



From Gaza to Ukraine: Are We Getting Used to War?

READ ABOUT IT ON PAGE 11

NEW SOCIETIES NEW ENERGY

READ ABOUT IT ON PAGE 2

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Moreover, after days of speculation, the Fashion Society has made its long-awaited comeback and it's safe to say, Denning just got a whole lot more colorful. Once thought to have been discontinued, the Fashion Society is proving that style at Denning was only ever on pause.



In picture: Adeena Mirza (class of 2026)

The Supreme Court's landmark judgement on Khula.

On October 25, 2025 the Supreme Court of Pakistan issued a pivotal 17-page judgment authored by the Honorable Justice Ayesha A. Malik, that has foundationally, and irreplaceably, tilted how family courts must treat a woman's fundamental right to seek khula.

Practically, this new judgment will change how petitions that allege cruelty, lack of maintenance, or other marital misconduct are read, litigated and adjudicated. Additionally, Family Courts are also advised to not to convert dissolution claims into khula without explicit consent.



In picture: Rafay Fareed (class of 2022)

READ ABOUT IT ON PAGE 4

New Societies, New Energy: Denning Perception Paradox and Fashion Week

Denning's campus is abuzz once again, not with debate motions or mooted rounds this time, but with fresh beginnings. As the semester unfolds, two new (and one newly revived) societies are set to redefine what it means to be part of the Denning community. From decoding human behavior to reviving campus fashion, this year promises a mix of intellect, introspection, and undeniable flair.

The newest addition to Denning's dynamic lineup is one that dares to ask the question: What if reality isn't as real as you think? Enter "Perception Paradox", a mind-bending event by the Center for Human Excellence, led by NLP and Emotional Intelligence expert Sir Mahin Muhammad alongside Miss Areeba Ahmed.

Perception Paradox isn't your typical university event, it's a psychological adventure into the workings of the human mind. In this one-of-a-kind experience, participants will investigate human behavior, decode language, and challenge perception itself. Each round pushes teams to confront complex characters, untangle distorted narratives, and uncover the hidden meanings behind words. It's an event that invites you not just to play, but to perceive.

Guided by experts in Applied Mind Sciences, the Center for Human Excellence focuses on transforming how students think, feel, and perform. Under the guidance of Sir Mahin, an NLP and Emotional Intelligence specialist and Miss Areeba, an NLP and EI practitioner, students are encouraged to strengthen their focus,

emotional intelligence, and mental resilience. The center's mission finds strong support in Sir Faheem Khan, a seasoned trainer with over 15 years of experience across law, mind sciences, and human development. With expertise ranging from criminal and corporate law to NLP, hypnosis, Reiki healing, and yoga, he bridges the gap between intellect and intuition. Perception Paradox takes that mission a step further. Participants will explore how language shapes thought, how persuasion influences decisions, and how suggestion and imagination can alter what we believe to be true.

Expect a glimpse into the world of hypnosis not as magic, but as a testament to the mind's extraordinary potential. It's part competition, part revelation, and entirely unforgettable.

Moreover, after days of speculation, the Fashion Society has made its long-awaited comeback and it's safe to say, Denning just got a whole lot more colorful. With Vareesha Irfan taking the reins as President, the society is kicking things off with a Color Week that has everyone talking. Monday means black, Tuesday brings blue, Wednesday goes pink, Thursday turns green, and Friday ends in pure white, a week-long celebration of creativity, expression, and individuality. Once thought to have been discontinued, the Fashion Society is proving that style at Denning was only ever on pause.

It seems that this year at Denning is all about perception, personality and new changes and we are all here for it because in true Denning fashion, nothing is ever quite as ordinary as it seems.

Intra-ADR and Advocacy Competition: Word from the Organizers

The Intra Advocacy Competition (IAC) is a distinguished mock trial event organized by our team, designed to provide students with an opportunity to experience the practical aspects of legal practice. The competition aims to equip aspiring advocates with essential skills in advocacy, research, and courtroom professionalism. The competition is structured into four stages. The first stage is the Workshop Stage, where Sir Shahid Shafiq will mentor participants to ensure they are prepared for the subsequent rounds. The second stage is the Client Dealing Stage, followed by the Written Pleadings Stage, and culminating in the Oral Arguments Stage. The competition will be adjudicated by sitting judges, thus participants can demonstrate their legal acumen before members of the judiciary. Beyond honing their professional capabilities, this event serves as an invaluable opportunity for participants to build meaningful connections within the legal fraternity.

The Alternate Dispute Resolution (ADR) Competition is a specialized event focusing on the art and practice of mediation. Mediation is an essential skill in today's world, fostering constructive dialogue, mutual understanding, and amicable resolution of disputes without resorting to prolonged litigation. The competition is designed to teach and refine these crucial skills among students. The event will commence with workshops conducted by Sir Shahid Shafiq, where participants will be guided through the various stages and techniques of mediation. Following the workshops, participants will engage in the final competition, where they will assume the role of real mediators, applying their learning in a simulated yet practical environment.



LORD DENNING, FAMOUSLY KNOWN AS 'THE JUDGE WHO REFUSED TO STAY IN HIS CHAPTER'

"The trouble with Tom Denning is he's always re-making the law, and we never know where we are" - Lord Hailsham

If there is one name that law students can't seem to escape, it's Lord Denning. He appears in almost every textbook, every lecture, and somehow every exam. Whether it being contract law, tort, administrative law, or equity, you flip open a chapter and there he is again, writing his own interpretation of justice. But behind the quotes and the famous judgments was a man with a surprisingly human story. One of intellect, conviction, and a sense of 'humour' that could disarm even the sternest courtroom.

Alfred Thompson Denning, was born in 1899 in a small English village called Whitchurch. He was the fifth of six children, the son of a draper who ran a modest shop. Like many of his generation, his youth was interrupted by the First World War. He served briefly near its end, returned home, and went on to study mathematics at Oxford before switching to law, a decision that would change the course of British legal history.

He was called to the Bar in 1923, and from there, his rise was almost cinematic. Within two decades, he was appointed to the High Court, then to the Court of Appeal, and eventually became the Master of the Rolls which was a position he held for twenty years. But what truly set him apart was not the title on his door; it was the mind behind his judgments.

Lord Denning had a rare gift for breathing life into the law. Where other judges hid behind Latin sentences, Denning wrote like a storyteller. His judgments were clear, almost conversational, and full of literary rhythm. He made law sound like life, and that was deliberate, he believed that the law existed for ordinary people, not just lawyers in wigs.

His legacy, of course, extends far beyond his writing style. Denning's decisions reshaped modern common law. He revived the doctrine of promissory estoppel and expanded

The boundaries of negligence and fairness. He often tested the edges of precedent while also sometimes stretching it, and at times snapping it entirely, all in the pursuit of what he thought was right.

Lord Denning was not defined solely by his reforms or the boldness of his judgments. Behind his decisiveness was a methodical and disciplined thinker. He approached each case with an almost literary attention to language, believing that clarity was essential to justice. Denning viewed the law as a living structure, one that required both precision and humanity.

Yet, not everything about him was charming. In his later years, some of his remarks, particularly about controversial criminal appeals were rightfully criticized. He was a man of his time, and sometimes his judgments reflected biases that haven't aged well. But to ignore his contributions would be to overlook the very fabric of modern legal development despite being criticized by every man of Law.

What few people mention, however, is Lord Denning's deep sense of moral responsibility. He was one of the first senior judges to advocate for legal aid and access to justice. He came from humble beginnings, and he never quite forgot what it meant for the law to be out of reach for most people. Even as his fame grew, he remained unpretentious.

When Lord Denning retired in 1982, he left behind more than law reports but more so philosophy. He believed that the law must move with the times and serve the people it governs. And that's why, even decades later, he still shows up in every chapter, every discussion, and every debate about fairness. Lord Denning wasn't just a judge, he was a character, a teacher, and, in many ways, the unofficial narrator of English law.



Valuing autonomy and recognizing psychological abuse as cruelty; The Supreme Court's landmark judgement on Khula.

On October 25, 2025 the Supreme Court of Pakistan issued a pivotal 17-page judgment authored by the Honorable Justice Ayesha A. Malik, that has foundationally, and irreplaceably, tilted how family courts must treat a woman's fundamental right to seek khula (dissolution of marriage). By setting aside the adverse findings of the Peshawar High Court and the Family Court in a petition brought by Dr Seema Hanif Khan, the court restored the Family Court's decree of dissolution and clarified two core points that stand out vibrantly.

First of which is the plain and concrete fact that khula is an independent, inalienable right of the muslim wife that cannot, in any circumstances, be made conditional on the mere matter of the husband's consent. Secondly, psychological, emotional and verbal cruelty will, from here on forth, amount to the description of "cruelty" under the Dissolution of Muslim Marriages Act and can justify dissolution.

The Honorable Justice Malik emphasized upon the statement that "cruelty need not always manifest in physical violence," and stressed that family courts must apply a gender-sensitive lens rather than defaulting to ready made and flimsily available patriarchal stereotypes (for instance, labelling a woman "disobedient" for the mere act of her seeking education or work). The judgment emphasised that domestic harms, more often than not, occur in private and therefore will obviously lack third-party proof. And as such being the situation, courts cannot simply dismiss such claims because there is no FIR or medical evidences acquired in form of relevant medical certificates.

Historically, Pakistani family-law litigation has been beset by two recurrent issues that disadvantaged women. Firstly, the tendency of lower courts to automatically convert a wife's dissolution claim as khula, a remedy initially premised only on the husband's consent, without properly taking into account the different legal tests and burdens that apply to suits under the Dissolution of Muslim Marriages Act. Secondly, the issue of adamant insistence on narrow, physical-injury-centred beliefs and perceptions of the word "cruelty" that infer instant disregard of emotional and mental harm.

The Supreme Court's 25th October ruling squarely confronted both tendencies, and tackled them both head on. This new decision also builds on recent Supreme Court jurisprudence that also effectively guarded a muslim woman's autonomy. In the case of Ibrahim Khan v. Saima Khan (2024), the Supreme Court made clear that a court cannot pass a decree of khula without the woman's consent, a principle the present ruling of 25th October reiterates and applies to the factual and legal errors of the Peshawar High Court. By re-establishing the crucial distinction between a statutory dissolution (DMMA) and khula, the Court prevents family courts from effectively forcing women into remedies or outcomes that they did not seek in the first place.

Practically, this new judgment will change how petitions that allege cruelty, lack of maintenance, or other marital misconduct are read, litigated and adjudicated. Family courts are now instructed to scrutinize evidence on a wider range, which includes taking into due consideration the complainant's testimony about psychological harm, and not to be insistent solely on an FIR or medical certificate as the only acceptable proof of cruelty. Additionally, Family Courts are also advised to not to convert dissolution claims into khula without explicit consent. The Court also ordered the return of dower items where the Family Court had wrongly concluded they had been "surrendered," emphasizing the fact that economic rights must not be sacrificed by legal reasoning that is inherently flawed.

Beyond just affecting the relevant parties in the case, this ruling has also signalled a monumental doctrinal shift towards the crucial act of reading family law rules through the lens of constitutional guarantees, such as dignity and equality (Articles 14, 25, 35). Legal practice has been aligned inseparably from the lived-in reality of truly understanding the core aspects of domestic harm, aspects that bring into acknowledgement that mental and emotional cruelty is just as corrosive of marriage as it is of the person. Legal practitioners, family-court judges, arbitration councils (under MFLO) and arbitrators will have to adapt to this new procedure and language to avoid perpetuating stereotypes that the superior Court has explicitly condemned.



When Honour Meets Desire: Rereading the Legend of Umer Marvi Today

In the heart of Sindh's desert lives one of the most beloved tales of Sindhi folklore written by Shah Abdul Latif Bhittai. It's not just a tale of beauty and captivity, but rather a symbol of morals, courage, and loyalty to one's homeland.

Marvi was a simple girl from a secluded desert near Thar. Some versions of the story state that she was already betrothed to a man from her village. Even though she wasn't born rich or powerful, she was known for her kindness, humility, and radiant beauty. Her heart belonged to her people and her land.

Word of Marvi's immense beauty reached the palace of Umerkot, where King Umer Soomro became intrigued by her qualities. Soon, this curiosity turned into desire, and Umer disguised himself as a common man to see Marvi for himself. As the women gathered to draw water, he saw Marvi and was instantly captivated by her beauty.

His obsession led him to order his men to take Marvi to his palace in Umerkot. In his stone fort, Umer offered Marvi everything possible, silks, jewels, and the promise of becoming his queen.

But Marvi was firm in her decision; all she wanted was to go back to her land and her people. Despite the king's power and persuasion, Marvi remained adamant and kept refusing him.

Days turned into months, yet Marvi did not give in to the charms of the future Umer promised her. Seeing her resilience, Umer began to view her not as an object of desire but as a person of honour. To the king's astonishment, a revelation was made in his court that completely changed his decision. Umer discovered that both he and Marvi had been nursed by the same wet nurse. This meant that their bond was sacred, like that of siblings, and therefore there was no possibility of marriage.

As a result, Marvi was set free and sent home with honour and gifts. However, Marvi's trial did not end there. Upon her arrival, she was questioned by her own people and husband, who began to wonder if she had remained pure in the king's custody. In an attempt to prove her innocence, Marvi bravely underwent a test: she held a red-hot iron rod in her hands. Miraculously, her hands remained unburnt, and the people believed her once again.

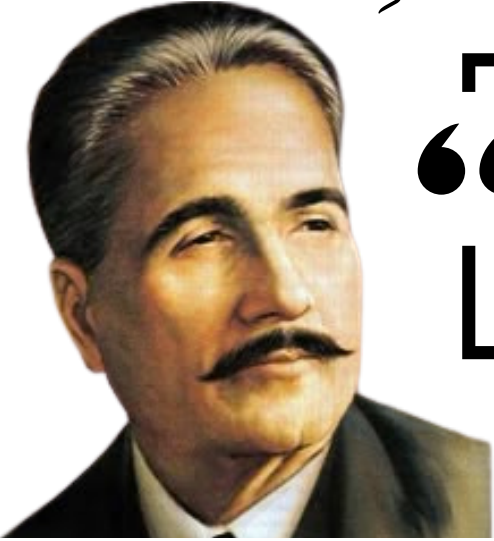
They embraced her, and her story was sung with pride for generations to come.

To this day, Sindh's poetic tradition celebrates Marvi as one of the Seven Queens of Shah Abdul Latif Bhittai, seven strong women who represent courage, purity, and sacrifice. Her story still echoes in folk songs and verses, reminding us that love for one's roots is a power so great, no throne can buy it.

Even though the story has been shaped by generations of retelling, and the "wet nurse" arc may at times seem impractical or unrealistic, it may simply have been a device to resolve the major conflict in the tale. Regardless, Marvi remains a timeless symbol of patriotism and honour.

However the fact that Marvi had to take such extreme measures to prove her purity may not just be a thing of the past, as till date abuse victims are often sanctioned and questioned by the society.

درسِ جذبِ باہمی اور ہمجہتی از نظمِ جوابِ شکوہ



فرقہ بندی ہے کہیں اور کہیں ذاتیں ہیں
کیا زمانے میں پنپنے کی یہی باتیں ہیں؟

خاطر وہ ہمارے درمیان یہ نفرت اور دشمنی برقرار رکھنے کے کوشاں ہیں۔ ہمیں یہ لائق ہے کہ ہمارے نبی اکرم ﷺ کی ہدایات، اسلامی آئین اور سیرتِ نبوی ﷺ کی پیروی کرتے ہوئے، ایک کلمہ گو ہونے کی حیثیت سے ہم آپس میں ایک مضبوط چٹان بن کر کھڑے رہیں، اس بات سے بے پروا ہو کر کہ ہمارا دوسرا مسلم بھائی بحیثیتِ عقیدہ سنی ہے یا کہ شیعہ، عرب ہے یا عجم۔ اس اخوت کا مظاہرہ ہمیں ہجرتِ نبی کے فوراً بعد نظر آیا، جب نبی اکرم ﷺ نے مہاجرین کو انصار کا بھائی بنایا۔

تاریخ گواہ ہے کہ اس اخوت اور باہمی اتفاق و اتحاد کے نتیجے میں مسلمان نے سالوں دینا پر حکومت کی اور ساتھ ہی ساتھ حکمت اور فلسفے کے بھی میدان سر کئے اور آج ہمیں اس کی عدم موجودگی کے منفی اثرات درپیش ہیں۔ مسلمانوں کو دہشت گردوں کی شناخت دے دیں گئیں، جبکہ اسلام تو امن اور سلامتی کا پیغام ہے۔ اس بات کی نشاندہی اقبال نے کچھ اس طرح سے کی، کہ:

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارکِ قرآن ہو کر

عظمت نہ جانیں، اس کے آئین و احکام کی حرمت نہ پہچانیں، بلکہ اس کے عوض، اس کے تقدس کو پامال ہونے دیں، اس کے آئین و احکام کے برعکس عمل کریں، اور ان سب کے باوجود، اغیار سے یہ توقع رکھیں کہ وہ ہمارے رسول ﷺ، ہمارے مذہب، ہمارے آئین، اور ہماری قدر کرے، تو معقول بات ہے کہ یہ ممکن نہیں۔ ہمارے آئین ہی ہماری پہچان تھے، انہیں کی بدولت ہماری تعظیم، ہماری تکریم، ہماری توقیر تھی، اور انہیں کی بدولت ہم دوسروں سے منفرد تھے، مہذب تھے، اور ہماری اصلاح و ترقی ممکن تھی۔ آج اس کی عدم موجودگی نے ہمیں دنیا بھر میں ذلیل و خوار اور رسوا کر دیا ہے۔ اپنے انہیں جذبات کا اظہار کرتے ہوئے اقبال کہتے ہیں:

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارکِ قرآن ہو کر

دورِ حاضر میں یمن، فلسطین اور شام میں حالتِ جنگ کے پیش نظر امریکہ اور یورپی ممالک سے ہزاروں کی تعداد میں جدید اسلحے اور بارود کی خرید و فروخت کی جا رہی ہے۔ بلکہ یہ کہنا شاید غلط نہ ہوگا کہ آج ان ممالک کی ہتھیاروں کی صنعتیں ہم مسلمانوں میں آپسی رنجش اور تنازعات کے ہی بدلے کامیاب ہے۔ اور اسی ذاتی مفاد کے

اس تحقیق کا حصار اس نقطہ نظر پر ہے، کہ عصرِ حاضر میں مسلمانوں کی اصلاح اور بیداری اور ان کے ثقافتی تحفظات کو اقبال کی نظمِ 'جوابِ شکوہ' میں استعمال شدہ منفرد انداز اور لب و لہجے کی بدولت کس قدر امداد و معاونت حاصل ہے۔ اقبال نے اس نظم کے ذریعے اس امر کی نشاندہی کی کہ آج دنیا میں مسلمانوں کو جو اغیار کے ہاتھوں غلامی اور رسوائی کا سامنا ہیں، ان کی وجہ وہ خود ہیں۔ اور ان کا یہی نظریہ بہت حد تک آج بھی درست اور متعلقہ ہے۔ اقبال نے اس غفلت اور بے پرواہی کو کچھ اس انداز میں بیان کیا ہے:

قلب میں سوز نہیں، روح میں احساس نہیں
کچھ بھی پیغامِ محمد ﷺ کا تمہیں پاس نہیں

مسلمانوں میں درمیانی رنجش، دوری اور نا اتفاقی کا انجام ایک یہ سامنے آتا ہے کہ فرانسیسی چریدے میں نبی اکرم ﷺ کے طنزیہ اور تمسخرانہ کارٹون بنائے جاتے ہیں۔ یہ کہنا یقیناً غلط نہ ہوگا کہ ہماری آپسی دشمنی اور اسلامی آئین و حقوق سے ہماری بے زاری و بے پرواہی نے آج ہمیں اس مقام پر لا کھڑا کیا ہے، اغیار اتنی جرأت کر بیٹھے ہیں کہ وہ ہمارے تقدس مآب ہستیوں کے تقدس پامال کر سکے۔ ہم مسلمان ہوتے ہوئے بھی اگر اسلام کی

Masla-e-khaas, Mashwara-e-aam

AAP KA MASLA

What were open book exams like? I feel like they must've been easier than closed book.

HAMARA MASHWARA

They started by crying then panic printing 200 pages that you will never read and ended with high thresholds. Atleast, with closed book exams you retain better knowledge

AAP KA MASLA

Mainay socha tha Havi ke concert pe jaa ke full vibe karun gi, liken ab koi friend jaane ko raazi nahi

HAMARA MASHWARA

Havi ki vibe ko fully feel karne ke liye going alone is not a bad option. Infact, consider it as an oppurtunity to find better friends.

AAP KA MASLA

What's the most used phrase among Denning students?

HAMARA MASHWARA

"I'll start tomorrow." It's less a phrase and more a coping mechanism. Tomorrow becomes next week, next week becomes finals season, and suddenly you're revising twelve chapters. Even with sir Huzaifa's constant reminders.

AAP KA MASLA

How do I know if I'm in the right university

HAMARA MASHWARA

We can not tell you that, however we will advice you that university right ho ya wrong, parhayi donon may karni hoti hai, so do not think about anything else and start studying. Warna yahan se bhi jayen gai!

AAP KA MASLA

Samajh nahi araha that Company law ka syllabus kaise khatam hogya...meri toh first class he revision class hui

HAMARA MASHWARA

Life in Denning is super fact-paced, uni start huay 1 month hua but feels like a whole semester. But do not worry, trust your teachers, sab hojayega.

AAP KA MASLA

Not a part of any Denning society this year, kia yeh Denning community mujhay accept karegi?

HAMARA MASHWARA

Accept toh karein gai liken pity bhi karein gai because this year is different than all the previous ones and you missed the chance to be a part of it, liken khair not a big deal!

AAP KA MASLA

A teacher (who shall remain nameless) needs to attend a charisma class

HAMARA MASHWARA

They teach us about persuasive communication, but can't persuade anyone to stay awake. No need to fret though, Centre for Human Excellence might do something about this.

AAP KA MASLA

Denning may International Relation and Politics kab se agaya, am I the only one out of loop?

HAMARA MASHWARA

See issi liye Denning Obitar is important to read, so you are aware of everything that goes on (yes, everything.)

AAP KA MASLA

I spent my summer vacations trying to figure out whether I should choose admin law or commercial law, prank hogya mere sath.

HAMARA MASHWARA

Acha hai na that your seniors made that choice for you, trust them, kuch soch ke he choose kia hoga.



Poise, Passion, and Persistence: Adeena Mirza on Finding Balance and Success in Law School

For most students, opening exam results can be a heart pounding moment filled with nerves and anticipation. But for Adeena Mirza, who recently earned three distinctions, it was a quiet, reflective triumph. *“I remember looking at the screen and just saying a soft oh, more to myself than anyone else,”* she recalled with a smile. *“It wasn’t this big dramatic thing just a quiet realization that everything I’d worked toward had settled into place.”*

That understated grace is a running theme throughout Adeena’s journey. Currently interning at RIAA Barker Gillette, one of the country’s most prestigious law firms, Adeena balances academic excellence with professional experience and a calm, collected demeanor. *“Staying calm, composed, and true to myself, no matter the pressure, is something I hold close,”* she said. It’s a mindset that not only helped her through sleepless study nights but also shaped the way she approaches life and law alike.

Her definition of success is equally grounded and graceful. *“Success, to me, means being content and at peace, but also continually pouring into yourself and the bonds you share with others,”* she said thoughtfully. *“It’s about watering your own garden and helping others’ bloom too.”*

When asked where she sees herself in five years, Adeena chose not to make rigid predictions. *“So much can change in such a short time,”* she admitted. *“What I do know is that wherever I am, I hope I’m happy, healthy, and surrounded by good people and meaningful work.”* Her openness to the unknown reflects a maturity beyond her years a quiet confidence that good things come to those who remain curious, kind, and committed.

Her advice to younger law students is equally reflective of her calm strength: *“Be yourself and stay open to new experiences, because when you move through life with curiosity, the world has a lovely way of opening itself to you in return. Hard work never goes to waste. Hold yourself to a high standard not out of pressure, but out of respect for the life you’re building.”* Whether it’s sipping miso soup after class, working through a client file, or celebrating an exam with friends, Ms. Adeena moves through life with an effortless blend of focus and flair.

When asked about her study routine, Adeena emphasized the power of vision and consistency. *“Having a vision in mind makes all the difference,”* she explained. *“When I can see the bigger picture, the smaller steps start to make sense, even the tedious ones.”* To her, discipline and self-assurance go hand in hand with a touch of elegance her monthly Vogue subscription, as she puts it, is *“a perfect blend of indulgence and motivation arriving at my doorstep each month.”*

At RIAA Barker Gillette, Adeena has immersed herself in the technical and human sides of the legal profession. Her work includes trademark registrations, renewals, and competition law matters related to mergers and acquisitions areas that combine analytical precision with practical insight. Yet, what’s stayed with her most is the generosity of the people she works with. *“Behind every email, every file, and every meeting are real people who take time out of their incredibly busy schedules to teach and guide you,”* she said. *“It’s taught me that law, at its core, is just as much about people as it is about principles.”*

Her internship has also broadened her perspective on the profession. *“There’s no single mould you have to fit into,”* Adeena reflected. *“When you show up as your most authentic self, you naturally carve out your own place within the legal profession.”* It’s a message that resonates deeply with her peers many of whom look up to her ability to balance ambition with authenticity.

Despite her impressive achievements, Adeena doesn’t take herself too seriously. She laughs easily about the little things that make law school life memorable, from solidarity cups of chai with friends to the inside jokes that only classmates would understand. *“Honestly, I wish I had an outfit generator in my closet like Cher’s in Clueless,”* she joked. *“It would make exam season just that tiny bit more glamorous.”*

Her story is a reminder that success doesn’t always need to shout it can speak softly, with grace, gratitude, and quiet determination.

From Law Student to Barrister, from Denning to Bar at Law: Rafay Fareed's journey of purpose.

For many aspiring law students, the study of law is a pursuit of prestige and intellectual challenge. For Mr Rafay Fareed, a distinguished alumnus of Denning Law School, it has evidently been a dedicated journey of purpose, discipline, and self-discovery. To chart his own course, to reflect family traditions, and to establish a profound belief in all he stands for. To get this opportunity to converse with him and inquire of him all that I could, was truly an inspiring opportunity for me.

After graduating from Denning in 2022, Mr Rafay Fareed set his sights on the Bar Training Course (BTC) at the University of the West of England, Bristol, a milestone he has described as “a dream come true.”

“Coming from a family with a long-standing tradition in the legal profession, completing my Bar was the natural next step,” He offered. Yet, beyond the title of Barrister, what really stood out to him was the entire transformative journey and enriching experience of the program. “The confidence and discipline that the course instills in aspiring lawyers cannot be overstated,” He has said. “The Bar is not merely a post-qualification degree, it's a full-time commitment, and that intensity is exactly what an aspiring lawyer needs.”

After completing the BTC in 2023, Mr Rafay Fareed joined his family's law firm, which specializes in labour and employment law. However, his curiosity soon led him in a different and entirely independent direction. “I realized that my true interest lay in corporate law,” He discovered soon enough. But what does it mean to leave a safer hub and venture out into an uncharted one? To fly out of one's comfortable nest and seek greater challenges? “Leaving the family practice was not an easy decision, but joining Orr Dignam & Co. as an Associate has been one of the best choices I've made.” At the firm, he now works on a range of corporate transactions and advisory matters, experiences he has described to me as being “invaluable for both professional and personal growth.”

Making that transition from the University of London's academic environment, to legal practice in Pakistan is not without its challenges, as many of us are aware, and Mr Fareed has noted the same. “Although much of Pakistan's legal framework has its roots in English law, the way it's applied locally is quite different,” He has said. And though he was armed with theoretical foundation galore, the practical realities such as the drafting, client interaction, and procedural work, all demanded a new skill set. He overcame this through what he has called “hands-on experience, observation, and relentless curiosity.”

Mr Rafay Fareed's time at Denning had continued to shape his professional approach. He credited Sir Abdul Qadir's ‘box approach’ with refining his analytical skills. “It trains you to break down complex issues into smaller, manageable parts, something that's just as useful in practice as it was in exams.” He also recalled Sir Huzaifa Muqadam's guidance in honing his writing style, emphasizing “clarity, conciseness, and structure.”



When I asked him what he found the most fulfilling about his current role, he replied without hesitation, “The sense of purpose that comes from contributing to complex corporate transactions that have real commercial impact.” Over time, his understanding of the law has evolved smoothly from the academic to the practical. “Law is not static, it's dynamic and intertwined with business realities, policy shifts, and human factors,” He has reflected, reminding me, and us all, that an effort should always be made to translate academics into practicality.

To close off, I asked Mr Rafay Fareed a crucial question, and one of our favorites here at The Denning Obiter; his best advice for aspiring lawyers. What he responded with was measured and incredibly wise, “Approach the profession with patience, curiosity, and resilience. Consistency matters far more than perfection.” He adamantly urges students to seek practical exposure, ask questions, and maintain balance. “A meaningful career in law isn't just about professional success, it's also about maintaining a balance between your personal and professional life.”

Having interacted with Mr Rafay Fareed, I now realize that it truly is this blend of intellect, calm wisdom, humility, and unwavering purpose that makes him one of Denning Law School's most inspiring alumni, a lawyer whose journey embodies both discipline, warm thought, and heart.

AFGHAN REFUGEES: A DILEMMA

For decades, Pakistan has been a home for millions of Afghans who crossed the border looking for safety. Now, with the government speeding up deportations, especially after what happened in October 2025, the whole issue feels heavier than ever. Should people really be sent back to a place that still isn't stable? Or is Pakistan just doing what any country would do when it's under pressure?

Officials say it's about order and control. Many Afghans living here don't have proper papers, and that makes things complicated for border and security forces. They argue that some groups take advantage of the situation, and that Pakistan has every right to know who's living within its borders. On top of that, the economy isn't exactly helping. Prices keep rising, jobs are tight, and people are frustrated. From that side of the argument, sending refugees back isn't seen as cruelty, but as practicality.

But the view from the other side looks very different. For Afghan families who've lived here for years, Pakistan is the only home they know. Going back to Afghanistan, under Taliban rule, doesn't mean returning to peace. It means going back to poverty, uncertainty, and in some cases, real danger. Some of those being deported were born here. They've gone to school here, worked here, and built their lives here. When the deportations picked up again in October 2025, human rights groups shared reports of families being separated, rushed removals, and very little time given to pack or appeal.

What the government calls enforcement looks, to many, like being pushed out overnight. That's why the ethical question won't go away. Yes, Pakistan has a right to regulate its borders, but is that right bigger than someone's right to safety? Under international humanitarian law, there's a concept called non-refoulement. It basically means you don't send someone back to a place where their life or freedom might be in danger.



Whether or not they have the right documents shouldn't change that. It's a principle about basic human protection. There's also a moral and religious side to think about. Islam encourages kindness to those who are displaced or in need. The Prophet Muhammad (peace be upon him) spoke about the value of giving refuge and

and support to others. It's part of what defines a compassionate society. Pakistan and Afghanistan share deep roots in culture, faith, and family ties. Turning away people who have lived here peacefully for decades feels like forgetting that shared history.

At the same time, it's fair to admit that Pakistan is under strain. No country can host millions of refugees forever without facing challenges. But there's a difference between managing the situation and forcing people out.

A more balanced approach could include proper registration, cooperation with aid organizations, and letting families return voluntarily when it's safe. The goal shouldn't be just to clear space, but to handle things responsibly and with empathy.

The real test for Pakistan is not whether it can enforce deportations, but whether it can do so without losing its humanity. Pakistan has a long history of generosity. Entire generations of Afghans grew up here and contributed to the society around them.

That legacy of hospitality shouldn't end in resentment. What's happening now will shape how Pakistan is remembered in this chapter of history, not only for its policies, but for how it treated people when they had nowhere else to go.

"How can I uproot everything when we were born here, lived here, married here, and buried our loved ones here?" - Meer, an Afghan Refugee in Pakistan.

FROM GAZA TO UKRAINE: ARE WE GETTING USED TO WAR?



Every time we open social media, we see heartbreaking pictures of destroyed homes in Gaza, empty streets in Ukraine, and families running for safety. For a second, we feel sad, maybe even angry. But then we scroll again, and life goes on. It is not that people do not care anymore; it is that we have seen so much pain that we almost do not know how to react anymore.

In the past, war news took days or weeks to reach us. Today, it arrives instantly through videos, tweets, and live updates. Every bombing, every rescue, every tear is right there on our screens. But with so much tragedy hitting us every day, many people are starting to feel emotionally tired. The question is: have we become numb to war?

Think back to 2015, when the photo of a young Syrian boy, Alan Kurdi, who drowned while fleeing war, shocked the world. That one picture made people cry, donate, and protest. Now, similar images come out daily from Gaza, Ukraine, and Sudan, yet they rarely spark the same reaction. The world has not lost its heart; it is just emotionally exhausted.

Experts call this “compassion fatigue.” It means our minds stop reacting to suffering when we see it too often. When war becomes part of our daily feed, it starts to feel normal. The more we see, the less we feel. And sometimes, to protect ourselves, we simply look away.

Social media makes this worse. One second, you see a video of a bombing, and the next, there is a funny meme or a dance challenge. It is a strange mix of tragedy and entertainment that makes it hard to stay focused on what really matters. Everything gets mixed up, and serious issues lose their weight.

Then there is the problem of fake news. Every conflict brings hundreds of posts claiming different “truths.” People start doubting everything they see. When no one knows who to trust, they stop caring altogether.

This emotional distance has real effects. Public reaction shapes global action. When people lose interest, leaders and governments feel less pressure to help or negotiate peace. In both Gaza and Ukraine, the world’s attention seems to fade as soon as something else grabs the headlines.

University projects, short films, and awareness campaigns are giving new life to stories that might otherwise be ignored. These efforts prove that compassion is not gone, it just needs to be reminded of its purpose.

As students, we belong to a generation that has grown up watching the world through screens. We have seen revolutions, disasters, and wars not in history books, but in live videos. That gives us both awareness and responsibility. We can use our voices and platforms to remind others that these are not just “news stories,” they are real people’s lives.

The truth is, the world does not need more people watching from a distance. It needs people who care enough to speak up. So, the next time you come across a heartbreaking post from Gaza or Ukraine, pause for a moment. Do not just scroll. Feel it. Think about it. Share it. Because the moment we stop feeling, we lose what makes us human.

“By being uninvolved we almost participate in the most outrageous practices.” — Elias Tsikoudis, Political thinking for the masses: Way to freedom

WHY WE SPEND OUR LIVES SEARCHING FOR OURSELVES



Among the recurring ideas in Haruki Murakami's work is what critics often call his "Two Halves Theory" which blurs the imaginary line between reality and the subconscious. This theory lays out the idea that every single individual has two separate selves: one which exists in the external world and the other which wanders around in a different subconscious realm—the internal self. This idea explores the alienation and framework of one's identity and the natural human desire to feel whole, which causes one to spend, if not all, then a large portion of their lives searching for their "one true self".

In his novels such as *The Wind-Up Bird* and *Kafka On the Shore*, we see characters often experiencing a separation between their conscious and subconscious selves as well as the characters travelling to different realities thus representing the conflict between the two. The external self conforms to societal norms and ideas while the inner self holds memories and feelings that the external half has suppressed. This suppression creates a drift between the two, which Murakami explains, is the feeling of loneliness and disconnect that people often feel.

A key aspect of this theory is the travel between different realms, often depicted by way of characters who enter tunnels, wells, and other spaces that perfectly mirror their voyage into the subconscious which highlights the human need to confront suppressed feelings, and the need for balance between logic and impulse. In *Norwegian Wood* and other works, Murakami explores the idea of isolation serving as a pathway to healing and self-reflection and not just as mere loneliness. He further builds upon Jung's concept of individuation and uses music, memory, and dreams to bridge the gap between the two selves as a way of restoring inner harmony within the self.

Murakami explores this idea of "two selves" most clearly in *Kafka on the Shore*, where each character seems to be wandering through both the real world and an unseen inner landscape. To begin with, Kafka Tamura's split is shown through Crow, the voice in his head that is braver, sharper, and more decisive than he feels he can be. Crow moves with a certainty that Kafka lacks and thus becomes the inner half that steadies Kafka as he confronts fear, guilt, and desire. Similarly, Miss Saeki embodies this duality through her coexistence with her younger self,

who remains preserved in memory and in music. As a result, her present and past selves feel like two separate lives running side by side, highlighting the emotional weight of unresolved longing.

On the other hand, Nakata represents a more literal rupture between the halves of the self. After losing a fundamental part of his consciousness, he operates through pure intuition, allowing him to interact with forces that remain inaccessible to others. Nonetheless, his simplicity points to an alternative form of completeness, one that is sustained by intuition rather than intellectual reasoning. Ultimately, through these characters, Murakami showcases how individuals struggle to reconcile their fragmented halves, suggesting that the journey toward wholeness is both deeply human and deeply necessary.

Outside literature, this theory resonates with the modern world as well. In an era of social conformity, identity loss, and isolation this theory feels more relevant than ever. Murakami's theory urges individuals to look inward, to explore their unseen half with honesty and courage, and to live that truth authentically.

SEASON OF THE WITCH BY HAYA ANSARI

This past month Dennings hosted a Halloween themed welcome party where every third person was dressed as a witch. Characterized in pop culture as old haggard women with protruding noses brewing bubbly concoctions in steaming cauldrons they are often reduced to works of fiction, folklore and popular costume choices. However for the average woman in the 16th century, this term was a death-knell.

This is the plot Silvia Federici brings forth in her book *Caliban and the Witch* analysing the witch hunts through the vantage point of a Marxist-feminist as the 'original sin' which laid the framework of the patriarchal order that dictates gender and class relations today.

The book is divided in 5 stages, with the first 3 revisiting the epoch of capitalism coeval with the subjugation of women. The opening act is set in Feudal Europe which is a theater of endemic revolts of the serfs or peasants against their masters' despotic control over land and taxes. This social resistance gave way to the Heretic movements of the 13th century, rallying for the emancipation of the Church as a bastion of feudal ideology and denouncing its divine investiture. Federici pinpoints the decalogue of witchcraft in the 16th century assimilated with the definition of heretics as sodomy, infanticide, animal worship and sexual degeneracy became the recurrent themes of both trials.

The class-war reached its pinnacle when the Black-death decimated the masses leading to a labor crisis and crisis of accumulation which threatened to subvert the feudal order of master-serf as the bourgeois struggled to retain the autocratic world order. The first-counter

revolution was a vicious sexualpolitic to dividethe young male worker and the proletarian woman by legalising rape, acclimatizing the people to widespread state sanctioned violence against women.

Secondly the advent of capitalism which Federici posits not as an evolutionary by-product of feudalism but a calculated counterrevolution by the bourgeois and the merchants to consolidate their despotic powers. Here Federici also departs from the Marxist definition of primitive accumulation as not just obtaining exploitable capital and labor but the accumulation of division amongst the working class encompassing race and gender. This accumulation was not the precursor to rather the consequence of systematic subjugation of women by confining women to homes, excluding them from workplaces, and labelling their domestic and reproductive labour as natural vocation hence devaluing it since it was not a market oriented labour. This was in tandem with the establishment of the Patriarchal wage where the concept of 'Man of the house being the breadwinner' stemmed from. While the Woman became entrenched within familial nomenclature, outside the sphere of market relations.

The onset of the 16th century observed a degradation of women in all walks of life. From the sets of Shakespeare to the courtrooms; women were characterized as demonic insubordinates, profane and malign which needed to be tamed. She also points out the dichotomy of modern femininity which emerged after the 17th century as being passive, docile subservient creatures. It is to note, both definitions demanded obeisance from women to their counterparts.

The mass denigration of women was an essential requisite in the transition to

capitalism as if women realized their autonomy and control over the labor force they would essentially rule the market itself.

Act 3 : it is now the mid-16th century where the Carolina-the imperial legal code of Charles V established witchcraft as punishable by death followed by 3 Acts of Parliament which made witchcraft crimen exceptum i.e. crime to be investigated by any special means necessary even in the absence of any damage on any persons. The vague definition of the actus reus and the disregard of the Mens Rea displays the prejudice of laws which declared an open season on women, mainly the old, the poor and the unmarried. The artists provided the demonic caricatures of witches, rooted in biblical imagery which helped the State and Church sanctify the killings of 'Liliths progeny' which preyed on infants. This enabled them to appropriate the residuum reproductive powers by criminalizing birth control and abortions under the guise of fighting infanticide.

Federici's work often faces criticisms of painting history with a wide brush and being ignorant of the patriarchal world that existed before the advent of capitalism. However to reduce her work to a mere historical account discredits the primary premise of her work: to uncover and critique the contemporary hierarchies of class which employ racial and gender warfare to deflect from the class antagonism and keep the working class in order as perfect slaves, alienated from each other hence from one's own-self. The title is a perfect representation of this premise with *Caliban*; the anti imperialist rogue dreaming of freedom only to trade one master with another and the *Witch, Sycorax* a dead creature in the original play but a central theme in this plot.

CAREER CORNER

Hand-picked oppurtunities just for you!

POSITION	ORGANIZATION	REQUIREMENTS	TYPE	LOCATION	LINK
LEGAL INTERN	Khichi Law Associates (KLA)	Law Students	Internship	Karachi, Pakistan	sararezaabbasi@gmail.com
INTERNSHIP OPPORTUNITY	GS Legal (Gajani & Shar)	Law Students & Graduates	Internship (3 weeks)	Karachi, Pakistan	info@gslegal.com.pk
LEGAL RESEARCH INTERN	AFMalik Law	Law Students & Graduates	Internship	Karachi, Sindh	Hybrid or on-site; generally runs June–August. Apply via connect@afmalik-law.com and afmalik.law@gmail.com cc
LEGAL INTERN (CORPORATE TECH)	VentureDive	Final year LLB	Intership	Karachi, Pakistan	https://www.venturedive.com/apac
LEGAL INTERN	SS Law Associates	Students pursuing a degree in Law	6 months Internship	Karachi, Pakistan	http://sslawassociate.com rozee.pk
LEGAL INTERN	Military Lands & Cantonments Department (ML&C)	Final semester law students / LLM Internship	Internship	Karachi, Pakistan	https://mlc.gov.pk/
LAW SCHOLARSHIP	Sydney University – Law Scholarships for International Students	Law Students	Scholarship	On-Site, Australia	The University of Sydney
BUSINESS DEVELOPMENT INTERN	HRI Private Ltd	BBA (Finance / Marketing) students	Internship	Karachi, Pakistan	https://pk.linkedin.com/company/hri-private-limited https://hri.com.pk/
Internee for Expo 2025	The Edmentors Pvt Ltd	Business students, BBA	Internship	Karachi, Pakistan	https://theedmentors.com/
Internal Audit / Audit-Tax Intern	MAANU Venture	BBA students (or finance background)	Internship	Karachi, Pakistan	https://www.maanu.biz/
Spring Internship (Multi-Department)	HRCONSOL	MBA or recent graduate	Internship	Korangi, Karachi	https://www.rozee.pk/EN/spring-internship-jobs

THATS ALL FOLKS!

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Front Page

[Zainab Khan]

New Society, New Energy

[Written by: Zainab Khan]

Lord Denning, Famously Known as “The Judge who Refused to stay in this Chapter”

[Written by; Maria Jagirani]

The Supreme Court Landmark Judgement on Khula:

[Written by: Daniyah Ali]

When Honour Meets Desire:

[Written by: Umer Ali]

Urdu Page:

[Written by: Hatim Zoeb]

Intra-Advocacy and ADR competition:

[Written by: Sundus Qureshi and Muhammad Muzzamil]

Masla-e-khaas Mashwara-e-Aam

[Written by: Maria Jagirani and Edited by: Zainab Khan]

Student Spotlight-

Adeena Mirza

[Tazmeen Rashid and Muhammad Yaseen]

Rafay Fareed’s Journey of Purpose:

[Written by: Daniyah Ali]

Afghan Refugees:

[Written by: Momin Tharin Edited by: Zainab Khan]

From Gaza to Ukraine

[Written by: Maheen Javed]

Why we spend our lives searching for ourselves:

[Written by: Amna Malik]

Season of the Witch:

[Written by: Haya Ansari]

Career Corner:

[Written by: Umaima Baig and Edited by: Tazmeen Rashid]

That’s All Folks:

[Tazmeen Rashid]

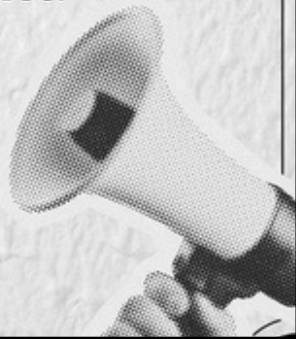
★★★★ THE DENNING OBITER ★★★★★

HAVE AN INSIGHT, STORY OR INITIATIVE?

Obiter’s student column is now open for submissions, and we are looking for creative ideas, analysis, unique insights and fresh perspectives concerning the legal, political and business matters from YOU.

Send us your work at Denning.obiter@denning.edu.pk and join us in making your voice and opinions heard.

Obiter: The Voice Of Denning



The team of The Denning Obiter would like to thank all our readers for supporting The Obiter and being part of our journey so far. Your encouragement keeps us going, and we’re always looking to grow with you. We’d love to hear your thoughts; what you enjoy, what you’d like to see more of, and how we can do better. Your feedback means the world to us and helps us make The Denning Obiter a space that truly represents our community.

Please let us know your thoughts at Denning.Obiter@denning.edu.pk