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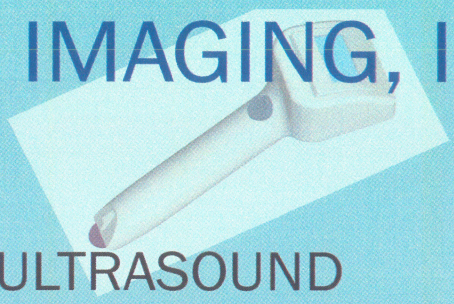

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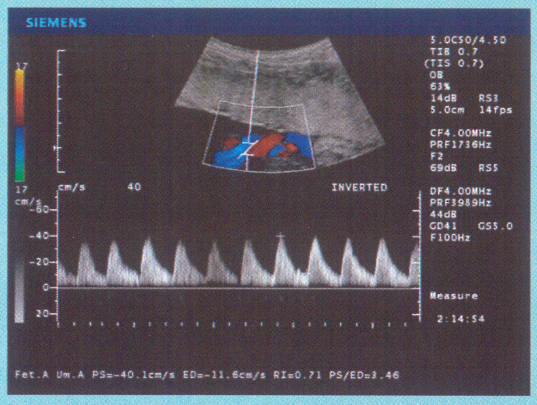
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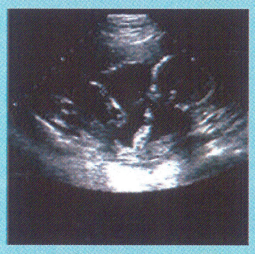
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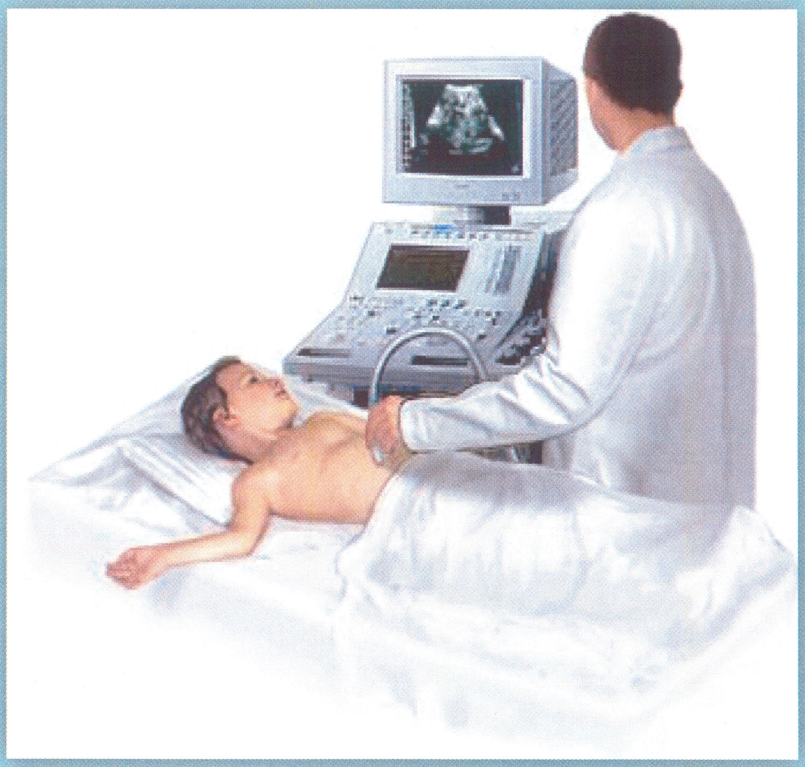


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# Shafaq Ke Rang

*(A brief introduction to the local poetic talents of Atlanta)*

*By Dr. Farzana Bharmal*

## Dr Muhammed Afzal Shahid

Dr Shahid is not just a name or a person but a treasure filled with rare commodities and priceless jewels. His multifaceted personality is an enchanting combination of scientist, author, poet, philosopher, intellectual, singer and musician. His thoughts traverse effortlessly between the worlds of physics and metaphysics. His name is well recognized in both literary and scientific circles. In the area of physics he has conducted multiple projects and published numerous papers on scientific topics. Professionally Dr. Muhammed Shahid is a physicist. He has worked as a professor and research scientist in Pakistan, (Superior Science College), England (University of Surrey), USA, (Carnegie Mellon University), and AT&T/Lucent Bell Laboratories.

At the literary end of the spectrum, Dr. Shahid has written extensively and published books in the Urdu and Punjabi language. He is also author of numerous English articles. His articles in these languages appear regularly in national newspapers, literary magazines, and various Urdu web sites.

His published books include five in Punjabi 'gullaN day parchhaweN',' murr ghar aa', 'sanjhee kull khudaee', 'rattjagay', 'chobh suee dee' (the last book is a Punjabi rendering of Mirza Ghalib's selective poetry) and one Urdu book 'Rqs-e-srab'. One Punjabi and two Urdu books are in press

ڈاکٹر افضل شاہد

اگر ہے اِلتفاتِ یار سے شکوہ تو بس اتنا
سمندرِحسُن میں ڈوُبا ہوں ہے آبے نہیں بھولے

دمِ زندگے ، دمِ آگہے ، غمِ عاشقے ، سمِ خامشے
اگر راس آئے تو جائے شُکر وگرنہ یادِ خدُا کرو

کبھے ہنس دیاکبھے رُودیا کوئ چارہ گربھے کرے توکیا
آسے راس نہیں کُچھ دعا دو آسے دیدِ یار عطا کرو

مٹے سجا کے بن تُو گیا شکل آدمے
خالے ہے پیار سے تو قبرہے بدن نہیں

Dr. Mohammed Shahid is a well-respected personality of our local community. He lives in Atlanta with his wife and three children.

## Dr. Khalid Siddiq

Dr. Khalid is well known in Atlanta as the person who wears multiple hats, and all of those fit him well. His life trajectory is a clear display of his wealth of achievements.
Born and raised in Karachi Pakistan, he finished school with honors and then received MBBS from Dow Medical College. He received

additional flying colors to his medical degree when he became FRCP (Canada) and MRCP (UK). He is a former assistant professor at Emory and a practicing endocrinologist. He has lived in Atlanta for the past 20+ years with his wife Tauheed and four sons.

Dr. Khalid is a people person. He is active on all levels and forums which involve and represent our community in Atlanta and nationally. He has been carrying out successful leadership roles in various organizations, which include religious, literary and charitable associations. He is director and member of the board of trustees at Al Farooq masjid, the chairman of the Human Development Foundation Ga., and a member of the board of directors for CAIR (Council on American Islamic Relations).

He supports and participates regularly in various literary activities in the Atlanta area. Dr. Khalid writes poetry from time to time which describes current political and cultural issues while using straightforward language to deliver a heralding message.

ڈاکٹر خالد صدیق

یہ مِلّتِ مسُلم ہے ہم آہنگ ہوں یہ دل
چھوڑ اپنی اَنا تُو مسلم سے گلے مل
خالد تو قلم رکھ دے شمشیر اُٹھا لے
پھر دیکھ تیرے آگے چَھٹ جائے گا باطِل

---

نظریں جما کے تُو بھی کبھی دیھك اس جہاں میں
مفُلس ہیں لوگ کتِنے بیکس ہیں کارواں میں
مصیبت زدہ ہیں لاکھوں ویران آشیاں میں
چھوڑ آہ و زاری خالد شکوہ نہ کر بیاں میں

**Jamaluddin Shaikh**

Jamaluddin Shaikh is a veteran poet of Atlanta. He was born and raised in the city of Ahmadabad in Gujrat, India. He finished his education and received a B.S. degree in his native city and worked there as a school teacher. He moved to Atlanta in the mid 70's and opened up his own fast food business which flourished over time.

Jamal Saheb's education was primarily in Gujrati, and Urdu is his second language. His interest in Urdu was kindled by a school teacher which predicated his immense interest in the language. He read numerous work of Urdu literature, and finally this zeal for Urdu culminated in poetry writing (shaa-iri) in 1990. To date, he has written several poems on various themes including current affairs, religious, political and ethical issues; and regularly participated in mushairas. He uses simple phrases to describe sensitive issues, and recites his poetry with a beautiful Tarannum. Jamal Saheb uses 'Jamal' as takhullus. He lives in Atlanta with his wife Abeda, closely surrounded by their 4 daughters and 9 grandchildren.

جمال شیخ

میں تو خود دیکھنے سے ڈرتا ہوں
میں کسے آئینہ دکھاؤں گا
بیگناہی کا میرے کس کو یقین آے گا
بے بسے حال میں شامل کبھے یسے تو نہ تھے
نفسا نفے کا یہ عالم یہ پر یشاں لوگ
دیکھ کر انُ کو قیامت کا گمُاں ہوتا ہے

**Jehangir Rathor**

Jehangir's first Adabi venture was writing Urdu and Punjabi poems (1974) for his College magazine. As a result of continuous perusal and exposure to different style of writing and writers, Jehangir's focus has shifted toward Sufism and this is displayed in his poetry. Most of his latest sha'iri is Sufiana and that is what he enjoys indulging in, the most. His first book is under publishing and is expected to be released early next year. The book is a collection on 'Sufiana' theme, written in Punjabi language.

جہانگیر راٹھور

تمہارا نام تو ہے بس خشبُو کے طرح
اور تمہارا ذکر تو ہے اللہ ھؤ کے طرح
میں صبح شام تمُ سے ھم کلام رھؤں
تیرا قران ہے تمُ سے گفتگو کے طرح
میرے شاہ رگ سے بھے ہو قریب تر میرے
میرے بدن میں رھو تمُ لہو کے طرح
تُم سے ملنا معراج ہے تو پھر میں
تمام عمر یہ کاٹوں گا جستجو کے طرح

**Sadaf Farooqui**

Sadaf Farooqui is a rising star on the literary horizon of Atlanta. She was born and raised in Karachi in an Adab-oriented family. She graduated from the College of Home Economics in Karachi and later received her diploma in Hotel Management and worked in the Karachi Marriott as a part of a senior management team. Since her college years Sadaf has stayed very active in multiple literary activities such as writing prose and poetry. During this time she has received various awards which include Best Debater and Best Poet (sha'ira) in inter-collegiate competitions.

She moved to the USA in 2000 and currently works as a Montessori teacher. Sadaf resides in Atlanta with her husband Asif and two children Maha and Umair. Her pastime include cooking, entertaining guests, reading, writing, and regular participation in mushairas other Adabi programs and community activities.

صدف فاروقی

تسخیر آئینات حقیقت میں آچہ نہیں
تسخیر گر دلوں آو جو آرلو تو بات ہے
مانندِ سیپ دِل میں یہی آرزو صدف
مسُلم ہوں ایك سارے جہاں میں تو بات ہے
آبھی تم ملے سرراہ جوآبھی ہنس آے پوچھا جو حال دل
آبھی آہہ سکا نہ میں حال دل آبھی آہتے آہتے سنبھل گیا
جووفا آی تم سے اُمید تھی وہ بندمی ہے آج بھی جوں آی توں
میں یہ بھول بیٹھا تھا ہمنشیں آہ زمانہ آتنا بدل گیا

## Mohammed Inamullah

Inam (Mohammad Inamullah) is a well-known personality in Atlanta's Pakistani community. Karachi may take pride in claiming to be his birth city where he grew up (and completed his Bachelor's degree from National College Karachi), but Atlanta is proud to be called his home. Inam did his MBA from Los Angeles, CA and soared in different cities including Los Angles San Francisco, Dallas, and Memphis before planting his feet in Atlanta in 1998. Here he currently runs his own telecom related business. Inam is an individual who is divinely gifted. He is a writer, poet and an artist . He has written and produced stage dramas and considers stage to be the best medium for artistic expression. He has compered and hosted multiple community programs including Adabi shows and mushairas in Atlanta and other cities. His unique charismatic style has earned him immense popularity and admiration by the literary circle of community.

Inam is also an adroit artist. He started painting at age 16. He painted sporadically for next several years and it was not until later that he became very active in this area. His passion for art rejuvenated in Atlanta and now has his own art gallery and web site www.inamgallery.com where one can have a peek at many of his paintings. His art collection comprises of a vivid plethora of landscapes, portraits and calligraphic work.

Though Inam does not consider himself a poet, his occasional display of poetic talent is full of eloquence and tactful selection of words. He captures the reader's attention by his skillful play of words. He uses simple phrases to relentlessly convey an insightful message.

محمد انعام اللّٰہ

پھر اسؐ کی شخصیت کا بھرم رکھ رہا ہوں میں
شیشے کے کرچیوں پہ قدم رکھ رہا ہوں میں
ہوں مسلم نئے جہاں کا میرا ایمان دیکھیئے
کعبے میں پھر سے جا کے صنم رکھ رہا ہوں میں
ہر حسیں چہرہ تجھے اپنا لگے ہے اب تو
بتؐ پرستے تیرے اے دل کہیے ایسے تو نہ تھے
شدتِ درد سے تڑپے ہے یوں کب سے گھائل
جیسے ہے حالتِ بسمل کہیے ایسے تو نہ تھے

## Dr. Shahid Rafique

"A friend in need is a friend indeed." This phrase truly applies to Dr. Shahid Rafique. Shahid is an internist practicing and living in Atlanta since 1996, with his wife Foreah and three children Badar, Mohsin and Hina. He was born and raised in Lahore, Pakistan, and received his MBBS from Dow Medical College. He worked as a medical officer in the Pakistani Army and later the United Arab Emirates Army. During the Gulf War he served as the flight surgeon for the Allied forces where as a tribute to his outstanding services he was awarded a War Service Medal.
In addition to war and army affairs, Shahid also has some other peaceful avenues to channel his energy.

He is a bewitching singer and a tuneful musician. He sings all kinds of notes flawlessly but when he sings ghazals it takes him and his audience to a different level of existence. His other pastime is flying, and he is an expert in flying both airplanes and kites equally well.

Shahid has a keen interest in literature particularly in the subject of war and world history. He is a strong supporter and initiator of literary activities in Atlanta and it is through this relentless support that Atlantans are enjoying a series of quality programs on a regular basis. He recently started shair-goi, albeit does not consider himself a sha'ir. His ashars are full of the same enthusiasm and vigor that his personality has.

ڈاکٹر شاہد رفیق

قوم کی طرزِ تجاہل کہیے ایسے تو نہ تھے
ڈوب جائے سرے ساحل کہیے ایسے تو نہ تھے
عشق اسلاف کے تعلیم کا پابند ہوا
خرد تقلید کے قا ئل کہیے ایسے تو نہ تھے

## Tahir Salim Sayyal

Tahir Salim is a popular personality not only in Atlanta and his native country Pakistan but also well known in the Middle East. He is well recognized for his humorous poetry, writing in fiction, and journalism. He has written for Jang, Nawa-e-Waqt and several other newspapers in

Pakistan and the Middle East, as well as for the Urdu Times and Pakistan Post in USA. He has a peculiar way of indulging his audience with his jaunty style. He has successfully conducted many community events and Mushairas with his sheer enthusiasm and diligence and gained acknowledgement and veneration from the community.

طاهر سلیم سیال

آپ بات مجھ سے کیجئے لیکن تمیز سے
نوکر ہوں بیگم صاحبہ شوہر نہیں ہوں میں
تو آ کر امریکہ میں کیوں بلبلا ریا ہے
خود میرے سمجھ میں بھے کچھ نہیں آریا ہے

**Dr. Zaki Kakorvi**

Atlanta can truly boast about being blessed by the presence of Dr. Zaki Kakorvi. Zaki Saheb is a scholar, author, intellectual, and a person of unsurpassable merit. He was born and raised in India and received his Ph.D. from Lucknow University. He migrated to the USA more than a decade ago and later settled in Atlanta with his family.

He is the author of over fifty books on poetry and prose which are written on various topics. This includes his ghazal collections, biographies, critiques, novels and translations. Dr. Kakorvi has been a regular writer for many nationally acclaimed newspapers and magazines in India. One of his great pieces of work is Ghazal Encyclopedia which is a collection of selective Urdu poetry from the time of its inception to date. This is indeed a book which is a must-read for any lover of Urdu poetry.

He has received multiple literary awards and much recognition for his extraordinary works. His writings show a flawless stream of words sometimes with simple stratum yet culminating in prolific ingeniousness. His ashaars depicts profound control on language, are close to the joy and pain of existence and give deep insight into natural emotions, pleasures, and sufferings of life.

He has received several awards on his literary work which include Utter Pradesh and West Bengal Urdu Academy awards and 'Mir Award' and 'Imtiaz Mir Award' from All India Mir Academy.

زکی کاکوروی

ہر چند تیرا ساتھ بڑا مختصر رہا
اس مختصر سے ساتھ کی مستی ہے آج تک
دیکھنا جی بھر کے ممکن ہی نہیں
جی یہی چاہے ہے دیکھا کیجئے!!!
جس جس حال میں نظر آیا
ہم نے اس حال میں پرستش کی
ہم نے چھیڑا تو کھُل گیا آخر
یوں بڑا پارسا سا لگتا ہے!!


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# BAAZ GASHT

*(A brief description of the poets who graced Atlanta with their presence, but are no longer with us.)*

*Compiled by Dr Muhammed Afzal Shahid*

**Khumar Barabankvi** (real name Muhammad Haidar Khan, 1919 – 1999)
Khumar Barabankvi was born in 1919 in Barabanki in Uttar Pradesh, India. Khumar was India's ghazal poet par excellence. When everybody was burning with the fever of the progressive movement, Khumar stayed with the classic school of Urdu ghazal of Dagh Dehlavi, Amir Minai and Hasrat. He enjoyed low key recognition but shunned the star system. He was the choice lyricist of the famous music director Naushad. The most popular lyrics sung by K.L. Sehgal in the film Shah Jehan were written by Khumar.

In Bombay Khumar was like a fish out of water. The nostalgia for his "adda" in Barabanki was too compelling for him. After a brief illness in 1999 this great Urdu poet died quietly in Lucknow. His book of poetry has been published under the title 'Aatish-e-Tar'. He used to render his poetry in beautiful tarannum. Sample poetry of Khumar:

خمار بارہ بنکوی

محبت کو سمجھنا ہے تو نا صح خود محبت کر
کنارے سے کبھی اندازہء طوفان نہیں ہوتا

غمِ دنیا نے ہمیں جب بھی کبھی ناشاد کیا
اے غمِ دوست تجھے ہم نے بہت یاد کیا

تصویر بنا تا ہوں تصویر نہیں بنتی
اِك خواب سا دیکھا ہے تعبیر نہیں بنتی

میں یہ آج تك نہ سمجھ سکا مجھے زندگی ملی یا سزا
مگر اب کرے کوئ کیا گلہ جو گزرگئ سو گزر گئ

**Rahi Masoom Reza** (1911 – 1991)
Rahi Masoom Reza was born in Ghazipur. He received his higher education in Urdu literature from Muslim Aligarh University and joined there as a Professor. Like Prem Chand before him, he wrote both in Urdu and Hindi. He has left four books; 'Anjnabi Shehar', 'Ajnabi Raastay', 'Ek Pheree Wala', 'Ghreeb-e-Shehar', and a long poem, '1857'. He also wrote dialogues and lyrics for films in Bombay. Sample poetry:

راہی معصوم رضا

شاعری کس کو راس آئ ہے
ہم ہوئے تم ہوئے کہ میر ہوئے

رات نے ایسا پیچ لگایا ٹوٹی ہاتھ کی ڈور
آنگن والے نیم میں جا کر اٹکا ہو گا چاند

جاوُ جاوُ
سونے دومجھے
مجھے نیند آئ ہے

دن گزر جاتا ہے لفظوں کا تعاقب کرتے
اور جب رات کو تھك ہار کے گر پڑتا ہوں
تم چلے آئے ہو اخبار لئے

**Sehba Akhtar** (1929 – 1994)
Sehba Akhtar took to poetry during his student life at Aligarh Muslim University. His favorite genre of poetry is Nazm. In Nazms he has composed themes of nationalism, love, and other human values. He has also composed lyrics for the films and was a very successful composer. Sample poetry.

صہبا اختر

یہ گل و لا لہ کا افسانہ کہاں یہ حسیں خوابوں کی نقاشی نہیں
ہے امانت قوم کی میرا قلم، میرا فن الفاظوں کی نقاشی نہیں
نظر نظر کی صدائیں سن لو، نفس نفس کی دعائیں سن لو
ہم تمہارے وطن کے شاعر فقیر بھی ہیں سفیر بھی ہیں

کوئ جواز نہ تھا عمر رائیگاں کیلئے
بہم نہ ہوتے اگر عمر رائیگاں اور تو
غر یب خانہ صہباؔ سجا دیا تو نے
کمال ہے کہ فقیروں پہ مہرباں اور تو

**Mumtaaz Mirza** ( .... - 1993)
Mumtaz Mirza was a descendent of Maolna Altaf Hussein Hali. Her poetry is an expression of feelings and passions. She uses simple words to express complex thoughts.

Her use of beautiful tarannum made her poetry even more beautiful. First collection of poetry 'yaaden' was published in 1975. In 1976 she was the first woman to receive India's adam Shiri title. Sample poetry:

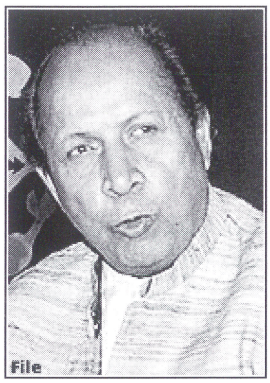
ممتاز مرزا

ہر جلوہء رنگین کو سنوارا ہے ہمیں نے
اور لطف یہ ہے تشنہء دیدار ہمیں ہیں
ہر درد کے ہر غم کے طلبگار ہمیں ہیں
اس جنسِ گرانی کے خریدار ہمیں ہیں

الجھے دھاگوں کا ہے اک ڈھیر یہ دنیا تیری
وہ مسائل کہ نہ حل جن کے کتابوں میں ملیں
میری خوشیاں میرا ہر درد میرے غم ممتازؔ
زرد کلیوں میں سرخ گلابوں میں ملیں

**Qateel Shifai** (real name **Aurangzeb Khan**, 1919 – 2001)

**Qateel Shifai** (nom de plume), born in



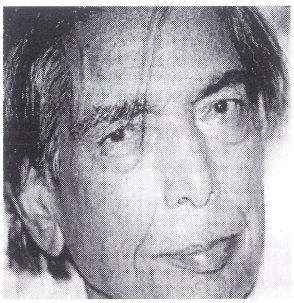

Sarhad province on 22 December 1919, was a supremely gifted romantic poet and a prolific lyricist. 'Qateel' is his 'takhallus' and 'Shifai' honors his ustaad Hakim Mohammed 'Shifa'. Qateel believed in quality in quantity. He used to render his poems in beautiful 'tarannum' and was in great demand in Mushairas.
In 1946, Qateel was as assistant editor of 'Adab-e-Latif'. In 1947, a Lahore based film producer asked Qateel to pen songs for his film, 'teri yaad'. Since then he has won numerous awards as a lyricist. Several of Qateel's poetry collections have been published. His 'mutriba' won the highest literature award in Pakistan.
Qateel's primary contribution to Urdu has been to raise the standards of ghazal in films and give it a definite respectability. His extraordinary skill and close working relationship with composers uplifted philosophical dimensions of his lyrics and uplifted them to the artistic heights they deserved. His use of simple words, often mixed with Hindi words, brought Urdu poetry much closer to the masses, in both Pakistan and India.
Qateel died in Lahore on July 11, 2001 at the age of 82. Samples of Qateel's poetry:

قتیل شفائ

خود نمائی تو نہیں شیوہء ارباب وفا
جن کو جلنا ہے وہ آرام سے جل جاتے ہیں
جب بھی آتا ہے میرا نام ترے نام کے ساتھ
جانے کیوں لوگ مرے نام سے جل جاتے ہیں

چلو اچھا ہوا کام آ گئی دیوانگی اپنی
ورنہ ہم زمانے بھر کو سمجھانے کہاں جاتے
اس میں کچھ اپنے پیار کی عزت کا ہے سوال
آجائے راہ پر دلِ ناداں سے کہو

**Kaifi Azmi** (real name Syed At'har Husain Rizvi, 1919-2002)



Kaifi Azmi was the nom de plume of the fourth son of Syed Fat'h Husain Rizvi, a Shia zamindar of village Mijwan in Azamgarh district of UP, now Uttar Pradesh. It was sibling rivalry that drove the young boy to poetry. At age 11 during a challenge to write instant poetry on a theme line, misara, he composed:

*itana to zindagi meN kisi ki khalal paRe*
*haNsne se ho sukun na ronay se kal paRe*

Later Begum Akhtar immortalized that ghazal it in her voice.
Kaifi was a controversial and a striking figure. He had his own unique style of rendering his poetry. In his preface to 'Intekhab-o-Lughat' he claimed 'The main hurdle with Urdu is that it is written in Persian script. Today, Persian script is definitely a foreign script for Indians and a divisive element in the way of national integration'. For his socialist and secular views he earned the ire of both Hindus and Muslims. Like many other Urdu poets, he also became a film lyricist. Kaifi has published four collections of poetry –Jhanka (1943), Aakhir-e-shab (1947), Awara Sijde

(1973) and the collected poems Sarmaya (1992). Despite a cerebral stroke that left him partly paralyzed for 25 years, he remained active on the social and political fronts.
Kaifi Azmi died on May 10, 2002 at the age of 83. Sample of Kaifi Azmi's poetry:

کیفی اعظمی

ملے نہ پھول تو کانٹوں سے دوستی کر لی
کسی طرح سے بسر ہم نے زندگی کر لی
تمام شہر جس آوارہ سے پریشا ن تھا
سنا ہے پچھلے پہر اس نے خود کشی کر لی
یہ صدی دھوپ کو ترستی ہے
جیسے سورج کو کھا گیا کوئ
میرا بچپن بھی ساتھ لے آیا
گاوٴں سے جب بھی آگیا کوئ

**Jaun Eliya** (1931 – 2002)



Jaun Eliya was born on 14th September, 1931 in Amroha, Uttar Pradesh in India. He started writing poetry at a very young age. It is said that at a tender age of 8, he produced this sher:

*chaah meN uskee tamaNchay khaey heN*
*dekh lo surkhee m'ray rukhsaar ki*

He migrated to Pakistan in 1957 and settled in Karachi. With Masters degrees in Urdu, Persian and Arabic, and very well read, he was a scholar of Urdu, Persian, Arabic and Sanskrit. He had his own unique style of writing and rendering poetry. He also is credited with a large number of translated work. His disposition was of an impatient that a true poet can be. His two Urdu poetry books, 'Shaayad' and 'Yaani' have been published.

Jaun Eliya died in 2003 in Karachi at the age of 71. Sample of Jaun Eliya's poetry:

جون ایلیا

جو گزاری نہ جا سکے ہم سے
ہم نے وہ زندگی گزاری ہے
میری عقل و ہوش کی سب حالتیں
تم نے سانچے میں جنون کے ڈھال دیں
یا کیا نہ خون تھو کا اس گلی میں یارو
سچ جاننا وہاں تو جو فن تھا رائیگاں تھا
یہ وار کر گیا ہے پہلو سے کون مجھ پر !!!
تھا میں ہی دائیں بائیں اور میں ہی درمیاں تھا

**Ali Sardar Jafri (1913 - 2000)**

Born on November 29, 1913, at Balrampur, a sleepy town in Gonda district of Uttar Pradesh, Jafri was a scion of a family of landlords. Jafri did his graduation from Delhi University. He crafted progressive Urdu-language verses that expressed both his vehement anti-imperialist sentiments and his passion for social justice and religious tolerance. Jafri, whose many honors included the Janpith Award in 1998, published several volumes of poetry, as well as short stories. Ali Sardar Jafri was a rebel, freedom fighter, pacifist, radical activist, critic and documentary filmmaker at once. His literary work included Parwaz, Nai Duniya Ko Salam, Khoon Ki Lakeer, Amn Ka Sitara, Asia Jaag Utha, Patthar Ki Deewar, Ek Khawab Aur, Pairahan-E-Sharar, Lahoo Pukarta Hai, Ghalib. Besides, he produced a hugely popular TV serial, Kahkashan, based on the lives and works of luminaries of Urdu poetry. He died in 2000 in Bombay. Sample of Ali Sardar Jafri poetry:

علی سردار جعفری

کام اب کوئ نہ آئے گا بس اك دل کے سوا
راستے بند ہیں سب کوچہء قاتل کے سوا
لبوں پر مہریں لگی ہوئ ہیں زباں پہ تالے پڑے ہوئے ہیں
وہی ہیں آدابِ محفل اب بھی طریقہء انجمن وہی ہے
بلند محلوں کے بام و گنبد پہ جھوٹی کرنوں کو ناچنے دو
جو کالی کٹیاوٴں کو اجالا عطا کرے گی کرن وہی ہے
ایك ہی قوت عطا کرتی ہے تاروں کو چمك
ماند کو تنویر سورج کو نگاہِ شوخ و شنگ

**Shamim Jaipuri**

Shamim Jaipuri was very famous Urdu poet in India. He used to steal the Urdu Mushaira with his unique delivery and style. He was one of the greatest Urdu poets the historic city of Jaipur produced. He visited Atlanta in 1992 and enchanted Urdu lovers with his characteristic style. He had authored several books and written many literary articles in leading Urdu magazines and papers.
Kishan Behari Noor (? – 2002)

شمیم جے پوری

ترا جلوہ نہایت دل نشیں ہے
محبت لیکن اس سے بھی حسیں ہے
نوں کی کوئ منزل ہی نہیں ہے
یہاں ہر گام - گامِ اوّلیں ہے
یہ دنیا گو بہت کچھ دلکشیں ہے
نگاہوں کو مگر فرصت نہیں ہے
سنا ہے یوں بھی اکثر ذکر انکا
ے جیسے کچھ تعلق ہی نہیں ہے

**Kishan Behari Noor**

Kishan Behari Noor was extremely popular poet in India as well as Pakistan. He was born and raised in Lucknow. He embodied the sophisticated *Lucknavi tehzib*. He visited Atlanta in 1993 and participated in the annual Aligarh Alumni Association Mushaira. He had authored several books and written many literary articles in leading Urdu magazines and papers.

کشن بہاری نور

رُک گیا آنکھ سے بہتا ہوا دریا کیسے
غم کا طوفان تو بہت تیز تھا ٹھہرا کیسے
مجھ کو خود پر بھی بھروسہ نہیں ہونے پاتا
لوگ کر لیتے ہیں غیروں پہ بھروسہ کیسے
مڑ کے دیکھوں تو کدھر اور صدا دوں تو کسے
میرے ماضی نے مجھے چھوڑ دیا ہے یاروں
میں اندھیرے میں رہوں یا میں اجالے میں رہوں
ایسا لگتا ہے کوئی دیکھ رہا ہے یاروں


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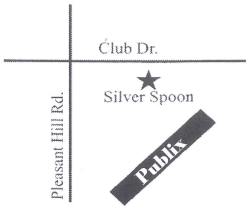
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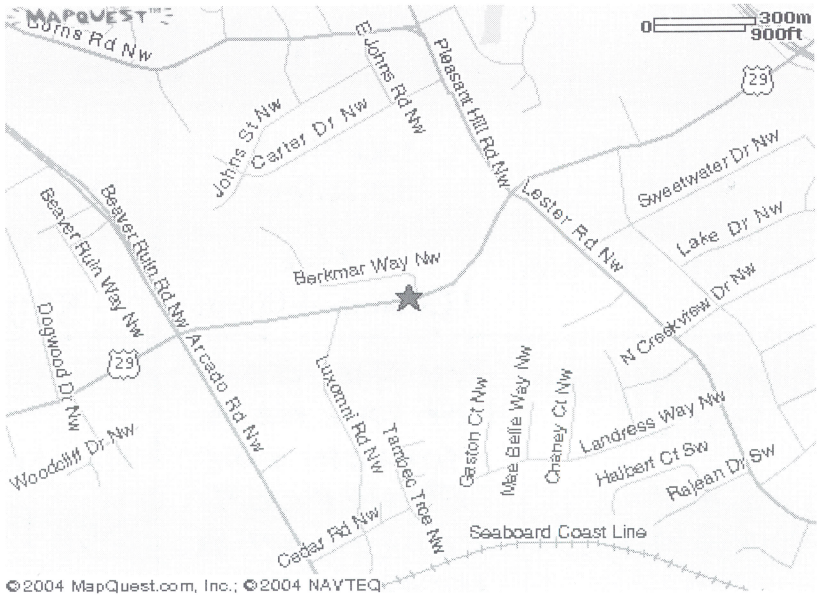
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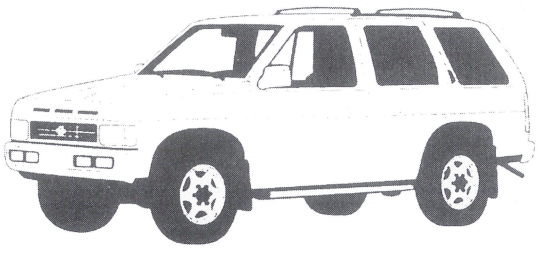
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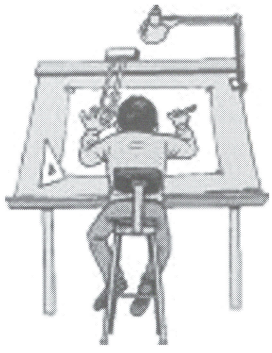
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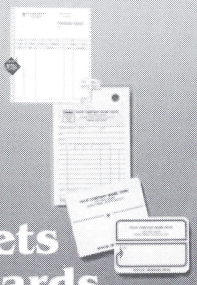
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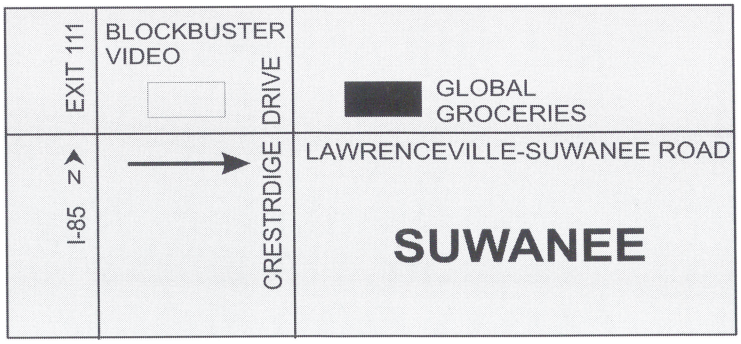
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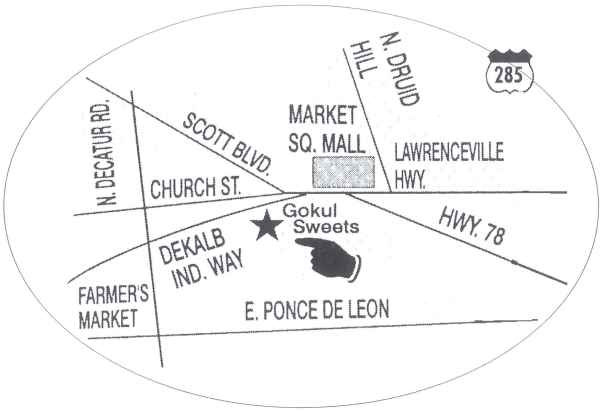
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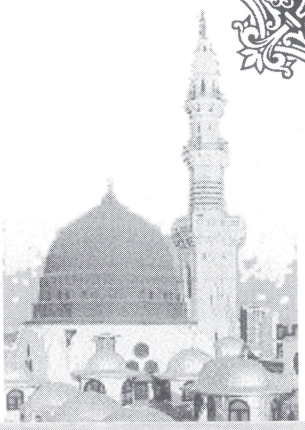
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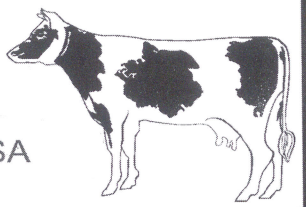
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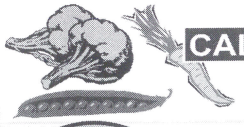


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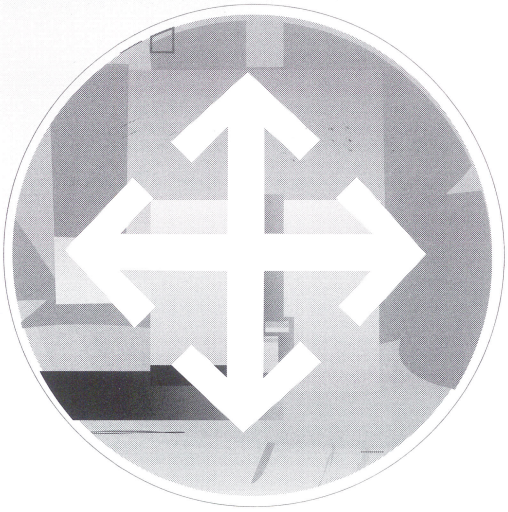
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# Aligarh Movement

*By Dr. Rasheed Ahmad*

The War of Independence in 1857 brought disaster for the Muslims of India. The British blamed Muslims for the anti-British uprising; therefore they made them the subject of ruthless punishments and merciless vengeance. The British had always looked upon the Muslims as their adversaries because they had ousted them from power. With the rebellion of 1857, this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Their efforts resulted in the liquidation of the Mughal rule and the Sub-continent came directly under the British crown. After dislodging the Muslim rulers from the throne, the new rulers, the British, implemented a new educational policy with drastic changes. The policy banned Arabic, Persian and religious education in schools and made English not only the medium of instruction but also the official language. This spawned a negative attitude amongst the Muslims towards everything modern and western, and a disinclination to make use of the opportunities available under the new regime. This tendency, had it continued for long, would have proven disastrous for the Muslim community.

Seeing this atmosphere of despair and despondency, Sir Syed launched his attempts to revive the spirit of progress within the Muslim community of India. Sir Syed's first and foremost objective was to acquaint the British with the Indian mind; his next goal was to open the minds of his countrymen to European literature, science and technology. Therefore, in order to attain these goals, Sir Syed launched the Aligarh Movement of which Aligarh was the center. He had two immediate objectives in mind: to remove the state of misunderstanding and tension between the Muslims and the new British government, and to induce them to go after the opportunities available under the new regime without deviating in any way from the fundamentals of their faith.

Keeping education and social reform as the two planks of his program, he launched the Aligarh Movement with the following objectives:

1. To encourage Muslims to learn English education.
2. To produce an intellectual class from amongst the Muslim community.
3. To create an atmosphere of mutual understanding between the British government and the Muslims.
4. To persuade Muslims to abstain from politics of agitation.

Fortunately, Syed Ahmad Khan was able to attract into his fold a number of sincere friends who shared his views and helped him. Sir Syed Ahmad also succeeded in availing the services of a number of distinguished English professors like Beck, Morison, Raleigh and Arnold who gave their best in building up the Aligarh College into a first-rate institution which later became Aligarh Muslim University.

The adherents of Aligarh movement in addition to establishing over 300 schools and colleges in different parts of India also set up scientific societies, brought out journals which imparted information on history; ancient and modern science of agriculture, natural and physical sciences and advanced mathematics. It also served a lighting rod for educational excellence and social reforms among the Muslims. In this modern times, Syed Ahmad Khan's Aligarh Movement can still play a significant role in bringing about an intellectual revolution among the Muslims. It can help achieve educational progress and social reform in the Muslims. His vision to preach the gospel of free enquiry, of large-hearted toleration, and of pure morality is still very much relevant today.

## The Office Bearers of Aligarh Alumni Association of Atlanta

**Dr. Farzana Bhramal,** *President*

Dr. Farzana Bharmal presently serves as the President of Aligarh Alumni Association of Atlanta. She practices as Psychiatrist with specialization in Addiction Psychiatry and she holds a faculty position of Associate Professor at Morehouse School of Medicine in Atlanta. She was born and raised in Hyderabad (Sind), Pakistan and finished her medical studies at Liaquat Medical College in Sind. She lives in Atlanta with husband Mohsin and two children, Husain and Samina

Farzana has a very strong interest in Urdu and English literature. She is especially an avid admirer and passionate lover of Mirza Ghalib's poetry. Farzana is one of the leading participant and organizer of literary and cultural activities in the metro Atlanta area. She has been instrumental in successfully organizing many programs including the recent cultural programs like Sham-e-Ghalib and Darbar-e-Zafar. Her devotion, motivation, perseverance, leadership, and extraordinary literary talents have given a new direction and dimension, and tremendous strength to Aligarh Alumni Association of Atlanta. She uses her medical profession's expertise in adroitly handling both real life and theatric situations. She is high in expectation, lavish in praise, enthusiastic in work, decisive in action and eloquent in expression. Farzana's dedication to community activities in Atlanta area has given a new birth to Urdu based literary activities. Because of her leadership, a new group of dedicated workers has emerged, promoting traditional adabi activities in Atlanta. Although Farzana does not claim to be a *sha'ira*, she has phenomenal sense of Urdu literature. She has read extensively both old and new literature and she displays her literary acumen in her conversation and writing.

**Dr. Rasheed Ahmad,** *Vice-President*

Dr. Rasheed Ahmad is the Vice President of Aligarh Alumni Association of Atlanta. Dr. Rasheed comes from a well-respected and educated family. He was born and raised in Allahabad (UP) – the City of *Gango-Jaman.* He is an Environmental Engineer and works as Project Manager with KHAFRA Engineering Consultants, Inc. in Atlanta. He holds a Ph.D. in Water Treatment Engineering from the Georgia Institute of Technology, Atlanta. He completed his MS degree from the Indian Institute of Technology, Kanpur. He finished his BS in Civil Engineering from Aligarh Muslim University in 1985. Before coming to the USA, he served as an assistant professor of Civil Engineering at Jamia Millia Islamia, New Delhi.

Dr. Rasheed has a keen interest in Urdu literature and strives to serve the educational need of the community. He has written and presented several articles on the Urdu language and the Aligarh Muslim University and has also played a major role in enhancing the awareness of the status of Urdu in the subcontinent. He is active in several community and social organizations of Atlanta. His dedication, diligence, and wisdom have given a remarkable face-lift to Aligarh Alumni Association of Atlanta. Dr. Rasheed comes across as a calm, quiet and low-key person who can handle the most difficult task with the ease of a breeze. He lives in Lilburn with wife Shaista and three children, Rabeea, Tahirah and Raniya.

**Ms. Seema Usmani**, *Treasurer*

Seema is the current treasurer of Aligarh Alumni Association. Her charming personality has done a lot of wonders for the association and has helped it move forward. She is born and raised in Allahabad, India, went to school at the prestigious Aligarh Muslim University, and received her Master's degree in Psychology. She had been an active participant in sports and student organizations during her college years, played tennis, and was elected secretary of the Aligarh Students Organization.

She moved to the USA in 1989 and made Atlanta her home in 1992. Seema now works as Senior Manager in Office Depot. Her past-times include reading, listening to music, community work, and taking care of her husband Shamim and sixteen year old son Nadir.

# میری سُنو جو ۔۔۔۔

تحریر: ڈاکٹر محمد افضل شاہد

واقعہ کُچھ یوں ہوا تھا۔ ایک صُبح سکول جانے سے پہلے اپنی ایک گائے کو شفاخانہء حیوانات لیجانے کی میری ڈیوٹی لگ گئی۔ چند روز پہلے اِسی گائے نے ایک بچھڑی جنی تھی۔ ہم عُمر کے اُس دور میں تھے جب گائے سے بڑی بھینس ہوتی ہے۔ اللہ اللہ اور خیر سلاّ۔ حویلی سے نِکلتے ہی بچھڑی کے گلے کی رسّی بچھڑی کے گلے کے گرد لپیٹ دی اور گائے کی زنجیر گلو پکڑ بطرفِ شفاخانہ چل دئے۔ فلسفہ یہ تھا کہ معقول بچّوں کی طرح بچھڑی بھی اپنی گاؤ ماتا کے نقشِ قدم پر چلتی آئے گی۔ ہائے رے سادگی!

پر برعکسِ اُمید ہوا یہ کہ جونہی بچھڑی کو کھونٹی سے چھٹکارے پر اِحساسِ آزادی ہوا تو اُس نے اپنے حقِ آزادی کا پُورا پُورا فائدہ اُٹھانے کی ٹھان لی۔ اُچھلتی، کُودتی اور پھدکتی کبھی آگے کبھی پیچھے سارے بازار کی مالک بن بیٹھی۔ اب بچھڑیا کے اِس فطری عمل پر 'گامتا' سے مجبُور گاؤ ماتا کے ردِعمل کی باری تھی۔ جو اِس اپنی نوزائدہ بچھڑی کی اُچھلن اور پھسلن دیکھ کر بیصبر اور بیتاب ہونے کا اِظہار کرتے خود بھی بچھڑی کے پیچھے بھاگنے لگی۔ 'گامتا' کے اپنی بچھڑیا کے لئے اِس جوشِ محبت کو کنٹرول کر کے اُسے سیدھا راہِ شفاخانہ پر چلانا اپنے بس سے بالکل باہر تھا۔ تصوّر کی آنکھ رکھنے والے ہماری اِس مُشکل گھڑی کو یقیناً اچھی طرح دیکھ سکتے ہیں۔ ہم اپنے پورے زور بازو، ہمّت اور جوش وخروش کے باوجود رسّے سے لٹکے اِدھر اُدھر پھینکے جا رہے تھے۔ بات یہیں ختم نہیں۔ ہمارے ہاتھ، بازُو اور کندھے اپنی کم مائیگی اور بے بسی کا اِظہار اِنتہائے درد سے تلملا کر کرنے لگے۔

اللہ کی شان جو مُشکل وقت میں ہر ایک کی سُنتا ہے۔ اُس وقت ہماری بھی سُننے والا تھا۔ اُس نے ایک فرشتہ سیرت بُزرگ کو ہماری اِس مشکل گھڑی کو ٹالنے کے لئے بھیج دِیا۔ کُچھ دیر تو یہ بزرگ بھی ہمارا تماشا دیکھ کر محظوظ ہوا کئے۔ جس پر ہمیں ہر معقول شخص کی طرح جھنجھلاہٹ بھی ہوئی لیکن سنجیدگی سے جواب دینے کا موقع ہی کہاں تھا۔ آخر اُس بزُرگ کو ہماری حالت پر ترس آیا۔ پاس آئے اور اعتماد سے کہا۔ ' برخوردار! **گائے کو چھوڑ دو اور بچھڑی کو تھام لو** '۔

اُس بزُرگ کی اِس بات کا فلسفہ، ست اور راز کئی سالوں بعد کُھلا۔ بھینس سے بڑی چیز کا جو پتہ چل گیا۔

آج چاروں طرف بھانت بھانت کی گائے بمع اُنکی بچھڑیوں کے دیکھ رہا ہوں۔ کہیں سماج کی گائے کی بچھڑی کُرسی ہے اور کہیں عِید کا چاند اور مذاہب ومسالک۔ کہیں جمہوریّت اور کہیں اِنسانی حقوق۔ کہیں آزاد تجارت اور کہیں قومی حقوق۔ کہیں بڑے بننے کا لالچ اور کہیں ترقّی یافتہ اعلیٰ تمدّنی اکائی مانے جانے کی اُمنگ۔ سبھی ڈھنڈورا یہی پیٹتے ہیں کہ وہ سماجی بچھڑیاں پکڑے اِنکی پیچھے چلتی سماجی ماتا گایوں کو اِنکی بہتری کیلئے کسی شفاخانے لے جا رہے ہیں۔

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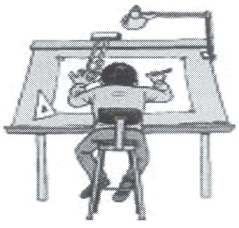
شامل کر کے اس کو ایک نیا اور انوکھا رنگ دیا . وقت گزرا زمانہ بدلا اور ہمارا میڈیا بھی بدل گیا . اُن خوبصورت اور یادگار ڈراموں کی جگہ alpha bravo charlie ,burgurfamily اور godfather نے لے لی . تعلیمِ بالغاں اورضیاء محی ایدین شو کو primetimeshow نے یادِماضی بنا ڈالا . اس چیز کا سب سے زیادہ اثر ہماری نئ نسل پر ہوا ہے جس کی وجہ سے ہماری روزمرہ کی عام زندگی میں انگریزی زبان کا غلبہ روزبروز بڑھتا ہی جا رہا ہے . اردُو میں بات کرنا باعثِ شرم سمجھا جانے لگا ہے اور جب میڈیا بھی یہ سب چیزیں پیش کرے گا تو بچے اپنی صیح اور قومی زبان کہاں سے سیکھیں گے اور نانیاں دادایاں کسے طارق بن زیاد ، قصہ چہار درویش اور سندھ باد کے سات سفر کی داستان سنائیں گی ہماری نئی نسل تو ان ناموں سے بھی واقف نہیں اور جب بچے تاریخ سے واقف ہی نہیں ہونگے تو کون محمد بن قاسم یا طارق بن زیاد کے نقشِ قدم پر چلنے کی کوشش کریگا . رہی سہی کسر cable نے پوریکر دی اب ہمارے بچے میت میں سوال کرتے ہیں کہ چتا کو آگ کب لگے گی اور شادی میں انتظار کرتے ہیں کہ اگنی کے پھیرے کب لئیے جائیگے بھصرف ایک مذاق نہیں بلکہ ایک تلخ حقیقت ہے اخبار میں چھپا ایک سانحہ ہے .

رہی بات اردُو ادب کی تو جب ہماری عام زندگی میں بے ادبی اتنی بڑھ گئی ہے تو اردُو میں ادب کی بات کرنا بھی مزحکہ خیز لگنے لگا ہے .ان حالات میں کیا ہم سوچ سکتے ہیں کہ ہمارے درمیان ایک اور غالب ، درد ، میر ، اقبال یا فیض جیسے شاعر دوبارہ جنم لے سکیں گے یا ہماری آنے والی نسلیں ہم کو رنگ و ادب کی وہ محفلیں ، وہ خوبصورت تحریریں ، وہ خوبصورت باتیں جو انسان کے دِل و دماغ پر قابض ہو کر سوچ میں انقلاب برپا کر دیتی تھیں دے سکیں گے وہ خوبصورت لکھنوء کی اردُوہم کبھی دوبارہ سُن سکیں گے جسے سُن کر کانوں میں شیرنی سی گھُل جاتی تھی اور لفظ موتی کی طرح ادا ہوتے تھے جو کبھی ہم اپنے آباءواجداد سے سنا کرتے تھے یہ سب قصہء پارینہ ہو کر رہ گئے ہیں

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# کراچی کی اُردو

صدف فاروقی

کہنے کو تو اردُو ۴ حروف پر مشتمل ایک چھوٹا سا لفظ ہے لیکن اگر غور سے دیکھا جائے تو اپنے اندر بڑی گہرای و گیرائ رکھتا ہے. اردُو کا ارتقاء اس کا طویل سفر داستانِ امیرحمزا کی طرح ہے جتنا طویل اتنا ہی دلچسپ. برِصغیرھند کی تاریخ سے لے کر پاکستان کی سرحد تک اردُو نے اپنی زندگی میں بہت نشیب و فراز دیکھے ہیں . پاکستان ایک کثیر لسانی ثقافت کا سر چشمہ ہے . یہاں اگر سندھ کی مہمان نوازی مشہور ہے تو پنجاب بھی اپنی دوستی کے حوالے سے بے مثال ہے . پشتو اور بلوچی کی شِیرنی اگر ہم اب تک اپنے دلوں میں محسوس کر سکتے ہیں تو براھوی،ھندکو اور سرائیکی کا لہجہ بھی اب تک ہماری سماعتوں میں رس گھولتا ہے . لیکن اردُو وہ واحد زبان تھی جس نے پاکستان میں آکر سب صوبوں میں محبت کو پروان چڑھایا اور ایک دوسرے کے دکُھ درد کو سمجھا تقسیمِ ھند کے بعد پاکستان میں اردُو ہی محبت کی زبان قرار پائ اور اردُو کو پاکستان کی قومی زبان بننے کا درجہ حاصل ھوا .

آگرھ، دہلی اور لکھنوء سے جب سفر طے کرتی ہوئ زبانِ اردُو پاکستان کی سرحد پر پہنچی تو اپنے ساتھ شعروادب کی محفلیں اور تہذیب کا خزانہ بھی سمیٹ لائ . سندھ کی سرزمین پر جہاں دیوانِ غالب پڑھا جانے لگا تو پنجاب نے بھی میر، درد اور اقبال کا والِہانہ استقبال کیا اور فیض احمد ، انشاءجی ، ناصرکاظمی نے اس روایت کو برقرار رکھتے ہوے اردُو کو اپنے خوبصورت اشعاروں ، رُباعیوں ، غزلوں اور دوحوں سے مذید نکھارا . اقبال کا شکوہ اور جوابِشکوہ ، انشاء جی کی بغداد کی ایک رات ، ناصرکاظمی کی پہلی بارش اردُو ادب کے لئیے ایک حسین تحفہ ہے جو کہ آج بھی بڑے ذوق و شوق سے پڑھا جاتا ہے .

اردُو کی وُسعت کے لئیے سب سے زیادہ اہم کردار ہمارے میڈیا نے ادا کیا جس کی بدولت ہمیں شہزوری ، خُدا کی بستی ، ان کہی ، تنہائیاں ، شمع اور وارث جیسے خوبصورت اور لازوال ڈرامے دیکھنے کو ملے اور اسی میڈیا کی بدولت پاکستان کے ہر صوبے اور ہر علاقے میں اردُو گھر گھر بولی جانے لگی اور اس کا اتنا اثر ہوا کہ سب لوگوں نے اس کو اپنے رابطے کی زبان سمجھا اور اپنے پن کا مظاہرہ کرتے ہوے اپنی زبان کو اس میں



From President's Desk

Nineteen years ago, a handful of graduates from Aligarh Muslim University laid down the foundation for Aligarh Alumni Association Atlanta. Although it originated as an Alumni group, later on individuals who shared the same vision and goals as the alumni, joined in and imparted their attributes and passion to the organization. This has resulted in added value and vigor to the association and helped in its further growth. The organization has grown tremendously since then. It has supported various community projects, scholarships and funded educational need of deserving students.

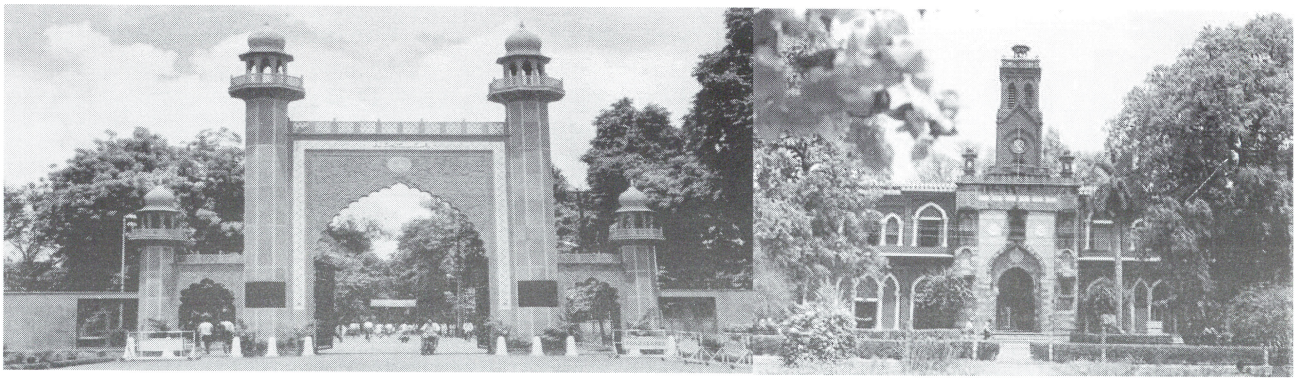
Over the years, the Aligarh Alumni Association has provided a forum to foster cultural, social and literary activities including **mushairas** on an ongoing basis. Language is an integral aspect of one's identity. The conduction of poetic programs has helped us retain and strengthen this vital kernel of our heritage. It is through the relentless effort of some dedicated individuals that we have witnessed some very quality **mushairas** on a regular basis for the past several years. Keeping up with the established tradition, we are again gathered today to experience the same literary extravaganza.

I will take this opportunity to thank Association's patrons Mr. Hasan Kamal, Mr. Syed Waseem, Mrs. Rukhsana Waseem, Dr. Wasi Siddiqui and Mr. Siraj Karatela. Also, I would like to thank Mr. Inamullah, Dr. Rasheed Ahmad and Mr. Fazal Khan who have devoted countless hours and invested themselves emotionally and mentally to meet the objectives of this organization. I hope that this tradition will continue and the budding generation will continue to sow the seeds of literary ventures to be harvested in the years to come.

I would also like to convey special appreciation and gratitude to the department of Asian Studies at Emory University, Prof. Rakesh Ranjan and Prof. Deepika Bahri for their unconditional support and patronage of the association.

Hope you will enjoy today's program and continue to provide your support to the Aligarh Alumni Association of Atlanta.

Farzana Bharmal, MD



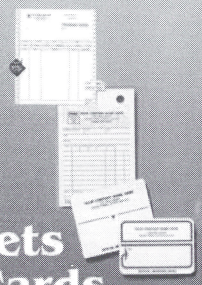
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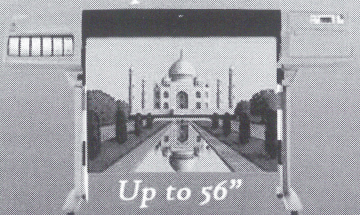
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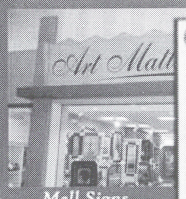
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# 2004 International Mushaira

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## Aligarh Alumni Association of Atlanta

**Friday, October 1, 2004 at 8:00 P.M, White Hall at Emory University, Atlanta, GA**

**PROGRAM**

| | |
|---|---|
| Opening Remark | Dr. Rasheed Ahmad |
| *Qirat* | Mr. Jamaluddin Sheikh |
| Welcome Speech | Dr. Farzana Bharmal |
| *Nizamat* | Mr. Inamullah |
| *Mushaira* | Poets: Prof. Abdul Hameed Sheikh (Augusta), Anwaar Qadri (Maryland), Khamokhah Hyderabadi (India), Shiv Kumar Nizam (India), Dr. Sabiha Saba (New York), Tariq Sabzwari (Pakistan), Dr. Zaki Kakorvi (Atlanta), Zakia Ghazal (Pakistan). |
| **Break** | |
| Second Session* | |
| Concluding Remarks | Ms. Seema Usmani |

*If time permits.

**Acknowledgment**

Aligarh Alumni Association of Atlanta sincerely appreciates all the participants especially the poets who graced and glorified this event with their enthralling *kalams*. The Association also thanks all the sponsors for their continuing support. It also likes to extend special thanks to all who contributed to the success of this event.

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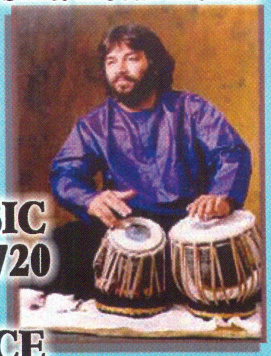
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# مشعل ۲۰۰۴ء

## Aligarh Alumni Association, Atlanta




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2nd Special Issue

# Mashàl

October 2004