ignored. Resultantly, children are rich in modern skills but lack basic moral training. Thus, modern education is not developing a complete human personality.

Last but not least, the modern education system indeed inculcates bias. Historical facts are twisted in favor of nationalism. The students



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lack a complete picture of the story. This generates extremism in a society. Humans become divided on the basis of national boundaries and cultural divisions. As the famous physicist Stephen Hawking, once remarked, "The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge".

When modern education is falling short of its goal, it is necessary to highlight some remedial measures. To cure the ills of modern education, a four-pronged strategy would be useful. Firstly, it is necessary to encourage a holistic concept of education.

Modern education should equally emphasize morals and character building. The young pupils need to learn the values of integrity, honesty and humility. Strong moral foundations would help to perfect human life.

Moving along, modern education ought to teach unbiased history. Historical biases should be removed from the syllabus. Facts and reality should become the order of the day. It would unite all the members of the human race. It is the basic requirement of achieving the ideal of world government as enunciated by Bertrand Russell. Thirdly, the ethos of living a harmonious life needs to be inculcated from early life. This will help humans to perfect their lives.

Lastly, those who are unable to get education should be brought into its fold. Education ought to be for everyone without the distinction of race, gender and economic status. The Sustainable Development Goal 4 of the UN rightly calls for universal primary education for all by 2030. Access to education would perfect the life of each individual.

To sum up, it is clear that education transforms human life. It perfects an individual in its spiritual, moral, social and economic aspects of life. The treasure trove of historical knowledge travels through education. Education transcends the boundaries of time and age. The best of the human race is learned through knowledge and wisdom. It



**EDUCATION IS THE PERFECTING OF LIFE, THE ENRICHMENT OF
THE INDIVIDUAL WITH THE HERITAGE OF THE RACE
(WILL DURANT) - ESSAY**

helps humans to perfect their lives at the individual and the collective level. Nevertheless, the modern education system is falling short of achieving this ideal owing to certain ills. By inculcating moral training and educating in character, modern education can help humans to perfect all aspects of their lives.

*Amir Mehmood
Hailey College of Banking and Finance, University of Punjab*



SATIRICAL DIALOGUES ACROSS TIME: CULTURAL COMMENTARY IN THE WORKS OF POPE AND ALLAHABADI - ARTICLE

Satire has long been employed by writers worldwide to critique social vices. Alexander Pope used it to highlight the frivolities and superficialities of the eighteenth-century English aristocracy in his *The Rape of the Lock*. Similarly, Akbar Allahbadi, a nineteenth-century poet and satirist, laments the blind adoption of colonial norms by the masses of the Indian subcontinent, with tradition, language, and religion at stake. Despite being separated by spatial and temporal boundaries, both poets use satire to criticize the follies of their respective societies, in an attempt to awaken them before irreversible cultural decline. This essay explains the universal nature of satire as a means of social commentary and its role in reflecting cultural decay across diverse historical and cultural landscapes.

Pope bases his mock-epic *The Rape of the Lock* on an actual incident between Lord Peter and Miss Arabella Fermor and critiques social vices rather than individual flaws. He depicts the battle between Belinda and the Baron over a lock of hair with the same fervor as a war to expose the absurd priorities of the eighteenth-century English society. The invocation of muses on such a trivial matter, "I sing – This verse to Caryll, Muse! Is due," is comical and again emphasizes the absurdness of people's concerns. Pope also comments on the ostentatiousness of his society through the character of Belinda, as she embodies the superficial values of his society. For instance, Belinda's elaborate morning ritual, including her toiletries, white robes, combs, puffs, powders, and other adornments, exposes the emptiness of a culture where outward appearances are prioritized over inner substance.

Furthermore, while crafting a mock epic poem, Pope critiques the gender biases of his society. Women like Belinda are only admired for their physical appearances and beauty, while their intellectual capabilities are completely sabotaged. The eventual "rape" of Belinda's lock not only shows the assertion of male dominance but also trivializes Belinda's autonomy. Yet what is noteworthy is that

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women still had some power, which might appear as the objectification of women's beauty to modern readers. Pope writes of Belinda, "If she shares some female errors, Look on her face, and you'll forget them all." This comment, which talks about Belinda's exquisite beauty, also tells the reader about the treatment of women as objects in eighteenth-century England. Lastly, Pope describes the game of Ombre as an epic battle, satirizing the absurdity of social rituals. Through the detailed description of the game and its portrayal as the climax of the poem, leading to the eventual cutting of the lock, Pope criticizes the excessive importance placed on frivolous pastimes while neglecting anything worthwhile.

Just as Pope in his poem satirizes the vices of the aristocracy of his society, Akbar Allahbadi critiques the impact of colonization on South Asia, especially the Indian subcontinent. Although most of Akbar's poetry deals with social and political satire and commentary on his society, this essay exclusively deals with his poem "Nae Tehzeeb" (New Civilization), in which Akbar, observing the impact of colonization on his society, cautions that soon our customs and ways will be a matter of past and this new 'white' lifestyle will become the norm of the day.

In his poem, Akbar critiques his society for blindly giving into the ways of the English and neglecting its own culture and tradition. He comments on many aspects of society: women, religion and beliefs, language, and the splendid past, among others, in a satirical manner to make his society aware of its follies. Akbar satirizes women of his society, stating that women will show off their beauty, neglect their veils 'parda', all in the name of modernity, and adapt to this new civilization. As he says,

نہ خاتونوں میں رہ جبائے گی پردے کی یہ پابندی
نہ گھونگھٹ اس طرح سے حاجب روئے صنم ہوں گے

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Akbar mocks the women that they are abandoning their veils and their religious teachings just to assimilate with the English, which is a point to mourn for the entirety of his society. Akbar says that the fabric of his society is changing, خبر دیتی ہے تحریک ہو اتبدلیں موسم کی, and the people of his society are eager to follow this new civilization rather than to stand firm in their culture.

Akbar also comments on his society's changing attitudes towards religion. He writes,

عہتمام پر قیامت آئے گی ترمیم ملت سے
نیا کعبہ بنے گا مغربی پستے صنم ہوں گے

Akbar laments that this new civilization will also affect the beliefs of his society, and there will be a new Kaa'ba. For Muslims, the Holy Kaa'ba is a place of utmost respect, and Akbar's comment on there being a new Kaa'ba speaks volumes about the gravity of the situation, as he fears the ideas of the English will eventually seep into theirs and overpower even their religious beliefs.

Akbar also comments on the language of his society, fearing that eventually, their language will lose its importance as people of his society are so eager to learn the language of their masters that there will come a point when they will become strangers to their own language.

ہماری اصطلاحوں سے زبان نا آشنا ہو گی
لعت مغربی بازار کی بھاشا سے ضم ہوں گے

Moreover, in this poem, Akbar throws a jab at his society for being blind followers of this new civilization, abandoning their rich cultural heritage. He satirizes that the people of his society have changed so much in their ways of living that it is not long before their splendid past will be nothing but a historical record, long forgotten and buried in the chronicles of the past.

گزشتہ عظموں کے تذکرے بھی رہنے جبائیں گے
کتابوں ہی میں دفن افسانہ حباد و حشم ہوں گے

SATIRICAL DIALOGUES ACROSS TIME: CULTURAL COMMENTARY IN THE WORKS OF POPE AND ALLAHABADI - ARTICLE

Akbar's satire reaches its zenith when he says to himself why is he lamenting and critiquing his society members, as he will be dead soon and his fellows are so lured by the enchantments of this new civilization that they do not and will not even recognize their fall and will be content, thinking that the life they are living is the best, while, alas, once this same lot of people used to be the masters of this land, but now they have given in to the following of their new masters and their civilization, hence no one is going to listen to his cries.

In conclusion, while Alexander Pope in his mock epic *The Rape of the Lock* exposes the superficialities of eighteenth-century English society, Akbar Allahbadi in his poem "Nae Tehzeeb" employs satire to highlight the impact of colonization on his nation and tries to awaken his people not to submit to this new civilization of the English. This research essay comments on how both satirists utilize satire as a powerful literary tool to critique the flaws of their respective societies. Their works are timeless commentaries on societal vices which emphasize cultural identity and exposes the dangers of superficiality and blind assimilation.

Taha Furqan Hanif

PAKISTAN: A PERSONAL HISTORY - BOOK REVIEW

A Personal History is an autobiographical account by Imran Khan, a Pakistani cricketer turned politician. As the name of the book suggests, Imran Khan, the writer of this book who's just 5 years younger than Pakistan writes about the journey of Pakistan as a living suspect of the changes that this country went through. He talks about the impact of colonialism on a new born country (Pakistan), how colonialism and rotten nationalism effected Pakistan throughout these years.

How the USA and continuous military intervention badly affected our country. He also writes about his childhood and upbringing in a country where there's a huge gap in classes of the society. His writing also includes many travel stories. I'm to be honest very fascinated with his writing style as he apprises us about his life along with many life lessons.

He particularly criticises the confusion between religion and liberalism in our desi society. The Iranian revolution and Afghanistan crisis is explained very efficiently, and how the Afghan crisis was converted into the Pakistan crisis. The way Imran interpreted his spiritual journey towards Islam is so inspiring. His interpretations about being inspired by Iqbal is on another level Khan's writing style in A Personal History is straightforward and reflective.

The tone is introspective, with Khan often analyzing his own decisions, mistakes, and growth. His book is a great source of motivation.

Alvia Batool
Hailey College of Banking and Finance, University of Punjab

SHORT POEMS

THIS IS THE CITY THAT NEVER WAKES!

Rags and tatters hung upon sticks
 Here clouds borrow their fluff from fog
 and smog
 Buildings are geometrically still and silent
 The wind passes and stirs no window
 Here stars shy away from the
 loadshedding,
 Standing on the edge,
 My eyes harbinger nothing from the
 soul-less temples
 The Sufi corner seems quiet for the last
 decade
 No search light would show the faces
 more bright
 Those are gone darker in the labyrinth of
 walled-city balconies
 Every angle invites a different eye
 But to remain the same old empress of
 Shahi Muhalla
 One cannot see God clearly if has lost
 its only picture
 Who has spilt the ink on the sky?
 Halt
 The city still wants to sleep!

Fatima Mehru

Ezza
 Hailey College of
 Banking and
 Finance, PU

THE BORROWED HOME

There was a place I called mine, My
 Home.
 The door welcomed me every morning,
 its walls watched me sleep every night,
 saw me smile,
 witnessed my mischiefs and sobriety.
 The house where I spent my childhood,
 my youth,
 where I once saw many joys,
 endured sorrow and pain.
 When I used to return from the outside
 world, torn and worn out,
 I felt comfort knowing this is somewhere
 I could breathe.

Thought of it as my safe place,
 Now it hurts to know that the place I
 called home,
 was never really mine.
 The peace I longed for was borrowed,
 not really owned.
 I, myself, was a guest there!



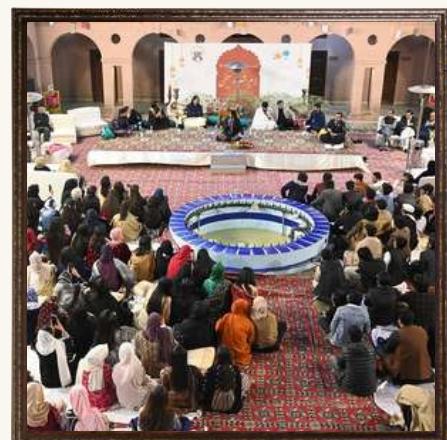
CLASH OF MINDS

After 10 years, the Literary Society revived the culture of debate competitions with "Clash of Minds," a trilingual event featuring English, Urdu, and Punjabi debates. Guests from GCU and UHE attended as students competed fiercely across multiple categories.



بزمِ شعر و سخن ۲۰۲۵ء

لشیری سوائی نے اپنا پہلا مشاعرہ، بزمِ شعر و سخن ۲۰۲۵ء، منعقد کیا، جس میں ۱۰ سے زائد ممتاز شاعروں نے شرکت کی۔ ہمارے طلباء کی تحقیقی اور پرچوش کاوشوں نے اس موقع کو نہایت یادگار اور شاندار بنادیا۔





CHARACTER DAY

Character Day saw everyone bringing their dream characters to life, with students slaying their looks and embodying their favorite personas. The event beautifully showcased the fun and playful side of literature!



POST SUCCESS HI-TEA

We hosted a hi-tea with our supervisors, principal, and other faculty members who guided us throughout. The gathering was filled with meaningful and enjoyable conversations, making it a warm and memorable occasion.



آخری خط - آزاد نظم

تمہیں یہ آخری خط لکھتے ہوئے
میں نے خامشی کو بھی زبان دی
کہ شاید اب کی بار
تم واقعی نسخہ لو

پہلی سطر میں
— تمہارا نام لکھا
آخری بار
اور آخری سطر میں
—"خدا حافظ"
پہلی بار

درمیان میں کچھ پچھتاوے تھے
کچھ وہ لمحے
جن میں تم تھے
اور میں بھی
مگر ہم نہیں تھے

میں نے لفافہ بند کیا
اور دل بھی
پھر دونوں کو کسی پرانے دراز میں رکھ دیا

منزہ رباب

آوازِ مسلمان - نظم

یسر و موجود ہو، نہیں مگر کسی کا
اطمینان و سکون ہو، نہیں مگر کسی کا

سمجھا دیا مستملہ مگر، کیا خود سمجھا؟
مشورہ بھی اساں ہے، جب ہو مستملہ کسی کا

لگے اپنا گناہ چھوٹی سی غلطی یہاں
لگا دے فتویٰ کفر جو گناہ ہو کسی کا

بھولا کر اپنی نماز ہے مستست عمر بھر
نماز غلط جو لگا طریقہ الگ کسی کا

دی نیاز بہت غرباء کو اور ہوتے سر بلند
فتویٰ دکھاوے کا، جو ہوانام اونچا کسی کا

رکھوں چھپا کر باتیں، کہیں مارنے جاؤ
یہاں بچاتا ہے وہی، جو عزیز ہو کسی کا

ریاستِ مسلم میں بھی حکمرانِ لارے یہود
سب ہوئے بس پیسے کی، مسلم نہ ہا کسی کا

طیب رضا

غزل

یہ زین اور آسمان کیونکر
مجھ سے آخر ہیں بدگماں کیونکر

تیر ادھکارا ہوں جہاں بھر میں
تیر کوئی ہو مجھ پہ مہرباں کیونکر

یہ مکاں امن کی اماں میں بنا
ظلم اور جبر ہو یہاں کیونکر

لغزش جسم میں چھپا ہے جہاں
یہ سنسے عشق کی زبان کیونکر

تو نے گلشن مرکیا بیکار
بول اے موسمِ خزان کیونکر

جب منافق ہوں اپنے دوست ذکر
پھر سچے بزمِ دوستاں کیونکر

ذوہبیب ذکری

غزل

نہیں کہ صرف زمانے نے یا تمال کیا
ہمیں برتئے میں ہر ایک نے گمال کیا

ہمارے زخموں پر مر ہم نہ کام آیا جب
تمہارے بوسوں نے پھر کارِ انداز کیا

تمام دن بڑی ہمت دکھانے والوں نے
تمام رات ترے جانے کا ملال کیا

چراغ کب کوئی حد مانتے تھے طاچوں کی
ہوانے آکے پھر اک روز اعتدال کیا

وہ ابتدائے اذیت تھی زندگی تو نہ تھی
بدن میں روح کا جب اُس نے انتقال کیا

گل سفید ترے لمس کو ترسنے ہیں
تری جدائی نے پھولوں کو بھی نڈھاں کیا

سید علی قاسم

غزل

عدالتِ تھی عداوت کی کدورت کے کھڑے تھے
مری تعلیم کے قاتل سبھی مانوس چھڑے تھے

میں نے ہربات بتلا دی کبھی انصاف نہ پایا
مرے احوال پر یکسر مرے احباب بہرے تھے

مری شادی میں رہتے تھے ابھی دو چار دن باقی
اجل کر ٹھہر جاتی تو بڑے بے چین سہرے تھے

لواہ اور ٹھہر کر سادہ بہت انسان یکھے ہیں
طلاطم خیز لمحے میں ہواں سے جو گھرے تھے

بھری مخفل میں ہی مجرم سے چرانے وہ لگے نظریں
سرخِ مہتاب کی سرخی مگر آنکھوں پہرے تھے

محبت کے دریچے میں مدثر گل سنوبر کے
نگاہِ دل جو ڈالی تو وہ مر جھانے کو ٹھہرے تھے

مدثر بلاں

غزل

افسانہ دل نا تمام رہنے دو
غم کی یہ شام، شام رہنے دو

شہر بے وفا کے ناتواں باسی ہیں
ہماری الفت کو نا کام رہنے دو

فرقتِ یار کی ہے اب عادت دل کو
سو وصل کو خیالِ خام رہنے دو

حیاتِ گزری ہے قرض چکاتے چکاتے
سوابِ قضاء، بے دام رہنے دو

خائف ہوں اپنے انجامِ جنون سے
پس میری داستان بے نام رہنے دو

گنام ہوئے ہیں تیرے واسطے
اب تا عمر اپنا غلام رہنے دو

علینہ کنول

غزل

دشتِ جنوں اُداس گھرانے میں آگیا
جیسے کوئی خزانہ، خزانے میں آگیا

اُٹھنا نہیں تھا پھر بھی بڑے اعتماد سے
میں غم اُٹھائے آج مے خانے میں آگیا

میں تو سمجھا تھا نہیں آئے گا مگر
افسوس میرا درد فسانے میں آگیا

بے خوف ہو کے خوفِ خدا بانٹتے ہیں لوگ
میں کس قدر عجیب زمانے میں آگیا

اب کوئی آئے جائے ترپتا نہیں نہیں
یہ حوصلہ بھی تیرے دوانے میں آگیا

انعام ثمین

غزل

پھولِ مہکار تک پہنچنے میں
مرکنے ہار تک پہنچنے میں

چارہ گر کتنے ہو گئے یمار
تیرے یمار تک پہنچنے میں

کٹ گئے ہاتھ میرے دشمن کے
میری دستار تک پہنچنے میں

شرم کا پیر ہن اتابر گئے
لوگ اخبار تک پہنچنے میں

خود سے ہم ہو گئے ہیں انکاری
تیرے اقرار تک پہنچنے میں

کتنے کردار تار تار ہوئے
ایک کردار تک پہنچنے میں

پارسائی ہے کس قدر بے تاب
مجھ گنہگار تک پہنچنے میں

ربط کھو بیٹھے سارے سیارے
تیری رفتار تک پہنچنے میں

شاہ میر ایک عمر ہے درکار
ذات کے غار تک پہنچنے میں

شاہ میر مغل

غزل

کچھ نہیں بس، اک خیال سے تنگ ہوں
میں لوگوں کے مجبور حال سے تنگ ہوں

زندگی تو جیسے کسے کٹ ہی جاتی ہے
میں اس روزگار کے وباں سے تنگ ہوں

چراغ جلتے بھی میں، چراغ بجھتے بھی ہیں
میں اس روشنی کے زوال سے تنگ ہوں

جس کی حسرت ہو وہ بھی ملا ہی نہیں
میں اس قسمت کے جال سے تنگ ہوں

کسی کی آنکھ میں بھی نمی باقی نہیں ہے
میں اس بارے سنکل ممال سے تنگ ہوں

جبات لب بامنہ آئی، وہ دل میں چھپتی رہی
میں اس ہی وجہ دل کے ملال سے تنگ ہوں

ہر بارہر اک کی بات کو حقیقت جان کر
میں اس بار اپنے بول و چال سے تنگ ہوں

وہ جو آئینے کو بھی حیرت میں ڈال دیتا ہے
میں سچ میں ایسے علس و جمال سے تنگ ہوں

یہ کچھ وقتی شور و غل، پھر عجب تہائی
میں اس وقت کی چال سے تنگ ہوں

خاموشیوں میں بھی اب شور ہوتا ہے، عامر
میں اپنی ذات کے ہر سوال سے تنگ ہوں

عورت کی قربانی اور معاشرتی زنجیریں - افسانہ

یہ بات حقیقت ہے کہ عورت چاہے مال ہو، بہن ہو، بیٹی ہو یا کسی کی بیوی، وہ زندگی کے ہر موڑ پر کسی نہ کسی قربانی سے گزرتی ہے۔ ہمارا معاشرہ اسے مجبور کرتا ہے کہ اگر وہ عورت ہے، تو ایثار اور قربانی بھی اسی کی پہچان ہو گی۔ بھی مال بن کر اپنی خوشیوں کو اولاد کی خاطر قربان کر دیتی ہے، بھی بیٹی بن کر والدین کی عزت کے لیے اپنی محبت دل میں دفن کر دیتی ہے، بہن بن کر اپنے خواب، اپنی خواہشات سب چھ اپنے بھائی کے لیے قربان کر دیتی ہے، اور بیوی بن کر اپنے شوہر کی ذات کے لیے اپنے ارمان اور خوشیاں چھوڑ کر اس کے گھر کو اپنا سب چھ مان لیتی ہے۔

مگر صد افسوس! اتنی قربانیوں کے باوجود عورت کو اکثر وہ مقام اور عزت نہیں ملتی جس کی وہ اصل حق دار ہے۔

ہمارا معاشرہ ہمیشہ عورت ہی سے قربانی مانگتا ہے اور اس سے توقع رکھتا ہے کہ وہ خاموشی سے سب کچھ سہتی رہے۔ ایک عورت شادی کر کے اپنا گھر، مال باپ، بہن بھائی سب چھوڑ کے شوہر کی خاطر آتی ہے، مگر پھر بھی اس کے دل میں ساری زندگی خوف کے ساتے چھائے رہتے ہیں کہ کہیں اس کا شوہر اسے چھوڑ تو نہ دے گا! اس کے گھروالے اس سے خانہ ہو جائیں۔ اس سب کے باوجود وہ ہر رشتہ میں خوش دھائی دیتی ہے۔ خاموشی سے اپنی زندگی گزار دیتی ہے کیونکہ ہمارے معاشرے نے اس کے ذہن میں ڈال دیا ہے کہ جب بھی "قربانی" کا ذکر ہو گا تو عورت قربان ہو گی۔

ایک عورت باہر کے لوگوں کے لیے تو خوش و خرم دھائی دیتی ہے لیکن اندر ہی اندر اپنی خواہشات اور جذبات قربان کر کے ایک پنجھرے میں قید ہے۔ معاشرتی زنجیریں اسے بھی آزاد نہیں ہونے دیتیں۔ ہر عورت ان سملوچنی زنجیروں کے گرد گھومتی ہوئی زندگی گزار رہی ہے۔ یہ وہ زنجیریں ہیں جو عورت کو زمین سے باندھ دیتی ہیں، تاکہ وہ بھی پرواز نہ کر سکے، بھی اپنی مرضی کا آسمان نہ دیکھ سکے۔ وہ اپنے خواب اس خوف میں دفن کر دیتی ہے کہ لوگ کیا کہیں گے۔

عورت اپنی ہر خواہش کو بالائے طاق رکھتے ہوئے ہمیشہ قربانی دیتی ہے۔ مگر یہ کہنا کافی نہیں کہ وہ قربانیاں دے کر "عظمیم" ہے، اصل حقیقت تو یہ ہے کہ وہ یہ قربانیاں اس معاشرتی دباؤ میں دے رہی ہے۔ لہذا میرا یہ ماننا ہے کہ قربانی عورت کی پہچان نہیں، اس کی مجبوری ہے۔

حفصہ اشتیاق

ہیلی کالج آف بینکنگ اینڈ فناں، جامعہ پنجاب

نعتیہ غزل

جب مرے ذہن میں جینے کا خیال آتا ہے
عین اس وقت مدینے کا خیال آتا ہے

بُجھ میں ان کے سبھی پھول بنے جاتے ہیں
جب مجھے زخموں کو سینے کا خیال آتا ہے

بڑھ کے پی لیتا ہوں میں چاہنی سے پانی
حوضِ کوثر سے جو پینے کا خیال آتا یے

عین طوفان میں ہوتا ہے مرے لب پر درود
جب مجھے اپنے سفینے کا خیال آتا ہے

یادِ احسان خداوندی اگر آجائے
دفعتاً ایک مہینے کا خیال آتا ہے

یادِ سرکار کے لے جائے نا سکے کوئی
بس اسی ایک دینے کا خیال آتا ہے

پھول اور کلیاں لپکتی ہیں مری سمت و قاص
جب مجھے ان کے پسینے کا خیال آتا ہے

محمد وقار ص ریاض

نعت

دل کے صحراؤں میں اک سیل طرب آتا ہے
جب بھی نامِ محمد سر لب آتا ہے

پیاس بخنے کا تیقن ہے جبھی آیا ہوں
ورنی پیاسا کوئی صحراؤں میں کب آتا ہے

کام آتا ہے وہاں سرورِ کوئین کا نام
قبر میں کام کہاں کوئی نسب آتا ہے

اس کے دیدار کو آتے ہیں فلک سے قدسی
لوٹ کر کوئی درِ شاہ سے جب آتا ہے

مجھ پر سرکارِ دو عالم کا کرم ہے ورنہ
نعتِ کوئی کا بھلا کب مجھے ڈھب آتا ہے

میری ہر صبح سکون بار ہوئی جاتی ہے
نامِ جب لب پر ترا آخر شب آتا ہے

ضیاء بلستانی

نعت

جہاں رہتا ہے خانداں تیرا
رشکِ جنت ہے وہ مکاں تیرا

یاد رکھے گی وادیِ طائف
الله اللہ امتحان تیرا

سورہِ فاتحہ سے تا والناس
سارا قرآن ہے مدح خواں تیرا

ماہتاب اپنے رخ پہ ملتا ہے
اے چراغِ عربِ دھواں تیرا

تیرا نام و نشان ہے چاروں طرف
اور عدو ٹھہر ابے نشان تیرا

جز ترے کوئی دست گیر نہیں
جائے کس درپہ ناتوان تیرا

سارے عالم ہیں تیرے زیرِ نگیں
حکم چلتا نہیں کہاں تیرا

تیری گرد سفر کے بوسے کو
راہ دیکھے ہے ہبکشاں تیرا

مل گئی شاہِ میر کو منزل
شکریہ میر کاروان تیرا

شاہِ میر مغل

حمد باری تعالیٰ

جس گھڑی عبد کا معبد سے رشتہ ٹوٹا
ہست بے معنی ہوا، بود سے رشتہ ٹوٹا

دل کہیں اور رہا وقتِ قیام اور سجود
میرے ساجد ترا مسجدوں سے رشتہ ٹوٹا

ٹوٹ جائے گی مرے سانس کی تسبیح وہیں
گر مرا احمد و محمود سے رشتہ ٹوٹا

شب گزاری میں ہوئی نیند کی مرضی حائل
پھر مرا سلسلہ زود سے رشتہ ٹوٹا

درمیاں میں ہی مکیں ہو گا کہیں دونوں کے
جس کا معدوم سے موجود سے رشتہ ٹوٹا

آپ تشکیک کے اطراف میں مشغول رہے
آپ کا منزلِ مقصود سے رشتہ ٹوٹا

ضیاء بلتسنی

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منزہ رباب





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