



INTERNATIONAL CULTURE & ART

MONTHLY MAGAZINE
VOL# 01 ISSUE# 11
May - 2020

RAMADAN KAREEM

- ▶ Shakir Ali a renowned Painter and Educationist
- ▶ Let yourself Go!





EMBASSY HOTELS

HOSPITALITY IS OUR TRADITION



Whether you are relaxing in the comfortable bed or dining in the traditional restaurant, you will feel the warm and tender touch of rich cultural heritage of the fabled Hunza valley. The Management of Embassy Hotels is pioneer in representing and introducing the traditional Hunza cuisine in hospitality industry.

Your Homes in the Mountains



EMBASSY HOTELS



GILGIT

+92-3448452885
+92-5811452885

KARIMABAD

+92-3111457001
+92-5813457001

KARIMABAD

+92-3425590729
+92-5813457138

SOST

+92-3453440003
+92-5813440003

DUIKAR

+92-3405000100
+92-5813457001

MUGHAL SUPREME

Earthquake Resistant Steel Bar

گھر چھوٹا بڑا نہیں گھر محفوظ ہوتا ہے

ذمہ دار ٹھیکیدار ہوں، گھر بڑا بناؤں یا چھوٹا
مغل سپریم سٹیل بار ہی استعمال کرتا ہوں

زلزلہ مزاحم



EDITORIAL

INTERNATIONAL CULTURE & ART

VOL# 01 / ISSUE#11 | MAY-2020

Price Rs. 250

KIRAN M. ALIKHAN
EDITOR IN CHIEF

TAMOOR ABBASI
EDITOR

TALLAT CH.
MANAGING EDITOR / COO

DESIGNED BY
AAMIR KASHIF
FAIZAN CHUGHTAI

DIRECTOR
COL @ AZAM QADRI

SARDAR GHULAM MUSTAFA
(SOUTH EAST ASIA / Resident Editor)
+85598850786

Jahanzeb Khan
Sarmad Iqbal
Azhar Pasha
M. Imtiaz-Ur-Raheem
Irfan Akram
Mansoor Abbasi-UK
Junaid Attre

PRINTED BY:
ZAFAR SONS

PUBLISHED BY
Kiran M. Ali Khan

Distribution:
CHAUDHARY NEWS AGENCY

FOR COMMENTS PLEASE WRITE TO US AT
Office#12 3rd Floor Al Lateef Center Main
Boulevard Gulberg III Lahore
Email: icultureart@gmail.com
CONTACT # 0321-5003005

Saadat Hassan Manto	6
Shakir Ali A Renownd Painter And Educationist	7-10
Treatment Of Non-corona Patient	11-12
Let Yourself Go!	13-14
Ganda Singhwa	15-16
Covid-19 In The USA	17-19
Art	20
Labour Day	21-22
Challenges In Pakistan & Corona Virus	23-24
There Is A Light At The End Of Tunnel	25-26
Escape	27-28
Mother Day	29-30
Pakistan & Its Diverse Climate	31-34
Japanese Artist weaves designs that may leave you with wonder struck	35-36
Guru Nanak & Farid Jee	37-38

editor

NOTE FROM THE



Tallat Ch. COO/M.E.

Dear Reader!

Trust you are safe and healthy. When our lockdowns are done, by far most of us won't have entered a presentation lobby for two months, no doubt more. For the greater part of our perusers, that will be extraordinary: a maintained decent ways from the workmanship that proceeds and moves us, a partition from the social achievements that cause us to feel commonly human. In any case, truth be told, anyway some will work in them and a couple may have recorded focus admirable arrangements, none of us in all actuality live in display lobbies. We are presently familiar with putting more vitality with workmanship in our minds, and turning over its creative possibilities, than with our feet made sure about before it.

Keep posting your thoughts and it is good time for art at home.

Warm regard

NOTE FROM THE editor



Tamoor Abbasi /Editor

Once our lockdowns are finished, the vast majority of us won't have entered an exhibition hall for two months, most likely more. For most of our perusers, that will be uncommon: an upheld good ways from the workmanship that continues and moves us, a separation from the social accomplishments that cause us to feel generally human.

Be that as it may, in all actuality, however some will work in them and a couple may have historical center commendable assortments, none of us in reality live in exhibition halls. We are now acquainted with investing more energy with workmanship in our psyches, and turning over its innovative prospects, than with our feet secured before it.



PAST IN PERSPECTIVE

Saadat Hasan Manto
credited with being
one of the finest
fiction writers of
South Asia.

Google honoured late Pakistani journalist, playwright, author and screenwriter Saadat Hasan Manto on the occasion of his 108th birthday with a doodle on 11 May, 2020. The illustration, made by Lahore-based guest artist Shehzil Malik, features Manto scribbling something on a page with a pen in his hand, dressed in white.

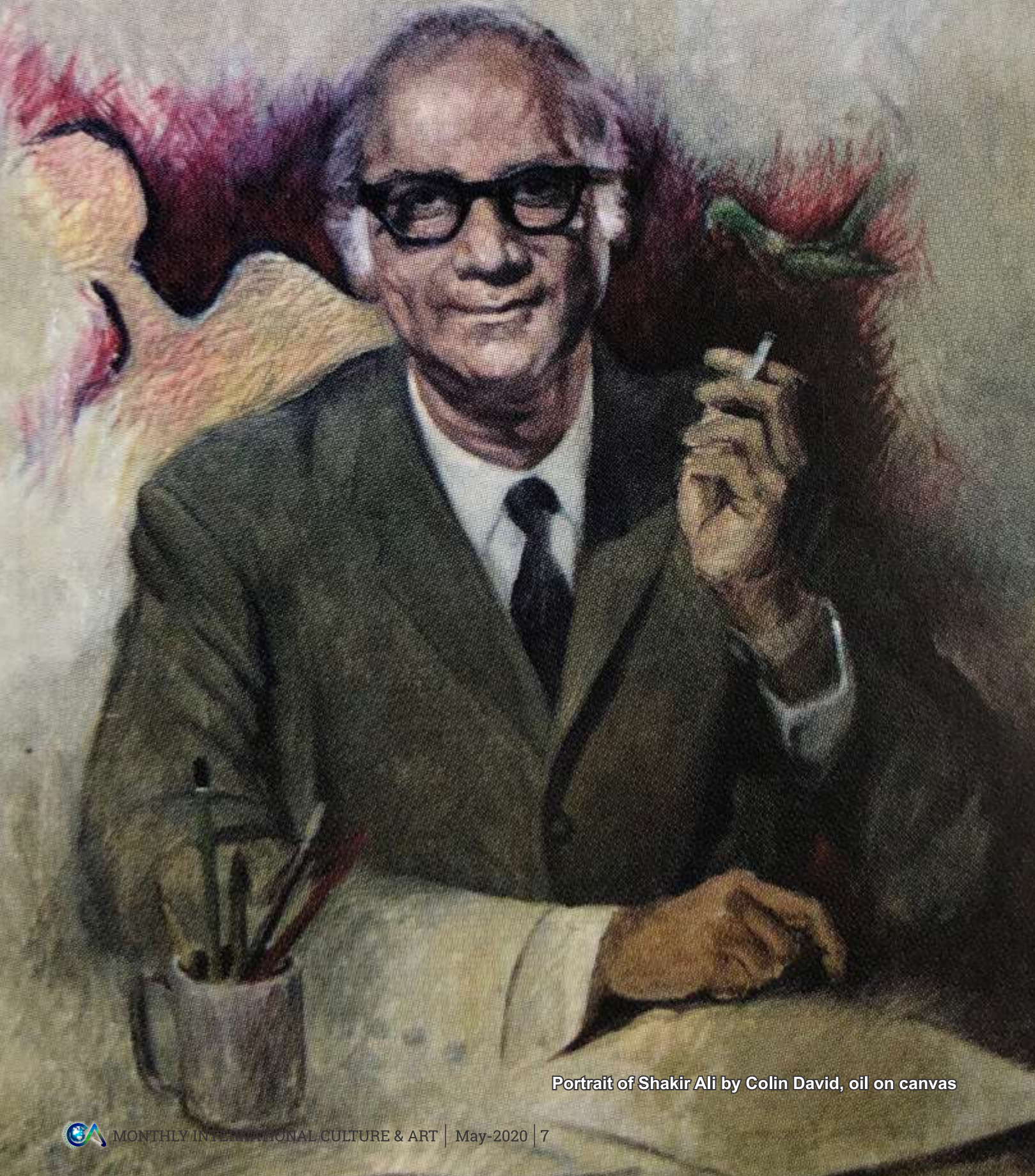
Manto was born on May 11, 1912, in Samrala in the British Indian state of Punjab. He matured and evolved as an author at a time when calls for the British to leave the subcontinent were gaining ground and with them, the increase of civil unrest.

He became an established author in India before partition after discovering a fondness for literature. "He had published his own translations of European classics in his native Urdu tongue. He soon progressed to original fiction, channeling his iconoclastic spirit into short stories like the aptly titled "Revolutionary" ("Inqilab Pasand", 1935)," reads the short note on him posted on Google. After the partition of 1947, he migrated to Pakistan.

Manto wrote 22 collections of short stories but that wasn't where he stopped. He also wrote a novel, three collections of essays, over 100 radio plays, and more than 15 film scripts. He is credited with being one of the finest fiction writers of South Asia.



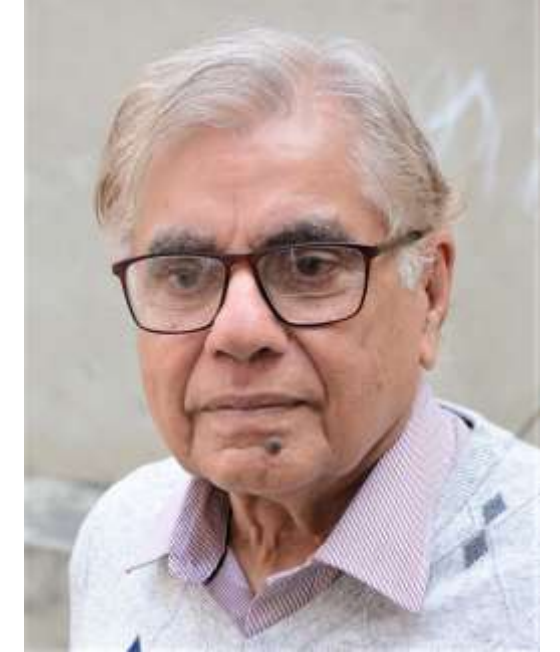
One is Asia's Greatest Painter



Portrait of Shakir Ali by Colin David, oil on canvas



SHAKIR ALI A RENOWNED PAINTER AND EDUCATIONIST

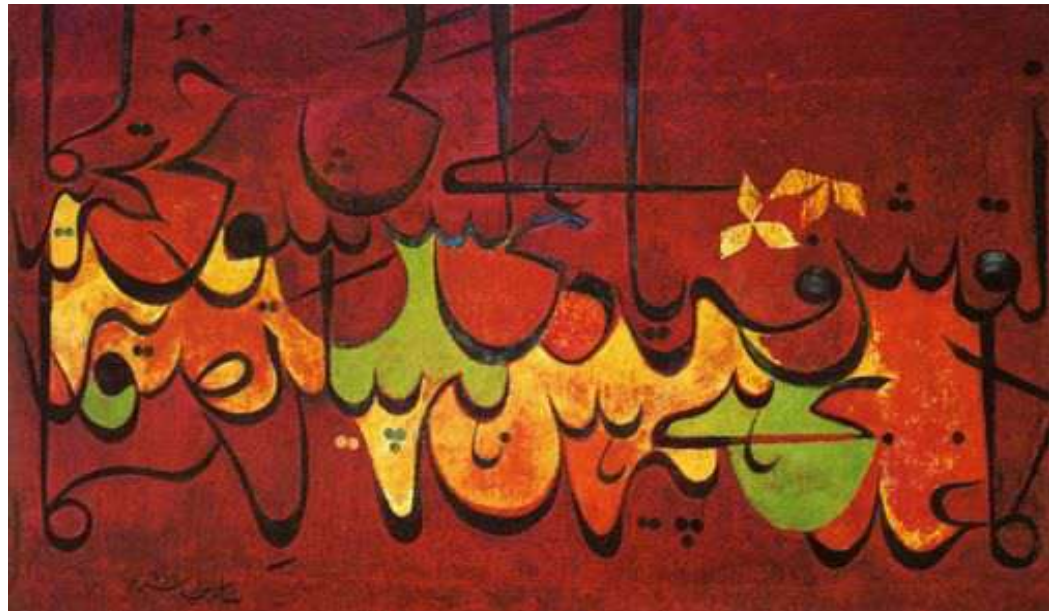


By: Muhammad Javed

Shakir Ali born in 1916 at Rampur, India was pioneer of modern art movement in Pakistan. He joined Mayo School of Arts, Lahore in 1952 as Art Teacher after acquiring best possible art education and practical training. He obtained his early education from Jamia Millia, Delhi and Philander's College, Nainital. In 1937-38, he worked in the Ukil Brother's Studio at New Delhi and went to J. J School of Arts, Bombay where he spent six years and completed his study in 1944. During 1944-45 he studied mural paintings from impressionist painter Charles Gerrard, principal of J. J School of Arts, who assigned him to study ancient paintings of Ajanta Caves as part of his training. In 1945, he was awarded fellowship of J. J School of Arts.

Shakir Ali travelled widely in South India to study archeology sites especially architecture, sculpture and fresco paintings. His learning process didn't stop and thus got admission in Slade Schools of Arts, London for taking possession of higher art education, where he studied for four years from 1946 to 1949. In 1949 he went to Paris and worked with the famous cubist painter Andre L' Hote till 1950. Afterwards he studied textile designing at the School of Industrial Design, Prague in 1950-51. On return to Pakistan it was very disheartening for him when he got a job in a school at Karachi to teach drawing. Since Lahore was considered as hub of the art and culture, he approached Mayo School of Arts established in 1875 and acknowledged as premier art institution of the country, where he was taken as art teacher in 1952.

When I joined, he was the Principal of Mayo School of Arts, the oldest, reputed and the only art institution of the country. Since I came from a rural background it was difficult for me to understand him and the curriculum of the studies. After a year, in 1958, the status of the Mayo School of Arts was enhanced and renamed as National College of Arts, Lahore under Colombo Plan and I was transferred and admitted in the new College established under the principal-ship of Prof. Mark Ritter Sponenberg.



Almost all the heads of the departments were taken from abroad except Shakir Ali, who was made head of the Fine Arts Department, Haji Muhammad Sharif continued as head of Miniature Department, which was in a very small scale. James Warren, Mary Lewis, Bogs and Takita were heads of departments of Design, Sculpture, Architecture and Pottery (ceramics) respectively. Wallace S. Baldinger was teaching history of art and architecture and visual arts. He also wrote a book "The Visual Arts" published in 1960. Foreign faculty was appointed on three year contract from 1958-60 to run this premier institution on strong footings for producing

competent graduates to meet the latest requirements and challenges of the country.

Prof. Shakir Ali who was the principal of Mayo School of Arts and using principals' office became the head of the Fine Art Department of NCA and shifted to another room, but he never gave any kind of impression about his retrogression. Rather he felt himself comfortable and settled down well to concentrate on his students and own creative work. Other local teachers like Ustad Latif Chughtai, Niaz Ali Shah and Ustad Bahir-ud-Din were very competent and they were teaching subjects of drawing. However, there



was a language barrier and they all especially Haji Muhammad Sharif were scared about their replacement with foreign teachers, but there was no such plan because of the provision made in the Colombo Plan. While later Mrs. Abbasi Abdi was appointed in the faculty of Design Department, who assisted James Warren, whereas Taufiq Ajaz joined Department of Sculpture and assisted Mary Lewis. As I remember these were the years of late 1958 and 1959.

The first batch of all the three disciplines fine arts, designed architecture were remained highly benefited due to the higher teaching level like UK art institution. Both local and foreign faculty greatly focused on the students of the first batch to make a strong foundation of the college. I along with Zahurul Akhlaq (late), Mahmood Alam and Dilawar Ali were in the first batch of Fine Arts Department and Shakir Ali was giving us his full attention. Bashir Mirza (late), Ahmad Khan, Mian Salaudin (late), Akhtar Hilal Zubairi, Ahmad Yar Khan (late), Abdul Sattar Khan (late) and Ahmad Raza (late) were in Design Department, whereas Nayar Ali Dada, Tanveer Hussain, Abdul Rehman, Zaheer Ahmad Sheikh, Aslam Khan, Rafi Rehmani (late) and other five were studying architecture in the first batch of the College. Mostly all have earned their high reputation in their fields of study and made the name of the College and the country.

Prof. Shakir Ali became the first Pakistani principal of NCA in 1961 on completion of the contract of M.R. Sponenberg. Despite addition of the administrative responsibilities there was no change in the teaching style of Shakir Ali. We found fully devoted to his students rather gave extra time to us. Being students of the first batch, he developed considerable association with us. There was also a need to show performance of the newly



established College. Hence he not only taught us during overtime but also was paying money to the model from his pocket. Every so often he offered us tea or meal to motivate us to do hard work. His words for doing unusual and creative artwork can never be forgotten. Shakir Ali was a man of a few words, as such we faced tremendous difficulties to understand him in the early years of our study, but subsequently we were trained to understand his short words and signals. He had a great concern to see his students working even after passing out from the college and therefore, kept us in touch. It may be interesting to mention one incident which happened with me. After a year of my graduation I was working in a semi government organization, Shakir Sahib recommended my name to the management of American Information Center, Lahore.

They called me for an interview and selected for appointment as Exhibition Officer a vacancy lying vacant there, but I didn't join. When I met Shakir Sahib he showed unhappiness and took me to his office. On explaining him the position, he asked me, "Are you doing paintings?" I said, "Yes". He said, "Good, go and never discontinue painting as you have great potential." So, he was very anxious to see his students working in a good position and was always trying to for their placement in different organizations. Shakir Ali never hid his work from us rather he was particular to show his work right from sketching to the completion stage during our study, which was very beneficial for us. He liked to develop texture on his paintings by scratching or applying coarse material on the base of canvas.

Shakir Ali was a pioneer of modern art movement in Pakistan, which was the need of the time as there was stagnation in the tradition work because of influx of photographic work. He was impressed from impressionism and cubism schools of arts. Pablo Picasso was his ideal as one could easily judge from his work. He was fond of creating meaningful new dimensions and techniques in his artworks. He had great association with writers and

poets and was himself a writer. His writings are highly creative and effective. Pakistan National Council of Arts has published two books containing his articles and short notes. He wrote in Urdu, a few lines of which translated below:

"Words, colours and lines passed through the inner of an artist and then transferred on paper or canvas. To select a special style of expression and to do justice with it, an artist needs experience that may be about happiness, bitterness, hatred and love. Besides, things observed or seen, words listened, books read and taste of food and drinks all these help the artist to develop his thoughts for expressions and artistic approach."

"It is necessary for an artist to understand the society because they have to act and deliver jointly."

"An artist has not only to understand himself, but he has to find out his point of view."

"Fine art and literature are showing way to each other because their basic focus is on the creation."

From these lines one can imagine Shakir Ali's approach and state of mind. We saw him all the time thinking, perhaps for the students and for his own work. He produced abstract paintings in semi cubist style with a special composition and colours. His main thrust was presenting the society's ups and down in striking manner by creating textural value. His favourite tool was palette-knife. He sometimes placed an object on one side of the canvas, which made it so attractive that a viewer's eye remained moving within the canvas. It was strange for me to listen during a gathering at Shakir Ali Museum that cracks had been developed in his paintings and required repair. They were not aware that Shakir Ali himself used to create cracks in his paintings.

Therefore, it was pointed out by me that he showed us applying bitumen on the base of canvas for the purpose of creating cracks and texture in the painting and advised them not to do anything. The way in which he chose to express his inner feelings on the canvas with simplified and exaggerated forms was unique and admirable. He also painted Islamic calligraphy almost in cubic style quite different than others doing similar work. Zahurul Akhlaq and I were greatly inspired from his work and I struggled for about six years to come out of his influence. I feel Shakir Ali was a true teacher and a painter of high class, who

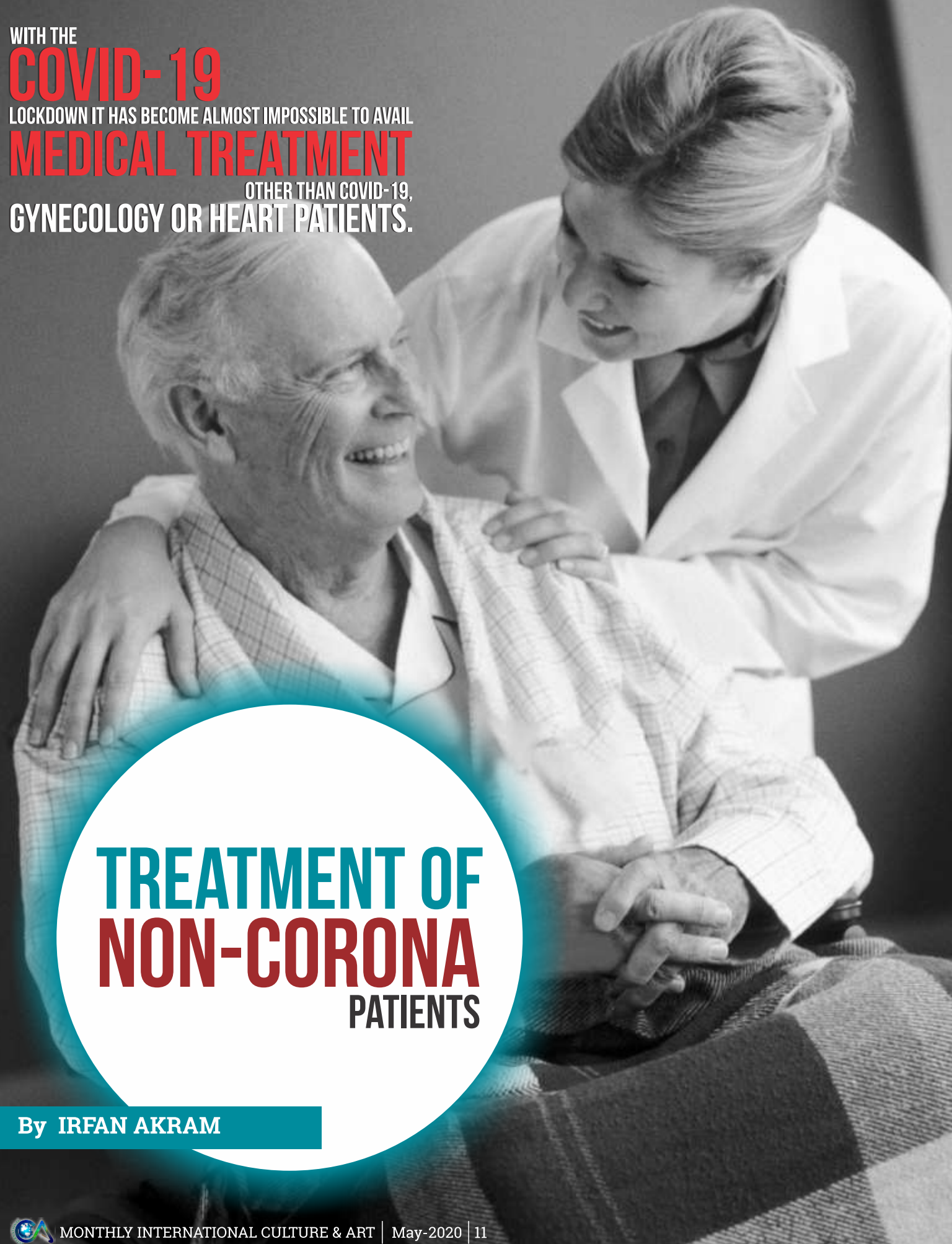
has played important role not only in producing wonderful artists but also in promoting art and culture.

Prof. Shakir Ali was awarded Pride of Performance in 1967, Sitar-e-Imtiaz in 1971. He retired from service of NCA in 1973. He left this world on January 27, 1975 and laid to rest in the graveyard of Muslim Town, Lahore. His house was built with over burnt bricks and heavy antique doors with interesting architectural features designed by Nayar Ali Dada under the advice of late Shakir Ali, was taken over by the government as he didn't leave his heirs behind. The late Hanif Ramay was the Chief Minister of the Punjab who played an active role in acquiring this property by the Government free of cost and establishing it as Shakir Ali Museum. From the last decade or so Pakistan National Council of the Arts is holding events in the connection with his birth anniversary. It may be worth mentioning that Shakir Ali remained uncomfortable during his last period of service in NCA because of some anti-movement which is considered as a normal practice in our culture. Khalid Iqbal took over the charge of

principal reluctantly as he realized the importance of Shakir Ali's in the development of the College. I feel that such a type of personality is born rarely.



WITH THE
COVID-19
 LOCKDOWN IT HAS BECOME ALMOST IMPOSSIBLE TO AVAIL
MEDICAL TREATMENT
 OTHER THAN COVID-19,
 GYNECOLOGY OR HEART PATIENTS.



**TREATMENT OF
 NON-CORONA
 PATIENTS**

By IRFAN AKRAM

Many hospitals have closed the outpatient departments nationwide, as part of measures to stem the spread of the coronavirus.

With the Covid-19 lockdown it has become almost impossible to avail medical treatment other than covid-19, gynecology or heart patients. The closure of government hospitals to all other patients such as suffering from skin, dental, liver, urology and many more is baffling.

Many people who need immediate treatment either surgical or medicinal have no option than to suffer in pain. To the sheer horror of many who need immediate treatment for their problem even can't find many private clinics



that are still operational during the lockdown. If they search relentlessly and finally find one then the cost of treatment is as such that only a few can afford to pay for it.

People with urgent need for surgical treatments for a plethora of problems other than the Covid-19 have started to panic because when they go out to find their scheduled surgeries the hospitals are closed and to their utter disappointment and horror the realize that there no other options other

than to wait until the lockdown is over.

At times like these where we are questioning about our mortality and as human beings we have become quite sensitive how to live through this crisis this realization that despite paying all taxes and all the development we have failed to treat people who are not suffering from corona but other serious illnesses made me not only sad but flabbergasted as well.



People who can afford to pay will get their issues treated but the masses who can't afford to pay private hospital expenses will just suffer or for worse perish in agonized pain is beyond any sense of humanity.

The online Doctors can't help on issues which need immediate care and for the worse part in our country people don't even have proper internet connections or even devices to use that consultation.

With a grieving heart we plead the decision makers to please address this issue and not take patients pains or lives for granted. Yes Corona is a pandemic and we appreciate how the government is handling it but there are other illnesses there as well which are many times more painful.



Let YOURSELF GO!

By Ellen Snortland

A Zoom meeting between me and a longtime gal pal

Friend: How are you?

Me: Practicing, “Back up, you’re too close!” Preparing to shop.

Friend: Hey, I want to practice “Back up!”

Me: OK. With me ... 1, 2, 3, “Back up!”

Friend: Otherwise?

Me: I’m watching COVID-19 re-shape gender behaviors we once thought were intractable.

Friend: Like what?

Me: No outside pressure to wear make-up, panty-hose, or foot-maiming heels. Oh, and just try to grope someone on Zoom!

Friend: Tough to be handsy on a Zoom meeting.

Me: To prep for a business meeting all we have to do now is a quick comb, brush our teeth, check for boogers, and we’re ready. Just like the “boys” ... or whoever identifies that way.

Friend: I am seeing women on Zoom’s who pre-Covid wouldn’t be caught dead without their “face” on...

Me: I got the memo regarding the consumer make-up con in high school, and learned to go “natural” and like it, early.

Friend: I didn’t get that memo. I feel embarrassed if I don’t at least have eye-liner and lipstick on. Don’t judge me. Wait. I’ve seen you with make-up on...

Me: Sure, and I don’t judge women who

wear make-up. It’s not a personal flaw to be embarrassed about how we look, or more accurately, how we don’t look. American commerce depends on our insecurities. I relate to make-up like “drag.” Like a lot of women, I was also raised to be passive, decorative, and inconsequential.

Friend: Hmm. Inconsequential...

Me: I know, right? And my parents didn’t intentionally “effeminate” me... they didn’t want me to be ostracized or be deemed too masculine.

Friend: What? “Effeminate”? A verb?

Me: You know how we learn to not “emasculate” men? (Poor guys have impossible gender roles, too.) Girls get “effeminated.”

Friend: OK, yes, and...?

Me: If a guy displays “feminine” he’s insulted as “effeminate.” Women and girls are “effeminated.” Not girly enough? Sorry! Forget it if we aren’t white, young, straight, petite, submissive...

I shaved, plucked and starved myself ... and yet, I was not quite perfect, ever although I worked quite a bit on-camera. Then Boom! We become even more invisible if we’re past 40.

Friend: It’s hard to let gender customs go.

Me: Over the years, we’ve been warned to never “let yourself go”?

Friend: Sure... Isn’t it odd how “letting yourself go” can have a positive spin,

like not being so uptight? Then there’s the appearance side of “letting yourself go.” As in, no make-up, and not dealing with hair! I do not miss shaving my legs. But I don’t think I’ll ever like those foot-long chin hairs.

Unison: EWW!!

Friend: And no nostril or ear hair either!

Unison: EWWWW!!!

Me: I think some new lyrics to “Let it Go” from “Frozen” are perfect now: Snow white hair, snow glows on my head tonight, Not a hair dye to be seen. An order of isolation, And it looks like I’m the queen! Let it go, let it go, Dah, dah, dah... it’s not done.

Friend: Not so much.

Me: I’m Norwegian, like Elsa. I’m built to last and store fat like a whale, so I can get our people across the Atlantic to the New World without starving.

Friend: It’s sick that we think all women should be skinny. It used to be that plump women were a sign of wealth. (sighs)

Me: Yup. I stopped entering insignificant contests a long time ago... I meant to ask you if you noticed one of my favorite parts in “Beauty Bites Beast,” the documentary not the book.

Friend: And that would be...?

Me: Yudit Sidikman demonstrates some “no touch” self-defense in one of her classes in Israel, teaching Orthodox women who are not allowed to touch men.

Friend: How do you do that?

Me: She spits in her hands, then fakes going after their faces with her saliva-loaded hands!

Unison: EWWWWWW!

Me: Who wouldn’t back off? Then, she demonstrates blowing forcefully into the predator’s eyes!

Friend: More tools!

Me: And with masks, we don’t even need to smile when we say, “Back up, you’re

too close.”

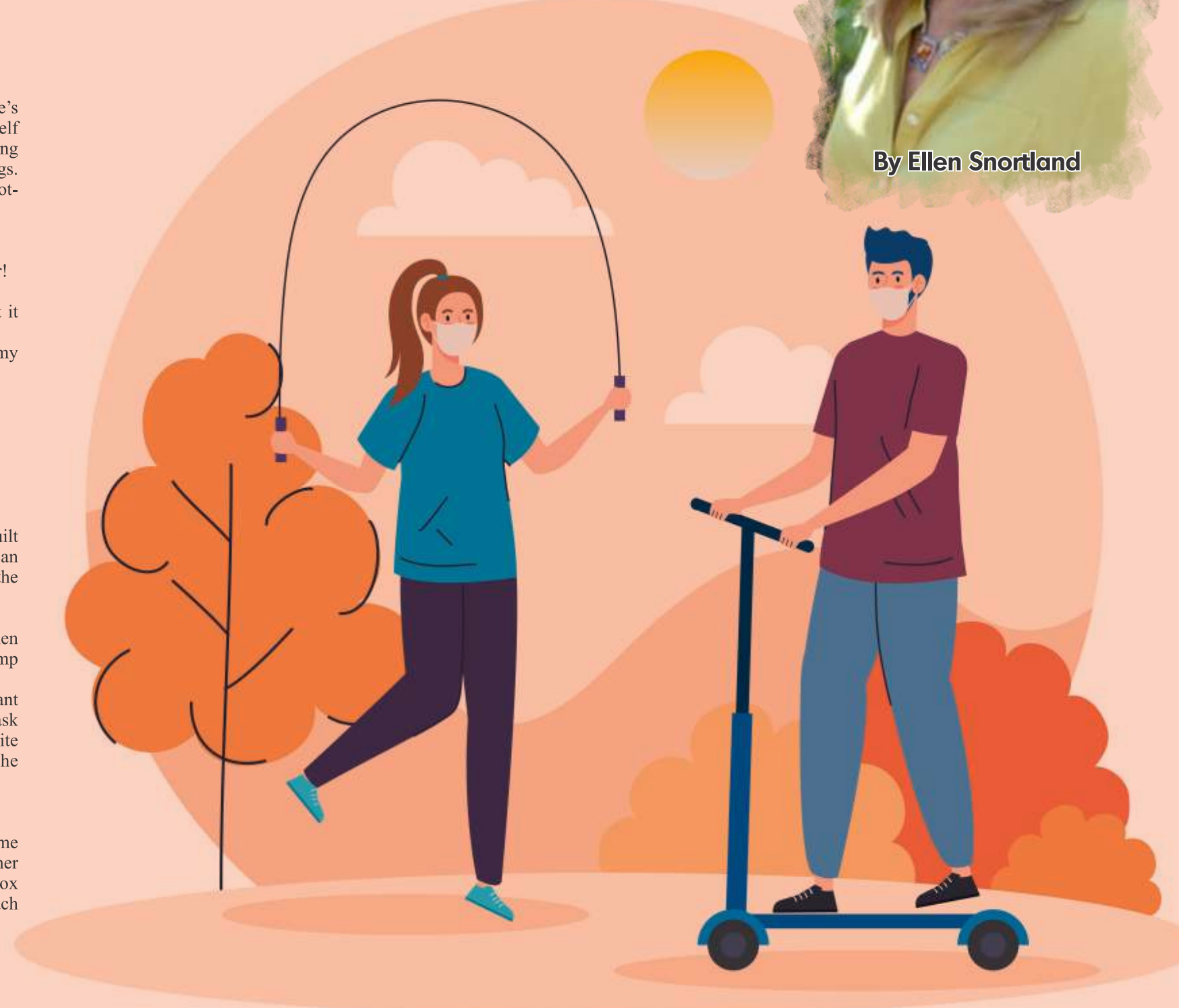
Friend: “Back up, you’re too close.” Wow. That felt good.

Me: Too bad it took the fear of death by a virus to have a socially sanctioned right and responsibility to have a personal and safe space as females.

Ellen Snortland has written Consider This... for the Pasadena Weekly, for decades. Writer her at: www.beautybitesbeast.com



By Ellen Snortland



GANDA SINGHWALA

By Colonel Azam Qadri



One had heard of the name of Ganda Singhwala but very few would know about this place and background to the name of the town.

Ganda Singh Wala is a small town in Kasur District in the Punjab. Until 1986, it served as the main border crossing between Pakistan and India.

The village was named after Ganda Singh Datt. It lies on the border with Eastern Punjab, India. The Pakistani village, which was named after a famous Sikh Chieftain, Sardar Bahadur Risaldar Major Ganda Singh Datt, IOM (1830 – July 1903), was a decorated soldier in the British Indian Army, who served in the 19th Regiment of Bengal Lancers (also known as Fane's Horse).

It lies opposite the Indian village of Hussainiwala, which in turn was named after a Muslim.

Ganda Singh was a Mohyal (caste), belonged to the village Zaffarwal Dattan in Tehsil Rayya of District Sialkot. The town of Ganda Singh Wala, in Pakistan is named in his honour.

Singh enlisted as a Daffadar in 1852 and served as a soldier over

50 years. He received the Indian Order of Merit for having saved the life of Sir Robert Sandeman at Lucknow at the time of the Sepoy Mutiny of 1857. Subsequently, in the Second Anglo-China War, he saved the life of Sir Charles MacGregor as well.

Later in the Afghan Campaign of the British Indian Army, Singh participated in the famous march to Kandahar and distinguished himself in the Battle of Kandahar, becoming an Honorary Captain. He was eventually appointed aide-de-camp to Lord Roberts of Kabul and Kandahar, the then Commander-in-Chief of the British Indian Army.

Singh was rewarded with large tracts of agricultural land, and the village Ganda Singh Wala on the periphery of Amritsar. He was president of the first All India Mohyal Conference held in 1902 at Lahore, and was among the select veteran Indian soldiers presented to the British Royals in the Coronation Durbar held in Delhi in January 1903.

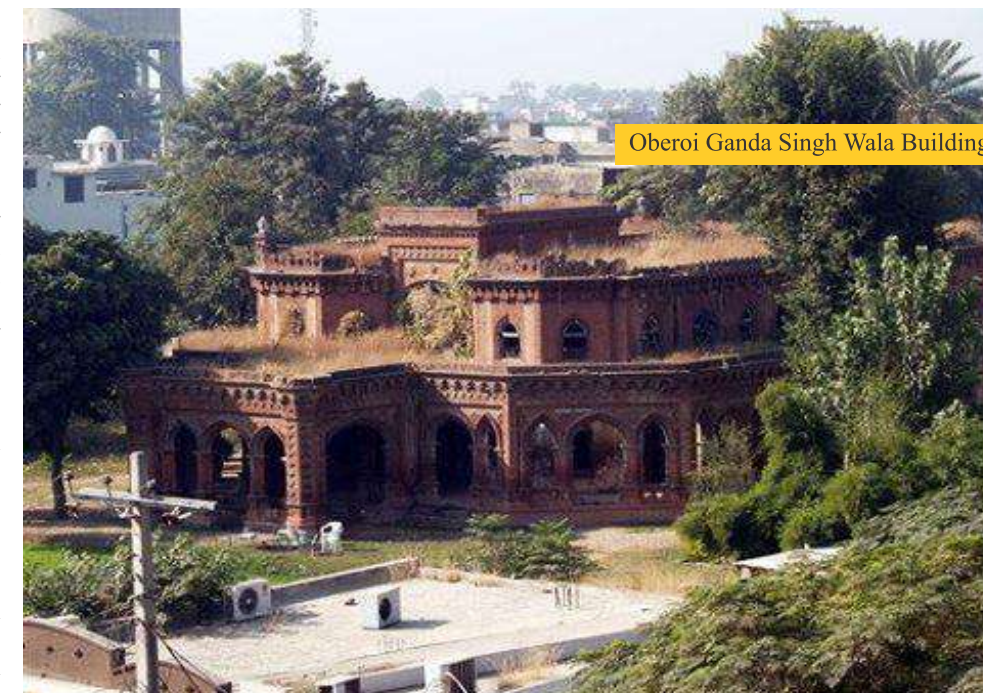
Ganda Singh did not have a son, but he passed on the heritage to his daughter Bhagan Devi. Her sons, Sardar Amar Singh and Sardar Shamsher Singh, rose to make an empire with Amritsar Sugar Mills, Amritsar. Amritsar Sugar mills, Rohana (UP), a very reputed Amrit Bank and the large tract of land in Amritsar. Sardar Amar Singh's sons, icons in their own right, Shyam Singh, Bakshi Hardev Singh, Narinder Singh Bakshi and Beant Singh Vaid looked after the immense business empire. Sardar Shamsher Singh's son, Sampuran Singh Vaid was also actively involved in it. There were two daughters, Bimla Rani, married to DSP Bakshi Rajpal Chibber and Urvashi married to Jagjit Singh Bali. Bakshi Hardev Singh, architect, philosopher and an artist, also took charge of the Amrit Bank. Till they were all nationalized. His son, Atul Bakshi, is a reputed Indian Glass artist.

Ferozpur, India is the land of martyrs and Hussainiwala is the site of the National Martyrs Memorial, where Bhagat Singh, Sukhdev and



'Spiritual connect of two villages' in Dawn and brings out their historic connections. To commemorate a highly decorated soldier, Risaldar Major Ganda Singh Dutt, the British had named this village after him, while the village Hussainiwala derived its name during colonial days from Pir Ghulam Hussein, whose tomb is now in the BSF headquarters. Today they exist as two halves of the same story. Read 'Spiritual connect of two villages on both sides of the divide' by Majid Sheikh: <https://www.dawn.com/news/1379906>

The border crossing is now closed. In the 1960s and 1970s, it was the principal road crossing between India and Pakistan, but was replaced by the border crossing at Wagah, a little further north. In 2005 there were proposals to reopen the border, but it remained closed. More recently the Chief Minister of Punjab Shahbaz Sharif proposed the reopening of the border when he



Oberoi Ganda Singh Wala Building

Rajguru were cremated on 23 March 1931. This is also the cremation place of Batukeshwar Dutt, who was also involved in bombing the Central Legislative Assembly with Singh. Bhagat Singh's mother, Vidyawati, was also cremated here according to her last wishes. Interestingly, the spot of the memorial, which is only 1 km away from Hussainiwala and on the banks of the Sutlej river and built in 1968, was originally part of Pakistan. On 17 January 1961, it was returned to India in exchange for 12 villages near Sulemanki Headworks.

Read 'Making of a Memorial' by K. S. Bains: <http://www.tribuneindia.com/2007/20070923/spectrum/main2.htm>

It lies opposite the Indian village of Hussainiwala, which in turn was named after a Muslim.

The border crossing is now closed. In the 1960s

visited Attari in India.

Since 1970 a daily Retreat Ceremony has occurred at the border crossing, similar to the Wagah border ceremony. Attendees are seated close by, as compared to Wagah where crowds are kept far apart. Unlike the jingoistic display at Wagah which draws nationalistic tourists from all over India and Pakistan, the Hussainiwala ceremony is more intimate and attended mostly by local Punjabis on either side of the border. As a result, the atmosphere is not as tense, and Indian and Pakistani attendees often smile and wave to one another. With the construction of a new road from Lahore to Kasur, the village, now a 45 minutes' drive from Lahore, has gained economic importance. A nearby village named Burj Naamdaar is noted for the cultivation of bamboo

and 1970s, it was the principal road crossing between India and Pakistan, but was replaced by the border crossing at Wagah, a little further north. In 2005 there were proposals to reopen the border, but it remained closed. More recently the Chief Minister of Punjab Shahbaz Sharif proposed the reopening of the border when he visited Attari in India.

With the construction of a new road from Lahore to Kasur road the village, now 45 minutes' drive from Lahore, has gained economic importance. A nearby village named Burj Naamdaar is noted for the cultivation of bamboo.

The Sutlej River flows by Ganda Singh Wala, and the area is prone to flooding.

From before and beyond the international border that divides them, there is a story that connects these villages. Majid Sheikh writes about the



COVID-19 in the USA

BY Ivo Skoric
Rutland VT 05701

The truth is uglier yet:

USA

handled the
Covid-19 pandemic
even worse than both
Pakistan & Belarus.

As the number of infected climbed well over a million, the third of world total, and the number of death in just 3 months exceeded the number of Americans that died in 10 years of Vietnam war, we realized that peculiarities of this society made us particularly ill suited to deal with pandemics like Covid-19: on one hand we are predominantly affluent, highly mobile population, accustomed to eating out, traveling to remote places, and entertaining lavishly; on the other, we are a country with 40 million people without health insurance, about the same without a day of paid sick leave, and all without paid

parental leave: people here do not quit work or go to doctor unless they feel like they are dying.

Our government spent the beginning of this pandemic, while we already witnessed how it ravaged China and Italy, in denial: airplanes were flying and people went around as if this cannot happen here and president Trump was assuring us that everything was under control. Meanwhile the virus silently spread to all 50 states, sneaked into our nursing homes, and decimated our largest urban area, New York City. We failed at testing and contact tracing



early on. How do you get tested for Covid-19 in the US? 1) you show up to a hospital nearly dead with 104F fever and coughing blood, 2) you are an NBA player, 3) you are a Hollywood celebrity, 4) you are rich enough to have a private concierge physician who arranges the test for you by any means necessary, 5) you work in Trump's office.... Sierra Leone did better job at that than us. Once this dawned up on us, mid-March, nearly overnight 30+ states locked down, sending people to hunker down at their homes, cowed in fear of infection, the only option left to us at the time.

In less than a week Trump's cherished lowest unemployment rate in history, the central theme of his re-election campaign, disappeared, and by now we have 30 millions unemployed, almost 25% of workforce, something that was not seen since the Great Depression of 1929. The rush to find scapegoats and someone else to blame has begun. It is China. They lied! It is WHO. They misinterpreted the threat (so Trump withheld money from them)! You know it's bad when we compare ourselves to Belarus and Pakistan, as George Packer did in his article "The Failed State" in The Atlantic. The truth is uglier yet: the US

handled the Covid-19 pandemic even worse than both Pakistan and Belarus.

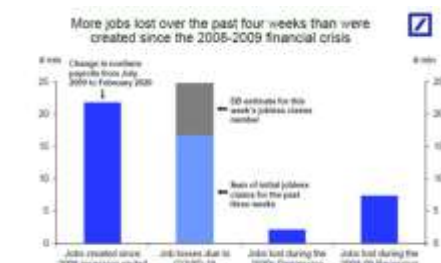
Yet, the stock market reacts bullish. After the initial fall in March, it experiences a rebound not seen since the 1987 under Ronald Reagan. Investors see an opportunity to make money in this chaos. And our changing economy gave boost to the tech stocks. Amazon and Netflix, that we depend now, locked in our apartments, for survival and sanity have both seen their value rise 40% since the outbreak. Jeff Bezos became \$24B richer. Amazon is now giving \$4b, their quarterly profit, into



protective measures against Covid-19 for their employees. They flooded TV networks with nice new ads showing delivery people wearing masks, while their quarterly Prime subscription rate got bumped by Covid-19 related staying home to \$5.6b. Net positive for Amazon.

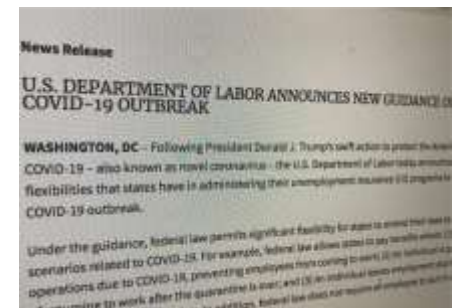


The US demonstrated its economic might by driving the global oil price below 0, once Americans stayed home and stopped flying and driving, destroying the demand for oil, and by passing the \$2.5T stimulus package, and distributing cash to every citizen. Indeed, the US professional and managerial caste got safely sequestered in their mansions, continuing to rule the world from there remotely over a good broadband connection, and having everything delivered to their doors, never missing a



beat. A new term was coined: essential workers - those that need to leave their homes and expose themselves to the contagion in order for civilized society to function.

The news are they are not lawyers, bankers, or consultants, but nurses, firemen, trash collectors, plumbers, electricians, bus drivers, Amazon packers, and Instacart delivery boys, workers whose contribution to society is often overlooked and hugely undervalued in our society obsessed with entrepreneurs and CEOs. While their work is essential, they often struggle to make rent payments, and live in tiny, crowded apartments, where social distancing is impossible. They are also mostly not white,

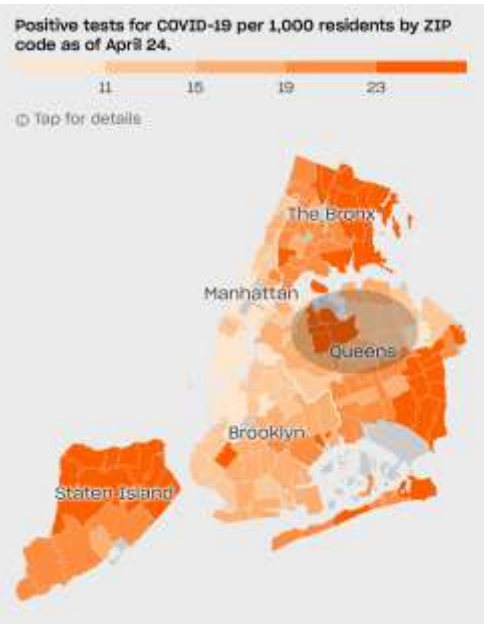


which, perhaps explains higher infection and higher death rates among African-Americans and Hispanics in the US than among the majority white population. In Louisiana, and in Detroit, where blacks are 30% of population, they are also 70% of infected by Covid-19.

In her article for the New Yorker this month, Keeanga Yamahtta Taylor writes that the US health care system routinely spends \$1800 less on treating an African-American than on treating a white person with the same disease, and that the life expectancy rates between blacks and whites diverge 30 years within the same city (Chicago), as if the blacks live in Nigeria and whites in Denmark. There is a warning to Pakistan in there as the IMF is pushing it to adopt the disastrous American style health care. The US has not enough tests to test even its Senators and Congresspersons - Pelosi and Schummer have not been tested yet! But everyone in Trump's office is tested weekly and with the best test available (3 point Abbot that returns results in minutes not days) because the Supreme leader needs to be protected at all costs. This does put us on par with world's lesser dictatorial regimes, indeed.



However, what we think about Covid-19 and social distancing and staying home restrictive rules is primarily affected by our political and not by our epidemiological views: Trump supporters are against them, they refuse to wear masks, as their leader does, and demand prompt reopening of restaurants and hairdressers. On the other and, those that oppose Trump are now puritanically zealous about wearing masks outside and insisting on staying home to protect lives even in places without significant outbreaks, where the data would not necessarily warrant so much caution.



The virus got instrumentalized by our daily politics, that lead to the astroturfed protests of Trump supporters, flouting social distancing rules, who march armed in the streets demanding lifting restrictions in the states with Democratic governors, undermining their authority on behalf of their leader, while Trump's opponent, Joe Biden is hiding in his basement, spelling doom for the November presidential elections. This is the end of the Republic as we know it, a wholly uncharted and sinister new state of affairs we may see in the future, with immunity passports, closed borders, restricted travel, widespread surveillance, massive long-term unemployment, and substantial reduction in non-on-line service industries. We can see a preview of it in the recent closure of the New York City public transit from 1-5 AM solely to remove homeless sleepers from their rolling shelters.



Art

BY KIRAN M. ALI KHAN



At school, the only class I really paid any attention in was art. I simply wasn't interested in anything else and I think my obsession with depicting the monotony of the work place and work force started there...Some of my subject matter is about people's daily routines and a comment on human nature. And since I've always been a fan of mafia films - a new strand of work seems to have emerged depicting a very 'human' and 'school playground' side to mob life. None of it was intentional - it all developed and evolved over time. People always ask for my artist statement so I needed to do one but I've never liked to explain a certain piece of work - if you've made a picture and that's how you wanted it to be - hopefully it can speak for itself and whatever it says to the viewer - it's the right message because there isn't a wrong and a right message. Each person takes something a little different from the same picture and I'm happy with that.





HAPPY Labour Day

By : Tallat Ch

The first of May is a national, public holiday in many countries across the world, in most cases as "International Workers' Day" or a similar name. Some countries celebrate a Labor Day on other dates significant to them, such as the United States and Canada, which celebrate Labor Day on the first Monday of September.

In the late 1800s, at the height of the Industrial Revolution in the United States, the average American worked 12-hour days and seven-day weeks in order to make out a basic living. Despite restrictions in some states, children as young as 5 or 6 toiled in mills, factories and mines across the country, earning a fraction of their adult counterpart's wages.

As manufacturing increasingly supplanted agriculture as the wellspring of American employment, labor unions, which had first appeared in the late 18th century, grew more prominent and vocal. They began organizing strikes and rallies to protest poor conditions and compel employers to renegotiate hours and pay.

Many of these events turned violent during this period. In the wake of this unrest and in an attempt to repair ties with American workers, Congress passed an act making Labor Day a legal holiday in the District of Columbia and the territories. On June 28, 1894, President Grover Cleveland signed it into law and thus came the official commencement of the Labors Day

International Labor Day is observed in Pakistan on 1 May to commemorate the social and economic achievements of workers. It is a public and national holiday. Many organized street demonstrations take place on Labor Day, where workers and labor unions protest against labor repression and demand for more rights, better wages and benefits. [All government and non-government organizations, factories and educational institutions remain closed. Laborers may willingly work on Labor Day, with or without payment of higher than normal wages.

Pakistan's first labor policy was devised in 1972, in which May 1 was declared an official holiday. This policy also formulated the creation of the Social Security Network, Old Age Benefit Schemes and Workers Welfare Fund. Pakistan's constitution also contains various provisions and articles about labor rights.

CHALLENGES of CORONA VIRUS in PAKISTAN

BY AASMA RIAZ

Corona virus disease also known as COVID-19 surfaced in China in December 2019 when several cases of an unusual pneumonia were reported in Wuhan city. Thereon, it continually spread on daily basis across the globe. On 11 March 2020, WHO formally declared the corona virus outbreak as a global pandemic.

So far no concrete evidence exists about its birth and later outbreak. An air of ambiguity and blame game of major world powers against each other prevails across the globe. There are many reasons of outbreak in Pakistan which started from the arrival of pilgrims from Iran through Taftan Border, COVID-19 was reported positive amongst many. Then came the arrival of foreigners from EU, UK, the US, Middle East, etc to further worsen the situation. The precarious

medical facilities, badly managed quarantine facilities, lack of testing kits and labs, acute shortage of ventilators, unavailability of Personal Protective Equipment (PPEs) are considered leading causes. As the threat of COVID-19 outbreak was imminent in Pakistan. Nevertheless, no clear policy, planning and roadmap were provided by the Federal Govt.

Existing socio cultural values in Pakistan has aggravated the situation. Initially public at large was unaware of the actual meaning of social distancing and thus played a role in the spread of virus. The religious gatherings



at mosques, hospitable manners, frequent social interactions and the careless attitude by general public led to the spread of COVID-19.

There have been many adverse effects on the economy of Pakistan due to the outbreak of Covid-19. Pakistan had already been facing the challenges of debilitating economy. According to the Asian Development Bank (ADB), the preliminary assessment of economic losses to Pakistan may reach at \$4.95 billion. Owing to the outbreak of COVID-19 initial losses in different economic sectors of Pakistan have been estimated at Rs. 1.3 Trillion.

After the outbreak of COVID-19 in Pakistan the security challenges are immense and immanent. Prolonged lockdown will ultimately lead to violation of Govt policy on lockdown. It will cause a security challenges to law enforcement agencies in days to come. Owing to the Covid-19 threat in overcrowded prisons, courts have ordered to release prisoners involved in petty crimes. In this fragile scenario, Hostile Intelligence Agencies



from medical to livelihood. Pakistan has its own peculiarities and is managing the crisis situation bringing in all its resources. Testing times call for dynamism and only those survive who bring ingenuity in their approach to meet the challenges. Pakistanis are no doubt full of zeal, enthusiasm and dynamism and are capable to come out victorious to beat the virus and thus handle the security challenges amicably.

(HIA) and terrorist groups will be on a look out to exploit the situation.

To control the spread of COVID-19 and tackle the emerging security challenges we need a clear and evolving policy at Federal level. Every province should follow the same mechanism and roadmap to counter the sit at war footings. All the political parties should be on one page to effectively counter the situation arising from spread of the virus. Keeping aside their political differences, national unity and political consensus should be built to deal with the pandemic in befitting manners.

Medical facilities need to be enhanced and upgraded on war footings. According to reports, there are 41 hospitals all over the country and at least 4000 new ventilators are required to fulfill the shortfall. Doctors, nurses and paramedical staff must be provided with PPEs to ensure their safety. Effective utilization of the funds and aids must be made.



Much has been done through media in creating the awareness regarding social distancing in the urban areas but still the mindset has to be changed for the sake of curtailing the spread of virus.

Covid19 is infecting people all over the globe and at the same time posing new challenges to the world. Countries are trying to meet these challenges and provide their population what all they need ranging



THERE IS LIGHT AT THE END OF TUNNEL



By Azhar Pasha

NEARLY 25PC CORONA VIRUS PATIENTS, 8,063 OUT OF 30,332 HAVE BEEN RECUPERATED IN PAKISTAN WHICH IS AN EXCEPTIONALLY INSPIRING SIGN FOR THE ENTIRE WORLD. THIS HINT OF SOMETHING BETTER OVER THE HORIZON IS AN AFTEREFFECT OF LENIENCY OF ALLAHA

Nearly 25pc corona virus patients, 8,063 out of 30,332 have been recouped in Pakistan which is an exceptionally endearing sign for the entire world.

This hint of something to look forward to is an aftereffect of kindness of Allah Almighty and untiring and burdensome endeavors of every one of the individuals who are battling coronavirus in the nation on cutting edges. High proportion and expanding number of recuperation in coronavirus cases in Pakistan isn't just a profoundly promising sign for the administration and the whole country, yet in addition a shining declaration to an expression that there is constantly a promising end to present circumstances.

In spite of having extraordinary chances to the size of Himalayas, confronting the administration and the country directly in the eyes, with the colossal errand of taking care of more than 230 million mouths during coronavirus lockdown right now poor nation previously shaking with numerous sorts of destabilizations including the financial and political divisions and turmoil's, all the partners, with the specialists and the paramedical staff.





escape

By Qaisar Abbas

We all are confined to our homes due to COVID-19 pandemic. Even though, we have all the facilities but still it is very difficult for all of us to stay inside the house. We are bored, worried and want to return to our normal life quickly. Hopefully, after few weeks, we will be able to do so. Sadly, there are thousands of women and men who will not be able to do so, because they are trapped inside their homes for years with no or little access to phones or internet. Their life is coercively being controlled and they are verbally, sexually, economically and physically being abused. Yes, they are victims of domestic abuse and unfortunately, there is no escape for them.

In October last year, I wrote an article on domestic violence. I particularly highlighted this growing and hidden crime within ethnic communities. Again on 30th March this year, I posted on my social media that "Lockdown or Coronavirus is not an excuse to commit any crime. If you are a victim of domestic violence or any other crime, do not stay silent, report it..." I also shared a link to report such incidents.

On Monday 6 April, I was sitting in my garden, reading online newspapers and I saw a report on BBC News. According to this report: "The National Domestic Abuse helpline has seen a 25% increase in calls and online



requests for help since the lockdown..."

According to recent reports, at least 16 suspected domestic abuse killings have been identified in the UK since the Covid-19 lockdown.

This sudden increase in short span of time is alarming and authorities should act immediately to help and protect the victims.

Few days ago, I received a call from a new number. The lady on the other end told me about a friend who gave her my number and then she asked me if I could speak a certain language. I replied 'yes', and she started talking: "I was born in a very poor family. My parents arranged my marriage and my Husband brought me here. I have children from this marriage. After few years, my husband fell ill and died. My deceased husband left some money and a house on my name. My life changed significantly after my husband's death. My father and

brother-in-law moved into our home and they both control every aspect of my life. Since then, I am not allowed to go out from the house for more than 20-30 minutes. I am not even allowed to call or visit anyone without their permission. They regularly check my bank account, my telephone calls and messages. I cook for everyone and spend almost all day doing domestic chores. They are always threatening me that if I will not listen to them, they will take all my money and will also kick me and my children out of my own house. I am scared that they will hurt my children and we will become homeless. I even once reported this to the police and a local charity but both told me that I do not have any proof to support my case and since then, I kept quite. This thought is even scarier that I will not be able to get any help from the authorities. I am suffering from last few years, please help me."



During this conversation, she disconnected the phoneline 3/4 times, as she heard someone walking towards her room. She was continuously crying and I was speechless. I somehow pulled myself together and reassured her. I signposted her to relevant authorities.

She is being abused verbally, economically and emotionally. Her in-laws are coercively controlling her daily life. Yes, she is a victim of domestic violence.

This is not just a story; this is happening in reality to so many men and women. I am hundred percent sure that there are thousands more like her who are trapped inside their homes for years without any help or support. Unfortunately, the so called family members are the perpetrators who

tactically blackmail the victims and exploit their vulnerability. In certain communities, it is considered a taboo to discuss or report these crimes. Please do not stay silent, reach out, help is available. In the UK, call 999 (*press 55 if you can't speak) or contact Refuge UK wide 24-hour helpline on 08082000247. You can also visit this website for further details: <https://www.gov.uk/report-domestic-abuse>. In Pakistan, call 15.





A mother's love shapes cultures and individuals. While most mothers know that their love and emotional availability are vital to their children's well-being, many of us do not understand the profound and long-lasting impact we have in developing our young children's brains, teaching them first lessons of love, shaping their consciences and directing their cognitive development.

For many of us, our mother is a symbol of strength, unconditional love, encouragement, wisdom and care giving. From birth, most of our mothers were the cornerstone of our upbringing. They helped us become the people we are today. So while Mother's Day is a day dedicated to celebrating all of the moms — past, present, expecting or hopeful — we're thankful for them every single day.

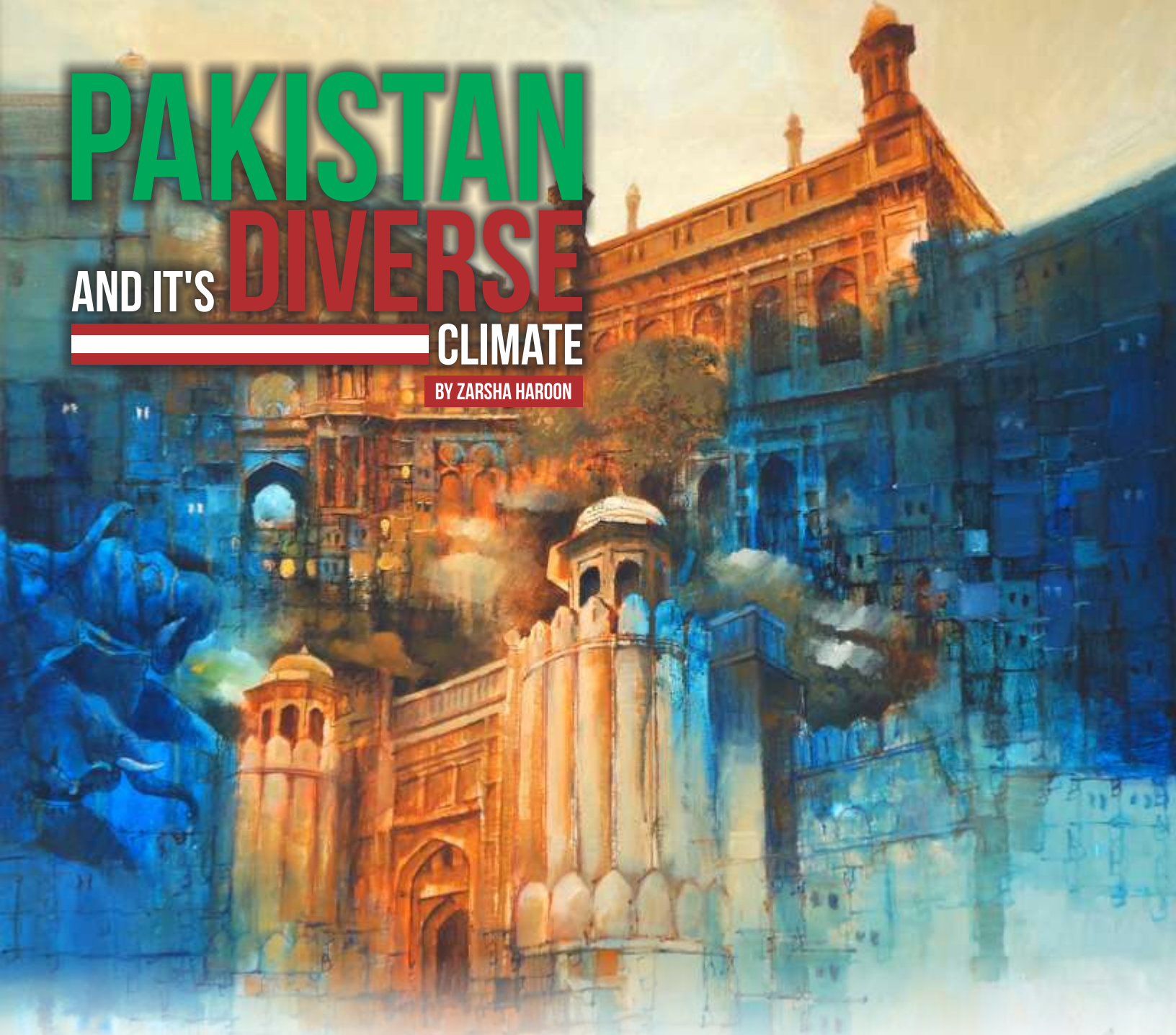
A child should never feel as if they need to earn a mother's love. This will leave a void in their heart all of their life. A mother's love needs to be given unconditionally to establish trust and a firm foundation of emotional intimacy in a child's life. If love is withheld, a child will look for it in a million other ways, sometimes throughout their lifetime unless they come to some sort of peace with their past. The emotional foundation we give our children at home is foundational to their life. We cannot underestimate the value of home and the power of mother love.

The profession of motherhood is all about influence. Mothers have an incredible opportunity to influence the next generation by what and how they will we do many things growing up. We cannot underestimate the power of mother love, the value of home and the significance of our intentional presence in the home.

Mothers are not rare to find. Good mothers are.

PAKISTAN AND IT'S DIVERSE CLIMATE

BY ZARSHA HAROON



The culture of Pakistan is quite rich in traditions and has an ethnic diversity of Indian, Persian and Asian influences. Pakistan comprises of four provinces: Punjab, Sindh, Balochistan and Khyber Pakhtunkhwa. Each province has different cultural values which distinguish a province from the other.



Punjab, the largest province of Pakistan also referred as "The Land of five rivers". The traditional dress for Punjabi men and women are bright coloured shalwar kameez and the language usually spoken here is Punjabi. Punjab is well known for its rich cuisine and one of the most famous dishes is sarson ka sag (a stew whose main ingredient is mustard green) and maki ki roti (bread made with oatmeal). Punjabi's are fond of loud and fast music such as bhangra and dholak. A number of events are held here such as Basant (a very colourful events, with kites all over the sky), Ur's (held at the shrines of sufis), Eid Milad ul Nabi and many more. Another thing for which Punjab is famous for is its literature. It includes stories like "Heer Ranjha", "Mirza Sahiba". They have been translated into different languages and are read throughout the world.



Sindh is widely known for its different culture which is strongly influenced by Sufism. People of Sindh have an agricultural way of lifestyle and it provides a valuable source of income for the people. Like the Punjabi's, Sindh's too wear shalwar kameez and the language mostly spoken is Sindhi. Sindh is also known for its delicious and mouth watering Sindhi Biryani. A number of different domestic festivals are held there which are full of dances, music and entertainment. Tambura (drone instrument) is a primary source of music there.



Balochistan is known for its tribes and festivals and its culture is full of traditions, arts and crafts. Like the other provinces both men and women wear shalwar kameez but with a little modification. The Balochi men wear turbans on their heads whereas the women have pockets on their shirts with embroidery and mirror work. A big duppata is carried by the women to cover their heads. Festivals in Balochistan are celebrated by decorating the house and cooking delicious food. Sibi, a festival, is celebrated with cultural dances, music, cattle shows and handicraft shows. Another festival, Buskashi shows the bravery of the Balochi people. One of the most famous dishes of Balochistan is Sajji (rice served with a whole lamb or chicken). The instrument mainly used in Balochistan is Nal (a flute) and a common folk dance done there is Dochapp (women move in circles, clapping their hands). The language spoken there is Balochi.

Khyber Pakhtunkhwa is widely known for its amazing landscape which is a source of attraction to a number of tourists. It is also known for its ancestral roots. The men there wear shalwar kameez with Pakul (Pashtun hat) whereas the women wear long beautiful dresses with stunning traditional jewelry and also use a piece of cloth to cover their hair. It has a number of famous dishes such as tikkah, suji ka halwa, special long naan. The Pathans (people who live there) are famous for their poetry. The forms of poetry includes charbeta (about the aspects of life), neemkai (composed by women), loba (folk music in which a story is told), shaani (sung during happiness) and badala (which consists of an epic poem).



These cultures and traditions makes Pakistan a divine and a distinctive country and is definitely worth visiting to.

JAPANESE ARTIST WEAVES DESIGNS THAT MAY LEAVE YOU WITH WONDER STRUCK

BY KIRAN M.ALI KHAN



“As indicated by her profile,
"Ipnot"
is a youth moniker that the
craftsman passes by.”

The only limit you have upon yourself is the one placed by your own imagination. Often we come across works of art that inspire us deeply but seldom realize the times when we discover a work of art that truly shakes us and makes us wonder; how is that even possible.

Well Sure enough if you happen to have seen the work of Japanese weaver 'ipnot' the same feeling of wonder would have struck you. If you are after this article finds her work then the sheer awesomeness of her delicate work will truly make you realize how limitless creativity can be.

Ipnot is famous for her weaving skills with a needle and threads. She crafts incredible miniature designs which cover food items, sporting goods, animals and many more, using the classic French knot technique which winds thread around a needle. Ipnot who is most famous for fabricating dishes of food and drink that literally look to leap off the artwork and the realistic imitations of such savory treats always look good enough to eat.

Ipnot who was born in Japan and was lucky enough to be surrounded by very creative artisans. The journey of the Japanese artist 'ipnot' started after being inspired by her grandmother's embroidery practice. She learned many weaving techniques and eventually French knot stitching became her favorite method. She started making embroidered counters using up to 500 different colored threads ranging everything from sports and movies to animals and seasons.

Now her artwork can be defined by a technique of stippling where the needle and thread are used comparatively to that of a brush and canvas while painting.

Discover more of her stunning work at ipnot.info. You can also follow her on Instagram.



GURU NANAK & FARID JI

By: Inderjeet Singh - UK



(Pakpattan) in Sahiwal district of West Punjab. This was then a wild and arid area, with few of the comforts of life, and Farid Ji came in obedience to Khwaja Qutubuddin's command: "Go and set up settlement in some wasteland." Later, in honour of Shaikh Farid it came to be known as Pakpattan (holy ferry).

The Sufis brought the healing touch to the strife torn religious scene in those times. It is said once someone brought a pair of scissors for Farid Ji, he put it by and asked instead for a needle, saying: "I came to join not to sever." Farid Ji sent his disciples to preach his message in different parts of the country.

One of them was the famous Shaikh Nizamuddin Auliya of Delhi, who recorded his visits to Farid Ji at Pakpattan. He states more often than not very little was in Farid Ji's home to eat and the family and disciples

would feel blessed if they could make a meal on dela, a wild sour tasting berry growing on a leafless thorny bush.

The city Faridkot (Fort of Farid) is named after him. Farid Ji had to undergo forced labour for building a fort for the local chief named Mokal. By a miracle Farid's saint hood was revealed and people showed reverence to Sufi mystic who blessed this place.

Guru Granth Sahib Ji contains four shabads and 112 shaloks of Baba Farid as he is known in Sikh tradition. Dr Harbans Singh states that Baba Farid's compositions are deeply sensitive to the feeling of pity, the subtle attractiveness of sin, inevitable death and the waste of human life owing to man's indifference to God and goodness. The language is Multani Punjabi, of an extraordinary power and sensitivity. The main theme of

Shaikh Farid (1173-1265), the great Sufi mystic and teacher, the first recorded poet in the Punjabi language was born in the month of Ramadan in the year 1173AD/569 AH at a place near Multan called Kotheval. His father Shaikh Jamaluddin Sulaiman left his home in Central Asia during the period of Mongol incursions in the course of the twelfth century. Seeking safety and some place to settle in, he came into the Punjab where already under Ghaznavid rule. Several Muslim religious centres had developed and sizeable Muslim populations had grown, particularly in the areas now included in West Punjab (Pakistan).

Dr Harbans Singh of Sikh Encyclopaedia states that the newly born baby was named after the Sufi poet Fariduddin Attar. Farid

in Arabic language means 'Unique'. He came to be known as Shakarganj or Ganji-Shakar (Treasury of Sugar). There is a beautiful story behind this appellation. Young Farid was brought by his mother Qarsum Bibi, an extremely pious lady as his father passed away when Farid Ji was still a child.

It is said that that in order to induce the child Farid to say his prayers regularly, his mother used to place under his prayermat a small packet of shakar (country sugar) which Farid Ji would get as a reward. Once Qarsum Bibi forgot to put the shakar under the mat. It is said that such was the devotion of child Farid that shakar nevertheless appeared in the usual place. Following this miracle he came to be known as Shakarganj.

Another explanation is given is that while undergoing extreme hard penance during his youth Farid Ji in a fainting state once looked around for something to break a three days continuous fast. He was unable to find any food and put few stone pebbles into his mouth to curb his hunger. It is said by divine intervention, the stones turned into lumps of sugar.

Dr Harbans Singh attributes the title 'Shakarganj' to the blessing which Farid Ji received from his spiritual teacher, Khwaja Qutubuddin Bakhtiyar Kaki (the famous Qutb Minar in Delhi was built in his name) who praised the sweetness of Farid Ji's disposition and remarked; "You shall be sweet like sugar."

Farid Ji set up a centre of devotion at Hansi (Haryana), later shifting to Ajodhan





Baba Farid's bani is vairag, dispassion towards the world and its false attractions. In Sufi terminology this is called tauba or turning away from the materialistic world. Guru Nanak Dev Ji & Shaikh Ibrahim (Farid)

Dr Kirpal Singh, the Professor of Sikhism has written a monumental work, Janamsakhi Parampara (tradition). The book states that Guru Nanak Dev Ji and Bhai Mardana met Shaikh Ibrahim at Pakpattan who occupied the spiritual seat of Baba Farid.

Vilayatvali Janamsakhi, records a beautiful conversation between Guru Ji and Shaikh Ibrahim. During those times holy men used to express their feelings in verse. The tradition was so strong that every such saint would either possess or remember by heart his own verses or famous verses of some other holy man. One day having a discourse on God with Guru Ji, Shaikh Ibrahim recited this couplet:

Fareedhaa Paarr Pattolaa Dhhaj Karee Kanbalarree Pehirao||
Fareed, I have torn my clothes to tatters; now I wear only a rough blanket.



Jinhee Vaesee Sahu Milai Saeer Vaes Karaeo||103||
I wear only those clothes which will lead me to meet my Lord. ||103||

Guru Granth Sahib, Ang 1383

Guru Ji replied:

Ghar Hee Mundhh Vidhaes Pir Nith Jhoorae Samhaalae||
The soul-bride is at home, while the Husband Lord is away; she cherishes His memory, and mourns His absence.

Miladhiaa Dtil N Hovee Jae Neeath Raas Karae||1||
She shall meet Him without delay, if she rids herself of duality. ||1|| Guru Granth

Guru Granth Sahib, Ang 1380

To this Guru Ji replied:

Mehal Kuchajee Marravarree Kaalee Manahu Kasudhh||
The rude, ill-mannered bride is encased in the body-tomb; she is blackened, and her mind is impure.

Jae Gun Hovan Thaa Pir Ravai Naanak Avagun Mundhh||1||
She can be with her husband Lord, only if she is virtuous. O Nanak, the soul-bride is unworthy, and without virtue. ||1||

Guru Granth Sahib Ang 1088

Shaikh Ibrahim was deeply impressed and



Gun Kee Thhaekai Vich Samaae||
It is placed in the scabbard of virtue.

This Dhaa Kuthaa Hovai Saekh||
If the Shaykh is killed with that.

Lohoo Lab Nikathaa Vaekh||
Then the blood of greed will spill out.

Hoe Halaal Lagai Hak Jae||
One who is slaughtered in this ritualistic way, will be attached to the Lord.

Naanak Dhar Dheedhaar Samaae||2||
O Nanak, at the Lord's door, he is absorbed into His Blessed Vision. ||2||
Guru Granth Sahib Ang 956

Shaikh Ibrahim felt very happy to listen to this and he handed over many couplets of Baba Farid that lay with him to Guru Ji.

My Islamabad based friend Shahid Shabbir of Pakistan Heritage Club and Save Historical Places of Pakistan has kindly shared his photographs of Darbar (Mausoleum) of Hazrat Baba Farid Masood Ganj e Shakar.



Sahib, Ang 594

Shaikh Ibrahim's response was

Fareedhaa Nandtee Kanth N Raaviou Vaddee Thhee Mueeas||
Fareed, when she is young, she does not remember her Husband. When she grows up, she dies.

Dhhan Kookaenadhee Gor Maen Thai Seh Naa Mileeas||54||
Lying in the grave, the soul-bride cries, I did not meet you, my Lord. ||54||

asked Guru Ji that it needed a dagger to kill the mind. To this the Guru Ji replied:

Sach Kee Kaathee Sach Sabh Saar||
The knife is Truth, and its steel is totally True.

Ghaarrath This Kee Apar Apaar||
Its workmanship is incomparably beautiful.

Sabadhae Saan Rakhaee Laae||
It is sharpened on the grindstone of the Shabad.

BE AN INTERNATIONAL HOTELIER WORK & TRAVEL GLOBALLY



Pioneer in Hospitality Education
COTHM
College of Tourism & Hotel Management



SCHOOL OF HOSPITALITY MANAGEMENT

90%+
Employment
ratio within
6 months of
graduation

73
Million
new Hospitality,
Travel & Tourism
jobs by 2022

The
ONLY
Institute in Pakistan
having dedicated
international placement
office in Dubai

- LEVEL 6-UK**
Professional Diploma in
1- **Tourism & Hospitality Management** (UK)
14-Months + 4-Months Internship, (Entry Level: Intermediate)
- LEVEL 7-UK**
Executive Diploma in
2- **Hospitality & Tourism Management** (UK)
6-Months (1-Semester) (Entry Level: Bachelor's / Master's)
- Graduate Diploma in
3- **Hospitality & Tourism Management** (USA)
14-Months + 4-Months Internship, (Entry Level: Intermediate)
- Postgraduate Diploma in
4- **Hospitality & Tourism Management** (USA)
6-Months (2-Semesters) (Entry Level: Bachelor's / Master's)
- 5- **American Hospitality & Tourism Management Program** (USA)
12-Months with Internship, (Entry Level: Matric, A/O-Level)
- 6- **Professional Distance Learning Certification** (USA)
3-12 Months (Entry Level: Matric to Master's)



ADMISSIONS OPEN

INTERNATIONAL HOSPITALITY
QUALIFICATIONS
EXCLUSIVELY OFFERED
BY COTHM

HEAD OFFICE/CANAL CAMPUS:

185, Abu Bakar Block, Canal Road, New Garden
Town, Lahore . Mob: 0302- 4090092
E-mail: info@cothm.edu.pk

COTHM JAIL ROAD:

5-C, Main Gulberg II, Ayesha Saddiqa Road,
Jail Road, Lahore. Tel: +92-42-35870012-13, 35875851
Mob: 0322- 4090092 Email: info@cothm.edu.pk

COTHM KARACHI:

Mob: 0336-2226846
COTHM SAHIWAL:
Mob: 0321-1110045

COTHM JOHAR TOWN:

Mob: 0309-8887111
COTHM RAHIM YAR KHAN:
Mob: 0334-5877966

COTHM ISLAMABAD:

Mob: 0309-3337775
COTHM GUJRANWALA:
Mob: 0320-0004003

COTHM MULTAN:

Mob: 0300-8639014
COTHM FAISALABAD:
Mob: 0321-8822640

COTHM RAWALPINDI:

Mob: 0336-8851737
COTHM BAHAWALPUR:
Mob: 0345-4219999

COTHM GWADAR:

Mob: 0306-7777011
COTHM OKARA :
Mob: 0322-3090092



www.masterpaints.com
042 111 333 465

Master[®]
PAINTS



لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

**WE DEAL IN
 3STAR | 4STAR | 5STAR**

Luxurious Umrah and
 Hajj Packages.

**WE ALSO DEAL
 DOMESTIC AND
 INTERNATIONAL AIR TICKETS**

الحج
 والعمرة



For Further Details:

**0301-8415083, 03018415084,
 0301-8415085**

0423-5790044, 0423-5790022

E-mail, sales.muballightravel@gmail.com

Office # 12, 3rd floor, Al-Lateef Center 88/D-1,
 Main Boulevard Gulberg III Lahore, Pakistan