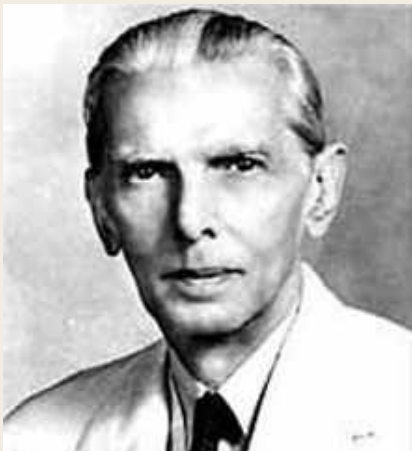


QUAID-E-AZAM MOHAMMAD ALI JINNAH (1876-1948)

The Father of the Nation



The Father of the Nation, Quaid-i-Azam Mohammad Ali Jinnah's achievement as the founder of Pakistan dominates everything else he did in his long and illustrious public life spanning some 42 years. Yet, by any standard, his was an eventful life, his personality multidimensional and his achievements in other fields were many.

Indeed, several were the roles he had played with distinction, at one time or another. He was one of the greatest legal luminaries the sub continent had produced during the first half of the century, a great constitutionalist, a distinguished parliamentarian, a top-notch politician, an indefatigable freedom-fighter, a dynamic Muslim leader, a political strategist and, above all one of the greatest nation-builders of modern times.

What, however, makes him so remarkable is the fact that while similar other leaders assumed the leadership of traditionally well-defined nations and espoused their cause, or led them to freedom, he created a nation out of an inchoate and down-trodden minority and established a cultural and national home for it. And all that he did within the short span of time of a decade.

For over three decades before the successful culmination in 1947, of the Muslim struggle for freedom in the South-Asian subcontinent, Jinnah led the Indian Muslims, as their most prominent leader – the Quaid-i-Azam. He fought, relentlessly and inexorably, for the inherent rights of the Muslims for an honorable existence in the subcontinent. He guided their affairs, gave expression to their aspirations, lent coherence and direction to their legitimate goals and cherished dreams, and formulated these into concrete demands. And, above all, he strived all the while to get these demands conceded by both the ruling British and the numerous Hindus, the dominant segment of India's population.

Indeed, his life story constitutes, as it were, the story of the rebirth of the Muslims of the subcontinent and their spectacular rise to nationhood.



PAKISTAN VISION 2025

Over the last decade, Pakistan's per capita income has grown at 3 percent per year. Indeed, while Pakistan was founded on the Quaid's vision of a prosperous country, governed with justice, equity, and responsibility – as spelled out in his address to the Constituent Assembly on 11 August, 1947. Today, as the country is embarking on a stable democratic pathway, it is imperative that the core elements of the Quaid's strategy are pursued consciously and actively.

The Vision 2025 exercise was started, under the guidance of the Prime Minister, to restore the tradition of prospective planning in Pakistan.

The Vision 2025 aims to serve four functions. Firstly, it will be a compilation of the consensus views of national and international

new goals to be endorsed by Pakistan in the international arena.

Vision 2025 builds upon the urgent measures already undertaken by the government to address short term challenges. As a result of these measures, inflation has begun to decelerate, the fiscal deficit has shrunk, growing foreign exchange reserves have reassured traders as well as the international markets, the stock market has revived, and international capital markets have expressed their confidence by oversubscription of the Eurobond. In the real sector likewise, the urgent measures have contributed to the resumption of healthy growth in large-scale manufacturing (unprecedented for the last 8 years), and respectable agricultural growth. The Vision will also build upon the



stakeholders regarding the future direction of the country. Secondly, therefore, it will be an aspiring document setting out future goals and expectations, to be translated into a concrete road map and coherent strategy for balanced human, social, and economic development. Thirdly, it will provide a conceptual platform for the revival of sustainable and inclusive growth, benefiting all citizens of Pakistan, strengthening of the development foundation and enabling the country to achieve international development goals within their respective time frames, and achieving the high level of human development and national autonomy associated with a high-income status before the centennial anniversary of the creation of Pakistan. Finally, it will provide the indigenous conception and approach for meeting all globally agreed targets, including the Millennium Development Goals and any

positive trends in the political domain, including a national consensus on democratic governance, strengthening of the parliament as well as the judiciary, and the emergence of vibrant civil society and print and electronic media.

Vision 2025 divides its challenges and goals into a set of seven pillars identified as the key drivers of growth which will transform Pakistan into a vibrant and prosperous nation by 2025. These pillars include: Putting People First: Developing Human and Social Capital, Achieving Sustained, Indigenous and Inclusive Growth, Governance, Institutional Reform & Modernization of the Public Sector, Energy, Water & Food Security, Private Sector-Led Growth and Entrepreneurship, Developing a Competitive Knowledge Economy through Value Addition, Modernization of Transportation Infrastructure & Greater Regional Connectivity.

Ambassador's Message 14th August 2016



Mr. Gulam Dastgir
Ambassador of
Pakistan to Kuwait

It gives me great pleasure to extend warmest felicitations to all Pakistanis living in Kuwait on the auspicious occasion of the 70th Independence Day of Pakistan.

Freedom is indeed the greatest gift of Almighty that comes with great responsibilities. In the words of the father of the nation, Quaid-e-Azam Mohammad Ali Jinnah, "The creation of the new state has placed a tremendous responsibility on the citizens of Pakistan. It gives them an opportunity to demonstrate to the world how can a nation, containing many elements, live in peace and amity and work for the betterment of all its citizens, irrespective of cast and creed". (Message on 15 August 1947)

Pakistan's Independence marked the successful culmination of a heroic struggle of the Muslims of the sub-continent for their right to have a separate homeland of their own. Sixty-Nine years ago this day, Pakistan appeared on the map of the world as the largest Islamic country in the world. It was a blessed coincidence that this great country was born on the 27th of the holy month of Ramadhan.

While celebrating this Independence Day of Pakistan, it gives us great satisfaction that, by the grace of Almighty Allah, Pakistan has emerged victorious and stronger out of many challenges that it faced for decades.

Peace and stability is returning to Pakistan thanks to the heroic sacrifices made by our brave armed forces and the people of Pakistan under the banner of "Operation Zarb-e-Azb".

Our economy is showing signs of recovery and a high growth trajectory after remaining under pressure for several years. The transformational China-Pakistan Economic Corridor project is attracting world attention and investors, both domestic and foreign, are queuing up for the opportunities opening up in Pakistan.

Democracy is flourishing at the federal, provincial and local levels. Our institutions are performing their functions. Our courts are dispensing justice without fear or favour and our civil society is vigilant and vocal. Our media, among the freest in the world, is playing a robust role in promoting a culture of transparency, debate, and free flow of information.

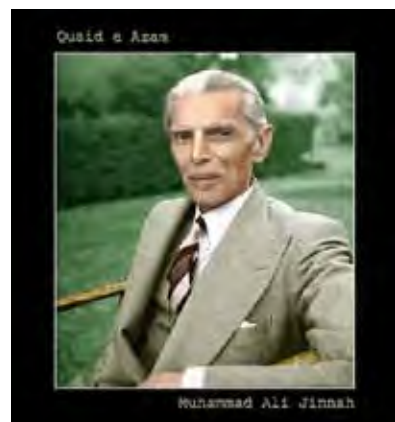
Undoubtedly, Pakistan's influence is growing among the comity of nations as a result of the Prime Minister's vision of "peaceful neighbourhood" in the realm of foreign policy.

Continued on Page 2

The Struggle for Pakistan

The story of the struggle for Pakistan is unique among other independence movements in the sense that it relied more on mass public support through democratic mobilisation, peaceful negotiations and consensus building rather than armed opposition and use of violent means.

From the time Quaid-e-Azam Muhammad Ali Jinnah took over the reins of Pakistan movement, the entire struggle was waged within the legal framework in vogue, so much so, that the Quaid-i-Azam earned the distinction of being a leader who never spent even a single day in jail.



Earlier, Muslims had played a lead role in the 1857 War of Independence and therefore suffered suppression under the British colonial rule. They also did not reconcile with the supremacy of the British and thus remained at a disadvantage as compared to the majority Hindu community that had better adjusted to the changed environment and dominated commerce and services under the British. By the late nineteenth century, the condition of Muslims in the subcontinent had sunk so low in the political, economic and social spheres of life that they were unable to compete with the Hindu majority. An important first response to change this predicament was the reformist movement of Sir Syed Ahmed Khan who founded the Mohammadan Anglo-Oriental College at Aligarh to encourage Muslims to receive modern education.

The other towering figure who emerged on the political scene around the turn of the century was Muhammad Iqbal, a poet and philosopher, who wished to make

progress an integral principle of life of Muslims. He was of the view that the spiritual force of Islam bound the Muslims of South Asia together into one nation.

Politically, the Muslim concerns about their rights led to the founding of the All India Muslim League in 1906. The immediate cause that precipitated this development was the Muslim reaction to Hindu agitation over the partition of Bengal into a Muslim majority province of East Bengal and Hindu majority province of West Bengal that was later annulled by the British disregarding interests of Bengali Muslims. The formation of the League proved to be one of the most vital steps towards mobilization of the Muslims of the subcontinent, as the party primarily focused on safeguarding Muslim interests such as separate electorates and assured representation for minorities in the central and provincial legislatures. The League also played a broader role such as in reflecting the sentiments of the Muslims over the Balkan war (1912) which was regarded by the Muslims of the subcontinent as an attempt by the European powers to drive Turkey out of Europe.

By 1909 following the Minto-Morley reforms, even though the possibility of the British leaving the subcontinent still seemed remote, the demand for constitutional self-government had gained ground. In 1913, Muhammad Ali Jinnah, a prominent political leader and barrister, (who later became known as the "Quaid-e-Azam" or "the great leader") was persuaded to join the Muslim League. One of the significant achievements of Jinnah, after joining the League, was to secure an agreement between the Muslim League and the Congress on a scheme of constitutional reforms leading to self government, known as the Lucknow Pact (1916). It earned him the title of "Ambassador of Hindu-Muslim Unity" and demonstrated his willingness to work with Hindu leaders in the vital interest of securing an end to alien subjugation.

An All Parties Conference met in 1928 to draft a constitution for India. The drafting sub-committee headed by Motilal Nehru, published the Nehru Report after the Conference which came as a shock to the Muslims since it provided no safeguards to protect the rights of the Muslims as a community.

The Report's constitutional provisions virtually relegated them to remain permanently under the government of an unalterable Hindu majority.

Jinnah put forward his counter proposals to the Nehru Report, in an attempt to give a workable shape to the constitutional scheme for the independence of the subcontinent. His proposals known as the historic "Fourteen Points" mainly envisaged: a federal constitution, a uniform measure of provincial autonomy, an adequate representation of minorities in all elected bodies, including the legislatures; a system of separate electorates, not less than one-third representation of Muslims in Parliament in accordance with the Muslim population, a guarantee of religious freedom to all communities,



an assured share for Muslims in the services and safeguards for the protection and promotion of Muslim culture. However, the Congress rejected Jinnah's "Fourteen Points". His disappointment was acute and it was shared by Muslims throughout the subcontinent.

Muslim suspicions of the Congress further deepened in 1937 when elections to the provincial legislatures were held and led to the formation of Congress ministries in 7 out of the 11 provinces. The Congress rule was seen as discriminatory and insensitive to Muslims and their distinctive culture. The Congress flag flew on public buildings; Vande Matram was made the national anthem; Hindi replaced Urdu; Muslim representation in the public services was reduced. The Congress rule produced a deep sense of insecurity and resentment among Muslims.



Quaid taking the oath as the first Governor General of Pakistan from Justice Sir Abdul Rashid on August 15, 1947.

Finally, on 23 March 1940, at the Muslim League session in Lahore, the historic "Pakistan Resolution" was adopted which gave a clear direction towards independence and a homeland for Muslims, spurring

whom they reverently called the Quaid-e-Azam (the Great Leader).

Congress reaction to the Muslim demand for a homeland was strongly negative. When negotiations between the League and the Congress failed to arrive at an agreed modus operandi, the British government decided to hold general elections in January 1946. The League emerged vindicated as the representative of the Muslim voice by winning all the Muslim seats in the Central Assembly.

In June 1947, the British announced the 'Partition Plan' based largely on the principle of majority Muslim areas constituting Pakistan. On 11 August 1947, the Quaid-i-Azam inaugurated the Constituent Assembly of Pakistan. On 14 August 1947, the last British Viceroy Mountbatten arrived in Karachi and formally proclaimed the transfer of sovereignty to the new state. On the same day, Quaid-i-Azam Muhammad Ali Jinnah was sworn in as the first Governor General of Pakistan.

Young Pakistan faced daunting challenges of nation building with no resources and absence of industry and infrastructure compounded by massive influx of refugees and the early confrontation with India on Kashmir. Despite these tribulations, hard work and dedication helped the new country to steady itself.

Today, Pakistan is a strong, stable, democratic and economically vibrant Asian and Muslim country, vigorously pursuing the aspirations of its people and the vision of its founding fathers for building a prosperous modern society committed to promoting peace and progress in the world.

Ambassador's Message

Continued from Page 1

The leadership of the two brotherly countries of Pakistan and Kuwait are determined to convert the huge reservoir of mutual good will into a strong partnership through expanding cooperation in diverse fields, notably trade, energy and investment. The government of Pakistan, under the leadership of Prime Minister Muhammad Nawaz Sharif is engaged in efforts to rid Pakistan of militancy and terrorism and take Pakistan towards rapid economic development.

Overseas Pakistanis, including the patriotic Pakistani community in Kuwait, has to play an important role in this endeavor. All of us need to do our best to promote Pakistan's interests in every way possible, from projecting a good image of Pakistan to mobilizing trade and investment.

While thanking Allah Almighty for His infinite favours in the shape of citizenship of a free nation, with our destiny in our own hands, let us humbly pray for the unity, security, progress and prosperity of Pakistan.

I pray to Allah Subhanahu wa Taala to be our savior and guide! Ameen!

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Welcome to Pakistan

The land of adventure and nature

Islamabad

Faisal Mosque
Islamabad



Baluchistan



K-2

From the mighty stretches of the Karakoram in the North to the vast alluvial delta of the Indus River in the South, Pakistan remains a land of high adventure and nature. Trekking, mountaineering, white water rafting, wild boar hunting, mountain and desert jeep safaris, camel and yak safaris,

trout fishing and bird watching are some of the many activities that entice adventure and nature lovers to Pakistan.

Pakistan is endowed with a rich and varied flora and fauna. High Himalayas, Karakoram and the Hindukush ranges with their alpine meadows and permanent snow

line, coniferous forests down the sub-mountain scrub, the vast Indus plain merging into the great desert, the coast line and wetlands, all offer a remarkably rich variety of vegetation and associated wildlife including avifauna, both endemic and migratory. Ten of 18 mammalian orders are represented

in Pakistan with species ranging from the world's smallest surviving mammals, the Mediterranean Pigmy Shrew, to the largest mammal ever known; the blue whale.

Pakistan offers tourism in various areas including Eco and Environment; Spiritual; Heritage; Sports and Medical.

Truck Art



Jeep Rally



National
Monument
Islamabad



Kaghan



Ibex in Gilgit
Baltistan



Biafo Glacier



World Heritage Sites (UNESCO)



Taxila

TAXILA Center of the Gandhara Civilization and of Buddhist learning, the sites at Taxila span a time period beginning in the Neolithic Age (Saraikala) to the cities of Sirkap (2nd century BC) and Sirsukh (1st century AD). They include the Dharmarajika Stupa and the Jaulian monastery. Mohra Moradu, a monastery and stupa, contain exquisite stucco reliefs depicting the life of the Buddha.



Rohtas Fort

Rohtas Fort near Jhelum is a prime example of Muslim military architecture of the mid 16th century A.D. It was built by Sher Shah Suri to prevent the Mughal emperor Humayun from returning to India after his defeat. Its massive walls and bastions run for over four kilometers, and are a masterpiece of civil engineering. The fort has ten gates which enclosed the citadel and the quarters for the army. The architecture of Haveli Maan Singh, built during the reign of the Mughal emperor Akbar, shows Hindu influence. Within the fort walls is the living community of Rohtas Town.



Makli Hills Thatta

The necropolis at Thatta is the largest Muslim cemetery in the world, representing four centuries of funerary architecture in Sindh. The tombs belong to four dynasties of Sindhi rulers, as well as to Sufi saints and scholars, making it a center of Sufi pilgrimage even today. The tombs, hermitages and madrassahs are built of intricately carved brick or honey colored limestone, decorated with blue tiles or tile mosaics. The Jamia Masjid dating from the late 14th century A.D. is notable for its fusion of pre-Islamic Hindu temple architecture with Islamic elements.



Moenjodaro

Moenjodaro meaning the mound of the dead, (third millennium B.C.), belong to the Indus Valley Civilization. The citadel is built almost entirely of baked brick. The acropolis, set out on high embankments, includes a Great Bath, while the lower town is set out on a grid system and shows sophisticated urban planning. Washing and drainage facilities were provided in all the houses, using an

efficient system of collection of waste water. A wealth of ornaments, terracotta figurines, the carved and engraved steatite seals for which this civilization was famous, and other items such as the King Priest were unearthed. They tell us about the way of life, trade networks and the artistic abilities of the people. The script inscribed on the Indus Valley seals has remained undecipherable to date.



Takht-i-Bahi

The Buddhist remains at Takht-i-Bahi are a monastic complex of the Gandhara period, dating from the 1st to the 7th century AD. The name means 'Spring Throne,' after the

spring on the hill where it stands. The Court of Many Stupas consists of about thirty-five votive stupas. Many fine sculptures have been unearthed from the site.



Lahore Fort and Shalimar Gardens

The Fort and Shalimar Gardens are outstanding architectural monuments of the Mughal era. The earliest structures of the Fort were built by Emperor Akbar in the mid-16th century, when Lahore became a center of culture and art. The Diwan-i-Am in the Iranian style built in red sandstone belongs to this period. Additions were made to the complex of palaces by his successors. Among these, Shah Jahan's Naulakha Pavilion and Sheesh Mahal are exquisitely decorated with marble jaalis, inlay with semi-precious stones, and frescoes. The famous picture wall with tile mosaics was

built by Jahangir. The mid-17th century Shalimar Gardens were built by Shah Jahan. They follow the traditional layout of water courses and plantation called chahar bagh (four gardens, referring to the division of space). Multiple fountains in water channels, spread over three descending terraces and five cascades, provided a play of water and light against the mosaics, marble fretwork, plants and trees when illuminated at night. The gardens were built after the completion of the Shah Nahar canal in Rajput (modern Madhpr, India), 161 kilometers away.



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Pakistani Handicrafts



Clay Pottery



Handmade door chimes of Sindh

The marvelous artisanship in the form of handicrafts is the most renowned cultural identification of Pakistan. The handicrafts making tradition is thousands of years old Pakistani custom which is evident from the ancient excavations of Indus Valley, Harappa and Mohenjo-Daro civilizations. The handicrafts of Pakistan are particularly famous for the enchanting embellishment, attractive colors and bewitching

textures. There is an ethnic division of the handicrafts making as many regions of Pakistan have their own individual handicrafts heritage.

Pakistani artisans are very brilliant and genius in their skill. Whether it is embroidery, weaving, printing or designing, they are master in every quality. No doubt, the fascinating and captivating Pakistani handicrafts are the integrated features of the Pakistani cultural heritage.



The handmade Sindhi patchwork art



Exotic wooden crafts from Hunza



Mirror crafting art of Multan



Decorative items of the Northern Pakistan



A busy artisan in his work from Sindh

For centuries, various metals have been used by man to create a great range of items that are put to different uses. The most popular metals are gold, silver, iron and copper, as well as alloys (mixture of two or more metals) such as bronze, brass and steel. Pakistan is one of the countries that has made its mark on the world with its unique handicrafts, and metal-ware is one of them.

The discovery of utensils, tools and other items made of copper, silver and bronze at Harappa, Mohenjo Daro and Taxila makes it clear that metal-ware was being crafted in the territory constituting Pakistan today. The eight-inch statuette dancing girl, a fragment of the foot with an anklet, a frying pan with a ram's head on its handle, the Fasting Buddha are just some outstanding examples of artifacts found, which also tell us about the history of several dynasties. They are preserved in museums at Taxila, Peshawar and Lahore. Furthermore, seven exquisite pieces made between the 4th and 19th century, in the Gandhara region, Lahore, Sialkot, Gujrat and Gilgit/Skardu are on display at the Los Angeles County Museum of Art.

Muslim Contribution: Muslims have also greatly contributed to the field of metal-ware. In South Asia the technological advancements were introduced from the 13th century



and beyond, under the Ottomans, Safavids and the Mughals. They not only developed and enhanced the traditional methods of 'chasing/embossing' (to imprint a design on the front), 'engraving' (to carve a design), 'enameling' (a process of amalgamating colorful glass into the design on a metal through heat) 'moulding' (a strip is used for decorative or finishing touches), 'repousse' (to create a raised design by working on the backside of metal) and 'encrusting' (to decorate by overlaying with a contrasting material), they also transformed metals into various shapes and gave 'ornamentation' a whole new dimension as the motifs and designs in geometric, arabesque and floral were endless and had no parallel.

All the surviving bronze, brass and copper furniture, decorative objects and tools showcase the finesse of craftsmanship of that time. They perfected the art of 'damascening' (which is inlaying designs with gold or silver on other metals such as steel, bronze or brass, and takes its name from 'Damascus' where it was initiated). The Spanish, Iraqi and Egyptian style spread to Europe through Italy during the 15th century.

The metals most popularly used then were copper and iron. To make the use of copper utensils safer, they were frequently lined with tin. Peshawar and Lahore developed into major centers of coppersmith's craft.



THE METAL-WARE MARVELS

While iron was used for kitchen items such as tongs, fire-blower, tawas (convex plate for baking bread) and karahis (semi-circle pans) as well as horse-shoes and weapons.

The city of Wazirabad, and town of Nizamabad in the Gujranwala District were and still are the hub for making all kinds of knives for hunting, sporting, traditional household and general purposes, as well as swords which are usually made of 'Damascus Steel'. The handles and hilts are often engraved with inlays of silver and gold. While the iron-ore reserves at Khuzdar were the reason of the rise of iron-craft in Baluchistan and the frontier region was known for armor crafting.

Sterling Silverware was made by Buddhist blacksmiths who resided in the region now known as Kashmir. Then in the 14th century, the Muslims invaded and took over the craft. Muslim artisans made stunning items, and among the trademark patterns were the lilac flower and the chinar or lotus leaf. Others included calligraphic, geometric or conventional designs. Silverware was compulsory in the home décor of rich Kashmiri families and several items were essentially given as part the dowry such as tea-set, dishes, cutlery, glasses, candle-stands, bowls, paandaan, gulabposh (rosewater sprinkler), surma-dani etc.

Solid gold items were used only by monarchs and aristocrats.

It is clear that even before Pakistan was established, a lot of metal-ware was being crafted at various cities upholding tradition that started centuries ago. However some techniques of ornamentation travelled soon afterwards. All methods are very much alive even today. While the most remarkable thing is that: work is still done by hand.

Techniques practiced:

Damascening called 'Koftgari' in Pakistan is derived from the Persian word 'koft' which means 'gilding'. Lahore, Gujrat and Sialkot are its main centers. A branch of this is known as 'Bidri' named after 'Bidar' in India where it was developed. Families who migrated to Pakistan from that area were the ones who introduced it here.

Other forms of inlaid work have Iranian roots. When wire is inlaid it is called 'Taarkashi'; when it is a sheet then it is called 'Tehnishaan'; Low relief is called 'Zarnishaan'; High relief is called 'Zarbuland' and cut-out designs are called 'Aftabi'.

Enameling (known as Meenakari here) and 'engraving' are very popular and are done in Karachi, Hyderabad, Multan and Lahore. A technique known as 'Moradabai' which was brought here by craftsmen

who migrated from Uttar Pardesh, consists of two types of engraving. 'Nikaashi' in which patterns are etched with a steel point and 'Khudahi' in which the ground is scraped and the pattern can stand out. Then the surface is usually made white with tin polishing and then engraved in gold.

Brass and Copperware: Brass and copper work remained at its pinnacle in Peshawar where household items of daily use and decorative pieces were made. These included all sorts of cooking utensils, surahis, ahtabas, wall plates, vases, flower pots, ash-trays, candle-stands, paandaans, goblets, bowls and spoons, all of them were beautifully crafted designs using enameling, engraving, or filigree. In Hindko (one of the popular languages of NWFP), brass is known as 'Mis' and so craftsmen were called Misgar. 'Misgaran Bazaar' (bazaar of coppersmiths) was a huge market where these handicrafts were sold. People of NWFP were known to give brass items as part of dowry.

All that has changed now, as these days many companies in Karachi and Lahore just employ local artisans to make various items that are exported abroad as well. In addition there are many handicraft shops that directly interact with craftsmen and place their orders.

Basically both these metals are just being used for decorative purposes. Ceiling lights as well as table, wall, and floor lamps made of 'copper' are much in demand. The lamps have elaborate floral engraving and numerous tiny holes. The lighting through these holes creates a gentle effect and a beautiful pattern. Mirror frames are also very popular, specifically because copper does not rust and their antique polish gives a nice effect.

While 'brass' is being used to make eye-catching, hand-carved vases, animal figurines, table-lamps, photo and mirror frames, plates, Jharoka lamps, calligraphic as well as scenic wall hangings done in repousse. Many of these come in silver or gold plating as well.

Silverware: It was in the last decade, that a few women entrepreneurs started producing a large assortment of hand-crafted objects in 'sterling silver'. This has led to a slight revival of the ancient craft here.

Others: Many items of kitchenware are made from Aluminum and iron. Crockery, cutlery and pans of 'Steel' and Stainless-steel are made at Sialkot and Wazirabad. Tea-sets, trays, dishes and bowls made from German-Silver at Lahore have always been and still are quite well liked.

Abdul Sattar Edhi

HUMANITARIAN, PHILANTHROPIST, NATIONAL HERO



Edhi is pictured holding a newborn at one of his centres in Karachi. He regularly took in women, children and men who had no place to go. Edhi never said no to anyone.



Sharing a meal with kids in one of his centre.



A motorcyclist (R) pays his respects to Abdul Sattar Edhi (2nd L), as he travels to his office in Karachi

Abdul Sattar Edhi (1 January 1928 - 8 July 2016) was a prominent Pakistani philanthropist, social activist, ascetic and humanitarian. He was the founder and head of the Edhi Foundation in Pakistan and ran the

Edhi created a charitable empire out of nothing. Regarded as a guardian for the poor, Edhi began receiving numerous donations, which allowed him to expand his services. He masterminded Pakistan's largest welfare organisation almost single-handedly, entirely with private donations. In achieving this, Edhi only accepted funds donated by Pakistanis, refusing all donations from foreign groups or organizations (even

though they offered Edhi large sums).

To this day, the Edhi Foundation continues to grow in both size and service, and is currently the largest welfare organisation in Pakistan. Since its inception, the Edhi Foundation has rescued over 20,000 abandoned infants, rehabilitated over 50,000 orphans and has trained over 40,000 nurses. It also runs more than 330 welfare centres in rural and urban



organization for the better part of six decades. He was known as Angel of Mercy and was considered Pakistan's most respected and legendary figure. In 2013, The Huffington Post said that he might be 'the world's greatest living humanitarian'. The BBC wrote that he was considered 'Pakistan's most respected figure and was seen by some as almost a saint'. He is also respected as probably the greatest philanthropist of our time.

The seeds of his devotion to social work were sown in his teenage years, when his mother became paralyzed and mentally ill. Mr. Edhi tended to her every need until she died when he was 19. He never completed his high school education.

Revered by many as a national hero,



Edhi's State funeral in Karachi



Edhi is pictured with Geeta, a mute and deaf Indian girl who strayed into Pakistan more than a decade ago, after which, Edhi took her under his care.



Abdul Sattar Edhi sits with his wife Bilquis Edhi outside his office in Karachi.

Pakistan running free nursing homes, orphanages, clinics, food kitchens, women's shelters, and rehab centres for drug addicts and mentally ill individuals. The Edhi Foundation runs the world's largest ambulance service (operating 1800 ambulances, 28 rescue boats and 2 planes). Edhi has provided millions of dollars in free medicines to

those too poor to afford medical care, and gives free burial services to the poor. The Foundation has run relief operations in Africa, Middle East, the Caucasus region, eastern Europe and United States where it provided aid following Hurricane Katrina in 2005.

Edhi exemplified what it truly meant to be a Muslim. Once, when he was asked why his ambulances picked up Christians and Hindus, he replied, "Because my ambulance is more Muslim than you." "People have become educated," Mr. Edhi said, "but have yet to become human." Even with his last breath, Edhi was looking out for those who did not have anyone to look out for them. His dying wish was that his organs be donated to those who needed them. He was so old that only the corneas of his eyes could be used (they have already been transplanted into the eyes of two blind persons).

His son Faisal Edhi, wife Bilquis Edhi and daughters now manage the operations of the organization.

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