6 ستبر 1965 ماور قوم كاجذبه وفي حارب

6 ستمبر 1965 می گئے بھارت اچا تک پاکستان پر جملہ آور مواساس کاارادہ تفاکہ وہ گئے کاناشتالا مور کے جم خانہ میں کر سے گا۔ سلمانوں کے باتھوں بار باز سوا ہوئے کے باوجود بندو قوم کو ہوش خییں آیا کہ جس قوم سے وہ کھرا رہے ہیں ، وہ کست نو کئی ہے جس قوم سے وہ کھرا رہے ہیں ، وہ کست نو کئی ہے جس کی مثال تاریخ عالم میں وہ سو وڈ کے اور اداکیا ہی ہے جس کی مثال تاریخ عالم میں وسو وٹر سے سے خییں ملتی ، لیکن پاکستانی قوم کا کر وار بھی اپنی مثال آپ ہے ہے ۔ یہ دھیات ہے کہ جگ محض بخصیاروں سے خمیس ، جذیوں سے جستی جاتی ہے ۔ اس وقت یہ جذیب پاکستانی قوم میں بیدار میں 1965 می جگ میں شاہدوں سے خبر سر کو د صابح میر سے خبر الالیاں سے تھوڑ سے بی فاصلے پر ہے ، کے اور کو ں نے ایک خوب صور سے مثال قائم کی۔

سر کو حسا این جس کا کما جڑر بیان کر جاہے کہ جگل کے وقول بیں این جس کی حفاظت کے لیے اضافی فوج آئی ہوئی اس کو حسا کی ان کے لیے چار یا تیوں اور بسزوں کی ضرورت پڑی۔ سر کو و حسائی آبک مسجد بیں اعلان کیا گیا کہ فوجیوں کے لیے بسز اور چار یا تیوں کی ضرورت ہے۔ بیرے و بہن بیں فقا کہ پکھ بسز اور چار یا تیاں بل جائیں گی فو گزارہ کر لیں کے لیکن بیں نے و بکھا کہ آبک ہی گھٹے بیں فی اے ایف انسانوں اور گاڑیوں سے بھر چکا فقا۔ بر آبک کے پاس با لکل ہے بسز اور چار یا تیاں خوس سے بھر چکا فقا۔ بر آبک کے پاس با لکل ہے بسز اور چار یا تیاں خیس۔ بھے اس کی فوقع بالکل خیس نئی۔ بہم نے ضرورت کے مطابق بسز اور چار یا تیاں اور باقی لو کوں کو وائیس سے جانے کے لیے کہا قو وقعے سے چار یا تیاں اور بسز پیپنک کر ایوں کو وائیس خیس سے جانیں گے ۔ ان کا بیہ جذبہ اور خلوص و کیے کر میر ی آبک ہوں بیں آباد ہوں وائیس خیس سے جانیں گا ہے جذبہ اور خلوص و کیے کر میر ی آبک ہوں تیں آباد ہونہ ایسا جذبہ ہے فود ویا کی کو تی قوم اسے تو میں ایسا جذبہ ہے فود ویا کی کو تی قوم اسے کلات خیس ایسا جذبہ ہے فود ویا کی کو تی قوم اسے کلات خیس ایسا جذبہ ہے فود ویا کی کو تی تو میں ایسا جذبہ ہے فود ویا کی کو تی قوم اسے کلات خیس ایسا جذبہ ہے فود ویا کی کو تی تو میں سے کہا کہ اس قوم سے لوگوں میں ایسا جذبہ ہے فود ویا کی کو تی قوم اسے کلات خیس ایسا جذبہ ہے کہا کہ اس قوم سے لوگوں میں ایسا جذبہ ہے فود ویا کی کو تی قوم اسے کلات خیس وی کہا کہ اس قوم سے کو کی تو میں ایسا جذبہ ہے کہا کہ اس قوم سے کو کی تو میں ایسا جذبہ ہے کہا کہ اس قوم سے کھیں وی کہا کہ اس قوم سے کھیں ایسا جذبہ ہے کہا کہ اس قوم سے کھیں ایسا جند ہے کہا کہ اس قوم سے کھیں ایسا جو کھی کو کی کو کی تو میں سے کھیں ایسا کو کھی کی کو کی کو کی کو کی کو کی تو میں سے کھیں ایسا کو کھی کو کی کو کو کھیں کی کھیں کے کہا کہ اس قوم سے کو کو کی ک

ای دیا نے میں الاجور میں آیک بسکاری ساراون الاجور کے گھروں میں با تکتا ہے لیکن ووروٹی کی بجائے پہنے اتکا ہے ۔

اوگ امن طعن کر ہے جو کے گئے جی کہ آئ ان کی وطن کو زیادہ شرورت ہے۔ لیکن وہ ان کی جوز کیاں سفنے کے باوجود چیوں کے لیے اسرار گز تاریک شام سحک یکھ ریزگاری جی کر کے اس جگہ پیچا جہاں فوج کے لیے احدادی کی بی بنا ہے گئے ہیں۔ سار سوون گی جی ہے تھی دیلیف فنڈ میں جی کر واکر آیک و بوار کے ساتھ فیل کا کے بیٹ بیٹ جاتا ہے اور ایے جو سے سے حک رو گیا کہ باتی میں ڈبو ڈبو کر کھالیتا ہے۔ آیک ساتھ و کی رہا تھا، اس نے بو چھاکہ تو ہے ایک ساتی ہے منظر و کی رہا تھا، اس نے بو چھاکہ تو ہے ایک ساتی ہے منظر و کی رہا تھا، اس نے بو چھاکہ تو ہے ایک میں دبول کی وطن کو زیادہ سے در اوطن کی وطن کو زیادہ سے در اوطن کی سال مست رہے گاہ تھے ہی رز تی منظر ہیں گھی جو کا فیس مرسکتا ۔ "

جب فوجیوں سے لیے خون کی ضرورت پڑی تو بھی پاکستا نیوں نے آبیل جیسیو فریب مثال تا آم کی۔ بلڈ بیک سے ساست لوگوں کی لیمی کی قطاریں لگ گئیں۔ جب بلڈ بیک جرسے قالو گون سے گئی وں سے عارضی طور پر فر تک ما کے کہ وہ ہی کی بوتلیں محفوظ کی گئیں۔ قطار میں لگا کیک و با پتا تو جو ان بردائر جوش تھا کہ اسپینہ وطن سے بھے تو کام آسے گا۔ اپنی باری پر اندر گیا، اس کاوز ن کیا گیاتو کم تھا۔ کم وز ن اور کزور جسم کی وجہ سے اس کا خفان نہ لیا گیاتو اس کی آتھوں میں آ نسو آ گئے۔ وہا ہر لگا، ساست کی دکان سے دو کلو کابا شاہ قادر وجہ بنا تی کہ کم وز ن کی وجہ سے اس کا خون خبیل لیا گیا جب کہ وہ تھا کہ ہو ہو گیا ہے۔ اس کا خون خبیل لیا گیا جب کہ وہ خوان و بنا چا بتنا ہے۔ یہ سن کر و کان وار نے دوسری بات خبیل کی اور اسے باش وسے وہا وہ بات کی ہو جہ سے کسی نے یہ و سیان خبیل وہ بات اسپین کی وجہ سے کسی نے یہ و سیان خبیل وہ بات کہ بی ہو جو ان باہر لکا داور و کان وار کو شکر ہے سک ساتھ باش وائیس کر سے چا گیا۔

چو شرہ سیالکوٹ کا محاق ، جہال دوسری بھک عظیم سے بعد عبیکوں کی سب سے بردی لڑائی ہوئی علی ، وہاں محاق پر جاتے ہو ہو ہے قو جیوں کو دو معسوم بہن بھائی نے روک کر گئے اور مرخ چش کرتے ہوئے کہا کہ ہم اور خدمت قبیل کر تکتے ، ہماری طرف سے بے حقیر عذرات قبول کر لیجے ۔ ہر گیلیڈ بیزان کا بے جذبہ و کیا کر آتھوں جس مسرت کے اس اور ہو مثوں پر مسکرا ہٹ لیے گاڑی ہے بیچے انزا، اور ان بچوں کو بیار کرتے ہوئے کہا۔ جبر سے بچوا ہمیں ان چیزوں کی ضرورت جو تاکہ ہم د شدوں کو تاکوں چنے چہوا کر تہباری معسوم و عاؤں کی ضرورت ہے تاکہ ہم د شدوں کو تاکوں چنے چہوا کر تہباری اس معسوم دیے کی حضروں کی حقاظت کر تیمیں۔

ہے واقعات پڑے کر اور س کر وہ آج شنڈی سائنیں ہرتے ہیں جن سے ولوں بیں آرج ہی پکھ کک اور احساس باتی ہے ور خد سب کے لیے ایسا ٹیش ہے۔ آج ہمارے ملک بیس ور پر وہ ٹیمر مسلم ملک کاراج ہے اور ہم مسلمان ہوئے کے باوجو و خداکی ہیا ہے اس سہارے پر یقین رکھتے ہیں۔ ہماراوین تو ہمیں یکی تعلیم و بتاہے کہ یہوو و ہنوو مسلمانوں کی ووست ٹیمیں ہو تکتے۔ لیکن ہم ہے ہمولے جارہے ہیں۔ توکیا۔۔۔۔۔ہم واقعی مسلمان ہیں ؟؟

Urdu Essays On Different Topics

M. Asaduddin

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adaptations of Premchand's works An important intervention in the field of translation studies this book will interest scholars and researchers of comparative literature cultural studies and film studies Zeitschrift für Indologie und Südasienstudien Hans Harder, Ute Hüsken, 2023-03-02 Inhalt Arian Hopf Muhammad Hasan Askari Mulla Turned Modernist or Saviour of Tradition Agi Wittich Harnessing Authenticity in Iyengar Yoga Legitimizing and Romanticizing Women Oriented Yoga through Sanskrit Texts Sayan Chattopadhyay Solitude of an Obscure Bengal Village Tagore's Pastoral Sojourn and the Crisis of Readership Ofer Peres Pur ravas in Tamil Temple Mythology A Case Study from the Kaveri Delta Gautam Liu Von wegen altes Eisen Die Progressivistische Kritik an der Na kah n Hans Harder Satirical Stotras in Colonial Bengali and Hindi Literatures The Lives of Muhammad Kecia Ali, 2014-10-07 Kecia Ali delves into the many ways the Prophet's life story has been told from the earliest days of Islam to the present by both Muslims and non Muslims Emphasizing the major transformations since the nineteenth century she shows that far from being mutually opposed these various perspectives have become increasingly interdependent 6 Year-wise UPPSC Mains Previous Year Solved Papers (2023 - 2018) for General Studies Papers 1 to 6, Essay & General Hindi - 4th Edition | UPPCS PYOs Question Bank | Uttar Pradesh Public Service Commission | Disha Experts, The updated latest 4th edition of the book 6 Varsh vaar UPPSC Mains Previous Year Solved Papers 2023 2018 consists of solutions to Past 6 UP State PSC Main Exam Original Papers General Hindi Samanya Nibandh Samanya Adhyayan Papers I to VI including the 2 UP papers V VI held for the first time The book is divided into 6 Parts as per the 6 Years from 2023 to 2018 The 2023 Paper includes the Paper 1 General Hindi Paper 2 Nibandh Papers 3 GS I Paper 4 GS II Paper 5 GS III Paper 6 GS IV Paper 7 new paper GS V Paper 8 new paper GS VI The 2022 to 2018 Papers include the Paper 1 General Hindi Paper 2 Nibandh Papers 3 GS I Paper 4 GS II Paper 5 GS III Paper 6 GS IV General Hindi consists of Gadyansh Patra Lekhan avum Vyakaran Essay consists of 36 Nibandh written in adherence to the Word Limits The Papers GS I to VI contain 20 Questions each The solutions have been prepared after a thorough research and adhered to the Word Limits as suggested by UPPSC for each question The detailed solutions are provided immediately after each Tests The book is also useful for UPSC and all other State PSC Exams NCERT Class 10 History Themes In World History Summary Notes Mocktime Publication, 2023-01-30 NCERT Class 10 History Themes In World History Summary Notes

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