



THE VERSATILE ISLAMIANs

An anthology of works in English, Urdu and Pashto

Author: Syed Altaf Hussain Shah

**THE
VERSATILE
ISLAMIANs**

Author: Syed Altaf Hussain Shah

Technical support: Waqas Hussain

Printer: Pakistan Post Foundation (Press Division)
Golra More, Islamabad.

Price: 1500/-

ISBN #: 978-969-23564-4-2

Year of printing: January 2024

Contact on WhatsApp for Shafaq Altaf
availability of the book: 0301-5631864

Introduction

Over many years, members of the ICP Family, and the society at large, have been sharing & hearing stories about the college alumni and their experiences and memories of the past. Many of them have desired, occasionally, to have this invaluable information captured in writing & images, and made more widely accessible to their contemporaries and the successors.

Thanks to our distinguished senior alumnus Syed Altaf Hussain Shah, ex-president of Khyber Union, we now have “The Versatile Islamians”- wherein he has laboriously chronicled a recollection of several Islamians mirroring both the core of the alumnus he portrays and the spirit of times he recalls. The manuscript is a terrific read that drives you along to unlock the treasure of the alumni capital of our Great Alma Mater. I hope it will be a valuable reference for college graduates seeking to understand how to leverage their alumni identity towards personality development and career growth, and equally important for the higher education professionals & academic administrators charged with deepening alumni and donor engagements.

Dr. Gul Majid Khan

(Meritorious Professor) &

Vice Chancellor, Islamia College University,

Peshawar

Preface

On a cold, foggy morning on November 18, 2000, the Senior Alumni Association of Islamia College Peshawar held its first meeting in the Khyber Union Hall of the college. Young students played host, serving hot green tea to the guests at tables placed outside the hall.

The Association was formed a year earlier under the patronage of the then Principal Syed Musarrat Hussain Shah. (Musarrat Shah's late father, Pir Masum Shah, was also an Islamian and a leading lawyer who also served as a federal minister at one time.)

Around two hundred alumni attended the meeting on November 18, 2000. General Khurshid Ali Khan (class of 1950-51) chaired the meeting, and Mr. Zilur Rahman acted as the General Secretary. They discussed the earlier framed constitution and the rules of the Association and adopted the following changes:

The minimum age for membership was reduced from 55 to 50 years (later, further reduced to 40). It was also decided to set up chapters of the Association in other major cities of Pakistan. Ambassador Amir Usman was nominated as the focal person to contact the alumni based in Islamabad and Rawalpindi. He took up the job with vigour and passion and invited several Islamia alumni to his house, Casa Bonita, in Islamabad's sector I-8/4, on March 18, 2001. In all, thirteen people turned up, including the host and the following thirteen people became the "founding fathers" of the Islamabad Chapter of the Senior Alumni Association of Islamia College Peshawar. :

1. Abdur Rahim Mahsud, retired Federal Secretary
2. (Dr.) Abdullah Sadiq, an eminent educationist

3. Altaf Hussain Shah, a retired head of Pakistan Postal Services
4. (Ambassador) Amir Usman
5. Arbab Abdus Sattar, retired G. M. of Pakistan Railways
6. (Khanzada) Abdul Halim, a retired Air Force Officer who had served with the Governor General and the President in the early days of Pakistan as an ADC
7. Brig (R) Bashir Hussain Tareen
8. Haq Nawaz Durrani from Corporate Sector
9. Lal Zamir Khan, also from the Corporate Sector
10. (Dr.) Jan Nisar Khan, a nuclear scientist
11. Major General (R) Mian Badruddin
12. Major (R) Tariq Mahmud
13. Mohammad Sadiq Swati, Chief of the Roads and Highways

Ambassador Amir Usman was chosen as the first President and Haq Nawaz as the General Secretary. Khanzada Halim offered to handle public relations; Sadiq Swati promised to provide secretarial support; Altaf Shah volunteered to manage the printing of letterheads and other stationery items; and Haq Nawaz undertook to liaise with other volunteers. While every member contributed Rs. 500 Gen. Mian Badarud din contributed Rs. 1,000. A joint account was opened in the name of Ambassador Amir Usman and Haq Nawaz where the total contributions amounting to Rs.7,000 were deposited. And the Islamabad Chapter got going. It was also decided to hold a meeting on the last Sunday of every month. The second meeting was held at Islamabad Club on May 29, 2001.

Since then, monthly meetings have been held regularly almost every month.

Many new members joined, and sadly, many passed away. The most recent departure was that of Ambassador Amir Usman, the founder member and the first president of the Islamabad Chapter of the Association who passed in October 2023. He remained president of the group for ten years and was later nominated as patron of the Association. He was replaced by Imtiaz Ali Qazilbash who holds that position now.

Besides getting together once a month, reminiscing about the college days, and talking on different topics of national interest, the Association also launched a scholarship fund for deserving students, which continues. Other than that, the Association has also been active in social work programmes like helping the victims of a disastrous flood in 2005, and of the catastrophic earthquake in 2010, and the internally displaced persons (IDPs) during the “reign of terror” in Khyber Pakhtunkhwa province.

The purpose of writing this book is to introduce those members of the chapter who believe “ medicine, law, business, engineering, these are noble pursuits and necessary to sustain life. But poetry, beauty, romance, love: these are what we stay alive for.”

Acknowledgements

I would like to thank:

- * Mr. Ejaz Rahim, a former senior bureaucrat, an award-winning poet of the English language, and author of numerous poetry books, not only for his moral support and encouragement in this endeavor but also for editing some of the articles.
- * Mr. Aziz Ahmad, a former corporate executive and author of the book, *Mansehra to Manhattan*, not only encouraged me to write this book but also gave useful suggestions. In his own words, he does not like too many adjectives, adverbs, and intensifiers in writing and describes himself as more of a nitpicker than an editor. But his “nitpicking” was valuable.
- * All the contributors whose profiles, essays, stories, and poetry are included here. This book is about them.
- * My family members Dr. Chiragh Hussain, Dr, Naveed Altaf, Dr. Shafaq and Ruquiyah Aftab for their loving support in more than one ways and finally the Printers for the special care and attention.

Some Pictures of the college and its alumni



(Islamia College Peshawar in 1914 as painted by Marguerite Llewellyn, the wife of the first Principal Mr. Llewellyn Tipping)



(A later day picture giving the interior view)



A star-studded group of Islamabad chapter of Islamians (circa 2006)

{On the ground: L to R: Air Commodore Taufiq A. Khan, Group Captain Zia ul Haq, Syed Altaf Hussain Shah (GS), Col. Engineer Shamsul Akbar Sadiq.

Sitting on the chairs: Brig. Sana Ullah Tareen, Haq Nawaz Durrani, Mian Ayaz Gul Kakakhel, Khanzada Abdul Halim, Gul Nawab Marwat, Engineer Imtiaz Ali Qazilbash (President), Engineer Sher Bahadur, Dr. Akhtar Beg, Nasirul Islam Tajik, Lt. Gen. Ali Mohammad Aurakzai, Ambassador Amir Usman (Patron), Sahibzada Dr. Abdur Rahman,

Standing: Ambassador Qazi Humayun, Saeed Ahmed Khan, Brig. Dr. Maad Ullah, Dr. Professor Qasim Jan, Dr. Abdullah Sadiq, Sahibzada Mohibul Haq, Engineer Aijaz Shah, Engineer Salah-ud-din Khan, Dr. Hussain Ahmed, Dr. Tariq Masood Awan, Engineer Mohammad Ali, Major Tariq Mahmud.



A group photograph of Islamians on the grassy lawn of Aziz Ahmed's residence at Chak Shahzad

(L to R) Sahibzada Naeem Khan, Aurangzeb Khalil, Altaf Shah (GS), Ayaz Wazir, Shamsul Akbar Sadiq, Nasim Javed Khan, Mian Shakir Ullah Jan, Amir Usman, Aziz Ahmed, Dr. Habib Ahmed (Vice Chancellor), Haji Muhammad Zaman (President Parent Body), Gul Nawab Marwat (VP), Imtiaz Qazilbash (President), Qazi Humayun, Fayaz Ahmed (GS Parent body), Abdullah Sadiq, Haq Nawaz, Aziz Najam.

CONTENTS

Introduction.....	01
Preface.....	02
Acknowledgement.....	05
Some Pictures of the College and its alumni.....	06
 Gems from the Corporate World	
1. Aziz Ahmed.....	10
2. Gul Nawab.....	16
 Public -Spirited Diplomats	
3. Ambassador Abdur Rauf.....	19
4. Ambassador Amir Usman.....	23
 Literature Loving Bureaucrats	
5. Roedad Khan.....	29
6. Imtiaz Ahmed Sahibzada.....	33
 Doctor with a holistic spirit	
7. Dr. Sayed Amjad Hussain.....	42
 Poets with a Flavour of their own	
8. Syed Mahfouz Ali Saleem.....	50
9. Mohibul Haq Sahibzada.....	55
10. Muhammad Hasham Babar.....	62
 A Leaf from Persian Wisdom	
11. Aziz Ali Najam.....	66
 Unique Television Artist and Dramatist	
12. Abdur Rauf Khalid.....	72
 Dedicated Scientists and Educationists	
13. Dr. Abdullah Sadiq.....	74
14. Dr. M. Qasim Jan.....	80
15. Dr. Sahibzada Abdur Rahman.....	85
 A Judge and Religious Scholar In one	
16. Justice Dr. Fida Muhammad Khan.....	91
 Two Tireless Environmentalists	
17. Ambassador Shafqat Kakakhel.....	98

18. Dr. Nasim Javed Khan.....	104
A Keen Diplomat, Writer and TV Analyst	
19. Ambassador Muhammad Ayaz Wazir.....	109
A Pioneer Engineer	
20. Engineer Imtiaz Ali Qazilbash.....	113
The General who emerged as a fine author	
21. Ali Muhammad Jan Aurakzai	117
A Compassionate Police General	
22. Dil Jan Khan.....	123
Man from the Railways	
23. Mian Ayaz Gul Kakakhel.....	126
A Man of All Seasons	
24. Khanzada Abdul Halim Khan.....	129
Shah Brothers	
25. Dr. Syed Chiragh Hussain Shah.....	132
26. Syed Altaf Hussain Shah.....	137
Islamian from across the border	
27. Puran Chand Sethi.....	147
Physician configuring school-time memories	
28. Dr. Muhammad Salim.....	149
A fighter on several fronts	
29. Syed Saad ul Hadi.....	153
A guiding star of the Forest world	
30. Abeerullah Jan.....	157

Gems from the Corporate World

1. Aziz Ahmed

Aziz Ahmad was born in Darband, Amb State, which is now a part of the Khyber Pakhtunkhwa province of Pakistan. He studied at high school in Mansehra which was



then a small town in Hazara. Having completed his B.Sc. from Islamia College (class 1956-57) he went on to do a Masters in Chemistry from the University of Peshawar. After that he won a scholarship to study at Colorado State University, U.S.A. where he did his Master's in Soil Science. Upon his return to Pakistan, he taught Soil science at the College of Agriculture, University of Peshawar for a few years. He then joined the corporate world, first at Exxon Chemicals Pakistan and later at Abu Dhabi National Oil Co. (ADNOC), working in marketing, organization development, and human resources. He now lives a retired life in Islamabad but, he, says has, not retired from learning.

His current pursuits of happiness include travelling, reading, and writing. He has authored a book, "Mansehra to Manhattan", a recollection of people he came across, places he visited, and events he was part of. His writings are usually written in a lighter vein but convey a great capacity for mirroring both the core of the characters he portrays and the spirit of the times he recalls. Dr Syed Amjad Hussain, an eminent Islamian alumnus, comments on his book in these words: "If you received this book as a gift, cherish it. If you bought it, rest assured you will not be disappointed."

- Two stories from his book are being copied here to delight our readers. These are sterling pieces in terms of both poignancy and flowing wit:

i) Portrait on the Wall

We often exclaim “It’s a small world!” but I didn’t realize how small it actually is until I went to a party in New York, in November.

I had tagged along a friend to a large dinner party, in Westchester, an upscale suburb of New York City. Initially I hesitated to go because I wasn’t invited, and I didn’t know the hosts. But my friend insisted that I come, and that he had already informed the hosts he would be bringing along a guest. He also assured me that I would enjoy the party as most of the guests would be Pakistani-Americans among whom I would easily find people to talk to.

The host and his wife received us at their doorsteps and ushered us into their large, awesome house with generous living areas, elegantly furnished. Attractive paintings hung on the walls and family pictures adorned the shelves in the library. A winding staircase led to the bedrooms upstairs.

A number of guests had already arrived and were chatting in small groups in different living areas of the house. Many were gathered around a roaring fire pit in the backyard. It was a cold night.

After a few introductions, the hosts left us to receive other guests. And soon, my friend, who had brought me to the party, also got sucked into the crowd of guests --- out of my reach.

I looked around, searching for friendly faces with whom I could enter into conversation, but gave up after a few attempts. They were mostly talking about high finance --- investment banking, hedge funds, real estate and other such stuff --- things I didn’t understand.

Left on my own, I drifted about exploring the house, admiring its decor and paintings, and glancing at the family pictures and portraits.

One black-and-white portrait of a young woman caught my

eye. She looked familiar. Where had I seen her? I wondered. I inspected the portrait closely... and boom! A memory flashes!

Yes, I knew the young woman. We had met a long time ago, in college in Colorado. She was a graduate student, senior to me, majoring in Home Economics. She had come from Peshawar University on an exchange program. She was already married but came to Colorado without her husband, as he couldn't leave his job. But she did bring their baby along --- in her womb.

While I contemplated the photograph, I could see, in my mind's eyes, the young woman crossing the college oval between the classes, wearing an overcoat and bright-red lipstick, her hair tied in a bun. She was the only Pakistani woman on campus, and quite conspicuous because of her dress and appearance.

After completing her studies --- and also delivering the baby, a girl, in a local hospital in Colorado --- she went back to Peshawar to join her husband and her job in the College of Home Economics at Peshawar University. Her baby grew up into a charming young woman, married and settled in the US.

Thus, it turned out, that baby girl, born in Colorado nearly 40 years ago, was our hostess that evening in her awesome house in Westchester, New York.

A small world!

After the story spread among the guests, I had no difficulty in finding people to talk to."

ii) Where Are You from Behind?

Getting a Haircut in Gothenburg

It was only a couple of weeks since I had flown in from New York, and was still finding my way around Gothenburg, a much smaller and quieter city compared to New York. This was my first time here — or in Sweden.

I realized I needed a haircut. A slight trimming actually, since I don't have much hair left on my head. It took some walking about the town before I spotted a barbershop, or a Frisör as it is called in Swedish (pronounced Freezer or Freeser.)

I noticed Frisör written in bold on a red flag hanging outside the shop window with a pair of scissors and a comb printed on it. The price of a haircut was also displayed

— 180 Kroner or US\$ 22. I walked in.

It was still early in the day, and there were no other customers. The barber, a thickset man with a Middle Eastern appearance, was dusting the chairs. He greeted me unsmilingly and pointed to one of the three empty chairs. After putting the barber cape around me, he asked me the standard question barbers ask their customers: "How do you want your hair cut?"

"Just a bit of trimming from the sides and the back", I told him.

He nodded and proceeded to look for the necessary tools in a drawer. He took out only a hair clipper or the machine as we call it. No comb or scissors.

While he proceeded with the job, he started talking to me as barbers usually tend to do with their customers. His knowledge of English was minimal.

"Where you come from?" He delivered his first question. "New York", I said.

He didn't seem to be satisfied with my answer, and elaborated his question: "Where do you come from behind?"

"Pakistan", I told him.

"Hmmm" was his reaction. I couldn't tell if it meant he was happy, indifferent, or uneasy.

Then there came his second question:

"How old are you?"

I dodged that question and asked him, instead, “where do you come from behind?” “I’m an Iraqi Kurd, nine years in Sweden”, he answered.

While we carried on with our chitchat, he continued mowing my hair with the machine. I say ‘mowing’ because that’s what he did. He mowed my hair, starting from one ear going around the back of my head to the other ear. He did not use scissors or a comb, as promised on the red flag hanging out on his shop window.

When he was done with the job, I looked into the mirror and saw a reflection of a freshly interned prisoner staring back at me. All I needed was a pair of striped pajamas to complete the picture.

When I came back home, I was greeted with bemused looks, and a question: Did you visit a barber?

“Yes, why?”

“Because your ears look a lot lower!”

I don’t think I’ll need a haircut for another few months.

Moral of the story: Get a haircut from your favorite barber in the country of your residence before you embark on a journey to a foreign land — especially to Sweden.

- **Translation Work**

For nothing better to do this morning (it is hot outside, weather-wise and politically), I dug up one of my favorite poems of Faiz, which never gets outdated, and tried to translate a part of it. And, as a Russian author said (I forget his name), translating poetry is like a woman who is either loyal or beautiful. (I know it sounds like a sexist comment, but it does explain the difficulty of translating poetry.) A. A.

Here is a poem from Faiz Ahmed Faiz in Urdu and its translation into English:

(English Translation)

When we set sails in this turbulent
river

We had the muscles and the vigour
With a few strokes of the oars, we
thought

We will cross the river

It did not happen

There were unseen currents

Our oarsmen were clueless, and also

The sails were set askew

Now, wherever we look for faults

And whomever we blame

It's the same river

And the same boat we are in

What are we to do now?

How are we to cross this river?

(A.A.)

جب دکھ کی ندیا میں ہم نے
جیون کی ناؤ ڈالی تھی
تھا کتنا کس بل بانہوں میں
لہو میں کتنی لالی تھی
یوں لگتا تھا دو ہاتھ لگے
اور ناؤ پورم پار لگی
ایسا نہ ہوا، ہر دھارے میں
کچھ اندیکھی منجھاریں تھیں
کچھ مانجھی تھے انجان بہت
کچھ بے پرکھی پتواریں تھیں
اب جو بھی چاہو چھان کرو
اب جتنے چاہو دوش دھرو
ندیا تو وہی ہے، ناؤ وہی
اب تم ہی کہو کیا کرنا ہے
اب کیسے پار اترنا ہے
(فیض (1981)

2. Gul Nawab Marwat



(Gul Nawab in the centre, with friends Haq Nawaz, Altaf Shah and Amir Usman at Chak Shahzad in Islamabad)

Born in 1944 in a Pashtun family of the Marwat tribe, Gul Nawab received his schooling at Government High School # 2 Bannu. In 1959, he joined Islamia College Peshawar in the faculty of Agriculture, and did his graduation. He topped his class and received the Presidential Award; This was followed by obtaining a post-graduation degree from UK. He joined PICIC in 1966 and later shifted to Pakistan Tobacco Co. (a subsidiary of British- American Tobacco UK) in 1967. After a long stay of 33 years there, he retired and started working with multinationals. He developed a keen interest in environmental development. As a senior citizen Gul Nawab took upon himself the task of advocating improvements in conventional working of different national institutions. His diligent campaigns for streamlining the working of the judicial system, reform in the environment sector and improving the educational scenario brought about a general awakening in the civil society. His work as a change agent has been widely recognized. The establishment of IT Institute at Islamia College is a tribute to his vision and committed efforts directed towards achievement of this goal. It is one of his dreams duly realized.

- Here is an extract from his proposal on the subject of

Internet Technology in a futuristic perspective:

Internet Technology and Future Applications in Various Fields:

The first industrial Revolution invented a wheel to mechanize production. The second one used electric power to create multiple benefits. The third used electronics and information technology to introduce precision and automation in production.

Today, we stand on the brink of technological revolution that will fundamentally alter the way we live, work and relate to one another. A paradigm shift in global development is visible in the fourth industrial Age, driven by digitalization and rapid advances in technology such as Artificial Intelligence, Big Data Analytics, Robotics and industrial Internet of things. The era, known as the fourth industrial age, will deliver unprecedented levels of progress and will fundamentally alter the way we

live, work and relate to one another. Fourth industrial age will drive economic growth, maximize productivity, reduce costs across industry value chains and will transform system of production, management and governance.

Every Industry and sector will reap the dividends of Fourth Industrial Revolution. For instance, in Agriculture precision farming, increasingly prevalent around the world to enable scientific farming decisions such as fertilizer application, irrigation, harvesting time and speed spacing etc. The benefits of precision agriculture are improved crop yields at a lower cost of inputs.

Technology of the fourth industrial age will contribute significantly to knowledge economies and offers a great potential to countries aspiring to enhance their foreign exchange earnings through value added exports. Singapore is an excellent example of having secured a total of 300

billion \$ plus exports on about 734 square kilometers piece of land and 5.7 million population. In this regard a focus on technology driven value added exports enabled Singapore to achieve exponential growth in export revenues.

To reap benefits of fourth industrial age we need to engage, educate and train our young population in digitalization advances such as Artificial Intelligence, Big Data Analytics, Robotics and Industrial Internet of things and all this will be possible by expanding the base of our I.T. Centre.

.....

Public -spirited Diplomats

Many Islamians have emerged as distinguished diplomats who have consistently held quality public service dear to their heart. They have made a rich contribution to social uplift and development both in service and in their post-retirement. A couple of shining examples are brought on record here:

3. Ambassador Abdur Rauf



Islamians at their May 2002 gathering with Syed Mussarat Hussain Shah, Principal Islamia College Peshawar (third from left) at Islamabad Club. Ambassador Abdur Rauf is third from right)

Abdur Rauf Khan (born 18. 04.1922), joined Islamia College Peshawar in 1939 and lived in Oriental Hostel until 1943. He completed his M.A. in English. At Islamia College, Mr. Khan was the editor of the college magazine “Khyber” for both Urdu and English sections. After graduating from Islamia, he served as a lecturer at a college in Jullundur (now in Indian Punjab), and after Partition at Government Degree College D.I. Khan.

In 1948, he joined Pakistan Foreign Service, and served as Ambassador in a number of postings including Nepal, Libya, Sri Lanka, Sweden and Denmark.

After superannuation, Ambassador Khan opted to become a dedicated Social Worker. He helped the well - known Sultana Foundation running numerous hospitals and educational institutions in the capacity of Executive Director. He contributed generously to the Islamabad Chapter’s Scholarship Fund for Islamia College students besides

providing a large number of books for the College Library.

He also made it a point to distribute copies of Shaikh Noor Mohammad's wonderful publication "Tasirul Bayan" (with English and Urdu translation of the Holy Quran – both in prose and poetry) to his fellow alumni.

Reading and writing on a variety of subjects remained Ambassador Khan's favorite occupation. He was devoted to the cause of promoting human values in the younger generations to the end of his mortal existence.

- His area of interest also included studying Parapsychology, a subject which fascinated him. This can be judged from the following article penned by him which appeared in the media.

Parapsychology

Parapsychology is the study of paranormal phenomena. The paranormal refers to unusual experiences that do not seem to be explainable in terms of our everyday understanding or known scientific principles. Paranormal experiences often seem weird, uncanny, or unnatural. Typically, they are quite rare but there are a few exceptional people who have regular paranormal experiences.

People differ in their attitudes towards the paranormal. At one end is the devout believer who will not consider any counter arguments or evidence. At the other end is the aggressive skeptic who dismisses or seeks to debunk any apparent evidence for the paranormal. Somewhere between these two extremes is the open-minded inquirer who has no particular axe to grind and is willing to consider the evidence on its own merits. Parapsychological research operates somewhere in this open-minded middle ground.

It is my firm conviction that everyone has some psychic ability, at least potentially, although most of us do not know it. Psychic ability is not supernatural or mystical thing as some may believe. It is simply a hidden part of human

nature. Certain physical accidents some time can trigger psychic capabilities. For instance, Dutch

psychic Peter Hurkos (1911- 1988) suddenly developed a quality of making predictions after he fell from a ladder, landing on his head.

In parapsychology or ESP (extra sensory perception) we are not really dealing with an additional sense, outside the normal five senses. What we really have is an extension of the normal senses into an area where logical thinking is absent and other laws govern.

I would now define some Para - normal qualities.

Telepathy: is transfer of thought from one mind to another without making use of the ordinary five senses.

Clairvoyance: is the ability to see future events, sometimes called 'Second Sight'.

Clairaudience: is the ability to hear voices or messages that foretell the future.

Premonitions: are usually feelings about events to come rather than sharply defined Clashes of actual scenes or events. Most published premonition in recent history concerns the assassination of President John F Kennedy on November 22, 1963, which was predicted by Jean Dixon, a Washington real - estate agent and highly talented psychic. Similarly, a London piano teacher had several strong impressions over a stretch of time about the murder of President Kennedy's brother Robert Kennedy on June 5, 1967.

Hypnotic Regression: is a type of psychic experiment that involves the use of hypnosis to take a person step by step, back into child hood and even beyond the threshold of birth into the spiritual world. (عالم ارواح)

Near- Death Experiences

Some people most of them ordinary, average people without the slightest interest in, or knowledge of, psychic matters –

have had encounters with the next world without staying in it. This occurs in near- death experiences.

Most people who reported near - death experiences have been involved in accidents or undergone surgery, and during a period of unconsciousness – whether from injury, as in the case of an accident or heart attack, anesthesia, in case of surgery – became separated from their physical bodies.

There is a definite pattern in the experiences of people who have gone over to the Other Side of Life and then returned. Often, for instance, there is a beckoning figure in a flowing robe, whose identification depends, of course, on the religious or metaphysical attitude of the individual, but the feeling caused by his appearance seems to be universally the same: a sense of peace and complete contentment. Another frequent occurrence is the experience of encountering a dead relative or friend. Sometimes this person appears as if to welcome the newcomer into the next world. It is not uncommon for a dying person to recognize dead relatives in the room, apparently come to help him across the threshold to the Other Side. In a near - death experience, however, the relatives encountered sometimes seem to have come specifically to tell the person that he or she should return to the physical world.

Perhaps the single most common thread in near - death experiences is the feeling of being at peace that seems to follow – a feeling of serenity and contentment and, most notable, a complete absence of the fear of death. Upon their return, these travelers often seem to have undergone profound changes. Their attitudes towards life and death usually change completely, allowing them to live the rest of their lives with a feeling of being more at peace. In addition, in many cases, their inherent psychic ability is fully awakened, and to their amazement, they have become psychic. Apparently, exposure to the next dimension the “Other Side” can trigger an increase in psychic ability.

4. Ambassador Amir Usman

Amir Usman joined Islamia College Peshawar in 1948. After graduating, he got enrolled in the Law College at the University of Peshawar and completed his LLB. He served for some time in the Provincial Information Department. That experience stood him in good stead when he joined the Ministry of Foreign Affairs, where he served,



inter alia, as Chief of Protocol under General Zia ul Haq and Prime Minister Benazir Bhutto. He also served as Pakistan's ambassador to Mexico and U.A.E. His diplomatic career included his last posting in Afghanistan. Perhaps his most challenging assignment was as ambassador to Afghanistan in the immediate aftermath of the withdrawal of the Soviet Forces from that country.

Amir Usman is known and respected for his community welfare activities. He set up a community welfare Centre comprising of a girls' primary school, health clinic, library and reading room, computer learning Centre and a design and sewing school for women at his native village of Zarobi in the Swabi district. He was a member of the Syndicate of the prestigious Ghulam Ishaq Khan Institute of Engineering and Technology at Topi. He also served as Chairman of the "Ghazi Barotha Taraqati Idara" (GBTI), a rehabilitation organization for Tarbela Dam's displaced persons.

In 2001 he founded the Islamabad Chapter of the Senior Alumni of Islamia College Peshawar and remained its founder -President for ten years. The chapter did great work in bringing the alumni together. He also vigorously pursued the idea of giving scholarships to disadvantaged students at the college. The Chapter successfully collected substantial

funds for relief activities during the natural disasters of the earthquake of 2005 and the flood of 2010.

Amir Usman is the author of several literary works, both in Pashto and English. His book titled “ډیوی لاندې تورتم” meaning ‘Darkness under the Lamp’ is a recollection of his years in Kabul in the aftermath of the Soviet occupation. It was widely acknowledged in literary circles. He celebrated the centenary of Islamia College Peshawar by compiling a beautiful coffee table book titled ‘Domes of Wisdom’, which contained reminiscences by the first two principals of the college besides memorial notes penned and by other distinguished alumni. This is indeed a landmark document.

- A few representative lines from his unpublished Pashto book of poems “بهراس” (Outpourings) are provided below to the reader to reflect the poet’s intensity of feeling and force of literary expression:

پیژند گلو

نه شاعریم نه می شعرچری ونیلي - خطبعت لرم حساس اوزره خوړمن
ظلم زور چه کله ووينم په سترگو - یا انصاف نه چه لاس را کاري واکمن
یا راهبرچه شوکي مار شی اودي لوبی - مال متاع د اخیل پردی او حاجتمن
زړه می ولړزی او ذهن می رسا شی - بیا می ژبه. قلم چلی لکه ستن
دا کتاب چه دي وخت تاسوپه نظردي - دي بهراس زما خوړ زړکی در من
په لوستو اي که چا ضمير بيدار شی - زه به ځان کنډم خوش بخته او سود من

(Translation):

Introduction

I’m not a poet, I’ve never written a verse
But I have a sensitive nature and a tender heart
When I see the powerful wielding cruelty and injustice
And the protector turns into a robber
Robbing kith and kin, and the poor

My heart shudders, my mind wakes up
 And my tongue starts moving
 Like the needle of a gramophone.
 The book you have in your hands is the بهراس
 Or the steam coming out of my wounded heart
 If it touches some of you and shakes your
 conscience, I'll consider myself lucky

پختون د نوي زماني په ائينه کين

رازه چي دي خبرکمه په حال دي پښتو - قصه ده د وړو زړو د خزو د سرو
 خهري به بيلي بيلي ښکاره کم ائينه ده - دا ستا او زما د ټولي پختونخواه يوه افسانه ده
 اول به کوو قصه د ليدرانو د عمل - مدام چي کړی دوی د خلقو سره څرنگه چل ول
 جيونه اخل دکوی د نورو په استحصال - مخلوق ئی هله ياد شی چه پيښ شی هه جنجال
 بيا د کر به کوو مياں ملا 'هم پير - چه ځنکه ناخبره ئی ترلی په زنجير
 زيارت اومنچور، قبر، تعويز ټوني ټوټي - دا ټولي د سادو ښکيل کولو دی ولگي

Pashtun in the mirror of the new age

Let me tell you the story of Pashtuns
 It's is the story of everyone, men and women, young and old
 I'll show you the mirror, to every one of you, me and all in
 the Pashtun land.
 First, I will talk about our leaders
 How they swindle the people
 To fill their own pockets and they think about their problems
 When they themselves are in trouble
 Then I'll tell you about the robed ones -
 The Mian, the Mulla and the Pir
 How they trap the illiterate
 With shrines, amulets and the religious decrees
 All these are traps for the gullible and ignorant

که د طمع او حرص نه زړه پاک کي - د انسان غلامی نه به بیا خلاص شي
که دي وسپاره خپل ځان دا خدای کرم ته - نو د رزق لټون نه به بیا خلاص شي
که د مینې د انسان په زړه کېن سپائی کړه - د وسوسو او فکرونو نه پر ځان خلاص کړي

که کاسه د گدای ټوټې ټوټې کړي - د شته منو منتونو نه به خلاص شي
سیاست چه دي نکره د کټي وجه - د لیدر د فریبو نه به خلاص شي
که تقدیر او تدبیر دواړه دي نصیب شول - د ژوندون کړاؤنو نه به خلاص شي
که په لاره د تصوف یوځل روان شوي - د مذهب د نفرتونو نه به خلاص شي

The saving Path

If you clear your heart from the greed and avarice,
You lose your chains of slavery.
If you put yourself at the mercy of the Creator
You are free from seeking your livelihood.
If you instill piety in man's heart,
You get free from the chains of fears and worries.
If you break your begging bowl
You won't need to be on the dole of the rich
If you don't fall for the politics of money
You will free yourself from the scams of your "leaders"
When you are prepared to meet the opportunities offered by
your destiny
You will overcome the problems of your life
If you follow the Sufi path
You'll rid yourself of the religious hatred.

یو پاکستانی قائد اعظم په حضور کښ



اي بابا دا پاکستان
د ر ته گرم زړه نه سلام
ستا حضور تا یم راغلي
زړه مي پک گريوان مي څيري
. مقصد دا چي تا خبر کړم
ټول داستان د رتا ازبر کړم
. هغه ملک چه تا جوړ کړي
بيا دي مونږ له وو راکړي
تا وي ملک به وی د پاکانو
د غمخوارو. شریفانو
تا ویل دلته به انصاف وی
رورولی او مساوات وی
ځوک به نه خوری د بل مال
هیڅوک به نه وی به دي حال
نه به زورنه به جبروی
هرسري به په صبروی
دا وطن به وی د خورانو

هم دَ گُڻو یتیمانو
 او هوڻیاران به اي رهبر وی
 دا عوام به اي دئ خان وی
 حکومت به روشن خیال وی
 نه به کرکه نه جنجال وی
 اي قائدہ! اي رهبره
 دا بي وسو دَ زړه سره
 نه به ملا وی او نه به پیر وی
 نه خان صاحب نه به سر وی

A Pakistani's Representation to Quaid-e- Azam

O, Father of the Nation!

Accept my heartfelt greetings

I come to you in distress, with a heavy heart

To inform you and let you know the whole story

The country you gave us, you said,

Would be a home of the morally uncontaminated,
 compassionate, and God-fearing Where you'll have equality,
 justice, and brotherhood

Where nobody will exploit anyone, nor will usurp your rights

Where there will be no oppression or injustice,

Where the land will support the poor, the widows, and the
 orphans

Where the leaders will be wise and compassionate toward
 ordinary people

Where the government will be enlightened and treat everyone
 equally.

Literature loving Bureaucrats:

5. Roedad Khan

Roedad Khan was born on 28 September 1923 in a small village of Mardan district of North West Frontier Province in the British Era, in a Pashtun family belonging to Yousafzai tribe. His alma maters included Islamia College Peshawar, Forman Christian College Lahore and Aligarh Muslim University. He passed his matriculation from a



local high school in 1939 and earned a Master's degree in English Literature from Aligarh University. After his return from Aligarh, he taught history at Islamia College Peshawar.

Thereafter he joined the prestigious administrative service of the country. During his long and distinguished career, he was recognized as one of the most seasoned of civil servants who served as federal secretary of different divisions and finally as Secretary General Interior Division (August 1988 to August 1990). After superannuation, he was appointed Minister of Accountability (August 1990 to August 1993). Roedad Khan is a living witness to numerous governmental changes and palace conspiracies. He also participated in the formulation of varied state policies. He writes impressively and speaks cogently. Some of his books were best sellers in the international market. His publications include 'Pakistan – a slave state', 'American Papers – secret and confidential'; 'Pakistan – A Dream Gone Sour; the British Papers (relating to India, Pakistan, Bangladesh 1958 – 1969) and

پاکستان انقلاب کے دھانے پر

His latest work “Recollections at 94” is available in two hefty volumes.

- A couple of extracts from this book would be of interest to readers:

General Ayub Khan imposes Martial Law

I spent last two years of civilian rule (1957- 1958) in Fort Sandeman and Dera Ismail Khan as Political Agent and Deputy Commissioner respectively. I had hardly settled down when General Ayub Khan (the Commander-in- chief) came to Fort Sandeman for Chakor shoot and stayed at the castle, my official residence, as my guest for four days. President Sikandar Mirza was also to come, but he had to cancel his visit because of a back problem. Ayub Khan’s entourage consisted of Generals Burki, Yahya, Hameed and a number of other senior army officers. The drill was to leave early and return late in the evening. Later, the two of us would sit in front of a roaring log fire and discuss local and national issues. Ayub Khan took keen interest in the working of civil administration and asked many searching questions.

I was a young Political Officer, but as representative of the Government of Pakistan, Ayub Khan treated me with respect and a good deal of affection – clear evidence of the supremacy of the civil power over the military in those days. Little did I know that in the darkness of the night President Mirza and General Ayub Khan would conspire to abrogate the Constitution and stab Pakistan’s juggling democracy in the back on October 8, I was in D.I. Khan, when the army struck. I heard over the radio that martial law has been declared and civilian governments dismissed. Ayub Khan was now the Chief Martial Law Administrator. The man on horseback was home and dry

– Sikandar Mirza, his principal rival, having fallen at the last fence. The military regime heralded a successful revolution

and was promptly recognized as a “basic, law-creating fact” by the Supreme Court of Pakistan. It gave the lie to all that I had been taught: there can be no martial law in peace time” we were told. The country was not at war and there was no civil commotion in the country preventing the judges from going to courts – an essential pre- condition for the imposition of martial law in peace time according to Dicey. We Pakistanis need our myths in the same way as reader of poetry needs “a willing suspension of disbelief” in Coleridge’s phrase. The supremacy of civilian power and inviolability of the Constitution was one such myth.

A telephone call from the local Colonel asking me to report to him along with my Superintendent Police brought me down to earth with a thud. Reality hit me like a ton of bricks. The scales fell from my eyes. The Colonel rattled off a string of directives for compliance within 24 hours: all unlicensed arms to be surrendered; all hoarded stocks of wheat to be unearthed; all prices including price of gold, to be controlled. I got back to my office late in the evening in a much-chastened mood. The days of civilian supremacy were over. An “iron curtain” had descended over Pakistan. One could hear the “sound of heavy boots ascending the stairs and rustle of satin slippers coming down.” All attempts on the part of my Commissioner to get in touch with me had failed. He was getting panicky because he genuinely thought I had been detained by the Assistant Martial Law Administrator who was now my real boss. It took me some time to change gear, make necessary adjustments and reconcile myself to the new order. In the end, the instinct of self - preservation prevails. The country hailed a new Dawn and the Deliverers. Tragically, the imposition of martial law set in motion a train of events that bended in a bloody civil war in the eastern wing and the breakup of Pakistan.

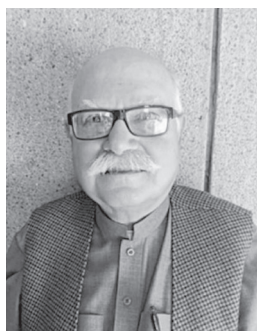
Conversation with Morarji Desai

In 1958, I was posted as Deputy Commissioner, Peshawar.

There I met Morarji Desai, Finance Minister of the Government of India. He was visiting Pakistan as a guest of the government. On arrival in Peshawar, Morarji expressed a desire to pay a courtesy call on Abdul Ghaffar Khan. I was asked to make necessary arrangements and escort him to Utmanzai. On the way to Utmanzai, Morarji asked me how the freedom - loving Pukhtuns had reacted to the imposition of Martial Law. This triggered a lively discussion. "Was it for this", Morarji asked, "that your people fought so tenaciously? You thought you have found freedom on August 14, 1947. But hasn't it turned out to be another kind of slavery? Were all Mr. Jinnah's brave words and deeds to end in this? Don't you feel cheated and betrayed? I feel sorry for you. Your future looks very grim to me." "Until recently, we were all Indians", I replied. "We are as good or as bad as Indians are. We all share the same weaknesses. You are not much better than us. We have martial law today. You will have it tomorrow"? Morarji reacted sharply: "No General dare impose martial law in India", he retorted. "And if he does, Morarji will be the first to face the Indian bullet". On this grim note, the conversation ended. We had reached Utmanzai.

6. Imtiaz Ahmed Sahibzada

Imtiaz Ahmed Sahibzada is a seasoned civil servant who served at higher levels of administration and policy formulation in diverse sectors. Post-superannuation, his creativity has blossomed out and he has earned kudos as an eminent man of letters. Three important aspects of his life can be highlighted. As the scion of the noble Sahibzada Family, he has inherited the enlightened passion of Sir Sahibzada Abdul Qayum, the founder of Islamia College Peshawar for spread of education among Pashtun Tribes. As a seasoned bureaucrat, he possesses a star-studded bio data, having held a variety of posts in the country's officialdom. Finally, he has broken fresh ground as a translator par excellence from Pushto into English.



He joined Islamia College in 1956 and after graduation he entered the civil service through the competitive examination. He retired after a long and varied stint in the domain of public service. His first assignment was as Assistant Commissioner Charsadda which brought him in contact with that extraordinary versatile personage, Ghani Khan, an intellectual, politician, freedom fighter, a poet and philosopher, and a gifted painter and musician. This friendship lasted till Ghani Khan's passing away in 1997. Imtiaz Sahibzada quotes from several Pashto lovers and scholars while evaluating Ghani Khan stature as a polymath. In Begum Nasim Wali Khan words: "Each facet and angle of Ghani Khan's colorful life has so many hues that they are beyond enumeration – even the rainbow would be surprised at seeing them". He also quotes Dr. Syed Chiragh Hussain Shah's opinion: "In the poetry of Ghani, whereas there is ecstasy and happiness on one side, there is no dearth of feeling and pain as well; his purported 'mad philosophy'

permeates his poetry to create a most enjoyable balance between the two moods. In his poetry the revolutionary message of Khushal Khan, the mysticism of Rahman Baba; the ambiguity of Mirza Khan Ansari and the romanticism of Ali Khan, come exquisitely gelled together. Exercising freedom of thought and of fancy, he goes on to produce the best possible satire and humour. He has made good use of political similes and has an incisive intellect and a keenly observant eye.”

The above comments are extrapolated from Imtiaz Sahibzada’s work “The Pilgrim of Beauty” which contains his English translation of 141 Pashto poems of the great poet. He has also compiled “A Breath of Fresh Air” which is a collection of Ghani Khan’s speeches delivered in Central Legislative Assembly in 1946. These are full of his characteristic wisdom and wit. Imtiaz Sahibzada has also introduced English readership to the life and works of Ghani’s renowned parent Khan Abdul Ghaffar Khan, lovingly called “Bacha Khan”, “فخر افا غنه”, and also known as “The Frontier Gandhi”. He has taken pains to translate the great Pashtun leader’s autobiography in a book titled as “The Frontier Gandhi – My Life and Struggle (1890– 1988).’ The language employed by the writer in translation suggests a profound personal touch: it is as though the translator is talking to Bacha Khan in person. Imtiaz’s Sahibzada speaks of the three roles of the legendary Bacha Khan’s seen in the course of his life: (I) as a reformer who began by first setting up an Association “انجمن اصلاح افا غنه”; (ii) as a leader and founder of “Khudai Khitmatgar” movement and (iii) as an educationist who founded free schools at the grass-roots, which included Girls Schools. The British rulers were averse to this idea but Bacha Khan remained fully committed to his mission. Among Imtiaz Sahibzada’s works of translation is the book titled “A Tortured Soul” which contains short stories and selections of poetry by the famous Pashto Poet Qalandar Mohmand.

A selection of poems from Ghani with English translation by Imtiaz Ahmed Sahibzada is presented below to give readers a glimpse of the excellence achieved by the translator: His role can be described as truly path breaking.

اي زما وطنه

اي زما وطنه د لالونو خزانې زما
ستا هره دره کښې د تورو نښانې زما
سترگې مې لوگي شه ستا د خاورو د کورونو نه
عقل مې ايرې شه ستا د پاره د فکرونو نه
خار شمه قربان شم ستا د غرونو نه د سيندونو نه
ستا د هره دره کښې دى د تورو نښانې زما

اي زما وطنه د لالونو خزانې زما

زه يم ستا له خاورې ته زما د ميني جوړئې
ته مې له غيرت او د پښتو رنگينې جوړئې
ته مې د نيکه اود بابا د ويني جوړئې
ستا زړه کښې اودې دى ټولې تللي زمانې زما
اي زما وطنه د لالونو خزانې زما

ستا عرت چې نه وى زه په نوم او عزت څه کړمه
ته چه خوار و زار ئې زه به خوب او راحت څه کړمه
ستا سر چه وى تيب نو زه به شان او شوکت څه کړمه
مسته به دې خاوره کړم په ويني مستانې زما

اي زما وطنه د لالونو خزانې زما

يا خو به دي سيال کرمه وطنه! د جهان
يا به ستا په پښو کښي توري خاوري کرمه خان
زه به دري وري شم خو تا به کرم ودان
نر یمه پښتون یم تا ته يادي افساني زما

اي زما وطنه د لالونو خزاني زما

Oh' Motherland!

Land beloved above all others,
Treasure trove of priceless gems!
Every valley, gorge of yours,
Witness to my feat of arms!

Glory to your mountains high!
Made of native clay, adobe;
I shall reason turn to cinders,
Seeking answers to your pains.

Glory to your mountains high!
To your rivers and your rills!
All your valleys, gorges steep,
Bear the scars of unsheathed swords,
As we fought invading hordes,
Land beloved above all others,
Treasure trove of priceless gems!
I've been fashioned from your clay,
You have by my love been shaped;
All your soil has watered been,
By the blood of my forebears –
Father and grandfather, both
In your bosom, resting, lie,

All my bygone ages great
Land beloved above all others,
Treasure trove of priceless gems!

When you have no honour, pride,
Of what value then to me
Are my standing and my state?
When you are weak and trampled on,
Of what value then to me,
Is my comfort and my ease?

When your head is bowed and shamed,
Of what value then to me,
Is my might and majesty?

Rapturous I shall make your mud,
With my own ecstatic blood;
Land beloved above all others,
Treasure trove and priceless gems!

Either equal of the world,

I shall make you, motherland!
Or in trying to do,
At your feet, the dust becomes!
I will death, destruction, brave
But shall make you prosperous, strong!

I am proud, a brave Pukhtoon,
You remember well my feats!
Land beloved above all others,
Treasure trove of priceless gems!

يو خوب د شاعر د سبا د رڼا

يو خوب د شاعر د سبا د رڼا
د گل د بښاښت د ځوانۍ د هوا

دغم توره شپه کښ يوه سپينه رڼا
ځوانۍ او مستۍ او د زرکو خندا

دا وه جانان څه زما څه او څه ستا
قيصه د اميد د خندا او ژړا

دا څه وو چي تير شو- دا څه وو چي راغله
د څه قافلاً - دا د چا قافلاً؟

جانانا دلبره جانانا زما

دا ستا وه يو خوب کهه قيصه وه زما
خبر • اي خبر • اي خبر که پري ما

دا ستا وه نظر دا قيصه وه د چا
دا څه وه؟ دا ولي؟ دا ولي ليلا

غضب وه • زحمت وه که نور که رڼا؟
دا څه وو؟ دا څه وه؟ دا څه وه ليلا

A Dream of a Poet

Of morning and light, Of beauty, the rose,
Of youth and the breeze,
In the dark night of sadness,
The radiance of light;
Youth and its ecstasy,
Chakor and its laughter –
This was the beloved,
Part yours and part mine;
A story of hope, and of
Laughter and tears
What was it that's gone?
What is it that's here?
A caravan moving,
But whose, and of what?
Beloved, my sweet- heart,
My heart- throb, my love!
Was this just a dream?
Or the tale of my love?
Do tell me beloved,
Do tell me my love!
Was this just your glance?
Or somebody's story?
What was this, and why,
And for what, oh! Laila?

Was this wrath and damnation
Or mercy and grace?
Was it beauty transcendent?
Or heavenly light?
What was it, what was it,
What was it Laila?

زما بخت

زما بخت د شمعي بخت دي يا به مرمه يا به سوزم
يا به بيخ له د درياب ځم يا به سر په چپو ځوځم

عجب زهء عجيبه لاره عجيبه کاروان روان دي
ما وروستی پړاو له بيای که زه ځمه او که نه ځم

My Fate

My fate that of the candle is,
To burn or be extinguished;
To the bottom of the ocean sink,
Or on its waves to surf
Strange am I and strange the path,
Stranger still the caravan!
To the final staging-post of
the journey, moving on,
Forcing me to go along;
Unconcerned with how I feel-
Whether to proceed apace,
Or refuse, and stay behind!

وصيت

کهه خازي شني مي قبر وی ولاړي
کهه غلام مړوم راحی ئوکی پري لاري
کهه پخپلو وینو نهه وم لمبیدلي
پهه ما مهه پلیتوی د جومات غاري
چه قطري قطري مي فوخ د دښمن نهه کهه
موري! ما پسي پهه کوم مخ به تهه ژاري
يا به دا بي ننگه ملک باغ عدن کرم
يا به کرم د پښتنو گوخي ويجاري

The Will

Though tombstones fine of bluish slate
Should ornament, adorn, my grave,
But I were to have died a slave,
Come, spit on and defile them!
If my body was not bathed,
In my blood and sanctified,
Do not ever desecrate
Precincts of the mosque with it
And if I were not to be
Into numerous pieces hacked
By the forces of the foe,
Mother, dear, how could you
Over me lament and cry?
I shall soon this land, deprived
Both of honour and of pride,
Into Paradise transform!
Or the ranks of Pukhtoon youth
Decimate, their streets denude.

Doctor with a holistic heart

7. Dr. Sayed Amjad Hussain



(Dr. Amjad Hussain, 4th from left, sharing a story with fellow Islamians).

Born and bred within the traditional walled city of Peshawar, Dr. Sayed Amjad Hussain [FRCSC, FACS, DSC (Honoris Causa)] received his education at Islamia College Peshawar where his literary bent of mind was recognized early when he was appointed as editor of the college magazine - The Khyber. After graduating from Khyber Medical College Peshawar in 1962, he travelled to the United States for training in general surgery and thoracic and cardiovascular surgery. In 1970 he returned to Pakistan and served on the teaching faculty of Khyber Medical College for three years. Destiny wrote another script for him and he went back to earn a place of eminence in the medical, educational and social fields in that country.

Currently he holds an emeritus professorship in cardiothoracic surgery in the College of Medicine and Life Sciences and an emeritus professorship in humanities in the College of Arts and Letter at the University of Toledo. He is the first person to receive a dual faculty appointment in science and humanities in 150-year history of the University. This speaks

volumes for the proficiency he has achieved in his lifetime in multiple fields of endeavor, both professional and literary.

Dr. Hussain is a man of many facets. He is an award-winning photographer and an internationally recognized explorer. He has explored the entire 2000 miles of Indus River in Pakistan, right up to its source in Tibet. More recently, in May 2017, he was part of an expedition to explore the ancient Silk Road in China.

De Hussain has taken pains to become a silken bridge between ancient Peshawar and Modern Toledo. H loves to return annually to Peshawar.

He is an excellent writer who has published 22 books on subjects as varied as history, culture, religion, and the linguistic and cultural legacy of Peshawar City. Half of his published books are in Urdu and two of his Urdu books have received Abasin Literary Award. His Urdu writings were the subject of Masters of Philosophy (MPhil) theses Hazara University in Pakistan. Currently Scholar Neelam Taj is conducting research on Nostalgic Elements in Dr. Amjad Hussain's Urdu Writings at Hazara University towards a PhD degree.

For over 36 years he has been an op-ed columnist for the daily Toledo Blade and has written for other well-known English and Urdu publications in the US and in Pakistan. His essays have appeared regularly in the Friday Times of Lahore, Pakistan.

Currently a vascular laboratory (at St Charles Mercy Hospital, Toledo), a Clinical Skills Center (at Khyber Medical College, Peshawar), a distinguished lectureship in Medical Humanities (at the University of Toledo), an endowed professorship in cardio-thoracic surgery (at the University of Toledo) and a visiting professorship between Khyber medical College, Peshawar and the University of Toledo bear his name.

In 2012 Dr. Hussain was inducted into the Global Medical Mission Hall of Fame for his medical mission work in Dominican Republic and Pakistan and his voluntary spells of teaching in China, Libya, and India.

In 1998, in recognition of his services to the city of his birth, the citizens of Peshawar conferred on him the title of Baba-e-Peshawar (Father of the City). In 2005 he was among 36 personalities listed in the book ‘Celebrities of NWFP’ (published by the Pakistan Study Center, University of Peshawar) citing individuals who have made a significant difference in the lives of the people of North West Frontier Province (Renamed Khyber Pakhtunkhwa Province).

In 2020 the University of Toledo conferred on him an honorary doctorate (DSC) in recognition of his philanthropy and services to the profession and the community. In 2022 he was listed among 100 notable Muslims in the United States of America by the Interfaith Institute of New York.

Dr. Jeffrey Gold, Chancellor University of Nebraska Medical Center (formerly, Chancellor of Health Affairs and Dean of the College of Medicine and Life Sciences at the University of Toledo) sums up Dr. Husain’s persona in the following words:

“Considering his interest in the art of calligraphy; his hobby of collecting ancient manuscripts; his deep interest in religion, history, and philosophy; his facility in languages and, of course, his career as a skilled cardio-thoracic surgeon, we have a figure who could justifiably be called a renaissance man and a polymath”.

In his spare time that he claims he has in plenty; he plays squash and does tombstone calligraphy in Arabic and Urdu for the Islamic Center cemetery. H is an avid participant in interfaith dialogue activities. Excerpts from some of his prolific writings are copied below

- Presented here is a small extract from an article

written by him which he scribed in the book titled “Riding the Fence Lines” published in 2003:

A fresh reawakening

Many Muslims today believe that their faith is undergoing a renaissance and that it is mainly happening in the West. While I agree that a religious renaissance can only happen in a secular democratic society where one is free to express views that are contrary to the conventional wisdom, I have difficulty accepting that we are ready to engage in such a debate about our religion. A renaissance takes into consideration a return of youthful vigor, freshness, zest, and productivity. One cannot expect such revival from those who are the products of old archaic systems where to question the status quo is akin to committing a sin. It requires the intellectual debate among Muslims in an academic or community setting where old interpretations can be challenged, debated and new ground broken in religious thought and interpretation. The Muslims have not taken the lead to indulge in such an exercise. The orthodox thinking that under certain conditions can turn into militancy has cast a long shadow on such efforts. In theocratic Islamic countries, to break new ground in religious thought is to dig one's grave.

Knowledge and pursuit of knowledge is a recurrent theme in the Qur'an. Prophet Muhammad, unlettered himself, paid much emphasis to learning. He said that a scholar's ink is more sacred than the blood of a martyr. Somehow, we have a macabre reversal of the famous saying. The blood of martyrs is very much in the news but the inkwells of the scholars have run dry. Instead, most of them are relying on the works of the scholars of yore. When I think of the lack of original enquiry by Muslim Scholars, I am reminded of Washington Irving's essay The Art of Bookmaking. In a hilarious dream sequence, contemporary scholars dress themselves in clothes stripped off the bodies of ancient writers.

For Muslims to have continued interest in their religion and to

keep the interest of the next generation they will have to alter their thinking drastically. We need not invent a new face; we need only to brush off the dust that has been accumulating on the true face of religion for centuries. It can be done for it has been done before. It is time for the reconstruction of a new paradigm. That would be the Islamic Reformation.

My journey through life as a Muslim has been exciting and fascinating if at times frustrating. As I get closer to the end of the trail in the mid – afternoon of my life, I look back at the distance traveled with much satisfaction and also with some pride.

It has been a wonderfully joyous journey. It still is.

مٹی کا قرض

(الف) ” مٹی کا قرض “ امجد حسین کے اپنے پشاور دوستوں سے خط و کتابت کا مجموعہ ہے۔ جوہر میر کے نام ایک خط میں دلیپ کمار (پشاور نام ’ یوسف خان ‘) سے ٹورنٹو (کینیڈا) میں ہونے والی ملاقات کا ذکر یوں کرتے

ہیں

یوسف خان سا ٹھ کے پیٹے میں لگتے ہیں۔ لیکن عمر ستر سے بھی اوپر ہو۔ لیکن دیکھنے میں پچاس سے زیادہ نہیں لگتے۔ اونچا قد ’ گندمی رنگ ‘ چہرے کی جلد جھریوں سے پاک، سر کے بال پیرکلر کی وجہ سے کالے سیاہ ’ بالوں کا سٹائل وہی جو پچاس سالوں سے ان کا ٹریڈ مارک رہا ہے۔ اور جو سٹائل ہندوستان کے کروڑوں نوجوانوں نے اپنے محبوب ہیرو کی نقل میں اپنایا ہے۔ ہونٹوں پر ایک دلاویز مسکراہٹ۔ قدرتی اور بے ساختہ سفید سلک کی گول گالے والی بوشرٹ اور میچنگ پتلون پہنے ہوئے تھے۔ لباس جسم کو پھینتا تھا، ان کا وزن ’ انداز ’ میلہ اور مغل اعظم کے ہیرو کے مقابلے میں زیادہ ہو گیا تھا لیکن موٹاپے کی حد سے کم تھا۔

ادھر ادھر کی باتیں کرنے کے بعد میں نے انہیں پشاور کا نقشہ دیا۔ (وہی نقشہ جو

ہماری سانجھی کتاب ’ یک شہر آرزو ‘ کا محرک ہے۔ نقشہ دیکھ کر بہت خوش ہوئے۔ نقشے کو اپنے گھٹنوں پر پھیلا کر پشاور کے گلی کوچے تلاش کرنے لگے۔ مجھ سے بار بار پوچھتے کہ فلاں محلہ کہاں ہے۔ فلاں گلی کدھر ہے۔ انہیں بھی ہم سب کی طرح سمتوں کے چکر سے الجھن تھی۔ ہم ساری عمر پشاور میں رہے لیکن یہ نہ سیکھا کہ جی ٹی روڈ شہر کے شمال میں ہے یا جنوب میں۔ بس یہی معلوم تھا کہ کچہری دروازے سے باہر نکلیں تو تھوڑی دور جاکر

جی ٹی روڈ آجاتی ہے۔ اللہ اللہ خیر سلا۔

(ب) پروفیسر محسن احسان کو اپنی مادر ہائے علمی کے بارے میں لکھتے ہیں۔

میرا تعلق خیبر میڈیکل کالج کے ساتھ کچھ ایسا ہی ہے جو اسلامیہ کالج کے ساتھ ہے۔ اور دونوں درسگاہوں کے ذریعے پشاور سے ہے۔ یا پشاور کے حوالے سے ان دونوں درسگاہوں سے ہے۔ میرا یہ تعلق ’

لگاؤ اور یک طرفہ لگن کسی حد تک پیتولا جک ہے ۔ مجھے یقین ہے کہ بہت لوگوں کو اپنے شہر اور درسگاہوں سے محبت ہوتی ہے ۔ لیکن وہ اس احساس کو اپنے تک محدود رکھتے ہیں ۔ برسرِ عام ڈنکے کی چوٹ نہیں کہتے کہ یہ محبت اور تعلق محض سطحی اور وقتی نہیں بلکہ گہرا اور پائیدہ ہے ۔ ہمارے معاشرے میں درسگاؤں کیساتھ طلباء کا تعلق فارغ التحصیل ہونے کے بعد ٹوٹ جاتا ہے ۔ بہت کم لوگ ہیں جو درسگاہوں سے کوئی تعلق برقرار رکھتے ہیں ۔ ان میں ہماری درسگاہوں کے ارباب اختیار کا بھی قصور ہے ۔ انہوں نے کبھی کوشش ہی نہیں کی کہ پرانے طلباء اور طالبات کو درسگاہ کے واقعات اور کارکردگی سے آگاہ کرتے رہیں ۔ یہاں انفرادی طور پر اساتذہ اپنے دوستوں کو مطلع کرتے رہتے ہیں لیکن باضابطہ طور پر کچھ نہیں ہوتا ۔ ذرا سوچیں کہ اگر ایک نیوز لیٹر رسالے کے ذریعے اسلامیہ کالج اور یونیورسٹی کے پرانے طلباء کے رابطہ قائم رکھا جاتا مجھے یقین ہے بہت سے ایسے پرانے طلباء ہوں گے جو کسی نہ کسی ذریعے سے ان درسگاہوں کی خدمت کرسکیں گے ۔ مغرب میں تو ہر درسگاہ میں الومنائی کا دفتر ہوتا ہے ۔ سال میں ایک دفعہ پرانے طلباء آتے ہیں ۔ مختلف پراجیکٹ سپانسر کرتے ہیں ۔ درسگاہ کی کھیلوں کی ٹیموں کی حوصلہ افزائی کرتے ہیں ۔ اب امریکہ کی چیدہ چیدہ یونیورسٹیوں کو دیکھیں تو آپ کو معلوم ہوگا کہ کی یونیورسٹیوں نے انہی فارغ التحصیل طلباء کی مدد سے فنڈ بنا رکھے ہیں اور بعض جگہوں پر یہ فنڈ ۲۰۰ اور ۵۰۰ ملین ڈالر تک گئے ہیں۔

چند سال ہوئے کہ یونیورسٹی آف پشاور کے وائس چانسلر سے بات کی تھی ۔ بہت خوش ہوئے ۔ فوراً ”رجسٹرار صاحب کو بلوایا ۔ کہا کہ ہمیں الومنائی کا دفتر کھولنا چاہیے اور پرانے طلباء کی فہرست بنانا چاہیے کہ معلوم ہو کہ ہمارے طلباء اب کہاں ہیں اور کیا کر رہے ہیں۔ ادھر میں چائے کی پیالی پی کر باہر نکلا اور ادھر یہ خیال ان کے ذہن سے اتر گیا

(ج) ڈاکٹر امجد حسین کی تازہ ترین کتاب ” بسدے وسدے لوگ “ پر عزیز احمد کا انگریزی میں بہ تبصرہ ملاحظہ ہو۔

Picture Sketches of ordinary people:

An English translation of the title would not capture its flavour. However, in Pashto “خشخال او آ باد خلک” comes closest to the spirit of the title.

I’m not a literary person. I’ve spent most of my life in the corporate world where we are trained to express ourselves in bullet points – and be brief. So, here are my few bullet points on this book.

The book is a collection of sketches or profiles of nearly 50 people the writer has come across in his life, from his childhood through school, college, and working life. They include his teachers, contemporary students and friends, and common folks from Peshawar city – his city.

He describes each character graphically, not in high-flown language but in simple, spontaneous, and delightful prose.

In his own words, he looks at the people he describes through a door left ajar. He doesn’t push the door open to intrude into their privacy. He simply describes whatever he sees through a door left half open. I find these sketches a compelling read because I can relate to these people, not only because I knew some of them or knew about them but also because everyone of us has come across similar characters in our life, wherever we lived.

In the process, Dr. Amjad also takes us on a tour of the old Peshawar city, its different streets, neighbourhoods and shops, which I don’t think exist anymore.

Reading through the profiles of different people Dr. Amjad’s own profile also emerges - from his childhood to his youth and later.

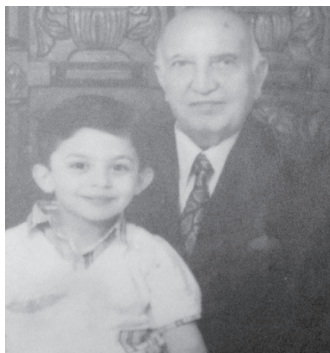
I think, Dr. Amjad has selected beautiful beads from his lifelong collection and threaded them into a precious necklace.

(Aziz Ahmed)

Poets with a flavour of their own:

8. Syed Mahfouz Ali Saleem

Syed Mahfouz Ali Shah was a student of the Faculty of Agriculture during 1949 – 53 at Islamia College. As a boarder he lived at Hostel Chelmsford. In that period, there being no university at Peshawar, students has to go to Agriculture College at Lyallpur (present day Faisal Abad) for their examinations



to earn a degree from the University of Punjab. Mahfouz Ali Salim has to go through the same process. His poetical talents became evident since his college days.

He read his first poem in a function at the college hostel. His melodious voice was an immediate hit. From then on Mahfouz was asked to present his poetry every now and then. His Urdu speaking background made his Urdu compositions perfect. So, he was picked for the editorial board of the College magazine “The Khyber” as sub editor for its Urdu section. University Military Course and Compulsory Military Training were the two arduous jobs that this budding poet had to undergo as part of the college curricula. But his patriotic fervour made it easy for him to undertake the rigorous discipline.

He became the sole degree winning agriculture graduate of that year as his other friend Afsar Khan joined army’s armoured corps and later retired as a brigadier. Mahfouz joined the Provincial Agriculture Department and rose to the top position at the famous Tarnab Farm near Peshawar,

As a member of the Alumni Association, he would regularly share his well composed work with the old friends and get

due appreciation. His latest book is پیام ابراہیم which was written for his grandson Ibrahim Ali Shah. A picture on the top cover shows him holding his loving progeny in his lap.

- Some illustrations of Mahfouz Ali Saleem's poetic skills are given below:

ایک قطعہ

محبت	نورِ	تخلیق	جہاں	ہے
محبت	گرمی	کون	و مکان	ہے
محبت	خالق	لوح	و قلم	ہے
محبت	علم	والہام	و بیاں	ہے

ایک غزل

ساقیا کیا بادۂ غم کے سوا کچھ بھی نہیں
فضل گل میں بادہ نوشوں کو پلانے کے لے

میری آہوں کے شرارے ضوفشاں ہیں ہر طرف
کارواں کو وقتِ شب منزل دکھانے کے لیے

یا اہی کیا ضرورت آتش دوزخ کی ہے
عشق کی گرمی ہے بس کافی جلانے کے لیے

قطرۂ شبنم کہ جلوہ خیز ہے وقتِ سحر
آئینہ ہے عکسِ دو عالم دکھانے کے لے

مدتوں سے منتظر میرے دل کا سومنات
ایک ضربِ نیزہ محمود کھانے کے لے

کوئی ملتا ہی نہیں درد آشنا اور ہم سلیم
مضطرب ہیں ، داستانِ دل سنانے کے لے

ایک نظم کالج کی یاد میں

کالج کی شاخ پر تھا جب میرا آشیانہ
ایام وہ دکھا دے اے گردِ شِ زمانہ

کتنے حسین و دلکش کالج کے روز و شب تھے
لحاحِ زندگی کے پُر لطف و پُر طرب تھے

تھا غم نہ کوئی لیکن رہتا تھا یہ ہی کھڑکا
اس بار امتحان میں شاید لگے گا کوئی جھڑکا

وردی تھی کالی اچکن چھوٹا تھا یا بڑا تھا
کالا لباس اپنی پہچان بن گیا تھا

رسم و رواج کالج تھے کس قدر نرالے
آتے ہیں یاد مجھکو رہ رہ کے آج سارے

ہونے کیلئے آئے جب فسٹ ایئر میں داخل
یاروں نے ہم کو سمجھا کم عقل اور جاہل

نو واردوں کی سب نے ملکر ہنسی اڑائی
رسم مذاق کالج دل کھول کے منائی

کپڑے کسی نے پھاڑے اور ٹوپیاں اچھالیں
اور داڑھیاں کسی نے سوتے میں مونڈھ ڈالیں

تھا حکم ہاسٹل کے اب تم ہی پاسباں ہو
دستور کے مطابق وقتِ سحر اذال دو

ہر سینئر کو جھک کر فوراً سلام کرنا
کچھ بھی کہے وہ تم احترام کرنا

لیکن الیکشنوں کا جب آتا تھا زمانہ

ہر شخص کا رویہ ہوتا تھا دوستانہ
 امید وار کرتے تھے خدمتوں کے وعدے
 تھے باہمی محبت اور اہلیت کے دعوے
 جلسوں میں محفلوں میں شرکت کی دعوتیں تھیں
 پُر جوش چاہتوں میں ملنے کی خواہشیں تھیں
 حاصل تھی ان دنوں میں افکار کی آزادی
 اک ضابطہ کے اندر اظہار کی آزادی
 تیار ہو رہے تھے جمہوریت کے پودے
 اک تربیت تھی گویا اک ترتیب سے پہلے
 قابل سدا ہمارا یہ منتخب صدر تھا
 وہ معاملات کالج میں مرد بائز تھا
 ٹیوٹوریل گروپ کا مربوط سلسلہ تھا
 شاگرد و معلم کا اک باہمی رشتہ تھا
 میدان ہر اک جانب سرسبز و کشادہ تھے
 ہر سطح پر کھیلوں کے معیار بھی اعلیٰ تھے
 ہر علم کے شعبہ میں قائم مجالس تھیں
 تجدیدِ علم و فن کی کیا خوب کاوشیں تھیں
 تقریب میں آتے تھے عالم بھی مفکر بھی
 ماہر بھی مصور بھی فن کار بھی شاعر بھی
 کالج کا سہ لسانی، خیر تھا اک رسالہ
 شمع کے گرد جیسے اک روشنی کا ہالہ
 علم و ادب کا یہ تھا انمول اک خزانہ

پڑھتا تھا چھٹیوں میں جسکو سبھی گھرانہ

پھولوں سے بھرا کالج خوشبوؤں کے جھونکے تھے
اشجار قطار اندر فردوس کے سائے تھے

جب آب کوہستانی لہرا کے گذرتا تھا
باؤل بھی اسے چھونے گردوں سے اترتا تھا

کالج نے ہم کو بخشے شفقت کے وہ شگوفے
قلب و نظر ہمارے جس سے ہیں مہکے مہکے

دیرینہ ساتھیوں سے بس اتنی التجا ہے
شامل ہوں وہ بھی اسمیں جو میری اک دعا ہے

یا رب رہے فروزاں دنیا میں تا قیامت
یہ گوشہٴ محبت یہ شمع علم و حکمت

(سید محفوظ علی سلیم)

9. Mohibul Haq Sahibzada

Hailing from a religious family of Mansehra, Mohibul Haq studied agriculture at Islamia College Peshawar from 1953 to 58. He resided at Hostel Chelmsford. He was an active student with close affiliation with the Jamiatul-Tulba, the students wing of Jamaat-Islami led by the famous scholar Maulana Abul Aala Maudoodi.



It is said that he did proof reading for most of the books of his prolific mentor. After graduation, he joined the Agriculture Department and was soon selected for a course in Mexico where he had the good fortune of associating with the world-renowned American agronomist Norman Ernest Borlaug, founder of Green Revolution. “I brought a handful of the developed grain seeds in my jacket for further research at Faisal Abad (then Lyallpur)”, he would claim. That led ultimately to the invention of “Maxi- Pak” variety of wheat with a much larger yield. Sahibzada retired as a joint secretary in the Federal Government. He also served as Director General of the Local Government Department.

Besides being an agriculture scientist, Sahibzada was also a religious scholar and would regularly deliver Quranic lessons to a well-attended gathering of devotees at a mosque in Islamabad after retirement from government service. His apt comments and responses to questions relating to religious issues asked by overseas Pakistanis on line have been printed in form of two booklets.

He was also a man of great literary taste and would share his compositions with friends at the monthly meetings of the veteran Islamians till his sad demise in 2021.

He would compose his poetry in three different languages

viz; Urdu, Hindko and Pashto. These were usually in a satirical vein and generally alluded to current. He adopted wit, banter and humour as his creative hallmark.

- Some specimens of his wit-saturated poetry are shared below:

شوق جدید

ہر ذرہ فساد کا نشانہ - محفوظ صحرا نہ آشیانہ
 ناموسِ حیات بیچ کھائی - مقصودِ حیات آب ودانہ
 جدت کو ملا ہے صدق کا نام - اور امرِ عتیق اک فسانہ
 سجدہ و رکوع وصفِ ظاہر - ہیں فکر و خیال باغیانہ
 احساسِ زیاں سے ذہن عاری - بدنام ہے مفت میں زمانہ
 سالک کا سلوک من پسندی - تسلیم و رضا فقط بہانہ
 مرتے ہیں کہ موت نہ آجائے - جینے کا ہے ڈھنگ کیا یگانہ
 اغیار کے در پر سجدہ ریزی - فرعونِ زماں درونِ خانہ
 ایماں کو بنائے جس بازار - ہیہات! اے ذوقِ مومنانہ
 فروری ۱۹۹۲ء

زندگی

جس سے پوچھا: کس لیے ہے زندگی
 بے دھڑک بولا: برائے زندگی
 ہم اسے لہو لعب سمجھا کئے
 ہم کو آخر کتنا روئے زندگی
 کہنے کو ہے زندہ لوگوں کا ہجوم

کیوں نہیں آتی بوئے زندگی

قوم میں باقی نہیں شوقِ سفر
اور رواں ہے آبِ جوئے زندگی

نیند کے سعتوں کو کس سے ہے گلہ
آپ سوئیں کیوں نہ سوئے زندگی

زندگی اور موت سا جھجھی ہیں حضور
موت جو بھولے وہ کھوئے زندگی

زندگی بھی آ ملے گی دوستو
چل پڑیں گر آپ سوئے زندگی

زندگی لے کر رہے گی انتقام
یاد رکھنا یہ ہے خوئے زندگی
اپریل-۲۰۱۴ء

آتے ہیں سرکار ہمیشہ بس دو چار گھرانوں سے

بگڑا تھا اگلوں سے اپنا شکوہ تھا نگرانوں سے
حضرت! آپ کو بھی پرکھیں گے بجلی کے پیمانوں سے

کتنی شیڈنگ کرنی ہوگی کتنا لوڈ گراؤ گے
جل بھن کر مرنے کا نشہ پوچھے گا پروانوں سے

مجھ سے ہاتھ پائی کر لیتے تو کوئی بات نہ تھی
غصہ اس پر ہے وہ کھیلے ہیں میرے ارمانوں سے

سوچ سمجھ کر باری کھیلنے والے ہیں یہ شاطر لوگ
ورنہ ہم جھیسوں نے کیا لینا نادانوں سے
بیٹھا دونوں ہاتھوں سے سر پیٹ رہا ہے رمضان

پاگل نے باندھی تھیں اُمیدیں اونچے ایوانوں سے

نام کی اس جمہوریت میں دیوارِ استبداد کو دیکھ
آتے ہیں سرکار ہمیشہ بس دو چار گھرانوں سے

یاں تاریخ سے آنکھیں موندنے والے اتنا یاد رکھیں
رزقِ خاک ہوئے وہ لوگ جو اُلجھے ہیں دیوانوں سے

والا جاہ کا سندیہ تھا ایک قصیدہ ہو جائے
ایسے ہی کچھ شعر سُنیں گے مستانوں سے

بوڑھے باڑھیوں نے رکھا تھا اپنے ہاتھ میں دسواں گُر
اخر بھول تو ہوئی ہی تھی تو خیز جوانوں سے
اسلام آباد ۲۸-۵-۲۰۱۳

(علاج) پشتو نظم

ما غوښتو علاج چه شی لینگوکښ م دردونه بند
نوي طبيب او فرمائيل غوښه او دالونه بند

زه منم ناروغه يم . خو یمه پښتنی پښتون
ما تا وائی چه نن نه پس تكي او کبابونه بند

سر کښ م گولي ډزیگی.خه علاج د دي هم شته؟
سمد ستی جواب راغي کره تی وی اخبارونه بند

هر کله اسلام آباد کښ اوشی د دهرني اعلان
راوری کنټینر کری ټولي لاري او سرکونه بند

چار چاپیردنیا کښ د پټرولو ارزانی اوشوه
خیرد وی وطن کښ کرل یارانو ټول پمپونه بند
نه هغه سپرلي ، نه پشه کال ، نه اوړي ژمي دي

کله وی سیلاب، کله په میاشتو بارانونه بند

نوي پاکستان کتو ته ډوب شلومه خوبونو کښ
چا نا سا پا او سند یلمه بس کتل خوبونه بند

یو غریب مسکین وو وار خطا او یخ زپلی وو
ډیر او گرځیدوخو هر کوڅي کښ وو وروڼه بند

Treatment

I sought treatment for the pain in my legs
The doctor said: stop taking meat and pulses.

I know I'm sick, but I'm a Pashtun, and
I'm told to stop taking tikkas and kebabs!

I have severe headaches; is there a treatment for this?
The doctor says: Stop watching TV and reading
newspapers.

Whenever there's a protest in Islamabad
Life, traffic, and normal human activity come to a stop.

When gasoline prices come down all over the world
The gasoline pumps in my country stop dispensing
gasoline.

We have no more autumn, winter, spring, and summer
We have only floods or droughts when rains come to a stop.

I dozed off and started dreaming about New Pakistan

But was shaken out of my slumber and told to stop
dreaming.

I, a poor soul, shivering in cold, wandered about to find a
way out

But all doors were closed with a sign announcing, Stop!

Thoughtless Rambling:

گدے ودے:

سم لار ۾ پریخوده په شا وو کرزیدم
دا هسه لگی ژونرو چه خطا وو کرزیدم

لارم پیشه ور ته نو یو خوان وومه نوخیز
کله چه واپس راغلم بابا وو کرزیدم

خان ته ۾ طبیب یو سلوتری نیولے دے
هائے زما قسمتہ! دا په چا وو کرزیدم

لگ ډیر آیتونه ، سو قصے ۾ کڑے اذیر
خلقو په نظر کے غٹ ملا وو کرزیدم

هیخ هم نه پوهیکم خه دروغ دی خه رشتیا
زکه گنه نیولے له دنیا وو کرزیدم

مشر ۾ کشکول په لاس او گری در په در
ما ترے مَح پت کرے له حیا وو کرزیدم

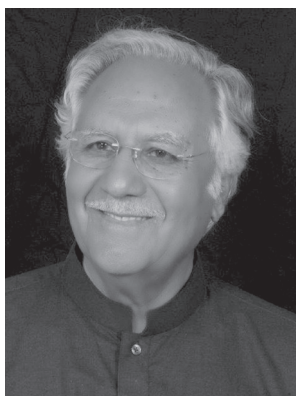
لارل تول رخصت شول له مجلسه شاعران
خیر ډ وی نن زه غزل سرا وو کرزیدم

چا ووکرو فریاد، مُجبه! راشه کنی مُزم
وو گورئے چه زه هم مسیحا وو کرزیدم
(شاعر: محب الحق صاحبزاده) 😊

I left the straight path and turned around
It looks, my brothers, I committed a mistake
I went to Peshawar as a growing youth
When I returned back, I had turned into a senile old man
I've opted for a vet as my physician
My bad luck what have I done!
I committed to memory some verses and a few stories
The people took me for a learned priest
I hardly understand what's true and what's false
So am bed ridden and have forsaken the world
My leader is carrying the begging bowl door to door
So, I've covered my face because of shame
All the poets said good bye to the gathering
So, I've been proclaimed the minstrel of the day
Some body on the death bed asked for my return
Look they mistook me for a messiah!

10. Muhammad Hasham Babar

Hasham Babar is an award-winning poet, who has gained respect as an able administrator, ardent social worker, a good-natured politician, and above all, a good friend. By the time I came to Islamia College in 1959, he was already a pretty senior student. At Islamia College very senior students were called by the epithet of Mama (maternal uncle) instead of Lala (the big brother).



So, Hasham was already a Mama when I came to know him. His elder brother General Azam Khan was then the legendary Governor of East Pakistan. The country at that time was run by the Generals but Islamia College still had its democracy intact. We were in the process of electing our representatives for our Khyber Students Union. Hasham was a candidate for the post of the President. We got him elected after an interesting and hectic canvassing campaign for the college session 1961-62. He was a good speaker and the Union's activities included intensive sessions of debates and declamation contests, including the All-Pakistan Inter-collegiate events. Hasham later joined Peshawar University for his Master's Degree in English Literature. We took the competitive exam for the civil services together. Hasham was allotted to Military Land and Cantonment Service.

His stint as a student of literature truly prepared him for his subsequent literary career. His first book was "سوری" (Shadows) which got him the Abasin Arts Council Award. His next collection of Pashto poems:

"د مېلي هلی" (The Boy in a festival fair) received two awards (a) Adamji Award in 1981 and (b) Hijri Award in 1983. Thereafter other publications followed like "ورک"

”بیا هغه لټون“ (The search continues) and others. (Last and found) ”موند لي

A couple of his poems with their English versions are added below and will certainly attract readers' interest:

يا طواف دي يا گدا

يا طواف دي يا گدا
هم په دي خوشالومه
د توبوله کوره لري
گوره خان اباده ومه
يا مستی ده يا ژړا
بس هم دغه زه کومه
کله وی مرور لري
کله يي هسي خندومه
که تياره ده که رنړا
زه هم هغه لټومه
کله زه د اوره لري
کله خان ستی کومه
که ثواب دي که گناه
زه خو دواړه نه کټمه
نه کټمه نه با نیلمه

Circumambulation or Dance?

Tawaf in Mecca or dance in Temple

I like each and don't repent

I have learnt by experience

Either to weep or enjoy the life

I shall try to make Him laugh.
 In His favour shall be my strife
 I search for light too in darkness
 And leave no stone without turn.
 I fear the fire and furry of Hell.
 But often wish myself to burn.
 Far from the company of Men
 No wrongful loss no bitter gain
 Living careless virtue and reward
 Expecting no Evil and its pain

(Translation by Abdur Rahim Majzooob)

ورڪه

ٻوه زمڪه ده
 ڇه نامه ئ ورڪه ده
 او سپورمي ئ
 دَ اوربل ڪنجڪه ده
 په خوي ٻنابيري
 په رنگ لونگينه
 په طبيعت لوبغاري
 په زره رنگينه ده
 ده جنت توتِه ده
 ڇه دَ آدم او حوا راسي
 پته پرتِه ده
 دَ پلار نيڪه راسي
 خه ددغي ناموندي په درڪيم
 خدائ خبر ڇه چرتِه ورڪه ده

(Translation):

The Missing One

I'm searching for the good old Earth

Which has been lost?

Its moon is a seashell

Stuck in the curly locks

By habit it's a fairy

Its colour is lovely

By temperament it's playful

With a colourful heart

It's a piece of lovely paradise

Lying hidden from the sight

Since the time of Adam and Eve

Since the days of my forefathers

I'm looking for this missing object

God only knows its whereabouts.

A Leaf from Persian Wisdom

11. Aziz Ali Najam



(Dr. Aziz Ali Najam is sharing his views about Rumi with friends)

Dr. Aziz Ali Najam hails from Peshawar, got his education at Islamia High School, Edwardes College and later at Islamia College. After graduation from Peshawar University, he started teaching first at Edwardes College and then at PAF College in Peshawar. Later, he proceeded to UK for higher studies where the University of Sussex awarded him a PhD. Before proceeding back to Pakistan, he worked at University of Essex, Colchester and Brunel University in London. While in Pakistan, he had the opportunity to work on several key positions at Agha Khan University Karachi, GIK Institute of Engineering Sciences Topi and as Vice Chancellor of Karakoram University, Gilgit – Baltistan. He also worked as Provost at the National University of Medical Sciences Rawalpindi/ Islamabad.

Dr. Aziz Ali Najam is an ardent Rumi lover and his publication “بشنو”, with translation of the persian verses of Rumi by Dr. Najam himself, will go a long way in projecting Maulana Rumi’s spiritual ardour through the Persian medium.



(Swirling dance of the Darwish in ecstasy)

Rumi's Concept of Love

Rumi uses the word "Ishaq" (عشق) that invariably has a divine connotation. The English translation of this word "Love" is too inadequate and mundane and fails to convey the real sense of the word. But most of the Western translations of Rumi's poetry employ that mundane concept.

Rumi Who? Maulana Mohammad Jalaluddin Rumi (1207 – 1273) was a 13th Century Muslim mystic poet of Iranian origin, spent life in the Turkish town of Qonya which is also his last resting place – wrote poetry in Persian. He sang the song of divine love and love of humanity without discrimination. His words touched every heart that came across it.

Rumi's relevance in the Age of Technology: Following sample quotes, out of many, would suffice in our culture at least.

من کے گویم وصفِ آلِ عالیجناب نیست پیغمبرِ ولے دارد کتاب
 مثنوی مولوی معنوی هست قرآن در زبانِ پہلوی
 (مولانا جامی)

(What can I say in praise of that revered one? He is no prophet, but he has written a scripture.

Rumi's Masnavi of spiritual mysteries is, in fact, image of the Quran in Persian)

پیر رومی مرشد روشن ضمیر - کاروانِ عشق و مستی رامیر
مرشدِ رومی حکیم پاک زاد - رازِ مرگ و زندگی بر ما کُشاد
رازِ معنی مرشدِ رومی کُشو د - فکرِ من بر آستانش در سجود

(Rumi unveiled the (real) meanings of the mysteries of soul (for that reason) my contemplation and thoughts bow down at Rumi's door step. Iqbal, therefore, advises:

پیر رومی را رفیقِ راه ساز - تا خدا بخشد ثرا سوز و گداز
هر کجا رومی بُرد آنجا برو - یک دُوم از غیر او بیگانه شو
صحبتِ صاحبِ دِلاں یک دم دُوم - آن دُوم سرمایه بود و عدم

(Take Rumi as the companion of the path (to the divine), so that God may grant you perseverance and nearness. Follow Rumi wherever he leads you to – Be with him and forget everything else, even if it is for few moments. (For) The company of people of heart, even for a few moments, is worth more than the treasures of “existence” and “non-existence”. (Allama Iqbal)

It seems almost unbelievable in the world of 9/11, Bin Laden and the Clash of Civilizations, but the best-selling poet in the US in the 1990s was not any of the giants of American letters – Robert Frost, Robert Lowell, Wallace Stevens or Sylvia Plath; nor was it Shakespeare or Homer or Dante or any European poet. Instead, remarkably, it was a classically trained Muslim cleric who taught sharia

law in a madrasa in what is now Turkey.

(William Dalrymple, The Guardian, Saturday 5 November 2005)

UNESCO declared the year 2007 as the International Year of Rumi to celebrate the 800th birth anniversary of Rumi. The citation issued at that time included:

“Eminent philosopher and mystical poet of Islam. Rumi advocated tolerance, reason and access to knowledge through love. His mystical relation to Islam produced masterpieces that well beyond the borders of Turkey have marked Islamic culture and devotion. His work and thought continue to have universal relevance today.”

Does God Need Human Love?

The book of Masnavi, Rumi’s magnum opus, opens with the story of a flute, called “ney’ (نَی) in Farsi. It starts with the word BISHNAU, (بشنو), and meaning “Listen”;

Listen to the flute, it is telling you a story and painful complaint of its “separation” (that is) Ever since you cut and removed me from my forest (origin), sadness effect grips the listeners. I need a heart that is scared with the pain of separation from the “beloved”, only that will empathize with the pain of my “longing”. Because, whosoever is separated from one’s origin, longs to return and be united with the “beloved” (from whom one has come).

This sets the theme for the rest of the 30,000 verses. With this analogy, Rumi takes us back to the time when “ALL” souls pledged allegiance to their Creator

”الست بریکم - قالو بلی، و شهدنا“

And then “separated” by being thrown in to the desert of this illusionary world with the promise “you are from Me, and you will return to Me” and that “remember Me”

“اذ کرونى اذ کر کم“

And your promise “A dead wood (Clute) laments its separation from its origin every time it opens its lips, how often human kind does so! Loving demands “remembering” and “intense longing for re- union”. Rumi hears a reminding voice from the melody of the Clute!

از کجا می آید این آواز دوست
از خشک جوب و خشک تار و خشک پوست

“It is a dead and dry wood, yet I hear the sound of beloved from it”.

Some manage to achieve the “embrace” of the Beloved with intense love and constant remembrance, other will “meet” Him at the moment of “return” from this world

Rumi instructed in his will to “celebrate his death day as عروسی شب, the moment he meets his Beloved”. To this day his death anniversary is celebrated with great pomp and show, illumination, music and dervish dance, and the event is called عروسی شب.

So, does God need Human Love? He is الله الصمد. He is NOT in need of anything from anyone. Rumi believes that the “bridge” between “separation” and “union” is “LOVE”. Man has separated from his Creator and seeks to be in His merciful embrace. Man needs to foster that love to be near Him. So, the divine love is advocated for the sake and benefit of humankind. Man, of God with divine

love is above all kinds of prejudices- respects and loves humanity as the divine family.

ملت عشق از همه دینها جدا است -- عاشقان را مذهب و ملت خدا است

(The tribe of lovers is separate from all other religions. The tribe and religion of lovers is God alone.)

On a cosmic level, Rumi considers love to be the very matrix of the creation and existence. That is why he refers to God as the Beloved.

On a personal level, he views the path of love as the fastest and strongest link between humans and the Divine, between the perishable and the eternity.

And on a social level, Rumi believes that the Divine love should be manifested in our daily life to ALL without regard to colour, creed, race, nationality or belief because the Creator created everything in love and HE is merciful to ALL.

الحمد لله رب العالمين ----- الرحمان الرحيم

God is the Lover and God is the Beloved.

Unique Television Artist and Dramatist

12. Abdur Rauf Khalid

Born on December 19, 1957 at Peshawar, Abdur Rauf Khalid was admitted to Islamia College in 1974 in first year as a Science student. He emerged as a debater, dramatist and a target shooter in his student life. It was then that he started writing for the radio. He became a marine



engineer and after qualifying the Central Superior Civil Services entered the Customs Group. But he was destined to do much more in his comparatively short life. He resigned after serving at the Federal Bureau of Revenue (FBR) for 17 years to give full attention to follow his natural vocation in the realm of Art.

He was to become a film actor, script writer, painter and an educator. His first TV drama “Laag” fetched him numerous awards. His box office hit drama “Angar Wadi”, highlighting Kashmir Issue was presented on PTV in 1994, extending over 18 episodes. The most popular play “Guest House” (TV series in 52 episodes) was liked by young and elderly alike. His love for Art and Culture made him Founder President and Chancellor of National Institute of Cultural Studies at Lok Versa. Khalid Rauf undertook lecture tours in Universities worldwide including Oxford University. His paintings were similarly exhibited at World Fine Arts Gallery New York and at Umma Art Gallery. The Government of Pakistan awarded him with the Pride of Performance.

His love for Islamia College was immense. He would

regularly participate in our monthly meetings at Islamabad Club and update the members about his exploits. He was then arranging the artifacts at the Lok Visa Museum and hosted the fellow alumni at this Cultural Museum to a dinner. He also took all of us around to see for ourselves how artistically he had managed to organize the display.

Unfortunately, this versatile Islamian met an accident while travelling on M3 Motorway and breathed his last on November 23, 2011 at the age of 53. His talented widow Senator Rubina Khalid paid tributes to her spouse in these words:

“He was a genius and what a great husband and father! He always had a vision for a tolerant and prosperous Pakistan where our great ancient cultures and the modern world could come together in beautiful fusion”.

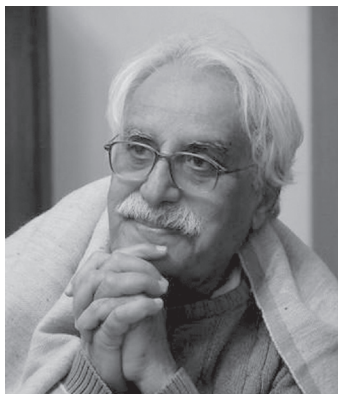
ہوے نامور بے نشان کیسے کیسے
زمین کھا گی آسماں کیسے کیسے

.....

Dedicated Scientists and Educationists

13. Dr. Abdullah Sadiq

Born on October 1, 1940, Abdullah Sadiq remained a day scholar student of Islamia College from 1956 to 1960.



1. “I joined the Physics Department of the University of Peshawar right after the MSc results in September 1962. After about 3 months I joined the AEC Center of Pakistan Atomic Energy Center (PAEC) at Lahore on 16 December 1962. I went for my higher studies to the University of Illinois, USA in September 1964. On my return to Pakistan in January 1974 after completing my PhD I was posted in PINSTECH. I started regularly visiting the International Center for Theoretical Physics (ICTP, now the Abdus Salam ICTP), Trieste, Italy during summers from 1977 till 1992 as its associate member, senior associate member and finally as a Staff Associate member. I was awarded the ICTP Prize and Gold Medal named after the Soviet Academician Nikolai Bogolyubov in 1987. Later I was also awarded Sitar e Imtiaz by the Government of Pakistan. On retirement from PAEC as the founding Rector of its premier educational institute PIEAS in 2003 I was made a Scientist Emeritus, PAEC.

From 1988 till 1994 I was also associated with the planning and establishment of the Ghulam Ishaq Khan Institute of Engineering Sciences and Technology (GIKI) as a founding member of its parent body, the Society for the Promotion of Science and Technology (SOPREST) and also as member of

its Board of Governors as well as its Executive Committee. On its establishment in 1993 I was appointed as Dean of its Faculty of Engineering Sciences. Later I served as its Rector from 2004-2007. I also served as Dean of the Faculty of Applied and Basic Sciences at Air University, Islamabad from 2008 till 2015.'

Editor (What an impressive litany of achievements, one that any Alma Mater would be proud of!)

Publications

About his written work, Dr. Abdullah had the following to say: ‘

‘Besides numerous technical papers in some of the most prestigious physics journals I also wrote some articles of general interest in English, Urdu and Pashto. These were published in local dailies and magazines, including in the monthly Pashto Magazine of the Pashto Academy, Peshawar. As mentioned above I was awarded SI and the ICTP Prize and Gold Medal. My contributions to Science were also recognized by the Pukhtoon Cultural Association of Rawalpindi/ Islamabad and the British Pukhtoon Association.’

* Besides Technical Papers, Dr. Abdullah Sadiq’s essays on various topics of general interest have been appearing in literary journals from time to time. Here is one about his childhood memories which can be used as an eye-opener for today’s youth. It reads like Homer’s odyssey, a story of incidents and accidents with one constant - the desire to shake off old shackles of ignorance and enter the brave new land of knowledge and enlightenment:

‘My father, a somewhat well-off peasant, didn’t learn even to read the Holy Book in his childhood. He did that much later as an adult. My sister and female cousins, could, however, not only recite the holy Quran but also some Pushto books

like” Jangnama”. As his youngest child, my father greatly encouraged me to get religious education. That entailed learning to read the Holy Quran with its Pushto translation from the Imam of our mosque along with learning some Fiqh books from the Imam of a nearby mosque.

Around the time of my birth my father and uncle had been arrested in connection with a feud. My father’s landlord Arbab Taj Mohammed Khan was the session judge, who heard their case, while his elder brother Arbab Fateh Mohammed Khan was their lawyer. After they were set free for lack of evidence Taj Mohammed Khan advised my uncle and father to admit their children in school in order to break the vicious cycle of feuds.

Taking this sane advice to heart, they eventually admitted four of us into the school in B’r Tehkal. Here “us” means me and my eldest brother, a cousin a year older than my brother and his younger brother a year older than me. My older brother refused to join us in school and another younger cousin, who was admitted later, quit school after a few years. This was partly due to the fact that on the way to school the other children of our neighborhood used to taunt us with the Pashto song:

سبق د مدرسي وای — پاره د پیسے وای
په جنت کېن به ای خای نه وی — په دوزخ کېن به غوپی وئی

(Those who go to school, they learn to earn.

They’ll have no place in paradise but will be pushed to hell.)

On our way to and from that school we passed through a graveyard. I used to be dead scared of ghosts and daemons that were supposed to haunt such places. To make things even scarier my brother and cousins would try to leave me alone while passing through the graveyard. Luckily that ordeal soon came to an end when we all got admission in Islamia Collegiate High School (ICHS) which was even

closer to our house. This was thanks to the help of a friend of my father from a neighboring village, who was then an attendant in the principal's office.

The principal at that time was Sayyed Sultan Hussain Shah. His son Sardar Hussain Shah along with the sons/ wards of several teachers of Islamia College was my class fellows in the school and in Islamia College. Later, his older sister Mrs. Shah was my class mate in MSc and her younger sister was my student during my brief teaching stint in Peshawar University. Much later in 2006, I inducted a grandson of Mr. Shah as a warden of the student's hostels of the Ghulam Ishaq Institute. Shah Saheb must have been an honest person as he moved to a modest house that he built in our village Gharibabad after his retirement as Director Education.

Unlike my earlier school of a small closed compound of a few rooms of mud walls with thatched roofs, ICHS was a big red brick E-shaped building with dark brown wooden doors, windows and ventilators. It was, and hopefully still is, in the middle of spacious green playgrounds. The dark brown doors and windows were re-painted dark green soon after our admission. There were pots of indoor plants and seasonal flowers in the arched spacious veranda in front of our class rooms and especially near the Principal's Office. In Spring the campus was filled with the aroma of bitter orange tree blossom that were planted on both sides of the roads and around the playgrounds.

One day while going to school some scions of the Arbab family crossed us in their fancy Tonga. Perhaps out of pity they asked us to hop in and grab whatever we can. We eagerly ran after them and did so. Soon after that the Tonga went over a rough patch of the dirt road throwing out all my companions except me. Greatly enjoying seeing them roll in the fine dust they labeled them ghundaske' (balls) and me as xaperak (bat)!

Some of our class fellows were much older than even my

brother and cousins. One of them SBK from the nearby Ashpandu village used a special technique to memorize his lessons, especially his geography lessons. He would substitute Ashpandu for the name of any place mentioned in his lesson. On a cold winter day, as a punishment for some transgression, the teacher asked him to run around the playground in which he was taking our class. Instead of doing that SBK crossed the thorny tree fence and started making a round of the entire Campus! The teacher had to send another student after him to bring him back. Later he joined ICHS as a teacher.

I had several good teachers. Here I mention two, who left a lasting impression on me. One of them was my Math teacher Mr. Gulfam from a neighboring village. He helped us understand difficult math concepts with the help of concrete mundane models. This included what I much later learnt to be the Euler identity. Using bricks and some other simple mundane things he demonstrated that if we add the number of faces and the number of corners and subtract from it the number of edges of a regular solid, we will always get 2. Unfortunately, he soon quit teaching after he completed his law degree, depriving generations of children of a good teacher. The reason was the low social status and the poor emoluments of school teachers.

Earlier another good teacher had also quit teaching for a clerical position for the same reasons.

My other teacher who taught me Persian was Sayed Safdar Shah, the elder brother of the Principal. Out of respect he was called Baba Master. Unlike the other teachers he did not believe in physical punishment. He had his own way of disciplining students. I was the youngest student in his class and was reasonably good in Persian. When a student had difficulty reciting his lesson, he would ask me to read the lesson. He would then say to the student, “shame on you that this little kid knows his lesson but not you!”

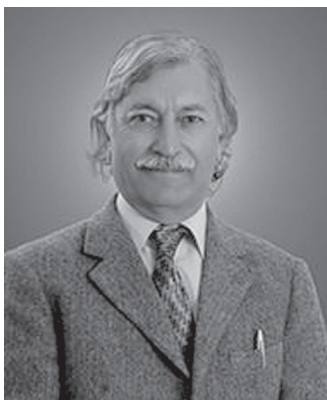
Our Islamiyat classes were held in a big corner room, where several sections could simultaneously sit on the floor in separate groups. One day our teacher told us a story of a Prophet's companion seeking his advice as how to become a good Muslim. The Prophet's response to his repeated queries was to be truthful. I took this advice to heart and vowed to follow it for the rest of my life. To remind myself of this vow I added "Sadiq" (truthful) to my name.

Maulana Abdul Qadir* took over as Principal when I was in class IX, or X. He later founded the Pashto Academy, Peshawar. About a month before our Board exam he offered me and my older cousin Abdul Ghafoor, free board and lodge in the school's Fourth Hostel. This was meant to help us better prepare for our exams. This would have been difficult for us while staying in our houses with no electricity and at the same time helping our parents in their farm work. Offering this facility to my cousin was understandable though uncommon, as he had already won several prizes for securing top positions in our class. Some kind teacher must also have recommended my name.

.....

14. Dr. M. Qasim Jan

M. Qasim Jan was born in 1944 at Hangu. He was admitted to Islamia College Peshawar in 1958, lived at Hardinge Hostel, studied for his BSc. (Hons) and graduated from Peshawar University in Geology. He obtained MS degree from King's College, University of London and then earned his PhD from University of Oregon (USA). Dr Qasim Jan had the



honour of serving three national universities viz; University of Peshawar, Sarhad University of Science and Technology as well as Quaid e Azam University, Islamabad. as the Vice Chancellor. His fields of research have been geology, mineralogy, petrology, geochemistry and tectonics, Currently, he is the distinguished national professor of Higher Education Commission of Pakistan besides availing prestigious fellowships in UK as well as United States. He is widely travelled in pursuit of academic duties and objectives.

M. Qasim Jan was awarded Honorary DSc by King's College London (2009) and Leicester University, UK (2013). He became a lecturer in the University of Peshawar in 1968, Professor in 1983, Director of the Centre of Excellence in Geology in 1988, and Dean of the Faculty of Science in Feb 1997. In 1994-95, he was a visiting Professor at the University of Oregon, USA. He has availed prestigious fellowships/scholarships (Royal Society, Fulbright, British NERC, US NSF, British Council, USAID) and paid academic visits to many institutions. He has been invited to deliver talks and lectures in Europe, USA, Australia, and Asia.

Dr Qasim Jan has carried out extensive geological investigations of the Himalaya- Karakoram of Pakistan,

with emphasis on crust-building processes. His studies have contributed to a better understanding of the geodynamics of NW Himalaya; petrologic and tectonic evolution of the lower and middle continental crust in general and Kohistan arc in particular; and chemical mineralogy of chromite occurrences in Pakistan. He is known for the publication of his seminal book “Geology and Tectonics of Pakistan”. In addition, he has published a compilation of the first reconnaissance geological map of northern Pakistan, and established a broad data base useful in research, planning and mineral industry. He participated actively in several national and international research projects, has published 183 papers and 113 short communications, edited nine special volumes on the geology of the Himalaya of Pakistan, and co-authored four books. Any academic institution that can turn out leaders in science of this caliber merits the nation’s gratitude as well as admiration.

Dr Qasim Jan is/was a member of governing bodies of many local and international institutions, peer-review committees, and editorial boards of journals. He served as VC, Peshawar Univ. (Oct 1997-Dec 2000), was founder VC of Sarhad Univ., Peshawar (Jul 2001-Jan 2004), and became VC of QAU Islamabad (Oct. 2005-Feb 2010). In 2004, he was titled as Distinguished National Professor by the Higher Education Commission of Pakistan, and in 2010 Emeritus Prof in NCE Geology. He is affiliated to many learned bodies/professional societies, and is a Fellow of the World Academy of Sciences (TWAS), Islamic World Academy of Sciences, Pakistan Academy of Sciences (PAS), Pakistan Academy of Geological Sciences, Nepal Geological Society (Honorary), and Mineralogical Society of Great Britain & Ireland (Emeritus). He was Vice President (2011-2014) and Secretary General (SG) (2007-2010) of PAS, SG of the Assoc. of the Academies of Sciences in Asia (2009-2012), Chairman of Himalayan Regional Committee of the International Lithosphere Program (1998-2004), and Co-

Chair of the (international) Solar Radiation Governance Management Initiative (2017-2018). Currently, he is Adviser, OIC Standing Committee on S&T Cooperation (COMSTECH), Islamabad and the President of Pakistan Academy of Sciences.

In addition to heavy involvement in teaching and research, as senior Professor and Director, Dr. Jan played an important role in developing an academic institution of international reputation in Geology.

He has received many awards and honours: Pakistan Civil Awards HI (2010), SI (1999), TI (1994), and Presidential award Izaz-e-Fazeelat (1993); ISESCO Prize in S&T for contributions in Geology (2010); Gold medals from PAS (1980, 1997); Ministry of S&T award for outstanding research publication (1996); National Book Foundation awards– Best book-authorship (Natural Sciences, 1995-97 period), Scientist of the Year (1990), Earth Scientist of the Year (1986); and Distinguished Scientist of the Year award (2009) from PAS. (courtesy Google Search). In August 2023, Dr. Qasim Jan was inducted in the caretaker cabinet of KPK as Minister of Elementary and Higher Education.

It is impossible to summarize the findings and contributions of scientists of such stature. However, we provide below a gist of his lecture to fellow Islamians on a topic of general interest:

- Gist of Dr. Qasim Jan's lecture delivered at a gathering of Islamians Group on 11 October 2021 on "Gemstones found in Northern Pakistan" is given below:

"Plate tectonic theory deals with the dynamics of Earth's outer shell – the Lithosphere. This theory revolutionized the Earth Sciences by providing a uniform context for understanding mountain – building process, volcanoes and earthquakes as well as the evolution of Earth's surface and reconstructing its past continents and oceans."

“Sedimentary gemstones happen when water mixes with minerals on the Earth’s surface. Rock is worn down, and fragments of mineral rich water and wind seeps down into the cracks and cavities in the Earth’s surface, depositing layers of minerals which are then compressed overtime, forming gemstones”

‘Gemstone is the natural material treated as symbol of power, beauty, durability and at times as an element of superstition and is exchanged in trade.” Pakistan is endowed with many types such as Emerald, Ruby, Garnet, Topaz, Aquamarine, Peridot, Tourmaline etc.

- a) Kohistan Arc – Purple corundum, Timargara --- low quality Top quality – yellow green Peridot in Spat, North of Kaghan. Also, Quarts and feldspar.
- b) Epidote (51 carat)
- c) Indian Plate: Aquamarine – Be compound) – out of the world, and some very costly.
- d) Gem Deposits of Nanga Parbat and Baltistan.
Tourmaline, very costly from Pakistan Shengus valley on way to Skardu.
- e) Garnet(پاقوت) great variety of colour, various combinations.
- f) Apatite.
- g) Fluorite (unmatchable in colour, but not very hard and 4 perfect cleavages so not prized as a gem but wonderful collector’s item.

Gems of Hydrothermal Origin:

- i. Indus Stature Malaga
- ii. India Plate
- iii. Kohistan Arc

Topaz (پکھراج) exquisite colour

Ambrite in Bunji Requardt in Gilgit

Swat Emerald Mines over now in Mingora

Diamond, Emerald, Opal (not in Pakistan).

Classification:

- a) Metamorphic: Southern edge of Karakorum Plate
... North West edge of the Indian Plate, Kohistan magmatic arc.
- b) Pegmatite ----- Associated Gems.....Hindukush and Indus Plates.
- c) Gems of Hydrothermal origin (Emerald) --- mostly in the Indus suture in Swat and Mohmand.
 - i) Karakorum Plate: Ruby, Sapphire, spinel in marbles near Hunza.
 - ii) Kaghan and Nangi Mali (A.K.)
 - Diopside Spat Peridot
 - Katlang Topaz. Basanite (Malagori)
 - Afghanistan also has exquisite stones.
 - Pakistan is rich in Gemstones but there is no control of the Government.

15. Dr. Sahibzada Abdur Rahman



(Sahibzada Dr. Abdur Rahman, sitting 4th from left with his presentation.)

Dr (late) Sahibzada Abdur Rahman did his F.Sc. from Islamia College Peshawar and gained admission in Khyber Medical College the same year. After completing his MBBS degree in 1961, he proceeded to Ohio (USA) for internship. He studied for his specialization in UK as well as in US and specialized both in Surgery and Medicine. He practiced as a physician for almost 40 years abroad. He sustained a fatal accident after which he preferred to shift back to Peshawar along with his family. He married in 1971. He remembers with nostalgia the two costly gifts given to him on that occasion by his friend Dr. Amjad Hussain and his American wife Dottie.

Dr Sahibzada was not only a regular participant in the monthly meetings of Islamabad Chapter of the Alumni Association but also gave presentations on different health related subjects. The health tips that he would share were highly appreciated by his elderly Islamian colleagues. He would also fondly share his vast array of medical knowledge in a pertinent and interesting manner, especially in the medical journals. Shifa International Hospital's journal "al-Shifa" regularly printed his articles for the benefit of the

students and the doctors' community.

Dr Sahibzada was a blunt but affectionate person with a penchant for interdisciplinary learning involving modern physics , psychology and metaphysics. He kept himself informed about cutting-wedge technologies. He was deeply committed to Islamians' norms of personal rectitude and public integrity.

He has left behind extremely interesting manuscripts of his life-long experiences as a surgeon. These remain unpublished and are available in a typed format with his family. Hopefully these faithful-to-life accounts can one day be published because they contain a treasure-house of wisdom related to everyday medical occurrences and can provide useful tips to aspiring doctors and budding medical graduates.

- Extracts from one of his articles that he shared on Pneumonia Day the 12th of November are given below:

Pneumonia and how to counter it

A new born baby enters this world totally germ free but within just a few hours after the birth; his skin and all the accessible body areas become colonized with all kinds of germs that belong to groups of viruses, bacteria and fungi and parasites. Not all of these germs are harmful. Some of these are in fact beneficial as they produce vitamins in our gut and keep the disease-causing germs (pathogens) at bay. However, some of them are opportunistic—waiting for the right time to invade our various parts of body and become aggressive and cause various diseases which can be lethal. Some pathogens are carried by otherwise healthy-looking individuals who do not develop the disease but their germs can pass on to other people with lowered immunity resistance. These germs can cause the disease in the host if the host's resistance is low as will be explained later. These apparently healthy-looking

persons who have germs but are not sick from the disease are called carriers.

Pneumonia (also known as Pneumonitis) refers to lungs' infection. All these germs belonging to various groups i.e. bacteria and viruses etc. are capable of causing pneumonia so there are various and different types of pneumonias—probably over 30 of them. We are going to limit our discussion to one common and dangerous type of infection caused by *Pneumococcus* germs that are now called *Streptococcus pneumoniae*. We'll refer to them as S.P, in the following lines.

S.P. has at least 90 different varieties that are called Strains in medical terms. Research shows that in homes with fewer inhabitants 5% while in households with kids and many members living together can harbour over 80% of S.P. s in their bodies as carriers. So, this overcrowding can increase their chances of developing pneumococcal infections.

P.S. germs not only can cause pneumonia but also ear and nasal sinus infections, bloodstream infections (known as bacteremia) as well as meningitis—infection of membranes around the brain with serious consequences.

Symptoms of pneumonia:

Sore throat, nasal congestion, cough, high fever, weakness, poor appetite, chest pain, shortness of breath, rapid breathing, difficulty in breathing, flaring of nostrils—the nostrils spread out with each breath and irritability. There may be abdominal pains and nausea with vomiting—especially if the lower parts of lungs are infected. In severe cases, the nail beds and lips may turn blue due to lack of oxygen in the blood. It's known as cyanosis. The areas involved in the lungs will show up on plain chest X-rays as hazy patches. The white blood cells (WBCs) that are normally under 10 thousand will be much higher to 15 to over 20 thousand.

There may be no fever in the elderly which makes them more vulnerable and this is one of the important factors in increasing mortality in elderly. Fever is good—if not too high—in combating the infecting germs.

Infection spreads from person to person thru droplet infection as a result of sneezing and coughing. The blast of air that is exhaled with cough can have a speed of 500 mph or 800 km. The jet planes have a speed of about 650 mph. With that kind of speed, the air contaminated with these harmful germs, the organisms spread to vast areas around the patient putting those around him at risk.

Another common habit seen often is that these patients and almost everyone else cough and sneeze in their hands and these germs are passed onto others thru hands. So strictly observe hygienic rules when shaking hands.

Luckily, effective vaccines against P.S. were developed in the 1980s.

As I mentioned above there are at least 90 strains of S.P and the first vaccine that was made was effective only against 7 strains. Later, it was improved to 10 and a different type of vaccine that was effective against 23 strains was developed and was marketed under the trade name Pneumovax. This was and is recommended for adults and with further research, a new vaccine with broader range was developed for children in 2010. Now in kids, this new vaccine—trade name Prevnar13—is given to kids. PCV 7 & 10 are these days not used and are almost obsolete. Recommendations for their use will be discussed in later part of this summary.

As the S.P is responsible for high death rates in new born and those under 5-year-old, the vaccination is started when the baby is 2 months old. Currently it's recommended that the first dose of PCV-13 be given at age 2 months and the next doses be given at 4 months, 6 months and the last dose between 11 and 15 months.

The kids that have not received the full course or did not get all the shots can start ASAP when the circumstances permit.

For adults—otherwise healthy should get Pneumovax-23 (technical name PPSV-23) at age 65. Persons at higher risks e.g. with heart and lung disease etc. should get it much earlier.

After receiving Pneumovax all adults who never got PCV-13 and chances are very high that they never have—should get it within a year after the PPSV-23 was given.

Some people will need repeat shots after 5 years but that is confusing and unsettled point at this stage and might need further discussion.

Meanwhile my suggestions are:

1. Mothers should be persuaded to breast feed their new- born for at least 6 months if not longer. Mothers' milk is clean, nutritious and contains ingredients that protect these babies against infections. Remember that pneumonia is # 1 killer around the world especially in winter months (but all year round) and diarrhea is # 2 killer in kids under 5 years. Mother's milk protects against both and several other infectious diseases.
2. Vaccinations should be received according to recommended regimens.
3. Get influenza shot annually around the months of October/ Nov. regularly.
4. Special attention should be given to hand washing and hygiene. Sneeze and cough in a paper tissue, handkerchief or in the shirt/coat sleeve instead of hands. Avoid hand shake with such patients and keep a distance when around these patients. Avoid smoking especially when in their rooms. Wear a mask to cover mouth/nose.

Please note that Prevnar13 is available locally and each

injection costs around Rs. 5,330.

PPSV23 is made by a multinational company for Pakistan etc. and its trade name is Pneumo-23; costing around Rs. 1200.

Signs & Symptoms of pneumonia

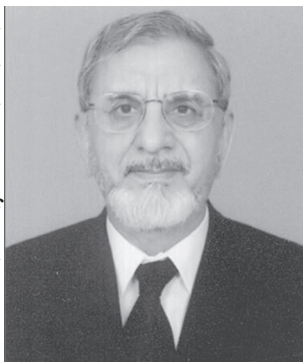
- Nasal congestion, sore throat, cough, high fever. Temperature may not go up in elderly.
- Difficulty in breathing, rapid breathing and shortness of breath, Fatigue and lack of energy.
- There may be chest pain, abdominal pain, nausea & vomiting. No appetite.
- In more severe cases, flaring of nostrils and bluish discoloration of lips and nails.
- Laboured breathing, additional muscles of back, chest and abdomen.

.....

A Judge and Religious Scholar In one

16. Justice Fida Muhammad Khan

Fida Muhammad Khan was born on 21st October 1938 at village Hamza Dher in Swabi district. He remained a student of Islamia College in the faculty of Theology from 1954 to 1958 and was a resident of Rahim Shah Ward. Participation in debates and Essay writings were his favourite hobbies during this period. He got his first job in Education



Department of the then NWFP. Afterwards he worked as a lecturer at the University of Peshawar. But he was soon selected for the Pakistan Air Force in its Education and Training wing. After retirement in 1988 as Group Captain, he was selected as a judge at the Federal Shariat Court. He served as a Supreme Court judge and chairman of its Shariat Bench. His deep understanding and knowledge of law and Islamic jurisprudence was the hallmark of his epoch-making judicial decisions. He will be remembered for his translation of the Holy Book.

His academic record is overwhelming. However, an attempt is made to list out some of his multifarious works and accomplishments in the following paragraphs:

Academic Qualifications

- * B.A. 1st class, 1st Position in the University of Peshawar (with distinction), and was awarded gold Medal and Merit scholarship.
- * M.A. (Islamiyat) 1st class (with distinction).

- * B.Sc. (War Studies).
- * M.A. (Arabic) 1st class (with distinction).
- * B.T.
- * M.A. (English) 1st position in the University (with distinction).
- * Diploma Course in German Language.
- * Ph.D. (Islamic Law and jurisprudence).

Publication and Experience

- * Translated the Holy Quran (into English)
- * Compiled several books which for many years remained part of Syllabus prescribed for Degree level in the University of Peshawar, (1962).
- * Remained Lecturer Islamiyat at Post-Graduate Level University of Peshawar, from 1962 to 1968 (about six years).
- * Served as Deputy Director of Education/Director of Motivation, PAF from 16th April 1968 to 1st October 1988 (about twenty years).
- * Appointed as Juris-consult on honorary basis and assisted the Federal Shariat Court on several occasions, for about eight years (Prior to 1988).
- * Was appointed Judge and remained Senior Puisne Judge, Federal Shariat Court of Pakistan. (For twenty-one years): From 2nd October, 1988 to 1st October, 2009.
- * Was appointed as Adhoc Member Shariah Appellate Bench Supreme Court of Pakistan (From 25 March, 2010 till 4 July 2011).
- * Reappointed as Judge Federal Shariat Court Islamabad (w.e.f. 5 July, 2011 to 8.8.2017).
- * Appointed as Acting Chief Justice, Federal Shariat

Court Islamabad (w.e.f. 12th December, 2014 to 7th March, 2015).

- * Reappointed as Alim Judge Federal Shariat Court Islamabad (w.e.f. 10 August, 2017).
- * Reappointed as Alim Judge Federal Shariat Court Islamabad (w.e.f. 20 September, 2019).

Honorary Membership of Various Academic/Educational/Welfare Bodies

- * Chairman, Economic Reforms Commission KPK. (Since 2004)
- * President, Quran Asaan Tahreek, Pakistan since January, 2006 (for life)
- * Former Chairman Shariah Board, State Bank of Pakistan (for about 4 years), Resigned in 2013 for some personal reasons.
- * Member Advisory Board, World Jurists Council.
- * Founder Member Board of Trustees International Islamic University, Islamabad.
- * Member Syndicate Mohiuddin Islamic University Azad Kashmir
- * Member Board of Trustees International Islamic University (IIU) Islamabad. Ordinary
- * Member Research Fund Supervisory Committee (IIU) Islamabad
- * Member Board of Governors, (IIU), Islamabad.
- * Member Academic Programme Committee, Dawah Academy, IIU Islamabad
- * Member Council, Dawah Academy, (IIU), Islamabad (several terms)
- * Patron-in-Chief Prevention of Blindness Society,

Islamabad.

- * Member Council, Islamic Research Institute, Islamabad (several terms)
- * Former Member, Syndicate, Agriculture University, Faisalabad.
- * Member Council, Shariah Academy, (IIU), Islamabad (several terms).
- * Former Member Executive Council, Allama Iqbal Open University (AIOU), Islamabad.
- * Member Council, Institute of Islamic Economics (IIU), Islamabad
- * Former Chairman, Executive Council Committee, AIOU, Islamabad. (Source Credit: website Supreme Court of Pakistan)

Extracts from his Biography:

A lifelong colleague and a friend at Pakistan Air Force, Professor Air Commodore Aslam Bazmi, a renowned writer and poet, has recently published Dr. Fida Muhammad Khan's Biography. A few anecdotes from this book “گوبر نایاب” will be found of interest;

وفاقی شرعی عدالت کی تقریب حلف برداری کے موقع پر بطور بچ اپنا نام ”محمد فدا محمد“ کے الفاظ ادا کئے۔ خیال تھا کہ شاید سہواً ”ایسا ہو گیا۔ جب اس غلطی کی نشاندہی کی گئی تو انہوں نے فرمایا: ”مجھے یہ گوارا نہ تھا کہ آقائے نامدار صلی اللہ علیہ وسلم کا اسم مبارک میرے نام کے بعد لیا جائے۔“

مرحوم جسٹس فدا صاحب کو نبی کریم صلی اللہ علیہ وسلم سے بے پناہ محبت اور عقیدت تھی۔ عشق رسول صلی اللہ علیہ وسلم ان کے وجود میں خون کی مانند گردش کرتا تھا۔ جسٹس صاحب کو ایک بار روضہ رسول ﷺ کے اندرونی حصے میں حاضری کا شرف نصیب ہوا۔ وہ وفاقی شرعی عدالت کے چیف جسٹس ڈاکٹر آغا رفیق احمد کے ہمراہ سعودی عرب کے دورے پر تھے۔ دربار نبی ﷺ میں

دروود و سلام پیش کرنے کے لئے انتہائی بے چین و بیقرار تھے۔ جو نہی ہوٹل سے مسجد نبوی کے لئے روانہ ہوئے تو اچانک انکی نظر اپنے لباس کے ایک غیر نمایاں حصے پر چھوٹے سے غیر محسوس دھبے پر پڑی۔ انہیں داغدار لباس کے ساتھ روضہ رسول ﷺ پر حاضری گوارا نہ تھی۔ چنانچہ اسی وقت انہوں نے ایک نیا صاف ستھرا بے عیب جوڑا بازار سے خریدا اور اسے زیب تن کر کے انتہائی عقیدت و احترام کے ساتھ روضہ رسول پر درود و سلام پیش کرنے کے لئے حاضری دی۔ ایک عینی شاہد کے مطابق اس موقع پر جسٹس ڈاکٹر آغا رفیق اور جسٹس فدا محمد خان کی رقت قلب بیان سے باہر تھی۔ دونوں کی آنکھوں سے اشکوں کا سیل رواں جاری تھا۔ جسٹس فدا صاحب کی ریش آنسوؤں سے تر ہو گئی۔ اشکوں کی ایک جھڑی تھی جو کہ تھمنے کا نام ہی نہیں لیتی تھی۔ درود و سلام پیش کرتے وقت دونوں حج صاحبان کی ہچکیاں بندھ گئیں۔

جسٹس فدا صاحب اپنے والدین کے انتہائی مطیع اور فرماں بردار تھے۔ اپنے والد ماجد کو اپنا مرشد مانتے تھے۔ میٹرک کا امتحان پاس کرنے کے بعد انہوں نے بطور پرچیز کلرک سو ویمنس ٹریڈنگ کمپنی میں جزوقتی ملازمت کر لی تا کہ گھریلو اخراجات میں والد صاحب کا ہاتھ بٹاسکیں۔ والد محترم کے علاج معالجے میں انہوں نے کوئی کسر اٹھانہ رکھی۔ والد صاحب کے انتقال کے بعد والدہ ماجدہ اور بہن بھائیوں کا حد درجہ خیال رکھا۔ گھر سے رخصت ہونے سے پہلے اور گھر واپسی پر سب سے پہلے والدہ محترمہ کے قدم چومتے تھے۔ کئی بار والدہ صاحبہ کو گود میں اٹھا کر بالائی منزل پر واقع ایک مشہور معالج کے کلینک پر لے کر گئے۔ اپنی والدہ محترمہ کی خواہش کا احترام کرتے ہوئے انہوں نے دولت مشترکہ کے سرکار شپ اور فنی میں ایک شاندار ملازمت کی پیشکشیں بلا پس و پیش ٹھکرا دیں۔

[Gohar-e- Nayab, the story of the life of late Justice Dr Fida Muhammad Khan, is my second dream book. The first one “Khamosh Falahkar”, is my humble work on the life of a silent philanthropist, late Mahmood-ul-Haq Alvi.

I have been deeply inspired by these great legends in their own right.

(Aslam Bazmi)]

ایک روز جب جسٹس صاحب ایک مقدمے کی سماعت کیلئے کمرہ عدالت کے لئے اٹھنے ہی والے تھے کہ ان کے سیکرٹری نے آکر اطلاع دی ”سر! فریق مقدمہ کی بیوی کا اچانک انتقال ہو گیا ہے۔ اگر

آپ مناسب سمجھیں اور اجازت دیں تو کیس کی سماعت دو ہفتوں کے لئے ملتوی کر دی جائے۔“ جسٹس صاحب نے انا اللہ وانا الیہ راجعون پڑھتے ہوئے فوراً سماعت کے التوا کی استدعا منظور کر لی۔ دو ہفتے بعد کیس کی سماعت شروع ہونے سے قبل سیکرٹری نے خبر دی ”سر! مقدمے کے ایک اہم گواہ آج صبح فوت ہو گئے ہیں۔ لہذا ایک بار پھر دو ہفتے کے لئے مقدمے کی کاروائی کو موخر کر دیا جائے۔ جسٹس صاحب نے فوراً آمادگی ظاہر کر دی۔ نئی مقرر کردہ تاریخ کے روز سماعت سے کچھ دیر پہلے سیکرٹری صاحب نے آکر اطلاع دی: ”سر! فریق مقدمہ کا وکیل کل رات ایک ٹریفک حادثے میں ”جاں بحق“ ہو گیا ہے۔ اس لئے سماعت موخر کر دی جائے۔“

جسٹس صاحب نے وکیل صاحب کے لئے دعائے مغفرت کی۔ پھر چند لمحے بعد زیر لب مسکراتے ہوئے سیکرٹری سے گویا ہوئے ”مجیب! لگتا ہے اب اگلی باری جج کی ہے۔“ اس کے ساتھ ہی ان کی دل آویز مسکراہٹ ایک زوردار شکفتہ قمقمے میں تبدیل ہو گئی۔

لطافت و ظرافت

مرحوم جسٹس صاحب دوستوں اور احباب کے ساتھ غیر رسمی گفتگو کے دوران انہیں گاہے بگاہے اپنی لطیف ظرافت سے خوب محظوظ کرتے تھے۔ ان کی معصوم مسکراہٹ ان کی حس مزاح کو دو آتشہ کر دیتی تھی۔ وہ خود پر ہنسنے میں کبھی تکلف یا بخل نہیں کرتے تھے۔ یہ بات ان کی سادہ، شکفتہ اور تصنع سے پاک صاف گوئی کی درخشاں دلیل تھی۔

لڑکپن سے ہی ان کی بصارت انتہائی کمزور تھی۔ عینک کے بغیر اچھی خاصی ضخیم چیز بھی انہیں دھندلی دکھائی دیتی تھی۔ ایک بار وہ اپنا نظر کا چشمہ ٹھیک کروانے پشاور صدر گئے۔ مینک نے کہا پندرہ بیس منٹ کا کام ہے۔ چنانچہ اس دوران چہل قدمی کی غرض سے فدا صاحب دکان کے باہر فٹ پاتھ پر نکل گئے۔ اچانک ان کی نظر کچھ فاصلے پر بجلی کے پول پر معلق ایک بڑے پوسٹر پر پڑی مگر عینک کے بغیر وہ پوسٹر پر لکھی ہوئی تحریر پڑھ نہ سکے ان کا تجسس انہیں بے چین کئے ہوئے تھا۔ ”معا“ پاس سے سادہ سے حلیہ کا ایک پٹھان بھائی گزرا۔ فدا صاحب نے ہاتھ کے اشارے سے خان صاحب کو روکا اور پوسٹر پر لکھی ہوئی تحریر پڑھنے کی درخواست کی۔ خان صاحب نے بر جتہ ”جواب دیتے ہوئے کہا: ”یار زہ خوبہ خپلہ ستاپہ شان بیجی ان پڑھ یم“ (یار میں تو خود تمہاری طرح بالکل ان پڑھ ہوں)۔ خان صاحب کا برجستہ اور بے تکلف جواب سن کر بے اختیار جسٹس صاحب کا چہرہ ہنسی سے کھل کھلا اٹھا اور وہ خان صاحب کو پر جوش تھکی دیئے بغیر نہ رہ سکے۔

جسٹس صاحب فطرتاً ہی دنیوی کروفر سے گریز کرتے تھے۔ جسٹس ہونے کے باوجود وہ سرکاری گاڑی پر لہرانے کی بجائے جھنڈے کو فولڈنگ پوزیشن میں رکھنا پسند کرتے تھے۔ ایک بار ان کا گزر

کسی فوجی علاقے سے ہوا۔ چیک پوسٹ پر متعین ایک مستعد فوجی سختی سے گاڑیوں کو چیک کر رہا تھا۔ جسٹس صاحب ذرا جلدی میں تھے۔ چیکنگ سے بچنے کے لئے ڈرائیور نے جسٹس صاحب کی اجازت سے جھنڈے کو عیاں کر دیا۔ اس کے باوجود چیک پوسٹ پر موجود سیکورٹی گارڈ نے گاڑی کو رکنے کا اشارہ کیا اور ڈرائیور سے پوچھا کہ گاڑی میں موجود یہ صاحب کون ہیں۔ ڈرائیور نے بتایا ”جسٹس صاحب ہیں“ اس پر فوجی جوان نے نیم سرگوشی کے انداز میں آواز ڈرا دھیمی کر کے انتہائی معصومیت سے پوچھا ”جسٹس صاحب کام کیا کرتے ہیں۔“ یہ دلچسپ جواب سن کر فدا صاحب اور ان کا ڈرائیور خوب محظوظ ہوئے۔

ایک شام کسی دوست کے کام کے سلسلے میں مجھے اپنے برابر نسبتی کے ہمراہ جسٹس صاحب کے ہاں ایف۔ ٹین میں واقع ان کی رہائش گاہ پر جانے کا اتفاق ہوا۔ وہ بڑے پرتپاک انداز میں ملے اور انواع و اقسام کے مفرحات سے ہماری ضیافت کی۔ ایک خوبصورت ٹوکری میں قرینے سے رکھے ہوئے خوشنما اور خوش ذائقہ سیبوں نے ہمیں اس قدر مسحور کیا کہ ہم نے ان معصوم، خوبصورت اور لذیذ سیبوں پر خوب ہاتھ صاف کئے۔ جسٹس صاحب ہمارے حریفانہ انداز سبب خوری سے بہت محظوظ ہوئے۔ اس موقع پر ایک پشتو کہات سن کر انہوں نے ہمیں چونکا دیا۔ کہات کے مطابق نہار منہ سیب خود کھانا چاہئے۔ دوپہر کو دوستوں کو اور رات کو دشمنوں کو کھلانا چاہئے۔ کہات سن کر ہم ذرا ٹھکے۔ کہات کی صراحت کرتے ہوئے جسٹس صاحب نے بتایا کہ دراصل طبی نقطہ نگاہ سے سیب خوری کا بہترین وقت صبح ہے۔ دوپہر کے وقت اس کی افادیت قدرے کم ہو جاتی ہے۔ چونکہ سیب میں فولاد کی فراوانی ہے، اس لئے رات کے وقت یہ پھل دیر سے ہضم ہوتا ہے اور معدے پر گرانی کا باعث بنتا ہے۔ تاہم اس حکیمانہ انتباہ کے باوجود یکے بعد دیگرے کئی سیبوں کو تہہ تیغ کر کے ہم نے پشتو کہات سے خوب بدلہ لیا۔

Two Tireless Environmentalists

17. S. Shafqat Kakakhel

Shafqat Kakakhel was born on March 14, 1944. He took admission at Islamia College Peshawar in 1964 for his B.A. (Honors) in Political Science and Economics, stayed at University Hostel #2 where his cherished hobby was participation in English Debates. Shafqat did his Masters in Political Science from Peshawar University in 1968. Based



on high performance in CSS Exam, he was inducted into Pakistan Foreign Service. He completed a course in Arabic in Lebanon (1971), and served in Pakistan Missions in half a dozen capitals before appointment as High Commissioner to Kenya (1994 - 98). He achieved the distinction of serving as UN Assistant Secretary General for Environment (1998-2007).

He returned home in 2008 and since then has been trying his best to contribute towards efforts to promote environmental protection and preservation of natural resources. Ambassador Shafqat is interested in reading books on wide-ranging subjects and has been an enthusiastic traveller. His well-researched essays have been published as book chapters in environmental journals and newspapers. During his tenure in Nairobi, Shafqat Kakakhel represented Pakistan as Permanent Representative to the UN Environment Program. He was elected President of the UNEP Governing Council in 1995 and was the Chief Negotiator for the G-77 second World Summit on Human Settlements. Currently, he acts as

the Chairperson BOG of Sustainable Development Policy Institute; an Islamabad based NGO, established in 1992 to carry out and promote policy- relevant research, advocacy and dissemination and to generally work as a think tank.

Shafqat Kakakhel is a man of vast global diplomatic experience with specialization in the subject of environment. He has represented Pakistan at the Rio+ 5 Conference and the Kyoto Climate Change meeting in 1997. In 1998, UN Secretary Kofi Annan appointed him as Deputy Executive Director of UNEP with the rank of Assistant Secretary General, a position he held until his voluntary retirement in December 2007.

He has been delivering lectures and sharing his views on the subjects of relevance today.

- A gist of his latest paper on “Water related Challenges in Pakistan” is reproduced below:

“Pakistan faces the twin challenges of declining per capita availability and deteriorating freshwater quality, its water woes have been caused by exponential growth in population, economic development, mounting demands of all water user sectors, especially in agriculture, and governance and management deficits. The impacts of climate change have aggravated these fault lines. Pakistan must take urgent measures to address its water conundrum or endure worsening food and health crises and sluggish socio-economic development, leading to increased poverty and deprivation.

Pakistan’s water related problems have domestic and external dimensions that must be tackled simultaneously. This paper deals with the external dimension in light of recent developments in Indo-Pakistan relations. It also takes cognizance of suggestions agreed upon at the so-called Track II dialogues between Indian and Pakistani stakeholders.”

A. These problems can be enumerated as follows:

- i. Drastic decline in the per capita availability of water: It used to be 5050 cubic meter which has dropped to 800 only for Pakistan's present day 230 million population.
- ii. Frightening deterioration of quality of water: 40 % of the diseases are water borne.
- iii. Population Increase: it is at the alarming rate of 5 to 6-fold.
- iv. Infrastructure Decay is in maintenance issues due to limited resources.
- v) Increasing demand of water: All water user sectors have been increasing their demand for water, especially the agriculture sector which contributes one fifth of Pakistan's GDP, and which is the largest user of water. Other users such as human beings, energy generation, and mineral extraction sectors, including coal have also demanded more water.
- vi) The quality of soil: It is mostly arid and only 30 % fertile.
- vii) Lower level of precipitation brings in sheer pressure on land and water.
- viii) Governance and management Issues.
- ix) Climate change: Prolonged draughts. Quoting China's example, he mentioned how 60 out of 110 rivers there are drying up due to floods, tsunami or other causes. In our case we lost a million-acre due to rising sea water in Sajawal area.
- x) Pollution, chemical fertilizers: There is more toxic water especially in urban areas. Poor quality control measures have resulted in 80 % bottled water undrinkable.
- xi) Archaic methods of irrigation by flooding: There is no drip irrigation to save on water.

- xii) Sharing of functions between provinces and the federation: All the rivers flow from North to South and there exist 5/6 organizations like Flood Commission, Water Counsel, Indus Commission etc. under the M/o Water and Power but limited interaction is found amongst the different bodies.

“Thus, Pakistan must take urgent measures to address its water conundrum or endure worsening food and health crises and sluggish socio-economic development, leading to increased poverty and deprivation”, he said.

B. Special Features: The learned speaker shared what he thought are the salient features of the water system that Pakistan has been bestowed with as follows:

- i) Critical dependence: Pakistan depends for over 70% of its surface water on Indus Water Basin (IRB). Its six tributaries were divided for use between India and Pakistan under the Indus Waters Treaty (IWT) signed by the two riparian neighbours on 19 September 1960. The three eastern rivers (Beas, Ravi and Sutlej) were given to India while the other three western rivers (Indus, Jhelum, Chenab) fell in Pakistan's share. This treaty is however, silent on River Kabul which contributes over 20 % of the assets of the IRB when it drains into the Indus after entering Pakistan.
- ii) Origin of the River System: 80 % of the water flows from the outside – India and Afghanistan.
- iii) Plenty and Scarcity in different months: While availability of water is a perennial requirement of Pakistan's agriculture, it is in plenty in summer due to Monsoon and snow melting in June, July, August and September when the dams are full but empty later effecting energy generation.

- iv) Loss in conveyance: 40 % water is lost in conveyance from storage to field. For irrigating 46 million acres, water courses need proper and regular lining.
- v) Increase in storage: It has to be ensured through new dams like Diamer/Dasu, Bhasha and Mohmand etc.
- vi) Himalayas a younger system of mountains: It generates silt, sedimentation and desilting of dams.

C. What is required to be done:

- i) The principle of gravity is the natural method in our system of flow of rivers from North to South. Unfortunately, every province complains against each other. We have lost very valuable agricultural land due to Housing Projects. So, we need to use every inch of land.
- ii) Improve seed quality, requiring less water where possible. Replace sugar beets with sugar cane trees. Our rate of recovery is one-third of that in Cuba, Brazil etc.
- iii) Real time flows monitoring. Introduce telemetric measuring to ensure no- cheating as water data is hardly reliable at national level concerning rain and snow fall as well as reservoirs and ground water. For perennial water reservoirs are necessary. 80 % land was previously irrigated from the rivers given to India as a result of the 1960 Indus Water Treaty. That has been replaced by construction of large dams like Tarbela and Mangla, Barrages as well as 8 link canals.
- iv) Follow up of National Water Policy. Sartaj Aziz headed a small group to delineate a national water policy in 2013 which recommended sharing of water besides other things.
- v) Work on drip irrigation and fixed bills for tube wells.

Originally 300 American tube wells were suggested but due to sinking of 2 million such wells added by evaporation of surface water, the ground water level depleted drastically. Actually, proper management of ground water is preferable to dams, he opined. The traditional “Karez” System and the “Rahat” driven by bull- locks were that way trouble free, he added.

- vi. Energize operations of Pakistan-India Permanent Indus Commission (PIC).
- vii. Follow recommendations of Track 2 Diplomacy concerning climate change, excessive glacial melting, pollution and environmental damages.
- viii. Working on a possible treaty on Kabul River with Afghanistan in due time.

.....

18. Dr. Nasim Javed Khan

Dr. Nasim Javed Khan has devoted his entire service life working for improved forestry and care of the environment. He hails from village Matta Mughal Khel of Shabqadar Tehsil in Charsadda district. His Father, Muhammad Dilawar Khan, also studied at Islamia College Peshawar during 1944-47 and retired as a Superintendent of Prisons from the Khyber Pakhtunkhwa (KP) Prisons Department.



Nasim passed his matriculation from T&T High School Haripur with excellent marks in 1969, joined Government Degree College D.I. Khan and later graduated as a science student from the Islamia College Peshawar in 1974. He was then selected in Forest Service and studied at Pakistan Forest Institute Peshawar (PFI) from 1974-1976. In 1981, he was selected in the Superior Forest Service. On completion of M.Sc. in Forestry and Environmental Sciences from University of Peshawar in 1983, Nasim Javed Khan started his professional career in the KP Forest Department as Assistant Conservator of Forests. He further improved his education by pursuing Master and Ph.D. studies in Range Watershed Management from USA (1988-91) and a Certification course in Forest Dynamics from UK (1999). Nasim conducted his doctoral research in the Gila Reserved Forests of New Mexico State in USA on “hydrologic and vegetation responses to various combinations of slash removal” under the supervision of world-famous Professor Dr. M. Karl Wood.

During his long tenure of more than three decades, he worked as Divisional Forest Officer at various stations and

Conservator of Forests Hazara. He finally retired as Deputy Chief Conservator of Forests in 2013. His technical expertise was highly appreciated and he was also recognized as a good administrator. He was one of the pioneers to introduce Participatory Forest Management in the Province.

Dr. Nasim Khan is an eminent environmentalist and an expert in the field of Watershed Hydrology, Sustainable Forest Management, Biodiversity Research and Forest Conservation. His other areas of interest are Integrated Water Resources Management with focus on Glacial Hydrology, Climate Change & REDD+, Highways and Urban Forestry and Landscaping. He also bears high expertise in the project formulation, its implementation, monitoring & evaluation and building high performance teams. He has also worked both as a long- and short-term consultant with USAID, UNDP, DHV, SDC/ IC, WB and ADB. He has been a guest speaker at various universities and civil services academies. He has a number of publications and reports to his credit and has represented Pakistan at various forums like Society of American Foresters (USA), Society of Range Management (USA), Participatory Forestry at RECOFTC Bangkok, Managing Forests Managing Change at NRI Greenwich (UK) and 35th Session of Intergovernmental Panel on Climate Change (IPCC) at Geneva. He has extensively travelled in pursuit of research studies in all ecosystems of Pakistan from Mangrove Forests at sea level in Karachi to the 12,000 feet high Gyari Base in Gilgit Baltistan besides different other habitats in the foreign countries. He is a professional of international recognition and has undergone on- job studies and research tours in many States of North America and Europe (UK, France, Germany, Belgium, Switzerland and Cyprus) as well as in Jordan and Thailand in Asia.

- Here is the synopsis of a presentation in bullet points that Dr. Nasim Javed Khan gave at a meeting of the Islamians at Islamabad Club.

DEFINITION

Scientific Definition:

An area of land predominantly covered by trees, shrubs, grasses and forbs.

Legal Definition:

An area of land declared by the State as Forest through a notification e.g. Protected Forests of the erstwhile princely states of Dir, Swat and Chitral

LAND COVER STATISTICS OF KHYBER PAKHTUNKHWA

Land-cover class (Million Ha)	Area % age	
Forest / Trees	2.279	22.4
Range Lands	4.384	43.1
Agriculture	1.546	15.2
Others	1.964	19.3
Total	10.173	100.0

LEGAL CLASSIFICATION OF FORESTS IN KHYBER PAKHTUNKHWA

Legal Category (Million Ha)	Area %age	
Reserved Forests	0.097	06
Protected Forests	0.512	29
Guzara Forests	0.549	31
Other Forests (Plantations / Trees on farmland)	0.612	34
Grand Total	1.770	100

VISION

The vision of KP Forest Department is to increase forest

area in the Province from 17% to 25% by the year 2025 through implementing mega projects for forest resources development. On average planting of 120,000 acres per year was estimated.

The Vision was conceived in the year 2000 for 25 years by Mr. Abbas Khan (Minister Forests and Environment), Mr. Ghazi Marjan (CCF) and Dr. Nasim Javed Khan (DFO).

The Vision so realized enhanced the Forest percentage to 22.4 % until 2022.

DIFFERENT PERCEPTIONS ABOUT FORESTS

- To a naturalist, a source of aesthetic satisfaction
- To a hunter, a place of hunting delight
- To a farmer, a budget of multiple products
- To a grazer, an open stall for fodder
- To an owner, cash held in the trees
- To a business man, a bonanza of profit
- To an environmentalist, a means of ecological stability and
- To a forester, a renewable natural resource.

ECONOMIC IMPORTANCE

- Catering to subsistence needs of local communities
- Fuel wood
- Fodder and grasses
- Constructional timber
- Wood for agricultural implements
- Medicinal and aromatic plants
- Income generation for local communities
- Sale of timber
- Sale of fuel wood
- Sale of other forest products (NTFP)
- Eco-tourism (Grocery/general stores, tuck shops, hotels / restaurants, transport)
- Employment generation for local communities

- Forestry related activities: timber harvesting & trade, nurseries & plantation
- Forward and backward linked activities: forestry inputs & processing of forestry outputs
- Revenue generation for Provincial Govt.
- Watershed protection and eco-tourism for national economy
- Biodiversity conservation for international community
- Water regulation functions
- Water yield
- Water quality
- Carbon Sequestration functions
- Carbon absorption and oxygen release
- Carbon sinks
- REDD+ (Reduced Emission from Deforestation and Degradation)
- Soil formation and soil conservation functions
- Humus addition
- Soil protection from erosion
- Biodiversity maintenance functions
- Ecosystems Biodiversity
- Species Biodiversity
- Genetic Biodiversity

CONSTRAINTS

- Ever-increasing population specially in hilly region
- Ever-increasing demand for timber and fuel wood
- Ever-increasing pressure of grazing/browsing
- Ever-increasing cultivation on mountain slopes
- Ever-increasing ambition of owners to cash on trees by cut and sale
- Ever-increasing disregard for law of the land

.....

A Many-Sided Personality - Diplomat, Author, and TV Analyst

19. Ambassador Muhammad Ayaz Wazir

Born on 5 January 1948, at Wana, South Waziristan Tribal District, Ambassador Wazir graduated from Islamia College Peshawar where he lived in Abdul Qayyum Manzil (1965-68). He played basketball for the college team and led it as captain. Later, he earned his LLB degree from Khyber Law College, Peshawar and a Master's degree in Political Science from the University of Peshawar.



Ambassador Muhammad Ayaz Wazir is a career diplomat who joined the Foreign Service of Pakistan in 1974. He served the Ministry of Foreign Affairs, Islamabad and Pakistan Missions abroad at Vienna, Maputo, Dubai, Riyadh, Mazar-e-Sharif, London, Manchester and Doha.

While serving at the Ministry of Foreign Affairs as Director General (Afghanistan, 1997-2000), he was selected as a member of the Prime Minister's Mission for shuttle diplomacy between the Taliban and the Northern Alliance to bring them to the negotiating table for a peaceful solution of the problem in Afghanistan. In 1998, he represented Pakistan in a Pak-Iran Joint Mission for Afghanistan and visited Mazar-e-Sharif and Kandahar along with his Iranian counterpart for meetings with leaders of Northern Alliance and the Taliban. Ambassador Wazir represented Pakistan in the OIC's Committee on Afghanistan (1999-2000) at meetings with Heads of States/ Governments of Iran, Pakistan, Saudi Arabia, Tajikistan, Uzbekistan, and the UN

Secretary General to seek their guidance about efforts for resolution of the problem between the two warring factions in Afghanistan. His knowledge of the ground realities in neighbouring Afghanistan has stood Pakistan in good stead. His peace-building skills are widely recognised.

Ambassador Wazir has participated in various national and international conferences on peace and security issues and has steered key meetings between stakeholders on the subject.

Ambassador Wazir retired from the Ministry of Foreign Affairs in 2008. He has authored a book “STIFLED VOICE”, a glimpse into the injustices suffered by the people of the Tribal Areas of Pakistan and across the border in Afghanistan during the War on Terror. He contributes extensively to current affairs television programming and writes well-informed op-eds for various news dailies.

The following write up by him will illustrate his command over current affairs and public issues while retaining an independence of mind:

Stop profiling Pashtuns

(March 02, 2017)

After the tragic incident in Lahore DHA, the police not only arrested people who looked like Pashtuns, but reportedly also didn't stop the issuance of public notices by private entities asking people to cooperate and inform the nearby police station if they saw anyone who looked like a Pashtun or was selling Peshawari green tea, dry fruit, toys and household utensils in that area.

As if that was not enough, more news came of police in Pindi starting surveillance of people belonging to Fata, and considering issuing them chip-based national identity cards equipped with security features.

Why did the police not take action against them earlier if they were involved or suspected to be involved in that heinous

crime? These people did not come to Punjab overnight but have been living there for several years. Why did the police wait for some tragedy to happen before initiating action against them? This needs to be probed thoroughly so that the facts are brought to the surface and all the apprehensions of the people concerned are removed.

And if the suspected involvement of the Pukhtuns is not true, then why harass them or allow them to be harassed? A terrorist is a terrorist, irrespective of his/her ethnicity. Let us not single out Pukhtuns: they are an important component of this country and reside in three different but strategically significant locations. Let us not antagonize them as that will have disastrous consequences.

The inability to stop terrorists from blowing themselves up could have been covered in a way better than just scapegoating a particular ethnic group. This is unacceptable and whosoever is responsible for that must tender an unconditional apology to the nation. Similarly, the derogatory statements issued against the Pukhtuns must be immediately withdrawn and action against those responsible for doing so taken.

How can a person's ethnicity be an indicator of his/her being a terrorist or not? Can an ethnicity alone be taken as a sign to call people names and consider them inferior or of lesser intelligence? Can that be a yardstick for treating them as second class citizens or to arrest them on one pretext or another?

Let us not forget that Pukhtuns have a long history of rendering innumerable sacrifices for the sake of this country. History is replete with examples of their valour and bravery. Despite all that, they are suspected and treated with contempt. They are facing increased suicide attacks on the one hand, and are being targeted as culprits for those attacks by the very forces that are supposed to curb such atrocities on the other.

Let us not forget that Pakistan was created in the name of

Islam or at least the word Islam was heavily used in its making. It was expected that all ethnicities would be treated alike and given all their rights in this country. While this is what is expected of a government, the Punjab government seems to be on a path to hurt the sentiments of all Pukhtuns.

It appears that we have learnt nothing from the past. The East Pakistan debacle was enough to have taught us some lessons but we still do not refrain from ridiculing others. If any ethnicity has borne the brunt of the war on terror, it has been the Pukhtuns. They have suffered the most but instead of rewarding them for the sacrifices, they are going through surveillance tactics.

How can the police insinuate that the people of Fata, by default, are more likely to commit acts of terror? This belief and the subsequent action taken violate Article 15 of the constitution which grants “freedom of movement” to all citizens.

If people hailing from FATA are considered terrorists simply by virtue of belonging to that area, then we shouldn’t be screaming nay when President Trump proposes a registry for Muslims in order to keep tabs on them in the US. We won’t let him do that but plan to implement something similar in our own country?

It would have been far better had the government of Punjab ensured that security officials were fully alert to the nefarious designs of the militants. Rhetoric alone will not do: the nation wants action and that too across the board.

A country already suffering from sectarian violence cannot afford further division along ethnic lines. Instead of taking steps to forge unity between people, such steps seem hell-bent on weeding out whatever little cohesion we have as a nation of mixed ethnicities.

.....

A Pioneer Engineer

20. Imtiaz Ali Qazilbash

Born on July 15, 1934, Imtiaz Ali Qazilbash started his schooling at the Presentation Convent School Peshawar, from where he went to the Islamia Collegiate School and topped the Matriculation Exam in the province. He was admitted to Islamia College Peshawar in 1949. He stood first in the University in the FSc



Examination as well. His father Nawazish Ali Qazilbash was a well-known Professor of Botany at Islamia College Peshawar, which he believes, was one of the best educational institutions in Pakistan in those days.

Imperial College of Science and Technology London in 1951 was rated as the number one place in the world for science and technology. It was followed by the Massachusetts Institute of Technology. He got admission in both but chose to join Imperial College London. Islamia College was privileged that besides him two others from there were selected by the Imperial College, he informs us: only one came from Government College Lahore. He describes himself as very active student at the Imperial College. For the three years he was at the Imperial College, he was unanimously elected every year as the Class Representative. The morning sun is always a good indicator of its afternoon glow.

After graduating in 1957, he joined a power company initially and then worked as a Telecommunication Engineer in Copenhagen Telephone Company from 1957 to 1958. At the insistence of Mr. Ghulam Faruque, the then Chairman

Pakistan Industrial Development Corporation (PIDC), he joined a small group of engineers in its Power Development Section, which became the nucleus of the Water and Power Development Authority (WAPDA). At WAPDA, he established the elite Telecommunication department, in which he designed, installed and maintained WAPDA's elaborate telecommunication and control system. Since there were no telecommunication engineers at that time in Pakistan, he also had to train the staff. However, circumstances led to his getting release from WAPDA in 1974 to set up his own independent consulting engineering organization, Engineers International Pakistan PLTD which was able to undertake pioneering work in consulting engineering in Pakistan.

He has an abiding interest in Pakistan's development. He was a founder member of the Federation of Engineering Associations of Pakistan. He informs that In 1976, on the request of Prime Minister Zulfikar Ali Bhutto, he prepared the multisectoral Prime Minister's National Development Programme. However bureaucratic hurdles came in the way. Details of his personal struggles on this score have been sketched by him in his forthcoming Autobiography. Since 1975 he has been vociferously advocating the necessity of hydropower development. He has made numerous presentations at various forums for the purpose. In 2009 he was appointed as Chairman, Planning Commission Hydro Power and Alternative Energy Working Group. In the year 2000 the Association of Pakistani Scientists and Engineers of North America, APSENA, conferred on him the award at Houston for outstanding services to Pakistan in Engineering and Economic Development.

In 2019, he strongly advocated before the Supreme Court of Pakistan in the Kalabagh Dam case hearing for the prioritization of Diamer- Basha (4500 MW), Mohmand (800 MW), and Dasu hydroelectric project (4320 MW). He has been consistently advocating this.

At present, Engineer Imtiaz Qazilbash is President of Islamabad Chapter of Senior Alumni Association since 2012. His stewardship of the Association has been marked by regularity, punctuality, collaboration and openness to ideas on all academic and practical issues coming up for consideration.

A note on Role of hydroelectric resources penned by him is annexed below highlighting his considered views on the subject:

As early as 1975, it was realized that economic development needed to be accelerated with hydel development. A national conference was organized in Lahore. This was chaired by the then Minister of Water and Power Yusuf Khattak with WAPDA and concerned federal secretaries along with 200 engineers taking part.

In my keynote address, I emphasized on two issues. First, that since Tarbela was near completion, we should immediately undertake the process of constructing two major hydroelectric projects on the Indus and to take up the installed capacity to 12,000 MW by 1982. Second was that the selection of these two projects should be undertaken through a ranking study by a reputable international consulting engineering organization.

My paper was accepted as the conference recommendation and the ranking study was finally completed in 1984, by the reputable Montreal Engineering Company. They ranked nine projects on the Indus, prepared and completed a detailed feasibility study of the top- ranked Bhasha Dam and hydroelectric project in 1984.

Since they had not ranked Kalabagh, the pro-Kalabagh lobby practically blacklisted them. However, a separate consulting engineering firm prepared and completed the feasibility study on Kalabagh, also in 1984.

Since then, we could have built the three non-controversial mega projects, Bhasha, Dasu and Bunji to add 16,000 MW power. But by stressing only on Kalabagh, not allowing construction of the other non-controversial mega projects, and impeding hydroelectric development, we have been faced with an inadequate power shortage, as well as over dependence on oil-powered and inefficient thermal power IPP's coupled with their unaffordable cost.

After many years of delay, work started on filling the gaps in Bhasha's feasibility study. By 2005, the design and engineering documents were ready but to please the Kalabagh lobby, Bhasha was delayed.

No further feasibility of the Bhasha is needed now and we must not fall into the trap of asking for more funds.

The way forward

The new government has announced that the Diamer-Bhasha Project has the highest priority. Efforts should be made to start the construction of Bhasha and almost simultaneously Dasu 4320 MW. Bhasha would also increase the life of Tarbela by 30-40 years.

We are not in a position to add 23,837 MW by 2015 but hydropower can be our salvation in the power sector — the only indigenous and abundant resource that can make electricity affordable and cheap enough to cost around Rs 2 per unit.

Electricity cost from coal is Rs 10, furnace oil over Rs 16, gas over Rs 4 and wind about Rs 14 per 30,000 MW in 10 years. It is imperative that we proceed and accelerate through hydel projects and this can be done if the government produces the will and commitment to pursue them.

(Published in the Express Tribune, December 2nd, 2013)

The General who emerged as a fine author:

21. Ali Muhammad Jan Aurakzai



(Lt. General (r) Ali Muhammad Jan Aurakzai standing (in red shirt) along with fellow Islamians at Islamabad Club).

General Ali Jan Aurakzai was born in the Orakzai Agency of Pakistan's tribal areas, in 1947. He graduated from Govt. High School, Hangu in 1962, did his F.A from Govt. College, Quetta, and joined Islamia College Peshawar in 1964. In 1966, he joined the army (PMA Kakul) where he got his commission and a Bachelor's degree in 1968.

Climbing the career ladder in the army, both in positions of command and staff, Gen. Aurakzai rose to the rank of Lieutenant General and was appointed Corps Commander of Peshawar Corps in 2001 where he remained until his retirement in 2004.

After retirement from the army, Gen. Aurakzai was appointed Federal Secretary of Defence Production and Procurement in 2005, and a year later, governor of Khyber Pakhtunkhwa province, in May 2006. He remained Governor for nearly two years. During his governorship, among his other contributions, he was instrumental in elevating Islamia College Peshawar into a university and also making it a coeducational institution.

For his services, both as a commander and as governor in the turbulent years when Pakistan was hit by successive waves of cross-border terrorism, General Aurakzai was awarded Hilal-e-Imtiaz (Military), Sitara-e-Basalat (Gallantry), and Hilal-e-Imtiaz (Civil).

General Orakzai also served as the president of the Islamia College Alumni Association from 2009 to 2018 and is a member of the Islamabad Chapter of the Association.

His book, *Beyond Tora Bora*, published in 2017, mostly a collection of his diary entries from 2001 to 2008, is a compelling read. It's not only his life story but also a penetrating commentary on the life and socioeconomic condition of the people of tribal areas of Pakistan, commonly known as FATA or Federally Administered Areas, about which the average Pakistani hardly knows anything.

The following two stories have been taken from his book.

19 March 2002

Visit to Dargai Heights and Fort Lockhart, Samana.

In October 1897, in Dargai Heights in Orakzai Agency, there had been a bloody battle between the British Expeditionary Force totaling about thirty-two thousand troops and approximately five to ten thousand Orakzai tribesmen. My grand-uncle, Mehrab Din was also with the Lashkar leading his own clan of the tribe.

Supported by mountain guns, the Expeditionary Force comprising British and native soldiers launched repeated attacks on the Heights from 16 to 19 October but failed to capture it, suffering heavy casualties in the process. Then a famous Scottish Regiment, The Gordon Highlanders, was ordered to attack. Gordons chose to attack frontally as previous attacks along the western flank had failed. Finding a new, albeit narrow approach through a maze of ridges, the battalion, supported by Gurkhas made a first attempt

and failed. They reorganized and launched another daring assault supported by a heavy concentration of fire from twenty-four mountain guns, finally succeeding in occupying the Heights. They lost around 60 officers and men, dead and wounded, and won two Victoria Crosses on the spot. One of the awardees was a bagpiper, Private Fiddler who was playing the regimental tune Cock of the North while the battalion attacked, in the process; he got two bullets in the leg but continued to play his pipes. The capture of the Dargai Heights was an important operational breakthrough, enabling the British commanders to launch major forces into the relatively open spaces in the valleys of Orakzai country. The victory was equated with Wellington's victory at Waterloo by the media and was celebrated with great pomp and show in London and other cities.

Last year in February when I was Adjutant General, I attended the Army Band Competition in Lahore at which Michael Smith, the British Deputy High Commissioner in Islamabad was also present to give trophies to the winners on behalf of the Queen and Duke of Edinburgh. During our conversation, he mentioned that he was commissioned in the Gordon Highlanders, but later joined the Foreign Service. Besides other things, the Battle of Dargai also figured in our discussion and he asked me if it would be possible for me to arrange his visit to the area in October to coincide with his Regiment's battle day. I managed to get permission from the Ministry of Defense and GHQ and all was arranged but then 9/11 happened and the visit had to be canceled due to security reasons.

Mr. Smith approached me again early this month saying that he would be going back to the UK at the end of his tenure in Pakistan and that he would be much obliged if a visit could be arranged. I again requested permission from GHQ which was granted. The DG MI, Major General Tariq Majid (later promoted to four-star and appointed Chairman Joint Chiefs of Staff) was involved in getting clearance and was

so fascinated by the story of the battle that he also decided to join us.

We took off in a helicopter at ten in the morning from Peshawar. Overflying Hangu, we flew along the Hangu-Shinwari road, keeping the Samana hill range on our right. Overflying Shinwari and Zargari, I told Mr. Smith that this was the initial concentration area of the Expeditionary Force before it proceeded to Chagru-Kotal (saddle) to capture Dargai Heights. I indicated the mule track constructed by the sappers in 1857, which has been replaced with a metaled road, more or less on the same alignment, although remnants of the mule track are surviving in many places. Finally, we flew over Chagru Kotal (now called Bab-e-Orakzai - gateway to Orakzai) with the Dargai feature on our left and a towering ridge on the right forming the right shoulder of the saddle from where the British mountain guns supported the assault of the Highlanders. We made a couple of close passes over Dargai to give Mr. Smith a good view of the feature and to take pictures.

Hereon, we headed towards Samana and landed at the helipad of an Army Training Institution where we were received by the local Commanding Officer and his staff. The latter gave us a comprehensive briefing on the Tirah Campaign. Samana is situated at six thousand seven hundred feet and gives a panoramic view of Orakzai country and Hangu valley. I indicated to Mr. Smith the Dargai Heights and Ghiljo, the campsite of the force where in one night it suffered 45 dead and wounded through deadly sniping by the tribesmen from the adjoining hills. (One of the dead was a British officer who was hit in the forehead the moment he lit a cigarette.) We visited Samana Fort (Lockhart Fort) built by General Lockhart and a battle memorial of la Sikh battalion on the Sragarhi Post, which had been manned by twenty-one soldiers in 1897 and repeatedly attacked by the Orakzais and eventually captured and burnt to ashes. All the occupants had been put to the sword with no survivors.

We went back to the officers' mess for lunch at which I had arranged for two bagpipers to play for us. Stimulated by the music, Mr. Smith called for a little box he had brought along, opened it, and to our surprise pulled out his bagpipe and played Cock of the North while facing in the general direction of Dargai Heights. We exchanged presents and departed for Peshawar in the afternoon.

10 June 2003

The Inauguration of Kohat Tunnel by the President

I went to Kohat where the Governor, Chief Minister, District Nazim, politicians, Engineer-in-Chief, Chairman NHA, Japanese Ambassador, and a large number of other dignitaries were present. We received the President and drove him directly to the tunnel where the inauguration ceremony was held. We then drove through the tunnel and returned from the other end. Back to the shamianas where there were speeches by almost everyone, the last being the President. In the latter part of the speech, the President openly criticized the so-called Islamization drive of the NWFP government, which he termed mere eyewash to gain cheap popularity and with no substance. He said these decisions (introduction of shalwar-kameez, pulling down of hoardings and billboards, and closing of cinemas, etc.) were peripheral issues having no relevance to Islam - but such actions are sending the wrong messages to the world that Pakistan is a fundamentalist state, which is incorrect. He said we need to concentrate on economic development and the character-building of our leaders. He drew wide applause from the audience (minus the MMA, of course). He reiterated that he will not take off his uniform, which again was applauded by the audience.

Flew back to Peshawar and landed at Governor's House to which all 24 District Nazims had been invited for talks with the President, Governor, and Chief Minister regarding their grievances against the provincial government, which compelled them to resign en- masse. Had lunch with the

President to which the Nazims were also invited. Pulling down billboards and hoardings again came under discussion. The Chief Minister denied the involvement of his government in any manner in this act and said that he had personally condemned it on the floor of the provincial assembly. The President then said in that case the hoardings should be put back in their original shape if all he says was true. The Chief Minister said, in a lighter vein, that the Pepsi Company had voluntarily placed the boards back with the names of Allah, which had been well received by the general public. There was no more discussion on the issue.

A Compassionate Police General

22. Dil Jan Khan



(Dil Jan is sitting third from left, flanked by (L to R: Ajmal Khan, Halim Khanzada, Zaid Saeed, Ayaz Wazir and Ayaz Gul Kakakhel)

Dil Jan Khan was born on November 11, 1934, in Begu Khel village (District Lakki Marwat) in the house of Sarfraz Khan, a hereditary chieftain of his sub-tribe. After his graduation from Government High School Lakki Marwat, his father wanted him to be a veterinarian at the Lakki Veterinary Hospital. But Fareed Ullah Shah, then Assistant Commissioner of Lakki Marwat and a friend of his father recommended further education for him at the Government College Bannu. From there he went to Islamia College Peshawar in 1950. At Islamia, his extracurricular activities included participation in college debates and student politics. He was elected Vice President of the College Union.

He recalls seeing in his childhood days the District Superintendent Police, a Hindu gentleman, D.W. Mehra, visiting his village on horseback. This left an impression on his mind and he later wished to emulate him one day. He did well in his educational career, obtaining LLB and Master's degree in Political Science. After serving as a

lecturer at Bannu College for a short time, he passed the Civil Services exam and was selected for the Police Service in 1961. Steadily climbing up the career ladder, he rose to be Inspector General of Police and then a federal secretary.

After retirement, he was elected as the senior vice president of the International Narcotics Control Board of the UN. Earlier, he also held a number of important positions such as Interior Secretary, Federal Secretary for States and Frontier Regions (SAFRON) and Commandant of the Frontier Constabulary.

Dil Jan Khan is currently the chairman of Dil Jan Foundation, which he founded in 2005, with the philanthropic purpose of providing medical facilities to the poor and neglected people of his native area. Dil Jan Khan is the proud recipient of Sitara-i- Basalat (SBT) for his meritorious services.

He is an avid golfer and bridge player with an extensive circle of friends. He has also been President of the Islamabad Club. His talented son Akbar Jan Marwat has written an interesting biography of his father, titled “Father and I: Some Reflections”.

Here are a few anecdotes from this book about Dil Jan Khan’s life:

Transfer to Bannu and Shabqadar:

From DG Khan, he was transferred to” Frontier Constabulary, a Para-military force commanded by police officers. Again after a few months my father got his transfer order to Shabqadar, tehsil Charsadda district. The main highlight of my parents’ stay there was that: “I was born there”. A nurse, specially brought from Peshawar for the purpose, delivered me at home. Whatever, I may have been worth it: the doctor in the Shabqadar Fort went on the roof top and fired a few shots, as this is customary in Pukhtoon tradition, on the birth of a male child.

One thing which has always fascinated me about Shabqadar

Fort is the chaining of the main gate of the Fort to a big tree in the courtyard. The following is the story according to the plaque: When this whole region was ruled by the Sikhs, local tribes used to, at times, raid various installations of the Sikhs. In one such raid on the Shabqadar Fort, the tribesmen managed to break open the main door, and briefly entered the Fort before they were pushed out.

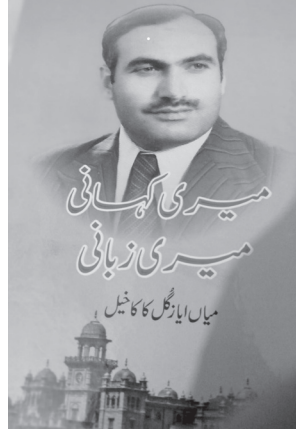
After the incident, a tribunal was set up by the Sikhs to determine as to whose mistake or weakness made it possible for the intruders to enter the Fort. After much deliberation, it was ascertained that the fault lay with the main gate, which had shown weakness, in the face of tribal onslaught. The tribunal also suggested a punishment for the gate to be chained to a tree till eternity,”

It is said that once Prime Minister Bhutto visited Shabqadar Fort for a passing out parade of the recruits, he was told about the incident, and his opinion sought as to whether the door should be unchained? Mr. Bhutto, who had a very keen sense of history, remarked: “History has imprisoned it and let history decide its fate.”

Man, from the Railways

23. Mian Ayaz Gul Kakakhel

Ayaz Gul was born on 27 June 1947 in what was then Malakand Agency. His early schooling was at Charsadda. He matriculated from Islamia Collegiate School, Peshawar, then joined Islamia College, in 1964. At Islamia, Ayaz Gul was the President of the Economics Society, editor of the Khyber magazine, and also participated in the college debates held in the Khyber Union Hall.



After graduating from Islamia, he did his Masters in Economics at the University of Peshawar, joined the civil service, and was enrolled in Pakistan Railways from where he retired as Divisional Superintendent, Quetta Division in 2007.

While in service, he also taught Pashto to trainee officers at Pakistan Administrative Staff College, Lahore. He has also authored a book in Urdu, میری کہانی - میری زبانی, which is a travelogue of his visits to different countries.

His candid views about the losses sustained by Pakistan Railways will be of great interest for common people:

پاکستان ریلوے میں بتیس سال اور اس کا اثر

پاکستان ریلوے میں سال ۱۹۷۵ء تا سال ۲۰۰۷ء تک مختلف مراحل سے گذر کر ۶۰ سال کی عمر میں سال ۲۰۰۷ء میں ریٹائر ہوا۔ میں نے ان ۳۲ سالوں میں جو کچھ دیکھا وہ قابلِ بیان ہے۔ میرے وقت میں چیرمین ریلوے جو کہ تمام عمر ریلوے سروس میں گزار کر حالات، واقعات و مشکلات سے واقف ہوتا تھا۔ اور اس میں ریلوے کو اعلیٰ اور ٹھیک طریقے سے چلانا شامل تھا۔ وہ ریلوے ہیڈ کوارٹر سے تمام امور کی دیکھ بھال کرتا۔

آہستہ آہستہ ریلوے سے یہ اختیارات مرکز میں چلے گئے۔ ریلوے کی ساری آمدن کا دارومدار پسنجر ٹرین سے کم اور فریٹ ٹرین یعنی گڈز ٹرینیں چلانے سے حاصل کیا جاتا۔ ریلوے کا بجٹ اُس وقت 'اپنا کماؤ' اپنا کھاؤ والی پالیسی پر گامزن تھا۔ بعد میں جب یہ اختیارات مرکز میں منتقل ہوئے تو باہر کے تین محکموں سے سیکریٹری اور چیرمین کی آسامی پر ڈی ایم جی۔ پولیس اور اکاؤنٹس کے آفیسرز کو ۲۲ گریڈ میں سیکریٹری ریلوے اور چیرمین بھی مقرر کیا جانے لگا۔

ان تمام ڈی ایم جی۔ پولیس اور اکاؤنٹس کے افسران کو ریلوے جیسے ٹیکنیکل محکمے کی اے بی سی معلوم نہیں ہوتے اور جب ہمارے افسران ان کو ریلوے ورکنگ کے بارے میں سمجھاتے تو ان کا تبادلوہ ہو جاتا۔ اور پھر نے سیکریٹری 'چیرمین تعینات ہو جاتے ہیں۔ اس دوران جب وہ اپنی پالیسی چلانے کی کوشش کرتے ہیں تو اکثر وہ ریلوے کیلئے نقصان دہ ثابت ہوتے۔ اور ریلوے کے اپنے سینئر افسر اس طرح اپنے کیئر کی آسامی سے محروم ہو جاتے۔ بد قسمتی سے انگریز نے ریلوے کو تین حصوں میں تقسیم کیا ہے۔ وہ ایک سول ورکس یعنی سول انجنیئر، دوسرا میکینیکل انجنیئر اور تیسرا ایس ایس شامل ہیں۔ ان ہی شعبوں سے پھر ڈویژن کا ڈی۔ ایس۔ ریلوے کا جی ایم اور چیرمین بننا ہوتا ہے

دوسری خرابی تب پیدا ہوتی ہے جب ریلوے جیسے محکمہ جو سو سال سے زیادہ پُرانا ہے، غریب مسافروں اور تمام قسم کے رسد کی نقل و حرکت کا واحد ذریعہ ہے۔ موٹروے جیسا پراجیکٹ شروع کر کے پشاور تا کراچی موٹرویز کا جال بچھا دیا اور اس کے علاوہ نئی قسم کی پسنجر بسیں اور مال برداری کے ٹرک ملک کے ایک کونے سے دوسرے کونے تک نقل و حمل کے لیے رواں دواں ہوئے۔ اور ریلوے کو ہر حکومت نے نظر انداز کر کے ساری توجہ ان میگا پراجیکٹس پر مرکوز کر دی۔ جبکہ انڈیا میں تمام مسافروں کا اور مال برداری کا واحد ذریعہ اب بھی ریل گاڑی ہے۔

تیسری بڑی وجہ ریل کے زوال کا فوجی حکومتوں میں این ایل سی کے ٹرک سڑک پر لا کر ریلوے کے تمام مال جو کہ گندم، زرعی کھاد، چینی اور اسی طرح ہر قسم کے تیل جس میں ڈیزل اور پٹرول شامل تھا، وہ بھی بذریعہ ایل این سی ٹرک بذریعہ روڈ منزل مقصود تک لے جانے گئے اور ریلوے کی آمدن پر بڑا اثر ہوا۔

چوتھی خرابی محکمہ دفاع۔ محکمہ خوراک اور باقی تمام محکموں کے ذمہ ریلوے کے بقایا جات کرایہ کی شکل میں یاسائیڈنگ کی شکل میں ہیں۔ وہ واجب الادا رقم کی ادائیگی نہیں ہو رہی ہے۔

پانچویں خرابی ریلوے کے اربوں روپے کی وہ زمینیں جو لوگوں کو لیز پر دی گئیں ہیں، ان کی معمولی آمدن سے بھی ریلوے محروم ہے اور قبضہ مافیائے ریلوے کی ہزاروں ایکڑ کی قیمتی زرعی اور کمرشل زمینیں زیر قبضہ رکھی ہیں۔ اور ریلوے اس آمدن سے محروم ہے۔ اسی طرح ریلوے کے سترہ ڈویژن جنہیں کراچی، کوئٹہ،

- سکھر - ملتان - لاہور - راولپنڈی اور پشاور شامل ہیں۔ وہاں پر ریلوے کی اربوں روپے کی اراضی قبضہ مافیا کے زیر قبضہ ہے اور ریلوے اس کی آمدن سے محروم ہے۔ اس کے علاوہ یونین بازی کی وجہ سے مزدور کام چوری کر کے ورکشاپوں میں اور اوپن لائن پر ڈیوٹی نہیں کرتے۔ جس سے ریلوے کو نقصان ہو رہا ہے۔ انجن - ڈبوں اور ٹریک کا بروقت خیال نہ رکھنے سے مزید نقصان ہی نقصان ہوتا ہے۔

اس کے علاوہ ریلوے کو درست کرنے کیلئے تجربے کرتے ہیں جس سے فائدہ کی بجائے نقصان ہی ہوتا ہے۔ نہایت مصروف رہنے والی لائسنس جو ہم نے بند کی ہیں جن سے خاطر خواہ آمدن ہوتی تھی وہ سب سیکشن اب ہم نے بند کر دیے ہیں۔

.....

A Man of All Seasons

24. Khanzada Abdul Halim Khan



(Abdul Halim Khanzada in Pakistan Air Force uniform as
ADC to Governor General)

* خوشا مجلس دراو بودے حلیمے - کہ در اسلامیاں باشد ز عیمے
(صاحبزادہ محب الحق)

(Blissful is the gathering that has a charming person in its midst Within Islamians, it is Halim who ensures that)

The monthly alumni meetings at Islamabad Club were never dull when Abdul Halim Khan was present. He would come to the meeting dressed in a jacket and tie and a brimmed Western hat. He would lighten up the proceedings with his questions, comments, and 'points of order', quoting a relevant verse from English, Urdu, Pashto, or Persian poetry. He was also fond of quoting ex tempore from speeches of Jinnah, Gandhi and Churchill. He possessed an amazing memory. On one occasion, he wrote a resolution to condole the death of Sahibzada Yaqoob Khan, his close friend. He scribbled the resolution while our meeting was in progress

and presented it to the meeting to be approved (The resolution is reproduced below)

Halim Khan belonged to the distinguished Khanzada Family of Zaida, district Swabi. He joined Islamia College sometime in 1943-44, was elected president of the Khyber Union for 1947- 48, and had the rare privilege of presenting a welcome address to the Quaid-e- Azam when he visited Islamia College in March 1948.

Halim Khan joined the administrative branch of Pakistan Air Force and later moved to different departments in different positions, including the post of Public Relations Officer in WAPDA.

While still in the Air Force, as a flight lieutenant, he was selected as ADC to President Iskandar Mirza. He was a witness to the dramatic scene in 1958 when two or three generals walked into President's House at night and forced him to resign and go into exile to London, thus handing over the presidency to General Ayub Khan.

Abdul Halim Khan continued to serve as ADC to President Ayub Khan and had many interesting stories to tell. His memoirs, had he written them down on a book, would have become an instant best seller!

Resolution on the death of Sahibzada Yaqub Khan:

“This 154th meeting of the Senior Alumni Association (Islamabad/Rawalpindi Chapter) of Islamia College Peshawar is deeply grieved by the sudden and sorrowful demise of Sahibzada Yaqub Khan.

Yaqoob Khan's ancestors came from Maneri, District Swabi of Khyber Pakhtunkhwa. They were among the Yousufzai, who moved in a caravan, early in the seventeenth century, to lay the foundations of Rampur State in U.P., India, of which the deceased, in his days was the leading light.

Yaqub Khan had a brilliant career in the army. Having been chosen as Adjutant in the Viceroy Lord Mount Batten 's Bodyguards, he was appointed, having opted for Pakistan after independence, as Commandant, Quaid Azam's Bodyguard.

As Lt. General, when appointed G.O.C. East Pakistan, now Bangladesh, he had the courage and statesmanship, as he called it, to advise for a political solution to the problem. When offered Governorship of the troubled province, after Admiral Ahsan's resignation, he had no hesitation in resigning.

As Pakistan's Foreign Minister, he steered the affairs of the State effectively, with sagacity and maturity.

His learning, linguistic skills, and personal courtesy, would leave an indelible mark in the history of Pakistan.

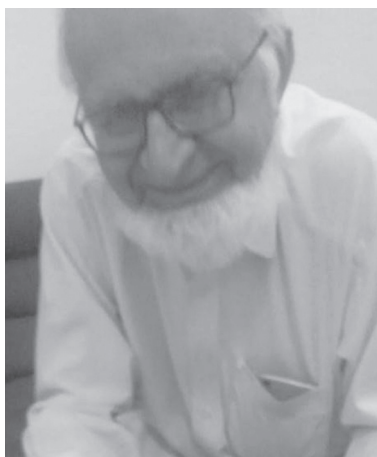
The meeting prays for Yaqub Khan's soul to rest in peace and may, the Lord grant Begum Yaqub Khan and his family the strength to bear the loss." (31.01. 2016)

* The above verse is by Sahibzada Mohibul Haq, another Islamian. He plays on the word Halim, which in Persian means charming or sophisticated that rhymes with the word Zaeem, which means guarantor.

Shah Brothers

25. Syed Chiragh Hussain Shah

Dr. Syed Chiragh Hussain Shah was born in village Tajazai, District Lakki Marwat of KPK on 1st September 1947. He had his early schooling at Cantonment Public School Peshawar and Government High School # 2 Bannu. He attended Government College Bannu and later joined Islamia College Peshawar. He graduated as a physician and surgeon from Khyber Medical



College in 1969, joined provincial health services and served in various capacities at different hospitals in KPK. He retired as Medical Superintendent and the first Project Director/ MS of Mufti Mahmoud Teaching Hospital, Dera Ismael Khan in 2007.

He was blessed from the very beginning with a fine taste for literature and a love for research in history. That led to his becoming a prolific writer in Pashto, Urdu and English. Even in his school days he was publishing articles in local dailies and journals. He is a bibliophile and has spent a lion share of his life reading and exploring different aspects of Pashto literature and Pashtun history. He has written Short Stories as well as Travelogues. He has an insatiable thirst for learning. He has authored more than two dozen books out of which some are listed below:

a. Urdu Books:

تذکرہ سادات پیرسباک
ایڈیشن اول و دوم
تاثرات چراغ

b. Pashto Books:

1. بود چراغ
2. نگارشات چراغ
3. انوار چراغ
4. ژوندی خطونه (Letters exchanged with Amir Hamza Shinwari)
5. داستا دانو لعل او کتئ لعل
6. د نوے دنیا سفر نامه
7. د وادیء کاغان - بنزه او گلگت سفر نامه
8. راڅي چې سيل اوکړو
- (گمبیلے نه تر گلانڈ)
9. (Short Stories) نالید لي بلا
10. سیاسی یاداشتونه
11. پشتو تبصرے او سریزے
12. ژوند سفر (Autobiography)

c. English Book:

Thoughtful Reflections

Currently he resides at Hayatabad, Peshawar with his family but keeps visiting libraries and also participating in important literary gatherings.

(Hamdullah Khan Marwat)

Following is an extract from Dr. Chiragh's article on 'Literature and Politics' contained in his book titled 'Thoughtful Reflections'.

The story of a philosopher son imbued with a taste for literature and his politician father is narrated as follows: The son explains the difference between a politician and a poet in these words:

“You are a politician, the worshipper of Power whereas I am a Poet, the worshipper of Beauty. Thus, there is obviously a difference between my god and your god. A literary person is a signpost of illuminating light. He is an enemy of darkness and the status quo. He is a friend of beauty, prosperity, happiness, in construction, movement, evolution, innovation, positive transformation, goodness and welfare, kindness and benevolence, peace and powers of mercy. Thus, he is against the ugly, devilish and satanic forces, wickedness and disturbances.

A Politician likes complete darkness of the night. He is a bat or a flying fox of the total dark, thinks in the dark and formulates strategies. But a literary person, poet or prose writer dreams of a sketch and a politician puts his heart and soul into it to interpret this dream. The poet draws a map and the politician paints it with colours. Our Pashto poet Rahmat Ullah” Dard” commented on this phenomenon as follows:

کله چه په خلو مصلحت مېړونه ولگی --

داسې وخت کېږي درد ه شاعری خبره کړې ده

(Translation: Whenever the stamp of expedience is put on the mouths (freedom of speech is banned), that’s the time Oh! Dard when the poetry has spoken the truth).

Politician Jinnah’s message issued on the death of Poet Iqbal lucidly explains this relationship.

“To me he was a friend, a guide and a philosopher. He stood by me like a rock when everybody abandoned me in India.”

If India was a picture artistically drawn in Tagore’s romantic dreams, Pakistan was the practical interpretation of the visionary “Iqbal”.

Mohanlal Karamchand Gandhi became Mahatma Gandhi when the great writer and freedom fighter Mohammad Ali Johar called him so. Again, the credit of pinpointing Mohammad Ali Jinnah as a single Great Leader of the Muslims of India also goes to Mohammad Ali Johar. Books of political studies often quote a common joke which goes thus: Satan is apprehensive of a politician but a Politician is afraid of the media. Now the literati, the press reporters, columnists and the poets can be categorized as members of the same tribe. The writers are a very influential section of the society but what if they appear to be a partisan in their eulogies or satire. They then resemble the reporters and newspaper editors. A reporter or a columnist spreads news from country to country. A wise politician very much respects the literary class. He recognizes the overwhelming role and mass impressing power of the media. The writers of the third world have always fought the cruel politicians. Most of the politicians uphold justice and equity and apparently follow the moral values to avoid being ridiculed or criticized by the jeering poets or scrutinizing writers because the literati have got great power to change the opinion of the common man. Such apprehension forces the politicians to dole out to them gifts or donations and sometimes award prizes to the writers and poets to purchase their love and affection.

The late Pashtun scholar Sher Ali Bacha while narrating different aspects of politics in his book 'The Burning Candles,' Pages 92-93) has penned down these remarks:

"Politics has got three dimensions: The Principles, the Ideals and the Practical aspect. It is not necessary to understand politics on basis of its principles only. That is not enough. Its practical aspect has also to be looked into. The ultimate goal, the purpose to be achieved, activities undertaken and the results attained have all to be analyzed and all these things have to be kept under review."

Another progressive intellectual of this area Salim Raz in

one of his parleys has this to say about the role of politics”:

“Politics is also one essential aspect of life. If it is counted as an inseparable part of life, how can literature then ignore it? It means that Literature is a whole and Politics is one part of it. Obviously, the whole can hardly be considered complete without its part.”

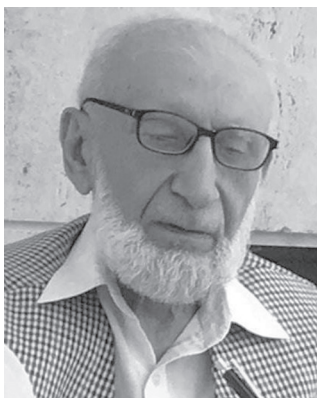
Conclusion

In short, the writer possesses foresight and the vision whereas the Politician is the master of force and power. No doubt, without vision he can bring some degree of change, even a moral revolution but he can hardly establish a permanent culture. Force and Power devoid of Vision can bring in only destruction and brutality. So, in final analysis, cooperation and coordination between the two, Literature and Politics, is a must for the welfare and spiritual uplift of the human society.

(Translated from original in Pashto)

26. Syed Altaf Hussain Shah

Syed Altaf Hussain Shah was born on 22 December 1943 and is a former Central Superior Services (CSS) officer of the Postal Group, Government of Pakistan. He served as the Director General of Pakistan Post in 1998- 99. He is currently the General Secretary of the Islamians chapter of Rawalpindi-Islamabad. It has been remarked that Syed Altaf Shah is



like a dynamo who keeps the batteries of the this Chapter of the Senior Alumni Association duly charged. But, in his view, it is the commitment and energy of the members themselves that has kept the Chapter alive and kicking.

Altaf Shah comes from the Syed family of Tajazai, a village in the Lakki Marwat district of Khyber Pakhtunkhwa Province. He received his early education at the Cantonment Public School in Peshawar, and Government High School #2 in Bannu.

He received his Bachelor's degree from Islamia College Peshawar in 1963 and his Masters in Political Science from the University of Peshawar in 1965. At Islamia College he remained student editor of the College magazine "Khyber" for three years and was elected Vice President of the college "Khyber Union". Later he was promoted as President in 1962 – 63 sessions. He was also a member of the Association of Students Unions of the Universities of Pakistan and the International Youth Movement during this period. He is the elder sibling of Dr. Syed Chiragh Hussain Shah, a renowned Pashto writer, critic, researcher and historian.

As a postal officer, he travelled abroad extensively and participated in numerous international conferences

representing Pakistan. After retirement, he wrote down his travels-cum-memoirs in the form of a book, Hadees-i-Namabar (Story of a Postman), which was well-received by critics and the public alike.

Syed Altaf Shah has also published a number of other books of literature: “Rodad-e- Buzarg” in Urdu and “In a Lighter Vein”, “The Versatile Islamians” and “From Kanata to Canada” in English. According to Professor Aslam Bazmi, a well-known writer and reviewer, “Altaf Shah has the talent to turn a simple episode into a pleasant story and a clumsy situation into a hilarious event, and lets the reader giggle and laugh – at times at his own expense. This is the real test of a humourist worth his salt”. Ms. Zainab Khattak, a student of University of Qurta, Peshawar wrote her M.Phil. thesis on his book “Story of a Postman”.

Following is an extract from Syed Altaf Shah’s latest book written on the occasion of a visit to Canada in early 2023:

My First Visit to Canada

It was in 1989 while visiting United States for participation in an international postal conference at Washington that I and my friend Arshad Malik planned to visit Canada at the end of the meeting. We intended to see the world-famous Niagara Falls in particular. We even got our visas from the Canadian Embassy in Islamabad for this purpose. Unfortunately, due to the inclement weather on the termination of our Washington Congress, we had to change our plans and instead flew straight to Japan on our way back home. The interesting return journey via the Far East is another story which has been described in detail in my earlier Urdu book “Hadees-e-Namabar” (The Story of a Postman). The plans to visit Niagara Falls, nevertheless, remained unfulfilled at that time.

Now at the ripe age of 80, I had an opportunity once again

to visit Canada and enjoy that fascinating feat of nature that Canada has been endowed with. Unfortunately, my younger and enthusiastic friend Arshad is no more in this world. May kind Allah bless his soul! The present opportunity owes its occurrence to the presence of my son Naveed Altaf and his loving family now living in Toronto, the largest city in Canada. In fact, 40 % of all Canadians prefer to live in this area and within one hundred miles of the American border.

I along with my life partner arrived on December 11, 2022 at Toronto Pearson Airport. It was a direct, non-stop 14 hours PIA flight with bare minimum conveniences on board, following a route from the old to the new world across the North Pole. We found Naveed waiting at the exit lounge along with warm long coats, heavy snow shoes and umbrellas in his car to our great consolation. The chilly weather during the on-going snow fall outside the airport was presenting a real challenge to the new comers in their advanced years of age but whose hearts were imbibed with the parental love for their progeny. Naveed's kids Hanbal and Hania were happy to see us at their house but now our challenge was to synchronize our ears to their Canadian accent.

The Irresistible Trip

Niagara is a border town of the province of Ontario, just an hour drive from their place, "Milton" – a quiet suburb of the Greater Toronto. It was a couple of days later that this family of new Canadians drove us to this world-famous place, perhaps the most popular tourist destination in this country.

The twin water falls are situated on the Niagara River, connecting Lake Erie and the Ontario Lake on the Canadian side, of course also visible from across the border. Although the water falls have no claim to be the highest or the largest in the world but it is here that water spills over the fall in a greater amount than anywhere else. The two Niagara towns are connected through a small bridge known as "Rainbow

Bridge” between the United States and Canada. There is a steady flow of traffic seen passing from one side to the other. But one has to come to the Canadian side to fully appreciate the grandeur of the site. One can always go up in the Sky-wheel provided on the scene to see the surrounding panorama.

For serious tourists the following attractions are available:

- a). Niagara City Cruise and Whirlpool Aero Car. b). Stroll through the Botanical Gardens.
- c). Wild Play Zip line to the falls.
- d). Skyline Tower for a 360-degree view.
- e). Magic Show, Whirlpool jet boats, Nightmares Fear Factory and Niagara Free Fall and so on. There are in fact, so many things to do for fun and adventure.

But most of these activities are possible in summer and during the tourist season. Our visit was of course during a wintry season with occasional rain and snow fall. When I pointed this to Naveed on the way to Niagara, he replied with a cheeky smile “You’ll see hordes of visitors from around the world even in this season”. “How come if there are generous snow falls?” His reply was.” Why not? The tourists love any excursion especially if the sight-seeing is totally free of cost”. Here during these months even, the parking is at half its actual cost. No doubt we, both young and old of the party enjoyed the visit. For me it was a dream realized.

Our visit to Niagara History Museum on another occasion was also useful. The museum holds regular painting exhibitions in its gallery on the ground floor. It provides an opportunity to the visitors to meet and talk to the artist of the month whose work is on display. This time the theme was “Black History and Meeting of the Hands in cooperation”. The young artist whose beautiful paintings we saw and appreciated was from Jamaica. We had an interesting question and answer session

with him. This museum provides a lot of information about the 1912 War between Canadian and US forces, the patriotism of the local population, especially those belonging to the First Nations who were fearful of the slavery which was still practised in US at that time. Thousands of black people left USA and their shackles of slavery, following clandestine routes to Canadian soil in pursuit of freedom. Most of them escaped through Niagara border. Britain had earlier abolished slavery by law and the First Nations felt more secure under the British held territories in Canada. Samples of uniforms worn by the belligerent troops were also on display. Young Hanbal put on one of these matching his size.

We read the following eulogy in praise of Niagara somewhere written by the nineteenth century famous English writer. Believe me our feelings about our visit to this fascinating place were in no way much different:



“Niagara was once stamped upon my heart, an image of beauty, to remain there, changeless and indelible, until its pulses cease to beat, forever”. (Charles Dickens, 1842)

Life in Milton

Toronto is a busy and large commercial Centre with thousands of sky scrapers adorning its skyline where the maddening crowds cut across the roads down below the surface level as all these tall buildings are inter- connected at the invisible underground-level. An inter-city railway-line meanders through the streets providing an easy mode of transportation to the milling crowds. One can hardly look towards the higher floors of the buildings without losing one's headgear. The CN Tower standing in the middle of a conglomeration of buildings is the hall mark of the city. The existences of numerous headquarters of the well-known international banks here speak volumes about the bulging economy of the country. But the clever city planners have done well to build up smaller towns all around Toronto to reduce pressure on the metropolis and give relief and fresh air to the denizens.

In fact, Greater Toronto Area (GTA) consists of five municipalities viz; Halton, Peel, York, Toronto and Durham lying along the shores of Lake Ontario. Mississauga, Oakville, Milton, Whitby, Pickering, Brampton, Halton and North York are some of the places included in these regions. Milton is comparatively, a smaller, sleepy suburb or at least to me it looked as such.

Hanbal and Hania attend the local school functioning in a nearby neighbouring street while their parents have their jobs elsewhere. Roquiyah goes for her job in Down Town Toronto by local train and Naveed drives his car to office in Mississauga. These trips are, however, undergone only once or twice a week in the wake of the ongoing Covid 19 Protocol. They both work from home on other weekdays and have set up their offices on the house premises.

Except for such activities there is little life in action especially during snowfall in winter. A stray human with a dog or a puppy can be seen on the well laid down street sidewalks.

Unlike the other countries in the Commonwealth, here the driver's seat is on the left who in turn drives on the right side of the road. Sometimes, I volunteer to accompany the little kids to school in the morning or in the afternoon to stretch my legs. The children, I am told are asked to play in the open on school premises during the interval unless the temperature falls below minus 20 C. It is meant to keep them in good shape.

Even otherwise, in Canada the children are the ones given top most attention as far health issues are concerned. Education here up to twelfth grade is free. The little angels are not even burdened with heavy school bags as they are given their books at school. They are not even given much home work. Some parents for their own satisfaction take them to private tuition centers known as Kumon, a Japanese system which allows children to develop self-learning skills and new concepts through daily practice and mastery of the given material, once or twice a week. That helps in increasing students' confidence, improve concentration, and help better study skills. Muslims community in this area is quite conspicuous. Some families take their kids to special evening schools for elementary religious education, again once a week. Learning the recital of the Quran is mostly arranged at home, usually through online classes.

Toronto in general is known for its variety of neighbourhoods and with no dearth of international cuisines. Milton too is full with immigrants from all nationalities including families from the South- Asian sub-continent. Even the local female councilor, living in street next to ours is from Pakistan. I also found that Hanbal's class teacher was from Islamabad (Pakistan). His play-mates in the neighbourhood are a good mix – Indians, Arabs, and Spaniards and so on. It is never difficult to find a sub-continental restaurant to order for any food of our choice and taste a typical Pakistani cuisine from "Lahori Tikka House", "Karachi Karahi" or "Afghan Kabab Restaurant". Besides, there is no dearth of neighbour

hospitality amongst the Pakistani community which keeps you linked up to traditions back home. During the very first week we had to visit Whitby, another suburb of Toronto for a sumptuous dinner hosted by Adil Hassan, a long-time colleague of mine in Islamabad who also happened to be my class-mate at Alliance Francaises in younger days. He knows several languages, French, German, English, Italian, Spanish, Persian besides his Urdu and Punjabi. He still earns with the help of his linguistic skills.

This was followed by family get-togethers at Milton. First with a family from Lahore – Nida and Amir Sheikh are both software engineers. The second was at Rehan Bhai's house, who is a banker from Karachi. The following week we were visited by Rafique Khan Marwat, a veteran from Pakistan Air Force and a dear friend from my native village along with his wife. We were able not only to renew our old relations, updating our information about our families but also indulged in interesting discussion concerning current political situation back home.

The setup of various chains of stores, well-stocked libraries, gyms and play grounds which we were visiting almost on a daily basis, along with existence of a network of excellent roads and transport network makes life easier for the residents. One enjoys a visit to a grocery, full of fruit, condiments and vegetables in dozens of varieties of all hue and colour as well as size forthcoming from countries as different as United State and Guatemala, Peru and Pakistan, India, Turkey or Uzbekistan, thanks to international globalization. Likewise, it is always a treat to choose an electronic gadget, instrument or equipment from a long line of available choices coming from China, Japan, Germany or Korea. There is an array of stitched dresses of all sizes and textile fabrics on display from everywhere on globe: Malaysia, Singapore, Bangladesh or Indonesia or a dairy product coming from Denmark, Australia, Mexico or Netherlands.

The welfare – related measures of the federal and the local governments here in Canada are much ahead of many other modern states. It includes child benefit, employment insurance, leave benefits, pension and housing, student aid, family care, maternity and parental aid, disabilities and after death care of the family and so on. That gives an edge to Canada over all the rest of the international community in this field.



(Snow fall during Christmas days in Minchin Way Street,
Milton)

B. Urdu Writings: Following is an extract from one of Altaf Shah's Urdu stories taken from his book 'Rodad-e-Buzarg'.

تین نسلیں ایک ہی منزل

بچپن، جوانی اور بڑھاپا، سفر زندگی کی تین اہم منزلیں ہیں۔ جو شخص خدائے مہربان کے کرم سے یہ تینوں منزلیں بخیر و خوبی طے کر گیا، وہ تو اپنے تینیں خوش نصیب سمجھے ورنہ بقول کسے

آفاق کی منزل سے گیا کون سلامت

سامان لٹا یہاں ہر سفری کا

بڑھاپے کی دہلیز پر جو نبی ہم نے قدم رکھا تو دیکھا کہ ہمارے ہی آنگن میں کم از کم دو نسلیں مختلف مدارج سے گذرتی ہوئی ہماری جگہ لینے کیلئے تیار بیٹھی ہیں۔ اور ہم ہیں کہ

جہاز عمر رواں پر سوار بیٹھے ہیں

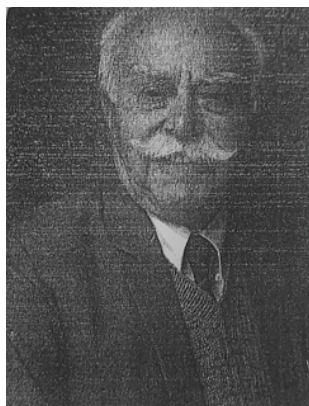
سوار خاک ہیں بے اختیار بیٹھے ہیں

لیکن ہمارے ہاں کی جواں نسل ابھی ایسی بھی نہیں کہ جلدی میں ہمارا ٹکٹ کٹوا دینے پر تکی ہو۔ وہ اب بھی خدا کے فضل سے بزرگوں کی دعاؤں کی طالب اور ان کے قیمتی مشوروں کی محتاج دکھائی دیتی ہے۔ اس کا اندازہ ہمیں یوں ہوا کہ جولائی کی ایک تپتی صبح جب سورج مہاراج کی تیز و طرار کریمیں دھرتی کے فرش کو تنور کی مانند گرمی ماری تھیں اور ہم اپنے کمرے میں بجلی کے پتکھے کو درماں سمجھ کر اپنے بستر سے لو لگائے لیئے ہی تھے کہ ہمارے بیٹے نے ہمیں اپنی جانب متوجہ کرنے کی خاطر پکارا۔ ”ابو! کیا یہ ممکن ہے کہ آپ ہمارے ساتھ تخبستہ ہواؤں کی سرزمین کی جانب چلنے کے لیے سفر پر نکل پڑیں۔ ننھا حنبل اور اسکی شفیق امی ہمارے ساتھ ہوگی۔“ ہم نے باورچی خانے سے تازہ بہ تازہ آبیواں پسینے میں ڈوبی ہوئی اپنی بیگم کی طرف دیکھا۔ وہ بچاری بھی ہماری طرح معاملے کی تہہ تک پہنچنے کی کوشش کر رہی تھیں۔ ”بیٹا تم چلو۔ یہ جوانی مستانی کے کام ہیں۔ اس گرمی میں ہم کوئی بھی لمبا سفر کرنے کی ہمت نہیں رکھتے۔“ اس پر ہماری بہو بیٹی جو نوید میاں کے پیچھے کھڑی تھیں آگے بڑھی اور فرمانے لگیں۔ ”انٹی اور حنبل کی پھوپھو ڈاکٹر شفیق بھی ہمارے ساتھ چلیں۔ ہم آپ سب کو ساتھ لیکر وادی کاغان کی سیر کرنا چاہتے ہیں۔“ ہم نے جب اپنے دوسرے ساتھیوں کے پُر عزم ارادوں کو بھانپا تو فوراً بیگم صاحب سے اپنے اور ہمارے گرم کپڑے ایک بیگ میں رکھنے کا کہا۔

Islamian from across the border

27. Puran Chand Sethi

Puran Chand Sehti was born in 1922 in Dera Ismail Khan and graduated from Islamia College Peshawar. He served with distinction in the Indian Army from 1944 to 1973 and retired as a Colonel. Thereafter he settled down in Defense Colony, New Delhi, leading an active life on the community. Urdu being the medium of instruction during his educational life, he developed a liking for Urdu verse and its



rhythms. Puran's initiation into Urdu poetry was reinforced by his brother-in-law's music recitals as a musician of note. Here he came in contact with the works of literary luminaries, both past and contemporary. The poems in his own verse collection embrace a broad range of themes, influenced by his every day experiences of life in post-independence India. His work such as "Qataron ki Dunya" paints sharp portraits of ordinary life with a deft and sure hand. He portrays everyday experiences like standing in ration queues, treating them as metaphors. In another poem "Mukhtasr Dastan" he reflects upon his own personal memories with an eye on the enduring and ephemeral.

Col. Sehti shared this book published in 2008 with us in 2013 through the courtesy of Dr Qasim Jan who was then visiting New Delhi in connection with an Educational Conference.

We have selected two of his poems from this book by way of honouring his link with his Alma Mater, the venerable Islamia College of Peshawar:

اپنے ہوئے بیگانے
ہم شکوہ کریں کس سے اپنے ہوئے بیگانے
جب دوست بنے دشمن دشمن کی خدا جانے

نہیں ذکر کبھی اپنا برنو ک زباں آیا
غیروں کی مدح میں تو کہہ دیتے ہیں فسانے
کن شوخ اداؤں سے ساقی نے پلائی ہے
رندوں سے شکایت کیا مخمور ہیں پیانے

شیخ جی رندوں کو مسجد میں آنے دیں
زاہد کی عنایت سے آباد ہیں میخانے

کافر ہو کہ مومن ہو میخانے میں یکساں ہیں
ساقی کی امامت ہے، معبود ہیں پیانے

متفرق اشعار
راہی ہیں پیار کے ہمیں زر کی نہیں تلاش
تسکین سے یہ دل ہے لبالب بھرا ہوا
ارے ناداں بھروسہ کر تو اس کی رحمت پر
وہی سب جانتا ہے کیا روا ہے ناروا کیا ہے
کیوں ڈھونڈتا پھرتا ہے راہی منزل مقصود کو
تو ہی راہی ہے تو ہی منزل مقصود ہے
یو نہی ہنسی خوشی میں دوپل گزار کے
میں جا رہا ہوں زندگی اپنی سنوار کر
پارسی کا نہیں دعویٰ گنگہ گار ہوں میں
تیرا بند اتیری رحمت کا طلب گار ہوں میں

Physician configuring school-time Memories

28. Dr. Mohammad Salim

Born on February 23, 1951 in village Sawadher in district Mardan, Mohammad Saleem had his schooling at Islamia Collegiate and then got admitted to Islamia College Peshawar for his F. Sc in 1967. While studying here, he stayed at Osmania Hostel. After graduating as a physician and a surgeon from Khyber Medical College in 1974, he joined Army



Medical Corps. Subsequently, he went on to serve the civilian public as a medical officer at the Capital Development Hospital in Islamabad from where retired as a Senior Medical Officer. But doctors don't retire from the practice of healing. Currently he lives in Shehzad Town, participates regularly in monthly meetings of veteran Islamians and also keeps himself busy by penning his memoirs.

Dr. Muhammad Salim is the younger brother of Mr. Ruhul Amin, a well-known educationist of KPK who introduced useful reforms in teaching methodology at the Islamia Collegiate School during his stint as its principal.

- The following episode about his school days sheds light on the history of University Public School – an off shoot of Islamia Collegiate, which has served as a nursery for the Islamia College now upgraded to the status of a full-fledged University.



(University Public School on Peshawar- Jamrud Road)

“The creation of the new English Medium School - as I have seen it”

The English Medium School was established, with separate classes & separate teachers (then we were in Class 7) in April 1963 (the golden jubilee year of Islamia College & Islamia Collegiate School), through the bifurcation of the prestigious Islamia Collegiate School & was housed in the eastern half building of the Islamia Collegiate School under the headship of Sqn Leader Waliuddin, Principal Islamia Collegiate School. Grant Hostel was assigned for the students of the English Medium School. Mr. Ruhul Amin was the Superintendent of the Grant Hostel. Morning PT, morning / evening dress parade, evening games, observation of study hours & punctual attendance of prayers was compulsory for boarders. Nobody was exempted. Maulana Sahib would regularly come to lead the prayers & teach the Holy Quran. House system i.e. Tariq House & Tipu House was introduced to promote healthy competition among the students. An aeromodelling club was established in the school. We, the members would attend & work in the club during the evening game hours. Mr. Ata-ur-Rahman Drawing Master was our instructor. Aeromodelling show was an exciting feature of the annual day function.

Sqn Leader Waliuddin was a very good administrator. He used to visit our classes very often. He would sit in the classroom to monitor the standard of teaching & would

sometimes come forward to explain the topic himself. He would also come to the class & allow fee concessions to deserving students himself. He would pay surprise visits to the hostel especially during study hours.

On the arrival of Mr. J. Mc Elroy by the end of September 1963, the English Medium School was shifted to the Primary Section building of the Islamia Collegiate School (near the Islamia College mosque). Mr. Gohar Zaman was the first newly appointed teacher of the new English Medium School. The new building of the school was ready in March 1964 & was inaugurated by the then C- in-C PAF Air Marshal M. Asghar Khan. Mr. I. Halford was our English teacher. The school was named as Islamia Collegiate School No. 2. Our SSC Examination Certificate (1967) from the B.I. & S.E. mentioned this name.

Mr. J. Mc Elroy was a hardworking person. He liked to be called as Headmaster rather than Principal. Once there were rumors that a certain examination paper was out before the due date. He immediately took control of the situation. He used to have a typewriter in his office. He typed & cyclostyled all papers himself & kept them in his office till the date of examination. Not only that but he filled up the result cards in his own handwriting.

The subject of Islamiyat was not included in the syllabus of Science students for the SSC Examination. Mr. J. Mc Elroy made it mandatory for us to study Islamiyat during Class 9 & 10 and we appeared in the subject of Islamiyat in all house examinations. It was withdrawn after the detention (send up) examination.

A team of highly dedicated teachers worked day & night in the creation & uplift of the school. Among the pioneers were Mr. Ruhul Amin, Mr. Abdul Wahid the Science master, Mr. Abdul Rahman the Second Master, Mr. Muhammad Aslam, Mr. Shaukat Ali Shah, Mr. S. M. Sibtain, Mr. Gohar Zaman, Mr. Abdul Majeed & others. Later on, the school

was renamed as University Public School.

I was looking at the list of Principals of the school in the Website of UPS. Mr. J. Mc Elroy has been shown as the first Principal. I want to put the record straight. Mr. J. Mc Elroy arrived towards the end of September 1963. The question is: who was the Principal of the school during the period from April 1963 to September 1963? Surely, we, the then students of the school know that Sqn Leader Waliuddin was the first and founding Principal (also the fourth) of the new English Medium School, apart from being the principal of the old Islamia Collegiate School.

.....

A Fighter on several fronts

29. Brig. (R). Sad-ul- Hadi

Born on July 21, 1943 at Peshawar city, Sad-ul-Hadi joined Islamia College in 1960 where he participated in various extra-curricular activities like working as a student editor of Khyber magazine, Youth Hostelling, role playing at Radio Pakistan and participation in various games. After his B. Com from Quai-e Azam College of Commerce in 1965, he joined Pakistan Army, did his



BSc (War Studies) in 1984 in addition to undertaking three training courses of one-year duration. He held appointments at Brigade, Division and Corps level in administration, instructional and operational fields. After retirement in 1964 as a Brigadier, he remained Chief Executive of a Security Agency for over 15 years including 2 years as President All Security Agencies in Islamabad.

During his 65 foreign trips, he visited 25 countries overseas besides living in USA for 20 years and teaching Pashto to Americans. Mr. Hadi is the author of 12 books that include 5 books of Urdu poetry in addition to writing on diverse topics like Major Religions of the World and Human Issues such as happiness and character building in English. He had also been delivering lectures on these themes at the University covering over 35,000 students. He has been a good sportsman, an effective public speaker and has excelled in arts and music both as a student and later while serving in the Army. His literary talents were duly acknowledged

when he was chosen as Chairman of the Pukhtoon Cultural organizations in Islamabad.

Paying glowing tributes to him on his 80th birthday, his younger brother Col® Najmul Hadi wrote the following words:

“Today was the Eightieth Birth Day of my dear Brother, Friend, Buddy, Pal, Mentor, the Mighty Pillar and Bright Star of Hadi Family – Brigadier® Saad-ul- Hadi. I say “Mubarkan” (Congratulation!) to him from the core of my heart on this Historic Happy Day. Sadi has extra ordinary qualities manifested in his great personality of a real Big Brother, a Poet, Writer, Sportsman and Dabang (Courageous)) Army Officer besides being a beacon of light for those who need sincere pure support of a kind caring heart. Am proud to be associated and tied to him in a blood bonded relation, Wish him many more such lovely days with good health and happy time. 21 July 2023.”

He recently shared a touching poem with his friends and admirers. It is being reproduced below:

ایک نظم

ایک انسو کہہ گیا سب حال دل کا
میں سمجھا تھا یہ ظالم بے زباں ہے

یہ کا نٹا ہے جو چب کر ٹوٹ جائے
محبت کی بس اتنی داستاں ہے

یونہی تو گھر سبھی کے جل رہے ہیں
جو پورا جل گیا میرا مکاں ہے

مسل ڈالو کہ اس کو پھونک ڈالو
تیرے ہاتھوں میں میرا آشیاں ہے

میں سمجھا تھا تو کب کا چکا ہے
میں حیراں ہوں کہ تو اب تک یہاں ہے

اسے ہرگز نہ سنجیدہ سمجھنا
یہ دنیا خواب میں اکھیلاں ہے

The following two poems written in a lighter vein are from his book: "باس اور بیگم" will complete the picture of a well-rounded personality:

دو بجے

صبح دم کو آؤں ، چالے پی لوں نو بجے
پھر یہی سوچوں کہ اب کیسے بجاؤں دو بجے

ڈاک جب دیکھوں تو پھر انگڑائیاں لینے لگوں
کیونکہ ایکشن اس پہ ہوگا اب جوں توں دو بجے

لیموں پانی اور پکوڑے' سیخ اور چپلی کباب
سات گھنٹے تک میں کیا کیا کھاؤں آخر دو بجے

سارا دن اک دوسرے سے بات کرنا منع ہے
شروع ہو جاتا ہے سپیک سپوکن دو بجے

صبحدم اعصاب اور دوران خوں رستے ہیں گرم
رکنے لگ جاتی ہے لیکن دل کی دھڑکن دو بجے

بیگم اور بچے کھڑے رستے ہیں دروازے کے پاس
آلے گی دولہا کی گاڑی ٹن ٹن ٹن دو بجے

بیگم نامہ

کھائی تھی اسی دن زمانے سے بڑی مات مات
جس دن کہ اٹھی تھی میری سسرال سے بارات

کرتی ہیں سبھی ظلم جہاں کی بھی ہو بیگم
لاہور کراچی ہو پشاور ہو کہ گجرات

ہے باس کے ہاتھوں میں ہی ماحول کی کنجی
آتا ہے مزہ جینے کا گر ٹھیک ہوں حالات

رومانی تھی ہر چیز اس شادی سے پہلے
اب زہر لگے چاندنی یہ پھول یہ برسات

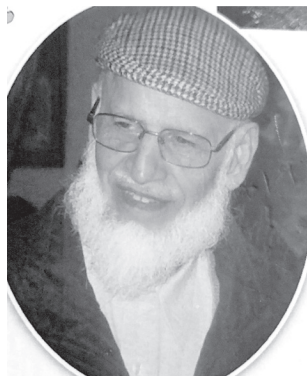
وہ دن بھی تھے ملنے کا بڑا شوق تھا پر اب
اکتا گئے بیگم سے بھی کر کر کے ملاقات

کس حال میں گذری بھلا اور کیسے گزاری
اے زیست عبث ہم سے نہ کر ایسے سوالات

A Guiding Star of the Forest World

30. Abeed Ullah Jan

Abeed Ullah Jan was born in Lakki town, then a Tehsil of the Bannu District, in 1936. He got his early education from Government High School Lakki Marwat. Thereafter he joined Islamia College Peshawar in 1953 and was awarded BSc degree in 1st division in 1958. He received his Masters degree from University of Minnesota, USA in 1967 while in service. At Islamia



College, he was not only a good student in academics but equally good in sports and extracurricular activities. He was a member of the college foot-ball, basketball and volleyball teams simultaneously, platoon commander of Compulsory Military Training (CMT), member of Frontier Scientific Society and Senior Monitor of his Hostel Chelmsford.

He was selected by West Pakistan Public Service Commission, Lahore in 1967 for the post of Assistant Conservator of Forests and joined Pakistan Forest Institute in 1959 for BSc (Honours) degree Course in Forestry. He joined West Pakistan Forest Service in 1961 and served in different capacities including DFO, Siran in Hazara, DFO Working Plan, Section Officer in Civil Secretariat Peshawar, Conservator Forest Abbottabad and Malakand, Chief Conservator Forest, NWFP, Member Provincial Services Tribunal, Managing Director Forest Development Corporation and retired from Service as Inspector General Forests, in 1996. After retirement, he was appointed as Provincial Minister Food, Forests and Agriculture in NWFP Caretaker Cabinet from 1999-2001 and thereafter as Member Provincial Public Service Commission from 2002-2007. He

had therefore a long and rich experience of civil service in general and forestry in particular. His book “In Search of Truth” which he wrote after his retirement received high accolades from his illustrious contemporaries like Dr. Abdul Matin, Imtiaz Ahmed Sahibzada, Abdullah Sahib, Mahmood Khan, Engineer Shamsul Haq and Ghazi Marjan Khan, who were all in their own right glorious sons of Islamia College Peshawar.

Choice for Admission in College:

NWFP, now KPK, has inherited three Degree Colleges at the time of partition in 1947, namely Islamia College, Edwards College and Government Degree College DI Khan. Abdul Qayyum Khan, the first elected Chief Minister of NWFP, after partition, was very assertive and progressive in outlook and dynamic in actions and executions, he was widely acclaimed for according top priority to three sectors of development namely; education, communication, water and power generation. Bannu district was among the leading recipients for obtaining more than its due share in the development programme - a Degree College at Bannu, Baran Dam at Kurram Garhi, a new High School building and Power House at Lakki Marwat. The newly opened College at Bannu was pursuing a policy of attracting good students and promising athletes. I received a letter from the Director Physical Education inviting me to join Government College, Bannu, offering attractive incentives. The choice of which college to join was difficult to make on my own. I was, therefore, looking for someone wiser to consult. My father had a close relative and walk companion, Mumtaz Khan, BA/BT, who was posted as 2nd Master in Islamia High School, Bannu. When he came to Lakki on his next visit, I consulted him regarding my dilemma whether to join college at Bannu, DI Khan or Peshawar. Without wasting time and breath, he advised me to get admission into Islamia

College, Peshawar. In support of his suggestion, three solid and convincing arguments were given; (i) Degree College at Bannu was newly established and was still passing through the formation stage. The college was short of teaching staff, lacked proper facilities such as well furnished classrooms, adequate lab equipment, availability of library books, sports facilities and playgrounds. These essential deficiencies in an education institution surely act as dis-incentive for good students and promising sportsmen to join. (ii) Degree College at DI Khan, no doubt, had better facilities from Bannu and enjoyed far better reputation but it had not expanded in size and stature with time. The college continued to wear a rural outlook and was deficient in cultural diversity, refinement in dress, sophistication of language and mannerism. (iii) Islamia College Peshawar was much better and far superior in quality of teaching and diversity of subjects like Arts, Sciences and Humanities. It was centrally located where it attracted students from all parts of the province including remote localities like Chitral, Gilgit, Hazara and Swat, thus making it rich in social, cultural and lingual diversity. Teaching staff was well qualified, adequate and experienced. Choice of subjects and disciplines was much wider. The boarding, lodging and playgrounds were the best in the Province. The College Campus was and still is like a paradise on Earth.

The arguments of Mumtaz Khan were strong enough to convince me to join Islamia College Peshawar. I did that with great hope, passion and enthusiasm. My admission in the 1st year Pre-Medical group was smooth and orderly. I was assigned to Chelmsford Hostel, which had the largest induction from the Marwat tribe. Sardad Khan, Alif Jan Khan and Shireen Jan Khan from Begu Khel, Sardar Khan and Abdur Rahim Majzoob from Maidid Khel and Sheikh Inayatullah from Lakki Minakhel were my hostel fellows to mention a few. Sardad Khan, after graduation, joined the legal profession and rose to the status of legal advisor in the State Bank of Pakistan, posted at Karachi, where

he died at a young age from heart failure. Sardar Khan Maidad Khel joined the Engineering branch of Pakistan Air Force and rose to the rank of Air Vice Marshal. After retirement, he was appointed as Vice Chancellor, University of Engineering and Technology, Peshawar. He died from a dreadful injection administered to him by a nurse in hospital by mistake. Abdur RahimMajzoob is Pashto poet of fame and repute. He has crossed 80 years of age but is still going strong and composes Pashto poetry. The list of my hostel fellows is long and endless but I will mention just one more Chelmsfordian who rose to the epic of fame and power in the political hierarchy of Zulfiqar Ali Bhutto's Pakistan People's Party (PPP). He was Hayat Muhammad Khan Sherpao, who joined Chelmsford hostel in 1st year when I was senior monitor in 1957-58. Later, he became a founding member of PPP from NWFP and soon rose to an eminent position of Governor of the Province when Bhutto came to power in 1971. When Aslam Khan Khattak was sworn in as Governor in NWFP, Hayat Muhammad Khan Sherpao was appointed as Senior Minister in Inayatullah Khan Gandapur's Cabinet in 1973-74. I was then posted as Conservator of Forest Malakand at Saidu Sharif. He treated me with great respect when I met him in Swat on his first visit as Senior Minister. He continued his support for me despite great annoyance to Dost Muhammad Khan, PPP Chief of Matta Tehsil, Swat district. While recounting these events, I am consciously reminded of the benefits of a reputed institution of knowledge and learning like Islamia College which overflows from self to society at large as indicated in the story narrated by Mumtaz Khan.



Comments by Ejaz Rahim

(A distinguished civil servant, renowned writer and a poet)

I can make out by taking a quick glance that it is a book with a warm human touch. Your open and affable temperament is fully reflected in the draft. Islamia College Peshawar itself boasts of a superb building combining the best of the East and the West. But as beautiful as the building is the resplendent character of the students it has produced. One can be proud of the quality of human beings created by this unique oasis of light in a generally bleak environment. Your personal effort is commendable because it keeps an old beacon glowing in difficult times. Your group of Islamians is a living proof of the versatility as well as universality that this great institution presents.

You have paid a wonderful tribute to Islamia College in writing this book. Islamians should be proud of you.