The digital copy of Vox Populi can be accessed from the following links:

- [https://www.amu.ac.in/amuhalls.jsp?did=10081](https://www.amu.ac.in/amuhalls.jsp?did=10081)
- [https://www.wordpress.com/voxpopuli2k16](https://www.wordpress.com/voxpopuli2k16)
- [https://www.facebook.com/voxpopuli2k16](https://www.facebook.com/voxpopuli2k16)

Or from our Facebook page:

- [https://www.facebook.com/voxpopuli2k16](https://www.facebook.com/voxpopuli2k16)
“Oh My Dear Children,
You Have reached the particular stage and remember one thing that when I undertook the task, there was criticism all around against me. Abuses were hurled upon me; Life has become so difficult for me that I aged before my age. I lost my hair, my eyesight, but not my vision. My vision never dimmed. My determination never failed. I built this institution for you and I am sure, you will carry the light of this institution far and wide till darkness disappears from all around.”
Inside Vox Populi

What You Can’t Afford To Miss

❖ Our USP – Articles by Dr. Ram Puniyani
❖ In the Limelight – Article by Prof. Irfan Habib
❖ Handpicked for you – Article by N.R. Madhava Menon
❖ Voice of ‘Vox Populi’ – Vox Pop Segment
❖ Brand new in ‘Vox Populi’ – Tiny Tales
❖ Editor’s Pick –
  Refugees – (English Section)
  Femme Courageuse – (English Section)
  Filisteen – (Hindi Section)
  Chalo Banein Kuch Behtar Ham – (Urdu Section)
MESSAGE

1. I am pleased to learn that Mohammad Habib Hall is bringing out the new issue of the Annual Hall Magazine “Vox Populi”.

2. The Aligarh Muslim University is India's one of the premier research and teaching institution and has been rated by NAAC as “A” Grade University. I am extremely happy that Mohammad Habib Hall students have shown their ability in all areas of academic endeavor.

3. I am sure that the Hall Magazine will provide a platform to the students to hone their literary skills and it will reflect high literacy standards.
MESSAGE

1. It has given me immense pleasure to learn that Mohammad Habib Hall is coming out with another issue of its annual Hall Magazine – VoxPopuli. As it has been in the past, I am sanguine that this year’s issue too will be a literary delight for the readers.

2. Media is a platform that endows us with immeasurable opportunities. Its infinite windows open to us a whole new world of possibilities. Moreover, media has the power to shape our perspective. 'VoxPopuli' is an integral part of that media. With the role of shaping and influencing perspectives of the society comes the responsibility of shouldering that power with caution and integrity. Our moral duty towards the betterment and upliftment of the society is paramount and supersedes everything else. It is highly commendable that our students have shouldered that responsibility with dedication and commitment.

3. Literary platforms like 'VoxPopuli' play a significant role in forming and influencing people's attitude and behaviour and are an endeavour to broaden community knowledge and education. Both knowledge and education are immensely empowering tools and empowerment of students for their all-round development through education is our cherished motto. A magazine is like a mirror which reflects the clear picture of all sorts of activities undertaken by the institution and develops writing skills among students in particular and teaching faculty in general. It is exclusively meant for churning out the latent writing talent which has the immense potentiality of sharpening your communication skill as part of your overall personality development.

4. I am confident that this issue of 'VoxPopuli' will send a positive signal to the staff, students and the persons who are interested in the educational and literary activities. The commendable job has also been done by the Editorial Board in planning for and producing the magazine. My congratulations to the team who took the responsibility for this arduous task most effectively.
MESSAGE

It is a matter of great pleasure and pride that residents of Mohammad Habib Hall are coming out with their Annual Magazine "Vox Populi". It is a combined effort of the Editorial Team lead by Nabeel Siddiqui who have put in their best to bring out a wonderful piece of work. Hall Magazine provides an opportunity to the students to showcase their hidden creative talents. I am sure Dr. Ali Jafar Abedi, censor of the magazine must have worked hard with the editorial team in fine tuning the magazine. I congratulate the entire team for bringing out "Vox Populi". It is hoped that it will go well with the readers.
A special feature of Aligarh Muslim University is its residential character with most of the students residing on the campus. Students from different corners of the country share their culture, their joys and concerns. Wit and humour of hostel life is an everlasting memory of every Alig.

The higher objective behind the establishment of this university was not merely to provide education but to provide necessary skills and mental attitude to face the vagaries of life. Sir Syed made a distinction between Talim (Education) and Tarbiyat (Training), the former prepared a person for an occupation and the latter was designed to make him a refined person.

Taking forward this legacy of our founder, we introduce to the AMU community, the hall magazine 'Vox Populi'. The annual hall magazine is a unique feature of Aligarh Muslim University, which gives students an opportunity to communicate and a stage to budding writers, poets and critics unfurl and bloom.

A project of this enormity would not have been possible without the patronage of our Hon'ble Vice Chancellor, Lt. Gen. Zameer Uddin Shah, constant support of our dynamic Provost, Prof. Suhail Sabir Sahab efforts of fellow wardens.

Pushing a multilingual magazine is always an audacious task, I take this opportunity to congratulate 'Team Nabeel', who in spite of their pressing academic commitments, came out with a marvel - 'Vox Populi'.
From The Editor's Desk

Assalaamualaiikum!

Welcome to the Celebration Issue of al – Habib!

What are we celebrating?

First of all we are celebrating the brand new design and structure of al-Habib as Vox Populi so as to reflect the caliber of Alig Fraternity as well as to showcase the transmogrification that it has undergone with time.

Second, with this issue we are celebrating the indigenous Reading & Writing culture for all literary enthusiasts.

Third and most importantly we are celebrating the opinion & outlook, slant & stance by inclusion of the 'voice of the people' and hence the title reads 'Vox Populi'.

This issue is a testament to the authors, both those who solicited and those who submitted, who have put hours of work into the pieces.

I am really very thankful to Prof. Suhail Sabir Sir and Dr. Ali Jafar Azedi Sir for showing faith and selecting me for the job.

I extend my heartfelt gratitude to the Editorial Board of Vox Populi, my family, friends and fellow habibians for their support. This magazine would not have been here, had not you all been there. The indebtedness I feel is inexplicable.

And when it comes to the voice of the people, we can’t agree more with Iqbal who writes:

Dil Se Jo Baat Nikalti Hai, Awar Rakhti Hai
Par Nahin, Taqaat-e-Parwaaaz Magar Rakhti Hai
(When passion streaming from the heart turns human lips to lyres,
Some magic wings man’s music then, his song with soul inspires)

Qudsi-Ull-Ad Hai, Riffat Pe Nazor Rakhti Hai
Rhaak Se Uthi Hai, Gardoon Pe Guzar Rakhti Hai
(Man’s words are sacred then, they soar, The ears of heaven they seek,
From dust those mortal accents rise, Immortals hear them speak)

Jazakallah!

Nabeel Siddiqui
(Editor-in-chief)
Assalaamualaikum...

Compilation of magazine is like organising and serving the feelings of heart on a platter; its emotions and ideas that crop up in the active brain of the writers. And then when you touch someone's heart, it's limitless. You can't measure the poles of the horizon of writer's thoughts and this is what the magazine contains.

The magazine is the most savoury and sumptuous platter in the editor's menu. Adding ingredients in the form of a message to that platter is a dexterous task as you need to maintain equilibrium with what is there on the menu.

The learning that I have had in Aligarh (Mohammad Habib Hall) for nearly half the decade of my life is that when you try to know people closely, you realise that they are equally good as you expect them to be but the only thing that distinguishes them from you is their thought process, their expectations from life and the people around them. And this is what makes all the difference.

An advice to my younger brothers - 'Always try to involve yourself in something constructive be it sports, education, extra-curricular activities or any other thing but make sure that your presence is felt amongst the people you are surrounded with. After all, you are the future brand ambassadors of this holy institution and you must justify its greatness to the outside world. '

I wish all the very best for the success of 'Vox Populi' - al-Habib '16. I just hope and wish that the diligent efforts put in by the editorial board get them entitled with the tag of the best possible hall magazine that the university has ever had in the past.

At last I would like to quote Iqbal, who says –

Hayat shu'la mizaj o ghayyaoor o shor angez  
Sare shat uski hai mushkil kushi, jafa talbi

Life is flamboyant, upright and vibrant  
Hard working and asking for tough challenge is its nature

Jazakallah

Mohammad Ali Khan
Mohammad Habib was born in 1895 at Lucknow in the illustrious family of Mohammed Najim, a leading advocate; Mohammad Habib studied at the M.A.O. School and College. He topped the B.A. examination of the Allahabad University in 1916. The M.A.O. College was then affiliated to that University. He then proceeded to Oxford for higher studies.

It was there that he received his baptism in nationalism. He was among the organizers of the Oxford Majlis, which he served as president for one term. The ideas of his liberal-minded tutor Ernest Barker, a meeting with Mrs. Sarojini Naidu, a reception of Yeats and the patronage which he received from Mohammad Ali, who visited London those days, played a role in shaping young Habib’s ideas. At the call of Maulana Mohammad Ali, Habib returned to India to teach at Jamia Millia Islamia but apparently never became a regular member of its staff. When the non-cooperation movement was called off in 1922, he accepted an appointment as Reader, and almost immediately afterwards as Professor, at the newly chartered Aligarh Muslim University.

At Aligarh, Habib made his mark in many ways. As an academician, his great emphasis was on writing history based on original sources, and he encouraged the study of aspects of history other than dynastic or political. He himself wrote on social and cultural history, and painstakingly unraveled the history of Muslim mystics for some of whom he came to cherish an almost personal affection.
Mohammad Habib Hall was established in 1972 and was inaugurated by Professor Abdul Aleem, the then Vice-Chancellor. The Hall with a number of 375 rooms was originally meant for Research Scholars. With the passage of time, students from various disciplines were admitted. The present strength of the Hall is 925. There are three hostels: Chakraverti Hostel, Umaruddin Hostel, Haider Khan Hostel.

Mohammad Habib Hall witnesses a plethora of dynamic events round the year. These include the Annual Hall Fest Zephyr, common room fest Zeest, Inter and Intra Hall Literary and Cultural Events, Sports Events like Cricket Tournament, Table Tennis Championships, Annual Hall Function and Grand SS Day Celebrations. Annual Hall fest Zephyr is a Kaleidoscopic amalgamation of various Literary and Cultural events. It records 100% participation from the hostel dwellers as well as outsiders. Zeest encompasses various indoor gaming contests viz. Chess tournament, Carrom tournament, LADN gaming, Darts, Shooting and Treasure hunt etc. Besides, the literary enthusiasts are savored with Pedagogy - the Annual Literary Event. This year, A first of its kind Table Tennis Championship – Top Spin was also organized in the hall. The Annual Hall function is yet another festivity that infuer the entire hall with euphoria. The appetizing feast is one of the major highlights of this day. The birth anniversary of the Founder 'Sir Syed Ahmed Khan' is celebrated in a splendid ceremony in the hall. The fervor of Extra Co-curricular activities reverberates the hall throughout the year.
Mohammad Habib Hall, AMU
Editorial Board

- Mohammad Saqib (Co-Editor, Hindi), Altaf Rahman (Co-Editor, Urdu), Prof. Suhail Sabir (Patron), Lt. Gen. Zameer Uddin Shah (Vice-Chancellor, AMU), Dr. Ali Jafar Abedi (Censor), Nabeel Siddiqui (Chief Editor), Muqteda Ali Khan (Co-Editor, English)
PROVOST AND HIS TEAM OF WARDENS

Left to Right — Dr. M. Musawwer Khan, Dr. Ziaur Rehman, Dr. Mohd Younus Ali Khan, Abid Faheem (Sr. Food), Prof. Suhail Sabir (Provost), Lt. Gen. Zameer Uddin Shah (Vice-Chancellor, AMU), Mohd. Ali Khan (Sr. Hall), Dr. Ali Jafar Abedi, Dr. Shafiullah, Dr. Sikander Ali, Dr. Javid Ali, Dr. Qamrul Haq Khan, Dr. M. Zain Khan
Secretaries

Front Row (Left to Right) – Hassan Ahmad (Sec. Literary Society), Md. Munazir Chauhan (Sec. Canteen), Faizan Alam (Sec. Common Room), Abid Faheem (Sr. Food), Prof. Suhail Sabir (Provost), Lt. Gen. Zameer Uddin Shah (VC, AMU), Md. Ali Khan (Sr. Hall), Md. Mukhtyar Hussain (Sec. Gymnasium), Md. Amir Qureshi (Sec. Reading Room), Shameem Ahmad Khan (Sec. Health & Hygiene)

Rear Row (Left to Right) – Zainul Abideen (Sec. Cultural Society), Md. Abdul Samim (Sec. Career Counselling Cell), Md. Salman (Joint Sec. Reading Room), Fahad Masood Farooqui (Jt. Sec. Lit. Society), Md. Shafaq (Sec. Land & Gardens), Ali Masroor (Jt. Sec. Cultural Society)

Left to Right – Sahab Kauser (Sr. Prayer Monitor, Shia), Abid Faheem (Sr. Food) Prof. Suhail Sabir (Provost), Lt. Gen. Zameer Uddin Shah (Vice-Chancellor, AMU), Mohammad Ali Khan (Sr. Hall), Hamudur Rahman Beg (Sr. Prayer Monitor, Sunni)

Team Habib Being Candid
Top Spin: Table Tennis Tournament

Table tennis club, Mohammad Habib hall organised an open table tennis tournament TOP SPIN in the reading room, M.H hall on 13th-14th of Feb 2016. This event was a grand success attracting aspiring contestants from all over Aligarh and nearby areas like Hathras, New Delhi etc. A total of about 120 contestants participated in the gala event. In TOP SPIN, three categories of event were held - Men’s (single), Boys (Single), Men’s (Double). In all the three categories players played with full zeal and enthusiasm and showcased true sportsmanship.

The opening ceremony of TOP SPIN was held on 13th of Feb in the reading room, Habib hall. Prof. Suhail Sabir, the respectable provost of Habib hall and Javid Ali sir, games incharge and warden of Habib Hall inaugurated the event by playing few TT shots. Residents of Mohammad Habib hall gave their cooperation and support to the event. The felicitation ceremony was held on 14th of Feb, 2016. The chief guest for the felicitation ceremony was Dr. M. Mushfiq, Ex-chairman, Dept of chemistry, AMU as well as ex-captain, AMU TT Club. The guest of honour for the event was Dr. Merajuddin, Dept. of physical education, AMU and Ex-Ranji player. They showcased their excellent TT skills and Top spin shots to the players and spectators present there. The felicitation event was conducted in the presence of wardens and residents of Mohammad Habib hall. TOP SPIN attracted multitude of players and spectators from outside AMU too. The winner & runner in boys (single) category were Dakshya Varshney from DS&K school and Arifiant Singh from Krishna international school respectively. While the winner in Men’s (single) was Ashish Singh from Jamia Milia Islamia and Arjun Singh from OLF school was the runner up. Iqbal Shahid from Aftab Hall, AMU was the second runner up. The title in Men’s (double) category was clinched by the duo of Ashish & Himanshu while Iqbal Shahid & Akash Singh duo was the runner up. The felicitation ceremony witnessed rewarding of Winner players and organisers of the event. The program concluded on the thanking note of organising secretary.

Organisation of such a grand event would not have been impossible without the sheer hardwork and dedication of organisers of the event namely Hassan Ahmad, Zarakht Husain, Late Izhar Ansari, Late Naman Chauhan, Late Yasir Raza, Mir Nasir, Madhav Kumar, Shamim Akhtar, Kamran Jamal, Saif Khan, Muqteda Ali Khan, Mohd. Shafaq, Asif Adeeb, Zainul Abideen, Huzaifa Aamir, Qadeer Noor, Muhammad Umar and others. Senior Hall Mohd. Ali Khan and Ex-AMU TT captain Faisal Ali coordinated the event from the very start to the destined end gifting their full efforts and precious time. Senior students as well as freshers too did their share of work. Late Naman, Late Izhar and late Yasir played a pivotal role in the organisation of the grand event. Provost Prof. Suhail Sabir and games warden Dr. Javid Ali provided the event maximum possible support and requisite. According to Ahmad Rais Siddiqui sir, Ex-UP TT captain and currently international commentator - TOP SPIN was a magnificent, successful and outstanding tournament, the first of its kind. He congratulated provost, organising secretary and the whole organising team of the event for the organisation of such a memorable event.

Fahad Masood Farooqui
Organising Secretary (Top Spin)
TT Captain (MH Hall)
That's how you spin it to the top: Guests in Action

Battle of Glory: Play-Offs
MOMENTS FROM TOP SPIN

Organising Committee & the Winning Contingent

Organising Secretary
Zephyr is a three day long cultural and literary extravaganza which is celebrated pompously year after year as the annual fest of Mohammad Habib Hall, AMU. The year that just passed by witnessed its 7th successful execution. Students from every nook and corner of the university participated enthusiastically in the various categories of literary and cultural events and bagged laurels and accolades. Zephyr offers a wide array of programmes through which the students express their talents. Zephyr serves to hone the innate skills of the budding talents by providing them a platform to showcase their potentials. The three-day fiesta garnered active participation from student fraternity. The events were presided by veterans from the respective disciplines.

The main highlight of the event was the 'Mr. Habib' and 'Mr. Fresher's' contest wherein contestants from the resident hall battled against each other. A galaxy of post holders under the able supervision of respected provost Dr. Suhail Sabir sir worked meticulously and rigorously to make the event a grand success. Zephyr 7.0 has set the benchmark in terms of successful execution and fulfillment of its agenda. The event concluded on a happy note. It flew in like a cold breeze and passed by after relieving everyone, as the name suggests ZEPHYR.

Glances from the event
Zainul Abideen, Cultural Secretary says,
When I was selected as the cultural secretary my heart was in my mouth as for how I was going to handle such a mega event. I was quite apprehensive prior to the commencement of the event as it seemed to me as a precarious task. But I stepped forward with determination and soon things were fine. My friends fostered me from every angle and this I say with extreme pride. Our team, especially Fahad, Shamim, Ali Masroor, Nasir, Hassan, Saif and Senior Hall Ali Bhai worked indefatigably day in and out to make this event successful. I believe that everybody is endowed with some sort of talent. One needs to discover and hone that talent. Zephyr aims to stage such mushrooming talents who are in search of an opportunity to explore themselves and polish their skills. Besides, it was nice to work under the patronage of Provost Sir Suhail Sabir and the able guidance of Senior Hall Ali Bhai. I am extremely thankful for these people for supporting me at every step. ZEPHYR 7.0 was an experience of a lifetime and I will cherish its memories forever.

Hassan Ahmad, Literary Secretary says,
The Literary and Cultural Society, Mohammad Habib Hall organized the 7th edition of its Annual Literary and cultural fest titled 'Zephyr 7.0' from March 31, 2016, to April 2, 2016. The event was inaugurated by Prof Parvez Talib, D/o Management studies and research, AMU and Dr. Siraj Ajmaifi. It witnessed the participation of more than a couple of hundred participants from different faculties of the university and schools nearby. The participants showed their talent in various events viz- Bait-Bazi, GK Quiz, Dumb Charades, Extempore, Turn Coat etc. The Valedictory ceremony was presided over by distinguished guests, Provost Prof Suhail Sabir, wardens and numerous faculty members. The fest concluded with Rock show by members of university western music club. The fest was one of the most successful ones in the history of Mohammad Habib Hall.
Mr. Mohammad Ali Khan, Senior Hall, welcomed the guests while Mr. Hassan Ahmad, Secretary, Literary Society gave the vote of thanks.
Talent-studded evenings, power-packed performances, Battles for Glory, Fun & Frolics and what not. Zephyr 7.0 was bliss. It rightly epitomised these aforementioned verses from the legendary poet ‘Asrar Ul Haque Majaz’ regarding the great seat of learning ‘Aligarh Muslim University’. I am in short of words to explain my indebtedness to Provost Sir Dr Suhail Sabir for believing in me and giving me this opportunity. This goes to all those people who have contributed to the successful execution of this grand fiesta. After days of toiling, our hard work finally paid off. The event was a great success and the testimony to its grandeur was the umpteen no. of people who joined us in this celebration. Co-curriculars make a vital part of one’s personality. Holistic growth can only be achieved by such programmes. These are very important for personality grooming in view of career prospectives. Through this esteemed space, I want to call out to all the Aligs to come to the forefront and display what they’ve got. Folks! Realise your worth, assess your potentials and prove your mettle.

-Ali Masroor, Joint Literary Secretary
First and foremost, I must extend my heartfelt gratitude to the Provost Sir Suhail Sabir for bestowing honour upon me in the form of this hall post, for considering me worthy of it and for igniting a spark in me to serve the hall with sheer dedication. The Open University Debate Competition and the Quiz Competition that we organised in our hall was a great learning experience. I feel superblessed when I look back and travel down the memory lanes just to realise that I was a part of the Prestigious Council Body of Mohammad Habib Hall. I believe that academics and co-curriculars should go hand in hand. Therefore, such events must be organised more frequently in the hall. The hall is full of talented beings with unmatched calibre. These talents should be encouraged. We need to showcase them so that they can flourish and progress.

Provided this opportunity, I wish to thank all those people who were associated with these events namely Zain Khan Sir and Salman Kadir. Last but not the least, Cheers to all the Habib hall dwellers and the entire organising contingent for putting up great shows throughout the year. May Allah bless everyone!

-Mohammad Abdul Samim
(Organiser & Career Counsellor, MHHall)

I was sitting on the chair near my table when a notification popped up on my timeline reminding me of the upcoming event on 2nd Feb - World Wet Land Day. After a while of searching, I found that many institutions and individuals are working towards the cause of maintaining the wetlands level. Their zealous efforts prompted me to ponder ‘If they are doing it, Why not us?’ and I finally chose not to be a mere spectator. I rang my friend Asif adeeb and arranged for a meeting. After several meetings at canteen and hours of deliberation, we prepared a blue print giving shape and form to our arbitrary ideas. The main credit for this goes to Jafar (another friend of mine) whose sparking ideas gave it a novelty and a traditional flavor.

With the kind consent of our Provost Prof. Suhail Sabir and inputs from Dr. Musawwir khan Sir, we indulged ourselves into the preparations with all our heart and soul to make it happen. We planned to organize a painting competition on the topic Climatic disasters. It took us almost three days to publicize our event. As soon as the registrations started, we were surprised to receive a heap of entries from different departments in the University. On the 2nd of Feb, we managed to display all the vivid artworks in the common room of our hall that we received. The paintings attracted visitors in huge numbers both from inside as well as outside the hall premises. Saif bhai did a remarkable job as the anchor of the felicitation ceremony. Dr. F.S. Sherani’s presence as the Chief Guest was a cherry on the cake. The event concluded blissfully adding great memories and was appreciated by all. Last but not the least, my special thank goes to my friends and fellow inmates of hostel Altafur Rehman and Raunak Abbas for their immense support.

-Mohammad Shafaq
(Secretary Land & Gardens, MHHall)
I was sitting at the hall canteen, lost amidst thoughts. Giving this period of reflection a temporary halt, A young voice broke the calm – ‘Bhai, Chai! (Brother, Tea!). A merry, young lad nearly 13 years in age suddenly appeared from nowhere, stooping over with a cup of tea in his not-so-tender hands. A small conversation with him revealed that this Chotu of Canteen was the man of his house. Upon being asked about his education and school he replied ‘Bhai School jata hota to yahan thodi na hota ‘(Had I been going to school, I wouldn’t have been here). His despondent tone was indicative of his helplessness. Albeit it was not my first encounter with these ‘Chotus’ but it was the first time that I had given this a second thought. It had struck my conscious this time, stirred my soul. And therefore, I was compelled to weave this string. Children are the assets of a country. But it is unfortunate to note that most of the children below poverty line are resorted to work for hours on a daily basis to earn a living. Inspite of the basic fundamental rights that Our constitution grants to each and every citizen of the country, the governance model fails to deliver it’s duties. It caters to the interests of particular sections of the society and the poors are the most neglected. Free of Cost Education is not provided to the underprivileged and downtrodden children. Instead, their lives are buried under the catacombs of poverty. Their dreams and aspirations are shackled by their miserable plight. Child labour is a menace that needs to be curbed immediately.

Munazir Chauhan
Secretary Canteen
Mohammad Habib Hall, AMU
FROM THE COCKLES OF MY HEART

A Toast To Those Who Are Gone
(RIP Yasir, Izhar, Naman)

To be united, to be blended, to be in closeness and to maintain togetherness is essential to the heart of man. To love, to respect and to care is essential to the nature of his heart and to separate, to go away... to part is the law of Destiny. What words shall I make of choice, when the heart is heavy and the tongue speechless, with what tears should I say goodbye? Still moving ahead, picking each little part of my heart that is so full of pain and mighty little memories in my mind. Time passed so quickly and stealthily, just yesterday were so blissfully enjoying our days and then suddenly they left us midway. It's strange yet inevitable that we mere humans cannot do what we desire but are forced to act as destined. If our wishes were granted, we would never let you go.

5th Of May 2016 will always be celebrated as a Black-letter day in the history of Mohammad Habib Hall. We lost three boisterous souls, three jovial lives on this day. Three of the inhabitants of Mohammad Habib Hall namely Yasir, Izhar and Naman drowned in Machua River (flowing nearby Aligarh District) and lost their lives. The sad demise of these three young men left the entire Aligarh Muslim University Fraternity in a state of great dismay and grief. The three departed souls were Final Year B.Sc. students in the Departments of Chemistry and Mathematics of Aligarh Muslim University. Their teachers recall them as bright students, an asset to the department and University as a whole. All three of them were active participants in the co-curricular activities. Yasir was recently elected as the Literary Secretary of the resident Hall and this speaks volumes about his potentials. He had also organized a lot of Hall Events viz Snap your Creativity, Quiz, Debates and Photography Contests (under the Aegis of Habibian Society). Besides, Izhar and Naman would always volunteer enthusiastically to manage a multitude of events at the hostel. (Albeit Naman was a Non-resident). All three of them were pleasant personalities, with a charm so unavoidable. They would always greet you with a curve on their faces.

On Thursday, 5th of May 2016, the trio along with some other close friends had gone for swimming in Machua River after taking their final Practical Examination. What followed was tragic. Izhar started to drown and the other two plunged in to save him. Unfortunately, all three of them succumbed to water. They couldn’t be saved even after repeated attempts by the others present at the site. Leaving everyone grief-ridden, they have moved to the final abode, the final destination. The death that these three brave men have died ascertains the fact that they were doers. Also, there are two schools of thought when it comes to family. There are people who believe that your family is who you are born with and then there are those who believe it is the people you befriend as you face the odds in life. They certainly belonged to the Second school of thought. Their plunging into the water without even giving a second thought about their own lives is an unequivocal proof of it. How strong and special are these human bonds that we make in life is something that can be inferred from this accident.
Yasir, Naman, and Izhar will always live in our hearts. They will always be remembered with tears in eyes and pride in heart. In order to pay condolences to the departed soul, the Provost Mohammad Habib Hall Prof Suhail Sabir has institutionalized three memorial scholarships in their names. These scholarships will be awarded as a sum of Rs. 3000 to the meritorious students who’ll notch the highest marks in Chemistry / Mathematics and at the Undergraduate level as a whole. May their souls Rest in Peace. May Allah provides strength to the bereaved families and friends. Through this space, All I want them to know is that the doors of memories will never close and we’ll cherish their indelible imprints on our hearts and souls, forever and ever.

Muqtada Ali khan
(English Editor)
Dr. Ashok Seth is the current Chairman of Fortis Escorts Heart Institute, New Delhi and Head, Cardiology Council of Fortis Group of Hospitals. His contributions in the field of Cardiology, especially Interventional Cardiology have been recognized extensively in India as well as across the world. He is accredited with the performance of over 50,000 Angiograms and 20,000 angioplasties which have been included in the ‘Limca Book of Records’. He is the recipient of the civilian awards Padma Shree and Padma Bhushan. Dr. Ashok Seth completed his Bachelors of Medicine, Bachelor of Surgery (M.B.B.S.) from Jawahar Lal Nehru Medical College, AMU – Aligarh in the year 1978. He was an inhabitant of Mohammad Habib Hall. He received his first Doctorate of Science (D.Sc.) Honoris Causa from Banaras Hindu University, India in the year 1998. In his acceptance speech He said, “What I was, What I am and What I shall be, I owe this to my parents and my Alma mater, the great seat of learning known as Aligarh Muslim University. Dr. Seth presided the Aligarh Muslim University’s prestigious Alumni meet in the year 2015 as one of the Guests of Honour. Here’s the documented form of his enlightening address to the audiences.
I am overwhelmed. I can not even think of starting my speech as I am literally dumbstruck. Actually, I have no idea where to start from as every little piece of memory that is frozen in my mind wants me to originate my conversation from it. Before I start my speech, I want to wholeheartedly thank my Alma-mater Aligarh Muslim University which has endowed me with all the knowledge I have, the elegance, the grace, sophistication, divine love, loyalty and what not. I am blessed to have AMU as my Hall Of Ivy as over the years it has practically produced a bagful of most gifted and talented academic individuals in this country, many of which are also plying their trade in foreign shores. If we give a look at the list of alumni of AMU, who are currently holding top positions in their respective fields, I am pretty much sure that I am no one as compared to them. I can remember Javed Usmani Sahab who inspired me during my 4th year in MBBS by securing the top position in the JAS mains. He not only inspired us but along with it, gave a real thought as to how AMU will enter into the top league as far as graduate studies are concerned.

Not only I received my degree from AMU but also got inherited with education, love, affection, camaraderie. I came here as a no one but left with heaps of success. When I turn over the pages of my life, I get a feeling that I was actually destined to join AMU. I said this after giving it a good thought because I had failed to acquire any seat for two straight years after qualifying the pre-medical test. The only seat I got was the 7th position in the second list of JNMC. From the very first year, I had started enjoying my life in AMU. I was allotted with Mohammad Habib Hall. I remember those days when I used to jump out of my seat after the Roll Calling was done. I did flunk a few exams and never thought of myself as a very bright student. I remained a very mediocre student during the initial few years of my MBBS. The turning point came as I noticed the gold in Anatomy in my first professional examinations. I was having a nap in my room and suddenly one of my friends came and told me that I have stood first and am entitled to receive the Gold Medal, much to me and my friends' disbelief. I was in so much awe that I decided to go and check the list in the evening thinking it was all part of a prank that was being played on me. But to my dismay, what seemed nothing more than a fallacy to me actually turned out to be true. The next day, I went to meet Dr. D. Kumar, HOD, Anatomy (may god rest his soul). After a pause of few seconds, he straightaway asked me: "Doc Sab, Ye Hua Kaise?" (Son, How did this happen ???) which was the exact question I was also about to ask him that how is it even possible? One thing I realized after this incident was that it is mandatory to stay at the same heights that you have scaled in life. If you don't get success after achieving it for the first time, you will surely get ridiculed. From then onwards, one sentence got incorporated in my system and that is: "The price you pay for success is to stay at the top forever". It was this line of thoughts that gave me strength and carried me through for the rest of my career and till now I am following the same golden principle.

(Translated/Edited by Akeb Jahir)
Dr Ram Puniyani wears multiple hats. He is a writer, communal harmony volunteer, public speaker, doctor, teacher and a medical researcher.

Dr Puniyani is a former professor of biomedical engineering and former senior medical officer affiliated with the Indian Institute of Technology Bombay. He is associated with the organisations like All India Secular Forum, Center for Study of Society and Secularism and ANHAD.

Dr Puniyani has been felicitated with several awards including the prestigious INDIRA GANDHI AWARD FOR NATIONAL INTEGRATION in the year 2006. Activism is an inseparable attribute of his persona. He has been spreading the message of peace and amity through lectures, publications, workshops and meetings and by travelling extensively to different parts of the country disseminating messages of secularism, pluralism and communal harmony. To add to his list of achievements, Dr. Ram Puniyani has authored/edited a couple of dozen of books that stack the bedside table of many as their favourite read. He regularly publishes articles and essays in magazines and newspapers, running a fortnightly e-bulletin ‘Issues in secular politics’. The following segment is dedicated to the articles that have been written exclusively for Vox Populi by Dr. Ram Puniyani.

Beware of the Information Overload!
Whither Justice for Religious Minorities

Retired Justice of Supreme Court Justice Markandey Katju wrote (26 September 2016) to the Supreme Court judges, “You are aware that one Ikhlaq was brutally lynched by cow vigilantes in Dadri. Instead of severely punishing the perpetrators of this heinous outrage, the police and local judge are proceeding against the family of Ikhlaq…Have the police gone mad?”

Chand Khan alias Shan Khan spent 11 years in jail in 2002 Akshardham temple attack case before he was acquitted without any compensation so far. Instead he has been booked in a case of cow slaughter. (21 September 2016). There is a book by Mufti Abdul Qayum Abdul Hussain, ‘Eleven Years behind the bars’ (I am a mufti, I am not terrorist). This book tells the story of Mufti Sahab being arrested on charges of terrorist violence, tortured and then was released after spending such a long time in prison. A Muslim boy called Aamir Khan was in prison for 14 long years before he was released. He was booked under the charges of terrorism when he was preparing for his matriculation examination and as he came out of the dark dungeon he had already lost his father and found his mother seriously ill. Reading his book, ‘Framed as a Terrorist’, makes one realize as to what brutal extent the system can go against an innocent individual.

These are just few of the glaring samples from vast number of cases of Muslim youth and men who have faced the situation where their life came to a halt, careers ruined and families destroyed. One can add a large number to this list but couple of more examples is in order, Haji Umarji was in prison for being the mastermind of Godhra train burning and was released after few years of torture as no evidence of any type was found against him. In the infamous cases of terror blasts in Makkah Masjid (Hyderabad), Malegaon, Samjhauta Express and Ajmer blasts large number of Muslim youth were arrested and later released for lack of any credible evidence. Most of the investigations showed the sloppy and motivated investigation done by authorities. It has become a sort of pattern where the bias of police towards minorities becomes obvious. The scholars of communal violence in India tell us that the police did play a neutral role during British period. It was a force which intervened in a neutral way.

Shrinkshiksha Commission report of Mumbai violence showed that many police officers either looked the other way around or sided with those indulging in violence. Same was the case in massive anti Sikh violence (Delhi 1984) and Gujarat violence, to give the few examples. In one case of anti minority violence in Maharashhra (Dhule 2013) the police itself took up the role of perpetrators of mayhem. In a very revealing book Hashimpura, V.N. Rai ex Director General of police points out that the police deliberately took away truck load of Muslims and shot them point blank and threw their bodies in the canal. It was few of the survivors of the tragedy who told the tale of their harrowing experience.
After 9/11 2001, WTC attack, American media manufactured a phrase ‘Islamic Terrorism’, which cleverly hides US goal of propping up Al Qaeda for controlling oil wealth and projects as if Islam-Muslims are the cause of terrorism in the World. Since then the matters have worsened and not only the broad social thinking but even the state authorities are totally taken in by this propaganda. The global Islam phobia has been cultivated by media and vested interests.

There is an urgent need to protect the innocent young people and others. So many commissions set up for police reforms have given the suggestions for improving the system of policing. We need to sensitize the police personnel to the issues related to minorities in our country. There are state and national level police academies training the police personnel. The curriculum of these academies needs to be modified to incorporate the reality behind the biases and stereotypes which are prevalent in the society. The police needs to be aligned to Constitution rather than being dictated by their sentiments and emotions; they need to understand the truth behind the prevalent social common sense.

There are many civil society groups who are struggling to campaign on these issues, they do take up the cases of many of these being framed by the authorities or being incarcerated, but their capacity is limited. The network working for innocents needs to be strengthened all over the country. Those falsely implicated need to be compensated and the police officers implicating them need to be punished. Many of the books written by the falsely accused people need to be made a mandatory reading in our administrative staff colleges, and academies training the police and other administrators. The political parties who want to uphold the secular values have to isolate the communal outfits and ensure that communal parties don’t come to power. We need a society with justice and peace. Such gross injustice against the people of particular religion shows that our justice delivery system is weak. The culture of any society should be judged by the index as to how justice is delivered to weaker section of society including the religious minorities. Let’s hope Justice Katju’s letter is taken seriously!

Confusions around the term Hindutva

On October 25 (2016) the seven member Supreme Court Bench started hearing to revisit ‘Hindutva’ cases. These are group of cases where the use of term Hindutva-Hinduism to be used during elections is to be opined. One such case was that of Manohar Joshi who in his election speech said that if he is voted to power he will work for making Maharashtra as the first Hindu state in the country. In another incident Bal Thackeray, Shiv Sena founder and supremo of BJP associate Shiv Sena, said in November 1987, declared that his party is contesting elections “for the protection of Hindutva, we do not care for the votes of the Muslims. The country belongs to Hindus”. And “[The Muslims] should bear in mind that this country is of Hindus, the same shall remain of Hindus... if Shiv Sena comes to power... everybody will have to take diksha (initiation) into Hindu religion.”
The 1995 Judgment, where Justice Varma opined that the word ‘Hindutva’, “is used and understood as a synonym of ‘Indianisation’, i.e. development of uniform culture by obliterating the differences between all the cultures coexisting in the country.” This came to be known as ‘Hindutva as a way of life’, judgment and became popular as ‘Hindutva judgment’, was used by RSS combine to reinforce their Hindu rashtra agenda. In Guruvayoor temple case again similar opinion was given. Also one recalls that way back in 1966 in a case involving Satsangis, who were asking for status of a separate religion, the court had given the similar opinion, that Hinduism is a way of life, so where is the question of Satsangis being given the status of a separate religion? This does not exhaust the list of such judgments in this category.

Teesta Setalvad, eminent social activist, has intervened in the court in the matter with an application stating that religion and politics should not be mixed and a direction be passed to de-link religion from politics. The hearing of the case is on. This is a great opportunity for the court to clear the air about the terms Hinduism and Hindutva. So far many opinions have been given that since Hinduism has so much diversity, so it is not a religion and that it includes all the communities so ‘it’s a ‘way of life’ The words Hinduism and Hindutva have been used interchangeably many a times.

The confusion and nature of the word Hinduism and Hindutva emerge as Hinduism is not a prophet based religion; with a clear cut single Holy book the teachings of the prophet or a single God. Its nature is different from prophet based religions like Christianity, Buddhism, Islam and Sikhism for that matter. It has been identified with Vedas where the life and norms of Aryans is expressed. In matters of faith starting from animism to atheism may come under its umbrella. The term Hinduism itself came into usage from eighth Century onwards. The term was coined by those coming here from Central Asia and they coined the word Hindu as a derivative of the word Sindhu which they had to cross to this part of the sub continent. Essentially what were prevalent here were multiple religious traditions, Brahmanism, Nath, Tantra, Siddha, Shiava Siddhanta and later Bhakti also. The first construction of Hinduism takes place to refer to these diverse tendencies. Later Hinduism as religion starts being referred to for the people around these sects. Jainism and Buddhism were also present in good measure. With British coming the construction of Hinduism became well delineated. With seeds of communalism coming up Hinduism started being contrasted against Islam and Christianity in particular.

In late early twentieth century ideologue of Hindu nationalism, Savarkar put forward the concept of Hindutva in a sharper way to present it as ‘whole of Hinduness’, i.e. it includes Hindu religion as conceived by them and also it includes the policies of Hindu nationalism. So inherent in the term was religion, Hinduism, which had the dominant part of Brahmanism, and it was blended with the Hindu nationalism. Hindu nationalism was being projected by the upper caste, landlord-kings sections of Hindus who were weary of the emerging "India as a nation in the making and accompanying ideas of Liberty, Equality and Fraternity. The Hindu nationalists upheld the scriptures like Manu Smriti, while the majority of Hindus led by Gandhi were aspiring for secular democratic ethos.
Hinduism is the most complex umbrella where interpretations are dominated by the caste factors. Ambedkar does point out that Hinduism is a Brahmanic theology. Other streams of Hinduism, Nath Tantra, Bhakti etc, have been marginalized and undermined and it’s around Brahmanical hierarchy that Hindutva movement has emerged. It’s clear that Hinduism is not the religion of all the Indians. Also that Hindutva has been built around Brahmanical stream of Hinduism. This complex understanding needs to be unraveled before opining on the Representation of People’s Act. In S. R. Bommai case the court the Supreme Court recognized the value of this understanding of terms Hinduism-Hindutva. Justice B.P. Jeevan Reddy wrote, “To fight elections on a plank of religion, was tantamount to eroding the country’s secular fabric.” But, barely a year later, this was subverted when India’s secular credentials came to be undermined with the rulings known as Hindutva cases.

The foundation of this understanding is already there in what Dr. Ambedkar writes, B.R. Ambedkar, who played a sterling role in the RPA’s drafting; his aim was to ensure that the statute conformed to secular principles. “I think that elections ought to be conducted on issues which have nothing to do with… religion or culture.” Further that “A political party should not be permitted to appeal to any emotion which is aroused by reason of something which has nothing to do with the daily affairs of the people.” This is the spirit of Indian Constitution which wants to separate religion from politics.

It is a Historic opportunity for the Court to set the matters straight and put the norms back to the basic structure of Indian Constitution, the values of secularism. And finally Hindutva is revolving around Hinduism which is religion to be sure.

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AMU STUDENTS’ UNION
SIXTY YEARS AGO

I was a student of AMU from 1947 to 1953, entering class XI the same year that India shed off British rule, and leaving six years later, when I passed my Masters examination. In my six years as student at the University I never contested an election to the Student’s Union and so held no office in it. Nor did I win any prize at its famed debates. So how am I entitled to hold forth on what it was sixty years ago? This is because I figured in a land-mark event in its history: I was the last person whose “janaza” or mock funeral was held after the Union elections of 1952. Hoary tradition dictated that after the election result was announced, the defeated candidate to the highest office sent a list of his 5 or so main supporters, who had marsiyas read for them as they each stood up on a chair. After my ‘janaza’, as the Fifth principal “senior” supporter of the defeated Presidential candidate, the practice itself came under ban From the next year, owing to the then Vice-Chancellor Dr. Zakir Husain’s rather unsporting disapproval of the practice and it has never been revived since then.

Before I describe the Students’ Union of our time, a few words should be said about the University in the same period. It was, of course, much smaller than now, only with some 2,500 to 3,000 students living in overcrowded hostels by the 1946-47 session. But then as a result of Partition and migration of a large number of its students (and teachers) to Pakistan, its student-body shrank to less than 1000 in 1948-49. However, recovery came with the spate of refugee students from Pakistan and also students coming from other parts of India, with more generous grants from the Government of Free India, it began its steady expansion that still continues. Dr. Zakir Husain, as Vice-Chancellor, taking reins effectively from 1950, restored both discipline and freedom of speech here. Incidentally, co-education at Master’s level was also introduced immediately after Independence.

Throughout the difficult times of the late Forties, the Students Union continued to function. Technically, it was simply a students’ debating society, the Vice-Chancellor being its ex-officio President. The main student office-bearer used to be the Vice-President, along with the Secretary. The present Constitution, of the Students’ Union came into force in the 1950-51 session. The Vice-Chancellor was now made Patron, with an elected President, Librarian (in-charge of the Library then maintained by the Unions, later designated Vice-President) and Secretary, all the three being students. The Executive Committee continued as before with originally ten members, elected by students on the basis of single non-transferable vote without the present requirement that they must vote for a fixed number of candidates.

The Union used to have regular debates and held an annual mushaira at which leading Urdu poets could be expected, and also a mock convocation. At one such convocation I received the degree of ‘Master Zigzag”, a hit, I suppose, at my clumsy gait and alleged propensity to change my opinions. But the major functions were the debates in English and Urdu, where the standard used to be especially high. In 1952 Sultan Niazi of AMU won an all-India English debate organised by the Government of India, the prize being a trip to England. The theme set by judges for the extempore debate was: ‘The concept of God is not necessary for morality’, in which Sultan Niazi was required to support the motion. He proved to be the most convincing debater and had his trip to England.
The Union had some very democratic traditions. While captains of clubs and colour-holders could claim back-rooms in hostels or even single seated rooms, no such favour could be claimed by any office-bearer of the Union. Ahmad Saeed “Anda”, against whom I always voted, but who became Secretary and then President, stayed on in a front room in Osmania Hostel, to which he had been shifted for some act of indiscipline from Mumtaz House. It was to his credit that he never made this an issue.

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The Union elections were conducted on lines almost fixed by custom (called “tradition” at Aligarh). The candidates for the post of President (earlier, Vice-President) and Secretary had to distribute their printed qualifications and a separate Manifesto was also required from every candidate for the office of Vice-President/President. One could not formally run down one’s opponent, so at least one unsigned “anti” leaflet could be secretly distributed! A poem in Urdu was also desirable either in favour of one’s candidate or in veiled criticism of one’s opponent. I remember that when M. A. Bulbulia (who was from South Africa) successfully fought election for offices of Secretary (1951) and President (1953), he gained, rather than lost, from the “anti” pamphlets. In 1951 he was accused of being a “hero in English and a zero in Urdu”, and voters thought that, at least, he was well-versed in English, and that was something. In 1935 he was attacked for being a Communist in an Urdu poem, which was from a literary point of view, an excellent effort. I remember it began with a play on his name:

Main bulbul-i naalaan hoon is ujre gulistaan kaa

(I am a vailing nightingale—“bulbul”—of this ruined flower garden)

It ended with

Mahnat ko roouna, sarmaye ko kosungaa

Lenin kee qasam tujh ko, too vote to dilvaadey

(I will cry at (the distress of) labour, I will decry capitalism. I swear to you by Lenin — just give me your votes)

Perhaps, it was thought that voters would turn away from Bulbulia because he was a Communist and so pro-labour. Clearly, the students did not dislike the idea as much as the poet thought they would, for Bulbulia was elected with a big majority against Shafi Qureshi, who later carved a political career as a Congress leader of some prominence.

During my time as a student the Union also organised in 1952 an ‘MPs’ Debate’ on the Congress’s performance while in Government since 1947. Some dozen or so newly elected MPs (after the General election of 1952) from both Government and Opposition took part in the debate (held in Starchey Hall). The Congress lost in the vote at the end but everyone took this quite sportingly. Perhaps, it was a different Aligarh and a different India at that time.

DR. Irfan Habib
Prof. Emeritus - Department of History, AMU
Ex – Chairman ICHR
(AMU Alumnus)
**Why AMU should be an exception?**

*(Adapted from The Hindu)*

Every institution of higher learning develops its own character and identity based on its history, leadership, scholarship and student body. Aligarh Muslim University (AMU), which occupies a unique place among pre-Independence universities in India, carries an identity which depicts the idea of India in its character of pluralism, inclusiveness and unity in diversity. It may or may not be a minority institution in the strict legal sense, but it is an institution for minorities fully financed by the Indian state which showcases how minorities are treated in the Republic even after the forced Partition of the country based on religion.

**A vehicle for community uplift**

Like the author of this essay, thousands of non-Muslims who could not have access to higher education in the so-called leading universities in the country were attracted to Aligarh because of its low cost, excellent academic ambience and equal opportunities provided for learning and research. For several decades, AMU continued to be the destination for Muslims from all over India seeking higher education, with the result one finds many of them in leadership positions in nation-building activities across the country and beyond. In Kerala, Jammu and Kashmir, Tamil Nadu, Bihar and a few other States, every educated Muslim has some link or the other with AMU which, in turn, helped to fulfil the mission of Sir Syed Ahmad Khan, the founder of AMU, to uplift the community from backwardness and isolation. I would argue that if a large section of Muslims refused to migrate to the Islamic Republic of Pakistan and preferred to stay back in secular India, it is partly because of the influence of AMU education on them and their families. Thus perceived, AMU requires special treatment in the Indian scheme of things.

The liberal democratic polity India adopted provided abundant space to test its strengths and weaknesses. Despite having paid a heavy price, India stood by its ideals and endeavoured to cultivate an inclusive society based on democratic values, showing to the world that diversity can be a virtue in peaceful development and coexistence. If this analysis still holds good, one need not get upset by occasional manifestations of extremism and distrust raising its ugly head in campuses, including Aligarh. To be fair, AMU has been relatively peaceful and free from extremist activities for several years now though it also had its share of violence in the past.

One may recall an ugly incident from the 1960s to illustrate the point. A distinguished diplomat from an aristocratic family and a personal friend of the then Prime Minister was the Vice Chancellor. The faculty and the students broadly belonged to three segments, one group communally inclined and active, another group Left-oriented and ideologically motivated, and a third neutral group devoted mainly to academic pursuits. A rumour floated that the new Vice Chancellor was handpicked by the Central government to compromise the perceived minority character of the institution. Aligarh being a small town and the university the only dominant public institution in the city, rumours emerging from the university got quick currency in every home. One day when the Executive
Council was in session, a section of students led by the union president barged into the hall, disrupted the meeting, assaulted the Vice Chancellor and physically dragged him out, hitting him mercilessly. All this happened near one of the hostels of which I was the warden. Subsequent events proved that there was no substance to the rumour and that it had been orchestrated by a few extremist elements to advance their own agenda of having monopoly control over the institution.

**A university that doesn’t discriminate**

Such instances happen on other campuses as well and things return to normal when facts are brought to light. In my seven years at Aligarh, initially as a postgraduate scholar and later as a member of the faculty, I never experienced any discrimination whatsoever and received friendship and respect from all sections of the AMU family. Everyone eats the same food supplied at heavily subsidised prices by the university and gets equal access to all facilities on campus. The teacher-student relationship is exemplary. Of course, the student body is predominantly Muslim and that is what it was meant to be; but no meritorious student is excluded on the ground that she is not a Muslim. Given the fact that there is inadequate representation of Muslims in many universities outside, it is not surprising why AMU’s staff and students are predominantly Muslims and that too from the lower income groups. The university is a source of livelihood to thousands of poor Muslim groups in the neighbourhood.

It is clear that AMU is an institution of national importance and should be treated as such by the Central and State governments. Of course, there is scope for negotiated settlement of friction points which arise from time to time. The university stands to gain monetarily and otherwise if it has minority status. Even without that, the government can treat it differently from others acknowledging its unique character in the government’s policy of inclusion which is manifest in the slogan “sabka saath, sabka vikas”. The university on its part should recognise its social responsibility under the Constitution by giving preference in admission to Scheduled Caste/Scheduled Tribe groups and backward sections across communities. A memorandum of understanding between the university and the government with an oversight body representing the two sides should be able to get the objectives of the two sides accomplished to each others’ satisfaction.

Like every other Aligarian, I was happy when the President, as the Visitor of the university, allowed AMU to set up campuses in West Bengal, Bihar and Kerala where the respective State governments — realising the potential it holds for minorities’ education in their States — liberally made land grants. The brand name has its own value; but the quality of education and character of the institution depend on the local leadership and the relationship it builds with the parent university. The beginning in Malappuram in Kerala, where it got over 300 acres of prime land, was impressive and promising. Students across all communities applied in large numbers for its programmes despite the fact that classes were to be held in rented buildings. Contract teachers assembled hurriedly worked under a curriculum set by the Aligarh faculty that wasn’t customised to local requirements. Yet learning went on, examinations were held and programmes completed on schedule, giving the message that AMU is capable of imparting quality higher education anywhere in the country.
There is no reason why the initiative should be thwarted because of some legal or technical hurdles. It is now a question of the future of thousands of students and the prestige of a great university which has established its credentials in higher education for almost a century. After all, State governments have invested in the venture and people everywhere have supported it. Given the fact that the representation of the largest minority group in higher education is still very low, there is no reason why the Central government should not be equally enthusiastic and encourage it as it has done before. Of course, the present role of AMU in these campuses is that of an incubator and eventually they must become independent universities possibly competing with AMU for quality and excellence in scholarship. It is also not necessary that all campuses outside Aligarh should be alike in structure, programmes and management. They can develop through public-private partnerships as institutions of excellence primarily catering to higher education needs of minorities and backward classes, paving the way for inclusive development of all sections.

N.R. Madhava Menon
Legal educator & Chancellor of two Central universities
(AMU Alumnus)

Awards – Padma Shri
Living Legend of Law
Plaque of Honour
Rotary Club Award for Vocational Excellence
VOX POP

Comes from the Latin word ‘Vox Populi’, meaning ‘voice of the people’. With an aim to include the open voice of the people, this edition of hall magazine ventures to highlight the rational cul-de-sac that we have reached.

So here’s presenting the Vox Pop segment of the magazine wherein veterans and novices, young and old were questioned on some concurrent topics and their responses were recorded for your delightful read. Whilst you enter into the world of chiaros-quros, the Editorial Board wishes you a Happy Reading.
Since the mass lynching of Mohammad Ikhlaq on the ground of beef eating-cow slaughter, this issue has come to surface in a very assertive way. Many traders dealing in cattle have been killed. In Una in Gujarat four dalits skinning the dead cow have been mercilessly flogged in public. This act took place near a police station. Sporadically such cases have been occurring earlier also, but with BJP led NDA coming to power at centre these incidents have gone up in intensity and frequency.

As such beef was a consumed during Vedic period. Historian D.N Jha has brought out this fact in an immaculate way. Lord Gautama Buddha had urged the stoppage of cow being sacrificial animal in the Yagnas (Holy rituals) in Brahminical rituals. That time agricultural society was coming up and bullocks were needed for the newly emerging economy. Buddhism spread all over India. In response to this Brahmanism hit back and projected ‘Cow as mother’. Still beef had been a popular food amongst large sections of society including many Hindus.

It was during freedom movement communalists started using such emotive issues around pig-cow. Such issues were the bulwark of communalists who as such build their politics around emotive issue. Somehow it seems that with Una incident a large sections of dalits have been made aware of the agenda of Hindutva politics and they are now protesting in large number. The contemporary intimidation of RSS combine is also affecting the agrarian economy adversely. The farmers who were able to sell their barren animals at some reasonable price are being further ruined due to the terror of Cow vigilantes under the patronage of diverse components of RSS combine. The leather industry which used cow hide is getting a setback and many such units are closing down.
Interestingly many beef export units are owned by the people who are part of BJP politics. India had emerged as one of the major exporters of beef on the world stage. Narendra Modi himself used beef issue as a polarizing point in the run up to 2014 elections when he blamed the previous UPA government for encouraging Pink revolution. The hypocrisy of communalists is very obvious as they make it for political goals. In Rajasthan the BJP government not only set up a separate “Cow Ministry”, it also set up the large cow shed in Hingonia near Jaipur. The abysmal condition of Cows in this shed leading to their death clearly showed the nature of concern shown by Hindutva ideology.

With Una incident it is likely that table will be turned, while on one side this issue has been used to target the Muslim community, Una is awakening to the reality of RSS politics and social alliances for combating the divisive politics are likely to become stronger. One needs to respect all the animals living on the planet. We also need to wake up to environmental concerns, but using these as symbols for political agenda is despicable.

Dr. Ram Puniyani

Wandering very near the fringes of oversimplification of complex ideas, I can not help but see the world divided into two groups, the protector and the protected, with glorification of the protectors to the extent of their being worshipped. But we have rarely stopped to ponder over the question of protection. From what do we need protection and why?

If we try to ask this question, our voices are hushed back into our throats by horrifying instances of violence around us. With a Hindu nationalist organization equating Rape of a woman to the Slaughter of cow and failure of the masses to counter or even recognize the disgusting, inhuman tone of this remark, we need to wonder how far have we deviated from the ideal of a sensitive sensible society.

Importance of cow in particular and cattle in general grew from the Rigvedic times. In fact, according to historian R.S. Sharma, there are so many references to cow and bull in Rig Veda that the Rig Vedic people can be called a predominantly pastoral people. Most of their wars were fought over cows. Even the term for war in Rigveda is gavishthi which means search for cows, in those times cow seems to have been the most important form of wealth. Gradually cow seized to be the cause of violence and land took its place. Since we aren’t pastoral anymore, the logic of protection of cow, today, with the devotional strings attached, relates to the need of protection of God. Protection of Whom by man has caused innumerable deaths of His creation. Only cause that nearing the amount of violence done for the protection of god is that of the protection of nation.
The concept and term of *rashtra* for territory can be traced back to the later Vedic times. And across the waves of time, kingship has been unapologetically linked to Divinity. With king being the representative of the Superior Being on earth, he became the ‘protector’ of land and its inhabitants. And obeying King became obeying God, this in addition to giving legitimacy to the ruler gave him not only a temporal authority over his subjects but also a moral and spiritual one. In ancient and medieval times protection of the rule of the King meant the protection of God. With time, this glorification of protection of King’s authority faded and with the national struggle and the emergence of nation states emotions were attached to nations, and killing in the name of protecting them became an honor.

In justifications of such bloodshed in the name of nation or god, we often find mention of ‘vulnerable women’. This ‘vulnerable woman’ is a voiceless creature who can’t think and who always needs a protector to keep her breathing. For women in ancient philosophy, there has been assigned no greater role than the service of husband. Even her spiritual and religious existence breathes life with the ceremony of marriage which is recognized by legislators as taking the place, for women, of the sacrament of initiation prescribed by the Veda. And in return of her selfless devotion to her better half, she gets ‘protection’ by him. Whether it be the logic of need of respecting and protecting women just because of them being daughter, wife, sister or mother of ‘somebody’ or the propagation of idea of a veil to protect against lustful gaze we somehow still can’t rid ourselves of the tendency of deciding what a woman needs.

History is filled with instances of people using the slogan of women’s vulnerability, national pride and religious fervor to further their political and economic ends. What comes as a surprise is how we haven’t learned anything. The act of attributing positive traits to women which highlights them mostly as innocent vulnerable beings and nonetheless justifies their subordination by ‘the protector’ falls in a broad category of what sociologists call benevolent sexism. And often the protected group consents to the “need” of being protected due to propaganda of fear. And with this discourse we grow into a society where glory to the sword is praiseworthy, where fear rules. Amongst the tools of avarice and fear used for controlling people, fear has always been the easiest and most effective instrument of the oppressors to keep the oppressed in their place, and this need for the creation of fear lies at the core of the propagation of the instances glorifying protection and protectors. It is this protection that manifests itself in the form of violence.
ever, we all agree on violence. Attackers of Charlie Hebdo were protecting their religion, Dylann Roo, was protecting his women and nation when he attacked the African American church (Charleston church shooting), the Hindu and Muslim fundamentalists always find justification of their actions in the need of protecting their god or their women or both, the sorry story is the same everywhere, it always has been the same with varied degree of passion and execution and madness. But what nobody notices is how in justifications to these acts of violence we have dehumanized women, and how in protecting god and nation, we have failed to protect the humanity.

Lubna Irfan
(M.A. History, AMU)

Following is the conversation which was heard by some passersby, as they came across some cows chatting by a Coodah Container:

COW 1: Arey Behno! Have you heard about the best news ever, which has been flashing on the TV screens of Indian Humans, these days? It seems that our patience has finally paid off. We are going to be near ‘immortal here’ soon, replacing the ‘soon hereafter’ that we have been up till now.

COW 2: What are you saying Behen! This is such an udderly exciting news! Since when did the Milk of Human Kindness begin to flow in our direction? I thought that we were the only ace milk givers to this nation since “Amul doodh peeta hai India”!

COW 3: Arey pagli! You talk like a mad cow. It seems that all that plastic and bones that you ate from that garbage mound last week, has imporoused your brain. Milk flows only out of our udders towards others, not theirs! Vaise badi Behen Cow1 ji, I feel that the news is only a partial truth. We will only cease to go into cans while out Astitva in the polybags remains status quo. But I must say that chalo, in this country justice (albeit in a twisted sense) does get served. We are as much ujinto polybags as polybags are ujinto us. The ‘Ooper Wala’ of this nation has finally been kind enough to send us his guardian gaurakshaks. What even if more people have a ‘shak’ about our protection and upkeep.

COW 2: But sisters, come to ruminate about this, don’t you think that ever since the Carnivore’s carving knife fell silent, the current cow crusaders still fail to provide us the ever promised yet ever elusive Cosy Corner? After all, we deserve our holy space, what being the Matas that we are! I mean, just look at us, we have been perched precariously on these wobbly mounds of poly-bags, paper and our own shit day in and day out as the speeding vehicles and times whizz by!
COW 3: Pagli, you are such an Allah Mian ki Gai. Are these people are justice loving and fair to all forms of creation. So much so, that they treat us exactly like they treat their own mothers. Don’t you see all those old women begging on the streets? These are their Maas, set out by them on the roads to earn their own garbage!

COW 2: What is a Allah Mian ki Gai Behen?

COW 3: Perhaps the same as Shiv Ji ki Gai for all I know. But I know this for sure that all the baying for our blood has finally stopped while the marketing of our milk has increased. They say that no one has to worry about our population explosion, even though our nature conservation massacre has been put an end to. Also, they say that we don’t have to worry about our population boom despite those permanently randy- out of- season foreign bulls, that were brought in from Europe to impregnate us with those supposedly alpha sperms. I tell you Behno! These fellows, when they are let loose are as loose characters as their countries! They have no Laaj- sharam or Lihaz of our traditional seasonal practice! (Sigh!) But how can you expect these Angrez bulls to know. I tell you! I have no interest in these White Hides, I am fair enough myself, to go after their White skin. Why! The other day, this foreign fellow was staring at me in heat. But I tossed my head away giving him my grand ignore. My poor sisters, who have been ravished by these blue blooded imperial bulls fall into bovine blues, suffering permanent pregnancies all the year round. This really makes me see red!!

COW 2: You are so right my bovine sister. All that copious European science and engineering does seem to have turned their bulls into lewd and licentious libertines, which has made our population go haywire by rising so exponentially. Also, with our recent mortality rate come down to near zero, under the guardianship of gaurakshaks our number has seen a noticeable rise. So much so, that our slaughterers from the past have developed a fear psychosis of seeing themselves as being trampled into Keema under our largely multiplying hooves!

COW 1: So true Behen. Yet they have nothing to fear. What with our calves plucked from our udders all the while. Our poor babies are going to die a natural death from starvation, quite rapidly in the near future. Since these humans, our protectors now need every drop of our milk to Maha- bathe their postmodern deities like Rajnikant, blown to mega- proportions in their paperforms.

COW 2 & 3: Hmmmm..... (Chew Chew Chew)

Long Silence

Dr. Mona S. Khan

( Faculty, Department Of English)
WHY AMU IS AN EXCEPTION?

The Aligarh Muslim University (AMU), the name itself encompasses so much weightage and a unique aura that altogether takes its far ahead beyond the identity of just an educational institution. While the University fraternity and alumni across the globe are gearing up to celebrate the 200th birthday of its legendary founder Sir Syed Ahmad Khan on 17th October this year, AMU is ready to witness another milestone in its around 150 years old history. Very soon, in a span of just four years AMU would celebrate the centenary year in 2020, as it become the Central University in 1920. The centenary year will be another remarkable milestone for AMU, and the planning for the grand celebrations are already chalked out by the University administration and its stakeholders be it alumni or others directly or indirectly associated with the institution.

Now, the million dollar question that obviously erupts out time-and-again from the minds of those who never been in the magnificent premises of the University in Aligarh. What is special about AMU? or, Why AMU is an exception? Of course, in generalised terms as a commoner I may give the definition of Aligarh Muslim University that it’s like any other Central government funded institution functioning around the country offering higher education. But, being an Alig I know it very well that the definition given earlier is having no merit and much more to be added. Yes, I can claim with utmost sincerity and responsibility, AMU is really an exceptional institution boasts of matchless qualities and charismatic characteristic. Likewise, I am quite sure, thousands of AMU alumni worldwide would endorse my claim “AMU is an exception”, and the facts elaborated further justify the same.

Situated in the famous city of Aligarh, also known as ‘City of Lock’ for the lock manufacturing units including the famous brand of ‘Link Lock’, AMU is not just a mere institution but a part of erstwhile movement called as “Aligarh Movement” flagged off by Sir Syed Ahmad Khan way back in 1860s. Sir Syed established a Madarsa in 1865, later transformed into a college (Mohammedan Anglo Oriental College) in 1875 and finally a University, with the farsighted vision to educationally empower the Indians with the contemporary education blended by knowledge of Science and Technology. AMU was founded in lines of Cambridge University, United Kingdom, the Sir Syed Hall buildings are the living examples with the focus areas to offer the students modern education accompanied by comfortable residence facilities and state-of-the-art lecture complexes, laboratories, etc.
The vision of Sir Syed for establishing a world class educational institution could not be deterred by the adversity and big challenges posed by the British colonial government during the pre-independence era. The zeal and enthusiasm of Sir Syed for the world class institution later known as Aligarh Muslim University (at that time known as Mohammedan Anglo Oriental College) continued till his last breath. Sir Syed Ahmad Khan devoted a major part of his life for the institution and overcome many hardships with his strong determination. In 1898, Sir Syed Ahmad Khan departed for his heavenly abode but the mission and vision never died, it was carried ahead by his descendants in the form of students, teachers, officials and staff. In 1920, MAO was upgraded to a Central University and named as Aligarh Muslim University and today it’s one of the best and prestigious institutions for higher education in India as well as the world.

As I mentioned earlier the aura of AMU is far beyond the limits of an educational institution, it’s a truth. Once you get down at Aligarh Junction or bus stand or travel by own vehicle the massive entrance gate called ‘Bab-E-Syed’ greets you with its splendid design and exquisite architect. Further, as you enter the University premises from the main entrance a magical aura would engulf you and tantalise your senses. You would simply say, Wow and get curious to explore the University campus at one go. But, the excursion of AMU campus is not a matter of two to three hours, you need at least on entire day and preferably two days to go into the details of the University. Of course, dissemination of quality education with essentials amenities has always been the prime motto of the University, which is endorsed time-to-time by high positions achieved by AMU in the rankings carried out by various agencies. But, the beautifully designed departments, lecture complexes, smart class rooms, laboratories, museum, playing grounds, Maulana Azad Library, Jama Masjid, Stretchy Hall, well-maintained lawns and gardens, etc. would surely be a delight for your eyes. The University has good infrastructure for carrying out the research, and the students get placements in leading organisations with an attractive package. Feast and fiesta are also the integral part of AMU, the special days like Sir Syed Day, Independence Day, Republic Day, Convocation, Alumni Meet and Hall functions are celebrated with grandeur and special fervour. The culture and traditions of AMU are worth to be mentioned, as it guides an Alig to lead a dignified life in any part of the globe.
It has been more than a decade for me to bid adieu to my alma mater, AMU but the memories of period spent in the University are still fresh in my mind. Today, I am associated with another Central University but whenever I get leisure time the big picture of AMU dazzle my eyes. I always feel proud in carrying the identity of ‘Being an Ali’, and it is quite exciting feeling to be an alumnus of the prestigious University. A movement started by ‘baniye dargah’, Sir Syed in the name of AMU always guides and encourages me to give my best as a human being, a focussed professional, and overall the responsibility of being an Ali, which altogether justifies my claim that “AMU is an exception” and far beyond just an educational institution.

Mohd. Mudassir Alam
(Public Relation Officer (PRO) in Central University of South Bihar and AMU Alumnus)

for me Amu is an exception because of its inception. It’s like a child born to and nourished by natural parents before being adopted by adoptive parents .right now this child is in moral dilemma. It’s upto the natural parents and adoptive parents to handle the child without making the claim of being the rightful owner.

Syed Waqar Akbar
(Faculty, AMU City High School)
In the din of hysteria created around the military action on LOC, which was in response to the killing of 18 Indian army jawans in Uri, the issue of anguish of people of Kashmir has been undermined. As such India-Pakistan skirmishes (September 2016) are mostly centered on the issue of Kashmir. On one side India’s claim is that Kashmir is the inseparable part of India and no power on the Earth can separate it from India. Pakistan on the other hand raises doubts about the Kashmir’s accession to India, and says that as it is a Muslim majority area and it should be part of Pakistan. The attack on Uri by terrorists killing 18 Indian soldiers has rekindled the issue once again. The whole episode actually begins with the killing of Burhan Wani, a Hijbul Mujahideen commandant who was killed in an encounter by Indian military. After his killing there were two types of reactions yet again.

Indian media presented it as a big achievement in cracking down the militancy. A section of Kashmiri people was shocked and they started coming on streets to protest. The manner of their protests has been that of stone throwing on the police-military forces. In the the painful incidents which followed nearly 80 people have been killed, over 9000 people got injured and many of those injured suffered the pellet injuries leading to the loss of their eyes and penetration of pellets into different parts of their body. Some army-police personnel have also received injuries. The resulting situation led to the imposition of curfew in the state and this curfew had been the longest curfew which was imposed in the state.

In an attempt to restore peace various efforts have been made by the state. Home minister Rajnath Singh visited the Valley to hold discussions with the state leaders. His and the stand of Government of India has been that they will not hold talks with the separatist leaders. When all party delegation visited the Valley some of the members of the delegation like Sitaram Yechury and D. Raja tried to meet separatist leader S A S Gilani, who refused to meet them.
Curfew was lifted after nearly two months, but the situation remains tense. With the attack by the terrorists in Uri, the whole focus has shifted to the issue of terrorism. As such as for as the disturbance in Kashmir is concerned the Government is alleging that the protestors are mere 5 of the population and they are being instigated by Pakistan. Surely Pakistan has some role in keeping the Kashmir issue alive to bake its own political bread. But the discontent of the section of Kashmir people has been simmering and has reached a peak in last few years. The youth in particular are disgruntled due to the feeling of alienation. The people of Kashmir are double victims. The acts of terror are a regular nuisance to the peace in the valley. No less is the violation of the civic rights of the people from armed forces. The Armed Forces Special Powers act, which is operational in the area, gives impunity to the armed personnel leading the regular harassment of the innocent civilians in the area.

Amnesty reports emanating from Kashmir tell us the extent of such violations. Amnesty International’s report released in Bangalore begins with defining the scale of human rights violations in Kashmir that have been perpetrated by security forces personnel with glaring impunity. The report states that from 1990 to 2011, the Jammu and Kashmir state government reportedly recorded a total of over 43,000 people killed. Of those killed, 21,323 were said to be ‘militants’ 13,226 ‘civilians’ (those not directly involved in the hostilities) killed by armed groups, 5,369 security force personnel killed by armed groups, and 3,642 “civilians” killed by security forces.

The AFSPA, which gives army sweeping powers, leads to extrajudicial executions and other human rights violations. Section seven of the AFSPA makes it mandatory to seek the prior sanction of Central and State authorities in order to prosecute any security force personnel in civilian courts. Under the pretext of protecting national security, the excesses of the security forces go unchallenged. 96% of all complaints brought against the army in Jammu & Kashmir have been dismissed as “false and baseless” or “with other ulterior motives of maligning the image of Armed Forces”.

It is in under these circumstances that every incident in Kashmir acts as a flaring point and the youth in particular come to streets to protest in large number. Their deeper dissatisfaction with the state of prevailing affairs is very painful. In the civilian areas there is a practical army rule, nearly six lakh of army personnel have been deployed there for years. The people of Kashmir do not have the feel of democracy from years and this leads to a deeper dissatisfaction, it is not just a Pakistan inspired problem, while the role of Pakistan in instigating the protests is very much there.
What is the way out? The UPA II had set up the three member interlocutors committee, which in their report wanted the clauses of autonomy of Kashmir Assembly restored, they emphasized on dialogue with the dissident militants and with Pakistan. There has been a constant demand to repeal AFSPA from the region and to reduce the number of armed personnel in the area. The present coalition of PDP and BJP which is ruling the state is very ruthless as far as dealing with dissidence is concerned, their stand of not talking with dissidents has prolonged the restlessness in the area. With Pakistan’s role, the attack on Uri and before that in Pathankot has vitiated the atmosphere further. One remembers that during election campaign the BJP used to assert that with Modi in the seat of power, terrorists dare not attack! That hollow boast stands exposed. The need for peace in the area, the need to give the Kashmiri people as era of calm is needed in the urgent manner. Pakistan needs to be engaged on the matters related to Kashmir. The treaty of accession of 1948 giving autonomy to Kashmir needs to be respected. The report of interlocutors was a major and balanced approach on the issue. It needs to be brought forth and considered seriously for bringing in peace in the region.

Dr. Ram Puniyani

Pandit Kalhana wrote in Rajtaringini “Kashmir may be conquered by the force of spiritual merit but never by the force of soldiers. The Inhabitants are afraid only of the world beyond”. Beauty of Kashmir lies beyond its picturesque valleys, melting glaciers, flowery gardens, leaves of chinars, apple orchards, saffron plantations and snow-laden mountains, it need to be felt in the timeless Vakyas of Lal Ded or Lalla Arifa, Nurnama of Shaikh Nurudin or Nand Rishi and lyrics of Zoon or Habba Khatoon.

Jahangir put it succinctly “Kashmir is a garden of eternal spring or an iron fort to a palace of kings-a delightful flowerbed, and a heart expanding heritage for dervishes”.

Kashmir was Nurtured by the rulers like Laliaditya, Kanishka, Ashoka, Harsha, Sultan Sadr-ud-din alias Rinchin and Akbar but no one is as revered as Bud-shah Zainal Abidin, whose fifty years of golden reign brought peace, harmony and prosperity to Kashmir. He was a great patron of literature and it is said that under his rule even women, cooks and porters became poets. He was an epitome of Equality and justice and in his time a Brahmin, named Pandit Shriya Bhatt, was appointed office in-charge of expansion of Hinduism in the valley; Emissaries were sent to persuade Hindus in exile to return. He also abolished Jiziya, cremation tax and banned cow slaughter.
M.J. Akbar wrote in his book - *Kashmir : Behind the vale*, that Bud-shah’s life and his rule were the distillation of that spirit called “Kashmiriyat”, a culture of synthesis, understanding and humanism; and history after Bud-Shah proved that Kashmir cannot be ruled except this spirit.

Kashmir and Kashmiriyat was challenged by the likes of Dulacha, Achola, Afghans, Sikhs and Dogra rulers, over the years, but their atrocities could not dampen the spirits and bonhomie among Kashmiris. Alas! The nefarious designs of Indian and Pakistani politicians tore that very fabric apart on which Kashmiriyat was based.

To understand the present status of Kashmir we need to go back in time when Gulab Singh assumed the title of Raja under the patronage of Maharaja Ranjit Singh and started ruling Jammu and strengthened his stranglehold on the valley by siding with Britishers against Sikhs and Britishers sold the valley of Kashmir to him at mere 75 lakhs rupees. Treaty of Amritsar in 1846 confirmed Gulab Singh as the ruler of new state of Jammu and Kashmir, along with Ladakh and Baltistan. The last Raja of ruler of Gulab Singh’s lineage was Raja Hari Singh, who signed on the papers of accession of Jammu and Kashmir to India when kabalai raiders along with Pakistani regulars attacked Kashmir in 1948.

Muslims under the rule of Dogra rulers were marginalized, they were mostly illiterate and tillers. Britishers took effective control of the government in 1889 and one good thing they did was to appoint only matriculates as officials and this led to an educational revolution among Kashmiri youth and they started looking towards educational institutes like Biscoe’s Mission school and Mohammedan Anglo oriental college in Aligarh. Muslims of Kashmir wanted equal representation in ownership rights in peasantry, Government Jobs, better education, abolition of forced labour and restoration of all mosques seized by the state government, these demands were met with brutal repression by the monarch and that lead to muslims especially Aligarh graduates to lay the foundation of “Reading room party” where they discussed ways to liberate from oppressive Dogra rule. On 21st June 1931, a member of reading room party, Abdul Qadir made a passionate speech at the khanqah of Sheikh Hamdani which set passions soaring and he was arrested which lead to wide spread chaos and police fired on the protestors in which 21 people were killed, this was the first popular challenge against Maharaja Hari Singh and the first instance of police firing on unarmed crowd.

Kashmir had changed and this lead of the emergence of a Lion whose name was to become synonymous with the Kashmir movement “Sheikh Mohammad Abdullah” --- A reading Room Enthusiast and an Alig.
Sheikh Mohammad Abdullah’s grandfather was a Hindu – A Kashmiri Pandit, Anchal Sar who was converted to Islam under the influence of Sufi Saint Mir Abdur Rashid Baihaqi. Politics was Abdullah’s forte and oratory was his master weapon. He became the first president of a new party called Muslim Conference, during the course of the movement against monarchy he realized that this movement is not only of Muslims but of the whole of Kashmiris and it should not be looked upon as a sectarian protest but a freedom struggle and he changed the name of the outfit from Muslim Conference to National conference. Badruddin Tyabji, who knew and worked with Sheikh Abdullah, summed up his life in the commemoration volume:

“Sheikh Sahab’s greatest achievement was in restoring to a substantial extent in the Kashmiri people their lost sense of identity and self respect. They had lost both in the course of long sad history of their region. They were treated with contempt and distrust and ruled and dragooned by outsiders. This continuous domination over them for centuries by what was basically alien rule and partially alien culture, debilitated them morally, physically and economically. It deprived them of their self-confidence, sense of manliness and capacity to stand on their own feet. Even their high artistic skills, craftsmanship and quick intelligence brought them hardly more than bare subsistence. This developed in them an almost paranoiac distrust of the ‘outsider’. Sheikh Abdullah, the extrovert he was, larger than life-size, with abounding physical courage and self-confidence, and above all, of their own flesh and blood, was literally an answer to their prayers.”

Sheikh Abdullah was a true torchbearer of Kashmiriyat and his ethics of secularism and equality brought him closer to Nehru than Jinnah as he felt that Nehru is more secular than Jinnah.

It is important to note that when whole India was burning in the aftermath of partition Kashmiriyat survived the tests of that tragic decade merely due to the unity between the Hindus and Muslims and the stranglehold of Sheikh Abdullah’s humanitarian and secular values which were welcomed by Kashmiris with open arms. Events of 40’s clearly show that Kashmiris rejected the communal policy of Jinnah and whole heartedly accepted the secular policies of Sheikh Abdullah. They were ready to go along with secular India rather than communal, feudal and autocratic Pakistan. (MJ Akbar: Kashmir-Behind the vale).

It is interesting to note that India didn’t try to persuade Maharaja Hari Singh in annexing his princely state to India as she did of other 500 odd princely states and it was only when Raiders attacked Kashmir that Hari Singh was forced to sign annexation papers to India thus giving the control of Defense, communication and external affairs of Jammu and Kashmir in India’s hand and also agreed to set up an interim government headed by Sheikh Abdullah.
A noteworthy view on this annexation was that of Mountbatten who, keeping in mind that the majority of Kashmiris were Muslims, opined that a plebiscite would have to be held after the raiders had been driven out completely and law and order restored. Both Nehru and Patel agreed to his suggestion.

Also as a matter of fact, twice, First during Nov 1947 and second time during April 1954, India agreed to hold plebiscite but both the times Pakistan rejected it on the pretext of one or other objection.

A lot has changed in those years and Sheikh Abdullah was getting jittery of communal elements within congress like Purushottam Das Tandon and others and he was not sure that Kashmir would ever progress under such communal forces. He feared that they would disintegrate Jammu and Kashmir on communal lines. Years later his fears became a reality and today Hindu populated Jammu doesn’t see eye to eye in Muslim populated Kashmir Valley. The very essence of Kashmiriyat that Sheikh Abdullah reaped from his vision and blood is to be washed away.

Another stark reality which is evident from the events unfolded within the life-time of Sheikh Abdullah was that he didn’t allow Kashmiris to get communal and it was his charismatic leadership that during the war of 1965, Pakistani forces got tough resistance from Kashmiris and their communal reasoning didn’t cut any ice with secular Kashmiris.

But after Sheikh Abdullah’s demise, Kashmir went into chaos which was more visible from the power struggle within the Kashmiris than from Delhi or Islamabad. M.J. Akabr in his commentary on Kashmir Said “If one had to single out the one fact that did the most damage in management of Kashmir, then there would be no reason to go further than the sheer pettiness of the cabals in both Delhi and Srinagar that placed their separate collective interests over the national need. An insular horizon can be a dangerous limitation.”

Kidnapping of Dr. Rubiya Sayeed opened the influx of militant activity in Kashmir, and the shoddy handling of the whole case had not only boosted the morale of militants but also alienated the Kashmiris from the Indian government as the aftermath of kidnapping resulted in gruesome combing operation by Indian forces in Kashmir which lead to widespread protests and many innocents were rounded off on false militancy charges much to the liking of Jagmohan the then governor of Jammu and Kashmir whose communal inklings were not hidden. It was during his reign that forces opened fired on protesting kashmiris and many lost their lives and since then the valley is facing the wrath of both Indian forces and militant activities sponsored by Pakistan.
Recent killing of Burhan Wani and subsequent protest by Kashmiris and the brutal handling of Indian forces which lead to more than 80 deaths will go down as the darkest chapter in the history of Kashmir Movement specially after its accession to India. India has not only lost the little support it had among the Kashmiri mass but also let down every secular India who believed in the vision of Nehru and put their trust in the hand of India’s constitution.

Though there are many other factors which should not be overlooked while accessing the whole scenario and major among them are pseudo support of Pakistan whose own house is burning in the fire of sectarianism and feudalism and the safe heaven provided by Kashmiris in 90’s to militants within their homes which lead to forcible eviction of Kashmiri Pandits from Kashmir Valley and broken the bond of Kashmiriyat which Sheikh Abdullah hold till his death, by creating a gap between Hindus and Muslims.

Today Kashmir needs another Bud Shah or Sheikh Abdullah who can take it to the peaceful times and recreate the bond of bonhomie between different communities and unless that happens, a lasting peace in the valley, will remain a wishful thinking.

Zartab Haider Jafri
Head of Indian Operations, Mimer Energy AB
(AMU Alumnus)
“All is possible to him who believeth”. Any or everything can be accomplished by one who firmly believes and decisively acts. The secret of your success is the same as that of all great people. The success of the great that dazzles and baffles you and me is nothing but hard work and perseverance linked to indomitable faith. If you firmly and irrevocably believe you will win, you cannot lose, whatever the obstacles and setbacks found in between. Kites rise against and not with the wind. All great men have raised to greatness despite their hardships and adversities. The secret of “success follows success” is the combination of knowledge and effort.

Ideas rule the world and knowledge is power. Each one of us has untapped resources. Each one of us has more to give than we have ever given. Each of us has more skill, strength, power, idea or wisdom than anyone has ever asked of us. The important thing in life is that not what we have, it is what we do with what we have.

The actualizing of our potential can become the most exciting adventure in our lifetime. But what we need to remember is that the climb to the top is not a walk-over but a walk-up. The high heavens are not reached on a single bound. We have to build a ladder by which we rise from the earth below to the vaulted skies.

The entire globe today is witnessing and experiencing mind-boggling scientific and technological developments like artificial intelligence, the internet, web-management on one hand and total chaos, confusion, clash, conflict, terrorism, bloodshed and massacre in the name of carte, creed or religion on the other. In the midst of this challenging environment, we wish to bring about a freshness, by the inclusion of open voice of the people on parsonciously felt matters of concern as well as flippancy. Our aim with Vox Populi is to end the rigmarole of dogmatic topics of discourse. The issue that we present before you is not only a canvas of our feelings and thoughts. The idea behind Vox Populi is to showcase the latent talents of students as well as to talk about rarely discussed concurrent issues of prime importance prevalent in our society.

Time spent on reading this magazine will be well invested, if any illustration quotation, principle or a concept of anecdote helps us actualize more of the potential we have. I trust this magazine will stimulate many more talents. I seek this opportunity to express my deep gratitude to our Provost Prof. Suhaib Sabir Sir, Censor Dr. Ali jafar Abedi Sir , Chief Editor Nabeel Siddiqui, members of the Editorial board, family especially my brother Sufiyan, close friends and all the fellow habibians for their immense support. I wish the magazine comes out to be a Magnum Opus.

(Muqteda Ali Khan)
They drive us away from their doors.
Their beautiful houses with marbled floors.
They drive us away,
even though they know that we have no place to stay.

Our homes have been bombed or taken over by the enemies.
For days we've had no shed over our heads except trees.

We've been driven away from our home towns,
forced to leave our families, friends and lawns.

We don't have even a single penny in our pockets,
they've brought down our homes with their rockets.

We don't want anything for us. No.
Let us starve to death.
But please do not deny my child his daily bread.
He has not touched a single morsel in days.
A loaf of bread is all for which he prays.

We don't want you to pity us,
we don't want your money or your aid.
But don't turn away from us or look down upon us,
we're also humans like you but our hearts have not turned to lead.

We don't want you to set up camps and click photographs with us or
come to visit us with your families on a tourist bus.
We are not statues in a museum or the animals in the zoo, 
we are normal humans who have been driven by fate to you.

I have a sister who has lost her son. 
There is another who has been robbed at the point of a gun.

My brother has lost his wife, 
his daughter’s throat has been slashed by a knife.

Yet there is another whose daughter we can’t find. 
Who can stop the dark thoughts about her fate that comes into our minds?

My husband has been lost at sea. 
Now, it’s just my son and me.

No one deserves a fate so gruesome. 
Let them not forget that even our time will come.

People fight for animal rights but they have turned a deaf ear to our plights.

We are not asking for revenge, just basic rights. 
Ever seen the face of your neighbourhood change over night? 
Have you ever woken up to the sound of a bomb blowing? 
Wherever you turn, there is innocent blood flowing.

We are refugees, not criminals or terrorists. 
Humans, powerless in front of fate. 
Please don't drive us away if we happen to come, to ask for help, on your gate.

- Zarnain Aafreen
Abdullah Hall
When sadness invades my life
Tip toed,
Words become ineffective
The only thing which speaks is my poetry.

When disappointment hugs me in public
With a cruel grin,
My hands are chained to push it away
The only thing which acts is my poetry.

When a small discovery is a good reason to smile
With an unusual self satisfaction,
It is quite awkward to inform the world
The only thing which is updated is my poetry.

When people tend to show their other side
With gifts of pain and shock,
My mind is too resistant to hate
The only thing which undergoes transformation is my poetry.
When I lie to myself
With plenty of satisfaction,
My heart too scared to accept the reality
The only thing which opens up my silent lips is my poetry.

When surprises became the reason of my grief
With no prior notice given,
My conscience gets trapped in turmoil
The only thing which approaches to save me is my poetry.

Dear Poetry,
How come you so efficiently respond to,
The functions of my mind, Heart and Soul
Within built silent trapped within you?
When I get shocked seeing the efficiency of my poetry
With wide gaping mouth,
I am not capable enough of Questioning it,
The only thing which smiles at my innocence is my poetry.

- Ayesha Khalid
  B.A. (Hons.)
  Abdullah Hall

She sat there waiting

She sat there waiting,
Thinking about her past experiences,
Memories, good and bad,
Dreams gained and lost,
People who made her happy both happy and sad,
Hope peaked at her door and left,
And she eagerly prayed for it to enter,
Covered in fear, pain, and grief,
Filled with guilt and remorse,
She sat there waiting, For death to approach or for life to come,
And waiting for the one to guide her
Life and soul by her last breath.

- Zoya Nisar
  B.A.
Wind Of Time

The aftermath followed.
Fresh leaves lay on the ground-
Withered and torn,
With dew drops faintly visible.

Immortality will not be challenged;
Though the mortal lives,
Just the mere corporeal.

Little seed is frightened,
To bloom into life,
Afraid of the hands that will crush its existence,
Lacks energy to withstand the breeze,
Assuming it to be a storm,
That will uproot it.

The newly bud all pale and dry,
Once believed it would blossom.
Countless water showered over,
But failed to revive the beauty,
That was beyond repair.

Heavily time passed by,
The stream continued to flow,
The only thing changed-
Now the route is unknown,
Destination is known,
Without destiny.

The aura changed,
The worlds drifted apart;
Beyond reach,
Only fragments remained there,
Ready to be buried over,
With happiness, joys and pleasures,
And they will remain safe,
Forever, until the two shores meet.

- Isbah Khan
B.A. (English)
She sat in the library with her books,
A boy sat next to her with attractive looks.
His eyes were bright and deep,
Constantly looking on the books in a heap.
He looked innocent and helpless like a little lamb;
Probably because of the approaching exams.
He looked at her from the corner of his eye,
Being surprised, she wanted this to verify.
The colour of the suit he wore was black;
And with all that, on her heart, he made an attack;
And from then, whenever he saw her, and she saw him,
He would smile, she would laugh,
And their souls would sing...

For reasons obvious to everybody’s mind,
In this city she had to leave him behind.
Engrossed with his thoughts, days passed away,
Then one day, he befriended her on facebook, without further delay,
For several days they kept on chatting with each other;
For them in this world,
Nothing seemed to be more important than each other.
Finally, the great day came: August 3rd,
Her mind, her heart and her soul was stirred.

He was from Afghanistan
They exchanged glances, smiles and words,
So were happy trees, flowers, animals and birds.
He made her forget her worries and pains,
For he seemed to be like a thousand gains,
For twenty days, they met felicitously,
Come what may, they lingered together unconditionally.

Then an unanswerable question arose……
What do to? Neither he nor she knows...
Though he comforted and showered calmness on her,
But putting aside such a question, she would not prefer.
So, she told all this to her dear mother,
Because she could not share this to any other.
Sternly, she (mom) said, “Erase him off
From every cell of yours.”
Now, how to make her understand, he allures?
She told her, it’s him she needed and pleaded;
But her mother succeeded and concluded:
“You are living in Hindustan,
And he is from Afghanistan!”

“Oh God! Tell him at least,
Not to haunt my dreams now;
Going against mom,
Is what my conscience does not allow.”
She lifted her hands and prayed,
In her mind,
In her heart,
In her soul,
So that he no more stayed…

-Anam Beg
MA English Literature
IG Hall
INNOCENCE IN DANGER

Remember when the days were long
And the moon walked with us in the sky,
Didn’t have to care about the world
With mommy and daddy standing by...

But "happily ever after" fails,
And we’ve been poisoned by these fairy tales.
She stood there, shivering,
She wasn’t wearing revealing covering.
She was just three years old,
She couldn’t protest as she was touched by a man old.
Because she was betrayed by someone of her trust,
Who always peeped in her with eyes full of lust.
O Innocence, with laughing eyes,
You are a cherub from the skies.

Then why 1 in 3 girls and 1 in 5 boys are sexually abused before they turn eighteen?
Then why 5 children die every day of child abuse in newspaper and magazine?

But Childhood is in Danger on the World Wide Web,
Do the parents know with whom their kids are chatting at every step?
Your child met “13 years old Lucy” online,
Your child has made arrangements to meet “Lucy” behind the mine.
Your child doesn’t know Lucy’s true profile,
Oh! ‘Lucy’ happens to be a 45 year old predatory paedophile!!
Do the parents know Cyber bullying is a faceless child abuse where, 51% of teens give out their personal information to someone unaware!

Do the parents know the devil holds his ploys?
750,000 paedocriminals are accessing sex toys!
Keeping passwords safe is elementary,
But keeping your kids safe on internet is mandatory.
So, surf smart and stay safe...

Childhood should be carefree, playing in the sun,
Not living in the nightmare in the darkness of the den.
Child trafficking and child pornography are such alluring cash,
Where innocence is sold, used and smashed.
A child is an uncut diamond,
Let the not ruin their dream’s island.
There comes humiliation, rejection and isolation,
With instability and disruption in parent-child relation.

The magic, the wonder, the mystery and the innocence of a child’s heart,
Are the stainless seeds that could give this world a restart.
The world is full of strange behaviour,
Every soul has to be its own saviour.
So just let’s save childhood,
And let purity of a child be deeply understood...

- Anam Asif
(M.C.A.)
IG Hall

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From the bottom of my heart
To the end of the sky
From the deep of the ocean
That leads to the high
A clumsy drowsy but awake
Had a shadow that never fades
After this forlorn time I shall have a great day and It will be a good time.

- Moinuddin
B. A. (Hons.)
La La Land

I want to go that la la land
Where the seeds of love are sown
Where the time is not slipping like sand
And no one is alone

I want to go that la la land
Where there isn’t any race to gain
And everyone is free to share their pain
Where one is not surrounded by wicked
Then the life isn’t anymore insipid

I want to go that la la land
Where massive trees of trust and friendship are residing
And where there is no storm for them devastating
Where one isn’t for only oneself
And the lessons of morality ain’t decorated on shelf

I want to go that la la land
Where massive trees of trust and friendship are residing
And where there is no storm for them devastating
Where one isn’t for only oneself
And the lessons of morality ain’t decorated on shelf
I want to go that la la land
Where peace is perennial
And everyone in their life is genial
Where nothing due to suspension is dusty
And no one has to prove their honesty

I want to go that la la land
Where no one has anything to pretend
And not the thread of relations to be mend
These little things I want & I thought
It’s just all my heart every time quoth

I want to go that la la land

- Muzdalfa Anny
Class 11
Abdullah Hall

They know not of their own fate,
The fate they once built,
Now lay in ruins.
Every time the clay castle is rebuilt,
Hands turn filthier.
Amidst the din, day is compromised,
The root is pulled off under the dark wide canopy.
Time has grown old,
Yet, the wounds are fresh and stingy,
Blood still oozing out.
Alas! The sand is running out;
Slowly, bit by bit, giving out its last grains,
Not wanting to be bottled again.

-Isbah Khan
B.A. (English)
When they were beguiled by the wildest dream
Suddenly arose a deafening scream.
Like someone perforated rudely with a sword.
Sky thundered out of pain and discord.
"She was ravished" informed the headline
And she trekked across the nation through grapevine.
The daughters of India concussed the land.
Courage and prowess quaked the floor.
From Delhi to India, from India to offshore.
Boldness reflected the living testament
Of gallantry of women since freedom movement.
Gathered around and surprised India Gate
Jantar Mantar applauded the bravery innate.
Nation witnessed the battle of integrity
Justice breezed into the hands of unity.

- Amima Shahudi
  M.A. (English)
  IG Hall
When things go wrong as they sometimes will,
When the road you are trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Twist if you must but don’t you quit.

Life is queer with its twists and turns, might of won had on everyone of us sometimes leaves and many the failure turns about, when he might of won had he stuck it out, don’t give up when the pace seems slow, you may succeed with another blow.

Often the goal is never than it seems, to a faint and faltering man, often the struggler has given up when he might have captured the victory cup, and he learned too late as the night slipped down, how close he was to the golden crown.

Success is failure turned inside out, the silver tint of clouds of doubts, and you never can tell how close you are, it may be near you seems so far, so stick to the fight when you are hardest hit, it’s when things seem worst that you "Just Not Quit".

-Shagufta Naaz
Nursing, JNMC
SN Hall
When life turns you upside down
and scary dreams are all around
Never lose faith in yourself
Just close your eyes and sleep sound.

Let your tears fall
Once and for all
For they provide strength and relief
Give buoyancy to your powers is all I can brief!

Squeeze out your potential, without any dereliction
Get lost in your own world of excellence and perfection
Sky is your limit, remember that bae
You are born to fly in your own way...

Listen to your foes as well
For they will be trying hard to pull you down
Get ready to see their faces
When you add another gemstone to your precious crown...

Let your nights grow longer, make your day large
Take revenge of your tearful sleepless nights that made you discharge....
Turn ‘on’ your powers, let the world see
how a pen as a sword can create history!
Prioritise your tasks, give yourself space
The body you inhabit is the most beautiful place
Let your thoughts synchronise with your soul
It is at this moment you will realise your goal....

Arrest yourself behind the bars of your interests
The most beautiful soul resides there in lust...
This is pathophysiology of my life in chief
Now spell your magic is all I can brief....

- Simran Garg
MBBS, JNMC

I walk along the deserted road
Cold and grey
Through the mean world making my way

The season soon passed away
But I remained the same
Walking on my own way

As time passed by
Dreams arose in my eyes
Letting my thoughts to blow
Through the limitless to sky

The thought were carefree
Like a clear stream
But they too were bonded
Like my dream

The feelings were hard to express
Difficult to portray
Because they were riding on my way

Thus I understood
The world has its own
With each dawn
A new beginning, A new day.

- Zakia Khan
Class XII
A Far Cry awoke me,
Woke me from my deep slumber,
Deep slumber in which I was sleeping,
I was sleeping so I do not remember...
I do not remember who yelled my name,
Who yelled my name from far away...
From far away I heard a cry,
A cry for which all my world I could lay!
I could lay my world for her,
For her I was everything...
Everything darkened in front of my eyes,
In front of my eyes, innocents were killed!
Killed were those who did nothing,
Nothing I did and they killed me too...
Too much was the sight for me to bear,
To bear the cry I couldn’t hear,
I couldn’t hear my name being called,
Being called was I by one among all;
All of them dead they knocked,
They knocked me down,
Down I lay to death...
Death was the eternal sleep I slept!!

-Amber Haque
B.Ed.
IG Hall

DILEMMA

O moon! You are nice,
Your face like the infant,
That lately born in the morning.
Your smile like the couple,
That they share during their wedding ritual.
The obscure night slightly gets light
With the advent of you.
You! who brings the limpidity
And tranquility to the night,
And everything plays like a woman,
Playing with her dulcimer.

But, all the peaceful bounds
Go in an ever changing way.
Sometimes you seem a little baby,
Sometimes like a full-grown virgin,
Or a worn-out weaver.
Men who are around you
Unable to ascertain your stance.
Your movement carries mysteries
Like the stories of the myth.
Men who are so imminent to you,
Cannot measure your fathom,
The way you move.
Oh! helpless man of emotional mankind.

One day indeed mystery will reveal
And publicise your secret phenomenon
And then people will feel unwavering
Who are under this canon.

-Md. Jahiruddin Sarkar(Raja)
M.A. (English)
If words could feel

I would show you the colours of emotions,
the beauty of innocence and the darkness of the dark,
the face of soul and the light of hope
in a lost travellers’ path.

I would let you feel the warmth of love,
the depth of pain and the grief of loss,
the burn of scars and the joy of freedom
in an innocent prisoner’s world.

I would let you know the thoughts of minds,
the cadence of music and the plans of fate,
the ageing fear of breaking down
each time you love your faith.

I would teach to relive the past,
to have patience and belief in humanity
If I could show you the bond of trust
Between a drop of dew and a leaf.

I would let you taste the quench of thirst,
the shade of shades and the pleasant smell
from far away. I’d lead you to the
secret door of desired ecstasy.

In the vastness of diversity,
And in the slightest sign of heal,
I would make you sense it all,
Only if the words could feel.

- Oroosa Anwar
Abdullah Hall
My Springtime

I am looking into the heart of dreadful darkness,
A little less like me and a little more like the reckless.
Being dragged by the undertow as I lay here on the growling shore,
I can see my moon diving into the watery bed of malignant ore.
Is it a spectrum of light blurring my eyes,
Or a course taking me away from paradise?
A fare down the memory lane took me to my uncomfortable days,
In the middle of the night, with reflection of failures staring back at my face.
Folk says, I am nothing but an infinitesimal speck of dust.
Who’s stateliness has been buried under the deep layers of rust.
Their sight so ecstasy is carrying me to the cemetery of my rational thoughts,
All my vivid imaginations are now but sharp dark dots.

But, hush! Out of the blue, I hear a assonance so lovesome,
My spirit is verbalizing and is no more numb.
The deep craters in my heart will be leveled soon, it says.
Forget-me-nots will grow through the cracks in my soul anyways.
It will pass, the dark cold nights in the world of wheatears.
I am, in fact, a bird, ready to flog, hoisting its feathers.
So now, I let loose on things holding me back for a duration so long.
My potency is nothing but a preternatural bell ringing ding-dong.
I am a fortitudinous bud, born to bloom.
All those phobias and fears are now eternally doomed.
The wait is not even worth a dime.
I begin now, its my Springtime.

- Naila Arzoo
Class XI
Abdullah Hall
Sitting at the end of this table,  
Lost in fleeting thoughts that pass by,  
My mind, like a bird,  
Flies to and fro,  
Carrying bits and pieces,  
To build its nest somewhere else,  
Breaking them off my concentration,  
Whilst it is being reduced,  
To a mass unrecognizable.

The tragedies of Facebook,  
The woes of WhatsApp,  
The laments of music,  
The cries of my wandering mind,  
Exams looming over my head,  
Like an unforeseen disaster,  
O Focus! Where have art thy gone?

The device slowly ruins me,  
Robs my peace of mind,  
Or am I at fault,  
For being such a muddlehead?  
My books call me to duty,  
Injustice being done to them,  
They, being read and painted with vigor,  
Is the crown sitting at their hem?

O Almighty! Show me thy light  
Let it brighten my infinite mind,  
Luminance which wipes away the darkness,  
Residing in closed doors;  
Let your angels of benevolence,  
Kiss my forehead,  
Mercy being granted unto me,  
Like a man who roams,  
Having forgotten his home;

To my books, that weep  
I have promises to keep,  
And fulfill innumerable ambitions deep,  
As there are miles to go before I sleep,  
There are miles to go before I sleep.

- Sana Khan  
MBBS  
JNMC, AMU
Those fresh scars burned her skin,
But the smiles lingered on her lips,
The blade that dripped of blood;
Smirked at his new victim’s tears.

“My son and daughter are equal to me.”
She re-echoed her father’s proud remark.
Happily, he had divided his money in two;
Half was lavishly spent on her marriage,
And the rest half on his son’s education and so.

Uneducated, unguided, naïve
Her life became a well of torment age.
Her cry turned into silent screaming;
Shunned by her own loving dreams.

She was traumatized, she was sacrificed,
At the stake of whoever, whenever pleased.
With every passing day she lost little bit of herself;
Wondered at times, had she been educated,
Could life been tenderly different?
The cobweb of exploitation took its toll one day,
Her left-over inner strength exploded in zest;
Taking her life along with its ruthless outburst.

But,

Her closing eyes don’t let the hope go;
Too gleam to disclose that
The next world gonna be,
Ever beautiful than before.

- Aisha Abbas
M.A English Literature
IG Hall

Yes, I am a woman
a woman of the 21st century
mythically empowered,
superficially liberated,
apparently modern,
& perhaps oppressed
In my chase of achieving
independence
I lost my identity
& reduced to a commodity
in this cruel world
I crave for a society
which respects my modesty
recognizes me as the one to be
cherished
& preserves my piousness

Yes I am a woman
A woman of 21st century
I am Ostensibly free.

- Safia Mustafa
M.Ed.
IG Hall
Two Hearts

Two hearts are sitting close by close,
Holding their hands upto their nose,
Grasping each other in a fine repose,
Giving a beautiful picture in a pose.
Their lips are casting a flicker of smile,
For being together for hundreds of mile,
like a blade of flight their mind is sailing,
In the dream world of caressing, loving & caring.
While looking up, they fly into the sky,
& are lost to the view for those who try,
Eternally, now they sail beyond the sky,
Where angels are awaiting & standing by
Them to praise their love & say a good bye.
"What a spiritual love did you always comply
The gate of paradise is open for you come & have a try"....

-Nida Ali
M.Sc. (Zoology)
IG (NRSC) Hall

The guide in disguise

I asked a man how to stand
He gave me not the words but a piece of land
The land I own in the depth of his heart
Had concrete base and not the sand.

I told the man about my grief
He smirked and smiled & gave me relief
The suggestions he gave were solutions to all
The problems in my life that made me feel so small.

I asked the man why to forgive
He forgave my mistakes and gave me reasons to live
His actions gave the perfect answers to me
For forgiveness we expect from Allah to survive.
The golden rules of my life that I have learnt
From the man in my life who stands in front
He is my father, he is my guide
His prayers are with me to overcome every tide.

- Alfia Shakeel
M.Sc. (Zoology)
IG Hall

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A beautiful Tree

A man under it
Playing a flute in stillness
People meandering to plough
Clad in dhoti-kurta
The man stops playing and starts walking
Trees, big and small trees
Large branches that gives shades
Even for an aggressor who cuts it
And makes a handle for axe
And to cut and remove the same tree
Forgives with love and shades it gives
He looks up at the tree
At the wind flowing through the leaves.

-Momin Ali
M.A. (ELT)
MM Hall
Have you ever noticed...?

The white clouds floating in the black sky,
So slowly, serenely and peacefully; so pure...
As if they are saying,
“Come, float with us.”

The beautiful butterflies playing amongst themselves,
So merrily, so gaily; so colourful, wonderful...
As if they are saying,
“Come, celebrate with us.”

The foamy waters flowing from the mountains,
So musically and unitedly; so mesmerising...
As if they are saying,
“Come, flow with us.”

The little birds chirping in various tunes,
So fast, so excitedly; so captivating...
As if they are saying,
“Come, talk to us.”

The tall, lean trees swaying in the breeze,
So swiftly and rhythmically; so exciting,
As if they are saying,
“Come, dance with us.”

So, let’s forget the harsh and tiring world for a moment,
and accept the Nature’s invitation,
and do as they say....
So, “Come, let’s go with them!”

-Amber Haque
IG(NR) Hall
Misconceptions in anyone’s mind take a religion or any concept in a wrong direction like women in Islam, if I go ask their opinions to most of the people around, they are going to take the call as slaves, oppressed, self-bounded and family-bounded, however all the concepts described even by me doesn’t define my sincerity in clarifying what status our prophet gave to women in our religion, for a further clarification, let me describe the same for you in my own words and writings.

Women in Islam have status to be non-other the queens of their families. Parda system is a taboo these days which is socially not accepted, however There had been several modifications in the same. Now the question comes here that if you have a queen in your house, advise me a way to imagine that how could she be approachable to everyone, if the queen has a status, she have some dignity and this is what our prophet tried to explain with the Parda System and if our Parda defines our religion then I happily accept to do that as one should not be ashamed of portraying the image to what he/she belongs to and that is reality.

Women in Islam have more authorities and power than a man, though men are the one as per Islam to work and to do other things, but the reason and the logic behind is that they are the doing all this for their queens and their families, if our prophet went worked in Farms for his family even after having a definition which inspires the world, we have to learn this here from our prophet.
Women are considered as “neamat - blessing by God”, hence above prophet, if Allah defined women as Blessings then there should be a reason for that as we can’t deny what Allah mentioned, our prophet said, “A real man is one who treat his woman with respect and honour.” Taking an extract from here, treating someone with respect and honour in general trend can is possible only when someone have more rights authorities and respect as well as status in the community.

Women in Islam are blessings to this religion, women are the only one who feels most of the pain to give birth to a new man/woman, and the pain is not only for 9 months, the pain is for lifetime. And it is truly said that a man has given so ease that he just can’t take the place of a woman ever in his life. Upbringing of a child depends upon parents but the most crucial part is always portrayed by a woman.

People say that there are two phases of a coin and the world is leaning more on the negative face as few people are making them to do so and I’m not only blaming any man here for the same, the fault is equivalent at the other end as missing of any authority or power leads to unpleasant experience or trauma.

The concepts of walking together, breaking the boundaries came afterwards, there unpleasant experience, and this is the need of the hour, a woman have to break her boundaries and we have to walk together as the expectation of the time is more than what was the expectation of the earlier times.

At the end there is only one line I wish to mention, “Walking together is not only because of our ego or fulfilling our needs, it is just a clean concept of understanding the man as a king not a slave because at the end of the day, we are Walking together so the status should be equivalent.”

Zehra Hasan
B.A.
Abdullah Hall
With all the technological advancement that the world has made, our lives should be getting infinitely easier. But the paradox is it is getting infinitely more complex, difficult and more of a struggle. The promise of technology was to provide us with more rest so that we could devote ourselves to higher pursuits. But to the contrary human civilization and culture has been reduced to perhaps the worst kind of slavery that the world has ever seen. A state in which we have to run and struggle on a daily basis for the major part of our lives just to survive. So, why is it’s difficult for us to find peace even with the luxuries and ease that technology provides us with?

To get an answer one must question the inquisition itself. There is a fundamental flaw in the question. At any given moment we are either in a state of resistance or a state of surrender. In any situation or circumstance, we are either surrendering to what is or we are resistive to what is. In a surrendered state of mind, we are in the present moment whereas in a state of resistance we are absent from the present. We are either in the past or the future. When we are surrendered we experience peace, serenity, calm, clarity, joy, happiness, gratitude and love. On the other hand in a state of resistance, we experience stress, anxiety, fear, frustration, anger, jealousy, envy, hatred and all kinds of negative emotions. To put it mathematically surrender equals presence and implies peace. The past equals pain while the future equals fear and both imply resistance. And the key to becoming awake in a state of peace and to cultivate the quality of calm within the being is the presence. Hence, associating peace with any level of technological advancement is mythical. An urban fad that has become the motto of the twentieth-century man.
So here we have it. The key to peace is surrender. Sounds convincing, does it? Asking a generation that is brought up with the apprenticeship of never giving up is bound to look unconvincing. It must be understood that surrender here in no way means giving up arms or extinguishing one’s vigil. Rather it is the surrender of acceptance, to the present. It is within this state of situational awareness and acceptance that we attract prosperity and a sense of well-being towards ourselves. It does not mean to be passive. Rather, to be internally surrendered to being active. It’s a state where vision and energy are not clouded with negative emotions and fear. Unlike from a place of resistance which only perpetuates and aggravates the circumstances. Our outer realities mirror our inner reality. Negative emotions indicate our subservience to our circumstances, as a result, the circumstances overpower our being leading us astray.

Hence, the search for peace is actually an inward journey. Wherein one needs to rehabilitate oneself, inside out and simultaneously remain conscious about staying in the present and not straying away. The promise of technology is not fraudulent. The problem is that with a tool so smart people tend to ignore the abioticity of it and start treating it like a very useful constant companion. This may sound cute but its results are catastrophic. Not only does it lead to severe dependence on technological devices for completion of the simplest of tasks but it has also found its way into our spare time. Being hardcore ease-loving creatures, an easy way to pass time is sensationally appealing and one gradually starts to grow a liking towards it. That is at this very moment that technological recreation starts getting higher and higher on our priority list. This ultimately leads to a condition commonly known as technological addiction. Although there no such thing as addiction. The theory of addiction is another fad that needs to be busted in order to truly understand the algorithms of attaining peace. Rats, when placed in a solitary confinement and given a choice of drinking normal water and some kind of addictive drug infused water, always prefer the later, eventually overdose and die. However, when rats are kept in a group with plenty of food and space(kind of a rat park) only one in ten rats drank the drugged water and none died. (Research by Professor Bruce Alexander, Vancouver, British Columbia, Canada in 1970). This isn’t merely a quirk of rats. At about the same time that the rat experiments were being performed its human equivalent was taking place and was called the Vietnam War. The Time magazine reported using heroin was “as common as chewing gum” among the U. S. soldiers. According to another study published in the Archives of General Psychiatry, some twenty percent of U. S. Soldiers were hooked on to heroin during the war. This lead to a lot of terror among the families of the soldiers. But miraculously ninety-five percent addicts simply stopped abusing heroin without any withdrawal symptoms when they returned.
Addiction is not a disease or failure of morality. It’s the cage. The same holds true for technological addiction. When people use technology to work their way around a task rather than using it to work their way through tasks, they are labeled as tech addicts. So how do we combat such a problem? The answer is by building a society similar to the Rat park where there is freedom, food, space and the most important of all, an interaction among its members at least around the addicted individual. Once an independent state of mind is achieved one will automatically and unconsciously gets more responsible, thus having to confront the present which is the first step towards attaining peace.

So if you asked me the question “will technology bring peace? My answer to you would be” Does the rain brings fruits? “.

Shahir Ahmed
BSc. (Hons.) Zoology
Mohammad Habib Hall

Thinking about a time when someone did something kind for you. A smile from a stranger, an unexpected compliment, someone buying you a coffee or food. A simple act of kindness is enough to change someone’s day around for the better or even life.

Life is so good. Life is so short. It’s easy to get caught up in routine and just sort of drift through. I want to remember (and help other people remember) the amazing feeling you get when you step out of your comfort zone and do something good for someone else. It’s a simple concept and so powerful, but practiced much less frequently than it should be.

As I think back through my own life and about the random acts of kindness people have done for me, I realize those memories are life altering. How is something that is so simple to do (a smile, a compliment, buying someone food) so powerful? And why are those simple acts so underutilized and not acted upon in day to day life on a whole throughout humanity?

A wise man once said: unexpected kindness is the most powerful, least costly, and most underrated agent of human change.

To begin to create a Movement of kindness and to help people realize this wonderful habit of helping others, we should move a step ahead and unlock this hidden treasure of helping others without any profit or advantage.

Let’s Start A Movement of Kindness

-Sufia Imam
B. Sc. (Hons.)
SALUTATE REDIFINED..!

Having drowned into oceanic depths about our pompous and ignorant behavior. I am obliged to pen down this article. You might have seen politician visiting an area. Even the most incompetent is received with great honor. People treat them like Kings. First thing, Why? Secondly is our reverent real? I feel NO. But we do it mostly for our personal concerns. Well what our homage to our real heroes, “The Soldiers”? These heroes deserve much more respect than any other profession where they stake everything for pride and honor of our Nation. They leave all comforts of a common man and choose a difficult life for sake of our country that We safely live in. And do we treat them the way they deserve. Yes, we do respect them but why do We wait for their martyrdom to update our FB status quoting “Nation salutes you”, “We salute you”, “Mother India salutes you”, etc. Just try and understand the pain of a Soldier hidden amidst these lines:

‘They ignore me when I am alive;
But they salute me when I die;
I wonder, what’s the truth?
And what is a lie?
I am confused’
What I feel is that, the least we can do is to greet “Jai Hind” to army men whenever we find or meet them anywhere, maybe in our locality or just passing by accompanied with a salute. And if possible let us shake hands with them, have a selfie with them. Most will reply instantly with a smile and a happy gesture, even saluting back. Maybe some will ask us why we did that so respectfully say-“Sir because we respect you. You are our Honor, pride and real Heroes of our Nation. Thank you for everything you do for our Nation”. Hearing this will fill their chests with pride, faces with a profound smile and give them a new unrelinquishable inspiration. They will also know we truly respect them(I feel we all really do but are shy or sometimes even careless to show. Starting with the soldiers, we can also include policemen at some later stage and then common civilians. Even instead of just saying salaam or Namaste, we can also greet each other with Jai Hind, but at some later stage. This will incorporate in us a feeling of oneness, equality and everlasting unity.

I have taken this initiative to greet and salute soldiers I meet as a tribute to all martyrs and our brothers who are on borders having sleepless nights so that we can sleep peacefully and fearless.

#SHOWIFYOURESPECT
LET US BEGIN #SALUTEHEROES Campaign.
Jai Hind!

Rehan Ali Khan
B.E. (Civil)

~ # # # # # # # ~

Teary eyes chapped lips and amulet in her hand, she was praying and praying for two days. All these prayers were for her life, her only son who was missing in the large glacier of Siachen.

Denying from food and even a single drop of water, she fainted many a time but still was chanting prayers.

It was 7’o clock in the evening when her phone rang. There was silence on both the sides and then a voice emerged, SORRY! YOUR SON DIED.....

With deep in pain, she was now a Martyr’s mother.

Shamaela Tabassum
B.Com.
“Alas!”

The piece of land, then, slid from beneath his feet and the sky’s canopy rested on his shoulders...

- ANAM Beg
M.A. (English Literature)
IG Hall

1. “You are beautiful”
A shaky voice makes her wrinkled cheeks rosy,
   Always.

2. “What is beauty?”
   A kid asked.
   “Your innocence”
   Questionee replied.

3. Her tiny terrible teary eyes,
   Interrogates me,
   Brother!
   Is it legitimate?
   To force a princess,
   To be a queen,
   Of the prince,
   She doesn’t love.

4. “Can I borrow your pain?”
   “No”.
   Writer declined.
   “A knight must have his own sword”.

- Akif Usmani
M.Sc. (Zoology)
Mohammad Habib Hall
1. Mopped their floors.
   Washed their utensils.
   Cooked food for them.
   Now, she fills them with awe.

   As an I.A.S. topper.

2. “Money. Fame. That’s all I want.
   “And now, all I want is you.”
   The sparkling BMW crashed.
   Death was the King.
   Who killed his slave.

   With their spouses.

3. “I love you,” he said.
   Shocked, she stared back.
   The play ended and the curtains fell down.

   Love had a new beginning.

4. “I’ll make you meet your parents.
   I’ll give you a beautiful life.
   I’ll take you to heaven.”

   Promised Cancer to the orphaned boy.

5. Coffee was her drug.
   Cookies were her pills.
   Something else smiled upon them in the background.
   Chocolate. Her doctor.

6. Talked for hours.
   Best of friends.
   Soulmates, who were made for each other.
   Years later, they meet again.

7. He played with her long, black tresses.
   Touched her body, with the gentle strokes of his hand.
   Coming to life, she gazed at him.

   from the canvas

- Sana Khan
  M.B.B.S
  JNMC
She loved mirrors. They never reflected her soul.  

-Rubab Hassan  
B.A.

She leaves her mother’s cold hand.  
Both belong to different worlds.  

- Aliya Saba Mirza  
M.A. (English)

“You are beautiful like your mother.” The widower whispered in his daughter’s ear, switching off their bed lights.  
Once again, her silent tears prayed night to die soon.  

- Aisha Abbas  
M.A. (English Literature)

Wrong number! Said a familiar voice!!!  

- Saman Rais
FIVE MINUTES COURSE THAT CAN SAVE A LIFE

- American heart association generates an algorithm popularly known as BLS and ACLS.....
- These steps if followed in correct order can make a positive difference in management of a collapsed patient...
- First is early recognition of emergency by checking for carotid pulse and breathing and simultaneously informing the local emergency numbers, it could be our casualty number or any number that is certain to bring more qualified and equipped ACLS team.
- Second is make patient supine as gently as possible and start of chest compression in middle of the line joining the two nipple at the rate of 100/ min and compressing the chest at least 2 inches. Giving breadth by clearing the airway and extending the head at the ratio of 30:2.
- If defibrillator the automatic one is available then giving two shocks, in most cases in our Indian scenario it is not available in out of the hospital emergencies, so continue the compression breathing till the help arrives
- These steps can be done even by persons who are not of the medical background.
- The funda is that by delivering the breadths and compressing the chest we are trying circulating the blood with oxygen to the vital organs the brain.... So that the tissue viability is prolonged.. until the ACLS team comes and does more definitive steps....
- Remember there is no limit to the time you can do chest compressions...
- Useful diagnosis to keep in mind during CPR are 6 H’s and 5 T’s
  - Hypovolemia, Hypoxia, Hydrogen ion (acidosis), Hyper-/hypokalemia, Hypoglycemia, Hypothermia.
  - Toxins, Tamponade(cardiac), Tension pneumothorax, Thrombosis (coronary and pulmonary), and Trauma.

Dr. S. Kamran Habib                S. Aamna & S.M. Abdullah
JNMC, AMU
Renewable Energy Potential in India

**Present Energy Scenario**

Energy Consumption in India is 4th biggest after China, USA & Russia and 70% of India’s Electricity generation is from fossils fuels with coal accounting for 40% followed by crude oil & natural gas at 28% and 6% respectively. By the year 2030, India’s dependence on energy imports is expected to increase by 53% of country’s total energy consumption. India has one of the world’s fastest growing energy market and is expected to be the second largest contributor to the increase in global energy demand by 2035, amounting for 18% of the rise in global energy consumption. Besides, India Plan to add about 100 GW of solar power capacity by 2022 & also envisages to increase the contribution of nuclear power to overall electricity generation capacity from 4.2% to 9% within 25 years. Presently India has 5 nuclear reactors under construction (3rd highest in the world) and plans to construct 18 additional nuclear reactors (2nd highest in the world) by 2025. All India per capita consumption of energy is nearly 1010 KW though 36% of the population still live without access to electricity and 56% of rural households have not yet been electrified.

**Alternate Energy Potential**

It is estimated that we could run out of oil in about 40 years and of natural gas soon after. Not only our fossil fuels are running out, but they are adding to the environmental hazards by releasing harmful by products that increase pollution and contribute to global warming.

In view of the limited store of fossil fuels and increasing gap between the demand and supply of energy, it is necessary to switch over to new and renewable sources of energy. Needless to say, India has one of the highest potential for effective use of renewable energy. These renewable energy sources are as follows:

1. **Biomas:**

   Nearly 750 million tons of raw edible (by Cattles) biomass is available annually in India which can be put to higher value addition use. It can substitute imported crude oil, coal, CNG, Urea fertilizer, nuclear fuel etc. It is estimated that renewable and carbon neutral biomass resources of India can replace present consumption of all fossil fuels when used productively. Cheaper production of cost of algae oil from algae particularly in tropical countries like India would displace the prime position of crude oil in near future. Another avenue to end dependence on crude oil will be cultivation of Jatropha for production of biodiesel.

2. **Hydro Electricity:**

   India ranks fifth in the world in terms of usable hydroelectric potential, with an estimated potential of 148 GW (1 GW is equal to 1,000 MW), making it one of the most important potential sources to meet the energy security needs. India has around 41,000 MW of installed hydropower capacity while an additional 13,000 MW is under construction. India is endowed with economically exploitable and viable hydro potential assessed to be about 84,000 MW at 60% capacity factor.
3. Wind Power:

Installed capacity from Wind power is 23,763 MW till 30th June 2015 (5th largest in world). Wind power accounts nearly 8.5% of India’s total installed power generation capacity. Estimated wind power generation potential in India is around 102,788 MW.

4. Solar Energy:

India’s theoretical solar potential is about 5000 trillion kWh per year (600 TW), far more than its total current consumption. Availability of cheap solar energy can bring electricity to people and bypass the need of installation of expensive gridlines. Also a major factor influencing region’s electricity intensity is the cost of energy consumed for temperature control. Since cooling load requirements are roughly in phase with the sun intensity, cooling for intense solar radiation could make perfect energy economic sense in the sub-continent whenever the required technology become competitively cheaper. There are vast tracks of land suitable for solar power in all parts of India exceeding 8 % of its total area which are unproductive, barren & devoid of vegetation. Part of waste land (30,000 Sq. km) when installed with solar power plants can produce 2000 billion Kw of electricity (two times the total generation in the year). There is unlimited scope of solar electricity to replace all fossil fuel energy requirement if all the marginally productive lands are occupied by solar power plants in future. Major disadvantage of solar power is that it cannot produce electricity during the night time and cloudy & rainy days. This can be overcome by installing pumped storage hydroelectricity stations. All existing and future hydro power stations can be expanded with additional pumped storage hydroelectricity units to cater night time electricity consumption.

5. Geothermal Energy:

It is interesting to mention here that the amount of heat within 10,000 metres of earth surface is 50,000 times more energy than all the oil & natural gas resources in the world. Geothermal energy can be used to produce electricity 24 hours a day. If it is harnessed correctly, it leads to no harmful by-products. Geothermal power plants are generally small and have little effect on the natural landscape. As no fuel is used to generate the power from geothermal heat, running cost for geothermal power plants is very low. Geological survey of India has identified about 340 geothermal hot springs in the country spread in seven geothermal regions:

1. Himalayan (Puga & Chummathang)
2. Sahara Valley
3. Cambay Basin
4. Son-Narmada-Tapi (SONATA) lineament belt.
5. West coast
6. Godavari Basin
7. Mahanadi Basin

India has reasonably good potential for geothermal Energy. The seven identified regions, according to one measure are estimated to produce nearly 10,800 MW of Power in total.

The future of our Children, the future of our planet is in our hands. That’s why ENERGY MATTERS!

Zartab Haider Jafri
Head of Indian Operations, Mimer Energy AB
(AMU Alumnus)
Pros and Cons of Choosing Entrepreneurship as a Career Option

“When everything seems to be going against you, remember that the airplane takes off against the wind, not with it.”

-Henry Ford

Entrepreneurship is in vogue these days, and many youngsters are looking to become entrepreneurs. What’s fascinating about entrepreneurship is the independence and freedom that it provides. As an entrepreneur, you can take your decisions and do not have to work as a follower of other people’s ideas. An entrepreneur is the captain of his ship. He decides the direction of the business. Many of you who have leadership qualities would prefer to become entrepreneurs. Entrepreneurship helps you bring your ideas to life. It gives you an opportunity to bring change in the society. It helps you to add value to the current system by providing innovative products and services.

Most successful entrepreneurs are exceptional innovators. Every entrepreneur has to face great competition. The race starts from the day you start your business and stays till it’s lifetime.

It is one of the most interesting aspects of entrepreneurship and the most challenging one.

Those who manage to innovate in this fierce competition, succeed and those who don’t, struggle to survive. As an entrepreneur, you need to innovate continuously. You need to be completely aware of what your competition is doing. It would help you to produce innovative products and services.

To be an entrepreneur you need persistent efforts. There are times when businesses do not earn any profits.

These are times when you have to turn roadblocks into opportunities. Successful entrepreneurs are usually those who are highly self-motivated. They know how to steer clear off a grim situation and find the next opportunity. Remember, you don’t have to be an entrepreneur if everybody else is planning to be one. If you are someone who is always ready to take risks and have leadership qualities, then entrepreneurship could surely be your cup of tea.

Entrepreneurs are natural leaders. Have you been complimented about possessing leadership qualities? You need to ask yourself this critical question before embarking on an entrepreneurial journey.

You also need to ask yourself about the issues that drive you. Your motive of becoming an entrepreneur cannot just be monetary. Money is an outcome of a business that is doing well. For that, you need to add value to how people consume goods and services.

If you can add gross value to a section of society or community, profits would certainly follow. As an entrepreneur, your focus should be on providing quality. If you can produce quality, you will automatically build a reputation for your business. For all of this to work, you need to have patience and have a set of long-term objectives that would help you sail through the ups and downs.
One of the most important qualities of entrepreneurs is to be self-disciplined. There will be times when work will prevent you from going on a vacation or meet friends or spend some leisure time at home. A business owner has the responsibility to take care of the whole business. As an entrepreneur, your business and your goals become your priority.

If you are looking to become an entrepreneur, then you need to understand that you can’t look for short term gains. If you are honest, your customers, employees and investors, everyone will trust you, and you will be able to create a reputation for yourself and your business. If you are the kind who is looking for a monthly paycheck and have a sense of security, then entrepreneurship is not for you. The gains of an enterprise are certainly much higher, but at the same time, you need to take on the risks and primary challenges to build a market for your products and services.

One of the most important qualities to become a successful entrepreneur is the ability to take quick and intelligent decisions. At every step in the business, the business owner is the key decision maker. The market situation and environment changes each day. You need to adapt to this environment and take quick decisions that would be in the larger interest of the business and the team.

As an entrepreneur, you can’t be laid back about the changes that your business faces. You need to be able to preempt these changes and take proactive steps to ensure the business does not suffer. An entrepreneur must have a sense of direction to lead his team on a pre-defined growth path.

Many entrepreneurs fail, and there are those who succeed after failing many times over. As an entrepreneur, you can never choose the safer option. You can perceive this as an advantage of entrepreneurship or as a disadvantage. It will keep you on your toes 2017, and you may dislike this fact on many occasions.

It does give you the freedom to take your decision, but at the same time, it also takes away a lot of liberty to be away from work. As an entrepreneur, you have to undergo quite a few financial pressures and those of consistently parenting a team and ensuring that it is stable.

It is about taking all these demands head-on and steering ahead with confidence. It’s certainly not about shooting in the dark. It’s about careful planning, research and making informed decisions.

If you feel that you have the patience to add value to people’s lives, create employment and bring innovative products and services that you can promote innovatively as well, then you can choose entrepreneurship as a career. You must also craft an ability to continually innovate and learn to execute small tasks innovatively to be able to build the entrepreneur in you.

An entrepreneurial journey can be full of excitement, but at the same time, it comes with a lot of responsibility. You can always make the right career choice by objectively analysing your personality traits and see where you stand. You need to follow your passion and understand that entrepreneurship is about helping others with real value addition. If you pursue excellence, profits would certainly be the outcome.

Aamir Qutub
CEO at Enterprise Monkey | Secretary at Pivot Summit Inc. Melbourne, Australia
(Finalist, Young Business Leader of The Year Award category at the Optus My Business Awards 2016)
AMU Alumnus
My reminiscences as the inmate of Mohammad Habib Hall

I recall with nostalgia my stay at 83, Chakraverti Hostel of Mohd. Habib Hall, during 1972 to 1975, the best period of my life at A.I.M.U. It was way back in 1972 when I was called by Prof. Majid Siddiqui, the very first Provost of Mohd. Habib Hall who was my teacher of Biochemistry which I opted as subsidiary subject. He noticed me in the class as being a very curious student who would try to imbibe every single word that he would speak. My eyes used to be perpetually glued on him and hand intermittently raised to ask questions. That is what seemed to have caught his attention. “Where do you stay?” he asked me one day. “Sir, in Sulaiman Hall”, I said. “See, I have recently taken over as Provost of this newly-built Mohd. Habib Hall and I want good meritorious students to live in there. Do you want to come there?” he asked me. “It is a single seater Hall with brand new good facilities”, he informed me. “Yes, Sir”, I nodded enthusiastically and thought of grabbing a single seater, a rare bonanza for a student of my seniority. And that is how my journey at Mohd. Habib Hall started. I was allotted corner most room at ground floor next to Warden’s residence. Dr. Nareem Haran whose illustrious daughter is now a Professor of Biochemistry at Women’s College. The Hall, then, did not have the nomenclature of specific hostel name which were designated A, B & C Blocks referring to ground, 1st & 2nd floor. It was during our time that the blocks were named and GF was named Chakraverti Hostel. It was our indifference or may be the lack of curiosity that we did not show any interest to know who Mr. Chakraverti was. I now feel quite apologetic and also somewhat ashamed for not caring to know about Mr. Chakraverti whose name we wrote umpteen times on all our address documents. Now I strongly advocate, to make amend for my past lapse, that each student should be compulsorily acquainted with all such personalities who are synonymous with the pride and glory of Aligarh Muslim University.

Amongst the various inmates of my time who emerge in my imagination like the pages of a photo album, I would make special mention of two of my neighbours adjacent to my rooms – Husain Ahmad, popularly called Jadugar because of his Goga Pasha style of beard and Mohd. Arslam, a chemistry main student from Pilibhit. Husain bhai, hailing from Bulandshahr, always showed his unambiguous disdain towards studies and always believed with great conviction in adopting most daring means to score higher marks with virtually zero input of knowledge. What was most terrifying was his hundred percent success with his means. Arslam was a book worm, highly ambitious, having strong determination to make a mark in life. Both these gentlemen, with polar apart habits, had one thing in common – their love for good food. Husain Bhai had a great liking for “Afri Ghee” which he used to manage from his home town. It had the deliciousness which was simply overwhelming and this combined with the Pilibhit rice with intoxicating aroma which Arslam procured, made the feast of a million dollar. The whole wing used to be blessed with this menu on every Friday. Those were the good old days! I would always dream of reliving in again. Arslam is successfully settled at Canada and married to a Pakistani doctor. Husain Bhai is, as on now, a business tycoon at Middle East. I vividly recall his meeting with me after his first return from Middle East way back in 70’s when I was pursuing my Ph.D. programme at Delhi University. Husain Bhai, walked into my laboratory, dressed in an immaculately tailored suit, sporting highly expensive Ray-Ban Goggles and asked me to accompany him outside where a luxurious taxi was in waiting for him. Largely happy and a bit envious with his good fortune, I sheepishly asked him what he is doing at Saudi Arabia. He proudly announced “I am a Chemical Engineer”. Stunned by this revelation, I asked him that you had neither done Engineering nor Master in Chemistry. He looked at me as if pitying my lack of wisdom, he reminded me in matter-of-fact tone that he had taken a 2 credit subsidiary course of Chemistry paper (which I knew he failed to clear) (out of 196 credit total programme). This, he told me triumphantly, was enough to convince the Sheikh about his Professional Competence in his chosen field.
Developing Educational Research Skills

Research purifies human life. It improves its quality. It is search for knowledge. It shows how to solve any problem scientifically. It is a careful enquiry through search for any kind of knowledge. It is a journey from known to unknown. It is a systematic effort to gain new knowledge in any kind of discipline. When the solution of any educational problem is sought, it leads to educational research. Research is the voyage of discovery. It is the quest for answers to unsolved problems.

Research is required in any field to come up with new theories or modify, accept, or nullify the existing theory. From time immemorial, it has been seen that so many discoveries and inventions have taken place through research and world has got so many new theories which help the human beings to solve problems. Graham Bell, Thomas Edison, JC Bose, John Dewey, Skinner have given us theories which may cause educational progress research needs expertise.

From the time we were born and the present day, each one of us has accumulated a body of knowledge. Curiosity, the desire to learn about one’s environment and the desire to improve one’s life through problem-solving is natural to all human beings. Research is highly purposeful. It deals with educational problems regarding students and teachers as well. It is precise, objective, scientific and systematic process of investigation. It attempts to organize data quantitatively and qualitatively to arrive at statistical inferences. It discovers new facts in new perspective, i.e., it generates new knowledge. It is based on some philosophic theory. It depends on the researcher’s ability, ingenuity and experience for its interpretation and conclusions. It needs interdisciplinary approach for solving educational problem. It demands subjective interpretation and deductive reasoning in some cases. It uses classrooms, schools, colleges department of education as the laboratory for conducting researches.
The various steps involved in the research process are identifying the gap in knowledge, identifying the antecedent / cause, stating the goal, formulating hypothesis, relevant information, formulating hypothesis, collecting relevant information, testing the hypothesis, interpreting the findings, comparing the findings with prior researchers' findings, modifying theory, asking new questions. Applied research is designed to solve practical problems of the modern world, rather than to acquire knowledge for knowledge's sake. One might say that the goal of the applied scientist is to improve the human condition. Basic (aka fundamental or pure) research is driven by the scientist's curiosity or interest in a scientific question. The main motivation is to expand man's knowledge, not to create or invent something.

Fundamental research is for the sake of knowledge. Its essential aim is to expand the frontiers of knowledge without regard to practical application. Of course, the findings may eventually apply to practical problems that have social value.

Applied research is undertaken to solve an immediate practical problem and the goal of adding to scientific knowledge is secondary. It is research performed in relation to actual problems and under the conditions in which they are found in practice. Applied research is designed to solve practical problems of the modern world, rather than to acquire knowledge for knowledge's sake. One might say that the goal of the applied scientist is to improve the human condition. Basic (aka fundamental or pure) research is driven by the scientist's curiosity or interest in a scientific question. The main motivation is to expand man's knowledge, not to create or invent something.

Action Research is designed to uncover effective ways of dealing with problems in the real world can be referred to as action research. This kind of research is not confined to a particular methodology or paradigm. The purpose of action research is to solve classroom problems through the application of scientific methods.

The development of research competencies among undergraduate students is high on the agenda of most of the Social and life science departments presently. Among other things, this interest in the teaching and learning of research methods reflects a growing acknowledgement that research competencies are valuable to students in terms of graduate employability and that encouraging undergraduate students to develop skills in and an appreciation of research at undergraduate level might have positive implications for postgraduate degree recruitment.

In this context, we should not forget that there is a real and essential need and place for competent researchers, both within and outside of academia. We live in an age when scientific data of various kinds and its use proliferates, creating numerous and diverse new research opportunities for those with the requisite competencies. We are also living in a period when the problem/issu/that the scientists have traditionally occupied themselves continues to be deeming of research attention. These problem/issu/ are taking on new dimensions, however, and new issue/problem are constantly emerging to be investigated. To reiterate, there is a crucial need and place for competent researchers in society today.

It is well known that universities are places where great advances in knowledge happen. Much like a fertile field provides an environment for a farmer to cultivate crops, a university is an ecosystem that allows faculty, staff, and students to make big breakthroughs and perform critical research. However, unlike a farm, where crops are a product with a defined market place, university research is often contribute only to a greater understanding of a fundamental topic without consideration of how to deploy that knowledge to create new products or manufacturing processes.

The scope and mandate of universities is continually evolving, bringing about new debates on what really defines a university. Central to this debate is the mandate for research. Even the skeptics agree that research is at the heart of a real university, but little consensus exists on whether other types of post-secondary institutions should be allowed to engage in research. The long and short of it is that we need to develop this kind of temperament among the student. Through research, we are able to see what is yielded. Research defines our contribution to the vast pool of knowledge. Research is a vehicle for progress that helps us peer into the unforeseen future.

DR. Syed Irfan Ahmed
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AMU Alumnus
Common Room Secretary, Mohammad Habib Hall (1972)
Senior food, Mohammad Habib Hall (1974)
Manappat Foundation (MF) with Mr. Ameer Ahmad Manappat (AMU alumnus) as its founder, in association with Aligarh Muslim University (AMU), is embarking on Vision 2040, a project aimed at uplifting the marginalised communities of Uttar Pradesh. The aim of Vision 2040 is to adopt 60 villages in the 10 most backward districts of Uttar Pradesh and apply its Comprehensive Development Model (CDM) under the framework of health, education, economic empowerment and socio-cultural reforms.

Manappat Foundation is a CSR arm of Manappat Group, a vibrant, versatile business house with an unrivalled portfolio of interests and investments across the United Arab Emirates, the Sultanate of Oman, India, the Kingdom of Saudi Arabia and the United Kingdom.

**Goal 2040**: To achieve significant advancement in the educational, economic and social status of the community.

**Mission Statement**: To deliver appropriate interventions in the field of education, economic development, and social spheres of the most marginalised communities of Uttar Pradesh to enhance their status within the society.

**Report of First Annual Meeting**

The 1st Annual Meeting of Vision 2040 held on Sunday, 16-10-2016 at Residential Coaching Academy (RCA), AMU. Vision 2040 Project is an endeavour of Manappat Foundation, a Corporate Social Responsibility wing of Manappat Group, to achieve significant advancement in the educational, economic and social status of the marginalized communities of Uttar Pradesh.

The aim of the meeting was the assessment of annual progress on current projects of Vision 2040 and deliberations on prospects of future projects. It also served as a platform to acknowledge the contributions and support of the well wishers of Vision 2040 project. Notable personalities of AMU and scores of concerned persons attended the meeting.
The event was compered by Ms. Taleya Fatma Bilgrami, a student of MBA 1st year. As per the tradition of AMU the event started with the recitation from Holy Quran by Maulana Muhammad Sanaullah. The Managing Trustee, Vision 2040 then presented a welcome address to all the guests and audience present there.

Dr. Ahmad Faraz, Consultant Vision 2040 presented the Annual Report of Vision 2040, wherein he brought in light the noteworthy accomplishments of Vision 2040 so far, by giving an account of the projects and supported activities undertaken by Vision 2040. The presentation was further continued by Dr. Reshma Parveen, Academic Consultant Vision 2040. She enlightened the audience about the Hizbul Quran Plus Program, a flagship program of Vision 2040. The objective of this program is to train first teachers and then students in modern subjects viz Sciences, Computers, Mathematics and English, along with the knowledge of Islam.

The final part of the presentation was taken up by Prof. Parvaiz Talib, Senior Advisor, Vision 2040. This part of the presentation was dedicated to the upcoming projects of Vision 2040. Creating chain of Informal Primary Education System (IPES), expansion of Hizbul Quran Plus Projects, organizing Financial Awareness Workshops and setting up Vision Information Centre were the key Future Assignments of Vision 2040.

Following the Annual report Presentation the Managing Trustee, Manappat Foundation, Mr. Ameer Ahmad gave a retrospective on the genesis of Vision 2040 project. He also gave an inspiring account of his journey so far. He acknowledged the efforts of the team members, donors and supporters. “For societal change we need transformation,” he emphasized. He further appealed the audience to volunteer for the noble work being carried out by Vision 2040. Also, he hoped that through his project he will be able to establish a network and create synergy among various NGOs working for minorities in U.P. The partners and supporters of Vision 2040 were felicitated with mementos on this occasion as a mark of appreciation of their contribution.

The students of Hamara School, Malha Ka Nagla and Vision School, Nemali, Hathras presented speeches and hymns which were well appreciated by the audience. The event witnessed addresses from many other distinguished guests. The special guest, Dr. Hasan Kamal from USA suggested standardizing of the educational modules to enable access of underprivileged sections to quality education. Prof. Abdul Hasan Siddiqui, D/o Mathematics emphasized on the need to make higher mathematics accessible especially to the lower Muslim sections.

The Guest of Honor Dr. Nadeem Tarin, President of Nadeem Tarin Educational Society highlighted the scope of work required to be done in small towns, villages and remote areas. He promised full help and support to Vision 2040 team in Sambhali for education, employment and health related initiatives.

The Chief Guest of the Annual Meeting, Lt. Gen. Zameeruddin Shah, V.C of AMU emphasized on the importance of school education for Muslims. He referred schools as the foundation of one’s character which should be further strengthened. “Our aim is to open Sir Syed National School in every district,” said V.C.

Dr. Tariq Azam from Malaysia talked about the social work that has been undertaken in Azamgarh. He further ensured his full support and cooperation to the V.C. for any activity of Vision 2040 in Azamgarh.

The meeting ended with vote of thanks by Dr. Kalimuddin Ahmad, Director, RCA, AMU. He extended his sincere gratitude to all the guests, volunteers and audience for their time, cooperation and gracing the event with their valuable presence.
Sir Syed Emerging Scholar Award (SSESA):

The Sir Syed Emerging Scholar Award (SSESA) was born out of the realization that several meritorious students at AMU want to pursue higher education at top universities abroad, but are unable to achieve this dream due to financial constraints and lack of proper guidance. In 2007, US-based AMU alumni Dr. Shaida Andrabi, Dr. Salil Sheikh, Mr. Ali Rizvi and Dr. Rehan Baqri, first discussed the idea of starting a scholarship-cum-mentorship program to help these students reach their goals. Soon, many more individuals and organizations joined this noble mission and the first scholarships were awarded to students from the Faculties of Science and Life Sciences, under the name of Sir Syed Excellence in Science Award. With time, the SSESA team realized that there were students in Engineering, Arts, Commerce, Law, Management and other faculties as well, who could benefit from this program. Thus, the original award was expanded to cover all faculties, and was renamed as the Sir Syed Emerging Scholar Award to represent this wider reach. Today, SSESA provides selected students with financial assistance to cover the cost of mandatory standardized tests (GRE/TOEFL/GMAT etc.) and application fees of up to five universities anywhere in the world. In addition, an equally important component of the award is that each scholar is paired with a mentor who guides the candidate through the entire application process, from helping with preparation of the application to short listing universities. To ensure that our scholars have the best chance of scoring well in standardized tests, SSESA also sponsors a premium online coaching program for every scholar.

The Sir Syed Emerging Scholar Award (SSESA) also has one sister program — the annual International Summer Research Award (ISRA). In 2013, the Hon’ble Vice Chancellor, Lt. Gen. Zameeruddin Shah, signed a formal Memorandum of Understanding between the Aligarh Muslim University and SSESA to partner for this program. In the past two years, ISRA and AMU together have arranged and sponsored fully paid research internship programs for 5 students at world-class laboratories in the US. With time, the goal of ISRA is to grow in size and scope, and help more and more students gain international exposure. There are no other sister programs of SSESA, but many other programs of similar nature or name are being run by other non-profit organizations.

Ali Muzeaffar
Chairman, SSESA Program
AMU Alumnus
I never wanted to come to Aligarh. I wanted to study in Kolkata only because my best friend was all set to start his medical degree in Kolkata. At that time, neither I had detailed knowledge about Sir Syed Ahmad Khan, nor did I have any idea about the beautiful ‘chaman-e-syed’ or about Aligarh movement. Because, the small paragraph allocated for Sir Syed in my class ten’s history book neither told us all, nor did justice. And I am sure most of our school students, whose source of knowledge was limited to that one small-biased paragraph, had wrong interpretation of some history!

After taking admission at Calcutta University in B.Sc., I didn’t want to come to Aligarh to take admission. But it was my father who gave me choice: “Let’s go to Aligarh, if you don’t like, we will come back and you will continue at Calcutta University”. I agreed and came out of our state West Bengal for the first time to reach the beautiful Aligarh Muslim University. At that time, only motivation was the words of a great intellectual monk Swami Jitatmananda ji (whom our former President APJ Abdul Kalam considered a good friend and used to come to meet him in every time while visiting Kolkata), who used to tell us in our Ramakrishna Mission school : ‘To be successful in life, you need to do only two things, 1. Improve your English & 2. Go out of the state West Bengal, look at Amartya Sen and others, most of them got great recognition and success when they went out of home state, once you go out, new doors of opportunities will be opening up gradually’! My uncle (mama) presented me a collection of blog posts written by several aligs and lots of information about Aligarh in the shape of a book, so that in the very long rail journey, it can help me pass my time. While sitting in train, it was the first instance when I felt to have come closer to Aligarh, while reading those very emotional memoirs of Aligs. I came to know a lot, about ‘aligarh tehzeeb’, its traditions, history, struggles and contribution of Sir Syed Ahmad Khan from those 40 pages and through my imaginative visualization. And suddenly I became impatient to see that place of great legacy, of great culture while sitting at train.

After that when I reached Aligarh, I was having goose bumps to see all those spots, all the beautiful locations, which I was imagining just few hours ago. When I walked through SS Hall, saw Stretchy Hall and Jama Masjid with my own eyes, I got a thrill though my veins. I felt, as if at those great buildings, history was echoing. I felt through the windows, doors, through its each brick, Aligarh is narrating its glorious past to me, its inviting me to ponder deep, to blossom in its garden, to embrace the glorious past, present and future!

So, I couldn’t reject the call. I conveyed my decision to my father immediately on the first day that I don’t want to go back to Calcutta University anymore! Even I canceled our previous plan of going back to home just after taking admission in B.Sc. Physics, though university was about to start after 20 days! My logic was: may be in these 20 days, I would come closer to this beautiful campus to start my journey! I feel very much fortunate to think that I was allotted Mohammad Habib Hall as residence.

Before going to Habib Hall, I heard a story from a senior : When he came to Aligarh years ago, first time he checked in Habib hall to meet a known person and after visiting the Habib hall, he commented : ‘I can’t believe AMU is so big!!’. It was his foolishness that he compared the campus of small universities/colleges of west Bengal with the area of Habib hall! The first view of Habib hall gave me completely different perception than that of SS hall, where I went first. Habib hall was so beautiful, filled with greenery, having a beautiful mosque and occupied by busy science students of AMU.

In my 5 years of residence, there are innumerable beautiful memories filled with invaluable friendship, brotherhood and respect. It is impossible to share them all, but I would like to share very few of them.

Just after coming in to Habib Hall, when I came to know the name of my room partner, I was curious about him. At the same time, accidentally I came across the last Hall magazine of Habib Hall and surprisingly I found a very nicely written pathetic story written by my ‘would-be new room partner’! Being a ‘self-proclaimed poet’, I could easily calculate how much goodness and compassion must be there in someone’s heart, to be able to produce such a heart-touching story! So, before meeting my room partner, I developed a deep respect for my room partner, who later proved me right, as I don’t think a room partner, a brother, a guide can be better than him!
My background in west Bengal did not teach me to give ‘salam’ to every person I meet. But after being an aligarian, I was thinking to learn that ‘tehib’ too! While observing all the people in the hall, one day I noticed a senior of mine, who unlike others used to give salam every time to the those, who serve foods to us in the dining. I liked this idea very much and thought they may be a very good starting point! And started to give them (Yasin Miyah and Tahsin Miyah) salam every time I went to the dining to give them respect for their service. And in return for the rest of 5 years, they also showered lots of affection and love for me.

I can still remember, it was a midnight (may be around 3 a.m.) in a winter in my B.Sc. 2nd year, when most of the residents were sleeping. So, was I. Suddenly one dear friend of mine knocked my door and told me that he would like to take me to some place! I was shocked. He didn’t tell me the name of the place, I went with him by walking through intense fog and we ended up in Samshad market. He explained to me: “We came here to see how the poor people sleep on the streets in this heavy winter, for this reason I was unable to sleep for last few nights, so I thought to share the pain with you!!” I was stunned both by his words and by the helplessness of these poor people. We knew we had very limited capacity, but after returning, I could not sleep that night as well.

At the same year, it was the kindness of my room partner and his organization that they started a drive to distribute warm clothes among needy people of the city and they picked me as volunteer. We the 5 people went to 400 rooms on the same day to ask fellow Habib hall students to donate cloths to us, so that we could distribute among the needy. And it was a great success. The amount of cloths which we got was beyond our imagination! On that day, I discovered a new Habib hall, a new Aligarh Muslim University. I discovered 400 different universes in 400 different rooms, where their greeting styles were different, their language, thoughts, compassion, and alignment of the table-chair-beds were different, their life, goals were different.

In 2012, we, few students from different faculties decided to make a Guinness world record because the name of AMU was not there in the Guinness record book and we successfully made ‘World’s largest Envelope’ and ensured the inclusion of the name of AMU in the Guinness World record book!!! In that initiative, apart from playing other important roles, I was the representative of Habib Hall too. So, I used to paste posters, go to all the different rooms for advertisements and to collect comments, and to maintain a comment box at the gate of Habib hall!

The Habib hall lawn was one of the most favorite places for me, where mainly at night I used to sit alone under the stars and ponder deep in to lots of complicated thoughts, philosophies of life. I used to stare at the stars and the moon and to think the beauty of the creation of the Creator! In this journey of thoughts under the innumerable glittering stars, my one of the dearest friends Zulfikar Ahmed of chemistry used to be my only companion!

Generally in all these 5 years, every day I couldn’t leave the library until the staffs of library kicked me out at the time of closing of the library! I never felt bad about it, rather enjoyed! So, after that I used to come back to Habib hall. At that time the nature of the hall is completely different, it is calm, quiet, and more beautiful than that of the day. Most of the students sleep at that time. But the moon light or the stars shines a lot on the top of Habib hall at that time.

Time flew. One day I suddenly realized to have reached a new degree named M.Sc. Physics. But many things remained common to me in both the b.sc and m.sc days. One of my friend of mathematics department used to tell me in all those five years - “Wasiq, in all the five years, I never saw you quietly walking; all the time you are running, you are so busy all the time, you are in hurry all the time!”. Sometimes, I think, he was right. I was involved in so many things, in so many activities, I felt innumerable days that 24 hours was very little time to me. Being an active member of university literary club of AMU, I had lots of responsibilities. I was also the organizer/anchor of almost all the Bengali student’s cultural programs while my stay at Aligarh. In the last year, I was the part of a new literary team ‘Onurjon Literary society’ and was the founding co-editor of its magazine. And most importantly I was a student of Physics!! Perhaps, my Bengali friends used to have complaints in their minds against me that I could never manage any time slot to sit with them in the ‘dhoba’, and probably that’s why I remained deprived from invitations to almost all their social gatherings, picnics.
In 2014, I was awarded the SSESA (Sir Syed Emerging Scholar Award) by the aligarian alumni association “Sir Syed Education Society of North America”, which provides both monetary help and guide those students who dream to study abroad. Frankly speaking, only the financial background of mine sometimes discouraged me from following my seemingly ‘expensive’ dreams of higher studies in the countries like USA in spite of the fact that, I was greatly curious to know the scopes of higher study abroad from my very first year of B.Sc. I used to stand very long in front of the Physics Department’s notice board, where often news of International conferences abroad were posted. I used to dream a lot standing in front of our notice boards. Later on ‘fortunately’ after getting the SSESA award, the track of my life changed completely. I started to float in dreams all the times to reach some university in USA. One friend of mine Ubaid Tantry used to ask me ‘right now in your dreams, which university campus you are in? ’, whenever he saw me sitting in the library without studying! I became lot busier in those days. Because it’s very tough to prepare for GRE, TOEFL and simultaneously doing M.Sc. in Physics in Aligarh, specially taking courses like Quantum Field Theory, Statistical mechanics, Particle Physics and also taking their sessional tests!

And similarly following the normal track of life, one day suddenly I realized that I have got admission offers from 5 universities of USA and UK and also got selected for internship at the biggest Physics Laboratory of the world i.e.; CERN in Geneva, Switzerland. Those days were really very special to me. Our provost Prof. Suhail Sabir sir pasted posters congratulating me throughout the hall to spread the news. At that time, the students, who didn’t know me, came to know. Everywhere people used to come to me to get suggestions!

One last special memory which I would like to share is: It was the last days of my stay in Habib hall, and I went to the provost office for some official work. In the provost office I always enjoyed deep affection of Muqeet Bhai, Azeem bhai and others. But on that day, suddenly I met a hall staff, whom I never met before, never talked to. And suddenly he started to ask me about the status of my lost “laptop”! And he kept on cursing the thief very badly in very harsh language, wishing very bad luck and failure for him in his life and simultaneously showering prayers for me and for my future! At first sight, I was surprised and then thanked him for all his good wishes for me. Later on, when I thought deeply, I realized how much love and affection I got from Habib hall in all those 5 years, I realized how blessed I was to be one among the Habib hall community! Even I received prayers and good wishes from the ones, whom I never knew, never talked to! Indeed this feeling cannot be expressed by words.

Today when I am reminiscing all those beautiful memories of Habib hall, sitting at a US university as a PhD student of Physics; innumerable faces of my friends, seniors, juniors of Habib hall, provosts, our Imam Bilal Sahab, other hall staffs are floating in my mind. I have learned so many things, lessons from all of them. I don’t know whether I will be able to do anything in my life, but I will always keep Habib hall and its memories as assets and strength of my life. Thank you Habib hall, for your invaluable love and support. For the rest of my life this love will remain as a guide to me.

Let’s hope, may the last lines of our tarana remain as an example of universal truth:

“Ye abr hamesha barsa hai, ye abr hamesha barsega
Barsega, Barsega, Barsegaaa...”

Wasikul Islam
Teaching/Research Assistant
Department of Physics
Oklahoma State University
Stillwater, OK, US

( Mr. Wasikul Islam was also among the 2 students from India selected for Summer Internship at CERN, European research organization that operates the largest particle physics laboratory in the world. )
10th July of 2010 was one of the blessed moments of life when I entered through Bab-e-Syed into AMU, perhaps one of the best educational institute in the world. When I take a scroll down the memory lane and recall my days in AMU as an Alig, I feel proud that I was an integral part of this outstanding Alma mater. I finished my Under Graduation and Post-Graduation from the department of chemistry. From 2010 to July 2015 I was a resident member of Sir Ziauddin Hall. Later I took admission in M.Tech in food engineering and joined Mohd. Habib hall as a resident member. That time our most lovable and admirable Prof. Suhail Sabir was appointed as the new provost. AMU not only taught me lessons of life but the lessons of Islam. I cannot forget the time that I spent with my friends at hall canteen, 'DHABA' and enjoyed to the fullest the so-called chai-pe-charcha. Ph.D., I feel, will provide ample opportunities to involve myself in my areas of interest. Experiencing the challenges and rewards of exploring new relationships between ideas and facts, acquiring expertise with tools and methods central to my discipline and thereby honing my creative insights and abilities are some of the expectations in my mind for pursuing research work. These are reasons I decided to explore myself to the next level and applied to National Taiwan University of Science and Engineering, Taiwan one of the leading engineering institute in Asia. Living in different culture and traditions teaches us lessons that propel us towards a better life.

-Nahid Kaiser
Research Scholar at National Taiwan University of Science and Technology (Taiwan Tech), Taiwan & an AMU Alumnus (Habibian).

Success Sagas...

Students from Mohammed Habib hall have proved their mettle time and again. A large number of students qualify various competitive exams every year, others grab fellowships to study abroad. Three meritorious students from the hall namely Mr. Nabeel Siddiqui, Mr. Sajad Ahmad Sheikh and Mr. Haaris Ahsan Safdari made their way through SSES in this year. Another resident member, Mr. Wasikul Islam was awarded SSES in the last academic session. He is presently pursuing PhD at USA. Apart from this, he was one out of the only two selected candidates from India for a two-month Summer Internship at CERN, Geneva. Besides, Mr. Nahid Kaiser is out for PhD at Taiwan and M.R. Wani is an ISRA scholar. The hall is full of such emerging scholars.

Apart from SSES also there are other agencies helping students to live their dreams. One such agency is Admission In Canada, offering mentorship to students who aspire to study abroad.

Helpful links - http://www.admissionincanada.com/
http://www.ssesa.us/

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A CANDID TALK WITH DR. TARANA KHAN

DR. Tarana Khan is a teacher who lives, works and writes in Rampur. Her relationship with Aligarh Muslim University dates back to 1980s. She has graduated and post graduated magna cum laude from AMU. Dr. Tarana is an educationist with over 16 years of experience in Senior School teaching from a Doctorate and Management pedigree. Also, Dr. Khan is amongst the only two teachers to be selected by the Union HRD Ministry (India) from ICSE/ISC Board of education for the Japanese exchange program for teachers and students, JENESYS. Besides, She has also spearheaded an IB project since its inception for the Spice group and has been mentoring and tutoring the board classes in Commerce with record-breaking results year on year. Adding another stone to her crown, Dr. Tarana is now a Published author with the launch of her first novel ‘I’m not a bimbette’ by Juggernaut Books.

(Team Vox Populi contacted Dr. Tarana Khan and arranged for an interview with her. Here’s how she responded to the questions asked in the interview.)

1.

From rendering your services as the headmistress at school to authoring ‘I am not a Bimbette’ - How has the journey been so far?

Being a head mistress was a very vibrant experience. I was surrounded with young people full of energies—both positive and negative. Everyday was a challenge and I loved it. My mind space was permeated by the school, the children and what I wanted to do there. Then, when I decided to resign and take up writing as a full time job, I knew I would miss the excitement and the pleasure of being with young people. It was a risk and my colleagues counselled me against it. But I was determined to follow this new path that had opened up in front of me. I felt like a child again because there was so much to learn and so much to share. Everyday at eight I shut out the world and escape into my writing. It is a place of endless possibilities and I feel inspired everyday.

2.

Novels, in present times, have become class restricted. The question arises Why just the classes and not the masses?

The writer is confronted with the question of the audience. The mythical reader who might just toss aside the book after ten pages. I want to keep him or her on till the last page but I also want to be true to myself. It is a thin line we tread. We want the masses to listen to our voice.

I do agree that books today are more classist. They do not depict the realities of the masses or give them a solution to their world. How many books are about farmers or children living in small towns? Grim realities don’t make for successful reading. The audience would read ‘Five Point Someone’ or ‘Two States’ depicting upper middle class protagonists.
3. How Dr. Tarana Envisages Aligarh Muslim University? How is this place an Exception?

My roots in Aligarh Muslim University go deep. Right from the time my grandfather joined as the Chief Engineer and designed most of the iconic buildings of the university. It will always be the place I feel I belong to, wherever I go. I see AMU as a revolution which has become more inward looking and requires a further revolution within revolution to come up to a place that it should rightfully hold. I am a great believer in the youth and I feel that the change will be driven by them. This is an exceptional educational institution which must realize its vision.

4. With media practices becoming fraudulent, totalitarianism prevailing in our societies and the humanity seeking solace, How do you think can writers contribute towards the formation of a better society?

Writers are the mirroring souls of society. If you pick up the work of writers during the grim seventies, you will see their struggle for freedom of speech, for democratic values which were being taken away by a draconian state. The movement was driven by the so called ‘communist stream’ of Indian writers who tried to lend their voices to change. There was a definite impact of writers in the pre independence era in inspiring nationalism, highlighting the plight of women etc. Similarly, today writers have to bravely fight on to defang totalitarian and communal forces. Writers are the conscience of society and they depict society for posterity.

5. Do you think that censorship, these days, has become the tool for oppression and violation of Freedom of expression?

If a writer or a student talks about the wrongs being done in the country, should he/she be called an anti national? I think in the name of censorship we are moving towards fascism. There may be some form of positive censorship because it is based on the premise that Right to Freedom of expression should respect the freedom of others. But crushing voices under the pretext of censorship is not fooling anyone.

6. Adding another feather to your cap, You have started the Rampur Book Club in your hometown. Is this an attempt towards the restoration of conventional style of reading? Tell us something about this initiative of yours.

The Rampur Book Club is an initiative where we meet to talk books and exchange books. Most of the members are voracious readers with different reading choices and very original points of view. Some of us are teachers, businessmen, homemakers and farmers. We are all concerned about the decline in reading habits of the younger generation and we are planning to take it to the next level by including lectures by writers, ‘read a book this week’ initiative in schools and visiting the manuscript section of Raza Library.
What's next? Which major project is in pipeline? Is there something you'd like to share with us?

I have completed the first draft of the sequel to ‘I’m Not a Bimbette’ which is being considered by Juggernaut. Currently, I’m working on historical fiction based in the erstwhile Rampur State which requires a lot of research. It will depict the rapidly disintegrating Rampuri culture.

Last but not the least, Your parting words. The voice that you want to impart upon the entire Alig Fraternity. Your message to the readers of Vox Populi.

To the readers of Vox Populi I would like to say that please dare to reinvent and redefine yourself. Be happy to be called foolish because foolishness requires improvement and stems from a childish openness. Dare to dream the probable impossible. All the best.
Acknowledgement

First and foremost, I would like to thank ALLAH the omnipotent, the omniscient, and the omnipresent.

One fine day, the journey started and ever since then, ‘Vox Populi’ has been a car ride. The road to Vox Populi, as you see it today, wasn’t an easy one. There were breakers, rough tracks, smooth channels, halts, fun, frolic and a lot of pressure to reach beyond the horizons. I may have been the steering wheel of this caravan ‘Vox Populi’, giving directions, but it was actually my team, Team Vox Populi comprising of my co-editors and my buddy cum brother Akib who were the rolling wheels, the actual driving force, pushing us towards our destination. Sheer dedication, hard work, patience, perseverance and determination have been our guiding principles throughout this journey. Rome was not built in a day and so is Vox Populi. The issue that we present before you is the result of year-long combined efforts of a lot of people. To begin with, I wish to express my deep sense of gratitude towards Prof. Suhail Sabir Sir and Dr. Ali Jafar Abedi Sir for they saw the best in me. Thanks a ton for believing in me and supporting me at every step.
A big thanks to Muqtada Ali Khan without whom, this venture, this caravan, the transmogrification would have only been a day dream. You were the vision when I couldn’t see and the strength when I was weak.

I completely owe the Urdu and Hindi sections to Altafur Rahman and Mohammad Saqib respectively. No one else could have executed this task better. Thanks for making my intuitions back pat me for this decision.

To my bestest friend Akib Jahir who was always there to travel the extra mile. Without your support and efforts Vox Populi would have been impossible. I don’t want to belittle your efforts by thanking you. Mere words can’t explain how blessed I am to have you beside.

Before parting, I would also like to thank Nayang Haider, Sufiyan Akhtar, Dishank Sharma, Hassan Siddiqui, Abdul Majid, Sarim Ashrafi and Abdul Azeem for their constant support, in some way or the other.

Last but not the least, I would like to acknowledge those without whom I would not have been here.

Thank You Ammi and Papa.

Dedicated to My Family.

Nabeel Siddiqui
सबसे पहले मैं आभारी हूँ कि हमारे मुख्य संपादक श्री नवील सिद्दीकी, जिन्होंने मुझ पर विश्वास किया और मुझे हिंदी-सहायक संपादक बनने का अवसर प्रदान किया। उसके बाद में धन्यवाद कहना चाहूँगा श्री सुहेल साबिर, श्री अली जफर आबिदी और अपनी संपादक-टीम का जिन्होंने हर कदम पर मेरी सहायता की और इस पत्रिका के काम को सम्पन्न कराया। अंत में और सबसे बड़कर आभारी हूँ, उस ईश्वर (अल्लाह तबारक-अल-अलाम) और अपने माता-पिता का जिन्होंने मुझे इस कार्य को करने की योग्यता प्रदान की।

सहायक-संपादक होने के नाते और इस पत्रिका के माध्यम से मैं आपसे एक सवाल पूछना चाहूँगा, क्या केवल अलीगढ़ मुस्लिम विश्वविद्यालय का विद्यार्थी होना “अलीग” उपनाम का उपयोग करने का अधिकार दे देता है? हम में से न जाने कितने लोग फेसबुक और हैटसपेर पर ये उपनाम अपने नाम के साथ जोड़ते हैं- “अलीग”। तो आखिर “अलीग” कौन लोग हैं, जिनके पास इस चमन की डिग्री है? बात करीब एक-दो साल पुरानी है, बाब-ए-रस्ता के पास एक व्यक्ति दूसरे व्यक्ति को पीटते हुए कह रहा था, जानता नहीं मैं अलीग हूँ। शायद उन जनबी की बाइक में ठोकर लग गयी थी, या फिर ठोकर उनकी बाइक को नहीं उनके अहम (अहकार) को लगी थी शायद। क्या ये “अलीग” होना किसी कमजोर को पीटने का अधिकार दे देता है?

और न जाने ऐसे कितने उदाहरण मिल जायेंगे आपको यूनिवर्सिटी में, ढाइंगिंग में खाना खिलाने वालों से बहस करते हुए, कभी तो परेशान, नए बदले को अपनी स्टेडिंग गिनाते हुए, कंट्रीन के छोटे को हड़कटाए (ढूंढते) हुए, या छोटी जो इसी के झूठे कप झुलते नहीं थकता। हमें हम अलीग हैं। पर साहब, उन्हें क्या पता अलीग कौन हैं, उन्हें तो बस पढ़-लिखने का मतलब एक इंसान समझा आता है जिनमें इसानियत हो।

तो सवाल ये है कि अगर ये अलीग हैं तो फिर वो कौन हैं, जो अपने बाई को हॉस्टल में कमरा दिलाने के लिए व्यवसायिक ओफिस के चक्कर लगाते हैं, जिनकी आवाज अधिकार को लेने के लिए बुन्दल टिकी है अधिकार छीनने के लिए नहीं, जो अब बन बरसना पसंद करता है, किसी कमजोर पर बरसना नहीं, जो एक रिक्षा वाले से बी ऐसे बात करता है जैसे अपने बाप से, न की ऐसे जैसे वो उसका बाप हो। अलीग कहलाने के अरस में तो यही हकदार हैं, वो अलीग नहीं तक्कर के फकीर हैं। अंत में यही कहूँगा कि छायावदन की जंजीरे से आपने मन को आजाद कर एक अलीग बने, और अपनी यूनिवर्सिटी का एक ऐसा चित्र आलेख कर्ज जो बताता हो कि हमें सिर्फ विज्ञान ही नहीं मानवता के पाठ भी पढ़ाये जाते हैं।

M. Sagig
मो. साकिब
"वृद्धाश्रम"

भारत जैसे देश में जहाँ बच्चों को पूजा जाता है, उनके वयों की दूसर को माय वे लमाया जाता है, वहाँ वृद्धाश्रम जैसी जगहों का होना हमें संकल्प करने वाली बात है।

वृद्धाश्रम में आज एक साल बुधवार के बाद श्रावन अपने देश के संस्कारों से में विश्वास उठ सा गया है। न जाने कितने लोगों की आशाओं को यहाँ मैंने काम की माया की भूमि जिसे कोई बच्चा वासिता के पानी में रख दिया है। तुमकु पर भरा भरा आशा और मुझे अपने गर्व ले जाना। पर इस आशा के बदले उन्हें मिलता भी है तो वर्ता-विवाह धिक्कार, बुरास और गालिया।

जैसे घर में बेचारे पटे जब लगे तब तक बतलन का कहर की यहाँ एक देखते है ही उसी तरह घराओं जो अपने ने भी यहाँ वृद्धाश्रम में एक जाता है, अँगे अपने उस गर्व से बेवर कर दिया जाता है, जिसे के एक-एक कोते में घटे यह वसी माता है। मेरी धम्म पत्नी की याद है, अँगे वर्षों की चित्तार्थी, दिवाली के पिछले ट्रास्टॉय की रूस, मेरे चेत की हल्ली-शाहनाई और न जाने तुसी कितनी याद है अगर यही कुछ तेही है जो एक वर्ष में नहीं निकले, वलती प्रति दिन रित-रित मरो देखना है। यहाँ! अब इस मुर्भ देख जो अब मर गई, आशिर कब तक बहू और वेद के कामों को कुछती। वृद्धाश्रम भी तो नहीं आजा बातती थी तू, आशिर की थी एक मद, अपने वर्षों से दूर बुरी रहती है उसे आकार के लिए गालिया और उसके लिए अंसु मिलते रहे।

बात आने में जिन बच्चो को वह वालना चितार्थ है, बुरड़ो में उनके के लोगी बोल सुनने के लिए वर्ष तस्स जाते है। जो वर्ष हमारी तरी सी आलू को अने नाजुक प्रेमियों से पकड़ कर बचना सीखते है वही बचने जानी की सफार से वड़ने-वठलने इतने आने निकल जाते है कि बम उन्हें अपनी तृती हो तुरी ऑस के देख नहीं पाते।

कभी-कभी सोवता हूँ आशिर मंगती कहाँ रह गयी। पर्याय-सिवाय, जीवन के हर सफर में साथ बने रहे हमारा जैसे भी कहा है, कभी आपने बेटे को समझी नहीं करने दिया। एक जवाब वनस्पति के जो अने पैदे ये खड़ा है और जीवन में इतना सफार और बड़ा आदम हो गया है कि अब इस उम्र के अने काम और हर दुर इंसान से जाना कुछ नही। अब मैं अपने ही हेतु ये के ये कसी समझाए। मैं तो कामफ्यार बनाए है जिसके आपनी तमाम उस अपने बेटे की एक साफ़ वर्ता देने में मिलता कर दी। हाँ, तो विर शावक मेरे संस्कारों में ही कभी कहा गयी, तभी तो अपने वेद के अलावा एक का वजाय इस वृद्धाश्रम की बार दीवार में वसर कर रहा हूँ।

पर मे उखाड़ हूँ, यहाँ, अपने मे न रही अपने जैसे में तो हूँ। किवते कोई है यहाँ मुझे जैसे घर से लिकारे हुए, अपने के सात तक। यहाँ कोई ऐसा है इस नहीं जिसके आकार से अपने धार्मिक होने का आशया है।

समय अपनी नाती से बतल रहा है। सुना है मेरे बेटे भी बाप बन गया है, पर शावक जो मेरी तब वृद्धाश्रम हो, तोकी जो मेरी तब एक बेटे का नहीं बेटी का बाप है। मैं शर्म की इंसानों को हिराना भी मार तुर्क पर जब तक वर्ता जीवित रहता है इसके इतनी भी जीवित रहती है। आज भी इस आशा में हूँ के तुसी लेकार वृद्धाश्रम की बार दिवार में एक स्वायत सी बचती आए और मेरी आन्तरिक नाजुक प्रेमियों से रुर देवते, “जाना जी।”

राहुल साहित्य मंगल
एम.बी.ए
“पिलस्तीन”

कहर ऐसा की हर श्रवण टूट के रेखा
ऐ मनजर तू ही बता दे बचा किसने है खोशा।
किसी को रे इजाजत कि कई जाने टूट गया
किसी को इतना भी हक़ नहीं कि खुद को तवा पाया।
ऐ वतन तू इतना तेजसीव है अनदाज़ा भी न था
कहानिय पतल मरी है कि शहर ने ही समर पाया।
जहाँ हर तत श्री-वारा थी, हर दिन ईद मनाते थें
वहाँ जर्ज़-जर्ज़ तड़प रहा है, हर पत खून का साथा।
ऐ जगी देखा। तेरी जान खुद ही दुःखमनक बनी फिर रही है।
भाई-बहन बरा गर्गी-गांव, सबको खून से बहलाया।
हवाई भी खौफजुदा होकर ढोंढ गई तड़पता रहे शहर
कड़कती निजलिख ने आश्रियाने को बेवजा कर ढगा।
जहाँ हर पत गई हज़ारनी की मनाई गई गांठे थे लोग
वहाँ हर में ने रोते चढ़े को मीत से बहलाया।
हर भाल पर लाशें विली है पतघर की मानिंद कही कोले में कोई सहमा, कही शिषियर से टकराया।
जिनमें गुजार दी हमने एक आश्रियाजा वसाने में
वेरहम लोगों ने पतल पतल में वसियस को जलाया।
समांदर का समांदर यहाँ की खुश की ना मिटा सकेगा
जहाँ है जमित हो आ गा का दूर आ राह है खराया।
उदर, उदरात, खौफ और तड़प पड़ा इसका नाम
कभी इस शहर में भी शा अमन का प्रति लहरा।
खुद को मैं खुद की जुवानी लिखाया
कुछ अपने लिए जिनमें गानी लिखाया।

इसम सवा
बी.ए
“ज़िन्दगानी”

शुरू से नई मैं कहली दिखींगी,
कुछ अपने लिए जिन्दगानी दिखींगी,
साहित्य के दमन पे बीता हुआ कंट,
भाजी के अवसर नहीं आ रहे हैं
बिना तू दे जो बढ़े दोटे से बुझाए
उनकी बड़ी मेहनत लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

ये दीवार रहें मेरी अभाव है
ये तथ्य होंगे जो मेरी इस कटर है
दर्द रोग मे लड़ बचन के दौड़े
बढ़ते बढ़ते तुम की स्तम्भ लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

ज़रूर की तरह जुना है सबने
मैं अभाव का दिन हुआ गया है सबने
कहीं रो रो दे या इसार कर रहे
कि फिसके लिए आजहानी लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

जुग सी ज़सी को समझ कर के ओबरत
अने है मैं गुजरते रो बादल
बुझाई है ये रोटि मे रोटाते कर
कुछ आपकी आपकी लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

केवल की नारीली बदल मे है मेरे
जउद तक प्यारे जो जेल मे है मेरे
लड़ कर लाया मेरा चाल लड़ जो
कुछ अपने लिए पारी लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

अश्वेदन का दर्शन बढ़ाया है मैंने
बहुत से नमों को पियामा है मैंने
चक्कर तपास मे सभी व सबने
बढ़ा सी मैं किस्मत कहली लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

न शामिल हुआ कोई दर्द-ए-ख़िंत मे
जहाँता हुआ खेल कर इस ज़हर मे
बगाई है सबने ये रंगीन दर्शक
दृष्टिकोट मे मै आज़ादी लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

आज़ादी की ली को बुझाए से पत्तो
धक्कन को सींगे मे पकड़े से पत्तो
बताऊंगा जो कुछ भी है विदेश मे है मेरे
खूद को मे खूद की ज़बरा लिखींगी
कुछ अपने लिए जिन्दगानी दिखींगी

मोहसिन वाहिद खान
रिस्लिच सिकॉलर
रहम करदो!

नगमा उठे सात बजे है। तैयार हो जाओ स्वात जाना है। मैं, रसोई से विलायी। नगमा ऑवर मसाताल हुई उठी। मैं हां धुकों के बाद डोमाल की तरह रसोई में जाकर बैठ गई। मैं, उसके बालक करती है, बाल बनाती है तैयार करके दसूत के लिए बेज देती है। नगमा की आ तकरीब मातृ की वर्ष की है। इकतनी बेटी होने को मान जाते हैं। नगमा की वर्ष के उसका बेढहर जल रखा होता है। तो नगमा है, लेकिन बेदर है, कुछ कर नहीं पाती। ये तेजजव बालकों देवता बिलाल था। जो कि इसकी वर्ष में पड़ता है। नगमा दिनों में ऊँचे ढोंगों के बीच कह खुशी हुई थी। जिससे बाल नगमा ने उसकी शिक्षण में अपने हेड मास्टर से करके उसके दो ताक तमाम हो था। आज विलाल ने उस बालक के इतना बुरा बदला दिया, कि नगमा का दूरा जीवन बालक करके रख दिया। उसका चेहरा जो कि इतना सुंदर था जिस पर नजर खड़ा कर रहा था जी जाती थी। आज नहीं चेहरा ऐसा हो गया है कि उसको देख कर डर लगता है। उसका हृदय जो होता परिचय आज देखने में है।

आक्षर विलाल को ऐसा करने से बचा मिला?

बया उसको कुछ मिला?

नहीं। उसे कोई फायदा नहीं हुआ,

लेकिन नगमा की तो मिली तबाह हो गई।

ये कैसी इज़ामियत है। कब तक जरा-जरा सी वाल पर ऐसी डराओ नगमा जो के जीवन के नामे मिलते रहे।

टाटा तकरीबन एक साल के बाद विलाल ने अपने आप को शर्में मिला हो रखा है। सर्जनी के बाद उसका वेदर बहुत सही लगने लगा, लेकिन उसके अपने आप से डर नहीं लगता। उसको यथार्थ नहीं हारी, चेहरा जल जाने से उसका हृदय नहीं मिला बरिक बुंद हो गया।

उपर विलाल ने इस वादता को अपमान दिया था आज सताओ के पीछे है और उसके बाद आने के बी बेहद आराम नहीं आता। आज विलाल को अपने मित्र पर अपसों है और उसके माँ-बाप बेटे की जुड़वां और बदनामी से बहुत दुखी है।

"आप दूसरों को पेशेकार करके सुध सुन नहीं रह सकते।"

सुधा के लिए अब बस करे, रहम कर दो।
महान बनाना है।

ये सब बातें जब सुनना हैं,
तो सोच में मैं पड़ जाता हैं।
किंतु जो वे बताते करते हैं,
वह इसी देश में रहते हैं।

इस देश का वच्चा जब लोगता है,
किंतु जब वह जब हो जाता है।
और अवधी शिक्षा ते कर के,
उंचाई उग्री करता है।

तो सुनकर अवधि लगता है,
हिंद वात-बाण हो उठता है।
लेकिन जब वो बढ़े हो जाते हैं,
कुछ पढ़ लिख कर वो अपने
उन्हीं वे खड़े हो जाते हैं।
फिर कुछ पैरों के लिए वो अपने,
इस देश को फिर छूट जाते हैं।

जब देश को रीत्यन कर्ना है,
तो खुद को रीत्यन करते हैं।
वह वातपन में मो-माथ हो,
ऐसी शिक्षा ही देते हैं।

जिस देश के युवा वे रोकते हैं,
उस युवा से वह उम्मीद रही।
जब महिलाये इस देश की,
ढर समझ वहीं भयोबीत रही।

जिस देश की आजानी के लिए,
अपना तन-मन कुपान किया।
उस देश की महिलाओं का वहीं,
सबको किया अपमान किया।

ये वात ये अब नहीं समझने,
ये वात तो तब समझते हैं।
जब वर्षे केंदे रहते हैं,
और जो जीते से डर जाते हैं।

महिलाओं को सम्राज नहीं मिलोगा,
बस एक सरकार बनाने से।
ये मिलोगा वस अपने मन के,
सब दुरे विवाह बनाने से।

अब वात नहीं है सोचने का
डेस की साथ में आना है।
और देश वे जैसा पढ़ते शा
देश ही गढ़न बनाना है।

हमादुरसहमान
एम.सी.ए
"मैं अधिकारी हूँ।"

मैं एक अधिकारी हूँ।
लोकतंत्र की समझदारी हूँ,
फिर भी, जनता पर भारी हूँ,
समाज की वीरता हूँ,
क्योंकि मैं एक अधिकारी हूँ।

मैं एक अधिकारी हूँ।
नेताओं की जवाबदेही हूँ,
जन अधिकार का व्यापार हूँ,
श्रष्ट घोड़े की सतारी हूँ,
क्योंकि मैं एक अधिकारी हूँ।

मैं एक अधिकारी हूँ।
जनता की नाकामी हूँ,
शोकक वर्ग की गुलामी हूँ,
श्रष्ट जनता की गीलामी हूँ,
क्योंकि मैं एक अधिकारी हूँ।

मैं एक अधिकारी हूँ।
दंगों में लवाती हूँ,
श्रष्टावार में दलाती हूँ,
दंगों हाथों से खाती हूँ,
क्योंकि मैं एक अधिकारी हूँ।
जब परिक्षा उद्धन ठेका
फिर तो धोखा खाना बहूँ?

योहम्मद काशिफ रजा
बी.ए
“कौं”?

उगता सूरज बहना दरिया
और बारिश का आना वृों?
दुःख से तो अपना जाना है
इससे फिर घराना वृों?

जीवन अपना एक जान है,
जो सागर में बहती है।
है जम में विश्वास की शिविर
लहरों से डर जाना वृों?

पृथ्वी है परिवार हमारा,
सुख-दुःख के सभ रहते है।
छोटे-छोटे सी बातों पर
आपस में टकराना वृों?

जीवन की सीमा है सीमित,
रक्त झिल्ली की छटी है।
शुद्ध से फिर स्वाभ की खातिर
रोला और गलाना वृों?

साथ समय के हरे हैं वलना
मिलकर ने आहत करें।
मंजिल है अपनी राहों में
दूर हमें रह जाना वृों?

बह जायें सब दया का सामर
सत पर हम उक्कर करें।
प्यार सभी को मिले हमारा
अपना और लेगाना वृों?

कर्म तो है अपने हस्तों में
जो करेंगे तैसा पाएंगे,
हाष पे रख के हाथ को अपने
हमको फिर पलाना वृों?

सच्चाई का मार्ग है दुःखकर,
फिर भी इस पर वलना है।
इन सहों मे देख के बाया,
उठ कर फिर न जाना वृों?

भाव्य हमारा हमसे औरत
गेहकत अपना साही है।
हस्तों की तिम्बो रेखा पर
निर्माण फिर हो जाना वृों?
कदम जमा कर रखो तुम अपने विश्व और विवाह रहे,
जब परिक्षा ईश्वर होगा,
फिर तो धर्म खाना कॉँ?

जलना है तो जलो तुम ऐसे।
जैसे दीपक जलता है,
देख सफल जीवन में सबको ईश्वर से जल जाना कॉँ?

हर पता का उपयोग करो हम
जब ज्ञान के पाले को,
सामा एक अन्यो रतन है
तो ही उसे गंवाना कॉँ?

क्रोध जगत में विश्व के जैसा,
फिर कॉँ हम विश्वास करो।
वहूँ इसका हम करें आत्मग
मन में इसे ठिकाना कॉँँ

हम मानुष है सर्वश्रेष्ठ है,
लेक हमशाश करे।
छोटे से प्राणी की भांति,
जीवा और मर जाना कॉँ?

इक दूसरे का हम धर्म के सब को घरे लगाना है।
जाति-धर्म की बातें करे,
टुकड़ों में बट जाना कॉँ?

आओ रो इतिहास विश्व का
जो सदियों तक जाना जाये।
वन के एस घोंटा सा अक्षर
पृथ्वी से उड़ जाना कॉँ?
वैसा ही महान वनाना है।

मोहसिन वाहिद खान
रिसर्च स्कॉलर
इंटरडिसिप्लिनरी बायोटेक
अपनापन

इस हरीन जहाँ मैं नै जाव शी आया था
मेरे सिर पर उकुर (अल्लाह) और मात-पिता का साथ था
मैं तो राहीं अपने साथ न कुछ शी लाता था
हुआ तड़ श्रीशव शीता, वल्लुरन मैं सोल खिलाया था
तभी जुड़ा मैं सव अपनों से, राहीं को आग रही सूद भगाया था
इस हरीन जहाँ मैं आया था।
मेरे सिर पर उकुर (अल्लाह) और मात-पिता का साथ था।
वल्लुरन मैं बाहु युआ खिलाया अमोल
जा उत्ता सफ़ा मैं जहाँ सुनी दरती है गोला।
आरी समझ मेरे मन में वाणी का नहीं यहाँ कोई मेल
लों जा तू वाणी वक्रे अपनी वाणी तरफ़ तोल।
अरी तो मेरा मन त धरंग की ओर
वल्लुर-फिरता गोय की गलियो में करता रहता और
उर लगता था कि दर में ना जाई तोर।
कहीं ती मैं नहीं नाकक शा तन में तोर
वल्लुर गया जवानी आयी, मन में व्याव-व्याव सुधियों लाय
कम लों अव कोंडेज की ओर
अव तक तो शा सव कुछ अव्व करोकर तोग समझते शे हमको वल्लुर
अव बढ़ वल्लुर मैं लित नगर संघर्ष की ओर
पता नहीं कहाँ वल्लुर गया वल्लुर व्याव मन नेर
जिसे देख तोग छेंस करते शे लगात-लगाय के तोर
वड़ा हुआ फिर बढ़ वल्लुर अपने लक्ष्य (मंजिल) की ओर
जब-जब लुता स्कवताओ मूळे की ओर, ऐसा लगता अर्द्धश्चिम मैं ही हो गयी है श्री।
लेकिन वर्षी की सा है रहा पन्नाद (मंजिल) की आदर तक देती है झक-झल।
फिर ती मन में मेरी आशा है, जीवन एक खेल तमाशा है।
कर कर मेरी मेरी नाव वेंगी गैंड़ को तोड़, और वहमी अपनी नाव पावन
सुखदाय किराजो की ओर।

विजय राम सिंह
एस.एस.सी
चित्रकला प्रतियोगिता

जैसा कि हम सभी लोग परिचित हैं कि 2 फरवरी को वैट लेन्ड के प्रति वर्ष अंतर्राष्ट्रीय स्तर पर अत्यन्त हर्ष एवं उल्लास के साथ मनाया जाता है। ए०एम००० के हबीब हॉल के छात्रों ने इस कार्यक्रम को रंग चित्रकला प्रतियोगिता के रूप में आयोजित किया। विद्यार्थियों द्वारा उन्होंने दिशा दी गई विषय 'कलाईंट मिजास्टर' पर बनाई गई चित्रकलाओं को लोगों के समक्ष प्रदर्शनी के रूप में हबीब हॉल में प्रदर्शित किया गया। इस कार्यक्रम के मुख्य वर्धक भोज शफकुर तथा प्रदर्शनी का शृंगार स्तर हबीब हॉल के प्रोफेसर डॉक्टर सुहेल साहिब द्वारा रिश्ता काटकर 3:30 पर किया गया। मुख्य अतिथि के रूप में C.E.C. एम०एम००० के कोच्चिनेटर प्रोफेसर एफ०एस० शेरानी साहब थे। उद्घाटनकर्ता एवं मुख्य अतिथि दोनों ने अपने वाक्यों में बच्चों की सुन्दर चित्रकलाओं की अत्यधिक प्रशंसा की। कार्यक्रम के संयोजक हबीब हॉल के वार्डन डॉक्टर मुसलिम खाँ थे। प्रदर्शनी की सर्वेश्वर चित्रकलाओं के कलाकारों को शेरानी साहब द्वारा पुरस्कार एवं प्रमाण पत्र के साथ सम्मानित किया गया। इस प्रतियोगिता के सीनियर ग्रुप में प्रथम स्थान असमा फिरोज, द्वितीय स्थान सोहिदुल इस्लाम एवं तृतीय स्थान इल्ला को प्राप्त हुआ। जूनियर ग्रुप में प्रथम स्थान रुवदा परवीन, द्वितीय सिद्दार एवं तृतीय आलिया ने प्राप्त किया। सम्पूर्ण कार्यक्रम में आयोजक के रूप में सीनियर हॉल मोहोल अली खान (M.H. Hall), सीनियर फूड (M.H. Hall), मोहोल आसिफ खाँ (M.H. Hall) एवं सैफ खान (M.H. Hall) इत्यादि थे जिन्होंने इस कार्यक्रम को सफल बनाने में मुख्य भूमिका निभाई। अन्ततः समस्त सहभागियों को सर्टिफिकेट्स द्वारा सम्मानित कर, शाम 5:30 बजे कार्यक्रम का सफलतापूर्वक समापन हुआ।

आसिफ खान
बी.एस.सी
A commemorative postage stamp issued on October 17th, 1973 by Post & Telegraph Department, Government of India on birth anniversary of Sir Syed Ahmad Khan.

Sir Syed Ahmad Khan with family and friends

Maulana Azad Library, AMU
Second largest library in Asia, a seven-storey building surrounded by 4.75 acres of lawns and gardens and having about 1,400,000 books.

Bab-e-Syed, AMU
University’s main entrance
ریاضی کے اصولوں میں

بلا کے آپ ما بہر جہو
کبھی پیکا گھنا تھا
کبھی اعداد کے دوسرے میں کیا تخم کرتا تھا
کبھی تفریق کرتا تھا
کبھی پچھہ کرتا تھا
تمام بھی خوب آتے تھے
گھر ہو جوحتی سے ہیما ل میں فنّ من پانے
ضرب تقسم اور تفریق چاہتے میں ہے تقسم تودہ
یہ دو کے قاعدة سے ہی مہن سدا آ پادر زیت تھے
اور دو کے قاعدة سے میں تیمارے کو شکر کہتے تھے
جدید سے اک کئی جا چاہتے تودہ ہوسکتے ہیں
تیمارے جن قاعدے کا جنگل اک گیا ریاضی سے
محیط نے نیا زیت تھا
محیط نے نیا زیت تھا
محیط نے نیا زیت تھا

صفی احمد
فی الہ کر
محینہ میں
غزل

ای لیے لو گئے بھی جھیل کا جھیل، آ جن خوش ہو گی
جو جہاں گئے دیکھنی دیکھنی جاکر دیکھم، آ جن خوش ہو گی
اپنی اوقات سے ہدیه ہوئی تیری خواہش کی شفقت
خوش ہو جیسے آ جن گئی آ جن گئی کو شرم، آ جن خوش ہو گی
میں نے برابر میں پچھلی تیری دیکھنی دیکھنی
آ خوش ہو ف کہ روپتی چہلہں، آ جن خوش ہو گی
میرے بھونیل کہ ہی خواہش سکتے لوں اور آ جن گئیں میں بھی اہم ہوں کے علم، آ جن خوش ہو گی
جس نے اہم ہو دعا ہو کہ وہ روپتی چہلہں، آ جن خوش ہو گی
کی ہماری چہلہں ہوں تیری کی ہماری چہلہں
دیکھنی دیکھنی دیکھنی دیکھنی کہ ہماری چہلہں
کہسیں بھی کہ ہماری چہلہں ہوں تیری
کہسیں بھی کہ ہماری چہلہں ہوں تیری
کہسیں بھی کہ عالم ہوں تیری
کہسیں بھی کہ عالم ہوں تیری

محمد عاصم فاروقی

پی. ای. سی

محمد حبیب بال
غرز

صحت اس طرح چی؟
گوا پہلی تلیوں کے پر---
صحت دیکھنے نی کی
تمہارے تکریما کا ہکمر---
صحت آزڑوں کے سپاہ کا
اہمیت ساگویا---
صحت ائمہ تیرے سے گنگو
تیری تلیس، تیری اکیس---
صحت تیری خا موئی
صحت ہے تیری بیماری---
صحت ہے جبما رہے تیرے کی
اور دوحل کی را تمی---
صحت ہے تیری دودوکن
صحت ہے تیری سایس---
صحت خا موئی تیری
تیبھا رہی بات حیاتی پہ---
صحت کھو اگر ہو
تیرے پانی ذات حیاتی پہ---
صحت کھو اگر ہو
تی بہ کلی آ پچھلی مہ---!!!
خذل

کورونا دیشیرت آپ کو کافہ آنے
کم گرفتار نے کہا نے گرفتار نہ آگے

کیا ستم بھی آپ کا فرقہ ہے?
یا چک کیا ستم سلامی یہ بنا لن ً آ گے?

کہتے در یاد کا پاک خون سے گل رنگ ہے
جیسا اس پناہ سے لوگ اپنے پناہ یہ آگے

آپ کی دوست چین بھی برات ہیں۔ بنھے اک فریب
نام پچا رگری کے دل دکھے نہ آگے

تحقیق ہے اضافہ کم کو موت کا خطرہ دھیش
کہم لیے پناہ پچا موت یہ آگے

اطفال آپنے الف

بی ہالس

محمد عبید پال
اقوال ذو دین:

۱. پرداختن دو میثاق که یکی پاسا کریستین اور دویی کیا کتی ساز کرده یا
۲. جنگ سے غزدا اور نکل کے جان یو اس جنگ کی پرچم اور دوبارہ صاف جواب دتے یا
۳. جناب کی خوبی نظری کر کے کہیں گوئی اور درد دست نہ ثابت کر کے دوستی پہ اپنے اور خاص
۴. انسان کی
۵. صحبہ اور خوب غور سے صحبات کی بیان کی مفت کر کے مختصر مویش و دیوی وقت اگر نور کرو معلوم
۶. جو اگر کبیش یا مگر پوچش اور پرچم پر چرہ نکتا ایک
۷. جناب کی تنبیہ کی طرح جنگ روان اور جدید روانی آسان پر چپا ؛ پرچم کے کاپی اور خوب
۸. یہ دو کا دو یا یہ دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کا دو کา
آختر کی فتحنے کے ساتھ کئی کھیز رہنے کا
ایہ اللہ اللہ کو فتح نے کا سماوئہ میں بہت اور اس کی زمین کی میل سے باندھ کر کہ
سے زیادہ تمہیر میرت رکن تلہ اور سب سے زیادہ تخمہ سے درستی تلہ اور
سے زیادہ تخمہ تلہ قربی بیں۔ نہوں صلیب جس میں چھپتا، نہوں محکمہ میں رکے گیا
دن میں پانی (نجلہ) دے ائے کی میں آئیش بونی اور نذر مانے کے جوہرا ہم نے نے ہم یاد کے
ده تیرے قرب سے اپنے مقام میں نمونت کی باندھی اور تیرے بارے میں خیالات کی کچھ سے
اور تیری عبادت کی فراوانی اور تیرے احکام میں عدم خفیہت کے باد اور اگر تیرے
پاں نے کرتی کی اس تک کم ہوئے کا جو نہ کر کا ان سے پیشہدہ نہ تودہ بچے اعمال کو پہنچتی
ختم کر کے گی اور نفوس پر گرفتگری کر گی کا اور بہان لین لگتا گیا کہ اسے ختم نے تیری
عبادت کا کہا ادا کیا کا آئے نے تعمیر کی اور کا اور کا "اللہ" کی عبادت کی رہ جس کی ذات
کہ باندھ پر اپنے خون کی راسی میں اور دھات سمی کو تو ہمیں نے پاکتی نہیں۔

صحابہ کوئش
بی انیسی
مرجعیہ بال
مرکب ولدوں مختلف طرح رکھیاہے اور ہیرڑا بوہون کمی اس کی خصائص بیان کرنا اور اکثر کی تعریف کا انتہائی نیسنے ستی عناصر کرنا ہے اور پاک دیا نہیں سے وہ ذات (اللہ) خاس نہ چھپی اور محکمے ستی لکھ ایک سے دو مینگدوں اور پیچھوں کے گیرے کا مضمون بحیثیت ہے۔

اللہ، مین کی تجھے بارے ساتھ عامہ دیے کرگئے اور پر شکبہرے سے بالا سے درج کرنا، تاوقی کی مرہبتیں، بر فنیل کی آبادی، مبکر کردنی کی توائی اور بر مخلوط کی پناہا ہے، کہ ہم ان کی قیمت ثابت نہیں سے اور ہمیشہ سے دو آگے ہو ہے، جو نہا سکیں کہ درقہ کا مارد پر ہے اور بھرنا گا ایس اور اس کی پانچ اس کی طرف ہے۔

اے اللہ، اسی کسی نے یکتے ویکا تھا کہ چنی تجھے کرگئے اور نکلو سے اس کی بنیاد کا کرگئے ہے۔

کرکے داتال حقیقے پر پچھلے ہوئے تاوقیکی ہے، ویکا دیا ہوئے یہ اوفکا کی فائدہ کا ہے کہ یہ اقتدار اور اعمال کرنا ہے، تاوقی تواہ میں ایک ایک ہے، جس کے بھی چنی تھے کہ ہم نہیں سے اور جنگدل ہے۔

بے تجھے اس کے باہر کرگئے ہے اور ایک ایک کی چنی فران رواں کو اقتدا ہے جانا ہے اور بجھری اطااعت کرتا ہے، دو ہوں کو دستگاہ ان کی دیکھ بھال دیتا۔ اور بجھری قضاوے وقف پر پچھلے ہے وہ تیرہ مکرونی کرگئے اور بجھری سے کم سے کم سے دو دعزیں دو کم کے۔ ہم نہیں سے دو دعزیں دو لوگوں کے۔

اے اللہ، رہمشی کی بجھری اپنے قیمت سے نیچے بھرنا گا اور بجھری نہیں سے، ایک تقریب پر بھی نہیں سے۔

یہ جس کا کچھ سے تجھے ہے۔

کبھی اللہ، یہ تجھے کا کچھ میں دکھگئے پر بھی نہیں سے میں یہ کچھ سے تجھے ہے اور ہمیں قدرت کے ساتھ ان کو ان کی خصائص تھام کے۔ ہم چشماتہ جان ماؤں کے تجھے اس سے اور پر بلند بے کچھنے کے قبضے کرنا گئے۔

آئیسے گا نہیں سے اس کا سامانی ہی میں ہی سے
حضرت علي اور مرفر فیک (صحیح البخاری روایات)
زندگی... زندگی

کی ہم کی دلیلہ ہے
سوچتیں ہوں ایک خوشی... 
کی سکروال ہیں 
دوسری کے لئے گما کو گا نہیں 
لوگوں کے لئے چھوڑنے میں 
پھر ہوئے ہے چھوڑنی 
کہ کہرے بھون راہوں میں 

تختی چند کا مکمل ہے 
و ہی بھون کے ساتھ ہے 
پانی۔ اگر ہم نہاں ہیں 
کہ کہرے بھون میں، 

آ کہ بھی اپنی تخلیک 
دوٹی بھون سے
همباان پھوا ہیں بھون 
پہر قھٹنا ہے بھون 
لیچ زنگ ہے ہوا کی بھون... 
زندگی کی پاڑن میں
بھجیہ ہے بھجیہ جا کہاں میں... 
سلاسلہ کی ہوا 
بھون تو خوشی کا مہور ہے... 
کی شاعری کی دلیل ثری 
سوچتی بھون آکھر سی... 

نغمہ ارشد
گھری تو ہم بنا ہیں جاں بھی، یہ کیا تھا کہ تو
آ ہوا غیظ کے روحانی کے باہما
یہ ہور گی روزوں کے پہچان کے دل کا تاح
نہ پتھر آ ہوا روح کے دل کا تاح
اس ہور ہیں ایک تھیا بھی نہیں,
میں نے یہ دعی دعا کے ساتھ تعجیب
طقیب سے ہی کوئی بھی ہوا
کہ سب کہ ہوا ہیں
یہی میرے ذریعے اگی ہوا تھا
میری مانن تیرا سپرد ہے جبّی ہے
میری سب سے ہری دوہت تن
اس مان کا تم سے اندر کا بھیجا
اس مان کا گود سے بھرے ہیں قرا کا کی ہوا
ہم ہیں کہ ہوسکت حس سے ہے
سوچیو اس کے ساتھی مفتا کیا بھیجا
یہ بہت بہت ہے، میری پرچمی
مقدوسہ بہت بارے میا
سر پھیلو ہوئے کی طاقت
میں وہ چھؤٹ ہوئے
خرات جو بھیجا ہوا بھوجوک
میں خاک سحرنے
کہ کوئی کا نہ تھیم
ہیں پانی بھول کی دوہت ہوئے!
آز او آفلام

دکھا دیکھے جہان کو جو ہمیں آگھوں نے دکھایا،
تھے کچھ موسیقی، چھئے چھئے ہر کس کے چھوٹے پیمانے
جلاتے ہیں بھر وہ دل کو موسیقی پر پہنے
تھے تھے تھے تھے گراون لے، لے کچھ اگھاں کر کے چھوٹے پیمانے
اپنی دارات کے لے پہلے لے ہوا ہوئے ہیں
تم یا دوسرے، یا میں دوسرے یا یہ ہیں
اپنا میں کی ترتیب ہوئے میں
عزت دوسرے سے یا یہ ہیں
جبکہ دوسرے اپنے یا یہ ہیں،
میں یا دوسرے یا گراون لے میں
تھے چھوٹے پیمانے پر ہوئے ہیں
میری اپنی اور اپنی اپنی اور اپنی اور جگہ بھی ہے
میری ہوئی اور میں، میں ہوئی اور میں کہا چھوٹے
میری ہوئی اور میں، میں ہوئی اور میں کہا چھوٹے
میری میں ضاقت کی
میں ہوئی اور دوسرے ہوئی
dوہ بنے ہوئے میں ہوئی،
جبکہ دوسرے ہوئے میں ہوئے
اپنے ہوئے ہوئے ہوئے،
بھی میں،
ابن میں
بھی میں
آزمای خبر صبا میں
پیچھے چھوڑ چھوڑ
اجا احسان جوہا
اگر فآوا یا غلط یا سنت
جو یا تیری جو یا تیری
گھیرے لگے نہ جا، لگا چھوڑ
گھیرے لگے نہ جا، لگا چھوڑ
اے ماہرعم
شجاعت کے انصاف دیتا، ایک طرفہ رنگ ہو، اور ہمیشہ ایک ہی دریافت میں
عیان!
صلی اللہ علیہ وسلم
باب شربین کی معیشت

حریم، خفاف، رقب، خفافیت.............. سی ایک نیا بیان در آوردن چراغ کار سے گردو
فصل موسم کی جا کے بند کے یاد کا بیا سادھرہ ہے جب کچھی بھی بند مستندی سے ایک
گول منی بیچی جائے ہے۔ اس گول کا سب سے بد اکمال یہ ہے کہ چنی اگر پر نیا
جا کر گیا اگر ان کے خواجہ میں ذرائع اباد میں بھی جوش آنے کا سب سے بد افسوس اور دو گیا
بات سے کوئی گلے لگا سے استعمال جا کی چاپنگی مخالف ہوئی ہے۔ اور نگرفنا نواں کے

بے فکر نیا اثرات نیا جرمیک گیا نجس کرد کے پتے بین۔

ان نیا بپک ایک خوش خیال یہ ہے کہ میں واضح کی چھتی زنجی اپنی اپنی زیتون کا اور فرم سے اگر
رہیں ہو تکہ بیہ میں جیتنے کے دوسرے کی خوش خیال اور کا میلی سے ہنکاکا اس کے نئے
اثرات خود اگی زنجی کو میں یہ جد حاضر گیر ہے اور اگر چاپنگی لگی پر فیٹ
کسپی جان لہوایا ضرور نہ سمجھا اور فرح سرچیرن (Depression)

نوجوانہ تیہ بنیا کا بیتا سعی میں کچھ یہ بیہ دیویتیا جی ہے۔

بنیال ان ضرورات کی خوشی میں پیان کر نے کی جبکہ کر نے کی جبکہ پر فیٹ
کئے رہندی قارہ کے اور جاں ہے۔ اور اگر جاہیزی ہو ہاتھلہٹ بیہ نہ سمجھا ہے کہ اون
کے لیا ایک زوہاں جاں ہے سے نئے دیویتیا کی اور اگر جاہیزی ہو رہا ہے نہ سمجھا

تو اگر کوئی نئے بیہ بنیا ہے کہ اون نئے بیہ ہے کہ اس ہے نئے کے ہاتھ میں دیویتیا کہ اور جاہیزی ہے۔

کسپی جان ہو ہا یہی کے اسی ایک میں دیویتیا ہے۔
قوم تصميماتي به...

ثُنَّی یہ کہ ہمیشہ فیراؤ گی لوگوں کو بات ہو جاتے ہیں کہ لے لیئے ایک جدل کر گئے لیے اور 
آپ جس میں دو دو ہماری کل اگلے سیکیورٹر کر گئے اور فوسیون ہو ہو اور ذہنی خیال ہو اور حاضری ہوئے۔
تاریخ جاپان پہچانی ہوئے چیز کہ ہم میں، دبابا، مکمل دنیا، لیئے اور حاضری ہوئے۔
یہ افسوس سے نقصان استعمال مچھر کر کھیرا ہو باہر آپ ہے اورنا میں نے ان سے گرہو ہوا، میری نافذ رہنے
اور آپ کی دنیا پر سے غافل خود کو کھیرا ہو رہا ہے اور میں مرہٹے سے ہیں بدل ہتل کر ہاں پوری ہے
اور کہ ہیں ہے۔

اللہ نے قرآن میں همہ پاسا ہوا کہ کہ نہ اس سے پہلے اگر انسان اس مسلم رکھا ہے
لیکن وہ ایہ مسلم شک و ہی وہ در کہ مسلم ہو ہا۔ اس کی تصدیق کیہے کہ اگر ان کا استحکام
کر ہو اور وہ اس مسلم سے بیجا را اگر کبھی کبھی ہو۔

خاتم کا جیل مروہ اس کے لیے ہاں صپاگی کو خاتم کو منٹ پھین ہے اگر اگر اگر... اگر اگر
ہی نہ ہے دنیا کے خاتم کے پر اس کا باقی ہے اور اپنی بھی اور اپنی بھی اور اپنی بھی اور اپنی بھی...
کہ ہوا۔ ہودنا مسلم کو خاتم کر ہو ہے۔

نہایت سے شوقی سے سن رابطہ

تیم سوگن واحتان کیتا ہے کہ

چنانچہ آج اس بات کی اشکار کر اہم کہ کہ کہ تم تمام ذائقۂ اور فلسفہ کو
بیاں غاز طبقہ کرکے اللہ کے ساتے کہ بیھLOOP جو چھپھ جو چھپھ ہو جاگی اور اگر مJason کے قام
لین ہے۔ (2 بنیں)

رجاہت پا تو

کیے... سال دوم
حقوق اس پر چیز بنیا کیفیت میں دوفرما امتیاز دیتا ہے۔ دوفرما چگا کام سمن اسلام کا قتل ہے۔ وہ انتخابات اسی کمپنی میں ہے اور تقواہ بھی۔ (ان کے ذریعہ ہوم کی مضمون سے اگر ایڈو فرما پہلی میں پی ہو)۔ اس سے بنیا گیا کمیون قانون کا مختص مسلمانوں کو کاکی دریا ہے۔ ایک دوفرما سد بھی کوئی مخصوص جماعت سے ممالک رہکا تن کہ جس کے ان کے نظر میں چھا جاتا ہے۔ فرمایا گیا کہ پوچھا ہے کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔ 

اس حد سے نیچے پیچھے ہے کہ بھی کوئی مخصوص جماعت سے پناہ ہوئی۔ قانون کا ذکر ہے کہ باسی اور میں کے تناکا کی نظر میں چھا جائیں۔ بھی کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔ مجتہد جہاں تک میں لیے لیے ہے کہ باسی اور میں کے تناکا کی نظر میں چھا جائیں۔ بھی کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔

کچھ ساتھمیا جو کاکی طرف رہنے والے ہیں سے ہے گانا باہد تکریں۔ آج انتخابات کے تناکا کے ذریعہ ہے کہ بھی کھڑی اگر میں جو باسی اور میں کے تناکا کی نظر میں چھا جائیں۔ بھی کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔ 

ورہ اور میں جو باسی اور میں کے تناکا کی نظر میں چھا جائیں۔ بھی کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔

کچھ ساتھمیا جو کاکی طرف رہنے والے ہیں سے ہے گانا باہد تکریں۔}

کچھ ساتھمیا جو کاکی طرف رہنے والے ہیں سے ہے گانا باہد تکریں۔ آج انتخابات کے ذریعہ ہے کہ بھی کھڑی اگر میں جو باسی اور میں کے تناکا کی نظر میں چھا جائیں۔ بھی کوئی کھڑی اگر میں جو باسی اور میں کے تناکا بن جا گیا کریں۔
اکی بہا کیاں نہیں کیاں پتے نہیں خوشنہ ہمین

اسلام کیا؟ اس قلم کی احتججہ اور فُنادا اسلام کے نظریہ سے کہا ہے؟ کچھ ایہہ

سوالات دیوتیں میں سوچتیں کیا امر کیاں نہیں اور یقیناً نہیں اکیاں باہر زیادہ کا خاتمہ ہو تاہے

اتخاذ کے متعلق ایک بھی نہ سکے بغیر

تین نہ

سوال یہ ہے؟ احتجاج کا امر اور فنادا اسلام کے نظریہ سے کہا ہے؟ کچھ ایہہ

سے ہمیشہ سے یہ فنادا اسلام کے نظریہ سے کہا ہے۔

جب اسلام کا آغاز ہوگا وہ رسل نے اپنی وصیت سے ایک روشنی مشعل بن رحیم کو کسی بھی ہمیشہ سے تجربہ کر دیا جبکہ تجربہ کرنے والی نہیں ہے ایک ملاقات سے ہی۔

ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں

ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ ہمیشہ مشق اور ایک خصوصی شخص کی مدد کا ایک کامیابی کے لئے ہو کے رہو جو کمی پر کمک کی بنے جاتے ہیں کیونکہ
نفرت

ناہا رے ملک میں جوہرہ ایکا روا رفی نے کا نظرت کا
نظرت کا تا ہے بروہ. بہ طرفی برا رفی نے کا

کہا چھوٹا عیدہ پی سے سام ایک کہا چھوٹا
دوڑ چھوٹا چھوٹا میں سے سمجھے بہ سے ہے دو رفیت کا

وہم پر چھانن سے سے کہا چھا چھا وہ دو رفیت
ہیئے سے سے دیکھے کر ہے چھا نہیں کا دو رفیت کا

چھا چھا چھا چھا چھا چھا وہ دوڑ چھا چھا
وہ وہ دوڑ چھا چھا چھا چھا چھا

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اے یہاں ہے
اے یہاں ہے

خوشی سے یہاں
eے یہاں
eے یہاں
یوکی آئی- اورجوہی کی چاپی رنگ کے پاس کیتن میں ہوے چھوٹے میں سے آئی اورجوہی کو
چھوٹے دھلی دی اورجوہی نے گنگو ایسا کے سے رفیق خاتون کے سے پیار دیا- میں کچی
اکم دے سے دکر جگی اورجوہی دنهاوی ہوا کے کرے سے مین کیہان دی اک دنها جا ہے۔ تم
ابزرے سے پھیلیماں راف قیمت ایک دا کوئی بیچ سے جی اورجوہی سرسے مین - میکی کی چھ
ندرے سے جاری اورجوہی دی خوشی دونوں کیں پر گے۔
رینیش آیا اورجیا پاں اک باتی پاں اورجیا دو سے کیچی دی جاسے اس کو دیکھنے گا اور
اس سے کہتم کا نہو! جلدی کو امیر نے اکمین دوز سے اک کچہی
ہوے افشا راغتے کھیچ بچے چھن - امیر! جلدی کو امیرنیا بیجا ہے! اکول مین
جانا! اسی اناہتی بہاء پنیا سے لیب گیا - سے اکی دم سے لیجین نمم آہم بخمحا کی ہے جو جو
دکھے رہنے وہا اکیش خواب چما - اس کی بچہ سی دنہگی - پہی مبرپانی مان سے معاوی ماگن
اگے رفیق خاتون ایک سے لیکی ہی کہ چھکگی ہی کی پیارہی رہاہو دی بالی ہے یاؤر جیا ہے یاؤرسن چپلا
والہ ہی! اسی معاویہ کر دینے کا من اسی اپیکجی رنگ کے رنگی پھیلے
اپھے سے پھپو گا! اورمیرے دو دیہ بہاء! اک کہنے گا! کہ چک کر گا - جیراگا کو-کی
دی کی خاں کر گا! ایک کہ چپی میں رہتا ہیں لیکن - سے میرے اورجیا پر ہو سی ہے بہاء
الدی رہتا ہے یہا اورجیا سے دنہگی کر کا ایکی اور جیا رفیق خاتون نے نئی کہچی کہتے کے سے میکی کو
cے نئے ہے اچھا جھکر اور جیا رفیق خاتون نے کہچی کہتے سے میکی کو
cے نئے ہے اچھا جھکر اور جیا رفیق خاتون نے کہچی کہتے سے میکی کو
cے نئے ہے اچھا جھکر اور جیا رفیق خاتون نے کہچی کہتے سے میکی کو
cے نئے ہے اچھا جھکر اور جیا رفیق خاتون نے کہچی کہتے سے میکی کو
cے نئے ہے اچھا جھکر اور جیا رفیق خاتون نے کہچی کہتے سے میکی کو
از کہا جا رہا اور جیا پر ہو ہے!
چاپ کے لئے کرتا ہوئے وہ سمجھتے ہیں کہ وہ دوسرے کا انسان نہیں۔

کیا؟

"کیوں ابھی دویں کی نعت نہیں ہے؟ ارے، جب پاک شام پرہیز دیتا ہے؟ ملزم دوسرے لاہور نے بھی ہو ہونا چاہتا ہے۔" ہزارے مائیہ ہوئی ہر ایک گاہنے کی نعت جو لوگ کی کہی، کیا لگتا ہے؟ دوسرے لاہور نے اسے دوچاری کہنا چاہتا ہے۔

ریشم چوہانی گراپ کا ہیئت ہے۔ ان لوگوں کو لوہا کے ساتھ لوگوں کے ساتھ لپیٹنے سے بھی زبردستی ہے۔ یہ لوگ کوہ نہیں کہیں کہ سرفہرست کرنا پڑتا ہے۔ ریشم اسے لوہا کے ساتھ ساریں ہے۔ کہوں؟ یہ لوگ یہاں ہے۔ اسے ہورر اور جنگی سے لے کر آتا ہے۔ وہ دوسرے کا ہے۔ یہ لوگ ان کی دوسری فوٹو لگتے ہیں۔

بہرہ سے نن جانی یا سُنی ہے، دوسرے گھر اپنے گھر ہر کا۔ کیا ایک آئینہ کا سماکر نے ہمارا سکونت گاہی پر نہیں آئی؟ آئینے پر نہیں آئی؟ بلکہ پہلی بار ہمارے کاچکی کا نہیں ہر کھنے والی کا چکر ہو ہے؟ ہمارا سکونت بھی ہورہا ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے۔ مگر اس کا ایک سکونت ہے۔ اس کی نماں کا کچھ سی ایک سہنہ رو ہے।
کی بھی دنیا کےجاواز کے طور پر جی چہ کہ کوئی کسی کی سعیدہ ہے یا نیک ہے۔ اس کے بعد میں دوسرے نے چھوڑ دیا جا سکتا ہے۔ کہا جا رہا ہے۔

رفیق خان کو ہر کہنا کا مشتمل نظر ہے۔ اس کے متن نہیں تھے۔ کسی کی سماجی نظر ہے۔ ہدایت کرنا ہے۔ کہا جا رہا ہے۔ کہ خان کا ایک صفحہ ہے۔ رفیق نے ہمیشہ کے سامنے بات چیزی کی ہے۔ ہدایت کرنا ہے۔

ہر شخص کا سماجی ذائقہ ہے۔ ہدایت کرنا ہے۔ رفیق نے ہمیشہ کے سامنے بات چیزی کی ہے۔ ہدایت کرنا ہے۔

یہ یاد رکھنے کی کوشش ہے۔ رفیق نے ہمیشہ کے سامنے بات چیزی کی ہے۔ ہدایت کرنا ہے۔

چھپ کرتی منگی کی کمر سے۔ ہدایت کرنا ہے۔ رفیق نے ہمیشہ کے سامنے بات چیزی کی ہے۔ ہدایت کرنا ہے۔

ات پہچانی چھپ کرتی منگی کی کمر سے۔ ہدایت کرنا ہے۔ رفیق نے ہمیشہ کے سامنے بات چیزی کی ہے۔ ہدایت کرنا ہے۔

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چھپ کرتی منگی کی کمر سے۔
سائے رحمت

معمول کے مطابق آج جمی coma رات کے کمیاروں دو بچوں دو خشک بور بم، تین چمکتی اخباروں ...


d... کے کام آنے سے فارغ بیکار رات کوونیگ ان سو نکی خوش .....

کرے .. بہت بہت .. اس کا نمبر .. اور اس کے لیے .. چاہئے .. چاہئے ..

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کہنے کا دعوتی کرنا ہے کہا رہے
کیا محسوس معلوم ہونی
کیتھی دہرے طرح داڑان ہئیں
میری کاٹ ہو
میرا انچ چھوڑ ہو
چھا چھا کس ہلے دو چھوڑ دو
تم سافر ہوئے منزل کی چھوٹی ہوگی!
میرے پاس دل کے سوا بھی ہے
ادقات میں رہتا پھاگتا ہے
لگ کو چھا
ارو میں زمخت نہیں کرے
کہ زندگی اپنی لوٹ کی اور کے
خواہ ہو انت گلی بہ
پھر سفر ہے مسی اور پس منزل ہوئی بہ

ساتھ
ڈلہ مان چھاگ
آئی ہیال
گزل

کسی دو اس سے سے لیا ہے
کہا تھا انتظار کھوکھا
چھونے رہی نہم ہوں ہوں
tیہاں سے شہر نہ گام ہوئے
tیہاں سے مسیت کھوکھا ہے
tیہاں سے سکون وقت پیہے
tیہاں سے شکر کا بچھر پیہے
tیہاں سے دل تیل پیہے
tیہاں سے نما انواں کا گری کا گری
tیہاں سے پاتل نہیں کے کئی کئی
tیہاں سے پیل نہیں کچھ بنی چھوٹی
کس دن اس سے سے لیا ہے کہا تھا انتظار کھوکھا
dوہار کہ کچھ بھی میلی بھی
ہیں کچھ بھی دچھرے سے
dوہار کہ کچھ نہیں ہے ہم
کس بھی کوئی ہے ہماار
پتھر سے بھی ہم کوئی
پتھر پر بھی ہم کوئی
پتھر کوئی الّاحمد کوئی
پتھر کوئی الّاحمد کوئی
کسی کا خوش بیان نہیں
cسکی نہیں کرگی کی
کسی کی زندگی کی
کسی کی لفظ عشق کی
کسی کی لفظ عشق کی

سیدر قطب عباس رضوی
نی لسان سے
محمبہ بلال
توجا رالف طرف سے عرب کے قبائل ایمہدپ دیاں ایمہاہاں پاں وہود پاں اسلام لانا
شرع کا تب سے کہ اکثر نے اخلاق سے کام لیا اور اس سے کم حراصل دوجہت
گردنی کی دوسری جو کہ بیجی ایک طرح آج تم نے بیجی کی بہترین سیرت کے اخلاق کردار پہلی کر
یہ کہ تو میں تو میں دوسری جو دوجہت گردنی کی دوسری جو بہترین سیرت کی "ان شاء اللہ" اس لیے
مسلمان کو چاہئے کہ وہ پہلی دنیا سے دوجہت گردنی محسوس کریں کہ ہم باہم کے لئے نہ
کرم برکت کے اخلاق کردار پہلی کرتے ہے ہم باہم کے لئے نہ اخلاق خودر

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ذاعر خاچب المدنی
اخلاقی قوت:

続ける肝腕あるまたをせんか国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な国際的な국際적
تقویم ناک صورت حال ہے کہ پاکستان اور افغانستان میں دہشت گردی کی رہنما پر بھی خا
رباء بمہدستان، پاکستان اور افغانستان میں دہشت گردی کے تعلق مفتی وافقت آ ک
دن دیکھتے ہیں کہ آپ ہمپرہ مسلمان کے نام زیرنویل کوشش اس باعث از اذی
جاائی ہے کہ ان کے عقیدہ متماثل ہیں ایف ایس یا ان کا قیام کا تاریخ نہ جاننے کا رہنما ہے گولو
ہم بہت ہیں کہ تاریخ بیان بہت ہے۔ شریف ولیان کی ملی گیا بھی، عراق اور عرب میں ہما
تام کی تفاهیم پیش نہیں گرا کے تابع پہ ہم نہیں کہ بھروآ کر رہی ہے۔ استیج و ہند
امریکی سنگیا پہلی بحرات میں پہلی اخبار میں کئی افغانستان میں اپنی راہ کو کھڑے سے کر ہو ان کی
کوئی موسلا لمبائی لبلا قانونی میں اس کے پر فوڑ رکے نیکی ضرورت ہے کہ نہ ہماری اقتباسات
ہے۔ دعاس کے وجوہ کے لئے کوئی زمین دیا ہے۔ سہل سیمون، شہری اور کندو میں کا ہیں
کوئی لازمہ عراق اور عرب کی طرح کے اختیار معاشرت میں بھی مماالہ کرے کہ دہشت گردی گولو
فرود نہ ہو رہے ہے۔ عراق کی جامی ممکن کا ہاتھ کا؟

اہم ہے چیزی کہ پاکستان اور دہشت گردی نے غربی اسلام کو بتانے کر دیے۔ پاکستان
دیا ہے کہ مسلمانوں کوشش کرے رہے ہیں جس میں بھری، امریکی، فرانس، تزمین، نارودے،
کہا ہے چیزی پوری بھی میں لکھوی مسلمان روزی کاہ کہا ہیں۔ بمہدستان،
پاکستان، اور مشق مشرق امریکی کے سیاسی مسلمان کے لکھوین، امریکی، بھرپوری، تزم
اور عرب کی زمین روکے پر ہے۔ ان کا مکمل یا یہوگا یہ پرسی اس سوال میں من جس کہ
یہ سیغی سے ہو گیا کہ ضرورت ہے۔ پس تو پوری میں مسلمان کے ساتھ، معاشرت کو روشن ہو
شامل ہے۔ ہم کے کرمل پاکستان اور دہشت گردی نے بھی ہو لیا کہ معاشرت کو روشن
کیا رہے ہیں۔
کوہستان سے زیادہ سلمان کو کوریٹ ہوٹل کے پہچان کر تا پہنچ گئے۔ یہ دلچسپی اس دورے کے سلسلہ کوہستان (روشن امریکا کی اٹھارہ) تاریخ دوبیجھا پیش نہیں ہوگا، جو اہمیت آپ اور اکثر کروڑوں لوگوں کی لیے مشہور ہے۔ ان کریز میں ماں کی ساتی بھی اہمیت رکھتی ہے۔ تھا ناریک کرائے جاتے ہیں۔

ریشہ محمد کی طرح ایک امریکا نے زحل دیونا کو اپنا تھیا کا کھو بنا رکھا۔۔۔ جو عالم اسلام کا خاص شاہی ہے۔ یہ کھیو بھی جب کسی قوم میں زحل دیونا کو اطمینان اور ترقی تو ملتی ہے۔ اس کے کام کے نام میں، عالم ان کے سچوں کو ہم بھی حاصل کریں گے۔

موہوود نواز چودھری

6 دسمبر 1992 کو یک بار میں شہباز کریکرز گیم میں ۔ کہیں مہم کرا رہے تھے وہ لوگ

کیا کہا تھا کیا تاریخ اس پہلے کو یہ تمہاری خوشی ہے۔ یہ کہیں مہم کرا رہے تھے وہ لوگ

دیونا کو ہم بھی حاصل کریں گے۔

علامہ قیام فرما تحقیق

"فہمہ بنی بیانان نہیں ہیں بہت سیان ما ادا"
اگر اخلاص اور اداواری سے لو سب سے پہلے جب اور اگر وہ ہیں تو اگر ہیں تو اگر ہیں جن ہیں اخلاص اور اداواری سے لو اور ہیں اور ہیں اور ہیں جن ہیں اخلاص اور اداواری سے لو۔
سے دو کمرے جا ہے تے معلوم ہوگا کہ اس کا ایک قائم اخلاق کی مدد سے، جو ترویج بیرونی، چیزوں اور جدید کے لئے توقع بلکہ قرار داد ہیں اور توقع کے حساب کے واقع ہیں جو خردی کے ادارے

کی خریدی قرار دی جاتی ہے۔

نیزمق یا طریق وہ جمہور، متقاضیوں اور پہلے بھی توقع ہو تا کہ قرار دیدا ہوں یا ہمیشہ زور دیتا

ہے اور اس پر کسی اور نہیں۔ اور اپنے کی فرق نہیں کرتے۔ والیہ قیمت ان کر کم تھی خلاف

گر اس سے اس پر کسی تریخی فرض کی نہیں۔ اور اپنے کو قیمت پر ابا باز رکاوی

ہے پر یہ خواہہ ہیں یا ہیں یا پیچھے کی جانی ہے۔

واعبد اللہ و لاطش گے کا رواج شیخ و بالو ہمین احسان اور بدلے القربی

ویسم اورہمسکنیان جو القربی اور جار اربی اور جار الجنب والصاحب

بالبنجہ بین اس سے ماء کے ان مانکم ان اللہ لی ہیں کا ہیں

مختالا فخورا (نساء، 26)

"اور اللہ کا نیا گر کر عورات کو گوگ میں گا شراکت رکھی والا ہیں مابھا کے مانکس

سلاک سے تھین اک، کیئے واک، جیسے کہ صنیوں تریزی اس کا، ایسی جیسا، اس کے دوسرا

والیاں مس کر لیا ہے تھا سماورادی کے مانکس کی حکم، اسے اللہ اور والیاں

کرے ہے اور اوک کے پہل سے کر ہے۔

اسلام کا یہ قائم اخلاق اور اخلاق کے بھی کہ ہے کہ ہیں سیا ہیں کیا ہے چہ تواتر

اسے ولیاں اور مسکنی ابادی کے بھی اخلاق کا قائم اخلاق اور اخلاق اور مسکنی

میں ہیں تھا ہیں اور جیسا چہ تواتری ہیں ۔

قوم کا یہنی وردا و فعال ذکا ہیں کیا پرچ یہ ۔

اخلاق کا واقعی کہ ہے اور اخلاق کا قائم بھی ہے واقعی ہے اورہیں ہے اور اخلاقی...

کھیتی ہے اور ہیں یہ ہے قائم قائم کا اخلاقی ہے اور اخلاقی ہے واقعی بھی ہے اور اخلاق

آپ ویاں اور مسکنی ابادی کے مانکس کیا کریک اورمکنی اور اخلاقی طریق مسکنی میں ہے ہر ہی
اسلام : وتحقیق اخلاق کا دورکار ہے

اسلام ایک مکمل اور فاصلہ تیزی سے دنہ ہے۔ ہنس کے دو شہنشاہی بہاؤ، حضور اللہ رحیم، عظیم ونظام کی کامل کتاب اسلام سے۔ اس کے دوسرے حضورات عقلانی معنویت، سیاست و سائنس، عالمی و عمومی، مغربی و اسلامی فلسفہ نے تیزی سے ایجاد کیہ۔ اس کے دوسرے حضورات عقلانی معنویت، سیاست و عمومی، مغربی و اسلامی فلسفہ نے تیزی سے ایجاد کیہ۔

ارضیہ اور مراءہ معاشرے کی اصلاح بھی ایک صرف اسلامی اصول و قائل ہے کہ اکثریت اخلاقی نجوم کا چالیس بہاؤ، حضور اللہ رحیم، عظیم و عمومی، سیاست و سائنس، عالمی و عمومی، مغربی و اسلامی فلسفہ نے تیزی سے ایجاد کیہ۔ اس کے دوسرے حضورات عقلانی معنویت، سیاست و عمومی، مغربی و اسلامی فلسفہ نے تیزی سے ایجاد کیہ۔

اسلام کا ایک اچھی معاشرے قیامتی نظام موجود ہے جس کے قواعد اور قانون، مستثنی اور معاشرے کے پہیوں سے اس کے مرتانی قیام کی نویں قانون کا کچھ گھومن نہیں پایا گیا ہے، اگر انتظام
لیکن اس کی تصدیق ہٹا لیئے دو دل ہے۔ اوہ وہاں اک ہم جائے گا جہاں ایک علماء میں آزم ہے۔ دوسری جائے گا جہاں کوئی دومرہ ہے۔ ذیل میں اورپر ہو شیعہ آئے ہوں گے۔ اوفہ کا حوالہ ہے ہمیشہ مالبند ہے جو کہ طرزیت ورثہ نہ سامنے آئے ہوں گے۔ حوالہ دیتا ہوئے کہ ہم کوئی کسی ایک راجی کی طرف ہے اور دوسری جائے گا جہاں آئے ہوں گے۔ دومرہ ہے۔ دوسری جائے گا جہاں کوئی دومرہ ہے۔ شیعہ ہے۔ کسی کا حوالہ ہے کہ ہمیشہ مالبند ہے۔

یہاں سے کہ کناں کا جواب ہے۔ کیونکہ کچھ شخص مذاہب عظیم اور اورپر ہو شیعہ آئے ہوں گے۔

اے کہ یہاں سے کہ کناں کا جواب ہے۔

کہا جائے گا کہ کناں کا جواب ہے۔

اے کہ یہاں سے کناں کا جواب ہے۔

کہا جائے گا کہ کناں کا جواب ہے۔

اے کہ یہاں سے کناں کا جواب ہے۔
ہے۔ آمیز تھیں جیسے تھے چو نئی آپ کے پانی کے کوئی خوشی نہیں پہلے نے ایک چالیس سال کا
ہوئے۔ اب وہ دونوں سے نشاندہ کر کے دیکھا کہ وہ دوبارہ اسلام میں عورت کا ایک امت میں
ہے۔ ایک طرح آپ نے نہیں چھڑی پتھر کے ساتھ ذخیرہ کھچرہ ڈھیل کر میخان کو ہار گئے۔
سلوک کیا چاہتے ہیں اور قطعہ دکھیں ہے۔ جب وہ انسان ان کی فریضے کے لئے کرنا چاہتا
ہے۔ آپ راشیما کے شوہر پر پناہ گئی۔ ایک قرآن جوان اپنے کے معانی میں کوئی
تعلیم ان کی پیش کی۔ ہمیشہ کوئی غلط کرنا ہے اور کسی کو کوئی غلط کرنا ہے اور اس
رقم کیا چاہتا ہے۔ اور اس نے ایک غلط کو اداکری وہ معاشرت میں ایک غلط مہم
معاشرت میں ایک غلط مہم۔ پاکستان کا اور بلجین ہے کہ کوئی نہیں کوئی ہے۔ اور اس
ٹینک کا ہے۔ اور اس نے کلاس نے سے ہوگی تھی۔ اور اس نے کلاس نے ہوگی تھی۔
ہمیں مبتلا ہے۔ اور ہمیں مبتلا ہے۔ اور ہمیں مبتلا ہے۔

آپ کے قرآن کیسے ہے؟ اس کا ان کی اس طرح کے ایک مثال کی ہے۔ اور ہمیں ہے کہ
آپ کی آپ کے معانی میں جنہوں نے کوئی غلط کی جن کی غلط میں ہے۔؟ کیا ہے؟ کیا ہے؟
سپہ خیال نہیں ہے۔ اور معاشرت کی ہے۔ اور معاشرت کی ہے۔ ہے۔ اور معاشرت کی ہے۔
سے دکھیں۔ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے?
سپہ خیال نہیں ہے۔؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟
کیا ہے؟ کیا ہے؟ ایک پہتک کے کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟
کس نے کس نے کس نے کس نے کس نے کس نے کس نے کس نے کس نے کس نے کس نے کس

اس کا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے؟ کیا ہے####
سيرت پاک صلی اللہ علیه وسلم کی روشنی میں

حضور پاک صلی اللہ علیه وسلم کے بارے میں میں بات ہے اسکربنک و ایک پریمی کسٹم ملعوم

پہلی چار قری مناسک پر جوڑا ان آگے اسلامد کے ان جہتے سے تک دکا گوگر رشتوں سے خوشقا

کرنا ہے کی لوگ میں وہوں کی نجات اور انک زندگی کی بہتری کا آب و تاب سے چہک

زیر پر ہے پاک صلی اللہ علیه وسلم کے لوگ دنیا کے لئے رہما اور دعایہ عافیہ کی چندات

آپ عرب کے شہر کے دنیا کی ایک محرزہ قدرتشہند کے افتخار خاتمہ ان میں ہے وہا

جو بس جب پہلی بار نمایاں روحانی کے ہو شاہ بدلان سے ذہک کہ جیسے - بُرت فرظیم و غاریت

گری، بجی کچہ وجدل کی طوفان متعینہ بندر پر ابتداء کون سا یا یا یا وہ بجاہو جس میں ان

لوگوں کے درمیان ہے پاک صلی اللہ علیه وسلم کے ہیات کا دیکھ بھظہ - اور دعاء کی لئے مصافحہ (بیسم اللہ ہر کو کو کو گری

کبیا چاہتے ہے) لوگی زندہ گن نکا دیکھ بن یہ میں ہے اور دعاء کی لئے مصافحہ میں ہے یہ کبیا

جاہتے ہیں کہ سیاہیا بہاں ہے خو ان کے پنے دے نے اس تھی گری پر برہنے جا ہے شراب جو قوم

گری کا ایک مرتبہ اور اس کا ایک مرتبہ کا بار بار کیا ہے تاکہ اسی جوہا سے دو بھتہ کی میچ اضطرار ہو لین

کیتے - اور زندہ ہو ایک مطلب جس تھی - اور رضمنہ دو نہیں آئی -

گو ہر برہنہ یا رضمنہ دو نہیں آئی کے سپرد مرحوم صلی اللہ علیه وسلم کی معاشرت

پر ہے - چکر لی چاہتے ہے سے رہ ما رہا چڑھا چڑھا چڑھا سے اسے معاشرت

میں اس طور سے پر اپنی فضا کے بکس کی مجبور میں تین اور چارہ بن کر ایک وہ کہے لئے

باہمی فلمیہ - اور دعاء کے مختلف فلمیہ کے باہمی فلمیہ غنہ چکر کا آب ان ہو دھوت کے

خن میں آ وہ ہدایت بلندی بکس کی باد اس سے کہا ہے کہ - وہاں کی مجبور سے شاہید کرے کے

کو یکا چاہتے ہے کہ ایک اسناد کے - اور انک اسناد کی معاشرت - میں بہت کہا ہے - اس کی دعا

مثال حضرت خدا ہیں - بنت عمر جن سال اور جنہوں نے - اور جنہوں نے - 45 سال
اورود

ظلم کی تینسان نہیں اورود
پندرہ داستان نہیں اورود
کیون کہ وہ اس کے لئے پیار کررہی ہے
آیا دوبارہ کی جان نہیں اورود
شہر، شہریت، شاہیت کٹنے میں زبان نہیں اورود
کسی بھی دل کو نہیں دیتا جو اورود
بچوں کی بچوں کی ہدایت اورقدیر
کہ کہو یا نہ کہو کہ ہم آںکے کہ
کہو یا نہ کہو یا ہم آںکے کہ
آاندے میں آس کو نہیں اورود
خواہ جگہون بنی آکے گاں پولاں
gar per sbk k z b n n e a r d
شجاعت کرو لگن ای سپ هیک اقتدار کرو
ک بو دو کا دو مہا مہا

بی ایس سی کیمسٹری

شاہان عاطف

IIT JAM M.Sc (Mumbai)
خطی اولاً

تم جس دوری نمی ایستدی گزر اگر بی حبیبی فریاد کرده که زندگی تاریکی می کرد.

آنجی، او دوست کرده که آنجی، او دوست کرده که در سفرهای بسیاری، زندگی در آن یکی از موضوعات اصلی یافته، یکی از کانونکاران که در صورتی که اغلب همواره، کاری که تکمیل همکاری کردند.

آنجی، ممکن است یکی از معنویت‌های ساختاری باشد که آنها را در صورتی که در صورتی که تکمیل همکاری کردند.

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خول

کہا دیکھ کر ہٹا دی جا ہو
ہے خوب! خوب!
کہ سیاہہ دو سال ہو کیا!
کہ کیا؟

خوارج کو پھیک کر سنا میں!
کسی کو دری ایسے دی ہوگا!
کسی کو دری کے ساتھ ہوگا!
کسی کو نہ سنا اور نہ ہوگا!

کہ کہا کہ حضرت بہرایں!
کسی کو مبرک کی چھوٹی!
کسی کو با اسحاق!
کسی کو با سانان!

کہ کہا کہ حضرت بہرایں!
کسی کو مبرک کی چھوٹی!
کسی کو با اسحاق!
کسی کو با سانان!

کہ کہا کہ حضرت بہرایں!
کسی کو مبرک کی چھوٹی!
کسی کو با اسحاق!
کسی کو با سانان!

خول کا کہ خورج کا ہو! خورج کا خو ان تقویوں کا؟
دو اہم جو سی بہرایں!
قیامت نئے خلیل کا ختم!
وقت سے آ گے خلیل کا ختم!

لاہا کا نئے خلیل کا ختم!
جو سیاہے دیکھے دیکھے!
چند اب کا کچھ رہے ہو?
پدھرے دیکھی دیکھے رہے ہو?

عوران-سیف القیم

محمیب بلال
لا مل تم اسرامی کی راہ میں یدکی تربیت والی دو تعلیم، ایک شہب کے اقتال کے بعد حضرت مصطفی(ص) نے ان کی تربیت کی فرما ہوئے اور اضافی سال رہدیئے

کے نظر ایک ایک زندیبی کے لئے۔

ہمیں نہیں ہم تزئین بھی دہیں نے کی جو بعد میں ہمے دو شہد ہونے (حضرت محمد) ہیں جو بعد میں ہمہ اور حضرت عثمان اور حضرت عثمان اور حضرت عثمان۔

کو اسلام کی راہ میں قرآن کریم کے سیر میں بہت کارواانہ دارمیاں بہت حمیل کی متعالیّت کے ان کے زgetBytes کے ہزاروں پروپریم رکن کے لئے ان کے سعی کی فرما。

اسلام کی آمد سے پہلے اہل عرب کا یہ دستور ہے کہ گرہ میں مسجد (مذہب یومن) قرار دی جائے اور بعد میں اپنے بھی پہن کر کم کرنا ہے۔ اسی رواج کے اموال میں کا کہنے میں کہ ہر افراد کے سب کے نظر میں۔

ہر مسلم میں حنفی ہیں جن کو اسلام سے نظر ہے۔ مجیہ کے لئے اپنے جملے کی متعالیّت کا مطلب ہے ہم اسلام کی تعلیم میں نظر سے باقی بنی دوست شرکاء اور مذہب کے نبی ہیں جن کے نے اور جن کے نہیں جن کے نہیں میں کا

بند ہیں زندگی ودلیا وہاں کا سیاح رہا ہے، میں بھی حسن دلیا کے کہنے حضرت نسب

میں حسن رضی اللہ علیہ اور حضرت زید کب فرما کا کہنے رہا ہے۔ اس میں متعالیّت کا مطلب ہے ہم اسلام کے ہزاروں پروپریم رکن کے لئے ان کے سعی کی فرما۔

خاکر فرما۔

عاصم کام ہی گرہ میں متعالیّت کا مطلب ہے کہ گرہ میں گرہ میں کا کمر متعالیّت کا مطلب ہے۔

وہاں دو گرہ رہ جاتا ہے کہ اس میں متعالیّت کا مطلب ہے۔ اس میں ہم ہر دو گرہ اور ہر دو گرہ کے نظر میں ہم اسلام کی حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ

اسلام کی دوسری متعالیّت کا مطلب ہے۔

واضح ہے کہ اسلام کی دوسری متعالیّت کا مطلب ہے کہ اسلام کی دوسری متعالیّت کا مطلب ہے۔

مرحلہ پیکلی ہے اور مسلسل اسلام

اہمیت اسلام کی دوسری متعالیّت کا مطلب ہے۔

عاصم کام ہی گرہ میں متعالیّت کا مطلب ہے کہ گرہ میں گرہ میں کا کمر متعالیّت کا مطلب ہے۔

وہاں دو گرہ رہ جاتا ہے کہ اس میں متعالیّت کا مطلب ہے۔ اس میں ہم ہر دو گرہ اور ہر دو گرہ کے نظر میں ہم اسلام کی حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ اور حسن رضی اللہ علیہ

اسلام کی دوسری متعالیّت کا مطلب ہے۔

مرحلہ پیکلی ہے اور مسلسل اسلام

اہمیت اسلام کی دوسری متعالیّت کا مطلب ہے۔
صحابہ کرام محسوس سنا کل شروعاتی پر دہشت کرنا نکلے کے لئے تحریف لے جا تے۔ اس طرح اجادات المتین نے تمام کسان شریعت کے ساتھ ساتھ سماجی احاطہ تلی بہ کی جاتی ایک بہاؤ تھا۔ اور کیا کہ
صاحب کرام کی دل جمی کی اسلامی اشاعت متین بچا کی مطابق، "ہماری اپنے اور دوسرے کا سامنا کرنا" بنی داکی اسلام سے دایماً آپ نے کی ہے جسے صحیبہ بیضا کیا (رضو اللہمہ اعظم) کو کچھ یہی ہو گیا سانانہ شیرک کے ہوئے۔ جس وقت آپ نے پرآپ نے اس کا تصور کرنا گیا کہ ان کے مزادات تحقیق کیا ایک فرمال ایک دیکھیں۔ جس کا سلوک کرتے میں اور اس روحیہ قربانی کے میں ہوئے طالب علم کی لاتمہ کا نہا نہ ہاں اس نے افضل اور دوسرے کے لئے رہمہ
مصافیت کا فرمائی ۔
اسلام کی روشنی کے زیر اشاعت میں جو ہو گیا ایک شریعت تھا۔ جو دیکھیں بنی جگہ اب آنے کے
کون تاوارق بھکھا یہ۔ ایک یہٹ کے اور لاقدر یہ کی ترواق ہے تو ہر یہ مطابق
نے اس دوئوں شریعتات کی صدارت اور پانہ حضرت ماکربت اور حضرت
خطرہ بنی عفراء پر حضرت (رضو اللہمہ) شریعت کا استناد ہے۔ حضرت ماکربت اور حضرت
صدارت دیکھتے ہیں۔ عفراء نے کہ اس حضرت ماکرب背景下 ایک نے
یہیں طالب علم کا کوہہ شریعت کا نہا نہ کہا یہیں طالب علم کا
مسافریت کا فرمائی ۔
(321) آپ کے یہ احادیث مروی ہیں۔
ایک طرح حضرت عفراء کی نسبت میں ہو سب سے نبی محمد ﷺ کے ساتھ مائے دوسرے سے زیادہ
حصرت ام جہیبہ بن بنت الیثیقیان سے کہا کہ انہوں نے اپنے کریام جوزف کے بیٹے جبیحہ کو اسلام میں کرنا چاہتا تھا، جبکہ ابتدائی نقشے پر کافی کہ کوئی فوج کے سارے عربظہ اس کے بعد اسلام سے نہ رہنے کا فیصلہ کرنا حتمی ہوا۔

گپسی بلکل خود کو مشرف کرنے سے اپنے پچھلے کاحلی کوہی کو اسلام سے ہجرت نہیں آرائے۔

چیئم شوران:

پیغمبر نبیلہ کے روایتات میں دو جبیحہ کی کتاب ہے جس میں صرف موردنے کے لئے دو رقائق اور اس کے علاوہ خود کا سرکاری فیصلہ تازہ کی ہے جس کی موثقیت وجود میں موجود ہے۔ اور پچھلے معجوبہ کی مہم میدان ورود کی بنیادی تجربہ کی اور اس کے نماز عرف اور افروزات اور آزادان اخلاقیہ نہیں تھی، لیکن ان کی اپنے مرتضویوں کے ساتھ امرود کے سٹیٹس مسائل شروع کیے اور پہلی سمجھا گئی پراپرے دنیا کا فائولاً فائوٹ کے لئے ان کے لئے اسے محسوس کیا۔

نیز آ پیشہ آرا کا آرائے اور پریشان ہونے کی نظر سے آپ کے پرستوں کا سمجھ کر کہا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے کہا کہ زیادہ معرفت کا مطلب ہے اور فارسی بحث میں سمجھے جانا کہ کوئی کوئی کسی کا کوئی کوئی لبریٹوری کا مطلب ہے ہوم راپر شیون آ پیشہ آرا کا اور اپنے پرستوں کا سمجھ کر کہا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے کراچی جیسے کہمسے آہستہ آہستہ کو اور کے کراچی جیسے کہمسے آہستہ آہستہ کو اور کے کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

حصرت ایک نئی نوع مقامی الدعوۃ نے نئی اور ایک تکنیک کی اور کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

اس نئی م(cp) کے ایک اور ریپورٹ کی ایک زیر کے مطلب دیکھا ہے کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

ورود کی روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

پچھلے روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

ورود کی روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

ورود کی روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

اور اس روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے

ورود کی روایت کا کہ کراچی جیسے کہمسے آہستہ آہستہ کو اور کے
میں آگئے، سب آپ کو دیکھتے ہوئے جان اپنے اپنے قسم کے پاس عرف
پہلی ایک موقع توہار رہی معاشرت قائم کر کے ان کی دہشت کی آگ کا بھی کم کر کے کمی کو یکجا اور
عرب کا بیپرتواورفارکا آگ گھیری کے قابلیت سے نہیں سیاہی کے لیے لوپرے قیام دو اور دو آس رخص
معاشرت کی وہ سے اس کی ملاتی طاقت نہیں کہ زمرے کو پچھنے آئے۔ ایس مصلحت کے
پہلی ایک معیار میں تمام تقلیل میں ملتا ہے۔ جیسا کہ زمرے کے طرف سے دعوی
1. حضرت حمزہ (رضی اللہ علیہ) میں تقلب نہیں ملتا
2. حضرت مولانا زمردی (رضی اللہ علیہ)
3. حضرت علی (رضی اللہ علیہ)
4. حضرت سعد(رضی اللہ علیہ)
5. حضرت نبی(ص) مزید(رضی اللہ علیہ)
6. حضرت امام مظفر(رضی اللہ علیہ)
7. حضرت زینب بنت نبریز(رضی اللہ علیہ)
8. حضرت امام مظفر(رضی اللہ علیہ)
9. حضرت نبی(ص) کی بیوی(رضی اللہ علیہ)
10. حضرت مظفر(رضی اللہ علیہ)
11. حضرت مظفر(رضی اللہ علیہ)

جب نہ مطلب سنگری نہ مطلب تقلیل تو کبیلہ کی دیکھیان کئے تو زمرہ ان کے دلوں سے
اسلام اور نبریز اسلام کی جہت نہیں کہ آنکے بھریدیہ سے حقیقی سوہا سلام کی طرف راغب
ہو گئے اس طرح متعلقی نہیں، تو دیکھیا کہ کوئی اپنے کو لکھتا ہیں یا اپنے کو لکھتے ہیں اور حضرت محمود
پریشانی(رضی اللہ علیہ) سے تعلق کی پیرکہ سے خطاب متعلقیت کے مکہ و بیگ مکہ
زیدی(ت) نے کہ کردی بکل کو دینے سے سوتا پورکے سالم کی طاقت فوری اسلام کو ہیکے۔
جبلے دیکھنے کے جب بھی آج بجا افراد گاہو ہے کہ گرا کی منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
اور خواشی فس کا دل داد ہے شکرہ ہےکہ گرا کی منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
پاکستانی کی خطابی قدھری کی برپا کر کہ کیا ہے، 25 میل رہے گاہو (خمرت خیر کی ہند
خون دوسری انٹلنے) سے دعا کر دیکھ کر گرا کی منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
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خون دوسری انٹلنے) سے دعا کر دیکھ کر گرا کی منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
مضمون کے معنی اور الفاظ کی ذیل میں اسلام مذکور ہے، جب کہ دعا کے منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
مضمون کے معنی اور الفاظ کی ذیل میں اسلام مذکور ہے، جب کہ دعا کے منے سے گرم گھیرے کے نی آپ پرائیئری ان نیویارک، پون کی پر
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نی مظفر شاہ کی ازدواجی زمیندی اور مستحقین

آپ پوری دنیا میں ایم سال کو جبی اور جب نظری بھر کریں تھاں سی، سیاسی اور اقتصادی کشمکش کا سامنا ہے۔ دخلت آنام پوری نہیری کے ساتھ اسلام انہاں نے تقریب ان کے متعلق تعالیٰ، پوئیس، پیرو کرے بھی۔ مستحقین نے متعالیٰ پوئیس نے اسلام کے بدل کر اسلام اور بھی اسلام ہے۔ پس کیے بھی پچھلی خلاف کی ہے۔ متعالیٰ پوئیس کا ان کے اور دوو اور جاں ہے۔

رہا بہ محسوسا حضرت علی اکرم رضی اللہ علیہ کے کافی پر کرکے جلد کے بارے میں۔ جب متعالیٰ پوئیس کی ازدواجی زمیندی کو لے کر مستحقین دین سے کم شفقت رکھے وہ لے وار

مغرب سے تا آم단ی سلسلہ بھارت کو نکھر کر کے بھی متعالیٰ پوئیس کے دل دوواں اور بھون پرست سے معجزہ اور اشراعت کا نام وہ اسلام شیعہ اور اسلام کے بنی مردان ہے۔ ان کے اس اشراعت سے جہان ان کی اسلام شیعہ اور اسلام اور اشراعت سے مفت مفت وہ بھی کیتا متعالیٰ پوئیس نے 45 سال زمیندی ایسے معاشرے میں مدد ہوئی جس میں صرف 13 اسال کی عمر میں چولکی شاہ گرڈی قاحتی کی۔ ایسے ہاول میں آپ نے چھانے کے بھائی کی نجاہت کی تجاویز عظیم ہوئے۔ سے کی گئی گورون تک رشنا قما کرنا کو مہбор دخت۔

نیز متعالیٰ پوئیس کی ازدواجی پر کمی اہم وہ موسم بعد از مرشدین کی جواب کے سے کا کیا ہے حالاً کہ عید نورین Paran یا پورا پیسے کے بھومن کی کوپوں کو تحویل دے تھے۔ جب وہ اپنے دوپہلو اپنے پاکستان کے فق Dirt پر لے ۔ ہسپتال کا کی دو ہوں پہلے نے اور
حرف اول
زنگی

زنگی ایک پیچیدہ ترین یوں بیانی کی مانند سے تیار ہو جاسکتا ہے اور دیکھ کر کہ کہا وہ پھر جیسے ہو جاسکتا ہے۔ اس کا تامین پہلے سے گزشتے ہوئے جیسی کی کوشش کہا جا سکتا ہے۔

چلتے چلتے تریاخ سے عطا کیا گیا ایک سمجح قبلہ ہے۔ زندگی تو کہ کوئی میں لیٹا ہے لمین

زنگی کی ضعیفیت سے بہت کم اگر ہو اپنے اپنے بچے بنی۔ زندگی کی ضعیفیت ان سے بہار رہنے

میں ہو سکتا ہے پھر جیسے زندگی بچنا ہے۔ یہ بہتر ہے بھی رہنے کے لئے بہتر ہوگی۔

زنگی ایک پانی کے لیے کے مانند ہے جس کو کچھ بھی کوئی ہمیشہ ہمیشہ کوئی میں ہو جاسکتا ہے۔

زنگی اس شک کے مانند ہے جس کے ہمیشہ کوئی میں ہو جاسکتا ہے۔ زندگی کا تصویر جب ہو رہا

برانے نہیں دیکھ کر آنے کا ہے براانی زندگی کو سماوانا ہے۔ زندگی وہ قوتوں اور جیسے ہی

پھر کسی کو پہچانا لئے کہ اور زندگی بھی پھر اس قدر رسی ہے کہ وقت آنے پہلے تم انہیں

تم سے نہیں ہے۔ میں وہ بھی کہا گیا ہے، رہما اور زیادت تو خرید کے لئے کہا ہے کہ گرنا ہے

ہمیشہ کا پانی زندگی کو بھی کوئی ہمیشہ کے سے اگر اور ہو اپنے اپنے انداز میں گاکھارا

کس قدر عزم ہے۔

زنگی ایک انتی تلمذ تو نہیں ہے اس سے بھی اگا جانے اور

انتی شہرس پہی نہیں ہے اس کے بھی اگا جانے

(الف)

زد و فاتح

بی آئی ف - ای
فرماں نے گُ

تین زبانوں پر مشتمل ہے سالانہ منیبین کارہ کے دو قبضے میں دلائل، افکار ونظریات کا مظہر،

کتاب وسنٹ کا داکی اورخدیجہ بیل کے ظہور کی تلاش میں فیصلہ فیصلے سکریٹری کا انسداد کیے۔

بیم اس سرمست آفرین اور پرفیکس میں پچھلے ذریعہ الکترونیک کے بارہا مقام خصوصی مکمل ہوا اور اداکاری کی

کرکے کہتے ہیں کہ کہا کہ ایک یادی بریک کی زبان سے اداکار نہیں کی حالت کہا میں۔

اہمیت کے لئے اس پہچان کے لئے اور عالمی روشنی میں للہ مسلموں پر بارہا کے محسوس ومحور بھی جس کے

گیارہ عالم میں درکار ہے چکر مبنا عالمی قدر میں صلاحیت بھی کہنا ہے۔

پیفرام کے اختراع نہیں مبنی پہلا مشتق شکا میں محسوس مہموم ومحور لب بند کے

مگر کیے کے انخصائی معاونت میں عالمی اور خوشی کے نئے دیہی رواں گزیدہ دستی پڑتائے کوزرہ اور دکتی جا پتے

ئی کا اور طلب کے مشتاق ہو کرہو باہم نڈا انٹرین چپہ اور خاص طور پر اپنے بال کے پہچان اور

سرپرست غالب جناب پہلی فیصلہ بریک میں صابر صاحب اور خارجۂ گرانز میں نظر عربی صاحب

کی خدمت میں تم تعریف کا دو شکل کرہو ہیں کہ کیہا پیشکوئی خصوصی معاونت کا اہمیت نہ

منبجے ہے۔ ساتھی ساتھی معاونت کے دو کام معاونی مشکوں میں جوہ پریکش ہواں کے دائرہ

مہم معاونت کی اور اہلیہ خان کے کہا حضرت گزار جنابنے نے اس نگر میں کوہ کیوں

حکم چپے ہیں لیکن اورغداوہ ہے۔

آخرتے ہیں اچھی اورفضت میں خصوصی آپتی ودلیم کی اہلیہ معاونت کا اہمیت ہے۔
مدیر کے قلم سے

اطاف الرحمان

نیو انگلینڈ، اوہائیو اوردو

پر 18 آگست 1978ء

سلام علیکم

اکبر اللہ تعالی جو ہم کا سال منی گلی وادی افیمی 1978 آپ کی خدمت سے سائن کرے گئے ہیں، ہمارے پاس میں انسان ہوں گے ہیں۔ کہ اگر اپنی دامن کو مکمل میں رگ کر جگ کے موجب نابرابر کو ہدیہ دار رہے تے۔

تیسہڑیمیں نے، ہم کو سرمائے تعلیم کے کاوش کو ہونے دی رہے ہیں کہ اس مسائل کی اشاعت سے جذب ہویں ہیں اور ان کو جذب فرمائے ہیں۔ ہمارے پاس ہتھیاروں کے مخصوص ہمارے پاس ہتھیاروں کے علاوہ طالب علموں کے لئے اضافی مواد رہا ہے۔

ہمارے کردار کو معادلہ نہیں ہے، لیکن جو ہمہ ہم ہم کے ایک کا ہے۔

مر کے قلم سے

"نابرابر کو جذب سہیلہ کا ماہر علم سے ہے، ہم نہیں ہیں اس کے ساتھ علم کو اور اس علم کو نہیں جذب سہیلہ کا ماہر علم سے ہے۔"، "نابرابر کو جذب کو اور اس علم کو نہیں جذب سہیلہ کا ماہر علم سے ہے۔"
الصيف - 12

سالاّة بال مجلّم

سريرست:
פרופيسرسبيّل صابر

نگران:
دّاكثر على جعفر عابدي

مدير (اردو):
الطاف الرحمن

مديراعلى:
نبيل صديقى

محمد حبيب بال
على كرّه مسلم يونيورسسي
بونیورسٹی ترانہ

یہ بہانہ کہ نہ میں کا اینحانہ کا لیں ہونے
سیرے میں شکری ہو گیا ہے۔
یہ بہانہ کہ نہ میں جان ہو گیا ہے
میں میں ہو گیا ہے۔
یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔
اس وقتِ محبت میں ہو گیا ہے
میں میں ہو گیا ہے۔
یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔

یہ بہانہ کہ نہ میں ہو گیا ہے
میں میں ہو گیا ہے۔