



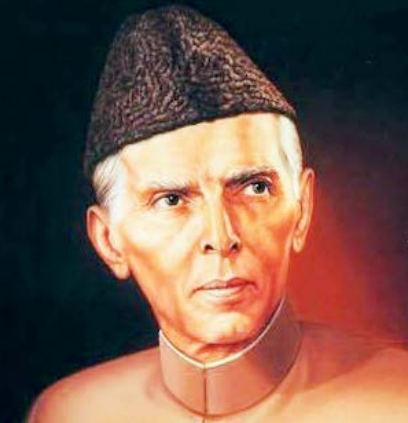
BETTER MORROW

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Bi Monthly

October 2025



امید، ہمت اور خود اعتمادی
میرے ہم وطنوں کے لیے یہی میرا پیغام

ہر لحظہ نیا طور نئی برق تجلی
اللہ کرے مرحلہ عشق نہ ہو طے



BETTER PAKISTAN

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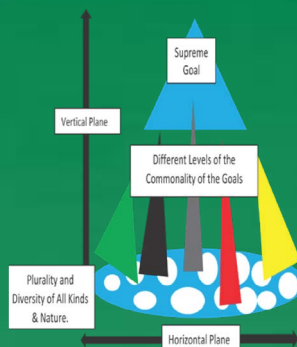
Rs. 300/-



Bakhtiar

UNITY

The Need of the Time



Unity may never be achieved in its absolute form and meanings. Thus it is like life; an ever-going struggle and strife. See Ayah 2 of Sura 67 (Al-Mulk). [Who hath created life and death that He may try you, which of you is best in conduct; and He is the Mighty, Forgiving, translation by Pickthall.]

6th Monthly Seminar of 160th 27 September 2025



Secy Gen Bakhtiar



The Learned Speaker
Mr Naseer A Gillani



The Learned Speaker
Prof Dr Amir H Malik



Chairman
Lt Gen Naeem Khalid Lodhi



Question & Answer Session



The Honourable & Learned Audience



The Chairman Addressing the Session



Group Photo



The Learned Speaker Dr Amir H Malik is being
awarded the Cert of Merit
by the Chairman Lt Gen Naeem Khalid Lodhi

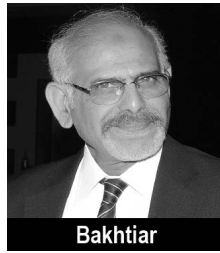


The Learned Speaker Mr Naseer A Gillani is being
awarded the Cert of Merit

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How are you, my dear world mate, very dear countrymen and the readers. How are you doing? Wishing you, health happiness and an unwavering hope ☺! السلام عليكم



Bakhtiar

What is going on in the planet we live in! Russia-Ukraine war is on since Feb 2014. It escalated in 2021-22; and not withstanding a few ups and down, it goes on. Full scale invasion is on after the annexation of Crimea. And there appears to be no end in near future. Indo-Pak war of May this year was though very brief, with a little loss of human life; is still breeding ramifications. Role of US and China has borne new possibilities. Shift in US role was startling. India used to be its strategic partner. Our PM and COAS have become sought out friends of Mr. Trump. Where does it lead to? Or this is just an interesting feature of Trump era. USA is number one country whose population has come out on the roads and streets to protest against the killer Israel and in favor of Palestine and Palestinians. Isn't USA a democratic country? Is it, 'government of the people, by the people, and for the people!' Abraham Lincoln.

It was 7 Oct 23 when Hamas launched its attack to free the Palestinians from a century old shackles of Zionism (Israel). Why Israel must be marked out; not for it is a Jew state. There are other Jew states, but no one knows them as racist and killers of Muslims. The genocide is on; over 67,000 innocent armless civilians of all ages have been killed. Schools, apartments and hospitals razed to ground. However, demand and desire to be decorated with Noble Prize for Peace is equally loud and persistent. The practice to use Veto, and to look away from the daily killings of those waiting in queue for food is also on. O' My God how and who would bring human values of love and peace for...the sons and daughters of Adam pbuh, Your first prophet? Aren't You رب الناس، اله الناس --- مالك الناس؟

What purpose would be served by the Gaza authority headed by Trump, and supported by Tony Blair?

Will there be a Palestinian state with its capital at Jerusalem, with whole of West Bank and Sinai as part of it? Mr. Ishaq Dar (Deputy PM) has been explaining loud and clear as to what is our stand. To him, no change since the times of our founder, M A Jinnah. The Twenty Point agenda being given by Mr. Trump is not

the one agreed to by the eight Muslim countries.

Pak-Saudi Defense Cooperation Agreement, was signed in 1982. Same has been reinforced and reshaped in the aftermath of Israel attacks on Iran; especially Qatar. We got to wait to see its fruits. May it prove as expected, by our people.

Recent floods have been record highest since ones in 1954, than 1973 and of 2022. These were the years when Pakistan; including East Pakistan was badly hit by rains and riverine floods. This year floods have especially hit KPK and Punjab. Hopefully there shall not be any more rains and relief, repair and reconstruction works would be at a matching scale and speed.

Recent law and order disturbance and civil unrest, in AJK was shocking. As they say all is well which ends well; the reports about last night (Night 3/4Oct) negotiations are very positive and heartening. All issues have been settled with Joint Awami Action Committee (JKAAC).

AVM Ikramullah Bhatti was our speaker on the Monthly Seminar held in Jul 25. He gave his Talk on the topic, now being presented here. He has deliberated at length on all aspects, different steps and the operations conducted by PAF. It is a rich article giving details of how numerically inferior force would defeat thru superior spirits and professionalism. He pays tribute to the glorious past of PAF. We got to be rightfully proud of our armed forces; especially the heads of PAF and Military.

Chairman has expressed his concern and worries over bloodshed and atrocities of Israel. He has appreciated the diplomatic acumen of our leadership both in *khaki* and business suite, of its achievements.

Let us focus on the article by Lt Gen Asad Durrani; Whose War? He is a name widely respected as a writer, strategist and as head of ISI. There is a lot more to be read and enjoyed. Brig Asif Haroon exposes the dwelt on the burning issue of IWT. Mr. K M Ansari concludes his article (pp. 26-27); "Pakistan does not lack resources. It lacks resolve. It does not lack intelligence. It lacks intent". There is a lot more to read, enjoy and grow.

اور اگر لالہ اللہ کا قلعہ، نہیں پڑھا تو کچھ نہیں پڑھا۔

پاکستان ہمیشہ زندہ باد

Jacques

FROM THE DESK OF CHAIRMAN

As the Chinese say that we are passing through interesting times, but what makes us wonder is the perpetuity of such times that is full of callousness, atrocities, hungers and blood, hardly interesting from any angle!



The wars of Ukraine and Gaza instead of ending, are exhibiting signs of expanding and becoming bloodier with each passing day. The short wars between India-Pakistan, and Iran-Israel, though apparently ended, are still simmering under uneasy and temporary peace. But one thing is sure that as a result of eventful yesteryears and action packed current year, some tectonic politico strategic shifts are taking place. Uni-polarity has already transcended into bipolarity or as some would like to call it a multipolar world. Some countries like India, Israel etc. lost their stature morally and militarily, while others like Pakistan, Iran acquired more prestigious military and political positions.

The latest surprise, a pleasant one for the Muslims, is the Strategic Mutual Defence Agreement between Pakistan and Saudi Arabia, the two leading countries in the Islamic World. The timing is intriguing and the known features are impressive, though the true unfolding of all the aspects is yet to appear.

The diplomatic acumen and dexterity being exhibited by the Pakistani leadership is impressive, and propelling Pakistan fast as an important player in the world's political and strategic affairs. Hopefully our close relations with China do not get affected. Now the only aspect to be seen is how we cover our economic vulnerabilities under the positively evolving environment. The devastating floods have further complicated our internal woes.

Pakistan surely needs to replicate the foreign policy and military successes, in its handling of internal situation, where justice, education, health, law and order, governance and economic situation are far from satisfactory. Surely the Great Minds who have done excellent jobs in diplomacy and war, are also likely to do equally well or maybe even better in restoring the internal order. Insha Allah.

With fingers crossed, a lot of hope and profound prayers, we wait for the turnaround in the lives of hapless, poverty stricken, illiterate masses, craving for political, economic and social justice.

○

HOW PAF WON THE AIR BATTLE OF 6-10 MAY 2025

On the night of 6-7 May the Pakistan Air Force stunned the world by shooting down six of the premier combat aircraft of the Indian Air Force which had come to attack the so called terrorist hideouts to avenge the Pehalgam terror incident. Ever since that momentous night, this astounding success of the PAF has been the subject of innumerable news reports, articles, vlogs, podcasts and discussions. IAF lost three Rafales, one SU-30 MKI, one Mig-29 and one Mir-2000 with no losses of the PAF. This air battle has become a case study in several military institutions and think tanks.



On 22nd April 26 Indian tourists were shot dead in cold blood by a group of terrorists in Pehalgam, a town in Indian held Kashmir about 200 KMs from the line of control. In minutes, India recorded a formal report at a local Police Station and accused Pakistan for the terrorist act. The attack drew wide spread condemnations and condolences from the UN, the EU and several countries including Iran, Israel, Italy, Saudi Arabia, the UAE, the UK, the US, and India's neighbours including Afghanistan, Bangladesh, Bhutan, China, Pakistan, and Sri Lanka. While condemning the attack as a tragedy, Pakistan proposed the establishment of a neutral, independent, third-party investigation, to be conducted by an impartial body. Pakistan's call for an unbiased inquiry received backing from Turkey, China, Malaysia, Switzerland and Greece. However, India categorically rejected the proposal, dismissing the notion of an independent investigation and declared that it would avenge the killings and punish Pakistan for the act.

India, being seen as a relevant bulwark against China, received a tacit support from most of the USA led major countries across the world. This emboldened India to go ahead with her intended aggression. This resulted in the attack on the night of 6-7 May by the Indian Air Force on six different sites in Azad Kashmir and in Pakistan across the international border. The events of 6-10 May 2025 have gone down in history where a much smaller air force stood up to the adventurism of a much larger and stronger air force and outclassed it in all domains of aerial warfare. Before analyzing the

events of the four fateful days of May 2025, it would be pertinent to consider the five factors that are believed to be the fundamental enablers for the PAF in achieving this magnificent success. These are:

1. Emulating the fine traditions of its elders.
2. Training and Skills.
3. Technology.
4. Creating and successfully employing an eco-system of its various operational capabilities.
5. Divine help.

Emulating the fine traditions of its elders

To explain the first factor, let us go back to **13th April 1948** when Quaid-e-Azam visited the RPAF Flying School Risalpur. While addressing the parade composed of Flight Cadets of 2nd, 3rd and 4th GD(P) courses and the Academy officers, he said, **“A country without a strong air force is at the mercy of any aggressor. Pakistan must build up her air force as quickly as possible. It must be an efficient air force second to none.”** This statement became the guiding principle and a source of inspiration for the PAF since that day. While pursuing this, the elders of the PAF have adorned PAF’s history with supreme examples of initiative, courage and sacrifice. These everlasting traditions have continued to inspire the PAF in any challenging situation in the years that followed. Here are some of the notable incidents and episodes that have shaped the history of the PAF.

Since Dec 1947, PAF had been air dropping essential supplies to support its troops in Kashmir despite lack of experience of supply drops and using the only two war torn and defenseless Dakota cargo planes. Flying through turning and twisting narrow valleys, where weather was unpredictable with no forecasting facility, required not only a high level of professionalism but also a great deal of courage. On November 04, 1948, during one such mission Flying Officer Dogar, operating a Dakota in the valleys of Kashmir, was attacked by two IAF fighter aircraft and ordered on radio to surrender and land at Srinagar. Though unarmed and unable to retaliate, he refused to capitulate. The order was repeated three times but he did not comply. The IAF fighter initially threatened and then started firing at the Pakistani Dakota. A Pakistan Army loader was killed and the Navigator got injured but Dogar skillfully evaded the pursuers and managed to reach the home

base. For his indomitable valour, Dogar became the first military person to receive the coveted Sitara-e-Jurat.

The second instance came on 10 April, 1959, which was Eid-ul-Fitr, when PAF achieved its first kill in the air. Assuming that PAF would have lowered its guard on this day, an IAF Recce Canberra attempted to fly deep into Pakistan higher than the reach of PAF F-86 fighter aircraft and get away with it. However, he was in for a surprise; Sqn Ldr Naseer Butt and M. Yunus of No 15 Squadron were scrambled from Peshawar to intercept the intruder. A young Plt Off Rab Nawaz was the duty air defence controller conducting the interception. The radar lost contact with own fighters during the interception but he continued on DR (Dead Reckoning) and was able to successfully establish visual contact of the fighters with the intruder. The fighters then asked for clearance to shoot the intruder. Rab Nawaz, realizing that valuable time would be lost in going through the various stages of obtaining this clearance, cleared the fighters to engage. The leader then made several attempts but his bullets could not reach the Canberra flying at a much higher altitude. The Canberra by that time had realized the presence of PAF fighters and made a few turns to evade them. This made him lose altitude and come to same height of the PAF fighters. FL Younas aimed carefully and eventually shot down the Canberra engraving his name in the annals of history, being awarded with the second Sitara-e-Jurat for PAF and giving the nation an Eid gift from PAF.

In June 1965, India and Pakistan had a border skirmish in the Rann of Kutch region. On 24 June 1965, an IAF Ouragan fighter (Serial No. IC 698), intruded into Pakistani airspace. PAF promptly scrambled an F-104 Star fighter from PAF Mauripur to intercept and identify the intruder. The IAF Ouragan was intercepted near Badin in Sindh. Just as the F-104 locked its radar on to the Indian fighter and was about to release his Sidewinder Air-to-Air Missile, the Indian pilot lowered his aircraft’s landing gear (an internationally-recognized sign of aerial surrender). The IAF Ouragan then landed at an open field near Jangshahi village near Badin while the F-104 circled on top. The IAF pilot was taken prisoner and released on 14 August 1965 – as a goodwill gesture on Pakistan’s Independence Day.

On the morning of 1st September 1965 Pak Army launched its Operation Grand Slam. By evening our advancing troops were poised to dash across River

Tawi. This was when IAF intervened and PAF was called upon for help. SL Rafiqui and FL Imtiaz Bhatti flying in their F-86 Sabre Jets were directed to Chamb where they spotted 4 Vampires attacking our troops. Rafiqui asked permission from the Sector Operations Center (SOC) to engage the attacking IAF fighters. Radio contact with the SOC was temporarily lost at this time. Nevertheless, seeing the urgency of the situation Rafiqui decided to engage the enemy and one after the other shot down two Vampires. Imtiaz Bhatti then engaged and shot down another two. On landing back they received the warm congratulations of the C-in-C himself. Thanks to this valiant pair, the PAF had got off to a good start in the 65 War. IAF promptly withdrew all Vampires and Ouragons from operational duty. The brief air combat had occurred in full view of Pak troops and was to have an exhilarating effect.

These feats of valour became a guiding light for the Pakistan Air Force during the wars of 1965 and 1971, when new chapters of heroism and sacrifice were written in the skies. In those critical moments, PAF pilots displayed exceptional skill, courage, and commitment, against a numerically superior adversary. Over the years, this legacy only grew stronger, as accounts surfaced of PAF aviators flying combat missions for Arab states during the 1967 and 1973 war and successfully downing Israeli jets — stories that became a proud part of regional military heritage. The 1980s brought new challenges and triumphs, with PAF shooting down 10 Afghan and Soviet aircraft during the Afghan conflict. In the 1980s and 1990s, the PAF also stood as a vigilant guardian of Pakistan's nuclear programme, deterring potential strikes from India and Israel. Its operational readiness was evident during India's massive military exercise Brasstacks in 1987 and Operation Parakram in 2001. More recently, the outcome of India's Operation Bandar and PAF's swift and decisive response in February 2019 remain fresh in the memory, reinforcing the force's enduring reputation for courage and professionalism.

Training and Skills

PAF took its full shape after the acquisition of US aircraft and systems in the 50s and early 60s, which included aircraft weapons and radars. PAF also got trained its pilots, engineers, technicians and radar controllers. In 1958, PAF held its first major exercise to validate new operational concepts that were based on

its new capability. Ever since, PAF has been conducting major exercises and training regularly. It set up its own institutes on the lines of the Top Gun school of US Navy, which revolutionized the thinking of PAF personnel. It regularly exercised with foreign air forces and learnt from its exposure. PAF sent its contingents to several Middle Eastern countries to train their air forces. For the last 10 years, it is regularly exercising with the Chinese Air Force. Exposure to different concepts, doctrines and strategies has refined and matured PAF's strategic thought. PAF had been training for Operation Swift Retort type of situation annually for several years and refined its concepts over time. This was the reason that it could quickly come up with a response to Indian aggression and implement it successfully.

Technology

PAF knew from the outset that it would always be outnumbered by the enemy. Hence, besides training, it relied on technology to overcome this imbalance. In 1965 PAF was 1/6th of IAF. However, it had some F-86s, which carried AIM-9 missiles. There were also the F-104s that carried missiles and could fly at Mach 2. It was also the only night interceptor in the region. PAF only had high-level radars but it had deployed mobile observer units (MOUs) all along the eastern border in layered belts to detect low level (LL) raids. After the retirement of F-104 PAF acquired the F-16 to retain its technological edge. In 2008/9 PAF inducted the Swedish Saab 2000 Erieye and the Chinese ZDK 03AWACS. This was in response to The IAF's Phalcon and Netra systems. PAF added more Erieye systems in the years 2017 and 2020. The acquisition of aerial tankers by IAF in 2003 also prompted the PAF to acquire IL-78MP aerial refueller/military cargo aircraft in 2009. The induction of Mig-29 and Su-30MKI by the IAF impelled the PAF to upgrade its F-16s and acquire its latest version too in 2010 along with BVR missiles. However, PAF used Mirages and JF-17s to deliver weapons in the Op Swift Retort, the IAF Mig-21 and Su-30 were shot down by F-16. IAF had ordered Rafales in 2016 which were later received in Oct 2019. PAF thus had to balance this and it received J-10s along with PL-15 in March 2022. Alongside, India acquired the S-400 air defence system in 2021 which led to PAF adding HQ-9B. Till May this year the IAF had six years to train and operationalize its Rafales as opposed to half the time that PAF had. PAF had been training extensively in this time through

various national and international exercises to develop optimal employment concept for J-10 and PL-15 along with AWACS.

PAF had been exposed to Airborne EW capability in the shape of Elint B-57s in the early 60s but that had faded away by 1971. PAF re-acquired this capability in mid 80s in the shape of DA-20 aircraft that are operational until today. It also acquired multiple land based systems and equipment for this purpose. This capability has been regularly exercised for improving its effectiveness and indoctrination of own crews. This capability played a very significant role in Op Swift retort that was a huge surprise for the IAF. They were not ready for this overwhelming strength of PAF, which proved decisive in that operation.

Eco System of Various Operational Capabilities

After Ops Swift Retort, the IAF had gained critical insights into the operational strengths and capabilities of the PAF. This led the PAF to recognize the need for significant advancements to maintain its edge in the region. To stay ahead, the PAF not only invested in procuring advanced weaponry, including state-of-the-art air defense systems, but also undertook key organizational reforms. Among the most significant changes was the formation of two new branches within the air force: the Cyber Force and Space Force. These new entities joined the already established assets of combat aircraft, unmanned aerial vehicles (UAVs), air defense (AD) systems, and electronic warfare (EW) capabilities, forming a multi-domain and technologically advanced combat structure.

The integration of these diverse elements was carried out meticulously, ensuring that all parts of the force could operate in unison and respond swiftly and effectively when required. This new ecosystem of capabilities, which blended traditional military strength with cutting-edge technological prowess, was rigorously tested through simulations and operational exercise. The results demonstrated the system's viability and effectiveness in modern warfare. While each of these force components had been formidable individually, the reorganization provided a powerful impetus for strengthening their synergy, enhancing training, and ensuring the optimal application of their capabilities in future operational scenarios.

Divine Help

The PAF faced overwhelming odds—outnumbered

and outgunned. At the time, Pakistan had few allies to advocate for its cause or offer support. Yet, the nation found itself confronting an unprovoked act of aggression from a significantly more powerful adversary. In such a situation, defending the homeland became not only a duty but also a noble and just cause.

As Muslims, the people of Pakistan and their armed forces believed deeply in the righteousness of their cause. This belief gave them the courage to act boldly, think creatively, and take necessary risks. Divine help, in this context, refers to moral and spiritual strength rather than direct intervention. It encompasses resilience, inner fortitude, and the perseverance to stand firm in the face of adversity—drawing power from faith and trust in Allah. This spiritual strength translates into courage, strategic insight, and the ability to inspire resistance. Faith offers more than just belief—it gives purpose, hope, and the inner strength needed to confront aggression. It unites the nation, fostering solidarity and a shared sense of mission, ultimately reinforcing their determination to face even the greatest challenges.

Pehalgam Incident

On 22nd April Pehalgam terror incident happened. Total of 26 Indian tourists were gunned down by five terrorists in broad daylight after identifying them as Hindus, though a local Muslim and a Christian was also killed and India immediately blaming Pakistan, threatened to punish it. To reiterate its belligerence India also declared that it was suspending its participation in the Indus Waters Treaty, a water use and distribution agreement with Pakistan. Pakistan reciprocated by signaling that any attempt to divert water would be considered an act of war and threatened to walk away from the Simla Agreement, which was signed in July 1972, after the 1971 war. The Simla Agreement has since formed the bedrock of India-Pakistan relations. It governs the Line of Control (LoC) and outlines a commitment to resolve disputes through peaceful means.

With the experience of Balakot, PAF knew that it was to bear the initial brunt of Indian aggression. Hence, it placed all its force components on alert and started to fly combat air patrols (CAPs) at key locations. Its EW systems and AD sensors were keeping a close watch on the IAF. Its J-10 /PL-15 combination was identified as the decisive punch as it had the clear edge over the elite IAF capability the Rafel with Meteor missile.

The IAF Strikes of 6-7 May 2025

At around 0010hrs on night 6/7 May PAF sensors detected several IAF aircraft getting airborne and heading towards Pakistan along four axes. Jammu, Lahore, Bahawalpur and RY Khan. PAF's usual CAPs along with an AWACS were already in the air. Seeing the IAF gather in a large number, PAF responded within 2 min and started scrambling its fighters to face the enemy. In next 15mins there were 42 PAF aircraft facing 72 Indian aircraft. PAF could clearly identify the situation to be the day when IAF was to launch the avowed punishment against Pakistan. It immediately took up its stance that it had trained for. All civilian commercial flights from and to Lahore and Islamabad were rerouted and PAF waited. All IAF aircraft were identified due to their transmissions and communication. PAF fighters were all electronically silent. Hence, they were not individually identified. At around 0035 hrs the IAF eventually launched their long range air to ground weapons staying well within their border. PAF Air Def could easily discern this violent offensive action. A launch confirmation caused two immediate actions. Firstly, PAF ordered its fighters to shoot at will, immediately changing the Rules of Engagement (ROEs) from deter aggression to assure kill-deny own loss. Secondly, the much talked about multi domain operation was initiated in which other than Cyber and Unmanned Force the remaining force elements became active. Of these the manned aircraft were already active and now it were the, EW, Air Def and Space Force that joined, in working in unison. Rafales were identified as IAF's Centre of Gravity and were priority targets. The maneuvering went on for 1 hour the final result was that IAF had lost 6 aircraft and a heavy drone, Heron.

The Conflict Continues

In the morning Pakistan learnt that 40 civilians had been killed in these air strikes, including seven women and 15 children. India placed the figure far higher, at "over 100 terrorists," and did not acknowledge any collateral damage. It also emphasized that their strikes had only hit "terrorist infrastructure" and were "focused, measured, and non-escalatory in nature", pointing out that Pakistani military targets were not hit. India initially stated that they had punished Pakistan and their objective had been achieved adding that there was no need to continue hostilities if Pakistan did not retaliate. However, Pakistan's military spokesperson had said

that while five Indian fighter jets had been shot down, which was in fact in self defence, and that Pakistan was yet to retaliate. The government statements also expressed sentiment of having retaliated to India, and not to continue hostilities. However, as the time passed the loss of 6+1 aircraft became too heavy to bear and India found it a political compulsion to continue hostilities in order to gain face. They found a casus belli by declaring that Pakistan had retaliated by sending 250 drones against various targets in India and hence they were obliged to retaliate. Though Pakistan strongly denied this, India went ahead with its second wave of attack. The IAF was so awestruck by its losses that it remained grounded for the next 48 hours. They initiated by sending in scores of drones. PAF radar network was optimized to pick up intruders even with a low radar cross section (RCS). It detected each and every drone that entered Pakistan. They were then subjected to Jamming and spoofing of data link and GPS thus inducing errors in their guidance systems. A kinetic kill was achieved on them whenever they approached a population center or a high value asset. Seeing ineffectiveness of their drones, India on the night of 9th May resorted to an escalatory use of long range surface to surface missiles (SSMs) and air to ground missiles (AGMs).

Nur Khan, Rafiqui, RYar Khan, Sukkur Sargodha, Bholari, Jacobabad Murid air field and radar sites at Chunian, Arifwala, and Pasrur were targeted. Pakistan then retaliated by attacking 26 of their key targets including air fields, Brahmos missile storages, S-400 sites and other military targets. Weapons used were Hypersonic missiles, killer drones and Fateh1 and 2 SSMs. Alongside, the Cyber and Space Force broke into the Indian national communication networks, cyber networks and strategic data links and disabled them. Pak Army initiated concerted firing across the LOC forcing Indians to vacate several posts which were promptly occupied and till late they remain under Pak Army occupation. It is said that in 88 hours long conflict Pakistan threw in more weapon load in India than what it threw in the entire 65 war.

Ceasefire

At the outset the US Vice President had argued for a policy of diplomacy and distance stating that, "We're not going to get involved in the middle of a war that's fundamentally none of our business". However,

diplomatic efforts to de-escalate the conflict were initiated from the evening of 9th May. USA led the effort, though China, Iran and Saudi Arabia also stepped in. Who initiated this and why, will remain shrouded in claims and counter claims. In any case, as is known the cease-fire became effective at 1630 hrs on 10th May thus ending this brief conflict.

The Aftermath

The Indian government's official denial of any combat aircraft losses, along with its push for a ceasefire, has raised doubts both internationally and domestically. This silence on the matter of aerial losses has been more telling than many press conferences. The hopes of the United States in using India as a counterbalance to China have suffered as a result. In this context, India's position has weakened politically, diplomatically, and militarily, while Pakistan has gained in all three arenas.

Recently, the Indian government appeared to use the Chief of the Air Force to shape a new narrative aimed at mitigating its embarrassment. On August 9th, during a lecture in Bangalore, the IAF Chief casually stated—near the end of his speech—that during Operation Sindoor, the Indian S-400 air defense system had shot down five PAF fighter jets and a large aircraft, and that several F-16s had been destroyed while parked in hangars. This surprising claim, made three months after the conflict and without any supporting evidence, raises serious doubts—especially considering it was not mentioned in the IAF Chief's earlier briefing to the Indian Parliament. While the Indian media reacted with characteristic enthusiasm, the general public remains skeptical, and the credibility of the Air Force Chief may be at risk within his own ranks for making what appear to be a fabricated claim. Furthermore, the international media has ignored the statement, further casting doubt on its authenticity.

Epilogue

The Pahalgam terror attack represents a significant security failure for India. It occurred not in a remote, hard-to-reach area, but within a highly militarized zone, under tight Indian control and extensive surveillance. According to Indian media reports, the attackers were active for an extended period, even interrogating their victims before executing them. If these reports are accurate, it suggests that the attackers had ample time, were well-coordinated, and were seemingly unconcerned about being interrupted. Given these

factors, the possibility of this attack being a false flag operation cannot be easily dismissed.

The Indo-Pakistani air battle of 6-10 May 2025 attracted significant international attention, with military analysts examining its broader implications for the future of air warfare. This conflict has become a landmark case study, illustrating the evolution of modern aerial combat, which now relies less on classic dogfights and more on complex, technology-driven, and highly networked operations. These developments are expected to shape future combat strategies and international security dynamics globally. Despite gaining a tactical advantage, the PAF exercised restraint, avoiding further escalation—an action that was widely viewed as a sign of strategic maturity and a commitment to regional stability.

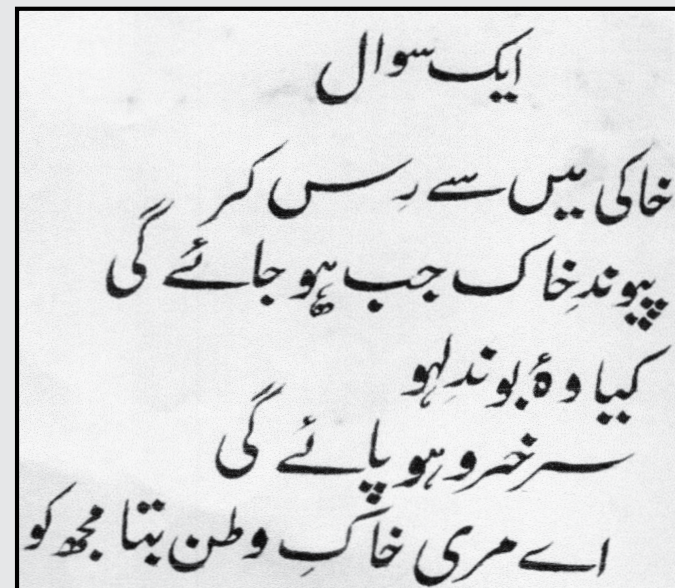
The effective performance of Pakistan's Chinese-made J-10C fighter jets against Western aircraft underscored the doctrinal soundness, rigorous training, and high skill level of the PAF's combat crews. This operational success also had broader implications. The sudden rise in the stock value of Chengdu Aircraft Corporation, the manufacturer of the J-10C, alongside a decline in the share price of Dassault Aviation, the producer of the Rafale, suggests a shifting perception in the global defense market. It serves as a clear indicator that Chinese military aviation technology has matured significantly and is now being recognized as a credible competitor to established Western platforms.

India's Operation Sindoor ended in setbacks across its political, diplomatic, and military fronts. Politically, it failed to project strength and instead exposed internal disarray. Diplomatically, India found little international support, with major powers urging restraint rather than backing its narrative. Militarily, there were no verifiable achievements, and conflicting official statements further weakened its credibility. In contrast, Pakistan made gains on all fronts. Politically, it maintained unity and composure. Diplomatically, it positioned itself as a responsible actor, gaining international sympathy and support. Militarily, it preserved deterrence and showcased its effective defense capabilities. Overall, the operation backfired for India, weakening its stance, while Pakistan leveraged the situation to reinforce its image and strategic position.

The outcome of the aerial conflict earned the PAF widespread recognition and praise. A key highlight

of this acclaim was PAF's claim of shooting down six Indian fighter jets, including advanced French-made Rafales, marking one of the largest air battles in recent decades. This victory became a powerful symbol of national pride and demonstrated Pakistan's growing air combat capabilities. Within Pakistan, the public—including civil society, students, and religious scholars—celebrated the professionalism and bravery of the armed forces, strengthening national unity and pride.

Air Vice Marshal Muhammad Ikramullah Bhatti received his early education at PAF College Sargodha. Thereafter, he got selected in the PAF in 1972 and served in the PAF as a fighter pilot. He has flown all fighter aircraft in the PAF Inventory until 2008. He retired in 2008 in the rank of Air Vice Marshal. He is recipient of H I (M).



Major Bakhtiar Hakeem was commissioned in 1971 in a field regiment. Attended officers gunnery staff course in 1978 and was retained as instructor in gunnery in the School of Artillery. Attended training on Multi Barrel Rocket Launcher in Democratic People's Republic of Korea in 1979. Did staff course in 1981. Presently serving as Brigade Major in an Artillery Formation.



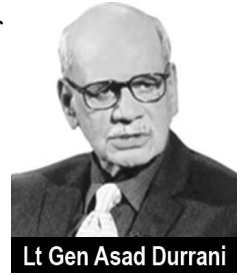
WHOSE WAR!

After the American invasion of Afghanistan in 2001 our borderlands were in turmoil and we had to do something about it. A few of us might recall that a good number, especially from the fired cartridges, a title affectionately bestowed upon former *faujis*, insisted that it was not our war. True or not, as it was raging on our territory, we had to fight it. India did a little better. Sometime back, as the Chinese were tickling with the LOAC in the Himalayas — Doklam and all — I asked an old friend from across, how come Delhi was so sanguine about the threat! “Because if we were to make any fuss we would have to take action against the big bad neighbour”. The problem is that the elephant in the room can only be ignored for that long and willy-nilly the Indian Army had to go up the glaciers.

The Crises in Gaza has raged on for nearly two years with no end in sight. Negation of its existence is thus not possible. But since many of us are at our wits' end how to get done with it, making it our war did not seem to be a good idea. Once convinced that it was not our funeral, letting the devil take the hind most was blissfully convenient. Before moving on though, *some review of the situation was in order* – because that's the SOP.

Let's start with the myths that could now be mercifully buried.

The beast called the “world's conscience” never existed. I learnt that from the late Yousaf Butch, one of our best Kashmiri intellectuals and in his heydays a very familiar face on the New York's diplomatic circuit. Churchill was more direct and asked for the telephone number of the International Community. For reasons unbeknown to me some of us continue to believe that in the inter-state relations the “Humanitarianism” counted for something. Brookings once went through a very elaborate process (I was part of it) to invent the recipe of Humanitarian Intervention. It was to help the US circumvent the troublesome UN and bomb countries on its wrong side. Yugoslavia had already been targeted under this cover – not because any humans were under fire in Bosnia and Kosovo but to establish the American writ in the Balkans. Field was now free to shoot at



Lt Gen Asad Durrani

will and Ivo Daalder, the sponsor of this exercise was rewarded with the top diplomatic assignment in NATO. Notwithstanding the good-hearted António Guterres at its head; the UN only serves to moan and groan from the highest waffling platform. International Law must be a joke. The Hague may decide whatever the hell it wanted to, but Israel and its backers would keep chasing even their own citizens pleading for the execution of the verdict or the culprit. Germans pride themselves as law abiding but invited Netanyahu convicted by the ICC all the same. Morality in inter-state relations was always for the birds and the OIC and Umma an illusion. Anyone invoking such clauses under the present circumstances could lawfully be hanged with the tallest tree in the Empty Quarters.

It was obvious right from the beginning that rhetoric was going to be our sole defence against the Israeli arsenal – *national interest* rationalising this choice. There is at least one institute of higher learning where such subjects were studied in depth. Before the turn of the century, the NDC, now the NDU, used to recommend that all our policies and strategies must flow from the National Purpose – intrinsically sublime, like creating a just and an enlightened society. National Interest was somewhere down the ladder and had to be in sync with the State's *raison d'être*. The Establishment trivialises the concept by defining the volume of trade with the US or number of workers in the Gulf as determinants of national interest.

Statements like 'a peace treaty was just around the corner' ignore Israel's compulsion to live in conflict. Otherwise, it would be thrown in the sea or buried in the desert. Threats to recognise Palestine if Israel did not accept a fuzzy two-state solution, is amongst many a ruse that keeps us running after a mirage – the rear light of a truck in local lingo. 'Israel was about to collapse' was another. They still provide us the much-needed pretext to postpone the onerous task of making a hard choice. روز محشر کو ملتوی کر دو ہو گئی ہے میکڈے میں رات مجھے

Pend the day of the judgment, I've been at the bar the whole night, was Adam's hope to escape the retribution.

Some kinetic means were also employed – by Hezbollah, Houthis, and Iran – but have obviously not been enough. Iranian missiles were serving Israel right but

its godfather, namely the United States, bombed back and proved too menacing for the lone country facing the Washington- Tel Aviv nexus; amply supported by their satraps in the West and the minions in the Arab World. Where does it leave us when we nominated Trump, the leader of the country that has pumped in twenty billion dollars to finance the Palestinian massacre, for the Nobel Peace Prize! That's for the reader to judge.

All the above must be common knowledge and therefore no big deal if you ask me. There are many other facets of the Gaza Odyssey though, which are crying out to be acknowledged – unless we're demented beyond repairs. Rupture between the State and the Society is almost unbridgeable – in every country. People may agitate till the cows come home but the leaders would at best get verbal diarrhoea. Democracy is merely a stunt to benefit the oligarchs, the kleptocrats, and the elected and unelected autocrats. Non-State-Actors are sovereign and therefore in the establishment's crosswires.

Some of us must have been aware of the Israeli interest in Baluchistan over the years. Post 9/11, most of the Intelligence agencies with stakes in the Region had reasons to establish listening posts on this noodle point of the so-called New Great Game: described in the past as the battle of the pipelines but is now more about the global dominance. The war in the Middle East could have alerted us to things to come but hardly created a ripple in our corridors of power. When Al-Jazeera reported Mossad's help to the Baluch Liberation Alliance, its Persian angle became all too obvious. Since we were reluctant to combat this threat when it was in Iranian crosshair, one day it had to pop up in our own country.

Our adversaries did what they believed they had to but the onus of response is all on us. Not forgetting of course that the ground zero of the impending battle would be in Baluchistan to deliver a death blow to the CPEC, arguably our lifeline towards economic autonomy – and the pivot of the NGG as already alluded to.

One instrument that almost always worked was that of the armed resistance. The Afghans and the Vietnamese succeeded against superpowers and the Algerians threw out the French. Holbrook, the architect of the Dayton Accord conceded that the settlement would not have been possible without countries like Pakistan keeping the Bosnian struggle alive till the

US intervened. Azerbaijan could not have annexed an Armenian enclave without the help of the Turkish and the Pakistani undercover state actors. Then there were times when our pilots flew missions in support of the Syrian and the Jordanian regimes much to the discomfiture of Tel Aviv and Washington. There was indeed a cost but the frenemy provided us with the best of the arguments. I think it was an American National Security Advisor who when asked about the collateral damage of their support to the Mujahedin in Afghanistan that proliferated Jihad, simply shrugged his shoulders and said that in the bargain they got rid of the Evil Empire. Our foreign forays too came under cleavers but despite our yearnings no one came up with a better option – except that if we had buried our head in the sand, we would not have seen any threat.

Tablighi Jamaat was once, and may still be, the world's largest religious movement. It survives by doing nothing – no harm to the enemies and no good to its friends. Whenever asked why couldn't it mobilise its vast assets in service of the society, the stock answer was that its sole purpose was to preach but not to practice. Bloody convenient, even expedient, if you don't mind. Asking people to keep cities clean or the traders to make honest deals would have the doors slammed in their faces. Going around the world advising Muslims to stick to the rituals might have tempted our equally hypocritical rulers to use the pulpit instead of getting down to business.

Nevertheless, if one still wished to go beyond rhetoric to save the Gazans from extinction, here is a tried and tested formula: provide covert support to the resistance while it's still alive and kicking. We once went far and wide to help the oppressed but did need local support to make a difference. Clandestine Operations have the advantage that even if exposed, the state if it so wishes may deny culpability. Not that it matters. It's a global practice and there are enough number everywhere – especially amongst the NSAs – who know how to go about such acts. Incidentally, now you know why the enemy and indeed its fifth column within were more scared of our loose cannons than the nukes.

Someone somewhere but needs a stout heart.

PS:

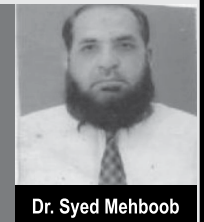
1. I have no doubts that the above will not make any impression on rulers— anywhere. Those who do not

believe in Divine Edicts like holding fast to Allah's rope, were not likely to be impressed by this half backed geo-political mumbo jumbo or semi-historic narrative. I'm still tempted to cite a few wiser heads on this subject. Pastor Niemöller warned us to stand up for the others otherwise we would be all on our own when came our turn. On the ownership of wars, we might like to take heart from Iqbal's "ہر ملک ملکِ ماست کہ ملکِ خدا ہے ماست" "Every country is mine because they're all God's own". That makes every war ours – and strikes the right chord with Hemingway's "for whom the bell tolls – it tolls for thee". Quotes above are about the universality of things.

2. Assuming that some of our passionate commoners were still interested in bringing the carnage in Gaza to an end, I suggest they turn their guns inwards. Blaming others for our lack of spine was not a good idea
3. What happened to Qatar was foretold. The country has been making Faustian deals for two decades; precisely the grace period granted by Mephistopheles before he takes over your soul.



China Gives a New Trend to the World A Poem by Dr. Syed Mehboob



Dr. Syed Mehboob

China, our sweet and Sincere Friend
Has given the world a New Trend
To Welcome Peace and Development
To say goodbye to war Violence, "The End"
President Xi Jinping is Intelligent and Creative
First, given the Belt and Road Initiative
Now to bring closer the world's peace lovers
He has introduced the Global Governance Initiative
Let us start a new era of peace and love
Keep this agenda from anything above
Let us praise and pay rich tribute
For Xi Jinping, a smart salute

HONOUR, EGO, AND GLOBAL POLITICS: INDIA'S TRIAL TRUST, BETRAYAL, AND THE BURDEN OF HISTORY

The New Global Chessboard: India's Oil Gambit, America's Sanctions, and the Quiet Smile of Moscow and Beijing

From age to age, the theatre of international politics is overcast with tempests whose clouds obscure the light and yet pour down storms unforeseen. Today we behold such a spectacle. On one side stands the United States, ever fond of brandishing the scourge of sanctions, as though nations could be chastised into submission. On another, India—parched for energy and growth—stoops to the Russian fountain of oil to quench its thirst. And beyond them both, Russia sits in silence, smiling at the irony of a game where another's peril becomes its profit.

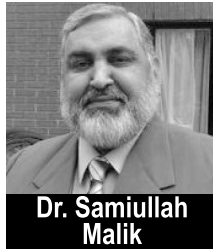
But the question must be asked: is this merely a tale of oil and commerce, or a contest of egos, a battle for dominion masked by trade?

History offers its stern witness. When chains of embargo have been fastened upon a people, they have either been shackled into servitude or compelled to new paths through the wilderness of adversity. “وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ” — “And such are the days, We alternate them among mankind.” (Āl 'Imrān 3:140). Thus, the wheel turns; today's captive may be tomorrow's contender.

In diplomacy, a sanction is never mere arithmetic. It is a whip—an attempt by the strong to bend the will of the reluctant. Washington, by raising its tariffs upon Indian goods, has all but declared: Delhi shall not walk freely in its oil policy. Yet every yoke imposed breeds the search for another master, another door to knock upon. India's eyes now glance, however reluctantly, towards Beijing, the adversary of yesteryear who may, in the irony of fate, become a temporary shelter.

And here stands Vladimir Putin, the iron man of Moscow. Shall he fashion Modi's ordeal into a rung upon his ladder? In politics, weakness is ever a coin minted for another's gain.

A few months ago, none would have imagined that the storm of Washington's politics should break so fiercely



Dr. Samiullah Malik

over Delhi. The thunder of sanctions has cracked upon Indian soil with unyielding severity. Yet what was meant as fire may, paradoxically, become the light that guides India towards new thresholds. Yesterday's enemy may by expedience turn ally, and Russia—guardian of its own interests since the age of Czars—knows well how to transmute another's weakness into the foundation of its own edifice.

This is no new play. History's curtain has risen before on such scenes: empires that sought dominion by lash and fetters, only to find their designs undone by rivals who seized the moment. “وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا” — “And never shall Allah grant to the disbelievers a way over the believers.” (Al-Nisā' 4:141). So too now: America has tightened the collar of tariffs around India's neck, yet the very burden may drive Delhi to bow at Beijing's threshold.

Trump's imposition of a 50 per cent tariff is no ordinary decree of commerce; it is a cudgel laid upon the very spine of India's economy, with an added surcharge for Delhi's dalliance with Russian oil. Its consequence is stark: Indian goods, stripped of their allure, risk vanishing from the American marketplace. Markets quiver, exporters despair, and Delhi's bazaars echo with lament.

And yet, from the annals of history comes a softer refrain: wounds, when borne with patience, may become portals of renewal. “فَإِنَّ مَعَ الْعُسْرِ يُسْرًا فَإِنَّ مَعَ الْعُسْرِ يُسْرًا” — “Indeed, with hardship comes ease. Indeed, with hardship comes ease.” (Al-Inshirāḥ 94:5-6). If India, chastened by affliction, finds resolve to temper its rivalry with China and deepen its embrace of Moscow, then this rod of iron may yet become a staff of relief.

The White House Press Secretary, Caroline Leavitt, proclaims that these measures are tied to the tragedy of the Russia-Ukraine war. Thus Washington has aimed its arrow at two targets: to bruise Moscow, and to admonish Delhi. Yet one question still hovers like a storm cloud: is India truly a silent accomplice to Russia's designs, or merely the latest emblem in the grand theatre of Western power?

For now, the board is set, the pieces in motion. Whether Delhi shall prove pawn or herald of its own destiny, only the next turn of the wheel will tell.

The Double Standard of Sanctions: India as the Scapegoat of Western Politics

The words of America's Treasury Secretary, Scott Bassant, have rung like a verdict across the capitals of the world: that India is profiteering by purchasing Russian oil. Curiously, when the subject turned to China, the same severity of tongue was absent. Instead, the mild observation was made that Beijing's "inputs are diverse." This duplicity of language reveals the truth of the matter: the principal target of Washington's displeasure is not Beijing, but Delhi. Is this accusation merely economic, or is it political in its marrow? For in our time, oil has ceased to be only fuel; it has become the very jugular vein of world politics. Whosoever holds the tap of oil holds the key to power.

America claims that the chastisement of India is but a consequence of the Russia-Ukraine war. Yet can it be said that this conflict is fought only in the fields of Ukraine? No, it is a war of pride, of egos, of rivalries dressed in the garments of commerce and honour. It is that contest of spirit which the Qur'ān described: (أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ) "Fierce against the disbelievers, yet merciful among themselves." (Al-Fath 48:29) —meaning that true strength lies in unity within, and firmness against falsehood. India lacks such strength; it has become a captive to the designs of others.

The charge has been levelled that Delhi buys Russian oil and resells it to world markets—supplying, in effect, the powder for Moscow's cannons. Indian diplomacy's silence is notable; yet it is not the silence of consent, but of calculation—a move upon the chessboard. At the same moment, Washington announced a 50 per cent tariff: a whip falling upon India's economy. And still the question lingers: if President Trump sought sincerely to end Russian aggression, why did his tone soften after shaking hands with Mr Putin in the chill airs of Alaska? Perhaps because the contest is not over oil, but over credit. For Mr Modi could never permit his own people to believe that the laurels of peace would be hung upon the brow of the American President. Thus the quarrel, in truth, became one of egos. The West accuses Delhi of being the merchant of Moscow's oil, but the hypocrisy lies bare: when China stands at the same bar of accusation, indulgence is granted; when India does so, the lash is raised. Here is the true face of Western politics: favour to one, chastisement to another. This is not a question of oil, but of justice weighed in unbalanced scales. And yet,

India itself is not innocent of such betrayals. Did it not, when the Soviet Union collapsed, forsake its long ally and seek new masters? The tears Delhi now sheds may be seen by history as crocodile tears.

Peter Navarro's voice was harsher still. He declared that America buys Indian goods, and India, with those same dollars, fuels Russia's war machine. In this accusation, India is painted not merely as a rival, but as a moral culprit, a facilitator of aggression. Navarro did not so much criticize as anathematize: Delhi, he implied, was guilty of feeding Russian guns with American coin. Here, accusation became execution, diplomacy transformed into denunciation. The spectacle was reminiscent of Pharaoh against the Israelites—where power, unable to persuade, resorts to public humiliation.

Think-tanks in Delhi speak their bitter truth: that India has become the West's punching bag. Russia, for its part, will not dress India's wounds, knowing well that quarrels between Delhi and Washington are transient, not permanent. For Moscow, India is a partner to be held when convenient, discarded when expedient—just as India once discarded Moscow.

After the Alaska meeting of Trump and Putin, hopes flickered in Delhi that the tariffs might be withdrawn. But the opposite transpired. Herein lies the perennial lesson promises in world politics are castles of sand. The tide rises, and they are washed away. India's hopes, however just, were dashed upon the reefs of reality. For in this great game, the true reckoning is made in Washington and Moscow; Delhi remains but a piece upon the board.

And thus India now faces its retribution. Its exports, burdened by tariffs, shall grow costly and unappealing; its economy weighed down, its markets diminished. This 50 per cent tariff is no mere figure; it is a stone laid upon the back of Delhi's economy. Shall Mr Modi bear it, or find new paths through the wilderness? Opposition parties whisper their fear—that this economic burden may one day transmute into political upheaval, dragging India towards a new subservience.

Recall that moment when Trump and Putin clasped hands in Alaska's frozen air. A candle of hope flickered in Mr Modi's heart, but that candle was swiftly extinguished. The promises were but sand castles, and the wave came, sweeping them away. The lesson is written clear: nations that entrust their destiny to the

pledges of others shall inherit only disappointment.

The Qur'ān warns: (وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ) “And do not incline toward those who have done wrong, lest the Fire should touch you.” (Hūd 11:113)

Trusting in the promises of the powerful is to place one's lamp in another's hand. And when the wind blows, that lamp is the first to be extinguished.

When Egos Collide, and Empires Tremble

If one peers closely into the shifting chessboard of power, it becomes apparent that America's grievance is not as sharp against Russia or even China, as it is against India. It is not fear of Beijing that gnaws at Washington but rather anger with Delhi. And why? The answer does not lie solely in the crude calculus of oil, but in the collapse of trust—the shattering of that fragile glass of confidence which the West had so long placed upon India's shoulders.

India had been regarded as an ally, one tethered to the Western fold. Yet its foray into Russian oil has ruptured that bond, as though the perfume of Moscow's petroleum lured Delhi into an embrace that the West did not anticipate. When an ally strays, the wound cuts deeper than when an adversary offends. Betrayal of trust is a wound that festers long after the first strike.

It must be remembered: the true clash is not of oil, but of egos. President Trump had desired the laurels of peace to be bound upon his brow; Prime Minister Modi denied him that glory. And when two sovereigns of pride collide, the tremor reverberates across history's annals.

The Real Conflict: The Clash of Egos

The question that now looms larger than all others is this: is the quarrel between Trump and Modi merely over oil—or is it, in truth, over honour? Let us lift the veil: the conflict is not petroleum but prestige; not barrels of oil, but crowns of vanity. Trump could not endure that Modi withheld from him the credit for a truce, particularly when his intervention had been sought by both Modi and Netanyahu. Yet Modi, buoyed by the sycophantic chorus of his “god media”, could not humble himself before his people by declaring that the garland of peace belonged to Washington. Thus pride clashed with pride; and when egos collide, decisions become more perilous than artillery, and the fire of politics is kindled into a consuming blaze.

History whispers a stern lesson: nations live or die by

their honour. Wars fought for self-respect are the most ferocious of all. Great disputes among nations often turn not upon resources but upon dignity. Here too, each leader strains to bend the other. For Trump, yielding would tarnish America's claim to supremacy; for Modi, yielding would fracture the brittle shell of popular pride. The contest, therefore, is no longer arithmetic—it is psychological, it is political, it is existential. It is a duel where retreat for either side is poison. And here arises the solemn reminder: (لَا غَالِبَ إِلَّا اللَّهُ) “There is no victor save Allah.”

Empires fracture, power dissipates, but honour and dominion belong only to the Almighty. Nations that surrender their dignity dissolve into dust; those that guard it, endure. This conflict, stripped of its pretences, is nothing less than a trial of America's pride. To retreat now would be, for Trump, to dent the very majesty of his republic.

The think tank Ananta Centre spoke truly: India, in the Western imagination, is but a punching bag. Delhi is confronted with a reality it long denied. It should remember for five decades it leaned upon Moscow as a dependent child; but when the Soviet colossus faltered, India hastened—without a moment's hesitation—to kiss the steps of Washington. Putin, therefore, spares no thought for India's wounds; he pursues his own advantage. Trump, too, has little regard for India's honour. The time has come for Delhi to ask: will it always remain a pawn upon another's board, or will it at last take the mantle of its own destiny?

And yet, the Indian public trembles less at the ties between Moscow and Islamabad than at the prospect of intimacy between Pakistan and America. They know that relations with Russia wax and wane, but a bond between Washington and Islamabad would strike a more enduring fear. This psychology betrays India's weakness: a nation that frames its policies in fear of another's shadow can never be truly free. This is the essence of servitude—that men quake at the silhouette of power, and shiver beneath its imagined shade.

Meanwhile, Russia's embrace of Pakistan and its quiet dialogues with the Taliban ring new alarms for Delhi. Once Moscow sold arms to Islamabad; now it courts Kabul's rulers too. The time may not be far when the political cartography of South Asia is redrawn, and India finds its old equilibrium crumbling beneath its feet.

The regional chessboard has grown yet more intricate with the trilateral negotiations of Pakistan, China, and Afghanistan, culminating in the announcement of the expansion of the China-Pakistan Economic Corridor (CPEC). This is not merely an economic declaration, but a political thunderbolt—an arrow aimed squarely at India’s pretensions of centrality in the subcontinent. Once the pivot of South Asian politics, India now finds itself hemmed in by the shadows of its neighbours’ alliances.

Thus, while Delhi sought to stride the stage as a protagonist, it finds itself relegated to a pawn in the grand drama of nations. Russia cares not, China cares not, Trump cares not. The hour has struck for India to ask itself: how long will it play another’s piece? How long before it lights its own lamp of destiny?

Oil, Tariffs, and the Theatre of Honour

In the end, the present turmoil is not a mere ledger of trade figures nor a quarrel over oil consignments. It is part of that greater contest wherein honour, ego, and the symbols of power are so inextricably entwined that commerce becomes but the veil of deeper passions. If Mr Trump wields punishment upon India, Mr Putin smiles in tacit satisfaction; and if New Delhi ponders a fresh gambit upon the chessboard, Beijing, in its habitual inscrutability, gathers its cards in silence.

Time alone shall reveal whether America’s harshness proves a scourge or, paradoxically, a benediction for Delhi. For now, it is enough to observe that in this amphitheater of global politics India stands as both the hope of its friends and the suspicion of its foes—a duality that constitutes at once its gravest weakness and its severest trial.

Consider, too, the shifting tides: once, Russian arms flowed freely into Pakistan. Today, Moscow does not merely court Islamabad but reaches even towards the Taliban. Such realignments ring alarm bells for Delhi; for in South Asia’s theatre, India grows ever more isolated, and Russia, rather than easing this solitude, deepens it. The evidence is stark: a new player has entered the regional stage, one intent on keeping India under perpetual pressure. This reconfiguration is not transient; it carries the portent that India may one day find itself pushed from the very board upon which it once presumed to be central.

The announcement, in the trilateral parleys of Pakistan,

China, and Afghanistan, of the extension of CPEC has sounded like a death knell for Delhi. It is, for India, not merely an economic blow but the tolling of a political tocsin. For here lies the declaration that the region’s commerce and strategy shall no longer revolve about Delhi but upon the twin axes of Beijing and Islamabad. This is the hour in which India’s once-central stature recedes into the twilight of memory, and the cartography of power is redrawn. The blow is decisive, and its resonance unmistakable.

O men of discernment, this is not a contest of oil and tariffs alone—it is a trial of dignity, of pride, and of the very substance of sovereignty. Trump seeks to plant his banner by chastising Delhi; Modi strives to keep his frail lamp from guttering in the storm; Putin, with a statesman’s sardonic smile, converts adversity into opportunity; and Beijing, calm and calculating, unfolds its stratagems with unhurried precision. The page of history cries aloud: nations that permit themselves to be pawns upon another’s chessboard shall never wear the crown. The question therefore presses: how long shall India remain the plaything of other men’s designs, and when shall it dare to become the arbiter of its own destiny?

History has ever vindicated those peoples who dared to seize their fate by their own hands. And the Qur’ān declares with imperishable clarity: **إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ** “Indeed, Allah does not change the condition of a people until they change what is in themselves.” (Qur’ān, 13:11)

The question, then, is this: when shall India free its destiny from the fetters of alien councils, and summon the courage to act for itself?

The panorama before us makes plain that this crisis is no mere tale of oil and tariffs. It is a grand struggle of pride, of national honour, of the relentless theatre of geopolitics. America would reassert its supremacy; India clings to its independence; Russia plucks advantage from the hour; and China, with the patience of empire, gathers its strength in silence. History’s scroll reminds us that when the great play their games, the lesser often serve as pieces upon the board. The challenge for India is stark: how long shall it endure this fate, and when shall it set its own board, kindle its own lamp of dignity, and shape its destiny by its own will

———— ○ ————

INDIA'S ROLE IN PROMOTING TERRORISM

The concept of terrorism in South Asia was first injected by India in 1971. Under the guise of “refugee camps,” India established 59 training centres across its eastern border, where the Border Security Force (BSF) trained and equipped the *Mukti Bahini*. Over 200,000 rebels—including deserters from East Bengal Regiments, East Pakistan Rifles, police personnel, and various Bahini factions—were unleashed against a small Pakistan Army garrison cut off from West Pakistan. Thousands of Indian soldiers disguised as civilians also fought alongside them.



Brig Asif Haroon Raja

Despite clear evidence of cross-border terrorism, the UN and world powers remained silent. Once Pakistani troops were sufficiently worn down, India launched its armed forces with a 13:1 superiority in men and material, resulting in the breakup of Pakistan and the creation of Bangladesh on 16 December 1971.

Kashmir and the “Terrorism” Label

India revived the terrorism bogey in 1990 when Kashmiri Mujahideen rose in an armed struggle against its illegal occupation of Jammu & Kashmir. Instead of acknowledging the UN-recognized right of self-determination, India branded the indigenous movement as “terrorism” and accused Pakistan of abetment. The US-led West echoed this narrative, placing Pakistan on the terror-watch list and giving India a free hand to crush Kashmiri freedom fighters through black laws and state terror. Similarly, Washington gave Israel complete freedom to suppress Palestinian resistance in Gaza and the West Bank.

From Afghan Jihad to Global War on Terror

The Afghan Jihad against Soviet occupation in the 1980s and the Kashmiri resistance produced several Mujahideen outfits such as *Lashkar-e-Taiba*, *Jaish-e-Muhammad*, and others. The term “Islamic terrorism” was deliberately coined in the mid-1980s to stigmatise Muslim freedom struggles. Later, Samuel Huntington’s book *Clash of Civilization* amplified the idea of a civilisational conflict between Islam and the West.

Following 9/11, all Muslim liberation movements were conveniently categorised as terrorism. Israel and India

exploited this framework to delegitimise Kashmiri and Palestinian struggles. The US-led wars in Afghanistan and the Middle East failed to bring peace; instead, they destabilized entire regions, fueling extremism and spawning groups like ISIS.

Rise of ISIS and Its Expansion

ISIS, originating in Iraq in 2006, expanded into Syria in 2011 and under self-appointed Caliph Baghdadi proclaimed a caliphate in 2014. Its extremist Salafist ideology posed a challenge not only to Syria, Iraq, and Iran but also to Saudi Arabia, Israel, Europe, and the US. A multinational coalition eventually crushed its territorial control, but remnants relocated to Afghanistan.

In 2016, ISIS-Khorasan Province (IS-KP) emerged in Nangarhar, Afghanistan, aligning with splinter groups of TTP and later with Noor Wali Mehsud’s TTP. India’s National Security Advisor Ajit Doval reportedly played a role in linking IS-KP with TTP and BLA. After the US withdrawal in August 2021, IS-KP—with backing from RAW and Mossad—became a regional menace, threatening Afghanistan, Central Asia, China, Russia, Iran, and especially Pakistan.

Pakistan: The Main Battleground

Since December 2021, Pakistan has borne the brunt of IS-KP, TTP, and BLA terrorism, particularly in Khyber Pakhtunkhwa and Balochistan. Western intelligence agencies acknowledge IS-KP’s growing capabilities, with 4,000–6,000 fighters, many of them Tajiks, Uzbeks, and Turks, operating from Afghanistan. The Pentagon sees IS-KP as a global threat due to its recruitment skills, online propaganda, and ability to inspire lone-wolf attacks abroad.

Despite not recognizing the Taliban regime, the US remains engaged with Kabul—primarily to prevent IS-KP’s expansion. Washington also acknowledges that Pakistan’s cooperation was pivotal in dismantling Al-Qaeda, with over 400 leaders captured by Pakistani security forces.

The ISI’s arrest of Shakirullah, IS-KP’s most wanted terrorist and mastermind of the 2021 Kabul airport bombing, marked a turning point. His extradition to the US in 2023 was applauded in Washington and helped thaw strained ties. Gen Michael Kurilla of CENTCOM credited Pakistan as a bulwark against terrorism, paving the way for Army Chief Field Marshal Asim Munir’s

landmark visit to the US, which reset bilateral relations.

Changing Regional Dynamics

While IS-KP remains a security hazard for the US, China, Russia, and Iran, Pakistan's primary concern is TTP, BLA, and the stockpile of \$7 billion worth of US weapons left in Afghanistan now in terrorists' hands. Pakistan insists the US must recover these arms and provide counter-terror support.

Terror attacks in Pakistan surged in recent years, with 1,081 casualties in 2024—a 45% increase from 2023. However, regional dynamics are shifting. Iran and Afghanistan have distanced themselves from harbouring TTP and BLA. China actively supports Pakistan's counter-terrorism operations, and the US, realising IS-KP's threat, has also expressed willingness to cooperate.

Conclusion: A Shift in Tunes

For decades, India's false narrative portraying itself as a "victim of terrorism" found acceptance in the West. But with growing evidence of Indian involvement in cross-border terrorism, that narrative is losing credibility. Pakistan has successfully documented India's sponsorship of terrorism and presented its case at the UN, US, and EU.

Today, Pakistan's stature in counterterrorism is rising, while India's credibility is declining. With changing global and regional security equations, Pakistan expects the international community not only to hold India accountable for terrorism but also to address the long-standing disputes of Kashmir and water security—issues that remain the root cause of instability in South Asia.

The writer is retd Brig, war veteran; defence, security, and political analyst; international columnist; author of five books; Ex Chairman Thinkers Forum Pakistan, Patron-in-chief CDS; takes part in TV talk shows.

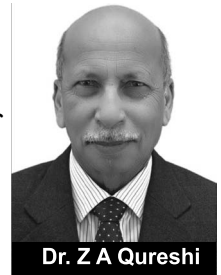


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IWT - INDO-PAK BONE OF CONTENTION

India and Pakistan, being equally desirous of attaining the most complete and satisfactory utilization of the waters of the Indus system of and recognizing the need of fixing and delimiting, in a spirit of goodwill and friendship, the rights and obligations of each in relation to the other, concerning the use of the waters with cooperative spirit, signed the 'Indus Water Treaty' (IWT) on 19th September, 1960 in Karachi.



Dr. Z A Qureshi

The Prime Minister of India, *Shri Jawaharal Nehru* and President of Pakistan, Field Marshal, *Mohammad Ayub Khan* signed the treaty on behalf of their respective Governments while Mr. *William B. Liff* put his signature on the treaty on behalf of the World Bank. Both, India and Pakistan ratified the treaty in the month of December, 1960.

- a. The World Bank created the Indus Basin Development Fund (IBDF) to provide for financial arrangements to give effect to the treaty. The fund was contributed by the 'friendly countries' of USA, UK, Australia, Canada, New Zealand and Germany.
- b. Tarbela Development Fund was established on 2nd May, 1968 when it was decided to build *Tarbela Dam* instead of *Kalabagh Dam*.
- c. Under the treaty, waters of three Eastern Rivers (*Ravi, Beas and Sutlej*) were allocated to India for its exclusive use while three Western Rivers (*Chenab, Jhelum and Indus*) were for the use by Pakistan except for 5 maf of flow for use in Kashmir.
- d. Both the Governments were to appoint a Commissioner for Indus Waters to serve as the regular channel of communication on all matters relating to the implementation of the treaty. The two Commissioners, together were to form the Permanent Indus Commission (PIC) which was to meet each year, alternately, in New Delhi and Islamabad and inspect works in each other country's territory once a year. The IPC had since been meeting fairly and regularly each year till mid-1980s when India deliberately postponed its meetings on one pretext or the other.
- e. The IWT was hailed by India, World Bank, USA, UK and other countries as harbinger of regional peace. In Pakistan, it was presented as an achievement of the Government of the day. There was little scope

for independent comment since the country was under Martial Law. On top of it, a secret directive was issued by President, Field Marshal, *Mohammad Ayub Khan*. It strictly forbade any talk of the treaty among Government Officials. There was, however, a solitary exception. It was Mr. M. *Masud*, ICS, the then Federal Secretary, Food and Agriculture. He was warned by President *Ayub Khan*, threatening that “I shall have you stand against the wall and shoot you personally”.

The implementation of the treaty began with the Indus Basin Project (IBP) – the greatest engineering complex ever undertaken in the world. It included gigantic components such as *Mangla* and *Tarbela* Dams; both largest when built. The works were completed on the cutoff date of 1st April, 1970. India stopped Eastern Rivers’ supplies to West Punjab canals on the same day.

Completion of IBP on schedule was indeed a remarkable achievement despite interruptions caused by Indo-Pakistan War of 1965. Main components such as *Mangla* Dam, barrages and link canals did come on line in time. The only exception was *Tarbela* Dam. Its construction was taken in hand in 1968 and completed in 1976. The IBP was largely funded by foreign aid and loans and implemented by foreign engineers and contractors.

The IWT promised unprecedented economic boom and peace in the region that India has no doubt enjoyed its fruits. Some eight million acres of desert wastes in *Rajasthan* are blooming. Once home to shifting sands, snakes and nomads, the desert is flourishing region resplendent with new cities, market towns and villages.

It was the miracle of Pakistan water shares of Eastern Rivers, gifted to India by the treaty. Insofar as Pakistan is concerned, the treaty was an epitome of inequitable distribution of Indus waters in favor of India. The only benefit of the IWT for Pakistan was that India could no longer interfere with supplies in West Punjab canals. However, even this little advantage was neutralized when India, on 23rd April, 2025, announced that it will no longer abide by IWT, placing the agreement in “abeyance”. This step was taken by New Delhi, following an attack by five terrorist-gunmen at a tourists’ bus the *Baisran* meadows of *Pahalgam* in the Indian occupied Jammu & Kashmir, a day earlier.

a. India refused to accept Pakistan’s suggestion for an international investigation of the *Pahalgam* incident. Instead, New Delhi launched an air and ground offensive against several Pakistan’s cities on May 7, 2025 that was thwarted by the strong armed forces of Pakistan. Indian Air Force was defeated

in the most modern air combat of the world of the time. With regard to IWT, Pakistan termed any attempt to suspend its water share as an “act of war”, noting the IWT had no such provision for unilateral suspension, withdrawal or putting it in ‘abeyance’.

b. In Pakistan’s dispute over the ‘one-sided’ suspension of IWT, The Hague Permanent Court of Arbitration (PCA) ruled in June, 2025 that India cannot unilaterally hold the treaty in ‘abeyance’ or suspend or sideline the IWT. The PCA issued a “Supplemental Award of Competence” in IWT case and ruled that India’s actions have no bearing on its competence to adjudicate the matter. The PCA decision marks a major legal win for Pakistan. The Court based its ruling firmly on the treaty’s text, especially Article XII (4) which says: “the treaty continue in force until terminated by a duly ratified treaty, concluded for the purpose between the two Governments”.

In its reaction, the Government of Pakistan said the high priority that India and Pakistan find a way back to a meaningful dialogue including on the application of the IWT. It recalled that to this end, Prime Minister *Shahbaz Sharif* had stated on June 24, 2025 that Pakistan was “ready to engage in a meaningful dialogue with India on all outstanding issues including the Jammu & Kashmir, water, trade and terrorism”. Addressing a ceremony in Islamabad, Prime Minister, *Shahbaz Sharif* warned India against any designs on the Indus River, saying that it could not snatch “even a drop” of water belonging to Pakistan.

Addressing Pakistani-American community in United States, Pakistan’s Army Chief, Field Marshal, *Asim Munir* warned that Pakistan will never allow India to choke the Indus River and will defend its water rights at all costs, even if the forces will have to destroy any controversial dam that India sought to build on it. He said we will wait for India to build a dam and when they do so, we will destroy it. “The Indus River is not Indians’ family property. We have no shortage of resources to undo the Indian designs to stop the river”.

India, in its reaction “categorically rejected” the Supplemental Award by the Court of Arbitration on its *Kishenganga* and *Ratle* hydro-electric projects, saying that it “never recognized” the Court of Arbitration. The MEA statement said: “until such time that the Treaty is in ‘abeyance’, India is no longer bound to perform any of its obligations under the Treaty.

a. During the current floods, on 24th August, 2025, India communicated flood warnings through

diplomatic channels, rather than through the IWT as required. A communique from the Indian High Commission in Islamabad notified the Government of (Pakistan) a high flood in *Jammu's Tawi* River that flows into the *Chenab* River. At that time, *Chenab* was at risk of 'high' to 'very high' flooding amid torrential rainfall across Punjab.

- b. The Foreign Office Spokesperson took exception to the move and asked New Delhi to comply with IWT. He said under paragraph 8 of Article IV of the IWT, "each party agrees to communicate to the other party, as far in advance as practicable, any information it may have in regard to such extraordinary discharges of water from reservoirs and flood flows as may affect the other party".
- c. This monsoon season has laid bare how politics is seeping into the riverbanks, eroding one of South Asia's most enduring mechanisms of cooperation at a time when the region needs most of it. Since then the routine flow of data has dried up. Before the decline that began around 2013-14, the IWT framework enabled a highly detailed exchange of flood information.
- d. In Pakistan, large swathes of Punjab province were submerged as a result of catastrophic flooding in the *Sutlej*, *Ravi* and *Chenab* rivers that forced 4.2 million people from their homes, causing significant damage to infrastructure and devastated millions of acres of agricultural land. The three trans-boundary rivers have swollen to exceptionally high levels due to a combination of heavy rains and the excess water India released from dams which then flowed across the border.

Pakistan, for its part, has continued to honor the treaty's mechanisms despite rising tensions. Pakistan has issued its own flood alerts for the *Ravi*, *Sutlej* and *Chenab* rivers using the traditional channel of PCI – the very route India has chosen to sideline. By placing the treaty's provisions in 'abeyance', India risks setting a precedent where water becomes another arena of political manoeuvring. This is especially perilous in an era of intensifying 'climate change' when glacial melt and erratic monsoons are increasing both the frequency and severity of floods that do not respect borders and their destruction is indiscriminate.

When vital data is withheld or diluted for political signaling, it is farmers, villagers and urban dwellers downstream who pay the price through lost crops, submerged homes, forced displacements and deaths.

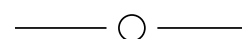
On its part, Pakistan should continue its diplomatic efforts bilaterally with India and at international fora to restore the treaty. In fact, the treaty completely deprived the lower riparian, of its rights. Hence, the IWT does not safeguard the lower riparian but is a license for the upper riparian to violate all international provisions and the rights of the lower riparian state of Pakistan which amounts to 'surrender'.

Pakistan was lured to sign an agreement with India for the closure of the Eastern Rivers as a condition by IBRD to seek financing for building two large dams on the Indus and Jhelum Rivers in 1954 which amounted to the 'surrender' of its legitimate rights as a lower riparian state. We excluded three sweet water rivers from the treaty and, instead, included drains of filthy water in it. India had built dams over its rivers, not allowed under the treaty that did not allow flow of pollution as well.

The dams over *Ravi*, *Sutlej* and *Bias* rivers remained helpless and could not prevent floods as proved during the current flood season. It is time that rivers' course should be opened. These floods have given us one lesson that we should let rivers flow, failing which the river will open its course quite violently

- a. Indus is supported by four glorious systems – monsoon, glacial flows, ice melting and regeneration of water in floodplains – which all keep the Indus going. In human history, no one has seen rivers, having gone dry. But it's only our development models that render it dry.
- b. The Indus has now knocked at our doors telling us to behave. The dams would always break natural rhythm of water. It is the only treaty that allows the upper riparian to divert unlimited quantum of water by closing its three rivers and flush pollution into the river which remains unaccounted.

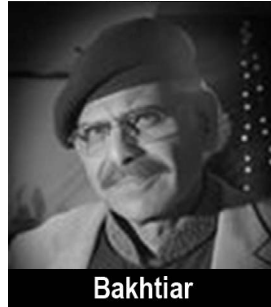
The May 2025 decision of Indian Prime Minister, *Narendra Modi* to put the treaty in 'abeyance', has provided Pakistan an opportunity to benefit to reclaim its forfeited rights as lower riparian, demand restoration of shutdown rivers and call for ending all the contaminated waste being dumped into the *Ravi* and *Sutlej* rivers by India. The civil and social scientists, activists and political leadership should take up this IWT issue now. To match the advancing world, Pakistan should seize this golden opportunity and get rid of the ills that IWT has brought to Pakistan and work towards a healthy future for the coming generations.



ANALECTS: PHILOSOPHY CLASSICS OF NINE PHILOSOPHERS

Introduction

1. It was a matter of 'glory to be a human'. That is how the great people, the philosophers and scholars of past teach and guide us to be. Sure, I learnt from God, that I was His best of creatures. Here is an exercise to follow my surge and desire to grow, and not to repeat yesterday. Here are beacon of different lights. The famous and influential scholars. Mr. Tom Butler-Bowdon collected good fifty classics, from fifty biggest names¹. It is for us to think deep, dig down and see and learn, how close and far have been these scholars to His teachings, called Islam. Raise your questions and queries, as to discover and further refine and polish what we knew and believed to be till yesterday. What is the origin of matter, are we all the same, what is heavens, and what is beyond heavens, does God exist, if so what all falls in His domain, what worth I am; if I am superior to all the rest, what is the value of an opinion...these and many more; raise all your questions and ASK them.
2. Here are only nine of those great names. I am sure you would not be looking on yourself and the world around you the same way after you have finished with this brief analects of wisdom.



Bakhtiar

CONFUCIUS

5th Cen BC

Analects 5th Cen BC

1. Confucius can be said to be the most influential philosopher in history. It is for the number of people and the length of time for which he has influenced. Confucius was a great scholar, editing collections of poetry and historical



texts that chronicled his native state, Lu. He also wrote an important commentary on the I-Ching (Book of Changes). In a nutshell, his Analects profess and teach¹: "We are born human, but we become a person through fulfilling a responsible role in society in a self-less way."

2. Here are four central concepts in Confucian ethics. Yi and Li were searched and found from Meta AI.
 - a. **Ren** (Benevolence). It is the process of becoming a person.
 - b. **Shu**. Respect and constantly thinking of the good of the whole, rather than one's self.
 - c. **Yi**. (Righteousness).
 - d. **Li**. (Etiquette).

PLATO

428-347 BC

The Republic

1. The death of his teacher, Socrates, was a major event in the early life of Plato. After the death of Socrates, Plato travelled widely across Greece, Egypt, and Italy. He spent time with philosophers and thinkers in these countries. **He returned to Athens and founded his famous Academy. It became a center of intellectual life; pushing the boundaries of philosophy, mathematics, and science².** The scribe is lucky to have visited the remains of that Academy; roads and streets of Athens, where these three lived, and are very much alive as part of civilization.
2. Before the death of Socrates, Plato had tried to enter politics, but he failed and was disillusioned with the system. The Republic is the outline of his ideal state. It carries his theory of justice and his explanation of three parts of the soul. It was easily read and followed, carrying the best expression of Socratic methods of Question and Answer, designed to lead the reader to inescapable conclusions.
3. **Allegory of the Cave.** Though unconnected to Plato's theory of justice and government the Allegory provides a metaphysical heart and carries



1. Confucius, *The Analects*, trans. Arthur Waley (New York: Vintage Books, 1938), 23.

2. Plato, *The Republic*, trans. Benjamin Jowett (Oxford: Oxford University Press, 1941), 45.

timeless message. Some people were imagined to be living in caves, as chained prisoners. They could only see the image of processions on a wall, from the light of a fire, lit behind them. The men in procession are carrying statues of animals and other objects; and the shadows of all these appear on the wall. This two dimensional shadow of the procession and objects, was all the reality for the chained prisoners of caves. Then someone released them from the caves. When they come out and see the things in sunlight, and in real size and shape and functioning; it is too difficult for them to believe all that.

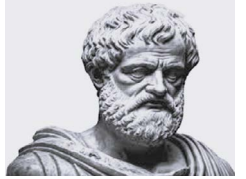
4. **The Reward of being Just.** Plato starts with the discussion on the meanings of justice, in this book. And stresses that people must know justice if good in itself.
5. **The Three Parts of Soul.** Plato divides human soul into three parts. Namely: **Reason, Spirit and Desire.**
 - a. **Reason.** Reason is the overseer of the soul, and seeks the best overall outcome. Reason guides and give shape to the desire through knowledge. Thus giving balance to our exhibited behavior. Thus we harmonize with the world around. Only philosophers can develop right balance, among the parts of souls; says Socrates.
 - b. **Desire.** It is simply the basic urge like food, sleep and sex.
 - c. **Spirit.** Spirit generates ambition and enterprise. It also give rise to feelings like anger, pride and shame.
6. **The Ideal State.** Plato discusses the failure of three types of governments; as it was observed by him. These were timarchy, oligarchy and tyranny. May it be news for some; that in the Greece; the then mother of democracy, only Free, Male (21 years) and out of Permanent resident had the right of Vote. The Plato's alternative was:
 - a. An elite governing body of philosophers, whose sole purpose was to work for the good of the state.
 - b. Plato suggests we should not expect tradesmen, soldiers or merchants to run the state or the government.

7. Socrates had suggested 10 years of study of mathematics before moving on to philosophy. Only such educated can govern well. Plato saw the ethics of state as the drive and shaper of individual actions.

ARISTOTLE

384-322 BC

Nicomachean Ethics (4th Cen BC)

1. He was the philosopher with the widest range of authority on subjects from physics to psychology to biology. Some writers call him father of sciences. Throughout the Middle Ages he was called "the philosopher." Dante called him "master of those who know"³. 
2. **What is our Function?** Aristotle, distinct from the concept of Plato (his teacher), believed 'form' only helps in order and category. To know something, we have to know its function; what is it, he or she, and what can it do. Everything in nature is built with an end or purpose. Look at a boat, a tree, or a person. Man is unique. Man can organize and act according to his reason: "A person is ultimately the virtue they have cultivated and the choices they have made. ...the one who organizes the life according to the highest virtue can become the greatest."
3. "As natural beings, our greatest happiness comes from the choices that we arrive at through reason." Aristotle regards study as one of the great sources of happiness. In my humble opinion, happiness comes from how much happiness one could make for others and how many.
4. 'Continent' and 'Incontinent'. Do not judge the success of a person through ups and downs, but by enduring virtues that he or she has developed and expresses. Aristotle said the 'Incontinent' person acts from appetite or what is pleasant. The 'Continent' person acts on decision, not on appetite.

CICERO

106-43 BC

On Duties

1. Cicero's most influential work is a long three-part letter to his son, Marcus. "Cicero believed that the universe is



3. Aristotle, *Nicomachean Ethics*, trans. Terence Irwin (Indianapolis: Hackett Publishing, 1999), 67.

run according to a plan and that each human being was a spark or a splinter off God.” Treating another person badly was doing the same thing to ourselves⁴.

2. **The aim of life is simple**, says Cicero: “To contribute to the general good by an interchange of acts of kindness, by giving and receiving and thus by our skills, our industry and our talents to cement human society more closely together man to man.”

IMMANUEL KANT

1724-1804

Critique of Pure Reason (1781)

1. **Immanuel Kant was a product of the Enlightenment**, in which everything was subjected to the cold light of reason. His book under review was very difficult to read, because he approached it like a forensic scientist⁵. He attempted to reconcile the physical world and metaphysical. His Critique of Pure Reason enquires what we are capable of knowing about the non-material world, for instance God, given the limits of our senses. Human reason is troubled by the questions it cannot discuss, because they are posed to it by the nature of reason itself. Not only that, but that it also cannot answer, because it also surpass the human reason’s every ability.
2. He began his career writing scientific books, including one on the origin of solar system. He would put everything to cold reasoning. Thus questioned, is there any place for morality? Yet he concluded **while it was impossible to prove that God exists, it was also not possible to prove that God did not exist**. Can spiritual belief ever be rational? He was of opinion that we could never have real knowledge of metaphysical matters. The only firm ground we could find was to identify the limits of human reasons.
3. Thus Theology could not be considered a proper rational discipline. What he was against was dogmatism—blind belief without rational thought.



On moral law he concluded Moral Law was just as real as the planets and stars.

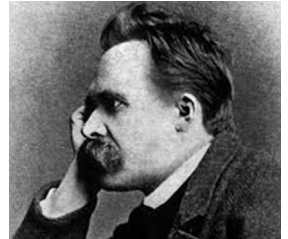
4. **The glory of being human**. In his last book, *The Conflict of the Faculties* (1798), Kant took pains to say that philosophy is not a science of ideas or a “science of all sciences”.

FRIEDRICH NIETZSCHE

1844-1900

Beyond Good and Evil

1. “The falseness of an opinion is not for us any objection to it: it is here, perhaps, that our new language sounds most strangely. The question is how far an opinion is life-furthering; life preserving.”
Nietzsche saw the history of philosophy as an expression of the “will to Truth.” Good and evil are a creation of humankind⁶, **yet this obsession with truth was simply an arbitrary prejudice**. There is no such thing as moral phenomena, but only moral interpretation of the phenomena.
2. Common reaction reading Nietzsche is of entertainment. He writes emotion charged, free-flowing, non-technical prose...in a brilliantly mad style. He has influenced a long list of philosophers and scholars of his time and in the times to come. It includes Iqbal as well. He was a professor of philosophy at 24.
3. Philosophers often assume the “certain” is more valuable than the “uncertain.” This illusion is less valuable than truth. What we see as conscious thinking is often mere instinct. We think much less than we would like to believe. Philosophers are not machines generating truth, but rather defenders of a prejudice.⁷
4. **Will to Power, and Free Will**. Nietzsche thought psychologists are wrong when they says that strongest instinct in living is for self-preservation or survival. Rather their chief aim is to discharge their strength. This is his famous Will to Power.



4. Cicero, **On Duties**, trans. Walter Miller (Cambridge: Harvard University Press, 1913), 45.

5. Immanuel Kant, **Critique of Pure Reason**, trans. Paul Guyer and Allen W. Wood (Cambridge: Cambridge University Press, 1998), 12.

6. Friedrich Nietzsche, *Beyond Good and Evil*, trans. Walter Kaufmann (New York: Vintage Books, 1989), [page number].

7. Bakhtiar Hakeem, *Life*, 2020, *Values vs. Prejudices*. Pp. 54-58.

5. **Science, Philosophy and the true Philosophers.** Nietzsche enjoys pointing out hubris and insolence of science as claiming to be the only discipline that matters in modern age; replacing both philosophy and religion. Philosophy is the 'Master Task'. He distinguishes between "philosophical workers", and "scientific men", on one hand and the real philosophers on the other.
6. **Slave Morality and Master Morality.** There is a natural hierarchy to mankind. The 'noble soul', either looks forward or downwards. Since there is nothing above it. **Nietzsche despised democracy, and the notion of equality of rights.** He called **Christianity 'slave morality'**. Because it emphasized the sacrifice of all freedom, all self-confidence of spirit. **But he admires Old Testament; calling it divine justice.**

BERTRAND RUSSELL
1872-1970

The Conquest of Happiness

In Nutshell

"Happiness comes from throwing ourselves into life, which generally lessens the preoccupation with the self—a primary cause of unhappiness." Russell's monumental work includes Principia Mathematica with A. N. Whitehead and A History of Western Philosophy.



1. Bertrand Russell was one of the most lauded philosopher and mathematician of the modern era. Monumental book, *Principia Mathematica*, along with A N Whitehead is to his credit. His best seller, *A History of Western Philosophy* is one of many articles and books on logic. Living to the age of 98, he had ample time to see and test the validity of his political and philosophical beliefs and ideas. He had an exemplary, productive and largely happy life.
2. **How to Grow Happier.** In the beginning of *The Conquest of Happiness*, Russell admits that he was not a happy child. During adolescence he was on the verge of suicide. Love to learn mathematics saved him. With every passing year, he became a happier person. I feel so happy recalling that I started

visiting patients (at PKPA) by the end 2006. And then it became a monthly feature. With the passage of time, different wards of CMH were added to the monthly visit; with a Get Well Soon Card, with a fresh rose. Then another Card was designed, 'Wishing You.....Peace, Health and Happiness'. It carried the concluding remarks, **Let us Learn to Give**, on obverse it is in Urdu, **اُو دینا سیکھیں** Russell further writes, "it is by making the welfare of others more important than ours."

3. **The Mistake of Unhappiness.** The unhappiness is mistake in thinking and outlook. Russell says, "Mistaken views of the world, mistaken ethics, mistaken habits of life leading to the destruction of that natural zest and appetite for possible things upon which all happiness, whether of men or animal ultimately depends."
4. **The Balanced Life.** "What people fear when they engage in the struggle is not that will fail to get their breakfast next morning, but that they will fail to outshine their neighbors." For achievement of happiness a sense of perspective and a balanced life are everything.
5. **Final Comments.** Russell's prescription for happiness is very wide ranging and comprehensive. It involves a large number of elements. Important among which is "golden mean"; that is between effort and resignation. Seeing perfection in everything causes unhappiness. Russell inevitably concludes that happiness depends partly on circumstances and partly on oneself. All sources of happiness are all-around us. He notes that unhappiness is the result of lack of integration between the conscious and unconscious mind; or between the self and society.

DAVID BOHM
1917-1992

Wholeness and the Implicate Order (1980)

1. Bohm explained that the human way of perceiving separate objects and creating categories is an illusion⁸. Reality is unbroken and undivided; all phenomena are simply perturbations in a single whole.



2. Much of the world's problems he thought came

8. David Bohm, *Wholeness and the Implicate Order* (London: Routledge, 1980), [page number].

from the perception, that every person and thing is separate from another, and to see humanity something different from nature. It is better to understand matter as a form of energy not as a composite tiny thing. I hereby refer to a study, published in Better Morrow, the bi-monthly journal of TFP.⁹

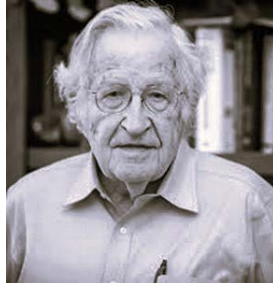
Problems of the world arise from the perception of separateness—"I and You, We and They." Matter and energy are the same underlying "stuff."

NOAM CHOMSKY

1928-

Understanding Power (2002) In Nutshell

In democracies, power silences dissent through the abuse of language¹⁰.



1. Noam Chomsky made the impact with the Syntactic Structure in 1957. He was a linguistic. Chomsky's political stance is rooted in the concepts that have been understood for centuries. His great contribution is his mastery of a huge wealth of factual information, and his uncanny skill at unmasking of workings and deceptions of powerful institutions. Chomsky begins with a discussion of how language is used and abused in order to hide unjust actions.
2. "In our society, real power does not lie in the political systems. It lies in private economy: That is where the decisions are made about what is produced, how much is produced, what is consumed.... And who controls the resources. Despite the rhetoric of extending freedom around the world, Chomsky argues that the **real purpose of American Foreign Policy is to keep as many states dependent on it, as possible**. Large powers resist the independence of smaller powers. Chomsky argues all foreign policy moves are to serve domestic ends. But what the authorities are defending; who knows.
3. **Chomsky points out governments (US) spends huge budget in defense (Stealth Bomber) but far less on health and education!** Would it not be
- startling for many Pakistanis? It would keep a check on people; not to get involved in decision-making at government level. Why increase the" danger of democracy"
4. The cost of imperialism is paid by the people in taxes. While its profit go to the rich. Lastly, **Chomsky is keen to point how little science explains the world, particularly when it comes to factors like human action and motivation.**

Conclusion

5. To conclude, I would say not to conclude, but carry on. New day should bring new hope, to grow, and yield better. And it isn't possible without new questions and a deep and wider urge to explore. 5 Cen ago Confucius gave four concepts; Ren (benevolence), Shu, Yi and Li. Plato studied and gave us three parts of a soul. To him reason was the overseer. Aristotle, one of the biggest names found who was a Continent person and who was Incontinent? Cicero simplified the purpose of life. To him the aim of life was to generate and deliver goodness through acts of kindness. Kant, a product of Enlightenment, helped us to know the limitations of human reasoning. What all can we prove? Is there a God?
6. Nietzsche dug deeper in the concept of truth. He said good and evil were the creation of mankind. We think less but tend to believe more. He dared say that Christianity is Slave Morality. Russell, a great mathematician and philosopher, gave a wonderful lesson in The Conquest of Happiness. Study him, and learn what happiness is and what unhappiness is. David Bohm revealed that most problems of the world are due to the lines drawn between I and You, We and They. He said we are chips of the same block. Whether it is matter or non-matter, all is same; common stuff. Chomsky criticized US foreign policy and expressed disappointment in science's ability to explain human actions and motivation.
7. So, we conclude to proceed with the questions to be asked, the query to be resolved, and look forward not to repeat the day spent yesterday, on the sunrise. Sure, before going to bed today, I will write down,

9. I, Me, Mine We, Ours, by B Hakeem, Issue No. 57, Better Morrow, Apr 2020

10. Noam Chomsky, Understanding Power: The Indispensable Chomsky, ed. Peter R. Mitchell and John Schoeffel (New York: The New Press, 2002), [page number].

where I was half-right, totally off my rockers, and yes where I had made the beginning for a new discovery.

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A NEW CONTRACT: HOW PAKISTAN CAN END POLITICS OF POVERTY

“There is always more misery among the lower classes than there is humanity in the upper.” Victor Hugo, *Les Misérables*.

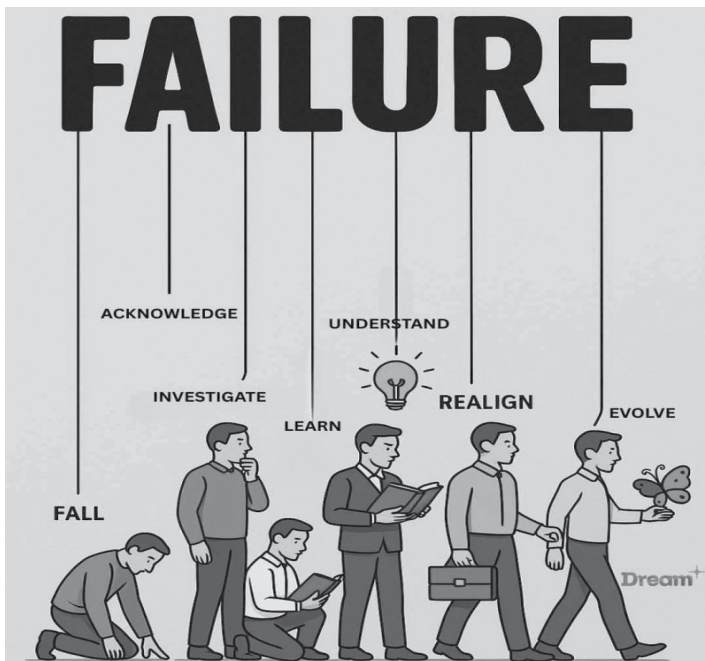


Let's be honest: we don't need another diagnostic. We already know the patient is bleeding. What Pakistan needs now is a surgical plan—practical, bold, and morally sound.

For too long, we've accepted poverty as collateral damage in the pursuit of elite consensus and IMF appeasement. But poverty is not an economic inevitability. It's a political choice; we have the tools. The question is: do we dare use them?

It begins at the source: revenue. Not just collecting more—but collecting fairly and intelligently. Three big fissures need closing. **First**, agricultural income: time to stop pretending. We must tax progressively above subsistence thresholds, synchronized across provinces. Digitize land records, use satellite imagery to estimate yields, and enforce returns based on real output. **Second**, the retail-wholesale sector — our country's backbone — remains untaxed. Use utility, mobile, and point-of-sale data for automatic registration, offer simplified compliance pathways, and blacklist evaders. **Third**, exemptions: eliminate the alphabet soup of favors. Every tax break must have a limited time-frame or a sunset clause. Any system people don't understand breeds mistrust. The tax code should not be a maze for the honest and a playground for the connected.

But it's not just about how much we collect—it's about how we spend. We must flip the budget. Instead of rewarding glossy overpasses, we reward outcomes. Tie provincial transfers to performance on health, literacy, nutrition. Double down on girl-focused primary education—stipends, not just schoolbags. Fund preventive healthcare—immunization, clean water, maternal support. And if we must borrow, let it be for people, not concrete. That debt pays dividends for decades. The deeper issue is how we define development. We remain stuck in an outdated metric. GDP was never designed to measure human welfare. Nobel laureates like Joseph Stiglitz and Amartya Sen



Shared with My Students at Rawalpindi Women University.

Editor

have long argued that a country's economic output is not the same as its people's well-being.

Pakistan needs to budget with a dashboard: track HDI by district, inequality via the Gini index, and deprivation through the Multidimensional Poverty Index. Real reform starts when budgets ask, "How many children ate today?" instead of "How many bridges did we build?" There's no way forward without confronting what we're doing to our youth. We call it a "youth bulge," but without investment, it's more like a ticking bomb. What we need is a national skills guarantee—every Pakistani under 30 should have access to one of three paths: vocational training, digital certification, or an apprenticeship.

No excuses. Every district should have youth entrepreneurship hubs—public-private incubators to build solutions in climate tech, fintech, creative services. We should have a Youth Civic Corps that mobilizes thousands for literacy drives, urban greening, disaster response. This isn't idealism—it's strategic insurance. If we don't create opportunity, we'll be dealing with unrest. Meanwhile, we must build on what works. The Benazir Income Support Programme remains the country's most robust safety net. But it's frozen in its original form. We need to evolve it. Link payments to real outcomes: school attendance, vaccination, skills completion.

Digitally integrate it with NADRA, Sehat Sahulat, Ehsaas, and microcredit channels to build a universal social registry. Add tiers: long-term unconditional support for widows, persons with disabilities, and the elderly. Conditional, time-bound transfers for those who can and want to move up. The goal is not permanent welfare—it's dignity with an off-ramp.

But even as we talk reform, let's address the elephant in the drawing room—protocol. We're trying to build a welfare state while financing a spectacle of privilege. Convoys, VIP perks, public security as personal entitlement. Every rupee spent on ceremonial power is one less rupee for public good. Strip it back. Limit police convoys to verified high-risk individuals. Publish the protocol budget of every ministry. Cap perks. All the big-wigs in the state apparatus can fly economy—if they want comfort, they can top up from their own pockets. This isn't about symbolism. It's about credibility.

Yet all this will still fall flat without trust. No reform

survives without it. The state must show it value to its citizens. Start small but start strong. If you paid for a government service like passport or ID card, and it doesn't arrive within time, it's free. If the passport office has no power, escalate, the portal allows you to complain to next HQ. Create real-time redressal.

Provide free legal aid to women, bonded labourers, minorities. A welfare state does not begin with charity—it begins with predictability. With justice. Everything we're proposing here isn't just economic. It's deeply moral. Thomas Piketty, in his work on capital and inequality, showed how unregulated wealth accumulation creates systemic instability. The longer you let inequality fester, the more corrosive it becomes—to social cohesion, to democracy, to the very idea of merit. It's not about punishing the rich—it's about protecting the country, the republic.

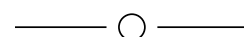
Richard Wilkinson and Kate Pickett's landmark work "The Spirit Level" makes a shocking case: unequal societies are not just unfair—they are dysfunctional. They do worse across everything that matters: crime, education, trust, health, productivity.

"Pakistan must understand that inequality is not just a side effect. It is the dysfunction engine. When one class is hoarding plots in gated suburbs while another queues up for food rations, it's not just a fiscal problem, it's a fracture in the national soul. We can either have elite consensus, or we can have inclusive development. But we can't have both."

What we need is a new contract. A contract that says: if you work hard, you can feed your family. If you pay your taxes, your kids go to school. If you obey the law, the law protects you. That's not utopia. That's Republic 101. The elite will not sign that contract willingly. But history shows that when the middle class and the marginalized demand it together — it becomes inevitable.

Pakistan does not lack resources. It lacks resolve. It does not lack intelligence. It lacks intent. Let this be the decade we chose differently. Let this be the decade we turned the page. Let this be the decade we ended the politics of poverty—and began the practice of justice.

The writer is a Harvard Alumni and tweets as
@kashifmateenpk



I AM JUST A CHILD



O noble humans,

I am just a child.

Please— let me smile.

Place crayons gently in my hands,
not bullets born from brutal lands.

I want to paint my tender dreams,
not screams that haunt the night



**Air Cdre Matloob
Bokhari**

I long to draw bright castles of peace,
not graves where laughter finds no lease.
Let me color butterflies, flowers and streams,
not drums of war, nor shattered dreams.
I want to paint the stars that softly gleam,
not skies that bleed in crimson light.
Let me sketch schools and backpacks bright,



not children lost beneath war's flags
I don't want to draw borders that divide ,
nor lines of hate, nor walls of fear
I want to brush the hunger, pain, and cries—
the silent tears in mothers' eyes.

I am just a child.

Please — let me smile.

Give me crayons, not your fire,
Let me paint my heart's desire—
Of hopes reborn, of harvests green,
Of peaceful lands, of skies serene.

O noble humans,

hear my plea:

Don't beat the drums of war.



Don't burn the garden of my song,
Don't drown my dreams.
Don't raise your flags upon my broken bones,
Nor carve your victory on my stone.
I want to draw new dawns, harvests green
I am just a child—
not war, not pride.

Please — let me smile.

AMS

ABDUL MATEEN ANSARI MEMORIAL SCHOLARSHIP (AMS)

AMS REPORT - 2024-25

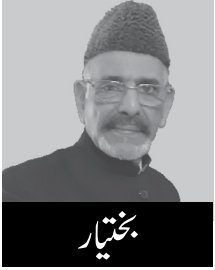
Serving the Nation Since 2012



AMS REPORT - Jul 25 to Sep 25					
Ser	Contributors	Jul-25	Aug-25	Sep-25	Total
	BBF 30 Jun 2025				377,156
1	Mr. Kashif Mateen Ansari	528,000			528,000
2	Col Nasir	2,880	2,880	2,880	8,640
3	Col Bakhtiar Hakeem		7,680		7,680
4	Mr. Ahmed Ali	220,880			220,880
5	Ms. Saira Tahir	67,200			67,200
6	Syed Amanullah Husaini		4,800		4,800
7	Mr. Osama Waris - AMS (SB)			2,880	2,880
	Total:	818,960	15,360	5,760	1,217,156
	Beneficiaries				
1	HITEC 2				-
2	Foundation Univ Rwp Campus 2			55,000	55,000
3	Foundation Univ Isb (FUI) 3				-
4	IIUI Univ 5				
5	APS (Girls) Humayun Road 1				-
6	Dar-UI-Madina 1	28,200			28,200
7	Rwp Women Univ 6				-
8	NUST (MCS) 1				-
9	Fazaia Med College- 1				-
10	RB Tech & Learning 1		76,525		76,525
	Total Paid to Beneficiaries	28,200	76,525	55,000	159,725
	No of Institutions	10	11	10	
	No of Students	23	24	24	
Received so Far					1,217,156
Total Exp					159,725
Bal as on 30 sep 25					1,057,431

AMS : THE GRAND PICTURE			
Details	Mar 12	Sep-25	Cumulative Picture
Receipt	21,946,047.00	5,760.00	21,951,807
Payment	20,839,375.80	55,000.00	20,894,376

اے عہد پیری کے ہم سفر



بختیار

۷۴ سال بعد

ہاں یہ درست ہے کہ ساٹھ کی دہائی اور مزید سال جوڑتے آپ بہت کچھ سیکھ چکے ہونگے، لیکن آج، یہ جو نیا دن اس نے عطا کیا ہے؛ یہ بھی کچھ نیا سیکھنے کے لیے ملا ہے۔ اور ساتھ ہی ساتھ گزرے ماہ و سال میں جمع شدہ اغلاط کی ممکنہ صفائی کے لیے۔ بے مقصد اور سوچے سمجھے بغیر دہرا دینے کے لئے تو یقیناً نہیں۔

۱۔ عمر دانش کا تقاضہ تو یہی ہے کہ گزرے کل تک جو کچھ معلوم تھا، یا جو رائے قائم ہو چکی تھی۔۔۔ اس میں سے کمی اور غلطی کو دور کر دیا جائے۔

۲۔ عمر اور داڑھی کے رعب اور دبے سے نہیں، سلجھاؤ سے۔۔۔ مسکرا کر۔۔۔ مشورہ یا نصیحت تب دی جائے جب کوئی مانگے۔

۳۔ نوجوانوں کی عجلت اور جوش کا جواب اقدار اور دوراندیشی سے۔۔۔ انکورد عمل کا نہیں۔۔۔ عمل صالح اور عمل فیض کا راستہ دکھانا ہے۔

۴۔ پوتے، پوتیاں، نواسے نواسیاں۔۔۔ نعمت غیر ابدی ہیں۔۔۔ جو شریک وقت ہیں، وہی اب شریک حیات ہیں۔

۵۔ نئی نسل کو کچھ دینا ہے۔۔۔ دامے، درمے، سخن۔ وہ سب جسے آپ ان کے لئے قیمتی سمجھیں۔

۶۔ جو ڈاکٹر کہے مان لیں۔۔۔ وہ شافعی نہیں۔۔۔ دوست ہے۔۔۔ مددگار۔

۷۔ قدرت اور فطرت کے مناظر پہلے سے زیادہ حسین اور انسان دوست نظر آتے ہیں۔ مشکلات اور پریشانی میں گھرے لوگوں کو بھی دکھائیے۔

۸۔ دنیا کے سارے حکمران میری ہی عمر کے تو ہیں۔۔۔ بلکہ اوسطاً مجھ سے بڑے۔۔۔ تو میں نظام ہستی کیوں نہیں چلا سکتا۔ آج جانا ہے یا کل، سب اس کو پتہ تھا اور ہے۔ آپ اور مجھ سے کس نے پوچھا ہے۔

۹۔ عمل اور رد عمل میں فرق سمجھ آ جانا چاہیے۔۔۔ گالی کا جواب اگر گالی ہو گا تو اتنا ہی قابل نفرت ہو گا۔ عمل یا معاملات کو اقدار کی قید میں لائیے۔۔۔ اپنے تجربے یا عادات کی روشنی میں نہیں۔

۱۰۔ جب وقت کم رہ جائے تو عقلمندی یہ ہو گی کہ اس نعمت انمول کو ضائع نہ کیا جائے۔۔۔

امرتا پریتم



پنجابی کی بہت بڑی شاعرہ امرتا پریتم کی جن کا تعلق سکھ مذہب سے تھا اور ان کے آباؤ اجداد کا تعلق متحدہ ہندوستان کے وقت گجرات سے تھا۔ امرتا پریتم اپنی آب پتی ”رئیدی ٹکٹ“ میں لکھتی ہیں کہ جب ہندوستان کا بٹوارا ہوا تو لاہور سے بذریعہ ٹرین دہلی گئیں تو انھوں نے راستے میں لوٹ مار دیکھی، قتل و غارت دیکھی، سروں کے بغیر دھڑ دیکھے، جسم کے مختلف اعضاء پڑے دیکھے۔ امرتا پریتم سوچتی ہیں کہ اس پنجاب کی دھرتی پر ایک دھمی (بیٹی) کوئی تھی تو وارث شاہ نے اس پر پورا قصہ لکھ دیا تھا (یہاں ان کا اشارہ ہیر کی طرف ہوتا ہے جس کا قصہ وارث شاہ نے لکھا تھا) آج اس دھرتی پر لکھاں دھیاں جڑ گئی ہیں ان کے دکھ بانٹنے والا کوئی نہیں ہے آج ان کے قصے لکھنے والا وارث شاہ کوئی نہیں ہے

”امرتا نے وارث شاہ کو مخاطب کر کے ایک نظم لکھی“

آج آکھاں وارث شاہ نوں کتھوں قبریں وچوں بول!

سنے ڈالیاں پینگھ اج پپلاں دتی توڑ
جتنے وجدی سی پھوک پیار دی وے اوہ نہجلی گئی گواچ
گلیوں ٹٹے گیت پھر تر کلیوں ٹٹی تند
راٹھے دے سب ویر اج بھل گئے اوہدی جاچ
ترنجوں ٹٹیاں سہیلیاں چرخے گھوکر بند
اک روٹی سی دھی پنجاب دی توں لکھ مارے وین
آج لکھاں دھیاں روندیاں تینوں وارث شاہ نوں کہن
راٹھے دے سب ویر اج بھل گئے اوہدی جاچ
اٹھ درد منداں دیا دردیا! اٹھ تک اپنا پنجاب

لاگاں کیلے لوک منہ بس پھر ڈنگ ہی ڈنگ
پلو پٹی پنجاب دے نیلے پے گئے انگ
دھرتی تے لہو ویا قبریں پٹیاں چون
پریت دیاں شاہزادیاں اج وچ مزاراں رون
اج سبھ کیدو بن گئے حسن عشق دے چور
اج کتھوں لیائیے لہج کے وارث شاہ اک ہور
آج آکھاں وارث شاہ نوں توں ہی قبریں وچوں بول!
تے اج کتا بے عشق دا کوئی اگلا ورقا پھول
سنے سچ دے بیڑیاں لڈن دتیاں روڑھ

آج نیلے لاشاں وچھیاں تے لہو دی بھری چناب
کسے نے پنجاب پانیاں وچ دتی زہر رلا
تے اوہناں پانیاں دھرت نوں دتا پانی لا
اس زرخیز زمین دے لوں لوں بھٹھیا زہر
گٹھ گٹھ چڑھیاں لالیاں پھٹ پھٹ چڑھیا قہر
ویہو ولسی واء پھر ون ون دگی جا
اوسے ہر اک وائس دی و نچھلی دتی ناگ بنا
پہلا ڈنگ مداریاں منتر گئے گواچ
دو بے ڈنگ دی لگ گئی جنے کھنے نوں لاگ
تے اج کتا بے عشق دا کوئی اگلا ورقا پھول

قابل احترام ایڈیٹر صاحب BETTER MORROW

السلام علیکم!

میں اپنی ماضی کے دریچوں سے جب جھانکتا ہوں تو اپنی 67 سالہ زندگی میں ہزاروں لاکھوں لوگوں میں سے کچھ کردار ایسے نظر آتے ہیں جن سے میں نہ صرف متاثر ہوا بلکہ وہ میرے آئیڈیل کرداروں کا روپ دھار کر ہمیشہ کے لیے ذہن میں نقش ہو گئے۔ انہی کرداروں میں سے ایک کردار کرنل بختیار بھی ہیں۔ جن کے زیر سایہ کچھ عرصہ مجھے اپنے پیشہ ورانہ فرائض کی ادائیگی کا شرف حاصل رہا لیکن اس عرصے میں سینئر جونیئر کا فرق ہونے کی وجہ سے ایک جھجک حجاب اور فاصلہ رہا جو اس وقت ضروری بھی تھا اور ڈسپلن کا تقاضا بھی تھا۔ اعلیٰ سوچ و فکر، فرض شناس، دیانت دار، محب وطن، پیشہ ورانہ قابلیت ڈسپلن کے سخت پابند با اصول اور صاف گو مگر بہت ہی مخلص اور ہمدرد غمگسار اوصاف کے مالک کمانڈر بہت ہی کم دیکھنے کو ملتے ہیں اور کرنل بختیار حکیم میں یہ سب خوبیاں موجود تھیں جس کی وجہ سے کرنل صاحب کا قابل احترام سراپا آنکھوں سے دل میں سما گیا۔

اگست 2021 کو اپنی یونٹ کی 50 سالہ سالگرہ پر تقریباً 30 سال بعد کرنل صاحب سے دوبارہ ملاقات ہوئی۔ یونٹ کی اس 50 سالہ سالگرہ پر میں 14 (پاسان حریت) کے عنوان سے یونٹ کا ترانہ لکھا تو کرنل صاحب نے حکم دیا کہ یونٹ کا یہ ترانہ مجھے دو جو میں اپنے TFP کے ترجمان جریدہ Better Morrow میں شامل کروں گا۔ اس موقع پر کرنل صاحب نے ایک بہت ہی خوبصورت کارڈ جس پر احمد ندیم قاسمی کے دعائیہ کلمات خدا کرے میری ارض پاک پر اترے وہ فصل گل جسے اندیشہ زوال نہ ہو

درج تھے اور TFP کا ترجمان جریدہ Better Morrow بھی عنایت کیا۔ یوں میں تھنکرز فورم پاکستان سے متعارف ہوا۔

TFP کا ترجمان Better Morrow پڑھنے سے محسوس ہوا کہ موجودہ انحطاط پذیر دور اور حالات میں ملک و قوم کو جس ذہنی و فکری راہنمائی کی ضرورت ہے اس کے لیے TFP سے بہتر کوئی فورم نہیں۔ بعد میں جب معلوم ہوا کہ کے TFP بانی اراکین میں کرنل بختیار حکیم کے ساتھ میری آئیڈیل شخصیت پاکستان کے عالمی شہرت یافتہ ایٹمی سائنس دان ڈاکٹر سلطان بشیر الدین محمود بھی شامل ہیں تو بہت خوشی اور طمانیت کا احساس ہوا۔ بعد ازاں TFP کے دوسرے اراکین اور ممبران سے بھی غائبانہ تعارف ہوا کیونکہ ان میں سے سوائے کرنل صاحب کے آج تک نہ تو کسی سے میری بالمشافہ ملاقات ہوئی ہے اور نہ ہی پہلے کوئی تعارف تھا۔ TFP کے فورم سے برگڈیٹر آصف ہارون راجہ، لیفٹیننٹ جنرل اسد دورانی، ڈاکٹر سمیع اللہ ملک، پروفیسر ڈاکٹر امیر حیدر ملک، لیفٹیننٹ جنرل نعیم خالد لودھی، ڈاکٹر مقصودہ حسین، لیفٹیننٹ کرنل حامد غنی انجم، کرنل شبیر حسین، کاشف متین انصاری، ڈاکٹر سلطان بشیر الدین محمود اور کرنل بختیار حکیم جیسے دانشور اعلیٰ سوچ و فکر کے مالک صاحب بصیرت حضرات قوم و ملت کی رہنمائی کا فرض بحسن خوبی نبھا رہے ہیں۔

بیداری امت قومی یکجہتی اور اصلاح معاشرہ میں TFP کا کردار یقیناً قابل تعریف ہے جس کو نظر انداز نہیں کیا جاسکتا۔ خصوصاً Better Morrow میں لکھنے والے تمام احباب کی تحریریں بہت کچھ سوچنے پر مجبور کر دیتی ہیں تو ڈاکٹر سمیع اللہ ملک کی فکر افروز باتیں اور ایڈیٹر کا ”سلام صبح نو“ تو جھجھوڑ کر رکھ دیتے ہیں۔ میں کا باقاعدہ TFP ممبر تو نہیں لیکن اس کے باوجود بھی خود کو TFP کا فرد سمجھتا ہوں جہاں ایک اپنائیت کا احساس ہوتا ہے کے تمام TFP عہداران، اراکین اور ممبران کے لیے

اپنے ان الفاظ کے ساتھ:

پیار محبت جن کا مسلک امن سلامتی چاہنے والے

قوم کا درد ہے جن کے دل میں کیسے ہیں یہ لوگ عظیم

ڈھیر ساری دعائیں

لائسنس حوالدار (ر) محمد علی اسد بھٹی

الرحمت لاہوری ہڈالی ضلع خوشاب، پوسٹ کوڈ 41210، موبائل نمبر 03026601074

دیکھ کر کوئی صلاح الدین ایوبی جاگتا اپنوں کی چنگیزیّت اور دشمن کی بربریت کا نشانہ بننے والے معصوم بچوں کی چیخیں سن کر کوئی غوری آتا۔ آج آن وطن پر قربان ہونے والا ٹیپو سلطان کوئی نہیں رہا ناموس رسالت صلی اللہ علیہ وسلم پر جان نثار کرنے والے غازی علم شہید اور عامر چیمہ کہاں سے آئیں گے ان جھوٹے خداؤں کے غرور و تکبر کے بت پاش پاش کرنے والا محمود غزنوی کب آئے گا طارق بن زیاد کے جذب و جنون والے کب جاگیں گے خالد بن ولید کی تلوار کب اٹھے گی سعد ابن ابی وقاص جیسے شوق شہادت کے متوالے کہاں چھپ گئے ہیں حق کو صداقت کے علمبر دار حسین ابن علی کے عاشق کہاں چلے گئے ہیں حیدر کرار کے نعرے لگانے والے کیوں خاموش ہیں محمد عربی صلی اللہ علیہ وسلم کے نام لیوا کیا اتنے کمزور بے بس اور لاوارث ہو چکے ہیں کہ ان کا نام و نشان بھی مٹا دیا جائے۔

اے رب العالمین تیری رحمت کب جوش میں آئے گی ہماری قوم کب ہوش میں آئے گی اور یہ بے حمیت حکمران کب تک مدہوش رہیں گے جب یہ کشتی ڈوب جائے گی یا ابھی ایسا وقت نہیں آیا کیا ابھی کوئی اور امتحان باقی ہے۔

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توقع رکھی جاسکتی ہے۔
آج کا مسلمان حکمران بے حمیت اور قوم بے حس ہو چکی ہے کیا؟ یہ دھرتی ان غیرت مند ماؤں سے بانجھ ہو چکی ہے جن کی کوکھ سے ٹیپو سلطان، مولانا محمد علی جوہر، مولانا ظفر علی خان، علامہ اقبال، قائد اعظم محمد علی جناح، عزیز بھٹی شہید جیسے سپوتوں نے جنم لیا جن کے پختہ ارادوں کے سامنے مضبوط چٹائیں بھی ریت کی دیوار ثابت ہوئی جن کے کردار، افکار، عمل، جرات حوصلہ اور قوت ایمانی نے قوم کے تن مردہ میں جان ڈال دی۔ جنہوں نے ظالم و جابر حکمرانوں کے سامنے کلمہ حق کا پرچم سرنگوں نہ ہونے دیا ہر باطل کے سامنے ڈٹ گئے جن کے آہنی عزم و استقلال میں ذرا برابر بھی لغزش نہ آئی۔ جن کے آہنی عزائم کو شکست نہ دی جاسکی اور نہ ہی کسی میدان میں جن کے قدم ڈمگائے۔ نہ پیٹھ دکھائی۔ جو مر کر بھی امر ہو گئے جن کی قبروں سے ابھی تک یہ صدا آرہی ہے کہ ”اگر جینا ہو ذلت کا تو موت اچھی ہے جینے سے“ لیکن آج انہیں کہ وارث ذلت و رسوائی اور عبرت کا نشان بن چکے ہیں فاطمہ بنت عبداللہ کے معصوم وجود کو چھلنی کیا جا رہا ہے امت مسلمہ کے بدترین دشمن مسلمانوں کے خون کے پیاسے وحشی درندے طاقت کے نشے میں دھت اپنے مذموم عزائم کے ساتھ ہمارے وجود کو مٹانے کے در پے ہیں۔ جو اپنے ناپاک وجود سے پاک دھرتی کو پامال کر رہے ہیں۔

ہماری غیرت کو ناپاک قدموں تلے روند رہے ہیں اور پاگل کتوں کی طرح ہمیں کاٹنے کو دوٹے چلے آرہے ہیں لیکن ہمارے بزدل حکمران خاموش ہیں۔ انہیں اس کی پرواہ نہیں۔ صدحیف ایسے حکمرانوں پر جو اپنے ہی گھر کو آگ میں جلتا ہوا دیکھ کر خوش ہیں ہر طرف آگ و خون کا دریا بہہ رہا ہے اور غیرت سے عاری ہمارے حکمران ان کے تلوے چاٹ رہے ہیں اور افسوس ہے قوم پر کہ پھر بھی یہ غفلت کی گہری نیند سو رہی ہے ظلم و جبر کی منہ زور آندھی جس کے گھر کی دہلیز پر پہنچ چکی ہے لیکن اسے ہوش ہی نہیں۔

اے میری بھولی نادان اور بزدل قوم یہ سونے کا وقت نہیں اٹھے جاگے اور اپنے گھروں کو اس آگ سے بچائیے جس کے شعلے تمہارے گھروں کو اپنی لپیٹ میں لے چکے ہیں اس کا مقابلہ کیجئے ورنہ جل کر راکھ ہو جاؤ گے اور پھر تمہاری داستاں تک بھی نہ ہوگی داستانوں میں کیوں کہ جرم ضعیفی کی سزا مرگ مفاجات ہوتی ہے۔

اے کاش ہماری قوم خواب اور غفلت سے جاگتی آنکھیں کھولتی حکمران غیرت ملی کا مظاہرہ کرتے اور آج اسلام کی مظلوم بیٹی ڈاکٹر عافیہ صدیقی کی پکار پر لبیک کہنے والا کوئی ابن قاسم کہیں سے آجاتا قوم کے محسنوں کی بے بسی



عہد وفا کی قسم

ڈاکٹر سید محبوب

ہم وردی پوشوں نے اپنے لہو سے نبھائی ہے
دفاع بطن کے لیے عہد وفا کی جو قسم کھائی ہے
وطن پر مر مٹنے کا جذبہ ہے لہو کے ہر قطرے میں
اسی جذبے سے سرشار ہر سپاہی ہے
اس کے لبوں پر تھا تکبیر کا نعرہ
ہر وہ سپاہی جس نے سینے پہ گولی کھائی ہے
قوم کی آنکھوں کا تارا ہے ہر وہ جوان
جسم پہ جس نے پاک فوج کی وردی سجائی ہے
جب بھی بڑھائے اپنے ناپاک قدم
دشمن نے ہمیشہ منہ کی کھائی ہے
کبھی بھول کر اب رافیل نہ لانا
فضا میں پاک وطن کے شایمنوں کی بادشاہی ہے
مان لیں اب بھی افواج پاک کی عظمت کو
جن کے دلوں اور ذہنوں میں چھائی گمراہی ہے
شہادت ہے محبوب و مطلوب مومن
یہی حقیقت سب سے بڑی سچائی ہے

دعوت فکر



لائس جالدار (میر علی اسد بھٹی)

جب کوئی معاشرہ اخلاقی پستی کا شکار ہو جائے، قوم بے حس ہو جائے، حکمرانوں میں غیرت ایمانی نہ رہے، نسل نو نشان منزل کھو چکی ہو، مرد بزدل ہو جائے۔ عورت شمع محفل بن کر رہ جائے دانشور اور علماء ہوس پرست ہو جائیں وہاں راہنما خود غرض بن جائیں لوگ و ہن (موت کے خوف) میں مبتلا ہو جائیں، قوم کی باگ ڈور عہد شکن اور رزیل لوگوں کے ہاتھ آ جائے۔ مکرو فریب اور منافقت کا دور دورہ ہو جھوٹ سچ لگنے لگے اور سچ کو جھوٹ سمجھا جانے لگے۔ شمشیر و سناں کے وارث طاؤس اور باب کی محفلوں میں گم ہو جائیں تو اس وقت اس قوم کی کشتی کے ڈوبنے کا خطرہ یقینی ہوتا ہے۔ اس وقت وطن عزیز کی کشتی بھی ایسی ہی صورت حال سے دو چار ہے جس میں سوار ہر شخص خود اپنے ہاتھوں سے اس کشتی میں چھید کرنے میں لگا ہوا ہے اور اسے معلوم ہی نہیں کہ میں کیا کر رہا ہوں ادھر طاغوتی قوتیں اور مسلمانوں کے ازلی دشمن اکٹھے ہو کر طوفانوں میں گھری اس کشتی کو ڈوبنے میں ایڑی چوٹی کا زور لگا رہے ہیں حالات سب کے سامنے ہیں اور اس نازک وقت میں بھی اس کشتی کے نا خداؤں نے ہوش کے ناخن نہ لیے اور اپنے پٹوارانہ سنبھالے تو خدا نخواستہ یہ کشتی ڈوب بھی سکتی ہے۔ اب اگر طوفانوں میں گھری اس کشتی کی معصوم ساریوں میں سے کسی مظلوم کی آہ سن کر رب العالمین کو رحم آ جائے اور وہ اپنے دست قدرت سے اس کو کنارے لگا کر ڈوبنے سے بچالے تو یہ ایک الگ بات اور ایک معجزہ ہوگا وگرنہ ہمارے نا عاقبت اندیش حکمرانوں نے دشمن کے ساتھ مل کر اس کی ہمنوائی میں جھوٹے خداؤں کی خوشنودی کی خاطر اس کو ڈوبنے میں کوئی کسر نہیں اٹھا رکھی۔

حاکم وقت قوم کے باپ کی حیثیت رکھتا ہے لیکن جب یہ یہی حاکم ہوس اقتدار اور دولت کے لالچ میں اپنے ہی بیٹوں کو چند ٹکوں کے عوض دشمن کے ہاتھ بیچ ڈالیں اپنی عفت ماب بیٹیوں کا سودا کر کے ان کی عصمت کی قیمت کھری کر لیں اور پھر بڑی ڈھٹائی اور بے حیائی سے ان کی بے بسی کا تماشا دیکھیں۔ قوم کے محسنوں کی نہ صرف تذلیل کریں بلکہ انہیں ذلیل اور رسوا کر کے زندان میں ڈال دیں۔ اپنے ہی جگر گوشوں کو اپنے ہی گھروں میں بارود سے جلا کر راکھ کر دیں ملک و قوم کی عزت و غیرت کا جنازہ نکال دیں اور ہر آنے والا حکمران اپنے پیش رو حکمرانوں کے نقش قدم پر چلتے ہوئے اپنوں پہ ستم غیروں پہ کرم کی پالیسی پر قائم رہتے ہوئے دشمن سے پیار کی بینگیں بڑھانے لگیں تو ایسے حکمرانوں سے ملک و قوم کی بھلائی کی کیا

کہ میرا مشرق لہو لہو ہے، وہ میرا شوق جو میرا بازو ہے میرا دل ہے میری نمو ہے جو میرے اطراف کا نشان، میری آبرو ہے لہو لہو ہے، سحر کے سورج، میں نصف تاریک نصف روشن ہوں سحر کے سورج میں اپنے پیکر کی نصف تصویر ہو گیا ہوں میں آپ ہی آج اپنی تحقیر ہو گیا ہوں، میں اسم تصغیر ہو گیا ہوں میں اپنا آدھا بدن لئے کس طرف کو جاؤں کسے دکھاؤں

اس تحریر کو کاغذ پر منتقل کرنے کے پیچھے میرا ایک مقصد ہے۔ میری خواہش ہے کہ احمد فراز پر لگے اس الزام کی نفی کرنے کی کوشش کروں کہ وہ ملک دشمن تھا۔ گو مجھے اس بات کا سو فیصد یقین ہے کہ احمد فراز جیسی ہستی کو میری کسی وکالت کی ہرگز کوئی ضرورت نہیں۔ لوگوں پر آہستہ آہستہ ان الزامات کی حقیقت واضح ہو جائے گی۔ لیکن شاید اس مضمون کے ذریعے کوئی کفارہ ادا کرنا چاہتی ہوں۔ کہ میں کیوں اس طرح سوچتی رہی۔ میری خواہش ہے کہ میں احمد فراز کے اندر چھپے ہوئے ایک محب وطن پاکستانی کی جھلک اپنے قارئین کو دکھا سکوں۔ فراز اس ملک کی دھرتی کا بیٹا تھا۔ اور اس دھرتی سے جڑا رہنا چاہتا تھا۔ آنکھ تو اس نے اس خطے میں کھولی جہاں بچوں کو ان کے بچپن سے ہی تلوار اور تیر و تفنگ کا عادی بنانے کے لئے تربیت کی جاتی ہے۔ لیکن اس نے تیر و تفنگ اور تلوار کی بجائے اپنے ہاتھ میں قلم پکڑ کر اس سے لوگوں کے دلوں کو فتح کرنا شروع کر دیا۔ فراز نے اردو اور فارسی سے عشق کر لیا میں نے کسی جگہ سنا تھا یا پڑھا تھا کہ؛

”کون کہتا ہے ہمارے پٹھان بھائی اردو نہیں بول سکتے۔ آپ احمد فراز اور پریشان خشک کی اردو سن لیں تو حقیقت واضح ہو جائے گی۔ ان سے اچھی اردو کون بول سکتا ہے۔“ احمد فراز اپنے گرد و پیش کے مسائل اور لوگوں کی تکالیف سے ایک شاعر کی حساس فطرت کے باعث مکمل آگہی رکھتا تھا۔ اس نے اپنی شاعری میں اپنے مخصوص رنگ میں انہیں اجاگر کیا۔ اس میں اس حد تک کامیاب رہا کہ اس کے بارے میں فیض احمد فیض نے فراز کی شاعری کے انگریزی تراجم میں اپنی رائے کا اظہار اس طرح کیا کہ فراز اپنے گرد و پیش کے سماجی حقائق کے حوالے سے بہت زیادہ حساس شاعر ہے۔ دل شکنی، دکھ، جبر، غم و غصہ، امید و یاس کا پروردہ ایک خوفناک سماجی نظام جس کا انسان شکار ہے۔ ایک باشعور ذہن رکھنے والے آدمی کے لئے یہ خارجی حقائق ایک داخلی تجربہ بن جاتے ہیں۔ یہ سارا مواد جس سے احمد فراز کی شاعری کی تشکیل ہوئی۔

12 جنوری 1931-25 اگست 2008

احمد فراز



نہ بن سکی۔ بقول مسعود مفتی ؛

”مجھے وہ بے چہرہ تذکرے یاد ہیں جو فراز سے پہلے مجھ تک پہنچ چکے تھے۔ یعنی رومانوی شاعری کی اچھی صنعت، اور متنازعہ شخصیت کی بری غیبت۔ کبھی تعریفی جملے، کبھی طنزیہ پھبتی، کبھی ناراض تبصرے، کبھی شاعرانہ چشمک، اور کبھی اخبارات کے منفی ادا ریئے۔ سنگ بازی کے جواز یہ تھے کہ فراز کیمونسٹ ہے، اسلام دشمن ہے، ملک دشمن ہے، اور ہندوستان نواز ہے۔۔“

مسعود مفتی خوش قسمت تھے کہ مرد ہونے کے ناطے ان سے دوستی پر مورد الزام نہ ٹھرائے جاسکتے تھے۔ لیکن میں چونکہ ایک عورت ہونے کے ناطے، اور وہ بھی ایک ورکنگ وومن کی حیثیت سے اس کی متحمل نہیں ہو سکتی تھی۔ مشاعروں میں ملاقات تو ہوئی، لیکن ان کی ذات کی اچھی صفات سے میں کبھی آگاہ نہ ہو سکی۔ ہاں البتہ ایک دفعہ جب میں نے ان کا انٹرویو کیا تو مجھے اندازہ ہوا کہ اس شخص کا صرف کلام ہی خوبصورت نہیں بلکہ یہ خود بھی ایک دلنواز شخصیت کا مالک ہے۔ جو کھل کر اپنی رائے دینے میں کبھی بخل سے کام نہیں لیتا۔

دوستوں کی صفات بیان کرتے وقت کھل کر اظہار کرتا ہے۔ تو میرے ذہن میں احمد فراز کی شخصیت گذشتہ تصور دھندلا سا گیا۔ کیونکہ میرا اس بات پر ایمان ہے کہ ایک سچا انسان کبھی برا نہیں ہو سکتا۔ جو انسان دوسروں کی انسانی خوبیوں کا معترف ہو وہ بھلا خود اپنی ذات کو ان خوبیوں سے کیسے دور رکھ سکتا ہے۔ ایک ذہین انسان ہی دوسروں کی ذہانت کو پرکھ سکتا ہے۔ ایک محب وطن شخص ہی کسی دوسرے شخص کے حب وطن کو سراہ سکتا ہے۔ کسی دوسرے انسان کی انسانی خوبیوں کو پہچاننے کے لئے خود بھی ان خوبیوں کا حامل ہونا پڑتا ہے۔ تو اس دلیل کی بنیاد پر میں اس نتیجے پر پہنچی کہ احمد فراز پر لگائے گئے الزامات بھی صرف الزامات ہیں ان میں کوئی صداقت نہیں۔ مجھے یہ بھی دکھ ہوا کہ بعض اوقات ہم سنی سنائی باتوں پر، خصوصاً بری باتوں پر کتنی جلد ایمان لے آتے ہیں۔ اور ہماری نظروں پر تعصب کی عینک لگ جائے تو ہمیں دوسروں کے اندر وہ تمام برائیاں نظر بھی آ جاتی ہیں۔ جو اس سے پہلے ہمارا ذہن قبول کر چکا ہوتا ہے۔ اور بعض اوقات تو ہم تمام عمر ہی اسی عینک سے دیکھتے رہتے ہیں اور حقیقت کی تلاش کرنے کی کوشش ہی نہیں کرتے۔ جانے ہم کب اس قابل ہوں گے کہ کسی سنی سنائی بات پر ایمان لانے سے پہلے اس کی صداقت کو اچھی طرح پرکھ لیں۔ جانے کب۔۔۔

جو شاعر سقوط ڈھاکہ پر یہ کلام لکھتا ہے اس کے بعد کوئی شخص یہ الزام کیسے لگا سکتا ہے کہ وہ محب وطن نہ تھا۔

سحر کے سورج۔۔۔۔۔۔۔۔ احمد فراز

سحر کے سورج، میں رو رہا ہوں

کہتے ہیں جو آواز دل کی گہرائیوں سے نکلے وہی اثر رکھتی ہے۔ میں سوچتی ہوں کہ کیا یہ مقولہ احمد فراز پر صادق نہیں۔ وہ کیوں اس قدر مقبول ہوا؟ کیا صرف اس لئے کہ وہ خوبصورت الفاظ میں خوبصورت جذبات کا اظہار کرتا ہے۔ نہیں، میرے خیال میں اس کی مقبولیت کا راز یہ ہے کہ وہ جو کچھ کہتا ہے وہ اپنے دل کی گہرائیوں سے کہتا ہے۔ اور وہی کچھ کہتا ہے جو وہ اپنے ارد گرد کے حالات و واقعات سے محسوس کرتا ہے۔ اپنی قلبی کیفیات کے اظہار کے لئے وہ کسی لفاظی یا نمائشی الفاظ کا وسیلہ نہیں ڈھونڈتا بلکہ سیدھے سادے الفاظ میں انہیں بیان کر دیتا ہے۔ اور پڑھنے والا اسے اپنے دل کی آواز سمجھ کر اسکی پذیرائی کر دیتا ہے۔ اس پر بہت سے الزام لگے۔ اس پر سیاسی حکمرانوں، فوجی حکمرانوں اور مذہب کے خدائی ٹھیکیداروں نے سنگ زنی کی۔ اسے جلاوطنی پر مجبور کیا گیا۔ اس کی پاکستانیت پر شک کیا گیا۔ اس کی مذہبیت پر انگلیاں اٹھائی گئیں۔ اس کے ذاتی کردار پر طعنہ زنی کی گئی۔ لیکن اس نے اپنی آواز میں کوئی ملاوٹ گوارا نہیں کی۔ اس کی آواز ایک سچی آواز، اور احتجاجی آواز ہے۔ جس کو کوئی بھی نہ دبا سکا۔ یہ آواز اپنی پوری توانائی کے ساتھ اس کے آخری وقت تک گونجتی رہی۔

احمد فراز پر الزام تو بہت لگے۔ لیکن کیا وجہ ہے کہ اس کو قید میں ڈال کر، جلا وطنی پر مجبور کر کے، اس کو اعلیٰ عہدوں سے محروم کر کے، اسے لوگوں کے دلوں سے باہر نہ نکالا جاسکا اس نے لگ بھگ پانچ دہائیوں تک ہر عمر کے لوگوں، بلا تخصیص جنس، اور رنگ و نسل کے دلوں پر حکمرانی کی۔ کہتے ہیں کہ ایک شخص کے مرنے کے بعد اگر دس مومن اس کی گواہی دیں تو وہ یقیناً بخشا جائے گا۔ اور احمد فراز کی گواہی تو اس کے جنازے میں شامل ہزاروں افراد نے دی۔ اس کی گواہی تو یہ بھی ہے کہ اس کا جنازہ ایک بہت بڑے مذہبی رہنما نے پڑھایا۔ اور بقول بیرسٹر مسعود کوثر، برادرِ احمد فراز، اس نے خود اپنی خواہش پر پڑھایا۔ اس کی وطن پرستی کی گواہی تو یہ بھی ہو سکتی ہے کہ بجائے اپنے خاندانی قبرستان میں دفن ہونے کے، وہ اسلام آباد کے بایسوں کی خواہش پر اسلام آباد میں مدفون ہوئے۔ اس اسلام آباد میں جہاں نہ صرف ملک کے چاروں صوبوں سے آئے ہوئے لوگوں کا بسیرا ہے بلکہ دنیا بھر کے باشندے بھی رہتے ہیں۔

اس تمہید کے بعد آگے بڑھنے سے بیشتر میں اس بات کا اعتراف کرنا چاہتی ہوں کہ میں بھی احمد فراز کی شاعری کی تو دلدادہ تھی لیکن احمد فراز کی شخصیت کے ساتھ وابستہ فسانوں کی وجہ سے میں ان کی ذات کی پرستار کبھی

بلند رہا۔

یہ ملک محض سرحدوں کا نام اور محض جغرافیہ نہیں بلکہ کلمہ کی بنیاد پر ایک نظریہ ہے۔ یہ وہ خواب ہے جس کی تعبیر اور تکمیل قائد اعظم کی جدوجہد اور عزم کے ساتھ معرض وجود میں آئی، اور یہ شہداء کے خون کی امانت ہے۔ اسی لئے دشمن کی ہر سازش ناکام ہوگئی، اور پاکستان آج بھی ”لا الہ الا اللہ“ کی بنیاد پر سینہ سپر ہے۔ قرآن کی وہی آیت آج بھی اس قوم (کی بنیاد ہے: کُمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ (البقرہ: 249) کتنی ہی چھوٹی جماعتیں ہیں جو اللہ کے حکم سے بڑی جماعتوں پر غالب آگئیں۔ پاکستان کا وجود اسی آیت کا زندہ ثبوت ہے۔ دشمن کے تمام ہتھیار، تمام سازشیں، اور تمام خواب ہمیشہ ناکام ہوں گے کیونکہ یہ سرزمین ”لا الہ الا اللہ“ کے نام پر بنی ہے، اور یہ پرچم قیامت تک سر بلند رہے گا۔ پاکستان آج بھی اپنی شناخت پر قائم ہے۔ یہ داستان ہمیں سبق دیتی ہے کہ جب قوم اپنے ایمان پر ڈٹ جائے تو دنیا کی کوئی طاقت اسے شکست نہیں دے سکتی۔ پاکستان کی یہ سرزمین ہمیشہ قائم رہے گی، کیونکہ یہ کلمہ حق پر قائم ہے۔ اور جو قوم کلمہ حق کو اپنی بنیاد بناتی ہے، اس کے خلاف باطل کے تمام ہتھیار ہمیشہ ناکام رہتے ہیں۔



ایک بار ایک درویش علامہ اقبالؒ کے پاس آیا۔ آپ نے حسب عادت اُس سے دعا کی درخواست کی۔ پوچھا، ”دولت چاہتے ہو؟“ علامہؒ نے جواب دیا: ”میں درویش ہوں۔ دولت کی ہوس نہیں۔“ پوچھا ”عز و جاہ مانگتے ہو؟“ جواب دیا: ”وہ بھی خدا نے کافی بخش رکھی ہے۔“ پوچھا ”تو کیا خدا سے ملنا چاہتے ہو؟“ جواب دیا ”سائیں جی کیا کہہ رہے ہو۔ میں بندہ وہ خدا۔ بندہ خدا سے کیوں کر مل سکتا ہے؟ قطرہ دریا میں مل جائے تو قطرہ نہیں رہتا۔ نابود ہو جاتا ہے۔ میں قطرے کی حیثیت میں رہ کر دریا بننا چاہتا ہوں۔“ یہ سن کر اُس درویش پر خاص کیفیت طاری ہوئی۔ بولا: ”بابا جیسا سنا تھا، ویسا ہی پایا۔ تُو تو خود آگاہِ راز ہے۔“ مجھے کسی کی دعا کی کیا ضرورت؟



کہاں سے تُو نے اے اقبالؒ سیکھی ہے یہ درویشی
کہ چرچا پادشاہوں میں ہے تیری بے نیازی کا
(حوالہ: ذکر اقبالؒ از عبدالمجید سالک)

ٹرمپ کے اس رویے کے بعد مودی کو عوامی نفرت اور دباؤ نے اس کے اوسان خطا کر دیئے اور یہ وہی وقت ہے جب ”اکھنڈ بھارت“ کا خواب پھر سے اس کے لبوں پر آنے لگا۔ بھارت کا دعویٰ ہے کہ بحر ہند کے ساحل سے جڑے تمام ممالک—سری لنکا، نیپال، بھوٹان، مالدیپ، حتیٰ کہ پاکستان تک—سب ”اکھنڈ بھارت“ کا حصہ ہیں۔ یہ سوچ دراصل چانکیہ کے اس فلسفے کا تسلسل ہے جس میں طاقت اور دھوکہ ہی سیاست کے ہتھیار ہیں لیکن تاریخ اس خواب کی بارہائی کرچکی ہے۔ محمود غزنوی کے حملے ہوں یا احمد شاہ ابدالی کی یلغار، بھارت ہمیشہ بیرونی طاقتوں کے سامنے کمزور ثابت ہوا۔ آج بھی اس کا ”اکھنڈ بھارت“ کا محض سراب بھارت کے جلد ٹوٹنے کا آغاز بھی ہے جو مودی کے ہاتھوں انجام تک پہنچے گا۔

ٹرمپ نے بھارت کی پالیسیوں پر کڑی تنقید اور پاکستان پر بھارتی آبی جارحیت کو کھلے الفاظ میں مسترد کرتے ہوئے کہا کہ امریکا روس اور چین کے اتحاد سے خوفزدہ نہیں۔ اس بیان کا اصل مخاطب بھارت تھا۔ گویا بھارت کو واضح پیغام دے دیا کہ اس کی جارحانہ روش ناقابل قبول ہے۔ وہ دنیا کے سامنے روس اور چین کے صدور کے ساتھ تصویریں بنوا کر امریکا کو مرعوب کرنے کی کوشش نہ کرے۔ مودی کا یہ اوچھا عمل درحقیقت وہ ایک تنہا ریاست کا ہے، جو اپنی ناکامیوں کو چھپانے کیلئے دنیا کے سامنے جھوٹی نمائش کر رہا ہے۔ یہ پیغام دراصل بھارت کیلئے ایک تنبیہ تھا کہ حقیقت کو چھپا نہیں سکتا۔

دنیا کے سامنے بھارت کا اصل چہرہ ابھر آیا ہے۔ اس کے ہتھکنڈے، اس کی پراسیز اور اس کی آبی دہشتگردی سب بے نقاب ہو چکی ہیں۔ پاکستان کے خلاف ہر سازش ناکام ہوئی ہے، اور دنیا کے ضمیر نے بھارت کو ایک جارح ملک کے طور پر پہچان لیا ہے۔ بھارت کی یہ پالیسی خود اس کیلئے وبال جان ہے۔ امریکا نے واضح کر دیا کہ وہ بھارت کی جارحانہ روش کا حامی نہیں۔ گویا عالمی سیاست میں بھارتی تنہائی اور زوال کا سفر شروع ہو چکا ہے۔ اور پاکستان، اپنی مشکلات اور آزمائشوں کے باوجود، دنیا کے ضمیر کو جھنجھوڑنے میں کامیاب ہو رہا ہے۔

پاکستان کی تاریخ ایمان، قربانی اور حوصلے کی کہانی ہے۔ پاکستان کی یہ تاریخ دراصل ایمان، قربانی اور عزم کی کہانی ہے۔ 1965ء کی جنگ سے لیکر 2025ء کے معرکوں اور سازشوں تک دشمن نے بار بار اسے مٹانے اور پاکستان کو ختم کرنے کی کوشش کی لیکن ہر بار پاکستان ایک نئے حوصلے کے ساتھ ابھرا۔ کبھی جنگ کے میدان میں، کبھی دہشتگردی کے اندھیروں میں، کبھی پانی کے طوفانوں میں، اور کبھی عالمی سیاست میں لیکن ہر بار ناکام ہوا، ہر سازش بے نقاب ہوئی، اور ہر حملہ پاکستان کیلئے نئی حیات کا پیغام بن گیا۔ ہمیشہ پاکستان کا پرچم

گئی۔ گرمیوں میں پانی روک لیا گیا تاکہ پاکستان کے کھیت پیاس سے مرجائیں، اور بارشوں میں یکدم پانی چھوڑ کر بستیاں ڈبودی گئیں۔ یہ آبی دہشتگردی محض پاکستان کے خلاف نہیں بلکہ بین الاقوامی قوانین کے خلاف بھی تھی۔

دنیا کے مہذب معاشرے پانی کو زندگی کا ذریعہ سمجھتے ہیں، لیکن بھارت نے اسے موت کا ہتھیار بنادیا۔ لیکن پاکستان کے عوام نے ان آفات کو بھی صبر اور حوصلے سے سہہ لیا۔ بھارت نے دنیا کے سامنے اسے ”قدرتی آفت“ کا نام دیا لیکن ہر صاحب بصیرت نے جان لیا کہ یہ دراصل دشمن کی نئی سازش ہے۔ وہ یہ سمجھ بیٹھا ہے کہ قدرتی آفات کا بہانہ بنا کر اپنی سازش چھپالے گا، لیکن حقیقت آخر کار سامنے آہی گئی۔ وہ اپنے تئیں مکاری کے اس سراب میں بیٹھا سوچ رہا تھا کہ پانی کے سیلاب سے ایک نظریہ کو بہالے جائے گا مگر وہ نہیں جانتا کہ کلمہ حق کی بنیاد کو کوئی طوفان مٹا نہیں سکتا۔

یہ وہی پرانا حربہ ہے جو فرعون نے نیل کے پانی پر قبضے کا خواب دیکھا تھا لیکن بالآخر اسی نیل نے اسے غرق کیا۔ بھارت کی آبی دہشتگردی بھی اسی فرعون کی بروش کی یاد دلاتی ہے۔ قرآن نے فرعون کے انجام کے بارے میں فرمایا
فَآخِذْهُ اللَّهُ بِكُلِّ الْآخِرَةِ وَالْأُولَىٰ (النازعات: 25) پھر اللہ نے اسے دنیا اور آخرت دونوں کیلئے عبرت کا نشان بنادیا۔

یہ آیت اس بات کی ضمانت ہے کہ جو بھی قوم فطرت کے نظام سے کھیلنے کی کوشش کرے گی، وہ خود اس کے عذاب میں گرفتار ہوگی۔ مودی نے پاکستان کو کمزور کرنے کی ہر ممکن کوشش کی۔ مودی نے اپنی آنکھوں کے سامنے دیکھا کہ جس امریکا پر اس نے ٹمکے کیا تھا، وہ اب کھل کر اس کی پالیسیوں سے کنارہ کشی کر رہا ہے۔ مودی، جو کبھی واشنگٹن کے دروازے پر سر رکھتا تھا، آج ٹرمپ کی بے رخی دیکھ کر چین اور روس کی طرف دیکھ رہا ہے۔ امریکی صدر نے نہ صرف اسے دھتکارا بلکہ بھارت میں ہونے والی ”کوڈ“ میٹنگ میں نہ صرف شرکت سے انکار کیا بلکہ بھارت کی پالیسیوں پر کھلے لفظوں میں ناپسندیدگی کا اظہار کیا۔ یہ وہ لمحہ تھا جب بھارت کیلئے عالمی سیاست کے دروازے بند ہونے لگے۔

مودی کیلئے یہ لمحہ شکست و ریخت کا تھا۔ اب وہ اپنی کھوئی ہوئی سیاسی عزت کو بچانے کیلئے روس اور چین کے در پر جا بیٹھا ہے۔ ایسے میں روس اور چین کے سامنے ہاتھ پھیلا نا اس کی مجبوری بن گیا لیکن یہ بھی ایک عارضی سہارا ہے، کیونکہ روس اور چین کی اپنی ترجیحات ہیں، اور یہ دونوں ممالک بھارت کو محض ایک مہرہ اور آلہ سمجھتے ہیں، نہ کہ کوئی حلیف اور نہ کوئی حقیقی شراکت دار۔ بھارت کیلئے یہ تبدیلی ایک ایسی ڈوبتی کشتی ہے جس کا سہارا بھی غیر یقینی ہے۔

کی بنیاد پر قائم قوم کو دہشتگردی کی دھول میں چھپایا نہیں جاسکتا۔

مئی 2025ء ایک اور معرکہ بھی گواہی دے گا اور تاریخ میں سنہری حروف سے لکھا جائے گا۔ دشمن نے ایک بار پھر پاکستان کو کمزور کرنے کا خواب دیکھا۔ بھارت نے بڑے زور و شور سے اسرائیل کے ساتھ گٹھ جوڑ کر پاکستان کو ایک بار پھر کچلنے اور گھٹنے ٹیکنے پر مجبور کرنے کا مکمل منصوبہ بنایا۔ اس نے جدید اسلحے اور ٹیکنالوجی پر بھروسہ کیا لیکن یہ بھول گیا کہ اصل طاقت ایمان ہے، نہ کہ توپ اور ٹینک لیکن قدرت کو کچھ اور ہی منظور تھا اور نتائج اس کے گمان کے برعکس نکلے۔

اسرائیل کے ساتھ مل کر اس نے پاکستان پر یلغار کی فاش غلطی تو کر لی، اپنے جدید ترین اسلحے اور اسرائیلی ٹیکنالوجی پر بھروسہ کرتے ہوئے اپنے مربیوں کو بھی بڑے تکبر سے اطلاع دی کہ اگلے چند گھنٹوں میں پاکستان گھٹنوں اور منہ کے بل گر کر معافی کا طلب گار ہو کر غلامی اختیار کر لے گا لیکن جب پاک فوج کے جوان ”اللہ اکبر“ کے نعروں کے ساتھ میدان میں اترے تو دشمن کے ٹینک اور طیارے سب خاک چاٹنے لگے۔ اسرائیلی اسلحہ، جدید ٹیکنالوجی، اور پراپیگنڈے کے طوفان بھی پاکستانی جوان کے عزم کے آگے ریزہ ریزہ ہو گئے۔ پاکستانی جوانوں نے اس معرکہ میں جس جرات کا مظاہرہ کیا، وہ ہمیں یرموک اور قادسیہ کی یاد دلاتا ہے۔ حضرت سعد بن ابی وقاصؓ کے وہ الفاظ زندہ ہو گئے کہ اللہ کے سپاہی جب اللہ پر بھروسہ کرتے ہیں تو دنیا کی کوئی فوج ان کا راستہ نہیں روک سکتی۔ تاریخ نے خود گواہی دی کہ جس سرزمین کے پشت پر ایمان کی ڈھال ہو، اس پر باطل کا وار کبھی کامیاب نہیں ہوتا۔

دنیا نے حیرت کے ساتھ دیکھا کہ اسرائیلی حمایت کے باوجود بھارت کو منہ کی کھانی پڑی۔ بالآخر اس کی قیادت کو امریکی صدر ٹرمپ سے سیز فائر کی بھیک کرنی پڑی۔ یہ لمحہ بھارت کی تاریخ کا سب سے بڑا داغ ہے، جب اس کی فوجی طاقت اور عالمی حمایت کے باوجود وہ پاکستان کے سامنے سرنگوں ہو گیا۔ یہ لمحہ بھارت کی تاریخ کا سیاہ ترین لمحہ تھا۔ اسرائیلی مدد کے باوجود یہ رسوائی اس بات کا اعلان تھی کہ پاکستان کے خلاف ہر اتحاد ناکام ہو گا۔ تاریخ کے صفحات پر یہ لمحہ اس کیلئے قیامت صغریٰ ہے، اور پاکستان کیلئے ایک اور غازیانہ فتح کا عنوان۔

جب دشمن عسکری اور دہشتگردی کے محاذ پر ناکام ہوا تو اس نے فطرت کے سب سے قیمتی تحفے یعنی پانی کو ہتھیار بنانے کی کوشش کی۔ آبی دہشتگردی کا ایک نیاباب کھلا۔ بھارت نے اپنے ڈیموں کے پانی کا رخ موڑ کر پاکستان کو سیلابوں میں ڈبونے کی سازش کی۔ ڈیمز کے پانی کو روک کر اور پھر بارشوں کے موسم میں رخ بدل کر پاکستان کو سیلابوں میں غرق کرنے کی سازش کی

دن تھاجب اقبال کا خواب اور قائد کا پیغام حقیقت کے لہو میں نہایا اور نئی زندگی کا اعلان ہوا۔

ہندو بنیاء یہ بھول گیا کہ لاہور محض سرسبز باغات کا مجموعہ نہیں بلکہ یہ ان مخلص عاشقوں کا شہر ہے جو وطن پر جان نچھاور کرنا ایک اعزاز سمجھتے ہیں۔ پاک فوج کے جوانوں نے نہ صرف ٹینکوں کے سامنے اپنے جسموں کو ڈھال بنایا بلکہ اس جنگ میں عوام نے بھی حیرت انگیز کردار ادا کیا۔ اس وقت پاکستان کے گلی کوچے ”اللہ اکبر“ کی صداؤں سے گونج اٹھے۔ گھروں کی عورتوں نے اپنے زیور بیچ کر محاذ کیلئے چندہ دیا، بچے فوجیوں کو پانی اور کھانے پہنچاتے رہے، اور پوری قوم ”پاکستان زندہ باد“ کے نعرے میں ایک آواز ہو گئی اور اس بھارتی جارحیت کے نتیجے میں پوری قوم ایک صف میں کھڑی تھی۔ مکار برہمن نہیں جانتا تھا کہ یہ سرزمین ایک نظریے پر قائم ہے، ایک کلمے کی بنیاد پر استوار ہے، اور اس کے سپوت وہی ہیں جن کی رگوں میں بدروحنین کے شہسواروں کا خون گردش کرتا ہے۔

وہ سترہ دن کی جنگ، جس میں دشمن نے بار بار یلغار کی، پاکستان کے جوانوں نے بڑھ چڑھ کر ہر وار کو سینے پر روکا۔ دشمن کی شکست ایسی تھی کہ آج تک اس کی پیٹھ اور منہ پر زخم ہر اہے۔ سترہ دن کی جنگ کے بعد دنیا نے پاکستان کا پرچم پہلے سے زیادہ سر بلند دیکھا اور دشمن کے عزائم خاک میں مل گئے۔ اس دن بھارت کو یہ سمجھ آ گئی کہ پاکستان محض جغرافیہ نہیں، یہ ایمان کا قلعہ ہے۔ لیکن زخم خوردہ کمینہ و مکار برہمن دشمن آج تک اس شکست فاش کو فراموش نہ کر سکا اور ہر نئے مکر وہ حربے کے ساتھ پاکستان کے وجود کو مٹانے کے درپے رہا۔ اس شکست نے بھارت کے منہ پر ایسی کالک ملی اور دل پر ایسا زخم لگایا کہ وہ آج تک نہ توچرے کی سیاہی دور ہوئی اور نہ ہی زخم بھر سکا لیکن اسی کے ساتھ دشمن کے اندر ایک انتقام کی آگ دہکنے لگی، جو آج تک بجھی نہیں۔ یہ وہی جذبہ تھا جس کا ذکر قرآن نے کیا:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُخْرِجْ أُمَّ الْمُؤْمِنِينَ (محمد: 7)

اگر تم اللہ کی مدد کرو گے تو اللہ تمہاری مدد کرے گا اور تمہارے قدم جمادے گا۔ سترہ دن کی اس جنگ کے بعد دشمن پسپا ہوا۔ اس کے دل پر وہ زخم لگا جو آج تک رس رہا ہے لیکن ساتھ ہی اس نے یہ فیصلہ کر لیا کہ براہ راست جنگ سے ہٹ کر سازشوں کے نئے دروازے کھولے جائیں گے۔

وقت گزرا، لیکن دشمن کی سازشیں نہ رکیں۔ اس نے جان لیا کہ میدان جنگ میں پاکستانی شیر اس کو روند ڈالیں گے، جب براہ راست میدان میں بھارت کو ناکامی ہوئی، تو اس نے اندرونی انتشار کو ہتھیار بنایا۔ جب میدان جنگ میں اس

کی ایک نہ چلی، تو اس نے مکار بزدلوں کی طرح پاکستان کو اندر سے توڑنے کی کوشش کی۔ لہذا اس نے نئے محاذ کھولے۔ دہشتگردی کے اندھیروں کو پاکستان پر مسلط کر دیا گیا۔ بلوچستان، خیبر پختونخواہ اور ملک کے دیگر گوشے خون آلود کر دیئے گئے۔ بلوچستان، خیبر پختونخواہ کو بالخصوص ہدف اور ملک کے دیگر حصوں کو بالعموم دہشتگردی کا نشانہ بنادیا۔ وہاں دہشت گردی کی آگ بھڑکائی گئی۔ مساجد کو نشانہ بنایا گیا، مدارس کے طلبہ کو شہید کیا گیا، اور معصوم پاکستانیوں کے خون سے بازاروں کی گلیاں سرخ کر دی گئیں۔ یہ دہشتگرد محض بندوق بردار نہ تھے، یہ وہ بھارتی پراسیز تھیں جنہیں پاکستانی قوم آج ”فتنہ خوارج“ اور ”فتنہ ہند“ کے نام سے پہچان چکی ہیں۔

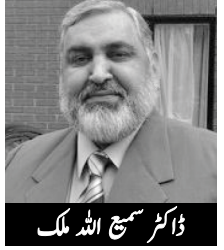
ان خوارج نے مسلمانوں کے ہی خون کو حلال سمجھا، مسجدوں میں معصوموں کو شہید کیا، بازاروں میں خون کی ندیاں بہائیں اور دنیا نے دیکھا کہ یہ سب کس کے اشارے پر ہو رہا تھا۔ دشمن نے سوچا کہ اگر براہ راست حملہ کامیاب نہیں ہوتا تو اندرونی انتشار پیدا کیا جائے لیکن وہ یہ بھول گیا کہ جس قوم نے ہجرت کے بعد بھی بدرجہتی، احد کے زخم سہہ کر بھی زندہ رہی، اور کربلا کے امتحان میں بھی صبر کا جھنڈا بلند رکھا، وہ قوم دہشتگردی کی اس آگ میں بھی اپنی شناخت کھونہ سکے گی۔

یہی وہ وقت تھا جب دنیا نے دیکھا کہ ”فتنہ خوارج“ ایک بار پھر سر اٹھا رہا ہے۔ قرآن نے جس گروہ کو ”شر الدواب“ کہا تھا، وہی گروہ مسلمانوں کا خون بہانے میں پیش پیش تھا۔ یہ دہشتگرد اپنے آپ کو اسلام کا داعی کہلاتے تھے، لیکن درحقیقت وہ دشمن کے لیبجڈے کے تحت کام کر رہے تھے۔ یہ وہی خوارج تھے جن کے بارے میں حضور ﷺ نے فرمایا:

يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخَذُوا النَّاسَ، سُفَهَاءَ الْأَعْلَامِ، يَقُولُونَ مَنْ خَيْرٌ قَوْلَ الْبَرِيَّةِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيصَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السُّحْمُ مِنَ الرَّمِيَّةِ (صحیح بخاری) ”آخر زمانے میں ایک قوم نکلے گی جو قرآن پڑھیں گے لیکن وہ ان کے حلق سے نیچے نہ اترے گا۔ وہ دین سے ایسے نکل جائیں گے جیسے تیر شکار سے نکل جاتا ہے۔“ یہ دہشتگرد انہی خوارج کی عملی شکل تھے۔ وہ مسلمانوں کے خون کو حلال سمجھتے، اور دشمن کے اشاروں پر پاکستان کے خلاف جنگ چھیڑتے۔ لیکن پاکستان نے صبر، حوصلے اور قربانی کے ساتھ اس فتنے کو بھی ناکام بنایا۔

بھارت کی پراسیز نے پاکستان کو کمزور کرنے کی کوشش کی، لیکن قوم نے ان اندھیروں میں بھی امید کا چراغ جلانے رکھا۔ فوج، عوام اور ریاستی ادارے مل کر اس فتنے کے مقابلے پر ڈٹ گئے اور تاریخ نے پھر ایک بار گواہی دی کہ ایمان

لَا إِلَهَ إِلَّا اللَّهُ كَاتِلَعِه



ڈاکٹر سبیح اللہ ملک

قرآن نے ایسے ہی فتنہ پرور گروہوں کے بارے میں فرمایا ”وَلَا يَزَالُونَ يُقَاتِلُوكُمْ حَتَّى يَرْدُوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا (البقرہ: 217) وہ ہمیشہ تم سے لڑتے رہیں گے تاکہ اگر وہ طاقت پائیں تو تمہیں تمہارے دین سے پھیر دیں۔

پاکستان کے خلاف بھارت کی سازشیں اسی آیت کی عملی تصویر ہیں لیکن تاریخ کا فیصلہ ہے کہ جب قومیں اپنے ایمان پر قائم رہیں، تو کوئی باطل قوت انہیں مغلوب نہیں کر سکتی۔

یہ داستان محض جنگوں کی روداد نہیں بلکہ ایمان اور کفر، ظلم اور عدل، طاقت اور عقیدے کی کشمکش کی کہانی ہے۔ یہ وہ تاریخ ہے جس میں بدروحین کی صدائیں سنائی دیتی ہیں، جس میں کربلا کا استقامت بھرا سبق جھلکتا ہے، اور جس میں اقبال کی دعا اور قائد اعظم کا عزم گونجتا ہے۔ اس روداد میں پاکستان بار بار لہو میں نہایا، لیکن ہر بار ایک نئے حوصلے کے ساتھ ابھرا۔

6 ستمبر 1965ء کی رات تاریخ کے اوراق پر وہ سیاہ لمحہ ہے جب برصغیر کی سرزمین پر ظلم کی سیاہ آندھی نے پاکستان کے ننھے چراغ کو بجھانے کا خواب دیکھا۔ 6 ستمبر 1965ء کی وہ رات جب بھارت نے رات کی تاریکی میں پاکستان پر بزدلانہ یلغار کی، دراصل کفر اور ایمان کا ایک اور معرکہ تھا۔ بھارت، جو اپنے حجم، وسائل اور عسکری طاقت میں چھ گنا بڑا تھا، رات کی تاریکی میں حملہ آور ہوا۔ دشمن نے لاہور کو نشانہ بناتے ہوئے یہ سوچا کہ صبح کا سورج طلوع ہونے سے پہلے وہ اس شہر کو روند ڈالے گا۔ لاہور کی سرحدوں پر جب دشمن نے اپنی زبردست فوجی طاقت سے قدم بڑھایا تو اس کا یہ گھمنڈ، تکبر اور گمان تھا کہ اگلے چند گھنٹوں میں لاہور جہنما پار کے جھنڈوں کے نیچے ہو گا۔ اس کے خیال میں شاید یہ مٹی کا گھر ہے جو ایک آندھی کے جھونکے سے بکھر جائے گا لیکن وہ یہ بھول گئے تھے کہ یہ سرزمین بدروحانہ کے وارثین کی ہے۔ پاک فوج کے جوانوں نے نہ صرف ٹینکوں کے سامنے اپنے جسموں کو ڈھال بنایا بلکہ پاک فوج کے جوان ٹینکوں کے سامنے اس طرح ڈٹ گئے جیسے حضرت خالد بن ولید رضی اللہ عنہ یرموک کے معرکے میں روم کی فوجوں کے سامنے ڈٹے تھے۔

لیکن وہ دن کی روشنی تک نہ جان پایا کہ یہ شہر محض اینٹ اور پتھر کا مجموعہ نہیں، یہ عاشقانِ رسول ﷺ کے قلوب کا حصار ہے، یہ مومن کے ایمان کی قلعہ بندی ہے۔ جہاں کے کوچہ و بازار اقبال کی صداؤں اور مجاہدین کے خوابوں سے معمور ہیں۔ یہاں کے جوانوں نے ٹینکوں کے سامنے سینے بچھا دیے، یہاں کے سپاہیوں نے ”اللہ اکبر“ کی صداؤں سے دشمن کے دل دہلا دیے۔ یہی وہ

قوموں کی زندگی میں کچھ دن محض تقویمی تاریخ نہیں ہوتے بلکہ ان کے وجود کی اساس اور ان کے شعور کی جڑیں بن جاتے ہیں بلکہ قوم کی روح میں ابدی چراغ کی طرح روشن ہو جاتے ہیں۔ پاکستان کا قیام 1947ء میں محض ایک سیاسی واقعہ نہیں تھا بلکہ یہ ایک روحانی اور تہذیبی انقلاب تھا۔ برصغیر کی تقسیم کے نتیجے میں کلمے کی بنیاد پر قائم ہونے والی اس معجزاتی ریاست نہ صرف جغرافیے کی لکیروں کو بدلایا بلکہ دلوں کے دھڑکنے کا انداز بھی بدل دیا۔ یہ ریاست ”لا الہ الا اللہ“ کے پرچم تلے وجود میں آئی اور اسی کلمے نے اس کی بنیادوں کو وہ استحکام بخشا جو دنیا کی کسی اور تحریک کے نصیب میں نہ آیا۔

”لا الہ الا اللہ“ کی بنیاد پر وجود میں آنے والی یہ ریاست اس عہد کی علامت تھی کہ مسلمان اپنی جداگانہ تہذیب، دینی تشخص اور نظریاتی اساس کے بغیر دنیا میں زندہ نہیں رہ سکتے۔ پاکستان کا قیام 1947ء میں محض ایک سیاسی واقعہ نہیں تھا بلکہ یہ ایک روحانی اور تہذیبی انقلاب تھا۔ یہ ریاست ”لا الہ الا اللہ“ کے پرچم تلے وجود میں آئی اور اسی کلمے نے اس کی بنیادوں کو وہ استحکام بخشا جو دنیا کی کسی اور تحریک کے نصیب میں نہ آیا۔

لیکن جس دن یہ مملکت خداداد معرض وجود میں آئی، اسی دن سے اس کے دشمنوں نے اس کے خلاف سازشوں کے جال بننے شروع کر دیے۔ بھارت کے ہندو زعمانے اس حقیقت کو کبھی تسلیم نہ کیا۔ ان کے نزدیک تقسیم ہند ایک عارضی واقعہ تھا اور پاکستان ایک ”حادثہ“ جسے جلد یادیر مٹا دینا ہے۔ بھارت، جس کے سینے پر پاکستان کا وجود ایک ناسور کی طرح تھا، نے ہر موڑ پر پاکستان کو مٹانے کی کوشش کی۔ کبھی براہ راست جنگ کے ذریعے، کبھی پراسیز اور دہشتگردی کے ذریعے، اور کبھی فطرت کے وسائل کو ہتھیار بنا کر۔

لیکن بھارت کے ہندو زعمانے اس حقیقت کو کبھی تسلیم نہ کیا۔ ان کے نزدیک تقسیم ہند ایک عارضی واقعہ تھا اور پاکستان ایک ”حادثہ“ جسے جلد یادیر مٹا دینا ہے۔ کانگریس کے بڑے رہنما بارہا کہتے رہے کہ ”پاکستان تاریخ کی ایک غلطی ہے۔“ اسی سوچ سے آگے چل کر ”اکھنڈ بھارت“ کا خواب پروان چڑھا۔ اس خواب کی وحشت یہ ہے کہ وہ صرف پاکستان ہی کو نہیں بلکہ نیپال، بھوٹان، سری لنکا، بنگلہ دیش اور یہاں تک کہ بحر ہند کے پانی سے جڑے ہر ملک کو ”اکھنڈ بھارت“ کا حصہ قرار دیتے ہیں۔ گویا خطے کے تمام ممالک کو اپنی توسیع پسندانہ ہوس کی بھیینٹ چڑھانے کا ارادہ رکھتے ہیں۔

جی ایچ کیو راولپنڈی میں یوم شہدا کی تقریب کا انعقاد کیا گیا تھا۔ طحہ کے بارے میں پیکج چلانے کے بعد انہوں نے طحہ کی بیوہ کو سٹیج پہ بلایا۔



اسلام علیکم! آج میں آپ لوگوں کو یہاں طحہ کی خوبیاں بتانے نہیں آئی۔ میں کچھ اور کہنے آئی ہوں۔ ڈائس پہ لگے مائیک کو اپنی طرف کرتے ہوئے وہ بولی۔ ”میری یہ خواہش تھی کہ میری شادی فوجی سے ہو اور اللہ پاک نے میری یہ خواہش پوری کی لیکن میں نادان یہ نہیں جانتی تھی کہ جس طرح فوجی کی زندگی مشکل ہوتی ہے اس طرح اسکے گھر والوں کی بھی مشکل ہوتی ہے لیکن اللہ کا شکر کہ طحہ کی شہادت سے پہلے میں نے اس حقیقت کو تسلیم کر لیا اگر میں پہلے والی ماندہ ہوتی تو شاید آپ لوگوں کے سامنے ایسے کھڑی نہ ہوتی لیکن میں اب مضبوط ہوں۔“ آنکھوں میں آنسو لیے وہ سامنے موجود لوگوں کو دیکھتے ہوئے بولی۔

میرا اور طحہ کا جو لاسٹ جھگڑا ہوا تھا وہ میرے ملک کے آستینوں کے سانپوں کی وجہ سے تھا جب میں نے لوگوں کو یہ کہتے سنا کہ فوج تو ایسی ہے ویسی ہے پیسے کے لیے لڑتی ہے۔ میں نے طحہ سے کہا کہ آپ واپس آجائیں آپ ایسے لوگوں کے لیے جان ہتھیلی پہ رکھ کے پھر رہے ہیں۔ تو طحہ نے ایک بات بولی تھی۔

وہ بولے کہ ”میں چند برے لوگوں کی وجہ سے اپنے مذہب اور ملک کے لیے جو کر رہا ہوں وہ نہیں چھوڑ سکتا اگر چند لوگ برے ہیں تو باقی لوگ تو اچھے ہیں ناں اور جس طرح اولاد جیسی بھی ہو والدین بددعا نہیں دیتے اسی طرح یہ لوگ جیسے بھی ہیں میں اپنے ملک سے کیا ہوا وعدہ نہیں تھوڑ سکتا میں انکی حفاظت نہیں چھوڑ سکتا۔“ آنکھوں سے بہتے آنسوؤں کو ہتھیلی سے صاف کرتے ہوئے وہ بولی ”میں یہاں یہ کہنے آئی ہوں جو لوگ کہتے ہیں کہ فوجی ہمارے ملازم ہیں انکو پیسہ دیا جاتا ہے کونسا مفت میں لڑتے ہیں یا پھر پیسے کے لیے لڑتے ہیں۔ فوجی کہاں سے آپ کے ملازم ہو گئے؟ آپ کے باپ کے نوکر ہیں؟ محافظ ہیں وہ آپ کے، وہ نہ ہوں تو آپ جیسے لوگ بھی سکون سے زندگی نہ گزار سکیں۔ اور کونسے قارون کے خزانے خرچ کر رہے ہیں ان *ملازموں* پر کہ سرحدوں کے ساتھ ساتھ آپ کے اندرون ملک کے معاملات بھی نمٹاتے ہیں سیلاب سے لے کر زلزلہ تک وہاں سے آگ بجھانے سے لے کر کسی سیاحتی مقام میں پھنسی لفٹ میں لوگوں کی مدد کرنے کون آتا ہے؟ یہ ہی لوگ آتے ہیں جن کو آپ کہتے ہو کہ یہ ملازم ہیں یا پیسے کے لیے لڑتے ہیں۔“ وہ گونجتی ہوئی آواز میں بول رہی تھی۔

چلیں میں آپکو ایک لاکھ دیتی ہوں، مجھے صرف ایک رات بارڈر پہ گزار کے دکھا دیں میں اپنا گھر تک بچنے کو تیار ہوں میری بیٹی کا باپ واپس لا دیں۔“ وہ ایک سیکنڈ کے لیے رکی۔

روح کانپ جاتی ہے ناں ایک رات بارڈر پہ گزارنے کے خیال سے؟ اور کونسا خزانہ ملتا ہے فوجیوں کو؟ کیا کوئی چند ہزار کے لیے اپنی زندگی داؤ پہ لگاتا ہے؟ اور کوئی روپیہ پیسہ اپنی جوانی اور اپنے گھر والوں سے بڑھ کر ہو سکتا ہے بھلا؟ نہیں ہو سکتا یہ لوگ جو لڑتے ہیں ناں باڈر پہ، آپکی حفاظت کرتے ہیں ناں یہ اسلئے کرتے ہیں کہ وہ اپنے مذہب اپنی دھرتی سے پیار کرتے ہیں۔ یہ وطن کی محبت ہی ہے جو انہیں سخت گرمی ہو یا سردی اپنے فرض سے غافل نہیں کر سکتی۔ انکی رگوں میں لہو نہیں وطن کی محبت ہے۔ یہ ہمارے ملازم نہیں بلکہ ہم تو ان کے احسان مند ہیں۔ یہ نہ ہوں تو ہم سکون سے ایک رات نہیں سو سکتے۔

جو بکواس کرتے ہیں ناں فوج کے بارے میں! میں ایسے لوگوں سے کہنا چاہتی ہو کہ خدا را آپ اگر پاک آرمی کے بارے میں اچھا نہیں بول سکتے تو اپنی زبانوں کو خاموش کروا دیں۔ اور اگر آپکی زبانیں عادی ہو گئی ہیں، بکواس کرنے کی تو براہ مہربانی انکو کاٹ دیں۔ میں اس چیز کے پیسے دے دوں گی جیسا کہ آپ کو لگتا ہے کہ فوجی کے لیے پیسہ ہی اہم ہے۔ اپنی بات مکمل کر کے سر کو خم دیتی سٹیج سے نیچے اتر آئی۔ پورا ہال تالیوں سے گونج اٹھا۔

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