

# **ZORAIZ (2)**

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# ZORAIZ

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"Zoraiz" is a Persian word. It means "beacon of light". Zoraiz is a journal of professional research in languages and literature, particularly in Urdu (National Language of Pakistan & Lingua Franca of South Asia), English, Arabic, Chinese, French, Punjabi, Persian & others.

We welcome contributions by researchers, administrators, policy makers and others interested in promoting languages and literature for peace and progress. Articles published in Zoraiz are in accordance with the standards of Higher Education Commission of Pakistan, Islamabad.

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## Contents

<b>Sr. No</b>	<b>Subject</b>	<b>Author</b>	<b>Page No</b>
1	Editorial	Editors	7
2	Revisiting Muslim History	Dr. Hussain Mohi ud Din Qadri	8
3	Spiritual Impact of Maulana Roomi	Dr. M. Aslam Ghorri	16
4	Translations of Khwaja Ghulam Fareed (ra)	Dr. Mukhtar Ahmed Azmi	21
5	Characterizing Autistic Talk: A Grician View	Irfan Abbas / Faisal Irfan	32

## **Editorial**

### **Second Step**

First of all, we extend our heartiest gratitude to Allah Almighty on successful acceptance and appreciation of "Zoraiz 01" by the literary circles. Dr. Hussain Mohi ud Din Qadri, Deputy chairman BOG, has encouraged us by verbal, moral and financial support. Owing to the personal interest of Prof: Dr. M. Aslam Ghauri, Vice Chancellor we have been able to publish this second volume of "Zoraiz". You will find the articles more authentic, worthwhile and diverse in "Zoraiz 02". Hopefully you will appreciate Dr. Hussain Qadri's research article " Revisiting Muslim History" and Dr. Aslam Ghauri's article "Spiritual Impact of Maulana Roomi".

It is expected that you will like Dr. Muzaffar Abbas's article on "Relevance of Ghalabiat in 21st century". Dr. Mukhtar Azmi's essay "Ahmed Nadeem Qasmi" is relevant to Ahmed Nadeem Qasmi's centenary celebrations. "Translations of Khwaja Ghulam Fareed (ra)" is a continuity of translations of Sufi Poetry. Dr. Zia ul Hasan's article is on "Krishan Chandar's art of fiction writing". Dr. Ayub Nadeem has presented analytical study of "Arif Abdul Mateen", Dr. Jamil Asghar has researched about literary tradition of "Jhang". Irfan Abbas and Faisal Irfan have contributed their article "Characterizing Autistic Talk: A Grician View".

We wanted to make this journal for whole faculty of languages but HEC preferred single discipline journal. Because of this, in future "Zoraiz" will publish preferably Urdu articles. Separate journals will be published for Arabic, English and other languages.

Profound Regards

**Editors**

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☆Dr.HussainMohi-ud-DinQadri

## Revisiting Muslim History

### Abstract:

Every Muslim is bound to get knowledge. Allah Subhan hooWaTalla and his Prophet Muhammad (SAW) emphasized to get knowledge at any cost. Muslim history is full of glorious examples of seeking knowledge. They contributed a lot in this reference. The oldest universities were established by the Muslims. They translated hundreds of books from Greek into Arabic. The modern European civilization has derived many more principles from Muslims but they don't mention the Muslim sources.

.....

Seeking knowledge is obligatory in Islam for every Muslim, man and woman.(1) The main sources of Islam, the Qur'an and the Sunnah(Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the bestway for people to know Allah(God), to appreciate His wondrous creations and be thankful for them.(2) Muslims were, therefore, eager to seek knowledge, both religious and secular, and with in a few years the great civilization sprang up and flourished. Philip K.Hitti says,

“Arab interest in the curative science found expression in the prophetic tradition that made science twofold: theology and medicine. The physician was at the same time metaphysician, philosopher and sage and the title Hakim was in differently applied



to him in all these capacities”.(3)

Another well known Orientalist Robert Briffault says,

“It is highly probable that but for the Arabs, modern European Civilization never have assumed that.... Character which has enabled it to transcend all previous phases of evolution”.(4)

The outcome is shown in the spread of Islamic universities.

Al-Zaytunah in Tunis and Al-Azhar in Cairo go back more than 1,000years and are the oldest existing great seats of learning in the world. Indeed, they were the models for the first European universities such as Bologna, Heidelberg, and the Sorbonne. Even the familiar academic cap and gown was originated at Al-Azhar University. Muslims made great advances in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration. For centuries following the fall of Rome, medieval Europe was benighted back water, a world of subsistence farming, minimal literacy, and violent conflicts. Mean while, from Persia to Spain Islamic culture was thriving, dazzling those Europeans fortunate enough to be aware of it. Muslim Philosophers, Mathematicians and Astronomers were steadily advancing the frontiers of Knowledge, as well as exploring ancient Greeks works lost or forgotten in the west. While Europe was mired in super

stitution and feudalchaos, Baghdad was the intellectual centre of the world. It was there that an army of scientists, philosophers, translators and scholars took the wisdom from Quran and Sunnah and combined Greek philosophy with their own culture, traditions, creativity and knowledge to create a scientific, mathematical and philosophical golden age. Their accomplishments were staggering that Muslim philosophers invented the scientific method and paved the way from the Enlightenment. This article is dedicated to those Muslims whose multi-disciplinary contributions sparked the light of learning and productivity and without whom the European Renaissance would have remained a pipe dream and would never have come to maturity. Their contributions to our basic understanding of sciences, mathematics, medicine, technology, sociology, and philosophy have been used without giving proper credit to them. The subject has largely been left to few obscure intellectual discourses on world history and human development. It is rarely mentioned in formal education, and if at all mentioned their names are Latinized or changed with the effect of obscuring their identity and origin, and their association with the Islamic Civilization. George sarton says,

“The scientific tradition as it was poured from Arabic vessels in to Latin ones was often perverted. The new translator did not have the advantage which the Arabic translators had enjoyed; .....The translation of the Almagest made c.1175 by GERARD of CREMONA (XII-2) from the Arabic, superseded a translation made directly from the Greek in Sicily fifteen years earlier!”

(5)

Here I am partially listing up some of the leading Muslims. Major

Muslim contributions continued beyond the fifteenth century. Jabir Ibn Haiyan(Geber) Chemistry (Father of Chemistry) Died 803 C.E

Al-Asmai Zoology, Botany, and Animal Husbandry 740–828.

Al-Khwarizmi(Algorizm) Mathematics, Astronomy, Geography:(Algorithm, Algebra and calculus) 770–840. Amr ibn Bahr Al-Jahiz Zoology, Arabic Grammar, Rhetoric, Lexico graphy 776–868. Ibn-IshaqAl-Kindi) Al-kindus (Philosophy, Physics, Optics, Medicine, Mathematics and Metallurgy 800–873.

Thebit Ibn Qurrah(Thebit) Astronomy, Mechanics, Geometry, Anatomy 836–901. Abbas Ibn-Firnas Mechanics of Flight, Planetarium, And Artificial Crystals Died 888 . Ali Ibn Rabban Al-Tabari Medicine, Mathematics, Calligraphy and Literature 838–870. Al-Battani(Albategnius) Astronomy, mathematics and Trigonometry 858–929. Al-Farghani(Al-Fraganus) Astronomy and Civil Engineering C.860. Al-Razi(Rhazes) Medicine, Ophthalmology, Smallpox, Chemistry and Astronomy 864–930. Al-Farabi (Al-Pharabius) Sociology, Logic, Philosophy, Political Science and Music 870–950. Ab ul Hasan Ali Al-Masu'di Geography and History Died 957.

Al-Sufi(Azophi) Astronomy 903–986. Abu Al-Qasim Al-Zahravi(Albucasis) Surgery and Medicine.(Father of Modern Surgery) 936–1013. Muhammad Al-Buzjani Mathematics, Astronomy, Geometry andTrigonometry 940–997.

Abu al-Qasim Maslimah al-Majriti, Astronomy Died 1007. Ibn Yunus Trigonometry and Astronomy Died 1009. Ibn Al-Haitham(Alhazen) Physics, Optics and Mathematics 965–1040. Al-Maward(Al boacen) Political Science, Sociology, Jurisprudence, Ethics 972–1058. Abu Raihan Al-Biruni Astronomy and Mathematics.(Determined Earth's Circum ferece) 973–1048.

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Ibn Sina (Avicenna) Medicine, Philosophy, Mathematics and Astronomy 981–1037. Al-Zarqali(Arzachel) Astronomy(Invented Astrolabe) 1028 – 1087. Omar Al-Khayyam Mathematics and Poetry 1044–1123. Al-Ghazali (Algazel) Sociology, Theology and Philosophy 1058–1111. The Muslims faced the first wave of devastation following fall of Muslim Toledo(1085), Corsica and Malta(1090), Provence(1050), Sicily(1091) and Jerusalem(1099). With decline of political power came the down fall in the realms of science and technology. So much so that the lives, resources, properties, institutions and infrastructure of the Muslims, which they had built up after decades of toil were destroyed within a short span of one hundred years. Abu Bakr Muhammad Ibn Yahya (Ibn Bajjah) Philosophy, Medicine, Mathematics, Astronomy, Poetry and Music 1080–1138. Ibn Zuhr (Avenzoar) Surgery and Medicine 1091–1161. Al-Idrisi (Dreses) Geography (WorldMap, First Globe) 1099–1166. Ibn Tufayl, Abdubacer Philosophy, Medicine and Poetry 1110–1185. Ibn Rushd (Averroes) Philosophy, Law, Medicine, Astronomy and Theology 1128–1198. Al-Bitruji (Alpetragius) Astronomy Died 1204. The second wave of devastations swept across the Muslim lands during Crusader invasions (1217–1291) and Mongolian invasions(1219–1329). Crusaders remained active throughout the Mediterranean from Jerusalem and west to Muslim Spain. Mongols wreaked havoc from the easternmost Muslim frontier, Central and Western Asia, India, Persia to Arab heartland. Fall of Baghdad(1258) and the subsequent end of Abbasid Caliphate represents the most traumatic period in the Muslim history. The after effects of political downfall were so horrific that the Muslims came begripped by the feelings of

impotence and helplessness. Two million Muslims were massacred in Baghdad. Major scientific institutions, laboratories, and infrastructure were destroyed in leading Muslim centers of civilization besides merciless raping of resources, lives, properties, institutions, and infrastructure over a period of one hundred and twelve years. Ibn Al-Baitar Pharmacy and Botany Died 1248. Nasir Al-Din Al-Tusi Astronomy, Non-Euclidean and Geometry 1201–1274. Ibn Al-Nafis Damishqui Anatomy 1213–1288. Qut bal-Dinal-Shirazi, Trigonometry, Astronomy and Physics 1236–1311. Al-Fida(Abdulfeda) Astronomy, Geography and History 1273–1331. Muhammad Ibn Abdullah(Ibn Battuta) World Traveler. 75,000 mile voyage from Morocco to China and back 1304–1369. Ibn Khaldun Sociology, Philosophy of History and Political Science 1332–1395. Ulugh Beg Astronomy 1393–1449. Baha al-Dinal-Amili, 1540–1621. Renowned research scholar, Will Durant says,

“The first paper manufacturing plant in Islam was opened at Baghdad in 794 by Al-Fadl, son of Haroun’s Vezier, The craft was brought by the Arab to Sicily and Spain, and there passed into Italy and France”.(6)

The end of Muslim rule in Spain(1492) marks the closure of a glorious chapter in the history of not only Muslims but also of humanity. More than one million volumes of Muslim works on science, arts, philosophy and culture were burnt in the public square of Vivarrambla in Granada. Colonization began in Africa, Asia, and the Americas. The cycle of down fall of Muslim supremacy in the domains of culture, knowledge and politics was complete. Defeatism became the order of the day. The ship of the Muslims was rendered rudderless with depleting faith to set it back on

track. So penetrating has been the impact of Muslim downfall that the despite passage of many centuries, Muslims still remain unsure of themselves. Two hundred years before a comparable development elsewhere, Turkish scientist Hazarfen Ahmet Celebitook off from Galata tower and flew over the Bosphorus. Fifty years later Logari Hasan Celebi, another member of the Celebi family, sent the first manned rocket into upper atmosphere, using 150okka(about 300 pounds) of gun powder as the firing fuel. Tipu, Sultan of Mysore(1783-1799) in the south of India, was the innovator of the world's first war rocket. Two of his rockets, captured by the British at Srirangapatana, are displayed in the Wool wich Museum Artillery in London. The rocket motor casing was made of steel with multiple nozzles. The rocket, 50m min dia meter and 250mm long, had a range performance of 900 meters to 1.5km. At the dawn of Renaissance, Christian Europe was wearing Persian Clothes, singing Arab songs, reading Spanish Muslim philosophy and eating off Mamluk Turkish brass ware. This is the story of how Muslims taught Europe to live well and think clearly. It is the story of how Islam Created the Modern World.

#### References :

1. (a) Allah Subhana Hoo WaTa,ala says in the Holy Quran:

اقرا بسم ريك الذي خلق..... الخ

Read: In the name of your Lord who created (96:1)

Created man from a clot(96:2)

Read: and your Lord is the most bounteous(96:3)

Who Taught by the pen(96:4)

To man that which he know not (96:5)

(b) The Holy Prophet( SAW) said **العلم فریضه علی کل مسلم و مسلمہ**

Sunan Ibn Maja vol:01, Hadith # 224, P:81

2. **کتب انزالہ الیک مبرک لید برواایاتہ ولینذکر اولوالالباب۔**

(Al-Quran, Almaida, 5:13)

**وما یتسوی الاعمی والبصیر والذین امنوا وعملوا الصلحت ولا المسء قلیلا ماتینذکرون۔**

(Al-Quran, Al-Momin, 40:58)

3. Philip K.Hitti, "History of the Arabs", P:364.

4. Dr. Robert Breffault, "Rational Evolution:The making of humanity",  
P:190

5. Sartan, George, "Aguide to the history of science",quoted by Habib  
Ahmed Siddqui, "Muslman aor Science ki Traki"USB, uppar mall,  
Lahore 1999.

6. Will, Durant, "The Age of Faith", P:236

☆Prof: Dr. M. Aslam Ghauri

## Spiritual Impact of Maulana Roomi (ra)

Abstract:

Molana Roomi (1207-75) was a great muslim sufi poet, consultant of islamic knowledge and Shariya. Shams Tabriz turned Roomi to spiritual highs Mathany is a master piece of clasical litrature i.e Quran written in Persian format Roomi inspired many thinkers and schollars. Allama Iqbal (1877-1938) is proud to be a spiritual desciple/ Mureed of Roomi. He has quoted Roomi in his writings. Iqbal's remarkable philosphy "Self" (Khudi) is some what derived from the thoughts of Roomi Iqbal was admiral of human dignity. Prof: Dr. Tahir ul Qadri is also inspired by Roomi and Iqbal. He has written many books and eassyes on Iqbal. Dr. Tahir has also established a "Gosha e Darood" in model town Lahore. Dr. Tahir ul Qadri is an internationaly recognized Flagbearer of Roomi and Iqbal

.....

**M**uhammad Jalal ud dinRoomi(1207-75AD/604-72AH), Popularly known as Molana Room /Roomi(1) was born in Balkh, Afghanistan/ Iran. He belonged to ascholarly rich family(2). His father was also a great scholar. He him self brought up and thought his genius son. Jalal ud din Roomi was spiritually linked with the very first Khalifa of Islam, Hazrat Abu Bakar Siddique(R.A).(3)

The life of Roomi is very much interesting and inspiring since his

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☆ Vice Chancllor, Minhaj University Lahore.



childhood. He was declared as an extra-ordinary intelligent boy. Many interesting and un-imaginable incidents are quoted relating to him. For example, One day, during a play game, he flew to the sky. His friends were astonished . He said, “Angels let me fly the sky”.(4) He equipped him self with the Quranic knowledge, Hadith and all contemporary knowledge from Balukh, Neeshapur, Baghdad, Holy cities of Arab and Syria.

At the age of 37, he became a consultant of knowledge of Sharihia and social guidance. Almost all biographers of Roomi have quoted a turning point in Roomi’s life. On meeting with a strange superfiuous person, named Shams Tabraiz.(5) He became a spiritual leader of Molana Room. William C. Chittic says, “According to the traditional accounts and as Shams him self naarats, he was diverted to Roomi through dream”.(6)

After Shams Tabraiz, Roomi migrated to Konia, Turkey. Dewan reflects the inspiration and devotion with Shamas Tabraiz . Roomi was much grieved with the death of Shams Tabraiz. Then, Hassam ud din Chalepi diverted Roomi towards his Masnavi.(7)

The Masnavi is a masterpiece of classical literature. It is said that Mathnvi is just like Quran written in the Persian format.(8) It is an enlightened guidance for the seekers of success and spirituality. It has been translated in to major international languages. Dr. M. Nawaz Kanwal said, “It is a deep ocean of knowledge”.(9)

Molana Roomi was a devoted lover of the Prophet (SAW). He has quoted many inspiring and moral incidents of the Prophet (SAW). For example of Hannana, in the Mosque of Nabvi wept due to the separation of the beloved

Prophet(SAW).(10)

Love, is an important topic which has discussed Molana regularly in his writings. According to Roomi love is the origin and base of the Universe. Love is a stimulant. It flies beyond the skies deep under the oceans.(11) The Holy Prophet(SAW) is a complete embodiment of love. Roomi called him "Khwaja-e-Laolak".

Molana Room has narrated many character building incidents of pious people, Aolya Allah or saints for the guidens of common men. Hehas discussed different steps of spiritual training. Thecompany of pious people is necessary for the development of one's soul. He hasalso criticized the so called Mullas and fake saints.

Allama Iqbal(RA) was oneof the best loversof Roomi. Though Iqbal was born 700 years after Roomi, yet he was very much inspired by the message and worksof Roomi. Iqbal claims himself as disciple a "Mmureed of Roomi". Iqbal faced the same political disturbance and over all decline of Musluim Ummah as Roomi saw. Muslim Ummah wasunderthetyrannyofthe cruel invaders. Muslim scholars were indulged in useless debates, masses were involved in baseless and non-productivefunctions.(12)

Iqbal's remarkable philosophy of "Self"(Khudi) is some what derived from the thoughts of Roomi. Roomi was admirerof humandignity. According to Roomi, a humanbeing can fly up-word to the God. Iqbal explains him self in the same tune.(13)

Like Roomi, Iqbal has also inspired many intellectuals of the modern age. Prof: Dr. Tahir ul Qadri is also one of these prominent scholars. He has

written many books and essays on Iqbal.(14) He has also established a "Gosha e Darood" in Model Town Lahore like Konia in Turkey. Seekers of spiritual up-gradation recite Holy Quran and Naat (Blessings on Prophet(SAW)). These seekers have whirling dance as in the tomb of Roomi, in Konia, Turkey. He is an internationally recognized activist and flag bearer of Iqbal and Roomi's Philosophy. Like Roomi and Iqbal's Philosophy, Dr. Tahir ul Qadri's struggle for education and socio-Economic reforms and getting momentum day by day.

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11. Masnavi, Vol:5, P:287  
عشق بیشک اند فلک را صد شگاف  
عشق لرزاند زمین را از گزاف
12. Roomi, Vol:1, P:58  
کار پا کاں را قیاس از خود مگیر  
گرچہ باشد در نوشتن شیر و شہر  
دردشت جنون من جبریل ز بول صیدے  
یزداں بکنمند آور اے ہمت مردان
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☆Dr.Mukhtar Ahmed Azmi

## Translations of Khwaja Ghulam Fareed(ra)

### Abstract:

Khwaja Ghulam Fareed ra (1845-901) was a popular mystic / Sufi poet of Saraiki, Punjabi, Urdu and Persian. His tomb is at Kot Mithan District Rajan Pur / Dera Ghazi Khan. His poetry is a source of spiritual inspiration. He is called a poet of nature like Wordsworth and Coleridge. Fareed's saraiki poetry has been translated in Urdu by Khawaja Amir Mehmood Koreeja and Mujahid Jotoi. English translation is by Cristofer Shackle, Dr. Shehzad Qaiser and Pervaiz Iqbal Anjum. Government of Pakistan has issued "Khawaja Fareed Award" for saraiki writers. A lot of literature has been published before and after his centenary celebration in 1901. This article provides an opportunity to urdu and english readers to understand Khawaja Fareed's sweet saraiki poetry and spiritual thoughts.

.....

**K**hwaja Ghulam Fareed (ra) is well known as a muslim mystic/sufi poet and a spiritual leader of Pakistan. He was born on Zeqa, d 26, 1261 AH / Nov. 26, 1845 AD, at Chachran Shareef, district Rahim Yar Khan, South Punjab of Pakistan. He was named in the great name of a famous mystic/sufi saint Hazrat Fareeduddin Masood (1173-1266) well known as Ganj Shaker (ra) in the sub continent. Khwaja Ghulam Fareed died on 7th Jamadussani, 1319 AH /

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☆ Dean Faculty of Languages, Minhaj University Lahore.

24th May, 1901 AD. With a short span of life (56 years) he created a marvelous poetry in Saraiki, Punjabi, Sindhi, Urdu and Persian. His Kafies/lyrics are popular as folk lore in Pakistan, particularly in southern Punjab.

Government of Pakistan issued a special postal ticket on the occasion of 1st centenary celebrations of Khwaja Fareed in 2001 AD. Many educational institutions were nominated in his great name (1). A credible literature has been produced before and after his death anniversary. (2) "Khwaja Fareed Award" is awarded every year by the Government of Pakistan to the best literary works in Saraiki. We are presenting here some popular couplets/ kafies in original Saraiki text with Urdu and English translations

1. اے قبلہ اقدس عالی ہر عیب کنوں ہے خالی  
اتھ عبدعید سواالی عیسیں جو منگیا سو پایا (انتخاب کافی نمبر ۱)  
ترجمہ: یہ قبلہ مقدس ہے، عالی مرتبت ہے، ہر عیب سے پاک ہے۔ یہاں ہر بندہ سواالی ہے اور جس نے جو مانگا، پالیا۔  
(۳)

" The sacred and supreme House of Allah is free from all imperfections. Here Allah, s bondsmen of higher and lower ranks, become recipients in consonance with their askings "

(۴) ، (۵)  
2. بن دلیر شکل جہان آیا ہر صورت عین عیان آیا  
کتھے احمد شاہ رسولوں دا محبوب سبھے مقبولوں دا  
استاد نفوس عقولوں دا سلطانوں سر سلطان آیا (انتخاب کافی نمبر ۳)  
ترجمہ: محبوب حقیقی مظاہر کائنات کی صورت میں جلوہ فرما ہو گیا اور ہر صورت میں واضح طور پر نمایاں ہو گیا۔۔۔ (حق)

سبحانہ، وتعالیٰ) کہیں پر حضرت احمد مجتبیٰ صلی اللہ علیہ وسلم میں جلوہ نما ہوا جو سلطان الانبیاء محبوب اصفیاء معلم ملائکہ اور شہنشاہ عالم ہیں۔

"My beloved has manifested in the form of the outward. He has become openly manifest in each form...He ( Haq suhanahoo wa ta,la ) has manifested at times in Ahmad: the vanguard of the messengers,the beloved of the illustrious,the preceptor of the selves and intellects and the sovereign of the sovereigns

3. درد اندر دی پیڑ ڈاڈھا سخت ستایا ہجر فراق دے تیر دل نوں مار مو نچھایا  
عشق ہے ڈکھڑے دل دی شادی عشق ہے رہبر مرشد ہادی  
عشق ہے ساڈا پیڑ جیں کل راز بچھایا  
(انتخاب کافی نمبر ۸)

ترجمہ: درد دل کی شدت نے بہت ستایا ہے۔ ہجر و فراق کے تیروں نے دل کو چھلنی کر دیا ہے۔۔۔۔۔ دکھی دلوں کے لئے عشق ہی واحد ذریعہ مسرت ہے۔ عشق ہی ہمارا رہبر، مرشد اور ہدایت دینے والا ہے۔ عشق ہی اپنا پیڑ ہے جس نے معرفت کے تمام راز سمجھادیئے ہیں۔ (۵)

" The inward excruciating pain has highly vexed me.The arrows of disunion and sepration kave ravished my heart with anguish.....Love is the delight of the suffering heart.Love is the mentor,spiritual master and guide.Love is our spiritual teacher, who has made us realise the whole secret

کیا حال سناواں دل دا کوئی محرم راز ناملدا  
منہ دھوڑ مٹی سرپائتم سارا ننگ نمود و نجائتم  
کوئی کچھن نہ وہڑے آیم ہتھوں اٹا عالم کھلدا (انتخاب کافی نمبر ۱۵)  
ترجمہ: دل کا حال کسے سنائیں، کوئی محرم راز ہی نہیں ملتا۔ منہ پر دھول، سر پر خاک۔ ننگ و ناموس برباد، لیکن کسی نے حال پوچھنے کی تکلیف گوارا نہیں کی، اٹا تمام لوگ میری ہنسی اڑا رہے ہیں۔ (۶)

"How could I narrate the state of my heart for there is no one to share my secrets.....There is dust covering my face and ashes on my head.I have lost all my honour and prestige.No one came to share the state of my being.Rather,the world is laughing at me "

4. مساک ملیندی داگز گیا ڈینہ سارا سنگھار کریندی داگز گیا ڈینہ سارا

کجلہ پاتم ، سرخی لائم کیتم یار وسارا

روہ ڈونگرتے جنگل بیلا رولیم شوق آوارا (انتخاب کافی نمبر ۱۸)

ترجمہ: (اے محبوب) میں نے تیرے لئے دنداسہ ملا، سنگھار کیا اور سارا دن تیرے انتظار میں گزار دیا۔ آنکھوں میں کا جل لگایا، ہونٹوں پہ سرخی لگائی لیکن محبوب نے بھول کر بھی یادنا کیا۔ دشواگز کو ہستانی راہگزاروں اور دشت و بیابان میں اس شوق آوارگی نے مجھے بھٹکائے رکھا۔

I have twig(of the walnut tree)as tooth powder and lipstick( for its darkening effects) and the whole day has passed.I kept doing makeup, the whole day has passed(my beloved did,nt came).My wayward keenness has made me wander weechedly in mountainous terrains,forests and riparian shrubbery.

5. اتھاں میں مٹھڑی نت جان بلب اوتاں خوش وسداوچ ملک عرب

تتی تھی جوگن چو دھار پھراں ہند، سندھ ، پنجاب تے ماڑ پھراں

سج بار تے شہر بزار پھراں متاں یار ملے کہیں سانگ سبب

(انتخاب کافی نمبر ۲۲)

ترجمہ: یہاں پر میں بد نصیب جان کنی میں بنتلا ہوں، لیکن وہ میرا محبوب ملک عرب میں خوش و خرم بس رہا ہے۔ (اللہ کرے کہ وہ سد خوش و خرم رہے)۔ میں سوختہ جاں جوگن بن کے تجھے کونے کونے میں تلاش کر رہی ہوں۔۔ ہند، سندھ، پنجاب اور مارواڑ میں تجھے تلاش کیا۔ ویرانوں اور شہروں میں تجھے تلاش کیا کہ شاید کسی طرح تو مجھے مل جائے۔

"I am the miserable one, stranded here with last breaths of my life



.And He is happily dwelling there in the ground of Arabia. I am the inept roaming four corners of the world by becoming a yogi.I am wandering in Hind, Sindh, punjab and Marwar.I am wandering in wilderness,cities and markets.I am making all out efforts, hopping that perchance I may meet my friend."

6. چوریوں جاریوں استغفار      بخشم شالا رب غفار

کر کر سخت گناہ پرتا پیم      توں ہیں خاوند بخشن ہار

میں مسکین فرید ہاں تیڈا      توں بن کون اتارم پار (انتخاب کافی نمبر ۴۳)

ترجمہ: چوری چکاری، بدکاری (اور سب گناہوں) سے میری توبہ۔ اے کاش میرا رب غفار مجھے بخش دے۔ ساری زندگی گناہوں میں گزار کے اب پچھتا رہا ہوں۔ تو ہی بخشنے والا ہے۔ مجھ مسکین فرید کا تو ہی سہارا ہے۔ تیرے بغیر اسے کون پار اتارے گا۔

"I seek forgiveness from stealing and swindling.My sustainer! I pray for remission for you are the much forgiving. I am exteremly regreatful of committing grave sins.My husband!forgive me for you the all-remissive. I am lowly Fareed belonging to you.Who will ferry me across the waters except you."

7. کہاں کہاں پاؤں      کہاں پاؤں یار

جن انسان ملائک سارے      کیا سگلا سنسار

حیرت دے قلمزم وچ کل تھئے      مستغرق سرشار (انتخاب کافی نمبر ۵۳)

ترجمہ: محبوب کو کہاں کہاں تلاش کروں؟ اس کی تلاش میں، اسکی کی دریافت میں، جن، انسان، ملائکہ اور تمام کائنات حیرت کے سمندر میں غرق اور لذت تیر سے سرشار ہیں۔

" Where should I find and seek you ,my friend ? All the fiery creatures,human beings,cosmic forces and the entire world are amazingly in the sea of bewilderment

8. وے توں سانولا ندماریناں دے تیر

ناز نہورے غمزے تیڈے مصحف دی تفسیر

کو جھی کملی بیڈے نا نوں نہ کر یار کریر (انتخاب کافی نمبر ۵۹)

ترجمہ: اے میرے یار! نگاہوں کے تیر نہ چلا، تیرے ناز و ادا، حرکات و سکنات، افعال و افکار سبھی صحائف کی تفسیر لگتے ہیں۔ اچھی بری جیسی بھی ہوں، تیرے نام سے منسوب ہوں، مجھ سے کراہت نہ کر۔

" O, my charming beloved !Don,t cast piercing glances at me . Your pride conquetries and enticements are the exegesis of the Holy Scriptures .I am ugly and simple belonging to you . My friend! do not detest me."

9. اے حسن حقیقی نورازل تینوں واجب تے امکان کہوں

تینوں خالق ذات قدیم کہوں تینوں حادث خلق جہان کہوں

تینوں مطلق محض وجود کہوں تینوں علمیه اعیان کہوں (انتخاب کافی نمبر ۹۱)

ترجمہ: اے حسن حقیقی، نورازل! فکر انسانی حیران ہے کہ تجھے کیا سمجھے، تجھے کس نام سے پکارے۔ تجھے واجب الوجود کہے یا ممکن الوجود کہے۔ تجھے خالق یا ذات قدیم کہے، تجھے خالق کائنات کہے، تجھے وجود مطلق کہے یا اعیان علمیه سے تشبیہ دے۔

" O, essential beauty !The primordial light!May I describe you as the necessity and possibility ? May I describe you as The Creator,The beginngless Essence ? May I describe you as The Orignator of the created world ?

10 میڈا عشق وی توں میڈا یار وی توں

میڈا دین وی توں ایمان وی توں

میڈا جسم وی توں یڈا روح وی توں

میڈا قلب وی توں جند جان وی توں

جے یار فرید قبول کرے  
 سرکار وی توں سلطان وی توں  
 نہ تاں کہتر کمتر احقر اولی  
 لاشے لا امکان وی توں

(انتخاب کافی نمبر ۱۳۲۔ نعت بحضور سرور کائنات ﷺ)

ترجمہ: میرا عشق بھی تو، میرا دوست بھی تو، میرا دین بھی تو، ایمان بھی تو، میرا جسم بھی تو، میرا قلب بھی تو، میری روح بھی تو، میری جان بھی تو۔ گریا فرید قبول کرے، سرکار بھی تو، سلطان بھی تو۔ نہیں تو کہتر، کمتر، ادنیٰ، لاشے، لا امکان بھی تو۔

" You are my love, You are my friend. You are my way, You are my faith. You are my body, You are my spirit. You are my heart, You are the spirit of my life.

if the friend accepts you, then you are the authority and you are the sovereign. Otherwise, you are the least, inferior, meanest and ordinary bereft of reality and devoid of possibility "

11 - نینہ لایا کارن سکھوے میاں پئے پلڑے ڈوڑنے ڈکھوے میاں  
 نہ خواہش دنیا دولت دی نہ شاہی شوکت صولت دی

ہے بک دیدار دی بھک وے میاں (انتخاب کافی نمبر ۱۳۵)

ترجمہ: میں نے سکھ پانے کے لئے محبت کی تھی لیکن مجھے تو دو گنا دکھ مل گئے۔ نہ دولت دنیا چاہیے، نہ شوکت شاہی چاہیے، مجھے تو صرف دیدار الہی چاہیے۔

" I initiated love for the sake of attaining peace, my master. Multiple sufferings have fallen to my lot, my master. I have no wish of worldyness suzerainty of power or regal status. I have only hunger of witnessing my beloved, my master.

12. ویسوں سنجھ صاحبیں خالی رہسن جائیں  
 قسمت سانگے ڈھم اے دھرتی آندا کون اتھائیں

منگیاں دعائیں اللہ سائیں وچھڑیا ڈھول ملائیں (انتخاب کافی نمبر ۱۳)

ترجمہ: ہم کسی بھی وقت اس جہان سے کوچ کر جائیں گے اور یہ مکان خالی رہ جائیں گے۔ قسمت ہی ہمیں اس دھرتی پر لے آئی ہے ورنہ یہاں کون آتا ہے؟ اب تو میرے لب پر ایک ہی دعا ہے کہ اے اللہ مجھے بچھڑاا، ہوا دوست ملا دے۔

" We will go from here in the morning or evening.the dwellings will be deserted. I have seen the terrestrial world by dint of fortune,.who would have come here otherwise.

13. ہے عشق داخلوہ ہر نہر جا سبحان اللہ سبحان اللہ  
خود عاشق خود معشوق بنایا سبحان اللہ سبحان اللہ  
ہے پیت فریدی ریت عجب ہے درد تے سوز دی گیت عجب  
سٹن سمجھو سارے اہل صفا سبحان اللہ سبحان اللہ

(انتخاب کافی نمبر ۱۵۵)

ترجمہ: عشق کا جلوہ ہر جگہ ہے۔ سبحان اللہ، سبحان اللہ۔ وہ ذات ازل عاشق بھی خود۔ معشوق بھی خود ہے۔ سبحان اللہ، سبحان اللہ۔ عشق فریدی کی ریت عجب ہے اور درد و سوز کا یہ گیت عجب ہے۔ سبحان اللہ، سبحان اللہ

" The immanence of love is menifest everywhere. Glory is to Allal,The Glorious.The lover himself has assumed the form of beloved. Glory is to Allah,The Glorious.

13. آج کل اکھ بھڑکاندی اے کئی خبر وصال دی آندی اے  
تھیا فرید سہاگ سوایا مولی جھوک نوں آن وسایا  
رانجن میں گھر آیا جیں کارن دل ماندی ہے (انتخاب کافی نمبر ۱۶۴)

ترجمہ: آج کل آنکھ بے اختیار پھڑک رہی ہے، شاید وصل کی نوید ملنے والی ہے۔ فرید! خوش قسمتی میں اضافہ ہو گیا ہے۔ میرے رب نے میرے گھر کو آباد کر دیا ہے۔ اور جس کے لئے دل بیقرار تھا، وہ محبوب آ گیا ہے۔

" My eye is quivering these days. may be there is a message of union..fareed! my union has become auspicious. my Sustainer has turned the place into dwellings.My Ranjhn has come to dwell with

me.My heart was suffering from weariness without him .

14. آچنوں رل یار پیلوں پکیاں نی وے  
 کئی بھڑیاں کئی ساویاں پیلیاں کئی بھوریاں کئی پھکڑیاں نیلیاں  
 کئی اودیاں گلنار کٹویاں رتیاں نی وے  
 آیاں پیلوں چٹن دے سانگھے اوڑک تھیاں فریدن وانگے  
 چھوڑ آرام قرار ہکیاں بکیاں نی وے  
 (انتخاب کافی نمبر ۱۶۶)

ترجمہ: ”پیلو“ پک گئی ہیں، میرے دوست آ جاؤ، انہیں مل جل کر چین لیں۔ یہ بہت ہی خوبصورت رنگوں کی ہیں۔ کچھ سفید ہیں۔ کچھ سبز اور زرد ہیں، کئی بھورے اور ہلکے رنگ کی ہیں، کئی دودھیارنگ کی ہیں اور کئی نہایت سرخ گل اناری رنگ کی ہیں۔۔۔ وہ آئیں تو ”پیلوں“ چننے کی خاطر تھیں لیکن فرید کی طرح تیر عشق سے ایسی گھائل ہوئیں کہ اپنا آرام و سکون چھوڑ کر، نقش حیرت بن گئیں۔

" My friends !Let,s pick together .The pilus is ripe..Some are white, green and yellow,some are brownish and light bluish while some are red ,mauve and grey ,oh....They came for the sake of picking pilus.Ultimately they became Fareed like .They left peace and rest and fell in a state of rapture,oh.

15. دم مست قلندر مست قلندر مست و مست الستی  
 سٹ صحبت رکھ خلقت عزلت موت ارادی توں پانز بہت  
 جے سر ڈیسیں ہئی بے شہت اتھ سودا دست بدستی (انتخاب کافی نمبر ۲۱۰)

ترجمہ: دم مست قلندر کا نعرہ بلند کرنے والے قلندر ازل سے مخمور ہیں۔ دنیاوی محفلیں چھوڑ کر خلوت اور گوشہ نشینی اختیار کر کے موت و قبل الموت، کا اعزاز حاصل کر کے جب تو یہ حیات بے ثبات اس کی خدمت میں پیش کر دے گا تو بلاشبہ تجھے حیات جاوید مل جائی گی کیونکہ یہاں نقد کاروبار ہوتا ہے۔

" The enraptured Qalandars are in estasy.They are deeply drowned in

the reality of preeternal covenant. Leave worldliness and have solitude by maintaining a respectable distance from things and events. Die to your self before dying. If you sacrifice your head ,then doutlessly you will reap the benefit.

16 . ہک ہے ہک ہے ہک ہے ہک دی ہر دم سک ہے  
ہک دے ہر ہر جا وچ دیرے کیا اچ ہے کیا جھک ہے

جیہڑا ہک کون ڈوکر جانے اوہ کافر مشرک ہے

### References:

1. For example "Khwaja Fareed Govt. college Rahim Yar Khan was nominated in 1973 and Khwaja Fareed university of engineering and technology Rahim yar Khan established in 2014.
2. Khwaja Tahir Mahmood Koreja has edited and published a remarkable " Dewan e Fareed " based on very old ,original and authentic manucripts. Similarly a reknowned scholar Dr shahzad qaisar,a specislist of " Fareediat" has translated Dewan e Fareed in english.We pay humble trubute to them. Pervez Iqbal Anjum,svp of a pakistani bank has also translated different kafies of Khwaja Fareed.Mujahid Jatoy is als a prominent fareed researcher .
3. For urdu translation, we are thankful to Khwaja Tahir Mahmood Koreja,however we have some changes accordingly.

- 4 . For english translation, we are highly thankful to Dr Shahzad Qaisar,however we changed some words accordingly.
5. As for as kfafi numbers are concerned, there is somewhat difference between khwaja tahir mahmood koreja ,s edition and dr shahzad qaiser,s trasnlation.
6. khwaja Altaf Hussain Hali (1837-1914) narrates the same condition of heart ( Dil) in Urdu

کوئی محرم نہیں ملتا جہاں میں مجھے کہنا ہے کچھ اپنی زباں میں

☆Irfan Abbas

Faisal Irfan

Dr.Raja NasimAkhtar

## **CHARACTERIZING AUTISTIC TALK : A GRICIAN VIEW**

### **Abstract**

Autism Spectrum Disorders (ASDs) are pervasive neurological disorders which result in triad of impairments i.e. social interactions, social communications and stereotypical behaviors. The present study investigates how lack of knowledge about the maxims of conversation contributes to autistics' inability to infer the implied or intended meanings of the speaker as well as what prevents them from carrying out conversation successfully. Using convenient method, five children between the age of 4 and 15 and suffering from three main categories of autism spectrum disorders namely, Low Functioning Autism, High Functioning Autism and Asperger were selected to participate. These autistics were engaged in a discussion on randomly selected familiar topics mutually chosen by their teacher. The conversation was record and transcribed. The data was then analyzed using Grician maxims to account for their (in) ability to understand conversational implicatures and inference processes. The focus was to see how flouting of maxims, if so, hampered their conversational ability. The findings of the research show that in spite of having linguistic ability and urge to speak the patients are unable to have successful flow of conversation which can be

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ascribed to non-familiarity with maxims which characterize ordinary conversation. Moreover, the age of the autistic also plays a role in acquiring the maxims suggesting that they are slow on the uptake of learning these conversation skills. The study concludes with suggestions for pedagogical and therapeutic implications of the research.

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## **Introduction**

Most of us hold a false assumption that the use of language for communicating with others in day to day life is a very simple task and they mistakenly take it for granted. No doubt, usually we have no problem in comprehension of statements made by other people and we can easily identify whether a particular utterance is an opinion, comment or a suggestion. Our linguistic skill equally enables us to construct utterances in order to accept or decline invitations, persuade others to perform particular actions, or to establish relationships with the people around us. However, this ability shouldn't be taken for granted, in fact, we are able to perform all the actions easily owing to our unimpaired pragmatic language skills. On the other hand, there are many other children and adults who lack pragmatic language skills and are unable to do well in these daily uses of language. For these individuals this pragmatic language impairment not only damages their ability to use language to communicate with others but also affects their performance in other domains as well (Cummings, 2010).

There are two basic types of pragmatic disorders i.e. developmental pragmatic disorders and acquired pragmatic disorders. The first type of

disorders mainly include the children whose pragmatic language skills are not developed during childhood while second category consists of those individuals who had typical pragmatic language development in the childhood but lost this capability later on because of different psychological, neurological or other issues( Cummings 2014a). As pragmatic language disorder is a newly defined category so the prevalence rates of the disorder are not available, hence it can't be said with certainty that which of these disorders has higher prevalence rate. Recent studies on developmental pragmatic disorders have shown that pragmatic language skills are developed much later than the structural language skills and some times it happens that the individuals may have age appropriate structural language skills(e.g. syntax, morphology, semantics ) but may never acquire same level of competence in pragmatics language skill. In addition to this, there are also some children whose structural language as well as pragmatics language skills both are impaired in the childhood. However, Impairment in the structural language is not a necessary condition for the diagnosis of developmental pragmatic disorders. The group of developmental pragmatic disorders includes the individuals suffering from different genetic disorders, emotional problems, psychiatric disorders, behavioral issues, intellectual disability, mental retardation etc. some times the children who have brain injury may also lose the ability to attain pragmatics language skills. On the other hand the acquired pragmatic disorders include the patients who suffer from stroke, brain tumor, Huntington's disease, Parkinson's disease, schizophrenia, personality disorders, mood disturbances, dementia, Alzheimer's etc.(Cummings 2014b).

Autism spectrum disorders are included in the category of developmental pragmatic language disorders these are complex neurodevelopmental disorders which damage the normal functioning of brain. This category carries all those diseases which have onset in the childhood and the sufferers face equal difficulties in all types of social settings. The on set of the disease is in the first three years of life. Every child suffering from this disease is a unique case and needs individual attention however three types of impairments are present in all autistic children these include impairments in social interaction, social communication and stereotypical behavior. Autism is further divided into different types i.e. Classic autism, Atypical Autism, Asperger syndrome, High-functioning autism, Childhood schizophrenia, Infantile autism, and pervasive developmental disorders not otherwise specified (Simms & Jin 2015, DSM-2013).

### **Research Questions:**

The researcher shall try to answer following research questions through his study:

1. Do autistics observe principle of cooperativeness in carrying out conversations? If not what maxims are violated and in what frequency?
2. Are chronological age & gender variables in learning maxims of conversation in Autistics?
3. What light does autistics' behavior shed on the Grecian cooperative principles or non-natural meanings?

### **Research Methodology:**

The researcher employed exploratory-descriptive-qualitative methodology for carrying out present study. The researcher selected 12 male and 3 female autistics from autism centers present in Rawalpindi, Pakistan. The researcher divided all participants in 3 groups by keeping in view Piaget's stages of cognitive development. According to Piaget (1983) the children go through four stages of cognitive development: sensorimotor stage(birth to two years), preoperation al stage(4-7 years), concrete operational stage(7-11 years), the formal operational stage (11-16 and onwards). As infants are not available in the autism centers so the researcher took children between 4-11 years of age and divided into three groups. Group 1 included children of 4-7 years of ages. Group 2 included autistics of 7-11 years of age while the third group contained autistics of 11-20 years of age.

Before starting the research, the researcher informed principals of respective schools about the purpose of research and obtained permission to conduct research in their schools. The researcher then recorded the conversation between participants, but observing the ethics of research the researcher informed participants before starting recording of the conversations(British Association for Applied Linguistics BALL, 2006). The conversations between the autistics and the speech therapists took place in a very cordial manner. All students had been in the institute for at least past one year and were quite familiar with the teachers and the environment.

## **Conclusion & Discussion:**

Following are the findings of the research .

1. Do autistics observe principle of cooperativeness in carrying out conversations? If not what maxims are violated and in what frequency?

The results obtained through this study show that the autistics do face difficulties in observing the maxims of conversation but they are not entirely blind to maxims of conversation as many utterances spoken by autistics did show adherence to maxims of conversation. The quantitative maxims is mostly flouted by these children. The main reason behind non-observance in quantitative maxims was the fact that autistics many times didn't reply to the question that were posed to them. According to Ephrat(2012) silences are considered to be the flouting of quantitative maxim. The second reason might be immediate or delayed echolalia(Prizant, 1983). The quantitative maxim may also be flouted by providing excessive information which was not demanded by the other interlocutor. Every autistic has particular interests and loves to talk about his or her own interests. It is observed during the present study that these autistics sometimes provide more information than is required. According to Hirshberg(2013) the autistics fail to make judgment about how much to say. So sometimes they keep speaking and don't stop even after providing the answer to the asked question.

The second most frequently flouted maxims was qualitative maxim of conversation. The violation of qualitative maxims emerged due to the problems in working memory(Barendse, .al, 2013) or lack of encyclopedic knowledge. Autistics made mistakes in replying to even simple WH

questions(Barthold, 2007). These autistics also showed difficulties in the observance of relevance maxim which was again due to echolalia or may also be due to the lack of attention. Autistics often show the symptoms of attention deficit hyperactivity disorder(Rao & Landa, 2014) this lack of attention creates a problems for them to understand the exact question.

Maxim of manner was third most frequently flouted maxim. It seemed to be flouted because these autistics have 'unusual or odd sounding prosody' which makes it difficulty even for speech therapists to understand what they are saying(McCann & Peppe, 2003). The flouting of this maxim may also occur due to idiosyncratic vocabulary, neologism or jargons which are employed by these autistics(Wilkinson,1998).

2. Are chronological age & gender variables in learning maxims of conversation in Autistics?

There seems to be no effect of gender on the overall results of the study, there also seems to be the no significant difference in the results obtained between first group & second group. However the third groups' performance is much better than the other two which shows if proper psychopathic services are provided then the autistics acquire social knowledge with the passage of time(U.S. Department of Health and Human Services, 1999). But they still don't have completely over powered their problems in observing these maxims. The researcher also observed variation with in the group which may be due to the difference in linguistic skills as in autism the linguistic ability ranges from mutism to peer like linguistic skill(Belkadi, 2006) There may also be impact of intelligence as autism can occur in the

children of all IQ level so children of less IQ level may face more difficulties in conversation(Bolte, Dziobek, & Poustka, 2009).

The researcher through observation, discussion with few parents of autistics and speech therapist came to know that few children were suffering from other comorbid diseases like cognitive disorders, anxiety disorder, mood disorder, conduct disorders, ADHAD, sleep problems, learning disorders or other ailments these comorbid diseases also affect autistics 'p performance in conversation(Miller, 2012). Some children who performed better than their age fellows had studied through inclusive education system. This studying with the normal children improved their understanding of social norms and helped them to learn the rules of conversation(Lal,2005).

As the researcher took autistics from different age groups some of them had received early intervention while the other received intervention at the very later phases of their life. That might be another reason for observing variation in the results of the third group i.e. Saim and Tufail had received early intervention that might be the reason of their better performance than the other members of the group. This finding of the present research is same as was claimed by Sherer, et, al.(2001).

3. What light does autistics' behavior shed on the Grecian cooperative principles or non-natural meanings?

There sults of the study highlight some interesting facts, the study shows that the autistics only have natural meaning i.e. Meaning N and they didn't have the Meaning N N. Because they didn't seem to cheat any one or flout these maxims to achieve any pragmatic end. The same results were

reported by other researchers like Philofsky, Fidler & Hepburn(2007). Secondly, Grice believes that the human beings obey all the maxims of conversation in their talk. Grice says that flouting of any maxim implicates hidden meanings which can only be understood if one believes that the speaker is observing maxims of conversation. Neither autistics seem to be cooperating nor their flouting of maxims results in to any type of implicature. The attitude of autistics may be understood by employing another theory of communication i.e. game theory. Which believes that conversation is like a game and interlocutors play their part according to the targets in their mind. So, it seems that autistics have set different targets: they don't to indulge in conversation & if they participate in conversation they want to talk about the subjects of their own interest only.

The researcher also found that many children had appropriate linguistic skills but they didn't know what should be appropriate volume, how should conversation be initiated, carried on or ended. These all concepts are related with the pragmatic knowledge so through this observation it can be said that the pragmatic languages skills are stored at different places than other linguistic skills.

### **Questions begging answers:**

The present study identified few questions which needed to be answered through further research. These questions include:

- 1) Is the memory & lexical access in autistics is similar to that of normal children?



- 2) It is claimed that pragmatic language is store din different area of mind(Cummings, 2014 b) is it so? Or does pragmatic competence consists of a set of skills or competences by which users learn how an expression can acquire meaning in acertain context which autistics lack?
- 3) Is lack of theory of mind is the basic reason for autistics' difficulties in the use of language (Pragmatics)?

### **Implications & Recommendations:**

The results obtained from present study can help speech therapists in conducting successful speech sessions with the autistics. The findings of the present study may also be useful for those who want to explore other aspects of autistic conversation. The researcher recommends that many factors must be keptin mind while observing the problems faced by autistics in conversation. These factors include: evaluation of level of severity, assessment of expressive and receptive language skills, family history, assessment for other comorbid diseases etc. The use of observational notes, discussions with parents and speech therapists are also highly recommended. Inaddition to this, these students should be all owed to study with the normal children which helps to improve autistics' social knowledge. Moreover, early intervention must be provided to autistics which has good effect on improving autistics' communication skills.

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