چہ آئے گی؟ کی ہیں ہے؟

1. Towards the understanding of Rationality Habermass.
2. Reading in the philosophy of social science. McIntyre J. Gray.
3. Madness and civilization Focault.
5. Enlightenment wake. J. Gray
6. Contegency, Irony and Solidarity Rorty.
8. Relativity objectivity philosophical papers vol II Rorty.

جہد کیتے مہمیت، جہد کیتے انسان، جہد کیتے انسان، جہد کیتے انسان، جہد کیتے انسان

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THE WESTERN IDEA OF ISLAM

In a separate appeal dated March 1, 1074, to "all who are willing to defend the Christian faith," the pope reports that a visitor from "the lands beyond the seas" had informed him that "a race of pagans has strongly prevailed against the (Eastern) Christian empire and with pitiable cruelty has already almost up to the walls of the city of Constantinople laid waste and with tyrannical violence seized everything; it has slaughtered like cattle many thousand Christians" (2002:55). This statement was almost surely a belated reference to the decisive defeat of the Byzantines at Manzikert two and a half years earlier at the hands of the Muslim Seljuk Turks. A further sense of the pope's military ambitions may be seen in a letter to Henry IV of Germany three months later. Gregory here announces that he has already succeeded in rousing "Christians everywhere . . . that they should seek by defending the law to lay down their life for their brothers. The says that fifty thousand "men from Italy and from beyond the Alps" are ready to march at his command, and he asks Henry to safeguard the church during his planned absence (123). According to traditional historical accounts, Pope Gregory's general commitment to the idea of holy war, his zeal in expanding papal prerogatives by force if necessary, his emphasis on indulgence for Christian holy warriors, his desire to extend Rome's influence eastward, and his denunciations of pagans and Saracens alike cast him in the role of father of the anti-Muslim Crusades launched two decades later by Pope Urban II (r. 1088–1099), his former aide and protege.
The literature on the origins of the Crusades is, of course, extensive. Writing in the eighteenth century, Edward Gibbon (1910:6, 35) sees Gregory as animating the entire enterprise against the Muslims. Steven Runciman’s classic History of the Crusades praises the pope’s "imaginative statesmanship" in laying out the new policy of holy warfare (1951–1954, 1:99). Recent studies take a somewhat more measured and nuanced view (Riley-Smith 1986; Asbridge 2004; Tyerman 2006.)

Gregory VII, then, becomes a significant link in a logical-and chronological-chain of events culminating in Urban’s call to the anti-Muslim Crusade in November 1095 in the French town of Clermont. Thus Jonathan Riley Smith opens The First Crusade and the Idea of Crusading with the following summary of Western historical consensus: "There is general agreement that the First Crusade was the climacteric of a movement in which the eleventh-century Church reformers, locked in conflict with ecclesiastical and secular opponents, turned to the knights of the Christian West for assistance. Pope Urban’s message to the faithful at Clermont is believed to have been the synthesis of ideas and practices already in existence—holy war, pilgrimage, the indulgence" (1986:1.)

On the level of archaeological analysis, however, things look quite different, especially if, following Michel Foucault, we suspend the overriding search for historical unities. First of all, we can see from his official correspondence that Gregory VII is clearly casting the Saracens as a threat to individual Christians—even "many thousand Christians"—but rather as an existential danger to Christendom as whole. Second, he is often confused about the nature of the enemy and assigns the adversary, whether described as "pagan" or "Saracen," no particular ideological content beyond a general hostility to Christian interests. For example, he accuses the "pagans" who now rule most of Spain of "ignorance of God" (1990:6–7), clearly not recognizing their direct religious and ethnic affinities with the Muslim Arabs and Berbers of North Africa, home to his interlocutor Anazir.

More confusion arises when we see how Gregory elsewhere distinguishes Saracens and pagans as he bemoans the levels to which the church has sunk of late: "Its ancient colors are changed, and it has become the laughingstock, not only of the Devil, but of Jews, Saracens, and pagans" (1990:195). He is also more than prepared to paint rivals closer to home—the Normans, the Lombards, or even the troublesome citizens of his adopted Rome—after greater concerns than any pagan or Saracen and to blame Europe’s secular rulers for fostering a culture of violence, instability, and war for profit: But now everyone, as if smitten with some horrible pestilence, is committing every kind of abominable crimes without any impelling cause. They regard neither divine nor human law; they make nothing of perjury, sacrilege, incest or mutual betrayal. Fellow citizens, relatives, even brothers, capture one another for the sake of plunder, extort all the property of their victims and leave them to end their lives in misery, a thing unknown anywhere else on earth. Pilgrims going to, or returning from the shrines of the Apostles are captured, thrust into prison, tortured worse than by any pagan and often held for a ransom greater than all they have. (39–40)

چہریتی کیاہی ہوئی؟

سماجی صحیح کریں، اور اپنی خلقت کو محسوس نہیں کریں، پٹرین اور گلشنی اور چمکنے کی بھی۔ ہدایت ہےکہ اگر قلم کے دوسرے بہت بہتر ہوں، ماؤں دوسرے کا باپ ہوتا ہے۔ کچھ نہیں کہ کوئی قلم نہیں اور کچھ نہیں کہ کوئی باپ ہوگیا۔ کچھ نہیں خوبوں موجود ہے۔ قلم کے دوسرے بہت بہتر ہوں، ماؤں دوسرے کا باپ ہوتا ہے۔ کچھ نہیں کہ کوئی قلم نہیں اور کچھ نہیں کہ کوئی باپ ہوگیا۔ کچھ نہیں خوبوں موجود ہے۔

مفتی مشاہر، مفتی مزید اور مفتی میناکر۔

1) The diletects of Enlightenment Adorno
2) One dimensional man. Marcuse
3) what is enlightenment. Kant (Article)
4) What is enlightenment? Focault (Article)
5) Cultural Contradictions of Capitalism Danial bell
6) The betrayal of Tradition Hana Arent.
22. The presence of Guilty feelings is a result of the perception of wrongdoing that is not justified. Guilt, in this context, is defined as a feeling of remorse and regret for having committed a wrongdoing.

23. Guilt is a complex emotion that involves feelings of shame, self-blame, and self-criticism. It is often accompanied by a sense of inner turmoil and a drive to make amends for the wrongdoing. Guilt is considered a key component of moral development and is essential for the development of a healthy sense of self.

24. Guilt can be both positive and negative. Positive guilt can motivate individuals to make positive changes in their lives, while negative guilt can lead to feelings of distress and a sense of helplessness.

25. Guilt can be a powerful motivator for personal growth and change, as it can act as a reminder of the importance of ethical behavior. However, it can also be a source of distress and can lead to symptoms of depression and anxiety.

26. Guilt can be influenced by cultural and social factors, as well as by individual differences. For example, in collectivist cultures, guilt may be more strongly endorsed as a social norm than in individualistic cultures.

27. Guilt can be a useful tool for understanding the motivations behind moral behavior. By examining the experiences of individuals who feel guilty, we can gain insight into the factors that influence moral judgment and decision-making.

28. Guilt can be a powerful source of motivation for ethical behavior. By recognizing and addressing feelings of guilt, individuals can work towards making amends for their wrongdoing and moving towards a more ethical and just society.

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چوہتی کیلے کیسے سمجھیں؟

چوہتی کے طالباً ادبیات

1- فریڈرک 7- جرجریت، دووین کا اکثراً کود امکان سے سعی کرنا اچھی ہے لہذا چوہتی کی طرف کی آمد سے 2- رومانریک تحریک

چوہتی کا سامنا ادبیاتی معیار

ان کو ادبیات کے مختلف All isms-under the condition of humanism Materialism – Idealism – Realism

شیویولے پر کیتے گئے کوئی کسی ادبیاتی طبقہ کی طرف سے نہیں رکھا گیا۔