

**Lexical Borrowing and Semantic Change in Pakistani
Weblogs: A Study of English-Urdu Inter-lingual Effects**

By

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ABSTRACT

Title: Lexical Borrowing and Semantic Change in Pakistani Weblogs: A Study of English-Urdu Inter-lingual Effects

For a long time, researchers have studied the link between English and Urdu, two languages that belong to two distinct ethnolinguistic groups. The primary focus of this research is to discover English terms in Urdu and vice versa that have either shifted meaning or veered away from their interpretations in the donor language, analyzing the language of weblogs. The descriptive-qualitative technique was used in this work along with quantitative data analysis to gauge the extent of core borrowings from English in the Urdu language. The data was obtained from 50 Urdu blogs and 50 English blogs to analyse lexical borrowing and semantic change along with data from a questionnaire with 200 respondents to analyse core borrowings. The data gathered was then analysed to determine semantically altered English and Urdu borrowed lexicon and the type of semantic change undergone. According to the discourse, there is a significant prevalence of English origin terms in Urdu and a considerable Urdu or South Asian Origin words in English, which are a result of borrowing. The findings of the study suggest that Urdu language takes more loan words from English which also portray semantic change. More studies can be carried out to determine the degree of lexical changes in everyday vocabulary outside of weblogs and the digital realm.

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DEDICATION

This thesis is dedicated to my Parents for their love, endless support and encouragement. Nothing was possible without their support. Thank you for always believing in me.

CHAPTER 1

INTRODUCTION

The world has around 7000 languages being spoken and there is none that is free from the inter-lingual influence of another language (Sipra, 2013). According to Sapir, current technological advancements have brought different linguistic communities of the world together in a global village. Massive interaction of different language communities always results in innovation and change in their languages. This work studies inter-lingual borrowing and the semantic change brought about in the borrowed words in Pakistani weblogs. The study aims to bring to light the inter-lingual effect of the two major languages of Pakistan i.e. Urdu and English on each other through the examination and analysis of data gathered from weblogs in light of borrowing and semantic change.

Bloomfield, in his study, states that speech communities always learn from their neighbors. Language change has not been welcomed by the linguistics previously, and has been considered as the decay of the language. In eighteenth century the grammarians declared that pre-existing meanings and forms are correct and the new ones are wrong (Palmer, 1976). However, with the passage of time, greater shifts and changings can be seen in languages, especially English. Now, the modern linguists believe that change in language is inherent property of a language.

There can be different reasons and purposes for the contact of different speech communities, and it is very difficult to find an isolated community at present time, whose language has never been in contact with any other. Language is closely related and is very similar to culture. It is hardly possible to keep a language free from the influence of other languages it comes in contact with. Borrowing of words (loanwords), change in semantic, syntactic and phonetic patterns can be some of the influences as a result of the language contacts (Sapir, 1921).

Semantics is the technical term which is used for the study of meaning. Since meaning cannot be separated from language, semantics is a part of linguistics which deals with the meaning making and meaning formation from one form of the word to another. Study of meaning has gathered attention from all over the world by philosophers, literary scholars and thinkers. Ancient philosophers from Greek like

Aristotle, Plato, Socrates, philosophers from ancient China and even India have made statements about meaning formation and change (Ramadan & Ababneh, 2013). This research will however be focused on meaning change in borrowed words.

Semantics is one of the most important and complex areas of study. This field of linguistics deals with the communication we are using language in, to convey our meaning to each other. It involves the study of meaning particularly in its social context. Linguists in the field participate in the description, documentation, and analysis of language in order to answer questions about its nature, origins, and use. Semantics is studied within the framework of a larger theory of language called pragmatics which looks at the way language interacts with the world and how language is used in context.

Language is an organic process which is constantly evolving and adapting to the social and cultural changes. The differences in the vocabularies of the same language make a language more attractive and give a more refined look to it. There are a lot of loanwords in the Pakistani languages which are derived from the English language. The influence of English can be seen in all spheres of life including socio-political, socio-cultural, economic, educational, technological, science & technology, military, law, sports, etc. The English language is one of the major donor languages of today's world. English is the only language that has borrowed a large range of words from different languages of the world. The words that were borrowed by English during the 15th to 17th centuries were Old French words, which were borrowed during the Norman invasion of Britain in 1066 (Durkin, 2014). Later on, in the nineteenth and twentieth century, Urdu acquired many loan words from English and English language also incorporated many Urdu words into it. The most common words that are used in Pakistan are the loanwords that had come to the English language from different languages of the world. When these words were borrowed by English they were in their original form. These words have changed their form, structure and meanings in English language while some words have same meanings (Rahman, 1990).

When different people with different languages interact with each other, their languages in turn interact too. Languages naturally tend to undergo a change as soon as they come into contact with one another. Language change is obvious in multilingual societies as Pakistan. English and Urdu are the two languages spoken the most in

Pakistan, both of them have authority and power and none is free from the effect of the other (Rahman, 2006).

One of the most interesting aspects of language use is how it changes over time. The emergence of new words, the decline of old ones, the shifting of meaning, etc. is fascinating to observe, especially when it is done by large groups of people. One of the best ways to observe language changes is to compare two large groups of people. The contact of Urdu and English on the internet makes both the languages prone to inter-lingual effects of one on the other. Language has borrowed a large range of words but English is the major donor language of today's world because of technological and scientific advancements (Crystal, 2010).

Language is used in every forum of communication, and weblogs are a major popular communication means in the present world. One of the reasons behind the popularity of blogs among the youth is the fact that they allow you to freely express your opinion on any topic. Unfortunately, this has also led to blogging becoming a battlefield for everyone, with everyone having their own point of view. This research study aims to find out the inter-lingual effect of two major languages spoken in Pakistan. It studies lexical borrowing from English to Urdu and vice versa and investigates the semantic changes undergone in the borrowed lexicon. Data for the study has been taken from Pakistani weblogs.

In multilingual countries, people tend to use two or more languages at a time. In such a case there can be instances of borrowed words from donor language at places where there are words available in the recipient language. They are called core borrowings. The present study will also find out the extent of usage of core borrowings in both languages.

1.1 Weblogs

The word "weblog" is a combination of the words "web" and "log." The term "weblog" was coined by Jorn Barger. Weblogs, which are also called blogs, are Web pages where the author (or writers) provide regularly updated material (Zantal-Wiener, 2016). Posts, which are entries written in reverse chronological order and shown in that order, that typically describe personal experiences. A typical weblog includes text, photos, and links to certain other blog sites, company websites, and other material, as well as ways for viewers to engage with it via e-mail, logbook, or commenting on

individual entries. A weblog can be maintained by an individual or a group of individuals. At present, weblogs are a rapidly growing phenomenon. Common topics of weblogs include politics or religion, but they can be about almost anything (Blood, 2000). Pakistani weblogs are becoming more and more popular, with the Pakistan-based blogs receiving over 150,000 unique visitors per month. Blog posts and websites may cover a wide range of topics.

Literature indicates several approaches to categorize weblogs based on various criteria. Tone and substance vary widely among websites and blogs. In terms of design, there are open weblogs and closed blog sites, with the former depending on whether the latter enables readers to post comments. Personal subjects, political/social/economic commentary, informatics, and so on are all types of weblogs. The forms and substance of websites and blogs can be combined in a variety of ways, such as in a private journal or a links abounding, participatory discussion or a one-way criticism. This research includes a variety of blogs from different websites. There is no genre designation. The researcher has considered different Pakistani weblogs in two languages, that are English and Urdu language.

In the recent years, the blogging phenomenon has been growing very fast. Blogs not only offer a platform for self-expression, but a platform for a dialogue between bloggers and their readers. In a way, a blog can be a microcosm of a public sphere. This is the reason why it is interesting to study blogs from a linguistic point of view. As a rule, weblogs are written by ordinary people who have their own opinion about a particular issue and who do not have a linguistic background. However, there are also a number of weblogs that are written by linguists, journalists, and scientists who have a good command of English and who have a special interest in observing and analyzing linguistic phenomena. Their main goal is to show examples of language usage, as well as to account for linguistic phenomena.

Weblogs are now widely regarded as one of the most widespread form of online discourse, and their significance is growing by the day. The number of new weblogs being created each day has risen steadily over the years to more than 120,000. Weblogs, whose popularity and number have grown dramatically in recent years, have become a significant source of linguistic knowledge for linguistics (Shaukat, 2012).

Every country has weblogs in their own languages. Pakistan is a multilingual country and two languages are mostly used on internet, i.e. English and Urdu. Weblogs in Pakistan are found both in Urdu and English. Weblogs have proven their worth in consumer research, but their full potential has yet to be realized. An important methodological gap in the literature has prevented blogs from serving as a significant source of new ideas. A study reveals that the contact of English and Urdu in Computer-Mediated Communication (CMC) has led to penetration of a significant number of English words into Urdu (Rafi, 2013). The present research demonstrates the significance of meaning change in the words when borrowed from one language to the other in blogs as a social communication environment of a multilingual society. The study presents the interpretation of semantic change in borrowed lexicon (loanwords) and examines the impact of two of Pakistan's dominant languages on each other used in the weblogs.

1.2 Background

A language's core vocabulary is the words that are most frequently used in its everyday use. These are the words you might find on a page of a dictionary, for example. It is important to know the core vocabulary of any language because this is what makes up the foundation of the different dialects spoken in that region. A lot of research has been done on how languages borrow from one another, but very few have looked at how Urdu and English interact when it comes to their core vocabularies.

One of the issues facing the global English language is how contact with various languages is causing a number of changes in the language itself. These changes, known as inter-lingual effects, can be positive or negative. However, there have been a number of positive effects of the contact of Urdu and English. English has been accepted as a global language with a very wide range of applications. As a result, many other languages have been influenced by it. Urdu is no exception to this influence. In fact, Urdu is a widely used language in the world with over 180 million speakers. Urdu has been heavily influenced by English because of the co-existence of the two languages. This research will offer a brief overview of the inter-lingual effects of Urdu and English in terms of borrowing and semantic change, and a detailed analysis of a linguistic survey regarding core borrowings.

English words and phrases are increasingly common on the internet, blogs, and social media. This is especially true in countries where English is not the first language. These places include Pakistan, which has been a part of the British Empire since 1857. The Pakistani blogosphere of blogs written in both English and Urdu has seen an increase in instances of English-Urdu inter-lingual effects. The present research incorporates the study of inter-lingual influence with the growth of Urdu-English bilingualism. Linguists have found that different languages share vocabulary in an effort to communicate to more people. Urdu blogs are written by Pakistanis who use English words and phrases commonly. There are researches on lexical borrowings in English and Urdu (Bilal, Warraich, Fatima, Tiwana, & Bhatti, 2012), (Rahman, 1990), (Rafi, 2013), (Sipra M. A., 2013). This research will deal with the semantic change undergone in the borrowed words in English and Urdu, collecting the data from blogs. Recently, there has been a lot of talk about English words that have been acquired by the Urdu language. If we look at the internet, we can see that there are a lot of Urdu words that have been adopted from English. In fact, the internet is the main source from where these "loan words" have been adopted from. Sarfraz, Mansoor And Tariq (2016) observed that the concentrated contact of English and Urdu with massive exposure to technology and extensive usage of internet results in changes in both the languages and causes borrowing of linguistic features and the coinage of new words.

Pakistan has witnessed a plethora of bloggers, most of whom are young and belonging to the educated urban class. These bloggers are considered to be the most influential users of English in Pakistan. Their style of writing, their use of language and the topics they discuss are rapidly changing the very face of English in Pakistan. The English and Urdu weblogging communities show a different approach to language use. This research examines the lexical borrowing that exists between the two weblogs and compare their approaches to language use. The English language has been in the process of adopting many words from Urdu and vice versa. These words are called borrowed lexicon. The adoption of these words in both languages is called borrowing.

As a result of globalization and cross-cultural contact, languages go through different linguistic phenomenon, one of the process is called "code switching". Code switching is a way of changing a language to suit a specific context or situation. Code switching is a phenomenon in which bilinguals use different languages or dialects depending on the situation they are in. Code borrowing is the process of taking words

and structures from one language and incorporating them into another (Haspelmath, 2009). These words are called loanwords.

Code switching is more restricted than code borrowing because it only occurs when bilinguals switch between two languages that share a common linguistic system. Code borrowing can occur between any two languages because it depends on the pre-established vocabulary of the second language rather than its grammar. It happens when two people from two different languages use words from each other's language. This is also known as "lexical borrowing". Borrowed lexical items are also called loanwords. These loanwords may undergo a number of changes in their syntactic use and also in phonological and morphological adaptation (Haspelmath, 2009). These borrowed lexicons have mostly undergone a change in their meaning and in linguistics, this process is called "semantic change". In a nutshell, Code switching is a language-specific phenomenon whereas code borrowing is a language-general phenomenon. Code switching is a way of using two languages at a time while borrowing is a phenomenon which takes time and the borrowed words have gone through some type of change in their meaning and other linguistic features in most cases. This difference can also be seen in semantics. Code switching implies that the speaker is changing the way they are speaking while code borrowing does not require any change in how they are speaking. It is very common for bilinguals to switch between two languages in a single discourse, even within the same word or a same sentence. Code switching is a result of contact-induced speech behavior while borrowing is a contact-induced language change with the borrowed words undergone some kind of adaptation. On the other hand, code-switching does not require or show any adaptation (Myer-Scotton, 1993). The current study is constrained to the identification and classification of semantic change undergone in the loanwords.

Bloomfield's semantic change model proposes that semantic change occurs in four stages; the first stage is semantic shift, which takes place when a word's context changes over time. The second stage is semantic extension, which happens when the new meaning of the word becomes frequent enough to be considered part of its lexicon (lexical borrowing). The third stage is semantic narrowing, in which the word's meaning becomes more specific over time (Bloomfield's semantic change model). Finally, there comes a point where new speakers don't know what that same word means anymore (Bloomfield, 1933).

The objective of this research work is to investigate lexical borrowing and semantic change Urdu and English weblogs. It focuses on the extent of usage of core borrowings existent in these two languages. The paper defines lexical borrowing as the incorporation of words from one language into another, which has led to the semantic shift of certain words. This paper also brings to light the extent of words borrowed from each language, their meaning in the context they are used and the semantic change they have gone through. Palmer (1981) and Bloomfield (1933) both focus on the context of the situation the word is being used in while studying meaning (Bloomfield, 1933). The mechanisms that determine semantic change in inter-lingual borrowings are a combination of a language's own syntactic and semantic rules as well as those of the recipient language.

Lexical borrowing and semantic change is a major source of variation in the language of Pakistani blogs. The study investigates some of the causes of this borrowed loanwords, as well as some of its social implications. Overall, this research explores linguistic factors involved in using two languages at a time and to identify the pattern of semantic change in the borrowed words from English to Urdu and Urdu to English language in the weblogs under study. The study also brings to light how much influence Urdu and English have on each other in Pakistani blogs. In this case, the researcher has studied blogs written in both languages.

1.3 Statement of the Problem

Pakistan is a multilingual country where a number of languages are spoken. Urdu and English are the two mostly used languages in Pakistan and when two languages are used simultaneously they cannot remain free from each other's influence especially in terms of borrowing and loanwords. With a recent increase in the usage of internet, weblogs have been in trend. There has been a significant increase in weblogs in Pakistan, both in Urdu and English. Therefore, there is a need to study the inter-lingual effects of English and Urdu in the language of weblogs. English language has been studied extensively for its borrowed lexicon, from different languages, but borrowings from Urdu need to be studied. There are many instances of English borrowings into Urdu as well, and many of them have altered in their meaning. Therefore this research explores the borrowed lexicon from English to Urdu and Urdu to English, and the semantic change they have gone through. Languages even tend to

use borrowed words where there is an equivalent word available due to certain reasons. The study also focuses on the usage of such borrowings in both the languages to study their inter-lingual effects.

1.4 Objectives of the Study

The objectives of the study are as follows:

1. To examine the variation in inter-lingual lexical borrowing between Urdu and English weblogs under study.
2. To explore the types and frequency of semantic changes in the borrowed lexicons.
3. To find out the extent of usage of core borrowings in the day to day settings of language speakers.

1.5 Research Questions

1. What is the variation in inter-lingual lexical borrowing between the Urdu and English weblogs under study?
2. Which are the semantic changes the inter-lingual borrowings have gone through and what type of semantic changes are the most frequent?
3. What is the extent of inter-lingual core borrowings in English and Urdu languages?

1.6 Significance of the Study

The study contributes to the existing knowledge of lexical borrowing. It is a unique study comparing the languages of Urdu and English Pakistani weblogs. It presents an account of the English-Urdu inter-lingual effects in the language used in weblogs. The findings of the study add to the field of semantics and semantic changes of borrowed words.

The study provides the scholars a clear picture of inter-lingual impact of English and Urdu in terms of borrowing and semantic change and the extent to which it has been located. The co-existence of both languages at internet is a fact and the extensive use of web and social media has brought drastic changes into the language used on the internet. In a study by Rafi (2007), CMC is referred to be the dominant cause

towards the current inflow of terms borrowed from the English Language in Urdu. This research looks into the borrowing and lexical changes that took place in the vocabulary of blog sites, a prominent medium in the contemporary era. It is a brand-new investigation of this nature.

The rationale of choosing the languages i.e. Urdu and English is that the researcher belongs to a country where these two languages are widely used and are in constant contact. These are the two languages used in academics, media, official correspondence and the internet as well. The study provides a useful insight towards the lexical development of both the languages.

1.7 Delimitation of the Study

Urdu and English languages are used widely in Pakistan, but this study is limited to weblogs only. The reason for the selection of weblogs is that they are very commonly used at present time and are a major platform of language contact in multilingual societies. Uncountable linguistic studies have been carried out on other language platforms, but weblogging is a new domain which needs to be explored. The study is delimited to published weblogs on blogging websites between the time period of two years i.e. 2020 and 2021. The research is further delimited in observing the semantic change in the borrowed words. For the third question, the survey questionnaire is limited to twenty common core borrowings. The conceptual delimitation is regarding the semantic aspect of the borrowed lexicon and the categorization of semantic change undergone. At the practical level the study is delimited to hundred weblogs and the instances of borrowed lexicon contained in them.

1.8 Organization and Structure of Thesis

Chapter 1 of the thesis comprises of introduction to the topic, problem statement, research questions, theoretical framework, significance and delimitation of the study. It includes the general definitions of the key concepts. It further leads to the exploration of the specific genre of the study i.e. weblogs. A comprehensive note on the theories used for the study is also given in this chapter followed by the significance and delimitation of the study.

Chapter 2 presents the related literature of lexical borrowing and semantic changes. This chapter provides the background required for the current research study.

It gives general overview of lexical borrowing and core borrowing. It also describes semantic change to lay the foundation of this study. It further describes the lexical pragmatic process as well, which works along with semantic change while determining the meaning. This chapter also incorporates the description of these linguistic phenomenon online and in the targeted sample to be observed for the study i.e. weblogs. It brings about the review of works, which have explored the lexical borrowings, semantic changes and the languages of weblogs.

Chapter 3 is ‘research methodology’ comprising of the methodological tools used for the research. It describes the approach, methods, and techniques used for the present study. The chapter describes the sample and population of the study as well. This chapter explains the procedure followed for research and the way data is collected and explained. It also presents the theoretical framework used for the study. The study utilizes Bloomfield’s classification of semantic change. Chapter 3 explains how the theory under consideration has been used to interpret and explain the data.

Chapter 4 presents the analysis of the data, its presentation and interpretation. The qualitative and quantitative data of the study will be analyzed in order to get the useful information. The data presentation has been done in two steps. The first step presents the data collected from the weblogs and in the next step responses from the questionnaire are presented and analyzed.

The final chapter 5 is the conclusion of the whole study. It provides the finds and summary of the whole research and conclusions drawn from the findings of the study. It also contains the recommendations and suggestions.

CHAPTER 2

LITERATURE REVIEW

Because language change is a natural phenomenon whenever two languages come in contact, there have been a number of studies conducted around the world in order to investigate this process. Some of these researches have been reviewed in order to give some context to the present study and identify gaps.

2.1 Language Contact and Borrowings between English, Urdu and Other Languages:

History of Urdu language is rich with its contact with other languages. The initial name of Urdu language was mixed language. Arabic is one of the languages whose words made into Urdu through Persian or even directly. Much of the Urdu vocabulary is borrowed from Arabic, Persian and Turkish. The words borrowed from Arabic are mostly from the religious domains along with the words of everyday usage and these borrowed words from Arabic into Urdu have been nativized to a large extent (Anwar, 2017).

The English language is one of the most commonly studied languages in the world. In many cultures, it is also a lingua franca, which means that people who speak different native languages can communicate with each other through their command of English. Kachru has studied Indian English extensively. He opines that languages borrow words from other languages due to a lexical gap that is filled with those borrowed lexicons. He elaborates the role of English as a donor to South Asian (recipient) languages and specifies that English does not only provide lexical items where there is lexical gap but also provides a surplus lexical item where there already is a native item available (Kachru, 2006). This type of borrowings are called core borrowings which can be the result of prestige or 'puristic attitude' towards the donor language. Cultural pressure (Thomason & Kaufman, 1988) or loss of vitality of the recipient language can also be the factors that can cause core borrowings (Myer-Scotton, 2006). Effect of native languages (majorly Urdu) can be sited in the English spoken in Pakistan. It shows borrowing of words, grammatical influence, new word formations, conversion of categories, and use of words that have become obsolete in Standard English (Baumgardner, 1993). Taalat in 1993 presented a study on lexical

variation in Pakistani English. Her study gave an account on semantic shifts among lexical items, from their original usage in Standard English into the native indigenized meaning.

Sipra's (2013) work is of great prominence in the area of English language borrowings into Urdu. The writer analyzed the historical background of contact with Urdu and English language. The results of the research show how the inhabitants of the Indian sub - continent feel about English language. In addition, he offered a brief overview of phonetic changes in Urdu's English borrowed lexicon. The author only focuses on the reasons behind the borrowings and does not delve deeper into the various types of borrowings and how culture plays a role in it. It would not be imprudent to suggest that this research revealed lacunas that still need to be filled, especially considering the fact that now more than ever, people are turning to social media and blogs to express themselves, and this is an area that is yet to be studied or explored.

Another researcher, Khan, conducted a study in order to find out the effects of language contact between English and Urdu. The author's data analysis showed that the English words that have been borrowed into Urdu language undergo changes in pronunciation. The author believes that because English is a global language and most literature or written content even on the Internet is found in English language, the locals feel prestige when using English language. English lexicon has penetrated into Urdu to a very large extent as a result. While the author traces the historical roots of these borrowings from English to Urdu, nonetheless he has a limited amount of data and as a result the extent of the borrowing cannot be accurately judged (Khan, 2016).

Studying the pragmatic perspective of borrowed words from English to Urdu, findings of Chaman's study suggested that 69% words that are borrowed from English to Urdu have changed their meaning and are not used according to the dictionary meaning. For this research, a qualitative analysis was done in order to find answers for the reasons behind these semantic changes. A prominent limitation of this research was that only sixteen words were selected as data and analyzed via quantitative and qualitative methods. A considerable amount of data should have been collected in order to properly analyze the depth of changes that the borrowed words have undergone in terms of meaning. What's more is that the author only focused on meaning and not on the type of semantic change that the selected words demonstrated (Chaman, 2019).

Maqsood et.al (2019)'s work is centered on the grammatical constraints when words are borrowed from the English language to Urdu. The authors collected data from textbooks and Oxford dictionary. This study is an objective and scientific take on the phenomenon of borrowings of nouns and verbs from English to Urdu, and leaves out the context, environment, culture and norms entirely.

An Indian linguist, studying the semio-communicative aspects of Urdu-Hindi loan words in English concludes that meaning of the words are decoded by the communicative relationship between the speaker and the listener. As a result, different words or expressions have different communicative effects (meanings) when they are being used by different people belonging to different cultures. It means that the word itself does not carry the meaning, rather, it is the mind of the user which is conscious of its physical, cultural, pragmatic, functional and psychological universe (Sherwani, 2016).

Urdu is not the only language that has undergone significant amount of evolution after coming in contact with the mammoth global penetration of the English language. A study was carried out on lexical borrowing from English to Arabic vernacular in Yemen over time. His study investigated the English loanwords that have penetrated the Arabic vernacular. His study revealed evidence of expansion of Arabic vocabulary with English words in various fields of science and technology. The study analyzed the phonological and morphological structures of loanwords in detail and presented the processes included in their change. It is commendable that the researcher collected data of both oral and print sources. The author concludes by saying that the borrowings provide for words which are unavailable in the local language (Bahumaid, 2015). A gap in this research is the fact that context was not recorded when loanwords were picked from conversations. However, about the semantic level he only talks about the change undergone through the processes narrowing, widening and transfer of the meaning.

The users of the language have a liberty to recognize the correct form in a language. The grammarians, lexicographers and teachers are not the only authorities to determine the correct usage of language structures. The change of meaning made by the speakers is acceptable in the language. Zahid, Mahmood, & Sattar (2012) conducted a corpus-based study to analyze the meaning of word 'mashkooor' borrowed from

Arabic into Urdu. The findings of the study suggested that the meaning of the word has undergone a change and has deviated from the dictionary meaning. According to the findings, corpus-based studies of word usage are beneficial in establishing the meaning of terms and should be used in the creation of vocabularies (Zahid, Mehmood, & Sattar, 2012).

English is not free from the impact of native languages in the Pakistani context. Sarfraz Mansoor and Tariq in 2016 studied the interference of the first language i.e. Urdu on the second language i.e. English in Pakistan. First language has a significant influence on their second language, according to the research. Digital technology promote the contact-induced mechanism. This practice fosters the creation of new terms and demonstrates how societal acceptance of this phenomena may lead to long-term linguistic change and diversity.

It is clear that the gap in above mentioned researches is the insufficiency of the data collected, or the fact that a majority of these studies rely on data gathered from standardized textbooks and dictionaries to find out the semantically changed words borrowed from the other language. For the most part, these researches fail to consider the changes in language brought about by the ubiquity of internet and social media. The present study takes the data from the weblogs and then analyzes the meaning according to the context it is used in. Moreover the study draws comparison among the two languages i.e. Urdu and English and the occurrence of borrowed and semantically changed lexicon used in both languages. Several of the researches conducted in the past have limited themselves to a single language. The present study aims to be more expansive than the previous ones in this regard.

In addition, this study has the objective of taking into account different theories of semantics to classify the semantic changes undergone in the borrowed lexicon. Semantic change is one of the most important areas in historical linguistics. The fact that the meaning of a word, in general, does not change in a uniform and regular way is taken as a starting point in this field of linguistics. For example, the word "horse" has generally kept its original meaning, i.e. it is still used to refer to the four-legged grazing mammal, but the word "run" does not have the same meaning today as it used to have in the past. The same word is used to describe the motion of the fastest human being in the world. But what is the reason for this kind of semantic change? Is there any kind of

pattern that can be traced in these cases? The answer to this question is in the affirmative. Bloomfield's classification scheme is one of the most commonly used schemes for the semantic change. The scheme is based on the idea that the words are used to express the different concepts in the sentence. This scheme is applied to the study of the semantic change to classify the words based on the kind of change. The lexical pragmatic approach along with the Bloomfield's classification scheme is used for the investigation of meaning change and change in meaning.

Semantic change can be categorized into various types. The most comprehensive and widely accepted classification of semantic change has been given by Bloomfield. His taxonomy includes the followings: broadening, narrowing, metaphor, metonymy, hyperbole, synecdoche, degeneration, elevation and meiosis. Bloomfield's semantic change model places emphasis on change in the lexical meaning and not in the grammatical function (Bloomfield, 1933).

2.2 Lexical Borrowing

By definition, linguistic borrowing is the act of using words from another language (Yule, 2010). According to William Labov, two factors i.e. social and psychological influence contribution towards the linguistic borrowing and semantic change (Labov, 2010).

Collins Dictionary (2022) says, linguistic borrowing is when one word is incorporated from one language to another after making some sort of modification. The source language, lending language, or donor language is the one from which the terms were borrowed. Whereas the other language which is adopting the words is termed as recipient, or the receptor language (Haspelmath, 2009). The reason for borrowing from one language to the other may be the lack of sufficient vocabulary in the recipient language for the most part. Loanwords and linguistic borrowing are terms used to describe when a language incorporates words from another language into its own lexicon. This phenomenon of borrowing from other languages is as old as the human language itself. Urdu and English vocabularies contain borrowed words as well. English contains words from more than hundred languages of the world. Linguistic items are transferred from one language to the other because of borrowing.

Words typically move from one location to another as a language travels. Halts, platforms, and surroundings all have an impact on language development. To put it

another way, there are several linguistic, economic, religious, and historical factors that influence the borrowing of a language. Bilingualism may have a significant role in the spread of language appropriation (Hamers & Blanc, 2000). For example, Muslims are required to study Arabic as a lingua franca while the rest of the learners learn a neighboring language such as French or English for different linguistic reasons.

Baumgardner's work presents a large scale study on Pakistani English covering innovations in syntax, lexis and morphology. His study asserts that English in Pakistan has freely borrowed terms from the native domains of politics, art, education, government, food, music, and clothing. According to him, some knowledge of Urdu language is necessary to fully understand Pakistani English. Baumgardner in his work also presents the usage of indigenized English in local text books of English and newspapers.

Languages borrow words for a variety of causes. The major cause is the requirement of such words, and it occurs when a new term is introduced into the language to describe a new notion. Another reason is the desire for prestige. As some of the above mentioned researches have concluded, it is clear that foreign acquisition is highly appreciated everywhere. Because culture and language are intertwined, language borrowing is often associated with cultural borrowing. To summarize, it may be said that linguistic borrowing occurs as a result of bilingual communities or cultural diffusion, in which individuals share dialects, experiences, and other cultural trends. Einar Haugen's contribution to the field of language contact, bilingualism and borrowing is very significant in this regard. Haugen also presented hypotheses on the processes including in borrowing (Haugen, 1950).

The research history in this domain can be linked to Haugen's study in 1950 and Ullman's in 1957. Blank has tried to contribute in the existing knowledge (Blank & Koch, 1999). Many studies have been conducted in the field of borrowing and there are others that relate to the field, such as change in meaning by metaphor by Lakoff and Johnson (Lakoff & Johnson, 1980).

2.3 Core Borrowing

Borrowings that duplicate existing components in the receiving language's word storage are known as core borrowings. They're superfluous - by definition, an extra layer on top of the cake, as the recipient language will always have appropriate

counterparts. Cultural pressure or language of elitism may have been a factor in why one chooses to borrow (Thomason & Kaufman, 1988).

Bilinguals who routinely speak multiple languages may have strong incentives to borrow a word from the language of the recipient. In the World Loanword Database, the effect and role of the borrowed words has been categorized into three categories. The first case is insertion, where the borrowed word is a new entity for the recipient language. Second case is replacement in which the borrowed word replaces the already existing word of the recipient language denoting the same concept. The reasons of replacement may be that the recipient's language word has become out of use or it may have changed its meaning. The third case is coexistence, where the borrowed word and the native both exist at the same time, with the same meaning. Out of these three cases of borrowing, replacement and coexistence both refer to core borrowings (Haspelmath, 2009). According to Haspelmath there is not enough clarity about classification of loanwords into these categories and it has been found problematic. The present study incorporates core borrowings to find the inter-lingual effect of English on Urdu.

2.4 Semantic Change

The semantic change is one of the most important phenomenon in the linguistics. The analysis of semantic change is so important, because, without the analysis of semantic change, linguistic analysis seems to be worthless. So, in any linguistic analysis, semantic changes are being emphasized the most. Lexical borrowing is a phenomenon of language use in which a word or a phrase from one language is used in a second language in a manner that is consistent with the second language's phonological, syntactic, and semantic patterns. Lexical borrowing in a language is a process in which a word from another language is borrowed and translated into the borrowing language. It can be a source of "loan"-words.

There are some linguistic phenomena that are related to semantic changes, i.e. 'False Friends' and 'Calque'. False friends is the linguistic term used for the words of different languages that look or sound same but vary in meanings. These words are also called bilingual homophones. As a result of false friends in bilingual societies, there is often semantic change. Sometimes borrowing can result into false friends making the meaning of the word restricted to a specific context hence causing semantic change of the borrowed lexicon. On the other hand, there is 'calque' which

is also called 'loan translation'. Calque refers to the words that are borrowed from another language and translated in their literal sense into the receptor language, making new lexemes. Calque and False friends are important to be considered while studying borrowings and semantic changes.

In borrowing words, dialects regularly modify the meaning of such borrowings, generally making generic terms more particular, similar to how landmarks in one language sometimes developed from generic words for notions in the other. The meaning of word changes in every language for many reasons. This process of changing meaning is called semantic change. This shift can take on a variety of meanings depending on how the words are used. Lacking immediate links to the purpose of the speakers surrounding her or him, each person must deduce the meaning of words from the circumstances in which they appear. Words, as per the linguistics, do not transmit meaning on their own; rather, they are imbued with meaning based on the entirety of the context of the situation (Bloomfield, 1994) . They only have significance if the hearer assigns significance to them in context and interprets them as such. In the course of time, the meaning of words can change dramatically. This process typically indicates cultural and political developments. In previous researches, the researchers opine that processes like interference of pragmatics and semanticizing the interference of original information contribute towards meaning change (Hopper & Traugott, 2003) (Levinson, 2000).

Robert (2008) refers to semantic variation as essential process of any language and context is critical in determining what the words imply. Robert adds that a word having multiple meaning i.e. polysemy is an important attribute of words. Reimer (2010) calls the various categories of semantic change as 'traditional categories'. These categories included specialization, generalization, amelioration and pejoration. The analysis of semantic change is a valuable tool for studying the structure of cultural concepts. Analysis of semantic change is commonly applied to words, but it is applicable to any aspect of culture. Many of the words in the lexicon of a language are on the borderline between two categories. (Verschueren, 1981). They are not completely one thing or another. For example, "probity" is a virtue, but it is also a synonym for "veracity". These borderline cases are valuable because they are the points of transition between categories (Bloomfield, 1933).

2.5 Lexical Pragmatic Processes

A rapidly expanding area of linguistics known as lexical pragmatics studies how semantically definitions of words change over time in usage. Semantic change is the change of meaning of words over time. This happens through various mechanisms, including metaphor, metonymy, and new or specialized vocabulary. Semantic change is of particular interest to the study of linguistic history, since semantic change is one of the main factors that can cause a word to lose its original meaning. Change can occur both in the literal meaning and in the pragmatic use of words. For example, the word "gay" used to mean "carefree", "happy", or "bright and showy", but the word now usually means "homosexual" or "lesbian". Words can also have different meanings in different contexts. For example, the word "bank" can have the literal meaning of a financial institution, but it can also refer to a river bank, a shore, or any place where something is being held back.

Lexical Pragmatic Process includes two theories: Lexical Semantics and Conversational Implicatures. Lexical Semantics refers to the literal meanings of the single words it also includes the unified meaning of group of words, if it varies from the single word unit included in the sentence. Conversational Implicature is the understanding of the background knowledge of the utterances. It refers to the relation between what is meant and what is said. The understanding of conversational implicatures require in depth understanding of the language usage and interpretation in the respective speech community. This study will incorporate lexical pragmatic process while analyzing the semantic changes in the loanwords. Lexical pragmatic processes come in a variety of shapes and sizes, including:

2.5.1 Lexical Narrowing

It is a method in which a word is utilized to convey a more precise meaning than the one communicated by restricting its linguistically determined denotation. Polysemous words, or words with several meanings, can, according to some linguists, have their various meanings restricted. It is the process of lexical change in which words develop new or specialized meanings while others lose their original meanings. One of the main causes of lexical narrowing is the process of specialization. The process of specialization involves narrowing the meaning of a word to describe a more specific type of object or action. This specialization often occurs in the name of efficiency. The

process of lexical narrowing is often driven by the problem of portraying an object or action without having to use a long descriptive phrase.

2.5.2 Lexical Broadening

Lexical broadening is the process by which the meaning of a word becomes more general. This can often happen due to the need for more specificity in order to be able to use the same word for multiple meanings. It is known as lexical widening when a term is used to communicate more general meaning than it did with the previous one. Adding a new word broadens the sentence's interpretation. For example, the word "dog" can be used to refer to any type of dog, but if a speaker wants to refer to a specific type of dog, then the word to use would be "poodle." Lexical broadening can occur in any part of speech. For example, the word "run" can be used as an infinitive verb, meaning simply to walk, as in "She likes to run." It can be used as a noun to describe a race, as in "The runners have all lined up." It can be used as a verb to describe an action, as in "She is running late." Lexical broadening is also found in adjectives, as in, "I have a wide selection of shoes." Lexical broadening occurs when the meaning of a word expands to include the meaning of another word.

2.5.3 Approximation

To get closer to the encoded notion, the lexical semantic process of approximation is used. The words we use to talk about things often change as our culture evolves. Etymologists have a couple of different terms to describe this phenomenon, which range from "blending" to "back formation." Take the word "awesome." In the 1600s, this adjective meant "full of awe," as in "awe-inspiring." By the late 1800s, "awesome" had begun to lose its awe-inspiring sense by being used as a synonym for "very good" or "great."

2.5.4 Metaphoric extensions

When a term or expression that denotes one concept is used to represent a different one because the two ideas are similar. Metaphoric extensions are a type of lexical pragmatic process that extend the definition of a word metaphorically. The word metaphor comes from the Greek word *metaphora*, meaning "transference." The term metaphor was first used by Plato in his dialogue *Cratylus* in around 380 BC, when he wrote *metaphoros metapherein*, meaning "to transfer one name to another," and from this comes the term metaphoric. A metaphoric extension is when a word is used in a

sense that is metaphorically related. For example, in English we use the word "bark" in the metaphoric sense when we say "barking dogs seldom bite." Here the definition of the word "bark" is extended to include the word "bite." Another common example of a metaphoric extension is when we use the word "face" metaphorically to mean "appearance," as in "he has got a face like thunder."

2.5.5 Category extension

This means extending the name of a prominent member of a category to include the entire wider category to which the person belongs. Category Extension is a new term to be added to the lexical pragmatics dictionary, but it is a concept that has been around for a long time. Category Extension occurs when new applications for a word or phrase are developed. These new applications may or may not have been considered by the original speaker. One example of a category extension is a word that starts out as a simple name for a specific item, but then becomes a catch-all phrase for a variety of items. For example, the English word "pen" started off as a name for a device used to write on paper. But as writing transitioned from paper to computer screens, the word "pen" was extended to the digital world as the word "pen" is now used as a generic word for any type of writing utensil or text input tool.

2.5.6 Hyperbole

A hyperbole is an exaggeration meant to be regarded in a figurative sense only. Hyperbole is a figure of speech that employs an exaggeration. It is the opposite of understatement, which is a figure of speech that uses an understatement. The term comes from Ancient Greek "exaggeration" more specifically from "overthrow, excess" and that from "over" and "I throw", that is, "I throw over or beyond." Hyperbole is also sometimes called litotes, an understatement used for emphasis, which is the opposite of the figure of speech called "meiosis".

2.6 Effects of Semantic Change

There are many words in the English language that have undergone a process of semantic change. This change is the result of the word being used in a way that is not in accordance with its original meaning. Semantic change may be caused by a change in the external world, or in the internal world, including a speaker's intention or a change in a language itself.

Phrases are often used in ways that are different from the original usage. This is sometimes due to the influence of figurative expressions. For example, "there's no time like the present" has come to mean "there's no better time than the present". Similarly, "to kill two birds with one stone" has come to mean to achieve two goals with a single action. Many idioms are so familiar that the original, literal meaning is often lost. It is therefore important to be aware of changes in usage of phrases. Ullmann has presented four effects of semantic change that go through in a language (Ullmann, 1967).

2.6.1 Widening of meaning

When the meaning of a word is widened, that means that it becomes more inclusive to encompass more meanings compared to the earlier version. Because of widening, that word can now be used in more contexts than before, and can thus serve to reduce the user's vocabulary bank. This can mean that the speaker does not have to search for different words, but the speaker's mind can simply turn to this one word which can be used in different ways depending upon the context.

2.6.2 Narrowing of meaning

As a result, the number of possible interpretations decreases. The word loses some of its generality or inclusiveness. As this literature suggests, the meaning of a word is not a static concept. Rather, it is defined by its context. In fact, a word is a fair representative of the meaning of a sentence. It is a complex phenomenon whose meaning is formed from multiple contexts. It can be concluded from this that a word with a narrow meaning is a word that is used most often in a particular context.

2.6.3 Amelioration

Amelioration is the improvement in terms of morphological awareness. The connotation changes from negative to good. Amelioration is a type of semantic change that happens when a word's meaning improves or becomes more positive over time. There are a few different ways in which a word can improve over time, and amelioration is just one of them. For example, the definition of the word "prostitute" has improved over time. This happened when the term "prostitute" changed from meaning "a person who engages in promiscuous sexual relations for money" to "a woman who engages in such sexual relations for money and does not necessarily do so frequently." The definition of the word "amateur" has improved over time. The idea of "amateur" changed from meaning "a person who pursues a study, sport, or art for pleasure and not

as a profession” to “a person who engages in a study, sport, or art for pleasure and not as a profession.” The definition of the word “golf” has improved over time. The term “golf” changed from meaning “an old Scottish game that involved hitting a small ball into a hole with a club” to “a game in which players hit a small ball into a hole using a club.”

2.6.4 Pejoration

Pejoration is the type of semantic change in which the meaning is getting worse. The underlying message becomes more ominous or pessimistic than it was before. For Example: pejoration of the word “gay”, which once meant “happy”.

Since according to the lexical pragmatic approach, the role of context is crucial for studying the meaning. Dash (2008) has presented a taxonomy of contexts. The present research also considers the role of context in meaning making of the words while describing the loanwords and analyzing their semantic change. Dash’s taxonomy is as follows:

Local Context: Local context pertains to the keyword's surrounding in the phrase where it appears, including the words that are immediately before and follow it. Words directly before, following, and forming a lexical block, with keyword as the primary member and the left and right words as supplementary members, form a lexical block. Each semantic block must be methodically interpreted in order to obtain the keyword’s surrounding interpretation. Using semantic relationships generated by the words in the lexical block, the keyword's intended meaning may be determined by combining the meanings supplied by the left and right words (Dash, 2008).

Sentential Context: The sentential context refers to a phrase in which the term has been used. If the keyword has any explicitly or implicitly syntactic relationships with some of the other parts of the sentence, it provides syntactic information.

Topical Context: The topical framework serves the subject under consideration and concentrates on the substance of a piece of writing. The real meaning of the keyword is frequently discovered to be significantly dependent on the topic, which has a significant influence in altering the etymological meaning of the keyword.

Global Context: Words do not exist in a vacuum. They are genuinely related to other words as well as to paralinguistic realities. The same may be said about word

meanings. There is an additional linguistic reality around the linguistic acts performed by language users, as well as relationships between the meanings of the keyword and the meanings of other words appearing in the local, sentential, and topical environment.

2.7 Weblogs

Mernit (2003) accords blogging sites into 8 distinctive kinds: the conventional reporter; the quasi columnist; bloggers who specialize in a particular topic (trend, festival, or enthusiasm); the learning society; the self-expression/journaling audience; the marketing group; business weblogs behind a proxy server; and the experimentalists and inventors. Weblogs may be used in a wide range of contexts (Mernit, 2003). There are five primary reasons why people blog, according to Nardi (2004), recording one's personal life, offering criticism and views, conveying profoundly psychological symptoms, communicating ideas via writing, and creating and sustaining discussion boards .

Weblogs are categorized into three primary kinds, including as information blog sites, which report news from many providers on specific themes and are maintained multiple times each day . There are two types of weblogs: commentary, which is more personal and less objective than news, and journal, which is more like an online diary with personal material. Nowson and Oberlander (2006) in his study presents that the language used in blogs show specific linguistic behaviors gender wise (Nowson & Oberlander, 2006). 'Subjective reporting' has been defined as a kind of blogging, in which individuals — both amateurs and professionals – give first-hand coverage, individual analysis, and spaces for others to participate or reply. The term subjective reporting refers to a type of journalistic writing that relies on the personal observations or opinions of a particular writer to create a news story instead of reporting on an event from a more objective perspective. In subjective reporting, the journalist is often the protagonist of the story. In the context of blogging, subjective reporting is commonly used by both amateur and professional writers to discuss a variety of topics. Media blogs also cover current affairs, but they do not produce



original material; instead, they use other people's links and opinion as inspiration (Lasica, 2002). As a result, there are less gatekeepers or restrictions in place for these websites, and they are less dependent on major corporate sponsors. This is due to the reason that weblogs are easier to set up, easier to maintain, and basically have fewer restrictions on them. If a person has a website, he or she has to register it, pay for the domain name, and create the website, pay for hosting, pay for a design, and so on. Most weblogs come with free hosting and free domains, and even free designs. Most weblogs also have fewer restrictions on content, so barring any restrictions imposed by the state laws, one can write whatever one wishes to express. One can be open and talk about one's personal life, thoughts and feelings, and share them to the world. Blogs have been seen as a form of contemporary reporting in a broader sense (Wall, 2005).

2.8 Online Lexical Borrowing

Lexical Borrowing in weblogs is the phenomenon of borrowing words from one language to another. This is a common occurrence with weblogs, as weblogs are a fairly new concept and weblog authors borrow language from other languages and languages that they may not be as familiar with. This contributes to the variation in weblog language and can lead to a change in meaning of certain words.

Lexical borrowing happens all over the world and is one of the most important ways in which languages change and develop. Lexical borrowing is the part of language contact which deals with the borrowing of words between languages. This can be contrasted with other types of language contact, such as borrowing of syntax and of phonology.

2.9 Semantic Changes Online

The internet has been a major factor in the semantic changes that have been occurring. In the past, the words search engine and web browser were not common terms, but now they are used by people of all ages. Today the world is experiencing a conceptual shift in the way people use the internet. This shift is referred to as the Semantic Web or Web 3.0 and it is a shift that is not only changing the way we communicate and interact with the Internet but also the way we think and talk about the internet. The Semantic Web is a term that has been around since 2001, but this shift in thinking is a process that has been going on for many years. In fact, the place where the

shift arguably began was with the introduction of the World Wide Web by Tim Berners-Lee in June 1989.

2.10 Lexical Borrowing and Semantic Changes in Weblogs

The major driving factor behind lexical borrowing is the internet. The Internet has played an important role in the process of lexical borrowing. For example, the word 'Blog' is derived from the word Weblog. Weblog is a kind of online journal that contains entries.

Lexical borrowing and semantic change has been majorly driven by the internet and weblogs. Lexical borrowing online can be because two cultures are trade partners or because people are interacting with one another. The Latin word, "camera" has been borrowed into many modern languages. For instance, "camera" in Italian means "room" and in Spanish, it means "chamber". English borrowed the word from Latin by way of Italian. The Latin word was borrowed into English in the 14th century. The word has seen many semantic changes over the years (Fantini, 1989).

There have been studies about lexical borrowing and semantic change in the language at different platforms including of novels or magazines etc. It is hoped that the present study which aims to examine these phenomena in the language of Pakistani weblogs is a novel and valuable addition to existing body of research.

David Crystal in his book *'Language and the Internet'* explains the whole new world of language of the internet. He presents the role of language in the internet and the effect of internet on the language in detail. Crystal has studied and described different platforms on the internet and the language innovations taking place separately. Emails, chat groups, messaging, blogging etc. have all distinct linguistic variations. He states lexical, graphic, discursive, grammatical and orthographic are the stylistic features of the written text (language) that are fluctuating rapidly with growing usage of internet. Crystal opines that internet gives people liberty to use and communicate the way they want, and people are adapting to the communicative potential of the internet, making it an entirely fascinating linguistic arena for linguists. About the language of blogs crystal describes that the novelty of linguistics expression and twisting of the forms is completely new and apart from the standard forms of languages (Crystal, 2007).

This vast and detailed observations crystal has made has opened room for uncountable researches that can be carried out on the language of internet. The present study examines weblogs for lexical borrowings and semantic changes. There are abundant studies conducted in the past on lexical borrowings and semantic change in various languages taking their data from newspapers, fiction and dictionaries, and none has compared the inter-lingual effects of two languages. This is a gap the researcher has discovered and the present study will be a new of a kind, where lexical borrowing and semantic change will be observed in Urdu and English languages, collecting the data from weblogs and conducting a survey among the language users.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Method

The study is qualitative as well as quantitative in nature. On quantitative level the study gives the frequency of the semantically changed borrowed words from English to Urdu and Urdu to English in the weblogs. A questionnaire is also used to find out the frequency of usage of core borrowings. Core borrowings are the words that are already existing in the receiving language's word bank. The study takes discussion and interpretation qualitatively to see what kind of lexical shifts have occurred in the loanwords and what is the inter-lingual effect of Urdu and English in the light of the results from questionnaire and weblogs' data. The mixed method approach will be employed in the research to cover the multiple aspects under study, as one approach does not provide the complete framework for analysis.

3.2 Design of the Research

The instances of lexical borrowing are collected manually from fifty Pakistani weblogs in Urdu and the same number of weblogs in English from different websites. The sampling technique used for the proposed study is non-probability purposive sampling. The study includes only the published weblog and the comment section of the weblog (if exists) is not considered as the part of the sample.

The Study is mainly qualitative in nature with focus on content analysis and words not numbers. The results were obtained in the form of words, use frequency and respondent choice of usage. To present the research, content analysis approach has been adopted. For the purpose of content analysis, 3 general purpose dictionaries were selected as a primary resource. These dictionaries provided complete information about word phonology, different contextual meanings and in some cases, the word's origins. For analysis of English words, Merriam Webster Online dictionary and Oxford English Dictionary was used. For analysis of Urdu words, Government of Pakistan's Online "Urdu Lughat" was accessed.

The results to the questionnaire are presented in tabular form to determine the extent to which a loanword (core borrowing) has penetrated receptor language. The

results from the borrowings taken from weblogs have been presented in descriptive form explaining how its meaning has shifted from the original meaning in the donor language.

3.3 Theoretical Framework

Semantic change is the change in the meaning of a word, and it is one of the most important ways in which languages develop and grow. Languages are complex things, and words change in all sorts of ways. Sometimes it is a subtle change, such as when a word's meaning is extended in such a way that it is hard to see where the original meaning left off and the extended one began. Sometimes it is a sudden and dramatic change, such as when a word completely loses its original meaning and acquires a new one. Context plays an important role in the meaning of the word (Bloomfield, 1933). Dash's theory of context of the word will be considered while explaining the meaning of the loanwords.

Several linguists have made attempts to categorize and classify semantic changes. Similar to semantic change, Stern proposed seven classes of 'sense change' in 1931, which included, *substitution*, *analogy*, *shortening*, *nomination*, *transfer*, *permutation* and *adequation* (Stern, 1931).

After Stern, Bloomfield in 1933 presented his classification of semantic change on the basis of a different analysis. His classifications consists of nine categories and six of them are pairs of opposites (Harris, 2014).

Arlotto in 1972 and Crowley in 1992 have limited their discussions to four types of semantic change. The first two categories by Arlotto and Crowley are similar to Bloomfield, however they use the word *extension* for *broadening*. The rest two are different in both. Arlottlo states third and fourth category as *figurative use* and *subreption*. However Crowley has more general categories as *bifurcation* and *semantic shift*. In addition Crowley mentions four forces of change separately as, *metaphor*, *euphemism*, *hyperbole* and *interference*. Arlotto's and Crowley's classifications also have similarities with Stern's in some aspects.

Geeraerts in 1997 stated that four types of semantic change is known traditionally which are: *specialization*, *generalization*, *metonymy* and *metaphor*. His theory also closely coincides with Bloomfield (Geeraerts, 1997).

Traugott and Dasher also contributed towards the semantic change and they give reference to *metaphorisation* and *metonymization* for the purpose. According to them Stern also referred to these postulates, in his categories (Traugott & Dasher, 2002).

Another classification of semantic change termed as traditional approach has been proposed by Hollman. He has divided the semantic change into three categories, they are, amelioration and pejoration, broadening and narrowing and, metaphor and metonymy (Hollman, 2009).

Lexical borrowing is a common phenomenon in languages. In this study, the researcher analyzed lexical borrowing from English into Urdu and vice versa. In the first part of this study, the lexical borrowings have been found in weblogs of English and Urdu. In the second part of the study, each of the lexically borrowed word has been categorized into the types of semantic change. Various types of borrowings in Urdu and English have been analyzed with the help of the method of semantic analysis using Bloomfield's classification of semantic change. The paper also contains a comparative analysis of semantic change in word borrowing between Urdu and English.

3.3.1 Bloomfield's Classification

Researchers have identified many forms of semantic shifts. Bloomfield (1933) provided a generally recognized categorization system that includes *widening*, *narrowing*, *metaphor*, *metonymy*, *synecdoche*, *hyperbole*, *meiosis*, *degeneration*, and *elevation*. For the sake of this investigation, we'll focus on the most significant forms of semantic change.

- i) **Narrowing:** To narrow is to go from a position of authority to a position of subordination. For example, the term "skyline," which originally referred to a line of buildings extending into the distance, has been condensed.
- ii) **Widening:** In generalizing, words' meanings can be altered. There are numerous situations where brand names are used to refer to the product as a whole.
- iii) **Metaphor:** A shift in meaning as a result of resemblance to another object. It has to do with the perception of resemblance.
- iv) **Metonymy:** A shift in meaning as a function of proximity in both time and place. It incorporates new meanings that weren't initially intended, but are nonetheless strongly linked to the word's original connotation.

- v) **Synecdoche:** Occur as a consequence of the relationship between the whole and portion.
- vi) **Hyperbole:** The use of exaggeration to emphasize a point.
- vii) **Meiosis/ Litotes:** It is the polar opposite of Hyperbole. It's a shift from more serious to weaker connotations.
- viii) **Degeneration:** In the eyes of consumers, the meaning of this term has a less favorable, more negative judgement.
- ix) **Elevation:** A word's connotation changes in the direction of a more positive value in the eyes of users as its elevation changes.

Bloomfield's classification of semantic change is the most widely accepted and elaborated. All other classifications proposed by linguistics later on are mostly based on Bloomfield's segregation. The researcher has chosen Bloomfield's categorization of semantic change for her analysis as it is the most comprehensive and adequate.

3.4 Sample

Using O'Leary's definition, a population is all of a particular class of individuals, things or occurrences, and a sample is taken from that group. Purposive sampling technique has been used to choose the most recent Pakistani websites' English and Urdu blogs on different themes and topics. 50 English and 50 Urdu weblogs from different websites have been taken to be studied. Different weblogs from different categories are taken to collect the data published between the time period of two years – 2020 and 2021. These weblogs have not been taken from any specific category or genre. The reason for selecting weblogs for the present study is its popularity as a medium. Weblogs are in trend now a days and there has not been enough research on the language used in weblogs. Hence, to fill this gap, the researcher chose this genre for her study. The present study highlights the effect of English on the lexicon of Urdu weblogs and the other way round in terms of borrowing and semantic change.

A questionnaire has been formulated containing instances of core borrowings to investigate the extent of their usage. The respondents of the questionnaire were students of different universities of Pakistan. The questionnaire has been filled by the master's level students of these two languages. The sample size was, 100 Urdu language students and 100 English. The rationale for choosing Pakistani university students was the accessibility via email. The rationale behind selection of students as key informants

of the questionnaire was their usage of language. Students tend to be in academic atmospheres. Their daily life includes, formal and informal settings. They also text and use online platforms of communication more than anyone else. Also they are updated about latest language usage trends because of their interaction with multiple linguistic atmospheres.

3.5 Questionnaire

To answer the third question of this research, a survey has been conducted by use of a four tier questionnaire. The questionnaire was based on twenty core borrowings taken from multiple websites. The respondents were asked to rate their usage frequency and to rate the occasion of usage dividing it into four categories, i.e. formal usage, informal usage, online usage and written usage. Since there have not been any instance of core borrowing in English from the Urdu language that the research came across, the questionnaire consisted of core borrowings in Urdu language, taken from English.

The questionnaire was distributed to the respondents through the social media groups, internet forums and email invites. The questions were designed in such a way that it can give us detailed information regarding the perception of respondents about chosen words and their usage frequency and instance of each word. Data collected from the questionnaires has been analyzed in the discussion section to study the effect of these languages on each other.

3.6 Data Collection

Date for the present research has been collected from weblogs. For the purpose, 50 weblogs in Urdu and 50 in English have been read and reviewed thoroughly. For the second part of the study, survey has been conducted through a questionnaire to gather the data about usage of core borrowings in different settings. The target group of the survey research were the students of English and Urdu languages in Pakistani Universities.

3.7 The Procedure of the Study

To answer Question 1 and 2 of this research, an Analysis of 50 English and 50 Urdu Pakistani Weblogs has been done to scoop out Urdu to English and English to Urdu borrowed/loan words. The researcher keenly read the weblogs and noted down the instances of borrowed lexicon from English to Urdu and vice versa with the help of

language experts. Meaning change has been observed using Oxford Dictionary of English and Urdu Lughat. The meaning of the words have been explained keeping in view the context in which the word has been used. Next, the borrowed and semantically changed lexicon have been identified. And then the words have been categorized into the types of semantic change. In the end the findings of the study have been discussed and analyzed.

The challenge in analyzing the data, the researcher faced was that there is no official corpus, dictionary or encyclopedia of loanwords of these languages. So the researcher had to consider secondary sources.

To answer question 3, data collected from the questionnaire has been analyzed in the discussion section to study the effect of these languages on each other. The frequency of borrowings and types of semantic changes both from English to Urdu and Urdu to English has also been presented in data analysis.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

The weblogs collected in both English and Urdu were analyzed for answering question 1 and 2 of this research. A total of 100 loanwords were found with semantic change in Urdu and English. These words were then analyzed for their origin and the semantic change, if any, brought about by its incorporation from donor to receptor language.

The study found that Urdu has more inter-lingual lexical borrowing when the two languages are compared. Of the total 100 weblogs, 77 words were found as loan words from English to Urdu and 23 words were found as loan words from Urdu to English. The researcher has then analyzed each of the lexical borrowing for semantic change in its donor and receptor language to see the impact and extent of change each of these words have gone through in both the languages.

Identifying semantically changed borrowed lexicon from the data was a constraint. The borrowed loanwords with semantic change have been identified on the basis of the researcher's personal knowledge along with the help of language experts of English and Urdu. The researcher could not come up with any software or digital way to identify semantically changed words.

4.1 Loan words from English to Urdu and their Semantic Change

The borrowed words have been arranged under the headings of major semantic changes they have gone through.

4.1.1 Widening

Base بیس

Meaning: It is used as a postfix adjective with words and something that has "base" or "based" as postfix acquires the meaning that in this particular context it is the particular niche or attribute that is under consideration. For example, if a particular tax is "petrol-based", then this means that in this particular context the attribute of the tax to consider is the use of petrol, and this tax will solely be levied according to the consumption of petrol.

Semantic Change:

According to the finding, this particular word now gives a wider meaning when compared to the original use in English Language. So when used in Urdu, it does not necessarily mean that a particular niche is the sole important attribute of the word, rather it may mean that something is loosely based on a particular attribute. Furthermore, its usage is such that it can be used for a larger variety of contexts.

Channels چینلز

Meaning: A particular radio or television station that uses a unique frequency to broadcast its programs as well as a particular television station that broadcasts programs.

Semantic Change:

In English, the word channel is used for the format or the frequency that a particular television station is using, while the word station is used for the actual programming that is being broadcast to the public. However, in the Urdu language, these two words are used interchangeably and the word channel is more widely used. This shows that it is being used with a wider meaning, meant to indicate the station as well as the frequency of programs. It can be said that is for the sake of simplification and avoiding the use of too many English words which local citizens may be unfamiliar with. At the same time, the use of the word ‘channel’ in place of station indicates the fact that there may not be an equivalent word in Urdu, and also that due to the low literacy rate in Pakistan, the citizens are unfamiliar with the way channels are broadcasted, and thus be unfamiliar with the purpose of a station or its role in broadcasting.

Donation ڈونیشن

Meaning: Something, usually money or items that have utility that is given in charity.

Semantic Change:

There is a specific set of conditions that must be fulfilled when a person is going to donate, as far as the English language is concerned, however in the Urdu language, this word has acquired a very wide sense. So it is now used in scenarios that are not common in the English-speaking world. At the same time, the word has an elevated meaning. There are many words that are used in the Urdu language when we talk about giving to charity. Many surveys have shown that the Pakistani people are immensely generous

and charitable in comparison to the rest of the world, so it stands to reason that their language will have an ample supply of words that denote giving to charity. However, if we use the English word, donation, instead of all those words, then it is used to signify importance. So, we can say that in Urdu, the word donation has acquired a greater status than in English, and it has been elevated. The importance can be attached to the charity, the person who is making the donation, or the donation itself.

Number نمبر

Meaning: An arithmetical value that can denote a specific quality of an object such as the unique number of a telephone, a person's turn in a line, the size of an item of clothing, etc.

Semantic Change:

The word number is used in Urdu to mean many things that it does not in English, or even if the meaning is present, the everyday use is not present. While the English-speaking society will say “wait for your turn”, the word number will be used in Urdu. Another example is the size. While many items of clothing, such as shoes do use numbers as their size, it is more common to use the word size in English-speaking society, however, in Urdu speaking society, it is more common to use the word number. Therefore in everyday use, the word number is used for many things that it is not used for commonly in the English-speaking society. In Urdu, the word number is also used to indicate marks or grading in academics, while this is not the case for English language. The word number is also pluralized in the Urdu language.

Women

Meaning: A female human being.

Semantic Change:

Many things are women only in the Urdu speaking society, therefore the word women, when used as a descriptive adjective, is very common in the Urdu speaking society. This is not the case in English-speaking societies where unisex avenues are more common. Therefore this word has a wider meaning in the Urdu language than it has in the native English-speaking society.

Billionaire بلینرز

Meaning: A person who owns wealth equal to or more than one billion of the common currency. There are different people who may have this status in one country, but may not have it in others. So a person may be a billionaire in Pakistani rupees but he may not be one in British pounds.

Semantic Change:

The word in English has a very specific usage. You may call someone a billionaire metaphorically, but the context of the usage will be clear in showing the fact that the word is being used metaphorically. However in Pakistan, there is not much thought given to the actual wealth of a person. Due to rife corruption and tax evasion, there is a general vagueness when it comes to accurate statistics regarding people's financial worth. Therefore the word billionaire in Pakistan is more loosely used, and may include people who are not actual billionaires. This usage is not shown to be metaphorical in context. A person who is called a billionaire in Pakistan may or may not own exactly one billion rupees or dollars, but they will be very rich nevertheless.

Draw ڈرا

Meaning: Selecting random entities from a pool or a collection in order to declare the winners of a contest like a lottery or in order to create pairs of teams or individuals that will then be matched against each other in sporting events. Any contest or a sporting event that ends while the score of both opponents is the same.

Semantic Change:

The word draw in English has a very specific meaning in this regard. However in Urdu, any random selection is called a draw. So there will be a draw that can select the people who are going to participate in the sale of a house and there can be a draw for who gets the best seat on a train.

Deputy ڈپٹی

Any person who has been appointed to aid another person who is superior in rank to him, and who is responsible for all of the duties of the superior when the superior is not present.

Semantic Change:

Although there are officially designated deputies, the word Deputy in Urdu has more the sense of an aid or a helper instead of someone who will take over the responsibilities in the absence of the senior ranking person. It is most commonly used for people who act as assistants or aids.

Governance گورننس

Meaning: The manner in which a person or an entity manages the affairs of a nation or an organization.

Semantic Change:

The word in English has a very simple meaning, however due to the overly political undertones that it has acquired in Urdu, it now has a very political meaning. Therefore it is usually used where the affairs of a nation or a province etc. are being discussed. This word is also used in a negative context primarily because of the poor performance of the local government.

Media میڈیا

Meaning: Mass communication taken collectively. This includes both print, digital and broadcast formats.

Semantic Change:

Even though media in English has an already wide definition, it has taken on an even wider meaning in Urdu. In Urdu everything that can be communicated is media, so this includes any format that can be used to publicize anything. This word also carries the meaning of media persons, the presence of cameras and other equipment, and journalists. This is because in Pakistan the media industry is now seen as one massive entity with power, and includes all symbols, persons and instruments associated with the industry.

Civil سیول

Meaning: Anything that is related to the concerns of the general public, or the people who live in the country excluding those who serve in the military and the police, when it is used in matters of legal opinion it means those matters and cases that are related purely to two individuals or entities that are not engaged in any criminal enterprise and hence have a private matter to resolve.

Semantic Change:

The word "civil" in English excludes those people who serve in an ecclesiastical institution, however this sense is missing in Urdu. In Urdu the word has a very wide meaning and it can be used as a synonym for the general public. In essence any person who lives in a country and does not serve in the military is a civilian, so any affair that is related to the civilian is a civil affair. Therefore it has a very wide ranging meaning and has been used to encompass a lot more range than in English. This is especially true when we use the juxtaposition of criminal with this word when talking about legal matters. When used in English it means those matters that are related to the private enterprise of two individuals as opposed to criminal matters.

Democratic ڈیموکریٹک

Meaning: Any action, principle, or motive that is related to the system of governing known as democracy.

Semantic Change:

Although it is common knowledge in English native speaking world that principles of democracy are sometimes not followed to the letter, such knowledge is not common in the native Urdu speaking public. So the word democratic in Urdu has been widened and now almost every kind of governance or principle that is good is sometimes covered in "democratic". So there are examples of people calling public servants democratic even if their duties have nothing to do with democracy or any of its principles.

Farmers فارمرز

Meaning: A person who works on a farm. This person may own the said farm, or he may only work on the farm. It is also used in a wider sense for anyone who lives in a village because there in Urdu speaking society most of the people who live in villages tend to work in farms.

Semantic Change:

The word farmer in English means only a person who works at a farm. In Urdu this meaning has been widened and anyone who lives in a village can now be called a farmer. This does not mean that the original has been lost, and it is used to denote people

working at farms specifically, but it is also used in a more general sense with people who only live in villages and they may not work at farms.

Car کار

Meaning: A four wheeled personal transport vehicle that is driven on land; typically powered by an internal combustion engine, although electric variants have been introduced.

In most English speaking countries and societies there are different models and types of cars that are given different names. For example a jeep or a sport utility vehicle is not usually called a car in most of the English speaking world. For example in the USA and Canada, where pickup trucks are common, they are called trucks not cars. This is not the case in Pakistan where any vehicle that is used for personal transport is a car.

Public پبلک

Meaning: Common citizens of a country or a nation. In Urdu the sense is that all members of the country are public. There is a subtle difference made between the people who are in authority and those who are the general public, but it is often ignored as it is common for one politician to give a statement against another and include himself in public.

Semantic Change:

The term has a wider meaning than it does in English. In Urdu almost every member of the country is considered to be public.

4.1.2 Narrowing

Building بلڈنگ

Meaning: A constructed structure that is enclosed by one or more walls and may or may not have a roof as well.

Semantic Change:

Building in English is used with any structure that fulfills the criteria of its meanings i.e. it should be constructed and manmade, not a naturally occurring structure. Secondly, it should have walls that surround an enclosure, monoliths and columns are not classed as buildings, and thirdly, it may or may not have an overhead roof. This

means that it can be applied to a wide range of structures. However, after it was borrowed into Urdu, due to the inherent nature of language and perhaps due to the fact that English was the language of rulers during the Raj, it has acquired a narrower meaning. So when the word "building" is used in Urdu, it means a structure that is of importance or is large. This means a small house may not be called a building in Urdu. The image projected by this word particularly is of a tall structure, like a multi-floor office building.

Career کیریئر

Meaning:

A particular profession that a person has been engaged in, or wants to be engaged in for a long period of time, and one that they want to progress in.

Semantic Change

In Urdu, the word career has a very narrow sense, so it has very limited use and can be used only in certain contexts. In comparison, English use of the word is very common.

Church چرچ

Meaning: The place of worship, particularly a purpose-built building that is used by Christians for their worship and other religious activities.

Semantic Change:

The word church in English has a very wide variety of meanings. It covers both the building in which Christians gather for their religious activities and worship, as well as any of the particular organizations that belong to Christianity, but each has its own unique religious ideologies within Christianity, although this is mentioned in context and not generally. So in the context where the Roman Catholics are being mentioned, there the word church will pertain to the organization of Roman Catholicism. However, in Urdu, this is not the case and the word has a very narrow meaning. Generally, the word is only used for the building in which Christians gather for religious purposes and nothing else. When there is any need to mention the organization that runs a particular Christian sect, then the name of that organization or their spokesperson is mentioned instead of using the word church.

Family فیملی

Meaning: A group of people who may or may not live together, but share the same ancestor. More commonly a person's parents and their spouse and children may or may not live as a single-family unit.

Semantic Change:

In English, all relatives of a person are included in his or her family. However, when the word has been borrowed into Urdu the general usage of the word suggests that the immediate family is considered. Another narrowing of the word has to do with sex. So while the word usage in English is a gender-neutral word, the word usage in Urdu is such that it is more connected with women than with men, so it is more common for men to use the word when talking about their female relatives. When certain areas like parks and malls have a regulation that men are only allowed with family, or that there is a family hall separately available at a restaurant, in these cases the word family is meant to denote women and/or children.

Funds فنڈز

Meaning: a certain sum of money that is earmarked for use in a certain way. Even if the said money has yet to be spent, but is saved for a particular purpose.

Semantic Change:

When the word funds are used in English, it can be used for any amount of money. However in Urdu, it is used only with large amounts of money, and smaller amounts are not referred to as funds. Another connotation that is present in Urdu is that the money is to be saved or used for something official or formal, and normally people will not use the word funds for informal projects, etc. More importantly, the word is often taken to specifically mean the amount collected by a large organization, or the savings of a politician or government official.

Homes ہومز

Meaning: A place of living, where a person has permanent residence. Usually, this place of residence is shared with that person's family and is present in a named neighborhood, enclave, or residential society.

Semantic Change:

As the word is not used with ordinary homes, as is common the native usage, the Urdu version of the word has a very narrow meaning and it does not cover the wide meanings that are common in the English language. In the Urdu language, the word homes do not mean an ordinary house, rather a more formal version of the meaning is in vogue, and therefore the borrowing has narrowed the meaning of the word as well as elevating it. It is entirely possible for a word to be elevated without the meaning being narrowed, but this is not the case here. We will not see the use of the word in its native sense anywhere in the Urdu language.

Protocol پروٹوکول

Meaning: A system of rules and regulations that dictate how a certain official or celebratory will be treated in a certain official situation. This involves their security detail as well as classifying acceptable behavior.

Semantic Change:

The word protocol has many meanings in English. However, in Urdu, it is usually synonymous with a security detail. So the security detail of an authority figure, one provided by the government officially, is considered to be their protocol. This has led the word to be used in a figurative sense, so anyone who is treated with reverence at a certain event is considered to have been given protocol. However, the general use of the word is only with security details of authority figures and celebrities, especially those that are provided by the government. Sometimes this word may also be used in a negative connotation, since with security detail comes the idea of power, politics, authority, and even corruption.

Report رپورٹ

Meaning: An account of an incident, or any other specific matter that is presented by a person to the relevant authorities in formal writing, as being true and well investigated, or is telecast on mass media by a journalist.

Semantic Change:

The word report has lost many of its secondary meanings in Urdu, such as the sound of the gun. Even the meanings that it has retained have been narrowed. When used by Urdu speakers, reports are considered formal documents or a verbal detail given to a

senior about a task completed. Another change which can be classed as narrowing is the reversal in the meaning when it is used with media reports. So even though native English speakers use the word report, when connected with media, they mean something that has only been reported and the veracity of which has yet to be established, in everyday Urdu speaking a society it is considered to be a fact that is being reported by the media.

Relief ریلیف

Meaning: Assistance that is provided by the government, in matters of finance or services, to the people of the country. This assistance is typically provided to the public in matters where the government deems the current state of affairs to be overly burdensome on the people of the country. Usually relief is provided in financial matters and the government either gives a high subsidy on certain items or uses other means to lower the cost of the said item for the general public.

Semantic Change:

The English word relief has 6 distinct meanings ranging from alleviation of anxiety and practical assistance to a piece of land that juts out and is visible from afar. When this word was borrowed into Urdu it lost all other meanings except that of assistance from the government.

Fuel فیول

Meaning: Any material that can be burned to produce energy. Most commonly this is used for the three main materials used in power generation i.e. coal, oil and gas.

Semantic Change:

The word in English has many meanings as both verb and noun. However in Urdu it is used only as a noun and never as a verb. Another feature that is missing in the Urdu meaning is the use of fuel to mean edible foods that power the body. The word fuel in Urdu usage will only mean oil, gas or coal.

Home ہوم

A place where a person takes up permanent residence. Usually this is a place where the person has familial relations or they are part of the household there. Another meaning is the ground or the location of a team where they originate from.

Semantic Change:

The word home in English has multiple meanings, and they include the use as both verb and noun. In Urdu there are only two meanings.

Rate ریٹ

Meaning: A fixed price that has been given as the purchase price of a commodity or a service. The act of assigning this monetary value to the said commodity or service.

Semantic Change:

While in English the word rate, when used as a verb, has many other meanings, including the act or considering a person or an entity to be above a certain standard of quality or excellence, in Urdu it is only used with prices or commodities or services.

Business بزنس

Meaning: Commercial activity which is undertaken by an individual or an entity, and that usually involves trade.

Semantic change:

The word in English has many meanings but when used in Urdu it has a very narrow meaning and that is only commercial enterprise.

Culture کلچر

The customs of a particular group of people that have been influenced by long standing traditions and ideologies. These in turn lead to the formation of a distinct set of values and ideas.

Semantic Change:

The English word culture has a number of diverse meanings and is used as both noun and verb. However, in Urdu it has only a single meaning. When used as a medical term the word culture is not used as a borrowed word, but rather it is used as code switched word.

Fire فائر

Meaning: (verb) To start shooting with a weapon, especially a firearm.

Semantic Change:

The word in English is usually used both metaphorically and literally. This verb is also used when someone is suddenly dismissed from a job. The Urdu usage is very narrow and it is used only with guns in a very narrow sense.

Rules رولز

Meaning: A properly explained and codified set of principles that have been agreed upon which is used to regulate a certain activity within the society.

Semantic Change:

While there are many instances of the use of word rules in English, when it is applied in Urdu, the usage is mostly formal. This is due to the fact that Urdu is mostly spoken in a society that is very informal, so there is a much more relaxed social order. For example you will not find that the social interactions in Urdu speaking society is bound by that many rules. You will not find rules written and explained in many instances such as shops etc. This is quite common in English speaking societies, therefore the word has attained a very formal sense when it has been borrowed into Urdu.

Film فلم

Meaning: Any story that has been recorded with the help of a video camera, so that it can be played for an audience. In a more colloquial usage which borders on slang it used to denote a person who is cunning and wily, and able to extricate himself from difficult situations with his wily ways.

Semantic Change:

There are many meanings of the word in English, and it ranges from a thin layer of something on another to the act of capturing something in the form of moving images. However in Urdu the meaning has been narrowed to only the capture and display of moving images. This word is more widely used than the word 'movie' for the same thing.

Farm فارم

Meaning: Any piece of land or ground that is used for growing crops, or for rearing animals. The word dairy farm or poultry farm, depending on the kind of animal being

raised, is usually used for the piece of land that is used for rearing animals, as most animals that are raised in Urdu speaking society are either poultry or dairy animals.

Semantic Change:

The word farm in Urdu is not used for common farms as it is used in English, rather it is usually used with those farms that are managed or owned by elite members of the society. So you will not find the word in common usage with farms of poor members of the society, rather you will find that the word is used with those farms that are owned or managed by elite or well off members of the public.

Contract کانٹریکٹ

Meaning: A formal agreement between two entities that is ratified by the authorities and is usually in written form. This agreement usually dictates the terms of an employment, the specifics of a sale, or the conditions of a tenancy for a specific period of time.

Semantic Change:

The word contract in Urdu is a very narrow one. This is due to the fact that the Urdu speaking society works mostly on gentlemen's agreements, so there are not many people who engage in contracts. The second reason for the narrowing is that people in Pakistan usually view contracts and agreements as very formal terms and below the honor of a gentleman. Therefore the people of Pakistan, especially those who live in villages would rather rely on spoken agreements that they do not term as contracts.

Price پرائس

Meaning: A set amount of money that is required to be paid in order to purchase a specific item.

Semantic Change:

The word price in Urdu is only used with commodities, so it is never used in the figurative sense where instead of paying a set amount of money a person sacrifices something from their life to achieve another. So in Urdu there is no usage of the word in the sense of personal sacrifice.

4.1.3 Elevation

Building بلڈنگ

Meaning: A constructed structure that is enclosed by one or more walls and may or may not have a roof as well.

Semantic Change:

Apart from narrowing, this word also underwent phenomenon of elevation. The word building has an elevated status in Urdu as compared to English. Therefore there are many structures that are not important enough to be classed as buildings in Urdu, even though they fulfill the necessary criteria of meaning in English.

Career کیریئر**Meaning:**

A particular profession that a person has been engaged in, or wants to be engaged in for a long period of time, and one that they want to progress in.

Semantic Change

Apart from narrowing, this word also underwent phenomenon of elevation. When someone talks about their career or the career of any other person in Urdu, there is certain importance attached to it that is not present in English. In Urdu, speaking about a person's career means that they have accomplished something, and this sense of accomplishment and importance attached to the word elevates it when it is borrowed into Urdu.

Cash کیش

Meaning: Money that is in the form of banknotes or coins. It is used in contrast with money that is present in other forms, electronic, credit, or cheques, IOUs. In essence, paper money or coins that can be spent without the service of any third party is called cash.

Semantic Change:

Usage of the word cash in Urdu is with an elevated sense and it gives a stronger meaning in Urdu than it does in English. In English, it is a normal word, and anyone can use it with paper money or coins, however, in Urdu, the word cash is only used when there is

a large amount of money. It gives a sense of importance in Urdu that is not present in English.

Degree ڈگری

Meaning: A rank that is bestowed by an educational institute, in particular a university or a college, after a person has completed their course of education from that particular institution and has sat their tests without failing.

Semantic Change:

A degree in English is a simple word, as the level of education and those with a degree constitute a large enough percentage of the population for the word degree to become an everyday word. However in Urdu speaking society, especially Pakistan, a degree is something that is a true honor, as the people who complete their higher education from universities are not more than 10% of the population has higher education degrees, therefore the word degree, when borrowed into Urdu has gone through the change known as hyperbole.

Digital ڈیجیٹل

Meaning: Anything that utilizes computer technology or has a microchip inside.

Semantic Change:

As Pakistan has transitioned to the digital age behind many other nations, the word digital carries more importance in Urdu than it does in English. In English, it simply means that a certain object uses a microchip, while in Urdu the word gives the same meaning, but the context is changed. So in Urdu, not only does it mean that the object uses a microchip, but it also gives the object a certain degree of importance. So there are many objects that are advertised as digital-only to drive up their sales, as people are prone to buy something digital as it is considered better.

Doctor ڈاکٹر

Meaning: A person who is qualified, and has been certified to render diagnoses and treat people who are suffering from ailments.

Semantic Change:

A doctor in English is a person who is a professional, like any other. Being a GP has no more importance than working in any other comparable profession, however, in Pakistan, the role of the doctor is much more than a simple professional. Due to the lack of healthcare professionals in the country, a doctor is viewed as an elite. They are considered to be one of the most important people in society. Therefore this word has gone through the change of elevation being borrowed into Urdu.

Donation ڈونیشن

Meaning: Something, usually money or items that have utility that is given in charity.

Semantic Change:

Apart from widening, this word also underwent phenomenon of elevation. There are many words that are used in the Urdu language when we talk about giving to charity. Many surveys have shown that the Pakistani people are one of the leaders, if not the leaders, when it comes to giving to charity, so it stands to reason that their language will have an ample supply of words that denote giving to charity. However, if we use the English word, donation, instead of all those words, then it is used to signify importance. So, we can say that in Urdu, the word donation has acquired a greater status than in English, and it has been elevated. It must be kept in mind that the importance that this word confers can be applied to any of the three things that are involved in a charitable donation. The importance can be attached to the charity, the person who is making the donation, or the donation itself.

Education ایجوکیشن

Meaning: The process through which scholastic instruction is imparted in an organized and systematic manner. It must be kept in mind that both the party that is receiving the instruction and the instructors themselves are said to be concerned with education, and it does not merely denote the act of receiving or imparting the instruction alone.

Semantic Change:

The word education is a commonplace word in English, where most of the populace is educated, and discussions about the education system are common. However much of the Urdu-speaking society remains uneducated, or undereducated. This means that

discussions about education are not common, therefore this word has been elevated and it is only used when there is a specific need to show the importance of an object.

Emergency ایمرجنسی

Meaning: A very serious and unexpected event that requires immediate intervention or else it may cause irreparable harm.

Semantic Change:

Apart from hyperbole, this word also underwent phenomenon of elevation. This word has been elevated after it was borrowed into Urdu, so whenever it is used the implied meaning is that the event is truly serious and requires immediate attention. So even if any everyday event is mentioned its importance can be implied by calling it an emergency.

Extra یکسٹرا

Meaning: Something more than the usual or that which is required as an average for a particular phenomenon.

Semantic Change:

The use of the word extra in Urdu is with an elevated meaning. So if a person is asking for something extra or they are labeling something like an extra, it is being given more importance than the same usage in English. This is due to the fact that the borrowing into Urdu has given it an implied meaning that the extra service or whatever thing is being given, offered, or asked is going to be very important.

Family فیملی

Meaning: A group of people who may or may not live together, but share the same ancestor. More commonly a person's parents and their spouse and children may or may not live as a single-family unit.

Semantic Change:

Apart from narrowing, this word also underwent phenomenon of elevation. The word usage of family in Urdu has elevated it. So when talking about family in Urdu there is a certain reverence that is implied, and that is missing when the word is used in English.

Funds فنڈز

Meaning: a certain sum of money that is earmarked for use in a certain way. Even if the said money has yet to be spent, but is saved for a particular purpose.

Semantic Change:

In addition to narrowing, this word also underwent phenomenon of elevation. As there is an implied meaning that the amount of money is large, there is an automatic elevation of meaning when the word is used in Urdu. So as the word is not used for small amounts of money, it has a higher meaning in Urdu than it does in English.

Games گیمز

Meaning: Activities that are engaged in for fun, but maybe undertaken on a more formal level with strict rules and regulations applied to all players that are participating.

Semantic Change:

The word is not used in Urdu without a higher sense of meaning. So when we use it in Urdu, the implied meaning is usually formal, or at the very least activity where rules and regulations will be strictly applied and a number of people will participate. More often than not these activities will be held under the auspices of a central body that will be in charge of rules and regulations.

Government گورنمنٹ

Meaning: a group of people, who have been elected, selected, or have come together through other means and methods, that is vested with the authority to rule over and govern a country, state, or province.

Semantic Change:

Words that connote authority are almost always elevated when they are used in the Urdu language. The same is true for the word government. In many countries, the government and the authorities are there to serve the people. However the same cannot be said for the Urdu-speaking society, as Pakistan has gone through a number of governments who were either totalitarian or authoritative or who were mired in scandal later on. Therefore the word government carries an elevated sense of authority in Urdu.

Homes ہومز

Meaning: A place of living, where a person has permanent residence. Usually, this place of residence is shared with that person's family and is present in a named neighborhood, enclave, or residential society.

Semantic Change:

The word “homes” is a common word in English, and it does not have any connotations of grandeur or wealth. However, when it has been borrowed into Urdu, the word has gained an elevated meaning. So in Urdu, the word homes are never used with a common building, rather it is used with an important or formal meaning implied. A common house will never be called a home. However real estate that is expensive may have the word “homes” attached to it, and this will confer an extra meaning of the superior design, luxury, and grandeur to the phrase.

Hostel ہاسٹل

Meaning: An establishment that provides lodging and food, usually at a cheaper rate than hotels and rented apartments and houses people in shared rooms. Hostels may or may not be for specific people or groups of people such as college hostels that will cater only to the students and teachers of a particular college.

Semantic Change:

The word hostel, as used in the Urdu language, has a higher and more formal meaning than in English. In Urdu, educational institutes, and other avenues, which lead to a person staying at a hostel are viewed differently from the English-speaking society. So when we say that someone is staying at a hostel when speaking in English society, the idea that is behind the spoken sentence is that that they are not even on benefits, or that they are traveling and unable to stay at a hotel. The wealth disparity between the English-speaking world and the Urdu-speaking world is so much that the mere idea of a person living in a hostel relegates them to a lower rung of society in the English-speaking world. This is not the case in the Urdu-speaking society where hotels are considered to be affordable only for people who have at least some money to spend. So this word has an elevated sense in the Urdu language.

Machinery مشنری

Meaning: A machine generally, or the working complements of a machine that make it work. It is not used with the outer covering, or the cosmetic components of a machine, rather only with its inner workings.

Semantic Change

The word machinery, when used in everyday English, does not carry any connotations of technicality. It is a general term. However, in Urdu, it means something that is complex enough to warrant technicality. So even though they are mentioning the same thing most of the time, the implied meaning in Urdu will be that the object is technically complex. This implied sense of complexity and technicality is unique in Urdu which elevates the word above its normal everyday meaning in the English language.

Medical میڈیکل

Meaning: Anything that is related to the field of medicine.

Semantic Change

In addition to hyperbole, this word also underwent phenomenon of elevation. It is very difficult in the Urdu-speaking world, mainly the subcontinent, to become a medical professional. Therefore it is considered to be a badge of merit if one has succeeded in becoming a medical professional. This has elevated the meaning of the word medical in many aspects. Even when the word is being used as a descriptive adjective as in a “medical” store, a commonly used word in Urdu for a pharmacy, it is with a sense of elevation, so a medical store, or pharmacy, is considered to be better than a normal shop, which is usually called a “general” store.

Order آرڈر

Meaning: An instruction from a figure of authority that is considered to be an imperative command by those who are under that person.

Semantic Change

The word order already has an elevated place in English as it is imperative with a certain implied authority. However, in Urdu, it is even more elevated, so the implied sense of authority is present to a far greater degree in the Urdu use of the word than is present in the native use of the word.

Professor پروفیسرز

Meaning: A University Academic, who may hold a chair at that university, or they may teach at the university as a tenured professor.

Semantic Change

The usual word that is used for teachers in university is professor, but there are not that many universities in Urdu speaking society. Add to it the fact that the level of education is not as high as in the native English-speaking world, and then the percentage of the population that goes for their bachelor, or master's degree is minuscule. This has led to the word professor gaining a high status in the Urdu-speaking world. Although being a professor is no common feat even in the English-speaking world, but the word has an even higher status in the Urdu speaking world.

Relief ریلیف

Meaning: Assistance that is provided by the government, in matters of finance or services, to the people of the country. This assistance is typically provided to the public in matters where the government deems the current state of affairs to be overly burdensome on the people of the country. Usually relief is provided in financial matters and the government either gives a high subsidy on certain items or uses other means to lower the cost of the said item for the general public.

Semantic Change:

Apart from narrowing, this word also underwent phenomenon of elevation. The word in Urdu has a more positive sense than in English. Although it has similar meaning to one of the meanings in English but in Urdu relief from the government is seen as a boon that may help the public avoid undue burden and dire straits.

Business بزنس

Meaning: Commercial activity which is undertaken by an individual or an entity, and that usually involves trade.

Semantic change:

Apart from narrowing, this word also underwent phenomenon of elevation. The word business in English has neutral meaning, however when used in Urdu the word has an

elevated meaning and is used with individuals who are well off. Being involved in business, in the Urdu sense of the word, is something that is the enterprise of well off individuals. It is not used with poor individuals.

Culture کلچر

The customs of a particular group of people that have been influenced by long standing traditions and ideologies. These in turn lead to the formation of a distinct set of values and ideas.

Semantic Change:

Apart from narrowing, this word also underwent phenomenon of elevation. Even though the word in English is already positive, the Urdu word culture has a very formal interpretation and is not used in informal or everyday sense.

Land لینڈ

Meaning: An area that is under the ownership of a person or an entity.

Semantic Change:

Urdu speaking society is mostly an agricultural society, so being a land owner is very important. Therefore when this word is used in Urdu it is has a very strong sense as opposed to English.

Democratic ڈیموکریٹک

Meaning: Any action, principle, or motive that is related to the system of governing known as democracy.

Semantic Change:

Apart from widening, this word also underwent phenomenon of elevation. The word is used in a very positive sense when it is used in Urdu. There are no negative undertones whatsoever. Even though it is used in a positive sense in English, the Urdu usage is highly positive.

Groups گروپس

Meaning: The name for a collection of persons, entities, or things that can be classed with each other due to their common attributes such as motives, aspirations, goals, location or position in society.

Semantic Change:

In Urdu the word group has a positive sense and shows that the people who have gathered are together for a specific goal.

Commerce کامرس

Meaning: The activity of purchasing, trading or selling items. This word is usually used for trade on a macroscopic level.

Semantic Change:

The word has a very positive sense in Urdu. Therefore there are no negative or neutral sense words that are related to this word, and none are used with this word. It is due to the fact that in Urdu commerce has been used exclusively in relation with national trade. So even if the word is being used for the trade of two entities that are private individuals the underlying sense is that they are helping the nation. Therefore commerce has been attached to national trade in Urdu.

The word usage of commerce in Urdu due to its relation with national trade has led to elevation of its meaning so now it is used in a very strong sense. If, for example, someone is said to be harming commerce, then the underlying meaning is that they are hurting the entire nation, even if they are not mentioned as being an enemy of the national commerce. The word is never used with criminal or other entities that are considered to engage in immoral or illegal activities.

Army آرمی

Meaning: A military force that is created, equipped and sustained by a nation for fighting on land.

Semantic Change:

In Pakistan there is no higher positive word than Army, if we exclude the religion terminology. Although there are certain nationalistic senses attached to the word Army in all languages and in all nations, the word usage in Urdu is very positive. This has to

do with the fact that there is no other nation on the earth where the Army has played such a role in keeping the country free and has developed the nation. Most of the development that has occurred in Pakistan has been in the tenure of military leadership, on top of this, Pakistan has been constantly at war with neighboring Indian Army for the past 70 years. This has led Army to be the most highly regarded organization in the country. Therefore the word Army has been elevated in Urdu. It can be speculated that the removal of the meaning "large number of living beings" is because this elevation required no common man to be included in the meaning of the word Army.

Car کار

Meaning: A four wheeled personal transport vehicle that is driven on land; typically powered by an internal combustion engine, although electric variants have been introduced.

Apart from widening, this word also underwent phenomenon of elevation. Car has a positive sense in Pakistan because the country is mainly a poor one and anyone who owns a car is considered to be high in the financial strata. Therefore a car is a status symbol and as such it has a positive meaning.

Public پبلک

Meaning: Common citizens of a country or a nation. In Urdu the sense is that all members of the country are public. There is a subtle difference made between the people who are in authority and those who are the general public, but it is often ignored as it is common for one politician to give a statement against another and include himself in public.

Semantic Change:

In addition to widening, this word also underwent phenomenon of elevation. When the word is used in Urdu there is a positive sense to it. So the usual usage of the word denotes that the public is to be served and they are the true rulers of the country. It can be argued that the actions of many authoritative figures and rules have been against this, the fact of the matter is that even if it is used in this meaning as mere a talking point by politicians, the meaning of the word has been elevated.

4.1.4 Hyperbole

Cancer کینسر

Meaning: A group of cells in the body whose growth is not according to the commands of the body and cannot be controlled. It results in tumors that are malignant and can be life-threatening. Figuratively it means anything that leeches the resources of a system and destroys it from the inside.

Semantic Change:

In Urdu-speaking society, medical knowledge is not comparable to the English-speaking society. Therefore any words that are of a medical nature are prone to be changed into hyperbole when they are borrowed. Cancer in English does carry a very grave sense, but in Urdu, it has a still higher degree of importance.

Control کنٹرول

Meaning: The ability to manage, influence, or restrict a particular phenomenon activity, or object.

Semantic Change:

In English, the word control can be used in a number of mundane circumstances, from controlling a small tricycle to controlling the government. However in Urdu, when the word control is used it is used with something important, or the circumstances are such that they require a strong word. So even if the situation seems mundane the simple use of this word will imbibe it with a sense of importance. For example, if a person tells someone to control their emotions, this may be considered a simple thing to say in English, however, in Urdu it means that the situation is important.

Emergency ایمرجنسی

Meaning: A very serious and unexpected event that requires immediate intervention or else it may cause irreparable harm.

Semantic Change:

In English, the word emergency is used with events that usually require immediate assistance or intervention. However, in Urdu, this has been diluted quite a lot, and now any unexpected event that requires intervention can be called an emergency.

Hero ہیرو

Meaning: A person, usually a man, who is admired and looked up to by the general population due to their many good qualities especially courage. These qualities can help them overcome certain challenges resulting in feats that are also admired by the population.

Semantic Change

The word hero, when used in the English Language, has a very strong sense, but when it has been borrowed into Urdu, it has gained an even stronger sense. So now the actual use of the word or the people who actually deserve the word “Hero” are few and whenever the word is used in common everyday language, there is a chance that it is either being used ironically or there is some hidden meaning in the sentence.

Horn ہارن

Meaning: A device that emits a loud sound, present in most motor vehicles that it used to sound an alarm for the incoming traffic.

Semantic Change:

The word horn in English and Urdu have the same meaning, but honking the horn is not common in English society. Many places explicitly mention such warnings, and even in normal everyday use honking the horn is considered to be impolite. This is not the case in Urdu-speaking society, most commonly in Pakistan. Here the word horn has weaker meanings, so we will see from the actions of the Urdu speaking public that the word horn is a common enough term, and does not carry the same strength as it does in the native English speaking society. So the use of the physical object has led to its weaker meaning in the language when it has been borrowed.

Medical میڈیکل

Meaning: Anything that is related to the field of medicine.

Semantic Change

When used in Urdu, the word medical has a far stronger sense than it does in English. So even though it is common for the English-speaking society to use the word medical in their everyday usage, this is not the case in Urdu speaking society. The word medical is a more formal word in Urdu than it is in English. So it has a stronger sense of meaning in Urdu than it has in English.

Private پرائیویٹ

Meaning: Anything that is said to belong to a single person only, or a type of service that is rendered on a personal level and not on the state level, and is therefore not free as opposed to the same service when provided by the state.

Semantic Change:

The word private in English does not carry the same strength as it does in Urdu. When this word is used in Urdu, be it for accommodation, medical practice, or a person's affairs, the implied sense is much stronger than is in English. This is due to a number of reasons, one of them is that Urdu speaking society, mainly the south Asian society is quite an open one, so affairs of a person that will be considered personal in many English speaking countries are open to discussion in Urdu speaking societies. So when someone says that something is private in an Urdu-speaking society, it means that it is deeply personal. The same is true for its other meanings, such as a private practice of a health practitioner, which is considered to be far above the normal if it is a private practice.

Rally ریلی

Meaning: Meeting of a large number of people who have gathered to protest against, or raise awareness for, a specific social issue, or those who have gathered to support a political party.

Semantic Change

The word rally has a very strong meaning in Urdu. In English-speaking society, protests are common as there are certain freedoms that have been enshrined in the constitution of many western countries. Freedom of expression may be a right in the Urdu-speaking society as well, but it is one that is sometimes highly curtailed. So protests are rarely peaceful. So the word rally, when used with a group protest or a political gathering, carries a very strong sense, due to the fact that it is not easy to organize a rally in Urdu-speaking society.

Election الیکشن**Meaning:**

An organized process wherein people vote for their choice of person who they consider to be the best candidate for a certain position.

Semantic Change:

There are strong connotations of politics attached to the word election in Urdu. Therefore the common word for electing any person through vote has changed when borrowed into Urdu. In English the Election of a person can be a simple process and an everyday event, however the word in Urdu, due to its connotation with politics, gives a stronger meaning.

Special اسپیشل

Meaning: Something or someone better than usual and exceptional in quality or value.

Semantic Change:

There is a stronger meaning attached to the word special in Urdu than there is in English.

Notice نوٹس

Meaning: When an entity or a person observes another or pays attention to what they are doing. An advanced, usually formal, notification, most commonly issued in writing, that gives advance warning of something so that the person or entity that is being informed may prepare for it.

Semantic Change:

Apart from degeneration, this word also underwent the process of hyperbole. Pakistani society is more informal than English speaking societies that have English as L1. Therefore it is not common for people in society to engage in legal communication, so the word notice, when used as a written forewarning, carries an exaggerated sense of formality when used in Urdu.

Rules رولز

Semantic Change:

With narrowing there has come a certain sense or overly formal use. This means that the word rules in Urdu is very strong, as compared to the word usage in English. A simple example is that when the word “rules” is used in an English society it does not

give a strong sense due to the fact that it is commonly used. On the other end is the use in Urdu where the use is uncommon and only used in a very formal sense.

Laws لآز

Meaning: A set of rules that has been enacted by a large community, especially a nation or a country within its sovereign territory or by an entity within the realm of its authority. These rules are usually enforced and going against them may incur certain penalties ranging from denial of service to corporal punishments or fines depending on what the entity enforcing the rules is.

Semantic Change:

As with the usage of the word “rules” in Urdu, the inherent informal attitude of the society has given a very formal sense to the word, therefore when the word laws is used in Urdu it is used only when there is a very formal instance.

Practice پریکٹس

Meaning: When something that is done in a certain way for a long period of time so that it becomes a typical habit for the people who are doing it and for the observers and people who are being dealt with consider it to be a typical and expected way. Then such a habit is called practice.

Semantic Change:

The word is normally used in English for habitual way of working, however in Urdu it has a stronger meaning, and any entity that has such a good way of working is considered to be a respectable one. Therefore it is used only with entities that are considered to be respectable. So even if the word is being used in a negative sense, it is used with the respectable entity when used with Urdu.

Agenda ایجنڈا

Meaning: The motives of an entity that may not be apparent from the outward actions of the said entity. It also denotes the itemized list that is circulated among the members of a meeting before the actual meeting that details the items that will be discussed in that particular meeting.

Semantic Change:

The word in Urdu usage has a stronger meaning than the word in English. This is mainly due to the inherent informal attitude of the people who are native speakers of Urdu. So when we say agenda in Urdu it has a stronger meaning and a more formal sense than the use of words in English.

Contract کانٹریکٹ

The meaning of contract is very strong in Urdu. This means that people who seek a written contract are thought to be engaging in a very formal proceeding. Even though contracts are common in the English speaking world, in Pakistan, a contract is used only for written agreements that are very formal.

Groups گروپس

Meaning: The name for a collection of persons, entities, or things that can be classed with each other due to their common attributes such as motives, aspirations, goals, location or position in society.

Semantic Change:

Apart from elevation this word also demonstrates hyperbole. The word in Urdu has a stronger sense than in English. It is also a more formal word in Urdu than in English. There are no usages of the word in a common context. It must be kept in mind that this relates to the meaning of the word that is perceived by the people who are using the word. So if a collective of people such as ten or so persons who are interested in sports form a "group" for organizing a cricket match, they may not be considered an important "group" per se, but in their own eyes they are very important and their enterprise is very important, hence their usage of the word "group". This kind of usage is common in everyday Urdu where people who have common goals will name their collective as a group.

Exclusive ایکسکلوسیو

Meaning: Something that is only for the use of a certain group of entities and all other people or entities are barred from it.

Semantic Change:

The word exclusive in English can be used for a number of things, but in Urdu usage it is only for the things that are highly regarded in society. So with it comes a sense of

social status. So usually if anything is exclusive then it is only for the people who have a high rank in society. This is a stronger sense than the word usage in English.

This word's usage with a higher level social status does not mean that the change is elevation as well. The only meaning that the Urdu language has changed is that of social standing, not the sense of gaining positive impact. So many times the word is used in a very negative sense. However the word does not always carry a negative sense, so there is no degeneration. Therefore it has been excluded from these categories and the word is mostly used in a stronger sense, not in a more positive or negative sense.

4.1.5 Synecdoche

College کالج

Meaning: An institute that exists to give higher education, usually after matriculation, to its students. In Pakistan, this is usually after ten years of study in school. The word college in Pakistan is used to denote those education institutes that are commonly referred to as higher secondary schools in the western world, in particular the UK and USA.

Semantic Change:

The word college in Urdu is used in the same meaning as the higher secondary school. This is a change that occurs under synecdoche. As both the college in English and that in Urdu are educational institutes that one joins after some part of their schooling is complete, this relation between the two has led to the change in meaning in Urdu. An important thing to be kept in mind is that there is some usage of the term "higher secondary school" in Urdu, but that is more in the line of code-switching than borrowing.

Land لینڈ

Meaning: An area that is under the ownership of a person or an entity.

Semantic Change:

In addition to elevation, this word also has synecdoche. In Urdu the word land is also used to denote the things that are in the land and as a whole it is used to denote everything that is included in the land. So if a person uses the word land they can mean

the things that are grown on the land or various businesses that are established on the land.

Center سینٹرز

Meaning: The most important of an activity from which the activity originates or towards which the activity is directed.

Semantic Change:

This word's usage in Urdu is very vast, as in English, and ranges from the places or locations where exams are staged to locations of protests and locations of political party headquarters. However, there is one difference from English usage. While the term center in English will mean only the location of the said activity, the word in Urdu will include the people who are present in the said physical location in its meaning too.

Film فلم

Meaning: Any story that has been recorded with the help of a video camera, so that it can be played for an audience. In a more colloquial usage which borders on slang it used to denote a person who is cunning and wily, and able to extricate himself from difficult situations with his wily ways.

Semantic Change:

Apart from narrowing, this word is also a hyperbole. The slang-like meaning in Urdu has taken only the part of the word that deals with the actions of characters in movies, especially those characters that are unrealistically wily and cunning and that has been adopted. This kind of change is not narrowing, rather it is synecdoche.

4.1.6 Degeneration

Dramas ڈراموں

Meaning: A play that is acted out for the theatre, or television. Another meaning, derived from this is an exciting or emotional event that is often deemed to have an element of exaggeration attached to it.

Semantic Change:

As the basic meaning of the term is acting out, or pretending, this has seeped into the second meaning of the term as well. So in Urdu, a drama will always have an element

of exaggeration. It is mostly used in a derogatory sense, implying that the person who is going through an event that has been labeled as a drama, may not be entirely sincere in their display of emotions.

Girl Friend گرل فرینڈ

Meaning: A person's regular female companion with whom they have a romantic and, or sexual relationship.

Semantic Change:

The society where Urdu is spoken is mostly Muslim, where any sexual activity outside marriage is strictly prohibited, or at the very least looked down upon. Furthermore, there is complete segregation of sexes in society. Therefore any person who engages in such activity with the opposite sex is considered to be morally corrupt. This has led to this word having highly negative undertones. It should be kept in mind that the word has a very polar meaning according to the type of society that is using it. So for the normal everyday Urdu speaking people who make up more than ninety-five percent of the society, this word is a highly negative one, however, for the few percent elites and higher class society, this is a normal word, as they have westernized lifestyles and anything that is common in the western countries is common in their lifestyle as well.

Propaganda پروپیگنڈہ

Meaning: Misleading information, that is usually biased and often conspirator in nature that is used to push forth a certain point of view to the general public.

Semantic Change

The word propaganda ranges from neutral to negative in the English-speaking world. However, the connotation in the Urdu-speaking world is only negative. It carries an implied sense of being a false narrative, and its association with conspiracy theories is quite common. So if something is labeled as propaganda, it is implied that it is not only a false narrative, rather it stems from some deep conspiracy on part of the authority figures. Merely labeling something as propaganda is akin to labeling it false. In the English-speaking world, biased propaganda is quite common, so if someone labels a piece of information as propaganda, they may be implying that it is biased. This is not

common in the Urdu-speaking world, where propaganda is considered to be inherently false in nature.

Adjustment ایڈجسٹمنٹ

Meaning: Alteration in the price of an item that is made by the government on behest of a regulatory body. These alterations allow the government to keep the price of the said commodity or service competitive as well as making sure that they get a certain amount of tax from the said commodity as well. These alterations may change the price to make the said product cheaper or expensive. Usually this is related to electricity so when the price of fuel increases the price of electricity goes up as well.

Semantic Change:

Apart from narrowing, this word also demonstrates a degeneration. In Western nations where many services use fuel adjustment clauses this works both ways. When fuel price increases then the service price increases as well, but when the price of providing the service decreases the price of the service is decreased as well. So in English this word has a neutral meaning. However in Urdu speaking Pakistan, the price of services and commodities always rises on an average, so fuel price adjustment is seen in a negative light.

Privatized پرائیویٹائزڈ

Meaning: To transfer the control of an entity from the public ownership to private. This includes businesses like hotels, service such as air travel and electricity and industries such as steel, oil and gas.

Semantic Changes:

Privatization is common in the western nations and the process is very transparent. However in Pakistan the process is not that transparent. Another factor is that any government that privatizes an industry or a service is blamed by the next one and there are allegations of corruption and kickbacks. Therefore the word privatize in Urdu now has acquired a slightly negative connotation. Whenever there is a mention of an industry or a service being privatized, it is followed by suspicion and raised eyebrows.

Party پارٹی

Meaning: A social event where different people, who have been invited beforehand, gather together for entertainment. A group of like-minded political figures who have similar political ideologies and contest elections as a group instead of running for office individually. A person, or a group of people who are one side in an argument i.e. either they are for an argument or against it.

Semantic Change:

There are three aspects of degeneration that have occurred. The first is in the meaning where it denotes a group of politicians. As many people view politicians as corrupt, anyone attached to politics is viewed as morally compromised. The second is that Pakistan is a relatively conservative society, so going out and gathering in groups is not something that is common, therefore anyone who does gather in groups for entertainment is considered to be on a lower moral rung than the ones who stay with their families. It is also very common for corrupt individuals and criminals to enforce their will on others by gathering like-minded people with them. Therefore even the meaning where it denotes a group of people who agree or disagree similarly in an argument now has a slightly negative tone.

Assistant اسسٹنٹ

Meaning: A person who helps a high ranking senior person with their tasks.

Semantic Change:

People who are lower in rank are sometimes looked down upon in the society, so the words that are used to denote such people also carry over a negative aspect in their meaning. Assistant is a neutral word in English but in Urdu it has gained slightly negative connotations.

Notice نوٹس

Meaning: When an entity or a person observes another or pays attention to what they are doing. An advanced, usually formal, notification, most commonly issued in writing, that gives advance warning of something so that the person or entity that is being informed may prepare for it.

Semantic Change:

Usually when we use notice in Urdu the person who is being noticed is considered to be engaged in an activity that is either immoral, or not according to norms. It is also used sarcastically in this sense as well.

Criminal کرمنل

Meaning: Relating to the matters of criminal court where an individual or an entity has been accused of a crime.

Semantic Change:

The English society has an innocent until proven guilty attitude, however in Urdu there is a sense of no smoke without fire, so being accused of a crime is enough to besmirch the reputation of a person. Therefore a person who has even a connection to the criminal court, or even if the accused is proven to be not guilty there is certain stigma attached to the accused, which is higher than the one present in English society, therefore this word has a very negative sense in Urdu as opposed to English.

Agenda ایجنڈا

Meaning: The motives of an entity that may not be apparent from the outward actions of the said entity. It also denotes the itemized list that is circulated among the members of a meeting before the actual meeting that details the items that will be discussed in that particular meeting.

Semantic Change:

In addition to hyperbole, this word also showed degeneration. When the word is used to mean the underlying and behind the scenes motives of an entity, then it is usually in a negative sense. This is due to the fact that Urdu uses the word in a sense that people who are hiding their true motives from the general public are up to no good and their motives are most probably nefarious in nature. The word is sometimes used in a neutral context, however it is never used to denote an overtly positive context.

Jail جیلوں

Meaning: A secure facility where criminals who have been either accused of a crime and have been denied bail, or those who have been convicted of one, are housed in a secure setting until their release at the end of their sentence.

Semantic Change:

The Urdu-speaking society is much more conservative than the English-speaking society. So they give more importance to staying away from legal troubles. So even though criminal matters in general and incarceration, in particular, are considered to be a social taboo, it is a far stronger taboo in the Urdu-speaking society. Another factor that makes it a borrowing under degeneration is that the condition of jail in Urdu speaking society, in particular Pakistan and India, are such that they border on cruel and inhuman, therefore jails are considered an even more derogatory form of a social taboo than they are in the English speaking society.

4.1.7 Meiosis

Base بیس

Meaning: It is used as a postfix adjective with words and something that has "base" or "based" as postfix acquires the meaning that in this particular context it is the particular niche or attribute that is under consideration. For example, if a particular tax is "petrol-based", then this means that in this particular context the attribute of the tax to consider is the use of petrol, and this tax will solely be levied according to the consumption of petrol.

Semantic Change:

With the borrowing into Urdu, this word has lost the strong sense that it had in English. In Urdu, it has a generally weaker sense. So talking about something that is "knowledge-based" in English will have a stronger sense as compared to the same usage in Urdu.

4.2 Loan Words from Urdu to English and their Semantic Change

4.2.1 Widening

Thug

Meaning: Thug, thuggee and thuggery are words to describe a criminal and/or violent individual. Thug originates from the Hindi word that translates into "deceiver" or "rogue". Thuggee is a word that describes a secret sect of murderers in India that killed people and robbed them of their belongings. Their reputation was such that they were feared by the people.

Semantic Change:

In English, the word thug is used to refer to a number of things. In USA, it is commonly used in reference to a criminal and in UK, it is commonly used in reference to an aggressive person. In the UK, if a person is behaving like a thug, he is behaving in a criminal manner and aggressively. But in USA, if a person is behaving like a thug, he is behaving in a criminal manner and aggressively, but he may or may not be a criminal. The word thug has taken semantic change when it was exported from Urdu to English.

Bungalow

Meaning: A bungalow is a small house often with a single story. A bungalow is typically one-story with a full-width front porch, and lacking a separate kitchen. The word itself is derived from the Urdu word Bangla had an Indian origin, which means "Bengali-style house". Bungalow is typically used in reference to houses, but can also refer to small apartment buildings.

Semantic Change:

Bungalow is a small house. In the UK, the term has been extended to refer to a small detached house, usually with a narrow, pitched roof. In North America, the term "bungalow" is now used almost exclusively for one-story houses, commonly with a gable roof. These are now popularly known as "bungalows" in Canada and the United Kingdom, and as "bungalows" or "bungalows" in the United States.

Raj

Meaning: The word means to rule. This word is used to describe a ruler, a king, a queen and even a government. If we examine the word as it is used as a term in the Sanskrit language, it means to shine and to be happy.

Semantic Change:

If you take a look at the word as it is used as a term in English, we would say that the word Raj is used as a term to describe a sovereign state and a kingdom. The word Raj in English has a gender-neutral meaning which can refer to a parliament, a legislature or a legislative body. The meaning of the word has broadened its domain.

Hafiz

Meaning: It is a noun and refers to a person who has memorized the entire Quran. Hafiz is also a name for all Muslims who have memorized the entire Quran. Islam and Muslims have a huge and diverse culture and hafiz is just one of the many words originating from the ancient Arabic language.

Semantic Change:

In Urdu, the word 'hafiz' is used for a person who has learnt the Quran by heart. In English, however, the meaning has changed to mean a person who has memorized a large amount of information. In Urdu both the meanings are used interchangeably. The meaning of the word in English also may have been influenced by the fact that the term 'hafiz' in Arabic is a person who has memorized a large amount of information, and in English 'hafiz' is a shortened version of the Arabic word.

Mahal

Mahal is an Urdu word meaning 'place', 'location', or 'abode'. The primary usage of the Urdu word mahal is in reference to the place of residence or abode of the Muslim royal family or aristocracy, or the palace of a king or prince.

Semantic Change:

The English meaning of the word mahal is generalized to a private place to live which can be owned by anyone not just the royals. However, the English translation of 'mahal' is this: Palace (for a royal family), Mansion (for a nobleman), and Castle (for a king or prince).

4.2.2 Narrowing

Avatar

The avatar is originated Hindi which means "incarnation" or "projection".

Semantic Change:

In the online world, it is used to describe a person's digital representation. The idea of the avatar is that they are an extension of the person that they represent, but what makes most avatars different from the traditional definition is that they are usually simply a picture. Hence this word has narrowed down in the meaning referring to a specific entity.

Halwa

Meaning: Halwa is a traditional sweet of Pakistan and India, popular throughout the Indian subcontinent, Middle East and surrounding countries made from all types of ingredients, depending on the region and tradition. The word halwa in Urdu sometimes means ‘easy’.

Semantic Change:

In English, the word is often used to describe a dessert of Middle Eastern origin. Halwa may also refer to halva, a similar confection of Mediterranean and Balkan cuisine. Hence the term is used in very specific sense in English.

Ghee

Meaning: Ghee is a form of clarified butter that originated in the Indian subcontinent. It is commonly used in South Asian, Arab, and Southeast Asian cuisine, and in traditional European cuisine. Ghee differs from butter and other dairy products in that it is produced by slowly heating and simmering butter, and separating the resulting water and milk components, but not separating the fat from the whey.

Semantic Change:

Since the word refers to a foreign entity, its meaning in English is narrowed to only the product ghee. Whereas in Urdu the word other than the literal meaning of the word, it is also used in phrases and idioms.

Nawab

Meaning: The word Nawab is used to describe the King or ruler of a Kingdom. The word Nawab originated in Central Asia and was then transmitted to India through the Mughals. The word is used to describe the ruling class. In everyday Urdu nawab also has negative connotation, it is used for a person who is a spendthrift. Any leader of a specific area or a notable, respectable man can also be called a nawab.

Semantic Change:

Nawab in English means a Muslim high in social status or having a high rank in society. The word has undergone specification of the meaning than its Urdu meaning.

Sahib

Meaning: The word Sahib is used in Urdu to show respect for one another. The word Sahib is used for a man of high rank or position. For example, a senior police officer is referred to as Sahib. In the Urdu language, the word is used to address a person as a sign of respect.

Semantic Change:

According to the English dictionary the word sahib was used in the Indian Subcontinent to describe an English person who were ruling South Asia at that time, so the meaning is specific to only that time and entity. Whereas in Urdu its meaning is very broad. It can refer to an officer, boss, husband, wife, a loved one, basically wherever the element of respect is added.

Sardar

Meaning: The word Sardar means "chief" or "commander", and is used to describe a man of high status and dignity. It is also used to mean "husband", "heads of an organization", "leader", "ruler", and "savior". The word Sardar is a title given to a person who is a leader, either due to wisdom, bravery, or simply seniority.

Semantic Change:

Sardar in English means a person that holds a respectable position, a leader or a high ranked person.

Dacoit

Meaning: The word dacoit is derived from the Urdu word dakait (pronounced [d̪ɑkɑːiːt̪]). Meaning robber or thief. Banditry is the act of robbery by an individual or a gang, usually involving stealing from travelers or other travelers, but also including bank robberies, or robbery of other criminals.

Semantic Change:

This word is narrowed and made specific in its meaning to ‘a member of a group of thieves and robbers’ rather than any robber or thief.

Shah

Meaning: Shah is a title used as a sign of respect to certain people like king, priest and scholar. It has been derived from the Persian word "shah" meaning king or emperor.

The word shah has been used as a title for Muslim rulers and for the male descendants of the Islamic prophet Muhammad and the Imams of the Shī'a. The female descendants are called "shahbanu" - meaning "king's wife" or "empress". The word Shah is used as a sign of respect, just as "lord" is used in English.

Semantic Change:

The meaning of the word in English is specific to king or emperor of Iran. While in Urdu and Pakistani society the word is used for respect to the descendants of the Holy Prophet.

Shahin

Meaning: Shahin is a specific type of bird like an eagle. It hunts and is known as a very fast bird with a sharp eyesight. Shahin is also used to refer to a type of an accompaniment. Also, a type of gun which was used on elephant's back was called shahin.

Semantic Change:

This word too has narrowed and has become specific in its meaning in English. It only refers to the bird. But in Urdu there are quite a number of uses. Shahin is also used for a brave person who has the characteristics of the bird shahin.

Paisa

Meaning: Paisa, pronounced is a slang term in South Asia, especially in India, Pakistan, Bangladesh, Nepal, and Sri Lanka, which means money. 1 rupee is equal to 100 paise. In Urdu the word is used in a general sense for money.

Semantic Change:

The word paisa is also used in the specific meaning, for the coin. Which is narrow from the actual usage in Urdu.

Pir

Meaning: The word "pir" has a broad range of meanings, but when it is used in a religious, spiritual or philosophical context, it generally refers to a person who is in a position of high authority or one who has reached a high level of knowledge in a

particular field. It is also used for an elderly person. It is also used to refer to a teacher. The word is also used for a clever person, which is a negative meaning attached.

Semantic Change:

The word has been narrowed down to only a spiritual guide of Muslims.

4.2.3 Elevation:

Guru

Meaning: The term "Guru" is an Urdu word that roughly translates to "teacher."

Semantic Change:

In English, Gurus are typically thought of as spiritual guides, but the word Guru has a very broad definition. In fact, there are many definitions of the term "Guru." In the United States, the term "Guru" is sometimes used as a title for a teacher, a mentor, or a person of great knowledge or influence. In India and Pakistan, a Guru is a male teacher, a wise man, a saint or a sage. A human guru is a man or woman and a non-human guru is a spirit, a ghost, a deity, a demon, an angel, an ascended master, or a deity in human form. A Guru is a person who imparts wisdom, whether it be religious, philosophical, or spiritual. A Guru is a Vedic teacher and a Guru is a Vedic student.

Nawab

Meaning: The word Nawab is used to describe the King or ruler of a Kingdom. The word Nawab originated in Central Asia and was then transmitted to India through the Mughals. The word is used to describe the ruling class. In everyday Urdu nawab also has negative connotation, it is used for a person who is a spendthrift. Any leader of a specific area or a notable, respectable man can also be called a nawab.

Semantic Change:

Apart from narrowing, this word also has the change of elevation. This word in English is only used in a positive sense than in Urdu, where it is referred to a spendthrift.

Sardar

Meaning: The word Sardar means "chief" or "commander", and is used to describe a man of high status and dignity. It is also used to mean "husband", "heads of an

organization", "leader", "ruler", and "savior". The word Sardar is a title given to a person who is a leader, either due to wisdom, bravery, or simply seniority.

Semantic Change:

Apart from narrowing, this word also has the change of elevation. In Urdu, sardar can be referred to as a dumb person, which is a negativity attached to it. But in English it is only a respectable and responsible person.

Pir

Meaning: The word “pir” has a broad range of meanings, but when it is used in a religious, spiritual or philosophical context, it generally refers to a person who is in a position of high authority or one who has reached a high level of knowledge in a particular field. It is also used for an elderly person. It is also used to refer to a teacher. The word is also used for a clever person, which is a negative meaning attached.

Semantic Change:

Apart from narrowing, this word also has the change of elevation. In English the negative connotation of the word is gone and only it is used in a positive sense for a spiritual guide.

4.2.4 Hyperbole

Jungle

Meaning: The origin of the word jungle is commonly attributed to India. The word derives from Sanskrit jangala which means uncultivated land, forest or desert. The word was brought to Europe by early Portuguese travelers to India. The word was later adopted into the English language in the late 19th century. The word jungle is now used to refer to an area that is densely covered with plants and trees but is not a forest. In that sense, jungle is a euphemism for a forest. In this sense, jungle is a synonym for forest.

Semantic Change:

The semantic change in the word jungle is that in Urdu it means a dense or unruly forest, while in English it means a wild and densely grown area. Hence the word went into a stronger sense than was being originally used in the donor language.

4.3 Analysis and Discussion:

As seen from the above data, it is obvious that nearly all words borrowed from English to Urdu that have undergone the semantic change of widening have undergone so to be used in more contexts suited to the Pakistani culture. But this also shows that most Pakistani people prefer to use one English word in many ways, since the educational background of most Pakistanis means that they do not have a wide range of vocabulary in English, and they find it cumbersome to have an expansive range of English vocabulary. This can also be attributed to the inherent sense of inferiority that many locals seem to have when it comes to English. For many, there's a hesitation and lack of self-confidence when it comes to English language pronunciation and in order to protect their dignity or *izzat*, many Pakistanis will prefer to have a few English words which they are sure of.

Furthermore, several words that have undergone the semantic change of narrowing show not only the influence of Pakistani culture, but also people's experiences. Words like fuel and fire (verb) are rarely used in metaphorical sense even in Pakistan's education system and media, the two main ways of getting knowledge. These words are most commonly used only in terms of one single definition in Pakistani weblogs, which is literal in nature. The reason behind this can be the fact that many Pakistani people are unaware of the metaphorical and other literary uses of words or that the existing Urdu vocabulary is enough to convey those metaphorical meanings.

Many words that have undergone elevation, such as career, cash, degree, digital, education, order, professor, doctor, and so on, all have some kind of relation with financial and social status with reference to the Pakistani society. There is also a measure of respect associated with these English words after they have been borrowed into Urdu language. This reveals about the ways Pakistani culture is shaped, and what kind of things or ideas make a person get respect and dignity immediately.

Words like drama, party, girlfriend, criminal etc. can be said to have undergone degeneration due to the religious and cultural milieu of Pakistan. Pakistan came into being on the basis of a religious ideology, and has a constitution that mentions Islam as the state religion in Article 2. The words that approximate those concepts, actions or beliefs which either go against Islamic spirit or are outright banned, do contain negative connotations as a result. Therefore, the degeneration of these English words is understandable and falls in line with Pakistan's culture. Similarly, many words that are

hyperbolized, and words that demonstrate the semantic change of synecdoche have undergone these changes primarily due to the norms, beliefs and culture of the society in which they are used.

Much like the borrowings from English Language to Urdu, it can be seen that the influence of environment and culture is of prime importance when it comes to changes and evolution in a language. The words that have been borrowed from Urdu take on different meanings when they enter the English language. Words like guru and shah have been elevated to carry more esteem and dignity than in Pakistani culture, perhaps because there is a mystique and a charm associated with the South Asian history and culture, and like many postcolonial writers and thinkers have noted, most things associated with South Asia or Asia in general are often seen as exotic and charming. Since words like guru and shah conjure those stereotypical images of the Asian culture which the West is familiar with, these words have semantic changes in accordance with those stereotypes.

As the above data indicates, the present research has found that English has more effect on Urdu than Urdu has on English in the weblogs. When two languages come in contact there always are inter-lingual effects. This study examined the borrowed words, and semantic change. English words have penetrated more into Urdu than the other way round. There are various reasons for this pattern of language effect. Pakistan is a highly multilingual society where English and Urdu are the two major languages. English has always been seen in Pakistan as the more prestigious language. People try to use English language as much as they can, that has led English to have substituted the words of Urdu. While there is a significant number of borrowings into Urdu that have replaced the Urdu equivalent or co-exist with the native word, the borrowings in English are not core borrowings. The words that are borrowed into English from Urdu are mostly new concepts to the English culture and have been included in English vocabulary due to the contact of both the languages and hence the culture of both speech communities.

4.4 Extent of Inter-Lingual core borrowings in Weblogs

In order to find out the inter-lingual core borrowings, the study designed a survey questionnaire and circulated it among students of Urdu and English Languages

online. The data collected was then analyzed to compare the results and observe the extent to which each of these core borrowings were used.

The researcher has tested the use of these core borrowings in 4 different scenarios to gauge the impact of each of them and their dependency on the use case scenario. The four scenarios used were: Online Interactions, Written Interactions, Formal Interactions and Informal Interactions. A total of 20 core-borrowed words were used to get the answers of the respondents against each of them in each use case scenario.

The Following Tables illustrate the results and demographics of the survey questionnaire.

Audience Demographics

| | | | |
|------------------------|--------------|---------------|----------------------|
| Total No. Of Responses | 201 | | |
| Gender | Male | Female | Not Disclosed |
| No. of Responses | 82 | 115 | 3 |
| Age | 20-30 | 30-40 | 40+ |
| No. of Responses | 134 | 63 | 4 |

| Education | No. of Respondents |
|----------------------------------|--------------------|
| Graduate (Urdu) | 28 |
| Masters (Urdu) | 70 |
| Graduate (English) | 47 |
| Masters (English) | 13 |
| Graduate (Doing Masters) English | 24 |
| Masters (Doing M.Phil) English | 17 |
| Masters (Doing M.Phil) Urdu | 1 |
| Graduate (Doing Masters) Urdu | 1 |

Table 1

The above demographics show a uniform sample of respondents according to the requirement of the research. The results of the questionnaire are as follows:

| Informal Setting | | | | | |
|------------------|--------|-----------|--------------|-------|------------|
| Word | Rarely | Sometimes | Occasionally | Often | Frequently |
| Teacher | 18 | 67 | 52 | 28 | 13 |
| Message | 4 | 37 | 72 | 27 | 16 |
| Hi | 12 | 25 | 75 | 40 | 16 |
| Bye | 9 | 20 | 57 | 47 | 17 |
| Lunch | 7 | 27 | 66 | 52 | 19 |
| Dinner | 8 | 28 | 46 | 42 | 25 |
| Politics | 11 | 22 | 42 | 54 | 20 |
| Party | 10 | 24 | 52 | 42 | 24 |
| Bread | 13 | 30 | 50 | 36 | 20 |
| Politician | 11 | 28 | 48 | 38 | 15 |
| Age | 6 | 36 | 46 | 36 | 22 |
| Education | 6 | 26 | 58 | 32 | 27 |
| Road | 9 | 35 | 47 | 37 | 24 |
| News | 11 | 22 | 51 | 34 | 23 |
| Public | 9 | 37 | 45 | 35 | 22 |
| Gift | 10 | 36 | 47 | 37 | 17 |
| Character | 12 | 31 | 46 | 41 | 19 |
| Parents | 9 | 35 | 54 | 38 | 19 |
| Help | 4 | 31 | 61 | 31 | 23 |
| Show | 16 | 42 | 54 | 30 | 16 |

Table 2

| Formal Setting | | | | | |
|----------------|--------|-----------|--------------|-------|------------|
| Word | Rarely | Sometimes | Occasionally | Often | Frequently |
| Teacher | 8 | 53 | 55 | 23 | 18 |
| Message | 3 | 43 | 51 | 27 | 17 |
| Hi | 11 | 21 | 63 | 36 | 17 |
| Bye | 13 | 20 | 45 | 50 | 18 |
| Lunch | 6 | 23 | 50 | 46 | 21 |

| | | | | | |
|------------|----|----|----|----|----|
| Dinner | 8 | 28 | 46 | 42 | 25 |
| Politics | 11 | 22 | 42 | 54 | 20 |
| Party | 10 | 24 | 52 | 42 | 24 |
| Bread | 13 | 30 | 50 | 36 | 20 |
| Politician | 11 | 28 | 48 | 38 | 15 |
| Age | 6 | 36 | 46 | 36 | 22 |
| Education | 6 | 26 | 58 | 32 | 27 |
| Road | 9 | 35 | 47 | 37 | 24 |
| News | 11 | 24 | 51 | 34 | 23 |
| Public | 9 | 37 | 49 | 35 | 22 |
| Gift | 10 | 36 | 47 | 37 | 17 |
| Character | 12 | 31 | 46 | 41 | 19 |
| Parents | 9 | 35 | 54 | 38 | 19 |
| Help | 4 | 31 | 61 | 31 | 23 |
| Show | 16 | 42 | 54 | 30 | 16 |

Table 3

| Online Setting | | | | | |
|----------------|--------|-----------|--------------|-------|------------|
| Word | Rarely | Sometimes | Occasionally | Often | Frequently |
| Teacher | 7 | 56 | 63 | 20 | 14 |
| Message | 6 | 49 | 57 | 22 | 17 |
| Hi | 9 | 24 | 55 | 43 | 22 |
| Bye | 12 | 22 | 41 | 45 | 28 |
| Lunch | 6 | 24 | 58 | 51 | 17 |
| Dinner | 6 | 30 | 53 | 41 | 17 |
| Politics | 12 | 25 | 56 | 43 | 18 |
| Party | 7 | 30 | 55 | 39 | 22 |
| Bread | 12 | 32 | 45 | 46 | 18 |
| Politician | 14 | 27 | 58 | 30 | 16 |
| Age | 10 | 31 | 49 | 40 | 20 |
| Education | 5 | 34 | 57 | 28 | 23 |
| Road | 7 | 37 | 59 | 27 | 23 |
| News | 4 | 37 | 53 | 36 | 19 |

| | | | | | |
|-----------|----|----|----|----|----|
| Public | 8 | 41 | 53 | 37 | 16 |
| Gift | 7 | 35 | 66 | 27 | 13 |
| Character | 11 | 31 | 58 | 42 | 15 |
| Parents | 7 | 28 | 64 | 36 | 17 |
| Help | 12 | 37 | 51 | 38 | 15 |
| Show | 15 | 45 | 56 | 26 | 19 |

Table No. 4

| Written Setting | | | | | |
|-----------------|--------|-----------|--------------|-------|------------|
| Word | Rarely | Sometimes | Occasionally | Often | Frequently |
| Teacher | 15 | 45 | 59 | 24 | 15 |
| Message | 11 | 49 | 53 | 27 | 9 |
| Hi | 18 | 29 | 60 | 25 | 15 |
| Bye | 19 | 36 | 44 | 40 | 12 |
| Lunch | 12 | 29 | 64 | 31 | 11 |
| Dinner | 12 | 33 | 62 | 27 | 16 |
| Politics | 12 | 36 | 50 | 37 | 16 |
| Party | 12 | 35 | 46 | 43 | 15 |
| Bread | 13 | 23 | 64 | 33 | 21 |
| Politician | 14 | 32 | 45 | 43 | 11 |
| Age | 7 | 30 | 64 | 27 | 15 |
| Education | 9 | 38 | 42 | 39 | 24 |
| Road | 13 | 31 | 51 | 34 | 18 |
| News | 5 | 38 | 65 | 29 | 15 |
| Public | 11 | 38 | 52 | 41 | 13 |
| Gift | 10 | 37 | 56 | 37 | 14 |
| Character | 12 | 33 | 60 | 41 | 12 |
| Parents | 8 | 45 | 47 | 45 | 14 |
| Help | 12 | 39 | 59 | 27 | 21 |
| Show | 13 | 59 | 52 | 30 | 12 |

Table No. 5

The responses to the questionnaires show that these English words are most frequently used in formal settings. Online and informal settings also have more

responses for frequent use of these words. Whereas more respondents have answered they rarely use these words in written setting.

The data shows that borrowed words are often used in Urdu despite the fact that they have alternative words available in Urdu language. This is due to the cultural amalgamation and integration of online community through social media and weblogs in a way that have made use of these words commonplace in our day to day language. There can be different reasons of these core borrowings to happen. It may be because Urdu language tends to be more complicated than English, so the language users choose the English equivalent. Lunch and dinner have replaced the Urdu equivalents mainly because the latter are either too long (such as *dopeher ka khana*) or they might be unfamiliar due to lesser use in daily life. Shorter words are easier to type and thus the words borrowed from English appear frequently in conversations and weblogs.

The frequent use of core borrowings in Urdu suggests that Urdu language can go through drastic changes in the time to come. If the words keep on entering a language despite of its own vocabulary, the recipient language may die eventually.

CHAPTER 5

FINDINGS AND CONCLUSION

5.1 Findings

Working on the first research question the researcher has found 77 English loanwords in 50 Urdu weblogs and 23 Urdu loanwords in English weblogs. The loanword has been counted once, even if it is repeated several times. This finding provided foundation for the whole study.

Second question has been addressed by studying the semantic change in the recipient language. The loanwords have been categorized into the types of semantic changes. It has been found that most of the loanwords in Urdu have been elevated in their meaning. While meaning of most of the Urdu words in English have been narrowed.

The chart below categorizes words according to the semantic changes they have shown. For the sake of simplicity, the semantic change of meiosis has been left out since it showed single manifestation.

| Loanwords from English to Urdu and Semantic Changes | | | | | | |
|--|-----------------|------------------|------------------|------------------|-------------------|---------------------|
| Sr. No. | Widening | Narrowing | Elevation | Hyperbole | Synecdoche | Degeneration |
| 1 | Base | Building | Building | Cancer | College | Drama |
| 2 | Channels | Career | Career | Control | Land | Girlfriend |
| 3 | Donation | Church | Cash | Emergency | Centre | Propaganda |
| 4 | Number | Family | Degree | Hero | Film | Adjustment |
| 5 | Women | Funds | Digital | Horn | | Privatized |
| 6 | Billionaire | Homes | Doctor | Medical | | Party |
| 7 | Draw | Protocol | Donation | Private | | Assistant |
| 8 | Deputy | Report | Education | Rally | | Notice |
| 9 | Governance | Relief | Emergency | Election | | Criminal |
| 10 | Media | Fuel | Extra | Special | | Agenda |
| 11 | Civil | Home | Family | Notice | | Jail |
| 12 | Democratic | Rate | Funds | Rules | | |
| 13 | Farmers | Business | Games | Laws | | |
| 14 | Car | Culture | Government | Practice | | |
| 15 | Public | Fire | Homes | Agenda | | |
| 16 | | Rules | Hostel | Contract | | |
| 17 | | Film | Machinery | Groups | | |

| | | | | | | |
|----|--|----------|------------|-----------|--|--|
| 18 | | Farm | Medical | Exclusive | | |
| 19 | | Contract | Order | | | |
| 20 | | Price | Professor | | | |
| 21 | | | Relief | | | |
| 22 | | | Business | | | |
| 23 | | | Culture | | | |
| 24 | | | Land | | | |
| 25 | | | Democratic | | | |
| 26 | | | Groups | | | |
| 27 | | | Commerce | | | |
| 28 | | | Army | | | |
| 29 | | | Car | | | |
| 30 | | | Public | | | |

Following is the chart of various loanwords found in English weblogs.

| Sr. No. | Widening | Narrowing | Elevation | Hyperbole | No change |
|---------|----------|-----------|-----------|-----------|-----------|
| 1 | Thug | Avatar | Guru | Jungle | Kebab |
| 2 | Bungalow | Halwa | Nawab | | Shikar |
| 3 | Raj | Ghee | Sardar | | Monsoon |
| 4 | Hafiz | Nawab | Pir | | Chai |
| 5 | Mahal | Sahib | | | Loot |
| 6 | | Sardar | | | |
| 7 | | Dacoit | | | |
| 8 | | Shah | | | |
| 9 | | Shahin | | | |
| 10 | | Paisa | | | |
| 11 | | Pir | | | |

In order to find out the answer to the last research question, a questionnaire was filled out by participants in order to collect data. The researcher has not found any core borrowing in English, taken from Urdu language. However Urdu has significant number of core borrowings. The findings of the survey questionnaire indicate that English core borrowings in Urdu are used most frequently in formal settings and often used in online and informal interactions. Whereas in written setting, the English borrowings are rarely used.

5.2 Conclusion

Language is not a constant but is an ever-evolving process whereby new words are added, modified, and even deleted as people around the world continue to interact.

Semantic change is as natural as the development of an average human being during his or her lifespan. What is more is that with the fourth industrial revolution and the rapid digitalization of the world, the process of semantic change has only sped up. Cultures and societies have become interlinked more than ever, and so have their languages. Semantic changes in the lexicon of a language bring with them a new understanding and interpretation of language. This in turn can give an insight into the mutation and evolution of a culture and people.

The role of Urdu as the language of the courts and government and as a marker of high culture and sophistication, and the development of a strong and effusive Urdu literary and poetic tradition, certainly encouraged the use of borrowed words, and their use increased exponentially after the introduction of English as a school language. The semantic changes associated with the adoption of loan-words were generally in the direction of greater formality, as the borrowed words were used to express concepts that were not conveyed previously in Urdu. This phenomenon is more vital in English as Urdu has core borrowings as well. In addition, as English loan-words made their way into Urdu, they often acquired a new layer of meaning. Linguists, after watching the evolution of Urdu loan-words in the English language for over a decade, can now spot the linguistic phenomenon in action.

The present research attempted to study the phenomenon of inter-lingual semantic change and discover core borrowings in selected weblogs. The collected data has revealed that there indeed exists inter-lingual lexical borrowing in both Urdu and English weblogs selected for the study, and that there are more English words borrowed into the Urdu language than vice versa. There can be many reasons behind this fact, such as the reality that many Urdu words have become obsolete over time due to disuse, while others might make speaking difficult due to more syllables than their English counterparts. As an answer to the second research question, it can be said in the light of the data analysis that elevation and narrowing are the most common semantic changes, with other changes being hyperbole, widening, synecdoche, degeneration, and meiosis.

Loan-words from English have been absorbed into Urdu and have been used to create new layers of meaning or to reduce meaning in order to simplify the expression of thought. One of the main reasons for the rapid increase in the number of loan words

in Urdu is the fact that unlike English, Urdu has a limited lexicon where the modern phenomenon or technological entities are concerned and therefore, new words have to be developed to meet the demand of the language. But this study concludes that Urdu not only borrows words where it lacks a specific term but it also does so when it already has a word available to be used. The reason behind the phenomenon of core borrowing is that Pakistan is a multilingual country and with extensive usage of both English and Urdu, the speakers always have an option of lexicon of both the languages. Moreover, Urdu is a highly inflected language and is prone to semantic change. This makes it easier for English words to acquire new meanings in Urdu than it is in English.

On the other hand, the borrowed lexicon from Urdu into English are significantly less when compared with the borrowings from English language into Urdu. In addition, the meaning of the Urdu words borrowed into English is primarily narrowed down or specified to something in particular. In the loanwords of English found in Urdu, there have been more semantic change than the other way round. The loanwords from Urdu taken into English have mostly undergone narrowing and there are some words that did not undergo a semantic change at all. Most of the borrowings found in the study had their roots back in the British era of the subcontinent.

The researcher faced difficulties tracing the origin of words in Urdu. The biggest limitation of the study was that the Urdu dictionaries do not provide adequate information and data needed. The researcher had to rely upon secondary sources to interpret the meanings of the words.

As the data analysis chapter explained, core borrowings exist in abundance in the conversations of Pakistani students, demonstrating the extent to which English language has permeated our conversations in local languages. To the best of the researcher's knowledge, there have not been any studies regarding the increased influx of core borrowings in Urdu language, the present study lays the foundation of this dimension.

The present research was an attempt to determine what semantic changes are present in English words borrowed in Urdu languages and vice versa. The study was delimited in terms of data collected and sources of data. While the study has established the semantic changes in borrowed words in both languages, and the core borrowings

from English that occur among Urdu language speakers, there is still room for future research in the same line.

Further research in the field can be conducted to find out the extent of lexical changes in the daily vocabulary outside weblogs and the digital sphere. The study also leaves space for assessment of individual words that are found in this study and look into the historical pattern of lexical changes in these words. More importantly, the present study leaves room for multidisciplinary research in the areas of linguistics, sociology and culture studies. Specifically, various print and digital media content can be analyzed in order to understand something about a certain culture and the priorities that people have in their daily lives. Since language reveals thought, and thought in turn is influenced by language, studying the evolving patterns of language, and how various languages leave footprints onto each other can help the humanity trace changes in culture, especially those brought about by globalization and the fourth industrial revolution.

5.3 Suggestions and Recommendations

After conducting the study on borrowings in English and Urdu, the researcher suggests that Urdu dictionaries need revision and modification. Moreover, the researcher faced difficulties to find out reliable software or digital technique to distinguish semantically changed borrowed words. There should be a recognized official software to help more researches to conduct similar researches on other genre. Urdu dictionaries should be updated regularly to cater the modifications in the vocabulary. There should also be an authentic and updated dictionary of etymology of Urdu words. English language dictionaries are up to date and contain sufficient information, but there should also be a corpus containing original meanings of the borrowed words. Same is recommended for Urdu.

5.4 Recommendations for Future Studies

In this research work the author attempted to find the inter-lingual effects of Urdu and English in terms of lexical borrowings and semantic change in the language of weblogs. The study is a considerable contribution to the field of language change and specifically semantics. As the study finds out, Urdu language has absorbed more words from English than English has from Urdu. The most significant types of semantic

changes occurred in loanwords in Urdu are Elevation and Widening. Whereas, most of the Urdu loanwords in English have narrowed in their meaning.

Further research in the field can be conducted to assess individual words that are found in this study and look into the historical pattern of lexical changes in these words. Furthermore, the research also leaves room for analyzing historical and geographical factors that might have played a role in borrowing loanwords to Urdu from English language and vice versa.

The study also serves as a foundation for future research examining the semantic shift brought about by online domains, social media, and the analysis of the rate of growth driven by global connectivity and globalization. The extent of lexical changes in the daily vocabulary outside weblogs and the digital sphere can also be studied.

This research work can also be duplicated to comprehend the extent of lexical borrowings in other colonial languages that have been in contact with English language under the rule of British Empire. Studies can also extend towards lexical borrowings and semantic changes occurred in other regions ruled by colonial empires such as Spain, Portugal and France to gauge the extent of semantic changes in those languages brought about by external rule. The study also provides a base for future research into the semantic change brought by the web domains, social media and analyze the pace of growth that has been stimulated by global connectivity networks and globalization.

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ANNEXURE

Questionnaire Sample

M. Phil Research Survey Questionnaire

Dear Students,

Ms Mubeen ul Haq is collecting data in connection with her M. Phil thesis titled "LEXICAL BORROWING AND SEMANTIC CHANGE IN PAKISTANI WEBLOGS: A STUDY OF ENGLISH-URDU INTERLINGUAL EFFECTS". Your cooperation in this regard will be highly appreciated.

Please fill the following survey according to the best of your knowledge.

The next section asks the biodata of respondents. After that the questionnaire below is divided into four sections. Each section asks you about the frequency of word use in a specific environment, for example, informal online interactions. The words that are being researched fall under the umbrella term of "core borrowing". In simple terms core borrowing means those words that are borrowed from another language and used in a language despite the presence and prevalence of words for that specific term in the language. A simple example is the word "teacher". It was borrowed from the English language and is now commonly used in Urdu despite the fact that the word "استاد" is present in Urdu language with the exact same meanings.

In case of any queries you can contact me.

Mubeen ul Haq

mubeen28_93sep@yahoo.com

1. Email

Respondent's Information

2. Gender

Mark only one oval.

- Female
- Male
- Rather not Say

3. Your Age

Mark only one oval.

- 20-30
- 30-40
- 40+

4. Your Education

Mark only one oval.

- Graduate (Urdu)
- Masters (Urdu)
- Graduate (English)
- Masters (English)

1. In your everyday informal conversations, how often do you use the following words?
 Mark only one oval per row.

| | Rarely | Sometimes | Occasionally | Often | Frequently |
|------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Teacher | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Message | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Hi | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bye | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Lunch | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Dinner | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Politics | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Party | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bread | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Politician | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Age | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Education | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Road | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| News | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Public | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Gift | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Character | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Parents | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Help | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Show | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

2. In your everyday formal conversations, how often do you use the following words?
 Mark only one oval per row.

| | Rarely | Sometimes | Occasionally | Often | Frequently |
|------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Teacher | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Message | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Hi | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bye | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Lunch | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Dinner | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Politics | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Party | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bread | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Politician | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Age | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Education | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Road | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| News | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Public | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Gift | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Character | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Parents | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Help | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Show | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

3. While texting or online, how often do you use the following words?

Mark only one oval per row.

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4. When writing with a pen or paper, how often do you use the following words?

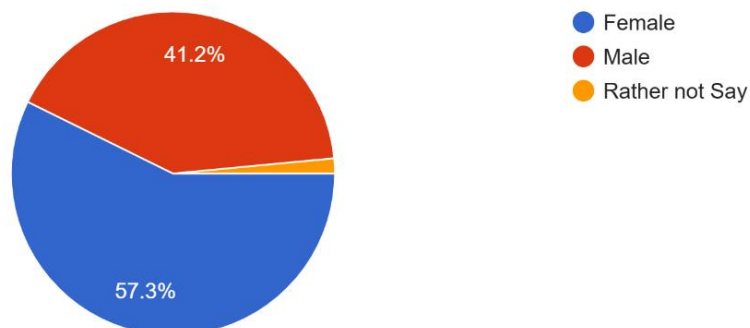
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Questionnaire's Responses

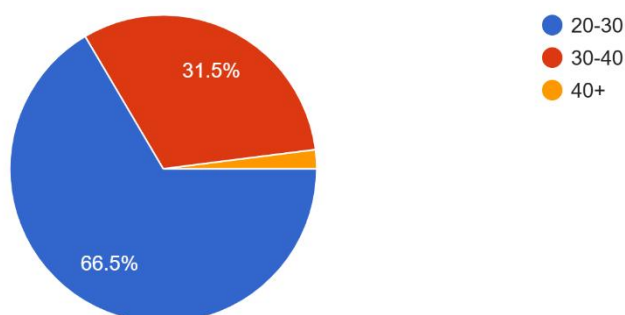
Gender

199 responses



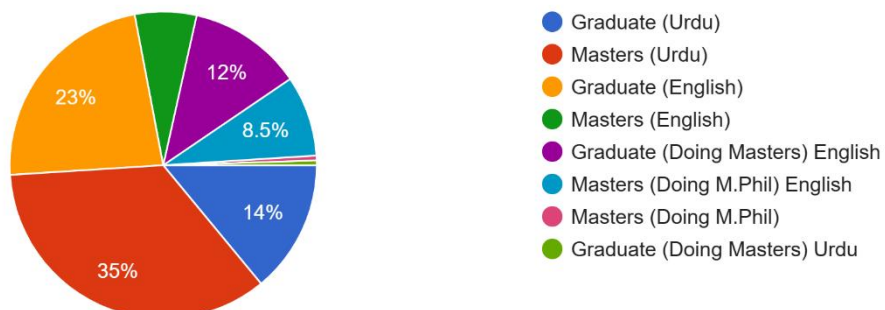
Your Age

200 responses



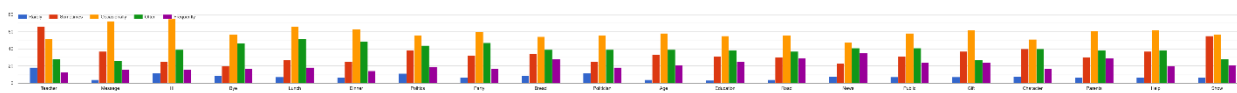
Your Education

200 responses



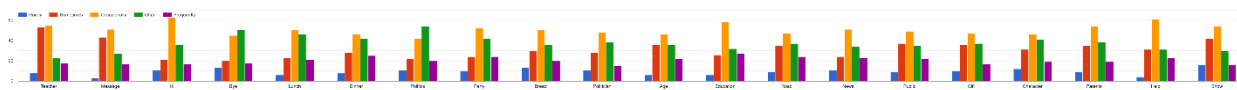
1. In your everyday informal conversations, how often do you use the following words?

In your everyday formal conversations, how often do you use the following words?



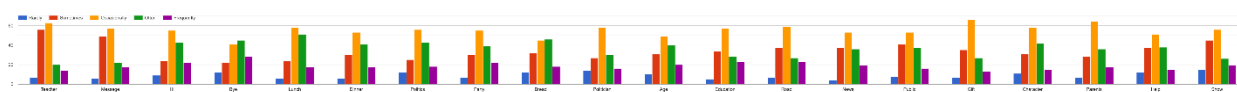
2. In your everyday formal conversations, how often do you use the following words?

In your everyday formal conversations, how often do you use the following words?



3. While texting or online, how often do you use the following words?

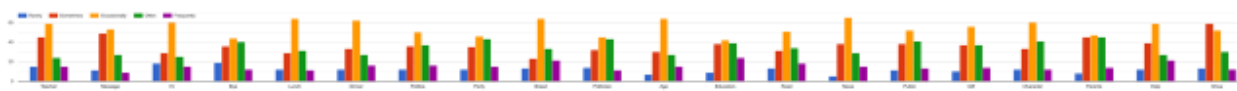
While texting or online, how often do you use the following words?



4. When writing with a pen or paper, how often do you use the following words?

Written Interaction/Use

When writing with a pen or paper, how often do you use the following words?



Weblogs in English

1

9 Most Famous Sweets of Pakistan

1: Ras Malai

Ras Malai is a dairy sweet consisting of round, soft and yummy cakes of curd cheese flavoured deeply into sugary condensed milk with pistachios toppings. It tastes amazing. People love to have them on any events and on usual days. Rehmat e Sheerin is a famous sweet spot in Tariq road for its Ras Malai. 2: Rabri

Packed in a clay jar, Rabri is our traditional sweet. A perfect sweet dish which combines creamy milk and thick curd cream that is lightly sweetened with sugar saffron and a person can eat it all up in one go. It is famous in the entire country but Hyderabad is very famous for its special Rabri across Pakistan. 3: Barfi

Favourite of all age group is Barfi. It is a solid milk piece, with sugar essence and condensed milk. There are many kinds of Barfi which are almost same in taste but different in colours. Green white and light brown coloured Barfis are famous among all Pakistanis. Apart from them pistachio barfi and coconut barfi are also rich in taste.

4: Gulab jamun

Gulab jamuns also known as Rose-Fruits must have extracted its name from Jamun fruit as it is shaped round, and usually soaked in a rosewater scented syrup. It is fried deeply in a ball shape, prepared with milk powder, flour, butter and cream or milk, and then soaked in sugar syrup. It is the most wanted sweet item on all the occasions in Pakistan. The United King Bakers and Sweets are the most famous for delicious Gulab Jamuns.

5: Jalebi

Jalebi is made of fermented batter flour (maida), gram flour (besan), baking soda and water. This fermented batter is poured in concentric circles in hot oil and deep-fried. Then these fried spirals are soaked in sugar syrup for a few minutes and later served. It is the most common sweet which people enjoy in normal gatherings and mehndi mayo functions. It has one more very famous kind which is orange in colour and is called Amarti. It is one of the unique sweets when served, none stays away from it.

6: Chum Chum

Chum Chums is a sibling of Gulab Jamuns. It is white and has a little difference in taste. Chum Chum is basically a traditional Bengali sweet, popular throughout the Indian subcontinent. Which include Pakistan as well. It is prepared in different colours including light pink and light yellow apart from white. It is coated with coconut or mawa flakes as a garnish. Usually a single Chum Chum is not enough to satisfy your sweet craving. It tastes amazing that you lick your fingers after eating it all up.

7: Sohan Halwa

Sohan Halwa, known as Habshi Halwa too is basically originated from Multan. The Hafiz Halwa Shop in Multan is the most famous in the whole country. It is made by boiling a mixture of water, sugar, milk, and cornflour until it becomes solid. Saffron is used for flavouring. Almonds, pistachios, and cardamom seeds are added to enhance its taste.

8: Moti Choor Laddu

In every event especially in mayo and engagements, the most common laddu is Moti Choor. It is made of common flours and include gram flour (chickpea flour), wheat semolina and ground coconut. These are combined with sugar and other flavourings, cooked in ghee and moulded into a ball shape. Some people don't like its taste but most often people enjoy eating Laddus.

9: Patisa

A modern unique designed and yummy sweet is Patisa. It is being famous due to its stunning presentations. Patisa is a softer and creamier avatar of the classic Soan Papdi. Whereas the Soan Papdi provides a slight crunch and texture. The Desi ghee enhances its rich taste and people go crazy eating this irresistible mouth-watering sweet.

<https://www.pakistantravelblog.com/9-most-famous-sweets-of-pakistan/>

2

Pakistan to celebrate Guru Nanak's 551th birth anniversary from Nov 28-30

Pakistan will celebrate the 551th birth anniversary of Sikh faith's founder Guru Nanak Dev from November 28 to 30, the Foreign Office said on Thursday. Pakistan will celebrate the 551th birth anniversary of Sikh faith's founder Guru Nanak Dev from November 28 to 30, the Foreign Office said on Thursday.

Every year, a large number of Sikh pilgrims from India and different parts of the world gather at the Gurdwara Janamasthan Nankana Sahib, the birth place of Guru Nanak, in Pakistan's Punjab province to mark his birth anniversary. However, the COVID-19 pandemic is likely to affect festivities this year. Addressing a media briefing here, Foreign Office Spokesperson Zahid Hafeez Chaudhri said that the 551th birth anniversary of Guru Nanak would be celebrated from November 28 to 30. He said that Pakistan reopened the Kartarpur corridor on July 29, but India has not yet opened from its side. The corridor which allows Indian pilgrims to undertake visa-free travel to the historic Kartarpur Sahib gurudwara - was closed on March 16 due to the COVID-19 pandemic.

India has said a decision to re-open the Kartarpur corridor would be taken in accordance with the protocols relating COVID-19 and easing of restrictions. Chaudhri expressed the hope that India will review its decision in view of the upcoming 551th birth anniversary of Guru Nanak. The corridor links Dera Baba Nanak shrine in Gurdaspur in India to Gurdwara Kartarpur Sahib in Pakistan - the final resting place of Guru Nanak. In response to a question about the construction of a bridge on the Ravi river, Chaudhri said that Pakistan has already started the construction work on its side of the bridge, but India has not yet provided engineering design of its side of the bridge. Kartarpur Sahib Gurdwara is located in Pakistan's Narowal district across the river Ravi, about four kilometres from the Dera Baba Nanak shrine. In November last year, the two countries threw open the corridor linking Dera Baba Sahib in Gurdaspur in India and Gurdwara Kartarpur Sahib in Pakistan, in a historic people-to-people initiative.

3

20 Helpful Urdu Phrases for Travel in Pakistan

As a foreigner travelling in Pakistan, you will often be in the limelight, and people will come up to talk to you. This encounter gives you a chance to win the hearts of the locals and possibly make strong bonds of friendship, especially if you respond to them in some simple Urdu sentences like the ones mentioned below.

Greetings and Introductions

1: Asalaam-walaikum or Salam – May peace be with you/Hello

This phrase is the most common way to say hello in Pakistan, as the population is predominantly Muslim. Non-Muslims use the word as well, but the regular hello also works in most urban areas. Urdu is a combination of Persian from Iran, Sanskrit from India and Arabic; therefore, Urdu has many words in common with these languages. Salam is, however, a word related to the word Islam, and most Muslims from the farthest corners of the world will recognise it. If you meet Hindus, you can be more appropriate by greeting them with Namaste.

2: Aapka naam kia hai? – What is your name?

A simple way to get acquainted with a new person in Pakistan is to say this phrase. You can also just say ‘Apka naam?’, which means ‘Your name is?’ In return, they will ask for your name in the very same manner.

3: Mera naam ____ hai. – My name is ____.

When someone asks you your name, this phrase would be the proper reply.

4: Aap kaise (for male)/ kaisi (for female) hou? – How are you?

In order to know how someone is doing, you can ask this question. It is a ubiquitous phrase in Pakistan, and everyone poses this question to each other when they meet, whether it’s the next day or years later. The word Aap here is a formal way to say you, but if you know the person well, you can replace it with the more casual Tum. In an informal setting amongst friends, one may simply say ‘Kaise (male)/Kaisi (female) hou’.

5: Mai Bilqul Theek. – I am fine.

This phrase is a non-gendered term where Mai means I; bilqul means totally or completely, and theek means alright or fine.

6: Main ____ se ayi hu. – I am from ____ (country).

When you’re in Pakistan, people are going to be very curious about you and will want to know where you are from. You should know how to respond to the very common question of ‘Ap kahan se hu?’, meaning ‘where are you from?’ In reply, you will use this phrase. People will be delighted to know that you are from a different country and will be very hospitable towards you. You can also use this phrase while introducing yourself to someone new.

Essentials

7: Shukeriya – Thank you

Simple and precise, this word can be used in all social interactions in all parts of the country’s diverse cultural landscape. Even locals from villages where only a folk or regional language is spoken will know this term.

8: Han/Nahi – Yes/No

As simple as it can get.

9: Theek Hai – Okay

Pakistanis use this word all the time, slipping it in at the end of the majority of their sentences. For example, ‘Hmmm Theek hai. Han theek hai’, or just simply ‘Theek’.

10: Muje _____ jana hai. – I want to go to _____ (place).

You can use this phrase to tell someone where you want to go, and they will in return help you with the directions.

11: Aapko English ati hai? – Do you know English?

Before you sweat your wits trying to communicate in difficult situations with locals in Urdu, you can inquire if they speak English. Many urbanites and white-collar workers are quite fluent in English thanks to the country's colonial past. Additionally, even in far-off towns and villages, there will be some people, such as guest house owners, who will be able to communicate with you in English because of tourism in that area.

12: Maaf kijeah – Pardon me/Excuse me/Sorry

You can use this term if you want to be excused from a formal meeting or apologise in a situation where your phone shouldn't have rung, such as during prayers, or when you want to ask someone to repeat what they said.

13: Khuda Hafiz – Goodbye

This phrase literally translates to 'May God be your protector,' but it's commonly used in Pakistan, Iran, Tajikistan, Bangladesh and India as a parting greeting, which is what makes it similar in use to goodbye. The phrase 'Khuda Hafiz' is a combination of the Persian word Khoda, meaning God, and the Arabic word Hifz, meaning protection.

14: Shabba Khair – May the night pass well/Good Night

Shab in Urdu means night, whereas khair translates to well. People in Pakistan typically use this phrase when saying bye to someone at night, along with 'Khuda Hafiz', but mostly in formal settings.

15: Ap se mil ker khushi huwi. – I am pleased to meet you.

This phrase can be used to express that it was lovely to meet someone who may be a new friend, a colleague or a stranger.

16: Meri madad Karien. – Help me.

Madad itself means help, but unlike in English where one can simply shout 'Help', in Urdu, you can't use the word Madad on its own. So, it is used as the word 'assist' in English.

Eating and Shopping

17: Iss ki Keemat kitni hai? – How much is this?

Many local shops don't have prices written on their merchandise, be it fabric, jewellery or general items. This question will surely come in handy.

18: Bhot mazaydar – Very tasty

When you eat or drink something that is delicious, you say that it's mazaydar, which means tasty, or you can add bhot for emphasis. When dining in someone's house, the person who cooked the food may ask you 'Khana kesa laga?' or 'How did you find the food?' So, you can reply with 'Bhot mazaydar.'

Impressing Locals

19: Ek karak Chai hojaey. – Let's have a cup of strong Chai (Milk Tea).

No one in Pakistan is ever going to say no to a cup of chai. Pakistanis love chai, and if you take an interest in this national beverage, they are going to love you for it. Chai is something that the locals drink at any and all times of the day, sometimes for a good reason or none at
<https://www.pakistantravelblog.com/20-helpful-urdu-phrases-for-travel-in-pakistan/>

4

Sindh's dacoits EditorialPublished May 27, 2021

EVERY few years, Sindh's dacoit problem becomes too big to ignore, the violence too egregious to overlook, and the impunity with which the outlaws operate too shocking to brush under the carpet. Once again, action is being planned against their hideouts in the riverine forests of upper Sindh.

Precipitating this sense of urgency is the bloody encounter that took place between lawenforcement and dacoits in Shikarpur district's Garhi Tegho area on Sunday.

The clash left two policemen, an SHO's private guard and a police photographer dead. Seven cops were wounded in the operation to rescue six kidnap victims. On Monday, Shikarpur police along with

local police claimed to have arrested a tribal chief and his two sons in Karachi for allegedly patronising criminals in the katcha areas along the Indus. Sindh Chief Minister Murad Ali Shah told the press yesterday that an 'operation clean-up' is being finalised against the dacoits and their abettors in Kashmore and Shikarpur districts.

The dense riverine forests provide excellent cover for the outlaws where they can disappear after committing their crimes, which run the gamut from murder and extortion to kidnapping for ransom. While that is true, there is also a political dimension to the perennial law-enforcement problem. In the 1980s, Gen Ziaul Haq gave a free hand to the outlaws in order to counter the resistance movement, which had its primary support base in Sindh, against his military regime. Later, the PPP's political opponents in the province were said to have patronised the dacoits so as to keep parts of interior Sindh in a perpetual state of lawlessness, which of course reflected poorly on Benazir Bhutto's government. However, a report by former SSP Shikarpur Dr Rizwan Ahmed that came to light last year contained explosive allegations about a nexus between certain Sindh cabinet members and notorious criminals of the area leading to a complete breakdown in law and order. The episode ended without a credible investigation into the charges by the senior police officer, who was himself then subjected to an inquiry and transferred out of the province.

Now, matters have again come to a head, as they were bound to do. It is high time the Sindh government dealt with this menace comprehensively without fear or favour. If the dacoits have no support within influential segments of the area, how are they able to evade capture time and again, and how do they get their hands on sophisticated weaponry like anti-aircraft guns that can kill policemen inside their APCs? Law and order cannot be sacrificed to political expediency. If the government's actions cost the support of some tribal leaders, so be it. At the same time, the centre is chomping at the bit to get involved in what is a provincial subject. It must refrain, unless the Sindh government itself asks for its assistance in what is bound to be an ugly denouement.

5

Is Pakistan safe for female solo travelers?

According to a report on the tour-outfitters of the northern areas, one-third of the solo-travelers joining their travel-groups are female travelers. Most of the solo female travelers come from the United States, England, France, Spain, Germany, Italy, Canada, Singapore, and Korea. According to the report, the most concerned category of travelers before booking a holiday is American solo female travelers. The only reason to highlight this is that you are not alone.

You are one of many others who question themselves whether travel to Pakistan is safe for them. As long as you enjoy travel, cultures, or nature, Pakistan is definitely a great destination for you. Although most of the security-related questions answered in “Is Pakistan safe for foreigners?”, apply to this topic equally, let us talk further about solo female travel.

No matter in which country you are in, events such as car accidents, robbery, or other crimes tend to happen unexpectedly, right when you feel safe. Pakistani society is no different. Bad things do happen in the country.

However, as a traveler, you are least likely to witness crimes of that nature. Pakistani hospitality goes beyond regions, ethnicities, cultures, or religions when it comes to treating your guests. Your hosts (whether it’s a family, tour operator, guides) will always feel obligated to keep you safe and take steps to ensure your safety at all times to the extent that you will feel it’s not necessary. The natural sense of obligation is linked to the idea of ”MehmanNawazi” which literally means ”hospitality” and deeprooted in Pakistani culture and value system.

The two major components of Pakistani MehmanNawazi are showing profound respect to all visitors and doing so without any hope of remuneration. A Pakistani man must defend women travelers at all costs and must protect them from vocal and physical harm. Even though the above may seem harsh, it is only to explain the deep-rooted principles (whether right or wrong) on which the society operates. Please be assured that this does not mean any forceful imposition of Pakistan’s values on the guests. It is something observed silently with good intentions.

<https://www.pakistantravelblog.com/is-pakistan-safe-for-solo-female-travelers/>

God has bestowed Pakistan with the best tourist attractions. Pakistan has mountains, rivers, plateau, national parks, sea, waterfalls, valleys, and lakes. There is nothing in the world that Pakistan doesn’t have. You need a whole life to visit each and every beautiful destination in Pakistan. This article is about the Waterfalls of Pakistan that are astonishing and stunning.

Pakistan is having a bundle of beautiful and captivating waterfalls in the world. The scenery of the waterfalls of Pakistan is breathtaking and one can forget to blink their eyes. Once you pay a visit to any of the waterfalls, either it is big or small, you are going to visit the other ones too.

Here is a list of some beautiful waterfalls of Pakistan which you can visit to rejoice yourself and capture the magnificent memories in your mind.

Manthoka Waterfall

Manthoka waterfall is a waterfall in the extreme northern region of Pakistan. It is located near Madhupur, Skardu Gilgit Baltistan. It is one of the most beautiful waterfalls of Pakistan. The lush green grassland, high mountains, and freshwater streams which go to the Indus makes one feel fresh and refrain from your worries of the world.

It is a fabulous place for sightseeing and photography. The height of the Manthoka waterfall from the ground is 180 feet and tourists camp here, do hiking, fishing, and enjoy the charismatic views.

How to reach?

From Skardu City, you have to follow the Kargil-Skardu road. On Kargil-Skardu road following villages will come on your way: Hussainabad, Thorgo, Ghasing, Parkutta, and Manthoka.

In Manthokha village, a stream is running downstream and falls into the Indus River. There is a village Madhupur on the east side of this village and a road Manthoka-Madhupur road, that shall lead you towards your beautiful destination Manthoka Waterfall.

Pir Ghaib Waterfalls

The Pir Ghaib waterfalls in the Bolan Valley, Balochistan. If you are visiting Balochistan, you must pay a visit to this deserving waterfall. This waterfall comes down from rocky mountains and makes its way through many streams and ponds. Later it flows into a large pool. Locals tell you the story behind this lake that is very interesting.

A Gift Of Nature To Bolan Valley, Pir Ghaib Waterfalls. Picture Courtesy: Discover-Pakistan.Com

How to reach?

To reach Pir Ghaib Waterfalls, you have to follow the selected route from Quetta city.

Reach Western Bypass -> Turn right on RCD Highway -> Turn left on Quetta-Jacobabad road -> Turn right on Jacobabad road -> Turn right on Pir Ghaib road and this road is going to take you to your final destination.

Shingrai Waterfall

Swat is known as the Switzerland of Pakistan. It is a beautiful place with high mountains, a fast-flowing river, lakes, and other tourist attractions. Apart from all these sites, there is a Shingrai waterfall that attracts a huge crowd throughout the year. Shingrai waterfall is at the foothills of Dwarsay peaks and is in the north of Mingora.

The mesmerizing look of this site stuns the public and its roaring sound after falling gives a soothing touch to one's ears. It has a depth of almost 70 feet.

How to reach?

From Rawalpindi, go to the M1 Motorway and exit on Swat Expressway. Drive on Swat Expressway to the Chakdara Interchange and turn left to the Bahrain Road. Follow the Bahrain Road till Takhtband Bypass Road and turn on to it. Turn left onto Bahrain Road and again turn left to remain on Bahrain Road.

Follow the Bahrain Rd to Mangalwar Rd and take a sharp left from Mangalwar Rd. Take a right turn after 180m, then a left turn after 250m and again a right turn after 600m. Follow the road for 850m and take a left turn. Then one sharp left after 550m and go on for another 1.6km and take right. After a journey of 3.1km, your destination will be on the left.

Sajikot Waterfall

Sajikot waterfall is in the Tehsil Havelian, Abbottabad District, Khyber Pakhtunkhwa. It is the most popular tourist attraction in Abbottabad. It is also known as a twin waterfall and gives an astonishing look to the tourists. Locals and tourists come here for a picnic and refreshment.

While passing the Sajikot Nala, you will witness a three-step waterfall. A single waterfall goes into a pound and then is divided into two waterfalls. That's why it is known as the twin waterfall.

6

Historical Places to Visit in Pakistan

Qila Rohtas or Rohtas Fort is located near the city of Jhelum, Pakistan. It is just 15km away from Jhelum city and is a beautiful tourist destination and historical place. This Fort was constructed during the reign of Sher Shah Suri in the 16th century after he took control of the Mughal Empire in 1538.

The area of Rohtas Fort is spread over 70 hectares and is one of the largest forts in the Subcontinent. The building of the fort is still standing firm and with all the glory and it is due to the fact that Rohtas Fort was never attacked.

Rohtas Fort is located about 4 hours from Lahore and 2 hours from the Capital Territory, Islamabad. The visiting hours for the fort are from 9 am to 5 pm and the entry to the fort is completely free.

Taxila City

The ancient city of Taxila is located about 32 kilometers from Rawalpindi on the famous Grand Trunk Road (GT Road). The archaeological site in Taxila is the evidence of how an old and ancient civilization came out of the Indus Valley Civilization.

Taxila is considered to be a very old city. Its origin is thought to be in 1000 BC and some ruins here are also estimated to be as old as 3360 BC.

The entire city of Taxila was designated as the UNESCO World Heritage Site in 1980. The ancient University of Taxila is considered to be one of the oldest universities in the world. Taxila is full of ancient structures including a cave, stupas, a monastery, and is spread over a huge area.

There is a museum too having old and ancient things used by the ancient people. There is an entrance fee to the museum; 50rs for Pakistani tourists and 200 for foreign tourists. This museum operated from 9 am to 5 pm.

Taxila is having a strategic position for Pakistan as many industries and factories regarding Defense are present here.

Hiran Minar

Hiran Minar or “The Deer Tower” was constructed in the memory of a pet of Mughal Emperor Jahangir in the 17th century. The antelope named Mansraj was the dearest pet of Jahangir and was mistakenly killed during a hunting season.

In the memory of his dear Mansraj, he ordered to build a minaret to commemorate it. The Hiran Minar is located in the city of Sheikhpura. The structure of the Hiran Minar complex is very interesting. It has four minarets that are 30 feet in length and the complex has a massive pool that increases its beauty.

Takht-i-Bahi

Pakistan is full of historical and ancient places. Its every corner depicts the ancient civilization. The province of KPK is also having some of the famous and historical places that one should visit and Takht-i-Bahi is one of those places. It is an archaeological site of a Buddhist Monastery located in the city of Mardan.

Takht-i-Bahi was founded in the 1st century CE and the Buddhists stayed here till the 7th century. This ancient place was enlisted as a UNESCO World Heritage Site in 1980.

Takht-i-Bahi has four main areas. It has a Stupa Court having a cluster of stupas in the central courtyard. The second area consists of the monastic chambers. It has assembly halls and a dining area. After this, there's a temple complex having stupas similar to Stupa Court. And at last, Takht-i-Bahi has a Tantric monastic complex.

This place is a popular tourist destination for the people who have affection for history. There is no entrance fee for this ancient place.

Katas Raj Temples

Katas Raj Temples are located near Kalar Kahar on Kalar Kahar Road. It is about 24.5 kilometers far from the Kalar Kahar Motorway interchange. The Hindu Temples are said to be constructed in the 7th century or earlier.

Katas is a complex of several samples. These temples are interconnected with the help of walkways. The complex of temples is surrounded by a pond which increases their beauty. Katas is the name of the pond and it is regarded as a sacred pond by Hindus.

The famous epic Mahabharata also mentions these temples and the founder of the Sikh religion – Nanak, often visited Katas Raj Temples.

Katas Raj temples can be visited from 9 am to 5 pm and there is no entrance fee for these temples.

The Noor Mahal

In 1872, the Nawab of Bahawalpur built the Noor Mahal during the British reign. Nawab Subah Sadiq Muhammad Khan IV built this palace for his wife. But his wife spent only one night in the Noor Mahal due to the affection of Basti Maluk Shah graveyard. It is located in the city of Bahawalpur and it is beautiful with attractive architecture.

<https://pakistantravelplaces.com/historical-places-to-visit-in-pakistan/>

7

Governing Ineffectively: Has Pakistan's Ruling Party Turned a Health Crisis Into a Political Crisis?

Pakistan's national government has followed a highly politicized approach to dealing with the COVID-19 threat. The result has reignited fears that the current government is not fit to rule the country let alone deal with a raging health crisis that is fast becoming a national security issue.

Over the last few months, there has been a steep decline in public trust about the capacity of the government's efforts to deal with the COVID-19 threat. After putting in some surface-level effort, the government has nearly left the entirety of the country's population at the mercy of the virus.

The government's top decision-makers remain unprepared and unwilling to take the threat seriously. A few days ago, the Minister of State for Climate Change Zartaj Gul Wazir presented a novel definition of COVID-19 by saying that "COVID-19 means that it has 19 points that can be applied to any country in any way." Another senior leader of the PTI who is also Sindh province's Governor recently said that COVID-19 is nothing more than the flu and people shouldn't worry about it.

It shouldn't come as a surprise then that the current government's approval ratings have fallen sharply in recent months. According to a recent Gallup survey, "The percentage of Pakistanis who believe that the current PTI government's performance up to this point in its tenure is worse than that of the previous government has increased from 35 percent in December 2018 to only 59 percent in February 2020."

The government's political allies are either estranged or walking away to join the opposition parties. In the province of Punjab, several disgruntled lawmakers of the ruling party have been threatening to form forward blocks if they are not given development funds. A weak chief minister in the province often cites the phrase "I am not aware" regarding key decisions related to his province. A looming wheat crisis in the country has involved several top ministers of the government that manipulated the domestic market to make billions. The problem is expected to morph into a serious food crisis in Pakistan in the coming months.

The issue has created deep divisions within the government as Prime Minister Imran Khan has sidelined one of his key advisers, Jahangir Tareen, after his role in the wheat crisis was proved recently. Tareen, who has been credited with managing the ruling party's political alliances, has not only fled the country, but has also left a vacuum to fill in the government. In the absence of Tareen, no one could effectively reach out and satisfy the government's political allies.

Thus no one in the government has the political clout to negotiate with the head of the Balochistan National Party (BNP-M), Sardar Akhtar Mengal, who recently left the government to join the opposition. A few days ago, Mengal met with the chief of the Jamiat Ulema-i-Islam (JUI-F), Maulana Fazlur Rehman, to chart out a plan to potentially bring the government down. “In our meeting, we discussed the changes that have already taken place in the country and the changes which are about to come

<https://thediplomat.com/2020/06/governing-ineffectively-has-pakistans-ruling-party-turned-ahealth-crisis-into-a-political-crisis/>

8

Transparent Hands: An Introduction

When it comes to crowdfunding for health, there is no platform bigger than Transparent Hands in Pakistan. The range of healthcare services offered by Transparent Hands is astoundingly vast. From medical and surgical treatments to medical camps and telehealth facilities, the trust organization makes sure that the underprivileged Pakistanis have access to quality healthcare services. The trust organization believes in creating a patient-donor bond while making sure that the protocols of transparency aren't breached at any point. The trust organization realizes the need for free medical camps in the rural areas, hence it actively sets up such camps as well. To donate, donors can log in to the Transparent Hands crowdfunding web portal from anywhere in the world. Payment modes are one hundred percent secure. Every donor has absolute freedom in selecting and funding patients of their choice. The trust organization makes sure that regular updates until complete recovery are sent to the concerned donor.

Why Tharparker Needed Transparent Hands?

District Tharparker in Sindh happens to be one of the far-off remote areas in the country with very little advancement on its CV as far as healthcare is concerned. This lack of even basic healthcare facilities results in massive challenges and difficulties for the patients of Tharparker. Keeping these tremendous difficulties that the patients of this district have to face, team Transparent

Hands decided to reach out to the underprivileged patients of the Tharparker district. Free medical camps were the medium via which healthcare facilities were offered to the attendee patients.

Transparent Hands in Tharparker

Before we give you a sneak peek into these free medical camps, it is important to discuss the objectives of these medical camps. Of course, the overall objective was to provide help to the patients who need it. However, different approaches were adopted for achieving better results. For example, some of the patients only needed basic healthcare facilities, so they were provided those facilities on spot. However, in the case of more critical patients who needed advanced surgical and medical assistance, Names were registered and they are currently being funded by the money donors donated for their campaigns on the Transparent Hands web portal.

It is pertinent to mention that the healthcare amenities provided by the organization in its free medical camps included free medicines, free consultations, and certain free diagnostic testing services like hypertension, hypo, and hyperglycemia as well as testing for hepatitis B & C. Implementation of COVID-19 SOP protocols were strictly observed as well, free face masks and sanitizers were distributed among the attendees of these medical camps.

Now, let us talk about the free medical camps organized by Transparent Hands across the Tharparker district.

Transparent Hands in Umerkot

A free medical & surgical camp was organized at Digu Farm, Umerkot. This activity was conducted on the 24th of June, 2021, and was attended by 375 patients. Nine patients who needed further

medical and surgical assistance were identified by Transparent Hands team. The twenty-member team made sure that all of the patients who attended this medical camp were checked properly and if needed, were enrolled for further treatment funded by the organization.

Transparent Hands in Islamkot

A free medical camp was organized in the Nath Maternal & Child Care Center, Islamkot on the 23rd of June, 2021. 248 patients from underprivileged backgrounds attended this free medical camp. A fifteen-member team from Transparent Hands was responsible for free check-ups of the patients who came to these free medical camps. Free medicines, free diagnostic testing, and further medical consultation were provided free of cost. Three patients who needed further surgical treatment were identified at this camp, and who now will be treated via the donations collected for their campaign published on the Transparent Hands web portal.

Transparent Hands in Mithi

Similarly, a free medical camp was organized by Transparent Hands at the Ali Murad Shah Center, Mithi as well. This medical camp was conducted on the 22nd June 2021 and 119 patients from underprivileged backgrounds attended this camp. A fifteen-member team which included four doctors and two pharmacists was tasked with this assignment, which was accomplished quite efficiently. During this medical camp, seven patients which needed further medical assistance were identified as well. These patients will now be treated via the generous donations made by donors to their cause using the Transparent Hands crowdfunding portal.

Transparent Hands in Tar Ahmad

This free medical camp was conducted on the 25th June 2021, the venue was Al Hamad Islamic Public school, Tar Ahmad. The objective of this free medical camp was the same as the rest of the camps that we have talked about in this discussion i.e. provision of free healthcare amenities to the poor patients from the Tharparker district. Quite a big number of patients attended this free medical camp, 341 to be exact. A twenty-member team from Transparent Hands was tasked with this assignment. Five cases that needed further medical and surgical assistance were identified, rest of the patients were given the basic healthcare treatment that they needed.

The Scope Isn't Limited To Just Tharparker!

It is important to mention here that healthcare camps that aimed at providing free of cost treatment to poor patients were not conducted just in the Tharparker district, but in certain other areas of the Sindh province as well. Here, we are talking about free medical camps that were organized in Kotri, Larkana, and other remote areas of the province. More efforts like these are needed desperately if the dream of free healthcare for all is to be materialized in Pakistan.

Final Words

That would be all from this discussion. Keeping the struggles of the underprivileged patients in mind, more initiatives like these need to be taken by other stakeholders as well. Transparent Hands envisions a world where everyone has an access to the basic healthcare amenities at the very least. More free medical camps are the need of the hour, and Transparent Hands will continue to strive for the provision of healthcare facilities to the poor patients of Pakistan. On that promising note, we bid you farewell from this space!

<https://www.pakistanpoint.com/en/story/1333340/transparent-hands-team-reachestharparker.html>

Captains Aim For National T20 Glory

Balochistan to play Northern in the opening match at 3pm, defending champions Khyber

Pakhtunkhwa to take on Central Punjab in second match from 7:30 pm at Pindi Cricket Stadium, Rawalpindi

Rawalpindi (Pakistan Point News - 22th September, 2021) The captains of the six participating teams of the National T20 have urged fans in Rawalpindi and Lahore, to rally behind the tournament which showcases the best of Pakistan's T20 talent. All 18 Pakistan players (including the three travelling reserves) part of the ICC Men's T20 World Cup touring party will be seen in action in the tournament that runs from 23 September to 13 October.

The first leg will run until 3 October at Rawalpindi's Pindi Cricket Stadium, before the action moves to Gaddafi Stadium, Pakistan's home of cricket, where the second leg will be staged from 6-13 October.

Nearly PKR9million prize money will be up for grabs in the National T20. PKR5million will be awarded to the winners while the runner-up will receive PKR2.5million.

PKR400,000 will be shared equally between the tournament's top performers which include player of the tournament, best batsman of the tournament, best bowler of the tournament and best wicketkeeper of the tournament.

The best performer of every match will get PKR25,000 as the man-of-the-match award while the top performer of the tournament's finale will be rewarded PKR35,000.

Meanwhile, all six squads are packed with quality T20 performers and form a great blend of youth and experience.

Balochistan will be led by Pakistan ODI batter Imam-ul-Haq, the southpaw will rely on the experience of batters like Haris Sohail, Akbar-ur-Rehman and the flair of Pakistan U19 opener Abdul Wahid Bangalzai. Balochistan also possess a quality bowling attack with the likes of Junaid Khan, Umaid Asif, Khurram Shehzad, Amad Butt, Akif Javed, Yasir Shah and Kashif Bhatti at Imam's disposal.

Balochistan –Imam-ul-Haq: “This event is just like a mini-Pakistan Super League with the quality and competition on display. This tournament will be a wonderful preparation opportunity for the players who are in the T20 World Cup squad as all six teams will go all-out for glory.

“The Rawalpindi crowd is passionate about the game and they never let us down with their backing of players and quality cricket. I am sure they are disappointed due to New Zealand's withdrawal from their tour, but I request them to turn-up as all six teams will try their best to entertain them with quality cricket in the Rawalpindi-leg.”

Pakistan's all-format captain Babar Azam leads a star-studded Home City Central Punjab outfit that includes seasoned T20 campaigners like Ahmed Shehzad, Hussain Talat, Kamran Akmal, Mohammad Hafeez and Shoaib Malik who will form the batting fulcrum for the side along with Babar.

Babar who will be captaining Pakistan in the ICC Men's T20 World Cup, also has an experienced and incredibly potent bowling attack under him in the shape of Ehsan Adil, Hasan Ali, Usman Qadir, Wahab Riaz and Waqas Maqsood. Pakistan U19 captain Qasim Akram and top-order batter Abdullah Shafique are the two youngsters who would be hoping to make a big impression in the tournament.

All-rounder Faheem Ashraf will lend balance to the side with his hard-hitting batting and seam bowling.

Home City Central Punjab –Babar Azam: “The quality of cricket is very high in the National T20 events, backed by the outstanding pitches at the Pindi Cricket Stadium, the Rawalpindi-leg should produce wonderful entertainment. For us, the event is a great opportunity for T20 World Cup preparations and I hope all players in the UAE-bound squad will give it their all in the event. We have a richly experienced side that is full of international stars, my aim would be to lead Central Punjab to the title and improve on our performances in the last two seasons.

“I want to request to the fans especially in Rawalpindi to turn up and make full use of the 25 per cent attendance, I know there is a real disappointment after the setback last weekend; this event provides us a real opportunity of proving to the world our passion for cricket. Fans should come and support all the six sides, we all are endeavouring to entertain them and the ones who will follow us through the TV and digital media coverage all around the world.”

The defending champions Khyber Pakhtunkhwa are led by Pakistan all-format wicketkeeper-batsman Mohammad Rizwan. Rizwan has a quality batting line-up in his ranks which will be led by him and Fakhar Zaman. Iftikhar Ahmed, Mussadiq Ahmed and Sahibzada Farhan provide further batting depth.

Budding wicketkeeper-batsman Mohammad Haris and all-rounder Mohammad Wasim will be the youngsters to watch out for in the Khyber Pakhtunkhwa line-up. Pakistan’s pace bowling spearhead Shaheen Shah Afridi will lead the KP attack, Arshad Iqbal, Imran Khan Snr, Asif Afridi and Mohammad Imran Khan are the other bowlers Rizwan would be pinning his hopes on.

Khyber Pakhtunkhwa –Mohammad Rizwan: “The tournament provides us a great opportunity to prove to the world that we are as safe as any cricketing destination, all the players are motivated to go a step extra this time around in the National T20. The Pindi crowd is a passionate crowd which supports cricket and has always come in its numbers to back our national events.

“All six teams are balanced, as defending champions our aim would be to defend our title. We have good quality all-rounders in our squad and that should help us as you do need capable back-up bowling options at times besides your main bowling attack.”

The Shadab Khan-led Northern is another potent squad in the tournament, the winners of the first edition of the revamped National T20 (2019), have a great mix of dynamic batters and bowlers who have the potential of totally dominating their opponents on their day. Shadab will have the services of big-hitting batters like Haider Ali, Asif Ali, Zeeshan Malik and Sohail Akhtar. All-rounders like the seasoned Imad Wasim and Mohammad Nawaz along with Shadab himself lend great balance to the team.

Northern also possess a fiery pace attack with Haris Rauf, Musa Khan, Salman Irshad and Zaman Khan capable of bowling over 140 kph consistently with the wily left-armer Sohail Tanvir set to spearhead the attack with his wealth of T20 experience. Imad, Nawaz and Shadab provide Northern, quality spin bowling options.

Northern –Shadab Khan: “The Pindi Cricket Stadium is my home ground and I started playing here as a kid. The crowd in Rawalpindi has always supported quality cricket and I know while the fans are a bit disappointed at the cancellation of the New Zealand series they would come to the venue to back our national event.

“We have a quality bowling attack as most of our bowlers are Pakistan regulars in white-ball formats. The tournament will surely help us in the preparations for the T20 World Cup, there would be great competition too as all six teams have good depth and quality players in their ranks. I am hopeful that we can repeat the 2019 performances and win the trophy once again.”

Sarfraz Ahmed-led GFS Sindh have a solid batting line-up that can post big totals. The top-order of Khurram Manzoor, Sharjeel Khan, Ahsan Ali and Shan Masood (transferred from Southern Punjab) will provide the firepower with Danish Aziz likely to get the finisher’s task, a job he repeatedly performed successfully in the last edition of the tournament.

Sindh also possess a potent bowling attack which will be spearheaded by pacers Shahnawaz Dahani and Mohammad Hasnain with the left-armer Rumman Raees making a comeback after regaining full fitness, Rumman last appeared in the HBL Pakistan Super League 2020 for Islamabad United more than 18 months ago. Spinners Abrar Ahmed and Zahid Mahmood provide further variation and depth to the Sindh squad.

GFS Sindh – Sarfaraz Ahmed: “Our fans have always been our strength and while we are going through another tough phase at the moment, it is the fans who can lift us up, the fans need to support the team and the PCB and show the world how resilient we are. I request the fans to turn up at the venue and back the players as they will be given quality entertainment in this quality tournament.

“The tournament will also provide great practice and preparation opportunities to the T20 World Cup bound players. I am happy with the Sindh combination, the team played well last season and made it to the semi-finals, this year around we are aiming to go better and make it to the event final and lift the trophy.”

ATF Southern Punjab are led by Sohaib Maqsood, the hard-hitting top-order batter had an excellent run in the event last year and was one of the reasons of his side’s entry into the final. Sohaib who is part of the Pakistan ICC Men’s T20 World Cup squad has other attacking batting options in his squad, the left-hander Zeeshan Ashraf and the right-hander Azam Khan (transferred from Sindh) can also keep wickets besides hitting it big. The left-hander Khushdil Shah will be tasked to provide big runs at a high strike rate in the middle-order.

All-rounders Aamer Yamin, Imran Randhawa and Hassan Khan (transferred from Sindh) provide depth to the squad. Sohaib also has a potent bowling attack at his disposal with Naseem Shah (transferred from Central Punjab), Mohammad Ilyas and Dilbar Hussain spearheading the attack. Young spinner Umer Khan and Faisal Akram provide exciting left-arm-spin orthodox and unorthodox options.

ATF Southern Punjab –Sohaib Maqsood: “While there is real disappointment due to the recent developments, it is the fans who will lift us and provide the backing we need. The National T20 is a quality tournament that provides rich entertainment to the fans, I really hope that we will see the fans show their passion in Rawalpindi and Lahore.

“While all six teams are well-balanced, I am very excited about the Southern Punjab squad as their leader. We have prepared really well at the pre-season camp and while I was not part of the camp, I have nonetheless heard and observed a real commitment, hunger and focus amongst the players for the upcoming events starting with the National T20. Last year we played the final and this year we plan to go one step better and lift the trophy.”

<https://www.pakistanpoint.com/en/story/1356991/captains-aim-for-national-t20-glory.html>

10

Clubhouse – The Ace Social Media App For Community Building

Are You Doing Community Building The Right Way?

Let’s find out why every brand and marketing consultant is emphasizing over community building since forever. Communities play a key role in sharing concerns, voices, and ideas. A community is a place for everyone to become a part of, share ideas, and get benefited from. Social and online communities have always helped people to connect with like-minded and right people. One fact that cannot be questioned is that social communities have helped people grow professionally and personally. Whether it is a Facebook group, LinkedIn group or a Twitter chatroom, etc. users have benefited from them at different stages. Last year, Clubhouse (an audio chat social media application) was launched, and it started getting people’s attention and has become very famous amongst users worldwide. When it was launched, the social media app was only available for iOS and desktop users, recently the beta version of Clubhouse is made available for Android users. In just two weeks’ time, more than a million Android users have signed-up Clubhouse.

Why Clubhouse Is Becoming So Popular?

Clubhouse has won the confidence of many because of various reasons. One of the main reasons is that it allows people to share what they feel without the fear of being judged. Individuals are connecting with professionally relevant people and strengthening the bond and are increasing their

social circle. There are different rooms that are controlled by the moderators and multiple topics are discussed in those rooms. From business intelligence to social media best practices and from mental health development to integral skillset development, various topics are discussed in these rooms. In a time where a pandemic has affected everyone's life and people have nowhere to go and feel depressed and frustrated, Clubhouse has connected numerous people virtually. Brands are also observing this shift and are actively understanding the dynamics of the new audio-social-media-app.

Clubhouse To Face A Severe Competition

After the launch of Clubhouse, many social media platforms are working on the same model and it is expected that the competition will grow. Recently, Twitter has launched its audio chat feature titled "Spaces", and it is getting quite popular in masses. I've seen Pakistanis and Indians spending all their nights and days (even in most odd hours) on Spaces. Don't be surprised if in the future you'll find Facebook, TikTok, Instagram, and others following the same route. So, be ready for more options and entrants in the voice chat apps.

Is Clubhouse Overrated?

Over the last few months, I am going through statuses on Facebook and Twitter that are calling Clubhouse an overrated app. There must be some reasons behind that narrative, for sure. But on the flip-side, some users are doing wonders on this app. It has more to do with what kind of room you join and what sort of profiles you are following on Clubhouse. There are rooms where users are busy sharing "Horror Stories", "Fun Facts", "Chit-Chat" and other nonproductive topics. Yet, there are also rooms where professionals are talking about 101 of Influencers marketing, digital marketing, best practices for startups and mental health issues and how to overcome stress in professional life, etc. There are also examples where businesses took influencers on board and subliminally infused their brands in the discussion and the results have been great. So, Clubhouse has both kinds of audiences. For some, it can be overrated and for others, it can be quite helpful in personal and professional lives.

What Makes Clubhouse Unique?

Millennials experienced what Gen Z and Gen Alpha missed – Chatrooms by MIRC, MSN Messenger, and Yahoo, etc. For the younger audience, Clubhouse is a unique experience, and for the mature audience, it has a voice option. Clubhouse offers newness and it a combination of a Podcast and a Chatroom. This is a significant feature. We also have Facebook and LinkedIn groups where people share their comments and posts as "text" but with Clubhouse it goes to the next level with a personalized touch. Voice matters, that's what Clubhouse proves.

How Clubhouse Can Help In Community Building?

Community building is considered as the ace strategy for brands to engage the right kind of audience, target market and influencers to impart their messages and information. As technology is gearing up and now we have Clubhouse, where people can share their concerns and ideas along with feedback and suggestions by joining rooms and speaking their heart out – community building is becoming easier. Businesses can strategically engage the audience and have a dialogue when needed. This can help in engaging influencers, thought leaders and making them in to brand advocates. With a panel of professionals and internal teams along with a few bloggers, influencers things can get better for brands.

Clubhouse is risky too!

When speaking or sharing your concerns and expressions on Clubhouse, be careful, be cautious and be ethical. Besides that, never express something that can be used against you. Always have a control. You never know who is listening to you and who might be recording what you are saying. Better be careful than worry. Don't be a loose cannon on Clubhouse. Listen first, absorb, curate and then share your thoughts.

Clubhouse can help businesses and individuals on various levels, if used correctly. For brands, I'd recommend having a strategic plan that can help them in engaging more audience and relevant

market. For individuals, whether students or professionals, Clubhouse can be very useful and I have known a few who received interview calls and signed clients with the help of Clubhouse. Technology is never harmful, it's all in the way how we use it. Use Clubhouse smartly and don't get addicted to it. Have a balance!

<https://www.shafiqsiddiqui.com/clubhouse-the-ace-social-media-app-for-community-building/>

10.

Beautiful Concept Remarkably Executed – Ads In Review Surf Excel

Ramazan is a holy month and brands in Pakistan mostly come up with ad campaigns and television commercials that impart the message of harmony, sacrifice and emotional connection with creative zing. Surf Excel is one of the brands that never fail to impress its audience by coming up with ads that offer subliminal message, and they mostly serve the purpose. A few days ago, Surf Excel released its latest TV commercial with the theme of #EkMukammalJahan . The TVC highlights a very beautiful concept that has the tendency to change the world for the better.

The tvc of Surf Excel revolves around two elements of our society that need care, support, love and tenderness i.e. orphanages and old age homes. The smallest deeds that are shown and executed in the TVC are cute, sweet and free from all pretensions. Whether it's about kids or seniors, the TVC captures the emotions remarkably, making the final message impactful that the TVC tries to communicate.

Watching A Powerhouse of talent and famous Mirza Sb. from Mirza And Sons (Munawwer Saeed) expressing through his eyes more than words can ever say makes the TVC of Surf Excel

#EkMukammalJahan worth a watch. The veteran oozes emotions and expressions in every frame he is featured in.

The message of the TVC is heartening and it can bring a very positive change in society. Imagine letting them all love together aged people from old age homes and kids from orphanages together. A happy family will be the outcome of such a step.

All in all, one can easily count it as impressive work by the team of Surf Excel and the agency that came up with the idea to execute this TVC. Such ads make you feel good, translate the theme of the campaign rightly and keep the target audience emotionally connected. It is one of the better ads that released in 2021, undoubtedly.

<https://www.shafiqsiddiqui.com/ads-in-review-surf-excel-ek-mukammal-jahan/>

11

The Spirit of Defence Day

The national symbols and ceremonies, for instance the flag, the anthem, the national days, and war memories etc., demonstrate deeper strands and meanings of the nation and serve as an integrating force within a polity. Symbolism, in view of its characteristic to raise collective consciousness, a prerequisite for a nation to thrive, is perceived as important as the economic and political factors. The national symbols constitute essential building blocks of a nation and, in other words, provide expressions to the nationhood. They bind the people together by reminding them of their nation's history. Moreover, they communicate a message, on the one hand, to its citizens about the loyalty, allegiance, devotion and sacrifices a nation demand, and, on the other hand, to the external forces through demonstration of power and unity. Likewise, the national days to commemorate national memories and heroic initiatives undertaken by the members of a community are included among the oldest instruments to reflect the collective identity as a nation. Owing to their crucial role in a nation's formation, Emile Durkheim, a renowned French Sociologist, terms the national symbols as

determinants of a society's conduct. In this context, the heterogeneous societies are more inclined towards adopting Durkheimian approach to bridge the chasms and inculcate a sense of collective identity among their assorted constituents.

The Defense Day is a manifestation of the national symbols of Pakistan. It is very unfortunate that we often take independence for granted, while ignoring the sacrifices rendered by our forefathers to achieve it. Likewise, the military and security agencies of the country are serving round the clock to protect motherland from the threats posed by foreign adversaries and domestic peace spoilers. In this backdrop, Defense Day, as the name suggests, marks the commemoration of valor, bravery, courage and professionalism demonstrated by Pakistan's armed forces against the Indian treachery and aggressive designs during the 1965 war. Despite the surprise attack by Indian forces, the dauntless military personnel, with the whole nation on their back, not only successfully defended the sovereignty and integrity of Pakistan, but also struck back with unparalleled zeal and crushed the Indian forces as well as their aggressive dreams. The Defense Day is celebrated to remember the sacrifices rendered by Pakistan armed forces and pay tribute to all the martyrs of 1965 war. In fact, the brave soldiers of Pakistan military services, backed by a unified nation against Indian aggression, objectified Jinnah's affirmation that, "There is no power on earth that can undo Pakistan."

The entrenched rivalries between India and Pakistan are largely embedded in the Kashmir conflict, an unresolved agenda of partition of Subcontinent. The Kashmir issue instigated a few military maneuverings from both sides during the early years; however, they remained confined to the disputed State of Jammu and Kashmir, with no spillover effects at the shared international border. Nonetheless, on September 6th, 1965, Indian armed forces, in utter violation of International Law, attacked Pakistan across the international border near Lahore without any declaration of war. India, the claimant of being the largest democracy, rebuffed the UN Charter and norms of civilized behavior in international relations to pursue its hegemonic designs in the region. Although Indian army chief Gen. J. N. Chaudhry was confident of Indian success to the extent that he announced to have a peg of whisky in Lahore Gymkhana Club on eve of September 6th; however, Pakistan Army, with the support of Pakistan Air force, repelled the Indian attack causing heavy losses to the aggressors. Later, on September 8th, the Indian army launched its major attack at Sialkot border, which also ensued the largest tank battle following World War-II. The brave soldiers of Pakistan army fought back and firmly mauled a numerically strong Indian army, forcing it to withdraw after heavy physical and material losses. On the other hand, Pakistan army, in the meantime, also launched a counter offensive in South of Lahore and captured Khem Karan and its surroundings. On September 22, 1965, the war ended after both sides accepted the UN administered ceasefire.

Indian army, despite of its large numbers and being equipped with advanced US weaponry – the US, while ignoring Pakistan's security, concerns augmented defense support to India after the latter's defeat in the Sino-India war of 1962 – had to face humiliation at the hands of Pakistan army. The brave soldiers of Pakistan army sacrificed their lives but did not allow enemy to damage the integrity of motherland. Likewise, Pakistan Air Force provided significant support to the cadres of Pakistan army. Despite their first engagement in a war with India, the PAF pilots demonstrated extravagant skills and caused heavy losses to Indian Air Force. On the other hand, although the war was being fought on Lahore and Sialkot borders, Pakistan Navy, in view of strategic deterrence, conducted some tactical operations, which not only dented the Indian naval power but also underlined professionalism of Pakistan Navy. In this context, operation.

"Dwarka", which caused irreparable losses to Indian Navy, marks the devotion, dedication and commitment demonstrated by Pakistan Navy during the war. The enemy, much constrained by the news of Pakistan Navy submarine Ghazi out at sea, could not put its naval combatants to action. In effect all naval units had bottled up at harbour through a classical example of blockade by a single sub surface platform against a numerically superior enemy. On 6 September 1965, one destroyer, two new and two old frigates were deployed on the eastern coast of India. The Carrier Vikrant and Delhi were under refit at Bombay while most of the remaining destroyers and frigates had just returned to Bombay after completing their exercises at Vishakhapatnam. It so happened that Indian Navy was caught unguarded right at the outset of an impressive naval action. It was an operational compulsion

that Karachi harbour be defended and radar station at Dwarka was providing vital info to enemy air raids aimed at this asset. It was therefore planned to carry out naval bombardment at Dwarka to serve following objectives: To draw the heavy enemy units out of Bombay for the submarine to attack, to destroy the radar station at Dwarka, to lower Indian morale, to divert Indian air effort away from north. The bombardment commenced when ships were around 6 miles away from Dwarka and it took only four minutes to complete the firing with altogether 350 rounds on the target. It is a marvelous achievement that all personnel of Pakistan Navy endear and hope to repeat such feats in all future naval endeavours. Thus, the Defense Day is celebrated to pay tribute to the bravery the armed forces and to honor those who sacrificed their lives to defend and protect the integrity of Pakistan. On the other hand, every citizen of the country demonstrated unblemished support for armed forces during the war. The people of Pakistan set aside their political, ethnic and sectarian differences and came forward as a unified nation against Indian aggression. National unity at the back of armed forces is considered an essential element for success in wars. Hence, Pakistan emerged as a unified, selfconfident and proud nation at the end of 1965 war. In this context, the Defense Day also communicates a message of unity and solidarity among the youth class. Thus, the Defense Day is commemorated to renew our pledge that we are a unified nation and that we would not be daunted by foreign aggressions.

The sociologists hold that national memories manifesting the valiance and sacrifices during wartimes are potent because they not only connect the past heroes with the existing and future generations, but also reestablish and reinforce the sense of nationhood and inculcate a devotion and loyalty among its members. The Defense Day not only marks the valor and courage displayed by Pakistanis as a nation, with unprecedented sacrifices rendered by valiant armed forces and the masses on their back, but also illustrates the spirit envisioned by the father of nation; Muhammad Ali Jinnah, while addressing the military personnel in Karachi on February 21, 1948, stated, "With faith, discipline and selfless devotion to duty, there is nothing worthwhile that you cannot achieve." Here, it is pertinent to recall that the Kashmir Conflict, a primary cause of deep-rooted rivalries between India and Pakistan, has still been lingering after the lapse of some 74 years. The situation in Indian Occupied Kashmir has further worsened after India, infringing from the successive UNSC resolutions and bilateral agreements, unilaterally revoked the special status of the disputed region on August 5, 2019. This has added a new chapter in the history of Indian brutalities and suppressions against innocent Kashmiris. Thus, on this Defense Day, apart from thanksgiving to our valiant soldiers, there is also a need to renew our pledge for the Kashmir cause.

<https://www.pakistanpoint.com/en/story/1344244/the-spirit-of-defense-day.html>

12

Govt making efforts to secure Afghan refugees' future through quality education, ..

After Soviet invasion of Afghanistan in 1979, a huge Afghan population has fled war and sought refuge in Pakistan as a result since then most of them had stayed, married and raised their children in the country.

The successive governments in Pakistan have never left these refugees from the neighbouring Muslim country alone, and had always provided them with basic needs of life. They were provided with shelter, food, health and education facilities for their new generations. The Pakistan Tehreek-e-Insaf (PTI) government both in centre as well as in the Khyber Pakhtunkhwa province had made special arrangements for imparting not only quality education to the Afghan youth, but also modern-day skills to make them able to earn a respectable living wherever they go from here.

In order to develop human resource and create goodwill among the people of Afghanistan, the Pakistan government has played a pivotal role in bringing up its youth in a skilled and professional manner, while developing people-to-people contacts between the two neighbouring Muslim countries.

According to the available data of Higher Education Commission (HEC), the government of Pakistan is offering hundreds of thousand 'Allama Muhammad Iqbal Scholarships' to Afghan youth for their

capacity building through imparting quality education. The government has recently announced more than 3,000 scholarships for the Afghan students in various professional-education fields including medicine, agriculture, biology, information technology, chemistry, economics, engineering and management sciences.

According to the scholarship scheme for the Afghan students, besides provision of the university tuition fee for undergraduate and graduation programmes including BS, MS/MPhil and PhD, all necessary allowances are also provided to them. These allowances cover subsistence, boarding, books purchase, etc., according to the document.

The purpose of the scholarships scheme was to provide the Afghan students with the same educational opportunities which are being provided to the Pakistani students, the document says.

Hazrat-Ullah, an Afghan student benefiting from the programme at Allama Iqbal University (AIU) told APP that the students from his country were getting quality education in Pakistan. He believes that they will play an important role in enhancing goodwill between the two brotherly countries after they reach their homeland on completion of their education in Pakistan.

These Afghan students are performing well in their academic studies in Pakistan. Mehboob-urRehman, another Afghan student, had secured second position in matriculation examination, organised by Board of Intermediate and Secondary Education Mardan in 2020.

He had secured 1090 out of 1100 marks.

In telephonic conversation with APP, Mehboob-ur-Rehman said he was thankful to the Government of Pakistan and local teachers who had helped him in making that great achievement. He said his father was a fruit-seller in a local market, and he secured a position in the board examination only because of the opportunities provided to him by the KP government. He said the teachers and staff of the educational institutions had never differentiated between the Pakistani and Afghan students while imparting education and skills to them. The educated youth are the real future of Afghanistan, and they will play a vital role in maintaining peace and rebuilding their country, he added.

A 49-year-old Afghan teacher, Aqeela Asifi, had also won a United Nations (UN) Nansen Award in 2015 at the Kot Chandana refugee village in Mianwali district of Punjab province. She had won the award for her dedication to teaching more than a thousand Afghan refugee girls at the school established by the Pakistan government through their Primary education programme.

An official report on Refugees Education Programme (REP) in Pakistan shows that around 15 schools, located in different areas in Khyber-Pakhtunkhwa, with an estimated enrollment of about 10,000 Afghan students from grade 1 to 12, are making all-out efforts to secure the future of Afghanistan through quality education and modern skills.

Talking to APP, Hafiz Tahir Mehmood Ashrafi, Special Representative to the Prime Minister on Religious Harmony and middle East, urged the Muslim countries to shun their differences, resolve their issues amicably, exchange their expertise in different sectors, and extend cooperation in science and technology fields and collectively address issues and crises being confronted by the Muslim Ummah. He said providing the Afghan students with quality education and skills were a great programme which would bring the brotherly Islamic countries closer in the long run.

The Islamic scholar has called upon Pakistan and Afghanistan leadership to keep a close eye on the negative elements that were trying to fuel tensions and spread misunderstandings between the two countries. He said history was witness to the fact that Pakistan had always included Afghanistan in all opportunities for progress and prosperity with an open heart. He expressed the hope that the Afghan leadership and people, particularly youth, would play a key role in bringing about prosperity in their country.

<https://www.pakistanpoint.com/en/blog/social.html>

Pakistan And The Potency Of Large Scale Solar Plants

In march this year, the Alternative Energy Development Board (AEDB) and World Bank designed the solar map of Pakistan based on the solar potential the country seems to have. The map showed that Pakistan has better solar radiation as compared to the leader in using solar energy for energy consumption i.e. Germany. The maximum Germany receives is in the range of 1200+ kWh/m², while Pakistan receives over 2000+ kWh/m² in many of its areas, especially Balochistan and Sindh.

The fatality of energy crisis has already surrounded Pakistan for more a decade and the situation is getting worse. The country is facing over 7,000 MW of shortage this year which is advancing in frequent power cuts and even no electricity for 10 to 12 hours in some areas. The drought of energy does not impact the domestic lives but also the production of exports as industries are unable to run their production. With Pakistan's remittances declining due to global issues and some of its inability to deliver export orders on time, Pakistan will soon will be facing a balance of payments issue.

The good news here is that NEPRA has recently introduced the net metering licensing and Pakistan parliament has become the first country in achieving this license. The installation of large scale solar panels in the regions having big radiation potential and their connection to the national grid can help eradicating the energy crisis. All Pakistan needs is to coin this potential it has which is naturally provided to it. The barrier here is the political climate of the country not addressing this basic need of electricity to its citizens.

The responsibility will be transferred to private individuals and businesses for realizing its potential and taking the initiative to install these solar plants around the country. Most importantly, it is upto to the public for realizing that it has great potential and it's the right time to endeavor the mass scale use of solar energy. Moreover, it would be highly favorable for the political parties to gain vote bank if they set aside the red tape culture in installing these large scale projects.

<https://www.pakistanpoint.com/en/story/162330/pakistan-and-the-potency-of-large-scale-solarplants.html>

14

Opinion- The Real Functionality Of Education

If you ask a student what is the purpose of education, you will get a variety of answers. Some will say to get into a college so that they can get a good job. Others will say to learn. A few will even say to torture them. This makes some people wonder, is there a true purpose to education? The purpose of education is to open our minds to new ideas and concepts as well as to examine and reevaluate the social norms; yet, because thinking can lead to changes in society, upholders of custom view thinking as a threat.

Sociology of education says that education is perceived as a place where children can develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality. Similarly meritocracy states that the purpose of education should be to develop every individual to their full potential, give them a chance to achieve as much in life as their natural abilities allow. So basically, education should be the basic block in not only building an individual's abilities and potentials but it should also ensure social equality as it produces mind sets of the individuals inhabiting a particular society.

But is that really happening in Pakistani society? Pakistan is a country in which education is the basic cause of perpetuating conflict and social inequality. Various education systems prevailing simultaneously in a single society can only lead to a state of disproportion within. Knowledge should be the utmost purpose of education. As observed in Pakistani society, education has become a race and to win this race, cramming is seen to be more opted than knowledge-based education.

I worked for a month in a local academy where my duty was literally making students to cram their lessons so that they won't be getting bad marks in their school tests. There was no deliverance of

knowledge; children even didn't know what they were actually 'learning'. This type of education cannot create ruling minds and individuals keep on following suits blindly! Another purpose in my opinion, which is also inter related with the previous one, is to make individuals AWARE.

Until or unless the cramming system is demolished, until or unless the children are not aware of what they are seeking through education, the educational purpose remains open to question. Speaking skills, confidence, dressing and vast knowledge shape an individual's entire personality. And collectively this is called grooming. Grooming is a factor that gives individual an attribute of being educated, apparently, in a glance. Grooming is an essential purpose of education as it makes people impressive either when on an interview for a job or having a debate session.

If a person holding an MPhil degree is not sufficiently groomed i.e. he is unable to talk in front of a crowd or don't know how to dress up and didn't have knowledge to counter a debate, cannot be considered an educated person. Coming up towards the social and economic need of education, it is essential to live a reputable life and to afford the basic necessities. In this era of inflation, to run a family and to maintain a good living standard, degree is important as it is required in every other organization when you go to pursue a job.

Simply you can say that it is difficult for an illiterate person to earn sufficient enough for his family, as compared to the one who has a degree in some field. Education is supposed to teach a generation of people to help them become productive members of society. If you would not do this, other countries are going to start beating your country and the economy will fail as a result. Part of education is learning how to think and how to learn.

This is part of making adult decisions, and even though schools do not teach morality in a streetworthy manner, they do show children how to learn about morality and make correct decisions based on the mistakes of others. On the other hand it is essential to let a child chose a field according to his area of interest. In our society, the pressure on boys to run a family compels them to opt for fields such as medicine, engineering or management even if they are interested in fields like art, photography or fashion designing.

This creates chaos within one's mind as he cannot work in that field wholeheartedly thus the person remains unsuccessful. So, education should be well directed so that it could be fruitful. "The whole purpose of education is to turn mirrors into windows," (Sydney J. Harris) . Education is meant to open our minds to be accepting towards new ideas. It is meant to make people examine and reevaluate the world's universal truths. Yet this way of thinking towards the new and the unknown frightens people into thinking their ideas will be unraveled. All in all, education is meant to open our minds to the world around us.

<https://www.pakistanpoint.com/en/story/51304/opinion-the-real-functionality-of-education.html>

15

Why Brands Should Or Should Not Follow Trends?

Marketing and advertising are the key aspects to promote any brand. Businesses (brand managers particularly) follow marketing techniques to engage more audiences to turn them into consumers and customers. Carefully marketed services and products do create an impact on the buying decision of the target audience. In Pakistan, the trend of adopting advertising stunts and joining the bandwagon has escalated in the past few years. Whenever anything gets popular and famous over digital platforms brands try to adopt them and create advertisements based on the same themes – they can be social media posts, print ads, and DVCs/TVCS.

What Makes Brands Follow The Trends?

There is a trend that is currently followed by most of the brand managers, they get tempted by such buzz; they think that the element of virality can be acquired by following such practices. Most brand managers forget that there is a high probability that such stunts usually end up in bad taste, and the

brand becomes the laughingstock. There's a 'sensible' rule in marketing, don't follow what everyone is following – be a trendsetter. It's a huge failure for any brand to follow something that they cannot do justice with.

Why Brands Should Not Follow The Trends Or Be Very Careful If Doing So?

There comes a time, for the brand managers where they are stagnant, the thought processing is dim and at the bottom low, in such times temptations take them over. And we all know that many temptations lead you to paths that are hazardous for ones' reputation. At the end of the day, the brand image is at stake. One should be very careful in adopting such practices and trends, even when taking bolder steps. Brands have their DNAs, they should ideally reflect when following such stunts. Jumping onto the bandwagon is not a smart move, mostly.

Brands Should Never Underestimate The Power Of Content

Content plays the most integral part in every aspect, whether it's advertising or promotion. Mediocre content can destroy a brilliantly designed key visual and smartly written content can take a simple or very vanilla advertisement to unexpected heights. Many brands are seen following the trend of infusing the recently launched 5th season of Money Heist – forgetting whether the copy and design will do justice to the brand's image. These posts are shared on many social media groups and platforms and they aren't receiving a positive response in totality. Smart ad copies could have saved the image.

What Brands Should Do?

Before adopting any trend, be sure how it will uplift the brand's image, and how it will add value to the brand. Will it offer a strong brand recall? Creative copies with captivating designs can win the attention and appreciation of the target audience. Ideas should be genuine rather than look forced. If it doesn't excite you then don't go for it.

<https://www.shafiqsiddiqui.com/why-brands-should-or-should-not-follow-trends/>

16

CHEF KUMALE TEACHES ITALIAN COOKING!

One of the few times Italian cuisine was introduced to the people of Pakistan was during Chef Vittorio Castellani's -- also known as, Chef Kumalè -- visit to Pakistan. Numerous people had the opportunity to observe, learn and test their culinary skills through Chef Kumalè's demonstration of Italian recipes at Avari Towers and Master Class Pakistan.

The demonstration at Avari Towers entailed an audience filled with food bloggers and members of the Italian Consulate who had the opportunity to see how an authentic Italian dish comes to life. The four course meal included an appetizer, two main dishes and a dessert, each unique and delicious in their own way.

The aubergine appetizer which is known as Caponata in Italian, was a starter solely prepared with eggplant and tomato sauce as the primary ingredients. It was a combination of crunchy and smooth texture amalgamated into one with the unique mix of oils and herbs used to enhance its flavours.

One of the items definitive in Italian cuisine is pasta. Chef Kumalè prepared an authentic Italian pasta with walnut sauce. Interestingly, he did not jump right into the dish. The initial stages included a detailed discussion on the difference between local and international cheese products and the authenticity of the dish with each type of ingredient used. The resultant pasta was not only light in flavor, but had the most delicate texture in its outlook.

The second main course was the baked lamb with a side of potatoes. The meat was succulent and cooked to medium rare for about forty five minutes. Despite the wait, this dish was a favourite among

all eaters for its flavourful spices, chewy texture and aromatic smell. All three combinations were contributed by the mix of oregano, chili pepper flakes and extra virgin olive oil used.

To end it all, the dessert was a simple Amretta chocolate pudding, also called Bonet in Italian. The wait for this dish was the longest with a cooking time of up to 1.5 to 2 hours, but definitely worth it due to its rich taste. The dessert was a combination of chocolate and caramel sauce layered over a generous base of amaretti biscuits. A deep spoon of the whole dish left a variety of flavours for one to enjoy from sweet to bittery.

No one represented Italian cuisine better than Chef Kumalè. The overall introduction to the famous recipes were not only delicious, but well thought out and explained with patience for everyone to understand their true essence. We hope foreign cuisines continue to make their way in the Pakistani market and make desis understand how food is not merely about extra oil and spices.

<https://food.tribune.com.pk/en/blog/chef-kumale-teaches-italian-cooking>

17

Helping Disadvantaged People Hallmark Of A Civilized Society: Masood Khan

While describing help to suffering humanity as worship and the hallmark of the civilized societies, the AJK President Sardar Masood Khan has stressed the non-governmental organizations and the social welfare groups to create awareness among the people about the social protection system of Islam

MUZAFFARABAD (Pakistan Point News - 17th November, 2020) While describing help to suffering humanity as worship and the hallmark of the civilized societies, the AJK President Sardar Masood Khan has stressed the non-governmental organizations and the social welfare groups to create awareness among the people about the social protection system of Islam.

He expressed these views while talking to a five-member delegation of the US-based Helping Hand for Relief and Development at Aiwan-e-Sadr here on Tuesday. Led by Helping Hand's Country Director for Pakistan Salim Mansoori, the delegation include the Director Irfan Bashir, Manager Program Implementation Amjad Mehmood and AJK chief of the organization, Syed Salim Shah.

The State President said that service to mankind particularly those in distress should be, what our religion teaches us, without the consideration cast, colour and creed.

He maintained that natural calamities, mishaps and epidemics are the divine tests because the Almighty Allah wants to see who demonstrates patience and courage in the difficult hour, and who comes forward to help those who are suffering.

While appreciating the Helping Hand for Relief and Development for social welfare services in different parts of Pakistan and Azad Kashmir after the catastrophic earthquake of 2005, Sardar

Masood Khan on behalf of the State government assured all kind of cooperation to the organization.

He also accepted the invitation of the Helping Hand to grace the talent award ceremony being organized by it in Rawalakot in the first week of December to honour the orphan and vulnerable children who had shown distinction in the recent matriculation examination.

Khan said that all programs of the Helping Hand are part of national social development agenda and it is our national obligation to cooperate with it in this regard.

On the occasion, the delegation told the state president that Helping Hand is working on different programs in Battian Bala, Bagh, Poonch and Haveli in various disciplines such as disaster management, orphan support program, skills development, education, and youth empowerment, and thousands of people have been the beneficiaries so far.

"The Helping Hand is executing on 12 programs in six different regions of Pakistan and Azad Kashmir with the annual budget of more than one billion rupees. Besides providing medical

equipment in different district headquarters and tehsil headquarters hospitals in Aad Kashmir, the organization has distributed 1,500 first aid kits, and providing education and health facilities.

Besides providing financial assistance to orphan children and taking care of their health, the organization also provide assistance for projects of water supply, emergency relief and Ramadan and other programs in far-flung areas of the liberated territory.

The Helping Hands, they said, also helping needy children through education scholarships and provides interest-free loans to deserving families through its microfinance program to help start their own small businesses.

<https://www.pakistanpoint.com/en/story/1088367/helping-disadvantaged-people-hallmark-of-acivilized-so.html>

18

Modi Discusses Investments In India's Electronics Sector With Qualcomm CEO - New Delhi

NEW DELHI (Pakistan Point News / Sputnik - 24th September, 2021) Indian Prime Minister Narendra Modi met on Thursday with the head of US communication company Qualcomm to discuss potential investments in the country's electronics and telecommunications industries, the prime minister's office said.

"Prime Minister Shri Narendra Modi met Mr. Cristiano Amon, CEO of Qualcomm today. During the meeting, they discussed investment opportunities offered in India's telecommunications and electronics sector," the office said in a statement.

The discussion touched upon the country's initiative to incentivize domestic design and manufacturing of electronic systems as well as developments in India's semiconductor supply chain.

"Strategies for building the local innovation ecosystem in India were also discussed," the office added.

In 2019, India published its National Policy on Electronics to encourage development of the country's manufacturing of electronics hardware.

<https://www.pakistanpoint.com/en/story/1358503/modi-discusses-investments-in-indiaselectronics-secto.html> .

19

Had I Become CM Again, You Could See Crowds On The Streets Against Center – Shahbaz Shairf

After serving the country a lot I get to work as the heir of Nawaz Bhai but thanks to Maryam who gave me so many reasons to stay at home and take rest.

Maryam is my niece and that's why she's always been so nice to me.

Although she is in habit of denying anything that I suggest to save PML-N's interest still she's been so nice to me. My relation with Maryam Nawaz is twofold, no it is threefold; on one side she is my daughter and niece while on the other side I'm her uncle as well.

Imran Khan has taken back the bulletproof car from Maryam Nawaz but thanks God mine is still outside the house. When Maryam Nawaz used to deny whatever I say that is what we call the beauty of democracy.

About the Charter of Economy

NRO was the big achievement of PML-N and off course me and now the charter of the economy will be a landmark achievement to hide the money laundering, I mean the money that was spent on development projects especially in Punjab.

Nawaz bhai and I worked so hard for this country and we established businesses abroad. Pakistan steel mill would have worked so nice if it was located somewhere in Gulf or it was named "Ittefaq".

About arrest of Rana Sanallah

Rana Sanallah has been put behind the bars and the allegations against him are in no way justifiable. They say that 15 kilograms heroine has been found in his vehicle but according to my information, all the heroines have a weight above 15 kilograms. How can they say that the heroine was 15 kilograms? It is unbelievable.

Even the wife of Rana Sanallah confirmed that all the heroines are at their homes, I just can't understand why Anti-Narcotics Force don't arrest these heroines instead of Rana Sanallah.

Rana Sanallah during his years' long service for PML-N has done crackdown not only against the drug handlers but also against different drug spots. I and my forefinger are just wondering how did he miss to take action against himself over the years in service to us, I mean in the service of Pakistan.

On similarities between PPP and PML-N both PPP and PML-N are on the same page just like the government and Army are on the same page nowadays. I can recall so many qualities of our political party that resembles that of PPP. Our corruption is the same.

From corruption, I mean the money spent on developmental projects. We both made Pakistan so progressive I don't know why people don't use to celebrate our birthdays as national holidays.

We had timely differences when I talked about dragging Zardari on the roads but now both of us want charter of the economy. Charter of the economy will help us I mean it will help Pakistan.

Nawaz Bhai and Zardari

Here Nawaz bhai is in the jail and Zardari kept himself behind the bars in a show of solidarity between the two. Both have many things similar such as air-conditioner facilities, nutritious diet, television. Both can enjoy the food of their choice.

The government is also taking much care of Nawaz Bhai's health, I don't know what am I doing outside? I should rather join them to take delight.

About the electricity crisis

I know the exact reason why people don't come on the roads to stage protests in that much hot weather. That's all because we are not in power anymore. Had I become the chief minister again, one could see crowds of people on the roads.

Nawaz Sharif is the inventor of CPEC and out of a total of \$46 billion dollars allocated for CPEC, about \$34 billion will be spent on electricity projects alone.

So what if Nandipur Power Project didn't work efficiently? People complained that it is 42 percent less efficient than the required energy. I swear If I get another chance to run the province my forefinger will become 142 percent more efficient than Nandipur Power Plant.

Regarding across the board accountability

I usually do not praise myself despite working so much for this country. I built the Metro bus project, Orange line train and distributed so many stickers of mine among the talented youth along with laptops.

But now I want across the board accountability for \$60 billion transferred to Swiss accounts, land grabbing, NICL excluding the money we spent on us, I mean for the progress of Pakistan.

I also said in one of my interviews that let this be the moment of truth and time has come for across the board accountability but this accountability process doesn't include me and my forefinger.

<https://blog.siasat.pk/archives-shahbaz-sharif/>

20

When Osama Bin Laden's Wife Revealed Everything That Happened The Night He Was Killed

In 2011 Bin Laden was living in Abbottabad, along with three of his four wives and their children.

Osama Bin Laden's fourth wife, Amal bin Laden and her son Hussain were the only people with him in their safe house in Pakistan when US Navy Seals attacked the compound and killed him.

The story of the night when US forces killed the Al-Qaeda chief has been told and retold many times. However, the most authentic source, the eyewitness, Amal Bin Laden, once recalled the frightening events of the night of the 1st of May 2011.

Speaking to authors Adrian Levy and Cathy Scott-Clarke, for their book *The Exile: The Stunning Inside Story of Osama bin Laden and Al Qaeda in Flight*, Amal narrated that in 2011 Bin Laden was living in Abbottabad, along with three of his four wives and their children.

Recalling the events of that night Amal said, around 11 pm she woke up to the sound of a helicopter.

The sounds must have been getting closer as they woke Osama too, and the first thing he uttered was, "Americans are coming." After that, a loud screeching sound shook the entire house.

The couple crept towards the balcony and saw two US military Black Hawks and 24 SEALs rushing over the lawn towards the compound.

The Seals blew off the house's gate and entered within seconds.

"They want me, not you," Bin Laden shouted, telling his family to go downstairs. But the oldest daughters, Marium and Sumaiya, hid on the balcony.

Osama, Amal, and their young son Hussain remained in the room, praying. "I realized someone from our inner circle had deceived us," said Amal.

Meanwhile, the Seals broke through a locked door, entered the house, and headed upstairs. Amal was right in front of Osama and rushed towards the Seals to stop them.

She was shot and fainted onto the bed. They then killed Osama Bin Laden, and as more Seals entered the room, more rounds were fired into his body.

With pain and a wounded leg, Amal tried to see what was happening but knew she had to play dead to survive, so she closed her eyes and slowed her breathing.

Meanwhile, Amal saw little Hussain being grabbed by one of the Seals, and water was thrown in his face, while Marium and Sumaiya were caught and held over their father's body and demanded to identify the man.

"My father," Mariam murmured. "Osama Bin Laden."

The Al-Qaeda chief's body was then dragged down the stairs by the special forces. Amal concluded, "the end they had never dared to discuss had come and gone in minutes." <https://blog.siasat.pk/osama-bin-laden-wife-explained-everything-happened-night-he-was-killed/>

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Actor Adnan Shah Tipu, known for his roles in television series such as *Suno Chanda* and *Dil Na Umeed Tou Nahin*, sat down for an interview with a local publication, shedding light on missed opportunities across the border and offering reflections on comparisons between the Indian and Pakistani film industries.

The actor, who made his Bollywood debut with the film *Kajraare*, has also played roles in critically acclaimed films such as *Khamosh Pani* and *Ramchand Pakistani*. Speaking about missing out on

working with Madhuri Dixit in Vishal Bhardwaj's *Dedh Ishqiya*, Tipu said, "Some things just aren't meant to be. If something is supposed to happen, paths to it open up on their own, and if not, you can try a million times, but until God does not will it, it does not happen."

The actor elaborated further, detailing the story of how he was set to star in the film before logistical issues got in the way. He shared, "There was a film called *Dedh Ishqiya*. I had been in touch with Vishal [Bhardwaj] when we were doing *Kajraare*. The casting director, who is my friend and was also part of films like *Udta Punjab*, told me there was a film with the role of a nawab sahab and that he would like me to audition for it. I gave nine auditions for the role."

On how there's no use crying over spilt milk, Tipu explained, "At the time, no one could get a visa. Vishal Bhai even went to Delhi in-person to get me a visa, but it didn't work out and I couldn't do the film. You have to be patient and move on. Like they say in Punjabi, if you keep turning back to look at the past, you'll turn to stone. Forget what you don't get and be thankful for what you do."

Tipu went on to speak of the stellar cast of *Dedh Ishqiya*, and how it would have been a great experience for him had it happened. "I always respected Madhuri as an artist because I think she does great work, then there was Arshad Warsi in it, Peer Naseeruddin Shah sahab, Salman Shahid sahab, Vishal Bhardwaj sahab, Gulzar sahab's poetry. When you are in such company, the experience you get really polishes you as an artist."

The actor revealed that he was also offered a part in the hit series *Sacred Games 2*, which stars Nawazuddin Siddiqui and Saif Ali Khan. However, the actor was unable to sign on. "*Sacred Games 2* was offered to me, and it's not like I didn't want to do it, but because of the situation in India and Pakistan, it could not materialize. If the situation was better, I would be working on it," he shared.

When asked whether he felt that he had benefited from working in the Indian industry, the Dukhtar actor asserted, "Definitely. It's a bigger market. I believe we become a bit arrogant when we compare the Pakistani industry with the Indian industry."

On the differences between the Indian and Pakistani showbiz industries, the actor shared, "Our language may be the same, the way we live may be similar, but that industry is huge. You can take the example of the film *Dangal*, which gathered around the same amount of money as all the Pakistani films in the last 10 to 15 years combined. The place we can compete with them and, in fact, do better, is in dramas. Our content is better. When it comes to quality content, there are some films of ours that Indians loved. *Khuda Kay Liye*, *Na-Maloon Afraad*, *Actor in Law*. When it comes to making, *Teefa in Trouble* isn't less than any other film."

The actor asserted that the issue with the Pakistani industry is not a lack of talent, but the mismanagement of it. He went on, "If we can produce artists like Nusrat Fateh Ali Khan, Atif Aslam, Firdous Jamal and Talat Hussain sahab, then where are we lacking? We only suffer when it comes to talent management. There is no dearth of talent in Pakistan."

On the absurdity of trying to separate Indian and Pakistani culture, despite their deep connection, the actor explained, "Is war a solution to anything? Can you keep me from loving Rahul Dravid or loving the music of Kishore Kumar? I may not sing it in front of you but I will carry the music in my heart. Sachin Tendulkar, MS Dhoni, Bhagat Singh, the artists in India, whether they are Hindu or Muslim, you like them."

He added further, "Every person loves their country. I love Pakistan. But, can we not live in harmony like civilised people? When a protest is required, we will protest. We will call out the wrong we see, that's what our religion and humanity teach us."

Sharing how he doesn't believe actors from Pakistan going over to India to act is a threat to the local industry, he said, "Tell me this, do we not go abroad to play cricket? Do people from other countries not come to Pakistan to play cricket during PSL? Does that make you insecure about your earnings?"

Better your skills. The films I did in India, I did them after giving auditions. It wasn't about nepotism, my work took me there. So when you play in a better league or work with better artists, you will get better at what you do.”

The actor concluded with a message of peace, “You can fight all you want. There were two world wars, with three crore people dead. Then what happened? The UN was formed and they sat at the same table. How many people will you kill? Mothers cry here as well and children become orphaned there as well. Instead of working on ourselves, giving people access to safe drinking water and building hospitals, we are stuck in this back and forth.

<https://tribune.com.pk/story/2321533/not-meant-to-be-adnan-shah-tipu-on-missing-out-on-dedhishqiya-and-sacred-games-2>

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Postal Ballot Probe

The outcome of the Election Commission of Pakistan's probe into postal ballot irregularities in NA-45 is quite disturbing. It has brought to the fore the inherent lacunas in our system through which men at the helm of affairs flaunt laws and regulations, as well as the extent to which persons vying for elected houses can stoop low. A comprehensive, and what seems to be a well-investigated, report has found PTI MNA Fakhar Zaman, from Kurram tribal district, working in connivance with two officials to get himself elected. He allegedly plotted a scam to make use of fake postal ballots in his favour, and worked hand-in-glove with a DSP and a Special Branch official.

The dare-devil fraud in the by-election of February 19 this year was made possible by tampering the details of around 600 applications for postal ballot. The ECP started suspecting foul play well before the polling day, as it found a single official countersigning all the ballots, and that too being posted from a similar address. It triggered departmental inquiries against concerned officials, and the forgery plot was unearthed. This electoral incident should not be treated as one in isolation because it indicates a plethora of loopholes that have set in, and how those are manoeuvred with a criminal intent.

Irrespective of a final decision on the part of the ECP, it is incumbent upon the legislator to resign, and submit himself for a probe. Likewise, the scandalous officers should also be shown the door the moment their involvement is proved. Prime Minister Imran Khan, who has treaded a high moral ground in such cases of horse-trading and trickery, should expel the MNA from the party, and make them stand a trial. At a time when he is meticulously trying to introduce EVMs and the right to vote for overseas Pakistanis, he should closely look into procedural crests and troughs that give way to such acts of turpitude.

The moral of the story is that electoral reforms are indispensable, and the present culture of grabbing votes by bending laws, and making use of official machinery has to go. MNA Fakhar Zaman, apart from retribution, owes an unconditional apology. <https://tribune.com.pk/story/2321585/postal-ballot-probe>

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Swat / Bahrain / Kalam / Ushu Forest / Matiltan Waterfall / Mahodand Lake

A family tour for 3 days (2 Nights) to Swat, Kalam, and Malam Jabba on a comfortable transport with 2 best meals, tea, photography, and basic first aid facility. Families will get precious moments to spend at the River Swat Stream, visit Ushu forest and Mahodand Lake.

<https://pakistantravelplaces.com/tour/3-days-trip-to-kalam-swat-mahodand-lake/>

RAKAPOSHI BASE CAMP

middle of Bagrote and Nagar Valley.

Rakaposhi is also known as Dumani. Dumani means “Mother of Clouds”. It is the 27th highest mountain in the world and the 12th highest mountain in Pakistan. This mountain range is also the home of some endangered species such as Brown Bear, Wolves, Marco Polo Sheep, and Snow Leopard.

The view of Rakaposhi gives a sensational look to its viewers. Its exceptional rise over local terrain attracts the tourists. People can have a view of this beautiful mountain from Karakoram Highway. <https://pakistantravelplaces.com/destinations/>

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CPEC Project, the mark of China-Pakistan Friendship and its impact on Travel Industry of Pakistan

Objectives of CPEC Project in Pakistan

The CPEC project aims to make trade easier and open not only between the two countries but also for other countries. The route starts from China-Pakistan border at North and ends in the South at Gwadar port. This is the main route, as it passes through different regions of the country, other roads join up to the main trade route. This will be a massive opportunity for China to connect to its consumers in Europe, Asia, and the rest of the world.

Impact of CPEC Project on Travel Industry

While the China-Pakistan economic corridor has made strong promises to prosper Pakistan’s economic condition, it also ensures to boost-up the tourism and travel industry of Pakistan.

The CPEC project is mainly based on the travel and transportation industry, even in the construction phase, this project requires a huge amount of material and machinery shipped, then moved to the construction area. This clearly shows the great use of a different mode of travel.

For example, this project will comprise of constructing new highways, a 1,800-kilometer railway line, along with a system of oil pipelines to link China’s western Xinjiang region, Kashgar with the Southern region of Pakistan, Gwadar port.

Moreover, it also comprises an airport at the Gwadar port, along with a sequence of dry ports, energy plants, exceptional economic zones, as well as other infrastructure. An estimate of US\$ 30 billion will be spent on the development and construction of infrastructure and energy projects.

The free trade agreement between Pakistan and China was just the beginning of utilizing the travel industry resources to its maximum level, the main action begins with the development of the corridor. Once it is completed, the free movement will give a drastic increase in imports and exports to the country.

The new free route means more import and export, which will require more efficient vehicles. This will directly impact fuel consumption and may also result in a decrease in fuel prices.

China has saved the sinking credit ship of Pakistan. During the last month of 2016, Moody’s and S&P declared Pakistan’s credit rating in the B class and it stands there with a stable outlook. Though China has not funded the debts of Pakistan directly, the CPEC project has shown the world a promising future of the country and it has made other countries to invest in Pakistan.

Once the CPEC enters Pakistan through KPK it has three sub-divisions:

According to the first route, the CPEC will start from Balochistan through Dera Ismail Khan to Zhob, Quetta, Kalat, Qila Saifullah, Turbet, Punjgur, along Gwadar. This will be the Western region route.

Then comes the second route, from Dera Ismail Khan to Dera Ghazi Khan moving towards Dera Murad Jamali, Khuzdar, Turbet, Punjgur, ending at Gwadar. This will be the central region route.

Then there is the Eastern route, it goes through the Lahore highway via Baluchistan highway ending at Gwadar.

Hence going along the way CPEC will be creating opportunities for development and utilization infrastructure.

For the Central Asian Republics Gwadar port is the shortest and cost-effective route for trade, they will automatically adapt this mean of trade.

CPEC is providing a safe and secure route within Pakistan while linking all the provinces with it, it is also encouraging travelers and tourist to visit the land of beauty. This route will give an easy and direct route to the heavenly northern region of Pakistan. Hence opening doors to economic activities will also enhance the tourism industry of Pakistan.

Conclusion

The CPEC is a great opportunity for both countries and as both are equal partners in its development, in the same way, China and Pakistan both will be benefited from it equally. This project will resolve all energy and economic crisis of Pakistan, one example is the improvement in Pakistan's credit rating. The counter of this project is Belt and Road project which has a missing link due to India's noncooperation.

<https://pakistantravelplaces.com/cpec-project-pakistan/>

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In Pakistan, Criticism Grows Dangerous as Dissent Is Stifled

Being a dissident — or even raising a critical voice — in Pakistan is growing more dangerous, regardless of whether the target is political parties, the judiciary or the powerful military and security agencies.

Intimidation of dissidents has increased on multiple fronts, rights workers and journalists say. A number of rights activists have been arrested and charged with sedition. Protesters have been jailed, including a member of parliament. Newspapers and journalists have faced violence, harassment and warnings from security officials not to cover anything that might show the military in a harsh light.

Rights groups say the civilian government of Prime Minister Imran Khan, elected in 2018, has failed to protect freedom of speech, imposing legislation to restrict online media, even dictating who can appear on television talk shows, while at the same time ceding authority for curbing freedom of speech to the powerful military.

“In recent years, the space for dissent in Pakistan has shrunk to the point of suffocation,” warned Omar Warriach, Amnesty International's Deputy South Asia director.

“The Pakistani military has demonstrated that it can still call the shots without directly being in power. ... Taking part in a peaceful protest can now lead to arrest and charges of sedition. Many activists have been forced into exile, fearing for their safety. What was once a lively media landscape has narrowed to exclude critical voices,” he said.

Pakistan's government has denied allegations it's stifling free speech. It said it was simply cutting spending when it recently pulled all its advertising from two prominent media houses, Dawn and Jang, that frequently criticize the military's involvement in civilian affairs. Khan's government has also criticized the previous administration for using public money on advertising to promote itself.

Government advertising is one of the leading sources of revenue for newspapers and media houses in Pakistan and is often used to squeeze critical media.

DIPLOMAT BRIEF

In a March 2 statement, Steven Butler, the Asia program director for the Committee to Protect Journalists, said the government was using advertising “as a cudgel to punish and reward news outlets based on their editorial stance in this way,” and demanded the practice stop.

Butler was denied entry into Pakistan last year despite holding a valid visa. The government has remained silent on the move, but Pakistani officials say that particular decision was taken without the prime minister’s knowledge. The officials spoke on condition of anonymity because they were not authorized to speak to the media.

Khan was elected in July 2018, amid widespread criticism from international rights groups and political opponents that the country’s powerful military and intelligence aided his campaign. The military was widely accused of intimidating the media and campaigning against Khan’s strongest opponent, the Pakistan Muslim League, whose leader Nawaz Sharif had fallen out with the army after openly accusing it of supporting militants.

At a recent meeting with international journalists, Khan’s adviser on communication, Firdous Ashiq Awan justified action against those who would attack the military, even charging them with sedition, saying the country’s military was sacrosanct according to the constitution.

One journalist, Aziz Memon, disappeared this month on the way to his work at a small newspaper in Pakistan’s southern Sindh province. He was found dead just hours later. A few months earlier, Memon tweeted that he had been threatened by local police and a prominent political party over his reporting.

The Brussels-based International Federation of Journalists this week called for the arrest of Memon’s killers and strongly criticized a police report that said he died of “natural causes.” An autopsy report later listed his death as strangulation.

“The post-mortem report proves beyond a doubt that Aziz was brutally murdered,” the federation statement said. “We reiterate our demand that the authorities take urgent action to arrest the killers and those who ordered his killing.”

In other cases, intelligence agencies have reportedly forced newspaper sellers into not delivering papers to certain areas and warned television anchors against interviewing certain politicians.

The military’s public relations wing, known as the Inter-Services Public Relations, has repeatedly denied interfering in television programming or disrupting newspaper distribution, although it has justified muzzling news of a dissident ethnic Pashtun movement called the Pashtun Tahafuz (Protection) Movement, or PTM, claiming it impacts national security, without explaining exactly how.

Authorities have often targeted the PTM, which has accused the army of using the decades-long war on terror to profile, intimidate, harass and arrest ethnic Pashtuns, who dominate Pakistan’s northwestern regions bordering Afghanistan.

In late January, a protest of barely 100 people — small by Pakistani standards — took place outside the National Press Club in the capital Islamabad to protest the arrest of a young PTM leader. The protesters had begun to disperse when police arrived, grabbing protesters and throwing them into waiting trucks.

Among the men and women rounded up was Mohsin Dawar, a member of parliament from Pakistan’s North Waziristan border region.

“I said I would go with them. I wasn’t resisting, but still they grabbed me, kicked me and punched me,” he said in an interview following his release. In all, 29 people were arrested, all of them ordered released in early February by the Islamabad High Court, which reprimanded police for charging many of them with sedition, without reason.

Rights groups have also criticized the liberal use of Pakistan’s sedition and anti-terrorism act.

Gulalai Ismail, a rights activist, was charged under the anti-terrorism act after she criticized army actions in the border regions, including a report that complained of military harassment of women and girls, a charge the army has denied.

Ismail has fled to the United States, but her elderly parents continue to be harassed. Her father was jailed for two weeks and her mother, Uzlifat Ismail, was added to a list of individuals unable to leave Pakistan on charges of hiding her daughter.

Ismail's father, professor Mohammad Ismail, said intelligence agents and police have raided his Bungalow in Islamabad six times without a court order. His domestic employees have been harassed and he appears regularly in court fighting charges of anti-state activities related to his support for his daughter.

Harris Khalique, head of the independent Human Rights Commission of Pakistan, said that while previous civilian governments have at times stood up to the military to protect rights, the current prime minister has failed to do so.

“The current political government is more responsible for what is happening in terms of freedom of speech, freedom of expression, freedom of association and assembly than any one particular institution, whether it be the military or the bureaucracy,” said Khalique. “At the at the end of the day they got elected to run this country, if they are ceding their space, they are equally responsible, if not more.”

Weblogs in Urdu

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SAMAA | Ghazali Farooq - Posted: Feb 4, 2021 |

حکومت نے 15 جنوری 2021 کو پٹرول کی قیمت میں 3.2 روپے، ہائی اسپیڈ ڈیزل کی قیمت میں 2.95 روپے اور لائٹ ڈیزل کی قیمت میں 4.42 روپے فی لیٹر اضافے کی منظوری دی ہے۔ اس سے صرف پندرہ دن پہلے 31 دسمبر 2020 کو پٹرول، ہائی اسپیڈ ڈیزل اور لائٹ ڈیزل کی قیمتوں میں بالترتیب 2.31 روپے، 1.80 روپے اور 3.95 روپے فی لیٹر اضافہ کیا گیا تھا۔ اس سے بھی پندرہ روز قبل یہ اضافہ 15 دسمبر 2020 کو کیا گیا جب پٹرول اور ہائی اسپیڈ ڈیزل کی قیمتیں 3 روپے جبکہ لائٹ ڈیزل کی قیمت 5 روپے کے ہوشربا اضافے کے ساتھ بڑھا دی گئی تھی۔ ستمبر 2020 سے پہلے تک پیٹرولیم مصنوعات کی قیمتوں کا تعین ایک ماہ کے لیے جاتا تھا لیکن پھر ان کی قیمتوں کا تعین ہر دو ہفتے بعد کیا جانے لگا۔ حکومت نے کہا ہے کہ پیٹرولیم مصنوعات کی قیمتوں میں یہ اضافہ عوام کو ریلیف دینے کی خاطر بہت کم مقدار میں کیا گیا ہے، نہیں تو اوگرا نے اس سے کئی گنا زیادہ اضافے کی سفارش کی تھی۔ وزارت خزانہ کے مطابق انہیں اوگرا سے 16 جنوری سے 31 جنوری کی مدت کے لیے پیٹرولیم مصنوعات میں 9 روپے سے 9.50 روپے فی لیٹر تک کے اضافے کی سفارش موصول ہوئی ہے۔

پیٹرولیم مصنوعات کی قیمتیں بڑھنے سے جہاں تمام اشیاء کی قیمتوں میں فوری اضافہ ہوجاتا ہے جس میں خوراک بھی شامل ہے، وہیں دوسری جانب ملکی صنعت و زراعت کے شعبے کی پیداواری لاگت میں بھی اضافہ ہوجاتا ہے جس کی وجہ سے ہماری مصنوعات بین الاقوامی مارکیٹ میں مقابلہ کرنے کی صلاحیت کھو دیتی ہیں۔ ایک جانب حکومت کی جانب سے ملکی معیشت کو سدھارنے اور برآمدات میں اضافے کے بیانات شب و روز سننے کو ملتے ہیں تو دوسری جانب ہر دوسرے ہفتے پیٹرولیم مصنوعات کی قیمتوں میں اضافے سے معیشت کو مزید نقصان پہنچ رہا ہے۔ عوام، کسان، تاجر اور صنعت کار پہلے ہی فیول ایڈجسٹمنٹ کے نام پر بجلی کی قیمتوں میں مسلسل اضافے سے شدید پریشان ہیں اور اب اس کی بنیادی قیمت میں بھی اضافہ ان کو معاشی اعتبار سے مزید دیوار کے ساتھ لگا دے گا۔ ایسا اس لیے کیا جا رہا ہے کیونکہ حکومت آئی ایم ایف سے کیے گئے معاہدے کو دوبارہ شروع کرنے جارہی ہے اور اس کے لیے ضروری ہے کہ حکومت عوام کی جیبوں سے زیادہ سے زیادہ پیسہ نکال کر اکٹھا کرے تاکہ وہ آئی ایم ایف کو اپنی اچھی کارکردگی دکھا کر اگلے قرضے کے لیے اپنے آپ کو اہل ثابت کر سکے۔

پیٹرولیم مصنوعات اور بجلی کی قیمتوں میں اضافے سے فائدہ صرف ان نجی کمپنیوں کو ہوتا ہے جن کا تعلق ان مصنوعات کی پیداوار اور ترسیل کے ساتھ ہوتا ہے جبکہ عام عوام اور پوری ملکی معیشت زبردست نقصان اٹھاتی ہے۔ تو یہاں سوال یہ پیدا ہوتا ہے کہ کیا حکومت کی جانب سے پیٹرولیم مصنوعات اور بجلی کی قیمتوں میں مسلسل اضافہ کیا جانا جس سے صرف اور صرف نجی مالکان کا فائدہ یقینی ہو، کوئی مناسب بات ہے؟ کیا ان کی قیمتوں میں مسلسل اضافے سے عوام اور پاکستان کی معیشت بہتر ہو سکتی ہے؟ کیا ان کی قیمتوں میں مسلسل اضافے سے مہنگائی کے خوفناک سونامی کے سامنے بندھ باندھا جاسکتا ہے؟ یقیناً پیٹرولیم مصنوعات اور بجلی کی قیمتوں میں مسلسل اضافے سے عوام اور پاکستان کی معاشی حالت میں کوئی بہتری نہیں آسکتی۔ تو کیا پھر یہ ضروری نہیں ہوجاتا کہ ایک ایسی شے جس پر پوری معیشت کا انحصار ہے، اس کے معاملات حکومت کی اپنی تحویل میں ہوں؟ تاکہ منافع کے لالچ کے بغیر پیٹرولیم مصنوعات اور بجلی کو کم سے کم قیمت پر فروخت کیا جائے، جس کے نتیجے میں جہاں پیداواری لاگت میں کمی آسکے گی وہاں مہنگائی پر بھی بہت حد تک قابو پایا جاسکے گا۔

اسلام نے پیٹرولیم مصنوعات اور بجلی کو عوامی ملکیت قرار دیا ہے یعنی کوئی فرد، کمپنی یا حکومت کسی بھی صورت میں ان وسائل کی مالک نہیں بن سکتیں بلکہ عوام مجموعی طور پر اس کے اصل اور حقیقی مالک ہوتے ہیں اور ریاست ان وسائل کے امور کو عوام کی نمائندہ ہونے کی حیثیت سے چلاتی ہے اور ان سے حاصل ہونے والے فوائد کو عوام تک پہنچاتی ہے۔ ان میں توانائی کے وسائل بھی شامل ہیں جیسا کہ بجلی، گیس اور پیٹرولیم مصنوعات وغیرہ۔

لہذا اسلام میں کسی شخص کے لیے یہ قانونی لحاظ سے ہی جائز نہیں کہ وہ خود انفرادی طور پر یا چند لوگ مل کر ایک کمپنی کی صورت میں ان وسائل کو خرید سکیں اور باقی تمام عوام کے برعکس ان وسائل کے تنہا مالک بن جائیں۔ ایسا کرنے سے عوام اس مخصوص سرمایہ دار طبقے کے ہاتھوں استحصال کا شکار ہوتے ہیں۔ ایسا سرمایہ دارانہ معاشی نظام میں ہوتا ہے جس کے نتیجے میں ایسے سرمایہ دار پیدا ہوتے ہیں جن کی دولت ریاستوں کی مجموعی دولت سے بھی بڑھ جاتی ہے۔ دی گارڈین کی 26 اکتوبر 2018 کی ایک رپورٹ کے مطابق 2017 میں دنیا

کے بلینٹرز نے اپنی پہلے سے موجود دولت میں 1.4 ٹریلین ڈالر کا مزید اضافہ کیا جو اسپین کے کل جی ڈی پی سے بھی زیادہ تھا۔ چنانچہ اس نظام میں ریاستیں اور عوام ہمیشہ غریب اور مقروض ہوتے ہیں جبکہ ایک مخصوص سرمایہ دار طبقہ ناقابل یقین طور پر انتہائی امیر ہو جاتا ہے۔ یہ صرف سرمایہ دارانہ نظام کے ”آزادی ملکیت“ کے فلسفے کی بنیاد پر قانونی طور پر ہر طرح کے وسائل کو خرید کر ان کا مالک بن سکنے کی وجہ سے ممکن ہوتا ہے۔ لہذا ایسا کسی خارجی عوامل کی بنیاد پر نہیں ہوتا بلکہ ایسا ہونا خود سرمایہ دارانہ معاشی نظام کے خمیر میں گندھا ہوا ہے۔ یہی وجہ ہے کہ سرمایہ دارانہ نظام جہاں بھی رائج ہوتا ہے وہ ہمیشہ کم و بیش انہیں حالات پر منتج ہوتا ہے۔ لہذا اس سے بہتری کی کوئی امید استوار رکھنا دراصل خود فریبی کے مترادف ہوگا۔ یہ نظام آج بشمول پاکستان پوری دنیا میں کسی بڑے فرق کے بغیر رائج ہے۔ تبھی ہم دیکھتے ہیں کہ ہمارے یہاں بھی تو انائی جیسے عوامی ضرورت سے متعلقہ وسائل پرائیویٹائزڈ ہیں۔ ان کی نجکاری مہنگی بجلی اور بجلی کی قلت جیسے مسائل کی ایک بنیادی وجہ ہے۔ اسی طرح ہم دیکھتے ہیں کہ اس نظام کے مطابق کام کرنے والے مالیاتی اداروں جیسا کہ آئی ایم ایف وغیرہ کے قرضے بھی مزید ملکی وسائل کی نجکاری سے مشروط ہوتے ہیں۔ یہ نجکاری عوام میں مستقل طور پر غربت، مہنگائی اور بے روزگاری بڑھانے کی قیمت ادا کر کے چند سرمایہ داروں کی دولت میں مزید اضافے کا باعث بنتی ہے۔

اسلام میں افراد کے علاوہ ریاست کے لیے بھی یہ جائز نہیں کہ وہ عوامی ضرورت سے متعلقہ وسائل کی خود مالک بن جائے، کہ وہ پھر عوام کو ان وسائل سے متعلقہ مصنوعات کی فروخت کے ذریعے منافع کما کر اپنے خزانے بھرے جیسا کہ سوشلزم یعنی اشتراکیت پر مبنی معاشی نظام میں ہوتا ہے۔ ایسے نظام میں بھی عوام انتہائی غریب رہ جاتے ہیں اور استحصال کا شکار ہوتے ہیں۔ لیکن یہ نظام اب اپنی اصل صورت میں یا نظریاتی طور پر کہیں نافذ نہیں۔

ان دونوں معاشی نظاموں کے برعکس اسلام میں لوگ انفرادی طور پر بھی اور چند لوگ مل کر ایک کمپنی کی صورت میں بھی اپنی محنت، قابلیت اور جائز کمائی کے ذریعے مختلف جائیدادوں کے مالک بننے کے اہل تو ہوتے ہیں لیکن وہ لوگ یا خود ریاست، عوام کی ضروریات سے متعلقہ وسائل کو خرید کر ان کے مالک بننے کے اہل پھر بھی نہیں ہوتے بلکہ ان وسائل کے مالک صرف عوام ہوتے ہیں جبکہ ریاست ان وسائل کو عوام تک پہنچانے کی ذمہ دار ہوتی ہے۔ عوام ان مصنوعات کی اصل قیمت سے زیادہ کوئی اضافی قیمت نہ تو ریاست کو اور نہ ہی کسی سرمایہ دار طبقے کو ادا کرنے کے مجاز ہوتے ہیں کہ جس سے وہ اپنے خزانے بھر سکیں۔ یوں عوام مکمل طور پر ریاستوں اور سرمایہ داروں کے استحصال سے قانونی طور پر محفوظ رہتے ہیں۔ اگر آج اسلام کے اقتصادی نظام کو اختیار کر لیا جائے تو عوام پر مسلسل پیٹروں اور بجلی ہم گرنا بند ہو سکیں گے، مہنگائی کے عذاب کا خاتمہ ہوگا اور ملکی معیشت حقیقی طور پر ترقی کر سکے گی

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انگلینڈ اور بھارت چنائے ٹیسٹ میں مد مقابل

SAMAA | Naseer Ahmed - Posted: Feb 5, 2021 |

انگلش کرکٹ ٹیم جو روٹ کی قیادت میں 4 ٹیسٹ میچز کی سیریز کھیلنے کے لیے ان دنوں بھارت کے دورے پر ہے اور کرنا وائرس کی عالمی وبا سے کرکٹ میں آنے والے تعطل کے بعد بھارتی سرزمین پر یہ پہلی ٹیسٹ سیریز ہے۔

بھارتی کرکٹ ٹیم کے بارے میں مشہور ہے کہ وہ گھر کی شیر ہے لیکن گزشتہ ماہ آسٹریلیوی سرزمین پر ٹیسٹ سیریز میں بھارت نے کینگروز کا 1-2 سے شکار کیا تھا۔ اب کپتان ویرات کوہلی بھی ٹیم میں واپس آ چکے ہیں۔ بھارتی ٹیم کے حوصلے انتہائی بلند ہیں۔ دونوں ٹیموں کے مابین پہلا سیریز کا پہلا ٹیسٹ میچ جمعہ 5 فروری سے چنائے کے چدمبرم اسٹیڈیم میں شروع ہو رہا ہے۔

دوسری جانب انگلینڈ کرکٹ ٹیم بھی جو روٹ کی قیادت میں سری لنکا کو اس کے ہوم گراؤنڈ پر 2 ٹیسٹ میچز کی سیریز میں زیر کر کے بھارت پہنچی ہے۔ اس طرح دونوں فاتح ٹیموں کے مابین دلچسپ اور سخت مقابلے کی توقع کی جا رہی ہے۔ قوی امکان ہے کہ چنائے ٹیسٹ کے لیے بھارتی ٹیم 3 اسپنرز کو ٹیم میں شامل کرے گی جو انگلش بلے بازوں کے لیے مشکلات پیدا کر سکتے ہیں۔ انگلینڈ نے سن 2018 میں اپنے ہوم گراؤنڈ پر بھارت کو 5 ٹیسٹ میچوں کی سیریز میں 1-4 کے مارجن سے ہرا کر پٹوٹی ٹرافی جیتی تھی جبکہ انگلش کرکٹ ٹیم کو اپنے 17-

2016 کے آخری دورہ بھارت میں 5 ٹیسٹ میچوں کی سیریز میں 0-4 سے شکست کا منہ دیکھنا پڑا تھا۔ چنائے میں کھیلے جانے والے 9 ٹیسٹ میچوں میں سے 5 میں بھارت فاتح رہا جبکہ 3 ٹیسٹ انگلینڈ نے جیتے۔ سن 1982 میں کھیلا جانے والا ایک ٹیسٹ میچ ڈرا ہوا تھا۔

انگلینڈ اور بھارت کی ٹیسٹ کرکٹ کی تاریخ 88 سال پرانی ہے۔ دونوں ٹیمیں پہلی بار تقسیم ہند سے قبل سن 1932 میں لارڈز ٹیسٹ میں آمنے سامنے آئی تھیں جس میں میزبان انگلش ٹیم غیر منقسم ہندوستان کی ٹیم کے مقابلے میں 158 رنز سے فاتح رہی تھی۔ اس اولین ٹیسٹ میچ میں پاکستان کے سابق ٹیسٹ کرکٹر ماجد جہانگیر کے والد فاسٹ بولر جہانگیر خان کے علاوہ محمد نثار، دو بھائیوں سید وزیر علی اور سید ندیر علی بھی کھیلے تھے۔ محمد نثار نے پہلی اننگز میں 5 انگلش بلے بازوں کو پولین کی راہ دکھائی تھی جبکہ جہانگیر خان نے دوسری اننگز میں انگلینڈ کے 4 کھلاڑی آؤٹ کیے تھے۔ اس وقت آسٹریلیا کے سوا دیگر ٹیموں کے خلاف ٹیسٹ میچ 4 روزہ ہوتا تھا جس میں 3 دن کھیل اور ایک دن آرام کا ہوتا تھا۔

دونوں ملکوں کی کرکٹ ٹیمیں 122 ٹیسٹ میچوں میں مد مقابل آئی ہیں جن میں سے بھارت نے 26 ٹیسٹ میچ جیتے ہیں جبکہ انگلش ٹیم 47 ٹیسٹ میچوں میں فاتح کی حیثیت سے میدان سے باہر نکلی جبکہ 49 ٹیسٹ میچ ڈرا ہوئے۔ انگلش کرکٹ ٹیم کا یہ 16 واں دورہ بھارت ہے۔ اپنے ہوم گراؤنڈ پر کھیلی جانے والی 15 ٹیسٹ سیریز میں میزبان بھارت کا پہلے بھاری بے جس نے 7 ٹیسٹ سیریز جیتی ہیں جبکہ انگلینڈ 5 ٹیسٹ سیریز میں فاتح رہا اور 3 سیریز ڈرا ہوئی ہیں۔ بھارت میں انگلش کرکٹ ٹیم نے ابتدائی برسوں میں کامیابیاں حاصل کی تھیں لیکن بعد کی سیریز میں انگلینڈ کی ٹیم کو بھارتی سرزمین پر فتوحات حاصل کرنے میں خاصی مشکلات کا سامنا کرنا پڑا کیونکہ انگلش بلے بازوں کے لیے بھارتی اسپنرز کو کھیلنا دشوار تھا۔ بھارت نے اپنی سر زمین پر 19 ٹیسٹ جبکہ انگلینڈ نے 13 ٹیسٹ جیتے ہیں۔ 28 ٹیسٹ میچ ڈرا ہوئے ہیں۔

انگلش کرکٹ ٹیم نے ٹگلز جارڈین کی قیادت میں دسمبر 1933 میں 3 ٹیسٹ میچوں کی سیریز کے لیے بھارت کا اولین دورہ کیا تھا۔ انگلینڈ نے یہ سیریز 0-2 سے جیت لی تھی۔ بمبئی کے جیمخانہ گراؤنڈ پر کھیلا جانے والا ٹیسٹ انگلینڈ نے 9 وکٹوں سے جیتا تھا۔ اس میں لالہ امرناتھ نے ڈیبو کیا تھا اور دوسری اننگز میں سنچری بنائی تھی۔ کلکتہ میں کھیلا جانے والا دوسرا ٹیسٹ بے نتیجہ رہا تھا۔ چنائے کے چیبیک اسٹیڈیم میں کھیلے گئے تیسرے ٹیسٹ میچ میں بھارت کو 202 رنز کے مارجن سے شکست کا منہ دیکھنا پڑا تھا۔

بھارت کو انگلینڈ کے خلاف پہلی ٹیسٹ کامیابی حاصل کرنے کے لیے 20 سال کا عرصہ لگا جب اس نے اپنے ہوم گراؤنڈ پر چنائے (مدراس) کے ایم اے چدمبرم اسٹیڈیم میں کھیلے جانے والے پانچویں ٹیسٹ میچ میں انگلش ٹیم کو ایک اننگز اور 8 رنز سے ہرا یا تھا۔ بھارتی ٹیم کے کپتان وی ایس ہزارے اور انگلینڈ کے کپتان ڈی بی کار تھے۔ اس میچ میں ونو منکڈ نے تباہ کن بولنگ کا مظاہرہ کرتے ہوئے پہلی اننگز میں انگلینڈ کے 8 اور دوسری اننگز میں 4 کھلاڑی آؤٹ کیے تھے۔ غلام محمد نے دوسری اننگز میں چار وکٹیں لی تھیں۔ بھارت کے پولی امریگر اور پنکچ رائے نے سنچریاں بنائی تھیں۔ اس فتح سے بھارت انگلینڈ کے ساتھ سیریز پہلی مرتبہ ڈرا کرنے میں کامیاب ہوا تھا۔ انگلینڈ نے کانپور کے چوتھے ٹیسٹ میں میزبان کو 8 وکٹوں سے ہرا کر برتری حاصل کی تھی۔ دہلی، بمبئی اور کلکتہ میں کھیلے جانے والے ابتدائی 3 ٹیسٹ بے نتیجہ رہے تھے۔

بھارت کو انگلینڈ کے خلاف پہلی ٹیسٹ سیریز جیتنے کیلئے مزید 10 سال انتظار کرنا پڑا تھا جب اس نے 62-1961 میں 5 ٹیسٹ میچز کی سیریز میں ناری کنٹریکٹر کی قیادت میں انگلینڈ کو اپنے ہوم گراؤنڈ پر 2-0 سے زیر کیا تھا۔ سیریز کے ابتدائی 3 ٹیسٹ میچ ڈرا ہو گئے تھے جبکہ آخری دو ٹیسٹ میچز میں بھارت نے کامیابی حاصل کی تھی۔ انگلش کپتان ٹیڈ ڈیکسٹر تھے۔ ایڈن گارڈن کلکتہ کی وکٹ پر چوتھے ٹیسٹ میچ میں بھارت نے 187 رنز سے کامیابی حاصل کی تھی جس میں سلیم درانی کا مرکزی کردار تھا جنہوں نے پہلی اننگز میں 5 اور دوسری اننگز میں 3 انگلش بلے باز آؤٹ کیے تھے۔ انہوں نے پہلی اننگز میں 43 رنز بھی بنائے تھے۔ چنائے میں کھیلے گئے پانچویں ٹیسٹ میں بھارت نے مہمان انگلینڈ کو 128 رنز سے زیر کیا تھا۔ اس کا سپرا بھی سلیم درانی کے سر تھا جنہوں نے میچ میں 10 کھلاڑیوں کو آؤٹ کیا تھا۔ منصور علی خان پٹوڈی نے پہلی اننگز میں سنچری بنائی تھی۔

انگلش کرکٹ ٹیم 9 برسوں سے بھارتی سرزمین پر ٹیسٹ سیریز جیتنے کیلئے سرگرداں انگلش ٹیم نے بھارت میں آخری بار 2011-12 میں 4 ٹیسٹ کی سیریز میں 1-2 سے کامیابی حاصل کی تھی۔ انگلش فاتح ٹیم کے کپتان الیسٹر کک اور بھارت کے کپتان ایم ایس دھونی تھے۔ انگلینڈ نے بھارت میں آخری مرتبہ ٹیسٹ اسی سیریز میں ایڈن گارڈن

کلکتہ میں 7 وکٹوں سے جیتا تھا۔ اس کے بعد دو ٹیسٹ میچ ڈرا ہوئے اور پھر بھارت نے ہوم گراؤنڈ پر انگلینڈ کو مسلسل 4 ٹیسٹ میچز میں شکست سے دوچار کیا ہے۔ 2016-17 میں ایسٹرن کک کی قیادت میں بھارت کا دورہ کرنے والی کرکٹ ٹیم کو کوبلی ایون کے ہاتھوں پانچ ٹیسٹ کی سیریز میں 0-4 کے مارجن سے شکست ہوئی تھی۔ راجکوٹ میں کھیلا جانے والا پہلا ٹیسٹ ڈرا ہوا تھا جس کے بعد بھارت نے وشاکاپٹیم ٹیسٹ 246 رنز، چندی گڑھ ٹیسٹ 8 وکٹوں، ممبئی ٹیسٹ ایک اننگز 36 رنز اور چنائے ٹیسٹ ایک اننگز 75 رنز سے جیتا تھا۔ ایشون نے 28 اور رویندرا جدیجہ نے 26 وکٹیں لی تھیں۔ انگلینڈ کے عادل رشید نے 23 کھلاڑی آؤٹ کیے تھے۔ ویرات کوہلی نے سب سے زیادہ 655 رنز جو روٹ نے 491 چٹیشور پوجارا 401 معین علی 381 رنز کے ساتھ نمایاں تھے یہ ٹیسٹ سیریز آئی سی سی ورلڈ ٹیسٹ چیمپئن شپ کا حصہ بھی ہے۔ دونوں ملکوں کی ٹیمیں اس سیریز میں کامیابیوں کے ذریعے ورلڈ ٹیسٹ چیمپئن شپ کے فائنل میں جگہ بنانے کی جدوجہد کریں گی۔

بھارتی کرکٹ ٹیم ویرات کوہلی (کپتان)، اجنکیا ریہانے (نائب کپتان)، روہت شرما، شیمان گل، چٹیشور پوجارا، رشاہ پنت (وکٹ کیپر)، روی چندرن ایشون، جسپریت بھرا، ایشانت شرما، محمد سراج، واشنگٹن سندر، کلدیپ یادو، اکسر پٹیل، ہریدیک پانڈیا، مانک اگروال، کے ایل راہول، ورہیہمان ساہا اور شردل ٹھاکر پر مشتمل ہے جبکہ پہلے اور دوسرے ٹیسٹ کے لیے انگلش اسکواڈ میں جو روٹ (کپتان)، جوفرا آرچر، معین علی، جیمز اینڈرسن، ڈوم بیس، اسٹیورٹ براڈ، روری برنز، جوز بٹلر (صرف پہلا ٹیسٹ)۔ زیک کرائے، بین فوکس، ڈین لارنس، جیک لیچ، بین اسٹوکس، اولی اسٹون اور کرس ووکس شامل ہیں۔

کرنا وائرس کی وبا کی وجہ سے ٹیموں کی نقل و حرکت کو محدود رکھا گیا ہے۔ اس لیے انگلش کرکٹ ٹیم دوسرا ٹیسٹ میچ بھی چنائے میں کھیلے گی جو 13 فروری سے شروع ہو گا۔ جس کے بعد انگلینڈ کی ٹیم احمد آباد جائے گی جہاں سیریز کا تیسرا 23 فروری اور چوتھا ٹیسٹ میچ 3 مارچ سے سردار پٹیل اسٹیڈیم میں شروع ہو گا۔ اس کے بعد انگلش ٹیم 5 ٹی ٹونٹی میچ کھیلے گی جو 12 مارچ سے 20 مارچ تک احمد آباد میں ہی منعقد ہوں گے۔ پھر دونوں ملکوں کے مابین 3 ون دے انٹرنیشنل میچ مہاراشٹرا کرکٹ ایسوسی ایشن اسٹیڈیم پونا میں 23 مارچ سے 28 مارچ کے درمیان منعقد ہوں گے

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سینیٹ الیکشن اور بلوچستان

SAMAA | Jalal Noorzai - Posted: Feb 2, 2021 |

وزیر اعظم پاکستان عمران خان نے 29 جنوری کو پنجاب کے شہر ساہیوال میں کامیاب جوان پروگرام کے تحت چیک تقسیم کرنے کی تقریب سے خطاب میں کہا کہ سینیٹ انتخابات سے قبل ہی ریٹ لگنا شروع ہو گئے ہیں۔ بات درست ہے مگر سوال یہ ہے کہ ریٹ صرف حزب اختلاف سے تعلق رکھنے والا کوئی رہنماء لگا رہا ہے یا مجموعی سیاسی ماحول کے اندر یہ قبیح فعل رائج ہے۔ ویسے عمران خان کی حکومت سے جڑی امیدیں بھی دم توڑ چکی ہیں۔ حزب اختلاف کو پیچھے دھکیلنے کی بجائے اگر عوام کی بہبود اور مسائل پر مزید توجہ دی جائے تو یہ ان کی آئندہ سیاست کیلئے بہتر ثابت ہوگا۔

سینیٹ انتخابات میں خرید و فروخت کی گیم ختم کرنا عمران خان کے کاندھوں پر عائد اہم فریضہ ہے۔ ایسا کرنے میں کامیاب ہوں گے تو بلا شبہ مثبت اور شفاف سیاسی جمہوری ماحول کو فروغ ملے گا۔ دیکھا جائے تو موجودہ سینیٹ چیئرمین صادق سنجرائی اور ڈپٹی چیئرمین سلیم مانڈی والا اسی خرید و فروخت کی پیداوار ہیں۔ سینیٹ چیئرمین اور ڈپٹی چیئرمین کے انتخاب کے اندر وہ سارا تماشایا پیپلز پارٹی، تحریک انصاف اور ان سے ملی دوسری جماعتوں کے اشتراک کا نتیجہ ہے۔

تب پیپلز پارٹی نے ن لیگ، جماعت اسلامی، جمعیت علمائے اسلام، نیشنل پارٹی، پشتونخوا ملی عوامی پارٹی اور دوسری جماعتوں کی رضا کے برعکس اپنی جماعت کے قد آور رہنماء رضا ربانی کو مسلم لیگ ن کا نمائندہ کہہ کر ان پر بلوچستان کے صادق سنجرائی کو ترجیح و فوقیت دے کر کامیاب کرایا۔ حالانکہ صادق سنجرائی کا سینیٹر بننا بھی دولت کا کرشمہ تھا۔

بلوچستان کے وزیر اعلیٰ جام کمال خان بھی 27 جنوری کو فرما چکے ہیں کہ بلوچستان میں سینیٹ ٹکٹوں پر کبھی خرید و فروخت نہیں ہوئی۔ جام کمال خان بلوچستان عوامی پارٹی کے صدر ہیں جسے اب تک سینیٹ ٹکٹوں کیلئے

80 کے قریب درخواستیں موصول ہو چکی ہیں۔ ان میں نیشنل پارٹی کے سینیٹر اشوک کمار کی درخواست بھی شامل ہے، ان کا تعلق نیشنل پارٹی سے تھا، انہوں نے 2020ء میں پارٹی فیصلے کے برعکس آرمی چیف مدت ملازمت میں 3 سال کی توسیع کے حق میں ووٹ دیا، نیشنل پارٹی نے جماعتی پالیسی کیخلاف جانے پر اسے فارغ کر دیا تھا، انہوں نے پارٹی ٹکٹ کیلئے جواز بھی پیش کیا ہے کہ انہیں اس بناء پر انتقام کا نشانہ بنایا گیا ہے۔

دیکھا جائے تو اشوک کمار نے ضمیر فروخت کیا ہے، 'باپ' پارٹی اگر سمجھتی ہے کہ ان کی جماعت جمہوری اصولوں پر قائم ہے تو ضمیر کا سودا کرنیوالے شخص کو قریب بھی نہ پھٹکنے دے۔ بلوچستان وہ بد نصیب صوبہ ہے کہ جہاں سینیٹ ٹکٹیں در پردہ فروخت بھی ہوئی ہیں اور سینیٹر بننے کیلئے ارکان اسمبلی کے ووٹ بھاری رقوم سے خریدے بھی گئے ہیں۔ دوسرے صوبوں سے آنیوالے سرمایہ دار بھی یہاں سرمایہ لگا کر کامیاب ہو چکے ہیں۔

بلوچستان عوامی پارٹی دراصل جمعیت علمائے اسلام، عوامی نیشنل پارٹی، بلوچستان نیشنل پارٹی اور بلوچستان نیشنل پارٹی عوامی کے گناہ کی پیداوار ہے۔ ان جماعتوں نے اسٹیبلشمنٹ کے کھیل کا حصہ بن کر صوبے میں ن لیگ، پشتونخوا ملی عوامی پارٹی اور نیشنل پارٹی کی حکومت گرائی، عبدالقدوس بزنجو وزیر اعلیٰ بنائے گئے، یہ جماعتیں گویا اس 6 ماہ کی حکومت میں بلواسطہ شریک رہیں، اہم محکمے ان کے تصرف میں دیئے گئے، ان کے لوگ نوازے گئے۔

اس حکومت کے دوران مارچ 2018ء کے سینیٹ انتخابات آن پہنچے، پھر بھانت بھانت کے لوگ سرمائے کے بل بوتے اور اسٹیبلشمنٹ کی ہدایت پر سینیٹرز کامیاب کرائے گئے۔ پیپلز پارٹی عدم اعتماد کے گناہ اور سینیٹ انتخابات میں اراکین بلوچستان اسمبلی کے خرید و فروخت میں شامل رہی۔ تب ہی تو حاصل بزنجو مرحوم نے بلوچستان کے ان امیدواروں پر عسکری گروپ کی پھبتی کسی تھی۔ چنانچہ اس ضمن میں نوازشات مخفی لوگوں پر بھی ہوئیں، جو لوگ سینیٹر بننے سے رہیں، انہیں حکومت میں اسپیشل اسٹنٹ اور دوسرے ذرائع سے کھپایا گیا تاکہ وہ اپنے نقصانات کا ازالہ کر سکیں، یہاں تک کہ صوبے میں نگران وزیر اعلیٰ کے تقرر میں بھی خطیر رقم کی تقسیم ہوئی۔

یہ پیسہ ان لوگوں نے لیا جو اس وقت بھی 'باپ' پارٹی کے اندر اہم مناصب پر بیٹھے ہیں، اچھا خاصہ حصہ ماسٹر مائنڈ بھی حاصل کر گئے، معلوم نہیں جام صاحب کیوں انجان بننے اور حقائق پر پردہ ڈالنے کی کوشش کر رہے ہیں جبکہ آنیوالے مارچ میں سینیٹ الیکشن میں نئی کہانیاں بننے کے امکانات بھی بہت روشن ہیں۔ لہذا ان مکروہات پر دلالت نہیں کرنی چاہئے۔ جام کمال اس پہلو پر خاموش رہنے کی حکمت عملی اپنائے اور صوبے کے اندر گورننس پر توجہ مرکوز رکھیں۔

پہلو یہ بھی مد نظر رہے کہ بیشک بیورو کریسی کی جہاں خامیاں ہوں دور کریں، مگر بحیثیت مجموعی بیورو کریسی کو مختلف اطراف کے غیر آئینی دباؤ سے نکالیں تاکہ صوبے کے اندر کار سرکار میں خلل و تعطل نہ رہے۔ نیب کی وجہ سے افسران و سرکاری ملازمین کام اور اقدامات سے خوفزدہ ہیں۔

چیف سیکریٹری کیپٹن (ر) فضیل اصغر کی کئی جانب سے کردار کشی اور ٹرائل ہو رہا ہے مگر اس غیر شائستہ محاذ کی بجائے خود جام کمال کی جانب سے اعلیٰ افسران کی ہتک کی باز گشت ہے۔ غیر متعلقہ افراد کی موجودگی میں ہونے والے اجلاسوں میں اعلیٰ افسران کی تضحیک کی باتیں نکل آئی ہیں۔ ایڈیشنل چیف سیکریٹری عبدالرحمان بزدار کو اجلاسوں میں ایسے ہی ہتک آمیز سلوک کا سامنا کرنا پڑا ہے اور پھر انہیں منصب سے ہٹایا گیا

سرکاری خرچ پر باہر پڑھنے والے اسکالرز واپس کیوں نہیں آتے؟

ایجوکیشن کمیشن نے ادا کیے۔ اس کے علاوہ کمیشن نے انہیں پیرس آنے جانے کا سفر خرچ، کتابوں کی خریداری پر اٹھنے والے اخراجات، تحقیقی کام کے لئے ضروری مالی وسائل اور علاج معالجے کے لئے درکار رقم بھی فراہم کی۔

لیکن خالد فاروق سلامت نے ڈاکٹریٹ کی ڈگری لینے کے بعد پاکستان آنے کے بجائے بیرون ملک ہی مزید تعلیم حاصل کرنی شروع کر دی۔ ایک تحقیقی جریدے میں چھپے ہوئے مضمون کے مطابق وہ اس وقت برطانیہ کی یونیورسٹی آف ایڈنبرا کے روزلن انسٹی ٹیوٹ میں ویٹرنری سائنس میں تحقیق کر رہے ہیں۔

ان کے پاکستان نہ آنے پر ہائر ایجوکیشن کمیشن نے انہیں مطلع کیا کہ انہیں وہ تمام رقم واپس کرنی ہوگی جو انہیں وظیفے کے طور پر دی گئی تھی۔ کمیشن کی ویب سائٹ پر دی گئی معلومات کے مطابق ان کے ذمے واجب الادا رقم ایک کروڑ 53 لاکھ روپے ہے۔ لیکن خالد فاروق سلامت کی طرف سے کمیشن کو کوئی جواب موصول نہیں ہوا لہذا ان سے رقم کی وصولی کے لیے عدالت میں مقدمہ دائر کر دیا گیا ہے۔ انہی کی طرح صائمہ اعجاز سن 2008 میں سرکاری وظیفے پر نیوزی لینڈ کی میسی یونیورسٹی میں بزنس مینجمنٹ کے مضمون میں پی ایچ ڈی کرنے کے لیے گئیں لیکن انہوں نے کمیشن کو بتائے بغیر پڑھائی چھوڑ دی۔ اب ان سے 2 کروڑ روپے واپس لینے کے لیے قانونی کارروائی کی جا رہی ہے۔

اس طرح کی کارروائی عباس مقبول کے خلاف بھی کی جا رہی ہے۔ کمیشن کا کہنا ہے کہ ان کے ذمے دو کروڑ 21 لاکھ روپے واجب الادا ہیں۔ انہیں سن 2007 میں انگلستان کی پارک یونیورسٹی سے بائیو ٹیکنالوجی میں پی ایچ ڈی کرنے کے لیے وظیفہ دیا گیا تھا تاہم اپنی تعلیم مکمل کرنے کے بعد انہوں نے لندن کی ایک لیبارٹری میں نوکری کر لی ہے۔

کمیشن کی ویب سائٹ پر ایسے 94 مزید لوگوں کا ذکر ہے جنہیں بیرون ملک پی ایچ ڈی کرنے کے لیے وظائف دیے گئے لیکن انہوں نے یا تو اپنی تعلیم ادھوری چھوڑ دی، یا مزید تعلیم حاصل کرنی شروع کر دی اور یا پھر تعلیم مکمل کرنے کے بعد بیرون ملک ملازمت کر لی۔

کمیشن کے مطابق ایسے لوگوں کے ذمے کل واجب الادا رقم دو ارب 85 کروڑ روپے بنتی ہے جس کی واپسی کے لیے ان سب کے خلاف عدالتی کارروائی کی جا رہی ہے۔

اس معاملے کا ایک اہم پہلو یہ بھی ہے کہ یہ سب لوگ سن 2007 سے سن 2012 کے درمیان بیرون ملک گئے جبکہ اس سے پہلے اور بعد میں بھی سینکڑوں لوگ ہائر ایجوکیشن کے 14 مختلف پروگراموں کے تحت وظائف حاصل کر کے غیر ملکی تعلیمی اداروں میں جا چکے ہیں۔ اب ان میں سے کتنے لوگ پاکستان واپس نہیں آئے اس حوالے سے کوئی حتمی اعداد و شمار دستیاب نہیں۔

دوسری طرف فروری 2018 میں ڈان اخبار میں چھپنے والی ایک خبر کے مطابق کمیشن نے سینیٹ کی ایک اسٹینڈنگ کمیٹی کو بتایا کہ اس نے 5 ہزار 780 طالب علموں کو اعلیٰ تعلیم کے حصول کے لیے بیرون ملک بھیجا جن میں سے 3 ہزار 807 طالب علم پڑھائی مکمل کر چکے ہیں اور ایک ہزار 537 ابھی پڑھ رہے ہیں جبکہ 428 پاکستان واپس نہیں آئے۔

کمیشن کا یہ بھی کہنا تھا کہ واپس نہ آنے والوں میں سے 55 لوگوں نے وظیفے کی رقم جرمانے سمیت واپس کر دی ہے اور 11 مزید لوگ وظیفے اور جرمانے کی واپسی کے مختلف مراحل سے گزر رہے ہیں جبکہ 116 لوگوں کے خلاف عدالتی کارروائی کی جا رہی ہے۔

کمیشن نے باقی بچنے والے 338 افراد کے خلاف بھی عدالتی کارروائی شروع کرنے کا عندیہ دیا۔ وطن واپسی کیوں ضروری ہے؟

سرکاری وظیفے پر اعلیٰ تعلیم کے حصول کے لیے بیرون ملک جانے والے افراد ایک اقرار نامے پر دستخط کرتے ہیں جس کے مطابق انہیں ڈگری وصول کرنے کے بعد ایک مہینے کے اندر اندر پاکستان واپس آ کر ہائر ایجوکیشن کمیشن کے دفتر میں حاضر ہونا ہوتا ہے۔ اس اقرار نامے کے تحت وہ اپنی تعلیم مکمل کر کے کم از کم 5 سال پاکستان میں کام کرنے کے بھی پابند ہوتے ہیں۔ وہ اس بات کا عہد بھی کرتے ہیں کہ ان 5 سالوں میں نہ تو وہ مزید تعلیم حاصل کریں گے اور نہ ہی بیرون ملک ملازمت کریں گے۔

لیکن وظیفہ خواروں کی ایک بڑی تعداد کا پاکستان نہ آنا ظاہر کرتا ہے کہ ہائر ایجوکیشن کمیشن اس اقرار نامے کی مکمل تعمیل میں ناکام رہا ہے۔ یہ جاننے کے لیے کہ آیا کمیشن نے اس صورت حال کو تبدیل کرنے کے لیے کوئی اقدامات کیے ہیں سجاگ نے اس کے کئی اہل کاروں سے رابطہ کیا لیکن ان میں سے کسی نے بھی سوالوں کا جواب نہیں دیا حتیٰ کہ کمیشن کی میڈیا ڈائریکٹر عائشہ اکرام کو بھیجی گئی ایک ای میل کا جواب بھی 17 روز گزرنے کے باوجود ابھی تک موصول نہیں ہوا۔

سرکاری وظیفے پر بیرون ملک پڑھنے والے واپس کیوں نہیں آنا چاہتے؟

سرکاری وظیفے پر بیرون ملک تعلیم حاصل کرنے والے ایک محقق نے بتایا کہ اپنی تعلیم مکمل کرنے کے بعد وہ تقریباً 3 سال پنجاب یونیورسٹی میں بطور اسسٹنٹ پروفیسر پڑھاتے رہے لیکن وہ پاکستان میں 2 سال مزید نہیں گزار پائے کیونکہ ان کے بقول ریاستی قدغون اور آمرینی اثرات کے باعث یہاں ان کے لیے آزادانہ طور پر تحقیقی کام کرنا مشکل ہو گیا تھا۔

ان کے مطابق ایسے محقق جو پاکستانی ریاست کی پالیسیوں کے بارے میں ایک تنقیدی نقطہ نظر رکھتے ہیں انہیں ان کی تحقیق کے حوالے سے دھمکایا جاتا ہے اور انہیں کہا جاتا ہے کہ وہ ایسی تحقیق نہ کریں جسے ملک دشمن عناصر اپنے حق میں استعمال کر سکتے ہوں۔

ان کا کہنا ہے کہ اس صورت حال میں ان کے پاس دو ہی راستے تھے۔ ایک یہ کہ وہ اپنی مرضی کے موضوعات پر تحقیق کرنا بند کر دیتے اور ریاست کو یہ طے کرنے کا حق دے دیتے کہ کون سے سماجی، سائنسی اور سیاسی سوال اہم ہیں اور کون سے نہیں۔ دوسرا راستہ یہ تھا کہ وہ پاکستان ہی چھوڑ دیتے۔

اعلیٰ تعلیم کے ایک اور پہلو کی نشان دہی کرتے ہوئے وہ کہتے ہیں کہ جنرل پرویز مشرف کے دور حکومت میں سوشل سائنسز اور ادب میں تحقیق کی حوصلہ شکنی کر کے تکنیکی ڈگریوں کی حوصلہ افزائی کی گئی اور تحقیق کے معیار کو بہتر بنانے کے بجائے اس کے حجم میں اضافے پر توجہ مرکوز کی گئی۔ اس صورت حال میں ان کے بقول ان کے لیے پاکستان میں کام کرتے رہنا ممکن نہ تھا۔

ان کے مطابق غیر ملکی یونیورسٹیوں میں پڑھنے والے پاکستانی وہاں کے تعلیمی کلچر، طرز زندگی اور صاف آب و ہوا کے عادی ہو جاتے ہیں اس لیے ان کے لیے پاکستان واپس آ کر ایک مختلف قسم کے ماحول میں کام کرنا اور زندگی گزارنا مشکل ہو جاتا ہے۔

ان کا یہ بھی کہنا ہے کہ پاکستانی یونیورسٹیوں میں انتظامی سطح پر سیاست کا عمل دخل بہت زیادہ ہے جس کی وجہ سے آپ کو تقرری سے لے کر مستقل عہدہ ملنے تک میرٹ کے بجائے طاقت ور گروپوں کے ساتھ روابط استعمال کرنا پڑتے ہیں۔ بیرون ملک پڑھنے والے لوگ اس طرح کے ماحول میں واپس آنے کے بجائے وہیں بس جانے کو ترجیح دیتے ہیں۔ اس ضمن میں سب سے اہم مسئلہ پاکستان واپس آنے والے لوگوں کے لیے سرکاری نوکری کی فراہمی ہے۔ اکثر اوقات پاکستانی یونیورسٹیوں میں ان کے مضمون سے منسلک آسامیاں یا تو خالی نہیں ہوتیں یا سرے سے موجود ہی نہیں ہوتیں۔

اس مسئلے کو حل کرنے کے لیے ہائر ایجوکیشن کمیشن نے سن 2009 میں عبوری بھرتی کا ایک پروگرام وضع کیا جس کے تحت بیرون ملک سے واپس آنے والے تحقیق کاروں کو ایک سال کے لیے کسی سرکاری یونیورسٹی میں کمیشن کے خرچے پر ملازمت دی جاتی ہے۔ جبکہ اس عرصے کے دوران انہیں اپنے لیے مستقل سرکاری نوکری کا انتظام کرنا ہوتا ہے۔

پنجاب یونیورسٹی میں طبیعیات کے ایسوسی ایٹ پروفیسر ڈاکٹر محمود حسن کہتے ہیں کہ یہ پروگرام زیادہ کارآمد ثابت نہیں ہوا۔ ان کے مطابق ایک سال ختم ہونے کے بعد ان افراد کو مزید نوکری نہیں ملتی کیونکہ زیادہ تر سرکاری یونیورسٹیاں ان کی ملازمت کے اخراجات اٹھانے میں ہچکچاہٹ کا مظاہرہ کرتی ہیں۔ لیکن ایک ایسے وقت میں یونیورسٹیوں کا مزید اخراجات سے بچنا کوئی زیادہ حیران کن بات نہیں جب کچھ یونیورسٹیاں اپنے موجودہ ملازمین کی تنخواہیں بھی نہیں دے پا رہیں جیسا کہ حال ہی میں پشاور یونیورسٹی میں بھی دیکھنے میں آیا ہے۔

اس مسئلے کا حل کیا ہو سکتا ہے؟

لاہور یونیورسٹی آف مینجمنٹ سائنسز (لمز) میں معاشیات کے استاد، ماہر تعلیم اور ہائر ایجوکیشن کمیشن کے بورڈ کے رکن ڈاکٹر فیصل باری سمجھتے ہیں کہ اس مسئلے کا حل بیرون ملک منتقل ہونے والے تعلیم یافتہ لوگوں پر

جرمانے عائد کرنا نہیں بلکہ اس کے بجائے ہمیں اپنی یونیورسٹیوں کے نظام کو اتنا دلکش بنانا چاہیے کہ ان لوگوں کو پاکستان واپس آنا ایک مجبوری نہ محسوس ہو۔

ان کا یہ بھی کہنا ہے کہ اگر سرکاری وظیفے پر بیرون ملک پڑھنے والا کوئی فرد پی ایچ ڈی کرنے کے بعد مزید تعلیم حاصل کرنے لگے تو اسے وظیفے اور جرمانے کی رقم کی واپسی کے نوٹس بھیجنے کے بجائے قائل کیا جانا چاہیے کہ جب بھی اس کی تعلیم مکمل ہو جائے وہ پاکستان لوٹ آئے اور اپنے اقرار نامے کی شرائط کے مطابق یہاں نوکری کرے۔

ہائر ایجوکیشن کمیشن کے چئرمین ڈاکٹر طارق بنوری بھی بیرون ملک رہ جانے والے وظیفہ خواروں پر سختی کرنے کے قائل نہیں۔ ایک میگزین کو دیے گئے انٹرویو میں ان کا کہنا ہے کہ واپس نہ آنے والے تحقیق کاروں کو جرمانے کے خطوط بھیج کر دھمکانے کے بجائے ان سے یہ رقم قسطوں میں واپس لی جانی چاہیے تاکہ اس رقم سے کسی اور طالب علم کو وظیفہ دے کر پڑھایا جا سکے

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پاکستان میں ”تہانہ کلچر“ کی استعماری جڑیں

SAMAA | Ghazali Farooq - Posted: Jan 11, 2021 |

وفاقی دارالحکومت میں 2 جنوری 2021 کو 21 سالہ نوجوان اسامہ ندیم سٹی اپنے دوست کو سنٹ یونیورسٹی اسلام آباد میں اتار کر اپنی گاڑی پر واپس جا رہا تھا تو پولیس کے اہلکاروں نے اس پر فائر کھول دیا۔ پولیس اہلکاروں کے مطابق انہوں نے ایسا اس لیے کیا کہ انہیں کچھ ہی دیر قبل یہ خبر موصول ہوئی تھی کہ کچھ چور ایک سفید گاڑی میں اسی علاقے میں گھوم رہے ہیں۔ چونکہ اسامہ سٹی کی گاڑی بھی سفید رنگ کی تھی اور پولیس کے مطابق ان کے روکنے پر رکی بھی نہیں تو گویا کہ یہ ان کے مطابق اس بات کا قطعی ثبوت تھا کہ وہ گاڑی چوروں کی تھی! لہذا ان کی اندھا دھند فائرنگ کے نتیجے میں کم سے کم 6 گولیاں اسامہ کو جا کر لگیں جن میں سے ایک گولی سر میں اور ایک سینے میں بھی لگی جس سے اسامہ کی موقع پر ہلاکت ہوگئی۔

لیکن یہ اپنی طرز کا کوئی پہلا واقعہ ہرگز نہیں۔ پاکستان کے ماضی اور حال کے وہ تمام حکمران جنہوں نے خوشحالی اور تبدیلی لانے کے بڑے بڑے دعوے کیے، ان سب کے ادوار حکومت میں پولیس نے نااہلی، ظلم و جبر اور کرپشن کی داستانیں رقم کی ہیں۔ سانحہ ماڈل ٹاؤن اور سانحہ ساہیوال اُن اُن گنت واقعات کی صرف چند مثالیں ہیں جہاں پولیس نے نا صرف مردوں بلکہ بچوں، عورتوں اور بوڑھوں کو بھی بلا تفریق ریاستی رٹ نافذ کر کے نام پر قتل کیا۔ ایک ریاست میں پولیس کا کردار تو ایسا ہونا چاہیے کہ اس کی بنا پر عوام کے ذہنوں میں اپنے لیے تحفظ اور امن کے جذبات پیدا ہونے چاہئیں لیکن پاکستان جیسی ریاست میں پولیس پر نظر پڑتے ہی عوام کے ذہنوں میں خوف اور ناپسندیدگی کے احساسات ہی جنم لیتے ہیں۔ تفتیش کے نام پر اذیت ناک جسمانی تشدد، تہانے کے اندر اور تہانے سے باہر کے نجی عقوبت خانے، ماورائے عدالت قتل، رشوت ستانی، عوام کے لیے ہمدردی کے جذبات سے عاری برتاؤ، مظلوموں کی دادرسی کی بجائے ظالموں اور سیاسی اثرورسوخ رکھنے والے نام نہاد شرفاء کے ہاتھوں کٹھ پتلی بننا جیسے رویے پولیس کے ادارے سے منسوب ہیں۔ ان تمام رویوں کو ہمارے ہاں ”تہانہ کلچر“ کا نام دیا جاتا ہے۔ پاکستان ہی کے ایبٹنی کرپشن ڈیپارٹمنٹ نے 2010 میں ریاست کے تمام سرکاری اداروں کے تفصیلی سروے کے بعد جو رپورٹ جاری کی اُس میں پولیس کے ادارے کو پاکستان کا سب سے زیادہ کرپٹ اور بد عنوان ترین ادارہ قرار دیا لیکن یہ بات ہمارے لیے کوئی نئی نہیں نہ ہی یہ کوئی حیرت انگیز انکشاف ہے کیونکہ پولیس کے ادارے کا یہی طرز عمل ہمیں ہر صغیر سمیت دنیا کے اُن تمام خطوں میں بھی ملتا ہے جو ماضی میں کفار کے ظالمانہ نو آبادیاتی نظام کا حصہ رہے ہیں۔ پاکستان میں پولیس کے ادارے کا مکمل انتظامی ڈھانچہ اور وہ قوانین جن کے تحت یہ ادارہ کام کرتا ہے انگریز سامراج کی ہی دین ہیں۔

ہر صغیر میں برطانوی سامراج کے قبضے سے قبل مسلم حکمرانوں کے دور حکومت میں جو کئی صدیوں پر محیط تھا معاشرہ عمومی طور پر جرائم سے کافی حد تک پاک تھا اور اسلام کے نافذ شدہ نظام عدل اور پولیس کے نظام کی بدولت عوام کو تحفظ اور امن حاصل تھا۔ لیکن ہر صغیر پر ایسٹ انڈیا کمپنی اور پھر براہ راست تاج برطانیہ کے استعماری قبضے کے بعد سب کچھ بدل گیا۔ اس خطہ کی عوام اس قبضے کو تسلیم کرنے کے لیے تیار نہ تھی اور جب موقع ملتا وہ اس برطانوی سامراج کے قبضے کے خلاف چھوٹی یا بڑی مزاحمتی تحریکیں اس تسلط سے نجات حاصل کرنے کے لیے بر پا کرتی رہی جن کو استعمار طاقت کے زور پر کچلتا گیا اور اس خطے پر اپنی

گرفت مضبوط کرتا گیا مگر جس عظیم بغاوت نے استعماری قبضے کو حقیقی طور پر ایک خطرے سے دوچار کیا وہ 1857 کی جنگ آزادی تھی جس میں عام مسلمانوں کے ساتھ ساتھ فوج اور پولیس کے وہ جوان جو انگریزوں نے برصغیر کے مختلف حصوں سے ہی بھرتی کیے تھے وہ بھی اس جنگ آزادی میں انگریزوں سے پیچھا چھڑانے کے لیے بڑی تعداد میں شامل ہوئے۔ اگرچہ یہ کوشش ناکام ہوئی مگر اس جنگ آزادی کی ناکامی کے بعد کہ جس میں استعمار نے ہزاروں لوگوں اور سپاہیوں کو شہید کیا، انگریزوں کے سامنے یہ بات واضح ہو گئی کہ وہ اس خطے پر صرف ظلم و جبر اور ظالمانہ قوانین کے ذریعے ہی اپنے تسلط کو برقرار رکھ پائیں گے اور اسی حقیقت کو ذہن میں رکھ کر برطانوی استعمار کی طرف سے 1861 میں وہ بدنام زمانہ پولیس آف ایکٹ 1861 برصغیر میں نافذ کیا گیا کہ جس کا مقصد یہاں کے عوام کو سخت قابو میں رکھنا، مستقبل میں ممکنہ بغاوتوں کے امکان کو ختم کرنا اور یہاں کی مقامی آبادی کو یہ احساس دلانا تھا کہ وہ اب انگریزوں کے غلام ہیں۔ پس پولیس کے ادارے کو نئے سرے سے ترتیب دیا گیا تا کہ اس کے وہ جوان جو برصغیر سے ہی بھرتی کیے جاتے تھے انکی طرف سے بھی کسی ممکنہ مہم جوئی کا امکان ہمیشہ کے لیے ختم کر دیا جائے۔

لہذا برصغیر میں برطانوی قبضے کے بعد سے پولیس کے ادارے کو عوام کے جان و مال کی حفاظت کرنے اور انہیں امن و سلامتی فراہم کرنے کی بجائے محض ظلم کو نافذ کرنے اور ظلم کی حکومت کا مددگار ادارہ بنا دیا گیا اور یہی سلسلہ آج بھی جاری ہے۔ بے شک ہم نے 1947 میں برطانوی حکمرانوں کی بلاواسطہ حکمرانی سے تو نجات حاصل کر لی، مگر برطانوی استعمار نے بڑی چالاکی اور ہوشیاری سے اس بات کو یقینی بنایا کہ نئی بننے والی ریاست پاکستان میں اقتدار اُس نام نہاد اشرافیہ کے ہی حوالے کیا جائے جو برطانوی نظام تعلیم اور نظام حکومت کی تربیت یافتہ تھی اور مغرب کی فکری یلغار سے انتہائی متاثر اور مرعوب تھی۔ مغرب کی اس تربیت یافتہ اشرافیہ نے پولیس کے ادارے کا بنیادی ڈھانچہ اور برطانوی قوانین پر بنی ان کی عمارت کو چند برائے نام تبدیلیوں کے علاوہ اسی طرح رہنے دیا جس طرح برطانوی استعمار یہاں پر چلا رہا تھا۔ اسی لیے آج بھی ہم پولیس کے ادارے کو اسی ظالمانہ تشخص کے ساتھ پاتے ہیں جو برطانوی سامراج کے دور میں اُس کی پہچان تھا۔ آج بھی پولیس کا ادارہ 1861 کا پولیس ایکٹ اور 1934 کے پولیس رولز کے مطابق ہی چلایا جا رہا ہے جو برطانیہ نے اس ادارے کے لیے وضع کیے تھے اور پاکستان کے ماضی اور حال کے حکمران تھانہ کلچر کو تبدیل کرنے کے بڑے بڑے مگر کھوکھلے دعوے کرتے رہے۔ اگرچہ یہ حکمران بڑی اچھی طرح جانتے ہیں کہ پولیس کا یہ نظام یا تھانہ کلچر عوام دشمن ہے اور یہ عوام کو کوئی تحفظ فراہم نہیں کر سکتا لیکن یہ سیاسی اشرافیہ اور حکمران اس پولیس کو اپنے سیاسی مخالفین کو دبانے اور اپنے علاقوں کی عوام کو اپنے دباؤ میں اور زیر اثر رکھنے کے لیے اپنے معاون اور آلہ کار کے طور پر استعمال کرتے ہیں لہذا اس ادارے میں کوئی بھی ایسی تبدیلی جو اس ادارے کے اس کردار کو بدل دے وہ اس سیاسی اشرافیہ کے مفاد میں نہیں۔

آج ہمارے تقریباً تمام سول اور کرمینل قوانین مثلاً کرمینل پروسیجر کوڈ، سول پروسیجر کوڈ، قانون شہادت، لینڈ ایکویزیشن ایکٹ اسی دور کی پیداوار ہیں کہ جن کی وجہ سے یہاں کی عوام انصاف کے لیے در در کی ٹھوکریں کھاتے ہیں اور استعماری بنیاد پر کھڑا پورا عدالتی نظام انہیں یا تو اُن کا حق سیرے سے دے ہی نہیں پاتا یا اس میں عشرے لگا دیتا ہے اور کئی معاملات میں تو ایک شخص کی زندگی میں دائر کیے گئے مقدمات کا حتمی فیصلہ اُس کے مرنے کے بعد سنایا جاتا ہے۔ قتل کے اُن گنت مقدمات کہ جن میں ملزمان کو محض ایف آئی آر میں نامزد ہونے پر گرفتار کر لیا گیا۔ 10، 15، حتیٰ کہ 20 سال کی جیل کی قید بٹھگنے کے بعد شواہد نہ ہونے پر اُن کا ”با عزت بری“ ہونا اس پولیس اور عدالتی نظام کا نا صرف عوام سے ایک سنگین مذاق ہے بلکہ اس نظام کے منہ پر خود ایک طمانچہ ہے۔ پاکستان کی پولیس اور عدلیہ کے ظالمانہ پروسیجرل لاز (قوانین) اور سُسٹ اور نابل نظام عدل کو دیکھ کر ہی یہ بات کہی جاتی ہے کہ یہاں انصاف حاصل کرنے کے لیے حضرت نوحؑ کی عمر، قارون کا خزانہ اور حضرت ایوبؑ کا صبر چاہئے۔

پاکستان میں پولیس کا ادارہ سیاسی اشرافیہ کے اور سرمایہ دارانہ مفادات کے تحت ہی کام کرتا دکھائی دیتا ہے۔ پاکستان کے آئین کے کوڈ آف کرمینل پروسیجر کی شق 154 کے تحت پولیس کو کسی بھی شخص کے خلاف ایف آئی آر درج کرنے کا اختیار ہے جس کے خلاف کوئی بھی شکایت پولیس اسٹیشن میں لائی جائے۔ اس ایف آئی آر کے اختیار کو انتہائی استحصالی انداز سے استعمال کیا جاتا ہے۔ اگر شکایت کنندہ ایک امیر یا سیاسی طور پر مضبوط شخص ہو تو اُسکی ایف آئی آر فوراً درج کر کے مخالف شخص کو فوراً گرفتار کیا جاتا ہے چاہے شکایت کنندہ نے اُس شخص پر اپنی ذاتی دشمنی یا اُس کی کسی مجبوری سے ناجائز فائدہ اٹھانے کی نیت سے ہی جھوٹا الزام لگایا ہو۔ جبکہ غریب یا سیاسی طور پر کمزور شکایت کنندہ کی طرف سے کسی طاقتور کے ظلم کے خلاف ایف آئی آر کی درخواست پر مختلف حیلے بہانوں سے کام لیا جاتا ہے اور اگر کبھی ایسی نوبت آتی ہے کہ پولیس کو کسی

امیر یا سیاسی طور مضبوط شخص کے خلا ایف آئی آر درج کرنی پڑجائے تو وہ ایف آئی آر میں ایسے نفاصل یا کمزوریاں چھوڑ دیتی ہے جسکا فائدہ اٹھا کر اُسے ضمانت مل جائے یا عدالت اُس پر کیس ہی بد نیتی پر مبنی قرار دے کر اسے رہا کر دے ایف آئی آر درج کرنے کا مطلق اختیار پولیس کو لوگوں سے بھاری رشوتیں لینے کا موقع بھی فراہم کرتا ہے۔

گرفتاری کے دوران بعض اوقات ملزمان کے سہولت کاروں کے نام اُگلوانے یا جرم قبول کروانے کے لیے ملزمان پر بے پناہ تشدد بھی پولیس کا مخصوص طریقہ کار ہے۔ پولیس کے ظلم کی ایک بد ترین مثال پولیس کی طرف سے پولیس مقابلوں میں ماورائے عدالت قتل ہیں۔ پاکستان جیسے ممالک میں یہ پولیس مقابلے زیادہ تر جعلی ہی ہوتے ہیں اور ان میں جان بوجھ کر ملزمان کو موت کے گھاٹ اتار دیا جاتا ہے۔ صرف 2015 کی میڈیا رپورٹس کے مطابق ہی پاکستان میں صرف ایک سال میں 2108 مرد ملزمان اور 7 عورتوں کو پولیس مقابلوں میں قتل کر دیا گیا اور حیران کن حد تک 95 فیصد پولیس مقابلوں میں کوئی پولیس اہلکار ہلاک تو دور کی بات زخمی تک نہ ہوا۔ سانحہ ساہیوال اور کراچی کے نقیب اللہ محسود قتل کیس اس ظالمانہ پریکٹس کی بد ترین اور ہائی پروفائل مثالیں ہیں۔

کوئی بھی ریاست چاہے وہ بڑی ہو یا چھوٹی اپنی عوام کے جان و مال کی حفاظت اور امن قائم رکھنے کے لیے جن ریاستی اداروں پر انحصار کرتی ہے ان میں پولیس کا ادارہ سب سے اہم ہے۔ لیکن اگر بات ایک نظریاتی ریاست کی ہو تو اُس کے لیے پولیس کا ادارہ اس وجہ سے بھی اہمیت کا حامل ہے کہ یہ ادارہ عدلیہ کے ساتھ مل کر اُس ریاست کے اندر اُس نظریہ حیات کے نفاذ اور حفاظت کا فریضہ ادا کرتا ہے جس کی وہ ریاست علمبردار ہوتی ہے۔ لہذا اسلام میں پولیس کا ادارہ دو اہم ترین امور سر انجام دیتا ہے۔ ایک، عوام کی جان، مال اور عزت کو محفوظ رکھنا اور انہیں امن فراہم کرنا اور دوسرا، ریاست کے اندر ریاست کے نظریے (یعنی اسلام) کی تنفیذ کو یقینی بنانا۔

پاکستان میں پولیس کے ادارے کو ماضی کے ظالمانہ تشخص اور برطانوی راج کے اثرات سے مکمل طور پر پاک کرنے کے لیے، جائز و ناجائز اور انسانی و اخلاقی اقدار سے روشناس کرانے کی ضرورت ہے، تاکہ وہ عوام کو ڈرانے دھمکانے، ملزمان پر تشدد کرنے اور جعلی پولیس مقابلوں میں ماورائے عدالت قتل جیسے غیر شرعی اعمال اور کبیرہ گناہوں پر مشتمل اپنے ماضی سے ہمیشہ ہمیشہ کے لیے پیچھا چھڑا سکے اور انسانی جان کی قدر و قیمت کو پہچان سکے۔ علاوہ ازیں موجودہ نظام میں ایس ایچ اور کو دو لوگوں اور گروہوں کے درمیان کسی تنازعے کو طے کرنے کا ایک جج یا قاضی جیسا جو اختیار حاصل ہے وہ اسلام میں جائز نہیں۔ پولیس کا کام عدالت کے احکامات پر عمل درآمد یا قاضی کے کہنے پر کسی معاملے کی تفتیش میں مدد فراہم کرنے تک محدود ہے۔ اسی طرح ایف آئی آر درج کرنے کا اختیار پولیس کے پاس ہونا درست نہیں اور کسی کو محض شک کی بنیاد پر گرفتار کرنا غیر شرعی ہے۔ یہ اختیارات موجودہ نظام میں مظلوم اور انصاف کے درمیان بہت بڑی رکاوٹ ہیں۔ ایف آئی آر شکایت کنندہ کی شکایت کے بعد پولیس کی ابتدائی تفتیش پر پولیس کا موقف ہوتا ہے جبکہ اس میں شکایت کنندہ کی اصل شکایت یا الفاظ پولیس اپنے انداز سے تحریر کرتی ہے۔ ایک اسلامی ریاست میں شکایت کنندہ یا مظلوم شخص سیدھا عدالت جاکر اپنی شکایت خود یا اپنے وکیل کے ذریعے درج کروا سکتا ہے اور عدالت سے انصاف حاصل کر سکتا ہے۔ یعنی مظلوم اور عدالت کے درمیان سے پولیس اور تھانے کی رکاوٹ ختم ہو جاتی ہے۔ اسلام میں شرعی احکامات کی روشنی میں یہ قاضی کی ذمہ داری ہوتی ہے کہ وہ خود معاملے کی تہ تک پہنچے، خود ملزم یا اس کے وکیل سے سوال کرے اور اُس کی طرف سے جوابات کو اچھی طرح پڑھے اور خود تمام حقائق کی جانچ پڑتال کرے گو کہ اس ضمن میں اگر اُسے کسی پہلو کی مزید تفتیش درکار ہو تو وہ پولیس کو احکامات صادر کر سکتا ہے، جو تفتیش کے بعد اپنے دریافت کردہ حقائق قاضی کے سامنے لے کر آئے گی۔ پولیس صرف عدالت کے حکم پر ہی کسی سے تفتیش کرنے کی مجاز ہوتی ہے اور اس تفتیش کے دوران وہ ملزم کو تشدد کا نشانہ برگز نہیں بنا سکتی کیونکہ یہ شرعاً حرام ہے۔ ہاں البتہ یہ ضروری ہے کہ پولیس کے تفتیشی افسران اور اہلکاروں کو تفتیش کے جدید ترین طریقوں سے آراستہ کیا جائے اور انہیں فرانزک شواہد کی جانچ پڑتال کی مہارت حاصل کرنے کے لیے بہترین انداز سے تربیت دی جائے تاکہ وہ اپنی تفتیش کے ذریعے معاملات کی تہ تک پہنچنے کی صلاحیت حاصل کریں۔

لہذا ایک اسلامی ریاست پولیس کے ادارے کے اختیارات کی شرعی احکامات کے مطابق درست انداز سے تحدید کرتی ہے۔ عوام کی حفاظت اور ریاست میں اسلامی نظریے کے نفاذ میں معاونت سے متعلق فرائض کی انجام دہی کے لیے ریاست اپنے پولیس کے ادارے کی انتہائی پیشہ وارانہ انداز اور اعلیٰ معیار کی ذہنی اور جسمانی تربیت کرتی ہے، اسے جدید ترین ساز و سامان اور ٹیکنالوجی سے لیس کرتی ہے اور اسے جدید خطوط پر استوار کر کے ایک انتہائی مستعد فورس بناتی ہے

آخر ہم کیا کریں؟

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SAMAA | Khateeb Ahmed - Posted: Jan 8, 2021

سال کا آغاز ہو یا دن کا آغاز ہو، دماغ میں جھٹ سے ایک خیال آتا ہے کہ بھئی کیا کریں۔ مگر کرنے کے لیے تو بہت کچھ ہے مگر کچھ ایسا کیا جائے، جس سے دوسروں کو بھی فائدہ ہو اور تعلقات میں بھی خلش نہیں آئے۔ سال 2020 ختم ایسے ہوا جیسے کوئی فلم ختم ہوئی ہو لیکن اب 2021 کا کیا ہوگا؟ خدا جانے۔۔۔

لیکن 2020 میں جو جنگ کی چنگاری اٹھی، امن معاہدے ہوئے، حکومتیں قائم ہوئیں اور ختم بھی ہوئیں، اگرچہ یہ کہنا بھی غلط نہیں ہوگا کہ 2020 کا آغاز جس خطرناک طرح سے ہوا تھا شاید اس سال کا آغاز ایسے نہیں ہوا ہے۔ کیونکہ سال 2020 کے شروعات میں جہاں امریکا نے فضائی حملے میں ایرانی جنرل قاسم سلیمانی کا مارا تھا، تو اختتام بھی امریکی انتخابات کے پیچیدہ مرحلے سے گذر کر صدر بائیڈن نے صدارت کی کمان ہاتھ میں لی اچھا روکیں، زیادہ آگے نہیں جائیں، پیچھے نظر دوڑائیں کیونکہ مستقبل کا تعین ہمیشہ ماضی ہی کرتا ہے۔ تو پھر وہ ہی سوال، کیا کریں؟

جس تیزی کے ساتھ عالمی سطح پر پیش رفت ہوئیں ہیں، تو اہم بات یہ ہے کہ خطے میں عدم استحکام کی وجہ ہمیشہ ایران بنا جو اب ہمارے لیے وبال جان چکا ہے۔ جنرل قاسم سلیمانی کی ہلاکت سے قبل ایران کے باغی گروہ عراق میں امریکی افواج پر مسلسل حملے تو کرتے تھے، لیکن پھر سفارت خانے پر بھی حملہ کیا گیا اس کے فوراً بعد امریکا نے ایران کے اہم ترین جنرل کو عراق کے شہر بغداد میں ہلاک کر دیا۔ صدر ٹرمپ نے اس حملے کو اپنی بہترین کامیابی کے طور پر تصور کیا، تو بس اب پھر بدلے کی آگ نے جنم لیا اور دنیا کو تیسری عالمی جنگ کی جانب دھکیلنا شروع کر دیا۔

چنانچہ اس ضمن میں ایران چونکہ ایک کمزور ملک ہے اس نے بس عراق میں امریکی دفاعی اڈے پر حملے کیے، جس کو صدر ٹرمپ نے ایرانی کی بزدلی قرار دیا مگر پھر وہ ہی سوال پیدا ہوتا ہے کہ کیا کریں؟ اب ذرا سوچیں، نہ ایران امریکا سے اتنے تنازعات پیدا کرتا نہ ہی امریکا کو اپنے دفاع میں کارروائی کی ضرورت محسوس ہوتی، خیر اب تو ہو گیا۔

پھر کیا کریں، میں نے پہلے عرض کیا ہے کہ کچھ اچھا کرنا چاہیے مگر یہاں تو سب الٹا ہوا ہے۔ لیکن کیا کریں، بدلے کی آگ اور کم عقلی انسانیت کو ختم کر دیتی ہے۔ ان کشیدہ حالات میں جب یوکرین کا مسافر طیارہ جو ایرانی حدود سے گزر کر کینیڈا کی جانب رواں دواں تھا، تو اچانک ایران کے بدلے کی آگ نے امریکی طیارہ تصور کر کے میزائل داغ دیا، 176 مسافر ہلاک ہوئے جس میں 82 ایرانی اور 63 کینیڈین شہری تھے۔ اس عمل نے پھر کینیڈا اور ایران تعلقات میں نفرت پیدا کر دی، جبکہ ایران نے عالمی دباؤ پر اس غلطی کا اعتراف کیا، مگر پھر کیا کریں سوال نے جنم لیا لیکن ثابت یہ ہوا کہ کچھ کرنے کے لیے بھی عقل کا سہارا لینا پڑتا ہے۔

لیکن کیا کریں بھئی ہمیشہ سب خراب نہیں اچھا بھی ہوا ہے، جنگ کے بادلوں نے خوفزدہ کیا ہو مگر امن معاہدوں نے دنیا کو اپنا اسیر کر لیا ہے، جسے امن کی مثال بھی کہا جا رہا ہے۔ یہ معاہدہ امریکی صدر ٹرمپ اور سعودی عرب کے تعاون سے عرب ممالک اور اسرائیل کے درمیان طے پائے تھے اور بڑی تیزی کے ساتھ ہی مستقبل کے معاہدوں کے لیے راہ ہموار کر رہے ہیں، جس میں متحدہ عرب امارات، بحرین، سوڈان اور مراکش نے اسرائیل کو قبول کیا ہے۔

لیکن پھر سعودی عرب نے کویت کے ساتھ بھی تنازعات کو حل کر لیا کیونکہ امریکا کی خواہش ہے کہ خطے میں جنگ کے بجائے امن قائم ہو جائے، مگر یمن اور شام کی صورتحال پر مشترک ایجنڈا طے کرنے کی ضرورت ہے۔ اچانک جنوری 2021 میں مشرقی وسطیٰ میں تبدیلی رونما ہوئی۔ سعودی عرب، متحدہ عرب امارات، بحرین اور مصر نے قطر پر جون 2017 سے ان 4 ممالک نے قطر پر سفارتی، تجارت اور سفری پابندی عائد کی تھی، اب وہ ختم کر دی ہے۔ جس میں سفارتی، تجارت اور سفری پابندیاں شامل تھیں۔ اس کا مقصد یہ ہے، عربوں کے درمیان اتحاد قائم ہو جائے تاکہ خطے میں اسرائیل سے تعلق کی رہ ہموار ہو سکے۔

لہذا یہ خیال رہے کہ تمام مسائل کا حل صرف بات چیت کے ذریعے امن معاہدوں اور خارجہ پالیسی میں لچک پیدا کرنے سے ہی نکلتا ہے، جبکہ علاقائی، نظریاتی اور مذہبی تعصب سے نکل کر جدید دنیا کی تشکیل کے لیے مشترکہ پالیسیاں بنانے کی اشد ضرورت ہے

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مکھڈ شہر میں کئی عشروں کی داستانیں مدفون

SAMAA | Abid Ali - Posted: Jan 23, 2021 |

اسلام آباد سے 150 کلومیٹر دور ماضی میں ایک ایسا شہر موجود تھا جو کئی لوگوں کے علم میں نہیں یہ قدیم شہر آج بھی اپنی اصل حالت میں موجود ہے مکھڈ نامی شہر تک پہنچنے کے لیے انجرہ یا اسلام آباد سے راستہ آتا ہے یہاں چھوٹی چھوٹی وادیاں نظر آتی ہیں جن کے پاس وسیع پہاڑی سلسلہ شروع ہوتا ہے جو کچھ فاصلے پر پہنچ کر مکھڈ بن گیا ہے۔

اس مقام پر مندر، مسجد اور گردوارہ سب ایک دوسرے کے قریب ہیں یہاں ہندو لڑکیاں مسلمان بھائیوں کو راکھیاں پہناتیں تھیں اور دیوالی اور شب برات ایک جیسی منائی جاتی تھیں۔

تاریخ داں اور مصنف راجا نور محمد نظامی نے بتایا کہ یہ مقام ہندوں کا ایک مرکز بھی تھا اور اس حوالے سے ہی یہاں مندر موجود ہیں۔ انہوں نے بتایا کہ جب مسلمان یہاں آئے تو ان میں پراچہ قبیلے کے افراد نے یہاں کاروبار شروع کیا اور مکانات قائم کیے جو اس وقت ساڑھے چار سو سے ساڑھے چھ سو سال پرانے ہیں۔

مکھڈ کبھی اس علاقے کی ثقافتی ہنر کا عکاس بھی رہا ہے دریا کنارے بنی حویلیوں کو ماڑیاں کہا جاتا ہے جس کی کھڑکیاں دریائے سندھ کی طرف کھلتی تھیں۔ اس شہر کی گلیاں ڈھلوان پر اس طرح بنائی گئیں کہ سارا سیوریج کا پانی دریا میں چلا جاتا ہے۔

مکھڈ شریف کی بندرگاہ سے سکھر تک دریائی راستوں سے تجارت ہوتی تھی تاہم اب یہاں آبادی سے زیادہ قبریں موجود ہیں

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درپیش خطرات پر یکساں موقف کی ضرورت

SAMAA | Jalal Noorzai - Posted: Jan 19, 2021 |

جمعہ 13 جنوری کو بلوچستان کے ضلع لورالائی میں پاکستان جمہوری تحریک کے تحت بڑا و بھرپور جلسہ ہوا، جس میں عوام کی بڑی تعداد نے شرکت کی۔ مولانا فضل الرحمان ایک روز پہلے کوئٹہ پہنچے بعد ازاں براستہ سڑک لورالائی گئے، جلسہ میں محمود خان اچکزئی بھی شریک تھے۔ اس روز افواج پاکستان کے سربراہ جنرل قمر جاوید باجوہ کوئٹہ میں موجود تھے، سدرن کمانڈ میں ان کی مصروفیت اہم نوعیت کی تھیں، ہزارہ برادری کے سیاسی اکابرین، علماء اور مچھ واقعے میں قتل ہونیوالے ہزارہ مزدوروں کے اہلخانہ سے ملاقات کی اور ان سے خطاب کیا، صوبے کے اندر امن و امان اور افغانستان سے جڑی سرحدوں کے بارے میں انہیں بریفنگ دی گئی، اجلاس میں کمانڈر سدرن کمانڈ لیفٹیننٹ جنرل سرفراز علی بھی شریک تھے۔

ملک کو درپیش تخریب کاری اور دہشت گردی کے سدباب کیلئے فوج اور انتیلی جنس اداروں کی خدمات گراں قدر ہیں، فورسز اس جنگ میں بھاری نقصان اٹھا چکی ہیں، اس بات میں شک نہیں کہ معاشرے کے دوسرے طبقات کے ساتھ فوج اور اس کے ماتحت ادارے بھی دہشتگردوں کے اہداف ہیں، ملک کو غالباً 3 عشروں سے دہشتگردی کا سامنا ہے، مگر بدقسمتی سے سیاسی سطح پر ایک رائے قائم نہ ہوسکی۔

سیاسی جماعتیں سیاست میں فوج اور اداروں کے کردار پر معترض ہیں، ان کے رویوں سے ایسا بھی لگتا ہے کہ دہشتگردی و امن اور ملک کی سلامتی فوج و سیکورٹی اداروں ہی کا درد سر ہے۔ یقیناً افواج سمجھتی ہیں کہ ملک کی سلامتی، تحفظ اور امن کے قیام پر وہ کسی صورت سمجھوتہ نہیں کریں گی لیکن جب حساس نوعیت کے معاملات پر مصلحتوں کی چادر اوڑھی جائیں گی، سکوت کا وظیرہ اپنایا جائے گا، تو ایسے میں لامحالہ ریاست ایسے اقدامات پر مجبور ہوتی ہے کہ جہاں قانون اور عدل کے تقاضے بامر مجبوری پیش نظر نہیں رہتے۔ اگر سول

حکومتیں اور سیاسی جماعتیں درپیش نازک صورتحال پر قومی مصالح کے تحت واضح اقدام و مؤقف اپنائیں گی تو متفقہ قومی رائے سامنے آئے گی، یوں دائرہ کار و حدود واضح ہوں گی، عوام کے سامنے حقیقی منظر نامہ صاف ہوگا، بیرون و اندرون سے کسی کیلئے خلل و تخریب کی گنجائش نہیں رہے گی۔ یعنی فاٹا کی صورتحال، افغانستان کے اندر سے پاکستان مخالف عملیات اور بلوچستان کی صورتحال پر ایسی ہی سیاست ہوئی ہے۔

بعض جماعتوں نے فی الواقع ریاست متصادم ترجیحات اپنا رکھی ہیں، گویا ریاست مخالفت میں سیاست کرتی ہیں، پی ڈی ایم کے اندر علی الخصوص پشتونخوا ملی عوامی پارٹی جیسے کابل حکومت کی ترجمانی پر بھی مامور ہو۔ بلوچستان نیشنل پارٹی سے شدت پسندوں کی حمایت کا تاثر ابھرتا ہے، مجھ میں مزدوروں کا دہشتگردوں نے قتل کر دیا مگر بجائے دہشتگردوں کی مذمت کی جائے اس کا رخ ریاست اور سیکورٹی اداروں کی طرف موڑنے کی کوششیں ہوئیں یعنی سیاسی جماعتیں اگر صدق دل سے سیاست اور جمہوری عمل میں کسی قسم کی مداخلت و قدغون کے آگے سبسہ پدیوار بننا چاہتی ہیں تو لازم ہے کہ سرحد پار سے مداخلت، دہشتگردی، علیحدگی پسندی، شدت و انتہاء پسندی جیسے مسائل بھی اپنی بات اور پالیسیوں کا حصہ بنائیں، اسے اپنی ذمہ داری و مسئلہ سمجھیں، یوں کسی کو درپیش ان مسائل کو جواز بنانے کا موقع نہ ملے گا۔

پاکستان ڈیموکریٹک موومنٹ کے اندر کی جماعتوں کے خیالات، نظریات اور مقاصد میں بعدالمشرقین ہے، بعض کے جملے متنازع ٹھہرے ہیں۔ یہ اتحاد ملک کے اندر آئین اور پارلیمنٹ کی بالادستی، شفاف انتخابات کی درست طور بات کرتی ہے، مگر انہوں نے ملک کو ہمسایہ ممالک سے درپیش مسائل و مشکلات کو حقیقت کی نظر سے بیان نہیں کیا۔ آئے روز سرحد پار بھارت اور افغانستان کی طرف سے حملے ہوتے ہیں، سپاہی گولیوں کا نشانہ بنتے ہیں، دہشت گردی کے طرح طرح کے واقعات ہوتے ہیں، پوری دنیا پر عیاں ہے کہ افغانستان نے اپنے اندر پاکستان مخالف مذہبی، نسلی و لسانی گروہ پال رکھے ہیں۔

جمعہ 15 جنوری 2021ء کو افغانستان کے شمال مشرقی صوبے کنڑ کے علاقے شنکرنی میں ٹی ٹی پی کے دو اہم کمانڈر نور گل جو مسلم یار مومند کے نام سے بھی پکارا جاتا تھا اور رشید عرف ماما سڑک کنارے نصب بم دھماکے میں ہلاک ہوئے۔ دونوں کا تعلق جماعت الاحرار سے تھا۔ اول الذکر کے پاس تنظیم کے مالی امور کی ذمہ داری تھی، دوسرا نائب امیر تھا۔ گزشتہ سال اگست میں جماعت الاحرار اور حزب الاحرار نے ٹی ٹی پی کے ساتھ انضمام کر لیا تھا، ایک کمانڈر وحید گل کے زخمی ہونے کی بھی اطلاع ہے۔ یہ گروہ، داعش اور بلوچ شدت پسند تنظیمیں افغانستان میں آزادانہ سرگرمیاں جاری رکھے ہوئے ہیں بلکہ کابل نے تو پشتون علاقوں میں نئی قوم پرست جماعت متعارف کرائی ہے۔

پی ڈی ایم کے اندر بعض جماعتیں کابل میں بھارت کے اثر و رسوخ کی حامی ہیں، جو نہیں چاہتیں کہ امن کی ایسی صورت بنے کہ جس کے نتیجے میں امریکی و نیٹو فورسز کا انخلاء، بھارت اور اس کے خفیہ ادارے کی بے دخلی ہو۔ البتہ توجہ کے لائق یہ پہلو بھی ہے کہ کیوں ملک کی بڑی جماعتیں علی الخصوص مسلم لیگ نواز، جمعیت علمائے اسلام (ف) اور پیپلز پارٹی ان اہم و حساس معاملات میں حکومت اور سیکورٹی اداروں سے دوری پر جاچکی ہیں۔

یہ صورت انتشار، بدمزگی، ابہامات، شکوک اور بداعتمادی کا موجب بنی ہے۔ موجودہ حالات میں قومی اتفاق رائے کی اشد ضرورت ہے، اس کیلئے سب کو اپنی اپنی ذمہ داریاں نبھانی ہوں گی، حدود و اختیارات سے تجاوز کی بجائے اس کی پاسداری ہونی چاہئے

گزشتہ سال 4 نومبر 2020ء کو پنجاب بھر کے کسان لاہور میں حکومت کی زرعی پالیسیوں کے خلاف احتجاج کے لیے اکٹھے ہوئے۔ اس احتجاج نے اس وقت خونی رنگ اختیار کر لیا جب 5 نومبر کو انتظامیہ نے ان کے خلاف لاکھوں چارج کیا اور کسانوں پر آنسو گیس کے گولے فائر کیے جس کے نتیجے میں ایک کسان رہنما زخمی ہو گئے جو بعد میں اسپتال میں انتقال فرما گئے۔ کسانوں کا بنیادی مطالبہ یہ تھا کہ گندم اور گنے کی امدادی قیمت میں اضافہ

کیا جائے کیونکہ مہنگے بیج، کیڑے مار ادویات، کیمیائی کھاد اور بجلی کے باعث پیداواری لاگت بہت زیادہ ہو چکی ہے اور وہ نقصان اٹھا رہے ہیں۔

بھارت میں بھی اس وقت کسانوں کی جانب سے حکومت کے خلاف احتجاج جاری ہے۔ بھارت کی کابینہ نے 5 جون 2020ء کو شعبہ زراعت سے متعلق تین نئے قوانین نافذ کرنے کا اعلان کیا۔ بھارتی حکومت نے 17 ستمبر کو انہیں لوک سبھا (قومی اسمبلی) سے اور پھر 20 ستمبر کو راجیہ سبھا (سینیٹ) سے منظور کروایا، جن کی بھارتی صدر رام ناتھ کووند نے 27 ستمبر 2020ء کو منظوری دے کر انہیں ملکی قانون کا باقاعدہ حصہ بنا دیا۔ اس پر بھارتی کسانوں کی جانب سے حکومت کے خلاف احتجاج کا سلسلہ شروع ہوا۔ مظاہرین نے دار الحکومت نئی دہلی کے مختلف راستوں کو اپنے دھرنے کے ذریعے بند کر دیا۔ کسانوں کے نمائندگان کا یہ کہنا ہے کہ یہ قوانین کسانوں کے استحصال کی قیمت ادا کر کے سرمایہ دار طبقہ کو نوازنے پر مبنی ہیں لہذا وہ سخت سردی اور بارشوں کے باوجود اس وقت تک دھرنے سے نہیں اٹھیں گے جب تک حکومت ان قوانین کو واپس نہ لے لے۔ جبکہ حکومت کا کہنا یہ ہے کہ ان قوانین میں باہمی گفت و شنید کے بعد ترمیم تو ممکن ہو سکتی ہے لیکن حکومت انہیں واپس کسی صورت نہیں لے گی۔ اس مسئلہ پر کسانوں کے نمائندگان اور حکومتی عہدہ داران کے مابین بات چیت کے سات ادوار منعقد ہو چکے ہیں جن میں سے آخری دور 4 جنوری 2021ء کو منعقد ہوا لیکن ابھی تک صلح کے کوئی آثار نظر نہیں آ رہے اور ایک ٹیڈ لاک کی سی کیفیت موجود ہے۔

بھارتی حکومت کی جانب سے نافذ کیے گئے ان حالیہ تین قوانین میں سے ایک قانون ”فارمرز پروموشن اینڈ فسٹٹیشن ایکٹ“ ہے۔ بھارتی سرکار کے مطابق اس قانون کے تحت کسانوں پر سے وہ ٹیکس ہٹا دیا گیا ہے جو وہ اپنی فصل کو منڈی یا بازاروں سے باہر اپنے فارم پر یا گودام وغیرہ پر نجی کمپنیوں کو فروخت کرنے کی صورت میں حکومت کو ادا کرتے تھے۔ لہذا حکومت کا کہنا یہ ہے کہ یہ قانون کسانوں کی تجارت کو فروغ دینے اور انہیں سہولت دینے کے لیے بنایا گیا ہے۔ دوسرے قانون کا نام ”فارمرز امپاورمنٹ اینڈ پروٹیکشن ایکٹ“ ہے۔ بھارتی حکومت کے مطابق اس قانون کے ذریعے کسانوں کو اجازت دی گئی ہے کہ وہ کسی بھی نجی کمپنی یا کارپوریشن کے ساتھ کانٹریکٹ (معاہدہ) کر کے زراعت کر سکتے ہیں۔ مثال کے طور پر ایک کمپنی چند کسانوں کے ساتھ یہ معاہدہ کرتی ہے کہ اسے فلاں قسم کی فصل، ایک خاص کوالٹی کے ساتھ، ایک مخصوص مقدار میں، ایک معینہ مدت تک اور ایک باہمی طے شدہ قیمت پر درکار ہے۔ اس معاہدے کی بنیاد پر کسان اپنی کاشت کی جانے والی فصل کی فروخت کو پہلے سے ہی یقینی بنا سکتے ہیں۔ لہذا یہ قانون کسانوں کو با اختیار بناتا ہے اور ان کے منافع کا تحفظ کرتا ہے۔ تیسرے قانون کا نام ”ایسنشل کوموڈیٹیز امینڈمنٹ ایکٹ“ ہے۔ یہ قانون دراصل ایک پہلے سے موجود قانون میں ترمیم ہے جسے بھارت نے 1955ء میں لاگو کیا تھا جس میں مختلف اجناس کو ضروری قرار دے کر ان کی ذخیرہ اندوزی پر پابندی لگائی گئی تھی۔ اب 2020ء کی اس ترمیم کے تحت بہت سی اجناس مثلاً گندم، چاول، مکی، جو، باجرہ، دالی، آلو، پیاز اور تیل وغیرہ کو غیر ضروری قرار دے کر ان کی عام حالات میں ذخیرہ اندوزی کی اجازت دے دی گئی ہے۔ بھارتی حکومت کے مطابق اس قانون کے تحت کسان اپنی فصل کو ذخیرہ اندوزی کے ذریعے درست وقت پر فروخت کر کے اپنے منافع کو بڑھا سکیں گے۔

یہاں یہ جاننا نفع سے خالی نہ ہوگا کہ بھارت نے 1965ء میں زرعی اجناس کی قیمتوں کے تعین کے لیے ایک کمیشن قائم کیا تھا۔ ان تین نئے قوانین کے متعارف ہونے سے پہلے تک یہ کمیشن ہر سال میں دو بار 23 قسم کی اجناس کی کم سے کم قیمتیں متعین کرتا تھا۔ حکومت ان مقرر کردہ قیمتوں پر کسانوں سے اس صورت میں ان کی اجناس خرید لیتی تھی اگر منڈی میں ان اجناس کی قیمتیں ان کی پیداواری لاگت سے گر جاتیں۔ ان قیمتوں کو ”مینیم سپورٹ پرائس“ کہا جاتا تھا اور یہ اجناس کی اوسط پیداواری لاگت سے کچھ اوپر مقرر کی جاتی تھیں۔ یہ قانون اس لیے متعارف کرایا گیا تھا کہ کسان نقصان کے ڈر سے پیداواری لاگت کو گھٹانے پر مجبور نہ ہوں جس سے ملک کی مجموعی پیداوار میں کمی واقع ہوگی۔

لیکن 27 ستمبر 2020ء سے لاگو کیے گئے تین نئے قوانین میں سے پہلے قانون سے متعلق کسان برادری کے تحفظات یہ ہیں کہ چونکہ کسانوں کو حکومت کی جانب سے ان کی اجناس کو ایم ایس پی پر خرید لینے کی کوئی قانونی ضمانت موجود نہیں ہے تو اب جبکہ حکومت نے کسانوں کو اجازت بھی دے دی ہے کہ وہ نجی کمپنیوں کو براہ راست اپنی اجناس فروخت کر سکتے ہیں تو جن کسانوں کی اجناس فروخت نہ ہو سکیں گی تو ان کے سلسلہ میں حکومت یہ کہہ کر بہت آسان سے پہلو تہی کر سکے گی کہ اگر وہ کسان اجازت ہوتے ہوئے بھی اپنی اجناس منڈی میں یا منڈی سے باہر فروخت نہیں کر پائے تو اس میں اب حکومت آخر کیا کرے! یوں کسان مکمل طور پر

نجی کمپنیوں کے مرہون منت ہو کر رہ جائیں گے اور اپنی فصل کی فروخت نہ ہونے کی صورت میں اسے پیداواری لاگت سے بھی کئی گنا کم قیمت پر فروخت کرنے پر مجبور ہو جائیں گے۔

جہاں تک دوسرے قانون کا تعلق ہے تو اسے ”کانٹریکٹ فارمنگ“ یا ”کارپوریٹ فارمنگ“ بھی کہا جاتا ہے۔ کسانوں کے مطابق اس کے تحت نجی کمپنیوں کے لیے یہ بہت سہل ہوگا کہ وہ اجناس کو اپنی پسند کے مطابق نہ ہونے پر یا معاہدے میں طے کیے گئے کڑے معیار پر پورا پورا نہ اترنے کا جواز پیش کر کے باسانی معاہدے سے باہر نکل سکیں گے۔ یا پھر زیادہ سے زیادہ یہ ہوگا کہ وہ معاہدے میں طے شدہ قیمت سے کئی گنا کم قیمت ادا کرنے کی پیشکش کریں گے جس سے کسان کی پیداواری لاگت بھی پوری نہ ہوتی ہو۔ یوں کسان کارپوریٹ سیکٹر کے ہاتھوں ہمیشہ استحصال کا شکار ہوتے رہیں گے۔

پھر جہاں تک تیسرے قانون کا تعلق ہے تو بھارتی حکومت یہ تاثر پیش کر رہی ہے جیسے اس نے کسانوں کو ذخیرہ اندوزی کرنے کی اجازت دے کر ان کی نسلوں پر بہت بڑا احسان کر دیا ہے۔ لیکن اصل بات یہ ہے کہ کسان عمومی طور پر مالی اعتبار سے ذخیرہ اندوزی کے قابل نہیں ہوتا اور نہ ہی وہ اس کے لیے وسائل رکھتا ہے۔ اسے اپنی فصل کی فوری فروخت کی ضرورت ہوتی ہے تا کہ وہ اپنے گھر کا چولہا پانی چلا سکے۔ پھر یہ بات اس سے الگ ہے کہ گندم، چاول، دالوں اور تیل جیسی اجناس جو انسانی بقاء کے لیے انتہائی ضروری ہیں، ان میں ذخیرہ اندوزی کی اجازت دے کر عوام کو ان کی بنیادی ضروریات سے محروم کیا جا رہا ہے۔ یہ قانون بھی بقیہ دونوں قوانین کی طرح کارپوریٹ سیکٹر یا سرمایہ دار طبقے کو نوازنے پر مبنی ہے کیونکہ اس قانون کے تحت جو طبقہ حقیقت میں ذخیرہ اندوزی کر رہا ہوگا، یہ وہ طبقہ ہوگا جو کسانوں سے اجناس کو بڑے پیمانے پر اور نہایت کم قیمت پر اٹھا کر انہیں اپنے گوداموں میں ذخیرہ کر رہا ہوگا تاکہ ان اجناس کی قلت پیدا کی جائے اور پھر ان کی قیمتیں آسمان سے چھونے پر انہیں منڈیوں اور بازاروں میں لے کر آیا جائے۔ لہذا کسانوں کی جانب سے یہ بات بہت وثوق سے کہی جا رہی ہے کہ زراعت سے متعلق یہ تین نئے قوانین دراصل اڈانی اور امبانی گروپس کے لیے تشکیل دیے گئے ہیں جن کا شمار بھارت کے امیر ترین سرمایہ داروں میں ہوتا ہے۔ گوتم اڈانی کا زراعت کے شعبہ میں کاروبار پہلے سے موجود تھا جبکہ مکیش امبانی نے 2017ء میں زراعت کے شعبہ میں ہاتھ ڈالا ہے۔ اگر بھارت کے باقی تمام سرمایہ داروں کو چھوڑ کر صرف یہی دو گروہ ہی چاہیں تو پورے ملک کی پیداوار کی ذخیرہ اندوزی کر کے عوام کو بھوکا مار سکتے ہیں اور حکومت کی جانب سے اب انہیں قانونی طور پر اس کی کھلی اجازت بھی ہے۔

اس سلسلہ میں بھارت میں حزب اختلاف میں موجود کانگرس پارٹی بھی بی جے پی کی ان نئی زرعی پالیسیوں کو سرمایہ دار طبقے کی پالیسیوں کا نام دیتے ہوئے ان کے خلاف آواز بلند کر رہی ہے۔ جہاں تک کسان طبقے کی بات ہے تو یہ پالیسیاں یقیناً ان کے لیے زندگی اور موت کا مسئلہ ہیں۔ لیکن کانگرس جماعت کا اس معاملہ میں حکومت پر تنقید کرنا بالکل بے بنیاد ہے۔ اس کی وجہ یہ ہے کہ یہ جمہوریت کا خاصہ ہے کہ اس میں قانون سازی کا اختیار استعمال کرتے ہوئے ایسے قوانین وضع کیے جاتے ہیں جن سے ایک مخصوص سرمایہ دار طبقے کو فائدہ پہنچتا ہے کیونکہ یہ وہ طبقہ ہوتا ہے جس کا سرمایہ انتخابی مہم میں اس جماعت کے حق میں صرف ہوا ہوتا ہے جو برسراقتدار آئی ہو۔ اور ایسا صرف بھارت کی جمہوریت کے ساتھ نہیں جس کے 73 سال سے متصل اور غیر متزلزل چلے آنے کی مثالیں دی جاتی ہیں بلکہ ایسا ہر جگہ کی جمہوریت کے ساتھ ہے۔ امریکہ میں اس کی حالیہ مثال ٹرمپ کا اپنے دور صدارت میں تیل کے شعبے سے منسلک سرمایہ داروں کے حق میں مختلف صدارتی اقدامات اٹھانا اور قانون سازی کرنا ہے جبکہ اوہاما اور ان کے نائب صدر جو بائیڈن کا اپنے دور میں ٹیکنالوجی کمپنیوں سے منسلک سرمایہ دار طبقے کو خوش کرنا ہے۔ اور یہ سب عوام کے مفادات کو مکمل طور پر بالائے طاق رکھتے ہوئے کیا جاتا ہے۔ اسی لیے جمہوریت جہاں بھی اپنی اصلی شکل میں نافذ ہوتی ہے، وہ عوامی استحصال پر مبنی سرمایہ دارانہ نظام کے لیے ایک بہترین آماجگاہ ثابت ہوتی ہے۔ یہ ہے جمہوریت کا اصل ”حسن“، لیکن اس کو ہمیشہ پردے میں رکھا جاتا ہے۔

اسلام نے شعبہ زراعت سے متعلق تفصیلی احکام دیئے ہیں۔ اسلام میں پیداوار کے لیے استعمال ہونے والی اشیاء پر ٹیکس عائد نہیں کیا جا سکتا جس کے نتیجے میں بیج، کیمیائی کھاد اور کپڑے مار ادویات سستی ہوجاتی ہیں۔ پھر اسلام توانائی کے شعبے کو عوام کی مشترکہ ملکیت قرار دیتا ہے نہ کہ سرمایہ داریت کی طرح چند لوگوں کی نجی ملکیت یا پھر اشتراکیت کی طرح ریاستی ملکیت۔ اس وجہ سے پیٹرول اور بجلی کسان کو مناسب قیمت پر دستیاب ہوتی ہیں اور وہ بہت کم قیمت پر اپنا ٹیوب ویل چلا سکتا ہے۔ یوں جب پیداواری لاگت کم ہوجاتی ہے تو کسان کو اپنی فروخت میں نقصان کا ڈر لاحق نہیں رہتا۔ پھر جہاں تک ایسی اشیاء کی ذخیرہ اندوزی کی بات ہے جن سے عوام کی

بنیادی ضروریات متاثر ہوتی ہوں تو اسلام یہاں بھی قدغن لگا کر سرمایہ داروں کے استحصال سے کسان اور عوام کا بھرپور تحفظ کرتا ہے۔

برصغیر میں انگریزوں کی آمد سے قبل مغلیہ دور حکومت میں ریاستی سطح پر عمومی طور پر اسلام کے احکامات کا ہی نفاذ تھا۔ تبھی صرف اس خطے کی پیداوار پوری دنیا کی پیداوار کا 25 فیصد تھی۔ اور صرف حکمران ہی نہیں بلکہ عوام بھی مالی طور پر بہت خوشحال تھے یہاں تک کہ فقراء ڈھونڈنے سے نہ ملتے تھے۔ لیکن جب انگریز نے آکر اپنے بنائے ہوئے قوانین کا نفاذ کیا تو لوگ بھوک سے مرنا شروع ہو گئے اور یہ سلسلہ اب تک جاری ہے، ہر اس جگہ پر جہاں سرمایہ دارانہ نظام اپنی اصل شکل میں نافذ ہے

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عبدالحمید چھاپرا: صحافیوں کے حقوق کی جدوجہد کرنے والا نڈر اور بیباک قائد

SAMAA | Naseer Ahmed - Posted: Jan 18, 2021 |

عبدالحمید چھاپرا کا شمار پاکستان میں آزادی صحافت اور اخباری کارکنوں کے حقوق کے لیے جدوجہد کرنے والے نڈر اور بے باک مجاہدوں میں ہوتا ہے۔ ان کی ساری زندگی نہ صرف صحافیوں بلکہ پسے ہوئے مظلوم طبقات کے حقوق کے لیے آواز بلند کرنے میں گزری۔ وہ پاکستان کی صحافت کی تاریخ کا ایک روشن باب تھے۔ عبدالحمید چھاپرا قیام پاکستان سے قبل ہندوستان کے ضلع جونا گڑھ کے علاقے مانگرول میں محمد موسیٰ بھائی میمن مانگرول والے کے گھر پیدا ہوئے۔ وہ 6 بھائیوں اور 2 بہنوں میں سب سے بڑے تھے۔ جب وہ اسکول میں زیر تعلیم تھے تو والد کا سایہ ان کے سر سے اٹھ گیا تھا اور گھر میں بڑا بھائی ہونے کے ناتے بچپن میں ہی چھوٹے بہن بھائیوں کی پرورش کی ذمہ داری کا بوجھ ان کے کندھوں پر آن پڑا تھا۔

وہ خود کو بمبیا کہتے تھے کیونکہ اس وقت ان کی جائے پیدائش بھی بمبئی میں شامل تھی۔ تقسیم ہند پر عبدالحمید چھاپرا اپنی فیملی کے ساتھ پاکستان آئے اور کراچی کے علاقے برنس روڈ پر رہائش اختیار کی۔ انہوں نے اپنے چھوٹے بہن بھائیوں کی ذمہ داری کا بوجھ احسن طریقے سے اٹھاتے ہوئے انہیں تعلیم کے زیور سے آراستہ کیا اور مختلف کاروبار کروائے۔

چھاپرا صاحب نے کراچی یونیورسٹی سے معاشیات میں ماسٹرز کیا۔ وہ زمانہ طالب علمی میں بائیں بازو کی طلبہ تنظیم این ایس ایف کے متحرک رہنماؤں میں شمار کیے جاتے تھے۔ وہ اپنی شعلہ بیانی سے لوگوں کو سحر زدہ کر دیتے تھے۔ وہ اتنی بلند آواز میں بات کرتے تھے کہ تقریر کیلئے کسی میگا فون کی ضرورت نہیں پڑتی تھی۔ چھاپرا صاحب اردو، انگریزی، گجراتی اور میمنی زبان پر عبور رکھتے تھے۔

کراچی یونیورسٹی سے فارغ التحصیل ہونے کے بعد انہوں نے سن 1967 میں روزنامہ جنگ میں کامرس رپورٹر کی حیثیت سے اپنے صحافتی کیریئر کا آغاز کیا اور جلد ہی اس شعبے میں مہارت حاصل کر لی۔ رپورٹنگ کے ساتھ ساتھ انہوں نے صحافی برادری کے حالات کار کو بہتر بنانے اور ان کے حقوق کے لیے سرگرمیوں میں بڑھ چڑھ کر حصہ لیا۔ حقوق کیلئے جدوجہد کرنے کا جذبہ زمانہ طالب علمی میں پروان چڑھا تھا۔ شعبہ صحافت میں آنے کے بعد ان کو اپنے اس جذبے کے بھرپور اظہار کا موقع ملا اور انہوں نے انتہائی فعال عملی جدوجہد کی۔ خدا داد صلاحیتوں کی وجہ سے جلد ہی کے یو جے اور کراچی پریس کلب میں ان کا نام نمایاں ہو گیا۔ اس کے ساتھ ہی کراچی سمیت ملک بھر کے سیاسی و سماجی اجتماعات میں بھی وہ گاہے بہ گاہے اپنے خیالات کا اظہار کرنے لگے اور ایک عوامی مقرر کے طور پر مشہور ہوئے۔

وزیراعظم ذوالفقار علی بھٹو کے دور اقتدار میں وہ ایئر مارشل (ریٹائرڈ) اصغر خان کی پارٹی تحریک استقلال میں شامل ہوئے۔ اس وقت نثار کھوڑو بھی تحریک استقلال میں تھے جن کا شمار اب پیپلز پارٹی کے اہم رہنماؤں میں ہوتا ہے۔ بھٹو کے خلاف 9 سیاسی جماعتوں کا پلیٹ فارم پاکستان قومی اتحاد بنا تو تحریک استقلال کی جانب سے چھاپرا صاحب سن 1977 کے عام انتخابات میں پی این اے کے ٹکٹ پر برنس روڈ سے صوبائی اسمبلی کے امیدوار تھے۔ اس دوران چھاپرا صاحب نے بڑے بڑے جلسوں اور ریلیوں سے خطاب کیا۔ قومی اسمبلی کے انتخابات میں مبینہ دھاندلی کے الزامات کے خلاف پاکستان قومی اتحاد نے ملک گیر احتجاجی تحریک چلائی جس کی وجہ سے صوبائی اسمبلی کے انتخابات نہیں ہو سکے تھے۔ ملکی حالات کی خرابی کی آڑ لے کر اس وقت کے آر می چیف

جنرل ضیاء الحق نے بھٹو حکومت کا تختہ الٹا اور ملک میں مارشل لاء نافذ کر دیا تھا۔ وہ 90 دن میں عام انتخابات کرانے کا وعدہ کر کے اقتدار پر قابض ہوئے تھے لیکن تادم مرگ اقتدار کی مسند سے چمٹے رہے۔

جنرل ضیاء الحق نے اقتدار پر براجمان ہونے کے بعد ملک میں سخت سنسر شپ عائد کر دی تھی۔ دباؤ ڈال کر اخبارات سے صحافیوں کو نکلوا دیا گیا۔ آزادی صحافت کا گلا گھونٹنے کے خلاف آواز بلند کرنے والے صحافیوں اور اخباری کارکنوں کے خلاف کریک ڈاؤن شروع کر دیا گیا تھا۔ صحافیوں کو بیروزگار کیا گیا۔

روزنامہ مساوات کراچی، مساوات لاہور اور روزنامہ صداقت کراچی کو بند کر دیا گیا تھا۔ ان اقدامات کے خلاف نثار عثمانی کی قیادت میں لاہور سے احتجاجی تحریک کا آغاز ہوا تھا۔ پہلے مرحلے میں عثمانی صاحب اور ان کے دیگر ساتھیوں نے گرفتاریاں دی تھیں جس کے بعد اس تحریک کا دائرہ ملک بھر میں پھیلا دیا گیا تھا۔ فوجی حکمرانوں کے ان اقدامات کے خلاف پی ایف یو جے نے منظم ملک گیر تحریک چلائی۔ چھاپرا صاحب سمیت صحافیوں کی بڑی تعداد بیروزگار ہوئی تھی۔ اس دوران سیکڑوں صحافیوں، اخباری کارکنوں اور مختلف شعبہ ہائے زندگی سے تعلق رکھنے والے افراد کو پابند سلاسل کیا گیا۔ مئی 1978 میں سرسری سماعت کی فوجی عدالت نے 4 صحافیوں ناصر زیدی، اقبال جعفری، خاور نعیم ہاشمی اور مسعود اللہ خان کو قید اور جرمانے کے علاوہ کوڑوں کی سزا سنائی تھی جبکہ ان کے ساتھ دیگر صحافیوں عبدالحمید چھاپرا، منہاج برنا، نثار عثمانی، آئی ایچ راشدی، بدرالاسلام بٹ، حفیظ راقب، عزیز صدیقی اور شفقت تنویر مرزا کو ایک سال کیلئے پابند سلاسل کر دیا گیا تھا۔ ملک کے مختلف حصوں میں گرفتار 120 سے زائد صحافیوں کو قید اور جرمانوں کی سزائیں سنائی گئی تھیں۔

عبدالحمید چھاپرا کا کہنا تھا کہ میں نے ملک کی 13 مختلف جیلوں میں قید کاٹی۔ میں حقوق کی جدوجہد اور اصولوں کی پاسداری کی خاطر ہر گھڑی جیل جانے کیلئے تیار رہتا تھا۔ جیلوں میں سردار شیر باز مزاری، اصغر خان، جان محمد عباسی، مولانا مفتی محمود، پروفیسر عبدالغفور احمد، مولانا شاہ احمد نورانی، ولی خان، سید منور حسن اور درجنوں دیگر سیاست دانوں کے ساتھ وقت گزارا۔ چھاپرا صاحب نے بحالی کے کچھ عرصے بعد روزنامہ جنگ چھوڑ دیا تھا اور جنگ گروپ کے شام کے انگریزی اخبار ڈیلی نیوز سے وابستہ ہو گئے تھے جہاں انہوں نے کافی عرصے کام کیا۔ وہ شہر کی سرگرمیوں کے حوالے سے ہفتہ وار ڈائری بھی لکھتے تھے۔ ڈیلی نیوز چھوڑنے کے بعد انہوں نے سینیئر صحافی یونس ریاض کے ساتھ مل کر اردو میں کامرس کا اخبار روزنامہ بیویار نکالا جو آج بھی جاری و ساری ہے۔ وہ ڈیلی میل، فرنٹیئر پوسٹ، دی ٹائمز کراچی، مین اسٹریم ویکلی دہلی، انگریزی ہفت روزہ میگ اور بنگلہ دیش کے میگزین دی ایویڈنسٹ اور قومی اخبار سمیت دیگر اخبارات و میگزینز کیلئے بھی کالم اور مضامین لکھتے تھے۔ انہوں نے اپنی نصف صدی سے زیادہ عرصے پر محیط صحافتی زندگی میں اردو اور انگریزی زبان میں لاتعداد کالم اور مضامین تحریر کیے۔ پاکستان کی سیاست اور کرپشن کے حوالے سے ان کی 3 کتابیں بھی شائع ہوئیں جن کی تقریب رونمائی کراچی پریس کلب میں منعقد ہوئی تھی۔ انہیں اپنے آبائی علاقے مانگرول کے پہلے صحافی ہونے کا اعزاز بھی حاصل تھا۔

کراچی پریس کلب کے ٹیرس پر ان کی گرج دار آواز گونجتی تھی۔ ان کی آواز سن کر ہر ایک چوکنا ہو جاتا تھا۔ ابراہیم جلیس ہال میں ان کے بیٹھنے کیلئے ایک کرسی مخصوص تھی۔ ان کی موجودگی میں کوئی احتراماً اس کرسی پر بیٹھنے کی جرات نہیں کر سکتا تھا۔ انہیں باہر ٹیرس پر بیٹھنا ہوتا تو وہ اسی کرسی پر بیٹھتے تھے۔ اگر کوئی ملازم یا کوئی رکن کلب قریب موجود نہ ہوتا تو چھاپرا صاحب خود ہی اپنی کرسی ٹی وی روم سے اٹھا کر ٹیرس پر لاتے تھے۔ وہ اپنی کار میں ایک ڈنڈا بھی رکھتے تھے۔ جب بھی کسی کو دھمکانا ہوتا تو زور دار آواز میں کہتے کہ جاؤ میری گاڑی سے بید نکال کر لاؤ ابھی اسے سیدھا کرتا ہوں۔ برنس روڈ کے رہائشی ہونے کی وجہ سے معین الحق کے ساتھ ان کی نوک جھونک جاری رہتی تھی۔ وہ معین الحق کو ٹنڈے لگانے کی دھمکی دیتے تھے۔ چھاپرا صاحب صبح کراچی پریس کلب میں آتے تھے اور اپنی کار پریس کلب میں پارک کر دیتے تھے۔ اس کے بعد وہ اپنے سارے کام نمٹانے کیلئے پیدل سفر کرتے تھے وہ پریس کلب سے کراچی اسٹاک ایکسچینج اور چیمبر تک پیدل جاتے تھے۔ پانی کی بوتل ہر وقت ان کے ساتھ رہتی تھی۔ راستے بھر درجنوں لوگوں سے ملاقاتیں کرتے تھے۔ پیدل چلنا دراصل ان کی پبلک ریلیشننگ کا سب سے بڑا ذریعہ تھا۔ چھاپرا صاحب کا کہنا تھا کہ راستے میں بہت سے افراد سے ملتا ہوں۔ ان سے گپ شپ کرتا ہوں۔ اس دوران لوگوں سے مجھے کئی اچھی اور ایکسکلوسیو خبریں بھی ملتی ہیں۔ راستے میں ملنے والے لوگ ان سے مختلف معاملات پر گفتگو کرتے تھے۔ ان دنوں بیشتر اخبارات کے دفاتر بھی آئی آئی چندریگر روڈ اور اس کے قرب و جوار میں تھے۔ اس طرح روزانہ پریس کلب نہ آنے والے صحافیوں سے بھی ان کا رابطہ ہو جاتا تھا۔ یہ پیدل سفر ایک طرح سے ان کی سارا سال کمپین کا ذریعہ بھی تھا۔

کراچی پریس کلب کے ٹیرس پر روزانہ سر شام سینیئر صحافیوں کی ایک محفل جمتی تھی جو چنڈو خانے کے نام سے مشہور تھی۔ اس محفل میں عبدالحمید چھاپرا، اے ٹی نظامی، ایس ایم آزاد، شیرازی صاحب، عبدالماجد خان، ایچ اے حمید، عبدالقدوس فائق، محمود علی اسد، نعیم آروی، پروفیسر حسن عسکری فاطمی، نذیر خان، معین الحق، اچھی میمن، معروف کارٹونسٹ یوسف لودھی المعروف وائی ایل اور حسان سنگرامی کے علاوہ کئی سینیئر اور نوجوان صحافی بھی موجود ہوتے تھے۔ اس محفل میں دن بھر کی سیاسی و اقتصادی صورت حال پر ہر فرد اپنی اپنی رائے کا اظہار کرتا تھا۔ بعض اوقات گرما گرمی بھی ہو جاتی تھی۔ یہ محفل کافی دیر جاری رہتی تھی۔ کبھی کبھار یہاں ہونے والی گفتگو سے اگلے روز شام کے کسی نہ کسی اخبار کیلئے خبر بھی بن جاتی تھی۔ شام کو چھاپرا صاحب برنس روڈ سے گھر کیلئے سامان کی خریداری کرتے تھے۔ ان کے ہاتھ میں سامان سے بھرے دو تھیلے ہوتے تھے۔ انہیں بلیوں سے بھی محبت تھی وہ ان کیلئے بھی گوشت اور ہڈیاں لے کر جاتے تھے۔ چھاپرا صاحب بتاتے تھے کہ جب ان کی گاڑی گھر کے گیٹ پر پہنچتی تو بلیاں وہاں جمع ہو جاتی تھیں انہیں پتہ چل جاتا تھا کہ ان کی خوراک آگئی ہے۔ چھاپرا صاحب صحافی کالونی گلشن اقبال میں رہائش پذیر تھے۔ گھر جاتے وقت اپنے ساتھ کئی ایسے ارکان کو بھی ساتھ لے جاتے تھے جن کے پاس واپسی کیلئے سواری کا انتظام نہیں ہوتا تھا۔

عبدالحمید چھاپرا کراچی یونین آف جرنلسٹس، پاکستان فیڈرل یونین آف جرنلسٹس کے صدر اور آل پاکستان نیوز پیپرز ایمپلائز کنفیڈریشن کے مرکزی چیئرمین بھی رہے۔ ان تنظیموں کے عہدے دار کی حیثیت سے انہوں نے صحافیوں اور اخباری کارکنوں کے حقوق، ویج ایوارڈ اور حالات کار کی بہتری کیلئے زندگی بھر زبردست جدوجہد کی۔ وہ شعبہ صحافت میں قدم رکھنے کے بعد اپنی خدا داد صلاحیتوں کی بدولت جلد ہی نمایاں ہوئے۔ وہ دو سال بعد سن 1969 میں پی ایف یو جے کی فیڈرل ایگزیکٹو کونسل (ایف ای سی) کے رکن منتخب ہوئے۔ پھر وہ پی ایف یو جے کا مستقل حصہ بن گئے اور مختلف عہدوں پر فائز رہے۔ اس دوران انہوں نے آزادی صحافت اور اخباری کارکنوں کے حقوق کیلئے چلنے والی تحریکوں اور ٹریڈ یونین سرگرمیوں میں انتہائی فعال کردار ادا کیا۔ وہ سن 1994 میں پی ایف یو جے کے صدر نثار عثمانی صاحب کے ساتھ سیکرٹری جنرل کے عہدے پر فائز ہوئے تھے۔ عبدالحمید چھاپرا نے اس جدوجہد میں کراچی تا خیبر مسلسل سفر کیا۔

نثار عثمانی صاحب کے انتقال کے بعد عبدالحمید چھاپرا کی زیر قیادت چھٹے ویج ایوارڈ کے نفاذ کیلئے مالکان اخبارات کے خلاف طویل عدالتی جنگ لڑی گئی تھی۔ ملک بھر میں جلسے جلوس اور ریلیوں کا سلسلہ کئی برس جاری رہا تھا اور وہ تمام سینیٹرز کے دورے کرتے تھے۔ چھاپرا صاحب کی قیادت میں پارلیمنٹ ہاؤس اسلام آباد کے سامنے پہاڑی پر شدید بارشوں میں کئی روز تک بھوک ہڑتالی کیمپ جاری رہا تھا جس میں ملک بھر سے آنے والے اخباری کارکن روزانہ بھوک ہڑتال پر بیٹھتے تھے۔ حکومت اور اپوزیشن کے ارکان اسمبلی، سینیٹرز اور سیاسی رہنما کیمپ میں آکر اظہار یکجہتی کرتے تھے۔

میں نے بھی اس کیمپ میں کراچی یونین آف جرنلسٹس کے عہدیدار کی حیثیت سے شفیع الدین اشرف، مظہر عباس، سرفراز احمد، ایوب جان سرہندی، ذاکر انصاری، خورشید انور، محمد عرفان و دیگر کے ساتھ شرکت کی تھی۔ چھاپرا صاحب کی تقاریر ناقدانہ اور سخت ہوتی تھیں۔ وہ کیمپ میں آنے والے وزراء، اراکین پارلیمنٹ اور سیاستدانوں کو ملکی قوانین کے عدم نفاذ پر اڑے ہاتھوں لیتے تھے۔ اسی جدوجہد کے حصے کے طور پر چھاپرا صاحب نے مالکان اخبارات کی جائیدادوں کے پوسٹرز کی سیریز چھپوا ئی تھی جنہیں ملک بھر میں آویزاں کیا گیا تھا۔ ویج ایوارڈ کے عدم نفاذ کے خلاف کراچی پریس کلب کی عمارت پر ایک جہازی سائز بینر ایک سال سے زائد عرصہ آویزاں رہا تھا جس پر مالکان اخبارات کو ایک دیو کے طور پر دکھایا گیا تھا جس کے منہ سے خون ٹپک رہا تھا اور اس نے ہاتھ میں انتہائی کمزور اخباری کارکن کو دیوچ رکھا تھا۔ یہ آئیڈیا احفاظ الرحمن اور چھاپرا صاحب کا تھا۔ اس بینر کو معروف کارٹونسٹ فیکا نے کراچی پریس کلب کے ٹیرس پر کئی دن کی محنت کے بعد تیار کیا تھا۔ اخباری کارکنوں کے حقوق کیلئے مظاہروں اور ویج ایوارڈ پر عمل درآمد نہ کرنے پر چھاپرا صاحب اپنی تقاریر میں مالکان اخبارات کے خلاف سخت زبان استعمال کرتے تھے۔ وہ واشگاف الفاظ میں کہتے تھے کہ کفن میں جیب نہیں ہوتی سب کچھ اسی دنیا میں پڑا رہ جائے گا تمہارے بڑے بھی دنیا سے خالی ہاتھ چلے گئے اور کچھ ساتھ نہیں لے گئے۔ تم قلم اور کاغذ کے مزدوروں کو ان کی محنت کا معاوضہ دو جن کے خون پسینے اور محنت سے تم ترقی کر رہے ہو۔ یہ محنت کش تم سے تمہاری دولت میں شیئر نہیں مانگتے اپنی محنت کا کم از کم قانونی معاوضہ مانگتے ہیں۔ ان کی جائز مزدوری دو اور دعائیں لو۔ ان کا کہنا تھا کہ اخباری صنعت میں مالکان ورٹیکل ترقی کر رہے ہیں۔ ایک اخبار سے کئی کئی اخبار شروع کر دیے اور دوسرے کاروباروں میں بھی سرمایہ کاری کر رہے ہیں۔

چھاپرا صاحب سچے اور کھرے آدمی تھے۔ منافقت کا ان کے قریب سے بھی گزر نہیں ہوا تھا۔ وہ اصولوں پر کوئی سودے بازی نہیں کرتے تھے اور اپنے ساتھیوں سے بھی کھل کر اختلاف رائے کا اظہار کرتے تھے۔ انہوں نے منہاج برنا صاحب سے بھی مختلف معاملات پر اصولی اختلاف کیا۔ ایک مرتبہ ان سے بغاوت کرتے ہوئے چھاپرا صاحب نے کراچی پریس کلب کے صدر کا الیکشن لڑا اور اس میں کامیابی بھی حاصل کی۔ اس کامیابی کا بنیادی سبب ارکان پریس کلب کے ساتھ ان کے ذاتی تعلقات اور مسلسل روابط تھے کیونکہ وہ نظریاتی یا کسی اور قسم کے اختلافات کو دشمنی میں نہیں بدلتے تھے۔ ہر مشکل میں لوگوں کی مدد کرنے کی حتی المقدور کوشش کرتے تھے۔ چھاپرا صاحب کے احفاظ صاحب اور اسد صاحب سے بہت گہرے مراسم تھے لیکن ان سے بھی انتخابی اختلافات ہوتے تھے۔ کے یو جے سے بی ڈی ایم کیلئے چھاپرا صاحب، احفاظ صاحب ظفر رضوی سمیت مندوبین کی غالب اکثریت کا انتخاب ایک ہی پینل سے ہوتا تھا لیکن جب پی ایف یوجے کے انتخابات کا مرحلہ آتا تھا تو وہاں کراچی کے مندوبین دو گروپوں میں تقسیم ہو جاتے تھے۔ ایک گروپ کی سربراہی چھاپرا صاحب کرتے تھے۔ انتخابات کے موقع پر ان کا اپنے ساتھیوں سے اختلاف بھی ہوتا تھا۔ پشاور اور اسلام آباد میں پی ایف یوجے کے انتخابات میں دونوں مرتبہ صورت حال انتہائی کشیدہ ہو گئی تھی جہاں احفاظ صاحب اور چھاپرا صاحب میں کافی گرما گرمی ہوئی تھی۔

عبدالحمید چھاپرا کلب اور یونین سرگرمیوں میں خواتین کی شرکت کی حوصلہ افزائی کرتے تھے۔ پاکستان فیڈرل یونین آف جرنلسٹس کی پہلی خاتون سیکرٹری جنرل منتخب کرانے کا کریڈٹ بھی عبدالحمید چھاپرا کو جاتا ہے جنہوں نے سن 1999 میں پشاور میں ہونے والی پاکستان فیڈرل یونین آف جرنلسٹس کی بی ڈی ایم میں اسلام آباد سے تعلق رکھنے والی صحافی فوزیہ شاہد کو سیکرٹری جنرل کی امیدوار نامزد کر کے سب کو ورطہ حیرت میں ڈال دیا تھا۔ اخباری کارکنوں کو درپیش مشکل حالات میں فوزیہ شاہد نے صدر آئی ایچ راشد کے ساتھ اپنی ذمہ داریوں کو دو سال تک بخوبی نبھایا۔

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26 جون 2020 مدثر ہارون جمعہ Mudassar Haroon

2 Mukalme

قبل مسیح کا ایک بہت بڑا فلسفی تھا۔ سکندر اعظم نے اپنے استاد ارسطو سے اس فلسفی کا 400 دیو جانس کلبی بہت نام سنا تھا۔ اس کے اور سکندر کے درمیان دو بار ایسے مکالمات ہوئے جو نا صرف تاریخ کا حصہ بن گئے بلکہ سکندر کی زندگی اور سوچ کا رخ بدل گئے۔ سکندر اکثر اپنے مصاحبین کے ساتھ اس فلسفی کا ذکر کیا کرتا۔ یہ اور بات کہ وہ فتوحات میں اس قدر آگے نکل گیا تھا کہ اس کے لئے اس موڑ سے واپسی ممکن نہیں رہی تھی۔

مگر استاد سے اس کی ملاقاتوں نے اس کے دل اور دماغ پر گہرے نقوش چھوڑے تھے۔

پہلا مکالمہ:

ایک دن سکندر اعظم اس کی شہرت سن کر اس سے ملنے کے لئے پہنچا تو وہ سردی کے موسم میں بڑے سکون اور آرام سے ایک بیابان میں بیٹھا دھوپ سینک رہا تھا۔

دیوجانس اس کی آمد پر نا حیران ہوا نا پریشان بلکہ بلکہ اسی طرح بے تاثر لیٹا رہا، سکندر نے کچھ دیر انتظار کیا مگر استاد کو بے جنبش پا کر قریب پہنچا اور اپنا تعارف کرواتے ہوئے بڑے ادب سے اس کے سامنے کھڑا ہو کر بولا، "میں سکندر ہوں، یونان کا فاتح اور ماسیڈونیا کا بادشاہ۔"

اپنے استاد ارسطو سے آپ کی بہت تعریف سنی ہے، میں آپ کے لئے کچھ کرنا چاہتا ہوں، بتائیے میں آپ کے لئے کیا کروں؟" اس پر دیو جانس نے وہ تاریخی جملہ کہا جو فلسفے کی کتابوں میں امر ہو گیا اور بعد ازاں ایک ضرب المثل بن گیا۔ اس نے کہا، "میرے لئے کچھ کرنا چاہتے ہو تو ذرا پیچھے ہٹ کر کھڑے ہو جاؤ۔ میں دھوپ سینک رہا ہوں اور تم اس کے راستے میں کھڑے ہو"

سکندر اس کی بے نیازی سے بے حد متاثر ہوا۔

“اس ملاقات کا اس پر اتنا اثر ہوا کہ اس نے کہا ”اگر میں سکندر نہ ہوتا تو دیوجانس ہوتا۔“

دوسرا مکالمہ:

جب سکندر کی فتوحات اپنے عروج پر تھیں تو اس نے پھر اس سے ملنے کی خواہش کی۔ اس بار دیو جانس کلبی نے قاصد کو جواب دیا کہ وہ بادشاہ کو کھانے پر بلانا چاہتا ہے۔ اس نے سکندر اعظم کو کھانے پر تو بلایا مگر سکندر اور اس کے مصاحبوں کے لئے الگ الگ خیموں میں کھانے کا بندوبست کیا۔

مصاحبوں کے لئے عام کھانا جب کہ سکندر کے لئے جواہرات سے بھرے تھال رکھے اور کپڑے سے ڈھانپ دئے۔ سکندر کے صبر کا پیمانہ جب لبریز ہو گیا تو بولا، "استاد محترم ہمارا کھانا کب آئے گا؟"۔ کلبی بولا، "یہی تو ہے کھانا"۔ سکندر نے کہا بھلا کوئی زر و جواہر کیسے کھا سکتا ہے؟

یہ جواب سننے کے بعد دیو جانس نے پھر ایک تاریخی جملہ بولا، "اے بادشاہ کھانی تو انسان نے دو روٹیاں ہی ہوتی ہیں تو پھر آپ نے دنیا بھر میں اتنا اودھم کیوں مچا رکھا ہے، میں تو سمجھا تھا کہ شاید عام کھانا تو عام انسانوں کے لئے ہوتا ہے اور آپ جیسے بڑے بادشاہ ہیرے جواہرات کھاتے ہوں گے۔

"ان الفاظ نے سکندر اعظم کی آنکھیں کھول دیں اور اس کے دل پر بہت اثر ہوا۔ استاد کی یہ بات وہ مرتے دم تک نا بھولا اور آخری وقت کہ گیا "جب میں مر جاؤں تو میرے دونوں ہاتھوں کو میرے کفن سے باہر رکھنا تاکہ لوگ جان سکیں کہ جب میرے جیسا بادشاہ بھی دنیا سے گیا تو اس کے دونوں ہاتھ خالی تھے"۔

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Imran Latif جمعہ 2 اکتوبر 2020

Jheera Panu Laal Ee

"جیڑاپنو لال اے" یہ محاورہ خاصا معروف سمجھا جاتا ایسا ہی کچھ ہمارے نظام میں پائی جانے والی خرابیاں ہیں جس سے ہم سب کا کبھی نہ کبھی پالا پڑتا ہے -

بات کرتے ہیں ہم اخلاقیات کی اور ریاست مدینہ کی مگر من حث القوم معذرت کے ساتھ شاید ہم اخلاقی پستی کا شکار ہو چکے ہیں یا شاید نظام میں رچ بس گئے ہیں اگر بات محکمانہ امور کی کریں تو چائے پانی کاکلچر تو عام ہے اور مسائل اور ٹھوکر کھاکر عافیت جانتے ہیں کہ چائے پانی سے جائز کام بھی ہو جائے۔

آئے روز زیادتی کے جرائم کے واقعات سامنے آتے ہیں آخر ان کے محرکات ہیں کیا معاشرہ پستی کا شکار کیوں؟ ہم اپنی اصل سے دور ہو گئے ہیں۔

بحیثیت صحافت کے طالب علم و پریکٹیشنر معاشی مسائل و حقائق کا مشاہدہ کیا ہمیں اپنی اقدار پر واپس لوٹنا ہے ایک وقت تھا جب گلی محلے کے بڑے کا اتنا ادب و احترام ہوتا تھا کہ کسی بھی قسم سے شرارت سے اجتناب کرتے تھے پھر معاشرے میں ہمسایہ ملک کے چینلز اور ڈراموں نے رہن سہن کو بدلا اور ہم تقلید میں آگے نکل گئے اور گزرتے وقت ساتھ دیگر اخلاقی اقدار کی پستی کا سامنا کرنا پڑا۔

آئے دن واقعات رونما ہوتے کہیں نوجوان معروف گیمز کھیلتے ہوئے جان گنوا بیٹھتے ہیں صحت مند سرگرمیاں نہ ہونے اور معاشرتی دباؤ مسائل کے باعث نوجوان نشہ جیسی لعنت کا شکار ہو رہے ہیں نشہ کینسر کی مانند معاشرے میں سرایت کر رہا ہے آخر ریاست کے انتظامی ادارے کب اپنا موثر کردار ادا کریں گئے جب پانی سر سے گزرتا ہے تو ہی مشنری حرکت میں آتی ہے -

آج کا نوجوان ڈگری تو حاصل کرتا ہے مگر اس کے باوجود بیروزگاری کا سامنا کر رہا ہے ضرورت ہے سکولز بیس ایجوکیشن کی تعلیم کے میدان میں بھی ہم بھیڑچال کا شکار ہیں طلبہ کی کیریئر کونسلنگ نہایت ضروری ہے تاکہ ذریعہ معاش کے حصول میں آسانی ہو پڑھے لکھے نوجوانوں کو زمہ داریاں نبھانی ہوں گئیں چاہے وہ گلی محلہ کی سطح پر ہوں یا سیاسی و معاشرتی امور ہوں۔

الحمد للہ آج ستر برس کے بعد ہمارے پاس بہت کچھ ہے آئے روز جدید ڈیجیٹل منصوبے فنکشنل ہو رہے ہیں مگر آج بھی عوام کو پٹوای، کلرک، تفتیشی، انصاف، افسر شاہی پروٹوکول جیسے مسائل کا سامنا ہے ابھی منزل دور ہے۔ مگر ناممکن نہیں محنت دیانت و عظم و ہمت ولولے سے پاکستان کو حقیقی فلاحی ریاست بنا سکتے ہیں جس کا خواب اقبال نے دیکھا اور عملی نمونہ قائد اعظم نے اپنی جدوجہد سے پیش کیا۔

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2021 مارچ 13 شاہد نذیر چودھری ہفتہ Shahid Nazir Chaudhry

Qaidi Mard Biwi 3 Din Pass Rakh Sakee Gi

عورت کے جنسی تقاضے بھی مردوں کی برابری کا حق رکھتے ہیں۔ جب ریاست اس سلسلہ میں کوئی قانون بناتی یا آرڈر پاس کرتی ہے تو صرف مردوں تک اسکی تخصیص کرنا جمہوری ائینی خلاف ورزی کا ثبوت بن جاتی ہے۔ ابھی حال ہی میں جیلوں میں قید شادی شدہ مرد قیدیوں کے لئے آرڈر کیا گیا ہے جس کے مطابق پنجاب میں قیدیوں کو بیوی کے ساتھ جیل کے فیملی ہومز میں، قیدیوں کو بیوی کے ساتھ رکھنے کی اجازت دے دی گئی ہے۔ رہائش کی سہولت دی گئی ہے۔

اس حوالے سے محکمہ داخلہ پنجاب کی جانب سے ایک اعلامیہ بھی جاری کیا گیا ہے، اعلامیہ کے مطابق بیوی سال تک کا 5 روز تک رہنے کی اجازت ہو گی جب کہ اس دوران قیدی کا 3 ماہ بعد 3 کو قیدی خاوند کے ساتھ پر بچہ بھی اپنے والدین کے ساتھ رہ سکے گا۔

سوال پیدا ہوتا ہے کہ یہ آرڈر صرف مرد قیدیوں کے لئے کیوں کیا گیا ہے۔

جیلوں میں قید شادی شدہ عورتوں کو اس حق سے محروم کیوں رکھا گیا ہے۔

جیلوں میں بند کئی خواتین بچے بھی پیدا کرتی ہیں تو اس حوالے سے قیدی خواتین کے انسانی فطری تقاضوں کا بھی خیال رکھنا چاہئے۔ اس حوالے سے یہ پروپیگنڈہ کیا جاتا ہے کہ قیدی خواتین کے ساتھ جیل کا عملہ جنسی بدسلوکی بھی کرتا ہے اور اسکے بدلے اسکو سزا میں ریلیکس بھی کیا جاتا ہے۔ اس تناظر میں سوچا جائے کہ جو فیصلہ مرد قیدیوں کے مسائل کو دیکھ کر کیا گیا ہے یہ مسئلہ خواتین کا بھی ہو سکتا ہے۔

سے 200 خواتین قید ہیں جن میں سے 753 جنسی تقاضا دونوں کے یکساں ہو سکتا ہے۔ پنجاب کی جیلوں میں اس وقت زیادہ باقاعدہ سزا یافتہ ہیں جبکہ انڈر ٹرائل وومن کی تعداد ساڑھے چار سو کے قریب ہے۔ ان کے ساتھ ان کے بچے بھی قید ہیں جیل کو اگر اصلاح خانہ بنانا ہے اور قیدیوں کو بھی انسانی حقوق دینے ہیں تو اس ضمن میں خواتین کو نظر انداز کرنا ظلم ہوگا۔

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2020 ستمبر 30 شاہد نذیر چودھری بدھ Shahid Nazir Chaudhry

Number Kaam Hain Tu Kiya Hua

فیصد نمبر لیکر بھی میڈیکل کی تعلیم حاصل نہیں کر پاتے اور لاعلمی کی 80/90 پاکستان میں ہر سال لاکھوں بچے وجہ سے ایسے مضامین کا انتخاب کر لیتے ہیں جن کا آنے والے دور میں اب کوئی مستقبل نہیں۔ دیکھا جائے تو بچوں سے زیادہ ماں باپ ہمت ہار جاتے اور بچوں کا کیریئر بنانے کے دردنہیں لیتے یہ نہیں سوچتے کہ آپ کی اولاد ہی آپ کا مستقبل ہے، اولاد کا مستقبل سنوارنا دراصل خود اپنا مستقبل سنوارنا ہے، کل کر غزستان سے آئے میرے ایک دوست بتا رہے تھے کہ پاکستان بھی بدلے گا اور صرف پانچ سال بعد پاکستان انتہائی ترقی کی جانب اٹھے گا، اس لئے پاکستانیوں کو اپنی اولادوں کو ابھی سے پروفیشنل ایجوکیشن کی طرف لے آنا چاہئے۔

یہاں بہت سے میکنزم چینج ہوں گے، بڑے ادارے اگر نہ سمجھ سکے تو وہ ڈوب جائیں گے اور چھوٹے ادارے سمجھ گئے تو اوپر آجائیں گے کیوں اگلا دور اب تعلیم ہنر اور علم کا ہے۔

ارٹیفیشل انٹیلیجنس غذا سے دوا تک ہر چیز کا تصور بدل ڈالے گی۔ بتانے لگے اگلے دس سالوں میں امریکہ، برطانیہ، جرمنی، فرانس، سپین، عرب ملکوں میں ڈاکٹرز اور پیرا میڈیکل سٹاف کی اشد ضرورت ہوگی۔

ڈبلیو ایچ او ہر ملک کے لئے ایک سٹینڈرڈ بنا رہی ہے، لہذا وہ ملک اور لوگ زیادہ کامیاب ہوں گے جن کے گھروں میں ڈاکٹر موجود ہوں گے۔ میں نے جب بتایا کہ یہ سب نظر آرہا ہے کہ مشکل دور آنے والا ہے، پاکستان میں میڈیکل کی تعلیم بہت مہنگی اور مشکل ہو چکی ہے، پرائیویٹ میڈیکل کالج کسی کو بھی داخلہ دینے سے پہلے

پندرہ بیس لاکھ ڈونیشن لیتے ہیں، جبکہ سال کی بارہ لاکھ فیس اس کے علاوہ ہے، پاکستان میں ایک ڈاکٹر بنانے کے لئے ایک کروڑ روپیہ خرچ ہوجاتا ہے پانچ سال میں۔

فیصد نمبر لینے والے بچے بھی اس ملک 60 دوسری اہم بات یہ ہے کہ میڈیکل ڈاکٹر بننے کی تمنا رکھنے والے ہزار سٹوڈنٹ کرغیزستان سے 5 کی یونیورسٹی میں داخلہ لے سکتے ہیں پچھلے دس بارہ سال کے دوران کم از کم میڈیکل ایجوکیشن حاصل کر کے ایم بی بی ایس ڈاکٹر بن چکے ہیں۔

وہ بولے، پاکستانی قوم کو یہی بات سمجھ نہیں آرہی، اردگرد کے ملکوں میں بڑی اچھی میڈیکل تعلیم دی جارہی ہے اس لئے اپنے بچوں کو ان ملکوں میں خاص طور پر کرغیزستان کی اعلیٰ ترین میڈیکل کالجز میں بھیجیں، کہنے لاکھ تک ہوتی ہے جبکہ اب انہیں وہی کتابیں 6 لگے، جانتے ہیں وہاں ایک سال کی فیس کھانے پینے اور باسٹل سمیت پڑھائی جاتی ہیں جہاں یہاں کنگ ایڈورڈ میڈیکل کالج، علامہ اقبال یا نشتر میڈیکل یونیورسٹی میں پڑھائی جاتی ہیں جبکہ پروفیسرز بھی پاکستانی ہیں، انہیں کرغیز زبان نہیں سیکھنی پڑتی اور پورے پانچ سال میں وہ مکمل ڈاکٹر بن جاتے ہیں اور پاکستان سمیت دنیا کے کسی بھی ملک میں ان کو ہاتھوں ہاتھ لیا جاتا ہے۔

دوسری طرف چین اور رشیا میں جانے والوں کو پہلے زبان سیکھنے اور ان کی زبان میں میڈیکل کی تعلیم لینی پڑتی ہے جس سے طالب علم دوہرے مسائل کا شکار ہوتا ہے۔ اس کے دو سال اور پیسہ ایکسٹرا لگ جاتے ہیں۔

میں اسکی بات سن کر حیران رہ گیا، چند ماہ پہلے ایسی رپورٹ نظر سے گذری تھی کہ انڈیا اور بنگلہ دیش اپنے طالب علموں کو سنٹرل ایشیا میڈیکل تعلیم کے بھیج رہا ہے۔

ہزار کے قریب 13 ہزار کے قریب میڈیکل سٹوڈنٹس سنٹرل ایشیا میں پڑھ رہے ہیں جبکہ پاکستان کے 30 انڈیا کے میڈیکل سٹوڈنٹس وہاں موجود ہیں۔ ادھر ہم اپنے بچوں کے ارمان دبا کر انہیں پروفیشنل ایجوکیشن دلوانے کے لئے تدبیر اور ہمت سے کام نہیں لیتے۔ ورنہ آج کی دنیا میں بچوں کو اب پاکستان سے باہر بھی پڑھنے کے لئے بھیجنا چاہئے کیونکہ آنے والا دور مکمل طور پر گلوبل ویلج میں بدل جائے گا، ملکوں کی سرحدیں قائم رہیں گے مگر ضروریات سب کی ایک ہوجائیں گی۔ اولاد ہی ہمارا اثاثہ ہے اور اسکا مستقبل بچانے اور بنانے کے انہیں میڈیکل کی تعلیم دلوانے پر توجہ دینی ہوگی۔

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26 اپریل 2020 سعید احمد خان اتوار

Corona Aur Pakistan

جب سے کرونا وائرس پاکستان آیا ہے ہر روز کچھ نیا سننے کو ملتا ہے، شروع شروع میں تو کوئی یقین ہی نہیں کر رہا تھا کہ کرونا ابھی تک پاکستان نہیں آیا، چاہے مذاق اڑاتے تھے کہ دیکھو اللہ نے ان پر عذاب نازل کر دیا ہے ہم سب یہاں پر آرام سے بس تماشہ دیکھ رہے تھے ہمیں یقین تھا کہ ہم تو مسلمان ہے ہمیں اللہ کچھ نہیں کرے گا یہ تو بس کفار پر اللہ کی طرف سے عذاب ہے پھر اچانک ہمارا یہ یقین بھی یک دم سے ٹوٹ گیا جب کرونا پاکستان پہنچا ہر طرف ہل چل سی مچ گئی ایسی صورتحال ہوگئی جیسے ایک بلڈنگ میں لگے ہارن کے بجنے کے بعد ہوتی ہے اسی طرح لوگ ڈر گئے خوف زدہ ہو گئے، پھر انہی دنوں میں ہر طرف سوالات اٹھنے لگے کہ کیا کسی بھی ملک کے کسی بھی سائنسدان نے ابھی تک اس کا علاج نہیں بنایا؟ جب سر پر آتی ہے تو سوالات تو اٹھتے ہیں نا پھر ایک اور افواہ پہلی کہ اگر آپ پیاز کھاؤ گے تو آپ کو کبھی کرونا وائرس نہیں ہوسکتی یعنی پیاز کھانے سے آپ کرونا سے محفوظ رہے سکتے ہو پھر کیا ہونا تھا پاکستان کے لوگ کافی سادہ ہے خاص طور پر جو دیہات میں رہتے ہیں سب نے پیاز کھانا شروع کر دیا جس کا انجام پیاز کی قیمت آسمانوں سے باتیں کرنے لگی، ایک سے تو میں نے سنا کہ نسوار کھانے سے بھی کرونا ختم ہو جاتا ہے۔

گورنمنٹ ٹرالے بھر بھر کر چائینہ بھیج رہی ہیں۔

کوئی کہہ رہا ہے کہ فلاں پیر کے پاس جاؤ اس کے دم کرنے سے کرونا کبھی ہو ہی نہیں سکتا، ایک عجیب سی کیفیت تھی جیسے کوئی ڈرامہ چل رہا ہوں خیر یہ سلسلہ کچھ دن تک چلتا رہا جب کرونا نے اپنے پنجے گھاڑنا شروع کر دیے تب لوگوں نے ہوش کے ناخن لیے جب کرونا نے اپنے پنجے مضبوط کر لیے تب کچھ لوگوں کو ہوش آیا آدھے اب بھی نہیں مانتے کہ یہ سب حکومت ڈرامہ کر رہی ہے کرونا وائرس ہے ہی نہیں۔

کے علاوہ کوئی دوسرا (lock down) آگے چلتے ہیں جب کرونا پاکستان میں زیادہ پھیلنے لگا تب حکومت کو راستہ نظر نہیں آ رہا تھا حکومت بھی شاید کچھ زیادہ خوف زدہ ہو گئی تھی کیونکہ جس طرح حکومت نے ایک دم سے پورا پاکستان بند کر دیا اور پھر بعد میں کھولنا پڑا، ایک دم سے ملک کو بند کرنے سے کاروبار بند کرنے سے عوام کو کافی مشکلات کا سامنا کرنا پڑا جو جمع پونجی تھی وہ کچھ دن میں ختم ہو گئی پھر گورنمنٹ نے احساس ایمرجنسی کیش پروگرام شروع کیا جس میں کچھ لوگوں کو ریلیف مل گیا۔

پھر حکومت نے واپس کاروبار کھول دیا جس میں باقی لوگوں کا کام بھی چل پڑا اب حالات یہ ہیں کہ ہر بندہ اسی انتظار میں ہیں کہ کب ڈاکٹرز کی طرف سے کہا جائے گا کہ کرونا کی ویکسین تیار ہو گئی ہے بس اللہ سے امید کبھی کم نہیں کرنی چاہیے مجھے یقین ہے کہ کرونا باقی دنیا کی نسبت پاکستان میں بہت جلدی کنٹرول ہو جائے گا اور انشاء اللہ متاثرین بھی باقی ممالک سے کم ہونگے۔

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2020 جولائی 11 ہفتہ

Islamabad Mandir Or Islami Jamhoriya Pakistan Ka Rad E Amal

الحمد للہ ہم ایسے دین کامل کے پیروکار ہیں جس دین کو اللہ رب العزت نے سب سے پسندیدہ دین قرار دیا ہے۔ اس میں ہر ذی روح کے حقوق کا تحفظ کیا جاتا ہے۔ اشرف المخلوقات ہونے کے ساتھ ساتھ پھر اللہ کریم کے سب سے پسندیدہ دین کی پیروکاری واقعی بہت بڑی نعمت سے کم نہیں ہیں۔ ہر دور میں ہر طرح کے لوگ ہوتے ہیں جو اپنی اپنی دلائل اور منتق پر کھڑے ہوتے ہیں ہم سب کو دوسروں کے موقف کا احترام کرنا چاہیے۔

لیکن حال ہی میں پاکستان کی بڑی اقلیت ”ہندوؤں“ کے مندر بننے پر جس احتجاج کا سامنا انتظامیہ کو کرنا پڑا ہے میں ذاتی طور پر اسکو بُرا سمجھتا ہوں کیونکہ مسلمان کا نہ تو دل اتنا چھوٹا ہوتا ہے کہ اقلیتوں کے عقائد پر اس طرح اثر انداز ہوں اور نہ عقیدہ اتنا کمزور کہ ایک مندر بننے پر واویلا اٹھا دیا جائے۔

میں اس بات پر بھی حیران ہوں کہ اگر لندن میں چرچ کو مسجد میں تبدیل کیا جائے، یورپ میں مساجد کی تعداد کو کے نعرے ”بڑھا دیا جائے، کینڈا کے مئیر مساجد کے افتتاح کو آئیں تو ہم وہی مسلمان ہیں جو “اسلام زندہ باد لگاتے ہیں۔

مگر پاکستان میں ایک مندر بننے پر اتنا شدید احتجاج کر رہے ہیں حالانکہ یہ اقدام پوری دنیا کیلئے ایک پیغام ہے کہ جب بھارت کے اندر مذہبی انتہا پسندی عروج پر ہے اس وقت میں پاکستان اپنی اقلیتوں کا دفاع کر رہا ہے اور انکو مذہبی آزادی کے ساتھ ساتھ تمام سہولیات بھی فراہم کر رہا ہے۔ یہ ایک سفارتی کامیابی ہوگی۔ ہماری گفتگو کا آغاز ہی اس طرح ہوتا ہے کہ پاکستان میں اقلیتوں کو تمام حقوق مل رہے ہیں۔

مگر درحقیقت آج بھی کئی علاقوں میں انکے ساتھ جو سلوک رواں رکھا جاتا ہے وہ قابل افسوس ہے۔ یہ بات بھی یہاں قابل ذکر ہے کہ کئی علاقوں اقلیتوں کے ساتھ حسن سلوک مثالی ہے۔

% تھا مگر آج یہ شرح 15 پاکستان جب معرض وجود میں آیا تو اس وقت ملک خداداد میں اقلیتوں کی آبادی کا تناسب % فیصد سے کم رہ گئی ہے جن میں سے ہندوؤں کی تعداد ایک 3 حیرت انگیز طور پر بڑھنے کی بجائے کم ہو کر لاکھ ہے جن کی اکثریت سندھ کے مختلف اضلاع (عمر کوٹ، تھر پارکر 90-80 محتاط اندازے کے مطابق تقریباً اور میر پور خاص) میں رہائش پزیر ہیں۔

سے زائد مندر آباد ہوں جن میں سندھ کے 20 مندر آباد تھے اور اس وقت شائد ہی 428 آزادی کے وقت پاکستان میں پنجاب کے چار، خیبر پختونخوا کے دو اور بلوچستان کے تین مندر شامل ہیں۔ باقی بچنے والے تمام مندروں کی 11 عمارتیں یا تو بد حالی کا شکار ہیں یا پھر کسی اور مقاصد کیلئے استعمال ہو رہی ہیں۔ سب سے بڑی مشکل شمشان گھاٹ اور مذہبی تہوار منانے یا دوسرے مذہبی معاملات کیلئے کمیونٹی سنٹرز کی عدم موجودگی ہے۔

مندر کی تعمیر روکنے کیلئے سب سے بڑی دلیل بھی یہی دی جا رہی ہے کہ نیا مندر تعمیر کرنے کی بجائے پرانے سالوں میں پہلے کتنے مندروں 73 مندروں کو ٹھیک کر کہ انکو آباد کیا جائے تو یہاں سوال یہ بھی پیدا ہوتا ہے کہ کی دیکھ بھال کیلئے انتظامات کئے گئے ہیں جو آج ایک دم سے سارے انتظامات کر دیے جائیں گے بلاشبہ اسلام

13 آباد میں پہلے سے موجود "سید پورہ مندر" بھی ہے جو کہ پہلے ہی بند ہے اور اسکے علاوہ راولپنڈی میں بھی غیر فعال مندر موجود ہیں۔

جن کی حالت بہت خراب ہے اگر ان میں تمام تر سہولیات پہلے ہی فراہم کر دی جاتیں تو آج نئے مندر کی ضرورت بھی پیش نہ آتی۔

میرا ماننا ہے کہ ملکی سطح پر کئے جانے والے فیصلوں کو سمجھنے کیلئے ذہنی سطح کو بھی بڑا اور دائرہ کار بڑھانے کی کرنا ضرور ہے تاکہ اس فیصلے کا ہر رخ دیکھا جا سکے۔ اور اسکے ثمرات کا جائزہ لیا جاسکے جہاں تک بات ہے فنڈز مہیا کرنے کی تو جس طرح عوام الناس نے کرتار پور راہداری کے فنڈز میں کشادہ دلی کا اظہار کیا تھا ٹھیک اسی طرح اب بھی کر لیں۔

کیونکہ قائداعظم محمد علی جناح کے مطابق حکومت کو اس سے کوئی سروکار نہیں ہے کہ آپکا مذہب کیا ہے پاکستان کے تمام شہری اسکے باشندے ہیں۔ اقلیتی بھی اس ملک کے ٹیکس پیئرز ہیں انکے دیے ہوئے ٹیکس سے مسلمانوں کے بہت سے فلاحی کام ہوتی ہیں تو اگر ہمارے مشترکہ ٹیکس کے پیسوں سے اگر ایک مندر (جسکے اندر شمشان گھاٹ، کمیونٹی ہال، مہمان خانے اور پارکنگ وغیرہ) ہو تو اسلام کو کوئی خطرہ نہیں ہو گا۔

یہاں یہ بات بھی ذہن نشین کرنے کی ضرورت ہے کہ اگر ہم پاکستانی دارالحکومت میں مندر کی تعمیر کے خلاف ہیں اور اسکو گرانے کے حق میں ہیں تو پھر ہندوستان کی دارالحکومت دہلی میں نہ تو مساجد کی تعمیر کروانے کے روادار رہتے ہیں نہ ہی (خداناخواسطہ) اسکی شہادت پر احتجاج کے حقدار رہتے ہیں۔

اقلیتوں کو یہ حق آئین پاکستان میرا مطلب "اسلامی" (جمہوریہ) پاکستان دیتا ہے یہ وہی آئین ہے جس کے اندر ہمارے حق میں کچھ ہو جو کہ ہمیں فائدہ پہنچائے وہ ہمیں قبول ہے مگر یہی آئین کسی اقلیت کو اپنے فرائض سرانجام دینے کے بعد حقوق دینے کی بات کرتا ہے تو اسکو ردی کی ٹوکری میں پھنک دیا جاتا ہے۔

یہ رویہ بحیثیت مسلمان ہم کو زیب نہیں دیتا ہے۔ ہم کو چاہئے کہ قرآن پاک کی تعلیمات پر عمل کرتے ہوئے تمام مذاہب کا احترام کریں۔ سب سے اہم یہ کہ پاکستان کو دوسرے ممالک کی طرح شریکیت اور انتہاپسندی میں دکھیلنے کی بجائے ملک خداداد کو امن کا گہوارہ بنائیں۔ اللہ ہم سب کا حامی و مددگار ہو۔ امین

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2020 جولائی 9 رافیہ مجید جمعرات

Mobile Phone

-موبائل فون کو ایک نعمت سمجھا جاتا ہے۔ موبائل فون کے آغاز میں لوگوں نے اسے نمائش کے لیے استعمال کیا متوسط طبقہ نے بطور فیشن استعمال کیا۔ اور اب ایسا وقت آن پڑا ہے کہ موبائل ہر انسان کی ضرورت زندگی کی -حیثیت اختیار کر چکا ہے

یہ بات درست ہے کہ موبائل وقت کے ساتھ ساتھ ضرورت بنتا جا رہا ہے لیکن اس کا ہر گز یہ مطلب نہیں کہ ہم چھوٹے بچوں کے ہاتھوں میں موبائل تھما دیں۔ جہاں موبائل کو ایک نعمت سمجھا جاتا ہے وہاں یہ بہت سی بُری -عادتوں کی وجہ بھی بنتا ہے

میں مانتی ہوں کہ موبائل لوگوں کے درمیان ایک رابطے کا ذریعہ ہے۔ ہم میلوں دور بیٹھے انسان سے نہ صرف بات کر سکتے ہیں بلکہ انہیں دیکھ بھی سکتے ہیں۔ لیکن مجھے لگتا ہے کہ موبائل نے ہمیں اپنوں سے دور کر دیا ہے جیسا کہ ہمارے والدین۔ ہم میلوں دور بیٹھے انسانوں سے تو ہر روز بات چیت کرتے ہیں، انہیں دیکھتے ہیں -لیکن سامنے بیٹھے انسان کو بری طرح نظر انداز کرتے ہیں

پہلے وقتوں میں لوگ صبح سویرے اٹھ کر نماز پڑھتے تھے۔ قرآن پاک کی تلاوت کرتے تھے۔ اور اب ہم خود کو ہی دیکھ لیں۔ ہم لوگ دس بجے سے پہلے نہیں اٹھتے۔ ہم رات کو دیر سے سوتے ہیں اور صبح دیر سے اٹھتے ہیں اور پھر کام دیر سے ہوتا ہے۔ ہم بچوں کو موبائل کھلونوں کی طرح تھما دیتے ہیں اور پھر بجے موبائل کو اس قدر انہماک سے استعمال کرتے ہیں کہ انہیں کسی چیز کی پرواہ نہیں ہوتی نہ سونے کی، نہ کھانے کی اور نہ ہی پینے کی۔ اور پھر ہم یہ کہتے ہیں "کہ برکت نہیں کسی چیز میں"۔

2020 جولائی 6اروی سہیل پیر

Mutaliya Kutub

ہمارے معاشرے میں وقت کے ساتھ ساتھ پڑھے لکھے خاص کر نوجوان طبقے میں مطالعہ کا رجحان کم ہو چکا ہے۔ جس کے نتیجے میں لاعلمی اور ذہنی الجھاؤ بڑھ رہا ہے۔ مطالعہ کتب ہمیشہ سے انسان کی ضرورت رہی ہے۔ با شعور انسان کے لیے یہ غذا کی سی حیثیت رکھتی ہے۔ کتاب کو تنہائی کا بہترین ساتھی کہا جاتا ہے۔ مطالعہ کتب غیر محسوس انداز سے انسان کی ذہنی نشوونما اور کردار میں مثبت تبدیلیاں لانے میں اہم کردار ادا کرتا ہے۔ شرط یہ کہ انسان مثبت کتب سے اپنا رشتہ استوار رکھے۔

دنیا میں جتنے بھی عظیم رہنما اور لوگ گزرے ہیں۔ ان میں ایک قدر مشترک رہی ہے کہ انہوں نے مطالعہ کتب کو اپنی عادت بنایا۔ نیلسن منڈیلا ایک نامور اور جانی پہچانی شخصیت ہیں۔ جنوبی افریقہ میں نسل پرستی کے خاتمے میں ان کی خدمات ناقابل فراموش ہیں۔

اس جدوجہد کے دوران انہوں نے زندگی کے ستائیس سال پر محیط لمبا عرصہ قید میں گزار دیا۔

قید میں رہنا کسی قسم کی ذہنی اذیت سے کم نہیں ہے۔ تکلیف دہ حالات میں انسان کی ہمت جواب دینے لگتی ہے۔ اس کو کچھ حد تک وہ لوگ محسوس کر سکتے ہیں جو کرونا وائرس کی وجہ سے گھروں میں محدود ہیں اور اپنے سوشل سرکل کو کم کر چکے ہیں۔ لیکن اپنی قوت ارادی کو اس مشکل میں مضبوط رکھنے کے لیے اس قید کے ایمان اور زندگی کے دوران نیلسن منڈیلا نے بھی اپنا تعلق مطالعہ اور کتب کے ساتھ بڑھا لیا اور اپنے جذبے، نصب العین کے حصول کی جدوجہد کو کمزور نہیں پڑنے دیا۔

اس بات سے یہ اندازہ لگایا جا سکتا ہے کہ مطالعہ کتب زندگی کی تاریکیوں میں روشنی کی کرن کی مانند ہے۔ جو انسان کو ہارنے نہیں دیتی۔

آج کی نوجوان نسل میں مطالعہ کی اہمیت اور قدر کو بڑھانے کی ضرورت ہے۔ مطالعہ کے لیے مسلمان کی زندگی کا سب سے زیادہ وقت کا حقدار دین کا علم ہے۔ اس لیے قرآن و حدیث کے مطالعہ کا رجحان نوجوان نسل میں پیدا کرنا ضروری ہے۔ کیونکہ دین الہی کے درست فہم کے ذریعے ہی انسان اور خاص کر کے مسلمان اپنے لیے دنیا و آخرت کی بھلائی سمیٹ سکتے ہیں۔ دنیا میں اپنا کھویا ہوا مقام حاصل کر سکتے ہیں۔ اسلام ایک مکمل ضابطہ حیات ہے۔ اللہ اور رسول صلی اللہ علیہ وآلہ وسلم سے بہتر یں تعلق استوار کرنے کے لیے مستند کتب کا مطالعہ بے حد سود مند ہے۔

نظام تعلیم، پھٹی جینز اور نتھلی

پنجاب یونیورسٹی کالونی گیٹ سے سوشیالوجی ڈیپارٹمنٹ کا راستہ زمانہ طالب علمی میں میرے دل کے خاصا قریب رہا ہے۔ آج بھی جب مجھے یونیورسٹی جانے کا موقع ملتا ہے تو میں گھنٹوں اس راستے پر پیدل گھومتا ہوں۔

اسی طرح ملک کی مختلف جامعات میں درختوں کے سائے تلے چلنا میری روح میں بسا ہوا ہے۔ ان راستوں میں ہزاروں خواب سمائے ہوتے ہیں، ان درختوں کے سائے تلے مڈل کلاس فیملیز کی سیکڑوں امیدیں خود کو زمانے کی تپش سے محفوظ بنا رہی ہوتی ہیں۔ ان راستوں پر خاندان کے جبر سے آزاد طالبات، والدین کی جانب سے عطیہ کردہ ہمت کے ساتھ عازم سفر ہوتی ہیں۔

ان راستوں کی ہر اینٹ اور ہر درخت کے ساتھ ہزاروں بچوں کی یادیں جڑی ہوتی ہیں۔ ان یادوں، ان راستوں، ان خوابوں اور ان ارمانوں کو حقیقت کا روپ انہی جامعات سے ملتا ہے۔

لیکن یہی جامعات تعمیر کی بجائے تخریب کی راہ پر گامزن ہیں۔

جامعات سے تعمیری خبروں کی بجائے تخریبی خبروں کی نوعیت کے لیے چند نمونے پیش ہیں: پشاور یونیورسٹی میں طلبہ و طالبات کے لیے ڈریس کوڈ متعارف، ہزارہ یونیورسٹی میں طالبات جینز نہیں پہن سکیں گی، باچا خان یونیورسٹی کے طلبا بالیاں اور طالبات زیورات نہیں پہن سکیں گی۔ اسلامیہ یونیورسٹی میں سرکاری لباس پہننا ہوگا۔

نسٹ اسلام آباد، یو ای ٹی لاہور، پشاور یونیورسٹی، زرعی یونیورسٹی فیصل آباد سمیت ملک کے طول و عرض میں طالبات کے لیے ڈریس کوڈ کی پابندی عائد کی گئی۔

کراچی سے قراقرم، گوادر سے خنجراب تک ملک کے تعلیمی اداروں میں آئے روز ایسی متنازعہ خبریں سامنے آتی ہیں۔ لیکن وفاقی نظامت تعلیم کی نوٹی فکیشن نے ایک اور پینڈورا باکس کھول دیا ہے، جس کے تحت وفاقی سرکاری تعلیمی اداروں میں اساتذہ کے لیے ڈریس کوڈ لاگو کر دیئے گئے۔

نوٹی فکیشن کے مطابق، خواتین اساتذہ کے جینز اور ٹائٹس پہننے پر پابندی عائد ہوگی۔ مرد اساتذہ کے جینز اور ٹی شرٹ پہننے پر پابندی ہو گی۔ اساتذہ کو کوئی بھی کلاس لینے سے قبل اس ڈریس کوڈ پر عمل کرنا لازمی ہوگا۔ یعنی اساتذہ کوئی بھی لیکچر ڈیلیور کرنے سے پہلے سرکار کی جانب سے عائد کردہ ان اصولوں کی پاسداری کرنے کے پابند ہوں گے۔

لیکن سوال یہ ہے کہ اساتذہ کے لیے ڈریس کوڈ لازمی ہے یا ان کی قابلیت اہمیت رکھتی ہے؟ سرکاری جامعات میں ڈریس کوڈ لازمی ہے یا تحقیق کے معیار میں بہتری اہم ہے؟ پاکستان میں برین ڈرین کا خاتمہ کیسے ہوسکتا ہے؟ پُراثر بین الاقوامی جرنلز میں تحقیقی مضامین کے لیے کوئی نوٹی فکیشن جاری کیوں نہ ہوا؟ 65 فیصد نوجوانوں میں سے صرف 4 فیصد جامعات تک کیوں پہنچتے ہیں؟

کووڈ کرائس کے دوران معیار تعلیم بہتر کیسے ہوگا؟ سوال تو یہ بھی ہے کہ سرکار اساتذہ کو معیار تعلیم بہتر بنانے کے لیے کوئی نوٹی فکیشن کیوں نہیں جاری کرتی؟ سطحی اور غیر معیاری ریسرچ پر سرکار کا قلم کیوں نہیں چلتا؟ پاکستان میں تحقیق سے زیادہ اخلاقیات پر زور کیوں دیا جاتا ہے؟ ملک میں تعلیم کو شعبہ تجربہ گاہ کیوں بنا دیا گیا ہے؟ کیا کبھی سرکار نے کوئی ان عوامل کا جائزہ لینے کے لیے کوئی نوٹی فکیشن جاری کیا کہ ہمارا اعلیٰ تعلیم کا نظام کیوں عالمی معیار کے سائنس دان یا دانشور پیدا کرنے میں ناکام رہا ہے؟

پاکستان میں نوجوانوں کی آبادی کل آبادی کا 65 فیصد حصہ ہے لیکن یونیورسٹیوں میں زیر تعلیم ان نوجوانوں کی تعداد محض 3 سے 4 فیصد ہے۔ اس کا مطلب ہے کہ اعلیٰ تعلیم حاصل کرنے والوں کی یونیورسٹیوں تک رسائی بہت محدود ہے۔ ملک میں کئی اعلیٰ تعلیمی ادارے یونیورسٹی کے بین الاقوامی معیار پر پورا نہیں اترتے، لیکن ایچ ای سی کی جانب سے انہیں یونیورسٹی کا درجہ دے دیا گیا۔

حالیہ کیو ایس رینکنگ میں پاکستانی یونیورسٹیز کے حوالہ جات کی اوسط 29 فیصد تھی جبکہ بھارت اور چین کی فیکلٹی کے حوالہ جات کی اوسط بالترتیب 54 اور 80 فیصد تھی۔ اس تعلیمی پستی کی وجہ سے ہزاروں پاکستانی بیرون ملک اعلیٰ تعلیم حاصل کرنے کو ترجیح دیتے ہیں۔ اسی وجہ سے ہمیں 'برین ڈرین' کا سامنا بھی ہے۔

یونیسکو کے اعداد و شمار کے مطابق، پچھلے 10 سال میں بیرون ملک اعلیٰ تعلیم حاصل کرنے والے پاکستانیوں میں 70 فیصد اضافہ ہوا ہے جو 31 سے بڑھ کر 55 ہزار تک پہنچ گیا ہے۔ بیرون ملک تعلیم حاصل کرنے کے لیے ویزا کی درخواست تقریباً چھ لاکھ پاکستانی طلبہ دیتے ہیں۔ بھارت سے بھی تقریباً تین لاکھ تیس ہزار طلبہ ہر سال بیرون ملک جاتے ہیں مگر یہ ہماری تین فیصد اوسط کے مقابلے میں صرف ایک فیصد ہے۔ اس سے ظاہر ہوتا ہے کہ بھارتی طالب علموں کے مقابلے میں اوسطاً زیادہ پاکستانی تعلیمی قابلیت کو بڑھانے کے لیے بیرون ملک کا رخ کرتے ہیں۔

پاکستان میں اساتذہ میں تعلیمی جرائم بڑھتے جا رہے ہیں کیونکہ ان کے بارے میں کوئی سزا و جزا کا نظام نہیں۔ اس طرح کے جرائم سے سختی سے نمٹنے کی ضرورت ہے۔ مقالہ چوری کے الزامات آئے روز منظر عام پر آتے ہیں مگر ہم اساتذہ کو تعلیمی اخلاقیات سمجھانے سے زیادہ ان کے لباس پر توجہ دیتے ہیں۔

ہم سوچوں پر پہرہ بٹھا دیتے ہیں۔ ہم نگاہوں کو قید کر دیتے ہیں۔ ہم خیالات کو خود ساختہ اخلاقیات کی بیڑیوں میں جکڑ دیتے ہیں۔ ہم علمی گفتگو کو نام نہاد نظریات کی بھینٹ چڑھا دیتے ہیں۔ ہم ستاروں پر کمند کے بجائے لباس کے انتخاب پر توجہ مرکوز کیے ہوئے ہیں۔ ہم مغرب کے لباس پر بحث تو کرتے ہیں لیکن مغرب کی علمی برتری

اور علمی ورثے پر غور نہیں کرتے۔ محسوس ہوتا ہے کہ ہم نظریاتی، اخلاقی اور علمی طور پر مکمل کنفیوز ہو چکے ہیں۔

اے میر ریاست! جتنی توجہ طلبا اور اساتذہ کے لباس پر دی جا رہی ہے، اگر اتنی توانائی پڑھائی کے معیار کو بہتر بنانے میں صرف کی جائے تو شاید ہمارا کوئی تعلیمی ادارہ دنیا کے بہترین تعلیمی اداروں میں شامل ہو سکے۔ اے میر ریاست! ایک توجہ اساتذہ کے لباس کی بجائے ان کی اہلیت پر بھی دی جائے۔

ہمارے نظام تعلیم کا محور پھٹی جینز، کان کی بالی اور ناک کی نتھلی بنانے کی بجائے تحقیق اور تعلیم ہونا چاہیے۔ لیکن شاید جامعات کی انتظامیہ کو دماغ سے زیادہ پہناووں کی پرورش زیادہ اہم محسوس ہوتی ہے۔ یقیناً اس احساس کا خاتمہ کر کے ہی پڑھے لکھے پنجاب اور پڑھے لکھے پاکستان کا خواب شرمندہ تعبیر ہوگا۔

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سرسید احمد خاں، انگلش میڈیم اور لبرل طبقہ

جب سے وزیر اعظم نے انگلش میڈیم نظام تعلیم کو ذہنی غلامی سے تعبیر کیا ہے پاکستان میں ایک مخصوص طبقے نے انہیں نشانے پر رکھ لیا ہے۔ کوئی کہتا ہے کہ قائد اعظم بھی تو انگلش میڈیم اداروں کے تعلیم یافتہ تھے، وہ تو ذہنی غلام نہیں تھے۔ کوئی سرسید احمد خاں کا حوالہ دیتا ہے اور علی گڑھ کالج کی بات کرتا ہے۔ غرض جتنے منہ اتنی باتیں۔

مملکت خداداد پاکستان میں قائد اعظم کس طرح کا تعلیمی نظام چاہتے تھے، اس بات سے تو زیادہ تر لوگ واقف ہی ہوں گے۔ البتہ بہت کم لوگ یہ بات جانتے ہیں کہ سرسید احمد خاں بھی اردو ذریعہ تعلیم کے حامی تھے۔ سرسید زندگی بھر اس بات کے قائل رہے کہ اردو کو ذریعہ تعلیم بنانے بغیر، ہندوستان کے عام باشندوں کی تعلیم کا ہدف حاصل نہیں کیا جاسکتا۔ یہی وجہ تھی کہ 1867 میں سرسید نے وائسرائے ہند کو ایک خط لکھا۔ خط میں سرسید نے ایک ایسے تعلیمی ادارے کے قیام کی تجویز پیش کی جہاں کلکتہ یونیورسٹی میں رائج انگریزی نصاب کو، اردو میڈیم میں پڑھانے کا بندوبست ہو۔ خط کے آخر میں سرسید نے انگریزی نصاب کا اردو زبان میں ترجمہ کرنے کے لیے اپنی خدمات بھی پیش کیں۔

انگریز حکومت نے اس تجویز کو بخوشی قبول کر لیا اور اردو میڈیم یونیورسٹی کے قیام کے لیے خط و کتابت کا آغاز ہو گیا۔ لیکن بعد ازاں سرسید اپنی ہی اس تجویز کے خلاف ہو گئے۔ دراصل سرسید چاہتے تھے کہ اردو میڈیم کا نظام، انگلش میڈیم کے متوازی قائم کیا جائے، جبکہ ادھر، سرسید کو بہنک پڑ گئی تھی کہ برطانوی حکومت، کلکتہ یونیورسٹی میں رائج انگلش میڈیم کو معطل کر کے اردو میڈیم کا آغاز چاہتی ہے۔ ہندوستان میں انگلش میڈیم کی معطلی، سرسید کو ہرگز گوارا نہیں تھی۔ وہ کسی صورت نہیں چاہتے تھے کہ ہند میں انگلش میڈیم کو معطل کیا جائے۔ بعد ازاں جلسوں میں خطاب کرتے ہوئے سرسید نے وضاحت کی کہ وائسرائے ان کے خط کا مدعا و منشا نہیں سمجھ سکے۔ سرسید ان جلسوں میں علی الاعلان کہتے تھے کہ وہ انگلش میڈیم کے متوازی ایک دوسرا تعلیمی نظام چاہتے ہیں، جہاں جدید تعلیم اردو میڈیم میں دی جاسکے۔

اگر واقعی ایسا تھا تو پھر کیا سرسید، ہندوستان میں طبقاتی نظام تعلیم کے حامی تھے؟

اس سوال کا جواب سرسید احمد کے اس بیان سے از خود واضح ہو جاتا ہے جو انہوں نے 1882 میں قائم کردہ برطانوی ایجوکیشن کمیشن میں ریکارڈ کروایا۔ کمیشن کے روبرو بات کرتے ہوئے سرسید نے وضاحت کی کہ وہ دو طرح کے الگ الگ تعلیمی نظام چاہتے ہیں۔ بقول سرسید احمد، ایسے پرائمری یا مڈل اسکول جن کا مقصد طالب علموں کو اعلیٰ تعلیم کے لیے تیار کرنا نہیں ہے، وہاں مغربی علوم کے لیے اردو میڈیم کو اپنانا زیادہ بہتر ہے۔ مگر وہ اسکول جن کا مقصد طلبا کو اعلیٰ تعلیم کے لیے تیار کرنا ہو وہاں اردو میڈیم کے بجائے انگلش میڈیم کو اپنایا جائے۔

سوال یہ ہے کہ ہندوستانیوں کے لیے طبقاتی نظام تعلیم کی وکالت کر کے سرسید آخر کون سے اہداف حاصل کرنا چاہتے تھے؟ جب تک آپ اس بنیادی سوال کو نہیں سمجھیں گے، آپ نہ ہی سرسید کے تعلیمی نظریات کو سمجھ سکتے ہیں اور نہ ہی برصغیر کے موجودہ تعلیمی المیے کا درست تجزیہ کر سکتے ہیں

سرسید احمد خاں 1838 میں 22 سال کی عمر میں ایسٹ انڈیا کمپنی میں ایک معمولی ملازم (کلرک) کے طور پر بھرتی ہوئے۔ بعد ازاں امین (افسر مالیہ جو رعایا کی اجناس وغیرہ پر ٹیکس کا تعین کرتا ہے)، صدر امین (امینوں کا افسر)، صدر الصدور (خیرات و اوقاف کا ذمے دار افسر) اور بالآخر 1867 کو ترقی پا کر اسمال کاز کورٹ (معمولی تنازعات کے لیے چھوٹی عدالت) کے جج مقرر ہوئے۔ تقریباً 38 سال تک ایسٹ انڈیا کمپنی اور برطانوی حکومت کی ملازمت کرنے کے بعد 1876 کو ریٹائر ہوئے۔ سرسید انگریزوں کی نظر میں ایک قابل اعتماد اور وفادار ماتحت تھے۔ 1857 کی جنگ آزادی میں بھی سرسید انگریزوں کے طرف دار اور وفادار رہے۔ صلے میں انعام کے طور پر نقد رقم کے علاوہ دو نسلوں تک معقول پینشن قبول کی۔

1857 کی جنگ آزادی میں سرسید، ایسٹ انڈیا کمپنی کے خلاف لڑنے والی ریاستوں اور گروہوں کا دم خم دیکھ چکے تھے۔ ان کے ذہن میں یہ بات پختہ ہو چکی تھی کہ اب انگریزوں کی حکومت مستحکم ہے اور کوئی ان کی طاقت کو چیلنج نہیں کر سکتا۔ سرسید کے نزدیک مصلحت یہی تھی کہ انگریزوں کی حکمرانی کے سامنے سر تسلیم خم کر دیا جائے۔ اور برطانوی حکومت کو اپنی وفاداری و اطاعت کا یقین دلا کر ہندوستانیوں کے لیے جس قدر بوسکیں مراعات حاصل کی جائیں۔

ایسٹ انڈیا کمپنی اور بعد ازاں برطانوی حکومت کی ماتحتی میں رہ کر، سرسید احمد خاں، انگریز افسروں کی شان و شوکت اور ٹھاٹھ باٹھ کا مشاہدہ کرتے چلے آ رہے تھے۔ برطانوی حکومت، انگریزی کو سرکاری زبان کے طور پر بیک جنبش قلم نافذ کر چکی تھی۔ سرسید دیکھ رہے تھے کہ عربی، فارسی اور اردو زبانوں میں مشرقی علوم حاصل کر کے نچلے درجے کی ملازمت تو حاصل کی جاسکتی ہے لیکن برطانوی حکومت میں اعلیٰ عہدے حاصل نہیں کیے جاسکتے۔ وہ اس بات کو بھی محسوس کر رہے تھے کہ انگریزوں کے ہوتے ہوئے اعلیٰ برطانوی افسروں کے ہاں انگریزی زبان کی ہی حکمرانی رہے گی اور ہندوستان کی مقامی زبانیں یہاں پھٹکنے بھی نہیں پائیں گی۔ ان حالات نے سرسید کو حریت پسند کے بجائے ایک مصلحت پسند اور انگریز پسند شخصیت بنادیا تھا۔ یہی وجہ تھی کہ وہ تادم مرگ انگریزوں کے طرف دار اور وفادار رہے۔ انگریز بھی، ہندوستان میں برطانوی حکومت کے استحکام کے لیے سرسید کی جان نثاری اور بیش بہا کوششوں کو سراہتے تھے۔ یہاں تک کہ ریٹائرمنٹ کے بعد بھی سرسید کو ہند کی قانون ساز کونسل کا ممبر نامزد کیا گیا۔ سرسید الیکشن کے ذریعے نہیں بلکہ برطانوی حکومت کی نامزدگی سے کونسل کے ممبر ہوئے تھے۔ لیکن واقعہ یہ ہے کہ سرسید کو انگریزی برائے نام آتی تھی اور قانون ساز کونسل کے اجلاسوں میں شرکت کرتے ہوئے انہیں اپنی اس کمزوری کا شدت سے احساس رہتا تھا، اور وہ اس کمزوری کو ندامت کی حد تک محسوس کرتے تھے۔

میری رائے میں سرسید کے یہی وہ احساسات تھے جن میں سرسید کے تمام تر سیاسی و تعلیمی نظریات کی جڑیں تلاش کی جاسکتی ہیں۔ بغور جائزہ لیا جائے تو سرسید کے تعلیمی نظریات کی جڑیں، مصلحت پسندی اور انگریز پسندی میں ہی پیوست نظر آتی ہیں۔

جیسا کہ پہلے عرض کیا جا چکا ہے کہ سرسید احمد خاں برطانوی ہندوستان میں طبقاتی نظام تعلیم کی حمایت کرتے تھے۔ اس طبقاتی نظام تعلیم سے سرسید اپنے تئیں دو طرح کے مقاصد حاصل کرنا چاہتے تھے۔ پہلا مقصد، ہندوستان کے کروڑوں عام باشندوں کی تعلیم اور دوسرا مقصد ہندوستانیوں کے مخصوص طبقے کا برطانوی حکومت میں اعلیٰ عہدوں کا حصول۔

ہندوستانیوں کے کروڑوں عام باشندوں کی تعلیم کے حوالے سے سرسید کا خیال تھا کہ یہ مقصد اردو میڈیم وغیرہ کے بغیر حاصل نہیں ہو سکتا۔ یہی وجہ تھی کہ وہ عام باشندوں کی تعلیم کے لیے اردو میڈیم کی حمایت کرتے تھے۔

لیکن انگلش میڈیم کے لیے وہ کس طرح کے دلائل پیش کرتے تھے، اس بات کو ذرا تفصیل سے سمجھنے کی ضرورت ہے۔ اس بارے میں سرسید کا تعلیمی نظریہ یہ تھا کہ جب کسی قوم (جیسا کہ ہند کے مسلمان) میں حکومت نہ رہے تو اس کی ترقی صرف اس بات پر منحصر ہے کہ وہ اپنی فتح مند قوم (یعنی برطانوی) کے علوم و زبان حاصل کر کے ملکی حکومت میں حصہ لے۔ سرسید مثال دے کر سمجھاتے تھے کہ جب مسلمانوں نے ہندوستان کو فتح کیا تو ہند کے باشندوں میں سے وہی لوگ حکومت میں شریک ہوئے جنہوں نے مسلمان حکمرانوں کے علوم، ان کی زبان، ان کے خیالات، ان کا سا تمدن، ان کا سلب و لہجہ اور ان کی سی روش اختیار کی۔ سرسید کی منطق یہ تھی کہ حکمرانوں کی زبان میں علم حاصل کیے بغیر کوئی بھی قوم ترقی نہیں کر سکتی۔ اور چونکہ ہندوستان کے حکمران انگریز ہیں اس لیے اس ملک میں اردو کے ذریعے سے ترقی کا ہونا محال ہے۔

جہاں تک میں سمجھا ہوں، سرسید کے نزدیک ترقی کا مفہوم یہی تھا کہ ہندوستانی باشندے، انگلش میڈیم کے ذریعے، برطانوی حکومت میں اعلیٰ ملازمتیں حاصل کریں اور پھر انہی ملازمتوں کی بدولت عزت و تکریم پائیں۔ چونکہ برطانوی راج میں انجینئرنگ کا سرٹیفکیٹ، ڈاکٹری کا ڈپلومہ، بیرسٹری کی سند، انڈین سول سروس میں شمولیت، ہائی کورٹ کی ججی، اور قانون ساز کونسل کی ممبری جیسے اعلیٰ عہدے انگلش میڈیم کے بغیر حاصل نہیں کیے جاسکتے تھے، اس لیے سرسید انگلش میڈیم کے وکیل بن گئے۔ سرسید کے نزدیک انگریزوں کی غلامی سے نجات کا راستہ بھی انگلش میڈیم سے ہو کر ہی گزرتا تھا۔ لیکن سرسید غلامی سے نجات حاصل کرنے کے لیے اس طریقے کے قائل نہیں تھے جو بعد میں کانگریس یا قائداعظم محمد علی جناح کی مسلم لیگ نے اختیار کیا۔ سرسید انگریزوں کی غلامی سے نجات کے لیے بھی ایک مختلف اور منفرد طریقے کے قائل تھے۔ سرسید کا طریقہ یہ تھا کہ ہندوستانی لوگ انگریزی تعلیم حاصل کریں اور اپنے آپ کو انگریزوں کے رنگ میں اس قدر رنگ لیں کہ برطانوی حکمران انہیں اعلیٰ عہدوں کے لیے قبول کر لیں۔ اس طرح جب زیادہ سے زیادہ ہندوستانی اعلیٰ عہدوں کے لیے منتخب ہونا شروع ہو جائیں گے تو پھر غلامی کا تعلق آپ سے آپ ہی دوستی میں بدل جائے گا اور ہندوستانیوں کو اپنی کھوئی ہوئی عزت و حشمت واپس مل جائے گی۔

انگلش میڈیم تعلیم کی بدولت ہندوستان کے غلام باشندے برطانوی حکومت کے نظروں میں کس قدر معتبر ٹھہرے یہ ایک الگ بحث ہے، البتہ یہ ضرور ہوا کہ چیدہ چیدہ سرکاری عہدوں پر دیسی افسر نظر آنے لگے۔ اور بعد ازاں تقسیم ہند کے بعد یہی دیسی افسر پاکستان کی نوزائیدہ مملکت میں ارباب اختیار ٹھہرے۔ برطانوی انگلش میڈیم اداروں کے تربیت یافتہ دیسی افسر یہ بات سمجھنے سے قاصر رہے کہ اب وہ ایک غلام ہندوستان نہیں بلکہ آزاد ملک کے باشندے ہیں۔ یہ لوگ آزاد پاکستان میں بھی ویسا ہی سوچتے رہے جیسا کہ غلام ہندوستان میں سرسید احمد خاں سوچا کرتے تھے۔

سرسید احمد خاں کے حمایت یافتہ انگریزی میڈیم اداروں کے دانشوروں کا بااثر گروہ، سرسید کی یہ بات بھول گیا کہ عوامی تعلیم کا مقصد اردو کو ذریعہ تعلیم بنائے بغیر حاصل نہیں کیا جاسکتا۔ یہ بااثر لوگ اس بات کا ادراک ہی نہیں کر پائے کہ ایک مخصوص طبقے کو کاروبار مملکت میں شامل کرنے کے لیے سرسید کے طبقاتی نظام تعلیم کا فلسفہ (اگر یہ درست بھی تھا) تو آزادی کے اعلان کے ساتھ ہی غیر متعلق ہو چکا ہے۔ اور اب ایک خوددار اور آزاد پاکستان میں مقامی زبان اردو کو ہر سطح پر سرکاری و تعلیمی زبان کے طور پر نافذ کرنے کی ضرورت ہے، تاکہ ہر خاص و عام کو کاروبار مملکت میں شامل ہونے کا برابر موقع ملے۔

لیکن افسوس کہ سرسید احمد خاں کے وہ مصلحت پسندانہ اور انگریز پسندانہ، تعلیمی نظریات، جو غلام ہندوستان میں غلامی کو بطریق احسن نبھانے کے لیے وضع کیے گئے تھے، ایک آزاد، خودمختار، مملکت خداداد، اسلامی جمہوریہ پاکستان میں بھی قائداعظم کی وفات کے بعد جاری کر دیے گئے۔

سرسید احمد خاں مصلحت پسند تھے، اصلاح پسند تھے، انقلابی تھے، کیا تھے؟ میں اس پر زائے زنی سے اجتناب کروں گا۔ لیکن یہ ضرور کہوں گا کہ سرسید کو شاید اس بات کا اندازہ نہیں ہوگا کہ غلام ہندوستان میں جس طبقاتی تعلیمی نظام کا بیج وہ بونے جارہے ہیں ڈیڑھ سو سال بعد بھی برصغیر کے باشندے اس سے جان نہیں چھڑا پائیں گے۔ اور بقول الطاف حسین حالی (سرسید کے معتقد اور قریبی ساتھی) سرسید کو عمر بھر کے تجربے سے اس قدر ضرور معلوم ہوا ہوگا کہ انگریزی زبان میں بھی ایسی تعلیم ہوسکتی ہے جو دیسی زبان کی تعلیم سے بھی زیادہ نکمی، فضول اور اصلی لیاقت پیدا کرنے سے قاصر ہو۔

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نکاح میں جلدی کریں

2020 جولائی 14 مہوش خان منگل

اللہ کے دین کے مطابق اسلام میں نکاح اتنا مشکل نہیں جتنا بنادیا گیا ہے۔ آج ہماری خواہشات اور توقعات اس قدر بڑھ گئی ہیں کہ ہم کہیں بھی کسی بھی معاملے میں سمجھوتہ کرنا ہی نہیں چاہتے۔

وہ خواہ لڑکا لڑکی کی شکل و صورت ہو، قابلیت ہو، آمدنی ہو یا پھر اس کا نصب و نسق مطلب خاندان۔

لڑکا چاہئے تو کسی فملی ہیرو سے کم نہ ہو، عمر 25 سال سے زیادہ نہ ہو اور کمائی اتنی کہ پیسہ برس رہا ہو۔

لڑکی چاہئے تو حور پری، قابلیت ڈاکٹر انجینئر سے کم نہ ہو عمر 20 سال سے زیادہ نہ ہو اور گھر کے کاموں میں اتنی سگھڑ اور عقل مند کہ نانی دادیوں کو بھی پیچھے چھوڑ دے۔

دوسری طرف دنیا کے حالات یہاں پہنچ چکے ہیں کہ

آج کے دور کی بے حیائی اپنے عروج پر ہے زنا عام ہو گیا ہے نہ صرف حقیقی بلکہ آنکھوں کا، کانوں کا، ہاتھوں کا اور اس کو عام کرنے والے آج کے دور کے والدین ہیں جنہوں نے خوب سے خوب تر کی تلاش میں اپنے نوجوان چوں کو اس نہج پر پہنچایا کہ آج انہیں اپنے گرل فرینڈ بوائے فرینڈ بنانے پڑے۔

جس کا ہمارے نہ دین میں کوئی تصور ہے اور نہ ہی ہمارا اسلامی معاشرہ اس بات کی ہمیں اجازت دیتا ہے۔

آج ہمارے بچے بچیاں مخلوط تعلیم حاصل کر رہے ہیں۔

پابندی ہم نے ان پر کوئی نہیں لگائی، دین کا علم اللہ کا خوف و تقویٰ ہم نے ان کو نہیں دیا تو پھر وہ کریں تو کیا کریں۔

اگر کچھ والدین کو اس بات کا اپنی اولاد کی اس ضرورت کا احساس شروع میں ہو بھی جائے تو وہ ان کی منگنی پر ہی اکتفا کرتے ہیں۔

منگنی کا کوئی تصور اسلام میں نہیں پھر کیوں ہم بچوں کی منگنیاں کر کے بے فکر ہوجاتے ہیں اور انہیں ایک ناجائز رشتے کی طرف دھکیل دیتے ہیں؟

آج بچے بچیوں کی شادی کی عمریں گزر رہی ہیں اس میں ایک بڑی وجہ منگنیاں ہیں جو کہ دو، دو سال سے پانچ پانچ سال تک کے لئے کرنے کے بعد توڑ دی جاتی ہیں وجوہات بہت سی ہوسکتی ہیں ابھی ذکر ممکن نہیں۔

اس کا نتیجہ یہ نکلتا ہے کہ شادی کی عمر گزر جاتی ہے اور طلب بڑھ جاتی ہے کیونکہ ہر حال جس طرح آپ کی اولاد کو پیٹ کی بھوک مٹانے کو کھانا چاہئے بالکل اسی طرح جذبات کی تسکین کے لیے انہیں اس پاکیزہ رشتے کی ضرورت ہے جو ہم نے ان کو بلاوجہ نہیں دے رہے ہوتے جس کا انجام یہی نکلتا ہے جو آج کل دیکھنے میں آرہا ہے۔

جب اللہ نے رزق عورت کی قسمت میں لکھ دیا ہے تو آپ خواہ کچھ بھی کر لیں ملے گا وہی آپ کی اولاد کو جو ان کی قسمت میں ہے۔

دوسری طرف ایک اور بڑا مسئلہ ہمارے معاشرے میں یہ ہے کہ ہم ایسے لوگوں کو اپنانا ہی نہیں چاہتے جن کی زندگی میں پہلے کوئی تھا۔ ایک طرف بچیوں کی شادی کی عمریں گزرتی جا رہی ہیں تو دوسری طرف ہم اپنے گھر کے مردوں کی دوسری یا تیسری شادی کرانے کو کسی صورت تیار نہیں خواہ اس مرد کی ضرورت کتنی ہی بڑھ جائے وہ زنا تو کرسکتا ہے مگر دوسرا نکاح نہیں۔

خدارا اس معاشرے میں توٹی منگنی، طلاق یافتہ بیوہ، رنڈوے یا دو، تین نکاح کرنے والے کو بھی سر اٹھا کر جینے کا اتنا ہی حق ہے جتنا کسی خوش حال شادی شدہ کو یا کنوارے نوجوانوں کو۔

اس ذمہ داری سے سبکدوش ہونے کا سادہ سا اصول شریعت میں یہی ہے کہ رشتہ پکا کرنے سے پہلے خوب استخارہ کر لیجئے، خوب چھان پھٹک کر لیجئے اللہ پر بھروسہ کریں ادھر بات پکی کریں ادھر نکاح کر کے بھیج دیں۔

یقین مانیں آپ کا بچہ سیانا کئی سال قبل ہی ہو چکا ہوتا ہے۔

اور رہی کمائی کھلائی کی بات تو جو اپنی گرل فرینڈ کے خرچے اٹھا سکتا ہے وہ یقیناً اپنی بیوی کے بھی برداشت کر لے گا۔ خدارا نکاح کو عام کریں زنا کو روکیں

ادھر بچے بالغ ہوں ادھر ان کو ان کے جوڑے سے ملوا دیں۔ عمر چاہے 15 سال ہی کیوں نہ ہو خاص کر لڑکی کی۔

کا معاملہ کر سکتے ہیں تو پھر ان کو ہمارے دین **live together** مغرب میں جب 11، 12 سال کی عمر کے بچے پر عمل کرنے میں کیا تکلیف۔

سوچیں، خدارا سوچیں اور پھر سوچیں

لوگ کیا کہیں گے اس جملے سے بھی اپنے آپ کو باہر نکالیں معاشرہ لوگوں کے عمل سے بنتا ہے۔ اور لوگ بھی یہی چاہتے ہیں بس ہمت نہیں کر پاتے آپ ہمت کریں لوگ خود آپ کے ساتھ شامل جائیں گے۔

اللہ ہم سب کے بچوں کی قسمتیں اچھی کرے۔

آمین کہ ملنا وہی ہے ہونا وہی ہے جو اللہ نے ان کی قسمتوں میں لکھ دیا ہے۔

<https://www.urdupoint.com/blog/mehwish-khan/191/nikah-mian-jaldi-kareen.html>

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ہم پاکستانی ہیں - پاکستان ہمارا ہے

بابائے حریت، تحریک آزادی کشمیر کے سرخیل سید علی شاہ گیلانی اپنے رب کے حضور حاضر ہو گئے۔ سید علی گیلانی نے 92 برس کی عمر میں اس دنیا فانی سے دارالبقاء کی جانب کوچ کیا، آخر دم تک ان کی زبان پر 'آزادی' کا نعرہ گونجتا رہا، ان کی پاکستان سے محبت کسی بھی قسم کے شک شبہ سے بالا تر تھی۔ گیلانی صاحب کی سخت سیکیورٹی میں تدفین سے پہلے ہی مقبوضہ کشمیر میں کرفیو لگایا گیا اور انٹرنیٹ سروس بھی بند کر دی گئی، جس سے ذرائع مواصلات معطل رہے۔ افسوس کی بات ہے کہ قابض فوج کی جانب سے رات کے اندھیرے میں 'سید' کے جنازے میں صرف چند رشتہ داروں کو شریک ہونے دیا گیا۔ سید علی گیلانی کا اتنا خوف تھا کہ انڈین آرمی ان کے دنیا سے جانے کے بعد بھی ان کے بے جان جسم سے ڈر رہی تھی۔ سید علی گیلانی صاحب کی خواہش تھی کہ ان کی میت کو پاکستان کے پرچم کے ساتھ دفنایا جائے، آپ پاکستان سے اس قدر سچی محبت کرتے تھے کہ انتقال کے بعد ان کے جسد خاکی کو پاکستان کا پرچم نصیب ہو گیا اور ان کی دیرینہ خواہش پوری ہو گئی۔

<https://dailypakistan.com.pk/02-Sep-2021/1335760>

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اسکولوں میں اسلاموفوبیا سے نمٹنے کے لیے 3 لاکھ ڈالر کی سرمایہ کاری

اونٹاریو کے وزیر تعلیم اسٹیفن لیکس نے کہا ہے کہ کینیڈا میں مسلم کمیونٹی کے خلاف بڑھتے نفرت انگیز جرائم کے پیش نظر اسکولوں میں اسلاموفوبیا سے نمٹنے کے لیے 3 لاکھ ڈالر کی سرمایہ کاری کی جائے گی۔ وزیر تعلیم کے دفتر سے جاری ہونے والے ایک اعلان میں اعداد و شمار کی مدد سے بتایا گیا کہ گزشتہ کے مقابلے میں رواں برس مسلمان مخالف حملوں میں اضافہ ہوا ہے۔

اسٹیفن لیکس کہتے ہیں کہ 'یہ واقعات ناقابل قبول ہیں اور ان پر قابو پانا ہوگا۔ ہمارے اسکولوں سے مذہب کی بنیاد پر ہمارے طلبہ کو نشانہ بنائے جانے کی خبریں ملتی ہیں۔ ہم ایک ایسا مشمولہ نظام تعلیم لانا چاہتے ہیں جو نفرت اور 'امتیازی سلوک کے سخت خلاف اور مشمولیت اور احترام کا حامی ہو۔'

وزیر تعلیم کا یہ اعلان اونٹاریو میں پیش آنے والے اس واقعے کے بعد منظر عام آیا ہے جس میں بقول پولیس مسلمان مخالف نفرت سے متاثرہ شخص نے ایک ہی خاندان کے چار افراد کو گاڑی تلے روند کر ہلاک اور ایک کو شدید زخمی کر دیا تھا۔

فنڈ کی رقم کا ایک کثیر حصہ (225000 ڈالر) مسلم ایسی سو ایشن آف کینیڈا کو دیا جائے گا تاکہ وہ اساتذہ، طلبہ اور والدین میں اسلاموفوبیا سے متعلق آگاہی پھیلانے کے لیے ڈیجیٹل وسائل تخلیق دے سکیں۔ باقی رقم نیشنل کونسل آف کینیڈین مسلمز کو دی جائے گی تاکہ وہ یہاں نئے آنے والے مسلمانوں کو اپنے نئے وطن میں بہتر رہنمائی فراہم کر سکیں اور خزاں میں اسکول جانے کی تیاری کرنے والے نئے طلبہ کو مدد فراہم کر سکیں۔ لیکس اب بھی طلبہ کو کل وقتی طور پر اسکولوں میں بھیجنے کے لیے پر عزم ہیں۔

وزیر تعلیم کا مزید کہنا تھا کہ ہم چیف میڈیکل افسر برائے صحت ڈاکٹر کیرن مور سے حتمی ہدایات ملنے کے بعد جلد طلبہ کو اسکولوں میں بھیجنے سے متعلق ایک مفصل پلان جاری کریں گے۔ انہوں نے کہا کہ متوقع پلان میں محفوظ انداز میں غیر نصابی سرگرمیوں کی انجام دہی کے بارے میں بھی رہنمائی بھی شامل کی جائے گی۔ ہم جانتے ہیں کہ یہ کتنا ضروری ہے اور ہم والدین کے ساتھ کھڑے ہیں جو یہی چاہتے ہیں۔

لیکس پہلے بھی اس بات اظہار کر چکے ہیں کہ وہ ستمبر میں اسکولوں کو کل وقتی طور پر بچوں کے لیے کھولنے کا عزم رکھتے ہیں تاہم والدین کے پاس اس فیصلے کا اختیار ہوگا کہ آیا وہ اپنے بچوں کو اسکول بھیجنا چاہتے ہیں یا نہیں کیونکہ صوبے کے اکثر حصوں میں اب بھی کورونا کا خطرہ ٹلا نہیں ہے۔ تاہم استاذہ کی انجمنوں کا کہنا ہے کہ اگر استاذہ کو ایک ہی وقت میں اسکول آ کر اور آن اسکرین پڑھانے پر مجبور کیا گیا تو اس طرح تعلیم عامہ پر منفی اثرات مرتب ہوں گے۔ صوبے کے وزیر تعلیم کا کہنا ہے کہ وہ اسکولوں کو محفوظ انداز میں دوبارہ کھولنے کے حوالے سے ٹورنٹو میں واقع بیمار بچوں کے ہسپتال کے صدر اور سی ای او ڈاکٹر رونالڈ کوہن اور کیرین مور کی ہدایات کے منتظر ہیں

<https://www.awazcanada.com/> اسکولوں-میں-اسلاموفوبیا-سے-نمٹنے-کے-لی-

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میرے وطن کی مٹی گواہ رہنا

آپ دنیا کی سب سے خوبصورت جگہ میں چلے جائیں لیکن وہاں کے لوگ آپ کے ساتھ اچھا سلوک نہیں کریں گے تو وہ جنت نما دکھنے والی جگہ جہنم لگنے لگے گی۔ ہمارے ملک میں ملی نغموں سے لوگ بہت جذباتی ہو کر اس ملک سے اپنی وفا اور محبت کا اظہار کرتے ہیں۔

مجھے بھی اپنے ملک سے محبت ہے اور کوئی بھی دن ایسا نہیں جاتا جہاں میں نے اس ملک کی سلامتی کے لئے دعا نہ کی ہو۔ 14 اگست ہماری تاریخ کا سب سے اہم پہلو ہے جس دن کو ہم اس خوشی سے مناتے ہیں کہ ہم آزاد ہیں۔ اور ہمیں اس دن ان لوگوں کو ضرور یاد رکھنا چاہیے جن کی کاوشوں اور قربانیوں کی بدولت یہ پاکستان معرض وجود میں آیا لیکن اس عمل میں ہم یہ بھی یاد رکھیں کہ اب جو لوگ اس دھرتی میں رہتے ہیں ان کی نگہداشت اور بہتری اور ترقی اور اتحاد کے لئے بھی محنت کرنا ہماری ذمہ داری ہے تاکہ کاوشیں اور قربانیاں ضائع نہ جائیں۔ صرف قربانیوں کو ہی یاد نہ رکھا جائے بلکہ جن کے لئے قربانیاں دی گئی ہیں ان کی دیکھ بھال بھی کی جائے۔

اپنے وطن کی مٹی اس کے پرچم اور اس کی خوبصورت وادیوں اور پہاڑوں اور ندیوں اور موسموں کو ہی سہراتے نہ رہیں۔ بلکہ اس پرچم کے سایہ تلے لوگوں کو قبول کریں اور ان کے ساتھ اچھا سلوک کریں۔ کسی کے فرق ہونے میرے وطن کی مٹی گواہ کو ملک کی ناکامی نہ سمجھیں بلکہ ان کے فرق ہونے کو ملک کی خوبصورتی سمجھیں۔ کے اس ملک میں کیا ہو رہا ہے لیکن کیا آپ گواہ ہیں؟ کیا آپ نے تاریخ سے کچھ سیکھا بھی ہے یا بے نہیں؟ جھگڑوں سے اور ایک دوسرے کی گردن کاٹنے اور ان پر الزامات لگانے سے آپ نے کونسا برج خلیفہ بنا لیا ہے؟

انجیل میں لکھا ہے کیونکہ خدا نے دنیا سے ایسی محبت رکھی۔ جہاں لفظ دنیا ہے اس کا مطلب ہے اُسے اس دنیا کے لوگوں سے محبت ہے اُس نے انسانوں سے محبت رکھی۔ خدا اس مٹی سے زیادہ انسان کی قدر کرتا اور اُس سے محبت رکھتا ہے۔ کیا ہم اس 14 اگست کو مٹی سے محبت کے اظہار کی بجائے اس میں رہنے والوں کو یہ احساس دلائیں گے کہ ہمارے لئے تم اس مٹی سے زیادہ قیمتی ہو کیونکہ جنت جیسی دکھنے والی جگہیں جہنم لگنے لگتی ہیں جب وہاں کے لوگ ایک دوسرے سے اچھا سلوک نہیں کرتے سوال یہ ہے کہ میں اور آپ کیسی قوم بننا چاہتے ہیں؟

اپنے ملک کی سلامتی کے لئے ضرور دعا کریں۔

آپ سب کو جشن آزادی مبارک ہو

<https://hoseailyas.com/> میرے-وطن-کی-مٹی-گواہ-ہے

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قیادت کریں Lead

زندگی دینے والی قیادت تبدیلی کو لے کر آتی ہے۔ یہ آپکے کام کے ماحول کو فوراً بدل دیتی ہے۔ یہ چرچ کی ثقافت کو بھی بدل دیتی ہے۔ زندگی دینے والی قیادت کی جستجو یسوع پر شروع ہوتی ہے اور یسوع پر ختم ہوتی ہے۔ عہد جدید میں ہم قیادت کا بحران دیکھ رہے ہیں جو اُس وقت تک ٹیہک نہیں ہوگا جب تک یسوع کے شاگرد قیادت

کے ذریعہ لوگوں میں زندگی کو نہیں لے کر آتے۔ چاہے آپ کہیں بھی قیادت کر رہیں ہوں لیکن آپ کیسے قیادت کرتے ہیں یہ بہت اہم سوال ہے آپکے لیے۔ کیونکہ قائد ہوتے ہوئے آپ اُس کو ظاہر کرتے ہیں جو آپ سے بھی بالاتر ہے۔ یسوع مسیح ہمیں ایک بہترین نمونہ دیتے ہیں کہ لیڈرز کو کیسے قیادت کرنی چاہئی۔ قائدین کو اس بات پر اپنی توجہ مرکوز کرنی ہوگی کہ وہ لوگوں میں زندگی کو لیکر آئیں۔ یسوع نے اس دُنیا میں رہتے ہوئے لوگوں کو زندگی دی اور اب بھی وہ زندگی دے رہا ہے۔ اصل میں قیادت کرنا زندگی دینے کا نام ہے۔

لیڈرز یہ کتنی اعزاز کی بات ہے کہ لوگ آپکی قیادت کے وسیلہ زندگی کو حاصل کریں۔ آپ جیسے ہی خدا کے ساتھ ملکر زندگی دینے والی قیادت میں شامل ہو جاتے ہیں تو آپکو دیانتداری سے قیادت کرنا ہوگی۔ اور اُنیں ہم ایسی قیادت کریں کہ جیسے لوگوں کی زندگیوں کا انحصار اس پر ہے۔ اس سے بڑا تعاقب ہماری قیادت کے لئے اور کچھ نہیں کہ ہم سب سے پہلے اُس کی بادشاہت کو تلاش کریں اور اپنی قیادت کا نظام ویسا ہی رکھیں جیسا خدا کا نظام ہے پھر خدا بھی آپکے ساتھ ملکر کام کرے۔

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