

Amjad Islam Amjad, S Temporal Concept

Samreen Akhtar¹, Dr. Farhat Jabeen Virk²

ABSTRACT

Amjad Islam Amjad is a renowned poet, drama writer and columnist. His poetry has a variety of themes. Human emotions, romanticism, philanthropy, the insignificance of the individual, the changing values of the society, the rapid passage of the flow of time, so that the effort to open the knots of human consciousness can be seen. Amjad's poetry is the interpretation of his era. In which there is a harmony of intellectual consciousness of man regarding¹ the universe. In Urdu Temporal concept is known as "Taswer e Zaman". Time has an abstract state, it does not have a solid material existence. It is a discrete object, which can be identified by the rotation, rising, falling shadows, etc. It requires instruments to measure it. Amjad Islam Amjad's concept of time is multifaceted. He mentions the changing hours of day and night and talks about various phenomena of the universe. He is also curious to reveal the mysteries of life and death.

Introduction

Conceptualism is a comprehensive term. Different aspects of time, the speed of time, the creation of the universe, the creation of the earth and the sky, the rotation of the stars, the reality of some phenomena, the vastness of space, the problems of counter-value, mythological giant concepts, spirituality and discovery. Discussions, scientific and technical experiments; all these discussions will come under concept time. There are interesting discussions among various philosophers and scientists regarding the concept of time. Scientists identified three things as necessary for the creation of the universe.

1. madah : kaayenaat ki tamam ashya maday se Khalq huien .
2. tawanai : tawanai kaayenaat mein mojud hai, jaisay Sooraj , chaand, tarre
3. khala : yeh kaayenaat mein har taraf phela sun-hwa hai is ki jagah ziyada hai kyunkay deegar ajsaam –apne –apne dairon mein hain aur un dairon ke ilawa jo jagah hai woh khala kehlati hai. 1

The first point in concept time is "time". There are also alternative words for era, century, century, and year. In various hadiths, this point is found that the time refers to Allah himself. Allah said; do not call time evil because I am time itself.

Here the question arises that the concept of time exists only in the material world or the concept of time also exists outside the universe? Aristotle writes about time:

"Zaman nah to harkat hai aur nah harkat ke baghair is ka wujud hai. ... jab hamein harkat ka ehsas hota hai tabhi Zaman ka bhi ehsas hota hai aur jab kabhi harkat ka ehsas nahi hota, Zaman ka bhi ehsas nahi hota." 2

As if time is something that has a sense of passing or that is dynamic. These questions related to the creation of the universe are very important, how did the universe come into

¹Phd Scholar, Department Of Urdu Zuban O Adab,,Fatima Jinnah Women University Rawalpindi.

²Chairperson/Associate Professor Department Of Urdu Zuban O Adab,Fatima Jinnah Women University Rawalpindi.

being? How is it arranged? What are the composition of the elements of this universe? How long has it been in existence? Different philosophers have different opinions about it. Plato had this view about the universe.

" Zaman ko. ... kaayenaat ke tasawwur ke baghair samjha hi nahi ja sakta aur woh kaayenaat ka majmoi tor par aik laazmi jazo hai. Is ke ilawa Zaman takhleeq kaayenaat se jura sun-hwa hai." 3

Philosophers presented different theories about the universe, man and God's trinity - how the universe was created - how the cycle of day and night occurs - how man came into the world, what is his death and life after death? These questions different ones circulate in his mind. As if the concept of time is based on various discussions of religion, science, Sufism, philosophy and mytholog

Naheed Qamar writes:

"zamane ka tsavur maday ki harkaat se insani shaoor mein peda hota hai aur waqt ka miyaar o qiyaas insani shaoor hi hai." 4

Time has an abstract state, it does not have a solid material existence. It is a discrete object, which can be identified by the rotation, rising, falling shadows, etc. It requires instruments to measure it.

Different philosophers have different views on time. For example, according to some, there is no movement or change in time itself, but it is a static object, just an illusion, empty like space. According to some, time does not rotate, but the sun, moon, and stars are rotating in their own orbit are For the measurement of which man has used measuring instruments; Invented seconds, minutes, hours, years, centuries etc.

From a scientific point of view, there are different ideas about the universe and time. The speed of light is very important in Einstein's theory of relativity. The speed of light is 300,000 kilometres per second. It covers this distance in the blink of an eye. According to Einstein, no material object can travel faster than the speed of light. Another important point is that the length of moving bodies is less visible in the direction of motion. The air is felt while in reality it is not. Both the bodies are moving according to their speed. But due to the distance from each other they are looking slow. Motion is an object that always moves forward and never turns backward. Einstein writes about time:

"waqt mutlaq cheez nahi balkay izafi hai. har mushaba ka apna khaas zaati waqt hota hai. aur agar do Mushahid bilhaaz aik dosray ke izafi harkat kar rahay hon to un ke waqt bhi aik dosray se mukhtalif hon ge." 5

In our earth, time is a unit that can be measured. However, beyond the universe, time scales change. Allah himself said: We created the earth and the sky in six days. I count as one for the Lord of the universe. A thousand years of this earth is equal to one day with nature.

The discussions of the philosophy of fate and oppression also come under the concept of time. According to Dr. Raziuddin:

"Quran Pak ne jis cheez ko taqdeer kaha hai woh Zaman hi hai jabkay ko uzwi kal ke tor par dekha jaye taqdeer woh Zaman hai. jabkay is ke imkanaat ke zahuur se qabal ghor kya jaye, har anay wala lamha nah sirf naya hota hai balkay is ke mutaliq paish goi karna bhi namumkin hai. douran ki kefiyat ko mehfooz karne ka zareya insani Hafza hai." 6

According to the Sufis, the reality of the universe is Allah. Allah is eternal while man is mortal The Sufis adopted two views according to the philosophy of Hamma Avast The philosophy of Wahdat al-Wujud and the philosophy of Wahdat al-Wujud According to Wahdat al-Wujud, Allah Almighty is total and man is His part ,while according to Wahdat al-Shud, Allah Almighty is shining through His manifestations . The philosophy of Jaburo

Qadr also divides the ideas about the destiny of man into two clear parts. Divides. According to coercion, the destiny of man has been written, it is not possible to change it, while according to the philosophy of value, man can change the destiny through his actions. Razzi ud Din writes,

waqt ya zamaan aik nonspatial jazo hai jo kaayenaat mein Zamani , waqti ya sahti hawalay se waqeat ke wuqoo Pazeer honay ke tasalsul ka naam hai. 7

In the Holy Quran, there are clear indications about the concept of time, even Allah named some surah's related to celestial bodies. For example, Surah Al-Qamar, Surah Al-Shams, Surah Al-Asr, Surah Al-Najm, Surah Al-Dhar, Surah Al-Ail. In the Holy Qur'an there are clear verses about the concept of time and the universe. Allah said in Surah Al-Dhar

"Be shak aadmi par aik waqt woh guzra ke kahin is ka naam bhi nah tha." 8

Allah Ta'ala has presented different forms of time in the Holy Qur'an. The past, present and future were presented from different angles. Give various orders to rectify the situation. And to explain the future, he presented the different forms of the Day of Judgment and Paradise and Hell. In this way, the evolution of the past, present and future has been presented. This universe is created for human beings. Allah Almighty says in Surah Ibrahim:

"aur tumahray liye Sooraj aur chaand maskhar kiye Jo barabar chal rahay hain aur tumahray liye raat aur din maskhar kiye." 9

From a scientific point of view, Stephen Hawking has presented various scientific explanations regarding time and the universe. Hawking advanced the experiments and observations of Einstein and Newton, saying that this universe in which we live, there are thousands of other universes that are gradually moving away from Earth. Hawking presented the theory of multi-planetary world. What did According to Hawking, universes are formed at different times. Sun, moon, stars are formed in them. They gradually reduce their expansion. And then shrink and die in a black hole, then from the womb of the same black hole. Another universe is formed.

His book History of Time a Brief

Released in 1988, it is called The Arrow of Time. There are twelve chapters in this book, out of which 4 chapters are directly related to time. Their names are as follows.

1. Space and Time 2, Black Holes 3. The Arrow of Time
4. Wormholes and Time Travel

Stephen raised two questions about the creation of the universe and time:

1. takhleeq kaayenaat ke sath waqt bhi takhleeq sun-hwa .
2. takhleeq kaayenaat se qabal waqt ka wujood nahi tha. 10

The universe came into being from matter. From where the source of this matter came, scientists have different opinions about it. Stephen Hawking also explores the relationship between the beginning of the universe and time. He describes time as an extension of matter. He said,

"Time is not completely separate from and independent of space, but is combined with it to form and object called space time."11

According to Stephen, the creation of the universe was created with positive energy as well as negative energy. He gives the example that if you want to build a hill, you first dig a hole and then build a hill with dirt. The deeper the hole, the higher the hill. Stronger will be

stronger. As much positive energy was created while building the mountain, as much negative energy was created in the space inside the pit. Likewise, there is negative energy in the universe and it is so much that if it is mixed with positive energy. If it goes, the result of both will be zero.

stephin hawking ka kehna hai ke waqt ki raftaar black houlle mein pahonch kar sifar ho jati hai. jitni woh black houlle se daur hoti hai itni munasib raftaar se chalti hai lekin jab hum gharion ko black houlle ke qareeb karte jayen ge to soyyon ki raftaar kam hotay hotay sifar ho jaye gi. Is ki tojeeh woh yeh deta hai ke black houlle mein waqt nahi hota. 12

According to Stephen Hawking, the stars in this universe expanded after their birth, but now they are slowly shrinking and will eventually merge into a black hole. At this time radiation spread.

The radiation by black hole shows that quantum theory allows travel back in time on a microscopic scale and that such time travel can produce absorbable efforts."13

According to Stephen, a black hole was initially a very large star, then at the end of its long life it became a black hole. The gravity of this black hole was so great that it destroyed not only light but also the existence of time. Hence black hole. There is no time in the hole.

According to Hawking, the theories of science cannot be changed because of these three reasons. These three theories are called CPT.

C means changing partials and non-partial.

P means taking mirror image left right are interchanged.

T means reversing of directions of motion.14

Stephen described the three parts of Arrow of Time.

1. Thermodynamic arrow of Time
2. Psychological arrow of time.
3. Cosmological arrow of Time.

The first part is the direction of time. The other has a sense of time passing. The third indicated the direction of time according to which the universe is expanding.

Human beings feel insignificant in the changing clocks of time. Individuals have their own ability as to how they manage time for themselves. The philosophy of life and death, the occurrence of events, keeps the individual with a new quest every moment. The solar system, the planets of the galaxies; incites the individual to conquer nature. And the individual wants to solve these knots even while being imprisoned by time or time. He wants to know whether there is anything beyond these spaces or there are any boundaries beyond which the division of time ends. Is time from the beginning of creation and will last forever or does it have an end point? Is time based on objectivity or subjectivity?

Time is constantly passing. Its order is not internal but external. For most philosophers, time consists of events. The events of a day happen in a sequence, now it is not necessary that all the events happened one after the other without any break, but there will be a gap between the two but this gap will also be counted in time. According to Dr. Raziuddin:

“waqt aik kharji shai hai jo insaan ke shaor se is terhan guzarta hai jaisay koi darya aik pull ke satonon par se hota sun-hwa behta hai. yani yeh ke waqt goya aik musalsal seyhal shai hai." 15

Time is abstract. Man cannot see it, but he can feel its passage. Time is expanding. It always moves forward and never goes back. It is realized not externally but in the soul itself. According to Newton, time per se is constant.

“yeh mutlaq, haqeeqi aur riazati waqt kisi kharji shai ke lehaaz se nahi balkay fi nafsa aur bazat khud yaksaa tor par behta hai. .. mutlaq waqt ke bahao mein koi tabdeeli peda karni qatee namumkin hai.” 16

In Urdu poetry, the concept of time has been present in almost every major poet. Ghalib, Iqbal, Majeed Amjad, Faiz's concept has been different over time.

Amjad Islam Amjad's poetry has a variety of themes. Human emotions, romanticism, philanthropy, the insignificance of the individual, the changing values of the society, the rapid passage of the flow of time, so that the effort to open the knots of human consciousness can be seen. Amjad's poetry is the interpretation of his era. In which there is a harmony of intellectual consciousness of man regarding the universe.

The universe was created from the word "Kun" Amjad Islam Amjad's mind repeatedly raised the question that how the human intellect can be aware of the mysteries of the word "Kun":

magar maalik ijazat ijazat ho
to mein bah ijaz pouchon
tairay" kún" ki haqeeqat ko yeh bandah kis terhan khole

It is not enough for human intellect to understand the depth and depth of time in this wonder. Amjad looks at Stephen Hawking's theory from an Islamic perspective. He says in praise:

kehte hain aik aag ka golah sa thi zamee
aur is ko sard honay mein arbon saal lag gaye
aur harf kin ko ke jis se sun-hwa silsila shuru
kya jane kab kahan yeh aur kaisay kaha gaya
deti nahi hai aqal to is ka koi jawab
yeh waqt jis se aaj ibaarat hain mah o saal
kehte hain, yeh to khud abhi peda sun-hwa nah tha

The colour of knowledge is visible in Amjad's conceptual universe.

Is harf Kun ki aik amanat hai mere paas
lekin yeh kaayenaat mujhe bolnay to day
yeh saat aasmaa kabhi mukhtasir to hon
yeh ghhoomti zamee kahin theharnay to day

Man is the vicegerent of Allah. Allah called man Ahsan al-Taqweem and enriched him with the essence of consciousness and knowledge. This question arises in Amjad's mind many times.

damadammm nnat nai kehkashayen banti jati hain
woh ik lamha nah jane kis qader qron mein phela hai

In most of Amjad's hymns, there is an inquisitive tone about the universe, time and place, time, time, night and day. Amjad wants to untie the tangled knot of the universe by directly addressing Allah.

yeh kaiynat srapa jawab hai jis ka
woh ik sawal hai phir bhi sawal ke bahar

dekh li jantari zamane ki
wasal ka din kisi baras mein nahi

Somewhere, Amjad Samoom seems to be grazing for time, which has lost the sweetness, sweetness and sweetness of the tone.

samoom waqt ne lehjey ko zakham zakham kya
wagerna hum qareene Saba ke rakhtay thay

What is the time various questions arise in the mind regarding this? Is time a material thing or a feeling? Is time a dynamic object or a static object? Is time unique to the individual or is it a cosmic element? Is time related to human consciousness or is it an invisible object? How does the past, present, and future of different times affect the life of an individual? All these questions arise in Amjad's mind, that's why almost every collection of his poetry contains poems from different angles related to time. Even Amjad kept the titles of most of his plays related to the same subject, including "Time", "Day", "Night", "Zamana".

Amjad Islam Amjad adds the manifestation of the universe to romantic feelings. The constellation, the stars, mention the voids and describe the loneliness of the individual, the emigration of the beloved. Most of the poems in his collection "Satavan Dar" reflect such a situation.

farz karo hum tarre hotay
ik dojeey ko daur daur se dekh kar jaltay
aur phir ik din
shaakh fallak se girtay aur tareek khalaon mein kho jatay

Time is not a concrete substance but a perceptible, potential unit. A condition that passes or is likely to pass. Many words are used for it in the concept of time, including time, hour, clock, moment, second, minute, hour, century, century, month, year, eternity, eternity, beginning, end, life, death, death, survival. , space, rotation day and night, today, tomorrow, past, present, future, star, creation of the universe, duration, time, era, etc. All these words are included in Amjad's poetic vocabulary.

In the poetry of Amjad Islam Amjad, the thematic forms of time are also seen. He also works from the intellectual level and also describes the internal conditions and feelings. It is said in the poem "Zamastan Mere Dil Mein Mojzen Hai".

aaza se abadd tak ka har ik mausam
judai ke mausam ki tajreed hai

Amjad Islam Amjad's concept of time is multifaceted. He mentions the changing hours of day and night and talks about various phenomena of the universe. He is also curious to reveal the mysteries of life and death. And the scientists are also skeptical about water and water.

In the poem "salgira", time is described as a flow that drains away all the capital of a person's life.

waqt ka sale rawan
waqt ka sale rawan jis ke khham o paich mein gum
hum aur tum
waqt ka sale rawan jis ke is paar kahin rakhi hai
gum shuda Umar ke lamhoon ki kitab

Amjad Islam Amjad made time central to his poetic themes. Amjad's era is an era of political and social movements in which human consciousness accepted changes according

to contemporary demands. Amjad has seen time in political, social, cultural, globalization and colonial perspective.

Sale zamaan ki mouj ka har waar seh gaye
woh din jo aik tootay hue raabtey mein thay

He described time as a floor on which no trace can be made.

waqt ke farsh par, khaak ke raqs par
naqsh jamty nahi, abr jhukatey nahi

Amjad interpreted an individual's inner feelings and emotions instead of deep philosophical musings, where the individual's feelings are molded into the mold of consciousness and connected to the realm of time.

makan ki qaid se, had zamaan se bahar
hum –apne zehen ki mouj rawan mein rehtay hain
nikal ke halqa shaam o sehar se jayen kahin
zamee ke sath nah mil jayen yeh khalain kahin

The stream of time flows but Amjad is not disappointed by this flow, but a ray of hope that gives a person the courage to live. This dedication to live is inherent in the heart of every individual, which will continue forever.

jagtay soye hue aatish fishan
waqt ke ik be nishaa dhaaray mein hain
karwan dar karwan
pihm rawan
ik kiran hai
jo azal ki subah se garam safar hai par abadd tak is ki lo se roshni hi roshni hai

One thing is certain that time never turns backwards but always moves forward.

Difficulties in life, confusion, boredom, disgust give rise to a feeling of inferiority in the individual. Due to which he looks at the universe with suspicion.

ya to tarreeb den sitaron ko
khatam ya kaayenaat ki jaye
toar den jaal sitaron ka
koi shakal nijaat ki jaye
dustarus ke hisaar se agay
sair namumkinaat ki jaye
khaak ko khaak mein hi jana hai
kyun khalaon ki baat ki jaye
khaak ka sehar toot-ta hai jab
kya bhari kaayenaat ki jaye

Amjad Islam Amjad also teases the discussion of matter and soul and gives a sense of the time passed in the world of spirits.

najane kab tha kahan tha magar yeh lagta hai
yeh waqt pehlay bhi hum ne guzaraa hai

From time immemorial, the concept of time has been suspicious to man. He used to search the graves of the past, feel the past hours and become the dreams of Farda. These qualities are naturally inherited to him. Amjad also describes the general concept of time in some places. Continuity of time is described by adopting a metaphorical and imaginative style.

waqt samandar mein aik se hain din raat
agay gehri khai pechy hai zulmaat

The theory of coercion seems to support coercion. In which man is bound by fate. When he has no freedom of action, then what kind of punishment is there? Amjad inquires that the pressure has flowed in time.

Jane woh kyun thay? kon thay? aaye thay kis liye yahan
woh jo fashaar waqt mein boojh sa ik dho gaye

Amjad writes in the preface to "Zara Phir say -Kehana":

" waqt insanon aur waqeat ke darmiyan aik ghair mryi dhaagay ki terhan nah sirf mojud rehta hai balkay hama dam nnat naye design aur pattered banata chala jata hai." 17

Amjad's poetry reflects the events of time and moment. Amjad presented personal experiences and observations in an illustrative manner.

zindagi ik dukaan khilonon ki
waqt bigra sun-hwa ik bacha hai

Wicked children scatter the toy shop, some toys are broken, but still the shop remains frozen. Likewise, the vicissitudes of life, marriage and death, grief, divorce; all conditions make a difference in life.

waqt aur bikhat ke talluq mein
aik bacha hai ik khilona hai

qismat ki yawari hona ya na hona, fard ke ikhtiyar mein nahi balkay taqdeer jabar aur ikhtiyar ki be ikhtiyaari, bikhat ka roshan hona ya bujh jana kya waqt ki terhan khilonay aur bachay ka sambandh nahi. 18

Amjad Islam Amjad has various discussions about the concept of time. Sometimes he describes it as present moment, sometimes he describes it as a cycle of day and night. In some places he use the composition of Kakshanzad, in some places he use the composition of the branch. Sometimes he use the term earth cold cola and sometimes cell flow. Sometimes he describe time as the floor and sometimes he talk about evening and dawn. Sometimes he wish for the impossible and sometimes he wish to break the net of the moon and stars. Amjad Hindi words for time; He use Jeevan, Adarsh, Sapna, Samay, Sundar which are reflective of their local and regional consciousness.

samay ke samandar, kaha to ne jo bhi, suna par nah samjhay
jawani ki nadi mein tha taiz pani, zara phir se kehna
samay ka chaak hai aur khaak hai hawadis ki
zameen zaad sada imteha mein rehtay hain

In Amjad Islam Amjad's poetic vocabulary, links between the past, present and future appear to be found. Amjad describes the lack of individuality in the flow of time with reference to Amrooz Farda. The past and the future are illusions. Moments of blur and future are mere illusions. Man lives in the present moment and that is his enjoyment of life.

Amjad writes in the preface of "Zara phir say-Kehan":

" mein to hamesha maazi haal aur mustaqbil ko aik hi tasalsul ki kadiyaa samjhata hon aur zindagi ko aik mutharrak aur agay barhti hui qowat ke tor par daikhta hon. kabhi kabhi peechay murr kar dekhnay ki khwahish bhi isi amal ka hissa hai. ke waqt ki imarat mein aindah ke tasawwur le liye rafta ka wujood markazi sutoon ki hesiyat rakhta hai. har

guzarnay wala lamha is sutoon ke muheet mein aik eent ki terhan jurta chala jata hai aur yun anay wala kal" aaj" mein aur" aaj" guzray hue kal mein badalta chala jata hai." 19

so ae waqt ki herat mein kho jane wali aankh thehr
aaj ke pull par ruqq kar agay peechnay dekh
roshni aur tareqi aik hi daal ke pattay hain
lamhoon ka yeh farq nazar ka dhoka hai
waqt ki is na waqti ke selaab mein, shayad
aaj hi wahid lamha hai !
Umar rawan ki dehshat ki aankh mein kho jane aankh thehr

Amjad Islam Amjad is aware of the value of time. Man's life capital is the clocks he is telling. Nowadays, the world has entered the era of 5G. New incidents, new observations, experiences are dazzling the eyes. Amjad is also in doubt.

hain khalaon mein kitni aur dnyayin
jo kisi had aagahi mein nahi

Nature has not given the individual enough understanding to solve the endless problems of eternity. Amjad calls them illusions and assumptions.

" Zaman lamhaat ka majmoa hai, lamha jo bzahir maazi haal aur mustaqbil ko allag kar deta hai." 20

Amjad keeps his hand on the pulse of time and wants to identify today and tomorrow separately. It is said in the poem "dosra akas".

Jane woh saa-at lab aaye gi
jab mein maazi haal aur mustaqbil ko
un ke –apne allag allag cheharon mein aisay dekh sakoo ga

At the end of the 20th century and the first two decades of the 21st century, man traced the impossibility of space conquest. Now the existence of galaxies, moon, stars, and planets is not just a name of brightness but their scientific attention is coming out as an open reality. Amjad also adopts a rational and rational approach instead of traditional concepts by applying cosmic consciousness.

yeh kaayenaat pehli sahi magar amjad
samajh sako to har aik harf ik ishara hai

Amjad Islam Amjad wants to reveal the mysteries of the universe. Scientific progress has created changes in the inner life of the individual. The individual is also benefiting from technology and on the other hand is becoming psychologically lonely. Amjad makes the individual realize the value of time in the infinite universe. A person's life is slipping away like sand in the rotation, and in the flow of time, the person is wandering in search of his existence in the mists of the rotating sky.

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